

Equivalence in biodynamic osteopathic terminology translation in English, French, Italian, Latvian and Russian

Irina Kalinina

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Université Lumière Lyon 2, Université de Lettonie

ED 484 – 3LA (Lettres, Langues, Linguistique et Arts) CeRLA (Centre de Recherche en Linguistique Appliquée)

Equivalence in biodynamic osteopathic terminology translation in English, French, Italian, Latvian and Russian

L'équivalence dans la traduction des termes du domaine de l'ostéopathie biodynamique en anglais, français, italien, letton et russe

Ekvivalence biodinamiskās osteopātijas terminu tulkojumā angļu, franču, itāļu, latviešu un krievu valodā

Irina KALININA

Thèse de doctorat en lexicologie et terminologie multilingues - Traduction

Sous la direction de François MANIEZ, professeur des universités, et Andrejs VEISBERGS, professeur des universités

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Abstract

This dissertation explores the complex notion of equivalence in the translation of terminology in the field of biodynamic osteopathy. The working languages of this project include English as a source language, and French, Italian, Latvian and Russian as target languages.

The example of biodynamic osteopathy has been selected in an attempt to respond to an urgent need in terminology assessment and systematization in this field of manual medicine, especially when it comes to interlingual exchange. Our research aims to provide a framework for the study of equivalence applicable to terminology in the field of biodynamic osteopathy, taking into consideration its specific attributes and qualities. This analysis is directed at producing a database of biodynamic osteopathic terminology in five languages, where special attention is paid to meaning construction for the concepts of the field and the choice between various modes of denomination.

The first chapter of this work examines the main theories of terminology, its social, communicative and syntactic aspects, as well as the notion of concepts. The second chapter is dedicated to the methodology of terminological work and related issues. The third chapter looks at difficulties in terminological work, such as synonymy and polysemy that are also present within the framework of our object of research. The fourth chapter provides an overview of the theoretical aspects of equivalence in Translation Studies, in particular in the context of terminology, in order to later propose a framework for the measure of equivalence itself: the notion of resonance is applied to terms in various languages, and the units of the corpus undergo qualitative and quantitative analysis with the results being amply described.

The results of the study may be especially helpful to translators working in the field of the given discipline. Furthermore, our research may prove to be useful for the practitioners of biodynamics, especially students of the discipline who often find themselves in a situation where little information is given about concepts and corresponding terms, which turn into rather vague notions and potentially lead to misinterpretation. We equally hope to make a contribution to the study of equivalence on the theoretical level by providing a model of its assessment.

Résumé

Cette dissertation explore la notion complexe d'équivalence dans la traduction de la terminologie dans le domaine de l'ostéopathie biodynamique. Les langues de travail de ce projet incluent l'anglais comme langue source et le français, l'italien, le letton et le russe comme langues cibles.

L'exemple de l'ostéopathie biodynamique a été choisi pour tenter de répondre à un besoin urgent d'évaluation terminologique et de systématisation dans ce domaine de la médecine manuelle, notamment lorsqu'il s'agit d'échanges interlinguaux. Notre recherche vise à fournir un cadre pour l'étude de l'équivalence applicable à la terminologie dans le domaine de l'ostéopathie biodynamique, en tenant compte de ses attributs et caractéristiques spécifiques. Cette analyse vise à produire une base de données de terminologie ostéopathique biodynamique en cinq langues, où une attention particulière est portée à la construction du sens pour les concepts du domaine et au choix entre différents modes de dénomination.

Le premier chapitre de cet ouvrage examine les principales théories de la terminologie, ses aspects sociaux, communicatifs et syntaxiques et la notion de concept. Le deuxième chapitre est consacré à la méthodologie du travail terminologique et aux difficultés connexes. Le troisième chapitre se penche sur les difficultés du travail terminologique, telles que la synonymie et la polysémie, qui sont également présentes dans le cadre de notre objet d'étude. Le quatrième chapitre donne un aperçu des aspects théoriques de l'équivalence en traduction, en particulier dans le contexte de la terminologie afin de proposer plus tard un cadre pour la mesure de l'équivalence : la notion de résonance est appliquée à des termes dans diverses langues, et les unités du corpus font l'objet d'analyses qualitatives et quantitatives dont les résultats sont amplement décrits.

Les résultats de l'étude peuvent être particulièrement utiles aux traducteurs travaillant dans le domaine de la discipline concernée. De plus, nos recherches peuvent s'avérer utiles pour les praticiens de la Biodynamie, en particulier pour les étudiants de la discipline qui se retrouvent souvent dans une situation où peu d'informations sont données sur les concepts et les termes correspondants, qui se transforment en notions assez vagues et conduisent potentiellement à une mauvaise interprétation. Nous espérons également apporter une contribution à l'étude de l'équivalence sur le plan théorique en fournissant un modèle de son évaluation.

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Introduction

This dissertation is situated within the context of interaction between two large disciplines – terminology and translation. In particular, our research concerns the practice of translation in the field of terminology.

The research object of the present dissertation is the complex notion of equivalence in the translation of terminology in the field of biodynamic osteopathy. The working languages of this project include English as a source language, and French, Italian, Latvian and Russian as target languages.

The given topic represents a blank in terms of linguistic assessment, since no research of this kind and with these language combinations has ever been undertaken before. The general intention of the work is therefore to fill a gap in term systematization and analysis within the limits of the given branch of medical science and practice.

More precisely, the need for the study arose on the grounds of translation and interpreting practice: we have been able to observe numerous difficulties in the process of biodynamic osteopathic terms translation over our long experience with this particular domain. The specific purpose of the dissertation is to study the equivalence relationships between the source and the target language items via various techniques in order to eventually provide detailed information as to whether terms can be considered equivalent, what features this equivalence includes, and whether and how the 'equivalence effect' can be consistently attained in scientific communication of the chosen field of knowledge.

Equivalence being one of the most researched and debated topics in Translation Studies, it appears interesting and useful to regard it via the prism of terminology and its various approaches to the study of specialized language units. The study of equivalence in translation brings undeniable benefits not only from the perspective of theory, but also from the point of view of translation practice. To this day, this particular topic has not received abundant attention on the part of researchers. In fact, equivalence 'has not been debated in terminology as much as in other fields' (L'Homme 2020, 229). In practice, however, the need for equivalent terminology has always been a burning issue in the context of professional communication.

The example of biodynamic osteopathy has been selected in an attempt to respond to an urgent need in terminology assessment and systematization in this field of manual medicine, especially when it comes to interlingual exchange. Terms being the core meaning units of any scientific discourse, the question of equivalence and meaning transmission across languages gains significant importance, especially at a time of fast information exchange such as ours. Osteopathy originated in the United States, and its terminology was often adapted into target languages in a hasty manner and mostly without involving professional translators and linguists. Terms were mainly translated by practitioners themselves, often in a parallel way, when several osteopaths produced different designations for one concept without any attempt at coordination. This resulted in a rather chaotic target language terminology, to which specialists themselves can attest – numerous synonyms and polysemic words exist to describe various notions, the scope of which is often vague to the users of the terminology. Very few attempts at terminology management have been made. Interestingly, different schools compete with each other, using terms as a means of differentiation and power control. The general feeling of some end users in osteopathy, for example, is that terminology in the area is a total chaos (Gurichev 2017).

In French-speaking countries, terminology is being managed to some degree: special commissions are being created in order to come up with a harmonized glossary of neologisms (Faculté Francophone d'Enseignement du Modèle Biodynamique en Ostéopathie, for example). However, conflicting views result in various denominations being used for the same notion – some specialists willingly adopt English words, pointing towards the fact that equivalence is unattainable. To a certain extent, a similar situation prevails in Italy.

In Latvia, biodynamic osteopathic terminology was non-existent due to the fact that no books, manuals or seminars have ever been translated into this language in the given field. This dissertation, therefore, will examine not only existing terminology in target languages, but also the process of terminological creation in Latvian.

In general, the necessity of a harmonious and integrated terminology in any given language is an utmost priority of language policy. As noted by Cabré (1998), projects involving terminology harmonization and linguistic management affirm the respect of cultural identity and reinforce international relations. This only confirms the need for equivalence studies and parametrization.

Our research therefore aims to provide a framework for the assessment of equivalence that is applicable to terminology in the field of biodynamic osteopathy, taking into consideration its specific attributes and qualities. This analysis will be directed at producing a database of biodynamic osteopathic terminology in five languages, where special attention will be paid to meaning construction for the concepts of the field and the choice between various modes of denomination. In order to proceed with the research of equivalence in term translation, we shall assume the following definition: translation is the result of a text-processing activity, by means of which a source-language text is transposed into a target-language text. Between the resulting text in L2 (the target-language text) and the source text in L1 (the source-language text) there exists a relationship, which can be designated as a translational (or equivalence) relation (Koller 1995).

We shall distinguish between equivalence and correspondence, where equivalence is the relationship between units in the context of the given communicative situation (the level of Saussure's *parole*), whereas correspondence designates concordances between units on the level of formal similarity out of context (the level of Saussure's *langue*) (Delisle 2013).

In order to achieve the overall research purpose, several specific objectives have been identified for this project:

- To constitute a corpus of terms that are specific to the biodynamics of osteopathy on the basis of available sources: publications and educational CDs on the topic;
- To observe and describe the central issues and characteristics of biodynamic osteopathic terminology in the source language (English);
- To identify secondary term formation strategies for the given field in target languages;
- To observe and record translation procedures used in the process of secondary term formation;
- To propose a framework for the measure of equivalents and apply its principles to analyze the units of the corpus.

We propose to achieve these goals in several steps, and the text of the dissertation is divided into chapters and sections accordingly. The journey towards terminological equivalence begins with a brief presentation of the field of study – biodynamic osteopathy, as this information will help us in our further research. After a proper introduction of the subject matter, we will dive into the exploration of terminology and its interlinguistic equivalence.

First of all, it appears essential to provide a theoretical overview on term parameters and distinctive features of terminological work in the context of interlingual communication and exchange, i.e. translation. We therefore propose to first formulate a framework of terminological theory while identifying the essential features of specialized language and communication. Considering that the theory of terminology now counts many branches, we deem it necessary to observe the main characteristics of the most prominent approaches in order to further use this information in term analysis and management.

The first chapter of this work therefore will examine the main theories of terminology, its social, communicative and syntactic aspects and the notion of concepts. We begin with the General Theory of Terminology (Wüster 1968), which precedes others chronologically and whose principles are still going strong, notwithstanding abundant criticism. We subsequently review the foundations of other important terminological theories, examining, in particular, socioterminology (Gaudin 1993), (Pihkala 2001), the Communicative Theory of Terminology (Cabré 2000), Sociocognitive Terminology (Temmerman 2000) and Frame-Based Terminology (Faber 2009). This overview allows us to establish the most salient principles of terminological study and define the basis of terminological analysis that can be most successfully applied to biodynamic osteopathy.

Another important issue we examine in chapter 1 is the notion of concepts in terminology, since it plays an essential role in knowledge formation and transmission in multilingual context. We therefore touch upon such matters as conceptual organization and characteristics, conceptual meaning representation and how previously cited theories of terminology handle this complex matter.

After the theoretical background of chapter 1, we begin a more specific empirical exploration of biodynamic osteopathic terminology. The second chapter is dedicated to the methodology of terminological work and related difficulties. First of all, we provide an overview of methodological approaches and then apply the corresponding principles to our field of study in order to constitute a corpus of terms in biodynamic osteopathy.

One of the features of biodynamic terminology is the absence of its systematization, and a concurring difficulty – the fact that definitions are absent from any available sources. We therefore examine the issue of definitions in terminology and describe the principles underlying their production in order to subsequently apply these principles to our corpus. Once definitions are available, new possibilities for term analysis arise, as we obtain a sort of *tertium comparationis* for the units of our corpus.

The third chapter is dedicated to difficulties in terminological work, such as synonymy and polysemy, which are also present within the framework of our object of research. We pay special attention to yet another particularity of biodynamic osteopathic terminology – terminological metaphors – since these units are very frequent in the corpus and present various challenges in terms of translation and equivalence. Once an overview of the conceptual metaphor theory is provided, we define all the pertinent aspects of terminological metaphors and their function in specialized communication. Keeping in mind that the ultimate goal of this

research project is equivalence in term translation, we study the matters of metaphor provenance, lexicalization, semantic modifications and mapping conditions with regard to selective inference. Finally, an overview of translation practices applied to terminological metaphors is provided. We analyze the units of the corpus in order to produce an ample description of the phenomena that could potentially influence translation.

Having established the necessary scheme for the approach to terminology analysis, we proceed to examine the notion of equivalence. The fourth chapter provides an overview of the theoretical aspects of equivalence in Translation Studies, in particular in the context of terminology. We explore practical issues related to this work, in particular two distinct approaches to equivalence in terminology – reliance on lexicographic resources and textual equivalence. The role of the translator in the context of terminology management and creation is described, as well as the processes of primary and secondary term creation. Subsequently, we move on to the empirical part of the study, exploring translation procedures in detail. We also touch upon the issue of terminological planning and its repercussions, since Latvian presents an unusual situation in terms of translational equivalence evaluation – the terms in biodynamic osteopathy were still absent from the language when this research began, which prompted us to proceed to their creation with the help of both osteopathic practitioners and linguistic experts.

Finally, we propose a framework for the measure of equivalence itself: the notion of resonance is applied to terms in various languages, and the units of the corpus undergo further qualitative and quantitative analysis with the results being amply described.

We propose to examine term meaning structure in at least three layers in order to further draw conclusions as to equivalence in a multilingual context: the first and deepest layer corresponds to core conceptual features that are panlingual and universal in theory, and that we are able to represent linguistically in a definition accompanied by an extension which lists the most salient characteristics of the concept derived from the functional context. The second layer pertains to the characteristics of the term that are determined by language and culture – this level is conditioned by the fact that terms derive mostly from general language words that carry a certain echo (resonance) of their previous concept, their denomination (formal part) being identical. It is this level that will allow us to construct a model of equivalence evaluation based on translation procedures and a comparison of the main semantic traits. The third level pertains to personal associations of an individual – it certainly presents a lot of opportunities for further study that we keep in mind for potential further research on this fascinating topic.

Overall, this research project aims to propose a way to define and measure terminological equivalence in the multilingual world of biodynamic osteopathy, describe and comment upon its terms and paint a detailed picture of the state of this terminology both in the source and the target languages.

An overview of scientific approaches to terminology management provides us with specific methodology to tackle the issue of equivalence. We analyze the units of the corpus from the point of view of their lexical structure and semantic scope based on all of the available text sources from the field of biodynamic osteopathy. Various methods involving qualitative and quantitative research are applied to the units of the corpus, while statistical analysis allows us to present the data in a comprehensive way.

The results of the study may be especially helpful to translators working in the field of the given discipline. Furthermore, our research may prove to be useful for the practitioners of biodynamics, especially students of the discipline who often find themselves in a situation where little information is given about concepts and corresponding terms that turn into rather vague notions and potentially lead to misinterpretation. We equally hope to make a contribution to the study of equivalence on the theoretical level by providing a model of its assessment.

Biodynamic osteopathy

This dissertation concentrates in particular on a very specific branch of medicine, which is little known to the general public. We therefore consider it necessary to give a brief overview of the science and practice of osteopathy in order to place our discussion in the appropriate context, as many notions may seem strange to an outsider who has never experienced an osteopathic treatment, much less performed one.

Osteopathy is a branch of manual medicine based on physical contact. The discipline originated in the United States in the late 1800s, the first school of osteopathy having been opened in 1892 in Kirksville, USA. From the very beginning, the main idea behind this very unorthodox (from the point of view of modern practices) medical profession has been that 'in order to achieve the highest possible form of health, all parts of the body should work together harmoniously', the ultimate goal of the treatment being 'to restore the body to optimum health with minimal surgery and medicine' (Institute of Osteopathy, n.d.).

Osteopathy arrived in Europe in the 1900s, and the first school was established in England in 1918. It then spread out to other European countries. Today, osteopathy is taught both as a medical school program and as a residency specialty for doctors and is practiced all over the world. In some countries, like the UK, it has the status of an allied health profession (NHS 2017). In France, for example, osteopathy received its official status in 2002 (through a law passed by the National Assembly).

Osteopaths, or Doctors of Osteopathy (usually abbreviated to d.o.), develop their sensory apparatus to a very high degree, increasing their perceptual skills far beyond what a normal person can feel. The principle of the treatment is based on 'skillful sense of touch to allow health to be restored' (Becker 1997, 14). As described by another renowned French osteopath, Emmanuelle Roche, osteopathic manual practice consists in listening with their hands and perceiving the living physiology of the patient using the whole sensorium. Through such active listening and observation, using only light palpatory contact, an osteopath can perceive micromovements, such as 'hair growing, the insides of the viscera, the play of muscular-neural and intravenous systems' (our translation)¹ (Gens and Roche 2014, 5).

The name of the profession may appear misleading since the suffix '-pathy' in the medical world usually indicates a disorder, as in 'neuropathy'. However, this Greek root also

¹[...] la croissance des cheveux, l'intérieur des viscères, le jeu des systèmes musculo-nerveux et intraveineux.

means 'sensitive to' and 'relating to a curative method of a special kind'. In that way, 'osteo'(bone, $\dot{o}\sigma\tau\dot{e}o\nu$) and '-pathy' (sensitive to or responding to, $-\pi\dot{\alpha}\theta\epsilon_{\alpha}$) combine to produce the meaning of 'a system of medical practice based on a theory that diseases are due chiefly to loss of structural integrity which can be restored by manipulation of the parts supplemented by therapeutic measures' (Merriam-Webster dictionary). It is not exactly clear why the founder of the profession chose the *bone* as the corner stone of the discipline. Osteopaths do not treat just bones, as one might assume, but a wide range of conditions that are not limited to the musculoskeletal system. Many believe that the reason 'osteo' was chosen is because the bone provides a good starting point for diagnostic evaluation and subsequent treatment of the patient, whatever the pathological condition.

Over time, the discipline evolved into three main branches: mechanical, functional and biodynamic (sometimes referred to as 'cranial') with a multitude of individual approaches and schools. Biodynamics, also called 'traditional osteopathy', is presented as the direct continuation of the line started by the founding fathers of the profession, Andrew Taylor Still and William Garner Sutherland. Our thesis concentrates mainly on the terminology of this particular branch of osteopathy, i.e. the terms that are used in the context of biodynamic teaching to instruct students and pass on knowledge.

The profession has available an extensive original vocabulary with English as its main source language (SL). This terminological pool presents a number of difficulties that we have been able to observe over our ten-year experience as a translator and interpreter in the field. As noted by Banton (2019, 20) 'the insights of cranial osteopaths who use either matter-of-fact or poetic language to describe the method of cranial osteopathic practice' do not bring much understanding to someone trying to learn about osteopathy.

One of the major difficulties is that the biodynamic branch of osteopathy does not provide any glossary for its terms. Definitions are rarely present in textbooks and can differ from one text to another. Thus, the meaning for many terms remains rather vague for translators and even osteopathic students, especially those who embark upon the biodynamic journey for the first time. Translation only exacerbates this problem, since translators are even less initiated into the sensory worlds of osteopathy. Without the help of the sensory component of meaning, which, according to anecdotal evidence, plays a significant part in the process of term appreciation, they prefer to stick to the original as much as possible, without venturing into the domestication techniques of translation.

Teachers of biodynamic osteopathy consider language as a deficient tool for the

transmission of information. They actively support the passing on of knowledge by other sensory means and advocate continued use of the oral tradition, arguing that writing leads to erroneous interpretation that can be detrimental to the practitioner and their patients. Consequently, there are relatively few publications in the field. In fact, when it comes to examining osteopathic practice, some, like Banton (2019), argue that sense making occurs at pre-noetic and pre-reflective levels: 'i.e. within the domain of embodied cognition where concepts are understood that are incapable of being expressed in words – i.e. are ineffable (prenoetic); or where they are understood prior to emergence to reflective thought (pre-reflective)' (ibid., 7).

Another factor is the apparently esoteric nature of most biodynamic terms, which has been amply criticized, undermining the level of credibility of the few brave D.O.s who had ventured to express their thoughts in writing. It is true that, for an outsider, biodynamic discourse does not make much sense. However, it is not our purpose to question the validity of the statements and principles of biodynamics. We rather attempt to facilitate 'reading for specific purposes', as described by English (1998, 160), which 'implicitly recognises the legitimacy of the author's position'.

Terminological work is generally seen as rooted in the present moment. Within the framework of this dissertation, we will study the terminology of this profession in the synchronic aspect, which certainly does not preclude further investigation of the topic from the point of view of diachrony. It is quite apparent that neither general lexical items of a language nor specialized terms are devoid of a diachronic aspect. Neologisms, for example, come to affirm themselves via a gradual process and can thus be observed through the lens of diachronic semantics (Gualdo 2003). This principle determines the fact that conceptual changes come 'not by decree but by degrees' (Pavel 1993, 24). In this dissertation, however, the focus is on multilingual equivalence rather than the historical aspect of term formation. This limits our investigation to a range of around 30 years. Our corpus of terms is presented in chapter 2.2 of this dissertation.

Chapter 1: Specialized language and terminology

In order to establish valid criteria for the evaluation of equivalence in biodynamic osteopathy terminology across different languages, it appears necessary to first provide a theoretical framework for this study. Equivalence being a very controversial and sometimes elusive notion, it seems necessary to first define the particularities of the context that we are dealing with – specialized language and terminology in the medical field. In this chapter, we attempt to give a brief overview of the theoretical background applicable to this speciality and set the parameters for further exploration of the topic.

1.1 Terminology theory framework

1.1.1 Specialized language

Terminology as a body of terms with a particular technical application in a certain field has always been associated with a special kind of language and often juxtaposed to general language. However, lately, this dichotomy is getting less emphasis on the part of various researchers. As stated by Gualdo (2003), the clear distinction between lexicology and terminology is starting to fade. Lexicologists entering the domain of terminology find themselves in a sort of gray area between lexis as a complex of terms and the lexis of normalized and standardized language (ibid.). In order to better understand this gray area, it appears necessary to first identify the distinctive features of purely terminological settings.

'Specialized language' is one of the most common denominations for complex systems that include words used in various social and professional settings. Lerat (1995) defines it as 'the use of natural language to technically render specialized knowledge'. Other designations include such items as 'under-code' (Dardano 1973), (Berruto 1974), 'technolect' (Wandruszka and Paccagnella 1974), 'microlanguage' (Balboni 2007). In the French and Italian languages, the word 'langage' or 'linguaggio' is most commonly used, which, in the spirit of Saussure's (Sanders 2004) distinction between 'langue' as a fixated conventional system, 'parole' as

speech or individual use of a language, and 'langage', which would be more correctly interpreted as *choice of words*, *wording* or *verbiage* (although the latter has more of a negative connotation) in English.

Cortelazzo (2007) proposes to consider specialized language as a functional variety of common language, a variety that depends on the knowledge sector or on a specialized sphere of activity and that can be used in its entirety only by a rather restricted group of speakers in order to satisfy their communicative needs. Therefore, its primary function is referential for a particular specialized sector. More precisely, on the level of lexis, specialized language is composed by additional correspondencies, compared to general language, and on the morphosemantic level it presents the totality of selections, regularly recurring inside the inventory of the available forms of the natural language in question.

Even though the 'specialty' of a language does not exclude the applicability of many general-language oriented research methods and concepts, it does have its distinctive features.

According to Cortelazzo (ibid.), a particular structural organization of specialized language texts has been observed – they seem to follow rather rigid organizational schemes, thus becoming predictable. Sabatini (1984) notes that such texts have a codified syntactic and semantic structure and explicit intertextuality. It is important to note that textual organization in general (and in the field of specialized language in particular) will also depend on the cultural conventions and traditions of a particular language or country, as demonstrated by Gislimberti (1988), e.g. in the form of textual cohesion and coherence that express causal relationships.

Even though research on specialized or special languages includes various parameters, such as morphology, lexis, syntax, etc., the vocabulary of these languages is what most often allows us to establish their status. The lexical side of specialized languages, i.e. terminology, is distinguished from general language not only quantitatively (a higher level of lexical needs), but also qualitatively (different criteria related to the particular type of relationship between the signified and the signifier) (Cortelazzo 2007). Slodzian (2000, 76) calls the signified 'constrained' (*contraint*), when it comes to a terminological unit.

About the units of this special language, Krzeszowski (2016, 334) writes that a term is 'a special kind of lexeme (a word or a phrase) characterized by restricted meaning appropriate only in the context of a specific area of knowledge'.

Rogers (2007, 13) gives the following definition of a term:

[...] a lexical unit with a specialized meaning relating to a particular domain e.g. virus (information technology) versus virus (microbiology), platform (general language relating to train stations) versus

platform (software); a term can be multiword e.g. computerized axial tomography or an abbreviation e.g. CAT or CT.

Merriam-Webster's dictionary (n.d.) defines a term as 'a word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject'. Along the same lines, the Cambridge dictionary (n.d.) states that a term is 'a word or expression used in relation to a particular subject, often to describe something official or technical'.

This lexical unit is obviously a linguistic sign, but a special one, considered different from the units of general lexis: 'the signs, previously loaded with connotations which are usually associated with images, progressively get rid of them to ultimately function exclusively as architectures of combinable elements that are carriers of limited meaning' (Granger 1979, 26) (our translation).² It is our opinion that this observation does not apply to all areas of terminology. Empirical evidence shows that both imagery and connotations are in fact present in many terminologies, including osteopathic terminology. This issue therefore needs further investigation.

Thus, the lexical side of specialized language is at the core of the present research. As noted by Gross and Gunthner (2002), any specialized text is ³/₄ composed of general language words without any specific meaning. The rest of the lexis belongs to the domain of context-specific terminology, of which many items will still have the formal features of the general language vocabulary. Therefore, three types of vocabularies co-inhabit specialized texts.

Over the years, a lot has been written on the topic of contact between general language and specialized languages in terms of vocabulary exchange.

A great amount of research focuses more specifically on the passage of common language words into a specific vocabulary. In further chapters, we will attempt to look at this process in more detail.

However, the reverse process is also quite obvious and deserves to be mentioned. With a more than rapid scientific divulgation in mass media and the Internet, specialized languages find their way into a more common domain. Several things happen at this point, according to Cortelazzo (2007). First of all, in the process of transfer from a special language to common lexis, a term can maintain its semantic content or can become metaphorized (as in the case of 'inflation' used in the sense of 'overabundance'). Even when the semantic content is fully maintained, a term can lose its specificity by losing semantic contact with other specialized

² Les signes, d'abord surchargés des connotations qui s'associent ordinairement aux images, s'en dépouillent progressivement pour ne plus fonctionner que comme architectures d'éléments porteurs de sens délimités et entre eux composables.

lexemes of the field in question. Moreover, it can acquire expressivity (the fact of its specialized language origin gives it a connotation, an evocative margin that differentiates it from other words in the semantic field in which it is inserted). On the syntagmatic level, it may be used in redundant, verbose associations (such as the example of 'electrocardiogram of the heart' cited by Porro (1973)), which only confirms the loss of its semantic specificity and the addition of an expressive connotation. On the other hand, it can also serve as a sign of misunderstanding the risks of scientific divulgation both on the semantic and cognitive level. This tendency contributes to the prestige of specialized languages, and the power of adding a touch of persuasion to a message containing specialized terms in the context of common language communication (Porro 1973). Cortelazzo (2007) considers this use of specialized languages as something mystifying and calls it a distortion from an otherwise functional use for more 'noble' communicative purposes.

Thus, as noted by Faber (2009, 108), 'in today's society with its emphasis on science and technology, the way specialized knowledge concepts are named, structured, described, and translated has put terminology in the limelight'.

Our field of study belongs to medical language as a general topic. However, there are important differences between medical language in general and that of its subspecialties, especially one like osteopathy, which is not the most conventional approach to Western medicine *per se*.

If we consider the history of the medical language, it used to be characterized by a certain esoterism. Lately, however, this tendency tends to become reversed. Whereas doctors used to be able to get away with using litotes and euphemisms, Latin, Greek and obscure scientific terminology, patients now insist on being informed by their doctor in a comprehensible way. With innumerable sources of information on the web being now available to laymen, medical discourse is not reserved for the élite as it used to be.

Durr (2005, 374) notes that the advent of more and more sophisticated quantitative methods in modern medicine has had an impact on the language as well. Now that a multitude of parameters of the human body can be precisely measured and recorded, medicine has passed from the stage of intuitive diagnostics to one that is based on precise instrumental data. This change was accompanied by improved precision in terminological designations. 'The medical community had to import the language of another "tribe", [...] that of the statisticians' (ibid., 375). Osteopathy, however, has its special traits and characteristics, and cannot be treated entirely as a conventional medical profession, like cardiology or urology, for example.

In order to investigate its units, we shall first examine what various terminology theories have to offer in terms of providing a framework for the analysis of terminological units.

1.1.2 Theories of terminology

Even though terms and specialized communication have existed for ages, terminology as a science is a relatively new phenomenon. Like many other scientific domains, it is mostly empirical, its creation having been conditioned by the need to describe and organize a vast number of terms. According to Cabré (2000, 10),

[...] as a subject field with explicit premises, terminology emerges from the need of technicians and scientists to unify the concepts and terms of their subject fields in order to facilitate professional communication and the transfer of knowledge.

Sager (1990, 1) refuses to assign an independent status to terminology, placing it in the context of information sciences, linguistics or computational linguistics, suggesting that 'as a discipline [...] (it) affirms its value as a subject in almost every contemporary teaching program. There is no substantial body of literature which could support the proclamation of terminology as a separate discipline and there is not likely to be'. Sager views terminology as 'a number of practices that have evolved about the creation of terms, their collection and explication and finally their representation in various printed and electronic media' (ibid.).

Principles of terminological analysis depend on the theoretical framework that determines the approach to empirical research. As is the case with Translation Studies and other branches of thought, Terminology as a science has been approached from both the prescriptive and the descriptive perspective.

The focal point of any approach in terminology is its units, or terms. We have already mentioned a few definitions of these units, but one of the most concise ones identifies them as 'lexical items belonging to specialized areas of usage' (Sager 1990, 2). Gouadec (1992) suggests that terms are more like chains of characters defining the whole of a specific referent. The Translation Bureau of Canada (n.d.) proposes: 'A word (simple term), multiword expression (complex term), symbol or formula that designates a particular concept within a given subject field'. Thus, most definitions insist on placing these units in the context of specialized communication.

One of the main postulates or terminology is the distinction between terms and words of the regular language vocabulary since terms are 'endowed with the property of special reference' (Sager 1990, 19). Thus, in the general language 'if a particular attribute is to be emphasized, the emphasis must be achieved by contextual congruity, syntactic devices, additional reference, etc', but when a word crosses the line into the realm of terminology, the 'emphasis is already present through prior delineation of the subspace, which effectively excludes all attributes (dimensions) which are not assigned by the social norm to the discipline' (ibid., 19-20). New terms are therefore required to be learned with new knowledge, because otherwise this delineation requirement is going to be difficult to fulfill and the term becomes 'communicatively useless'. Slodzian (2000, 71) calls the constant strife for distinction between words and terms the 'terminological vulgate'. She also mentions an 'item tiers' that cannot be accommodated by this dichotomy: it can either be a term from a different area of specialization, or a unit that can be placed in the continuum between a word and term, a sort of 'non-technical term'. There is no overall agreement between scientists as to the extent of differences between terms and general lexis, the stance of each terminologist depending on the theory they tend to adhere to. In order to appreciate the most important characteristics of terms, one must examine the most prominent approaches to their handling.

Over time, several approaches and theories regarding terminology and its units have been developed. In the following sub-chapters, we attempt to give a brief overview of the main directions of theory and draw upon them in order to retain the most essential principles of terminological analysis.

1.1.2.1 General Theory of Terminology

Chronologically, the first terminological movement was that of normalization and standardization, prescriptive in nature, featuring a rather utopian view of one 'signifier' for one 'signified' in Saussure's terms. This first theoretical introspection of terminology later came to be known as the General Terminology Theory (GTT), based on the work of Eugen Wüster in the 1930s. In his book 'The Machine Tool. An interlingual Dictionary of Basic Concepts' (Wüster 1968), Wüster, who was an electrical engineer and an industrialist, set out to systemize standardized technical terms in several languages. His dictionary became the basis for the 'Stuttgart Thesis', which outlined the principles of Terminology for the first time. Wüster contributed significantly to the formation of term standardization principles. It was partly due to his efforts that the Technical Committee for Terminology Standardization of the International Organization for Standardization (ISO/TC 37) was established in 1936.

Cabré (2003) writes that with his work, Wüster pursued a number of precise objectives:

- 1. To eliminate ambiguity from technical languages by means of standardization of terminology in order to make them efficient communication tools.
- 2. To convince all users of technical languages of the benefits of standardized terminology.
- 3. To establish terminology as a discipline for all practical purposes and to give it the status of a science.

In order to achieve this, Wüster emphasized the necessity for standardized international principles for the description and recording of terms. His theory 'Terminologielehre', which he intended as practical guidelines, hence the name 'Lehre' as opposed to 'Theorie', was initially seen as a branch of applied linguistics destined to become an autonomous field of study later.

The GTT appellation was coined later on the basis of Wüster's work by H. Felber (Felber 1979). It continued to develop in Vienna, where it was originally proposed, and elsewhere, and for many years remained the only theory in terminology. Later, however, it started to be criticized for being too rigid and unfit for translation purposes. Faber (2009, 111) writes: 'The GTT focused on specialized knowledge concepts for the description and organization of terminological information. Within this framework concepts were viewed as being separate from their linguistic designation (terms). Concepts were conceived as abstract cognitive entities that refer to objects in the real world, and terms were merely their linguistic labels'.

Indeed, GTT principles as exposed by Felber (1979) emphasize the priority of concepts, their monosemy and univocity, the absence of synonymy, giving priority to written registers and synchronous investigation. Felber underlines the contrast between semasiologic and onomasiologic approaches. As later stated by Gualdo (2003), while the lexicographer starts with a word to subsequently arrive at its definition, for the terminologist, the process goes the other way round. Therefore, the lexicographer's position is diachronic, as they try to reconstitute the conceptual nucleus in correspondence with a term, based on past documents and publications. The terminologist will be more likely to consider the conceptual nucleus as unattainable. The same objects, viewed as fixed in the present by the terminologist, are considered in movement by the lexicographer. Last but not least, the GTT requires strict conscious control of terms' evolution, which includes planning and standardizing above all. As Cabré (2003) points out, 'the key to this position lies, it appears, in the supposition that a concept is universal, independent of cultural differences and that consequently the only variation possible is that given by the diversity of languages'.

Within the framework of GTT principles, the Russian terminologist Grinev (Гринев 1993) proposes three sets of qualities that an 'ideal term' should have:

Semantic requirements:

- 1. Non-contradictory semantics: the absence of contradiction between the lexical meaning of the formal part of the term and its meaning in terminology.
- 2. Monosemy of a given term within the given terminology.
- 3. Integral meaning the ability of the term to reflect its meaning in a minimal set of characteristics necessary for the identification of a given concept.
- 4. Absence of synonyms.

Formal requirements:

- 1. Conformity with the linguistic norm (which implies getting rid of professional jargonisms, of any deviation from the phonetic or grammatical norm).
- 2. Lexical and formal brevity.
- 3. Derivational capacity.
- 4. Immutability of the form.
- 5. Motivation and transparent semantics.

Pragmatic requirements:

- 1. Universal acceptance of the term attested by its frequency of use in the given professional domain.
- 2. International form of the term (that can be easily calqued into other languages).
- 3. Modern and euphonic appearance.

Along the same lines, a 'prototypical term' is defined in the idealized cognitive model of the 'term' (Lukszyn and Zmarzer 2001, 21–4):

- A term has a strictly defined sense.
- A term is monosemous.
- A term has no synonyms.
- A term has no connotations.
- A term has no diminutive forms.
- A term has no augmentative forms.

When dealing with the semantic aspect of terminology, it has been suggested that all terminologies observe the 'terminological principle' that states that one linguistic expression is supposed to have one sense only in a given text (Krzeszowski 2016, 341). This principle

helps deal with polysemy and synonymy by eliminating them. But practice shows that this principle is not very easy to apply.

Syntax is not included within the scope of the GTT, since its basic purpose is the standardization of labels for concepts. This limitation of the areas of terminological research, according to Cabré (2000), can account for the 'lack of interest in terminology by specialists of other branches of science, for example linguistics, psychology, philosophy and history of science and even communication and discourse studies'.

For a long time, the GTT remained the only framework for terminological work in the absence of any real alternative opinions and given the 'defensive attitude' of scientists who were opposed to any variations in the field so as to 'maintain a centralized control over the theory of terminology in order to avoid dissenting voices which might jeopardize its recognition as a discipline', as well as 'safeguard the methodological homogeneity, which Wüster had established and applied to plurilingual international standardization' (Cabré 2003, 170).

The period of containment later resulted in a rapid expansion of criticism of the GTT principles and the development of other approaches to terminology. As a reaction to the GTT, more descriptive theories of terminology arose further on in the 20th century, incorporating knowledge from other branches of science and concentrating more on the communicative, social and cognitive aspects of terminology, as opposed to purely formal linguistic characteristics. Faber (2009) calls this change of perspective 'the cognitive shift'. With the advent of corpus linguistics, since science now also adopts a corpus-based approach to lexical data collection, terms are no longer seen as 'part of a semi-artificial language deliberately devoid of any functions' (Sager 1990).

Opponents of the GTT claim that its version of specialized communication is idealized, that terminological variation, as well as polysemy and synonymy, in practice is very common and can be conditioned by communication parameters, that 'terms have distinctive syntactic projections, and can behave differently in texts, depending on their conceptual focus' (Faber 2009).

The criteria of an 'ideal term' according to the GTT are hardly attainable in practice. Cortelazzo (2007, 11) notes that rigorous semantic demands for scientific language can only be valid with certain restrictions: in a strictly synchronic approach within the same school of thought. Even then, the univocity ideal is not always realized in practice. Other linguists concur that 'terminology has been initially constructed on a description of ideals, rather than a study of real-life phenomena: ideals of monosemy, of exact definitions, of terms beings 'tags' attached to things they designate, in short, of a language fabricated from different pieces and controlled by a linguistic community in order to shape the world' (Béjoint and Thoiron 2000, 6) (our translation).³

Temmerman (2000) criticizes the GTT for being unrealistic and incapable of describing or explaining specialized language as it is actually used in communicative situations such as specialized translation. The following GTT premises are put to the test:

1. Concepts have a central role in regard to their linguistic designations.

2. Concepts and categories have clear-cut boundaries.

3. Terminographic definitions should always be intensional.

4. Monosemic reference is the rule in terminology, where there is a one-to-one correspondence between terms and concepts.

5. Specialized language can only be studied synchronically.

To counter these arguments, Temmerman (ibid.) states that:

1. Language cannot be regarded as divorced from concepts since it plays a crucial role in the conception of categories.

2. Many categories have fuzzy boundaries and cannot be clearly defined.

3. Optimal definition structure and type should not be limited to only one mode and ultimately depends on the concept being defined.

4. Polysemy and synonymy frequently occur in specialized language, and must be included in any realistic terminological analysis – a stance also taken up by Sager who talks about 'context-conditioned variants' (Sager 1990, 58).

5. Categories, concepts, as well as terms evolve over time and should be studied diachronically. In this sense, cognitive models play an important role in the development of new ideas.

GTT's proponents have subsequently added various modifications to the theory, modulating and complementing the original ideas by admitting controlled synonymy, phraseology and spoken language, for example. However, priority of the concept over designation, monosemy and semiotic conception of designations continued to be manifest within this framework (Cabré 2003).

³ [La] terminologie s'était d'abord construite sur une description d'idéaux plutôt que sur l'étude des phénomènes réels : idéaux de monosémie, de l'exactitude des définitions, du terme comme « étiquette » apposée sur la chose qu'il désigne, bref de la langue fabriquée de toutes pièces et contrôlée par la communauté linguistique pour façonner le monde.

The normalization-driven approach and language-planning methods applied to terminology received their share of criticism as well. However, researchers recognize that this side of terminology cannot be canceled. Prandi (2008) writes that the normalization drive is impossible to eliminate from terminological research and terminographic practice, because these disciplines cannot help but follow a normalized ideal that can be characterized by maximal univocity.

Criticism of the GTT and new ways to manage terminological work have come from many directions. T. Cabré (2003) identifies three main contributing sciences: cognitive science, linguistics and communication science. Linguistics, with its semantics and pragmatics tools, has contributed to the evaluation of terms in other ways than purely structural. Both functional and cognitive aspects were added to terminological work. Text linguistics provided an insight into the grammatical side of terminology, while corpus linguistics largely contributed to such aspects of terminological analysis as the study of collocations, among other issues. It made it possible to observe terms in action in their 'natural habitat' – texts – rather than in dictionaries. Communication sciences and discourse analysis have put terminology into context and allowed us to develop new methods for its evaluation and management.

More precisely, new approaches to terminology, such as socioterminology (Boulanger (1991); Guespin (1991); Gaudin (1993, 2003)), the Communicative Theory of Terminology (Cabré 2000) and sociocognitive terminology (Temmerman 2000) largely in tune with the two previous ones, have made it possible to include this science into a wider spectrum of research (L'Homme 2003). Among those new approaches, the sociocognitive terminology is the first to 'truly take on board the historical or diachronic dimension of terms' (Faber 2009, 117). One of the points that these new theories have in common is the fact that they consider the distinction between general lexis and terminology less apparent.

Establishing the main points of the new theories or approaches to terminology may help define the framework of term analysis. What follows is a quick overview of the main directions of terminology after the cognitive shift. In our opinion, however, it needs to be pointed out that the Wüsterian principles of terminological analysis cannot be fully discarded. The necessity for some kind of a normalization drive cannot be denied, but it is a question of proportion, not an issue of black and white. Certainly, normalization and the creation of reference resources and documents, as well as proposing a certain model for knowledge arrangement are integral parts of terminological work. However, many other parameters need to be taken into account, and the cognitive shift allowed for such changes.

1.1.2.2 Social aspects of terminology

Since the GTT's main objective was to eliminate ambiguity and foster standardization to alleviate the difficulties of international communication, terms were often viewed from this prescriptive perspective of specialized language. The reference by default in this context went to the higher strata of the sociolinguistic structure. It was assumed that this register is intended for communication between experts, mostly in the written form, which features very formal, 'pre-planned' expression. Maximal distance from commonly spoken general language was assumed and expected. Cortelazzo (2007, 20-1) writes that this distancing is actually sometimes produced voluntarily, especially on the lexical level, in order to avoid causing misunderstandings or introducing undesirable associations with semantic traces of meaning present in general language words. This might explain the particular predilection for foreign borrowings and their derived forms, acronyms and eponyms.

However, specialized languages present at least two levels of use – that of direct communication between specialists and that of scientific dissemination. Each of them is characterized by some distinct features (ibid., 20). The first one is more prone to oral realization. In fact, when it comes to Biodynamics osteopathy, it has been frequently indicated by the leading teachers of the approach that the science and art of osteopathy is an oral tradition, where knowledge has been passed on from one generation of doctors to another. The presence of a common situational context, as well as common encyclopaedic knowledge, allows for a high degree of verbal economy (ibid., 20). Therefore, along with some features of informal communication, this style presents some specific characteristics related on the lexical level: abbreviated linguistic formulations, mixed-language enunciations (such as foreign words in native-language morphology, etc.). Moreover, as observed by Bruni (1984, 129-30), this level of language is not deprived of affective and euphemistic traits, which can potentially get lexicalized overtime.

The level of scientific dissemination, in its turn, presupposes the presence of a less 'initiated' interlocutor who has partial or no knowledge of the specific subject. Cortelazzo (2007, 21) reports that, on this level, specialized language loses some of its particular characteristics and approaches common language. The vocabulary includes more substitutions of specialized terms by common language words and periphrases, sometimes even by only partial equivalents. Technical terms are sometimes accompanied by a gloss or a paraphrase in common language, or specialized concepts are explained by means of metaphor or analogy.

On the syntactic and textual level, there is more variety in verbal forms, less predictability in textual organization, a more significant presence of modal expressions (Pozzo 1993).

More specifically, specialized languages in the medical field, like osteopathy, are not exempt of stratification in relations to the communicative situation or the classification of the speakers either. In the medical context, Cortelazzo (2007, 28) writes, it is easily demonstrated by the presence of such terms as 'leucociti' (corresponding to the level of scientific terminology), 'globuli bianchi' (the level of common language) and 'bianchi' (communication between experts, jargon). Thus, if unmanaged, the internal stratification of medical language gets transformed into a sociolinguistic barrier. In other words, it is important to note the varieties of specialized language: geographic (diatopic), social (diastratic) and functional-contextual (diaphasic) (ibid., 29). Each of the three above-mentioned types has its particular characteristics in the medical field.

The highest level of social stratification (communication between specialists) is defined by a high percentage of nominalization, the reduction of the sense load on verbs that come to play a grammatical role, rather than to communicate meaning, the presence of nominal compounds, nominal juxtaposition. On the semantic level, the relationship between the signifier and the signified is much more univocal and rigorous. The possibilities of meaning deduction based on the context are rather limited.

On the middle level (that of scientific dissemination), the rules change. While the desire to maintain the rigor of scientific language may remain, there is a tendency to mitigate its relative load. Other changes include medical term substitution by a corresponding element of the common language, sometimes including redundant elements; explanation of medical terms; substitution of nominal items by longer structures. The language of scientific dissemination may vary considerably, depending on various factors (such as the author, the audience, etc.), Cortelazzo (ibid.) concludes.

Gaudin (1993, 216) mentions the necessity to place the appearance of terms, their acceptance or rejection, within the framework of linguistic and social practice of their users. In fact, the principles of sociolinguistics applied to terminology result in the need to account for different term usage contexts.

Thus, 'parameters of variation are based on the social and ethnic criteria in which communication among experts and specialists can produce different terms for the same concept and more than one concept for the same term' (Faber 2009, 113). Variation of terms, according to the proponents of socioterminology, can be explained by social and situational aspects of

specialized language communication (Pihkala 2001). This can present quite a challenge to the translator of specialized texts, since variation may often not be equally present between different languages, thus rendering it difficult to mirror the subtle status relationships between users that can find their reflection in the selection of a particular synonym, for example.

Cabré (2003, 179) reiterates this point: 'the texts which a specialized translator has to handle do not all belong to the same register of communication, even though all share the same level of formality essential for professional communication, nor does their variety of functions require the same level of specialization; besides, in many subjects there is no unified conception of the field'. This can affect the choices that the translator has to make, especially regarding terminological equivalence. Cabré (ibid.) continues by saying that 'In relation to its original, it is said that a translation — and technical translations are no exception—must be literal regarding its content, appropriate regarding its expression, adequate regarding the register and precise regarding the rhetoric of the receptor community so that a translated text is fully comparable to a text originally written in the target language (TL). In order to achieve this objective it is evident that a translator must use the appropriate terminology (that of the specialists of the target community), the same range of variation of expression (unless the text is destined for a different receptor function) and a selection of designative structures most appropriate to the text type'.

Our corpus does not demonstrate a large degree of stratification, since the terms have been drawn from materials conceived for educational purposes. Moreover, biodynamics in osteopathy does not present itself on the level of scientific dissemination – the science and practice of this discipline is too complicated for an outsider to understand quickly, and appears rather esoteric, if not occult, so practitioners prefer not to speak of their 'inner kitchen' to laymen, at least not to go into the details of terminological matters.

1.1.2.3 Communicative aspects of terminology

Viewing terminology from its communicative side goes hand in hand with the social aspect of terms. Sager (1990, 99) considers terms above all as units of special 'purposeful' communication between experts in the given field, where the lexicon is meant to provide means for the achievement of effective communication. He also proposes a scheme that is meant to explain certain aspects of communication, somewhat similar to Grice's model (Horn 2013): the sender in the communication processes is said to possess a motivation to communicate something to the recipient in order to affect their current state of knowledge. This motivation

is transformed into an intention that becomes an implicit or an explicit part of the message. This intention also includes a desire to elicit a subsequent linguistic or non-linguistic response from the recipient. The sender bases their intention on presuppositions about the recipient's knowledge and assumptions about their expectations, then selects items from their own store of knowledge, chooses a suitable language and encodes the items into a text. Therefore, the sender's message includes the totality of their assumptions, expectations, knowledge content and finally the language. The text itself is its physical manifestation.

Perfect communication (and therefore, possibly, equivalence) thus occurs when the recipient's state of knowledge upon reception of the text corresponds exactly to the sender's intention of originating the message, claims Sager (ibid.). However, the precision of this correspondence is hardly measurable, given the complexity of the process. Too many factors are at stake: the sender may be mistaken as to the judgement of the recipient's ability to interpret the message correctly (or may simply be unwilling to take it into account).

Sager (ibid., 100) goes on to note that the choice of expression by the sender is based upon linguistic reference, as well as paralinguistic and situational reference, and conventions. Recipients often have to interpret the message based on linguistic signals and the situation, whereas paralinguistic and extralinguistic signals often remain obscure.

In many areas of special communication, conventions play an important role of facilitation in the interpretation of text signals: there is a particular style and form that the user expects, which thus heralds the nature of linguistic signs that go along with it. In osteopathy, however, the conventional part of communication only concerns the 'mechanical' branch of the domain. The 'biodynamic' section is much less convention-prone and texts often do not follow any specific style. In fact, according to our observations, the style adopted in writing in the manuals is somewhat conversational and resembles a monologue with frequent pauses in the form of a series of dots and occasionally very complex sentences that are difficult to read.

As an example, here is a passage from page 15 of the Phase 7 manual with all of the original punctuation preserved:

Still/Sutherland connected the divine, Osteopathy, Primary Respiration, embryology and inner harmony into one event...please notice that this wholeness is transparent...there is no reference to structure or systems...this is how the Health feels...no anatomy. The science of embryology at its best, is well behind what these men saw...

We can say that in biodynamics the convention is that there are no conventions – one feels free to write using whatever style and way of expression that one considers fitting.

In broader areas of knowledge, where reference material such as glossaries and dictionaries is available, along with textbooks and other educational publications, there is a more or less explicit agreement on standards regarding the use of terminology. Thus, understanding of undefined terms, according to Sager (1990, 101) is 'taken for granted and serves the purpose of confirmation of knowledge'. According to our observations, in the biodynamics of osteopathy the 'taking for granted' part is present often without any elaborated ground – definitions are mostly missing, and many terms remain rather obscure to uninitiated beginners who are supposed to grasp their scope of meaning gradually, mostly via non-verbal information passed on during training sessions.

The communicative aspect of terms, together with their social, linguistic and cognitive perspective, is also widely discussed within the framework of Teresa Cabré's Communicative Theory of Terminology (CTT) (Cabré 2000). Like many other later theories, and in contrast with the GTT, Cabré's CTT does not emphasize differences between terms and words that belong to the 'general language'. On the contrary, it states that terms are multidimensional units that have all the aspects of common words, but possess a certain number of cognitive, syntactic and pragmatic constraints that allow us to attribute them to a specialized domain of knowledge. She writes (Cabré 2003, 183): 'The specificity of terminological units in contrast to other units of the same structural level (words) and the same mode of meaning resides in the fact that they fulfill restricted conditions in each of their cognitive, grammatical and pragmatic constituent components'.

Within the CTT, terminological units are regarded as 'sets of conditions' (ibid., 184) that pertain to their specific knowledge area, conceptual, lexical and syntactic structure, valence and meaning, plus, most importantly, the communicative aspect of specialized discourse. In her article, Cabré (ibid., 184) exposes these conditions:

From the perspective of their cognitive component, terms are characterized by these conditions:

- a. they depend on a thematic context;
- b. they occupy a precise place in a conceptual structure;
- c. their specific meaning is determined by their place in this structure;
- d. this meaning is explicitly fixed;
- e. this meaning is considered as a property of the unit;
- f. they are fixed, recognized and disseminated with the help of the expert community.

From the perspective of their linguistic component, terms fulfill, among others,

the following conditions:

a. they are lexical units, either through their lexical origin or a lexicalization process;

b. they can have lexical and syntactic structure;

c. as lexical structures they exploit all the devices of word formation and the processes of acquiring new units;

d. formally, they may coincide with units belonging to general discourse;

e. regarding word class, they occur as nouns, verbs, adjectives or adverbs or nominal, verbal, adjectival or adverbial structures;

f. they belong to one of the broad semantic categories: entities, events, properties or relations; these categories with their own subcategories do not necessarily exclude each other and should therefore be rather considered as semantic values;

g. their meaning is discrete within a special subject;

h. their meaning is extracted from the set of information of a lexical unit;

i. their syntactic combinability is restricted on the basis of the combinatory principles of all lexical items of a language.

From the perspective of their communicative component, they fulfill, among others, the following conditions:

a. they occur in specialized discourse;

b. formally, they adapt to this type of discourse according to their thematic and functional characteristics;

c. they share specialized discourse with units belonging to other iconic or symbolic systems;

d. they are acquired through a learning process and hence are handled by specialists in their field;

e. they are basically denotative (which does not exclude connotations).

Cabré proposes a metaphor in order to describe the methods for terminological assessment and work - the 'theory of doors' (Cabré 2003). Within this perspective, a terminological unit can be evaluated via one of the 'doors' – its cognitive, linguistic or communicative aspect. Thus, cognitively, terms constitute 'conceptual units representing nodes of knowledge which are necessary and relevant in the content structure of a field of specialty and which are projected linguistically through lexical units', and thus play a 'representation function' for specialized knowledge (Cabré 2010, 357). In terms of linguistics, 'terms are lexical units of language that activate a specialized value when used in certain pragmatic and discursive contexts' (ibid.). Finally, terms as discourse units identify their users
as members of a professional group, providing a communication tool for interaction in any format, including didactic.

The emphasis on one 'door' does not exclude the existence of other ones. Another metaphor for a terminological unit, a 'polyhedron', a three-dimensional solid figure with a varying number of facets, allows term assessment via this visual representation of a term being 'turned around' in order to examine one of its aspects.

The CTT has been criticized for not having a strong relationship with any particular linguistic model and not presenting a clear view of conceptual semantics (Faber 2009).

Modern theories of terminology also attempt to integrate the pragmatic aspect of term evaluation into terminological practice. Sager (1990, 80) claims that term formation is influenced by the subject area in which it occurs, the nature of people involved and the stimulus for term creation. In all logic, this is inevitable, as terms are, after all, created by people and not issued by some rational mind free of emotions to serve as perfect units of reason.

The success of communication in any specialized area, as is generally the case, depends on three choices the sender of the message has to make (ibid., 102). First, the intention of the sender must be commensurate with the expectation of the recipient. Second, the sender must make correct presuppositions on the recipient's current state of knowledge. Finally, the sender must make a choice of language which the recipient would be supposed to have the command of, as they are going to have to recognize and understand the linguistic forms chosen. All of these conditions influence the choice of word form, which presupposes the existence of synonyms that vary according to register. However, in the context of interlinguistic transfer, another link is added to the chain of events – that of a translator, who has to be aware of these variations and be able to use them accordingly.

1.1.2.4 Cognitive aspects of terminology

One more important addition to the study of terms lies in the cognitive area. Sager (1990, 13) notes that the cognitive dimension of terminology relates the linguistic forms to their conceptual content, i.e. referents in the real world.

By the end of the 20th century, the cognitive dimension of terms was studied from three perspectives – from the point of view of the referent (cognitive dimension), from the point of view of the designation given the referent (linguistic dimension), and from the point of view of the use the equation of referent and designation can be put to (communicative dimension) (ibid.).

With a 'cognitive shift' (Evans and Green 2006a) in Linguistics, there appeared a tendency to study and emphasize the conceptual network underlying language in general. The exploration of the interface between syntax and semantics (Faber and Mairal 1999) has not left terminology untouched, and cognitive-based terminology theories have seen the light within the context of translation. Several publications in sociocognitive terminology (Temmerman 2000) and frame-based terminology (Faber, Márquez Linares and Vega Expósito 2005) use ideas from cognitive linguistics and psychology to explain category structure and attempt concept description.

Sager (1990, 13) presents the lexicon structure of a language as one consisting of many separate subsystems representing the knowledge structure of each given subject field or discipline. The knowledge structures consist of interlinked concepts and terms associated with them. The knowledge structures are not absolute entities – rather, they are reflections of the current state of knowledge of a particular individual or a group. This means that knowledge structures evolve and change, contrary to the 'fixated' ideal of the GTT. This presents another challenge for equivalence in translation, since the deeper meaning of a term can be very elusive and shifting.

Sociocognitive Terminology, proposed by Temmerman (2000), draws its ideas from Cognitive Semantics, emphasizing the cognitive potential of terminology in domain-specific language. It also examines terminological variation as related to verbal, situational and cognitive contexts in discourse and in a range of communicative environments (Kerremans, Temmerman, and Vandervoort 2005).

Temmerman's diachronic study of terminology and the 'splicing' of terms used in order to determine the evolution of different aspects of meaning for a particular unit has led researchers to suppose that one of the mechanisms consciously or unconsciously used in the creation of scientific terms is metaphorical modeling (ibid.). This particular aspect will be studied in detail further on in this dissertation.

Another cognitive approach to Terminology, 'frame-based' terminology (Faber et al. 2005), has its foundation on the same premises as the CTT and sociocognitive terminology, but is also closely related to the syntactic functioning of terms. According to Faber (2009, 120), 'the best way to study specialized knowledge units is by studying their behavior in texts'. She also points out two specific characteristics of specialized language texts: their tendency to conform to templates in order to facilitate understanding and a greater repetition than usual of terms, phrases, sentences, and even full paragraphs.

The second feature is, without doubt, true for osteopathy: both my translation experience and research show that a lot of repetition is used in osteopathic discourse (biodynamic approach).

Frame-based approach to terminology describes and studies various phenomena. It stipulates that a heavy concentration of terminological units in texts 'points to the specific activation of sectors of domain-specific knowledge' (Faber 2009, 121). Understanding such a text requires at least three components: knowledge of the domain, knowledge of the concepts within it, understanding of propositional relations within the text and that of conceptual relations between concepts of the domain in question (ibid.).

Frames, according to Faber (ibid., 123), are 'a type of cognitive structuring device based on experience that provide the background knowledge and motivation for the existence of words in a language as well as the way those words are used in discourse'.

Unlike other approaches, frames consider both the potential semantic and syntactic behavior of specialized language units. This necessarily includes a description of conceptual relations as well as a term's combinatorial potential. Frame Semantics (Fillmore 1976) and its practical application, the FrameNet Project (Fillmore, Johnson and Petruck 2003), assert that in order to truly understand the meanings of words in a language, one must first have knowledge of the semantic frames or conceptual structures that underlie their usage (Faber 2009, 123). The objective of frame semantics is to describe lexical meaning by extracting contextual information from a large corpus of texts, and structuring this meaning in cognitive frames (Faber 2012a, 4).

Frame-based terminology considers not only the conceptual organization, but also the multidimensional nature of terminological units. In practice, the semantic and syntactic information is extracted via the use of multilingual corpora. As stated by Faber (2009, 123-4), 'conceptual networks are based on an underlying domain event, which generates templates for the actions and processes that take place in the specialized field as well as the entities that participate in them'.

One more feature of frame-based terminology is its integration of the communicative situational perspective – terms are thus understood only within the context in which they appear (Faber 2012a, 5).

Finally, frame-based terminology also integrates images in their various forms into term description, thus trying to provide all the information available for term appreciation and comprehension. Whereas in the past the classification of images was based on their

morphology with such categories as photographs, drawings, animations, videos, diagrams, charts, graphics, schemes, views, etc. (Darian 2001), here, terms are categorized according to their most salient functions (Anglin, Vaez and Cunningham 2004) or according to their relationship with the represented entity of the real world. Images are distributed between categories based on their qualities of iconicity, abstraction of dynamicity (Prieto Velasco 2013). Together, the graphic and linguistic information 'can converge to highlight the multidimensional nature of concepts as well as the conceptual relations within a specialized domain' (Faber, Arauz, Prieto Velasco and Reimerink 2006).

The idea of integrating other means of perception, other than purely linguistic, seems very appealing within the context of Biodynamic Osteopathy. Considering the scarcity of publications, and the particularities of teaching osteopathy in the field of biodynamics (teachers often repeat that it is an 'oral tradition'), understanding and knowledge most probably engage multiple channels of perception. In fact, term definition is fixed by what Sager calls the social norm, which is defined by a relatively small group of authoritative figures in a given field who publicly fix the relationship between the term and the concept, making it standard (Sager 1990, 20). However, in practice, the human factor adds its corrections to the process: standards are not strictly inflexible, and few perfectly delineated unchanging concepts exist. The problem might lie in the fact that conceptual boundaries are supposed to be specified through linguistic means, while in some areas, like osteopathy, such absolute linguistic means may not be available. A large amount of information is said to be passed on a non-verbal level. Sager (ibid., 20) points out that non-language-dependent specification can be achieved via empirical observation, which is exactly the case in osteopathy. These 'pure standards' are nondescribable through linguistic means. The major difficulty therefore is that of recording and analyzing that type of complementary information.

To sum up, the above-mentioned theories and approaches to terminology, notwithstanding their differences, are not mutually exclusive. In fact, as Budin (2001, 18) puts it, 'although many of the criticisms about Wüster's theory are correct, a more constructive and coordinative approach to evaluating and comparing theories and individual assumptions and hypotheses would be much more productive in order to further develop terminology theory from a more holistic and integrative point of view'.

Both the GTT and subsequent theories have provided means for terminological analysis and management. Based on the assumption that 'terminology presupposes a need for all the activities related to the representation and transfer of specialized knowledge such as technical translation, the teaching of languages for specific purposes, technical writing, the teaching of special subjects, documentation, special language engineering, language planning, technical standardization, etc.' (Cabré 2003, 182), the goal would be to provide specific tools for such activities. The choice of tools and their effectiveness in specific tasks necessary for particular needs will serve as criteria for the effectiveness of terminological work. In subsequent subchapters, we will define some specific areas of the terminological field that come into play in the attempt to achieve equivalence in term translation.

In the practice of terminological analysis applied to the terms of biodynamic osteopathy, we could certainly draw upon the CCT and frame-based terminology approaches in order to study the behavior of terms in texts and identify their contextual features in order to gain access to conceptual traits and definitions, since terminological meaning has to have at least some degree of explicit fixation (even though absolute clear-cut conceptual boundaries for terms required by the GTT might not be achievable) in order to proceed to interlingual comparison and equivalence study.

1.1.2.5 Syntactic aspects in terminology and corpus-based approaches

In the GTT, syntax was considered to be outside of the range of terminological work. According to Faber (2009, 120), most terminological theories avoid dealing with syntax: 'The reason for this is probably that any syntactic analysis, whether of general or specialized language, must be either explicitly or implicitly based on a syntactic theory, and so far, terminology and syntax have generally had little or nothing to say about each other'.

In later developments, terminology came to integrate some syntactic aspects that were deemed to be necessary. This might be partly due to the development of corpus studies. Both translation and terminology have profited from recent developments in technology. Tognini Bonelli (2002) acknowledges that the communicative situation resolves the tension between terminological and phraseological tendencies, since the term is no longer able to keep its 'frozen' and protected status – it is almost forced to engage with its verbal and situational context thus acquiring an extra-dimension at the pragmatic level.

In fact, the best method for terminology extraction, as stated by Drouin (1998), is achieved by analyzing corpora of specialized texts relative to the domain in question. It allows us to encounter 'alive and active' terms, and recently has become a sine qua non condition for terminological compilation. These principles are in line with the postulates of the CTT and frame-based terminology where a lot of emphasis is placed on the context and the behavior of terms in texts.

Slodzian (2000, 73-4) proposes the following principles in favor of the corpus-based approach to terminological research:

- Pertinent knowledge of a given domain appears in the form of texts made up of certain expressions these need to be considered in their original form;
- Linguistic expressions are the only tangible reality accessible for an analyst, they constitute the starting point of terminological analysis;
- Final identification and qualification of candidate terms require consultations with a professional in the given field;
- For any given domain, possible terminologies are not one but many, depending on the pragmatic aspect;
- Only good quality empirical data can provide input for the measure of frequency and distributional properties.

Slodzian (2000, 74) goes on to say that a corpus-based approach not only makes it possible to observe lexical units in context, but also contributes to an understanding of the norm: it is no longer viewed as a more-or-less justified rule imposed from above, but as a result of 'successive controls imposed on textual products by an axiological system of the domain or of the community' (our translation).⁴ The same principle is applied to the creation of ontologies, with the bottom-up approach based on texts replacing the more traditional top-down approach.

This approach to term extraction and management seems the most fitting one to adopt in our area of studies.

Another important contribution of corpora lies in the fact that they can provide collocations for terms that are not available in dictionaries and glossaries. Even though prepositions, conjunctions and other accompanying words are not primary carriers of condensed information, they allow us to establish logical connections within the term system. Terms often generate particular collocations, which have been disregarded for a long time, since these items are usually not included in dictionaries and glossaries. These units, however, can largely contribute to the understanding and correct use of terms. Serianni (1984, 270) calls

 $^{^{4}[...]}$ des contrôles successifs imposés sur les productions textuelles par le système axiologique du domaine et de la communauté.

them 'collateral technicisms', which are 'particular stereotypical expressions, not rigorously necessary for the needs of scientific denotation, but preferred for their technical connotation'.

Collocations may become lexicalized in one language but take time in another. That is an additional challenge for terminology, Sager (1990, 61) writes: 'whereas lexicalization in general language is often accompanied by some form of external characteristic like graphic signs such as hyphenation, writing together, capitalization, or even omission of articles, terminologization is much less dependent on such devices'.

Song (1994, 764-5) attributes collocations to 'mental lexicon' with powerful and longlasting links that form a class of units with a unique status in a linguistic system. Research stipulates that 'the ties between collocations tend to be retained even after serious brain damage or tend not to deteriorate in old age' (Howard, McAndrews and Lasaga 1981, 707-14).

Collocations are part of context and therefore can be studied within the contextual theory of meaning. According to Song (1994, 771):

[...] the basic meaning of every lexeme is extensible and the mode of extension is paradigmatic (e.g., metaphor) or syntagmatic (e.g. collocation, metonymy, etc.). These two axes of extension crisscross each other, forming the continuum of frozenness.

Thus, we obtain a 'cline of syntagmatic extension' (Aitchison 1987, 78) that allows us to establish 'the gradation of expectation' (Song 1994, 771) or 'use-based prediction' where words in co-occurrence predict the occurrence of each other, as opposed to 'rule-based prediction' where inference is based on selective restrictions.

The cline in question has a rather wide range. Kjellmer (1991, 112) lists weak, medium and strong collocations in terms of their fixedness, the latter being called a 'polyword' Lewis (1993, 92-5), a 'short, 2- or 3-word compounds ranging from opaque to totally transparent meaning'. Another term that denotes a collocation's fixedness is 'fossilized': fossilized phrases are 'bidirectionally predictive', such as *Anno Domini*, or 'unidirectionally predictive', such as *Morse code*. Semi-fossilized phrases are those in which a word predicts several words, but in a limited way, such as go/jump/stand bail. The least closely related collocations are 'variable type phrases' where a word predicts another much more loosely, such as 'a glass of water' (Kjellmer 1991, 112).

The cohesive power of collocations can certainly be measured by a corpus-based approach where the frequency of co-occurrence is taken into account. Other measures, such as 'adjunction, insertion, permutation, extraction and reconstruction' (Fraser 1970, 39-42) complete the picture. Within the context of this dissertation, however, the most interesting

aspect of observing collocations lies in their contribution to the meaning or clarifying the meaning of terminological units.

One of the ways in which studying collocations can contribute to meaning construction is the observation of semantic deviance that occurs especially in the case of terminological metaphors. Collocations in general language are characterized by a certain degree of predictability, as previously stated. Within this range, as Song (1994, 781) puts it, 'most words are related to a wide range of objects and situations and their meanings are figuratively extended to any appreciable degree of appropriateness'. This degree, however, may be exploited by speakers and any manipulation of such kind leads to 'some unexpected effect like surprise' (Aitchison 1987, 9). Even though, in general language, such digressions are mainly used for creating some kind of an effect (like humor, for example), in specialized language, they may manifest mapping conditions and semantic change that accompany the process of terminological metaphorization.

Collocations as they occur in general language can be studied using widely available corpora of natural language. We may thus obtain a more or less default value of the lexical use of a word. Subsequently comparing such collocations to those obtained from a specialized language corpus, we can appreciate possible violations that point to extensible meanings of the expressions in question. After the deviations have been explained and accounted for by the process of metaphorization (or other), any remaining clashes in co-occurrences contribute to the definition of concepts. The process of clarification of meaning inevitably passes through a context where 'semantic oddity' can be 'normalized', (Song 1994, 787). As Song (ibid.) further points out, 'contextual manipulation is a fairly common device human imagination resorts to'.

The relationship between collocations and metaphors is further accentuated by the fact that 'the metaphoric cline crisscrossing the collocational continuum is one of the pipelines filling up the lexicon with new lexemes', Song writes (ibid.), which is applicable to specialized language and perfectly illustrates one of the processes of neology.

Collocations and context can be the keys to the use of a concept. According to Dubuc and Lauriston (1997), context shows the term *in vivo* rather than *in vitro* (such as in a dictionary). Contextualized uses activate the term's full semantic potential.

As for other aspects of syntax, Cortelazzo (2007, 16) writes that the most prominent syntactic feature of specialized languages is the 'de-potentization' of the verb and the corresponding 'potentization' of the noun. Another particularity of the verb is the tendency to use a rather restricted verbal range, recurrent in frequency, semantically generic and polyvalent

in syntagma mostly formed by a noun and a verb, where the semantic nucleus belongs to the noun. In general, the frequency of noun phrases in specialized languages is much higher than in general language. Another syntactic feature of specialized languages he describes consists of two rules: 'deagentivation' and condensation (ibid., 18). The first aspect is linked to the orientation of specialized languages towards objects, events, processes, especially in their abstractness, generalization and atemporality, and not towards the agent (which brings about a higher frequency of passive structures). The second aspect is executed by using implicit phrases, i.e. verbs in their nominal form and nominalization in general, a tendency towards economy that can be observed in the absence of functional subordinates in complex phrases and nominal juxtaposition. This, however, does not affect the translation practices and equivalence to the point of actually researching this aspect within this framework.

What might be relevant within the context of this particular dissertation, is another aspect of syntax: the frame-based terminology approach considers terms as specialized language units that are mostly represented by compound nominal forms that are used within a scientific or technical field, and have meanings specific to this field as well as a syntactic valence or combinatory value (Faber 2009, 120). The 'configurations' may be different, based on the language in question, and may come to play a certain role in the quest for equivalence.

In fact, the necessity of including the linguistic context and extending the processed information to phraseology and correlated terms has been proven by several studies examined in Maldussi's 'Terminologia alla prova della traduzione specializzata' (2008). To quote Maldussi (2008, 88), the ideal terminological entry should contain such vital indications as 'definition' and 'context', followed by (in order of importance) 'domain', 'degree of reliability', 'client indications', 'source indications', 'correlated terms', 'phraseology', 'domain of use' and 'translational equivalent', whereas 'grammatical notes' have mostly been considered as redundant. The linguistic context has emerged as the number one requirement on the part of surveyed translators, presenting itself as a tool for the selection of a translational equivalent. The context provides a valuable tool for finding concordances and collocations.

1.2 Concepts in terminology

Whereas terms are terminology's primary objects of study, concepts are what conditions their birth in the first place. It is therefore important to consider various ways of approaching them in the context of terminological research.

Concepts are 'semic agglomerations of intention looking for a linguistic form', Depecker (2000, 100) (our translation)⁵ writes.

As Sager (1990, 22) puts it, 'the naming of a concept may be considered the first step in the consolidation of a concept as a socially useful or usable entity'. The definition he proposes states that concepts are 'constructs of human cognition processes which assist in the classification of objects by way of systematic or arbitrary abstraction' (ibid., 22-3). Other sources, according to Sager, define concepts as 'mental constructs', 'objects of all fields of knowledge', 'units of thought', 'coherent groups of judgements'.

Depecker (2000, 91) calls for a clear distinction between the signified and the concept in terminology, pointing out that a terminological unit is a special linguistic sign comprised of a 'designation and a concept to which it refers' (our translation).⁶ Going back to Saussure, Depecker points out that he 'tends to consider language as a kind of pure form or anonymous entity before which there is a moving amorphous mass of thought, and beyond which nothing can any longer be broken down into its components' (ibid., 89) (our translation).⁷

Depecker (ibid., 94) goes on to point out that objects are mentally grasped through concepts, which are composed of attributes (*caractères*), a unit of logic, that can be analyzed along two axes: intension (which represents the totality of attributes that constitute an object) and extension (the totality of objects to which the concept applies). Thus, a linguistic definition of a concept includes all of its attributes and their relationships. Their enunciation depends on culture and specific points of view. This is why, when working on definitions in terminology, we have to remember that we should be defining the concept, not the signified.

In linguistics, the signified is considered to be composed of semes, semantic units that differentiate the content: those can be generic or specific, denotative and connotative. Together, semes form a sememe that has a semic core where different types of semes can be implanted, even when they are connotative (Pottier 1974) or contextual (Greimas 1986, 45-50). This has tangible repercussions for terminology: in the case of neology and term creation, for example, when a designation is chosen from general language, its sememe should be carefully studied in order to avoid possible connotative contradictions, Depecker (2000) writes. The careful choice and lengthy considerations are actually more of an ideal than actual practice, however. The author goes on to show that languages differ in the way in which they 'choose' semes to

⁵ [...] agglomérat sémique d'intention, en quête d'une forme linguistique.

⁶ [...] formé d'une désignation et d'un concept auquel elle renvoie.

⁷ Il tend à faire de la langue une sorte de pure forme ou de grand être anonyme en-deçà duquel se meut la masse amorphe de la pensée, et au-delà duquel rien n'est plus décomposable.

be integrated into a concept: for the concept of <u>surveillance</u>, *watch* in English expresses the action of being vigilantly watchful via the faculty of eyesight. In French, *veille* expresses the fact of being awake and thus vigilant.

To illustrate this point further from a slightly different angle, we can turn to our corpus. In osteopathy, the concept covered by the term *first breath* has particular significance. It is the first cycle of either Primary or Thoracic respiration, which has great influence over the future health of the person. This act of inhalation and exhalation helps the child come into the gravitational field when being born, opens the lungs for pulmonary respiration and metabolically integrates Primary Respiration with the rest of the soma, thoracic respiration and consciousness of an individual, according to the teachings of biodynamic osteopathy. To quote James Jealous (cd25):

The idea of the first breath illustrates the necessity of a full deep first breath for the newborn. A completion of the first breath is a precursor to producing a complete and healthy individual, aligned consciously and perceptually and functioning with freedom. The complete first breath requires that the soma integrate with its new environment. It happens in one moment and cannot be repeated. Often, the first breath is very asynchronous, it leaves the organism with a loss, you get the feeling that the individual is not free. The real first breath can also happen in an adult.

The source language, English, thus chooses the word 'breath' to cover this complex notion.

Breath in general English can cover a rather wide range:

- As a concept of 'the air you take in and push out of your lungs when you breathe' (Antidote dictionary) it poses no problems in French (*respiration*), Italian (*respiro*), Russian (*дыхание*) or Latvian (*elpa*).
- When it comes to another concept covered by the same word, 'the air moved in one act of inhaling or exhaling' (Antidote dictionary), things get much more complicated, since other languages do not have one word to cover this precise meaning. In French, for example, *souffle* and *bouffée, haleine* point toward expiration, *respiration* being a designation of a continuous process, not just one instance of the process in question, just like the Russian *duxanue*, the Latvian *elpa* and the Italian *respiro*. Italian, however, does allow for the meaning 'one single act of breathing' for *respiro* (Treccani dictionary: ogni singolo atto della respirazione; meaning 'every single act of respiration').

Thus, the conceptual field of the *first breath* cannot be easily transformed into a twoword elegant linguistic form in Russian (which uses *nepsuli sdox u sudox* – first inspiration and expiration), French and Latvian. English, as mentioned by Depecker (2000 98) has a tendency to homonymize (use an identical form) for concepts that are organized via a different morphological and semantic structure in other languages.

This is one of the reasons why contrastive studies and a multilingual approach to terminology can be so helpful: by delimiting concepts, we can adjust terms in various languages, since 'a language taken by itself has a tendency to mislead us' (Depecker 2000, 103). Depecker (ibid.) also points out that the linguistic sign itself acts as a carrier of ambiguity, concentrated in the signified of the designation. Thus, language itself makes concepts (that are in themselves clear and easily definable) ambiguous: 'the linguistic sign overflows with meaning' (ibid., 104) (our translation).⁸ Indeed, a formula, compared to a word, does not bring about echoes, nor stimulates the imagination (like H2O versus 'water', 'aqua', 'eau', cited by Depecker).

Sager (1990, 22) notes that concepts have an internal structure: 'The sum of characteristics which constitute a concept are called its intension, i.e. a unique grouping of characteristics different from the nearest concept by at least one such characteristic'. The more characteristics there are, the narrower the intension of a concept. Whenever a concept refers to a whole range of objects, it is said to be extended. Characteristics can be expressed as properties of the concept, but also as relations to other concepts. In the process of creating conceptual fields, terminologists rely on characteristics chosen for a particular systematic order (ibid., 25).

Sager considers concepts as elements of the structure of knowledge, limiting their relevance to terminology to the extent to which they are represented in the lexicon of a language, thus underlining their referential function (ibid., 14). He goes on to say that systematization of concepts is a crucial element of terminological standardization.

Sager (ibid., 14) suggests beginning the referencing process by proposing a model of knowledge that would allow us to describe, relate and classify concepts. He considers the conventional tree model as equivalent to an elementary subspace of a concept. The distribution of concepts occurs along a continuum. A concept or a unit of knowledge can be identified only by way of stating its references along a given axis. He postulates (ibid., 15-16) that 'the value of a concept with respect to a given axis is generally defined as a range and only exceptionally as a point'. Changes in the structure of knowledge occur either in the case of augmentation, when a new axis, defining either a criterion, or a new feature is added: all of the existing structures may need to be redefined according to this axis. Alternatively, such changes may occur through modification, when the dimensionality of this virtual concept space is unaltered

⁸ Le signe linguistique déborde de sens.

but the user requires a new way of looking at things within the given system, changing the relative configuration or items by increasing or decreasing the degree of available differentiation along a given axis or disturbing the spatial relationships between concepts.

Sager (ibid.) addresses a point with interesting implications for terminological equivalence: given the principles of continuous axes (according to which different disciplines overlap, while the human brain is capable of enlarging the dimensionality of its knowledge and modifying the configuration of its constituent elements), 'it is unlikely that any two individuals, though their state of knowledge might be said to be comparable, will assign precisely the same configuration space to the 'same' concept'. In fact, people only seem to assign approximately the same designation to terms because of the existence of an 'idealized and pragmatic knowledge structure' shared and tacitly endorsed by a community, or the social norm (ibid., 16).

From the formal point of view, units of language are discrete, whereas the structure of concepts is continuous. Nevertheless, Sager considers it possible to 'fix the connection' between a concept and term in a given domain by means of a definition. This assumption is shared by others: 'In general, giving a definition that is valid for the given context or document is sufficient, but in extreme cases, this process can extend to normalization of the term and the corresponding concept by means of a formal definition' (Slodzian 2000, 52) (our translation).⁹

Faber (2009, 108) points out that reference is a function which maps a denumerable repertory of symbols (lexicon) into a continuous knowledge space. The boundaries of this knowledge space may vary according to individuals whereas the range of variation is restricted by the norm. Linguistics symbols are thus labels through which we can refer to knowledge. Thus, one can say that terms are in a way iconic, since they encode much vaster information than what might appear to be on the surface, and therefore can be considered as 'specialized knowledge units' that can lead to more complex knowledge structures. Thus, within the framework of specialized communication, 'surface' information leads to implicit conceptual domains, which are rarely explicitly present.

Since lexical items are discrete, it is relatively easy to agree on a fixed form. However, it is much more arduous to specify the substance of that form. Even considering the existence of the norm that theoretically defines the boundaries of a concept, any individual is free to interpret concepts in the light of the structure and the totality of their unique beliefs. Thus, more

⁹ Il suffit d'un acte de définition valable pour un contexte ou un document particulier mais, dans des cas extrêmes, cet acte peut aller jusqu'à la normalisation du terme et du concept correspondant au moyen d'une définition formelle.

empirical evidence should ideally be available to support the convergence of opinions within a community. Sager (1990, 18) goes on to note that this flexibility 'has important consequences for communication', where individual variations may only partially represent the reference to the norm. In semantic theory these distinctions are referred to as intended, effective and conventional meaning.

Considering that the practice of terminology management requires some kind of order and structure for the conceptual field of a given subject, one of the steps would be to try to establish relations between neighboring concepts, which in turn requires sufficient knowledge of the characteristic features of any given concept. Not every discipline possesses orderly definitions for its terminology, which is exactly the case of biodynamic osteopathy. It therefore remains necessary to establish a way of defining and classifying concepts before undertaking the arduous task of evaluating and establishing interlingual equivalents.

Sager (ibid., 25) proposes four main methods of structuring concepts:

- 1. Attribution to a class class concepts, entities;
- Creating categories according to common properties property concepts, activities (performed by entities);
- Differentiation through the process of discrimination between categories and establishment of relationships between them – relation concepts, qualities (to differentiate between entities);
- 4. Interaction of concepts at the level of function function concepts, relations (that we wish to establish between any of the other three types of concepts).

For the purpose of successful translation and equivalence, conceptual fields in different languages should coincide. When a translation equivalent is first created, its validity is restricted to the particular context in which it is being used in, unless it becomes accepted as a new term in the target language with its own definition, i.e. becomes associated to a concept in the conceptual system that is expressed in the target language (ibid.).

In general, the issue of conceptual organization is understandably fundamental to terminology and in language mediation (such as translation) in general. Concepts are the links between language and thought, and cognitive linguistics places a strong emphasis on conceptual structure. However, even though the notion of domain is central to cognitive linguistics, its indeterminacy is one of its most problematic aspects (Croft 2009, 339). The structure of categories has been studied by many researchers but, according to Faber (2009,

122), 'what is needed is a model of categories and category structure that can be realistically applied to language on a broader scope'.

In Terminology, the GTT in its time proposed onomasiological organization of units, without reference to conceptual semantics. However, in the real world, a terminologist usually starts with already existing terms, without the need to name a new concept. This organization is language-specific and does not offer an explanation from a deeper semantic or psychological perspective.

Temmerman (2000, 230-1), for example, emphasizes the dissent from the old Wüsterian model:

In Sociocognitive Terminology the terminographer should be trained to start from units of understanding. Units of understanding have at least three aspects to them: one, they can only be discovered by terminographers and terminologists as soon as they exist in the language [...]; two, they refer to something which can be perceived or conceived of in some reality; and three, they are understood in the mind of specialists, terminologists and terminographers. This implies that the traditional Wüsterian analysis in which it is postulated that concepts should be treated as if they existed objectively and independent of human understanding and language is misleading and in need of modification.

In the CTT, Cabré (2000, 34-5) proposes to view terms, just like the words of general language, as lexical units with a number of features: those applicable to a term get activated only in a specific situation within the topical domain. The semantic module within this theory corresponds to a collection of semantic features, including those constant for a lexical unit in general language: particular traits of meaning come to the foreground in certain pragmatic conditions in discourse.

However, the CTT has also been criticized for a lack of a clear view of conceptual semantics. Faber (2009, 115) writes:

Although in a very general way the CTT bases its semantics on conceptual representation, it is more than a little vague when it comes to explaining how such representations are created, what they look like, and what constraints they might have.

In fact, Cabré (2003, 189) proposes the following view of conceptual meaning:

[...] specialized discourse presents an organized structure of knowledge. This structure could be represented as a conceptual map formed by nodes of knowledge, which can be represented by different types of units of expression, and by relations between these nodes.

The criticism of this representation of knowledge is further formulated by Faber (2009, 115), who says that if the CTT considers terminological units classifiable as such on the basis

of whether or not they represent 'knowledge nodes' of a structure and have a special meaning in this structure, then conceptual representation, knowledge structure or ontology should be part of the theory.

Unlike other theories of terminology, sociocognitive terminology emphasizes conceptual organization, focusing on category structure from the perspective of cognitive linguistics approaches. According to Faber (ibid., 117), sociocognitive categories 'are said to have prototype structure, and conceptual representations initially take the form of cognitive models'. In sociocognitive terminology theory (Temmerman and Kerremans, 2003), a concept can be described in multiple ways, depending on such factors as the type of category being defined, the knowledge level of the text sender and the receiver, and the profile of the termbase user. Within this theory, category structure is prototypical, and the representations of relations between concepts appear in the form of idealized cognitive models (ICMs) - like those proposed by cognitive linguistics, based on Rosch's Prototype Theory (Rosch, 2002). Faber (2009, 118) notes that this model 'uses degrees of typicality as the configurational pattern for conceptual categories or domains with little or no mention of their internal structure, the types of information contained, or the network formed'. Nevertheless, she underlines (ibid.) that 'the internal structure of conceptual categories is also important because this would presumably affect and constrain any type of interdomain mapping'. Within the prototype model, a conceptual map takes the form of a series of concentric circles with concepts placed intuitively either nearer or farther away from the prototypical center. The model has been criticized for failing to include syntagmatic data, as well as for the apparent impossibility to determine the relevant prototypical center or the psychologically real schematic meaning within a concept.

Prototypes, according to Faber (ibid., 120), 'despite being a very seductive concept, are not viable as a mode of category organization because at the end of the day they depend on the subjective evaluation of the terminologist' and 'it is impossible to define the exact nature of the center of prototypical categories or explain how degrees of prototypicality can be objectively measured'.

On the other hand, the frame-based terminology approach uses Fillmore's Frames (Fillmore and Atkins, 1992) to structure specialized domains and create non-language-specific representations. The idea of domains is equally present in both the CTT and the sociocognitive approach to terminology. What is lacking, according to Faber (2009, 121), is the 'reflection on how to elaborate, design, and organize such a structure'.

The definition of a domain in terminology is not unequivocal: 'a domain sometimes refers to the knowledge area itself, and other times, refers to the categories of concepts within the specialized field', writes Faber (ibid.). She proposes to specify domains according to Goldberg's (Goldberg 1998, 205) view that the world is carved up into discretely classified event types, which correspond to Langacker's (1991, 294-8) conceptual archetypes. In this case, the organization of such event types would be semantic-based since syntax is not sufficient in itself to account for meaning differentiation (Faber and Mairal, 2002). However, this classification is not free of criticism. Faber (2009, 122) writes:

Langacker (1991, 23) regards cognitive domains as conceptualizations of any type or degree of complexity, which represent the multiple realms of knowledge and experience evoked by linguistic expressions. The most prominent domains, which are the basis for linguistic meaning, would thus be those residing in the speaker's apprehension of the immediate context. This is in consonance with the concept of situated cognition, which is presently in vogue. However, this rather loose interpretation of a cognitive domain is conducive to an ad hoc specification by which domains are produced by linguistics in much the same way that a magician obligingly produces rabbits from a hat.

According to Geeraerts (2009), there are three major types of formal representations for conceptual domains: Lakoff's radial set model (Lakoff 1987b), Langacker's schematic model (Langacker 1991), and Geeraert's overlapping sets model. All of these models account for salient effects, metaphor and metonymy, hierarchical semantic links, and discrepancies between intuitive and analytical definitions of polysemy. However, Faber (2009) points out that none of these formats provides a place for syntagmatic data. She also regrets (ibid., 123) the fact that these models do not provide a solution to the issue of finding a 'relevant prototypical center or the psychologically real schematic meaning within a concept'.

Speaking of conceptual domains, Faber (2012a, 4) writes:

There are a series of properties shared by all the member concepts within a domain, and other properties that differentiate them. Semantic memory is represented as a complex network in which each node is a concept, and in which the concepts are interconnected by a wide range of different types of relations within a frame-like structure.

Another way of working with concepts is represented by Termontography, first a branch of Sociocognitive Terminology Theory. This combination of terminology, ontology and terminography evolved into a specific approach with 'a life of its own' (Faber 2009, 119). Thus, ontologies are connected with multilingual terminological information and incorporated into terminological resources. Specialists thus aim to achieve a multidimensional representation of concepts. The approach is based on the work of Ingrid Meyer (Meyer, Bowker and Eck, 1992) who proposes to organize term bases in such a way as to mirror the way concepts are represented in the mind: 'Term banks would be more useful, and useful to a wider variety of people, eventually even machines, if they contained a richer and more structured conceptual component than they do at present' (ibid., 159).

There is a suggestion to base terms on terminological knowledge databases, where concepts and designations are linked to each other by meaningful relationships: part-whole, generic-specific, cause-effect, object-function (Bowker and L'Homme, 2004).

Other researchers (Kerremans, Temmerman and Tummers 2004), in turn, proposed the idea of Units of Understanding (UoU) that would represent categories in a conceptual model or ontology within a particular domain. The UoUs are said to be interrelated and have complex relationships within the field, independent of any culture and language, which is somewhat reminiscent of Wüster's idea of concepts being totally abstract and independent of language and culture. However, the idea of pure UoUs, is not universally acknowledged: Faber (2009, 119) states that 'one might reasonably question the existence of 'pure' UoUs, when language and culture permeate mental representations at all levels of conceptualization'.

The issue of the creation of ontologies and particular term databases is strongly linked to the development of knowledge engineering techniques. However, according to Faber (ibid., 119-20), a major weakness of Termontograpy is that 'cognitive linguistics representations, with the possible exception of frames, do not work well in computer applications'.

On the other hand, the corpus-based approach to data analysis allows for yet another interpretation of concepts. According to Slodzian (2000, 75), concepts can be seen as 'instances of the signified, normed by discursive and gnoseological practices in the field of professional activity where many domains often overlap' (our translation).¹⁰

One more aspect of the study of concepts is text-related within the context of translation. According to Alexeeva (2002), a scientific text is a complex semiotic phenomenon, where translators can no longer afford to overlook the cognitive component of their work. Cognitive approaches to scientific translation state that a scientific concept, presented in the original, is a constructed (not reproduced) element (ibid.). In order to render terms in the target language, the translator forms constructs. Unlike concepts, these are not objective results of scientific research, but products of concept interpretation. Whereas a concept is primary, a construct is derivative. Thus, a construct may be a result of conceptual deformation. The main target of

¹⁰ [...] des signifiés normés par des pratiques discursives et gnoséologiques dans le champ d'activités professionnelles où se croisent le plus souvent plusieurs domaines.

scientific translation nowadays is to bring a newly created construct as close to the concept as possible, which, again, brings the translator back to equivalence. It therefore appears necessary to proceed to a detailed study of concepts before undertaking any attempts at rendering terms into other languages.

This approach to concepts seems very appealing in the context of our research. In fact, complex and highly metaphorical terminologies such as biodynamic osteopathy can hardly be measured and put into perfectly aligned orderly frames and structures – the area itself is too vague. Of course, it does not preclude the existence of some kind of structure, but it surely is not fixed. Practitioners of biodynamics assert that terms and concepts evolve, are subject to adjustment and change as one progresses in one's work. When it comes to translation, some degree of interpretation is always present, and that may potentially influence the lexical choice of the translator. In order to observe this, we need to have some kind of conceptual representation for each term, and this representation should be as detailed as possible in order to serve as 'tertium comparationis' when confronting the source language denomination with that of the target language. The next subchapter examines exactly how this could be done – the methodology one may consider adopting when executing terminological analysis and work.

Chapter 2: Methodology of terminological work

2.1 Theoretical considerations on methodology

Sager (1990, 14) suggests that in order to determine relevant terms for a particular subject, a terminologist should start by analyzing the given limited domain of knowledge and build up a complex system of concepts that would form an intersecting and, in some cases, overlapping structure. The resulting system should in no way be considered fixed, because concepts are fluid entities constantly undergoing change.

With the current state of technology, there is a wide choice of tools based on statistical, linguistic and hybrid techniques, to help extract terms from various corpora – Sketch Engine, for example. It may prove to be relevant at the beginning stage of terminological work, especially when the person using it is not familiar with the domain in question. The resulting term candidates (TC) still need to undergo thorough inspection in order to establish their relevance. As Drouin and Doll (2008) point out, automatic term extraction (ATE) tools usually produce results that contain a non-negligible amount of noise due to the simple fact that software cannot account for the terms' conceptual nature.

The nature of TC units is defined in terms of termhood by Drouin (2006) who refers to earlier work by Kageura and Umino (2001) where two basic concepts that can be used to evaluate and quantify the relevance of a term candidate are proposed for terminology work: unithood and termhood. Unithood describes the degree of stability of syntagmatic combinations (for the corpus in question). Termhood describes the degree of stability of the units demonstrating unithood in a semantic dimension within the corpus.

Drouin and Doll (2008) identify four criteria for termhood: formal, semantic, quantitative and textual. Formal criteria are based on statistical and linguistic methods that measure the strength of association or analyze regular term formation patterns. Indicators of termhood include such parameters as frequency, along with the reuse of lexical material between TCs that can be an indicator of semantic relations. The authors also cite the C-Value and NC- Value

proposed by a group of researchers (Frantzi, Ananiadou and Mima 2000), which factors the length of multiword TCs as an indicator of termhood. Other formal criteria include the reuse of single-word term candidates in multiword term candidates (Nakagawa and Mori 2003).

Semantic criteria include indicators of semantic relationships that are established using existing terminological resources, such as glossaries and dictionaries (Maynard and Ananiadou 2000). Quantitative approach is based on statistical methodology in the frequency of TCs. Textual parameters imply contrastive work using corpus and ATE tools.

As Drouin and Doll point out (2008, 198):

One of the major problems of statistical approaches is data sparseness. In corpus-based analysis, even the best corpus will present words that do not appear frequently. This fact is particularly true of specialized corpora where terms from related subject areas could appear once or twice.

This proves that even the best machine-based applications are still imperfect when it comes to terminological work. Drouin and Doll (ibid.) suggest that 'syntax, morphology and semantics could provide valuable information, as well as a study of the textual behavior of TCs.

Another pillar of terminological methodology, according to Sager (1990, 39), is a definition that can only be of one kind: the analytical one, which fully and systematically identifies a concept with respect to all others in the particular field. He adds that the activity of referring from a term to a concept is primarily verbal, but can include non-verbal means, as in an ostensible definition. 'Definitions provide the link between concepts and terms by means of an equation in which the definiendum is the term', he writes (ibid., 42). The issue of terminological definitions is addressed in detail in further chapters of the present dissertation.

Much in line with GTT-related approaches, Sager (ibid.) draws a line between the items of natural language discourse and terms as units of special languages. His stance is to distinguish the two types of words, since the latter cannot be described purely linguistically by means of the sense relations they form in discourse (as in Wittgenstein's scheme according to which meaning resides exclusively in contextual use with other words (Wittgenstein, 1955)). Terms are thus considered to be devoid of anything other than their referential meaning within their area of usage (special subject communication). Since terms are only seen in a limited number of collocations, they are supposed to be context-free (which is hardly attainable). However, Sager (1990, 41-4) later notes that term definitions can be complemented by morphological, syntactic and pragmatic specifications.

Moreover, Sager does note that there is a need for definitions in context: he adds (ibid., 51) that 'the definition is not alone in providing a link between term and concept but is supported by the declaration of a sufficient and appropriate set of conceptual relationships'. This has a direct link to equivalence: in order to identify equivalent terms in several languages these two complementary types of information can be used.

Finally, even in the presence of an accepted definition, terms have the capacity to change – in fact, they 'oscillate between absolute fixation of reference of standards and the flexibility of notions' (ibid., 60).

Once the issue of termhood is resolved, there are a number of models to study the units. Within the framework of corpus linguistics, Thompson and Hunston (2006, 8) state that 'at its most basic, corpus linguistics is a methodology that can be aligned to any theoretical approach to language'. The authors describe two major theories which have come out of corpus linguistics: first, that meaning is not located in single words, but in 'units of meaning' in Sinclair's terminology, and therefore that communicative discourse unfolds largely as a series of semi-fixed phrases (ibid., 11-12).

All theories of terminology, such as the CTT (Cabré Castellví 1999), the Sociocognitive Approach to Terminology (Temmerman 2000), and Frame-based Terminology (Faber et al. 2005) propose their own methodological approach.

The methodology of the CTT as proposed by Cabré (2009, 13-4) presupposes the choice of a 'door' by which we enter to observe a terminological unit: cognitive, linguistic or communicative. Working with terminology on a linguistic level implies:

- using oral and written texts produced by specialists in the domain in various situations of communication for analysis,

- identifying terminological units: from the point of view of knowledge structure, that entails recognizing nodes in the conceptual structure of the given field in order to then pinpoint terminological units as minimal autonomous units that correspond to these nodes; and from a more formal point of view – identifying terminological units in the selected texts by their denominational and 'prototypical' nature that represent knowledge most efficiently,

- identifying other linguistic units (morphological, syntagmatic, syntactic) that assist terminological units in knowledge transmission,

- identifying pragmatic characteristics of discourse that allow for the 'activation' of the specialized meaning of terminological units.

Temmerman (2000), within the framework of the sociocognitive approach suggests several methodological principles. Among these we find the suggestion to have recourse to the help of trained specialists in the particular field in which we are interested. Moreover, categories that form the basis of conceptual fields, as well as naming principles, are studied via text corpora: these are helpful 'to study the definability of units of understanding, their naming, their development in time, and the role of metaphorical models in the growth of knowledge', Temmerman writes (ibid., 46).

The frame-based method, in turn, is based on Martin Mignorance's Lexical Grammar (Faber and Mairal 1999) for the codification of specialized knowledge and the analysis of corpus data, and Frame Semantics (Fillmore and Atkins 1992) in its application to specialized language with the aim of specifying knowledge structures.

In frame-based Terminology, the conceptual system of a specific domain is constructed by extracting information from a corpus of texts specific to the domain in several languages. The obtained information is further enriched by data from specialized dictionaries and other reference sources together with expert help. While the latter approach may be limited to the help of specialists in the domain of biodynamic osteopathy, the former is accessible thanks to textbooks and CDs available on the subject.

Thus, the frame-based approach specifies the underlying conceptual framework of a knowledge-domain event (Faber et al. 2006). The most generic or base-level categories of a domain are configured in a prototypical domain event or action-environment interface (Barsalou, Kyle Simmons, Barbey and Wilson 2003). According to researchers (Faber, León and Prieto 2009), this provides a template applicable to all levels of information structuring. In this way, a structure is obtained which facilitates and enhances knowledge acquisition since the information in term entries is internally as well as externally coherent.

Within this approach, specialized domains are described according to the events that generally take place in them (Grinev and Klepalchenko 1999). There is a template for each knowledge area. Generic categories are configured in a domain event or action-environment interface (Barsalou et al. 2003, 513), thus providing a frame for the organization of more specific concepts.

The specific concepts within each category are organized in a network where they are linked by both vertical (hierarchical) and horizontal (nonhierarchical) relations. Faber (2009, 124) states:

Accordingly, each subdomain within the event is characterized by a template with a prototypical set of conceptual relations. This logically places much emphasis on terminological definitions, which are regarded as mini-knowledge representations or frames. Such definitions are not entered in a cut-and-paste fashion from other resources. Rather they are based on the data extracted from corpus analysis, which is the main source of paradigmatic and syntagmatic information about the term.

Depecker (2000, 101-2) notes that terminological definition operates by strict inclusion and exclusion of conceptual features and by opposition to other concepts. He notes that the specialization of a term reduces the potential extension of its meaning, and that the concept itself gives form to the language: the necessary semes are delivered by the conceptual features.

The study of data derived from corpora is supposed to provide ample information as to the attributes of an item or a particular event and its relations to other entities in the domain. Faber (2009, 125) goes on to write: 'These attributes will constitute its definition, map out its conceptual relations linking it with other concepts, and also give information about its combinatory potential in one or various languages'.

The organization of information encoded in definitions can be structured in regard to its perceptual salience as well as its relationship to information configurations in the definitions of other related concepts within the same category (Faber 2002). Martin (1998) underlines the fact that frames as definition models offer more consistent, flexible, and complete representations.

The principles of the Lexical Grammar Model used within the Frame-Based Terminology Approach, are meant to render the representation of conceptual and collocational relations easier, Faber (2012a) writes. The Lexical Grammar Model takes into account the distinction between syntagmatic and paradigmatic relations in order to provide language-independent conceptual organization, considering the complementary principles of combination and selection. She (ibid., 4) goes on to say that:

The paradigmatic axis codifies the configuration of concepts in the selection axis, conceptually organizing the lexicon in a hierarchy of domains and subdomains. The syntagmatic axis codifies a term's combinatorial potential. The convergence of these axes is the basis of conceptual structure for specialized (and general) language.

When tackling the issue of terminological definition across various approaches and models, one encounters the issue of vagueness. Even though substantial effort has been made to delineate terminology and general lexis, we still cannot avoid the fact that terms are words and belong to the linguistic code in all of its complexity and fuzziness. One may argue that a definition can help distinguish between these two categories (Hanks 2013, 8):

Giving a precise, unambiguous definition for a word is a stipulative procedure, not a descriptive one, and a stipulative definition inevitably assigns the status of technical term to the word so defined, removing it from the creative potential that is offered by fuzzy meaning in natural language.

But we may still wonder if all abstract terms can achieve precision or still keep a measure of fuzziness characteristic of general language, as described by Wierzbicka (1985, 12): 'An adequate definition of a vague concept must aim not at precision but at vagueness: it must aim at precisely that level of vagueness which characterizes the concept itself'.

If we consider legal discourse, for example, we may find that it presents 'an intricate relation between linguistic indeterminacy and precision', according to Anesa (2014, 193-4), whose study showed that any attempts to avoid vagueness in this context are counterproductive and may actually lead to a decrease in clarity. The author goes on to state that vagueness 'allows all-inclusiveness' – an interesting point that might be applied outside of any legal context.

It is interesting to consider the following statement by Crystal (1995, 374):

Legal language is always being pulled in different directions. Its statements have to be so phrased that we can see their general applicability, yet be specific enough to apply to individual circumstances. They have to be stable enough to stand the test of time, so that cases will be treated consistently and fairly, yet flexible enough to adapt to new social situations. Above all, they have to be expressed in such a way that people can be certain about the intention of the law respecting their rights and duties. No other variety of language has to carry such a responsibility.

This description appears to be applicable to biodynamics in osteopathy. The terminology has to be both consistent and flexible, adaptable, since it is definitely not a rigid science with conceptual boundaries set in stone. As Jealous D.O. puts it in one of his reviews (CD 2): 'Dr. Sutherland introduces language at one point, but then this language gets refined as he matures to mean something else. That's one of the difficulties of understanding osteopathy in the cranial field'. Biodynamic terminology also has to be applicable both generally and individually in every particular case – after all, no one can with all certainty assert that what they are feeling is exactly what other people feel too. This is why, as stated by Dr. Jealous on CD 16, 'definitions are comfortable for us academically and they do serve a purpose, but we want to touch the language... with your hands'.

Our purpose is certainly not that of arguing in favor of ambiguity, since, in all logic, it can be a major impediment to communication, especially in the context of terminology. But there probably is no such thing as a completely unambiguous word (or term), since indeterminacy is an inherent feature of human language.

As quoted by Anesa (2014, 197):

Following Manfred Pinkal, Logic and Lexicon (Dordrecht: Kluwer, 1995), a distinction should be made between communicative underdeterminacy and semantic indeterminacy, where the former refers to situations where information is lacking or is less than expected, whereas the latter identifies situations in which it is difficult to establish the level of truth of an utterance. Ambiguity and vagueness are seen as subcategories of semantic indeterminacy.

A special category of lexical items called 'weasel words', as coined by Mellinkoff (2004, 21) have a particularly flexible meaning in legal context – these include such terms as 'appropriate', 'fair', etc. These do not seem to pose a problem for terms in osteopathy. Other categories of indeterminacy do. In general, other linguistic phenomena that the term indeterminacy encompasses include fuzziness, incoherence and contestability. Anesa (2014, 197) argues that:

[...] indeterminacy may be seen as an irresolvable problem generating a series of interpretative issues, but, on the other hand, it may also be intended as a phenomenon playing an important synthetic function in the definition of certain legal notions. Indeed, it is through indeterminacy that a certain term or expression may include a variety of concepts and refer to different cases and situations, playing therefore an essential role in legal texts.

It may therefore seem useful to ponder on the significance of the presence of indeterminacy in osteopathic texts in biodynamics. It seems that the main categories in this context are vagueness and ambiguity. One way to interpret it would be to assume that osteopathic terms refer to concepts whose interpretation is based on a certain degree of arbitrariness and discretion due to the fact that these belong to a very subjective domain of sensing. It also seems important to distinguish between vagueness and ambiguity. Adams (2004, 85) states that 'vagueness derives from imprecision,' whereas ambiguity 'derives from alternative inconsistent meanings'. If the potential meanings are quite divergent, the process of ambiguity elimination is quite simple in the presence of enough context. After all, in many instances, communication, especially in the interlingual context, requires disambiguation. This can take various forms, as described by Pinkal (1996, 196):

Disambiguation of ambiguous expressions requires the choice among alternative readings, which mutually exclude each other. Precisification of vague expressions takes place by reduction of the borderline area of indefiniteness in more or less arbitrary ways.

We may even hazard a guess that some osteopathic terms exhibit a certain degree of fuzziness. Following Crystal's (1991, 148) definition of the phenomenon, fuzziness is:

A term derived from mathematics and used by some LINGUISTS to refer to INDETERMINACY involved in the analysis of a linguistic UNIT OR PATTERN. For example, several LEXICAL ITEMS, it is argued are best regarded as representing a semantic category which has an invariant core with a variable (or 'fuzzy') boundary, this allowing for flexibility of APPLICATION to a wide range of entities, given the appropriate CONTEXT. The difficulty of defining the boundaries of cup and glass has seen a well-studied example of this indeterminacy. Other items which lend fuzziness to language include sort of, rather, quite, etc. (original emphasis).

Thus, to a very rigorous linguist, osteopathic terms in biodynamics may even seem to contain a degree of incoherence: lacking logical coherence and presenting contradictions.

As an example, we find the following statements in textbooks:

'1. The Potency of Tide inside the fluid is an effect of the Breath of Life, but not the Breath of Life itself. This is important'. (Phase 3)

'2. The motion is an effect of the whole under the transmutative forces of the Potency of the Tide (Breath of Life). 'Sutherland called this Mind "The Breath of Life", "The Tide", and the "Mechanism". All these terms reflect unerring perfect Potency of a Supreme Intelligence'. (Phase 1).

We see that 'Potency of the Tide' is equated to the 'Breath of Life' in the second extract, whereas the first abstract draws a deliberate distinction between the two notions. When asked about this contradiction, the author of the texts, James Jealous, says that words are not to be trusted, and that it all depends on the specific moment of perception.

The feature of ambiguity is equally present in legal texts, Anesa writes (2014, 205): 'When dealing with legal texts, cases characterised by incoherent linguistic formulation are generally explained through what appear to be the most natural and logical hermeneutic processes'.

In corpus-based approaches to terminological study, the methodology is based on the following principles, as described by Slodzian (2000, 75): 'based on the interpretation, identification and parametrization applied to a certain amount of documents produced and exchanged within a community of experts, [analysts] will try to bring out classes of instances of the signified likely to be accepted as terms in the domain' (our translation).¹¹

Thus, if terms are no longer viewed as units of knowledge that come to function within a language, a concept is no longer considered the source of the term, but the rather the product of its instauration (Rastier 1995).

¹¹ À partir d'un travail d'interprétation, d'identification et de paramétrage accompli sur un certain volume de documents produits et échangés par une communauté d'experts, il cherchera à faire émerger les classes de signifiés susceptibles d'être retenus comme termes du domaine.

This overview of existing approaches to the methodology of terminological work provides us with insight on how to proceed with the study of the units of biodynamic osteopathy. We shall divide the process of terminological analysis into two large steps: 1. Term extraction and confirmation; 2. Construction of terminological definitions.

2.2 Corpus presentation

In order to present an objective and consequential picture of terms in biodynamics in osteopathy, we decided to restrict the corpus to just one school of biodynamics, the one that claims to be following the foundations of osteopathy in the cranial field, traceable to the founding father of the discipline, Doctor Andrew Taylor Still. We will not be studying variations in genre and discursive situations, because only materials of didactic nature produced by teachers of the discipline are available and thus compose this corpus.

Terminological units were collected from the following resources of osteopathy in the cranial field: 9 manuals for the corresponding 'phase' seminars in Osteopathy, 3 manuals for seminars on Pediatrics in biodynamics (373858 words), 62 CDs (3277 minutes total, 393330 words) recorded by Doctor James Jealous for educational purposes, each treating a specific aspect of biodynamics. The CDs have been transcribed in order to obtain measurable written material that could be analyzed with tools like Sketch Engine.

In order to determine candidate terms, we first used frequency-based statistical tools offered by Sketch Engine. Then, the list was subjected to careful investigation in order to discard unnecessary non-terminological lexical units.

Slodzian (2000, 77-8) lists some requirements for candidate terms. They should:

- Have stable form and meaning;
- Be relatively decontextualizable;
- Be linked to other semantic units within the text with which they constitute taxemes, which in turn can be reused at the conceptual modelling stage;
- Have definitions available in their original context of use (our translation).¹²

Having had a ten-year experience of translating and interpreting biodynamics in osteopathy, we were able to distinguish biodynamics terms without recourse to outside help.

¹² Ces unités [...] sont : - dotées d'une forme et d'une signification stables; - relativement décontextualisables; - liées en texte à d'autres unités sémantiques avec lesquelles elles constituent des taxèmes qui seront réutilisables à l'étape de modélisation conceptuelle; - susceptibles de recevoir des définitions issues de leur contexte d'origine.

However, the final list was given to experts in the field in order to confirm the results. As a result, the present investigation thus relies on a corpus of 210 terms.

Having obtained the definitive list of terms in the source language, we proceeded to establish concordances in target languages using the parallel text approach. Since manuals in biodynamics are available in Russian, French and Italian, we were able to find corresponding units in all of these target languages for most terms of the corpus. In cases when a term was missing from the manuals (having been extracted from a CD), we had to use consultations with practitioners, since very few CDs are translated into target languages. As a result, we constituted a full corpus of terms in English, French, Italian and Russian. The results were placed in an Excel table where we inserted the following categories: 1) term in English, synonyms, grammatical category and abbreviation 2) term in French, synonyms, grammatical category, gender and abbreviation, 3) term in Italian, synonyms, grammatical category, gender and abbreviation, 5) term in Latvian, synonyms, grammatical category, gender and abbreviation (Annex 1 presents a leaner version of this table).

The next step was to find a way to help the associated concepts of biodynamics emerge from this terminological paradigm.

2.3 Terminological definitions

Definitions in terminology are an integral part of any approach, be it in the GTT or more innovative theories, as we have seen in the chapter on methodology. In the light of translation practices, term definitions take on an even more pronounced significance.

The fact that translation is deeply anchored in meaning has been reiterated numerous times and hardly needs further confirmation or debate. 'Semantics is central to the study of communication', Leech wrote (1974, 1). Meaning therefore is the starting point for translation evaluation, and terminology is not an exception. Since definitions are mostly missing in biodynamic osteopathic terminology, in the following chapter, we propose a model of constructing definitions for concepts that will further serve as a benchmark for translation analysis and lead us to the measure of equivalence.

We also believe that the presence of a glossary with well-constructed definitions might actually constitute a contribution to the appreciation of biodynamic osteopathy as a legitimate medical discipline (a fact with which not everybody agrees). Like all other health professionals, osteopaths are asked to practice evidence-based medicine (Sackett, Rosenberg, Gray, Haynes and Richardson 1996). Terminological order and consistency may be a contribution towards this goal, considering the previously mentioned esoteric appearance of some osteopathic terms.

2.3.1 Theoretical considerations

The importance of having available well-constructed terminological definitions has already been mentioned as an integral part of methodology in the field of terminology.

For our dissertation, the context is a bit particular, since definitions need to be constructed first due to their explicit lack in biodynamic osteopathic literature. In this subchapter, we shall dive deeper into the issue of terminological definitions in order to fully understand their essential qualities and attributes, since they are intimately connected with conceptual meaning, the cornerstone of any translation technique and professional communication in general. Special attention will further be paid to the principles of handling terminological metaphors, since our corpus has demonstrated a high number of such units, whose features we will further discuss in subsequent chapters. These terms may be in even a greater need of a coherent definition due to their nature. Definitions should ultimately allow us a fleeting glance into the ever-elusive world of meaning and sense.

As we begin to enter the realm of semantics and meaning, it is interesting to note that to understand and be understood is probably the ultimate goal of any communication, but this need is exacerbated in professional contexts. Whenever we try to improve our understanding of a field, we come across an invisible but powerful wall – the insufficiency of language to convey full meaning.

Some authors argue that meaning is impossible to register. 'Trying to produce a rigorous, scientific account of the semantics of a human language may be a task as futile as chasing a rainbow', Sampson writes (2002, 185). Others, thankfully, are less pessimistic. Hanks (2013, 3) writes: 'Word meaning is dynamic, but that does not mean that it cannot be measured'.

Hanks (ibid., 65) later points out that 'strictly speaking, words in isolation have meaning potential rather than meaning, and that actual meanings are best seen as events, only coming into existence when people use words, putting them together in clauses and texts'. Meanings, according to him, 'are events, not entities', and do not 'exist outside the transactional contexts in which they are used' (ibid., 73). The view of meaning as a dynamic event is appreciated in the teaching of biodynamics. Doctor James Jealous explains in one of his educational CDs (21) that language (terminology) is a form of communication that was preceded by another form of

non-verbal communication that was a direct interface with nature and its activities. What is meant is that verbal form is an imperfect mirror of the non-verbal sensation. Thus, meaning cannot be immutable and fixed, since the natural world rarely is.

On the other hand, terms require a slightly different approach than general lexical units. In fact, words where just one potential meaning component is 'cognitively salient' are said to demonstrate a terminological tendency (Hanks 2013, 82). GTT proponents saw terminological items as having a perfectly stable, context-free meaning within the framework of their given field of knowledge. But, as has been previously discussed, contexts do play a role in meaning clarification and in the choice between synonyms.

If we once again refer to classic GTT principles of, implicature is something that is absolutely banished from terminology. Of course, terms are generally not considered as propositions and thus do not qualify for 'implicature' in Grice's (1975, 49) understanding. We cannot assert that meaning is intentionally implied to be inferred. But, as Hanks (2013, 74) puts it, 'words can be used as convenient mental storage locations for conventional phraseology and for the entailments, implications, or implicatures that are associated with those bits of phraseology', and terms are no exception.

On a practical level, definition is one of the classical ways of registering meaning because it includes certain semantic features or traits. As Thoiron and Béjoint (2000, 8) put it: 'It is (semantic) features that allow us to define terms as we do, and definitions are obviously of crucial importance in terminology, since they shape terms and constitute a sort of patent issued to guarantee the nature of the object they designate' (our translation).¹³

However, definitions vary according to their purpose, end users and other factors. Sager (1990, 42) notes:

There are various methods of defining concepts, which are used according to the nature of the concepts to be defined and the particular purpose of the definition, which ranges from the precise delimitation of the knowledge space occupied by a concept to an aide-memoire; from the need of a translator to check the equivalence of a term to the subject specialist who has to identify a new process or product.

Definitions, according to Oliveira (2005b, 287) open access to equivalence measure: 'it is the juxtaposition of definitions that allows us to confirm partial equivalence of concepts and,

¹³ C'est le trait qui permet la définition telle que nous la pratiquons, dont l'importance particulière en terminologie est évidente si l'on considère que c'est elle qui forme le terme, qui constitue une sorte de brevet déposé garantissant la nature de l'objet désigné par lui.

consequently, terms' (our translation).¹⁴ However, this method is inapplicable in the context of neology (our biodynamic osteopathic terminology), when definitions are imported into the target language together with the terms themselves. This, of course, does not obviate the necessity for a well-formulated definition in the first place.

It has been noted that the presence of definitions is an absolute must for any type of terminological analysis. As pointed out by Thoiron (1994, 771), 'depriving oneself from a reflection on terms and their definitions also means forgoing the chance to enrich one's knowledge of the domain' (our translation).¹⁵ In cases involving terminological metaphor, even the definition of the reference in the source domain may be of help to build a viable definition of the term, since some conceptual features are shared, even if not explicitly listed.

Definitions are key for the organization of conceptual space, but, unlike cognitive linguistics specialists, terminologists have paid little attention to this feature, often leaving definitions to be handled by experts in the field. However, 'when insufficient importance is given to definitions or concept description, this negatively affects the mapping of categories and domains' (Leon Arauz, Faber, Montero Martínez 2012, 95).

The authors (ibid.) point out that definitions constitute 'a safe harbour' for terms in the source and the target languages to 'anchor themselves to a concept', thus avoiding ambiguity and interpretations.

While exploring the subject of terminological definitions, Depecker (2005, 307) points out that a definition is made up of all the 'definers' (*définisseurs* – our translation) – these are linguistic units in the language in which the definition is established. They refer us to the concept (constituents of concepts) that underlines the given term by articulating it. Thus, on the conceptual level, a definition is composed of traits or features. However, Depecker (ibid.) discloses a 'secret' by saying that those traits are, themselves, concepts. As a consequence, a definition does not refer us to objects (a sort of a whole), but to entities composed of smaller entities – the features of an object, forming a microsystem of concepts. Taking this into account, a terminological definition should not define the formal part of the term – the word(s), but the concept. This definition, even if conceived in a particular language, is supralinguistic, since it represents a unit of thought that can be shared universally.

¹⁴ C'est la confrontation des définitions qui permettra de conclure à l'équivalence partielle des concepts, et par conséquent des termes.

¹⁵ Se priver d'une réflexion sur les termes et leurs définitions, c'est aussi renoncer à enrichir sa propre connaissance d'un domaine.

Definitions can also potentially become a measure of translational equivalence for terminological metaphors, as they may be regarded as the equivalent of a concept expressed by linguistic means. The perfect relationship where a concept is linked to one definition which, in turn, is linked to one denomination or designation (a term) would solve the question of problematic term implantation, as stated by Depecker (ibid.), however, there is a certain 'plurality of equivalences' that includes same language synonyms and other language equivalents. Within the context of international communication, it is not infrequent that one of those competing terms should be present in English. The methodology proposed by Depecker is to study the concepts on the basis of definitions and a written corpus, and complete the resulting data with semi-direct interviews in order to have a clear understanding of the context of use of each term variant.

When possible, existing definitions in several languages have to be subjected to contrastive analysis that can help determine the equivalence of concepts. However, it is not only the concept's definition that is at stake. In the case of terminological metaphor in the presence of a source and a target domain, access to the metaphorical concept in question is gained, first of all, through the definition of the source-domain denomination (SDD). Later, as Oliveira (2005b) states, acquisition of conceptual links of the metaphorized term is made possible by the juxtaposition of the SDD definition and the definition of the metaphorized term is test. Thus, the question is whether the same conceptual traits appear in both source-language and target-language terms, based on the mapping pattern. Oliveira's research equally shows that some conceptual traits appear in the metaphorized term regardless of the source domain, which is in line with the conceptual blending theory by Fauconnier and Turner (1994), which we shall discuss further in this dissertation.

English (1998, 155) notes that 'definitions, are used to situate and limit the conceptual space designated by specific concepts. They tie the metaphorical to the literal and situate mental spaces within flexible terminological trees'.

Definitions used by specialists themselves may be insufficient for the uninitiated terminology user, such as the translator – for them, ampler descriptions are necessary (although these may be very valuable for students in the given field as well). In a definition, the term becomes 'demetaphored' (Temmerman 1995, 110). Such a process has many valuable repercussions, as described by English (1998, 156):

The standardised definition confers official term recognition to what may have previously been a fluctuating value due to visibly metaphorical expression. The act of 'demetaphorisation' is the product of a discourse community which includes not only authors and readers but also a specified communication situation which would guarantee reference to the shared assumptive frameworks mentioned above.

Interestingly, the denomination of the metaphorical term itself is a kind of minidefinition, since it gives us an indication of its conceptual features. Of course, it is nowhere near exhaustive, but still, if considered from this angle, the formal side of terminological metaphor acquires additional importance. Sager (1990, 55) also notes the importance of denomination by comparing the process to baptism.

In our particular case, which involves having to produce definitions for a particular area of knowledge based on available texts and other resources, the principles of corpus linguistics and available computer-based tools are essential. As mentioned before, corpus linguistics tools can be of great use when it comes to extracting data for the purpose of defining denotational (and also connotational) characteristics.

As noted by Fauconnier (1997), linguistic information gives access to information on the referential level. Meaning construction, however, 'relies on an elaborate system of backstage cognition (background knowledge) to fill in details unspecified by grammar' (Reimerink, Garcia de Quesada, Montero Martinez 2012, 208). Thus, the definition of a concept, according to these authors, should 'describe the most general meaning that is applicable in the widest range of communicative settings. This meaning should help term base users build a generic mental space by enabling them to combine their background knowledge with the new information in the definition of the concept' (ibid.).

There are various principles of terminological definition creation. It is important to note that definitions define symbols, not objects. Nor should definitions be confused with meaning. As noted by Copi, Cohen and McMahon (2014), the *definiens* (symbol(s) used to explain the definiendum) is not the meaning of the *definiendum* (symbol being defined), but rather another symbol (or group of symbols) that has the same meaning as the definiendum.

Intensional definitions are one of the most widespread types, even though they are not exclusive. Other means of definition include concept descriptions, encyclopaedic descriptions or defining contexts, as described in ISO 704 2009, 29ff (2009). However, as pointed out by terminologists, 'Intensional definitions have a long tradition and can be an appropriate tool to portray concepts and concept systems in a consistent way using natural language' (Löckinger, Kockaert and Budin 2015, 60).

ISO 1087:2019 (2019) states that a definition is 'a representation of a concept by an expression that describes it and differentiates it from related concepts'. Among the types of definitions cited we find:

- <u>Intensional definition</u>: a definition that conveys the intension of a concept by stating the immediate generic concept and the delimiting characteristic(s).
 It is stated that 'Intensional definitions are preferable to other types of definitions because they clearly reveal the characteristics of a concept within a concept system: they should be used whenever possible'.
- <u>Extensional definitions</u>: a definition that enumerates all the subordinate concepts of a superordinate concept under one criterion of subdivision
- <u>Generic extensional definition</u>: an extensional definition that enumerates all the specific concepts of a generic concept under one criterion of subdivision on the same hierarchical level.
- <u>Partitive extensional definition</u>: an extensional definition that enumerates all the partitive concepts of a comprehensive concept on the same hierarchical level.

In the 'Introduction to Logic' (Copi et al. 2014, 92-4) we find other types of definitions: stipulative, lexical, precising, theoretical and persuasive:

- <u>Stipulative</u> (also known as nominal) definitions are symbols that stand in the place of long sequences of familiar words. They are used in science with the additional scope of deliberately removing any emotive associations (such as replacing 'black hole' by 'gravitationally completely collapsed star'. Such definitions are neither true nor false, and do not report a term's meaning.
- <u>Lexical</u> definitions, on the other hand, do report a term's meaning, and can therefore be correct or incorrect. Lexical definitions are based on lexicographic resources, but they also have to take into account actual usage of a term in language.
- <u>Precising</u> definitions are employed to eliminate ambiguity or vagueness. Authors note that 'in constructing a precising definition, therefore, we are not free to assign to the *definiendum* any meaning we please. Established usage must be respected as far as possible, while making the known term more precise. Neither can a precising definition be a simple report, because it must go beyond established usage if the vagueness of the *definiendum* is to be reduced'.
- <u>Theoretical</u> definitions are used in science to serve as a 'compressed summary, or recapitulation, of some theory'.

- <u>Persuasive</u> definitions are used to express feelings and influence other people; they are often used in political arguments.

To summarize, intensional lexical definitions seem to be the most fitting for the purposes of our work. They are based on generic relations between a superordinate concept (generic) and a subordinate concept (specific). Delimiting characteristics allow for the distinction between concepts.

Intensional definitions are also known as 'terminological definitions' (Pavel, Nolet, Leonhardt 2001, 118): 'A brief statement providing a clear understanding of a specialized term'. Other designations include 'definition by genus and difference', 'analytical definition' (Copi et al. 2014, 98) and 'definition by intension' (Felber 1984, 160).

Terminologists (Löckinger et al. 2015) observe the following pattern of intensional definition formation: generic concept + delimiting characteristics (selected according to specific needs of the terminology in question). The authors (ibid., 65) go on to say that 'While it is advisable for intensional definitions to refer to the immediate generic concept of the concept to be defined, this is not always possible. In such cases, a reference to a more abstract, i.e. a more general superordinate concept is made'.

Here is an example from Dybkaer (2009, 38):

system

part or phenomenon of the perceivable or conceivable world consisting of a demarcated arrangement of a set of elements and a set of relationships or processes between these elements

- Superordinate concept (comprehensive concept/generic concept): "part" and "phenomenon"
- 2. Delimiting characteristics:
- a. demarcated
- b. consists of a set of elements
- c. consists of a set of relationships of processes

It is noted that in terminology, 'intensional definitions acquired the status of a standard way of illustrating concepts' (Löckinger et al. 2015, 66). By providing a reference to a superordinate concept, they allow us to situate the concept in question within the conceptual system of a specialized domain (Arntz, Picht, Mayer 2002, 63). This also allows for a graphic representation of the conceptual field. Moreover, the delimiting characteristics enable terminology users to understand the difference between concepts, which is sometimes not very
clear. They highlight characteristics that would otherwise be hidden (Mihatsch 2006, 154). They provide assistance in forming appropriate designations (Arntz et al. 2002, 63). Most importantly for our work, however, intensional definitions are said to be an effective measure for establishing the degree of correspondence between concepts or the degree of equivalence between designations.

Löckinger, Kockaert and Budin (2015, 67-8) offer certain rules for producing terminological definitions based on numerous other terminological sources: Auger, Baudoin, de Bessé, Fortin and Salvail (1972), Cabré (1999), Copi, Cohen and McMahon (2014), Dubuc (2002), Felber (1984), Gouadec (1994), Pavel, Nolet and Leonhardt (2001), Arntz, Picht and Mayer (2002), Suonuuti (1997).

- <u>Preciseness</u>: a definition must contain all the delimiting characteristics necessary to describe the concept in question unambiguously. It should neither be too narrow, too broad, nor needlessly figurative or obscure.
- <u>Conciseness</u>: a definition must be as brief as possible and ideally consist of a single sentence, including subclauses, while enumerating all relevant characteristics of the concept in question.
- <u>Reference</u> to the immediate superordinate (generic) concept. If this is not possible due to the nature of the concept to be defined, it may be admissible to refer to a more general superordinate concept.
- 4) <u>Use of terms</u> designating known or defined concepts: All terms in an intensional definition must be either generally known, be defined within the same language resource or be easily accessible in another language resource.
- 5) <u>Objectivity</u>: a definition cannot defend a particular point of view or a cause, nor be argumentative.
- 6) <u>Source reliability</u>: a definition must be based on a reliable source.
- Suitability for the relevant target group: an intensional definition must be worded in a way so as to fulfil the requirements and expectations of its target group
- 8) <u>Indication of the scope of application</u>: if necessary, the scope of application for an intensional definition must be specified (for example, in brackets).
- 9) <u>Reference to the relevant domain</u>: an intensional definition must contain those characteristics that mirror the perspective of a given domain.

- <u>Reference to a concept system</u>: a definition must express the relations of the concept to be defined with other concepts of the given concept system by referring to the immediate generic concept, for example.
- 11) <u>Linguistic correctness:</u> a definition must be linguistically correct with regard to the orthographical, grammatical and definition writing conventions in the language concerned.
- 12) <u>Absence of circularity/tautology</u>: it should not be written in a way that makes it circular either within itself, in reference to the relevant term or in connection with other intensional definitions of the same language resource.
- 13) <u>Affirmativeness</u> (avoidance of negative definitions): a definition must state "what a concept is, not what it is not" (Suonuuti 1997, 21), except when it describes a concept for which the absence of a characteristic is essential.
- 14) <u>Avoidance of translated intensional definitions</u>: the authors state that 'Usually, multilingual terminology work is done in a contrastive manner, i.e. by comparing definitions in two or more languages that have been created independently of each other. This approach is meant to ensure that authentic concepts are analyzed as they have developed in the languages and cultures concerned. Thus, it is generally not advisable to translate definitions or to use translated definitions. In specific terminology management settings, however, such as for legislative processes of the European Union, one must depart from this rule'. Clearly, biodynamic osteopathy is an exception, since terms are imported into languages together with the concepts. It therefore seems logical that definitions formulated in English should be translated into target languages.
- 15) <u>Avoidance of hidden definitions of other concepts</u>: a definition should not contain definitions of other concepts those concepts must be defined separately.
- 16) <u>Absence of characteristics of superordinate or subordinate concepts</u>: a definition should avoid characteristics that belong logically to superordinate or subordinate concepts.

New technology, such as concept modelling using UML (Unified Modeling Language) and dedicated software tools that can interpret the semantics behind the various elements of a concept model may semi-automatically transform concept models into natural-language definitions (Löckinger et al. 2015, 78). In order to combine UML and corpus linguistics tools, Hebenstreit (2013) suggests annotating texts to explicitly identify elements of terminological interest, such as: 'terms', 'term candidates', 'information on characteristics of concepts',

'information on intraconceptual relations', 'information on interconceptual relations' as well as term components and collocates.

Within the framework of this research, we intend to concentrate on traditional methods of definition construction, since UML technology is not yet widely available and still requires a significant research investment in order to produce reliable results.

One of the main issues of intensional definition construction is identifying the delimiting characteristics for concepts. It is important to be able to select salient semantic features for this role that work best to define the concept in question.

In general, when looking for equivalence, we try to calculate meaning and its components, striving for a formula where *SL Meaning* is equal to *TL Meaning*. This meaning is linguistically recorded in a definition. Depecker (2000, 111) makes a distinction between meaning and sense: 'meaning is the sense of a sign as a sign of language; sense is the actualized sense of a sign, a designation is the fact of referring to the designated for a sign' (our translation).¹⁶

Delimiting characteristics of a concept represent its most important semantic features, while the most challenging part of contextual analysis is probably distinguishing the semantic features (or traits) of a given concept (leading to terms), based on the immediate surroundings.

Looking deep into the question, ISO 704 (2009, 4) provides the following scheme of conceptualization (Figure 1):



Figure 1: Conceptualization scheme.

¹⁶ La signification est le sens d'un signe en tant que signe en langue ; le sens est le sens actualisé d'un signe ; la désignation est le fait, pour un signe, de renvoyer à ce qu'il désigne (son désigné).

Thus, concepts are viewed as mental images of objects where properties are converted into characteristics (or features). We then use designations to refer to those complex mental constructions.

As Thoiron and Béjoint (2000, 7) put it, the issue of 'features' does not imply trying to reveal the deep nature of these 'pieces of meaning': 'traits cannot serve as an immediate representation of an aspect of the referent [...] because otherwise they would be unlimited in quantity, [...] they can be nothing but the fruit of conceptualization, of a 'mental construction' [...] that varies according to the language, the individual, and circumstances'. (our translation).¹⁷

This clearly shows that the ideal of a fixed, unchangeable meaning as conceived by GTT proponents is more of a myth than reality, that meaning is fluid and changeable. However, we may suppose that every term and its corresponding notion should have a set of core meaning components, a nucleus that is stable in every language and every user's mind, and that the understanding and correct interpretation of this core meaning would make the difference between being right or wrong about a certain notion or term. Otherwise, we would lose consistency and the transmission of knowledge and effective communication would become impossible. These core components can be called either semantic (in linguistics) or conceptual (in terminology) features (Béjoint and Thoiron 2000, 8). Some conceptual features are mirrored in the denomination process, and others can be inferred. Meanwhile, conceptual relationships are made explicit in a definition when the latter is formulated by someone who understands the subject matter (Contente and Magalhaes 2005, 430).

The more fluid, changeable components of meaning, however, do not have such a fundamental influence on the appreciation of a term, but rather give it a certain tint or shade of meaning, which is not totally without consequence on our understanding.

As stated above, these traits cannot be easily distinguished and enumerated, but we probably can point out some of them thanks to contrastive analysis, since they most likely appear in definitions. Other tools help us complete the picture. Boisson (1996, 555) refers to mental images, schemas, scenarios, scripts and frames. He points out that a defining scheme cannot be presented as a set of features: rather, it should present itself as 'a system where complex propositions interfere [...] due to the necessity of inference' (ibid., 557). (our

¹⁷ Le trait ne peut pas être la représentation immédiate d'un aspect du référent, [...] car il existerait alors en quantités infinies, [...] il ne peut être autre chose que le fruit d'une conceptualisation, d'une « construction mentale » [...] variable selon la langue, l'individu, et les circonstances.

translation).¹⁸ Inference, usually restricted to discourse analysis, does, in fact, find its place in terminology: Thagard (1992, 22) demonstrates that concepts allow for conceptualization, deductive inference and explication at the same time. Boisson (1996, 560) concludes that concepts are not objects for contemplation, but are actions carried out through their relationships with other concepts. This is somewhat in line with Cabré's (2003) theory of doors presented earlier.

However, it is still the conceptual feature or characteristic that will lay out the basis of interlinguistic equivalence analysis. In the presence of inconsistencies in terms of core features, the first question to ponder would be the motivation behind the difference in features – linguistic, pragmatic, cultural, etc. Pottier (2011, 67-8) suggests using the term 'noeme' for the sum of all meaning features that are not language-dependent, but universal. However, Boisson (1996, 560) then questions the 'wholistic' nature of noemes – if they are undividable, how are they revealed?

Definition comparison within the context of multilingual and intercultural communication has certain didactic and cognitive benefits. On a more practical or empirical note, when a student in a particular discipline is exposed to two sets of definitions and denominations in the learning process, those terms and underlying concepts are not interchangeable but rather complete each other according to Thoiron (1994, 766).

In an ideal situation, a concept has a biunivocal relationship with a term. Access to a concept's conceptual traits is gained by questioning specialists of the given field, observing the discursive behavior of terms in context and the morphology of terms. A term's transparency is judged by the number of conceptual traits integrated into the denomination process. Or course, it is hardly possible to include all of the conceptual traits into the denomination, and the way these traits are chosen can differ across languages. Also, a metaphor (or metonymy), at the heart of a term can become demotivated with time, rendering the term opaque, while Thoiron (ibid.) insists that the search for motivation or transparency is one of the most important targets in neology. Boisson (1996, 526) cites Pottier's 'relational model', which presents itself in the form of a proposition that, through ellipsis, gives rise to denominations, 'that will keep a certain propositional character in a vestigial state' (our translation).¹⁹

Studying equivalent terms in multiple languages can thus lead to the reconstruction of an 'embryo concept' (Thoiron 1994, 768) for each of them. By uniting those 'embryos' of

¹⁸ [...] doit se concevoir comme un système où interviennent des propositions complexes [...] à cause de la nécessité des inférences.

¹⁹ [...] lesquelles garderont à l'état vestigial un certain caractère propositionnel.

conceptual traits, one can access an 'archconcept', a sort of synthetic representation of the underlying concept. The archconcept presents itself as a 'a cognitive entity that is manifest through material traces in the denomination in different languages' (Thoiron, Arnaud, Béjoint, Boisson 1996, 523) (our translation).²⁰

Furthermore, these elements can be integrated into a panlinguistic definition and lead to an empirical approximation of the archconcept analysis. Thoiron (1994, 771) writes that, according to the language in question, we emphasize, via nomination, one or another constitutive element of a concept: thus, 'by presenting different denominations of the same concept in multiple languages and by explicitating their signifiers, we bring a different light to the concept' (our translation).²¹ Boisson (1996, 557) calls this process 'conceptual modulation'.

Thus, a bilingual student who has access to a longer list of denominated elements can even correct some mistakes in the interpretation of a concept. Observation of multilingual terminology also allows us to see 'how each language expresses ideas and shapes knowledge' (Depecker 1991, 233) (our translation).²²

This approach, however, cannot be a substitute for the regular acquisition of concepts, Thoiron (1994) points out, because knowledge is referential in nature, not just linguistic. Another limitation of this approach is that the difference in denomination may also be an indication of certain imperfections in a given language's terminology (Oliveira, 2005b). Oliveira also suggests that monolingual approach has its undeniable benefits when metaphorized and 'scientific' denominations are put to test in order to bring out their conceptual features and differences (ibid., 306). She claims that, within this logic, even synonymy can be appreciated as a positive phenomenon as it brings different conceptual traits to light.

It is worth mentioning an important limitation: if we consider the issue of listing conceptual features for terms in a given discipline, we need to be aware of possible individual aberrations or distortions. If a term as proposed by Boisson (1996, 557) is an entity composed of a signifier, a signified (*tertium quid*) or concept, and a *denotatum* (in language)/referent (in speech), the fluctuations in the user's mind (which may be due to the lack of experience on the part of the speaker, for example, or a bad translation) may lead to inconsistencies in terms of concept appreciation by various speakers. These are practically impossible to account for. As

²⁰ Une entité cognitive qui se manifeste par des traces matérielles dans les dénominations des diverses langues.

²¹ En présentant diverses dénominations d'un même concept, dans plusieurs langues, et en explicitant les signifiants, on apporte sur le concept un éclairage neuf.

²² [...] la manière dont la langue fixe les idées et met en forme le savoir.

Depecker (2000, 105) formulates it, a concept is 'what is mobilized in our mind whenever we use a linguistic form, whether we are producing it or receiving it' (our translation).²³ This vague notion is rather impossible to measure. The designation (signifier) of a terminological unit is not meant to account for all the features of a concept, but to create a more or less precise link between the denomination and the concept (ibid., 108). It does not rule out a certain motivation in terms, of course, but it is rather limited in nature, especially in the case of the metaphorladen terminology of osteopathy.

Conceptual features (or characteristics) of a term that also serve as its delimiting characteristics, act as the core of a concept that remains the same across languages in the case of terminological conceptual equivalence.

Alongside semantic or conceptual features, there is another approach to establishing the core components of meaning – a more functional model of intrinsic and extrinsic properties in the triad: term designation – concept – referent (object). The idea of these properties is discussed by Cadiot and Nemo (1997) who suggest that lexical meaning is at least partially composed of such properties. Their research concerns nouns, and the starting point is polysemy, which authors consider essential for nouns. Since most terms are nominal in nature, this theory may be of interest to our research.

The authors (ibid., 24) claim that, in order to describe an object, one needs to make an account of its intrinsic properties, which are negentropic and classificatory in nature, and the type of relationship that one establishes with the given object, called extrinsic qualities, the 'relationship' being 'a specific form of contact with the object'. The intrinsic qualities thus pertain to the general spontaneous and primordial linguistic sentiment that one experiences upon contact with a word. Extrinsic qualities, on the other hand, refer to virtual semantic possibilities of meaning. Gaudin (2000, 156) notes to this effect that 'conception is part of a perspective in which construction of reference is the result of a social collaborative process' (our translation).²⁴ The co-construction in question does not come out of nowhere – it is essentially a social construct, deeply rooted in praxis, Gaudin concludes. Just like the words of general language, terms can become objects of '*connivence*' (connivance) when their special meaning is shared by a great number of users, thus resulting in lexicalization of the item and referential displacement (ibid., 159).

²³ [...] ce qui est mobilisé dans notre tête lorsque nous utilisons une forme linguistique, en production ou en réception.

²⁴ Notre conception s'inscrit dans la perspective d'une co-construction sociale de la référence.

Cadiot and Nemo (1997) cite 'morning star' as an example which has nothing to do with the intrinsic qualities of the planet Venus, but with our perception of (relationship with) it. In the same way, nothing in the intrinsic qualities (lexical meaning, the totality of semes generally associated to the word) of a *newspaper* suggests that it can be used to smash bugs. Thus, extrinsic qualities approach the pragmatic side of meaning. However, these qualities are not necessarily only evoked in speech and enunciation, they may be latently present in the speaker's mind in the form of associations (however unconventional they may be) and form a substantial part of a concept.

The extrinsic qualities are also qualified as an 'intension' of a noun, and this intension constrains the noun to extension – it poses no limit on it in terms of experiential domain. The authors (ibid.) claim that, contrary to what is considered the norm in prototype theory and semantics, many cases of use of a noun are not denominative – they point towards realities which they do not name. And we cannot, with all certainty, claim that the denominative meaning is central (ibid., 28). In the absence of limits, an extrinsic property has to have some kind of contextual specification which then becomes the norm in terms of usage. Any word thus receives a certain quantity of extrinsically specified properties. This way, the word 'client' in the context of trade acquires specified extrinsic properties of 'one that has to be taken care of, listened to, informed, convinced, satisfied, etc.' As a result, the new meaning becomes the denominative norm. The same word receives very different extrinsic properties in the context of a killer who is ordered to eliminate someone. In other words, things are said to exist within the relationships we establish with them.

Extrinsic qualities are found in the heart of metaphor: two objects that have a similar relationship with the world (even though their intrinsic qualities are very different, and therefore not comparable) find themselves linked in a metaphorical construction, such as 'piranhas' to indicate particularly aggressive journalists. To sum up, the authors (ibid., 32) claim that 'behind nouns, there are decidedly neither types, nor representations of referents, but a network of relationships' (our translation).²⁵

The principles of this theory are applicable to terminology, with certain modifications. More often than not, denominations for terms come from general language (or another branch of specialized discourse, often one with closer ties to the general language). Thus, as observed by Gaudin (2000, 171), the semantic base (*socle*) of a word is anchored in general language,

²⁵ Derrière les noms, il n'y a décidément pas des types ou des représentations des référents, mais un réseau des rapports.

where this word spontaneously forms collocations in our mind presenting a specific meaning. These are intrinsic qualities of the word that appear in its primary use. But in technolects, these qualities can sometimes be moved to the extrinsic category, since other qualities come to occupy the core of meaning. However, it is often quite difficult to think in terms of intrinsic and extrinsic qualities for abstract terms.

Defining core characteristics of a term with the help of context has also been discussed in frame-based terminology (Faber 2012b, 23):

As is well known, frames are a type of cognitive structuring device based on experience that provides the background knowledge and motivation for the existence of words in a language as well as the way those words are used in discourse. However, frames have the advantage of making explicit both the potential semantic and syntactic behavior of specialized language units This necessarily includes a description of conceptual relations as well as a term's combinatorial potential.

The author goes on to say that in terms of linguistic encoding, frames find their way into terminological definitions (ibid., 24). Methodologically, frame-based terminology also entails the configuration of a domain-event by means of applying a prototypical frame of an action-environment interface – a sort of a 'template applicable to all levels of information structuring' (ibid., 27).

The basic premise is that such organization facilitates knowledge acquisition due to the fact that it presents information in a coherent and logical way. The description of specialized domains is based on the events that usually take place in them and thus can be represented (Grinev and Klepalchenko, 1999). A knowledge area is structured according to an event template that provides a frame for the organization of other concepts into a network of hierarchical or non-hierarchical relationships. Within the frame-based approach to terminology, conceptual domains 'constitute the knowledge base of the natural language user, and as such, form a semantic network reflecting associated structure, much of which is based on metaphorization, and which is often non-language specific' (Faber 2012b, 54).

Terminological definitions based on the data extracted from corpus analysis are regarded as 'mini-knowledge representations of frames' (ibid., 27). They can thus also be useful for the construction of a domain structure or matrix.

Taking all this information into account, it appears that in addition to a concise definition for a term based on its core features, it may be necessary to add an extension by recording all the relevant features of a concept, including frequent collocations and important details, thus allowing for the more elusive features to become manifest. Individual terms are the basis of terminological equivalence in specialized translation, but they often come in the form of more complex structures that include specific collocations and sometimes unusual syntax, since this may be vital for translators. As noted by Faber and Gomez Moreno (2012, 78):

The specialized terminology and stylistic idiosyncrasies of specialized texts require that the translator, who is generally not an expert in the field, be able to rapidly acquire a command of the terminology in both the source and target language in order to translate this type of text.

The extension in question may also serve not only translators, but also the specialists of the domain, since it represents a more detailed representation of the concept. Faber and Gomez-Moreno (2012, 84) note that 'terminological definitions are often unsatisfactory for translation purposes'. Their idea is that term meaning should be composed of semantic information, as well as that on its syntactic environment, a pragmatic parameter that conditions its use in various contexts. If a dictionary (or glossary) is to reflect this kind of complex organization, then one concise definition is certainly insufficient. One of the reasons is that terminological entries usually focus on nominative constructions, whereas verbs also play a very important role in the comprehension of specialized discourse, since our knowledge is largely composed of events and states (L'Homme, 2002). Even though there are not many verbs that can be qualified as terms, we do find selection restrictions related to the predicate (Faber and Gomez-Moreno 2012, 85).

An extension that lists some characteristics of a concept along with collocations with which the term is frequently used allows users to construct a meaningful context that facilitates knowledge acquisition and represents a dynamic structure that can interact with our cognitive processes.

For our dissertation, we have decided not to impose strict rules on the extension format (such as prototypical domain events in frame-based terminology with entries for agent-process-result and description (Faber 2012b, 117-8), because such representations appear a bit too rigid for our domain. Instead, we have opted for a list structure. This does not exclude the further possibility of establishing conceptual relationships within the domain on the basis of the given information.

Biodynamic osteopathic discourse is difficult to process automatically, by identifying metalinguistic and epilinguistic markers, for example (Condamines 2017). Instead, we had to approach each term individually and look for recurrent key words and collocations in order to be able to produce a definition. To sum up, the issue of establishing delimiting characteristics for a concept is complex, but not unattainable.

On the basis of the principles mentioned above, we have established the following criteria for core features:

- core features are to be identified on the basis of the context of a term's use.

- core features mirror the conceptual structure and are thus independent of any given denomination that usually (up to varying degrees) mirrors some of them.

- core features are the characteristics that, if subtracted, considerably change the concept's nature.

- core features of a term have to be present in the user's mind for the correct understanding of a given term.

- core features included in a terminological definition can become the basis for the construction of a conceptual map of the domain in question.

- in addition to core features in a terminological definition, the entry should be accompanied by an extension containing more detailed information on the concept's meaning and the use of the corresponding term in context.

2.3.2 Practical application: constructing definitions in the context of biodynamic osteopathy

Based on the principles of definition creation discussed above, we have proceeded to compose intensional definitions for our corpus. We judged it necessary to produce definitions compliant with the rules mentioned for intentional definitions, and also create a list of essential properties (extension) for the concepts of our corpus, especially where delimiting characteristics were too numerous to be included in a concise definition.

The frame-based approach to terminology suggests the following methodology for deriving the conceptual system of a term (Faber, 2012b):

The bottom-up approach consists of semi-automatically extracting information from a multilingual corpus of texts, specifically related to the domain. Our top-down approach includes the information provided by specialized dictionaries and other reference material, complemented by the help of experts in the field.

We brought some modifications to this methodology in order to adapt it to our particular research situation. Thus, ours included the following steps:

- 1. All available textual resources belonging to this branch and school of osteopathy were catalogued manuals were converted into Word documents, while CDs were transcribed into texts, also in the Word format.
- 2. Using Sketch Engine, we extracted a list of candidate terms. This list was subsequently analyzed and corrected based on our experience in the area. The final list was submitted to experts in the field of biodynamic osteopathy to be confirmed.
- 3. An Excel (Numbers) spreadsheet was created for the purpose of recording all information about the terms. The first tab was dedicated to a complete list of terms and their translations in target languages. Then, each term was assigned a dedicated tab where all the contexts of use, extracted from all of the available source, were recorded. Below (Figure 2) is an excerpt from the spreadsheet concerning the term '*augmentation*' (note: not all the columns are included in this preview due to screen restrictions).

F	Н	1	J	L	N	P	Q
							Table 1
Odyssey	Phase 1	phase 2	phase 3	phase 5	phase 7	phase 9	CD1
Augmentation was incorporated by Sutherland into the therapeutic process. The most basic form was used to assist in creating a neutral in tissue that was being engaged using Balanced Membranous Tension. p. 43	Section Three: Rebalancing Through The Fluid Body From The Cranium.	Specifically describe augmentation within primary respiration	Seen or unseen, The Tide transmutates inertia, creating motion present which has internal disengagement, inducelling augenetation, synchronization and spatial orientation to the Health.	Motion arises from metabolic activity that is an effect of innate biological transmutation, augmentation, synchronization and disengagement.	One needs to feel if the Health or the suffering of the patient is augmented.	The optic chasm is a fulcrum that is inside the Lamma Terminalis. It should like any fulcrumshift. As the eyes more they augment the motion of the whole CNS	In BD, during the whole therapeutic process, the clinician gives up their need to know what's happenning, the clinician does not see a lesion, nor the therapeutic motion, nor the therapeutic motion, nor the therapeutic motion, nor the set of the dynamic stillness, and even there's change and theras change and theras thange and the thange and the thange and the thange that the theras that the theras that the the theras that the theras that the the theras that the theras that the
23 april: spontaneous augmentation: You will notice that in patients with good vitality, and especially in children, that Thoracic Respiration augments the crescendo' of the Tidal transmutative efforts	Without augmenting any phenomena, by waiting with the stillness, the waters cabn down, become still,	The operator thinks the fluid towards are a treatment and follows them, causing augmentation, and then it really looks like a breatment when in fact it is a footprint caused by the operator	Augmentation. We augment through synchronization.			Neurotrophic flow via the optic nerve Internal physiological augmentation	

Figure 2: Some contexts for the term 'augmentation'.

- 4. Key words were then identified, along with lexical-syntactic patterns.
- 5. Based on the contextual use and the keywords, an intensional definition was composed for the term. Additionally, important characteristics of the concept in question were recorded in a separate field, called 'extension', as shown in the Figure 3. The Figure represents only a part of the file, as it is too large to fit the screen without scrolling.

	Definition and related	Odyssey	Phase 1
Definition	Augmentation is a phenomenon felt by the osteopath or initiated by them, where some process gets reinforced by working together with another process with an exchange of momentum between biological compartments.	Augmentation was incorporated by Sutherland into the therapeutic process. The most basic form was used to assist in creating a neutral in tissue that was being engaged using Balanced Membranous Tension. p.43	Section Three: Rebalancing Through The Fluid Body From The Cranium.
Extension	 Augmentation assists in creating a neutral, it is part of the therapeutic process. There are several kinds of augmentation: 1) positional > operator using the level to assist the movement towards Neutral. 2) internal physiological > eyes move to augment the motions of CNS 3) breath > patient's control of breath to initiate augmentation 4) spontaneous > when thoracic respiration augments the increase of the transmutative efforts of the Tide. 5) natural > as characteristic of a normal function, one of the indicators to determine normal. Inherently hidden by Wholeness. 6) automatic > when thoracic respiration makes a deep inhalation together with Primary respiration. If this doesn't happen automatically, the doctor uses breath augmentation - the principle of osteopathic work 8) innate > one of metabolic activities that leads to motion 9) Groundswell is a type of augmentation - an extra large wave of inhalation that heralds disengagement of the whole. It's natural augmentation 'not framed by human hands". 10) Augmentation can be both an innate characteristic, as well as an induced one during treatment. 11) Augmentation is not always a positive phenomenon - the operator can mistakenly augment a motion that is not healthy. 	23 april: spontaneous augmentation: You will notice that in patients with good vitality, and especially in children, that Thoracic Respiration augments the crescendo' of the Tidal transmutative efforts	Without augmenting any phenomena, by waiting with the stillness, the waters calm down, become still,
Related	Tide, groundswell, Primary Respiration, Thoracic Respiration	^{21 april} The addition of Thoracic Respiration to	Transmutative effects one can see in the

Figure 3: Definition and extension for the term 'augmentation'.

The extended definitions, or essential conceptual features, were further arranged in order to present a more harmonious frame for term appreciation. This arrangement did not follow rigid rules, as in frame-based terminology, where configurations like 'agent-patient-result-instrument' (EcoLexicon project) are used for all the terms (Leon Arauz et al. 2012, 97). Rather, each term was considered individually.

For example: 'Breath of Life':

<u>Definition</u>: 'a mysterious force of divine origin and a motion that passes through everything, animating it'.

Extension:

Origin of the phenomenon:

- The Breath of Life is a mystery animated by Supreme Intelligence (the Divine) and comes out of Dynamic Stillness;
- **History**: metaphor from the Bible: moves into material and incarnates: creates form, spiritualizing matter, unfolding the Blueprint;

Qualities:

- Restores, ignites, heals, brings order, wisdom and existence, generates rhythms, works from the Midline;
- Does not have an exhalation phase, and therefore, no rate either because it is kaleidoscopically shifting its quality and qualitity;
- Creates the breathing of Primary Respiration (prime mover of the PR) and Thoracic Respiration. Ideally, all three have one fulcrum and the same potency;
- Catalyses the Tide;
- Operates the substance of Dynamic Stillness in order to create form;
- Passes through everything and animates everything;
- Can work on anything that is neutral and free to shift;

- Breath of Life is Divine in nature.

In clinical practice:

- only if centered by the Tide, can see it feels everything transparent and permeable, undifferentiated, no sense of self;
- can be felt as crystalline stillness that you can be present to between the midline and the horizon. You feel like you're inside the ocean, and the ocean is passing through you, breathing;
- can be experienced as divine encapsulating love.

This term represents one of the central concepts in biodynamic osteopathic terminology, which is why it has a very detailed extension, since these characteristics are essential for the understanding of this complex phenomenon.

Most biodynamic terms presented fewer features that were generally arranged into two main categories: 'characteristics' (listing the traits and features of the given phenomenon) and 'in clinical practice' (listing the aspects that are of significance to the practitioner in osteopathy), for example:

'Balanced Membranous Tension (BMT)':

<u>Definition</u>: 'a technique applied to connective tissue (membranes) in order to reach balance in their tensions'.

Extension:

In clinical practice:

- The operator follows the direction of ease until they feel a balance in the tensions of the connective tissue - zero reciprocal tension

Characteristics:

- The technique has many methods, some involve barrier, which may lead to side effects
- The state of BMT is naturally pursued by the self-correcting forces of the body during the inhalation phase that will then allow, during the exhalation phase, hydraulic forces within the tissues to shift the tissue and fluid to its normal relationship with its embryological and developmental fulcrum.

At times, whenever possible, we added the category of 'history' which traced the

etymology of the term, such as in 'Becker hold':

<u>Definition</u>: 'a hand position for the osteopath in which they hold the head of the patient like a bowl of water'.

Extension:

History:

- Sometimes called the Rollin Becker hold, after the osteopath who introduced it.

In clinical practice:

- In the Becker hold, the thumbs of the operator are places on the side, the palms cradle the head of the patient;
- With the Becker hold, the operator holds the patient as if they were a bowl of water filled to the brim, and needed special care so as not to spill the water.

Characteristics:

- The bowl of water is transparent, and one can observe fluid activities and the Tide passing through;
- The bowl of water is breathing the hands of the operator must not compress or hold it down the hands of the operator must be transparent as well, permeable to any movement.

The same process was repeated for all the terms of the corpus (see Annex 2 for a complete list). In this way, we were able to produce tangible verbal material mirroring the complex concepts behind osteopathic terms. Namely, a definition and its extension allow to appreciate which conceptual features find their way into the denomination. The process of definition construction is very time-consuming but represents an essential and unavoidable step in terminology assessment, especially in a multilingual context.

Having identified the units of the corpus and produced definitions, we have been able to observe some of their particularities that can potentially represent a challenge in the process of translation. The next chapter is dedicated to these special features.

Chapter 3: Special features of biodynamic osteopathic terminology

Every field of knowledge handles its concepts in a slightly different way, and biodynamic osteopathy is no exception. In the following chapter, we shall examine potential difficulties in terminology handling and discuss the special features of our corpus in the light of such problematic features.

3.1 Potential difficulties in terminology

Terminology in general presents a certain number of difficulties that can potentially influence the quality of intralingual and especially interlingual communication (equivalence in translation) in a given domain.

Following along the principles of the GTT, Sager (1990, 57) writes that general language, according to his observations, 'fully exploits polysemy, metaphor, and adjectival determination', whereas with terms, the meanings of words are re-examined, designations are changed and coined with the (idealist) perspective of achieving transparency and consistency. However, we can hardly expect experts in various fields to be so linguistically conscious when naming new concepts as to try to reflect in the structure of terms their major conceptual features or characteristics.

In practice, we can observe various linguistic phenomena that make term use and translation rather problematic, but that are still present in the 'real world' of specialized communication. Having observed data from various studies about the needs of specialized translators, Maldussi (2008) concludes that four phenomena considerably complicate the work in this field: anisomorphism, homonymy, polysemy and synonymy. We shall treat all of them below.

Anisomorphism is a phenomenon rooted in the linguistic structure of the respective languages, and cannot be avoided just like homonymy and polysemy. Homonymy is a communication phenomenon that needs to undergo a normalization process, but can be tolerated within certain limits. The qualification of 'pathological' is often associated with homonymy, as Prandi (2009, 4) writes:

Homonymy is a pathological phenomenon that challenges the distinctive function of meanings and, when pushed past a certain limit, compromises it. Polysemy is a physiological phenomenon, a functional one, that allows us to extend the availability of meanings without multiplying them, promoting the capacity of choice in usage contexts and creative conceptual strategies shared by users, especially metaphorical and metonymical relationships (our translation).²⁶

Polysemy, on the other hand, represents 'one of the most functional and productive resources of language'. Polysemy should not be confused with ambiguity. As stated by Prandi (2008), the idea of polysemy being a threat to univocal communication is wrong, it would even be a 'fatal error' to think that polysemy should be totally eradicated. Polysemy is not equal to ambiguity in specialized interlinguistic communication. As stated by 'every word is more or less polysemous, with senses linked to a prototype by a set of relational semantic principles which incorporate a greater or lesser amount of flexibility' (Nerlich and Clarke 2003, 8).

In our corpus, we have been able to observe some terms in the source language that represent different phenomena, whereas the form is the same, the only difference being capitalization. There are 12 such terms in total. The most vivid examples include 'Potency' and 'potency'; 'Tide' and 'tide'. In the process of definition construction, we have been able to identify their respective features and differences. In such cases, it is difficult to draw the line between homonymy and polysemy – the words in question have different meanings, but we cannot assert that there is absolutely no connection between them.

Potency can refer to at least 3 different realities: 1) life force, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t) - a bioelectric form of energy present in the fluid body; 2) generic: indwelling power of some phenomenon, like the Midline, the stillnesses, thoracic respiration 3) the absolute unerring power of the Breath of Life, the power of creation – spelled with a capital P,

The extension tells us more:

²⁶ L'omonimia è un fenomeno patologico, che sfida la funzione distintiva dei significanti e, spinta oltre una certa soglia, la comprometterebbe del tutto. La polisemia è un fenomeno fisiologico, funzionale, che permette di estendere la disponibilità di significati senza moltiplicare i significanti, valorizzando la capacità di selezione dei contesti d'uso e le strategie di creatività concettuale condivise dagli utenti, in particolare le relazioni metaforiche e metonimiche.

'potency':

- potency can be felt as a distinct sensation;
- potency is a kind of bioelectric field, a category of energy, electromagnetic: it can have longitudinal and lateral fluctuations;
- potency can be directed and managed through CV4 or EV4, for example;
- potency changes the lesion by changing its function that later leads to a change in position;
- the response of potency can be inaccurate just like fluids can lesion, this potency can lesion;
- at Neutral, potency becomes free to be shifted;
- potency can be direct or indirect current, or alternating current;
- potency has enough power to move this liquid and create high tide and low tide;
- when the rate changes, the potency can change too;
- potency can be appreciated in Zone B: it passes out from the center to the periphery, through the skin and out to zone B;
- potency is created by the Ignition system;
- potency ends at death;
- in Health, the patient is not partitioned into tissue, fluid and potency;
- when the fluid body is normal, it is allowed to have its full fluid drive and potency, it is able to deliver the therapeutic power that has the capacity to investigate, make decision, dispense a therapeutic potency and transmutate a lesion field;
- potency is directly responsible for the shape of the human body. The human form originally is the by-product of reciprocal tensile potency that produces the architectural matrix of all bodily systems including the biochemical and represents the invisible creative intentions of the Master Mechanic.

Other potencies:

- the little potencies are powerful in their own right and have the capability to transmutate depending upon the Landscape (rate related);
- Midline has a potency;
- stillness can have potency (power), which is different at different rates. It can transmutate the patient and the clinician;
- Silence has just one kind of Potency;
- Thoracic respiration, primary respiration and the breath of life have only one fulcrum and share a single potency;
- Primary Respiration has Potency: during the inhalation phase of Primary Respiration there is transmutation as the fire of the Potency enters the whole patient;
- in children, that thoracic respiration has transmutative therapeutic potency;
- the sensory experience is variable depending upon which potency is present. n_{CV}

'Potency':

- Potency is an Absolute Overshadowing Power of the Intention of the Breath of Life, a Creative Power, unerring and miraculous in nature, cannot be directed by the clinician, cannot lesion, nor diminish;
- Potency is the Cause of Primary Respiration, the Breath of Life and the Divine Love ...the Absolute Power of Creation;
- if a Neutral is accomplished, the Potency can repair the potency and the Fluid Drive can express an Indwelling Capacity to Heal, i.e. Automatic Shifting;

- the Tide can direct its Potency (which is Fire ignited by the Spark of Life) into a lesion field, bringing augmentation, transmutation, synchronization and disengagement together as one event;
- the motion is an effect of the whole under the transmutative forces of the Potency of the Tide (Breath of Life);
- the Potency of Tide inside the fluid is an effect of the Breath of Life, but not the Breath of Life itself;
- the Fluid Body expresses growth, development, regeneration and healing from the Potency or Power of the Tide;
- a stillpoint is a point of dynamic interchange between the Potency and the Tide of Primary Respiration, and the therapeutic process;
- the Potency is a Fire that transmutates all substance as it evolves.

For the terms 'Tide' and 'tide' the distinctions are: 'tide' (uncapitalized) is 'the fluid in the fluid', while the 'Tide' is 'a conscious outside presence of Primary Respiration in the Sea around and through us'. These terms are so different from each other, and their distinction is so important, that we decided to treat them as separate entries in our corpus.

The 'small tide':

- can be directed by the practitioner;
- the tide has a potency spelled with a small "p" (to differentiate from Potency of the Tide) that is limited to the functional limits of the organizational matrix of the body;
- is a relative phenomenon, unlike the absolute Tide, can organize the fluid, by condensing it, for example;
- moves in the fluid without resistance.

The great 'Tide' has many more characteristics:

- the Tide is absolute, it cannot be directed by human hand;
- the Tide more intelligent than the human brain, it never repeats the same treatment. There are infinite styles that the Tide can express;
- the Tide expresses the breathing of Primary Respiration;
- the Tide rebalances, provides diagnostics, transmutates the pattern of the disease throughout the entire body simultaneously, heals, loves, teaches, centers, makes decisions, opens up space for the direction of ease;
- the Tide has a Potency that it can direct in order to heal a lesion;
- the Tide is not a biological force, nor energy, it is mysterious in nature;
- the Tide moves passing through everything, undiminished;
- the Tide has a will and a persona that loves unconditionally, an intention, it presents itself when there's a window of opportunity: the Neutral;
- the practitioner has to trust the Tide, then their senses will sharpen;
- the doctor can synchronize with the Tide to be centered by it, which can bring augmentation to the treatment. The goal is to communicate with the Tide;
- called "Dad" by Dr.Sutherland;
- the Tide is catalyzed/potentized by the Breath of Life;
- the Tide is an outside presence of Primary Respiration, not predictable nor understandable;

- the Tide directs Itself into us and catalyzes motion within the CNS, fluids, membranes and bones, all viscera and psyche - every drop knows the tide - and that there's a universal and singular response in all of the organism to the presence of Primary Respiration: transmutation and disengagement;
- the Tide directs itself in some mysterious acausal non-linear fashion: it inhales, creating life, structure, function, form, order out of chaos, overcoming the forces of gravity just enough in order to suspend the automatically shifting fulcrum of life, create a fluid exchange, posture and physiological processes, and then exhales, leaving behind it a life force to sustain the organism;
- the House on the bottom of the Sea is an illustration of the Tide passing through everything;
- the Tide sees the future and establishes a fulcrum through which it channels the forces of the trauma;
- the Tide is not the waves moving in the fluid. It is what moves the waves, shapes them, and directs them;
- the Potency of the Tide is Fire. The Potency of the Tide is a transmutative force of astounding proportions;
- the Tide heals both the patient and the practitioner.

In general, many biodynamic terms are capitalized – we believe that authors thus express their reverence to the phenomena that are being designated. The problem is, capitalization in texts is not always consistent, and capitalization in audio material rarely explicit. In the case of 'Tide' and 'tide', 'Potency' and 'potency' (but also other words like 'Ocean' and 'ocean', 'Self' and 'self') it is very important to observe the capitalization in target languages, because otherwise the meaning can get distorted. These are the most challenging cases of polysemy on the verge of homonymy, because with such terms as 'neutral' and 'Neutral' we have a difference in category – the first one being an adjective and the second a noun.

Next comes synonymy, which is probably the most widely discussed phenomenon in terminology. Whereas a word can be defined by its synonyms (as in a thesaurus), a term cannot, because otherwise it would be tautologous. But it can be defined by all the concepts surrounding it in that specific field of reference, according to Sager (1990, 42). Nevertheless, synonymy presents itself in terminology, as a continuum with two opposite poles – that of functional and that of pathological synonymy, according to Maldussi (2008). In general, it finds its full recognition in the sociolinguistic perspective. The data from Maldussi's research shows that the true obstacle to scientific communication lies in the pathological aspects of synonymy, which can lead to serious consequences.

If we follow the onomasiological approach, a concept, in the GTT logic, should receive just one designation. However, in practice, mononymical concepts are extremely rare, as noted by Depecker (2000, 107). This 'plurinymy' leads to the seemingly annoying occurrences of

synonymy. In each case, however, potential synonyms have to be carefully studied in order to rule out possible pseudo-synonyms. Sometimes, apparent synonyms can differ substantially in their usage in discourse, even if they refer to the same concept: this type of synonymy is considered to be 'referential' (Martin 1976, 113).

The issue of polysemy and homonymy is presented in a different light by Slodzian (2000, 72), who states that both of these phenomena are substitutes for the recognition of the fact that terms can have contextual interpretation, that the context may determine the meaning of a given term. She also points out that synonymy and paraphrase can be studied with a corpus-based approach in order to appreciate morphosyntactic variability of languages (ibid., 76). In cases when abundant material is available to corpus studies, synonyms can even serve as indicators of the variations in genre or discursive situations.

Prandi (2008) states that as soon as we recognize the textual and social nature of terms, we are obliged to put the normalizing process in terminology into a totally new perspective. The substitution, or at least integration of the normalizing current by the descriptive one becomes inevitable. In the case of synonymy, we come to appreciate the functionality of synonymy according to users' stratification. The elimination of 'pathological' (Bertacchini, Prandi, Sintuzzi, Togni 2006, 181) synonymy (which leads to incoherent and oriented term distribution) seems to be a coherent goal, although it may not be so easily reached. Functional synonymy, on the other hand, has to be recognized for its value as a stratification signal in the social dimension of term use.

When dealing with synonyms, it is important to distinguish true synonyms from partial ones (parasynonyms). Galisson and Coste (1976, 543) define true synonyms as:

[...] terms with the same meaning or, more precisely, with equivalent meaning, that can be substituted in certain contexts. We do not find perfect synonyms that belong to the same class, have the same distribution and are therefore interchangeable in absolutely any context. Perfect or total synonymy would be an unnecessary luxury of language, in contradiction to the economy principle (our translation).²⁷

Equivalence, observable in synonyms, presents itself in degrees: considering syntagmatic and paradigmatic limitations, terms rarely have exactly the same distribution. Parasynonyms are closer to observable reality. Those, according to Galisson and Coste (ibid., 399) are: 'terms

²⁷ [...] des termes de même sens ou plus exactement de sens équivalent, c'est-à-dire substituables dans certains contextes. On ne retrouve pas de synonymes parfaits appartenant à la même classe, ayant la même distribution, donc interchangeables dans n'importe quels contextes. La synonymie parfaite ou totale serait un luxe inutile du langage, en contradiction avec la loi de l'économie.

that can be considered as having the same meaning, but which do not have exactly the same distribution' (our translation).²⁸

When it comes to terminology, even in the post-cognitive shift era, consistency is still a quality every translator appreciates, especially when their knowledge of the domain in question is limited. It also provides undeniable benefits for machine translation and the use of translation memories. The Wüsterian approach hailed the avoidance of synonymy, but, in practice, research shows that it is not necessarily to be demonized. Rogers (2007, 3) points out:

While it is certainly the case that a use of synonyms which is motivated purely by stylistic considerations such as the avoidance of repetition can be outweighed by considerations of clarity in certain textual genres, text-based research has demonstrated that synonymy can be functional.

The need for consistency may also depend on other aspects of the text – its pragmatic side, for example. The clarity requirement may come to play the paramount role in safety instructions but be less crucial in other types of texts.

Cabré (2010, 360) writes about the relevance of maintaining formal diversity in translation by identifying the following options:

- Respect the denominative variation of the original text and use all the variants indiscriminately, as if they all were completely interchangeable.

- Use the variants discriminately, selecting one or another for different uses.
- Select one or more variants as systematic forms of reference.

The decision should be based on numerous factors, including the pragmatic diversity of lexical variants.

In general, the supposedly obsolete quality of GTT principles becomes even more accentuated in the context of translation. Faber and Martinez (2009, 94) write:

The reductionism of General Terminology Theory is clearly at odds with the complexity of specialized knowledge communication in the real world. If Terminology is regarded as an idealized model, based only on prescriptive principles, there is no room for either diversity or variation. Lexical units become static entities that are merely names, unable to account for the knowledge structures and the sociocognitive dimension of communication.

They go on to say that terminology should be based on textual variation with the aim of describing units from the formal, semantic and functional perspectives and accounting for how

²⁸ [...] des termes qui peuvent être considérés comme de même sens mais dont les distributions ne sont pas exactement équivalentes.

these items acquire terminological value that is subsequently activated with the added objective of describing the relationships between these units.

Biodynamic osteopathic terminology also presents a certain degree of synonymy. Within the framework of this research project, we can distinguish two types of synonymy: related to the source and the target language.

Source language (English) synonymy is synonymy that can be revealed only in the process of definition construction through context observation and study. Some terms are mentioned as synonymous in the literature, even though they have distinct function contexts of their own. This is the case of 'fluid in the fluid', for example. This complex phenomenon represents 'a life force that shapes Zone B and is created by Primary Respiration through the Midline via the Ignition system'. It is reported to be interchangeable with the terms of 'life force', 'potency', 'fluid within the fluid', 'RTP' and 'tide'. However, when constructing definitions in context, we can notice that each one brings out a different aspect of the phenomenon. 'Life force', for example, results as 'a biochemical electromagnetic substance within the fluid of the body, forming Zone B', while 'potency' is 'a bioelectric form of energy present in the fluid body', and 'RTP' or 'Reciprocal Tension Potency' goes on to signify 'the reciprocal tension in the electromagnetic field or the potency'. If we consider the extensions for these terms, the difference in nuances in highlighted aspects goes even further, for example: Extension for 'life force':

Characteristics:

- also called potency, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t);
- there is a movement of the life force from the stillness of the midline outwards during the inhalation phase of Primary Respiration: it moves in 3-dimensional space in all directions through the fluids of zone A and out through the skin towards the periphery;
- during the exhalation phase, the life force is moving towards the midline;
- the movement of life force creates the shape of the egg around us, it fills it up, creates the structure as well as the function; It does not dissipate at the boundaries - it eddies and swirls inside a single form of life, creating its own boundary, Zone B;
- life force is created by Primary Respiration through our midline where there is an ignition system through the engine of life, via the spark of life, that produces this life force;
- life force cannot be qualified fully as electromagnetic energy or molecular or physical energy it shows a tremendous diversity of function;
- life force has its own intelligence;
- life force ends at death;
- life force is related to certain rates in the system; when the rate shifts, the potency changes quality;
- life force can be vectorial;

In clinical practice:

- if the operator adds life force during the treatment, they can create a lesion in the patient;
- CV4 is designed to take this life force back to the midline, and EV4 to the periphery;

- the hands of the operator should be transparent as to not confine the life force;
- potency-life force should not be confused with Potency coming from the periphery through the skin;
- life force can be directed;

Extension for 'fluid in the fluid':

Characteristics:

- also referred to as "tide" or 'potency' without capitalization;
- in the absence of lesion, tissue, fluid and fluid in the fluid form an indivisible entity with one fulcrum, connected to the Sea Around Us; In a lesion, the situation is inverted;
- the fluid in the fluid forms the basis of Reciprocal Tension Potency, a principle that orchestrates body geometry;
- the fluid in the fluid can get fragmented and require a CV4 or an EV4 to get to Neutral and re-establish itself;
- the fluid in (also within) the fluid has intelligence;
- the fluid in the fluid is not quite an electromagnetic energy nor molecular nor physical energy;
- fluid in the fluid creates the boundaries of Zone B and fills it up;
- during the inhalation of Primary Respiration there is a build-up of this life force: it comes off the midline and moves in 3-dimensional space in all directions and passes through the skin to the outside of the body; During the exhalation phase the life force is moving back towards the midline;
- fluid in the fluid can lesion;
- fluid in the fluid moves through the fluid without resistance by the fluid itself

In clinical practice:

- fluid in the fluid can be directed (but never forced) by the operator, if brought into the direction of ease, - the fluid in the fluid will go to Neutral

We have decided to treat these synonyms (more likely quasi-synonyms) as separate terms in our study. Each of them gets a separate entry in the glossary, while we list translations into the target languages.

Overall, there are 51 entries in the 210-term glossary that list synonyms in the source language. The absolute synonym count reaches 91.

We should add that 6 terminological entries in the corpus present abbreviated variants ('ADG' for 'anterior dural girdle', for example). While 2 terms are 'inverted' in the sense that they function as abbreviations in biodynamic contexts ('EV4' and 'CV4'), and the deciphered denomination can act as a synonym ('Expansion of the 4th ventricle' and 'Compression of the 4th ventricle').

Target-language synonymy is another kind of synonymy that we encounter. Synonyms that we have been able to identify for the source language are also present in the target languages. But there is another phenomenon that we can observe: target-language synonyms which are 'competing' denominations for the same term. One of them is usually dominant in

terms of frequency, and others are present occasionally. We have been able to observe this phenomenon in all the target languages, except Latvian (for obvious reasons: the terminology was constituted by professional linguists based on the principles of terminological planning).

In other target languages, the frequency of synonymy is variable: Russian presents two cases of such synonymy: 'усиление' and 'аугментация' for 'augmentation', and 'восприятие' and 'осознанность' for 'awareness'. There is one abbreviation present – the term 'primary respiratory mechanism' (not abbreviated in the source language) is translated as 'первичный дыхательный механизм', often abbreviated to 'ПДМ'. In Italian, three synonyms of this category are observable: 'neutral' is rendered as 'neutro' or 'neutralità' (which is problematic, because the same denomination is used to render another term – 'neutrality'); 'pussyfoot technique' is translated as 'tecnica zampa di gatto' (cat's paw technique) or 'tecnica passo di gatto' (cat's step technique); while 'thrust' is 'thrust' or 'spinta'. There are no abbreviations present, except for 'CV4' and 'EV4' adopted from the source language.

In French, however, the situation is slightly different: as many as 64 terms have synonyms, sometimes up to six for one term. The total number of synonyms adds up to 110. In addition, seven instances of abbreviations are observed. Examples include such terms as:

- *'blueprint'* rendered by the borrowing 'blueprint' in most cases, but also present as 'plan', 'matrice', 'Matrice Maître', 'papier bleu', 'plan de base' and 'Dessin Originel'.
- *'fluid drive'* usually translated as 'entraînement fluidique', but also present as 'conduction des fluides', 'conduction fluidique', 'conduction du fluide', 'propulsion fluidique' and 'impulsion fluidique'.

In French, even abbreviations present synonyms: the term of 'cranial rhythmic impulse' is rendered by 'impulsion crânienne rythmique', and the two possible abbreviations include 'CRI' (borrowing from English) and 'IRC'.

Synonyms in target languages partly reflect the process of thinking and logic that specialists used when they were confronted with the necessity of producing equivalents in their language. The creative approach to term naming can be illustrated by 'nothingness' – a complex notion that reflects the concept of 'the supernatural origin of all diversity which can be appreciated in a particular state'. In French, this term is usually rendered by 'néant', but two other denominations are present: the borrowing of 'nothingness' and 'non-rien' ('non-nothing'). The latter is a neologism that reflects the concept of 'nothingness' is a particularly successful way (even though it is not the dominant form) – when studying the extension of

'nothingness' in SL we come across the fact that 'nothingness is something, not nothing', a notion that is hard to encapsulate in words.

We need to take into account the fact that biodynamic practitioners treat words as imperfect vehicles of thought – which might be one of the reasons why so many synonyms are present. As expressed by Stéphane Fernandez, a biodynamic teacher in France, during an interview:

What is really important for us is to define a word in context (the word that comes is going to depend upon what is happening, how it has been lived and perceived) and not to imprison a definition of a phenomenon in a word, but to let this word and this phenomenon continue to grow (it is a very osteopathic principle), so that they can live on. Because when we reduce everything to just one definition, it is often our mind that becomes active and that does not let us feel all of the taste of a word. Some phenomena are going to take on different words, even though the phenomenon remains the same. Depending on the context, we are just going to talk a little bit differently about things (our translation).²⁹

Fernandez also noted that sometimes the denominations of terms change because the practitioner has reached a new understanding of a phenomenon and feels that a new word needs to be chosen.

Another difficulty that biodynamic osteopathy presents lies in the very nature of some of the terms – a phenomenon called 'terminological metaphor', where instead of direct and unequivocal denominations we encounter figurative language that leaves room for interpretation. This aspect of terminology deserves special attention within the framework of this dissertation due to a high number of metaphorized terms in our field of study. We therefore dedicate the following subchapter to the definition of certain parameters involved in terminological work with metaphors that have repercussions on equivalence in translation.

3.2 Terminological metaphors

The study of metaphor in terminology is particularly pertinent for the context of this dissertation. Both metaphor and translation are types of meaning transfer (etymologically and

²⁹ Ce qui est important pour nous c'est de toujours définir un mot dans un contexte (le mot qui va venir va dépendre de ce qui se passe, comment ça a été vécu et perçu) et de pas emprisonner une définition d'un phénomène dans un mot, mais de permettre que ce mot, comme ce phénomène, puisse continuer d'aller en croissance (c'est un principe vraiment ostéopathique), que ça puisse continuer de vivre. Or, quand on réduit juste à une définition, souvent c'est notre mental qui devient actif et qui ne permet pas de sentir toute la saveur du mot. Certains phénomènes vont prendre différents mots, alors que c'est le même phénomène, mais en fonction du contexte on parlera d'une manière un peu différente des choses.

semantically). Metaphor is one of the main tools (along with morphological, syntactic, lexical and stylistic devices) for new term formation in medical terminology (Divasson and León 2006, 59-61), of which osteopathy is part. Of course, not all areas of science present the same frequency of metaphorical use. As noted by Dunbar (1995, 142), 'metaphors occur most frequently in areas where the phenomena described are not fit for our everyday language', which is exactly the case with osteopathy where metaphoric terminology is very common. In a way, it could be compared to the language of the mystics as described by Le Guern (1973, 72): 'It is by means of metaphor that the mystics express the inexpressible, that they translate into language what goes beyond language' (our translation).³⁰

In the context of biodynamic osteopathy, recourse to metaphor is not unusual. In her study of how doctors and their patients make sense of cranial osteopathy, Banton (2019, 276) notes that participants:

[...] acknowledge their struggle to use precise and expressive language to convey a sense of their experience and understanding of cranial osteopathy. They undertake somatic-semantic hermeneusis to depict their experience in vivid metaphorical constructs, whilst admitting the struggle to find the words to say what they intend.

She proposes that the linguistic expressions are meta-metaphors, while the 'original metaphorical work' is 'that which constitutes the prenoetic, embodied grasp of the problem' (ibid.).

By the original metaphoric work Banton means the 'semantic-somatic metaphor', which represents a structure that is employed to carry meaning from the context of bodily sensations across to cognition and, subsequently, linguistic form (ibid., 166). Thus, her idea is that metaphor gives the practitioner a glimpse of another person's concrete bodily experience not only through linguistic form, but also through an embodied expression arising at a specific moment, called 'intersubjective haptic hermeneusis' (ibid., 280). Not only does this help the osteopath understand the patient, but it also represents an 'enactivating step', catalyzing the 'unconcealment of health' by illocutionary force (ibid., 281).

Similarly, in the context of psychotherapy, it was noted by Finlay (2015, 338-9) that metaphors emerging in the therapeutic process 'offer a way of seeing a reality indirectly and in a different way that, in turn, allows new meanings to come into being'.

The framework of this dissertation being situated in the context of linguistics, we shall

³⁰ C'est par la métaphore que les mystiques expriment l'inexprimable, qu'ils traduisent en langage ce qui dépasse le langage.

explore the subject of terminological metaphor and its repercussions on the translation process and equivalence from the language perspective.

3.2.1 Definition of metaphor and types of metaphors

The Glossary of Linguistic Terms (n.d.) defines metaphor in the following manner:

- 1. A metaphor is the expression of an understanding of one concept in terms of another concept, where there is some similarity or correlation between the two.
- 2. A metaphor is the understanding itself of one concept in terms of another.

It is therefore a sort of association of ideas, a representation partly based on analogy in the mind of an individual. The earliest definition of metaphor goes back to Aristotle's 'Poetics': 'a shift carrying over a word from its normal use to a new one' (as quoted by Richards (1936, 89)). Metaphor in terminology does not serve to increase the impact of a message on the interlocutor, as it does in rhetoric where it represents solely a literary trope.

Contemporary metaphor theory arose on the grounds on analytical philosophy. Max Black (1955) wrote about assumptive frameworks or systems of associated commonplaces in regard to metaphor where statements that may be intuitively dissonant are explained in understandable ways.

The study of metaphor took a new turn with the advent of cognitive sciences. Over time, a number of key concepts have been provided in order to explain the mechanisms of the association of ideas that the metaphor represents. One of these analytical and linguistic tools is called 'conceptual metaphor', and was amply studied by Normand (1978), Sinding (1993) (who calls it 'cognitive metaphor') and Lakoff, who refers to conceptual metaphors as 'idealized cognitive models' (1987b).

As stated by Lakoff (1993, 204) 'the contemporary theory that metaphor is primarily conceptual, conventional, and part of the ordinary system of thought and language can be traced to Michael Reddy's now classical paper, 'The Conduit Metaphor'. Reddy (1979) was able to show how metaphors are part of everyday language, rather than being purely figurative constructions of poetic language.

Thus, the focus of metaphor studies was moved to thought (cognitive processes of experience processing), slightly away from language.

This new turn in metaphor studies created a certain amount of ambiguity. In an attempt to clarify certain aspects, taking into account the newest developments of theory, Kleiber (2016, 16) distinguishes three rather commonly appreciated meaning aspects for the 'lexical' metaphor that approaches the traditional Aristotelian understanding of the trope. This first (commonly recognized) type of model defines metaphor as a 'virtual reference' (Milner 1982). Thus, by metaphor, we mean (Kleiber 2016, 7):

(i) particular use or a particular occurrence of a word or an expression;

(ii) that is considered 'deviant' or uncustomary, because the entity or the category (Y) to which the word or the expression refers, is different from that to which it normally refers (X);

(iii) and that can be explained by analogy (or similitude) relations uniting Y to X. (our translation).³¹

Whereas the first point appears obvious to most researchers, the second one divides some of them. Other authors have commented upon the 'deviant' or even 'transgressive' aspect of metaphor, calling it 'semantic anomaly' (Todorov 1966, 100), 'incongruence' (Lüdi 1991, 25), 'incompatibility' (Tamine 1979, 72), 'logical contradiction' (Tamba-Mecz 1981), 'incoherence' (Prandi 2004).

Reddy (1969, 247), previously cited as a classical author on metaphor, wrote:

The spontaneous and intuitive feeling that a word is operating metaphorically is, I believe, contingent upon the failure to find a referent for a given word within its 'literal sphere of reference'.

Others, like Moeschler (1991), refuse to recognize metaphorical use as abnormal, but eventually even they inadvertently confirm the previous statement when they have to give a special explanation in order to confirm the perceived normality of metaphorical expressions. Thus, Kleiber (2016, 19) concludes that the 'transgressive' aspect constitutes an inextricable characteristic of metaphor.

As for the third point, analogy is another essential characteristic of metaphor, just like contiguity for metonymy and part-whole for synecdoche. Moreover, it constitutes the basis for the resolution of the above-mentioned semantic 'deviance', according to Kleiber (ibid., 20), who also calls it 'the driver of metaphor interpretation' (our translation).³² An example of such metaphor is an original poetic phrase 'mon amour a besoin de combustible' ('my love needs

³¹ (i) l'emploi particulier ou l'occurrence particulière d'un mot ou d'une expression;

⁽ii) qui est jugé 'déviant' ou inhabituel, parce que l'entité ou catégorie (Y), à laquelle le mot renvoie dans cet emploi, est différente de celle à laquelle il renvoie ordinairement (X);

⁽iii) et qui s'explique par une relation d'analogie (ou de ressemblance) unissant Y à X.

³² [...] le moteur de l'interprétation d'une métaphore.

fuel') where love is represented as an engine that runs on fuel and can stop or die out if it runs out of gas.

However, there is more to metaphor than this triad of meaning. Kleiber explains two more instances of the use of metaphor that are not as widely discussed in literature. Whereas the previous characteristics are related to the 'signifier' part of the linguistic sign represented by metaphor, there are instances in which the 'signified' is metaphorical in nature – Kleiber calls these 'onomaseological metaphors' (ibid., 21). In this case, we are no longer looking at a 'transgressive' use of a word or phrase, it is the concept, that is usually more abstract, i.e. used to represent another concept or to structure one of its aspects. Kleiber (ibid., 22) writes:

The major interest of this type of metaphors is that they let us see how a community conceives, represents and imagines abstract concepts such as qualities, feelings, affects, activities and mental objects, etc. Persistence or evolution of such metaphors is a valuable indicator of the universality or relativity of the concepts that they reflect (our translation).³³

These are, in fact, the previously mentioned conceptual metaphors that are going to be further discussed in this dissertation. Lakoff and Johnson (1980, 6) actually refuse to qualify as metaphor expressions of the first type that Kleiber coins as 'lexical': 'Metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system'.

Notwithstanding obvious differences, both the standard 'lexical' and the conceptual types are to be recognized as valid variants of metaphor, according to Kleiber (2016, 24), as they both are based on analogy, even though they seem to operate in different spaces: the former in texts, the latter in thought. This final statement (ibid.) is not entirely true since conceptual metaphors are also anchored in language: '[...] a concept, whatever it is, always needs linguistic expression in order to be 'fixated', i.e. recognized or identified'. (our translation).³⁴

Conceptual metaphors, unlike lexical metaphors, are based on lexical plurality – there is more than one lexical unit that can actualize the meaning of a metaphoric concept. Therefore, Kleiber concludes (ibid., 26), conceptual metaphors exist by their various realizations in language. The choice of lexical realizations is not open to the speaker – unlike what happens

³³ L'intérêt majeur de ce type de métaphores est qu'elles permettent de voir comment une communauté conçoit, se représente, s'imagine des concepts abstraits comme les qualités, les sentiments, les affects, les activités et objets mentaux, etc. La permanence ou l'évolution de ces métaphores est un révélateur précieux de l'universalité ou de la relativité des concepts qu'elles reflètent.

³⁴ [...] un concept, quel qu'il soit, a toujours besoin d'une expression linguistique pour être 'fixé', i.e. reconnu ou identifié.

in the case of lexical metaphor. Lexical realizations of conceptual metaphors are 'dead and frozen', which is why most people do not even notice them and they are no longer viewed as manifestations of the author's creativity. The number of possible lexical units that belong to the field of realization of a conceptual metaphor is limited, and one usually cannot add new ones that are not established in the linguistic community but belong to the lexical field of a given concept, when taken non-metaphorically. An example of such metaphor is ARGUMENT IS WAR: we read about 'opponents' who 'assault' each other, etc.

The third type of metaphor, according to Kleiber (ibid., 27), goes beyond lexical and conceptual into the category of 'objects':

It refers to a situation in which a (generally concrete) 'object' is seen as a representative of another object, generally an abstract entity (property, quality, affect, feeling, ideas, different types of mental objects, etc.) (our translation).³⁵

An example in a novel would be a gun that stands for violence.

This third type of metaphor use is more emblematic, iconic, symbolic in a sense. While analogy is essential for metaphors involving objects, it is not so for symbols, as symbols can be arbitrary or not (like the green color of hope). Kleiber (ibid. 29) writes about the necessity of the presence of an actor, or interpreter, a conscious individual or the author of the metaphorical object – somebody to perceive the metaphorical link between the two objects. This kind of metaphor, unlike the lexical one, is not 'frozen' or conventional, nor does it create an incompatibility characteristic of the first kind of metaphor. In fact, the metaphorical object conserves its role as an object in context, as well as serve as a 'figure', a representative of a superior likely abstract entity.

Since our work centers around terminology, it is the second type of metaphor that interests us the most. We shall therefore examine conceptual metaphors in a bit more detail with particular regard to their function and properties in terminology.

3.2.2 Conceptual Metaphor Theory

Cognitive sciences view metaphor as a central figure of cognitive phenomena, a constitutive element of our thinking, our experience of the world, not just a tool for

³⁵ Il renvoie à la situation où « un objet », généralement concret, est vu comme représentant un autre objet, généralement une entité abstraite (propriété, qualité, affect, sentiment, idées, objets mentaux de différents types, etc.)

expressivity, as has already been mentioned. One may say that the most influential framework for the study of metaphor today is the Conceptual Metaphor Theory (or the cognitive theory of metaphor). Metaphors within this concept are to be looked at as cognitive constructs rather than mere linguistic entities or rhetorical phenomena. They therefore represent instances of how people conceptualize their experience and how they record it, as reported by the Center for the Cognitive Science of Metaphor Online.

According to Oliveira (2005b, 121), cognitive sciences have accentuated the capacity of metaphoric expression to function not only as an individual concept, but also its combinatory potential, the capacity to constitute a real paradigm and orient entire domains of human experience.

As Lakoff and Johnson (1980) and many other scholars describe it, metaphor is a means of understanding one domain of experience (the target domain) in terms of another, a familiar one (source domain), a projection of one domain's structure onto the other – a paradigmatic tool that orients thought, an indispensable instrument of communication that allows us to build a bridge between the realm of language and the realm of thought. Lakoff and Johnson (ibid.) draw our attention to the fact that much of our conceptual system is metaphorically structured, i.e. most of the concepts are understood in terms of other concepts. One of the postulates proclaimed by Lakoff and Johnson (ibid.) is that cognition is relatively free of language by the fact that it precedes it. Metaphors in language are surface manifestations of the cognitive structures of our minds.

The structure of the source domain, according to Oliveira (2005b, 119), corresponds to the totality of experiential gestalts where image-schemas fit one into another and are in constant interaction. Image-schemas are pre-linguistic constructs concerning the core elements of embodied human experience. The experiential gestalts represent multiple instances of a structured whole in human experience. They therefore offer a structuring principle of meaning, providing meaning-endowed coherent organized structures and are unified in our experience and cognition, which allows us to make inferences in our conceptual structure. These structures are dynamic, open and enriched by our experience. They correspond to recurrent patterns of our experience that we get from our interactions with the world.

Lakoff and Johnson (1980, 117) present these as 'natural kinds of experience'. Their 'natural' qualification is due to the fact that they are produced either by our bodies (perception, mental capacities, affective events), our interactions with our physical environment (movement, object manipulation, etc.), and our interactions with others inside our own culture.

They admit that some natural kinds of experience may be universal, while others will vary from culture to culture.

Moving along the same lines approximately, Détrie (2001, 173) suggests that metaphor can only exist within the limits of our bodily nature, our physical and cultural environment, which imposes a structure on our experience. The experiences lead to the formation of gestalts that, in turn, define the coherence of our existence. We only understand our experience directly when we conceive that it is structured in a coherent manner in terms of gestalts that have emerged directly from our interaction with the environment. We understand an experience metaphorically when we are using a gestalt that belongs to an experience domain in order to structure our experience in a different domain.

We would venture to suppose that understanding the gestalts that led to metaphorized terms in a particular domain may significantly improve understanding and, consequently, translation procedures of the terminology in question. However, an issue remains: how to access the gestalts of those who created the terms, considering that (more often than not) the etymology or provenance together with motivation of many terms remains obscure. In the field of biodynamic osteopathy, for example, some terms have been formed on the basis of gestalts drawn from the experiences of interaction with mechanisms, such as cars. Those might actually be easier to interpret, since the automobile industry seems a rather structured domain, and its basic principles have not changed much since the time when the terms were introduced, and are quite universal culturally. Vaster and more abstract domains, such as 'the ocean', for example, are potentially subject to a wide range of experiences and interpretations that vary from one individual to another: a person who has never seen the ocean, nor experienced its ebb and tide has a rather vague and fuzzy gestalt of it.

Culture may equally come into play. According to Oliveira's (2005b) observations, a comparative study of phraseology in different languages allows her to conclude that there are differences in the perception and representation of reality in various cultures, and that every language has a particular organization of data and cognitive experience, which does not exclude the presence of some superimposed phenomena. It remains to be seen whether the same applies to terminological metaphor in the field of osteopathy.

3.2.3 Terminological metaphor

The discourse of osteopathy in biodynamics is itself deeply metaphorical. We propose to consider such excerpts from CDs: 'in the context of this experience we open the door to

beginning a communication with the child' (cd37), 'we need to penetrate through our weakness until we come to the point where children actually exist'. Or this passage from 'Pediatrics, second phase' (2012: 16):

Neutral, as Sutherland talked about it, was an automotive metaphor. When a car is in neutral, it is not engaged in any direction...forward or reverse...it just sits idling, with the engine running. In the ancient teachings, the metaphor about neutrality builds around oneself as a passenger, not the driver.

The driver is the master...the car is our soma...the direction of the car is divine intention...the journey is a mystery...rarely do we know exactly where the car is going...so we remain neutral even when activity begins. The hand of God moves the levers and the gears of the 'mechanism'... giving a sense of ease to the passenger in the car, who is in reality a guest, well served by the master. We do not take the wheel!

While this particularity is very interesting, the focal point of our study is terminology. Even though metaphorization in specialized texts can occur on many levels: terminological, propositional, textual, or conceptual (Faber and Linares 2004), it is the first level that interests us the most.

Some of the many examples of metaphorized terms in our corpus include:

Bird: the ventricular system, the third ventricle in particular, and its immunological function.

Fire: a biodynamic transformative potency that removes lesions and creates the shape of new form.

Liquid light: the incarnate movement of the Health in a person.

River of Life: the nutritive and developmental force of Primary Respiration.

In this dissertation, we shall consider a terminological metaphor or a metaphorized term as a conceptual metaphor anchored in a particular domain, such as medicine, or more particularly, osteopathy, or social practice, where it becomes the expression of a new concept.

There have been a number of attempts to exclude metaphor from scientific discourse and terminology. According to one point of view, close to GTT principles, science has to be characterized by precision and the absence of ambiguity, and the language of science should therefore appear precise and unambiguous, even literal (Ortony 1993, 1). In other words, terminological and lexical metaphors both draw on general language, although in terminology, the range of sources is expanded to other specific domains. Quite logically, they both abide by the same lexical and syntactic rules of the language. The difference, however, lies in their pragmatic aspect. But another difference is that terminological metaphors are supposed to be free of emotive components, preserving only the referential and denotative meaning, since (as

all terms) they are supposed to shun polysemy in order to attain maximum precision. Just like the criteria for an 'ideal term' put forward by the GTT theory, this requirement seems to be hardly attainable in full.

In fact, the objective world can be viewed as 'not directly accessible' but constructed on the basis of 'constraining influences of human knowledge and language' (ibid.). Moreover, literal language is not necessarily objective and literal statements certainly do not guarantee objectivity. 'Transparent objectivity' is 'hardly achievable' (Shuttleworth 2017, 27).

This statement coincides with Lakoff's (1993, 204) 'traditional false assumptions about metaphor', which goes as follows:

- 1) Conventional language is literal, not metaphorical;
- 2) All subject matter can be comprehended literally;
- 3) Only literal language can be contingently true of false;
- 4) All definitions are literal.

Lakoff (ibid.) goes on to say that 'as soon as one gets away from concrete physical experience and starts talking about abstractions and emotions, metaphorical understanding is the norm'. In fact, 'metaphor is the main mechanism through which we comprehend abstract concepts and perform abstract reasoning'.

Within the light of more recent approaches, metaphor occupies its rightfully stable place in terminology, even though its role is variable, 'only presenting a more pronounced degree of abstraction' (Humbley 2009, 56) (our translation).³⁶

In fact, metaphor is seen as a means of describing and explaining difficult, unusual or abstract concepts, as well as leading scientific thought in a specific direction (its 'theory-constitutive function') and as one of the means of term formation (Shuttleworth, 2017). Shuttleworth (ibid., 14) also argues that 'metaphorical modes of expression and terminology formation are the norm rather than the exception in virtually all forms of human communication, including the language of science'. Metaphor provides more flexible conceptual schemes in order to structure the world: thanks to its capacity for conveying meaning analogically, it actually takes part in the process of conceptualization itself by allowing thought to construct the first outlines of an unknown concept without plunging into a complete void (Oliveira 2005b, 214).

³⁶ [...] ne représente qu'un degré d'abstraction plus prononcé que d'autres.

Hermans (1989, 143) remarks that every science is based on an operation of metaphorization where meaning 'shifts' ('glissement de sens') while analogies and ambiguities of basic concepts provide hypotheses that guide our observation. Therefore, the scientific mind shifts meaning from one domain into another, and the efficiency of any metaphor will also depend on our knowledge of the source domain.

The metaphor represents an instrument to fill up denominative gaps, Oliveira writes (2005b, 225): 'catachretic nomination summons the absent, the imperceptible, the unspeakable' (our translation).³⁷

Terminological metaphors, according to Oliveira (2005a, 7) form a direct link with the 'incarnate experiences' of the specialist in a particular domain, their daily practices whether those are sensory-motor, cultural, social or linguistic. Thus, anchored in a specific social practice, the terminological metaphor becomes an identifier of a new concept. In a similar light, 'it is far from a simple manner of speech', Assal (1995, 23) writes:

It is essentially a manner of thought. Of course, it is a borrowed image, but when this borrowing is reinvested into a social practice, when its meaning is clarified by the actors of the particular domain in question, it becomes the expression of a new concept. (our translation)³⁸

The process can also be described from the point of view of the 'Invariance' principle (Lakoff 1987b) (Lakoff and Turner 1989) according to which the image-schema structure of the source domain has to be consistent with the target domain's structure. Image schemas are gestalt structures that consist of parts with certain relations to one another that are organized in larger wholes that allow for the manifestation of an experience with some order. Lakoff and Johnson (Lakoff and Johnson 1999) do not represent image schemas as mental images that come up due to an effort to remember something visual, but rather as abstract and schematic representations of one's bodily experience that facilitate the understanding of complex and abstract notions by giving them a certain structure. The whole process is referred to as conceptual or metaphorical projection. Furthermore, Lakoff (1993, 215) states that 'metaphorical mappings preserve the cognitive topology (that is, the image schema structure) of the source domain, in a way consistent with the inherent structure of the target domain'. It has been observed that the Invariance Principle is also reflected in specialized language (Faber 2012b, 44).

³⁷ La nomination catachrétique va chercher avant tout l'absent, l'imperceptible et l'indicible.

³⁸ La métaphore terminologique est loin d'être une simple façon de parler, elle est essentiellement une manière de penser. Certes elle est un emprunt imagé, mais une fois que cet emprunt est réinvesti dans une pratique sociale, une fois que sa signification est réglée par les acteurs agissant dans le cadre de cette pratique, elle devient l'expression d'un nouveau concept.
In terms of translation and equivalence, metaphorized terms can present a rather important challenge. As Knudsen (2003, 63) remarks:

[...] the newborn metaphorically structured hypothetical expression needs clarification; subsequently it is tested, accepted or discarded, questioned and extended in order to be scientifically acceptable. This process of clarification may be repeated several times until the metaphor or the network of metaphors is officially considered scientifically acceptable [...].

While that protocol may be the ideal way to proceed, this is not what has happened for osteopathy in the biodynamic field. Metaphors were created by various authors and groups, some of them presenting obscure motivation, often without sufficient explanation or pragmatic perspective.

In cases like these, translators are often at risk terminologically, since misunderstood metaphors can result in differing interpretations across cultures or even within the same one. Assumptive frameworks in the source language allow users to filter out the unnecessary information and focus on the pertinent statement. As English (1998, 153) puts it, they help us 'concentrate on a highly-specific and tailor-designed-for-the-task-at-hand system of associated commonplaces'. These may not automatically be activated in case of ambiguity when translating into another language. Moreover, assumptive frameworks do not even need to be accurate in terms of their relationship with reality – they are rather a convention (like considering the wolf ferocious and cruel or the lion kingly and benevolent), defined by the pragmatic perspective and cultural considerations. Metaphor mapping (the correspondences that exist between the source and the target domain) may also differ across languages.

As proposed by Dagut and Bell (1976, 32), it would be interesting to exploit the particular cultural experiences and semantic associations of metaphors, and the extent to which these can, or cannot, be reproduced non-anomalously into the target language, depending on the degree of overlap in each particular case.

Before exploring equivalence issues, it seems necessary to underline some characteristics of terminological (conceptual) metaphors, since, as Prandi (2012, 148) puts it, 'metaphor in terminology exists in all its multifaceted variety of use, depending on textual and discursive aspects, as well as its semiotic nature'.

3.2.4 Structural aspects of terminological metaphor

Structurally, terminological metaphors are most likely to be nominative, rather than predicative or sentential metaphors, although that does not exclude the presence of the latter two in osteopathy. When it comes to nominative metaphor, Miller (1993, 379) states that interpreting a metaphor comes down to finding a simile to which it corresponds: 'the simplest way to characterize a metaphor is a comparison statement with parts left out'. This is in line with the very nature of terms themselves, which is mostly nominative. However, this does not potentially deny the presence of more complex metaphorical structures.

Our corpus presents various types of items in terms of structure: single and multiplecomponent units, such as 'bird' ('an image of the ventricular system, the third ventricle in particular, and its immunological function') or 'Waters of Life' ('a living divine presence necessary for healthy function').

Statistically, the source language (English) contains 117 metaphors and 3 cases of metonymy. Out of the 117 units, 45 are one-word terms, while others present multiple word combinations.

When it comes to complex units, we can observe various degrees of fixation among the constituting elements. By fixation we understand what is described by Mejri (2000, 610):

Fixation is a linguistic process inherent to natural languages by which linguistic sequences, initially used as free discursive sequences, end up partially or completely solidified due to various reasons; they are consequently placed in one of the linguistic categories in which constituents lose their individual autonomy in order to participate in the configuration of the new polylexical unit thus created. (our translation).³⁹

Fixation is thus a gradual process deployed in time. Some examples from our corpus include: 'give space' ('allowing whatever thing or process one is feeling to express itself without constriction or excessive attention from the observer'), which can be used in various forms – 'giving space', 'give your patient some space', 'give it space', etc. Another example is 'laws not framed by human hands' ('laws of functioning that are formulated by an

³⁹ Le figement est un processus linguistique inhérent aux langues naturelles par lequel les séquences linguistiques, initialement employées comme séquences discursives libres, se trouvent, pour des raisons diverses, partiellement ou entièrement solidifiées ; elles sont ainsi versées dans l'une des catégories linguistiques dans le cadre de laquelle les constituants perdent leur autonomie individuelle pour participer à la configuration de la nouvelle unité polylexicale ainsi constituée.

Intelligence outside of the scope of human mind') - a term that has an invariable and impenetrable structure.

3.2.5 Metaphor provenance

Metaphor provenance classification is based on Lakoff's (Lakoff 1987a) proposed types: Aristotle's metaphors; metaphors based on propositional knowledge; metaphors based on image schemas; image metaphors with rich image mappings. Terminological metaphors in biodynamic osteopathy belong to the latter group, they are 'fully detailed' evocations of realworld phenomena that 'have specific knowledge associated with them' (ibid., 447-53). Turner (1994, 57) adds the important clarification that images are experienced in various modalities: 'a visual image of a road, an auditory image of a scream, a kinesthetic image of a pinch, an olfactory image of the smell of pine, and so on', which has a particular significance in the highly perceptual science of osteopathy.

Oliveira (2005b, 142) names four modalities around which our experiences are realized: sensation, perception, representation and denomination. Metaphor, then, is built based on and thanks to that experience. She goes on to say that all knowledge derives from the meaning of past experiences because it is empirically based on multiple memories (ibid., 142):

The experience that a specialist draws from their physical environment via the sensory and locomotor apparatus becomes fundamental for understanding the most abstract experiences (our translation).⁴⁰

The specialist then uses this experience to produce metaphors, making them an experiential piece of knowledge. However, the point is to make this knowledge, along with its motivation, available to others. Such empirical basis for metaphors can come from a variety of sources – not only direct corporeal experiences, but also cultural representations. However, in any case, they are subject to interpretation and cannot be considered as universally objective. If we take the biodynamic term of 'pussyfoot technique', for example: the meaning in biodynamics is 'an osteopathic technique that helps initiate lateral fluctuation' with a quality of softness and gentleness. In English, the word 'pussyfoot' evokes gentleness automatically, but in other languages where the term is translated as 'cat's paw' (Italian: 'zampa di gatto') interpretations may vary: someone might associate it to claws and scratching, for instance.

⁴⁰ L'expérience que le spécialiste retire de son environnement physique par le biais de l'appareil sensoriel et locomoteur s'avère fondamentale pour la compréhension des expériences les plus abstraites.

3.2.6 Lexicalization of metaphors

Van den Broeck (1981) proposes three categories of metaphors – lexicalized, conventional and private (the so called 'bold', innovating creations of individual authors). Most of biodynamic terminology certainly is private and innovative, but it has other characteristics as well.

We have been able to observe only a few cases of truly lexicalized metaphors, most of them containing the word 'point' uses to describe a moment in time and place in space ('point of rest', 'point of balance', 'balance point', 'endpoint', 'point of entry'). Other units are less dissociated with the literal meaning.

In general, specialized metaphor, according to Oliveira (2008, 10), is destined to lexicalization and conventionalization: more specifically, it should be 'familiar, worn out, transparent' ('familière, éculée, transparente' – our translation) and require no research in one's mind; its substance as a trope should totally escape one's conscience in order to avoid any possible confusion, especially in a pedagogical context. It should require no particular intellectual effort at interpretation or inference because it should be conventional and socially validated, recognized as pertinent and providing meaning to sensory experiences of the teacher and their students. It becomes equally imperceptible in the eyes of users who no longer capture its expressivity since it is based on a common experiential gestalt shared by all the specialists in the field, Oliveira writes (2005b). Détrie (2001, 218) also mentions 'a consensual imagination structured by common practices' (our translation).⁴¹

Thus, with lexicalization, the conventional side of a metaphor becomes crucial at the expense of its motivation (Oliveira 2005a). In fact, the author proposes the following scheme of successive steps in the genesis of terminological metaphor (Oliveira 2005b, 181):

- 1. Analogy procedure;
- 2. Live metaphor;
- 2.1 First stage: individual spontaneous creation,
- 2.2 Second stage: the metaphor begins to enter into usage,
- 2.3 Third stage: the metaphor begins to be accepted by a restricted group of specialists of the domain in question.
- 3. Dead metaphor the metaphor is consecrated by usage.

The author remarks that the live metaphor is characterized by its subjectivity and a complex system of cultural values. Moreover, it presents a certain risk of semantic shifting

⁴¹ [...] un imaginaire consensuel structuré par des praxis communes.

before it lexicalizes (ibid., 182). Before the final 'consecration' stage, the metaphor presents a certain ambiguity, especially for outsiders. But after a unanimous adoption of this term by the specialists, lexicalization is complete and initial motivations of the metaphor are no longer perceptible.

This is in line with Bowdle and Gentner's (2005, 193-216) 'obligatory evolution' of metaphor from a live into a worn-out one. It remains to be seen how one can determine various stages of lexicalization in the case of terminological metaphor, but this appears to be a crucial element of understanding.

It has been noted, however, that the lexicalization and demotivation are not linear, nor definite. 'A metaphor that is still alive for one speaker can be totally dead for another', Picoche and Honeste write (1994, 123) (our translation).⁴² There appears to be no clear delineation between the two categories: 'figures constantly oscillate between the levels of new of fixed', Landheer writes (1994, 7).

On the basis of our observation of the corpus and experience in the domain of osteopathy, we would put forward a statement saying that, in biodynamic osteopathy, metaphors are not lexicalized, and are unlikely to become dead, even after many years of universal acceptance. As Dr. James Jealous puts it on CD33: 'the trouble with metaphors is that they are more real than anything'. There is, therefore, a true 'live' component in all of them, which is demonstrated by the following examples: the term 'tour of the minnow' is 1) a reference to a book written by Dr. Sutherland, 2) a metaphor for the process of automatic shifting: a therapeutic process expressed in the fluid body and controlled by the other mind in which one can observe a therapeutic activity moving around the fluid body. One would expect that the 'minnow' is just a lexicalized accessory of the term, but some people actually report seeing something that looks like a little fish, and we cannot just ignore their experience. Another example is a 'withering field' - a lesion in which fluid dynamics have been compromised. One would think that the actual need for liquid is absent, but it is not. We read that a withering field is actually 'dried up' because its venous-arterial-lymphatic-neurotrophic flow has become very ineffective.

Another process, described by Sager (1990, 51), is 'terminologization' – when a lexicalized unit of language is applied to designate a specific well-delineated referent in a particular domain of knowledge. Leaving the issue of strict delineation behind, we can propose the following: metaphorized units in biodynamic osteopathy are certainly lexicalized from the

⁴² Une métaphore encore vivante pour un locuteur peut être totalement morte pour un autre.

formal point of view, considering that there is increased cohesion between elements. They might not be completely lexicalized from the point of view of meaning, but they are certainly terminologized.

3.2.7 Metaphor and concept understanding – didactic aspects

For osteopathy in biodynamics, we can measure the metaphorical quotient among terms by counting the units that are metaphorical in nature and comparing their number to that of other units. In the source language, English, the number of metaphors adds up to 117 out of 210 terms. Thus, more than half of the terms in biodynamics are metaphorical in nature. For target languages, the numbers are 113 in Russian, 105 in French, 109 in Italian and in Latvian. The difference is not striking, and in most cases is explained by the presence of a borrowing where the metaphorical understanding of the term gets lost.

We may have reason to wonder why there is such a high number of metaphors in osteopathic terminology, but, as stated by numerous authors, metaphors actually constitute a useful accessory for term creation. When it comes to abstract concepts, metaphor is the main tool of expression (Cienki 1999, 199).

In antithesis to presumable ambiguity, terminological metaphor actually helps comprehension, according to some authors. Gaudin (1992, 152), for example, wrote that it facilitated the construction of a concept by providing via analogy a support for imagination that attaches it to an already traced conceptual circuit.

Metaphor, according to Oliveira (2008, 6), makes it possible to imagine the world differently, to better grasp it, and contributes to the increase of cognitive capacities in a student. The author (ibid.) writes: 'We've observed that metaphor is much more eloquent, enlightening, revealing than a scientific term' (our translation).⁴³ The latter does not disclose any information on the properties of the object in question.

In a situation of learning, the terminological metaphor with its heuristic function may come to play the role of a substitute in the presence of a perfectly valid 'scientific term' free from metaphor. Oliveira (2008, 4) writes:

It goes without saying that the aim of metaphor as a substitute is to facilitate the comprehension of one or multiple aspects of the concept that it structures. In this particular case, teachers find [...] two

⁴³ Nous constatons que la métaphore est beaucoup plus éloquente, éclairante, révélatrice que le terme savant.

different denomination pathways that they can put to test for heuristic validity. This process, in fact, is characterized by the presence of at least two forms for the same concept. It is also because teachers have at their disposal two types of terms that dialogue with students can be established and that the differences in levels are overcome (our translation).⁴⁴

Thoiron and Boisson (1997, 8) observe:

Some metaphoric denominations are temporary, sometimes even playful (humor is part of the functioning of scientific communities), others are the result of the necessity for pedagogical clarity, when others appear in research articles and are destined to be definitely adopted (our translation).⁴⁵

This aspect touches upon one of the important functions of metaphor, namely, its denominative aspect where it fills up a void in the presence of a 'signified' in Saussure's terms, but in the absence of a 'signifier' (Sanders 2004, 60). Epistemologists have been interested in the heuristic power of metaphor for a long time, in its potential for modelling new theories, as described by Schlanger (2000). From such an angle, metaphor brings a new light onto scientific and technical discoveries, as it can both contribute to the modelling of new theories and provide end users with immediate access to abstract notions that characterize those branches of thought. Such access is gained through analogy and concept interaction and therefore renders the new notion more transparent.

Shuttleworth (2017, 162) calls this function 'theory constitutive' and distinguishes it from the exegetical, discoursal, evaluative, terminological function, although, in our case, the latter is inseparable from the observation of the units in question. These metaphors are units 'which scientists use in expressing theoretical claims for which no adequate literal paraphrase is known' (Boyd, 1993, 486).

Oliveira (2008, 3) also cites the hermeneutic function of terminological metaphor, through which it facilitates immediate and accessible comprehension of abstract scientific notions: '[it] supposes a different way of thinking and a different way of seeing the object described'. Moreover, the overlap created by the presence of both a metaphorical and a

⁴⁴ Il va sans dire que la visée de la métaphore dans un cadre de suppléance est de favoriser la compréhension d'un ou de plusieurs aspects du concept qu'elle structure. Dans ce cas précis, l'enseignant trouve [...] deux chemins différents de dénomination dont il peut tester la validité heuristique. En effet, ce processus se distingue par la présence d'au moins deux formes pour un même concept. C'est aussi parce que l'enseignant tient à sa disposition deux types de termes que le dialogue peut se nouer avec les étudiants, que les différences de niveaux sont surmontées.

⁴⁵ Certaines de ces dénominations métaphoriques sont temporaires, voire franchement ludiques (l'humour fait partie du mode de fonctionnement des communautés scientifiques), certaines résultent d'un souci de clarté pédagogique, mais d'autres figurent dans des articles de recherche et ont vocation à être adoptées définitivement.

'scientific' term 'makes it possible to simultaneously understand different aspects of the concept' (our translation),⁴⁶ Oliveira writes (2008, 7).

Within this logic, the process of metaphor formation can be described in three steps (Oliveira 2005b, 215): first, the reality or a perceived item forms an impression on the senses, secondly, a mental image is formed, and finally, this image is clad into a linguistic form to produce an acoustic image. Within this scheme of events, the association of pertinent conceptual traits of the source and target domain, the exact mechanism of which we do not know, occurs at stage two where the culture of the scientist and their referential archetypes come into play. The thought process discovers an analogy, catches an image, so to speak, in order to exploit it further.

Another closely related function is that of disclosure of scientific information, where metaphor accomplishes an explicatory role. And finally, there is the didactic function, where metaphor supposedly helps students pass from the 'uninitiated' to the 'specialist' status (Oliveira 2008). She also points out (Oliveira 2005b, 188) that terminological metaphors structure our conceptualization, a process she considers preliminary to metaphors' appearance in terminology:

We may think that a mental observation activity precedes the linguistic communication activity, knowing that in order to communicate ideas, we need to develop them into words. This type of metaphor does not cultivate ambiguity and does not destabilize language in any way but serves as a platform for the discovery of new realities and knowledge transmission (our translation).⁴⁷

The last point, in our opinion, is not necessarily universally true for all areas of knowledge and communication. It seems impossible to assert that metaphor has no ambiguity. It appears that this situation is only possible first, in the case of very stable carefully delineated concepts, and second, in the case of carefully planned terminological policies when terms are introduced in an orderly fashion, accompanied by extensive definitions.

In any case, we cannot consider the terminological metaphor 'a simple episodic catachresis based on referential analogy that serves to fill in terminological voids', in the words of Rossi (2014, 2) (our translation).⁴⁸ She goes on to say that, in terminology, metaphor is far

⁴⁶ L'objectif de la métaphore étant de provoquer une meilleure compréhension d'un aspect du concept qu'elle structure, [...] ce chevauchement du terme métaphorique et [du] terme savant permet de comprendre conjointement différents aspects du concept.

⁴⁷ Nous pouvons penser que l'activité mentale d'observation précède l'activité linguistique de communication, sachant que pour communiquer des idées, il faut les développer dans les mots. Ce type de métaphore ne cultive pas d'ambiguïté et en aucun cas ne déstabilise la langue, mais sert de tremplin dans la découverte de nouvelles réalités et dans la transmission des connaissances.

⁴⁸ [La figure est] loin d'être une simple catachrèse épisodique fondée sur une analogie référentielle pour combler des vides terminologiques [...].

from just being a strategy to legitimize epistemological paradigms in the history of scientific thought, far from being a simple banalization of universal cognitive modellings in our daily life –metaphor in specialized languages is based on the process of complex phenomena with multiple forms, realizing various semiotic functions.

Of course, not all metaphors encountered in specialized language are going to be similar– they will at least differ in their semiotic status. As cited by Rossi (2014, 3), Prandi distinguishes two important types: metaphor as catachresis on the basis of a formal analogy and metaphor as a cognitive referral to a shared analogical lexical network (isotopy), functional for term creation. In the case of the former, metaphor has a denominative function allowing it to fill in the gaps in a specific vocabulary with easily accessible and understandable denominations, whereas the latter makes us defy the coherence of ordinary discourse and allows us to make new conceptualizations forming the foundation of new theories.

The mechanism of metaphor comprehension is still being widely discussed. At the very least, it includes at least two levels: linguistic and cognitive, as individuals construct the meaning of their actions through language (Lakoff and Johnson 1980).

According to Lakoff (1997), metaphors are not only natural, but also unavoidable – this is the way our psychology functions. A metaphor, thus, is not only conceptual, it is incarnated, and it relates to our incarnated experience. Metaphors are produced because our brain is structured in a certain way: specific parts of the brain are more closely related to our sensual experience, and other parts use those parts as an input. In fact, it has been suggested by Feldman and Narayanan (2004) that there is a perceptual base to metaphor use, and that mappings between conceptual domains correspond to neural mappings in the brain.

The theory has gained popularity, notwithstanding certain objections. Madsen (2016, 1), in particular, writes that the 'available evidence is incompatible with the notion of an underlying conceptual structure organized according to the immediacy of experience'.

Overall, within the didactic domain, metaphor can offer undeniable benefits, such as conceptual changes, easier comprehension and visualization of abstract notions by pointing out similarities with the real world (Oliveira 2008, 9).

3.2.8 Semantic modifications

As previously stated, metaphorical projection concerns whole domains of experience, but it is always partial – only a part of experiential gestalts that constitute the source domain structure are projected onto the target domain (Oliveira 2005a, 6). The author explains that whenever a

word or expression from general language is metaphorized into terminology, some semantic modification takes place – some semes are activated, while others are suppressed. She distinguishes between three particular patterns:

- Transposition: an entire semanteme passes from general language (or another domain) into a specialized language without any change in its morphosyntactic aspect.
- Reduction: only a part of the semanteme is transferred.
- Transformation: semantic change occurs.

Identifying the relationship between the source and the target domain is a crucial part of metaphor comprehension without which the metaphor in question may remain vague. In an interlinguistic situation, this task falls onto the translator, whose level of expertise or understanding of the domain in question may not always be adequate to the challenge. One may conclude that initial management of metaphorized terminology, both in the setting of learning and translation, should ideally be accompanied by some guidance on the part of the specialists who could make explicit obscure aspects of semantic modification and prevent the formation of erroneous concepts.

In this scenario, we would have to consider both denotative and connotative components of meaning. The denotative (semantically stable) meaning may come under the influence of connotations (the variable aspect of the signifier, dependent on many linguistic and extralinguistic factors). Terms, in the GTT's perspective, are supposed to be free of connotations, but other theories admit their presence and influence. In this regard, Cottez (1987, 77) asks the following rhetorical question: 'Have we forgotten that terms are instruments not only of designation but also of appreciation of reality? Signs are rarely neutral' (our translation).⁴⁹

One of the ways to account for such aspects is to observe the mapping of terminological metaphors.

3.2.9 Mapping and assumptive frameworks

The previously mentioned issue of partial metaphorical projection is closely related to mapping – establishing a sort of cognitive bridge between the source and the target domain, the familiar and the new. Lakoff writes that 'the metaphor is not just a matter of language, but of thought

⁴⁹ Aurait-on oublié que les termes sont des instruments non seulement de désignation mais aussi d'appréciation de la réalité? Les signes sont rarement neutres.

and reason. The language is secondary. The mapping is primary, in that it sanctions the use of source domain language and inference patterns for target domain concepts' (Lakoff 1992, 6). He also notes (ibid., 39) that mappings are 'a fixed set of ontological correspondences between entities in a source domain and entities in a target domain'. They are asymmetrical and partial. Interestingly, there can be both conceptual mappings and image mappings. Núñez (2000) defines a conceptual metaphor as an inter-domain mapping that conserves inference.

Mapping, or establishing correspondences between the two domains, lets us observe the partial character of this transfer: it can only account for part of the source domain and part of the target domain. To this effect, Lakoff and Johnson (1980, 13) also speak of 'hiding' and 'highlighting' that allow us to structure the target domain on the basis of certain traits of the source domain.

Another advantage of observing metaphor mapping is that, according to Oliveira (2005b, 145), it explains the foundation of metaphorical structures: she goes on to say that 'our personal worldview determines the way we classify, order and categorize what we perceive' (our translation).⁵⁰ This thought has been expressed by many, including researchers outside linguistics. Delle Donne (2010, 96) writes: 'The world-view of a person and the existing schemes in which what the perceived is classified, are the main reasons for our interindividual differences in the experience of art'. Coming back to metaphor, Sadykova and Kayumova (2014, 554) stipulate:

Metaphor as a cognitive phenomenon belongs to conceptual worldview and is a method of cognition, vision, and understanding of unattainable or understudied phenomena of reality, that is, metaphorical expressions reflect and reveal metaphorical perception of reality. For this reason, the study of regularity and consistency of metaphorical transfer in the framework of various aspects of existence and human activity allows a glimpse into the intelligence structure.

Thus, determining provenance domains both for the terms in the source language and those in target languages and noting their frequency can potentially reveal some information on the origin of the terms and the way they were coined.

The previously mentioned Invariance principle formulated by Lakoff (1993, 212) states that metaphorical mappings preserve the cognitive topology (image-schema structure) of the source domain 'in a way consistent with the inherent structure of the target domain'. A corollary principle suggests that the target domain prevails (the image-schema structure

⁵⁰ Notre propre vision du monde détermine notre façon de classer, d'ordonner et de catégoriser ce que l'on perçoit.

inherent to the target domain cannot be violated). Therefore, mapping happens neither automatically nor equally consistently.

Assumptive frameworks, in turn, help highlight the essential characteristics of metaphors and weed out their unused parts. English (1998, 158) states that this process 'not only conveys the message but puts a living, culturally-grounded author behind it'. She goes on to describe how transformational capacities of the metaphor can generate boundaries of meaning that expand or contract in the process of transfer through different assumptive frameworks. The key aspect she mentions is that assumptive frameworks are individual. We can infer that they actually act like lenses through which one perceives reality, whether it is linguistic or of another nature.

Taking into account all this theoretical background, we performed qualitative and quantitative analysis for the metaphors among the units of our corpus. Metaphorized units had already been identified using the principles of Metaphor Identification Procedure (Pragglejaz 2007). Afterwards, we followed the procedure detailed below:

1) marking the source domain for each term,

2) identifying the mapping principles,

- 3) marking whether the metaphor is preserved in each target language,
- 4) identifying whether the source domain and the mapping are the same in each TL.

The results of source domain identification for the source language (English) are listed in Table 1: in terms of preferred source domains, we obtain 42 possible provenance areas (see Table 1):



Table 1: Source domains for SL metaphors.

Some of the most common areas include water bodies ('groundswell', 'ocean', 'Sea Around Us', 'River of Life', etc.), mechanics ('gear', 'lever', 'mechanism'), geography (desert neutral), geometry ('midline', 'center', 'perceptual axis'), automobiles ('idling', 'neutral'), objects ('point of entry, 'power points').

A lot of metaphors are built around specific areas, such as the body, for example. In fact, we can observe a wide variety of mappings, such as 'THE BODY IS A CAR' ('idling', 'neutral'), 'THE BODY IS A HOUSE' ('great architect', 'house under the sea', 'indwelling therapeutic forces') or 'THE BODY IS A LAND' ('metabolic fields', 'withering field') and 'THE BODY IS A MECHANISM' ('master mechanic', 'mechanism'), among others.

Another large group of metaphors describes space. We see such mappings as 'SPACE IS A SEA' ('ocean', 'sea around us', 'tide', 'long tide'), or 'SPACE IS AN OBJECT' ('give space'), for instance.

The observed mappings are not culture-specific and can potentially be present in all of the target languages. The way they are perceived by speakers of both source and target languages remains very idiosyncratic. There is only so much we can assume about the general principles of selective inference, which are discussed below.

3.2.10 Selective inference

Mapping leads us to yet another correlated issue in conceptual (and terminological) metaphor – selective inference. Closely related to assumptive frameworks and the above-mentioned processes of 'hiding' and 'highlighting', inference involves selecting the properties of the source domain to transfer them onto the target domain. In order to filter out the necessary qualities, we need access to knowledge on both the source domain concept and the target domain concept – a prerequisite for any successful translation.

To this effect, Oliveira (2005a, 6) distinguishes three types of metaphors, based on the inference principle involved:

a) Interactive metaphor – it compares two domains implicitly and aims to surprise the mind, thereby prompting us to look for similarities between the two contradicting domains in question. Following a degree of cognitive conflict, specialists begin to consider the object of the metaphor in a different perspective, which predisposes them to proceed to conceptual change.

- b) Metaphor by comparison this implicit metaphor obeys a certain structure: [X1 is X2], resulting in symmetrical relationships. This structure represents either a relation of equivalence where the second element X2 determines X1, or a relation in which X1 is identifiable by means of X2. This type of metaphor affirms the existence of simple explicit analogy between two objects, whereas interactive metaphor presents contradictory contents. Comparative metaphor allows for literal interpretation (e.g. cœur irritable ('irritable heart') = le cœur est irritable (the heart is irritable)). Interactive metaphor, meanwhile, calls for inference, as its semantic movement is larger.
- c) Assimilation metaphor represents a particular category of metaphor that explicitly links two separate worlds, supposing the existence of a certain parallelism between them.

The units of our corpus mostly belong to the interactive kind – there is always some kind of cognitive conflict at first, when the term is introduced, since almost all of them are new creations (unlike the lexicalized metaphors that we find in general language). Thus, the practitioner embarks upon the journey of the search for correlations and links between the image and the osteopathic content.

We have to point out that determining the mapping principles has not always been easy for metaphors in biodynamics. Some terms are based on very complex images. If we take 'desert neutral', for example, we are talking about a specific state of body and mind. In order to really understand the term and perform correct selective inference, one needs to arrive at an extended definition of the term:

- the Neutral in children feels like a desert, empty except for a sense of twilight and bareness. It feels like a night desert with only starlight.

- the appellation of the 'desert' is a tribute to great teachers who took to the desert to become whole and internally rarefied in their neutrality i.e. transparency to love.

- desert neutral is characterized by emptiness of Holy stillness, absence of intention or will and 'thin' or rarefied as opposed to the 'thick' dynamic stillness of adults.

Having established that, we can proceed to correct inference and mapping, which should read as 'INNER STATE IS OPEN SPACE', not 'INNER STATE IS HOT AND BARREN', as one might think when confronting it to the definition of 'desert' in general language: '1. a large area of land that has sand and is always very hot and dry; 2. a place that does not have any activity, is not important, interesting, etc.' (Antidote dictionary). Once again, we get a confirmation of the fact that extensive definitions are of utmost importance when dealing with vague and complex concepts.

3.2.11 Interpreting metaphor

The mechanism of metaphor comprehension and interpretation touches upon all the points discussed above. According to Oliveira (2005b), metaphors can only be interpreted by rejecting literal meaning. The incompatibility of this meaning within the specific context orients us towards a particular process of metaphoric abstraction: semantic incompatibility acts as a signal that invites us to select among the constitutive elements of meaning of the lexeme those that might be compatible with the context.

Following the works of Lakoff and other researchers, Fauconnier and Turner (2003, 1) introduced the theory of conceptual blending in order to explain metaphor interpretation mechanisms. They explain their theory as follows:

Conceptual blending is a basic mental operation that leads to new meaning, global insight, and conceptual compressions useful for memory and manipulation of otherwise diffuse ranges of meaning. The essence of the operation is to construct a partial match between two input mental spaces, to project selectively from those inputs into a novel 'blended' mental space, which then dynamically develops emergent structure.

They (ibid.) therefore suggest that there are four distinct interrelated mental spaces that are involved in the process of metaphoric projection. Those include two input spaces that correspond to the previously mentioned source and target domains, a third theoretical space that uses the structural information obtained from the two input spaces – this data is represented in images-schemas, such as roles, values and relations common to the two input spaces. Finally, a fourth space, that of a blend, allows us to verify the association, the mix of representations of the two input spaces, sometimes with the addition of other mental spaces, from which the information is drawn.

Thus, the classical metaphorical projection model where information passes from the source domain onto the target domain in a one-way direction and mode (where the movement goes from more concrete to more abstract), is amplified to account for cases where additional inferences are generated in the 'blend', and the relation between the source and target domains is not very stable, which opens the doorway to conceptual innovation. In fact, it is impossible to infer the meaning of a metaphoric structure based solely on the source or the target domain,

taken in isolation. Fauconnier and Turner (1998, 144) claim that the construction of the blend in based on three distinct cognitive operations:

- Composition: Blending composes elements from the input spaces, providing relations that do not exist in the separate inputs. [...] Counterparts may be brought into the blend as separate elements or as a fused element. [...]
- Completion: Blending recruits a great range of background conceptual structure and knowledge without our recognizing it consciously. The fundamental subtype of recruitment is pattern completion. A minimal composition in the blend can be extensively completed by a larger conventional pattern. [...]
- Elaboration: Elaboration develops the blend through imaginative mental simulation according to principles and logic in the blend. Some of these principles will have to be brought to the blend by completion. Continued dynamic completion can recruit new principles and logic during elaboration. But new principles and logic may also arise through elaboration itself.

Oliveira (2005a, 5) writes:

It seems that, in Lakoff and Johnson's theory, we find the prototype theory as the central entity around which any category is further organized, whereas in Fauconnier and Turner's theory, the model is that of family resemblance, which provides more flexibility in categorization operations (our translation).⁵¹

A somewhat similar thought had been formulated by Ricœur (1975, 105) three decades earlier:

The metaphor keeps two thoughts regarding different things active at the same time in a word or a simple expression, the meaning of which results from their interaction [...]. We are no longer talking about a simple displacement of words, but about a commercial exchange between thoughts, a transaction between contexts (our translation).⁵²

However, in the case of Fauconnier and Turner's theory, not only do the structural domain parts interact, but our prior experiences and knowledge are also recruited in order to fill in the blanks in understanding.

⁵¹ Il semble que nous retrouvions ainsi, dans la théorie de Lakoff et Johnson, la théorie du prototype comme entité centrale autour de laquelle s'organise toute la catégorie, tandis que la théorie développée par Fauconnier et Turner rejoint plutôt le modèle de ressemblance de famille qui garantit une plus grande souplesse dans nos opérations de catégorisation.

⁵² La métaphore maintient deux pensées de choses différentes simultanément actives au sein d'un mot ou d'une expression simple, dont la signification est la résultante de leur interaction [...], Il ne s'agit plus d'un simple déplacement des mots, mais d'un commerce entre pensées, c'est-à-dire d'une transaction entre contextes.

The blending theory does not place itself in opposition to Lakoff and Johnson's conceptual metaphor theory. The two complement each other, as noted by Grady, Oakley and Coulson (1999, 110):

If conceptual metaphor theory is primarily concerned with well-established metaphoric associations between concepts, and blending theory focuses on the ability to combine elements from familiar conceptualizations into new and meaningful ones, then conceptual metaphors are among the stable structures available for exploitation by the blending process.

The process of metaphor interpretation itself is analogous to that of filtering: the source domain provides pertinent conceptual traits to be applied to the target domain (Oliveira, 2005b, 205). It remains to be seen how the order of this pertinence is established.

Blending is said to be a common cognitive phenomenon in specialized language and terminology (Faber 2012b, 50): it can take the form of morphological blending (such as in compounds like smog: smoke+fog), etymological blending (e.g. for medical terms like hysterectomy) and metaphorical blending where mapping patterns appear unconventional because meaning construction is a synergic phenomenon: structures that are integrated are more than just a sum of constituents.

Another theory that explores these notions is that of Mental Spaces (Evans and Green 2006b, 363), according to which sentences work as partial instructions for the construction of complex and temporary conceptual domains – these mental spaces are then assembled in discourse. Thus, meaning becomes constructed on an ongoing basis, depending on the potential of linguistic expressions and mappings bound by context. Mental spaces therefore contain information that is relevant in context.

In Cognitive Linguistics, where usage is considered the key and governing element, the study of metaphor is corpus-based. This method, as opposed to the 'intuitive assumptions derived from introspection', 'shows how metaphorical mapping can be analyzed by examining how terminological units are used in texts, and describing the context in which they arise' (Faber 2012b, 71).

In the case of our research project, we were able to observe the behavior of metaphorized terms in texts during the process of definition construction, and the presence of both the concise definition and its extension helped us identify mapping in a more precise way.

3.2.12 The intercultural aspect of metaphor

Another important aspect of terminological metaphor, especially in the light of a translational perspective, is its intercultural dimension. Montuschi, as quoted by Rossi (2014, 5), explains that the greatest terminological inventions in the history of scientific thought are acts of linguistic creation that involve the resources of collective imagination, which are inseparably linked to the culture in which they belong:

[...] even if different domains of knowledge and practice are often the same from one country to another, the ways in which they are broken down and denominated are not the same, in accordance with relative autonomy of language. Dumarsais already noted that "every language has its particular metaphors, which are not used in other languages" (our translation).⁵³

The idea of cultural background and language has been amply discussed in the past. Benveniste (1966, 82) put it in such words:

Language is an instrument that allows us to bring together the world and society, it applies to a world that is considered as 'real' and reflects the 'real' world. But every language is specific and configures the world in its own manner. The distinctions that every language displays must be interpreted in accordance to the specific logic that underlies them, and not be spontaneously subjected to universal evaluation (our translation).⁵⁴

Oliveira (2005b) points out that auditory metaphors in cardiologic terminology differ considerably between French and Portuguese, standing out from the overall tendencies of relative conformism. She writes (ibid., 178) that we could attribute this fact, first of all, to the problem of perception and subsequently to the problem of cultural differences, since auditory and sensory representations relay multimodal information based on physical experience mixed with the culture of a given specialist:

We can tentatively advance the hypothesis that when it comes to the sensory aspect, it is the target that, by providing sound information, will activate a source in long-term memory based on a certain number of similarities, depending on the specialist's understanding. ... Thus, all depends on the

⁵³ Même si les différents domaines du savoir et de la pratique sont souvent les mêmes d'un pays à l'autre, les façons de les découper et de les dénommer ne sont pas les mêmes, en vertu de la relative autonomie du langage. Dumarsais notait déjà que « chaque langue a des métaphores particulières, qui ne sont point en usage dans les autres langues.

⁵⁴ C'est que la langue est instrument à agencer le monde et la société, elle s'applique à un monde considéré comme « réel » et reflète un monde « réel ». Mais ici chaque langue est spécifique et configure le monde à sa manière propre. Les distinctions que chaque langue manifeste doivent être rapportées à la logique particulière qui les soutient et non soumises d'emblée à une évaluation universelle.

information stored in memory that will become activated and define the degree of sound perception (our translation).⁵⁵

Thus, the metaphor is forged by the social life and heritage of a particular person or group of people. Oliveira (ibid., 295), for example, comes to the conclusion that historical context has indirectly influenced the choice of metaphoric denominations in the auditory domain in cardiology.

This phenomenon also presents a certain obstacle for the interpreter in the absence of approved and stable translated terms in the context of secondary term creation. Thoiron (1994, 770) suggests that 'in order to avoid possible pitfalls when decoding metaphors, it would seem that it is better to combine cultural and professional communities: neither is sufficient on its own' (our translation).⁵⁶ Therefore, the specialists' cultural background, especially when it comes to term creators, must always be taken into consideration. Oliveira (2005b, 298) adds that 'the idea that the cultural load inhabits language and manifests itself in the morphology of the signifier is bound to have consequences on the act of denomination' (our translation).⁵⁷

Cortès (2003, 35) suggests that the process of metaphor encoding and decoding presupposes shared 'interdiscource space'. This space, should, in all logic, include the cultural element. Cortès writes that building metaphoric meaning implies total comprehension of compositional meaning. According to her, metaphorical meaning is a complex enunciative construct that mobilizes the interlocutors' knowledge of the world, knowledge of the speaker's communicative intention, as well as the meaning of lexical units implied – their effect on meaning within the given context. This competence on the part of the translator is required in order to access meaning, or the interdiscourse space. 'The knowledge of lexical material and its use relies on the translator's knowledge of texts that the speaker has heard and analyzed and that influence the speaker's choice of words', Cortès writes (ibid.) (our translation).⁵⁸

We may venture to hypothesize that the aspect of culture may also include the specific idiolect used by speakers in a given field. Missing this important aspect can be detrimental to translation quality – if a term loses its connection to the original metaphor, it risks becoming

⁵⁵ Nous pouvons hasarder l'hypothèse qu'en ce qui concerne l'aspect sensoriel, c'est la cible qui, délivrant de l'information sonore, va activer une source en mémoire à long terme sur la base d'un certain nombre de similitudes, et ce, en fonction de la compréhension du spécialiste... Ainsi, tout dépendra des informations stockées en mémoire qui se trouveront activées et définiront le degré de perception du son.

⁵⁶ Pour éviter les écueils possibles au moment du décodage des métaphores, mieux vaut, semble-t-il, combiner communauté culturelle et communauté professionnelle : l'un des deux ne suffit pas.

⁵⁷ L'idée que le poids culturel habite la langue elle-même, au point d'être perceptible dans la morphologie du signifiant, ne peut être sans conséquences dans l'acte de dénomination.

⁵⁸ Ces connaissances du matériau lexical et de ses emplois reposent sur la connaissance des textes que le locuteur a entendus et analysés et qui l'influencent dans ses choix d'expression.

opaque and deprived of its epistemological, pedagogical and other superpowers. For this, the translator has to go beyond the surface denomination of the term and, whenever possible and available, study the etymological data. One example from our corpus is the term 'neutral'. On the surface, the term can be associated with the meaning of, for example, 'something that does not have any strong characteristics, not very bright or striking, neither positive not negative'. By reading osteopathic books and listening to lectures, one finds out that the term was actually borrowed from the automobile terminology, where 'neutral' means 'when no gear is engaged'.

Intercultural communication's significance in this context represents much more than just a challenge for translators. It is related to economic and socio-political issues that further influence the implantation of foreign terminology. Cortès (ibid.) quotes Humbley who states that the source language of a terminological expression that is predominant in a given sector somehow embodies the economic and technological primacy of a given nation.

Within the framework of the sociocognitive approach, Temmerman (2000) also notes that conceptualization occurs via the source-language culture, which later influences the process of terminological translation and normalization. This naturally leads us to the most important topic (for this dissertation) – the issue of translating terminological metaphors.

3.2.13 Translating terminological metaphor

Taking into account the above-mentioned aspects is important in order to discuss translation issues, such as equivalence, in the context of terminological metaphor. As noted by Rossi (2014, 1), the translation of metaphor is more often studied in the context of literature than terminology. According to the traditional general theory of terminology, terms should be completely objective and therefore rendered by total equivalents in another language, any cultural aspects notwithstanding. This seems hardly attainable, for terms are not dead units deprived of contextual relationships, as our previous literature review suggests. Also, the notion of a 'perfect equivalent' is quite problematic, as will be shown in the chapter on equivalence.

The process of transfer mobilizes the implicit and shared interdiscourse, as noted by Rossi (ibid., 6). This can greatly influence translation and the success or failure of term implantation in the future.

The process itself is often called 'secondary term formation' rather than 'translation': 'Secondary term formation occurs when a new term is created for a known concept [...] as a result of knowledge transfer to another linguistic community' (Sager 1990, 82). Whereas neology in scientific discourse is spontaneous, this other type of secondary neology can be controlled and programmed based on conscious choices that need to be justified in some way.

Rossi (2016, 8-9) suggests three possible scenarios for secondary term formation in the field of terminological metaphors:

- Both metaphors share the same underlying metaphoric mechanism.
- The metaphorical lexical field of the source is adapted to the target culture (to be more comprehensible to language users).
- Metaphor loses all of its heuristic power either because it is eliminated in the target language, or because it is translated through a complete borrowing, rendering it opaque and leading to a certain degree of cognitive loss for end users.

Beciri (2007, 249) mentions the importance of collocations in this regard: 'Collocations form a network of images in the source discourse – they reinforce textual cohesion, and thus the impact of the message, by evoking a concrete situation' (our translation).⁵⁹ However, the underlying cultural elements have to be shared in order to successfully find an equivalent expression with the same structure in the target language. Not all images are easily identifiable, nor transposable into the target language.

Oliveira (2005b, 273) suggests approaching translation issues in terminological metaphor through the measure of metaphorical constituents. Thus, both the number of metaphorical constituents (MC) of the source term and the target term are measured, as well as the number of identical metaphorical constituents in both languages. Whenever the obtained series represents a series of 'MC Nr Source = MC Nr Target = Identical MC Nr' the author considers it 'a perfect translational equivalence' where semantic fields are exactly superimposed in both languages. When the target language presents a metaphor with a different base, the terms are considered partial equivalents. Thoiron, as quoted by Oliveira (ibid., 284) proposes the distinction between concepts that are 'identical' (first case) and those that are 'homologous' (second case) with different degrees of similarity. A third-case scenario is that of the absence of an equivalent in the target language, which presents its own challenges and issues (which will be discussed in detail in the chapter on equivalence).

In the case of 'total equivalence' Oliveira (ibid., 290) observes that the cultural substrata appear to be identical in the source and the target language. She also notes that the European

⁵⁹ Les collocations forment dans le discours source un réseau d'images compatibles qui renforcent la cohésion textuelle, et donc l'impact du message, par l'évocation d'une situation concrète.

context of metaphors in special-purpose communication presents a tendency for a certain universality, contrary to general language trends.

Thus, a fundamental question to be considered is the passage from the conceptual system of the source language into the conceptual system of the target language. Whenever the mapping differs considerably from one language to another, the integration of the particular term into its conceptual environment can be different, and the degree of equivalence as well.

As noted before, we decided to analyze the corpus data according to several criteria:

- The presence of terminological metaphor in SL
- The presence of terminological metaphor in TL
- The nature of terminological metaphor in TL (if present): same or different compared to SL.

The results of this study show that target language present the following pattern of metaphor conservation and change (see Table 2):

Language	English	French	Italian	Russian	Latvian
metaphor count	117	105	109	113	109
same mapping		95	92	101	97
different mapping		10	18	12	12

Table 2: Metaphor conservation and change in TLs.

As has been previously mentioned, English is the source language for all biodynamic osteopathic terminology, which presents a certain advantage, making the analysis process more orderly.

Russian is in the lead in terms of conserving metaphors, Italian and Latvian are a bit behind, with French conserving the least number of metaphors, but the absolute numbers are very similar in all of the target languages. The most frequent reason for the absence of metaphor in a target language is translation by a borrowing.

Specific examples from the English-French corpus include:

- 'blueprint' rendered by borrowing 'blueprint' thus resulting in metaphor loss.
- 'unwinding' rendered by a more explicit 'détorsion fasciale' (fascial untwisting) where the metaphor mapping of 'THE BODY IS A COIL' is lost.
- 'barrier' rendered by 'barrière' thus perfectly preserving the image and the mapping.
- 'dynamic neutral' translated as 'neutre dynamique' where the automobile reference in the mapping is lost, since 'neutral' for cars in French translates as 'point mort'.
 Examples from the English-Italian corpus include:

- 'core link' rendered by the borrowing of 'core link' losing the metaphor in the TL.
- 'unfolding' translated by a generic 'sviluppo' (development) with the metaphor mapping of 'THE BODY IS AN OBJECT' lost.
- 'body chemistry' translated as 'chimica del corpo' preserving the metaphor and the mapping principles.
- 'automatic shifting' translated as 'spostamento automatico' (automatic displacement) where the automobile/mechanics metaphor undergoes slight changes. The English-Russian corpus yields the following examples:
- 'CV4' translated by borrowing 'CV4' (pronounced in the Latin way 'цэ-вэ 4'), where the metaphor is lost.
- 'core consciousness' rendered by a neutral 'основная осознанность' (main consciousness) where the metaphorical element of 'core' that is originally associated with the central part of an object (etymologically, the heart), such as a fruit, a reactor in physics or a planet in astronomy, is lost.
- 'bird' translated as 'птица' preserving the metaphorical structure.
- 'fluid lift' rendered by 'флюидный лифт', 'лифт' in Russian being the elevator. The metaphorical structure is thus changed.

For the English-Latvian language pair, we have been able to observe the following:

- 'EV4' translated by borrowing 'EV4', where the metaphor is lost.
- 'seam' rendered by a more explicit 'savienojuma vieta' (place of joining), thus losing the metaphor.
- 'attention flow' translated as 'uzmanības plūsma' (attention flow) preserving the metaphorical principles.
- 'water beds' rendered by 'ūdens spilventiņi' (water cushions), where the metaphorical image is slightly different.

It now remains to be seen what role the differences in mapping play in the context of terminological equivalence – whether metaphorized terms that present the same mapping can be considered perfectly equivalent, and what other factors are at play. These issues will be addressed in the next chapter.

Chapter 4 Equivalence in term translation

Having given an overview of terminological theories and their methodologies and then delineated the particularities of terminology in the field of biodynamic osteopathic medicine, we now begin the investigation of the core subject of this dissertation – term equivalence in translation.

It is commonly observed that languages operate on the basis of different reality structuring principles. Rarely do we get a chance to observe perfect isomorphism in terms of global structure or basic units. Comparison and differences are unavoidable, and in Translation Studies, the term 'equivalence' has been chosen to describe the relationship between different units of translation, a sort of interface for two languages to meet and be measured against each other. Etymologically, the word calls for 'equal' 'values', thus the primary emphasis is on function, not on form, which would refer to units being 'identical' instead.

The term 'equivalence' in its original sense is used in logic. According to Krzeszowski (2016, 268), it 'concerns a priori formal objects/concepts (expressed as terms and propositions) and is a synonym of identity'. The author considers equivalence 'inherent in any tautology' (ibid.):

The expression 'triangle' is equivalent with the expression 'three-sided polygon'; therefore, the tautology 'every triangle has three angles' is equivalent with the tautology 'every three-sided polygon has three angles'. Any two formal objects are equivalent if and only if they have all the defining properties in common.

The real search for equivalence in the field of Translation studies started in the 1950s, when machine translation development was on the rise, and linguists got caught in the desire to produce absolutely symmetrical entities in SL and TL that would serve automation purposes. However, this dream soon had to be abandoned, given the plurality of potential semantic values every word contains. This does not mean that the notion of equivalence had to be given up – on the contrary, it became the object of study of numerous approaches and theories.

Today, starting an exploration of a subject matter as complex as equivalence in language and in translation in particular inspires a certain degree of humility, mainly because this topic is inseparable from the ambiguous and elusive notion of meaning. With all the research and thinking that has been done around the subject of meaning construction for centuries, Google Translate with all its technology is still incapable of producing idiomatic translations with implicit meaning. Some authors state that providing a description of meaning, its nature and the processes of its construction is the Holy Grail of Linguistics (Evans 2009), (Jackendoff 2002), which remains just as elusive as the aforementioned artefact.

Below, we propose a quick overview of the intricate notion of equivalence in the light of meaning construction before suggesting an instrumental approach for its measure in the context of term translation in biodynamic osteopathy.

4.1 Equivalence in Translation Studies

Ever since the beginning of Translation Studies as a discipline around the 1960s, meaning and equivalence have been considered the central issues of linguistic nature and have been debated by theoreticians in this field. Equivalence, an elusive and never fully attainable notion, was proclaimed as such by many, including Jakobson (2000, 114): 'There is ordinarily no full equivalence between code-units'. The concomitant issue of untranslatability is deeply rooted in our culture, starting from the Biblical reference to the Tower of Babel and what Chesterman (1997, 11) calls 'the long shadow of Aristotelian binarism', according to which things inevitably fall into two categories. In the case of translation, those are 'translatable' and 'untranslatable'.

However, as remarked by Mounin (1963, 5), translators still existed and produced translations which were subsequently found useful. That meant that equivalence existed as well.

Equivalence is closely related to translation strategies. Even within the particular cultural context of early translation practices, not without danger to translators themselves (to which Étienne Dolet, who was burnt at the stake, would certainly attest), the binary mode of 'source-oriented' and 'target-oriented' translation existed as well. Source-oriented translation was especially true for religious texts, where every word was thought to be endowed with a particular nonmaterial sacred quality in danger of being lost or disfigured in translation.

As expressed by St. Jerome ([1565]1997, 25), the patron saint of all translators:

I not only admit but freely announce that in translating from the Greek – except of course in the case of the Holy Scripture, where even the syntax contains a mystery – I render not word-for-word, but sense-for-sense.

For centuries, the literal versus free debate continued. In the 19th century, the German philosophical approach expressed by Schleiermacher (1813, 49) coined separate terms for this double-faced universe: *dolmetschen* (more suitable for commercial translation, foreignization) and *übersetzen* (more for artistic works, domestication).

The Holy Grail of equivalence and sense making in translation has remained the main focus of both science and practice of the discipline until rather recently, when researchers' interest started to gradually decline (Munday 2001), even though the topic continues to present multiple challenges.

As Pym (1995, 154) remarks:

The issue of equivalence is by no means the only area in which translation studies has been caught between legitimation and provocation, between a desire to look like other disciplines and a potential to upset other disciplines. The debates over equivalence have nevertheless accrued singular historical depth and particularly polarized positions. Some think the idea of equivalence legitimates translation studies; others seem upset by this.

The matter of equivalence goes even beyond the scope of Translation Studies as a discipline. Considering that the comprehension of a linguistic message is a dynamic process of meaning construction by subjects through various meaning configurations in a given language, variable from one language to another, those representations are not irreducible, since transposition from one language to another is possible. This leads to the idea that transposition is to be considered as a linguistic universal (Fuchs 1997, 16-7).

The subject matter of equivalence has been addressed by numerous scholars in the field. Their conclusions have made it possible to present distinctions between various kinds of equivalence: formal and dynamic (Nida and Taber 2003), communicative and semantic (Newmark 1988), denotative, connotative, text-normative, pragmatic and formal (Koller 1989), equivalence on various levels (Baker 2011), in syntactic, semantic and pragmatic terms (Bassnett 1980), to name a few of the directions of such studies. As noted by Chesterman (1989, 99), equivalence is 'obviously a central concept in translation theory', and therefore undeniably deserves attention and further research.

Catford (1965, 21) stated that 'one of the central tasks of Translation Theory is defining the nature and conditions of translation equivalence'.

Equivalence, according to Catford (ibid., 15), is achieved through translation 'shifts' level shifts and category shifts - that are grammatical or lexical in nature, but, as other researchers note, it would be helpful to add cultural and other situational factors to this analysis. For Nida and Taber (2003), equivalence relations are described in terms of adjustments that include a set of modification techniques aimed at upholding translation equivalence. These can be studied as translation procedures, and we shall turn to them later. The communicative aspect of term translation principles is not explicitly stated in Nida's (ibid.) work, but can relate to one of the phenomena that are described, namely: formal equivalence (literal translation), which can be useful in situations where the translator may for some reason be unwilling to accept responsibility for changing the wording of the target text. This may be applicable to term translation where translators do not fully understand the scope of meaning of a given term and keep it in the original form in the target text, unwilling to dig deeper and assume responsibility for neologisms. In any case, equivalence measure is not based on some universal criteria, but can be attributed to a particular translational situation (Neubert 1992) and defining the specifics of this situation may help uncover some important data.

Koller (1989) suggests that equivalence in the process of transfer is equally influenced by such factors as:

- Source language/Target language code properties, possibilities and limitations
- How reality is perceived and partitioned by language users
- Linguistic, stylistic and aesthetic norms of the language in question
- Translation traditions
- Client specifications

Since equivalence enjoyed the status of a hot topic in Translation Studies for quite a long time, it inevitably generated a lot of discussion. Many notions of equivalence have been criticized. Snell-Hornby (1988, 19-20), for instance, argued that Catford's definition of equivalence was 'circular', and his theory's reliance on bilingual informants 'hopelessly inadequate', while his example sentences were 'isolated and even absurdly simplistic'. She goes on to say (ibid., 22) that:

The term equivalence, apart from being imprecise and ill-defined (even after a heated debate of over twenty years) presents an illusion of symmetry between languages which hardly exists beyond the level of vague approximations and which distorts the basic problems of translation.

However, many argue that it was not the symmetry across languages that equivalence came to assert. In fact, if we look at Nida's 'dynamic equivalence', the basic assumption is the absence of symmetry. Moreover, equivalence (in Koller's work for example) was situated at the level of Saussure's *parole*, not language as a code, which left the whole linguistic symmetry debate out of the equation (Pym 1995, 164). This led to an emphasis on the distinction between equivalence and correspondence. As formulated by Neubert (1992, 414):

The narrow and hence mistaken interpretation of translational equivalence in terms of linguistic correspondence is in our opinion one of the main reasons that the very concept of equivalence has fallen into disrepute among many translation scholars.

For Vermeer (1986, 120), within the framework of the Skopos theory, equivalence was considered as one of the many goals a translator strived to attain along with others, all driven by the communicative aspect of translation. Within Skopos, it was not the source-text that determined translation principles and approaches, unlike in more linguistically oriented approaches, but the aim and function of the end result in a particular communicative situation.

Over time, the attitude to equivalence changed, as noted by Pym (1995, 161), 'Having become either too large (for Toury et al) or too small (for Vermeer et al), the concept gradually lost its status as scientific capital. It became a dirty word'.

This, of course, is a very strong statement. Studies in equivalence have continued and are still being conducted today. Some authors have tried to mitigate the debate by 'softening' the absolute categories commonly associated with equivalence. Gutt (1991, 186), for example, writes that a 'direct translation' is one that 'creates a presumption' of complete interpretative resemblance'. A presumption of resemblance cuts off the efforts to consider two units of translation as totally equal in two distinct languages, but gives them equal weight – thus, equal value. In fact, this presumption can also be interpreted as an expectation from any translation on a practical level. Pym (1995, 166) notes that this expectation is 'an affair of social convention rather than empirical certainty, but it has consequences for the actual work of the translator'.

Neubert (1992, 413-4) writes that 'equivalence in translation is not an isolated, quasiobjective quality, it is a functional concept that can be attributed to a particular translational situation'.

Thus, Pym (1995, 167) emphasizes that equivalence should be viewed in the context of 'translation as a social practice (equivalence as a necessary and functional illusion)' and not as 'actualization of prior correspondences (equivalence as something that linguists might hope to analyze on the basis of language alone)'.

In his overview of approaches to equivalence in Translation Studies, Krzeszowski (2016, 266-7) talks about an illusion:

The survival of equivalence as a "central issue" in translation has been possible due to the continued illusion fed by the ever-expanding scope of post-structural linguistics embracing wider and wider areas of extra-linguistic phenomena with the necessary expanding interface between language and reality. This expansion of linguistics has been yielding legions of interdisciplinary studies potentially relevant to translation with the simultaneous birth of the appropriate theories. The mechanism of the illusion is simple: every new concept of equivalence is based on some new linguistic theory consistent with a current state of linguistics honestly believed to be more adequate than some alternative previous theory. The illusion is based on the faulty conviction that whatever is inadequate in a particular concept of equivalence when related to translation has its roots in the inadequacy of a particular linguistic framework on which a given kind of equivalence is based.

Urbanek (2004) lists at least twenty-three kinds of equivalence: partial, denotative, dynamic, formal, formal-aesthetic, functional, language equivalence, communicative, connotative, at the level of communicative aim, at the level of imagery, at the level of theme, full, pragmatic, translational, referential, semantic, syntactic, textual, textual-normative, experiential, zero. But this list is not even exhaustive – there are more kinds, depending on which author one reads.

Bayar (2007, 163) talks about equivalence in terms of translation quality: optimum translation, near-optimum translation, partial translation, weaker and stronger translation, poor translation, mistranslation and zero equivalence/non-translation.

Krzeszowski (2016, 267-8) criticizes this approach saying that many types overlap and, what is even more interesting, 'the adjective 'partial' characterizes practically all types of equivalence and stands in opposition to full equivalence, which does not seem to correspond to any really existing situation'. The author (ibid.) goes on to say that equivalence in language and in translation is 'an artifact of superimposing formal properties on concepts which can be explicated in an indefinite number of alternative ways'.

Equivalence is considered one of the five 'supermemes' of translation proposed by Chesterman (1997, 9): 'the equivalence supermeme is the big bugbear of translation theory, more argued about than any other single idea'. Further on, the author (ibid.) calls equivalence 'a red herring' due to the fact that it is virtually unattainable if we continue to reason in terms of *same* as opposed to *different*. The only possible true equivalents are units that are invariably translated by specific units in a foreign language and back, such as numbers or chemical elements. In other cases, the term should be somewhat diluted. Hervey and Higgins (1992, 24),

for example, consider items that are 'not dissimilar in relevant aspects' as equivalent. The difficulty probably lies in determining which aspects are more relevant than others.

For the purposes of this dissertation, we will consider equivalence as an existing phenomenon in translation. Considering the multiplicity of approaches to equivalence, it is hard to choose a non-circular definition that would encompass the complexity of this notion. However, we shall adhere to the opinion that the notion itself is legitimate and, as claimed by Mona Baker in The Routledge Encyclopedia of Translation Studies (Baker, Malmkjær and Saldanha 1998, 5-6), necessary 'for the sake of convenience – because most translators are used to it'.

In order to approach the measure of equivalence on a more practical level, we first need to narrow its scope to the terminological level in specialized languages where certain parameters of translation define the approach to the consideration of equivalence.

4.2 Parameters of translation in a specialized language context

Languages are much more complex than just sets of concepts, universally accepted and generally understood. There has been much discussion in linguistics around universalities versus differences in the articulation of concepts in languages. While we are not trying to subscribe to a particular position regarding this issue, it seems relevant to mention how disparities between languages influence translation. Problematic aspects include form and meaning, of course, but more subtle aspects, such as culture, and the fact of how close languages also contribute to the strategies and choices of equivalents. Before passing on to the local level of equivalence between units of translation, it appears important to mention the more global parameters that come into play in the process of translation.

Working with specialized languages implies recurring to the kind of 'pragmatic translation' that supposes reformulation aimed at a particular audience (Beciri 2007). Unlike literary translation, which places greater focus on formal aspects of the text, or didactic translation within the framework of the 'grammatical' approach to foreign language teaching, which prioritizes fidelity to the source text above all, the reformulation that occurs in pragmatic translation places greater emphasis on the message being transmitted, whether it is clarification

of notions or problematic terms, or correcting small errors that might lead to confusion (Scarpa 2001), (Gile 2005).

Domestication and foreignization, as previously mentioned, have been at the center of numerous debates around translation. To this day, these global strategies represent a series of conscious choices on the part of the translator when deciding between using borrowings or functional equivalents, for example, and can be measured quantitatively. The reasons behind such choices are related to the particular translation situation. Applied to the context of biodynamics in osteopathy, the situation is most often that of knowledge transfer – seminars, publications or CDs have a didactic purpose to them. Translation methods should, in theory, aim for maximum transparency to ensure understanding, leaving the aesthetic value of the text in the background. In practice, however, it is difficult to separate aesthetics from a purely functional information exchange. Biodynamic discourse in itself is very metaphorical and not without certain embellishments. Consider the following passage from the Phase 8 manual, for example:

Then we enter the House under the Sea where our love for Life is not enough. The Master comes and empties us of this 'fullness'. Then we are empty of any knowing that got us here to this Special Place. Then the Teacher, who is the Master, touches you.

Unavoidably, the translation has to adopt a similar tone, or else the effect on the reader will be lost or altered. It is therefore unlikely that the translator should choose explicitation, as often happens in didactic discourse in translation when neologisms are present.

Translators themselves are another important factor, of course. As previously mentioned, a lot of times, biodynamic seminars are translated by osteopaths without recourse to professionals – the danger of this approach is the resulting adaptation, consciously or unconsciously performed by translators who produces their interpretation or understanding of the material. On the other hand, if translator are linguists, they may not be as knowledgeable about the particularities of biodynamic discourse that includes terminology, but also unusual collocations and sometimes grammar (consider the phrase: 'The ignition hits the Midline, and the soft potency suffuses you' – Pediatrics, phase 3 seminar). This leads to more literal and subserviently faithful translation where some idiomatic aspects can become obscure when rendered word-for-word. Of course, translation is not something absolute. Newmark (1991, 10-2) in particular wrote about a 'continuum' between 'semantic' and 'communicative' translation, the most important criterion being the validity of the produced target-language text for the audience.

The audience, of course, can vary greatly in terms of both the subject and sourcelanguage knowledge. A greater degree of ease with English can make the recipients more tolerant towards literal translations, some may even prefer borrowings to other forms of secondary terms. The contrary situation, i.e. the lack of English proficiency and the fact of the target language being rather distanced from English (as is the case of Russian and Latvian, compared to French and Italian) can require a more target-language-oriented approach on the part of the translator. Beciri (2007, 247) writes:

Alongside fidelity, which is indispensable in order to transmit the message (from the encoding point of view), the translator-editor has to anticipate the process of interpretation for their text on the part of the readers – which depends on the expected genre, and to reformulate the content taking into account three levels of analysis: "linguistic" in the strict sense (morphosyntax, general lexis), cognitive and pragmatico-cultural (our translation).⁶⁰

Beciri (ibid., 247) goes on to say that linguistic analysis translates into the criteria of 'legibility' within the scope of decoding, which encompasses morphosyntax and general lexis, while the cognitive level means 'accessibility' in order to foster comprehension and includes the level of terminology and specialized phraseology. The last criterion presupposes 'acceptability', which accounts for motivation and touches upon the level of cultural and pragmatic references.

The most interesting point in the light of this research is related to terminology and thus 'accessibility' – this criterion regards knowledge of the particular domain. Texts aimed at non-specialists accentuate the need for certain types of reformulation. Texts can be classified according to their 'interpretative genre' (Condamines 2007). In fact, as Beciri (2007, 245) puts it, 'the interpretation of specialized discourse for didactic purposes aimed at novice readers and non-specialists, constitutes a specific interpretative genre, characterized, among others, by an asymmetric communicative situation from the cognitive point of view' (our translation).⁶¹

This particular genre implies recourse to such procedures as definitions in context, and simplified or more specific (concrete) equivalents in order to facilitate comprehension, not just the decoding (ibid., 248).

⁶⁰ Outre la fidélité indispensable au contenu du message à transmettre (point de vue de l'encodage), le traducteurrédacteur doit anticiper le processus d'interprétation de son texte par ses lecteurs – qui est fonction du genre interprétatif attendu, et en reformuler le contenu en tenant compte de trois niveaux d'analyse : « linguistique » au sens strict (morphosyntaxe, lexique général), cognitif, pragmatico-culturel.

⁶¹ L'interprétation d'un discours spécialisé à visée didactique par des lecteurs novices, non spécialistes, constitue ainsi un genre interprétatif bien spécifique, caractérisé entre autres par une situation de communication asymétrique du point de vue cognitif.

In relation to Biodynamics, one could not call the target audience complete novices, since they are already familiar with principles of osteopathy of which biodynamics is a branch (only doctors of osteopathy with a complete basic training are admitted to study biodynamics), but on the other hand, the terminology of biodynamics is absolutely new to them. Thus, in the beginning of biodynamic training, when students pass by the stages described by Beciri (ibid., 246), they have to:

[...] progressively construct an operating command based on a partial representation of the specialised domain, acquire some essentially passive terminological competence, which certainly will not allow them to use all of the terms of the field without errors, but would be enough to recognize its essential notions (our translation).⁶²

Thus, according to Beciri (ibid.), translation in these circumstances requires constructing meaning in a specific situation in order to allow communication between very different levels of knowledge. This type of translation approaches vulgarization (Mortureux 1982) which, on the formal level, is characterized by the presence of a paraphrase alongside other translation procedures.

All of these factors impose a great deal of responsibility on the translator, who has to be proficient in the concepts of the domain and have a very solid working understanding of the notions in question. Keeping this in mind, we can now define the scope of terminological equivalence and its application to the field of biodynamics of osteopathy.

4.3 Terminological equivalence in translation

As pointed out earlier, the character of our research narrows the broad scope of equivalence in translation down to a more specific topic of terminological equivalence. The issue of equivalence, as pointed out by L'Homme (2020, 229), 'has not been debated in terminology as much as in other fields'. Sager (1990, 55) also mentioned this particularity by saying that:

⁶² [...] construire progressivement une maîtrise opératoire basée sur une représentation partielle du domaine de spécialité, et acquérir une compétence terminologique essentiellement passive, qui ne lui permettra sans doute pas d'employer sans erreur l'ensemble des termes du domaine, mais qui lui suffira pour en reconnaître les notions essentielles.

In terminology we find little, if any reference to the nature of translation equivalents, because the theory of monosemic reference of terms to concepts does not readily admit to problems of equivalence.

In the previous chapters, we saw that monosemic reference is more of an ideal than reality. Moreover, other factors may be involved when it comes to interlingual communication.

Reconciling the principles of terminology with those of translation studies is not as obvious as it might seem. As Pym (2011, 93) puts it:

If a distinction must be made, let us propose the following: translation involves the obligation to select between more than one viable solution to a problem, whereas terminology seeks situations where there is only one viable solution.

Certain adjustments will clearly have to be made in order to find a viable definition of the principle of terminological equivalence.

As Cabré (2010, 359) phases it, 'Unlike the logic of translation, solving terminological problems is not about finding a strategy to ensure equivalence, but finding an equivalent term'. However, based on our experience, strategy, procedure and finding an equivalent term go hand in hand.

Methodological principles that are specific to terminology with regard to equivalence, as stipulated by Contente and Magalhaes (2005, 425), include:

- the construction of comparable conceptual networks,
- comparative analysis of concepts,
- comparative analysis of the univocity of terms,
- the study of calques and borrowings,
- localization and the formation of neologisms (neonymy).

In the case of biodynamics in osteopathy, the terms all came from English (the birth language of the discipline), so in the beginning, they all presented terminological voids (lacunas) in the receiving languages (this early stage situation is still prevalent in Latvia). The first two steps are therefore unnecessary, since the concepts were adopted into receiving languages along with the terms. It therefore seems that we can assume that conceptual equivalence is taken care of, or at least should be. This aspect remains within the range of competence of biodynamic osteopathy teachers and their didactic principles. In our long experience of translating biodynamic osteopathy, we have rarely encountered teachers who gave explicit definitions of concepts to their students. Rather, they try to pass on knowledge nonverbally, via various practical exercises involving 'feeling for' things.

This is a rather unique situation, since, as a rule, the history of scientific knowledge and the development of sciences differ from one region (and language) to another. The scientific situation globally conditions the logic of scientific discourse production inside a given language. This conditions terminogenesis and the diffusion of terms within a culture (Contente and Magalhaes 2005, 427). With biodynamics of osteopathy, the conceptual system and its taxonomy is transcendent and supralinguistic but presents a different challenge – that of rendering denominations into target languages. The challenge of translating terminology fell upon the specialists themselves, since the discipline has a restricted number of practitioners, and this brought about certain issues in the equivalence domain. But before looking at specific questions of translating biodynamic terminology, we need to highlight some aspects of terminological equivalence.

In general, translation and terminology have a long history of mutual enrichment – terms are often found to be the items with the highest concentration of meaning among words of the text in general, and translation is one of the main means of terminological enrichment in almost any area. As Cabré (2010, 356) points out, writing about translation and terminology,

[...] both subjects are information and communication areas which have knowledge categories and units expressing them that are projected on communicative acts immersed in particular social contexts.

Even though terminology is mainly focused on 'the lexical form and content nodes representing knowledge as structured in the experts' mind' (ibid.), translation cannot be successfully accomplished without sufficient comprehension of the lexical form that encompasses the content and, subsequently, knowledge.

Translation and terminology are both conditioned by semantic, pragmatic, contextual, and cultural factors that operate both on the level of source language and that of the target language (House 2000, 150).

As pointed out by Rogers (2007, 1), codified lexical resources, such as dictionaries, term bases and glossaries in the specialized communication field enjoy symbiotic relationships with texts in the same area. They both feed upon one another and contribute to each other's development. A translator, in order to be successful, should be able to navigate between these resources, even though the Wüsterian paradigm stresses the fact that terms should be described before being inserted in texts in order to avoid the 'intolerable confusion' that could be one of the outcomes of the 'free development of terminology' (Felber 1984, 15). This unidirectional view has become more flexible with the advent of the cognitive shift in terminology, which we discussed in previous chapters.

When it comes to terminological equivalence, even when narrowed down to its lexical component, the dichotomy presents itself as a challenge: how do we go about defining the source of such equivalence – whether it is a codified resource or the source-text versus target-text relationship (Rogers 2007, 2). The distinction between Saussurian 'langue' and 'parole' translates into a discussion of representing lexical items as equivalents in a terminology bank versus intertextual equivalence which, according to Rogers (ibid., 14), is now 'the dominant view in Translation Studies'.

4.3.1 The role of the translator in the context of terminology

There undeniably is a distinction between terminological and translation work, although they are closely related and occur in the same field.

Terminography must not be confused with translation, Cabré (2010, 363) writes:

Translators need specific terminology for specialized texts, but this does not imply that they themselves must develop the terminology, nor that they have to deal with all the terms in the special subject field in question. Working in terminology does not mean translating a term from one language into another based on supposedly equivalent designations but gathering the designations that users of a language use to refer to a concept and ultimately, if necessary, proposing alternatives in those cases where speakers' designations are unsatisfactory. While translators are not terminographers, in daily practice the distinction between these two groups of professionals is often blurred.

Thus, translators, according to Cabré (ibid.), can have various levels of involvement, when it comes to solving terminological problems. She identifies four levels and two stages: if the problem of equivalence remains unsolved at the first stage (which always comes down to a somewhat passive consultation of the available lexicographic resources and terminology services), the translator moves on to the second. The four levels are summarized in Table 3 on the next page.

In order to reach level 4, a translator must become aware of the differences between translation and terminological practice, and thus avoid systematically resorting to neology, for example.
Level of	Translator's actions	Translator's role
translator		
involvement		
1 st level	write the original term with quotation marks	the translator does not
1	or explain the concept through a paraphrase	participate in terminology
2 nd level	draw on their general linguistic competence	work in this case, as the
	to fill the gap with a neological term, which	resolution of the
	must be documented in a footnote, proposing	terminological problem is
	a well-formed unit in the target language	approached from the logic of
		lexicology, and not from
		terminology.
3 rd level	once the problem is located in the conceptual	acts as a terminologist from
	structure of the field, the terminological gap	the methodological point of
	is filled by means of a new term proposal,	view: starts to be minimally
	which is done based on the observation of	active in terminology and
	the patterns of term-formation in the field of	acts as <i>ad hoc</i> terminologist.
	specialty, and pondered regarding its	
	viability of use	
4 th level	resolve terminological problems and cover	acts as systematic
	denominative gaps by drawing on	terminologist, and must
	terminological information from their own	know the correct
	databases, which contain the terms as well as	methodology for systematic
	the term proposals from prior translations,	monolingual and
	edit the terms in a glossary, so that it can be	multilingual terminology
	useful to other translators working on the	search
	same topic.	

Table 3: Levels of translator involvement into terminology solutions.

In the light of such career development for translators, Montero and Faber (2009, 88) point out that the profession is evolving towards a 'language mediator' role, in which the focus is on facilitating interlinguistic communication, part of which is terminology management. This role is not limited to equivalence issues, but also to those of adequacy of the terminology in a text and its suitability for the level of specialization (ibid., 91).

Zauberga (2004) notes that translators are often not interested in linguistics, and that they have two important criteria when it comes to terminology: accessibility and ease of use.

By studying terminology, translators (just like regular users) acquire knowledge of the field itself, since terms present knowledge structures through their relationships. This metacognitive function, according to Cabré (2010, 358), 'helps translators to organize their knowledge on the subject, and provides them the lexical units (terms) to express the specialized knowledge units of the field adequately'. Faber and Montero (2009, 89) also underline this idea, suggesting that this practice allows translators to 'reach the threshold that enables them to satisfactorily translate the original text'.

This knowledge does not imply that a translator has to become an expert in the field – they should acquire just enough competence in order to be able to recognize concepts and the relationships between them, since simply consulting a list of terms for interlinguistic correspondences is not enough in order to facilitate intercultural communication. Faber and Martinez (2009, 92) quote Izquierdo Aymerich (2003), saying that:

[...] terminological acquisition is a cognitive and linguistic ability that permits the translator to model reality in consonance with cognitive schemas or world views that serve as a reference for each translation. For example, translators should be able to identify the most relevant conceptual relations and their lexical formalizations in the discourse. They should also be able to extract recurrent semantic and syntactic patterns or templates in both languages [...].

Slodzian (1986) emphasizes the importance of sociolinguistic conditions when considering terminological equivalence, and the specifics of scientific communication. As noted earlier, biodynamic terms are most often encountered in contexts of a didactic nature, when knowledge is being imparted on students in osteopathy. Of course, we cannot exclude instances of peer-to-peer exchange, but communication with patients using biodynamic terms is almost excluded, since this domain is too specific to understand for an uninitiated listener.

Certain problems are language-specific. For Latvian, for example, it is impossible for the translator to find an equivalent terminological unit for a simple reason – specialists do not (yet) use this language to communicate on the given subject – and there are consequently no parallel texts nor lexicographic resources. In the case of French, Italian and Russian, the situation is different: these languages are used by specialists, but they often prefer to use loan words, finding it impossible to match a SL term with a satisfactory equivalent in the target language, or they do not agree upon which unit to use because there are no normalization bodies to take care of this aspect.

Some other factors have a certain influence on the choice of TL terminology. Even though written translation can follow the principles of client-driven translation as well, in interpreting, the rule 'the client is always right' is even more unyielding (Zauberga 2004): when it comes to choosing between an officially established term and one that clients use, the choice will be obvious, which is one more reason to include experts in terminology commissions.

4.3.2 Approaches to terminological equivalence in translation

Taking into account all of the above-mentioned principles, we can observe various forms (or levels) of approaches to equivalence for terminological units. Ever since St. Jerome's 'De Optimo Genere Interpretandi', translation practice (and subsequently translation studies) have mostly focused on textual equivalence, whereas, in terminology, the emphasis has been placed on trusted codified resources. This approaches denotational equivalence, or 'formal correspondence' (Catford 1965, 20) to a greater degree, and can present a variability in its degree, a measure of coincidence of the intention of the concept in each system (Felber 1984b, 152), which can be recorded in lexicographic sources in the form of notes that highlight the differences between the units in question.

Alongside with using documentation and codified resources, consultations with experts are a common practice for translators regarding the terminological aspect of their work. Rogers (2007) points out that both St. Jerome and Luther used informants as advisers for terminology. Beyond consultation, terms themselves serve as information: Cabré (2010, 358) identifies this feature as a separate function of terminology. According to her, terminology is a 'means for acquiring knowledge about a special domain' that translators need in order to even begin working within a specialized field.

Denotational equivalence, according to Rogers (2007, 15), corresponds to the level of lemmas, 'abstract forms which represent a range of inflectionally variable word forms'. These help specialists or machines retrieve information where they serve as labels for structured sets of data. The semantic information is provided by definitions.

Denotational equivalence not only includes grammatical and semantic meaning, but also the pragmatic component. One of the difficulties that translators often find themselves in, according to Cabré (2010, 359), is 'not knowing if in the target language there is a lexicalized unit semantically and pragmatically equivalent to the term used in the original text'. Pragmatic conditions of term use might not be included in glossaries and dictionaries, so the use of texts as reference presents undeniable benefits.

Another type of approach regards textual equivalence, which requires a slightly different angle. As Catford (1965, 29-30) put it:

In a text of any length, some specific SL [source language] items are almost certain to occur several times. At each occurrence there will be a specific TL [target language] textual equivalent.

In fact, equivalence, according to some authors can no longer be reduced to the reliance on lexicographic resources. Faber and Montero (2009, 88) write that the goal of translator training is to use terms 'in real life contexts, and situate these specialized knowledge units within the context of dynamic communication processes'.

The recourse to texts (as well as oral discourse) leads to a certain mitigation of once clearcut differences between general and specialized language. Such phenomena as polysemy and synonymy appear with almost the same frequency and lead to difficulties in translation. Faber and Martinez (2009, 93) call them 'different points in a continuum' rather than opposite poles. The authors insist that, within the context of translation, terms should be studied in texts 'as they really occur' rather than 'from the perspective of an idealized conceptual structure determined by organizations that must standardize terminology in specialized domains' (ibid., 94).

Semantic relationships in texts are based on what terms as lexical items stand for in the particular event of their use. Thus, they become an 'utterance-dependent notion' (Lyons 1977, 176). In this case, equivalence is distribution-based and is measured in terms of the probability of an item being repeatedly rendered in a certain way in a text. Rogers (2007, 2) proposes to assign the score of 'absolute certainty' (or 1.0) when a term is always rendered in the same way, which makes it a candidate for insertion in a bilingual dictionary. At the other end of the range, a probability of 'highly unlikely' (less than 0.5) shows that translations for the term lack consistency and are to be discarded from a purely prescriptive approach. The probability is also based on such subjective factors as the translator's style, level of expertise or preference.

When discussing translation in the context of professional communication, we are subscribing to or setting our goal as what is called 'idiomatic translation' by default. According to the glossary of translation terminology (Delisle and Fiola 2013, 689), the notion of 'idiomatic' when applied to translation is presented in the following way:

Translation strategy that consists in producing a target text conforming to usage conventions in the language and to spontaneous expression of its native speakers.

Note 1. – The notion of idiomatic translation, which together with use, the norm and sociocultural context, takes into account the constraints of the target language, its current usage, as well as rules and conventions observed by the majority of its speakers.

Note 2. – In general, translators take into account the expectations of the public. However, in the literary and Biblical domains, they can adopt a source-oriented point of view. In order to do this, they can apply translation strategies that do not result in an idiomatic translation (our translation).⁶³

For this kind of translation to be possible in the context of professional translation, the knowledge of isolated term equivalences is insufficient – the translator has to be able to produce coherent words strings destined for communication. In order to insert terms into discourse with some degree of success, one needs to be aware of collocations that reflect the use of terms in the given area.

The goal of idiomatic translation and multilingual equivalence can be substantially helped by existing corpus-based IT tools. Using texts for linguistic and equivalence issues includes recourse to parallel texts and corpora, when available. The question of concordances and collocations also comes into play at this point, because terms are no longer seen as isolated lexical units, but as pieces of a wider landscape that needs to be transferred or mirrored in the target language.

The issue of specialized terminology articulation began to gain ground with the advent of corpus linguistics, since traditional lexicographic resources rarely contained such information. Thus, with IT tools, looking at concordances and collocation became a much easier task, and it should not be overlooked in the context of multilingual exchange.

As defined by Sinclair (1991, 32), a concordance is 'a collection of the occurrences of a word-form, each in its own textual environment. Each word-form is indexed, and a reference is given to the place of each occurrence in the text'.

The extraction of concordances then allows us to observe how a term behaves in context. As observed by other authors, 'it is thus possible to account for the semantic functioning of terms in both a more detailed and broader fashion' (Assal and Gaudin, 1991, 420) (our translation).⁶⁴

Faber and Martinez (2009, 92) identify several information management strategies that translators need to develop in order to resolve difficulties when dealing with texts, one of which

⁶³ <Stratégie de traduction> qui consiste à produire un <texte d'arrivée> conforme aux <usages> établis d'une langue et aux habitudes d'expression spontanée de ses locuteurs natifs.

Note 1. - La < notion > de traduction idiomatique, liée à celle d'usage, de < norme > et de contexte socioculturel, tient compte notamment des <contraintes > de la <langue d'arrivée >, de ses usages courants ainsi que des règles et conventions observées par la majorité de ses locuteurs.

Note 2. – En général, le <traducteur> tient compte des attentes du public cible. Toutefois, dans les domaines littéraire et biblique, il peut adopter un point de vue <sourcier>. Pour ce faire, il peut appliquer des stratégies de traduction qui ne conduisent pas à une traduction idiomatique.

⁶⁴ Il est ainsi possible de rendre compte du fonctionnement sémantique des termes d'une façon à la fois plus fine et plus large.

is presented as 'the identification and acquisition of specialized concepts activated in discourse'. Accessing this 'activation' requires contextual information, above all.

With the help of corpora, translators have new instruments for terminology research: choosing an equivalent based on frequency, for example, or studying variation, grammatical aspects and phraseology, as well as collocations. This brings more authenticity to translation practice, since we are dealing with actual texts, not lexicographic resources that may be outdated or unavailable.

Corpus-based lexicology-oriented studies tend to focus on collocations and their meaning, also known as semantic prosody and semantic preference (Begagić 2013, 403):

Semantic preference can be defined as the relation between a word form and set of semantically related words, whereas the concept of semantic prosody of a given word or phrase occurs in the context of that particular lexical item with other words or phrases.

Collocability is usually regarded as the potential co-occurrence of lexical items, statistically significant collocation (Greenbaum 1974, 82). Although it is difficult to quantify exactly where co-occurrence begins, Hoey (1991, 6-7) suggests using the term 'collocation' whenever a lexical item appears in the company of other items 'with greater than random probability in its (textual) context'. This, of course, excludes such grammatical words as determiners, since they are most frequently used in most text types.

When talking about terminological equivalence, collocations present a certain interest to translators in their role as a mediator and ad-hoc terminologist. The primary interest lies in semantics: collocational meaning appears from the interaction between the (most important) node word and its collocates (Louw 2000, 57). The author (ibid.) suggests that (in general language) the primary function of semantic prosody is to express the speaker's attitude or evaluation. In terminology, however, semantic prosody and semantic preference may give an insight into the meaning of the terms in question, especially when we are dealing with neologisms and complex abstract notions.

Hanks (2013, 3) talks about studying collocations in order to measure a word's meaning: 'The way to measure it is to study large bodies of evidence, recording the ways in which words are used and the inferences that can be based on different patterns of usage'. Although this statement was produced with regard to the general lexicon, it is perfectly applicable to terminology. Not only can corpora help us produce a list of collocations in order to clarify the meaning of a central item, but by using different corpora, we can elucidate some aspects of mapping for metaphorized terms, as we have been able to observe about metaphors. What is normal for terminology can be seen as unconventional in general lexis and give us clues as to the shifts of meaning (due to cognitive conflict) that occur with the passage into a specialized language domain. These irregularities are then deliberate and help us distinguish a term by its unconventionality. Since terms for any discipline are conceived by people, they represent instances of linguistic creativity and something Hanks (2013, 8) calls 'semantic exploitability', by means of which language users use existing conventions to express new things.

Along the same lines, corpora studies and collocation analysis can help distinguish synonyms and near-synonyms in terminology, as shown by Tognini-Bonelli (2001, 35-9), for example. Moreover, collocation analysis contributes to the study of metaphor, Song writes (1994, 761): in fact, any 'derailment from collocational expectations' results in extended meaning or anomaly, providing the basis for metaphor appreciation and mapping.

In a slightly different approach, in order to study equivalence, Rogers (2007, 3) suggests analyzing lexical chains as an aspect of textual cohesion. Through their use in texts, terms do not only fulfill a purely referential function – they give rise to a certain 'texture' (Halliday and Hassan, 1976) or 'textuality' (Beaugrande and Dressler, 1981). These 'cohesive ties sharing the same referent' are lexically expressed and correspond to lexical designations or terms referring to the same concept, while all designations of a concept within a text form a lexical chain, according to Rogers (2007, 15).

Baker (2011, 206-7) notes that 'networks of lexical cohesion' are impossible to reproduce in translation 'even in non-literary texts'. The reasons for this may include the presence of idioms that take part in lexical chains where both literal and metaphoric use is possible, which may bring into light the lack of ready lexical equivalents. Translators are thus constrained to the use of various devices – loan words, paraphrases and superordinates, to name a few.

Roger's (2007, 3) study also demonstrates that the pattern of lexical variation in the source text does not necessarily coincide with that of the target text. Moreover, the author points out to the non-reversibility of textual equivalence and to the fact that reversible one-to-one mappings are less frequent. If the texts 'form the basis for establishing formal equivalence for terminographical purposes, then there is an implicit assumption of bi-directionality, which may not be justified', Rogers writes (ibid., 23). Nevertheless, this does not exclude the presence of a 'core stability' around central terms found for lexical chains and their translations.

Thus, in order to proceed to lexical equivalence, Rogers (ibid., 15) suggests first examining intertextual equivalence.

Another concept, that of contextual anchoring (Renouf and Bauer, 2000), consists in the surrounding context providing some clue to the meaning of the word, as explained by Hanks (2013, 49). Contextual anchoring occurs in relation to general lexis neologisms, but can also be applied to borrowed terms when morphology cannot serve as a guide to meaning. In the context of translation, Beciri (2007) talks about 'situational anchoring' that render translations pragmatically acceptable to end users. However, terminology implies smaller units of translation, and thus anchoring passes on a different level – that of individual perception.

Since the science of biodynamics in osteopathy does not have readily available lexicographic resources, the corpus of this study includes textual material (whether it is written or spoken text) – therefore, textual equivalence and corpus-based research methods are going to play a major role in our research.

Our project has one important feature – the assumed panlingual presence of conceptual equivalence, indispensable for equivalence matters ('principe d'équivalence notionnelle', our translation) (Van Campenhoudt 2000, 133). It is this principle that allows for a term to be even considered for inclusion in a multilingual dictionary. Most of the research in terminology is aimed at establishing conceptual equivalence for units that have been developing in various languages more or less independently for a while and might have acquired distinctive features, which are absent in some languages.

The case of biodynamic osteopathy is different: since we are looking at neology and borrowings from English, we can be sure of the fact that these foreign elements did not exist in target languages before the process of linguistic exchange on the topic of osteopathy began. The science developed in the United States rather recently (in comparison with medicine in general), and thus we do not have to compare concepts in target languages, since they too are adopted along with their designations.

Of course, there still are certain limitations: even if we assume that concepts are adopted into the target language along with the new terms in exactly the same way they are conceived in the source language, there is still no guarantee that all the specialists in the field are fully familiar with the concepts and understand them correctly. In fact, usually, when a new concept is introduced in science (borrowed from foreign terminology), this process of introduction is supposed to be accompanied at least by a definition (and in some cases also by additional remarks and explanations). This principle has not been observed in biodynamic osteopathy, considering that there are few definitions in the source literature to begin with. With the principle of conceptual equivalence observed by default, we intend to work on equivalence from two angles: formal and cognitive. The formal side of equivalence is going to be centered on translation procedures (secondary term creation principles) and the degree of formal transparency of the term that they allow for. The cognitive side is going to be based on the resonance that the formal side of the term evokes in a language user. With the help of previously constructed context-based definitions, we will see which conceptual features of a concept are present in the term's formal side and how meaning is formed.

4.4 Neology: primary term creation

Given the specificity of biodynamic osteopathic terminology, we need to discuss another particular aspect of terminology management that comes into play when we are talking about the absence of interlinguistic correspondences based on existing concepts in the specialized field in different languages. Neology from the point of view of terminological equivalence requires special care from the translator.

In general, from the point of view of lexicology, terminology is the result of four main processes: creation, regimentation ('eliminating polysemy by selecting one sense of a particular polysemous quotidian lexeme to be consistently used in a given terminological system'), preservation ('[which] involves fixing frequently occurring combinations of words as internally stable lexemes having the status of terms – in other words, creating collocations'), and loaning ("borrowing") (Krzeszowski 2016, 341-2).

Gouadec (2006, 20) expresses an interesting idea on the subject – if we consider that editors are language specialists, translators, etc.:

Terminographic production destined for editors must concentrate upon setting up terminologicoconceptual galaxies taking inventory of correlations between designations or representations of equal conceptual values or related conceptual values, so that, by knowing the conceptual value to be represented, the editor might choose the optimal designation or representation from a repertoire of correlated candidate designations or representations. Additionally, it is important for an editor to systematically have access to structured terminologies that allow for selection of a more generic or, on the contrary, a more specific expression belonging to the conceptual pivot in question (our translation).⁶⁵

⁶⁵ La production terminographique à destination des rédacteurs doit donc se concentrer sur la mise en place des galaxies terminologiques- conceptuelles en recensant les corrélations entre désignations ou représentations de mêmes valeurs conceptuelles ou de valeurs conceptuelles liées afin que, connaissant la valeur conceptuelle à

Unfortunately, there are no such galaxies for the biodynamics of osteopathy, but the attempt to construct definitions for terms from their context can be considered as a step in this direction.

When dealing with the terminology of biodynamics in osteopathy, we can assume that all of it is going to present itself as neology at least twice: first in English, its source language, when the terms were introduced by various doctors, the founding fathers of the discipline, then, later, in target languages, since the science and practice of the discipline come from an English-speaking country (the United States), and before its introduction elsewhere it had not been practiced by anyone, thus creating and filling a conceptual void in the target languages. These types of neology are called, respectively, primary and secondary, or nomination and denomination (Humbley 2012, 115-6). Both can be either conscious and explicit (constructed on the basis of logic and terminological planning) or unconscious and implicit (Wüster [1959-60] 2001, 37). In our observation, primary terms in biodynamic osteopathy are not the results of terminological planning. If there is some logic in the nomination process, it remains implicit and is rather difficult to access.

When introducing terms coined by American osteopaths, translators (osteopaths themselves for the most part) had to deal with all this influx of neologisms and create new terms in their respective languages. The process of secondary term creation has already been touched upon in the chapter on terminological metaphors. It seems important to investigate it in further detail, since it is directly related to the issue of equivalence.

In general, specialized terminology often presents itself as special use of already existing words. Hanks (2013, 42) writes that, 'for many centuries, this has been a traditional way of dealing with the need for new terms to denote new phenomena'.

Other procedures mentioned by Hanks (ibid.) involve combining ancient morphemes to compose a new word (as occurs in the formation of many medical terms – *cephalalgia* is one example) or exploiting the phonological possibilities of the language (*nerd* is cited as an example).

If we consider medical language in particular, there are four main term formation strategies (Cortelazzo, 2007, 33):

représenter, le rédacteur puisse choisir la désignation ou représentation optimale dans le répertoire des désignations ou représentations candidates corrélées. Accessoirement, il est important que le rédacteur [traducteur ?] dispose systématiquement de terminologies à organisation structurée lui permettant *une expression plus générale ou, au contraire, plus spécifique, de la valeur conceptuelle pivot.*

- Scientific coinage artificially composed from Greek and Latin material these terms abound in the medical terminology of most European languages. Such term bases are highly productive – one of them can give rise to a dozen terms (e.g. *hepato-* giving rise to *hepatomegaly*, *hepatitis*, *hepatic*, *hepatobiliary*, *hepatoscopy*, etc.)
- 2) Borrowed terms, such as the English *by-pass* and *pacemaker* for Italian.
- 3) Eponymic terms, where a part of the term is a given name, such as *Meissner's corpuscles*.
- 4) Abbreviations, such as *IgA* for immunoglobulin A.

Scientific coinage often results in morphologically complex words; the frequency of such formations is estimated at 60% of all neologisms in technico-scientific domains (Namer and Zweigenbaumb 2004, 535).

As previously noted, osteopathic terminology in the field of biodynamics is special and does not abide by the principles of general medical terminology alone, therefore we need a wider range of term-formation strategies in order to account for its governing principles.

Sager (1990, 61-99) explores term formation in a lot of detail. There is planned and conscious creation of terms according to a specific plan, as in chemistry, for example. Osteopathy does not present such a high degree of organization, but this does not exclude consciousness in word choices in English. Upon examination of the terms of biodynamics in osteopathy, the first observation we make is that there is little chance of establishing naming rules that can apply to the field in lieu of metaphorization. This, however, does not preclude drawing certain conclusions on the basis of the analysis of the selection of certain properties and characteristics to be overtly included in the formal side of terms – thus, as in the case of unmetaphorized terms, we 'may actually gain some insight into the mental processes involved in concept formation and association' (Sager 1990, 62). On the other hand, Sager also notes that very often the linguistic sign of a concept is chosen quite arbitrarily, especially when it comes to spontaneous naming.

We may hardly expect terms designating very complex entities to be transparent. Sager (ibid., 64) notes that 'in practice purely logical principles of naming do not succeed and are overtaken by the conventions developed in each subject field'. In biodynamics, the language of metaphor has become a convention from the start of the profession, unlike in many other technical specialties where compounds are formed on the basis of hierarchical relations between units (such as 'carriage control' or 'toolbox') or conjunction (e.g. modem) and disjunction (e.g. on/off valve).

In particular, Sager (ibid., 71) proposes to distinguish three major approaches to term creation:

1. the use of existing resources,

2. the modification of existing resources,

3. the creation of new linguistic entities.

Krzeszowski (2016, 342) paints a similar picture saying that new terms are either coined (new words that have not existed before are produced) or made by 'juxtaposing already existing words in new collocations that assume the status of terminologically stable fixed expressions'.

We thus have to examine our corpus in two ways: first, from the point of view of primary term creation in English, and secondly, from the point of view of secondary term creation in French, Italian, Latvian and Russian.

Like Hanks (2013), Sager (1990) suggests that the first method of term formation (the use of existing resources) is widespread and consists of an extension of meaning for the linguistic sign to embrace a new concept, in other words, an exploration of the polysemic nature of general language words. Two mechanisms are essentially at work here – analogy (especially simile) and metaphor. However, these naming techniques are not exactly precise. As Sager points out, 'after reflection, an initial similarity may often prove to be irrelevant or even misleading. It may, therefore, later be found to be an inadequate motivation for naming' (ibid., 71). This method of primary term creation is very productive for the terminology of biodynamics in English. We have seen that metaphors: the exploration of the polysemic nature of general language words is also part of the use of 'existing resources', such as in terms like 'technique', 'divine' or 'fulcrum'. Together, they make up the vast majority of terms in biodynamic osteopathy.

One may argue that by distinguishing the category of the 'use of existing resources' from the 'modification of existing resources' Sager implies that modification is not present in the former. This, of course, is not true since metaphors are based not only on similar features between the source and the target domain, but also on certain differences that appear in the process of conceptual blending.

Sager suggests that the second method (the modification of existing resources), is the most widespread in terminology. However, in the case of osteopathic terminology in biodynamics, it is not the preferred option in the primary creation of terms. However, we can certainly find some examples of derivation (*breathlessness, rebalancing*), compounding

(biokinetics, balance point, force vectors), conversion (thrust) and compression (CV4, EV4, RTP).

Hanks (2013, 50) calls compounding multiword expressions 'the most fruitful sources of new vocabulary in contemporary English'. In the case of linguistic transfer, they can pose a rather important problem to the translator. The difficulty lies in deciphering the relations between the term constituents, especially when it comes to pre-head modifiers. As Hanks (ibid., 50) points out, we cannot reduce our interpretation of the multiword 'fire engine' to asking the question: 'What sort of an engine is it?' He writes: 'examples like these are unitary terms denoting unitary classes of objects'. Relationships between the components may or may not be obvious to native speakers or term creators, but they rather rarely are to translators and foreign students, thus creating difficulties in corresponding secondary term creation. An example from our corpus is *motion testing* which is a test performed by the doctor in order to determine the range of motion permitted by the structure and its function. The interpretation of 'test of the motion' could be misleading, because it would mean 'what kind of motion do we find' rather than 'is there motion, and if yes, how much and in which direction'. All of this information is difficult to compact into a two-word expression in target languages (especially when it comes to inflected languages like Russian and Latvian).

Finally, the third category, the creation of neologisms, can occur in two ways: by producing unique linguistic forms in the source language (coining new words) or by borrowing a form from the source language into the target language, through the introduction of a foreign phonological, syntactic or semantic structure. In the case of primary term creation, our corpus does not present neologisms that belong to any of the above-mentioned kinds, other than the term 'osteopathy' itself with its Greek roots. When considering terminological metaphors, we do observe a sort of internal borrowing, since the words come either from the general lexicon or from another field of specialization.

4.5 Secondary term creation: translation procedures in the absence of equivalents

Terminological neology in the source language has to be rendered into target languages by means of secondary term creation, a notion very close to translation. However, certain authors specifically emphasize that terms are not translated: Skujina (1997, 244) notes that terms are to be chosen for the target language by borrowing or creating new ones to serve as equivalents. In the following chapter, we explore the possibilities available for the translation of terms in the field of the biodynamics of osteopathy. In terms of equivalence, this is going to give us an insight into the issue of transparency. The formal side of a unit can be more or less transparent in terms of conveying meaning, or at least a part of it, and in the context of secondary term creation, this is going to depend upon the procedure chosen.

4.5.1 Translation procedures – theoretical aspects

The issue of rendering terms into a target language with some measure of equivalence is very complicated. Depecker (2000, 115), for example, writes that 'for sure, we have to abstain from resorting to word-for-word translations, or signified-for-signified' (our translation).⁶⁶ He points out the necessity of passing through the conceptual level in any kind of terminological work. First, in the source language, starting from a definition (temporary or approved) of the concept in question, we have to analyze the signs to be associated – whether there are synonyms or quasi-synonyms, acronyms, antonyms that help situate the term in the given field, homonyms, etc. Then the same approach is used for target languages.

This meticulous process is certainly appealing, but it remains slightly unclear exactly how equivalence is measured. When we obtain the terminological conceptual structure of a field with all of its ramifications in the source language, assuming that it is the same in the target languages, how do we decide which translation procedure renders the designations equivalent? We can consider, for example, that a concept is a unit composed of conceptual features, and some of these conceptual features are mirrored in nominative elements in the process of denomination. However, we cannot attest to the fact that all of the core features find their way into denomination, nor to the fact that those that do can be considered the most important ones.

Another aspect of study is the 'equivalence effect' which states that 'the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message' (Nida 1964, 159). If a term is coined in a way to reflect some conceptual features in its denomination, and the translation is rendered in a way to feature

⁶⁶ Il est sûr qu'on doit se défier de traduire mot pour mot, ou signifié pour signifié.

the same conceptual features as well, i.e. has a certain degree of transparency, the equivalent effect should be comparable. But it cannot be limited to such cases only. Therefore, this evaluation method can serve as a complement to other ways of measuring equivalence.

In fact, conceptual features that are put into the limelight do not have to be the same in both languages for the equivalent effect to be present. If we take the example of 'scapegoat', the archconcept of the term includes the following conceptual features: 1. a goat upon whose head are symbolically placed the sins of the people after which he is sent into the wilderness in the biblical ceremony of Yom Kippur. 2. a. one that bears the blame for others b. one that is the object of irrational hostility. Different languages mirror the elements of this archconcept differently: in English, it is the 'wilderness' from the 'scape' (*scape* = scenery, view, although Etymonline recently revised its article and indicates the <u>verb</u> scape (late 13c., shortened form of escape; frequent in prose till late 17c) as its probable etymology), in French, it is the 'sent' (bouc émissaire - from Latin missionen, past-participle stem of mittere - to release, so it is 'sent on a mission'), in Italian, it is the 'explation of sins' (capro esplatorio from Latin explate - 'to make amends for'), in German it is the 'sins' (Sündenbock $- \sin$), just as in Latvian (grēkāzis), where the word was calqued from German. Nevertheless, all of these words are considered equivalents and have equivalent effect on the speakers of the given languages. On the other hand, this word belongs to general language and has been lexicalized for a very long time, unlike some terms. We therefore consider that the choice of translation procedure and the degree of transparency in the target language that it entails does impact equivalence effect in terminology, and especially in neology.

Béjoint and Thoiron (2000, 187) write:

We may consider that the different denominations of a concept in one or many languages are the result of a relational model that can be presented in the form of a list of nominative elements, each of which represents a conceptual feature that is part of the concept designated by a term (our translation).⁶⁷

Determining the way that terms are rendered into target languages allows us to observe this process.

It seems important to emphasize that, when dealing with this particular field of study and category of words, we are entering the territory of 'equivalentless lexis' or non-equivalent lexis, a term coined and in use in the Russian school of translation studies where it is known

⁶⁷ On peut considérer que les différentes dénominations d'un concept, dans une langue ou dans plusieurs, résultent d'un modèle relationnel qui peut être noté sous la forme d'une liste d'éléments de nomination dont chacun représente un trait conceptuel constitutif du concept désigné par un terme.

as 'безэквивалентная лексика' ('без' meaning 'without' + 'эквивалентная' – the adjective of 'equivalent'). However peculiar it may sound, with the biodynamics of osteopathy, we are studying equivalence in the 'equivalentless'. Of course, the issue of untranslatability is not new – Chesterman (1997) cites it among the five supermemes of translation.

According to Vereshiagin and Kostomarov (2000, 57), these are words 'that cannot be semanticized by translation and do not have stable correspondences in other languages, do not have correspondent meanings in the semantic system that is specific to the other language' (our translation).⁶⁸ The authors go on to explain that the plane of content for these units cannot be matched to any existing notions in the target language, whether we are dealing with material culture or spiritual heritage, or abstract notions.

The presence of 'equivalentlessness' or 'non-equivalence' has been most frequently associated with items of culture, also known as 'realia', extensively researched by Vlahov and Florin (1980). However, there is more to this type of lexis than this.

Mizina (2014, 213) cites three types of reasons accounting for the absence of equivalents. First, there is the lack of a component of material culture – material equivalentlessness; second, the absence of a corresponding notion in the target language – lexicosemantic equivalentlessness; finally, a divergence of lexicosemantic characteristics – stylistic equivalentlessness. The units of our corpus fall into the second category, as the notions they transmit need to be adopted into the target society, so to speak, along with the vocabulary.

Latyshev (2003) proposes to distinguish between four categories: realia (designations of items and phenomena missing in the target culture); temporary equivalentless terms (which mirror an uneven rate of progress in science and technology); accidental lacunes (explained by the differences with which language users interpret and classify reality – as described in the Sapir-Whorf hypothesis (Kay and Kempton 1984)); and finally, structural exotisms that occur when we cannot render a compact designation in the SL in the same compact way in the TL. Logically, the units of our corpus fall into the second category.

Finally, in yet another classification by Ivanov (2006), equivalentless lexis is separated into three groups: 1) absence of referential equivalents that include terms, individual neologisms (such as idiolects) and semantic lacunas; 2) absence of pragmatic equivalents that include deviations from the common norm; 3) alternatively equivalentless lexis that includes realia, names and phraseology. Biodynamic terminology clearly falls into the first category.

⁶⁸ [...] которые нельзя семантизировать с помощью перевода (они не имеют устойчивых соответствий в других языках, не имеют смысловых соответствий в системе содержания, свойственных другому языку).

In terms of a specific course of action for rendering 'equivalentless' lexis into a foreign language, we can explore the numerous translation procedures cited by various authors. By translation procedures we mean actions defined by Delisle as (2013, 675):

Linguistic transfer procedures of the meaning elements of a source text applied by the translator at the moment of equivalence formulation. As opposed to translation strategies that orient the general approach of a translator concerning the text to be translated, translation procedures concern text segments that are microcontext-related. (our translation).⁶⁹

Over the years, translation studies have yielded numerous classifications of translation procedures, but not all of them are applicable to terminology, since translation units tend to have a rather ample range. The specifics of terminology are that the units are restricted to words or collocations within the framework of neology. Therefore, we have to exclude some procedures listed by Delisle (ibid.) that are more applicable on the level of a phrase or the whole text and are motivated, to a larger extent, by the syntax and stylistics:

- Adaptation: gives priority to the topic of the source text without much regard to the wording, especially used in poetry or other creative writing, also known as 'tradaptation' (ibid. 641).
- Crossover (chassé-croisé) (ibid. 465): a procedure that employs recategorization due to lexico-syntactic restraints of the TL, such as in 'a child ran across the street' vs 'un enfant a traversé la rue en courant'.
- *Compensation* (ibid. 647): a procedure that allows for the introduction of a stylistic effect present in the source text, but in a different place, such as the distinction between 'tu' and 'vous' in French, which needs to be rendered in English by other means in order to mark the degree of familiarity between people.

Without doubt, these procedures still play a very important role in the process of text translation in the field of osteopathy, but if we have to concentrate on terms as translation units, we may have to restrict the scope of procedures to the list that follows.

Mizina (2014, 214) cites several procedures, none of which she qualifies as optimal:

- Descriptive translation, the cons of which include the loss of a certain national or cultural tint of the term;
- Generalization, which can lead to the loss of certain specifics of the term;

⁶⁹ Procédé de transfert linguistique des éléments de sens du texte de départ appliqué par le traducteur au moment où il formule une équivalence. Par opposition aux stratégies de traduction qui orientent la démarche globale du traducteur à l'égard du texte à traduire, les procédés de traduction portent sur des segments de texte relevant du microcontexte.

- Lexico-semantic transformations: emphasizing or neutralization of the original meaning determined by sociolinguistic factors that make a term stand out of context or, on the contrary, get lost in it;
- Translator's commentary of the specific term;
- A combination of borrowing and descriptive translation which, together, can account for both the denotative and the connotative meaning of the term.

Vinogradov (2006, 118-22) proposes five commonly used strategies:

- Transliteration or transcription of the foreign word that can be accompanied by notes when first mentioned;
- Hyponymic or hyperonymic translation establishing equivalence across hierarchical taxonomic levels;
- 'Likening' (уподобление) a sort of reframing when an element of the target culture takes the place of the corresponding element from the source culture, even if they are not totally equivalent;
- Paraphrasing (descriptive or explicative translation);
- Calque, which supposes the rendition of a foreign unit element by element (an element being a word or a morpheme).

Bulgarian scholars Vlahov and Florin (1980, 87-93), who have published extensively on realia and translation, divide the means of rendering foreign words without equivalents into two large categories:

- *Transcription* the unit is 'mechanically' transferred by graphic means while staying maximally true to the original form in SL.
- *Translation* (or substitution):
- Neologisms:
 - calque, a literal translation of an item's components;

- half-calque – units which consist of a partial calque and a borrowing (transcription), or a calque and a functional analogue;

- adaptation (*освоение*) – a foreign item that is modified in order to fit in with the lexis and grammar of the target language, such as the German *Walkure* becoming *Валькирия* in Russian or *Valkīrija* in Latvian;

- semantic neologism – a unit invented by the translator in order to replace the unit of the SL.

- Realia substitution, when the cultural item of SL culture is rendered by another item in the TL culture that demonstrates some resemblance to the source unit.
- Approximate translation:
 - hypo- or hyperonymical substitution a substitution in terms of 'genus vs species' when a term in the SL is substituted by a more generic word in the TL or vice versa.
 - functional analogue a unit in the TL that has the same function as the source unit, even if expressed differently, such as when we render inches by centimeters applying the necessary adjustments in numbers; Shveitser (1988, 107) qualifies a functional analogue as a unit that evokes the same reaction in the reader in the TL as in the SL
 - description or explanation a much longer word combination clarifying the meaning of the source unit.
- Contextual translation a translation example, usually juxtaposed to the so-called 'dictionary translation', which is probably related to concordance instead of equivalence. In contextual translation, the unit in question may get lost in the surrounding context, its meaning being redistributed to several items in the resulting passage in the TL.

In turn, Komissarov (2002, 148-50) gives yet another classification of translation procedures for equivalentless lexis:

- Concordances-borrowings (*соответствия-заимствования*) created by transcription or transliteration,
- Concordances-calques (*coomветствия-кальки*) that reproduce the morphemic structure or the units of a multiword term,
- Concordances-analogues (*coomветствия-аналоги*) produced by the translator who searches for a unit in the target language that would be closest in meaning to the unit in the source language, even if not completely equivalent, such as the English *afternoon* rendered by *вечер* (evening) or *вторая половина дня* (second half of the day) in Russian.
- Concordances-lexical substitutes (соответствия-лексические замены) produced by the various semantic shades of the source term, depending on the context, much like contextual translation mentioned earlier, with the use of various translation procedures, like modulation and concretization. Thus, for example, the translation of the sentence 'He died of exposure' into Russian will depend on the kind of exposure dehydration, sunstroke, virus, etc.
- When the above-mentioned procedures are inapplicable, a descriptive translation can be considered.

Finally, Latyshev (2005, 167-73) classifies translation procedures of the units in question as follows:

- Transliteration,
- Calque,
- Approximate translation: either the realia of the SL are substituted by a close equivalent in the target culture, or by a culture-neutral word, erasing the associations with a specific culture,
- Descriptive translation,
- Redistribution of meaning: the meaning of one unit in the SL is distributed over several units in the TL.

Outside of the Russian School of Translation Studies, Bowker (1994, 184) proposes very similar solutions to the absence of equivalents, this time specifically in terminology:

- use of footnotes (which, in my opinion, is only an adjunct procedure to something else like borrowing or calque),
- 2. use of the closest corresponding TL equivalent,
- 3. paraphrasing the SL term,
- 4. use of loan words and loan translations,
- 5. creation of neologisms.

Graedler (2010) also puts forth some procedures for the translation of culture-specific concepts, which can be applicable to equivalentless lexis in our case:

- 1. Making up a new word.
- 2. Explaining the meaning of the SL expression in lieu of translating it.
- 3. Preserving the SL term intact.
- 4. Opting for a word in the TL which seems similar to or has the same "relevance" as the SL term.

Harvey (2000, 6) proposes the following four major techniques for the same purposes:

- 1. Functional Equivalence: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent.
- 2. Formal Equivalence or 'linguistic equivalence': It means a 'word-for-word' translation.
- 3. Transcription or 'borrowing' (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly

where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

4. Descriptive or self-explanatory translation: It uses generic terms (not CBTs) to convey meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

Taking into account all of the above-mentioned procedures, we have summarized what we consider as essential for the units of the present research in Table 4:



Table 4: Translation procedures in the absence of established equivalents.

Lexico-semantic transformations mentioned by Mizina are, in our opinion, more a result than a translation procedure - in fact, the foreign nature of the term can be emphasized or neutralized in the target language, depending on the procedure chosen by the translator.

It seems that 'adaptation' (mentioned by Vlahov and Florin as described above), may be classified as a sort of a calque, since the only difference is the presence of certain adaptations to the grammatical conventions of the target language. In fact, Vinogradov (2006) considers it as a process of phonetic and grammatical assimilation.

Contextual translation in which a redistribution of meaning over several other units in the TL occurs is most likely inapplicable to terminology, since it belongs more to the syntactic than the lexical level.

The procedures summarized in the table can be combined, as in cases when a borrowing is accompanied by a descriptive or explanatory commentary.

If we consider the resulting list of translation procedures from the terminological point of view, there are obviously advantages and disadvantages to using them in practice. Choosing a term-form in the absence of equivalents should be a careful process since once a denomination is released and accepted, it is difficult and not advisable to change it. Zauberga (2004) notes that translators, unlike terminologists, often seek consistency rather than a perfect term.

We shall further explore each type of procedure in order to single out their respective features.

1) <u>Neologisms</u>. Technically, all of the above-mentioned procedures lead to the appearance of neologisms. What is meant here is the true semantic neologisms, a made-up new word or 'nonce words' (Bodle, 2016). Neologism creation *ex nihilo* is obviously a very rare procedure both in the source and in the target language. Few translators venture as far as to coin a phonetico-lexical combination for a concept out of thin air. The 'arbitrariness' of the signifier is more attributable to words of the general lexicon, rather than terms, which are created deliberately and consciously.

Lately, however, this procedure has been getting the attention of computer sciences and cognitive linguistics specialists – there are examples of software (such as Wordy) which allows for the creation of neologisms based on a semantic network, blending linguistic techniques and a ranking function. This cognitive architecture is semi-automatic and serves as a tool to help the creative process of naming (Schicchi and Pilato, 2018).

Our corpus does not officially present any instances of such neologism creation. However, we have noted at seminars that the term 'nothingness' is sometimes half-jokingly rendered into Russian as 'ничегошность' – the root 'nothing' translates into the genitive form of this pronoun and a suffix 'ность' is characteristic of abstract nouns, such as *современность*, *полезность*, *бодрость*, *готовность*. The meaning of the osteopathic term is: 'a state characterized by the feeling of buoyancy and suspension, of being held by the Creator, through which an osteopath sometimes passes while waiting in the process of treating'.

The proposed Russian word belongs to the same family as *ничегошный* – an adjective that definitely belongs to the colloquial level of the language and translates as 'fairly good', since the pronoun '*ничего*' (nothing) in colloquial speech means 'fairly nice'. The proposed translation for the osteopathic term thus creates a false likeness to the adjective that is very far from the meaning adopted in biodynamics. Thus, the term is conventionally translated as '*ничего*' (nothing) instead.

Latvian also uses a neologism in a more successful manner for this term, because 'nekādība' (nekā – nothing + suffix 'dība' characteristic of abstract nouns) does not carry any unnecessary associations.

In Italian, there are a few cases of lexical creativity, such as the translation of the term 'disengagement' by 'disingaggiamento' -a word that does not exist in general lexis. However, this is not pure creation, but an Italianized mirror of the English denomination.

2) <u>Paraphrase</u> is a procedure that entails making explicit certain components that can be implicit in the source term or even using a short definition instead of a concise term. It does facilitate comprehension, especially in a didactic context, but can be cumbersome in translation and interpreting due to its length. For example: 'transpiration' in the context of biodynamic osteopathy means 'the process of dying, based on the notion that life and death is a continuum' (literally 'breathing across', because the idea of a breath that transcends death is asserted in the context: 'trans' – across, 'spirare' - breathe). The term is translated as 'прохождение на новый уровень' (passing onto the next level) in Russian. The term does not include the semantic component of breathing and is rather long, which makes it awkward in translation and difficult in interpreting. However, no other lexical possibility seems to be available in this case.

3) <u>Direct borrowing</u> is not confined to transcription or transliteration, which generally concern single-word terms, but also includes calque as a means of rendering compound and even non-compound terms. Sager (1990, 86) writes:

Loan translations may be literal, word-for-word substitution of the lexical components of compounds, and, depending on the lexical rules of the target language, sometimes necessitate some syntactic reordering of the compound elements in accordance with the target language grammar.

In general, calques and transcriptions are said to be the translator's preferred tool in the absence of another viable equivalent. Zauberga (2004, 88) writes:

Transcription and calque seem to be the most widely used methods by translators as they are easy to apply and do not require in-depth understanding of the source text designation. Terminologists in their turn use these methods cautiously. In small languages like Latvian (or Finnish among others, see Pym 2000), preference is given to semantic transformations and native origin coinages when foreign structures and concepts are filled with Latvian morphemes, often resulting in successful neologisms but sometimes also in strange hybrids. If we compare official glossaries, there is a relatively small amount of directly borrowed terms.

The morphemic transformations Zauberga talks about still contain calqued elements on a more profound level, such as in *briefing* – \bar{i} saiets (a compound made of saiets – a get-

together, and $\bar{i}ss - brief$). In fact, such units may probably be placed in between new word creations and calques, since they are not easily recognizable as belonging to the latter category by the target audience.

Traditionally, calques are considered applicable to compound words (or terms), as in Vinay's and Darbelnet's (1958, 47) definition of this translation procedure: 'we borrow a syntagma from a foreign language, but we literally translate the different elements it is composed of' (our translation).⁷⁰ A calque can be complete or partial, in which case only a part of the elements in question is translated literally. The other part may be a direct borrowing or a functional analogue. Calques have repeatedly been called the most commonly used procedure in the absence of equivalents; very often, they are the most evident, the laziest, but also the most effective solution.

In the context of 'equivalentless' lexis translation we also encounter single-word units that are rendered into target languages by literal translations – the translator chooses a corresponding word in the target language that has largely the same meaning span and usage context. In Vinay and Darbelet's (ibid.) classification, this type of translation is called 'literal translation' but is classified in the same category of 'literal translation procedures' as calques and direct borrowings. In its application to terminology, our proposal is to consider such single-term units as calques as well, since, basically, the signifier of the word is calqued into the target language (e.g. the term 'bird' translated as 'oiseau', 'uccello', 'птица' or 'putns' in the target languages).

Borrowings in the form of transcription or transliteration are obviously non-transparent items to the target-language audience, especially if the language in question is not very transparent to English, i.e. does not share common etymology and similar composing elements (as is the case with Russian and Latvian). With French and Italian, the degree of transparency may be higher due to the presence of Latin roots and the same alphabet.

In any case, motivation behind the choice of a complete borrowing can be different. In the biodynamics of osteopathy, borrowings of the form, such as 'стилнес' in Russian or 'stillness' in French represent neologisms that are deliberately introduced for two reasons: one is the fact that the corresponding analogue or calque word has different associations and/or does not convey the same ones as in the source language, thus creating confusion or unnecessary distraction for the user. Secondly, according to interviewed practitioners, by

⁷⁰ On emprunte à la langue étrangère le syntagme, mais on traduit littéralement les différents éléments qui le composent.

keeping an English word they preserve the lineage of osteopathic theory as developed by its founding fathers. Every term, according to them, was uniquely and carefully chosen and transferring them into a target language somehow ruins their purity.

Sager (1990, 81) writes:

Since the scientific community which genuinely deals with the creation of new concepts is relatively small and educationally homogeneous, communication, which is largely internal to the group, is not seriously impeded by the absence of other language versions. Nor is the arbitrary creation of equivalents, which sometimes co-exist for years with the original term, a serious obstacle to communication under these circumstances.

One more aspect to consider is that, when possible, many osteopaths travel to international conferences, get their initial biodynamic training in English, or read English-language publications which are more numerous, thus acquiring the knowledge of concepts in the source language, which makes them prone to use direct borrowings in the target languages, since the English terms tend to be more concise. Osteopathy, especially in biodynamics, is a relatively restricted community, and international ties with the source culture and language (the United States) are very strong.

Secondary term formation in countries like Russia is also subject to other factors. The choice is not dictated by purist versus permissive linguistic trends but by what we can call politics. Different schools of osteopathy keep to their own translation practices and traditions, consciously choosing particular translation techniques in order to distinguish themselves from other schools. Thus, we have two ways of translating 'stillness' – both the transcribed direct borrowing and an analogue-calque term 'спокойствие'. The proponents of using analogue-calque terms claim that choosing a metaphor in the target language mirrors the process of term creation in the source language where users are accustomed to metaphors and do not get confused or distracted by possible associations and mapping process difficulties. For the advocates of direct borrowings, the unfamiliar linguistic sign is, in a way, a sort of *tabula rasa* where the student (or practitioner) imprints the meaning of the underlying concept.

One interesting aspect to consider when choosing a direct borrowing in all of the target languages studied in this dissertation is the gender of nouns. How do we decide if the term 'seam' rendered by a transliteration is feminine or masculine in French? It seems that sometimes the choice of gender is guided by the purportedly corresponding analogue-calque word in the target language: 'стилнес' can be neutral in Russian, like the corresponding term 'спокойствие', or masculine, according to the rules determining the gender of nouns (a word ending with a consonant is more likely to be masculine).

This issue cannot be taken too lightly, because grammatical gender does influence perception, as some studies have shown (Flaherty 2001). This aspect certainly requires more extensive investigation that goes beyond the scope of this dissertation, but we can only assume that osteopaths perceive the notion of 'Tide' slightly differently in English (where it is genderless), in French and Italian (where it is feminine) and in Russian and Latvian (where it is masculine). The 'Tide' in biodynamic osteopathy is defined as 'a conscious outside presence of Primary Respiration in the Sea around and through us' – therefore gender should theoretically make a slight difference in perception.

Going back to borrowings, the tendency towards literalism is usually exacerbated when translators find themselves in a situation in which they do not fully understand the concepts in question. In fact, using anything else but a calque (or borrowing) involves a certain degree of creativity, but also responsibility, as a mirror image of a SL term seems to exculpate the translator to a certain degree (meaning that if listeners are unfamiliar with it, it is their own fault). This tendency has been observed in different areas of science. Thiry (2000, 7) mentions it referring to legal translation practices:

In various publications, I have observed obstinate (and not always understandable) preference in favor of the calque, as if translations were situated on a pre-terminological level of the translation task, characterized by blind reliance on form (denominations and words). (our translation)⁷¹

This superficial approach to terminological translation, according to Thiry (ibid.), brings about a sort of 'conceptual shortsightedness' ('myopie notionnelle' – our translation) when words are blindly inserted into the TL.

It is our opinion, however, that calques provide the best possible degree of transparency into conceptual structure (when it is universal) on the condition that they do not turn into 'false friends' (Granger and Swallow 1988).

4) <u>Approximative substitution</u> includes the so-called functional analogue and units that present some kind of hierarchical shift.

In Newmark's (1988, 83) work, a 'functional analogue' is the use a culturally neutral word adding a specifying term, e.g., baccalauréat = French secondary school leaving exam. For the context of terminology we suggest a slight adaptation: a functional analogue is a procedure that allows for the translation of a term by a word that constitutes an approximate translation (a calque being impossible), but functions in the same way. Thus, some semantic

⁷¹ Dans ces divers types d'ouvrages, j'ai donc observé une préférence obstinée (et pas toujours compréhensible) pour le calque, comme si ces traductions se situaient à un niveau pré-terminologique de l'office de traduire, caractérisé, jusqu'à l'abus parfois, par une confiance aveugle dans les formes (dénominations ou mots).

features of the signifier borrowed from general language for the purpose of terminogenesis are different, for example:

Interface – an osteopathic term that means 'a point of encounter, a means of communication and exchange' is rendered into Russian as 'место соприкосновения' (place of contact). Russian does not have a word that would cover the whole range of meaning characteristic of *interface in English*: 'a tool that is used when connecting two different machines, the way in which a computer program displays information for the user, or how the information that user enters is received; the point or place at which different subjects, systems, etc. meet and affect each other' (Antidote dictionary). The direct borrowing 'интерфейс' in Russian refers strictly to computer tools. Thus, a functional analogue was chosen to mirror the information in the denomination that is essential to biodynamic osteopathy.

Other types of approximate substitutions include hierarchical shifts that also represent a type of functional analogue with the only difference that the corresponding denominations represent a hyperonym or a hyponym for the initial term.

Having identified and described the translation procedures applicable in the context of biodynamic osteopathy, we proceeded to an extensive examination of the units of the corpus.

4.5.2 Translation procedures – practical application

In order to account for the translation procedures used, a spreadsheet in Numbers (Excel) was created with tabs for each language pair: English-French, English-Italian, English-Latvian and English-Russian. The terms were analyzed according to the principles laid out in the previous chapter. The resulting categories for TL terms include: borrowing (in the form of transliteration or transcription), calque, calques with elements of borrowing (due to high prevalence of this procedure we decided to make a separate category for it), descriptive translation and functional analogue. We performed the necessary calculations and constructed graphs that illustrate the results. We decided to perform calculations twice: the first time, for all terms, and the second time – for metaphorized terms, in order to gain some perspective as to these particular units.

For the language pair English-French, the procedures are distributed as follows (see Table 5):



Table 5: Translation procedures (English-French).

Calque is the preferred instrument, while the use of a functional analogue amounts to 16% of cases. Borrowings, together with semi-calques with elements of borrowings represent 13% of cases. Descriptive translation is observed only in two cases and represents around 1% of cases.

For metaphorized terms, French uses the following procedures (Table 6):



Table 6: Translation procedures for metaphorized terms (English-French).

There is little change, except that the number of functional analogues is slightly higher. For non-metaphorized terms, the picture is as follows (Table 7):



Table 7: Translation procedures for non-metaphorized terms (English-French).

If we compare the procedures for metaphorized and non-metaphorized terms, we get the following picture (Table 8):





We see that the results are comparable – there is a slight decrease in calques for metaphors and a slight increase in functional analogues.

Examples from the English-French corpus include:

Calque: biomechanics – biomécanique

Calque-borrowing: dynamic stillness – stillness dynamique

Borrowing: *power points – power points* Functional analogue: *groundswell – houle de fond* Description: *tabletraining – formation d'un assistant de table* The English-Italian translation procedures demonstrate the following statistics (Table 9):



Table 9: Translation procedures (English-Italian).

Calques rank by far the highest (75%, or 80%, if we add semi-calques with borrowed elements) among the preferred translation procedures. There are few borrowings and descriptive translations, and 17% of cases are rendered by functional analogues.

Within the group of metaphorized terms, the procedures are distributed in the following way (Table 10):





We see a slight decrease in the number of calques, but they still rank as the most used translation procedure by far. The proportion of functional analogues, on the other hand, increases.



Table 11 presents the results for non-metaphorized terms:

Table 11: Translation procedures for non-metaphorized terms (English-Italian).

In Table 12, we see the differences in the use of translation procedures for metaphorized and non-metaphorized terms of the English-Italian language pair:



 Table 12: Translation procedures for metaphorized vs non-metaphorized terms (English-Italian).

We see that the preference for calque in non-metaphorical terms is even more pronounced than in the English-French corpus.

Examples from the English-Italian corpus include: Calque: *House Under the Sea – Casa Sotto il Mare* Calque-borrowing: *Holy stillness – Sacro stillness* Borrowing: *floppy - floppy* Functional analogue: *groundswell - ondata* Description: *tabletrain – formare gli assistenti ai tavoli*

Table 13 shows the distribution of translation procedures in the English-Russian



Table 13: Translation procedures (English-Russian).

As we can see, the overwhelming majority of units are translated with the help of calques: if we put together calques and semi-calques with borrowed elements, we get 80% of all translations. Functional analogues make up 15% of cases, and descriptive translation is extremely rare. Borrowings in the form of transliteration or transcription are present, accounting for 4% of cases, and together with calque-borrowings, they constitute a group of words with limited transparency and thus different equivalence effect (8% of the total).

With metaphorized terms, the translation procedures are distributed as follows (Table 14):



Table 14: Translation procedures for metaphorized terms (English-Russian).

There is a slight increase in the calques' percentage and a slight increase in the number of functional analogues. However, the data sets remain comparable.

For non-metaphorized terms, the translation procedures are as follows (Table 15):





Finally, when comparing the metaphors and non-metaphors, we get the following picture (Table 16):



 Table 16: Translation procedures for metaphorized vs non-metaphorized terms (English-Russian).

The difference is minimal, with more calques in the 'metaphors' category, unlike for Italian and French.

Examples from the English-Russian corpus include: Calque: *intraosseous motion – внутрикостное движение* Calque-borrowing: *fluid drive – флюидный драйв* Borrowing: *shakedown - шейкдаун* Functional analogue: *seam - стык* Description: *transpiration – прохождение на новый уровень*

The Latvian language presents a special case in the context of this research, since, as previously stated, this terminology is not yet present in the target language. We therefore used a different procedure to analyze those units. But before discussing the results, it appears necessary to introduce a few particularities of secondary term creation in the context of Latvian linguistics with regard to terminological planning.

4.6 Secondary term creation: terminological planning

While in the case of such target languages as French, Italian and Russian the terminology of the biodynamics of osteopathy has already been around for a certain number of years, in Latvian it is yet to be introduced. In such a unique situation, before the customary *ad hoc* and sometimes chaotic terminological creation sets in, we may hope to exert a certain amount of influence on the process of secondary term creation.

4.6.1 Theoretical aspects of terminology planning in Latvia

The linguistic situation in Latvia is closely monitored by various institutions in order to prevent potential difficulties (in other words, to protect the Latvian language from excessive borrowing). As terminologists state it, 'communication possibilities have seriously challenged the capability of our culture and language to ingest alien facts and words' (Borzovs, Ilziņa, Sīlis and Reizniece 2005, 108).

When approached in a systematic and institutional way, terminology creation in Latvia is supposed to follow certain principles. As specified by Baltiņš (2007, 401-2), there are certain steps in terminology introduction: first, the need for new terms is identified, then terms are produced, confirmed, published, modified, with developed definitions.

Zauberga (2016, 66) points out that the Latvian language mostly acts as a receiver of new terminology and the general principles of its management lean towards the prescriptive approach. Historically, only in the first decades after independence proclamation there was notable uncontrolled borrowing especially as regards foreign terminology, even though purism activists were also going strong in those years. Nowadays, translators can count on some support from terminologists, namely from the Latvian Terminology Commission of the Academy of Science, whose purpose is to ensure that the process of secondary term formation is systemic and coordinated, or from the State Language Center of Latvia.

As an example, with regard to neology in fast-developing areas (such as computer terms), Latvian linguists (Borzovs, Ilziņa, Skujiņa and Vancāne 2001) propose ten recommendations:

- One term in the source language (SL) should correspond to one term in the target language (TL);
- 2) Different terms in the SL should have equally different equivalents in the TL;
- A polysemic term in the SL should have a corresponding equivalent in the TL with an equally wide span of meaning;
- 4) A TL term in back translation should correspond to the same SL term;

- 5) When creating a neologism, one has to consider how it fits into the corresponding term system, its similarity to close and analogous terms; it is also desirable that the neologism be easy to use and provide a base for derivation;
- 6) When resorting to borrowing, one must check how it fits into the semantics, phonetics and morphology of the TL;
- In the case of synonyms when one term is international and the other is of Latvian origin, the latter is preferable;
- If a term is already established in practice, it remains unchanged, unless there are serious reasons against it;
- Terms that are in everyday use have stricter requirements: they need to be short, precise, euphonic, easily comprehended. Rarely used terms are treated with more permissiveness;
- 10) None of the above principles are absolute.

In a more purist fashion Skujiņa (2002, 192) writes that 'Whatever the specificity of concepts and corresponding terms, each term still has to conform to the word-formation principles of the Latvian language, its norms and development tendencies' (our translation).⁷²

Vancāne (n.d.) lists primary and secondary term creation principles:

- Primary principles:
 - Systemic concordance principle:
 - Semantic concordance principle (from the point of view of morphology, every affix has a certain semantic load. For example, in technology, suffixes *-ums* and *-šana* both characterize nouns, but the former refers to the result of a process, whereas the latter describes an active working process. From the point of view of translation, semantic calques are to be used with care when it comes to metaphors. If de-metaphorized, they can bring about problems in back-translation, but when the SL metaphor base is unclear (as in the use of *cookie* in computer terminology), they can wreak havoc in TL terminology).
 - Formal concordance principle (a term is considered acceptable when it corresponds to the literary norm of the TL – in terms of morphology, word formation principles, syntax, etc. This criterion is related to the formal side of the term, created on the basis

⁷² Lai cik specifiski ir jēdzieni un tos apzīmējošie termini, tomēr katram terminam ir jāatbilst latviešu valodas vārddarināšanas likumībām un latviešu literārās valodas normām un attīstības tendencēm.
of analogy with an existing literary example. Deviations are allowed, but each such case is carefully considered).

 Functional concordance principle (a term should be as short, easy to use and euphonic as possible – shorter forms are easier to deal with for the formation of complex words, a very productive term creation device in Latvian. Ease of use is characterized by the inflective and derivational potential of the term).

- Secondary principles:

- Term dissemination principle (terms are divided into four categories according to their potential users: ranging from those destined for wide use in society to those meant for very niche specialists. Naturally, the latter are given more leeway by language planning and control authorities).
- Tradition principle (this principle is applicable if a term is already in use an accepted term remains unchanged, notwithstanding existing imperfections).

An issue that deserves special attention and concerns a large portion of our corpus is that of metaphor. The matter has been discussed in Latvia especially with regard to computer terminology. When considering the necessity of fast and efficient secondary term creation in Latvian for IT terminology, as a first step, experts call for a decision: 'whether to bring the reality of the original to the target reader as it is or to transform the reality of the original into a form natural for the target culture' (Borzovs, Ilziņa, Sīlis and Reizniece 2005, 109). This statement brings on the spirit of the German romantics, namely Schleiermacher, who wrote in the 19th century 'Either the translator leaves the writer in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him' (Lefevere 1977, 74).

Previously cited Latvian linguists (Borzovs, Ilziņa, Sīlis and Reizniece 2005) see metaphorized terminology as a cognitive tool, but do not cast away its aesthetic role, unlike conceptual metaphor theory proponents: 'the delighting and surprising nature of metaphor often sparks our interest, appeals to senses and thus provides easier adaptation of the new lexical item (term) in our mind and language' (ibid., 111). The aesthetic aspect, in the mind of the authors, contributes to the 'catchiness' of the term (for example, *chat* is much catchier than *real-time interaction*), since it is often based on word play and puns (e.g. *netizen*).

When it comes to specific strategies of secondary term creation in Latvian, the authors mention two prevalent ways: 'from the top' (when the term is defined by some type of regulation), and 'from the bottom' (the term is chosen from general vocabulary) (ibid., 113).

The next step includes harmonization procedures within the lexical system of the Latvian language, implemented by an institution, the Terminology Commission of the Latvian Academy of Sciences, for example.

As a general tendency, Latvian terminology 'does not favor expressiveness of terms' (ibid. 115). The reasons for this are various:

- such terms risk sounding too striking if calqued directly (in IT, the term *master – kungs* is an example).

- differences in the semantic system undermine the ability of the calqued term to convey the same meaning in TL.

- the English metaphor sometimes does not demonstrate a clear link to the underlying concept (e.g *debugging* – $atk | \bar{u} do \bar{s} ana$). Thus, metaphors are retained only in cases where there is a clear link between the linguistic form and the concept (e.g. *firewall* – *ugunsmūris*).

It has been pointed out (ibid. 115) that Latvian linguists, while being very attentive to the cognitive and linguistic dimension of terms, do not pay sufficient attention to their communicative aspects. To counterbalance this certain degree of rigidity, the authors suggest supplementing the rules of secondary term creation: whenever possible, retain the metaphor or other expressive elements in order to obtain a more balanced relationship between the cognitive and the aesthetic function in terminology (ibid. 116).

When contemplating the role of metaphor in terminology with its repercussions on the process and result of translation, Naciscione (2003) proposes to examine the matter from the cognitive point of view, even though the ultimate choice the translator has to make is pragmatic in nature: whether to keep the metaphor or discard it. Being the 'tool of abstract thinking', metaphor helps frame ideas in terminology that otherwise would be difficult to express, since there is 'no practical alternative to metaphor' in that area (ibid. 103).

The author goes on to point out that metaphor is handled differently when it comes to translation in different languages. In Latvian, 'metaphorical translation of terms is to a large extent hampered by the conventional tenets, which are still very much alive' (ibid. 104). These principles (in line with the GTT) stipulate that a term should ideally be monosemous (while figurative language breeds polysemy), non-figurative (which is hardly attainable in practice, as we have seen previously) and stylistically neutral (which again, does not fit with practical observation of terms). This attitude is coupled with the fact that 'the treatment of figurative meaning and various stylistic techniques is a cultural feature' (ibid. 106). The trends in the treatment of metaphorized terms in translation that the author has been able to observe include:

the loss of metaphor (or the tendency to avoid metaphor and, if impossible, place it in inverted commas supposing that the reader may fail to perceive the presence of figurative meaning); amelioration of meaning (a tendency which may be considered as a cultural feature in the Latvian language) which goes hand in hand with the unwillingness to accept loan translations; explanatory translation (Latvian tends to produce longer translation units than in the SL) – this circumlocution stems from the desire to be more precise.

When analyzing the scene of Latvian terminological translation, Naciscione (ibid.) expresses concern regarding the demetaphorization trend that characterizes most of the domains of science and technology, with the only exception of computer terminology, which presents a more avant-garde approach. The author deplores that, whenever the metaphor is erased, 'the image is lost, back translation is made impossible or encumbered' (ibid. 108). The loss of image, in turn, leads to the loss of any associations embodied in figurative language, denying the possibility to derive the same meanings implied in the SL unit.

Another phenomenon that the author points out is the fact that specialists often use a loan translation, while the approved term presents a definition or a demetaphorized unit, thus creating ambiguity and difficulties in the translation process.

Naciscione urges to retain metaphor in the translation of terms. She points out that the opposite trend of 'ameliorating' creates artificial difficulties that 'may produce a misunderstanding, a false friend, a parallel translation or a formal definition, resulting in a semantic and a stylistic loss' (ibid. 112).

With this theoretical background, we proceed to some specific steps in terminological creation in Latvian.

4.6.2 Secondary terminological creation in Latvian

On a practical level, we have been able to observe the application of terminological planning in action while working with Latvian as a target language for our corpus.

Methodologically, the work was divided into two large steps. In order to have a basis from which we could operate, we submitted the list of all the terms in our corpus to 7 osteopaths who have undergone a complete training in biodynamic osteopathy (at least 9 basic seminars), and thus were familiar with the concepts in question. All of them are Latvian native speakers. Six of them responded and agreed to participate in the study. The participants had undergone

training in Biodynamics with an English-speaking teacher with or without translation into Russian. The terms submitted to the participants were presented in an Excel spreadsheet in the following way: a field for the term in English, another for the term in Russian (with an example of the term used in context) and an empty field for the term in Latvian (see Table 17) where the participants were to write their answers.

English term	Russian term	Latvian term
	Пламя намерения	
flame of intention	(учебник по Педиатрии 3	
(Pediatrics manual, 3 phase):	фаза): Пламя намерения –	
The flame of intention is a	это терапевтическая сила,	
therapeutic force that you can	которую можно увидеть в	
see in the patient and that	пациенте, и которая	(this field was left blank for the
communicates us the intention	сообщает нам намерение	participants to write their
of the Breath of Life	Дыхания Жизни	answers)

Table 17: An example of a table entry submitted to Latvian osteopaths.

The participants were asked to fill in the term in the empty field, without translating the contextual explicitation given in the source language. They were asked to write the best possible equivalent according to their personal judgement and feeling that the concept evoked for them.

We recorded the answers of all of the 6 osteopaths in an Excel spreadsheet. However, the answers given by one of the participants had to be discarded, because they were 1) incomplete – only 29 out of 210, and 2) formulated as bits of associations, rather than translations of the terms into Latvian, for example:

Decoy (conscious or subconscious acts by the patient that de-synchronize neutral and turn the fluid in a direction not controlled by Primary Respiration) was recorded as 'trauksmes sajūta, ko izjūt, kad pacients "bēg" no miera savokļa' (the feeling of anxiety that one feels when the patient 'runs' away from the feeling of stillness).

With the answers of the other 5 osteopaths, we determined the translation procedure for each variant of the term given (sometimes, participants gave more than one way of rendering the term into Latvian). For 210 terms, 608 variants were registered, which on average means 2.9 variants per term.

We analyzed each entry and classified the translation procedures according to previously established criteria. The results are given in Table 18:



Table 18: Percentage of translation procedures chosen by respondents for Latvian terms.

We can see that the calque still dominates, which is to be expected. It is worth noting that quite often, participants suggested different calques for one term, for example: *automatic shifting - automātiskā pārvietošanās* or *automātiskā pārslēgšanās*, the former stressing the movement component of the meaning of the word *shift*, and the latter stressing the switching. Another example – *direction of ease* is rendered as *atvieglojuma virziens (atvieglojums – alleviation, facilitation, easing)* or *viegluma virziens (vieglums – lightness, easiness, ease)*. Some terms (7%) combined a calque and a borrowing, such as *point of balance* rendered as *balansa punkts (balanss* being a borrowing) as opposed to *līdzsvara punkts*.

As for other borrowings, most of them underwent morphological changes in order to be adapted to the language: *biokinetics* becomes *biokinētika*, acquiring a diacritic mark, analogous to the one in the word *kinētika* (kinetics) and a change in the ending, typical of feminine gender nouns. The same thing can be observed in transcription borrowings with the addition of the *-s* ending typical of masculine gender nouns: *trasts (thrust), stilpoints (stillpoint), šeikdauns (shakedown)*. There is no certainty as to why the masculine gender is attributed to these nouns: one reason may be formal (the transcription of the English term ends in a consonant which is more typical of masculine gender nouns in Latvian), another may be semantic: *stillpoint* can be associated to *point (punkts* in Latvian, masculine). The only examples of unmodified borrowings that all the respondents agree about are two abbreviations: CV4 and EV4.

We have observed several particularities that pertain to the participants' responses in this study. One should bear in mind that those are not professional linguists, nor translators, but osteopaths who happen to know English.

The first one, different calques, has already been mentioned. It is interesting to note that sometimes the difference in calques can lead to a different focus in terms: when *soft potency* is rendered as *maigā potence*, the focus is on gentleness, tenderness, delicateness, whereas in *mīksta potence*, the focus is on physical feeling of softness to the touch, even though both *maigā* and *mīksta* mean *soft*. In this case the two variants are very close to the original meaning, but this is not always the case: in *liquid light*, the proposed equivalents vary from *plūstoša gaisma* (flowing light) to *šķidrā gaisma* (liquid light), to *ūdeņaina gaisma* (watery light). It is clear that the first and the third variant represent quite notable deviations from the original. Such deviations can lead to incorrect interpretation, creating a different picture in the mind of the receiver, considering that these are metaphors.

One more example in which this principle stands out is *involuntary motion* (healthy motion in response to Primary Respiration): its translations range from *kustība bez paša gribas* (motion without one's will) to *piespiedu kustība* (compulsory motion) and *patvaļīga kustība* (arbitrary or spontaneous motion). The emphasis is placed very differently, and the whole appreciation of the term can change whether we consider the absence of willful intention or a compulsion, for instance.

Another particularity is a sort of 'terminological negligence', i.e. when terms that are different in the source language are rendered with identical denominations in the target language, thus potentially creating confusion: both *point of rest* and *stillpoint* are translated as *miera punkts* in some of the respondents' answers, and both *rate* and *rhythm* are rendered as *ritms*.

One more particularity consists in the fact that, in a few cases, the calqued term is Russian, not English: *waterbeds* are translated as $\bar{u}dens \, spilveni$ (water pillows), which comes from $eod_{RHBI}e \, nodyuuku$ (water pillows). This may be explained by the fact that most respondents participated in seminars that were held in English but interpreted into Russian – a common practice in the Baltic states where seminar participants come from Latvia, Lithuania and Russia. Some Latvian responders may have stronger language skills in Russian than in English, therefore their main input language may have been the translation. Another reason may be that the meaning of *water beds* in biodynamic osteopathy is 'fluid pockets forming one fluid field of support for anatomical structures like the brain and the sacrum', and the component 'bed' might be closer in meaning to: 'the bottom of a body of water, an area on the bottom of a body of water with conditions that encourage the growth of a particular organism or an area of ground used for a specific purpose, especially growing flowers, vegetables' (Antidote dictionary), rather than 'furniture on which to sleep on'. However, it is not entirely clear. The former and the latter meaning do not have the same analogues in Russian and Latvian, therefore a different metaphor was chosen in order to avoid possible false associations.

Some terms contain personal interpretations, which are not always true to the osteopathic sense of the term. For example, one participant translates *the bowing of the tadpole* as *embriona paklanīšanas* (bowing of the embryo), while others cite the tadpole (*kurkulis*). In Biodynamics, the term's meaning is: 'the tadpole is a visual image of the Central Nervous System, its head being the brain, and the extremity of its tail formed by filum terminale', so no embryo is actually involved, even though this image is part of a technique closely connected to working with the embryo.

Other times, it is not just a personal interpretation, but an error or misinterpretation on the part of the osteopath: the *seer* in osteopathic sense refers to two different realities: first, the *seer* (uncapitalized) is the observer in us, second - *Seer* (capitalized) is the divine Mind, guiding our perception. However, it is not a clairvoyant – *gaišreģis*, as translated by one of the participants.

In a few cases, variants proposed by the participants are not functional as terms in context, for example: the nominal structure *motion present* (which is an involuntary non-mechanical motion generated through the tissues, fluids and potency by Primary Respiration) is translated as *ir kustība* (literally: (*there*) *is motion*). This cannot substitute the term in a phrase like: 'Linking the motion present in the lesion to the motion of primary respiration begins with the whole and expresses a therapeutic process automatically that becomes diagnostic for the observer and therapeutic for the patient' (CD1).

All of these particularities and discrepancies have conditioned the necessity of the second step in the process of Latvian language term creation. The list of terms, their definitions and extensions, has been submitted to the State Language Center of Latvia (Valsts Valodas Centrs), together with the table of term variants proposed by the respondents of the study. This institution is responsible for the implementation of the national policy regarding the supervision and control of anything related to official language use (Latvian).

As described in its mission (Valsts Valodas Centrs, n.d.), the State Language Center of Latvia 'performs the supervision and control of the Official Language Law in regard to:

- 1. official language use to the extent necessary for employees (Section 6);
- 2. sittings and other official meetings in the private and public spheres (Section 7);
- 3. use of official language in documents and record-keeping (Section 8);

- 4. contracts of natural and legal persons regarding provision of medical treatment, health care, public safety and other public services in the territory of Latvia (Section 9);
- 5. obligation to accept and examine documents drawn up in the official language in the private and public spheres (Section 10);
- 6. language of events (Section 11);
- 7. language of the court proceedings (Section 13);
- 8. language of films to be exhibited in public (Section 17);
- 9. and use of language for information to be provided for the public (Section 21)'.

One of the activities of the Center is the creation, regulation and dissemination of terminology in Latvian. The submitted list of biodynamic osteopathic terminology was examined by the Center's experts, and Latvian equivalents were proposed and later confirmed in a meeting with the Center's director Dr. Māris Baltiņš. Each term was treated on an individual basis, taking into account the previously composed definitions and extensions. Thus, a translated version of each unit was recorded and later analyzed.

Having observed the resulting data and performed qualitative and quantitative analysis, we obtained the following translation patterns for our terms in Latvian (Table 19):



Table 19: Translation procedures (English-Latvian).

The calque is still the dominant procedure, but we do observe a quite important number of functional analogues, while borrowings remain extremely low.

For metaphorized terms of this section of the corpus, the data show the following picture (see Table 20):



Table 20: Translation procedures for metaphorized terms (English-Latvian).

The only notable change is a slight increase in the number of functional analogues. For non-metaphorized terms, the picture is similar (see Table 21):





Fusing the results for metaphorized and non-metaphorized terms into one table gives the following results (Table 22):



Table 22: Translation procedures for metaphorized vs non-metaphorized terms (English-Latvian).

Metaphors have a tiny advantage when it comes to calques, as well as analogues. Calqueborrowings, on the other hand, are almost exclusive to non-metaphors.

We can now compare the translation procedures used by osteopathic practitioners to those employed by the linguists of the State Language Center. The results are presented in Table 23 below:



 Table 23: Translation procedures used by D.O.s versus those used by the State Language

 Center (VVC).

We can clearly observe the reduction in borrowings and the total elimination of descriptive translation, which demonstrates how these procedures may be undesirable in the context of terminological translation. The calque is by far the most preferable way of rendering foreign terminology into target languages, although borrowing cannot be totally avoided. Conscious secondary term creation in this particular context allows us to take into account all the difficulties that have arisen in other target languages, such as Biblical references or particularities of term etymology (as in the case of automobile metaphors).

Each term was decided upon on an individual basis. In some cases, it was deemed necessary to carefully preserve the initial etymological associations present in the source language, such as for the term 'Breath of Life' historically borrowed from genesis 2:7 ('...and breathed into his nostrils the breath of life'), which was proposed as 'dzivības dvaša', true to the Biblical rendition of the same collocation, instead of 'elpa' (also 'breath', but a more common word than 'dvaša', which now is mostly used in a literary context) used by all of the respondents. Instead, 'elpa' is used in the term 'Primary Respiration' ('primārā elpošana' with a suffix -*šana* usually employed for nouns describing a process).

In other cases, we observed a slightly different term treatment, such as for the term 'Great Architect'. The definition we have been able to construct is 'the creator of the universe and everything in it, whose work is perfection and constant drive towards normal'. The extension of the term contains the following information:

History:

- Dr. Still (the founder of osteopathy) mentions the Great Architect. Later, this spiritual orientation of osteopathy is given up;

Characteristics:

- the Great Architect works with perfect precision: no imperfection can be found in His work;
- the Architect is the constructor of the human temple (body) that we reside in;
- other names of the Great Architect are: the Master Mechanic, the Master Architect, builder and engineer, God, Deity, Creator, Deity that centers us, or other terms of reverence for the Maker;

In clinical practice:

- osteopaths, thanks to their thinking-seeing-feeling-knowing fingers can follow the moment-to-moment changes that take place within disabled tissues as they work with the Master Architect in reconstructing the normal or recompensated pattern of health.

We cannot assert with absolute certainty that the osteopathic term originally was borrowed from the masons. However, it is very likely, considering that doctor A.T. Still was a freemason. In Latvian, the term used in the context of freemasonry is 'dižais pasaules arhitekts' (grand world architect). However, the word 'dižais' is closer in meaning to 'stately', 'portly' or 'eminent'. It was decided not to reproduce the masonic term in its exactitude, but to opt for 'lielais arhitekts', with 'lielais' being a word close to the English 'great' or 'prominent', because the link to the masons was unclear and probably not central to the meaning interpretation.

The term definition already available in the process of secondary term creation, was put to use to produce denominations where the SL terms posed a problem in terms of calque, such as in 'breathlessness' (a moment of no breathing that heralds the perception of the Health), which was rendered as 'bezelpas brīdis' (a moment without breath), based on the definition. Another example is the term 'first breath' (the first cycle of either Primary or Thoracic respiration, which has great influence over the future health of the person) translated as 'pirmais elpas vilciens' (first drawing of breath) in order to render the idea of a full cycle, made evident by the definition. One more instance of the influence of an available definition is the translation of the term 'House Under the Sea' (a poetic picture of the wholeness of the body, soul and spirit under the influence of Primary Respiration) – in Latvian, the following combination was chosen: 'Māja Jūras Dzelmē' (House in the Depth of the Sea, since 'under the sea' is not a slightly different way.

We can therefore assert that the presence of a ready definition for a concept to be named is a great asset in terminological creation.

4.6.3 Secondary term creation - summary

Having observed secondary term creation procedures in all of our target languages, we can now summarize the results.

As regards translation procedures, we have observed the following patterns in biodynamic osteopathic terminology translation from English into the target languages (see Table 24):



Table 24: Translation procedures from English into French, Italian, Russian and Latvian.

The leading procedure, without any doubt, is the calque – this is true for all the languages involved. On the borrowing front, French shows a bit more inclination toward this procedure, while Latvian presents more functional analogues than other languages, which may be the result of careful terminological planning.

The same analysis for metaphorized terms yields the following results (see Table 25):



Table 25: Translation procedures for metaphorized terms from English into French, Italian,Russian and Latvian.

The results are comparable to the previous chart, except for a slight decrease in calques and a slight increase in functional analogues.



For non-metaphorized terms, the picture presents itself in the following way (Table 26):

Table 26: Translation procedures for non-metaphorized terms from English into French,Italian, Russian and Latvian.

Differences become a little more obvious when the results for metaphorized and nonmetaphorized terms are fused into one table (Table 27):



Table 27: Translation procedures for metaphorized versus non-metaphorized terms fromEnglish into French, Italian, Russian and Latvian.

We see that the use of calques is more pronounced in metaphorized terms in Russian and Latvian, but the opposite is true for French and Italian: non-metaphorized terms use the calque a bit more frequently. Latvian is in the lead for the use of functional analogues, compared to other languages.

The results demonstrate that calques remain the main instrument in terminology translation, whenever the target language allows for it: if there is no corresponding word combination, a functional analogue is chosen. Borrowings are rare, but present – both in spontaneous term creation and in planned terminography. Descriptive translation is almost never used due to the specific framework of terminology, especially the requirement of conciseness for units.

The above-mentioned translation procedures allow us to observe one part of the equivalence measure, the formal one. Our next step is to proceed to examine the cognitive measure of equivalence.

4.7 Measure of equivalence – resonance

Having identified translation procedures and observed the concomitant phenomena, we proceed to the definition of a cognitive measure of terminological equivalence in our particular context. The basic assumption we are using as a starting point is that we are dealing with pragmatic translation in the context of interlingual communication within the framework of didactic or peer-to-peer communication. Terminological equivalence in the biodynamics of osteopathy does not proceed from lexicographic resources, but rather a vast collection of texts, contexts and parts of discourse. Therefore, the basis for our analysis is textual equivalence in the dynamics of communication processes, rather than denotational equivalence, or formal correspondence.

When we work with a terminology like the biodynamic one, where the whole conceptual structure is adopted into target languages along with the terminology, we do not have to compare concepts in each language, thus focusing on the formal part of the term, its denomination. But even though denomination is considered to be superficial information (compared to semantic features), it can also create certain meaning components via resonance.

The term is a *living sign* (Depecker 2000, 92). As previously noted, all linguistic signs have a semantic surface and a large emotional dimension. In other words, there are at least two layers: the denotative and the connotative. In general languages, there is an 'overflow of

meaning' (our translation)⁷³ (ibid. 105), and dictionaries prove just how many meaning dimensions a linguistic sign can have.

A term is still a linguistic sign: it is neither set in stone with an immutable meaning handcuffed to it, pinning it to a specific place on the concrete wall of a terminological field (as a strict interpretation of the GTT would have it), nor is it an ever-changing quicksilver ball of meaning, like a word from the general language. It remains permeable to echoes of the meaning palette of general language in the form of a certain resonance. Its formal side, denomination, remains a matter of utmost importance: 'In terminology studies, denomination is obviously a key issue, if not an axiomatic concept' (Humbley 2012, 111) (our translation).⁷⁴

We would like to propose a visual metaphor for term meaning structure: the structure of a cultured pearl (see Figure 4), also a living organism, subject to various influences and changes. At its core, it contains a hard bead nucleus deposited into the shell in order to later produce a pearl. This corresponds to a set of core conceptual features that form the basis of the semantics of a term: equal for terms in any language (ideally) – the supralinguistic concept, in other words an archconcept (a notion which has been discussed before, see chapter 2.3.1). If the bead nucleus is distorted, has imperfect structure or is damaged, the resulting pearl will manifest even greater distortions and will need to be discarded. In the same way, if the core conceptual features are misunderstood or misinterpreted, this will result in an erroneous understanding or use of the term, which can lead to disastrous consequences.

Nacre	 Personal associations 				
Conchiolin layers	LanguageCulture				
Bead nucleous	 Core conceptual features 				

Figure 4: Term meaning structure.

After the nucleus, come the much thinner conchiolin layers, an organic substance secreted by mollusks to coat an irritant in their cavity – these are characteristics motivated by

⁷³ Trop plein de sens.

⁷⁴ Dans les études de terminologie, la dénomination constitue de toute évidence une question centrale, voire un concept axiomatique.

various factors: language, culture, etc. This is the level of features generated by denomination itself. We do not use them for constructing definitions, but they, too, can be observed. The denomination for neologisms usually comes from a word that already exists in the given language (unless it is a borrowing in the form of a transcription or transliteration, or a purely formal neologism). These words already have 'roots' in the culture and the overall semantic field of the language as such, thus creating subtle references – we will address this issue in the following chapter on resonance. The middle layer therefore mirrors the influence of the TL word chosen to represent a particular concept. The word usually comes from general language (or another specialty) and is already familiar to the speaker with a slightly different set of characteristics. Even if they are discarded in the process, a certain aftertaste (or resonance) remains, and it has some influence on the equivalence, at least in terms of perceptual equivalence.

The final layer, nacre, depends largely on the mollusk itself – they vary and thus produce pearls of different colors (purple, green, blue, black, pink, white), just as individual perception of concepts varies from person to person based on their life experience and a multitude of immeasurable factors, such as shared knowledge and beliefs, the context of communication, expectations of the people involved in the process, etc. The meaning on this level is construed by the individual based on their immediate experience of various life events. This final level of cognition can only be estimated (up to a point) by conducting interviews with the participants in the communicative situation. In this dissertation, we are mainly examining the first two layers in more detail. But this last piece of meaning representation certainly merits further exploration. As expressed by McElhanon (2005, 43):

Translation needs a theory of meaning. Although one may rightfully regard cognitive semantics as representing a theory of meaning, in reality it is more than that. It is, in the first instance, a theory of human cognition, of how human cognition is very much integrated with the nature of our bodies and in how we interact with the world as we experience it.

The third layer is rather difficult to measure. It also contains all the pragmatics related to the activation of a term's semantics in specific communicative situations and events. Since the integration of bodily experience seems particularly relevant for semantic representation in osteopathy, we deem it necessary to at least touch upon the subject before proceeding to a more detailed study of the second layer of meaning, available for observation with the help of certain linguistic tools.

The whole subject of integration of bodily sensations into the content of a concept has been little investigated, other than in a somewhat obscure science of phenomenology, as inaugurated by Husserl (1960) in the early 1900s, a quite controversial field of study that juxtaposes itself to Descartes's 'separation of the thinking mind, or subject, from the material world of things, or objects' (Abrams 1996, 42), where perceptual qualities of color, taste and such are considered illusory because of their ambiguity and undeterminable character.

Phenomenology does not attempt to explain the world rationally, but to describe how the world enters our awareness, arising from our sensory experience. Abram notes that 'even the most detached scientist must begin and end her study in this indeterminate field of experience, where shifts of climate or mood may alter his experiment or her interpretation of "the data" (ibid., 43-4). This approach is built on the notion that people find themselves in constant reciprocal interaction with the world, that a scientist cannot reach the state of pure observation because interferences on both sides are inevitable. Abram (ibid., 44) summarizes it in the following way: 'our spontaneous experience of the world, charged with subjective, emotional, and intuitive content, remains the vital and dark ground of all our objectivity'.

In terms of linguistic meaning, Merleau-Ponty (1962, 187) gives quite an ample description saying that it does not objectively resemble the thing it designates, but nor is the link between them fortuitous – the word does tell us something about how the object has been lived and perceived. The author talks about 'emotional meaning' (*le sens émotionnel* – our translation) contained in words and sounds that are essentially 'ways to sing the world' (*manières de chanter le monde* – our translation) (ibid.).

Shusterman (2008, 49) notes that Merleau-Ponty 'insists that the body is not only the crucial source of all perception and action but also the core of our expressive capability and thus the ground of all language and meaning'. In other words, Merleau-Ponty 'articulated a model that works as a post-Cartesian foundation for understanding an active, embodied, aesthetic immersion in our meaningful world' (Banton 2019, 43). This model implied a multisensory comprehension projected outward that insists on the primacy of our body (Gendlin, 1992) rather than that of our mind.

This is certainly appealing, especially in the context of osteopathy, where feeling and sensing is the primary working tool. In fact, a very similar idea has been described by McKone (2001) in his book 'Osteopathic medicine': the author suggests that the founder of osteopathy, Doctor Andrew Taylor Still was influenced by the Goethean scientific method. J.W. von Goethe had proposed an organocentric and holistic scientific paradigm for medicine utilizing

a non-verbal consciousness mode to 'become part of the experience witnessed' (ibid., 36), thus alienating himself from the pervasive post-Enlightenment scientific paradigm that exalted an analytical, almost mathematical, understanding of the objective world, putting any kind of intuition aside.

Unfortunately, there is no clear-cut, theoretical or practical frame for a phenomenological approach. We therefore have to simply acknowledge its existence and move on to the world where some measure is possible. For osteopaths themselves, a major difficulty lies in the fact that they are supposed to operate in modern Western society where evidence-based medicine is standard, implying the objectivist perspective.

Getting back to the meaning stratification scheme, this third layer of meaning, the individual appreciation of a term, has relatively little significance for terminology in general, unless we come across a situation in which a particular person decides to play the role of a translator (not being one but having some knowledge of the source language). Then, the construed meaning along certain dimensions of personal imagery becomes integrated into the term's denomination, thus influencing the term's perception by other subjects and contributing to misunderstanding and, ultimately, terminological chaos. One example that can be cited comes from our personal experience as a translator: at one of the seminars on Biodynamics in Russia, the word 'Tide' came up. In the context of biodynamics 'Tide' means 'a conscious outside presence of Primary Respiration in the Sea around and through us'. The phenomenon in question, according to biodynamics textbooks, 'directs itself in some mysterious acausal non-linear fashion', 'moves passing through everything, undiminished'. We also read that 'The Tide is not the waves moving in the fluid. It is what moves the waves, shapes them, and directs them' (quotations from our corpus on biodynamic texts). However, when we translated the word as 'прилив' in Russian (a calque of the word 'tide'), an assistant teacher interfered and told me they preferred it to be translated as 'волна' (wave), because that is how they thought of it and appreciated it. Thus, personal judgement and perception can interfere in secondary term creation, producing erroneous interpretations.

One can probably go on to add more layers to the pearl model, citing various other factors that influence concept appreciation in language and cognition, but we decided to keep this model of mental representation of terminological units in the domain of biodynamic osteopathy fairly simple. As described by Faber and Gomez-Moreno (2012, 76) with regard to specialized language translation,

According to Albert Einstein, proof of one's understanding of a concept is the ability to explain it to one's grandmother. In this sense, labyrinth-like flowchart models of translation such as those described in Garnier (1985) with intricate patterns of myriad boxes and arrows dismally fail the grandmother test [...]

The authors (ibid.) also say that any model of a process fails to include absolutely every possible feature. It therefore seems unnecessary to complicate the process further.

As has been mentioned, the third layer unfortunately creates a lot of room for individual interpretation if unaccompanied by a supervised hands-on experience. This is one of the reasons why osteopathy in the cranial field (or biodynamics) is an oral tradition – masters who teach it usually shun publication because they are afraid that their words will be taken out of their perceptual context and misunderstood. However, processes of dissemination are impossible to control, especially in this age of instant communication. Today, several schools of biodynamics exist, and such ramifications are mostly the result of 'politics' rather than developmental process. Each school is founded on the grounds of its leader's interpretation of core terms, whose features vary, sometimes to the point of juxtaposition, as demonstrated by our personal experience of interpreting for several schools of biodynamics.

For this dissertation, we have therefore chosen to follow just one school, the original biodynamics model, whose founder, James Jealous, not only transmitted the knowledge acquired from the founding fathers of osteopathy, but also coined a number of terms. If we follow the definition of scientific terms by Béjoint and Thoiron (2000, 13), those units are 'invented and proposed by an identifiable author who controls all of their aspects, their form and meaning, and who has, as it were, the right of life and death over his creations' (our translation).⁷⁵ In contrast, a technical term's origins are lost in history, and no one can claim rights over it.

Thus, to summarize, we have already performed an analysis of the first layer of meaning by constructing definitions and their extensions in context. The third layer is beyond the scope of this dissertation. Therefore, we shall concentrate on the middle substrate of our meaning structure. On this level, there is one phenomenon that can be scrutinized from the linguistic point of view – resonance, which will serve as a basis for cognitive equivalence measure.

⁷⁵ Le terme scientifique est inventé et proposé par un auteur identifiable qui en maîtrise tous les aspects, forme et sens, et qui dispose en quelque sorte, d'un droit de vie et de mort sur sa création.

4.7.1 Cognitive measure of equivalence – resonance

The idea of resonance, namely, 'semantic resonance', has been mentioned by Hanks (2013, 221) in relation to metaphor: 'If one sense or use of a word resonates with (or has the potential to resonate with) another, it is a metaphor; if not, it is literal'. However, resonance goes beyond that: Hanks (ibid., 223) also talks about 'interpretative resonance' for similes which activates a reader's imagination without appealing to their experience. Even though the resonance may be slightly different for each reader, the overall semantic effect remains roughly the same. A word meaning, according to Hanks, is a 'linguistic gestalt' (Hanks 2014, 7), a cluster of attributes which are not necessarily mutually compatible with one another: 'An abstract meaning is often expressed in terms of a conventional secondary sense of a word that has an equally conventional concrete primary sense. In such a case, the abstract meaning of the word(s) resonates with the concrete meaning'.

Another type of resonance in relation to phraseology mentioned by Hanks (2013, 240) is 'intertextual'. Since few utterances of the members of a linguistic community are genuinely original, most of the time we are conditioned by phrases picked up from other people (ibid. 252):

Intertextuality in this sense is one of two main sources of resonance in language, the other being metaphor. It also has a profound effect on the cohesiveness of a language and culture across time and space.

Even though Hanks talks about resonance in relation to figurative language mostly, we consider that the idea may also be applicable to terminology and meaning, since resonance, in its essence, represents 'shared cognitive associations' (Hanks 2014, 9). In the case of biodynamic osteopathy, one more type of resonance can be considered: Hanks mentioned it in his lecture at the CRTT at the University of Lyon on November 8th, 2019, – experiential resonance. Experiential resonance can evoke distant echoes of someone else's experience, and this experience can include bodily sensations, feelings and emotions.

In didactics, 'experiential resonance is considered a pedagogic approach that allows learners to gain a deeper understanding of the subject matter theory by using that theory directly in the structure, dynamics, and learning spaces of the course' (Starr-Glass 2013, 65). We use it a little bit differently by considering what is evoked in the mind in response to a stimulus – a

linguistic sign, which is not part of conventional term definitions, but echoes the meaning commonly associated with the given sign in general language.

In linguistics, the idea of experiential resonance may explain the birth of metaphorical terminology – much of what specialists are experiencing is embedded into the vocabulary they use. Thus, metaphorical terms that are rich in meaning and resonance come to life.

Resonance, just like an echo, is not a clear-cut message, it is more of a hint towards meaning. This, of course, complicates the work of a linguist, since there may be little tangible information to work with. But, as a hypothesis, for the specialist, those echoes of someone else's experience may probably translate into non-verbal information.

In psychology, researchers talk about 'experiential continuity': there are memory processes that produce 'coherent representations of temporally discontinued experiences' (Gerrig and McKoon 2001, 81), and one of them is experiential resonance. This process is described as something that 'provides renewed access to long-term memory information that is relevant to cues in working memory' (ibid.). Gerrig and McKoon go on to explain that the process is said to be passive, as well as fast and easy: cues in the working memory of a person open the possibility for extraction of information from long-term memory. The kind of information evoked depends on the strength of its association to the cues.

All the unnecessary information fades out, as our brain fishes for relevant pieces, even if they are temporarily discontinued. As a consequence, only appropriate connections are made. Since our brain cannot always hold all of the available information at our disposal, there is a 'waxing and waning' process according to the relevance of a particular episode, and this pattern of information accessibility 'contributes to the achievement of continuity across experience' (ibid.).

The concept of resonance goes hand in hand with what has already been established in semantics for a long time. We can consider this quote from Frake (1969, 132):

[...] any concept is interlinked by a variety of relationships to a large number of other concepts, which, in turn, are interlinked with still other concepts. If a semantic domain is a set of related concepts, then it is clear that there is not one way to separate the conceptual structure of a people into a finite number of discrete, clearly delimited, domains. Rather, we have a network of relations whose links enable us to travel along a variety of paths from one concept to another.

The 'network of relations' can be extended to include the less definite links traced by associative resonance when considering special lexis deeply rooted in general language.

In 'Pathways of the brain. The Neurocognitive basis of Language', Lamb (1999, 152) proposes a scheme of relationships between words and conceptualization that integrates various components: conceptual and lexical, but also auditory, tactile and visual (Figure 5).



Figure 5: Part of the subnetwork for the conceptual category CAT:

A – auditory, C – conceptual (both concrete and abstract), L – lexical, T – tactile, V – visual.

Auditory, visual and sensory connections can certainly be interpreted as experiential resonance. And the meaning of a word in general lexis, even though only partially present in the conceptual structure of a term from specialized language, can be part of this subnetwork on the lexical level. Thus, from the neurocognitive point of view, Lamb (ibid., 152) proposes that:

Generalizing this observation, we may say that the current impression we might have in our conscious awareness of a scene or a situation or a person results from a widely distributed representation of many nodes, usually of multiple subsystems; and it is the lower-level nodes, representing perceptual features, whose activation gives us our conscious experience, while the function of higher-level ones is to provide coordination of those lower-level nodes, so that they are kept active in concert. Those higher-level nodes provide the coordinated activation of the nodes comprising the low-level distributed representations. They also make possible the coordinated spread of activation from one subsystem to another.

When it comes to the auditory, visual and especially sensory (but also affective and motoric) connections, biodynamic osteopathy is the ideal candidate for an exploration of this side of meaning construction. The subject has not received much attention from linguists, but

there are other disciplines that are attempting to look into the matter. One of them is a developing interdisciplinary science of 'enactive cognition' of the 'embodied mind' (Varela, Thompson, and Rosch 2016) The authors (ibid., 9) propose that:

Cognition is not the representation of a pregiven world by a pregiven mind but is rather the enactment of a world and a mind on the basis of a history of the variety of actions that a being in the world performs.

The method in question is based on the previously mentioned principles of phenomenology and the work of Lakoff and Johnson.

Enactivism is based on 'biosemiotic' (Cowley 2018) production of meaning, which claims that consciousness emerges from an interaction between animated beings and their environment, where constant adaptation to environmental stimuli occurs. Another formulation of the theory talks about 'social cognition' and 'extended minds' (Zahavi 2004), 'participatory sense-making' (T. Fuchs and De Jaegher 2009, 466). This interactive meaning construction is characterized by 'bodily resonance, affect attunement, coordination of gestures, facial and vocal expression' (ibid.). Banton (2019, 47) summarizes the argument in four basic components:

1) social understanding arises from interaction,

2) intersubjectivity is dynamic and embodied,

3) intentions are expressed in action and can be perceptible to others,

4) intentions can be generated and transformed in the process of interacting.

Thus, meaning arises from making sense of various bodily expressions, gestures and non-verbal information - a largely unconscious process, in which one individual attunes to the other.

Thompson and Stapleton (2009, 26) argue against the traditional cognitivist division between the external world and the internal mind: 'Cognition is not an event happening inside the system; it is the relational process of sense-making that takes place between the system and its environment'.

Following in the footsteps of phenomenology, but also the pragmatists Pierce and Dewey, Eugene Gendlin (1962) later proposed a view that diverged from the structuralist conception of language and meaning. Banton (2019, 50) writes: 'Gendlin's central thesis was that meaning is felt as it is experienced, and this experiential meaning contributes to conceptual cognition'.

To put it concisely, Gendlin (1962, 19) proposed that meaning construction begins with a bodily sensation, whereas the mental concept stage comes later. He talked about producing a method 'so that language can help us to refer to our experiencing, help us create and specify aspects of it, help us convey these sharply or roughly'. He goes on to say that any word could be used in 'an experiential sense': 'We need not limit ourselves only to the word's logical and objective definition' (ibid.). Gendlin considered the felt experience awaiting or receiving conceptualization as an entity with important psychological functions (he was a psychotherapist). Many of his principles were later adopted by other practitioners in his field. Finlay (2015, 342) writes about using his method by being 'fully present' with the client and 'sensing, moving, empathizing, responding, and resonating'. This approach to psychotherapy is also known as 'embodied relating' (Totton 2018) or 'vegetative identification' (Boadella 2014, 104).

Even though osteopaths in biodynamics do not, to our knowledge, overtly refer to the ideas of enactivism, the kind of touch and the capacity for listening that they teach are very similar to the ideas of embodied sensations. If we consider the biodynamic definition, listening is 'a meditative state of receptivity the practitioner has to practice in order to develop their perception when putting their hands on the patient'. The act of listening can have the following characteristics:

- in biodynamics, practitioners place their hands on the patient to listen: this approach is afferent, not antagonistic to lesion;
- listening has various degrees of depth;
- deeper listening requires Neutral or being centered by the Tide;
- one can listen FOR something: the perfect, the motion present, something unexpected or beautiful, etc., but without any particular intention, otherwise we nudge the system;
- this 'passive listening' is in fact very active, very disciplined and very strenuous;
- listening is an exploration: one waits and information comes efferently;
- when listening, the hands become transparent to the motion of Primary Respiration;
- while listening, untrained hands can discriminate activity and movement that is 1/100 the size of a human hair.

We can see that the premises are very close to those of enactivism. The principle of osteopathic listening described in other sources only confirms this idea: 'a singular experience:

that of a sense or a feeling not only of the bodily life of the patient by the osteopath, but also of the relationship between their corporeities' (our translation)⁷⁶ (Gens and Roche, 2014, 4).

On the other hand, the ideas of enactivism are also echoed in Lakoff's and Johnson's (1980, 235) work on metaphors:

[M]etaphor is not merely a matter of language. It is a matter of conceptual structure. A conceptual structure is not merely a matter of the intellect – it involves all the natural dimensions of our experience, including aspects of our sense experiences: color, shape, texture, sound, etc.

Recourse to metaphor is one of the components of the Interpretative Phenomenological Analysis (IPA) – a research method used primarily in psychology (Eatough and Smith 2017). When it comes to language (or rather, discourse) analysis, this method involves taking note of 'pronoun use, pauses, laughter, functional aspects of language, repetition, tone, degree of fluency' (Smith, Flowers and Larkin 2009, 88), as well as metaphor. The general conclusion is that language is intrinsically metaphorical in order to allow people to express their embodied experience (Banton 2019, 377). This is in line with Lakoff's work and also explains why biodynamic osteopathic terminology is so rich in metaphor.

IPA is based on the methodology of hermeneutics, which was historically developed by Schleiermacher and contains what is known as a 'hermeneutic circle': 'a means of developing a dynamic, iterative, to-and-fro, particular-and-general appreciation of both the coherent sum and the individual parts of the phenomenon of interest' (ibid., 88).

In terms of experiential resonance, in the framework of doctor-patient relationship, there is supposed to be a bodily 'attunement' that happens: when using metaphorical language (the previously mentioned 'embodied metaphor'), information is passed not only verbally, but also from 'living body to living body' (ibid., 282).

The ideas of bodily resonance are slowly finding their way into the theories of cognition. Whereas older theories stipulated that knowledge resided in 'a semantic memory system separate from the brain's modal systems for perception, action and introspection' (Leon Arauz 2012, 112). Lately, however, a less static view of the process has been proposed, one that takes into account the perceiver and the context of perception. This dynamic view of cognitive processing is also known as 'situated cognition' or even 'embodied cognition', because the latter is supposed to be grounded in several ways that include situated action and bodily states (ibid.). This hypothesis is based on the assumption that sensorimotor systems of the nervous

⁷⁶ Cette écoute ostéopathique est une expérience singulière: celle d'un sentir ou d'un *feeling* non seulement de la vie corporelle du patient de l'ostéopathe, mais de la relation entre la corporéité du patient et celle de son Thérapeute.

system interact with the physical world, thus creating cognition. Information perceived becomes part of the mental processing that an object undergoes, and the information is stored in memory in the form of available simulations in order to be reactivated one day, if necessary (Damasio and Damasio, 1994). Neuroimaging has made it possible to observe conceptual processing and how various objects activate specific areas responsible for the actions that the simulations account for: food activates gustatory information processing centers, for example, and the parts of the cortex that process visual shapes (Simmons, Martin and Barsalou 2005), (Martin 2001). In order for this activation to occur, the presence of the object in question is not mandatory – a verbal reference is enough.

The following statement shows how the principle of concept formation operates in the light of these dynamic principles (Leon Arauz 2012, 114):

Concepts take the form of fleeting perceptions, which are essentially instantaneous convergences of perceptual aspects that combine in a given window of time and space. The main conclusion seems to be that concepts stem from a series of iterative processing events, and are in constant flux in the brain.

If organisms do produce their unique meaning perspectives in constant interaction with the world, the problem of measuring and describing it for linguistic research remains. Whereas these principles can be (and are) actively used in the realm of psychotherapy, experience in other domains is still lacking. The philosophy of enactivism, despite its attractiveness, does not yet propose any concrete instruments that can be employed in the field of language study. We can hypothesize that, somehow, the felt sense of a concept can be transferred nonverbally, and this is what many osteopathic practitioners claim, but there are no instruments at our disposal to measure it. So far, we have to admit that this type of resonance is present, but that we do not yet have means at our disposal to make an account of it.

Within the framework of the cognitive view of terminology, the above-mentioned dynamism of concept construction also gives rise to some doubts as to its applicability in practice: 'Such extreme dynamism initially seems to have a very little practical application because it is impossible to capture a process that is in perpetual motion and so individual' (ibid. 114).

The only tangible linguistic evidence of this kind of resonance is probably metaphor. If the word 'tide' is chosen to describe a complex sensory phenomenon, then its roots must be in the felt sense of the practitioner who experiences it. This, however, also remains largely theoretical. Other types of resonance can be present in the form of associations or connotations. Connotation is defined as 'the vague association of a word for a group or an individual' (Cook 1992, 8) or 'secondary implications' (Lyons 1977, 278). Even though terms are supposed to be connotation-free in the GTT, we have established that other approaches to terminology do not share this rigorous point of view. In fact, a certain awareness of connotational value is considered to be a vital feature of a speaker's communicative competence (Hymes 1971).

Interestingly, in traditional semantics, connotations are said to be situated 'outside the core meaning' (Backhouse 1992, 297) and be 'incidental to language rather than an essential part of it' (Leech 1974, 15). Connotative meaning can be specific to language, culture, but also visual art, music and even smell (Partington 1998, 65). The author cites at least three distinct phenomena that can be qualified as connotations (ibid. 65-66):

- the markers of particular speech varieties the social or situational connotations defined by particular lexical or grammatical choices.
- 2) culturally motivated connotations that depend on the values of a given society.
- connotations motivated by the speaker's attitude toward the object of conversation (expressive connotations).

Sometimes, connotations appear as a result of term associations (collocations): when exploring concordances, one can observe that the word *commit* acquires a negative connotation in association with its collocates in most cases (ibid. 67). This phenomenon of semantic prosody (which has already been discussed in previous chapters) is often felt intuitively by language users, and lately it has also been registered in corpus-based dictionaries.

It seems to us that connotations do not qualify to describe the reality we are dealing with in terms of meaning components within the framework of biodynamic terminology. We therefore consider that 'resonance' is the most fitting description of the phenomenon in question.

If we explore other approaches, in Faber's frame-based theory of terminology we find the following information (Faber 2012b, 23):

In Frame Semantics, words and constructions in texts evoke a particular understanding (or frame) for a particular activity (Croft and Cruise 2004, 7-8). Lee (2001, 9) emphasizes the conceptual and cultural dimension of frames, and states that frames embrace the traditional concept of connotation. For example, holiday carries a complex range of associations to activities, time periods, emotional stales, interaction with other entities, etc. Even specialized terms, such as tsunami or acquired immune deficiency syndrome (AIDS), carry cultural connotations and associations that transcend their basic meaning. Evans (Evans 2009, 85) gives the following definition of a frame:

[...] a schematization of experience (a knowledge structure), which is represented at the conceptual level and held in long-term memory and which relates elements and entities associated with a particular culturally embedded scene, situation or event from human experience. Frames include different sorts of knowledge including attributes, and relations between attributes.

Sociocognitive Terminology does not make any reference to anything resembling resonance. It does mention linguistic decoding at the word level regarding metaphor in terminology (Temmerman 2000, 30).:

Metaphorization and generalization are the result of encoding starting from the analogical understanding of new categories. Initially, the resulting name or term for the concept cannot be fully understood in its new meaning without understanding the basis for its naming, i.e. without understanding the cognitive models and their sociocultural embeddedness'.

This 'embeddedness' is probably revealed in some form of associative resonance.

Other approaches to this phenomenon mention semantic 'memory'. When describing conceptualization, Wright (2003) mentions Damasio's work (1994): their model of memory is reconstructive, where concepts appear as transient perceptions that represent convergence of pieces of perceptual information that come together at a given time and in a given space. Such events are constantly flowing through the brain and are extremely dynamic. This model makes concepts seem almost ephemeral, very difficult to register. However, the idea of interaction is not in contradiction with resonance.

Other theories regarding semantic memory state that it largely relates to perception and action for the purpose of being able to generalize across concepts with comparable semantic meaning. Nevertheless, they emphasize the importance of a single zone or hub of convergence that could provide an interactive activation of representation in all modalities (Patterson, Nestor and Rogers 2007, 977).

One more way to evoke resonance is through 'profiling', 'an approach that consists in delimiting a specific portion of the relevant domain' for a word or a linguistic expression. It 'always evokes some conceptual domain in which a particular element is identified', according to Krzeszowski (2016, 292). Thus, every linguistic unit designates an identifiable element of a given domain. Source text and target text may differ in terms of profiling. Krzeszowski (ibid.) lists three options:

- The domain profiled both by the ST and TT is the same, the profiling concerns identical elements, but the scope of those elements differs (is either narrower or broader in translation).
- 2) The domain profiled remains the same, but the elements are different.
- 3) The ST and TT profile different domains.

The author notes that the TTs from option one are 'experienced as more similar to their source texts' than those from the second or the third option. In other words, we can say that their resonance is more similar, if not almost identical.

Krzeszowski (ibid., 339) also talks about term connotations, limiting their scope to spoken discourse in the context of professional communication. These can manifest themselves in the form of diminutive or augmentative suffixes in such languages as Russian, Latvian or Polish which, in turn, have positive or negative connotations. However, this is not quite in line with the idea of resonance we are exploring.

To summarize, we propose to study the presence of lexical resonance in biodynamic osteopathic terms on the premise that denominations are part of general language in both the SL and the TLs. As a result, each word carries an echo of its semantic range from outside of the specialized meaning domain. This echo or resonance may vary depending on the language and thus contribute to the terms being appreciated as equivalent or less so in the context of translation. This type of resonance corresponds to the second layer of meaning in our pearl model, the one conditioned by language and culture. We do not exclude the presence of other types of resonance, such as experiential or embodied resonance, but these layers of meaning are closer to being characteristic of the third level in our model, where individual associations and appreciation reign. Establishing criteria for equivalence for each individual case of meaning interpretation does not appear feasible within the context of this research, although this area presents great potential for future questioning.

4.7.2 Practical observations on resonance

In order to study linguistic resonance in osteopathic biodynamic terms, we adopted the following methodology:

- 1) An Excel (Numbers) spreadsheet was created with 4 tabs (one for each target language).
- All the terms of the corpus were entered in a column with their TL equivalents in another.

- One column of the spreadsheet was dedicated to the *Metaphor* category: terminological metaphors were marked with '1'.
- 4) The other 5 columns represented translation procedures: calque, calque with elements of borrowing, borrowing, functional analogue and descriptive translation.
- 5) After that, 2 more columns were dedicated to the resonance feature analysis. For each terminological denomination and its components, we entered a definition of the corresponding general language word(s) from dictionaries: the Antidote (2020) dictionary for English and French, the Zanicchelli (2019) dictionary for Italian, the Tilde (2018) dictionary for Latvian and the website <u>https://rustxt.ru/dict</u>, which combines three dictionaries (n.d. Ефремова, Ожегов, Ушаков) for Russian.
- 6) The next column evaluated resonance: if comparably equal, it was marked with '1' and otherwise left blank.
- 7) The next column contained notes.

Below (Figure 6) is an example of one of the tabs of the file:

ENG term	RU term	ME	R	Cq	Cq Bo	Bo	FA	DE	Eng Antidom	RM: Elg/pewsealOwerce/Vuexce	R	Notes
2-3 cpm (cycles per minute)	2-3 ц/мин			3					Speke 1: the form of a series of initiation owners being provided many firms, adapted in the same to and/or a minimized and and word that occurs in a segular and impedition is anywer have 1: the same of association of an analysis of the series minimizer each of the 60 equal parts of an hour that are equal to 80 accords.	Цина т. Совонутность возмолозиванных налемий, продоссов, работ, пофектира, акалонные и круг районглов в техники саколо т. провежутия обратить акалонные и служарурание и служарите и соворать 2. Оправляется притих ната, продостатия, объединенных по оказаниет. Законченные раз саколо, порознавляется, чито-л. катагатального, исполнението. Манаута. Т. Динина, враяниет 1/20 часа и осотпации по 80 секуна, 2. «В переозоно эльнение. Коротий произворто кремени, и-посение. В Мониет. 2. Депереозоно эльнение. Коротий произворто кремени, и-посение. В Мониет. 2. Связания инжението.		similar meaning ranges.
abreaction	абреакция			1					psychology in psychoaralysis, the reliving of an experience or award in order to rid onesall of represed emotions.	поих. Процесс редукции или снятил знационального насряжения путен органисованного определенных образов подторного терехования вызвавшей натряжение оптувции.	a.	Equally foreign (psychology) resonance
afferent	афферентный	1	1	1			Ì	Į.	anatomy - inward or towards a center	анат, принослиций, направленный от перифарни к шентру (особенно о нераных волокная)	1	similar meaning ranges
anterior dural girdle	передний дуральный пояс	1	1						Gender 1. Cell-bankbander – a betre triste anling frat is seren appert die swalt-schwarz higt seise ston frat weise bit betre part die worden is underpracte hat gese ston frat weise bit betre die langs, designet die gene, opsembling het creans from the gener make ander gene die agent finals is het be making-1, a stand make ander die ston frat die gener hat sin het be making-1, make ander die het bestre generation ander die schwarz make ander die bestre die schwarz die schwarz het het die schwarz die schwarz die schwarz het het het die het below, rogen, act. 2, that occurs all an exter point in time ar weiste behave somatherg das Davait hat relate to the due matter	Повст. 1: А Доннова узнак полосона точки, церу, ранить и тру подлобля для партинальная средка по точки. В Полоса такжи, прилижания в арали Макто, обък, штатов		Ginte en oto-bathonet avost, in Maxaeu, the avoid and the last of the Maxaeu, the avoid bar is used. Starsen introduce system pourtheris, sporter toomst, nencos, Rittle berg, reportable layer, smalle program other spociativ-specific words, have closer in range to ginte.
attention flow	поток внимания	1	1	1					AGMI: The section of committing moving setselly interminative, encourse subscriptions, and the section of th	Петецт. 1 Стремительнот техноции засроди народа, трема, ружий с колличае техночици 20 числи обра, такущая, постоящиная годоральную у Колличае количества 3 Ход, непорарьного дажноти частический и 6 постации и постичества 4 Коллические постоя постоящими постоя правотали в укранита «торгов учишинся, посносящие кусла то дочик, них другит подобни путяти анадирити на правитие 5 Конзейдения силичая проводателия. Веневлиет 1. А) Сосредатотность миссти иля денина, служа на ченич. 6) неперео к кондук, чидуят, закотородители 2. Заботляван, чуткое аптисаниеме, расположение к позирия.	a	sentar maasing ranges

Figure 6: An extract from the resonance analysis table.

It should be noted that our aim did not include collecting absolutely all of the available meaning nuances of every given word. We believe that resonance in the form of linguistic associations can be limited to the most frequent uses of a given word in general language, the ones that are most likely to be automatically activated on the unconscious level. The rarer and subtler meanings are less likely to become involved in resonance. In fact, the choice of Antidote as a reference for English (rather than the Oxford English Dictionary) was motivated by two

factors: one – accessibility and a sound linguistic base, two – its relative conciseness. In fact, listing every possible subtlety in the meaning of a word would not be in conformity with the purpose of this exercise. Our aim therefore is to list the most common usage/meanings of the word that are probably solicited by the mind in the form of an associative resonance when one hears a particular lexeme.

Regarding point 6, it should be noted that the idea of equal resonance was not interpreted in absolute terms. In fact, finding absolute correspondence between words is probably impossible, since it involves too many volatile factors, like collocability and usage. Since meanings in the above-mentioned dictionaries are classified in order of frequency, we considered the words to have comparably equal resonance when the first or at least the second listed meaning coincided. For the same reason, we did not study absolutely all of the possible meanings of a given word, which would defeat the purpose of the whole comparison between multiple languages, since they are likely to never coincide.

We could venture to advance a hypothesis that resonance only occurs with what can be called surface meanings. When encountering a word in general language, an average person automatically associates the denomination with the most frequent meanings, unless they take time to think and ponder on the given item. We suggest that the dichotomy between two modes of thought – fast and superfluous versus slow and deep – proposed by Kahneman (2011) in 'Thinking fast and slow' could be applied to this model. The fast mode of thinking involves instinctive and emotional components, while the slow mode implies deliberate, logical and rational reasoning. Resonance occurs in the process of fast thinking, otherwise there would be too much echo as each word has numerous meanings if we go into the details of its semantics.

With fast thinking (ibid.), we are in the domain of intuition, rather than logical analysis, we think associatively and metaphorically: one idea evokes another, starting a sort of chain reaction in the brain (unobservable to ourselves). A word evokes memories, associations and emotions that we do not consciously register, but that come to the surface eventually. Thus, exposure to a word brings on an immediate response in the form of related words and emotions – we consider that lexical resonance is part of this response.

In Biodynamics, the term *Meeting Place* means 'a special contemplative state is which one is transformed, especially important for the treatment of children', and is translated by a calque *Mecmo Bcmpeuu* in Russian. We have often observed at seminars that the older generation of participants immediately associate it to a phrase from a cult movie 'Mecto встречи изменить нельзя' (The Meeting place cannot be changed), a Soviet miniseries from

the late 70s, deeply anchored in people's minds. The movie obviously has nothing to do with the osteopathic term – it is, in fact, quite the opposite of a contemplative state, since it is a detective film about the police and criminals. But we have witnessed people automatically pronouncing 'изменить нельзя' (cannot be changed) upon hearing 'место встречи' (meeting place). Thus, when exposed to a word or collocation, people immediately react with associations that are not related to the terminological concept. This resonance is more culture-than language-related, but it is easy to observe.

We believe that the same thing happens on the linguistic level. When encountering the word 'bird', one (unconsciously) thinks of feathered winged animals that can fly. And if the osteopathic term 'bird' (which refers to the ventricular system) is translated as 'third ventricle' (which is what it is in Biodynamics, essentially), the resonance is lost, and no image is evoked in the mind of the practitioner, so that the term's appreciation is different.

Another factor in our study was the conceptual meaning of the term in an osteopathic context that entered into the game as *tertium comparationis*. In other words, we tried to see whether the given meaning of a word in general language that was used as a basis for terminological meaning was also present in TLs.

As an example, below (Figure 7) is the analysis of the term 'tension' in English and French:

correspon ding French term	tension	tension	tension	suspense	tension		
English	a situation in which the people, groups, countries, etc. involved do not trust each other, making it likely that they could suddenly attack each other or start arguing	an anxious or nervous feeling that makes it impossible for you to feel relaxed	(of two people, groups, etc.) a difference between the needs, interests or influences of each side, which results in conflict	literature, film – the feeling of fear, excitement or suspense created by a writer or film/ director	the state of being stretched tight or strained, or the extent to which this happens		
French	État d'une substance souple ou élastique qui est tendue	État des muscles qui sont légèrement contractés en préparation à une action	Force qui agit de manière à écarter les parties constitutives d'un corps	physiologie – Résistance d'une paroi aux liquides ou aux gaz qui sont contenus dans la cavité ou le conduit qu'elle limite	électricité – Différence de potentiel électrique entre deux points d'un circuit.	Effort intellectuel soutenu.	Situation tendue, hostilité entre deux groupes, deux personnes
correspon ding English term	tension	tension	stress	pressure	voltage		tension

Figure 7: Resonance analysis for the term 'tension'.

We see that some meanings coincide, while others do not, such as the French 'différence de potentiel électrique entre deux points d'un circuit' (the difference in electric potential between two points of a circuit), which corresponds to 'voltage' in English. The osteopathic meaning of 'tension' that is part of some terms, like 'balanced fluid tension' or 'reciprocal tension membrane' is derived from the following meaning in English: 'the state of being stretched tight or strained, or the extent to which this happens'. This meaning does correspond to one of the meanings of the French word: 'état d'une substance souple ou élastique qui est tendue' (the state of an elastic or supple substance that is stretched, our translation). We can therefore consider that the resonance of these two words is similar. Below are some other example of resonance analysis.

In the following example both the literal and the figurative meaning coincide, resonance is close to equal. Again, it should be noted that we are taking into consideration only the most frequent uses of the previously mentioned 'bird':

Bird: птица

English - Antidote

1 a class of feathered, winged, two-legged, of which can fly

2 a person of a particular type, especially one и крыльями that is unusual in some way

Russian – Efremova/Ozhegov/Ushakov

1. Животное из класса позвоночных с egg-laying animals (Aves), most members телом, покрытым пухом и перьями, обладающее клювом, двумя конечностями

> 2. Человек как обладатель каких-нибудь свойств

The Russian entry translates as: 1. An animal from the class of vertebrates, with a body covered with down and feathers, possessing a beak, two extremities and two wings. 2. A person who has some particular qualities (our translation).

The Biodynamic concept of 'Bird' is 'an image of the ventricular system, the third ventricle in particular, and its immunological function'. In fact, the shape of the ventricular system resembles a bird in flight. We therefore consider the first meaning as the source of the biodynamic term.

We can observe a similar picture in French (equal resonance), where the meaning of 'oiseau' is defined as: 1. Animal ovipare ailé, à sang chaud, au corps couvert de plumes et dont les mâchoires forment un bec corné. 2. familier, péjoratif - Individu (Antidote), which translates as: 1. A winged warm-blooded oviparous animal covered with feathers, its jaws forming a hard beak. 2. (fam.pej.) an individual, (our translation).

If we take the same word in Italian, the general meaning of 'bird' in the Zanichelli dictionary reads as: 1. (zool.) correntemente, ciascuno degli appartenenti alla classe degli Uccelli 2. (pop.) pene. In English, this translates as '1. (zool.) commonly known as any of the members of the Bird class; 2. (vern.) penis, (our translation). While the second (figurative) meaning definitely does not correspond to the English one, the first meaning (which is also the most frequent one) is exactly the same and is pertinent, considering the osteopathic concept. In our opinion, we can regard resonance as similar, even though it is not 100% identical. Whether or not the figurative meaning of 'uccello' comes to mind when an osteopathic practitioner encounters the ventricular system is arguable, but in our opinion it is highly unlikely.

In the following example, meanings coincide only partially:

Cause: Причина

English - Antidote	Russian – Efremova/Ozhegov/Ushakov
1 someone or something that is responsible for	1 Явление, обстоятельство, служащее
an event	основанием чего-нибудь
2 the reason for doing or feeling something	или обусловливающее появление
3 something that is done to support or	другого явления; ант. следствие.
advocate for a belief, organization, etc	2 Основание, повод, предлог для каких-
4 a case that is presented in a court of law	нибудь действий, поступков.
	3 То, что причинилось, непредвиденный
	случай, обстоятельство

The Russian entry translates as: 1. a phenomenon, circumstances that serve as a basis for something or the condition for something to happen; antonym – effect. 2. The reason, pretext or occasion for doing something, for action. 3. Something that has been done to somebody, an unforeseen event, circumstances (our translation).

We can observe that English senses number 3 and 4 do not translate into Russian with the same word. However, the most frequent ones (1 and 2) are in fact mirrored in the corresponding Russian analogue, and are those that are closer to the meaning of the term in osteopathy: 'the primordial origin of the mysterious wisdom of the Health and its functions'. Thus, we consider the resonance as being comparably equal.

In the following entry, the resonance is different:

Extra-genetic force: экстрагенетическая сила

English - Antidote	Russian – Efremova/Ozhegov/Ushakov
Extra:	Экстра:
1 that is beyond what is owed or expected	1) высшая степень проявления того, что
2 (of a product or service) not included in the	названо сопутствующими словами
price 3 excessive and overly dramatic	2) экстренность

Genetic is rendered by an international equivalent.

Force is rendered by a calque with a comparably close range of meaning (described in detail in another entry);

урезмерность, выход за пределы
 обычного или того признака, который
 означает сопутствующее прилагательное

The Russian entry translates as: 1) the highest degree of what is described by correlated words. 2) emergency/urgency. 3) excessiveness, going beyond the limits of the characteristic described by the correlated adjective (our translation).

We can observe that 'экстра' in Russian is a calque which, in fact, leads to a 'false friend' (a word or expression in one language which, because it resembles one in another language, is often wrongly taken to have the same meaning) (Collins English Dictionary, n.d.).

The words *extra*- and экстра- do present some coincidence in meaning (excessiveness), but this meaning is neither the most frequent, nor the one suitable in the context of osteopathy where the word 'extragenetic' means 'what is beyond genetics', 'something that is more powerful than genetics', 'a growth and development force not based on the genes'. We can offer another translation that approaches this range of meaning of 'extra' in a better way: the prefix 'cBepx' (*above*) – 'cBepxreHetu4ecкая сила'. It conveys both the fact that this force is outside of the realm of genetics and that it is more powerful.

The French language (in the same term) uses the Greek prefix 'épi-' with the same meaning as the Latin 'extra' to create the neologism 'épigénétique' with equal resonance to the SL word. Italian, understandably, uses the Latin 'extra-'.

Below is another example with different resonance:

<u>Inherent</u> (capacity for growth and development) – внутренне присущая (способность к росту и развитию).

English - Antidote	Russian – Efremova/Ozhegov/Ushakov
Inherent - that exists as an innate, essential,	(Внутренне) присущий – свойственный
or basic part or quality	для кого-либо или чего-либо.

The Russian version of 'inherent' is translated by a combination of the adverb 'inside' and the adjective 'characteristic'. Russian does not offer a word that would mean both innate, essential and basic, so a descriptive translation was chosen. We cannot offer a better equivalent here. French and Italian are more 'fortunate' in this case, because the English word is a borrowing from Middle French 'inhérent', which is a borrowing from Classic Latin 'inhærens',
a present participle of the verb 'to stick to'. Thus, French has 'inhérent' and Italian has 'inerente' with the same resonance as the source term in English.

Having cited these examples, we shall now take a closer look at the issue of resonance in each pair of languages.

Statistically, 110 out of 210 terms present comparable resonance in the English-Russian corpus. This means that for roughly half of the terms this level of term perception is different. If we single out metaphors, 62 out of 117 terms have comparable resonance – there is not much change in the proportion.

For the English-Italian language pair, 140 out of 210 terms are similar in terms of resonance, an increase compared to Russian. With metaphors, 66 out of 117 are close – almost as many as in Russian.

For the English-French corpus, 137 out of 210 terms have similar resonance. And since French presents a high number of synonyms for each term, we have also calculated the number of cases where a synonym shows better resonance than the more frequent term: 10. With metaphors, 72 out of the 117 show similar resonance, plus 6 synonyms.

For the Latvian language, similar resonance was observed in 128 cases out of 210, and with metaphors 67 out of 117.



The results are summarized in the Table 28 below:

 Table 28: Proportion of cases with similar resonance in translation from English to target languages.

We can see that French has the highest similar resonance, followed by Italian. However, we should take into consideration the fact that we included cases of similar resonance for the synonyms into the data for French. Without the synonyms, resonance is similar in 65% of all cases, slightly less than in Italian. Russian demonstrates the least number of similar cases.



For metaphorized terms, the proportions are as follows (Table 29):

Table 29: Proportion of cases with similar resonance in translation of metaphorized termsfrom English to target languages.

Interestingly, French is in the lead again, while the other languages demonstrate practically equal values. However, if we take out the cases of similar resonance for synonyms in French, the percentage drops to 62%, still keeping it in the lead, however.



With non-metaphorized terms, the statistics are as follows (Table 30):

Table 30: Proportion of cases with similar resonance in translation of non-metaphorizedterms from English to target languages.

Thus, comparing metaphorized and non-metaphorized terms, we get the following picture (Table 31):



 Table 31: Proportion of cases with similar resonance in translation of metaphorized versus

 non-metaphorized terms from English to target languages.

We see that, with the exception of Russian, non-metaphores are more likely to have similar resonance.

With an issue as ethereal as resonance, it is difficult to establish clear patterns or categories in the analysis of terms. It seems that the best approach is on a case-by-case basis where each pair is examined individually.

Having carried out this qualitative research, we can note some interesting observations of patterns drawn from the corpus regarding the absence of similar resonance. We have been able to establish approximately 8 different groups of reasons for the lack of comparable resonance in translated terms: 1) deliberate choice on the part of the translator, 2) error, 3) impossibility due to linguistic reasons, 4) false friend calque, 5) frequency differences, 6) difficulties related to noun+noun combinations, 7) borrowing, 8) unclear reason. It should be pointed out that sometimes these categories overlap: an error or even a deliberate choice can lead to a false friend calque, for example. In any case, establishing perfectly clear-cut categories in this context appears rather improbable. However, these observations can serve as food for thought in the subsequent search for equivalence. All of these reasons are discussed in detail below:

 With some terms, the translator needs to break the rules of good translation practice (or deliberately choose the unconventional translation) in order to produce an equivalent

effect on the target audience. By the rules of good translation, we mean the fact that whenever a quotation or famous saying is encountered in the source language, and the official translation already exists, the translator uses it rather than 're-inventing the wheel' with their own rendering of the saying. But let us consider the example of the term be still and know, which, in Biodynamics means 'a state in which the biodynamic practitioner waits without expectation, having a profound belief in the unseen therapeutic forces'. The term resonates with the concept of 'stillness', one of the cornerstones of biodynamic terminology (stillness is a living state or force with potentizing qualities that the clinician needs to be able to synchronize with). However, this resonance with 'stillness' is hard to keep if we stick to the official (general) translation of this collocation, it being a quotation from the Bible. Psalm 46 10 NIV (n.d.) reads: 'He says, "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth'. Thus, if we observe the principle of source equivalence, as conscientious translators do, and go find the exact same quote in the Russian version of the Bible, we get the following two versions: 'Остановитесь и познайте, что Я – Бог: буду превознесен в народах, превознесен на земле' (the Synodal translation (n.d.), which literally reads as: 'Stop and behold that I am God: I will be exalted among the nations, I will be exalted in the earth') or 'Уймитесь, знайте, что Я – Бог' (one contemporary translation by the International Bible League (n.d.): 'tone it down and know: I am God...'), or 'Умолкните и знайте: Я – Бог' (another contemporary translation by the Russian Biblical Society (n.d.): 'be quiet (=stop talking) and know that I am God'). If we were to use any of these 'stop and behold' or 'tone it down', or 'stop talking', we would be creating a very different impression with the receivers of the text and definitely lose any connection to 'stillness'. The existing term version 'будьте спокойны и знайте' lets us keep the link with 'stillness' (спокойствие), even though it is not the exact quote from the Bible and, therefore, does not present the same resonance in the target language.

Italian does approximately the same thing (regarding breaking the rule of source equivalence): the official Biblical reading (repeated in many sources, retrieved from bible.com, n.d.) is 'Fermatevi e riconoscete ('stop and recognize') che io sono DIO; io sarò esaltato fra le nazioni, sarò esaltato sulla terra'. The osteopathic version is 'sii calmo and conosci' (an approximate calque of 'be still and know', rather 'be calm and

know'). The problem is, the resonance to the term 'stillness' is unfortunately lost: the term is not rendered by 'calma' in Italian, but by a direct borrowing – 'stillness'.

The French translation of this complex term is even more complicated to treat. The Bible versions are: 1. 'Arrêtez, et sachez ('stop and know') que je suis Dieu: Je domine sur les nations, je domine sur la terre' (Bible en Ligne, n.d.). 2. 'Tenez-vous tranquilles ('hold yourselves still'), et sachez que je suis Dieu: je serai exalté parmi les nations, je serai exalté sur la terre' (Bible.com, n.d.). The osteopathic variant of the term is 'soyez immobile et sachez' ('be still and know') or 'soyez en silence et sachez' ('be in silence and know'). The first translation is problematic because of 'immobile' (still) – the osteopathic concept of stillness does not imply immobility, but rather a state of calm, and the term 'stillness' is not translated as 'immobilité'. In fact, 'stillness' in French is rendered by a direct borrowing, or, at best, by such synonyms as 'silence' (which does resonate with the second version of the term's 'be still and know' translation), 'sérénité' and 'tranquillité'. It would seem that 'soyez en silence et sachez' is a good option, but 'silence' is closer to the English 'silence' as the absence of speech and sounds, rather than 'stillness'. Furthermore, there is an osteopathic term 'silence', which refers to a concept that is different from 'stillness'. So the dilemma remains unsolved.

Latvian also chooses to translate this quotation by a calque ('esi mierīgs un apzinies' – 'be still (calm) and know') rather than use the official Biblical version of 'Nostājaties un atzīstiet, ka es esmu Dievs', which translates as 'Stop and recognize that I am God' (Latvijas Bībele, n.d.).

Another example where the term's components are not calqued deliberately (and some resonance is lost in favor of the equivalent effect) is 'anterior dural girdle' (a fluid field between the anterior and middle cranial fossas explored by Dr. Jealous's team and defined in Biodynamics). The word 'girdle' is used in this term to mirror the circular nature of the fluid field in question, its band-like structure and its function as a support mechanism. We can assume that the word 'girdle' was used for a reason, even though it is old-fashioned, and that the word 'belt' does not quite fit the concept in question. In fact, 'girdle' appears elsewhere in medical terminology. Merriam-Webster's dictionary gives the following definition for *girdle*: either of two more or less complete bony rings at the anterior and posterior ends of the vertebrate trunk supporting the arms and legs respectively: shoulder girdle, pelvic girdle.

However, contemporary usage of 'girdle' in general language is limited to the domain of jewelry ('the outer edge of a gem, separating the crown from the pavilion, and the part of a cut gem that is held by the setting' – Antidote), trees ('a band made around a tree trunk by removing bark' – Antidote) or women's underwear ('a pair of women's underpants that goes from the waist to the top of the legs, designed to give a woman a thinner appearance' - Antidote). Thus, if translators wanted to keep the same resonance, they would either have to choose an archaic term for 'belt' in the target language, or the one for women's underpants, since the term is not based on the meaning borrowed from the domain of jewelry or trees. Russian as a target language does not offer a suitable term in either of these scenarios: in the first case, the archaic term of 'кушак' appears too culture-specific, while in the second case the term used is 'грация', which is also the word for 'grace', with all ensuing resonance. Russian opts for the word 'nosc' (belt) to describe the osteopathic concept, because it appears neutral and gives an accurate picture of the concept in question. The resonance, of course, is not going to be exactly the same, but if we were to opt for any of the above-mentioned choices, resonance would be even weaker.

Another example is the word 'seam' (enfoldments that occur early in the movement of the whole embryo and provide a basis for growth on the anatomical and fluid level), which is translated into Russian as 'CTBIK', closer in meaning to 'junction'. The word was deliberately chosen by osteopaths themselves in order to avoid confusion with anatomical 'seams' ('IIIOB' in Russian) and also because the word is helpful in understanding the underlying osteopathic concept. The same was done in Latvian – 'seam' was translated as 'savienojuma vieta' ('place of junction'), while the French prefer to keep a borrowing ('seam') in order to avoid confusion.

Another interesting example – this time from the Italian language – is the translation of the term 'breathlessness' (a moment of no breathing that heralds the perception of the Health). In general language, the term has the meaning of 'the state of being breathless', which in turn means: '1. having difficulty breathing quickly enough, usually due to intense physical activity, in a state of high emotions, 2. (of an area) without much air movement, creating an oppressive effect, 3. literary – (of a person) dead' (Antidote dictionary). The Italian language has a word with a close range of meaning, coinciding with the first one – 'affanno', but this word has been deliberately avoided because the osteopathic concept is not about having difficulty to breathe. Additionally, 'affanno'

has other meanings, close to the English 'anxiety', which would have created unwanted associations, thus the wording 'assenza di respiro' ('absence of breath') is preferred. Similarly, French also has a word for 'breathlessness' in general language – 'essoufflement' or 'anhélation', but since these terms rather evoke medical conditions accompanied by a shortness of breath, a different word has been produced for biodynamics: 'non-respiration' (literally 'non-respiration'). Latvian uses a more descriptive term of 'bezelpas brīdis' ('a moment without respiration') that corresponds perfectly to the osteopathic concept.

2) In some cases, the lack of comparable resonance is due to what we think is a misinterpretation (erroneous translation) of the source term: the term *blueprint* in the osteopathic context means 'an image-plan for the unfoldment of the perfect form and function throughout life', the metaphorical meaning being very close to the general meaning of the term: 'a detailed plan to build or do something, a detailed scaled diagram of all the parts of a building created as instructions of how to build it or a detailed pattern that contains instructions for building something' (Antidote dictionary). It is worth noting that a metaphorical use of *blueprint* also exists in general usage: something resembling a blueprint (as in serving as a model or providing guidance) especially a detailed plan or program of action, e.g. a *blueprint* for victory. The term has a close equivalent in Russian (*план-проект*) that would present a case of very similar resonance, which the existing translation *omneuamok* (imprint) does not.

In the English-Italian corpus, we believe that the translation of the term 'wire' (a specific path connecting two areas or entities) by 'rete' (closer in meaning to 'network', 'net' or 'web') is a mistake. 'Wire' could easily be translated by 'filo' with a very similar resonance.

3) Sometimes, it is impossible to achieve similar resonance due to certain limitations anchored in the language itself, its semantics and etymology. Bertozzi (1999, 16), to this effect, mentions 'the architecture of both languages' ('l'architettura delle due lingue' - our translation).

This explanation echoes with one of the categories proposed by Stecconi (2004) in his theory of semiotic foundation of translation: he proposes key semiotic features that characterize the universal category of translation – similarity, difference and mediation. The first one is based on the assumption that there should be some similarity between the units of the source and target text. The last one refers to the translator, whose job is

to reconcile two parts of the equation – the source and the target, while the category of 'difference' means that total identity is impossible because languages are inherently different.

As an example, the term *core link* in the context of osteopathy means (in biomechanics) the dural membrane that connects the cranium to the sacrum. It is the word 'core' that presents difficulties for all the target languages. Core, by definition, is a complex notion that presents multiple characteristics (Antidote dictionary):

- the central part of an object
- the central part of fruit, containing the kernels or seeds
- the central area of a nuclear reactor where fission occurs (physics)
- the differentiated central portion of a planet or star (astronomy and geology)
- the torso, especially the abdominal muscles
- the most important part of something
- a small group of people who are essential to a particular activity, organization, etc.

In summary, the main features are both *central* and *the most important*.

In other languages, however, we do not have an exact correspondent that would contain both these features, as in Russian, where it is translated with an adjective *ochobhoŭ* ('main', 'basic'). Latvian uses another adjective – 'dziļš' ('deep') to refer to 'core', whereas the word for 'link' – *cba3ka* in Russian evokes more a bunch or a cluster rather than the connection between two distant points. Italian and French also have to resort to either a direct borrowing (in Italian) or a functional analogue (in this case 'lien fondamental') in French ('fundamental link'), notwithstanding the fact that the word 'core' is Latin in origin – the meaning has come a long way from its original 'heart' associations (Anglo-French *quor* – core of a fruit, Latin *cor* – heart, Antidote dictionary).

Another example of this pattern is the term *first breath*, which is 'the first cycle of either Primary or Thoracic respiration, which has great influence over the future health of the person'. The word *duxanue* in Russian ('breath') is used to describe the ongoing process, not one cycle of inhalation and exhalation, for which there is no particular word in the language. Therefore, the translation *nepsulu edox* ('first inhalation') covers the term only partially. Latvian uses 'pirmais elpas vilciens' (literally – 'first drawing of breath') to counter this problem.

Another linguistic reason for the absence of resonance is that figurative language is not always shared across languages. The term 'pussyfoot technique' (a technique that helps initiate lateral fluctuation') in English was chosen because the procedure in question is done very gently and softly. In general language, 'pussyfoot' means '1. someone with a very stealthy, quiet way of walking; 2. *negative* – a teetotaler or a prohibitionist 3. *informal* also pussyfoot about/around: to be overly careful or anxious about what you say or do, especially around people who are too sensitive' (Antidote dictionary). It is impossible to come up with a word that would carry the same metaphorical image and all of those meanings in other languages. Therefore, we get a calque like 'zampa di gatto' ('cat's paw') in Italian, or 'кошачья лапка' in Russian ('cat's paw' in the diminutive). 'Cat's paw' probably does the trick to approximately describe osteopathic reality, but it does not have the same resonance as 'pussyfoot'.

Other terms pose a certain difficulty for another reason: if we take 'tempo', for example, which means 'the intensity of movement, the evolution or unfolding of a process in time and space' in Biodynamic osteopathy, the word itself in general language was taken from Italian, like many musical terms, meaning the speed at which some music should be played and speed or pace in general, by extension. In Italian, however, this word has a much wider range of meaning, including 'time', 'weather', 'tense' or 'tempo' itself. Therefore, 'tempo' in Italian brings with it a whole world of additional associations and resonances.

4) In other cases, we can observe a phenomenon that could be called a false friend calque. The translator chooses a word that resembles the one from the source language, is also used in general language and sometimes has remotely similar characteristics, but, in fact, the chosen word's meaning is quite different from the one in SL in terms of resonance. This phenomenon can both be the result of a conscious choice (as for the word 'neutral' explained below) or that of what probably is a mistake (the term 'tissue creep').

The word *fluid*, for example, is rendered as $\phi \pi \omega \partial$ in Russian – a word that exists in the general language. The osteopathic meaning of the word is 'a bioelectric living ground substance that has fluency, physical, electrical and biological, chemical properties, its own memory and wisdom'. The word *fluid* in general language means (as a noun): a liquid substance that is able to flow freely; (as an Adjective): liquid or flowing easily like a liquid, graceful, smooth, likely to change (Antidote dictionary). In

Russian, however, the meaning of $\phi_{\pi\nu\nu}$ is threefold and does not approach the English range of meaning: 1) liquid or gaseous easily movable components of the magma and solution saturated with gas circulating in the Earth's core, 2) a hypothetical liquid that was used to explain the phenomena of warmth, magnetism and electricity until the 18th century, 3) According to psychics, the 'psychic flow' emanating from man (Словарь Ожегова). Of course, it is the second and the third meaning range that has greater influence on resonance. We thus obtain a seeming calque with a different taste to it, an aura of spiritism and mysterious emanations. One can argue that this might be closer to the osteopathic meaning of the term, but this is not how the creators of the term intended it: there is nothing magical about the fluid, if you read the full description of the term. Some schools of osteopathy in Russia adopt the term *mudkocmb* ('liquid') instead. However, it presents certain difficulties, because teachers in osteopathy often repeat 'fluid is not a liquid', which is actually one of the characteristics of this term. The word $\phi_{\pi i \nu \nu u \partial}$, different resonance notwithstanding, seems to be a better option. The same is true for Italian, French and Latvian, where the words 'fluido', 'fluide' and 'fluīds' respectively are also associated with mystical emanations, maybe to a slightly lesser degree than in Russian.

A similar picture can be observed with another term – *Master Mechanic*, also known as the Grand Architect, the Master Architect, God, Deity, Creator, the Maker and is the divine presence that creates and heals in biodynamics. The term is translated as *Macmep-Mexanuk* in Russian. It appears as a calque, but the word *macmep* in Russian lacks an important resonance component: its range of meaning does not include 'someone who controls or has power over others' (Antidote dictionary), as in English, but rather signifies a very skilled manual worker. So, the *Grand Mechanic* becomes a *Very Skilled Manual Mechanic* who is hard to be associated with the Creator of the Universe.

Sometimes, this false friend calque leads to false interpretations and mistakes. If we take the word 'cranial (or pelvic) bowl' (the whole of the cranium or the pelvis and their content when its fluidic nature is perceived), the term is rendered as 'bolla pelvica' or 'bolla craniale' into Italian. The word 'bolla' remotely resembles 'bowl' in form, but the meaning in general language is closer to 'bubble', and has nothing to do with a container. This resonance explanation can therefore be attributed both to this category and that of mistakes (number 2 of our classification).

Another example from the Italian corpus concerns the term 'disengagement' (a metabolic process that can occur on various levels and is potentized by Primary Respiration and brought by the Tide. The process allows for the previously 'stuck' or 'tied up' structures to move away from each other and create space and motion), which is rendered by 'disingaggiamento' – a neologism that does not exist in Italian but is sort of an Italianized version of the SL word. In fact, the general meaning of 'disengage' in English is 1) to separate (someone) from (someone or something); 2) to move (a part of a machine, device, etc.) away from another part (Antidote dictionary). The neologism in TL is formed by a prefix 'dis-' (moving away from) and 'ingaggiare' – a word formed according to the French model of 'engagement' (based on 'gage' - pledge, guarantee) with the following meaning in Zanichelli dictionary: 1. arruolare, assoldare, assumere qlcu. con un contratto 2. dare inizio a qlco., spec. a una lotta (close to the English 'hire', 'take on', 'recruit' or 'start'). As we can observe, the meaning is quite far from 'engage' is the sense of 'being tied up to something'.

One more instance of a false friend calque is the term 'neutral' (in Biodynamics: a homogenous state of the whole organism in which it becomes receptive to a healing process). The term comes from the automotive industry and the 'neutral gear' in particular, when the car is ready to go but not engaged in movement yet. The term is rendered by 'neutro' into Italian, thus losing the automotive resonance, because 'neutro' means either 'neutral' in terms of politics or gender, or something undefinable and undistinguishable. In the automotive terminology, 'neutral gear' in Italian is 'essere in folle' or 'ingranaggio folle': 'mettere in folle il motore'. However, the choice of a false friend calque was probably conscious here, because 'folle' would be an even poorer choice, since it means both 'neutral' in terms of gear, and 'lunatic', 'mad', 'insane' in terms of a characteristic of a person.

Approximately the same thing happens in French: 'neutral' is rendered as 'neutre', whose meaning range is close to 'neutro' in Italian. In automobile terminology, 'neutral' is translated as 'point mort'. However, it would be impossible to use the adjective 'mort' ('dead') to translate 'neutral' because it would bring strong additional (and unnecessary) associations, distorting the meaning perception of the term. Interestingly, with automatic transmission cars, the word 'neutre' for 'neutral' came into use - maybe due to the marking of 'N' on the gear lever (Antidote lists: (informal) (au) neutre).

For the term 'tissue creep', however, the choice of the French 'les tissus crépitent' is most probably due to an error (category 2 in our classification). *Tissue creep* means 'an involuntary movement of tissue toward a balance point with less tension'. The word 'creep' is defined in the following way: '1. to move in a cautious, deliberate way, especially to avoid detection 2. (of a thing) to travel slowly and at a uniform speed 3. (of a plant) to gradually grow to extend up surfaces or objects 4. technical – (of a material or object) to gradually bend under stress' (Antidote dictionary). The French translation reads as 'tissues crackle', because the verb 'crépiter', notwithstanding its resemblance to 'creep', has the meaning of 'making dry crackling sounds' (Antidote dictionary).

5) Another parameter that can change resonance is a great difference in frequency in general language. If we take the word 'convergent', for example, which means 'a characteristic of a clinician's mental processes that are based on prior knowledge' in osteopathy, it is rendered by 'конвергентный' into Russian. The English word is much more frequent (marked 'fairly frequent' in the Antidote dictionary) in general language, whereas the Russian calque is restricted to the domains of biology, optometry or linguistics, and does not frequently appear in general language (the frequency index of the noun 'конвергенция' is 1.3 in the frequency dictionary (Ляшевская and Шаров, 2009), while the lowest range of frequent words ends at 2.6). We cannot assert that it is a false calque like 'fluid', because its meaning within the specific domain is that of something moving towards a common point, as in 'convergent', but the word is so infrequent in general language, that the resonance is definitely not the same.

The same can be said of the term 'fluctuation' (the meaning in general English is 'a wavelike motion or (usually plural) an irregular change in number or amount' (Antidote dictionary), the word is marked as 'frequent'. The osteopathic definition of longitudinal fluctuation is 'a form of bioelectromagnetic potency essential for normal function that has a normal pattern of motion in the fluid body and can lesion'. In Latvian, the word 'fluctuation' is usually translated as 'svārstīšanās' or 'svārstība', whereas the term 'fluktuācija' does exist, but in the context of physics, its use in general language is very limited. Therefore, we cannot assert that the word has equal resonance for an average language user.

6) Another difficulty influencing resonance, not uncommon in the context of translating from English, is the interpretation of the notorious and ubiquitous noun+noun combinations, such as *motion testing*, which can be interpreted both as 'testing of the

motion' and 'testing in order to find the motion' or 'testing with motion'. Nominalization, in cases like this one, is very productive and versatile; it serves to describe a process or a quality, and is not uncommon in scientific and technical terminology because it makes it possible to express a complex phenomenon in few words (Gonzalez Pueyo and Val 1996). In fact, we cannot exclude the possibility that recourse to such wording and the resulting ambiguity is a conscious act on the part of the term's creator.

Such cases of nominal premodification require an effort on the part of the reader in the SL because the 'meaning has to be constructed by readers/hearers' (Jones 1983, 1). These nominal combinations can be situated at various levels of lexicalization, which will determine the ease of their interpretation. Levi (1978) proposes several degrees of opacity for combinations of the kind ranging from transparent (mountain village), partly opaque (polar bear), exocentric (ladybird) to partly idiomatic (polka dot) and idiomatic (honeymoon). Depending on the degree of opacity, it is going to be easier or more difficult to interpret the meaning of the combination.

For 'motion testing', definition construction in context has allowed us to determine that motion testing is 'a procedure that allows one to evaluate tissue response to motion'. The Russian term *mecmupoвание на движение* covers only one of the options – testing in order to find motion, and therefore has a narrower range of possible meaning. In French, the term is rendered by 'test de mobilité', which would be closer to 'mobility test' or 'test of mobility', just like the Italian 'test di mobilità'. In Latvian, however, we get 'kustības testēšana' ('test of motion').

A more challenging case is presented with the term *balance point*. The first choice of a translator would be to interpret it as 'a point of balance', however, as previously mentioned, the term *point of balance* also exists in biodynamic osteopathy, and it is clearly stated in one of the books (Osteopathic Odyssey) that 'the balance point and the point of balance are different' (March 9th, Balanced Tension). Our research yielded the following definitions for the respective terms: 'a balance point is a point in time and space where all activity and movement come to the stillness of their pivotal power, a suspension of all tensions at a point of balance' and 'a point of balance is a homeostatic state of neutral suspension of all functions in which the organism can regain its involuntary motion in response to Primary Respiration'. The difficulty lay in translating these terms into target languages differently. For Russian, it was deliberately decided

that *balance point* was to be rendered as *mouka баланса* (literally 'point' + 'balance' in the genitive case, which marks belonging), even though the word *баланс* has a slightly different resonance in Russian – it is a borrowing mostly used as an accounting term or to signify balance in politics or economics. The term *point of balance* was coined as *mouka pashosecus* ('point' + 'balance' or 'equilibrium' rendered by the Russian word *pashosecue* which, if analyzed, consists of 'equal' + 'weight'). The problem of equal translations was thus solved by a convention. Latvian uses 'balanspunkts' for balance point – a complex noun instead of two separate words, which represents a step towards lexicalization. For the 'point of balance', another word combination is chosen: 'balansa punkts' (genitive of 'balance' + 'point').

French also uses different terms to describe these two phenomena: 'point d'équilibre' ('point of equilibrium' or 'balance') for 'balance point' (alternatively, a borrowing of 'balance point' is used), and 'point de balance' for 'point of balance'. The only problem with 'point de balance' is that the predominant meaning for the French word 'balance' is what corresponds to the English 'scales', so it has a different resonance.

Italian, however, does not demonstrate terminological conscientiousness in this matter: both terms are translated as 'punto di equilibrio' ('point of equilibrium' or 'balance'), so that there is no way to distinguish the two concepts.

One more example of the noun+noun interpretation dilemma is presented for the term 'power points'. The term can be interpreted at least in two ways: point of power, or points for power. The constructed definition does little to clarify things: 'a therapeutic methodology for treating the extremities'. The extended definition tells us that:

- power points is a therapeutic method incorporating the principles of fluid dynamics, potency, and embryology, that was described by Dr. Sutherland for treating the extremities using the therapeutic potency of Primary Respiration;
- until Power Points were introduced in the curriculum, the extremities were treated using balanced ligamentous tension, without the support of the therapeutic forces of primary respiration;
- power points as a technique involves tapping (directing the tide), feeling the Midline suspended and floating and fluctuating the potency in the Midline.
 Biodynamic texts and CDs contain a lot of information about how the technique is performed, but not on why it is called 'power points'. When interrogated, biodynamic practitioners embark upon a lengthy explanation of what the technique is about, but

then confess not knowing the exact role of the word 'power' in this collocation. All things considered, it seems that the best solution is to consider the relationship between 'points' and 'power' as one that can be described with the preposition 'of'. On CD29, James Jealous mentions that Dr. Sutherland, who coined the term, insisted that 'the doorway is through the bone'. Power points are places where the practitioner places their hands to hold the bone in order to interact with the Midline.

Russian uses an adjective for 'power' – 'силовые', thus leaning towards the first version of term interpretation. Relational adjectives have been noted to be more frequently employed in languages deriving from Latin than in Germanic ones (Maniez 2009). In this case, we can see that it is true for Slavic languages as well.

French, however, just leaves the original English term in place, and Italian uses 'punti di Potenza' (points of power), just like Latvian ('spēka punkti' – genitive case).

As we have already mentioned, when dealing with the nebulous world of biodynamic osteopathic terminology, in our opinion, it cannot be excluded that the use of N+N combinations may be intentional with all the ensuing ambiguity. In the logic of biodynamic teachings, the practitioner has to come to an understanding whether 'power point' means 'for power' or 'of power' (or anything else) by themselves, through touch and non-verbal communication with the patient and higher powers.

7) Another factor that explains the lack of resonance in quite an obvious way is the translation by borrowing or partial borrowing (in combination with a calque). Not all borrowings will necessarily have a different resonance: the terms EV4 and CV4, for example, are abbreviations of 'expansion of the fourth ventricle' and 'compression of the fourth ventricle'. Russian not only uses a different alphabet, but also employs words that begin with other letters to decipher the terms ('экспансия' or 'расширение' 'четвертого желудочка', 'компрессия четвертого желудочка'), so here equal resonance is out of the question (Latvian faces the same difficulty with '4.vēderiņa ekspansija/paplašināšanās' for EV4 and '4.vēderiņa kontrakcija/saraušanās' for CV4). But French and Italian happen to produce the same abbreviations: 'expansion du 4e ventricule' / 'compressione del 4° ventricolo' and 'compression du 4e ventricule' / 'compressione del 4° ventricolo', EV4 and CV4 accordingly, if we make a small concession for word order. However, these are rather exceptions than the rule. Another example is 'shakedown' (a Traditional Osteopathic treatment that includes a

'soft tissue' treatment that prepares the patient for further treatment), rendered as

'шейкдаун' in Russian (transcription) and 'shakedown' in both French and Italian. In all of the target languages, translators gave up trying to find one compact word to describe this procedure which consists of gentle shaking, thus allowing osteopaths to calm down the nervous system of the patient.

French and Italian both gave up on rendering 'stillness' by anything other than a borrowing due to conceptual complexity. 'Stillness' is a very important term in biodynamics, meaning 'a living state or force with potentizing qualities that the clinician needs to be able to synchronize with'. The word itself is of Germanic origin (Old English *stille* – without movement, Germanic *stillijaz* – stable, Antidote dictionary), which may be a factor in terms of choosing a corresponding Romance language term. However, interviews with practitioners have shown that, according to them, neither 'tranquillité' ('tranquilità'), nor 'calme' ('calma'), nor 'immobilité' ('immobilità'), nor even 'sérénité' ('serenità') can replace 'stillness' in osteopathic terminology.

Françoise Desrosiers, a French-Canadian teacher of biodynamics expressed the following ideas in an interview regarding borrowings from English: according to her, one of the reasons for the current state of affairs may be the fact that most French-speaking teachers studied osteopathy in the United States, in English (an observation which is valid for other target languages as well). Therefore, they tend to use English words to refer to particularly complex phenomena to which they can relate in English, rather than in their native language. Thus, the borrowing spreads to students and so on. Another reason may be the desire to preserve the 'purity' of the term: when using an English version, one is able to avoid the addition of any possible erroneous associations or interpretations on the part of the student. This process facilitates perception on a non-linguistic level, she stated.

This approach to translation somewhat reminds us of a translation principle, or 'meme', 'endowed with impressive longevity' (Chesterman 1997, 22). The Word of God has always been a challenge in terms of translation and yielded the tendency to render the original in a maximally literal way so as to avoid distortion, which would be heresy and a one-way ticket to be burned at the stake in medieval times. As quoted by Huetius (Huetius [1683] 1992, 92), Jerome would admit that each word of the Holy Bible is a mystery.

Finally, one more category is given to items with different resonance where we cannot quite explain the reason for the translator's choice. An example is 'doorway of the fulcrum' (a metaphor for the fulcrum itself, because one can pass through it to a new level of perception, a different activity, a therapeutic process). In Italian this term is translated as 'porta del fulcro' ('door of the fulcrum'), even though 'doorway' could be rendered as 'via d'accesso' or 'soglia'.

8) Another example from Italian is the translation of the 'Breath of Life' (a mysterious force of divine origin and a motion that passes through everything, animating it) by 'Soffio Vitale'. If we refer to the Bible, where the term was taken from, the translation would be 'alito della vita' (breath of life). The term 'soffio vitale' appears in the context of the translation of Greek philosophy where the word 'pneuma' (spirit) in central. Otherwise, the term is also used in pranayama to signify *prana*. It remains unclear why this term was chosen over the Biblical 'alito della vita'.

Within the French corpus, another example of unexplainable modifications are the terms 'balanced fluid tension' (a technique applied to fluids that allows one to reach a point of balance in fluid tensions), 'balanced ligamentous tension' (a technique applied to the bones and ligaments to release local tensions) and 'balanced membranous tension' (a technique applied to connective tissue (membranes) in order to reach balance in their tensions). The terms are translated as 'équilibre de tension des fluides', 'équilibre (or 'équilibration') des tensions ligamentaires' and 'équilibre (or 'équilibration') des tensions membraneuses'. While the main component of this multiword term in English is 'tension', French switches focus to 'balance' (or 'balancing'), thus making it 'the balance of fluid (ligamentous or membranous) tensions'. While the appellations are not wrong from the point of view of the terms' meanings, there probably was a reason why those techniques were not called 'fluid tensions balance' or 'the balance of fluid tensions' in the first place. The French translation could have just copied the terms' respective structures, producing 'tension équilibrée des fluides', for example. The choice is thus unclear, although it might be conditioned by the desire to render the term more transparent and comprehensible, even if subject to interpretation on the part of the translator.

An even stranger case involving unexplained absence of resonance is use of a borrowing when a perfectly adequate equivalent is available: 'force vectors' are rendered into French as '*vectors* de force', instead of 'vecteurs'.

One more reason for the presence of this 'inexplicable choice' category is that biodynamic practitioners do not endow words with much power and therefore worry little about the principles of denomination.

Having looked at the categories, we can now give an overview of how these groups are present statistically, even though we still need to keep in mind that there is no absolute accuracy in the appreciation of these features.

When it comes to numbers, each language pair presents a slightly different picture in terms of statistics.

The English-Russian combination yields the following results: with around 48% of cases presenting different resonance, 48% of them are due to language-related impossibility (discussed above under number 3). False friend calques come as second, but only due to a high number of terms containing the component 'fluid' (discussed under number 4 above). The next most frequent reason is frequency differences (due to a large number of terms containing the word 'zone') followed by borrowings. For details, see Table 32.





The results of the English-Italian corpus are presented in Table 33. Even though language-related difficulties are still in the lead, their proportion is smaller than in Russian. Meanwhile, the number of false friend calques, borrowings and unclear reasons in on the rise.



Table 33: Reasons for the absence of comparable resonance in Italian.

In French, the results demonstrate that 'linguistic impossibility' and 'false friend calques' have approximately the same incidence. Meanwhile, the number of borrowings is much larger than in Russian and Italian, together with the category of 'unclear reason' for a specific choice (see Table 34).



Table 34: Reasons for the absence of comparable resonance in French. As for Latvian, the results are as shown below in Table 35.



Table 35: Reasons for the absence of comparable resonance in Latvian.

We see an increase in the 'deliberate choice' category, which is understandable, considering the role of terminological planning measures. Linguistic impossibility remains high in the ranking, but this is a reason that cannot be explained by discussion and thought. If a word in one language has many correspondences in another, each one mirroring only part of the conceptual field, there is nothing else to do but to choose the most fitting equivalent according to the context. Most of the false calques in Latvian are due to the presence of the word 'fluid', which has no better equivalent than 'fluīds' with its ethereal connotations. Frequency differences are due to the presence of words that belong to general language in English, while they are more often related to specialized contexts in Latvian. This feature is not uncommon in medical terminology.

If we fuse all the data in one table, we get the following picture (Table 36):



Table 36: Reasons for the absence of comparable resonance in all target languages.

The category of 'deliberate choice' where a particular wording is chosen, even though it leads us away from comparable resonance (for reasons like collocability, for example), is very evident in Latvian and remains rather low in other languages where the terms, for the most part, have not undergone professional scrutiny.

Errors are present in Russian and Italian, while 'linguistic impossibility' is most evident in Russian and Latvian. A supposition we can make is that it could be explained by the fact that English, Russian and Latvian belong to different subgroups within the Indo-European language family: Germanic, Slavic and Baltic respectively. While French and Italian are in the Romance subgroup, they still share a lot more lexis with English in terms of etymology. For the French and Italian language, words tend to exhibit a difference in resonance due to linguistic reasons especially when the SL word is of Germanic origin. For the Italian language, 16 out of 22 cases of words belonging to this category demonstrate this correlation. For French, all of the words but two in this category were of Germanic origin. Of course, we cannot with all certainty claim that correlation equals causation in this case, and that it is more difficult to find an equivalent for non-Romance words. However, this fact is interesting to note.

Frequency differences concern Russian and Latvian, while difficulties related to the English 'noun+noun' combinations are almost the same in all of the target languages, since

these difficulties concern the source language as well. Borrowings are highest in French, and the category of 'unclear reasons' is highest in French and Italian, partly because we have not had any access to the French and Italian osteopaths' decision-making process while they were creating their terminology.

Thus, we arrive at the crux of the matter: the question whether differences in resonance unavoidably lead to impaired or incomplete equivalence. In our view, each reason for the difference in resonance should be approached individually.

- 1) When talking about 'deliberate choice', we can observe that resonance, even if different in general language, provides a way to elicit the same mental picture in the context of osteopathy. Let us consider the word 'originality', for example: in general language, the meaning is 'the quality of thinking or acting in an unusual, interesting and creative way, the quality of being unlike others in an interesting way' (Antidote dictionary). Based on the general language meaning, one tends to propose 'оригинальность' in Russian and 'originalitate' in Latvian, both corresponding to the definition of 'originality'. However, if we consult the osteopathic definition of the concept, originality is 'the state of Health that everything emerges from and where we need to return in order to heal'. Therefore, the concept is closer to the definition of 'original' which means 'happening first or at the beginning of something; not a copy, translation, etc.; new, different, etc.' This meaning is not part of the conceptual field for 'оригинальность' in Russian and 'originalitāte' in Latvian. Therefore, another term is chosen: 'первоначальность' in Russian and 'pirmatnējība' in Latvian (both contain the component 'first' and a suffix for abstract nouns). Even though they do not correspond to 'originality' with its resonance in general language, they do get the osteopathic message across. We can therefore talk about conceptual equivalence.
- In the instance of an error, when the resulting resonance is different, equivalence is naturally impaired.
- 3) In cases of 'linguistic impossibility', when we are dealing with words that have a whole array of correspondences, all mirroring just a part of the concept and applicable only in certain contexts, equivalence is not impossible, because, just as in the case of 'deliberate choices', we are dealing with a narrower meaning the one pertinent for biodynamic osteopathy. If this component of meaning is brought across into the target language, then some equivalence, if not perfect, is present. If we take the word 'sag', for example: the general meaning is '1. to hang or sink down in the middle 2. (of a body part) to hang

down due to weight, stress, etc 3. marine – (of a ship) to bend so that the middle is lower than the two ends 4. to become weaker in either number or value 5. to lose (energy, spirits, courage, etc.)' (Antidote dictionary). The word's possible etymology is from Middle Low German 'sacken', 'to sink'; from Germanic 'senkwanan', 'to sink' (ibid.). Other languages may not have a word that would include all of the conceptual features: 'hanging', 'sinking', 'being weak', 'lose power', 'being under stress'. We then consult the osteopathic definition: 'Sag is a condition that affects an anatomical structure making it hang or sink down, restricting its normal motion'. The main feature is thus 'sinking or hanging down'. Latvian chooses 'noslīdēšana', which corresponds to 'slipping downwards', Russian uses 'опущение' – 'lowering', French is fortunate in having a word with a very similar range 'affaissement' – 'sinking under the weight of something', while Italian just borrows 'sag'. Both 'опущение' and noslīdēšana' reflect 'sag' partially, but it is barely enough in the osteopathic context.

- 4) A 'false friend calque' obviously provides a challenge for perfect equivalence, but sometimes a translator is offered no other choice, as we have seen with the word 'fluid'.
- Frequency differences, in our view, do not constitute a capital offense to equivalence. Even though resonance is slightly different, the meaningful components of sense making are still present.
- 6) Noun+noun combinations are difficult to interpret, but once the correct meaning has been established in the source language, the transfer into target languages is not that much of a challenge. Equivalence is therefore possible in context on the abovementioned condition.
- Borrowings do not offer us a chance for equivalence, as they are obscure in target languages.
- 8) Whenever the reason for the choice of a specific word is unclear, equivalence is slightly impaired, because there are other ways of rendering the term, which would probably suit the case better. If we take the term 'biodynamics', for example, which means 'an approach to and a school of osteopathy based on some specific principles according to which the treatment is carried out by an outside force on the patient observed and assisted by the doctor'. 'Biodynamics' exists along with two other structurally similar terms, 'biomechanics' and 'biokinetics'. The French language translates the latter as 'biomécanique' and 'bio-cinétique', but uses 'biodynamie' for the former, instead of using the word 'dynamique' in order to produce the word 'biodynamique', which would

constitute a calque with similar resonance. In fact, 'dynamie' is a word previously used as a unit of measure for sound intensity or some other force at work. The choice of such wording remains unclear.

Having identified two of the important parameters that would possibly influence equivalence, translation procedures and resonance, we shall now proceed to examining the matter more closely.

4.8 Types of terminological equivalence

As a result of all of the aspects that we discussed above, equivalence can be measured up to a point. Traditionally, at least three types of equivalence are distinguished (Oliveira 2005b, 6): perfect, partial and absent.

Perfect equivalence exists between two terms when all or almost all of the semantic and conceptual features of the concept coincide. It is our strong belief that the word 'perfect' is not applicable to the very concept of equivalence, since perfection has no chance of existing in the context of interlingual transfer. One can certainly obtain something that is as close to the source language item as can possibly be – we therefore propose to call this category 'almost perfect' equivalence.

Sometimes this type of equivalence goes alongside literal or morphological equivalence, but not always. This type of equivalence should not be confused with 'false friends' or purely formal equivalence between terms without the underlying semantics, unjustified calques. By unjustified we mean calques that reproduce the morphological structure of the source term with excessive foreignization – disregarding the rules and conventions of the target language, in cases where another procedure (like use of a functional analogue, for example) is possible and even preferable from the point of view of clarity and harmony.

Oliveira (2005b, 281) proposes to measure equivalence of metaphorized terms by the presence of the shared metaphorical constituents: first, the number and nature of metaphorical constituents is measured in the source language terms, and then in the target language. The results are compared in order to determine whether the number and nature of metaphorical constituents in two languages are the same. If they are, then the two terms are considered perfect equivalents. However, this approach might have a drawback: in cases where the two

languages are not closely related (like English and Russian, which are further apart than English and French, for example), the metaphorical elements may be formally identical, but their internal structure, if calqued, may still differ.

Our suggestion for the measure of equivalence in biodynamic osteopathic terminology is to consider the following factors:

- Surface structure of the terminological unit (single or multiple-word term);
- The presence or absence of comparable resonance;
- The reason for absent resonance, if applicable;
- The translation procedure;
- The metaphorical picture, if applicable: whether the mapping in the source and target languages is the same.

	(almost) Perfect	Partial equivalence	Poor or absent
	equivalence		equivalence
Surface	same	same or different	same or different
structure			
Translation	calque	calque, functional	any, but especially
procedure		analogue or description	borrowing
Resonance	comparably equal	comparably equal or	
		different	different
Reasons for the	n/a	- conscious choice	- error
difference in		- linguistic impossibility	- false friend calque
resonance		- frequency differences	- borrowing
		- N+N combinations	- unclear reason
Metaphorical	same	same or different	same or different
mapping			

We propose the following view of equivalence in our specific context (Table 37):

Table 37: Equivalence measure parameters.

Thus, an almost perfect equivalent would:

contain the same number of units. We propose to count meaningful units, like nouns, adjectives and verbs, not taking into consideration articles and prepositions that can be transformed into cases in inflected languages like Latvian and Russian, for example. We also suggest considering phrase-compound correspondence (such as 'balance point' –

'balanspunkts') as equivalent. We also suggest disregarding the differences in the order of multi-word combinations (on the condition that the components are the same), as these are conditioned by the language structure;

- be translated by a calque, since the calque is closer to the source language unit than a functional analogue, which is an approximation;
- have comparably equal resonance;
- in the case of metaphor, have the same mapping principles.

Some examples of almost perfect equivalents include:

- From the English-French corpus: 'neutrality' and 'neutralité', 'river of life' and 'rivière de vie', 'spark' and 'étincelle'.
- From the English-Italian corpus: 'conversion of the senses' and 'conversione dei sensi', 'ignition' and 'accensione', 'manipulation' and 'manipolazione'.
- From the English-Russian corpus: 'genetic field' and 'генетическое поле', 'lock up' and 'замыкать', 'Sea Around Us' and 'Mope Вокруг Hac'.
- From the English-Latvian corpus: 'divine' and 'dievišķais', 'intention' and 'nolūks', 'other pair of hands' and 'cits roku pāris'.

For the equivalent to be almost perfect, all of these conditions have to be met simultaneously. A 'false friend' calque would not be considered an almost perfect equivalent, because its resonance would not be the same.

The partial equivalence category is more flexible and allows for a range of digressions. Translation units can:

- contain a different number of constituents;
- be rendered either by a calque, a functional analogue or a short description;

- have either comparatively equal or different resonance. Acceptable reasons for the difference in resonance are: conscious choice (since choosing a different translation would lead to even greater differences in resonance), linguistic impossibility (since the source language word simply cannot be rendered by one concise word with the same resonance in the target language), frequency-related differences in resonance (the target language word still has the same meaning, but is used with different frequency or in other specialized contexts) or noun+noun combinations, since these can be resolved once the correct relationship between units is established in the source language;

- have the same or different mapping principles in the case of metaphors.

Some examples of partial equivalents include:

- From the English-French corpus: 'meningeal sac' 'sac dural méningé' (the French term contains an extra word 'dural', otherwise resonance is similar).
- From the English-Italian corpus: 'unwinding' (in biodynamics: a type of movement in the soma) and 'srotolamento' (translated by a functional analogue due to a linguistic impossibility the word 'unwind' in English corresponds to the Italian 'avvolgere', or 'caricare, dare la corda' as in 'wind a watch'. The given term of 'srotolamento' for 'unwind' is closer to 'unroll', thus presenting a slightly different image.
- From the English-Russian corpus: 'molding' translated as 'формование', a word that does not belong to general language, but rather to some technical specialty, thus different in frequency compared to the English word.
- From the English-Latvian corpus: 'momentum' and 'kustības daudzums', translated by an analogue (literally: 'the amount of motion') due to linguistic restrictions.

Poor or absent equivalence is thus characterized by:

- a difference in surface structure;
- the presence of borrowings;
- different resonance;
- reasons for the difference in resonance being an error, a false friend calque, a borrowing or unclear;
- possibly different mapping principles in the case of metaphors.

Some examples of poor equivalents include:

- From the English-French corpus: 'fulcrum' translated as 'fulcrum' a borrowing used instead of the French term 'point d'appui', or 'divided attention' 'attention dédoublée' (divided in two) where it is unclear why the word 'divisée' was not used, since attention can be divided in more than two in the biodynamic context.
- From the English-Italian corpus: 'core link' adopted as a borrowing without any change in form, 'idling' translated as 'neutro'. In biodynamics, 'idling' means 'a state of balance in the body or its compartment when the system is dynamically ready to act, waiting for a command'. The word is taken from the automotive terminology, where 'idling' in Italian is 'girare al minimo' ('turn at a minimum') or 'essere in folle'. 'Neutral' (which we have already discussed previously) or rather 'be in neutral' in English is a synonym of 'idling', so here, the term 'neutro'

is used, just as it is for the term 'neutral' itself, a calque in Italian without the same resonance.

- From the English-Russian corpus: 'rebalancing' as 'ребаланс'. In biodynamics, rebalancing is a principle applied as a certain technique to correct any imperfections that occurred during treatment and prevent side effects (in other words, bringing the patient back to a balanced state that had been lost). In Russian, the word does not exist (outside osteopathic terminology). The prefix 'pe (re-) is a borrowing from English. An approximate Russian variant would rather be 'пере'. Another example is the word 'release' translated by a transcription: 'релиз'.
- From the English-Latvian corpus, we can cite few poor equivalents most of them are related to the previously discussed word 'fluid' and its esoteric associations. An example of a borrowing is '*inherent* capacity for growth and development' translated as '*inherentā* spēja augt un attīstīties'.

It should again be noted that the proposed categories are not absolutely clear-cut and that there is a certain range of motion inside each of them, especially the 'partial' and 'poor' ones.

Having performed qualitative, quantitative and statistical analyses, we obtained the following results:

For the English-French language pair, the equivalence picture presents as follows (Table 38):



Table 38: Types of equivalence in the French corpus.

Sixty-three percent of the terms are almost perfect equivalents. We included two terms that are technically borrowings in this category: CV4 and EV4. Such a digression was possible due to the fact that the terms, in the source language, are decipherable as 'compression of the fourth ventricle' and 'expansion of the fourth ventricle' (expanded terms are almost never used in biodynamics, this denomination serving as a symbol for the procedure in question). If translated into French, they read 'compression du quatrième ventricule' and 'expansion du quatrième ventricule', and the resulting abbreviations are the same (CV4 and EV4).

12% of the terms of the French corpus have been qualified as 'partial equivalents', while 25% belong to the category of 'poor equivalents'.

If we transpose these data onto the translation procedures, we obtain the following table (Table 39):



Table 39: Translation procedures – equivalence correlation in the French corpus.

We can observe that most (62%) calques are almost perfect equivalents. But using a calque does not guarantee equivalence – some of them are partial (2%), and quite a large number (6%) are poor equivalents. Functional analogues make partial (8%) or poor (8%) equivalents in this case, while most borrowings are understandably poor.

If we compare equivalence data for metaphorized and non-metaphorized terms in French, the results are as follows (Table 40):





We see that non-metaphorized terms have a slightly higher chance of becoming almost perfect equivalents.

Some examples of perfect, partial and poor equivalents include:

- An almost perfect equivalent: 'lock up' and 'se verrouiller' (a verb with the biodynamic meaning: to become shrunk and compressed with normal motion inhibited) the word forms in general language demonstrate a similar range of meaning and the translation procedure is a calque (the metaphorical mapping is very similar).
- A partial equivalent: 'floppy' and 'flottant mou' (an adjective with the biodynamic meaning: a characteristic of the fluid field when it has no vitality and has lost its normal function). Translation is achieved by means of a functional analogue. The meaning ranges of the words in general language are not exactly the same, as 'floppy' is used to describe something soft that hangs loosely (Antidote dictionary), whereas in French the 'soft' component is present but 'flottant' means 'floating'. In any case, 'floppy' does not have an exact one-word equivalent in other languages, because it is essentially onomatopoeic ('flap' or 'flop' is the sound that a loose flat object makes when moving fast Antidote dictionary). The absence of equivalence is therefore explained by 'linguistic impossibility'. However, the French term does carry across some components of the original.

• A poor equivalent: we can take the word 'seam' as an example, since it is rendered mostly by a borrowing. In the biodynamic understanding, seams are enfoldments that occur early in the movement of the whole embryo and provide a basis for growth on the anatomical and fluid level. Essentially, these are places where parts come together without becoming one. French has two synonyms (rarely used, but present) for this term: *sillon* and *scion*. While the former may qualify as a very distant partial equivalent ('sillon' being a 'furrow', 'fissure' or 'sulcus' sharing the properties of 'linear' and 'dividing' with 'seam'), the latter is clearly a mistake, because scion (meaning a twig or a shoot) has nothing to do with the osteopathic understanding of 'seam'.

Passing on to the next target language, the results for the English-Italian corpus are presented in the following picture (Table 41)



Table 41: Types of equivalence in the Italian corpus.

Sixty-six percent of the terms can be qualified as almost perfect equivalents, 14% fall into the category of partial equivalents, while 20% are poor equivalents.

When analyzing translation procedures related to each equivalence type, we note the following (Table 42):





Most calques are almost perfect equivalents, but again, it is not guaranteed that every calque will be one. There are slightly more poor equivalents than partial ones among the function analogues.

When analyzing equivalence of metaphorized versus non-metaphorized terms, we get the following picture (Table 43):



Table 43: Equivalence in metaphorized versus non-metaphorized terms (English-Italian).

We see that, just as with the French corpus, non-metaphors have a slightly higher chance of being almost perfect equivalents.

Some examples from this corpus include:

- Almost perfect equivalents: 'overtreat' and 'sovratrattare'. The term is translated by a calque: 'sovra' – too much, over + 'trattare' – treat. The words 'treat' and 'trattare' have similar meaning ranges in general language. The osteopathic meaning is rather transparent: it means 'treat too much or for too long'. Overtreatment is one of the most common side effects of osteopathic treatment that consists in overstimulation of the patient.
- Partial equivalents: 'tabletrain' and 'formare gli assistenti ai tavoli'. The meaning of the term in a biodynamic context is 'the activity of training new osteopathic teachers to assist students while they are working with a patient lying on the table'. The component of 'table' (as a massage table) is preserved in the target language, but the rest of the meaning is made explicit, as it is rendered by a descriptive translation. A shorter version including only the two components 'table' and 'train' would not be possible in Italian due to linguistic reasons.
- Poor equivalents: 'step breathing' and 'respiro frazionato'. The term is used to designate a treatment principle aimed at increasing the therapeutic action of the Tide: breathing is done gradually, in 'steps'. 'Frazionato' corresponds to 'divided' or 'broken into fractions' – the metaphor is lost, and the resonance is different.

When it comes to the next target language – Russian, the statistics in the number of almost perfect, partial and poor equivalents are as follows (see Table 44):



Table 44: Types of equivalence in the Russian corpus.

Around half of the terms have a perfect equivalent, a bit more than a third have a partial one, and the rest are rather poor equivalents.





Table 45: Translation procedures – equivalence correlation in the Russian corpus.

We see that calques, once again, mostly make for a perfect equivalent, but not always, while functional analogues are almost exclusively partial equivalents (only one instance of 'poor').

When analyzing equivalence of metaphorized versus non-metaphorized terms, we get the following results (Table 46):





We see that the results are very similar in the case of this target language – there is not much difference between metaphors and non-metaphors.

Here are some examples of the above-mentioned categories:

- Almost perfect equivalents: 'motion present' and 'присутствующее движение'
 – an involuntary non-mechanical motion generated through the tissues, fluids and
 potency by Primary Respiration. Both words have approximately the same
 meaning range in the respective languages. The only difference is that 'present'
 is rendered by a participle in Russian instead of an adjective, which does not
 change its role. However, the combination of 'motion present' (N+Adj.) is not
 very frequently used either: the post-position of 'present' gives the term a certain
 hue: it expresses a stage-level predicate, that is, we are referring to the motion
 that is present here and now. If the adjective had the usual prepositive position,
 then the predicate would rather be an individual-level one motion always or
 generally present. The present participle 'присутствующее' renders the aspect
 of 'here and now' rather successfully.
- Partial equivalents: 'decoy' and 'уловка': in biodynamics, the word means conscious or subconscious acts by the patient that de-synchronize neutral and turn the fluid in a direction not controlled by Primary Respiration. The word in general language primarily signifies: 1) a fake wooden or plastic bird that is used to attract other birds, especially to watch or hunt them hunters using a decoy; 2) someone or something that is meant to attract other people's attention, especially so they do not notice someone or something else (Antidote dictionary). The Russian term is rendered by a functional analogue and is not metaphorical, and the meaning in general language is 'Ловкий, хитрый прием, применяемый с целью достигнуть чего нибудь или уклониться от чего нибудь' (Ефремова/Ожегов/Ушаков dictionary), a clever tricky maneuver employed to achieve something or to avoid something our translation). In relation to 'decoy', the Russian equivalent can be viewed as a hyperonym that is less specific and does not necessarily mean something to divert people's attention, even though some conceptual traits are shared by both words.
- Poor equivalents: 'fluid drive' and 'флюидный драйв'. We have already mentioned the word 'fluid' and the fact that it carries additional 'mystical' connotations in target languages. Here, the second component of the term –

'drive' - is translated by a borrowing that has entered the general Russian language quite recently. The osteopathic meaning is 'the therapeutic momentum of power and capacity of the fluid body to do work'. The word 'драйв' in general Russian language has a more restricted meaning than *drive* in English, where it signifies different phenomena: 1) the system in a vehicle that takes the power from the engine and transfers it to the wheels to make them turn, 2) in a car with automatic transmission, a setting that allows the gearbox to engage the appropriate gear for normal driving in a forward motion, 3) an organized and determined effort by a person or group of people to achieve something, 4) a strong, natural desire or need in a person, 5) the desire, energy or need to achieve or do something (Antidote dictionary). In Russian, however, the meaning is restricted to the following: 'определенное приподнятое, специфическое психологическое состояние, удовольствие. Удовлетворение от чего-либо, сильная эмоция, а также то, что создает это состояние, даёт это удовлетворение, эмоцию и т. п. (Ефремова/Ожегов/Ушаков dictionary): 'а certain elevated distinctive psychological state, pleasure. The feeling of contentment from soothing, a strong emotion, and whatever creates this emotion, gives this pleasure and contentment' (our translation). The meaning does not quite correspond to the osteopathic concept, as we are not talking about euphoric fluids.

Finally, for the Latvian language, the proportions of almost perfect-partial-poor equivalents are as follows (Table 47):



Table 47: Types of equivalence in the Latvian corpus.
We observe quite a large proportion of almost perfect equivalents and more than a third of partial equivalents, while the poor ones make up 9% of the total.

Having applied these data to the translation procedures, we obtained the following result (Table 48):



Table 48: Translation procedures – equivalence correlation in the Latvian corpus.

We see that most calques are almost perfect equivalents, with a few partial and even fewer poor ones. Most functional analogues are partial equivalents.

It is worth noting that we have included a few partial calques with elements of borrowing into the 'partial equivalents' category, because the borrowings in question are medical terms, lexicalized in the language and easily recognizable for osteopaths, so qualifying them as 'poor equivalents' would be wrong (e.g. *thoracic respiration – torakālā elpošana*).

When comparing equivalence measures for metaphors and non-metaphors in the Latvian corpus, we get the following results (Table 49):





We can see a slight increase in the probability of a non-metaphorical term being an almost perfect equivalent.

Among the examples for the categories in question we can cite the following terms:

- Almost perfect equivalents: 'genetic field' and 'genetiskais lauks' the words are rendered by a calque and have similar meaning ranges in both languages.
- Partial equivalents: 'give space' and 'dot telpu' the translation is a calque, and the meaning of the term in the osteopathic context is the following: 'allowing whatever thing or process one is feeling to express itself without constriction or excessive attention from the observer'. The word combination exists in general language as well – in English it is usually employed in a context when someone is asking for emotional and physical space between someone and themselves. Space in this case means not only physical space, but time, and can be appreciated metaphorically. In Latvian, the expression 'dot telpu' has not gained ground yet in terms of frequency: it is not registered in dictionaries but does appear in internet searches. It is often translated in context, mostly with other expressions: 'dot laiku' (give time), 'dot vietu' (give place), 'veltīt uzmanību' (pay attention). Frequency differences thus lead to imperfect equivalence in this case.
- Poor equivalents: Latvian does not have many poor equivalents, and again, 'poor' does not necessarily mean a mistake on the part of the translator or terminologist. Most of these are combinations with the 'infamous' 'fluid'. One more example we can cite is 'tissue creep' rendered by 'audu pārbīde'. The osteopathic meaning

of the term is 'involuntarily movement of tissue toward a balance point with less tension' – this movement resembles something creeping. While the first part of the term 'tissue' is rendered by a calque that has the same resonance in Latvian, the second word 'creep' is rather difficult to reproduce exactly without falling into the trap of extra connotations. While 'creep' means 1) to move in a cautious, deliberate way, especially to avoid detection; 2) (of a thing) to travel slowly and at a uniform speed; 3) (of a plant) to gradually grow to extend up surfaces or objects; 4) technical – (of a material or object) to gradually bend under stress (Antidote dictionary), 'pārbīde' is closer to the meaning of 'shift'. The metaphor therefore is lost.

Having seen all the individual language pairs, we shall now fuse all the data into one table (Table 50), which allows us to see where all of the target languages in this study are situated in regard to equivalence:



Table 50: Types of equivalence in target languages.

Latvian demonstrates the least number of poor equivalents and a high number of perfect ones, notwithstanding the fact that English and Latvian are not in the same language group – we can with all certainty say that terminological planning is efficient and necessary. Italian is the absolute champion of perfect equivalents, French being not so far behind. But interestingly, French is also number one in poor equivalents, due to a high number of borrowings. Russian has the highest number of partial equivalents. Overall, we can see that Russian and Latvian belong to one group (i.e. are closer to each other than to the other two languages in every category), while French and Italian belong to another in terms of similarity of results. We may therefore venture to hypothesize that language group is a factor that affects equivalence. Languages that are historically closer in contact and enjoy a common lexical base, as is the case with English, French and Italian, naturally tend to be more prone to producing almost perfect equivalents. However, much more data would be necessary in order to further test this hypothesis. Additionally, one more factor may account for the similarities of multilingual term management in French and Italian: the osteopathic communities of France and Italy are historically very close. In fact, French teachers were the ones who brought Biodynamics to Italy, which may have influenced translation practices.

When we examine metaphorized versus non-metaphorized terms in various target languages, the cumulative picture is as follows (Table 51):





We can observe that, when it comes to patterns, French and Italian are, again, closer to each other and form one group, while Russian and Latvian form another.

When analyzing the data, we were also able to observe that equal metaphor mapping principles do not guarantee perfect equivalence. In fact, there are 27 terms in the English-French corpus that have the same mapping principles, but whose equivalence is partial or even poor. If we take the example of 'withering (in osteopathic terminology – a lesion in which fluid dynamics have been compromised), the French term is 'champ de dépérissement'. The common mapping shared by these two metaphors is 'THE BODY IS A LAND'. However, the English term accentuates the element of dryness (wither: to become smaller and dry – Antidote dictionary), while the French term, while being very close, reads as 'perdre progressivement de sa vitalité, de sa vigueur ; commencer à mourir' – Antidote dictionary ('to progressively lose one's vitality, one's vigor, begin to die' (our translation). In order to find out whether the 'drying up' component of meaning is essential to this term, we turn to the extended definition where we find the following information:

- withering fields are dried up, lacking the flow of the waters of life;

- a lesion is a withering field: its venous-arterial-lymphatic-neurotrophic flow has become very ineffective;

- at the Neutral, the movement of the River of Life can re-establish itself in the withering field.

Thus, this particular trait is necessary for this term, because the metaphor goes further ('water of life' irrigating the 'withering fields'). The French term appears to lack this component and is therefore not perfectly equivalent to the ST. At the same time, French vocabulary includes such words as 'faner', 'dessécher', 'flétrir', which might be better equivalents in this particular case, because they do carry the 'drying up' component in their meaning.

In the English-Italian corpus, we observe the same amount of terms with equal mapping principles but partial or poor equivalence (27). One example is 'gear' translated as 'ingranaggio'. The metaphorical mapping is THE BODY IS A MECHANISM. The ranges of meaning for 'gear' and 'ingranaggio' are similar in mechanical terms but not for automobile terminology, where Italian uses 'marcia'. Etymologically, this component is important for the osteopathic term, thus we cannot consider resonance as almost equal.

In the English-Russian corpus, terms with equal mapping but not perfect equivalence amount to 41, and in the English-Latvian corpus to 34. Examples include 'molding' translated as 'формование'. In osteopathic terminology, the term designates a process of change in shape or function towards the original blueprint of Health, and the metaphor mapping can be presented as THE BODY IS CONTAINER. However, the term in Russian presents a difference in resonance, because the word 'формование' is restricted to technical use, whereas 'molding' is marked as 'frequent' in general language (Antidote dictionary). For Latvian, the term 'Tour of the Minnow' is translated as 'Zivtiņas ceļojums'. The term refers to the process of automatic shifting, a therapeutic activity expressed in the fluid body and controlled by the Other Mind. The metaphor is complex, and can be mapped as THE BODY IS WATER, THE HEALING PROCESS IS A FISH. The word 'minnow' is translated as 'little fish' (fish+diminutive suffix in Latvian). Therefore, resonance is slightly different.

Thus, as is to be expected, identical mapping principles do not constitute a guarantee of almost perfect equivalence.

Having thus identified the types of terminological equivalence, we propose to conclude with some final considerations on the impact of (almost) perfect-partial-poor equivalence on communication in the area of biodynamic osteopathy.

4.9 Pragmatic equivalence in terminology

As we have seen above, terminological equivalence comes in at least three modalities: almost perfect, partial with quite a wide spectrum and poor. Naturally, the name itself and the presence of units qualified as 'poor equivalents' is enough to discourage any translator from their use. In fact, within the frameworks of the traditional Wüsterian theory of terminology described in previous chapters, such items would quickly be discarded and considered unacceptable. However, we can observe that even 'poor' equivalents function with a certain degree of success in specialized communication and manage to help get one's point across in terms of specialized knowledge. This is mainly possible because equivalence itself is a very fluid notion that cannot imply any strict boundaries when it comes to producing the already mentioned equivalence effect. If we consider knowledge-driven approaches to terminology, the main concern is not the denomination a term is given in any particular language, but conceptual equivalence, which in the case of biodynamic osteopathy is a sine qua non of the term's existence in the first place, since concepts are new entities introduced into the receiving languages. L'Homme (2020, 230) points out that:

Knowledge-driven approaches are concerned first and foremost with **exact equivalence**, a relation in which terms that belong to different languages denote a single concept. They should label the same node in a conceptual structure.

It would therefore seem that, whatever the denomination (which becomes a label in a way), as long as terms point to the same concept, they are 'exact equivalents', whilst multiple denominations become 'exact synonyms', even if their form is different: they can be lexical units, collocations and even compositional multi-word terms (ibid.). This approach cancels any need to pay attention to the form of the words chosen in the TL, as long as they are approved by those who compile the glossary. Our position does not correspond to this view of things, even though it would seem very practical. Instead, we have done our research in the spirit of lexicon-driven approach (ibid.) where cross-linguistic analysis is based on polysemous items in the SL that are confronted with polysemous items in TLs in order to examine the denomination component in all of its intricacy. This allows us to distinguish various shades of equivalence, which we have limited to just three – almost perfect, partial and poor.

Our 'poor equivalents', as previously stated, are mostly conditioned by the following factors: they are either the results of an error (or some unclear choice) or misinterpretation on the part of the translator; they represent a borrowing or a 'false friend calque' (technically, also a borrowing, but with a different set of foreign associations and resonance). We need to remember that borrowings are not conditioned by strict necessity but are a matter of preference. As formulated by one of the practitioners in biodynamic osteopathy, S. Fernandez, one can 'prefer English terminology because there is a taste, a story behind it' (our translation).⁷⁷ This is one of the reasons why, the 'poverty' of 'poor equivalents' may be exaggerated, for several reasons.

One of those reasons is that all terms function in context. As we have seen previously, modern theories of terminology accentuate the importance of taking context into consideration (Sager (1990), Cabré (1999, 2000, 2001)). Thus, a minimum of information is guaranteed even for the 'poor' equivalents, and they should certainly not be associated with conceptual blanks. As proposed by Faber and San Martin Pizarro (2012, 193), 'the meaning of a word is constructed on-line as a result of contextual information, and is thus modulated by context'. Some authors point out that 'properly selected contextual information permits users to create a blended space conducive to understanding' (Reimerink et al 2012, 208).

Secondly, as we have already mentioned above, language is not the only medium of information transfer for the practitioners of biodynamic osteopathy -a lot is learned through 'hands-on experience', including the appreciation of certain concepts. Then, the matter of

⁷⁷ Moi, je préfère la terminologie anglaise parce qu'il y a une saveur, une histoire derrière.

choosing between a partial and a poor equivalent in the absence of an almost perfect one (when it is linguistically impossible, for example) becomes a matter of preference. Some practitioners prefer to use a functional analogue with a slightly different range of meaning, such as the Russian 'спокойствие' for 'stillness'. Others give a vote of confidence to a transcription (borrowing) – 'стилнес' explaining that 'спокойствие' only mirrors the osteopathic concept of 'stillness' partially and is imperfect anyway, so it is easier to just begin from square one and teach students a notion deprived of any other linguistic associations or resonance. This approach is certainly not terminological *per se*, but it is in practice among term users, even if, as a translator, we would rather go for a partial equivalent than a poor one. Terminological variation occurs not only in the source language, but in the target languages as well: in our corpus, we have observed a high number of synonyms for many terms in French (67 out of 210 terms present synonyms, sometimes multiple). The reasons for such variety can be different. Freixa (2006, 52) lists the following types:

- Dialectal (caused by different origins of the authors). In our case, many French terms have been coined by Canadian osteopaths from Quebec who have a higher propensity to conform to the English language.
- Functional (caused by different communicative registers). This type probably does not apply to the biodynamics of osteopathy, since the register we are able to observe is always uniform, the communicative situation being teaching or training for the most part.
- Discursive (caused by different stylistic and expressive needs of the authors). In this case, most translators of biodynamic osteopathy tend to conform to the original style in English.
- Interlinguistic (caused by contact between languages).
- Cognitive (caused by different conceptualizations and motivations). This one is very valid, but difficult to measure empirically.

Thirdly, many 'poor equivalents' have already become rooted in the vocabulary of the users and substituting them for better ones does not present many advantages, as these denominations are already on their way to lexicalization. In this case, we may go as far as to propose to consider them as almost 'equipotent' in relation to the source language terms. Once the notion of the concept has been grasped, and a denomination (even if 'poor' by our standards) has become attached to it, after a certain amount of time the new term becomes almost as powerful in evoking the correct conceptual traits in context as the original term in English. Of course, this point is inapplicable to beginner osteopaths who are just becoming acquainted with the terminology, but in most cases the hearers and the speaker already share

some background knowledge. According to Evans (2008), this kind of knowledge is part of the context on the same level as the other words that make up the utterance are.

We can apply the term 'pragmatic equivalence' to this situation – 'pragmatic', since communication occurs in a context where what is being understood exceeds what is being explicitly said. After all, according to Verschueren (1999, 7), pragmatics offers 'a general cognitive, social, and cultural perspective on linguistic phenomena in relation to their usage in forms of behavior'. Pragmatics in the context of terminology tends to have two major directions: sociocultural (comparing the communicative customs of different communication act, is molded by the situation itself as well as previous knowledge, intentions, expectations, and beliefs of the text sender') (Faber and Pizarro, 178).

When we study the sociocultural pragmatic aspect of imperfect or 'poor' equivalents, we are searching for the reasons why a certain denomination is adopted. One of them can be in the norms – a particular social group (in our case, osteopaths) adopts specific norms regarding its terminology. These norms represent a 'set of shared assumptions that governs the communicative behavior of members of this group' (Unger 2005, 2). One of these norms, which we have been able to observe over our long experience as a translator, is that the source term is absolute: in a sense, it is regarded as 'perfect', even close to 'sacred', and using a borrowing allows translators to preserve this 'purity' so that it does not get altered and proverbially lost in translation.

As for the cognition-oriented pragmatics in terminology, it is very difficult to measure. There are some simulation-based models, such as the one described by Bergen and Chang (2005) where linguistic constructions map phonological forms onto conceptual representations, which, for their part, are constrained by the perceptual and motor system of the human body. In order to understand an utterance, one must resort to analysis based on linguistic information and the communication context and simulation using active embodied structures.

Pragmatics-based theories in the context of terminology have certain limitations. As Faber and San Martin Pizarro (2012, 186) put it, the problem is the vagueness of pragmatics, which 'has often been used as a convenient catch-all for all the messy bits of meaning that Semantics cannot account for'.

Pragmatic equivalence or what we can call 'equipotency' of terms can be achieved in specific circumstances. In the context of cognitive linguistics, units of language are considered to be unspecified – they are pointers to networks of encyclopedic knowledge. Once this

knowledge is accessed, a language user can construct meaning in context (Evans and Green 2006: 216). The 'online interpretation of these units depends on the discourse context, which involves frame specification, situational context and construal' (Faber and Pizarro 2012, 187).

In practice, 'pragmatic equivalence' can only be measured by conducting extensive interviews with term users, which could be a good direction for further research in this topic.

One more thing to consider is that languages have become much more permeable to foreign influences in recent decades. The new world order, which probably started with the advent of fast Internet, is placed in the context of instantaneous translation, where the end user either understands another language (English for the most part) or uses machine translation tools to access this understanding instantaneously, without recourse to the help of professional translators. This may have moved the level of 'foreign word tolerance' towards more leniency and, to some extent, indifference. Thus, end users are no longer as shocked by the presence of a borrowing and consider it quite normal – we may therefore consider that previous norms are changing. Whereas previously such phenomena used to be viewed as instances of linguistic imperialism and interference (with a negative connotation), the tendency towards more uniformity and even cross-language standardization appears less controversial now.

Presently, in order to avoid linguistic and cultural interference one would have to give up any means of modern communication, never go shopping, avoid watching television, never go online and only read domestic literature published before 1980. Even then, one would not be completely protected from foreign influences.

There used to be a time when translation language was opposed to genuine use of language. Even what is known as domesticated translations were still recognizable as such, not to speak of the foreignizing ones, which made use of strategies 'deviating from prevailing domestic values' (Venuti 2001, 240).

But this is no longer the case today: 'the pervasiveness of translations in the modern world puts in doubt the dichotomy' because 'cross-cultural communication affects not only the translation language per se, but also target culture and thinking, as well as target language composition/corpus, conventions, norms and even deep structures' (Veisbergs 2010, 48).

Because most texts today exhibit some traits of translation, there is an increase in the process of absorption of foreign lexemes, sememes and other memes (ibid.), which is not isolated from the pressure of hegemonistic languages, like English. It is therefore normal to find direct borrowings in terminology, even though the SL terms could potentially be translated in some other more meaningful way. We are certainly not trying to play the devil's advocate

by asserting the normality of the process, but just implying that there are processes that occur naturally, especially in situations where little or no terminological planning is involved.

Conclusions

This dissertation presents an opportunity to view the intricacies of complex interaction patterns between two worlds – that of terminology and that of Translation Studies in practical application. The object of our research – equivalence in term translation for biodynamic osteopathy – first presented itself as a vocational necessity after a long experience of translating and interpreting the subject in question.

As we have come to observe, equivalence is one of the most scrutinized notions in Translation Studies. It has numerous definitions and approaches, and presents specific characteristics when applied to terminology, one of them being the principle of conceptual equivalence (Temple 1997). A lot of research in the field of terminological equivalence is concentrated on this particular aspect, but in the case of our field of study, the situation is rather unconventional and requires a slightly different approach.

In fact, numerous particularities of biodynamic osteopathy have conditioned the need for a profound linguistic analysis, the aim of which was to provide a benchmark for terminological unit comparison and evaluation. First of all, the principle of conceptual equivalence is observed *a priori* for translated items, since all of its terminology (terms and concepts alike) has been imported from English into target languages. However, it does not guarantee perfect equivalence between source language units in English and target language creations, since many other factors have to be accounted for.

Unlike many other medical specialties, biodynamic osteopathy is a relatively recent science and art (as the practitioners themselves call it). Osteopathy in general was proposed as a treatment approach at the end of the 19th century, while the biodynamic model was only formed around the 1970s-1980s by an American osteopath, James Jealous, who proposes that this particular mode of treatment is an extension of the direct lineage from the founding fathers of osteopathy. The word 'biodynamic' was later adopted by some other schools who proposed their own visions and attitudes, but in this research, we observe the terminology of the original biodynamic model, the only valid one according to most practitioners we have worked with.

Biodynamic osteopathic terminology posed several problems at the start of the research process, the main one being the fact that the discipline does not have a glossary, nor definitions for its original terminology. The situation in target languages (French, Russian and Italian) presented itself as somewhat chaotic while, in Latvian, biodynamic terminology was missing altogether. The purpose of the whole study as we defined it from the beginning was to study equivalence relationships between the source and the target language items in order to constitute a model of equivalence evaluation that could be used for the terms in circulation and potentially for any subsequent creations. However, before attempting any equivalence analysis, we had to build our corpus and draft definitions, which required the establishment of methodological criteria.

Biodynamic osteopathy terminology belongs to the specialized language category, and the first chapter of this dissertation regarded theoretical considerations on how this type of material can be handled and managed, since it is often placed in contrast with what is called general language. Once regarded as very prominent, this dichotomy is now appraised in less drastic terms (Gualdo 2013). Moreover, the processes of general lexis and terminology interaction are getting more attention.

We subsequently introduced the notion of 'term' as a 'lexical unit with a specialized meaning relating to a particular domain' (Rogers 2007, 13) and began the exploration of the most prominent theories of terminology, together with their characteristics, approaches and methodologies.

We first introduced the General Theory of Terminology (GTT), which set the ground for further exploration of terms in the 1930s, and whose founding father, E. Wüster, meant to propose a method of eliminating ambiguity from technical writings and standardizing terminology. The theory was subsequently amply criticized, but nevertheless, some of its principles are still deemed pertinent and, in a way, unavoidable: one cannot hope to successfully manage multilingual terminology without any form of conscious control of the processes of term creation and functioning, even though semantic, formal and pragmatic requirements for an *ideal term* are akin to wishful thinking on the part of a terminologist.

We went on to present other theories of terminology that appeared much later after a certain period of containment. Mostly based on some kind of criticism towards the GTT's principles, these theories focused on various aspects of term exploration incorporating knowledge from other branches of science, such as corpus linguistics and cognitive sciences. We paid particular attention to the communicative, social and cognitive aspects of terminological research, which represented the outcomes of a global change of perspective, known as the 'cognitive shift' (Faber 2009). Most importantly, many of the new approaches put the rather fluid nature of concepts into the limelight, emphasizing their importance within the context of terminological research. Another important point that new theories have in

common is the fact that they consider the distinction between general lexis and terminology less apparent, contrary to the GTT.

We then proposed an overview of the social, communicative and cognitive aspects of terminology, according to some of the more recent theories and models. In particular, we pointed out that register variations are present in terminology and need to be accounted for in many situations, including the context of translation, since the translator has to use appropriate terminology as well as the adequate range of variation of expression.

The communicative side of terminology has been explored from the communicative situation angle: just as in the case of general language, the sender is thought to include the totality of their assumptions, expectations, knowledge content and finally the language into the message, while the receiver has to possess the same state of knowledge upon reception for communication to be successful (Sager 1990). This model serves as a paragon against which the real state of affairs can be compared.

We thus realized that while the understanding of undefined terms, according to Sager (1990, 101) is 'taken for granted and serves the purpose of confirmation of knowledge' in many scientific areas, in the biodynamics of osteopathy the 'taking for granted' part is present often without any valid reason – definitions are mostly missing, and many terms remain rather obscure to uninitiated beginners who are supposed to grasp their scope of meaning gradually, mostly via non-verbal information passed on during training sessions and lengthy discussions with their mentors.

We then moved on to explore Cabré's Communicative Theory of Terminology (CTT), in which terms are regarded through the lens of sets of conditions (Cabré 2003, 184) that concern their conceptual, lexical and syntactic structure. The theory places a lot of attention on the context in which terminological units are found, and terminological assessment passes via 'doors' (ibid.) that can emphasize either the cognitive, linguistic or communicative aspect of the term in question. The theory broadened our perspectives of terminological analysis options and provides an interesting methodological insight into term evaluation.

The next aspect of the study of terms approaches the matter from the cognitive point of view. The previously mentioned 'cognitive shift' has not left terminology untouched. In fact, the cognitive dimension of terms, whether it is from the point of view of the referent, the designation or the use of the referent-designation equation, is somehow touched upon in most modern terminological theories. Moreover, the multilingual dimension (translation) is presently active in cognitive-based terminology theories, such as the sociocognitive

terminology theory (Temmerman 2000) or the frame-based terminology model (Faber Benítez, Márquez Linares and Vega Expósito 2005).

Thanks to these theories, it is now possible to finally see knowledge structures as evolving mechanisms, imperfect and alive, unlike the GTT's 'frozen' model. We saw that the premises of terminological work shifted to working directly with texts in order to evaluate the terms' behavior (Faber 2009, 120). We found the idea of template construction used in frame-based terminology appealing, even though its application to the biodynamic osteopathy term pool is somewhat limited due to the unconventional nature of this particular terminology. Another idea, which is also mentioned in the Communicative Theory of Terminology, appeared important for the development of term evaluation methodology – the notion of activation of 'domain-specific knowledge' (Faber 2009, 121). We particularly appreciated the methodology of 'extracting contextual information from a large corpus of texts, and structuring this meaning in cognitive frames' (Faber 2012, 4), which was later used for corpus construction and evaluation.

One more feature of frame-based terminology that we found particularly relevant for our study is its integration of the communicative situational perspective – terms are thus understood only within the context in which they appear (ibid., 5).

Having performed an overview of the most important terminology theories, we came to acquire a wide range of instruments for terminological analysis. The choice of tools and their effectiveness in tasks tailored to specific needs can serve as criteria for the effectiveness of terminological work. In particular, we arrived at the conclusion that in the practice of terminological analysis applied to the terms of biodynamic osteopathy, we could certainly draw upon the CTT and frame-based terminology approaches in order to study the behavior of terms in texts and identify their contextual features in order to gain access to conceptual traits and definitions, since terminological meaning has to have at least some degree of explicit fixation (even though absolutely clear-cut conceptual boundaries for terms required by the GTT might not be achievable) in order to proceed to interlingual comparison and equivalence study.

Other important contributions to term management methods, according to our observations, came from corpus linguistics principles: the best method for terminology extraction, as stated by Drouin (1998), is achieved by analyzing corpora of specialized texts relative to the domain in question. An important contribution of corpora lies in the fact that they can provide collocations for terms that are not available in dictionaries and glossaries. Even though prepositions, conjunctions and other accompanying words are not primary carriers

of condensed information, they allow us to establish logical connections within the term system. In fact, collocations and context, as well as syntactic valence or combinatory value (Faber 2009, 120), can be the keys to the use of concepts.

It is precisely upon the concept that we concentrated subsequently, a terminological unit being comprised of a 'designation and a concept to which it refers' (Depecker 2000, 91) (our translation).⁷⁸ Languages differ in the way they select semes to be integrated into a concept's designation – we can observe this in general language as well as in biodynamic osteopathy: 'first breath' in English signifies both inhalation and exhalation, while other languages, like Russian, do not have a word that refers to a full breathing cycle, like 'breath'. Instead, 'первый вдох' ('first inhalation') conveys the notion only partially.

Concepts as elements of knowledge structure contain certain characteristics and can be organized according to a multitude of models. Even though their structure is continuous (Sager 1990), it seems possible to fixate the link between a concept and term in a given domain by means of definition, which becomes even more important when we consider that for the purpose of successful translation and equivalence conceptual fields in different languages should coincide. This observation led us to the second chapter of our dissertation, in which we exposed our specific methodology for terminological work, presented the corpus and proceeded to the practical construction of terminological definitions.

First of all, the notion of 'termhood' (Drouin 2006) with its formal, semantic, quantitative and textual criteria was studied, together with possible tools for term extraction. After that, we gave a brief overview of methodological approaches of the CTT (Cabré 1999), the Sociocognitive Approach to Terminology (Temmerman 2000) and Frame-based Terminology (Faber et al. 2005).

We specifically appreciated the approach suggested by frame-based Terminology (Faber et al. 2006), where the conceptual system of a specific domain is constructed by extracting information from a corpus of texts specific to the domain in several languages. The obtained information is further enriched by data from specialized dictionaries and other reference sources together with expert help. While the latter approach may be limited to the help of specialists in the domain of biodynamic osteopathy, the former is accessible thanks to textbooks and CDs available on the subject.

We intuitively came to notice that the issue of conceptual fuzziness frequently arose in biodynamic terminology, which did not agree with the GTT's model of perfectly delineated

⁷⁸ [...] une désignation et un concept auquel elle renvoie.

concepts. However, this ambiguity is no longer an unacceptable feature of specialized languages. Whenever possible, an unambiguous definition, which is a stipulative procedure in itself (Hanks 2013, 8), may help. In other cases, one has to give up the idea of total precision and 'aim at precisely that level of vagueness which characterizes the concept itself' (Wierzbicka 1985, 12). Biodynamic osteopathic terms may seem to contain a degree of incoherence – it is not infrequent to find seemingly contradictory descriptions of some phenomena. This is why the issue of definition construction appeared to be of utmost importance for this terminology, even though the practitioners themselves assert that: 'definitions are comfortable for us academically and they do serve a purpose, but we want to touch the language... with our hands' (J. Jealous, CD16).

We then moved on to corpus constitution and presentation. Terminological units were collected from the following resources of osteopathy in the cranial field: nine manuals for the corresponding 'phase' seminars in Osteopathy, 3 manuals for seminars on Pediatrics in biodynamics (373 858 words), 62 CDs (3277 minutes total, 393 330 words) recorded by Dr. James Jealous for educational purposes, each treating a specific aspect of biodynamics. The CDs have been transcribed in order to obtain measurable written material that could be analyzed with corpus linguistics tools.

In order to determine candidate terms, we first used Sketch Engine's frequency-based statistical instruments. Then, the list was subjected to careful investigation in order to discard unnecessary non-terminological lexical units.

Having had a ten-year experience of translating and interpreting biodynamics in osteopathy, we were able to distinguish biodynamics terms without recourse to outside help. However, the final list was given to experts in the field in order to confirm our findings. As a result, the present investigation thus relied on a corpus of 210 terms.

Having obtained the definitive list of terms in the source language, we proceeded to establishing concordances in target languages using the parallel text approach. Since manuals in biodynamics are available in Russian, French and Italian, we were able to find corresponding units in all of these target languages for most terms in the corpus. In cases when a term was missing from the manuals (having been extracted from a CD), we had to use consultations with practitioners, since very few CDs have been translated into target languages. The full corpus of terms in English, French, Italian and Russian was entered into an Excel worksheet. Latvian as a target language was tackled a bit later since it required a different approach due to the absence of translated material.

The next big part of our terminological work concerned definitions for the terms of the corpus. We first listed and reviewed the theory on the requirements for terminological definitions in order to single out the important features to be included in the study. We noted that, on the conceptual level, a definition is composed of traits or features, also called 'definers' ('définisseurs') (Depecker 2005). The definition, even if conceived in a particular language, is supralinguistic, since it represents a unit of thought that can be shared universally: in the case of neology (biodynamic osteopathy), this condition is fully observed – concepts enter target languages together with denominations.

We subscribe to the idea that the definition of a concept should 'describe the most general meaning that is applicable in the widest range of communicative settings' and that '[this] meaning should help termbase users build a generic mental space by enabling them to combine their background knowledge with the new information in the definition of the concept' (Reimerink, Garcia de Quesada, Montero Martinez 2012, 208). We believe that this vision of a definition allows to build a database that can potentially be used not only by the practitioners themselves, but also translators who are less familiar with the notions of the profession.

For this study, we chose to work according to the principles of intensional definitions, also known as 'terminological definitions' (Pavel, Nolet, Leonhardt 2001, 118). They are based on the generic relations between a superordinate concept (generic) and a subordinate concept (specific). Delimiting characteristics (the most important semantic features, the core components meaning) allow for the distinction between concepts. What seems equally important is that intensional definitions provide assistance in forming appropriate designations (Arntz et al. 2002, 63) – some of their characteristics find their way into denomination, thus establishing the degree of equivalence between designations – the process may vary in different languages due to 'conceptual modulation' (Boisson 1996, 557). In fact, a term's transparency is also judged by the number of conceptual traits integrated into the denomination process.

Definitions help us gain access to the 'archconcept' (Thoiron, Arnaud, Béjoint, Boisson 1996, 523), a panlinguistic phenomenon and a sort of synthetic representation of the concept. In addition to this, we came to the conclusion that it was necessary to add an extension to each definition (which has to be rather concise) by recording all the relevant features of a concept, including frequent collocations and important usage specifications, thus allowing for the more elusive features to become manifest.

For our dissertation, we decided not to impose strict rules on the extension format (such as prototypical domain events in frame-based terminology with entries for agent-process-result and description (Faber 2012b, 117-8)), because such representations appear a bit too rigid for our domain. Instead, we opted for a list structure.

In practice, we created a database on contextual information for each term of our corpus. Key words were then identified, along with lexical-syntactic patterns. Based on contextual use and the keywords, an intensional definition was created for each term. Additionally, important characteristics of the concept in question were recorded in a separate field, called 'extension'. The extended definitions, or essential conceptual features, were further arranged in order to present a more harmonious frame for term appreciation. This arrangement did not follow strict rules. Most biodynamic terms presented features that were grouped into two main categories: 'characteristics' (listing the traits and features of the given phenomenon) and 'in clinical practice' (listing the aspects that are of significance to the practitioner in osteopathy). At times, whenever possible, we added a 'history' category, which traced the etymology of the term.

Once the corpus of 210 terms with their definitions and extensions was completed, we moved on to the exploration of anticipated difficulties biodynamic osteopathic terminology could pose. Terminology in general presents a certain number of difficulties that can potentially influence the quality of intralingual and especially interlingual communication (equivalence in translation) in a given domain.

We can observe a number of phenomena that exist in 'real life', notwithstanding the GTT's attempts to banish them from terminological work, and that potentially render translational practice more complicated. Some of these trends, like polysemy and homonymy, can be called 'pathological' (Prandi 2009), but are still present in the corpus and have to be dealt with. We can observe a few pairs of terms that are on the verge of homonymy, such as 'potency' and 'Potency', 'tide' and 'Tide'. These words describe very different phenomena, as we can see from the constructed definition and extensions, but the only difference is capitalization. The management of these differences becomes even more challenging in the context of interpreting as opposed to translation.

Other phenomena that we observed include synonymy that can be either pathological or functional (Maldussi 2008). We noted that in practice mononymical concepts are extremely rare, as stated by Depecker (2000). In each case, potential synonyms had to be carefully studied in order to rule out possible pseudo-synonyms. Equivalence, observable in synonyms, presents itself in degrees: considering syntagmatic and paradigmatic limitations, terms rarely have exactly the same distribution.

Biodynamic osteopathic terminology presents a certain degree of synonymy that can be classified into two categories:

- Source language (English) synonymy this synonymy can be revealed only in the process of definition construction through context observation and study. Overall, there are 51 entries in the 210-term glossary that list synonyms in the source language. The absolute synonym count reaches 91. Six terminological entries in the corpus present abbreviated variants (such as 'ADG' for 'anterior dural girdle'). We have come to observe that they are more likely to be viewed as quasi-synonyms, since each one has distinct functional contexts of its own. When constructing definitions in context, we can notice that each quasi-synonym brings out a different aspect of the phenomenon in question. We have decided to treat these units as separate terms in our study. Each of them got a separate entry in the glossary, while we listed translations into the target languages. Such synonyms, which we have been able to identify for the source language, are also present in the target languages.
- 2) Target-language synonymy these are 'competing' denominations for the same term in a given target language. One of them is usually dominant in terms of frequency, and others are present occasionally. The frequency of such synonymy is variable: Russian and Italian present only a few cases of synonymy, while Latvian presents none, thanks to terminological planning. In French, however, as many as 64 terms have synonyms, sometimes as many as six for one term.

Another difficulty that biodynamic osteopathy presents lies in the very nature of some of the terms – a phenomenon called 'terminological metaphor', where instead of direct and unequivocal denominations we encounter figurative language that leaves room for interpretation. We dedicated a separate subchapter to the study of this multifaceted phenomenon, which has important repercussions on the process of term translation and equivalence study.

After a brief overview of metaphor types (Kleiber 2016), we paid particular attention to conceptual metaphor and its attributes that are important for terminological work. We considered the general theoretical outline of the Conceptual Metaphor Theory, which largely approaches metaphor study from the cognitive point of view.

We can easily observe that the language of osteopathy in biodynamics is in itself deeply metaphorical. Even though metaphorization in specialized texts can occur on many levels - terminological, propositional, textual, or conceptual (Faber and Linares 2004) - it is the first

one that interested us the most. We considered a terminological metaphor or a metaphorized term as a conceptual metaphor anchored in a particular domain, biodynamic osteopathy in our case, where it becomes the expression of a new concept.

Even though there have been a number of attempts to exclude metaphor from scientific discourse and terminology (especially within the GTT framework), now metaphor occupies its rightfully stable place in terminology. We further explored some particular characteristics of terminological metaphors, namely their structural aspects, provenance, lexicalization issues, the understanding of metaphors and some didactic implications, semantic modifications, mapping (cognitive topology) and selective inference principles, in order to gain understanding of metaphor interpretation for translation purposes and pave the way towards the scrutiny of related equivalence issues.

We found that units of our source-language corpus include various types of items in terms of structure: 117 metaphors and 3 cases of metonymy in total, out of which 45 are one-word terms, while others present multiple word combinations with various degrees of fixity of their constituents. Overall, the metaphorical quotient is rather high: 117 out of 210 is over 50%. Target languages demonstrate a similar picture: we found 113 metaphors in Russian, 105 in French, 109 in Italian and in Latvian (the difference in most cases is explained by the presence of a borrowing where the metaphorical understanding of the term gets lost in translation). We believe that, in antithesis to presumable ambiguity, terminological metaphor actually helps comprehension, and its frequency in biodynamic terminology is therefore understandable.

In terms of provenance, terminological metaphors in biodynamic osteopathy belong to what is known as image metaphors with rich image mappings (Lakoff 1987a). As to the issue of 'obligatory' lexicalization (Bowdle and Gentner 2005), we observed that, in biodynamic osteopathy, metaphors are unlikely either to become completely lexicalized or dead, even after many years of universal acceptance.

In the context of translation, identifying the relationship between the source and the target domain is a crucial part of metaphor comprehension without which the metaphor in question may remain vague. Mapping helps us establish a cognitive bridge between the source and the target domain: some features remain 'hidden', while others get 'highlighted' (Lakoff and Johnson 1980, 13).

Having identified metaphorical units in our corpus using the principles of Metaphor Identification Procedure (Pragglejaz 2007), we performed qualitative and quantitative analysis in our 5 languages. In terms of preferred source domains in SL, we obtained 42 possible provenance areas, some of the most common including water bodies, mechanics, geography, geometry, automobiles and objects.

A lot of metaphors are built around specific areas, such as the body, for example. In fact, we observed a wide variety of mappings, such as 'THE BODY IS A CAR', 'THE BODY IS A HOUSE' or 'THE BODY IS A LAND' and 'THE BODY IS A MECHANISM', among others.

The observed mappings are not culture-specific and can potentially be present in all of the target languages. After a brief overview of metaphor interpretation principles, including the theory of conceptual blending (Fauconnier and Turner 2003) and mental spaces (Evans and Green 2006b), we made a few observations on the intercultural aspect of metaphor. It has been noted that the metaphor is forged by the social life and heritage of a particular person or group of people (Oliveira 2005b), but we also hypothesized that the aspect of culture may also include the specific idiolect employed by speakers in a given field. In order to access it, the translator has to go beyond the surface denomination of the term and, whenever they are available, study the etymological data.

We then further tackled the issue of translating terminological metaphors. Our analysis showed that target languages mostly preserve the mapping principles of metaphors, whenever they are translated. However, the issue whether metaphorized terms with the same mapping can be considered as perfectly equivalent was further addressed in the subsequent chapter.

In chapter 4, we detailed the core of the investigation process that deals with equivalence in term translation. First, an overview of the issue within the context of Translation Studies was given: there are multiple kinds of equivalence amply discussed and quarreled over by scholars. For the purposes of this dissertation, we considered equivalence as an existing phenomenon in translation, necessary 'for the sake of convenience – because most translators are used to it' (Baker, Malmkjær and Saldanha 1998, 5-6). What interests us the most, of course, is terminological equivalence.

We then set the necessary parameters of translation in a specialized language context – pragmatic translation (Beciri 2007), a translation situation belonging to the context of knowledge transfer, but without the additional information that sometimes accompanies translation for didactic purposes. Translation in biodynamic osteopathy requires constructing meaning in a specific situation in order to allow communication between very different levels of knowledge.

A review of available theoretical sources showed us that equivalence in terminology can be approached from at least two sides. With Biodynamics, we are dealing with neology, therefore the issue of comparative concept analysis is solved *a priori*. What remains is the principles of secondary term creation (translation) for denominations. The first approach to solving this problem is recourse to codified lexical resources (Rogers 2007) – it can be viewed as denotational equivalence. The other approach relies on texts where terms acquire a pragmatic dimension. In this case, equivalence is distribution-based and is measured in terms of probability of an item being repeatedly rendered in a certain way in a text (ibid.).

Due to the lack of lexicographic resources of any kind in biodynamic osteopathy, but also because we consider the second approach as more likely to produce 'idiomatic' (Delisle and Fiona 2013) translation, it is this method that we adopted for our work with the corpus. It required the use of corpus linguistics principles and tools, such as collocation extraction and contextual information, necessary for the 'activation' of specialized concepts in discourse (Faber and Martinez 2009).

For the units of our corpus, we proposed two approaches to equivalence analysis: the formal side (how denominations are translated or formed in TL) and the cognitive side, which concerns meaning construction.

The terminology of biodynamics in osteopathy appears as neology at least twice: first in English when the discipline was born, then in target languages in the process of knowledge transfer. In general, specialized terminology most frequently presents itself as special use of words already existing in language (Hanks 2013, 42), while other possibilities include combining existing morphemes to compose a new word or exploiting the phonological possibilities of language. The first method is the most widespread, including in Biodynamics, and consists of an extension of meaning for the linguistic sign to embrace a new concept – existing language resources can either be used as they are or modified.

The creation of TL terminology (or its translation process) is what can serve as one of the principles of equivalence evaluation because various techniques lead to different degrees of transparency, since some conceptual features are mirrored in nominative elements in the process of denomination. We explored the issue of translation procedures in detail in order to single out and examine those that are likely to be present in our TL corpus so as to describe them in further detail in the light of 'transparency' issues.

When dealing with biodynamic osteopathy, we needed to consider the principles of management for 'equivalentless lexis' (*безэквивалентная лексика*) or non-equivalent lexis (Vereshiagin and Kostomarov 2000, 57), which has been amply described and discussed in the Russian school of Translation Studies. After a review of possible translation procedures

associated with this kind of units, we concluded that the following are potentially present for Biodynamics terms: paraphrase (descriptive or explicative translation), borrowings (including transliteration or transcription, calques and partial calques) and approximate substitution (including functional analogues and hierarchical shifts). Each of these procedures has its pros and cons, its unique characteristics and features. If we view them through the lens of transparency and equivalence effect, it is our opinion that calques (as long as they are not 'false friends' (Granger and Swallow 1988)) provide the highest amount of transparency into the corresponding conceptual features while being short (unlike paraphrase) – an essential quality for terms. Direct borrowings in the form of transcription or transliteration can be placed on the other end of the spectrum, with an added difficulty of gender assignment in target languages.

After this theoretical overview, we proceeded to qualitative and quantitative analysis of the units of our corpus. Considering that the Latvian language presented a special case due to the absence of terminology in this target language, we opened a parenthesis in order to include a brief overview of the terminological planning situation in Latvia and describe the process of secondary term creation in this language. The said process was arranged in two major steps: first, the list of terms was submitted to biodynamic osteopathic practitioners who rendered their translations. After a qualitative and quantitative analysis, the results were submitted to the State Language Center of Latvia, where the terms were further examined and final translations/denominations in Latvian were proposed. By comparing the results in translation procedures used for terms by osteopaths and by linguists, we noted a considerable reduction in borrowings and the total elimination of descriptive translation, which demonstrates how these procedures may be undesirable in the context of terminological translation. We were also able to demonstrate how the presence of a ready definition for a concept to be named is a great asset in terminological creation.

By putting all the data on translation procedures in all of the target languages together, we were able to observe that calque is by far the most used procedure, followed by functional analogues and borrowings.

The results demonstrated that calques remain the main instrument in terminology translation, whenever the target language allows for it: if there is no corresponding word combination, a functional analogue is chosen. Borrowings are rare, but present, – both in spontaneous term creation and in planned terminography. Descriptive translation is almost never used due to the specific framework of terminology, especially the requirement of conciseness for units. We also saw, for example, that the use of calques is more pronounced in

metaphorized terms in Russian and Latvian, but the opposite is true for French and Italian: nonmetaphorized terms use the calque a bit more frequently. Latvian is in the lead for the use of functional analogues, compared to other languages.

Having observed this formal aspect of equivalence measure, we proceeded to investigate the cognitive aspect with other instruments.

With the whole conceptual structure adopted into target languages along with the terminology, Biodynamics leaves us only the formal aspect of the term to work with, but it can also create certain meaning components via resonance.

In order to represent meaning structure for terms in biodynamic osteopathy, we proposed a visual metaphor – that of a cultured pearl. The core (bead nucleus) is made up of the conceptual features (previously highlighted in extensive definitions using contextual information), the second layer unites all the additional meaning components that the language in question and the associated culture bring to the term, while the last layer stands for individual appreciation of the term (difficult to measure and account for), which also includes bodily experience.

We recognize that bodily sensations are an integral part of understanding in biodynamic osteopathy. However, the measure and examination of these features with language tools are problematic. Within the framework of phenomenology, we do find some indications of the existence of 'emotional meaning' (Merleau-Ponty 1962), but no precise methodology of how to measure it.

We therefore proceeded to work on the second level of meaning, and in particular on one phenomenon – resonance, which later served as a basis for cognitive equivalence measure.

The idea of resonance appears in the writings and presentations of P. Hanks (2013). Resonance, in essence, represents 'shared cognitive associations' (Hanks 2014, 9), and we proposed to extend the application of this phenomenon to terminology. Thus, resonance applied to terminology is based on the fact that most words come from general language, where they already have a meaning. Resonance (the lexical side of it) is what is evoked in the mind (even unconsciously) in response to a stimulus – a linguistic sign which is not part of conventional term definitions but echoes to the meaning commonly associated with the given sign in general language.

We went on to observe that the presence of a certain echo of meaning has already been described in semantics and other branches of language study as networks of concept relations (Frake 1969), (Lamb 1999) with or without the integration of non-verbal perceptual features.

In particular, we observe that enactivism, based on 'biosemiotic' (Cowley 2018) production of meaning stipulates that there is constant adaptation to environmental stimuli when meaning is constructed. Within this model, meaning arises from making sense of various bodily expressions, gestures and non-verbal information, which goes beyond the scope of linguistic analysis. We can call this resonance 'bodily'. In fact, the ideas of 'embodied cognition' are receiving more attention from linguists nowadays. Neuroimaging has made it possible to observe conceptual processing where sensorimotor structures of the nervous system interact with the physical world, thus creating cognition (Damasio and Damasio, 1994), (Simmons, Martin and Barsalou 2005), (Martin 2001).

Our research, however, is centered on lexical resonance, and thus anchored in language. The idea is somewhat close to associations (Cook 1992), 'secondary implications' (Lyons 1997b, 278), connotations (Partington 1998), a schematization of experience (Evans 2009), 'embeddedness' (Temmerman 2000), 'semantic memory' (Wright 2003) or 'profiling' (Krzeszowski 2016), but not quite identical. We therefore settled on lexical resonance being part of the second layer of meaning, conditioned by language, and formed on the premise that designations for terms are borrowed from general language where these items already have meaning that later resonates with the term.

Our methodology for the study of lexical resonance in biodynamic terms involved retrieving, for each terminological denomination and its components, a definition of the corresponding general language word(s) from specific dictionaries and comparing these definitions in SL and TL. Our aim was to list the most common usage/meanings of the word that are probably elicited by the mind in the form of an associative resonance when one hears a particular lexeme. We advanced the hypothesis that resonance only occurs with what can be called surface meanings – the most common and frequent appreciations of a given word which the mind solicits in a fast-working 'autopilot mode'. We quoted Kahneman (2011), who introduces two modes: the fast mode of thinking involves instinctive and emotional components, while the slow mode implies deliberate, logical and rational reasoning. Resonance occurs in the process of fast thinking, otherwise there would be too much echo as each word has numerous meanings if we go into detailed semantic parsing.

In order to evaluate lexical resonance, we listed the most frequent definition of the corresponding words in general language, with the meaning of the term in a biodynamic context serving as *tertium comparationis* in order to determine whether the given meaning of

a word in general language that had been used as a basis for terminological meaning was also present in TLs.

We pointed out that the notion of 'equal resonance' is very approximate – a phenomenon like resonance can never be absolute, but only comparable.

Having performed the statistical analysis, we were able to observe that French has the most similar resonance occurrence among target languages, followed by Italian, while Russian demonstrates the least number of similar cases. We also see that, with the exception of Russian, non-metaphors are more likely to have similar resonance.

We then proceeded to qualitative analysis of the cases where resonance is different, and were able to establish 8 categories of possible reasons for the lack of comparable resonance: 1) deliberate choice on the part of the translator, 2) error, 3) impossibility due to linguistic reasons, 4) false friend calque, 5) frequency differences, 6) difficulties related to noun+noun combinations, 7) borrowing, 8) unclear reason. We then carefully examined each category with examples from our corpus.

We observed that our four target languages demonstrate different results in terms of the most likely cause for the lack of comparable resonance: linguistic impossibility dominates in Russian, Latvian and even Italian with a slightly lower result, while French has the most borrowings. The category of 'deliberate choice' is understandably very prominent in Latvian, unlike other TLs.

We also found that some instances of the lack of comparable resonance are unavoidable (as with the translator's deliberate choice, for example) – in these cases, choosing a word with similar resonance in general language would actually entail breaking the conceptual equivalence effect in Biodynamics, because its meaning would resonate too strongly with other concepts that are remote from the osteopathic term. In other instances, the translator has no choice due to linguistic reasons, when the target language just does not have a word with similar resonance. Even 'false friend calques', however pernicious, are sometimes unavoidable for the lack of a better means of expression.

With the formal and cognitive parameters of equivalence (translation procedure and resonance respectively) identified, we came to the establishment of an equivalence measure that can be expressed in the categories of 'almost perfect', 'partial' and 'poor'. We proposed our grid of parameters, which includes the following elements: the surface structure of the terminological unit, the presence or absence of comparable resonance, the reason for absent

resonance (if applicable), the translation procedure, the metaphorical picture (whether the mapping in the source and target languages is the same).

Qualitative and quantitative analysis showed that Latvian demonstrates the least number of poor equivalents and a high number of perfect ones, notwithstanding the fact that English and Latvian are not in the same language group – we can with all certainty say that terminological planning is efficient and necessary. Italian is the absolute champion of perfect equivalents, French being not so far behind. But interestingly, French is also in the lead for poor equivalents, due to a high number of borrowings. Russian has the highest number of partial equivalents.

Overall, we can see that Russian and Latvian belong to one group (i.e. are closer to each other than to the other two languages in every category), while French and Italian belong to another in terms of similarity of results. We may therefore venture to suggest that language grouping is a factor that affects equivalence. Languages that are historically closer in contact and share a common lexical base, as is the case with English, French and Italian, naturally tend to be more prone to producing almost perfect equivalents. However, in order to make an assertion regarding languages in general, more statistical data is needed.

We were also able to observe that equal metaphor mapping principles do not guarantee perfect equivalence. Twenty-seven terms in the English-French and in the English-Italian corpus have the same mapping principles, but their equivalence is partial or even poor. In Russian, the number goes up to 41, and in the English-Latvian corpus to 34.

Observation of empirical data led us to consider a phenomenon that can be called pragmatic equivalence in term translation. Notwithstanding the somewhat negative appellation of 'poor', we can observe that even these equivalents function with a certain degree of success in specialized communication and manage to help get one's point across in terms of specialized knowledge. Knowledge-driven approaches to terminology (L'Homme 2020) even state that the main concern is not the denomination a term receives in any particular language, but conceptual equivalence, which in the case of biodynamic osteopathy is observed. Our position does not correspond to this view of things, even though it would seem very practical. Instead, we have done our research in the spirit of a lexicon-driven approach (*ibid*.) in which cross-linguistic analysis is based on polysemous items in the SL that are confronted with polysemous items in TLs in order to examine the denomination component in all of its intricacy.

In our model, 'poor equivalents' are mostly conditioned by the following factors: they are either the results of an error (or some unclear choice) or a misinterpretation on the part of

the translator. In other cases, they represent a borrowing or a 'false friend calque' (technically, also a borrowing, but with a different set of foreign associations and resonance). We observe that in some cases (*fluid* is an example), these choices on the part of the translator are unavoidable (with *fluid* there seems to be no better analogue in target languages, even though the word presents a different resonance). In other cases, as with borrowings and errors, the 'poor' equivalent is avoidable, but often represents a conscious choice on the part of the translator (in the case of borrowings, that is).

Thanks to contextual information, even borrowings do not represent conceptual blanks. Moreover, as it has been noted, language is not the only information transfer medium for the practitioners of biodynamic osteopathy - a lot is learned through 'hands-on experience', including the appreciation of certain concepts.

Terms that represent a conscious choice, even when transparency and resonance are lost, become lexicalized and over time gain 'equipotency' in spite of the lack of perfect equivalence from the linguistic point of view (by equipotency we mean that they become almost equally effective in evoking the necessary concept in the mind of the user).

It has been noted that languages have become much more permeable to foreign influences in recent decades, which may have moved the level of 'foreign word tolerance' towards more leniency and, to some extent, indifference.

As translators, we can work on whatever is within our scope of influence by avoiding unnecessary borrowings that carry no resonance and items that are loaded with a very different resonance, collaborate with specialists in our domains and explain certain concepts they may be lacking due to the absence of linguistic training. But we should also accept things that are outside of our control – once terms have come into use and are on their way towards lexicalization, there is little we can do other than look at it philosophically.

To conclude, this dissertation was able to propose a way to define and measure terminological equivalence in the multilingual world of biodynamic osteopathy, describe and comment upon its terms and paint a detailed picture of the state of this terminology both in the source and target languages. We have produced a database of biodynamic osteopathic terminology in five languages, while special attention was being paid to meaning construction for the concepts of the field and the choice between various modes of denomination.

The research we have undertaken can serve as a model for equivalence measure in the domain of specialized language, and more specifically in terminology. One possible extension lies in further exploration of individual cognitive appreciation of terminology (the third outer layer of our pearl model). It would be interesting to ascertain whether the principle of conceptual equivalence, which is supposed to be immutable in the context of neology, is indeed observed or whether lexical resonance and individual experiences do significantly influence the understanding of a given concept. In such a light, ways in which this research might be extended might also include adding other target languages and continuing the exploration of neology creation principles and resonance issues.

Annex 1

List of biodynamic osteopathic terms in English, French, Italian, Russian and Latvian

ENG	ENG SYN/abbr.	FR	FR SYN/abbr.	IT	IT SYN/abbr.	RU	RU SYN/abbr.	LV
2-3 cpm	Midtide	2-3 cpm		2-3 cpm	marea media	2-3 ц/мин	средний прилив	2-3 cpm
abreaction		abréaction		abreazione		абреакция		abreakcija
afferent		afférent		afferente		афферентный		aferents
anterior dural girdle	ADG	gaine durale antérieur		guaina durale anteriore		передний дуральный пояс		priekšējā durālā josla
attention flow		flux d'attention	flow (m.)	flusso dell'attenzione		поток внимания		uzmanības plūsma
augmentation		augmentation		aumento		усиление	аугментация	pastiprināšanās
automatic shifting	biokinetics	changement automatique	réajustements automatiques, automatic shifting, déplacement automatique	spostamento automatico		автоматическое перемещение		automātiskā pārbīde
awareness		conscience	vigilence	consapevolezza		восприятие	осознанность	apzinātība
balance point		point d'équilibre	balance point, point de balance	punto di equilibrio		точка баланса		balanspunkts
balanced fluid tension	BFL	équilible de tension de fluide	balanced fluid tension, E.T.F.	tensione equilibrata del fluido		сбалансиро- ванное флюидное натяжение		līdzsvarots fluīda spriegums
balanced ligamentous tension	BLT	équilibration des tensions ligamentaires (ou équilibre)	balanced ligamentous tension, équilibre des tensions	tensione equilibrata dei ligamenti		сбалансиро- ванное лигаментозное натяжение		līdzsvarots saišu spriegums

			ligamentaires, E.T.L.			
balanced membranous tension	BMT	équilibration des tensions membraneuses (ou équilibre)	balanced membranous tension, E.T.M.	tensione equilibrata delle membrane	сбалансированн ое мембранное натяжение	līdzsvarots membrānu spriegums
barrier		barrière		barriera	барьер	robeža
Be still and know		Soyez immobile et sachez	Soyez en silence et sachez	Sii calmo e conosci	Будьте спокойны и знайте	Esi mierīgs un apzinies
Becker hold		la prise de Becker		Presa di Becker	захват по Беккеру	Bekera satvēriens
biodynamics	osteopathy in the cranial field	biodynamie		biodinamica	биодинамика	biodinamika
biodynamic force		force biodynamique		forza biodinamica	Биодинамичес- кая сила	biodinamiskais spēks
biokinetics	Automatic Shifting	bio-cinétique	biocinétique	biocinetica	биокинетика	biokinētika
biomechanics		biomécanique		biomeccanica	биомеханика	biomehānika
bird	core consciousness	oiseau		uccello	птица	putns
blueprint	master blueprint	blueprint	plan, matrice, Matrice Maître, papier bleu, plan de base, Dessin Originel	matrice	отпечаток	gaismkopija

bowl, cranial or pelvic		bol crânien, pelvien		bolla craniale, pelvica	краниальная, тазовая чаша	galvaskauss vai iegurnis
Breath of Life		Souffle de Vie	respiration de la vie	Soffio Vitale	Дыхание Жизни	Dzīvības Dvaša
breathlessness		non-respiration	apnée, sans respiration, pause respi	assenza di respiro	бездыханность	bezelpas brīdis
Cause		Cause		Causa	Причина	Cēlonis
centering (to center)		centrage, (centrer)		centratura, (centrare)	центрирование, (центрировать)	centrēšana (centrēt)
chemistry, body		chimie du corps	espace chimique du corps	chimica del corpo	химия тела	ķermeņa ķīmija
coiling and uncoiling		enroulement et déroulement		avvolgimento e svolgimento	свертывание и развертывание	saritināšanās un atritināšanās
convergent		convergeant(e)		convergente	конвергентное	konverģents
conversion of the senses		conversion des sens		conversione dei sensi	конверсия ощущений	sajūtu konversija
core consciousness	bird	core consciousness		centro di coscienza	основная осознанность	dziļā apziņa
core link		lien fondamental	"core link"	core link	основная связка	galvenā saikne
cranial rhythmic impulse	Primary Respiratory Impulse, CRI	impulsion rythmique crânienne	IRC, CRI (m)	impulso craniale ritmico	краниальный ритмичаский импульс	kraniālais ritmiskais impulss
CV4	compression of the 4th ventricle	CV4		CV4	CV4	CV4

decoy		leurre		esca	уловка	māneklis
desert neutral		neutre désertique		neutro desertico	пустынная нейтральность	tuksnesīga neitralitāte
direct action		action directe		azione diretta	прямое воздействие	tieša iedarbe
direction of ease		direction d'aisance	en dirigeant vers l'aisance, direction du confort	direzione della facilità	направление легкости	viegluma virziens
disengagement		désengagement		disingaggiamento	освобождение	atbrīvošanās
divergent		divergeant(e)		divergente	дивергентное	diverģēnts
divided attention		attention dédoublée	attention divisée	attenzione divisa	разделенное внимание	dalīta uzmanība
Divine	Master Mechanic, Great Architect, deity that centers us	Divin	Déité qui nous centre	Divino	Божественное	Dievišķais
doorway of the fulcrum		porte d'entreée de fulcrum	portail	porta del fulcro	дверь фулькрума	fulkruma ieeja
dynamic neutral		neutre dynamique		neutro dinamico	динамическая нейтральность	dinamiskā neitralitāte
Dynamic Stillness	3 level stillness, natural stillness	Stillness Dynamique	Silence Dynamique, dynamic stillness	Stillness Dinamico	Динамическое Спокойствие	Dinamiskais Miers
edge (around the edges)		marges (au pourtour des marges)		confini (sui confini)	края (вокруг краев)	robežas (ap robežām)

efferent		efférent		efferente	эфферентный	eferents
embryo		embryon		embrione	эмбрион	embrijs
embryonic breath		souffle embryonnaire		respiro embrionale	эмбрионное дыхание	embrionālā elpošana
endpoint		point final	point d'aboutisseme nt du traitement	punto di finalità	конечная точка	beigupunkts
EV4	expansion of the 4th ventricle	EV4		EV4	EV4	EV4
extra-genetic	epigenetic	épigénétique		extragenetico	экстрагенетичес кий	ekstraģenētiskais
false fulcrum		faux fulcrum		fulcro falso	ложный фулькрум	viltus fulkrums
false midline		fausse midline		falsa mediana	ложная средняя линия	viltus viduslīnija
family circle		cercle familial		cerchio familiare	семейный круг	ģimenes loks
fire		feu		fuoco	огонь	uguns
first breath		première respiration	premier souffle	primo respiro	первый вдох	pirmais elpas vilciens
flame of intention		flamme de l'intention		fiamma dell intenzione	пламя намерения	nodoma liesma
floppy		"flottant mou"		floppy	болтающийся	ļengans
fluctuation, lateral		fluctuation latérale		fluttuazione laterale	латеральная флуктуация	sāniska fluktuācija
fluctuation, longitudinal		fluctuation longitudinale		fluttuazione longitudinale	продольная флуктуация	gareniskā fluktuācija
fluid		fluide	liquide	fluido	флюид	fluīds
fluid body	Zone B	corps fluidique		corpo fluido	флюидное тело	fluīda ķermenis
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fluid drive		entraînement fluidique	"conduction des fluides", conduction fluidique, conduction du fluide, propulsion fluidique, impulsion fluidique	propulsione fluida	флюидный драйв	fluīda jauda
fluid dynamics		dynamique des fluides		dinamiche fluide	флюидная динамика	fluīda dinamika
fluid field	metabolic field	champ fluidique		campo fluido	флюидное поле	fluīda lauks
fluid in the fluid	life force, potency, or fluid within the fluid, RTP, or tide (small t)	fluide dans le fluide	liquide dans le liquide	fluido nel fluido	флюид во флюиде	fluīds fluīdā
fluid lift		lift fluide		sollevamento fluido	флюидный лифт	fluīda pacelšanās
force vectors		vectors de force		vettore forza	вектора сил	spēka vektori
fulcrum		fulcrum	le point d'appui, "endroit de puissance "	fulcro	фулькрум	fulkrums
functional approach		approche fonctionnelle		approccio funzionale	функциональ- ный подход	funkcionālā pieeja
functional reserve		réserve fonctionnelle		riserva funzionale	функциональ- ный резерв	funkcionālā rezerve

gear		engrenage	roue dentée	ingranaggio	рычаг	pārnesums
genetic field		champs génétique		campo genetico	генетическое поле	ģenētiskais lauks
give space		donner de l'espace	laisser l'espace	dare spazio	давать пространство	dot telpu
Great Architect	Master Mechanic, Deity	Grand Architecte		Grande Architetto	Великий Архитектор	Lielais Architects
groundswell		houle de fond		ondata	донная волна	dziļumvīlnis
Health		Santé		Salute	Здоровье	Veselība
Higher Intelligence	Supreme intelligence	intelligeance Suprême		Intelligenza più Alta	Высший разум	Augstākais Saprāts
high velocity low amplitude	thrust, HVLA	thrust		alta velocità bassa ampiezza	высокая скорость низкая амплитуда	liels ātrums, maza amplitūda, HVLA
House Under the Sea		La Maison Sous La Mer		Casa Sotto il Mare	Дом на Дне Моря	Māja Jūras Dzelmē
idling	Neutral	au ralenti	ralentissement	neutro	холостой ход	tukšgaita
Ignition	Spark of Life	Allumage		Accensione	Зажигание	Aizdedze
indirect action		action indirecte		azione indiretta	непрямое воздействие	netieša iedarbe
indwelling therapeutic forces		forces thérapeutiques inhérentes	forces thérapeutiques essentielles, forces thérapeutiques intrinsèques	forze terapeutiche inerenti	внутренне присущие терапевтичес- кие силы	klātesošie dziednieciskie spēki

inherent capacity (for growth and development)		capacité intrinseque (pour la croissance et le développement)		capacità intrinseca (di crescita e sviluppo)	внутренне присущая (способность к росту и развитию)	inherentā spēja (augt un attīstīties)
inertia		inertie		inerzia	инерция	inerce
intention		intention		intenzione	намерение	nolūks
(balanced rhythmic dynamic) interchange		équilibre des échanges dynamiques, rythmés		interscambio (equilibrato ritmico dinamico)	(сбалансирован ный ритмичный динамический) обмен	(līdzsvarota ritmiska dinamiska) savstarpēja apmaiņa
interface		interface		interfaccia	место соприкоснове- ния	saskarne
intraosseous motion		mouvement intra-osseux		moto intraosseo	внутрекостное движение	intraosāla kustība
involuntary motion	motion present	mouvement involontaire		movimento involontario	непроизвольное движение	patvaļīga kustība
landscape		paysage		paesaggio	пейзаж	ainava
Laws not framed by human hands		Lois non élaborées par des mains humaines	les lois non encadrées par des mains humaines, les lois non formées par les mains humaines, les lois non crées par les mains humaines	Leggi non forgiate da mani umane	Законы, созданные не руками человеческими	cilvēku neizdomāti Likumi
lesion	inertia	lésion		lesione	повреждение	bojājums

lesion field		champ de la lésion	champ lésionnel	campo della lesione	поле повреждения	bojājuma lauks
lever		levier		leva	рычаг	svira
life force	potency, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t)	force de vie		forza vitale	жизненная сила	dzīves spēks
(frontal, temporal) lift		lift (frontal, temporal)		sollevamento (frontale, temporale)	(фронтальный, темпоральный) лифт	(frontāla, temporāla) pacelšana
liquid light		lumière liquide		luce liquida	жидкий свет	šķidrā gaisma
listen with your hands		écouter avec les mains	mains à l'écoute	ascoltare con le mani	слушать руками	ieklausīties ar savām rokām
lock up, locked up		se verrouiller, verrouillée	enfermé, bloqué, s'immobiliser	bloccare, bloccato	замыкать, замкнутый	aizslēgties, aizslēgts
Long Tide	Soft Potency	la Longue- Marée		Marea Lunga	Длинный Прилив	Ilgais Paisums
Love		Amour		Amore	Любовь	Mīlestība
man-made laws of perception		lois de la perception fabriquées par l'homme		leggi della percezzione create dall'uomo	законы восприятия, созданные человеком	cilvēku noteiktie percepcijas likumi
manipulation	manipulative positioning	manipulation		manipolazione	манипуляция	manipulācija

Master (Master Mechanic)	host, deity, Great Architect, Grand Architect, Master Architect, God, Deity, Creator, the Maker, divine	Maître, Maître mécanicien	hôte	Maestro Meccanico	Maestro	Мастер Механик	Lielais Mehāniķis
Mechanism		Mécanisme		Meccanismo		Механизм	Mehānisms
Meeting Place		Point de Rencontre	endroit de rencontre	Luogo d'Incontro		Место Встречи	Satikšanās Vieta
meningeal sac		sac dural méningé		sacco meningeale		менингеальный мешок	meningeālais maiss
metabolic field	fluid field	champ métabolique		campo metabolico		метаболическое поле	metaboliskais lauks
Midline		Médiane	Midline	Mediana		Средняя Линия	Viduslīnija
molding		moulage	molding, modéler (v), modelage	modellamento		формование	formēšana
momentum		élan		momento		сила движения	kustības daudzums
motion present	involuntary movement	mouvement présent		moto presente		присутствующее движение	klātesoša kustība
motion testing		test de mobilité	test musculaire	test di mobilità		тестирование на движение	 kustības testēšana
natural laws of healing		lois naturelles de guérison		leggi naturali di guarigione		природные законы исцеления	dabiskie dziedinašanas likumi
neutral		neutre		neutro		нейтральный	neitrāls

Neutral	Neutrality; idling, liquid freedom, point of rest	Neutre	au neutre, au point mort; neutralité	Neutro	neutralità	Нейтральность	Neitrālais
neutrality		neutralité		neutralità		нейтральность	neitralitāte
normal		normal		normale		нормальный	normāls
nothingness		néant	nothingness, non-rien	nulla		ничто	nekādība
observer	seer	observateur		osservatore		наблюдатель	novērotājs
Ocean		Océan		Oceano		Океан	Okeāns
Originality		Originalité		Originalità		Первоначаль- ность	Pirmatnējība
osteopathy		ostéopathie		osteopatia		остеопатия	osteopātija
other mind		l'autre esprit	mind	l'altra mente		другой разум	cits saprāts
other pair of hands		l'autre paire de mains		altro paio di mani		другая пара рук	cits roku pāris
overtreat		sur-traiter		sovratrattare		перелечить	pārārstēt
pause		pause		pausa		пауза	pauze
perception		perception		percezzione		восприятие	percepcija
perceptual axis (of the immune system)		axe de perception (du système immunitaire)		asse percettivo (del sistema immunitario)		ось восприятия (иммунной системы)	(imūnsistēmas) percepcijas ass
permitted motion		mouvement permis		movimento permesso		разрешенное движение	atļautā kustība
point of balance		point de balance		punto di equilibrio		точка равновесия	balansa punkts
point of entry		point d'entrée		punto di entrata		точка входа	ieejas punkts

point of rest	Neutral	point de repos		punto di riposo		точка отдыха		atpūtas punkts
potency	life force, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t)	potency	puissance, charge vitale, Forces de Vie, Potentiel	potenza		потенция		potence
power points		power points	points de puissance	punti di potenza		силовые точки		spēka punkti
Primary Respiration	primary respiration mechanism, the mechanism	Respiration Primaire		Respirazione Primaria		Первичное Дыхание		Primārā Elpošana
primary respiratory mechanism		mécanisme respiratoire primaire		meccanismo respiratorio primario		первичный дыхательный механизм	ПДМ	primārās elpošanas mehānisms
principle (third)		principe (troisième)		(terzo) principio		(третий) принцип		(trešais) princips
protoplasm		protoplasme		protoplasma		протоплазма		protoplazma
pussyfoot technique		pussyfoot technique	patte de chat	tecnica zampa di gatto	tecnica passo di gatto	техника кошачьей лапки		kaķa ķepiņas tehnika
rate		rythme	taux, vitesse, niveau, barème, rate, vitesse	ritmo		частота		frekvence
rebalance, rebalancing	fine-tuning	rééquilibrer, rééquilibration	le rebalancing	riequilibrare, riequilibrio		делать ребаланс, ребалансиро- вать, ребаланс		pārlīdzsvarošana pārlīdzsvarot

reciprocal tension membrane		membrane de la tension réciproque	MTR	tensione reciproca delle membrane	мембрана взаимного натяжения		savstarpējā sprieguma membrāna
reciprocal tension potency	life force, fluid in the fluid, or fluid within the fluid, potency, or tide (small t)	tension réciproque du potency	Reciprocal Tension Potency ou tension réciproque du Potency, T.R.P.	tensione reciproca della potenza	потенция взаимного натяжения		savstarpējā sprieguma potence
release		relâchement		rilascio	релиз		atbrīvošana
rest		immobilité		riposo	отдых		atpūta
restriction		restriction		restrizione	ограничение		ierobežojums
rhythm		rythme		ritmo	ритм		ritms
River of Life		Rivière de Vie		Fiume della Vita	Река Жизни		Dzīves Upe
sag (brain)		affaisement (de cerveau)		sag (di cervello)	опущение (мозга)		(smadzeņu) noslīdēšana
Sea Around Us	Sea Around Us and Through Us, Zone D	Mer Autour de Nous		Mare Intorno a Noi	Море Вокруг Нас		Jūra ap Mums
seam		seam	scion, sillon	commissura	стык		savienojuma vieta
seer	observer (if uncapitalized)	regardant	au regard	colui che vede	 видящий		redzīgais
Self, selfhood		Soi		Self, egoismo	Самость	свое Я	Patība
sense, sensing		sentir, sensation	palper	percezzione, percipire	ощущать, ощущение		sajūst, sajūta
shakedown		shakedown	sécouer	shakedown	шейкдаун		tricināšana

shift		deplacement		cambiamento	сдвиг	nobīde
Silence		Silence		Silenzio	Тишина	Klusums
soft potency	Long Tide	puissance douce		potenza dolce	мягкая потенция	maigā potence
soma		soma		soma	сома	soma
somatic dysfunction		dysfonction somatique		disfunzione somatica	соматическая дисфункция	somātiska disfunkcija
spark	Spark of Life	étincelle		scintilla	искра	dzirkstele
step breathing		respiration en paliers		respiro frazionato	пошаговое дыхание	pakāpeniska elpošana
Stillness		Stillness	silence, sérénité, tranquillité	Stillness	Спокойствие	Dziļais Miers
Stillness, third level	level three stillness, dynamic stillness, natural stillness	troisième niveau de Stillness	le stillness de Niveau Trois	Stillness del terzo livello	Спокойствие третьего уровня	trešā līmeņa dziļais Miers
stillness, holy	4th level stillness	stillness sacré		sacro stillness	священное спокойствие	svētais dziļais miers
stillpoint		stillpoint	point de silence	stillpoint	точка покоя	miera punkts
strain (and counterstrain)		strain (et counterstrain)	contrainte	strain (e contro strain)	стрейн (и контр- стрейн)	nospriegošana (un atspriegošana)
Supreme Intelligence	supreme wisdom, higher intelligence	Intelligence Suprême	Sagesse Suprême	Suprema intelligenza	Высший разум	Augstākais Saprāts

suspended automatically shifting fulcrum	suspended automatically shifting stillpoints	fulcrum suspendu et changeant, automatique- ment	la suspension d'un fulcrum de déplacement automatique. fulcrum suspendu qui se déplace automatiquem ent. fulcrum suspendu de changements automatiques	fulcro sospeso che si sposta automaticamente	подвешенный автоматически перемещающий ся фулькрум	iekārtais autonobīdes fulkrums
Sutherland fulcrum		fulcrum de Sutherland		fulcro di Sutherland	фулькрум Сазерленда	Sazerlanda fulkrums
synchroniza- tion		synchronysa- tion		sincronizzazione	синхронизация	sinhronizācija
tabletraining, tabletrain		formation d'un assistant de table, former un assistant de table	table trainer	formazione degli assistenti ai tavoli, formare gli assistenti ai tavoli	обучение преподавателей, обучать преподавателей	mācīšana praksē, mācīt praksē
(bowing of the) tadpole		(reverence du) tetard		(inchino del) girino	(поклон) головастика	kurkuļa (noliekums)
technique (osteopathic)		tecnique (ostéopathique)		tecnica (osteopatica)	(остеопатичес- кая) техника	(osteopātiskā) tehnika
tempo		tempo		tempo	темп	temps
therapeutic forces	therapeutics, therapeutic agency	forces thérapeutiques	thérapie, agences thérapeutiques	forze terapeutiche	терапевтичес- кие силы	terapeitiskie spēki

therapeutic process		procéssus thérapeutique		processo terapeutico		терапевтичес- кий процесс		terapeitiskais process
therapeutic wave		vague thérapeutique		onda terapeutica		терапевтичес- кая волна		terapeitiskais vilnis
Thoracic Respiration	secondary respiration	Respiration Thoracique	respiration sécondaire	Respirazione Toracica		Торакальное Дыхание	вторичное дыхание	Torakālā Elpošana
thread		fil		filo		нить		pavediens
thrust	HVLA	thrust		thrust	spinta	траст		grūdiens
tidal body		corps fluidique de la longue Marée		corpo della marea		приливное тело		paisuma ķermenis
Tide		Marée		Marea		Прилив		Paisums
tide	life force, fluid in the fluid, or fluid within the fluid, RTP, or potency (small p)	marée		marea	fluido nel fluido	прилив	флюид во флюиде	paisums
tissue creep	involuntary movement	les tissus crépitent		scorrimento tissutale		ткани ползут		audu pārbīde
Tour of the Minnow		Promenade du Vairon		Viaggio del Pesciolino		Путешествие Рыбки		Zivtiņas Ceļojums
transmutation		transmutation		trasmutazione		трансмутация		transmutācija
transmutate		transmuter		trasmutare		трансмутиро- вать		transmutēt
transpiration		transpiration		traspirazione		прохождение на новый уровень		izgaišana
transsubstan- tiation		transsubstan- tiation		transustanziazione		транссубстан- циация		transsubstan- ciācija

tree of osteopathy	arbre de l'ostéopathie		albero dell'osteopatia	дерево остеопатии	osteopātijas koks
unfolding	déploiement		sviluppo	разворачивание	izvēršanās
unresolved tension	tension non résolue	irrésolu	tensione irrisolta	неразрешенное натяжение	neatrisināta spriedze
unwinding	détorsion fasciale		srotolamento	раскручивание	atritināšanās
void	vide	vacuité, vide perceptuel, void	vuoto	пустота	tukšums
waiting, wait	atteindre		aspettare	ожидание	gaidīt, gaidīšana
waters of life	les eaux de la vie		acque della vita	воды жизни	dzīvības ūdeņi
water bed	lit d'eau		letto fluido	водяная подушка	ūdens spilventiņš
whole, wholeness	ensemble, entièreté	le tout (whole), entier, en entier. unité, intégralité, l'entirèrté	intero, interezza	целое, целостность	veselums
wire	fil		rete	провод	vads
withering field	champs de dépérissement	champs d'assèchemen t, champs asséchés,	campo disseccato	увядающие поля	izkaltušie lauki
zone	zone		zona	зона	zona
Zone A	Zone A		Zona A	Зона А	A Zona
Zone B	Zone B		Zona B	Зона В	B Zona

Zone C		Zone C	Zona C	Зона С	C Zona
Zone D	Sea Around Us	Zone D	Zona D	Зона D	D Zona

Annex 2

List of Biodynamic osteopathic terms with their definitions and extensions.

Term	Definition	Extension	
2-3 срт	A rate of metabolic motion (Primary Respiration) in the fluid body;	 Characteristics: used to also be called "the Midtide" at seminars; within this rate, the period of inhalation and the period of exhalation each lasts 12 seconds; The whole cycle is 24 seconds or 2 1/2 cycles per minute; this rate has a potency, the weakest one compared to other rates; this rate has more male characteristics, compared to Long Tide, a more feminine presence; The rate is characteristic of: Longitudinal fluctuation moves at 2-3 cpm; Automatic shifting can occur at 2-3 cpm; 	
abreaction	A state of the practitioner in which they do not react to stimuli while treating	Characteristics: - being actively passive; - not following habitual patterns; - often accompanies waiting in order to access a new sensory landscape; - is a step on the way to Neutrality;	
afferent	A characteristic of the process of sensing by the biodynamic practitioner in which they let the information come to them instead of actively pursuing it;	 Characteristics: In the process of afferent listening, the information received by proprioceptors is sent to the brain; Afferent is opposed to efferent; the operator remains passive but alert to what is being perceived; In clinical practice: Being afferent is one of the distinctive characteristics of an operator working with a biodynamic approach, as opposed to biomechanic and functional; The fluid body gets disturbed unless the operator's touch is afferent; Being afferent is a requirement in order to perceive more subtle landscapes, such as Zone D, and activities, such as those of the fluid; 	
anterior dural girdle	A fluid field between the anterior and middle cranial fossas	 History: ADG was initially discovered by Dr.Bleschmidt; ADG was extensively explored by J. Jealous's team and defined in biodynamics; In clinical practice: The operator should not use direct action in the ADG; In an infant, the ADG can be seen by looking at the lateral view of the head: it is a downward slope to the area in the front of the coronal suture; It disappears with time as the frontal area grows; the palpation of ADG is possible for several years after birth; 	
attention flow	A characteristic of the clinician's attention that is not fixed, but being	Characteristics: - In biomechanics, attention is efferent (actively looking) and convergent, in biodynamics - afferent and divergent;	

	moved following the intention of the	- In biodynamics, one's attention is supposed to flow, not
	Breath of Life	be stuck or attached, since the state of our attention
		conditions what we perceive;
		energy that flows from the Source of Life, and as such is
		naturally at 'work' following the intention of the Breath
		of Life, of Love, the Potency of Life, moving into
		manifestation in Eternity;
		- attention breatnes in and out; in blodynamics, the clinician lets their attention breathe over the edge of the
		horizon, sets it free, and then waits for it to come back on
		its own;
		In clinical practice:
		- When the attention flows it moved by the Health towards its cause, whereas its stasis precedes disease:
		- the clinician's attention should be withdrawn in time so
		that it does not become an inhibitory force for the
		therapeutic process;
		- fixed attention can lesion living substances;
		the Tide not by our intention:
		- flowing attention is characteristic of a neutral mind;
		- when attention flows, it allows the automatic shifting of
		one's perception by the River of Life; It flows into the
		Characteristics:
		- Augmentation assists in creating a neutral, it is part of
		the therapeutic process;
		- Augmentation can be both an innate characteristic, as
		Kinds of augmentation:
	A phenomenon felt by the osteopath or initiated by them, where some process gets reinforced by working	1) positional: operator using the level to assist the
		movement towards Neutral;
		2) internal physiological: eyes move to augment the motions of CNS:
		3) breath: patient's control of breath to initiate
		augmentation;
		4) spontaneous: when thoracic respiration
		Tide;
		5) natural: as characteristic of a normal function,
		one of the indicators to determine normal; Inherently
augmentation		6) automatic: when thoracic respiration makes a
	together with another process with	deep inhalation together with Primary respiration; If this
	biological compartments;	does not happen automatically, the doctor uses breath
		7) augmentation through synchronization with
		Primary or Thoracic Respiration - the principle of
		osteopathic work;
		8) innate: one of metabolic activities that leads to motion:
		9) Groundswell is a type of augmentation - an extra large
		wave of inhalation that heralds disengagement of the
		whole; It is natural augmentation "not framed by human
		In clinical practice:
		- Augmentation can be induced both by the operator and
		the Tide;
		- Augmentation is not always a positive phenomenon - the operator can mistakenly augment a motion that is not
		healthy;
	A therapeutic process expressed in	
automatic shifting	the fluid body and controlled by the	Characteristics:
	Outer Willia	- Also called blokinetics;

		 Neutrality at the rate of 2-3 cpm is a prerequisite for automatic shifting to occur; Main characteristics of automatic shifting: precision, accuracy and power, ability to prioritize certain lesions; Automatic shifting is one of the hallmarks of growth and development; Automatic shifting occurs in response to Primary Respiration, it is initiated by the forces of the natural world, namely the Tide as it applies its potency to a particular lesion with a technique that is unique and rarely repeated; Automatic shifting is more like electromagnetic potency than fluid: it is a fluid in the fluid, a life force, a potency; Automatic shifting is an indwelling unerring self-correcting and self-potentizing biokinetic activity or transmutative process and can happen without the help of the operator, as part of the growth and development process; There are different kinds of automatic shifting, depending on the rate, at different levels of potency; Automatic shifting from the dynamic stillness moves us first, then unveils a deep connection between the house and the sea, a wave of stillness with intention moves everywhere and suffused a world with no forms; Automatic shifting maintains homeostasis due to an intrinsic capacity to transmutate any tensions, which inhibit the return to balance around the pre-established center point of the Whole; In clinical practice: The clinician must be able to access 2 level stillness in order to perceive or initiate automatic shifting; Automatic shifting must not be confused with a suspended automatically shifting fulcrum; For the operator, automatic shifting: Automatic shifting the fluid body, like a minnow, or a Ping-Pong ball; Automatic shifting ends acutely with a stillpoint; Automatic shifting ends acutely with a stillpoint;
		fulcrum moves around the fluid body, like a minnow, or a Ping-Pong ball; - Automatic shifting ends acutely with a stillpoint; - Automatic shifting does transmutation and repositioning is every place it goes to; - There is a slow lateral fluctuation at the end of Automatic shifting at 2-3 cpm that reintegrates the whole:
awareness	A state that renders possible noticing and perceiving certain activities	Characteristics: - the awareness is innate and instinctual, but gets lost due to cultural and educational influences; In clinical practice: - conscious, knowing and palpable awareness of biodynamic forces is a prerequisite for being able to treat patients; - the awareness of a practitioner can be transmutated by the Tide, which leads to deeper perception;
balance point	A point in time and space where all activity and movement come to the stillness of their pivotal power, a suspension of all tensions at a point of balance	Characteristics: - Balance point is receptive; - Balance point has a fulcrum; - Balance point is the point of power in the function of the mechanism (Sutherland); - At the balance point, the organism appears to be in balance;

		 Balance point is a point upon which the fluid body comes to rest, and the unerring potency of the fluids is revealed; Balance point is a suspension of all tensions at a point of balance, all the movements come to a stillness on their pivotal power; In clinical practice: Balance point in the fluids leads to Neutral, fluids get still: there is no fluctuation, no movement; Balance point is a point of equilibrium that heralds rebalancing of the system; Practitioners do not create the balance point, they go to the balance point that's already there in the system and gets revealed, or they help the fluid body find its balance point by synchronizing with its breathing and the stillness in it; Once found, balance point holds the practitioner until a
balanced fluid tension	A technique applied to the fluids that allows to reach a point of balance in the fluid tensions	 therapeutic event begins; In clinical practice: Unlike other techniques, this one is characterized by no use of barrier, no exaggeration; The doctor obtains augmentation through synchronization with the tempo of internal disengagement or motion present in the fluid; The technique allows to reach a balance point in order to then interact systemically with the whole fluid body;
balanced ligamentous tension	A technique applied to the bones and ligaments to release local tensions	 History: BLT was taught by Dr. Sutherland to treat the extremities; Characteristics: BLT is a combination of biomechanical and functional techniques; There is a variety of BLT methods; BLT is categorized as a direct action technique; BLT does not engage Primary Respiration; In clinical practice: BLT involves going to barrier and waiting for a local release, while establishing a connection between the motion present in the extremities and the thoracic respiration; BLT requires an application of force in the direction of normal; BLT depends on the CNS for segment defacilitation that leads to a change of bony position and ligament tension;
balanced membranous tension	A technique applied to connective tissue (membranes) in order to reach balance in their tensions	Characteristics: - The technique has many methods, some involve barrier, which may lead to side effects; - The state of BMT is naturally pursued by the self- correcting forces of the body during the inhalation phase that will then allow, during the exhalation phase, hydraulic forces within the tissues to shift the tissue and fluid to its normal relationship with its embryological and developmental fulcrum; In clinical practice: - The operator follows the direction of ease until they feel a balance in the tensions of the connective tissue - zero reciprocal tension;
barrier	The limit until which a motion can continue without the resistance of ligaments	Characteristics: - Using barrier is the opposite of using the direction of ease; In clinical practice: - Going to barrier or taking the patient to barrier may give side effects; - Barrier is predominantly used in the biomechanical approach when a lesion is exaggerated;

		- Barrier is used in direct action techniques, the operator applies force;
		- Holding a structure on barrier is supposed to bring about a release in the lesion;
Be still and know	A state in which the biodynamic practitioner waits without expectation having a profound belief in the unseen therapeutic forces	 History: Be Still and Know that I am God comes from Psalm 46 10 (Russian version 45 11) of the Old Testament; Characteristics: To be still and know means to be humble and ready for a complete shift in one's consciousness that is guided and given by the grace of Primary Respiration; To be still and know means to wait with the perception of Health without forcing yourself or using your will; If one is still and knows, they can be moved and guided by the mystery of the Divine; In clinical practice: In the state of 'Be still and Know' the practitioner still pays attention and obeys the law of absolute emptiness, expecting that something is going to happen in the midst of a very profound stillpoint;
Becker hold	A hand position for the osteopath in which they hold the head of the patient like a bowl of water	 History: Sometimes called the Rollin Becker hold, after the osteopath who introduced it; Characteristics: The bowl of water is transparent and one can observe fluid activities and the Tide passing through; The bowl of water is breathing - the hands of the operator must not compress or hold it down - the hands of the operator must be transparent as well, permeable to any movement; In clinical practice: In the Becker hold, the thumbs of the operator are places on the side, the palms cradle the head of the patient; With the Becker hold, the operator holds the patient as if they were a bowl of water filled to the brim, and needed special care so as not to spill the water;
biodynamics	An approach to and a school of osteopathy based on some specific principles according to which the treatment is carried out by an outside force on the patient observed and assisted by the doctor	History: - Also referred to as 'osteopathy in the cranial field' and 'traditional osteopathy'; - Biodynamics is the continuation of the study of biomechanic and functional approaches; - The term was created to recognize the fact that it was the outside presence of PR that was creating effects that we efferently observe and explore in the fluid body and elsewhere; It was borrowed from E.Blechschmidt meaning the forces that are generating the involuntary movements within the organism - those movements are receiving their vitality and organization from an outside force: the forces of creation or the forces of Primary Respiration that are passing through the patient; Characteristics: - In Biodynamics, the motion present in the lesion is linked to Primary Respiration; - Biodynamic methodology is indirect, or functional and uses the motion present in the lesion field; - The direction of ease is one of the foremost principles; - Biodynamic means the recognition of the outside presence of Primary Respiration during the therapeutic process as the primary fulcrum through which one relates to the therapeutic forces; - In biodynamics, it is considered that the primary intelligence that creates form and function and sustains it and expresses the healing process is not coming from the CNS nor the cell nucleus;

		 Neutral, wholeness, motion present, synchronization, fluid, automatic shifting, Midline, Primary Respiration, Tide, transmutation and embryology (because embryological forces of growth and development are present throughout life as healing and sustaining metabolic processes) form the foundation of biodynamics; Biodynamics uses embryological segments instead of vertebral segments (in biomechanics); Perception in Biodynamics is afferent, sensing, not passive listening as in the functional approach; In clinical practice: In Biodynamics, the Neutral or the Dynamic Stillness are considered the beginning of the treatment; The endpoint of the practitioner's involvement in the treatment is often marked by a stillpoint that fills the room; The practitioner's goal is to find the therapeutic process already present in the patient and cooperate with the healing forces; Clinical settings are not limited to just the muscular-skeletal system:
		 In biodynamics, the perception of the practitioner is not bounded by the physical body nor the electromagnetic fields around the body; It is free to be shifted by Primary Respiration; Barrier, motion testing and permitted motion are excluded from the biodynamic model; The role of the practitioner is to be internally quiet and find the Health in order to allow the third principle do the treatment that is always going to be different;
biodynamic force	An outside force that engages in the therapeutic process	Characteristics: - Biodynamic forces are extragenetic environmental influences that include Primary Respiration and Thoracic Respiration, the Tide, the Sea Around Us; In clinical practice: - One has to be free and neutral in order to perceive and follow those forces; these forces are indwelling and 'not framed by human hands'; - The cooperation and communication with these forces is the base of biodynamic osteopathic practice;
biokinetics	The activity that occurs in response to biodynamic forces	History: - Blechschmidt describes Biodynamics and biokinetics of human development; What he calls 'biokinetics' is known as 'automatic shifting' in osteopathy. Thus biokinetic activity occurs as a response to biodynamic forces; Characteristics: - Biokinetics is a quality of the fluids - Biokinetics is organized by the fluid body, not the CNS In clinical practice: - Biokinetic activity leads to realignment;
biomechanics	An approach to osteopathy based on mechanic principles of movement and treatment	Characteristics: - the principle of biomechanics is based upon the relations between vertebral segments (structural alignment), when the doctor tries to correct the axial movement that is present between those segments; - the axial movements include flexion, extension, sidebending, rotation, etc; - biomechanics recognizes translatory lesions, compressions and other phenomena largely based on the muscular-skeletal system (somatic dysfunction); - perception is based on active efferent palpation; In clinical practice:

		 techniques in biomechanics include motion testing, direct action, use of barrier from obtaining a release (as endpoint), thrust (HVLA), pulling In biomechanics, it is believed that there is a mechanical movement through the cranial base that extends itself throughout the cranium and through the core link into the sacrum due to the fact that the meningeal dura is attached to the bones through poles of attachment (Reciprocal Tension Membrane); The CNS is considered as the primary integrator of the therapeutic process: the brain is supposed to be the dynamo that causes motion, while the tension in the dura is acting like a mechanical lever; The goal is removing the lesion by applying force (by the operator);
bird	The ventricular system, the third ventricle in particular, and its immunological function	 History: Dr. Sutherland saw that the movement of the ventricular system was like the flight of a bird - he used the image to describe the dimensionality of the Third and Fourth ventricles in his famous teaching, The Tour of the Minnow; Characteristics: the Bird is the core consciousness of the Immune System: differentiating the self from the non-self; The bird lives by the natural laws (instinct), the most important being the dynamic stillness in the Sea Around Us; The bird is viewed as a special form of Instinctual activity, related to the immune system's 'coming to Neutral'; The Engine of Life has it is Ignition in the heart of the Bird; In clinical practice: One is the principles of treatment is getting the bird to Neutral in order for it rest on its original fulcrum and to create an environment for recovery; The CV3 technique is used to allow the third ventricle to rest; It is not focused on the respiratory control centers as the CV4 is but rather, it focuses on the Core of the neuroendocrine immune system, the centers for instinct and deep emotional awareness (subconscious); It should never be forceful; The key to communication with the Bird and getting its trust is to let the attention be held by the fulcrum, to stay with the Stillness and not waiver:
blueprint	An image-plan for the unfoldment of the perfect form and function throughout life	 Characteristics: Master blueprint is a reference for the healing process plan; Protoplasm expresses the design of the blueprint by forming an image; the incarnate perfect Master blueprint is called the Health; Blueprint is in the origin of the organism; The entire blueprint of growth and development is laid down at conception (the map and the tempo); the Blueprint is a reference for the norm; The Blueprint of the Health is like an incredible biological magnet - there is constant movement towards it; The Blueprint is the Divine Image, an icon of perfection; The blueprint is unfolded throughout our lifetime by the fluid body for growth, development and healing; the blueprint cannot lesion, only genetically conditioned modifications that are superimposed on it do;

		 both form and function co-emerge from the blueprint; Thus, the capability of a function depends upon -the function being connected to the perfect blueprint; out of the blueprint, comes the Embryo; In clinical practice: In the balance point of everything, the osteopath can see the intention of the Tide and knowingly follow the movement of the distortion back to a true relationship with the blueprint of Life;
bowl	The whole of an anatomical structure such as the cranium or the pelvis and their content, when their fluidic nature is perceived	In clinical practice: - the bowl is used in reference to the Becker hold - if the cranium or the pelvis are held like a bowl of living and breathing water, rather than an anatomical place, the operator has access to different levels of perception; Characteristics: - the bowl and its contents are one living substance that is transparent to a tidal force that passes through without diminishing itself and ignites life (breathing);
Breath of Life	A mysterious force of divine origin and a motion that passes through everything, animating it	 History: Metaphor from Bible: moves into material and incarnates: creates form, spiritualizing matter, unfolding the Blueprint; Characteristics: Restores, ignites, heals, brings order, wisdom and existence, generates rhythms, works from the Midline; Does not have an exhalation phase, and therefore, no rate either because it is kaleidoscopically shifting its quality and quality; Creates the breathing of Primary Respiration (prime mover of the PR) and Thoracic Respiration; Ideally, all three have one fulcrum and the same potency; Catalyzes the Tide; Operates the substance of Dynamic Stillness in order to create form; Passes through everything and animates everything; Can work on anything that is neutral and free to shift; Breath of Life is Divine in nature; The Breath of Life is a mystery animated by Supreme Intelligence (the Divine) and comes out of Dynamic Stillness; In clinical practice: only if centered by the Tide, can see it - feels everything transparent and permeable, undifferentiated, no sense of self; Can be felt as crystalline stillness that you can be present to between the midline and the horizon; You feel like you're inside the ocean, and the ocean is passing through you, breathing; Can be experienced as divine encapsulating love;
breathlessness	A moment of no breathing that heralds the perception of the Health	 Characteristics: breathlessness is a background, or basis, for breathing; breathlessness can be a step during meditation or treatment while waiting in patience, like an effortless pause; In clinical practice: the practitioner can synchronize with breathlessness during treatment; breathlessness opens new perceptual landscapes and allows one to feel the Health;
Cause	The primordial origin of the mysterious wisdom of the Health and its functions	Characteristics: - the Cause is not the cause of a disease; - In Biodynamics, Cause is not part of the cause and effect dichotomy; - Cause does not pertain to Primary Respiration, which is a-causal;

		- There are various levels of Cause - one reaches those through the fulcrum in the lesion field, because fulcrums
		- Cause is a mystery of wholeness it is in the whole
		organism as a unit;
		- Cause is the primordial fulcrum and interface with
		Laws not framed by human hands;
		- the Cause is in the Potency of Transmutative fire of
		Primary Respiration;
		- The Cause appears to be Outside and through the
		- All breathing moves from a single cause in the whole:
		- Love is the Cause of everything:
		- the perfect matrix is present as Cause;
		- There is a Natural motion in life towards Cause;
		In clinical practice:
		- finding the Cause in biodynamics means finding the Health and invisible wisdom that brings the Whole into
		its expression of a function of a segment, the Cause
		of the fluid, because the Health creates the lesion to
		protect the whole in an act of wisdom;
		- Practitioners need to learn to communicate with Cause
		and find out its intentions by dealing with the anxiety of
		- For a biodynamic practitioner, being centered by the
		Tide and aware of It as their Cause leads to deeper
		perception;
		- If one wishes to trace to cause they must remain neutral
		and wait in neutrality, eventually the cause will be
		known;
		- finding Cause is an osteopathic principle;
		correct nathology a Cause that will penetrate through the
		effects and allow health to reappear within the patient;
		- Midline is our connection with Cause but we cannot
		just 'go there', we must be carried by the Tide;
		- Primary Respiration is an instrument for tracking the
		Cause; Tabina history is such as instrument of finding the
		- Taking instory is another instrument of finding the Cause:
		In clinical practice:
		- Initially, the practitioner centers around the edges of the
		skin (without looking or feeling inside the body) - this is
		an act of will, but for deeper perception that let the
		Mechanism center them;
		- for the practitioner being centered means being aligned
		having it as a point of reference.
		- Allowing oneself to be centered by Deity (Higher
		Mind) creates a new level of awareness in the
	An act of synchronization performed	practitioner; The prerequisite for that is being neutral and
center, centering	by the forces of the Other Mind on	free to be shifted;
•••••••	the practitioner in order to let them	- being centered means having the Tide transmutate our
	achieve deeper levels of perception,	- one way of centering is going to third level stillness (or
		the Meeting Place) and letting the Tide center you and
		then see its intention;
		- Unless a practitioner is centered by the Tide and aware
		of It as their Cause, they cannot achieve deeper levels of
		perception;
		silence and emptiness one can achieve Dynamic
		centering - because it allows the Dynamic Stillness to
		move and center us;

		 On a smaller scale, there is also centering of a body part which means its alignment with the true Midline; after being centered, a practitioner can see mind, motion, and creation as a singularity of the movement of life as a whole, their consciousness is refined and the senses are converted; when centered by the Midline, we become naturally aware of Zone D and the Dynamic Stillness in The Sea Around Us; A consequence of being centered by the Tide is a conversion of senses; Characteristics: A child can also center an adult because of their transparency to the Health; There are many degrees of centering, many kinds and methods; centering is also a kind of healing by transmutation, being reconstructed by love;
chemistry, body	The whole of molecular characteristics of an organism	Characteristics: - body chemistry needs neutrality for homeostasis; In clinical practice: - the practitioner can perceive body chemistry and read molecular disturbances between the first and the second level stillness;
coiling and uncoiling	A motion of the brain in response to Primary Respiration	 Characteristics: coiling and uncoiling is a motion in the lateral ventricles of the brain and, by extension, on the whole of Central Nervous System; the nervous system coils during the inhalation phase of Primary Respiration (widening on transverse axis and decrease in vertical height within the supratentorial fossa) towards lamina terminalis and uncoils away from it during the exhalation phase In biomechanics, dura is perceived as a relatively static tissue that is moved by the brain - as the brain coils and uncoils; The brain is seen as a dynamo that is causing the movement; in biodynamics, coiling and uncoiling is just an effect of Primary Respiration; In clinical practice: the brain must be free to coil and uncoil;
convergent	A characteristic of a clinician's mental processes that are based on prior knowledge	Characteristics: - convergent thinking is associated with reductionism and mental processing that is dependent on previous knowledge; - osteopathic education based on man-made laws and is characterized by convergent thinking - one reasons on the basis of one's personal knowledge, using cause and effect patterns and relating mainly to the patient's symptoms; - convergent thinking employs the willpower of the clinician and is most often associated with the biomechanic approach;
conversion of senses	A complete change, a turnaround of one's sensorium under the influence of a higher power and allows deeper appreciation of various phenomena	 Characteristics: conversion requires an understanding of third level stillness and an appreciation of Health; conversion and transmutation often go together; conversion brings the senses from a more temporal sensorium into one that is oriented to the health and eternity; In clinical practice: the senses of a practitioner can be converted by the Tide (when centered by the Tide), the Teacher (Master) and a variety of events related to children: sometime a sound from a child, a smile, the joy of their freedom,

		sometimes they look through us and introduce us to our Health; - as a result of conversion, the observer is able to perceive a new landscape and living wholeness: they see, hear, smell, touch, and taste a new world that is also sensing them; - the conversion of senses can and should be noted by the practitioner;
core consciousness	The regulating center of the immune system that oversees the immune function	- Core consciousness of the immune system is a synonym of the 'bird';
core link	The dural membrane that connects the cranium to the sacrum	Characteristics: - the term is specific to biomechanics; - core link connects the cranium to the sacrum - in biomechanics, it is believed that there is a mechanical movement initiated by the coiling and uncoiling of the brain that goes on through the cranial base and extends itself throughout the cranium and through the core link into the sacrum, thus inducing its involuntary motion; - in biomechanics, additionally the movement related by the core link was thought to cause the fluctuation of the CSF which caused the CRI; - in biodynamics, the mechanical core link is not accepted as a reality;
CRI	A metabolic motion set up by Primary Respiration and felt by the practitioner	 Characteristics: CRI has a rate of 8-20 cycles per minute; CRI is very hard to measure with instruments; CRI is very hard to cellular respiration; CRI comes from metabolic motion of Primary Respiration, not physical; In biodynamics, CRI is neither considered to be mechanical motion through levers, nor a hydraulic interplay through fluid dynamics, but an effect of the Breath of Life catalyzing in some mysterious way this process of transmutation; also called Primary Respiratory Impulse; CRI may be a compensatory response of the fluid body cranial rhythm is felt all over the body; CRI is considered by many to be a non-therapeutic rate, sympathetic-dominant; In clinical practice: CRI is probably a response either to the immediate psychological environment of the patient, or the hands of the practitioner being not transparent to the Tide coming in and going out - they end up compressing Zone B because they think that the fluid body is strictly inside the patient and do not feel its outer manifestation;
CV4	A therapeutic procedure where forces of the 'fluid in the fluid' are brought to the center creating Neutral, through which therapeutic forces become activated	 History: The full term originally meant the "compression of the fourth ventricle", but CV4 no longer means this; Rather, it symbolizes a movement towards the center at any place of the body, including the body as a whole, with the goal of reaching Neutral so that therapeutic forces could manifest themselves and repair the fragmented potency; CV4 was used to Dr. Sutherland to reorganize the "fluid in the fluid"; Initially, it involved a lot of real compression; Later, no force was any longer used, and the term became a metaphor; In embryology, CV4 is described as one of the metabolic fields by Blechschmidt; Characteristics: The direction of ease during the CV4 is directed towards the center;

		- CV4 allows the fluid body to recharge itself and begin a
		healing process elsewhere, according to its own wisdom;
		- CV4 is a homeostatic mechanism based upon the
		the body are brought down to a still point so that they can
		reintegrate, resynchronize and reaugment each other.
		- In "mechanical" terms, the CV4 is the opposite of EV4;
		- In "biodynamic" terms, the CV4 and the EV4 have the
		same principle; They can even happen at once;
		- Both the CV4 and EV4 have the same goal - attaining
		Neutral; The shild undergoes a natural CVA at hirth:
		- CV3 is the same principle applied to the third ventricle:
		In clinical practice:
		- If done mechanically (according to the initial principle
		of compression), CV4 can be aggressive and give side
		effects;
		- The goal of CV4 in biodynamics is to control the
		the midline: the notency is taken back to its fulcrum until
		it comes to a point of balance, its stillness, so it can
		reorganize;
		- After a CV4, the longitudinal fluctuation should have
		more potency, more amplitude and more regularity, in
		other words, normalize; the goal of CV4 is to bring the fluid hody to a still point.
		by managing the tide (notency) allowing it to reorient
		itself to its most essential fulcrum and rise up again and
		express Longitudinal fluctuation in a more proportioned
		and balanced way;
		- one of the techniques involves inhibiting the motion of
		the RTP as it moves off its fulcrum in the 4th ventricle
		guided by the presence of Primary Respiration: As a
		result, after a period of idling, longitudinal fluctuation
		rises up from the coccyx of a direct current that comes up
		at the tempo of 2-3 cpm;
		- In order to access a deeper reality, the practitioner has
		In clinical practice:
		- as a result of a decoy, fluid will go to a direction that
	Conscious or subconscious acts by the patient that de-synchronize neutral and turn the fluid in a direction not controlled by Primary Respiration	will not lead to Neutral;
		- when witnessing a decoy, the practitioner should do a
		rebalancing;
decoy		Characteristics:
		wants to take over the control.
		- examples of decoys are somatic unwinding, talking,
		opening their eyes, mental following of the treatment by
		the patient;
		History:
desert neutral		- the appellation of the 'desert' is a tribute to great
	A special kind of Neutral	internally rarefied in their neutrality i.e. transparency to
		love;
		Characteristics:
		- the Neutral in children feels like a desert, empty except
	characteristic of children	for a sense of twilight and bareness; It feels like a night
		- desert neutral is characterized by emptiness of Holy
		stillness, absence of intention or will and 'thin' or
		rarefied as opposed to the 'thick' dynamic stillness of
		adults;
		- Desert Neutral feels 'odd' to adults;

		Characteristics
direct action	A principle of treatment that employs the barrier and mechanical force by the physician	 direct action is characteristic of the biomechanic approach; direct action techniques tend to follow a line of thinking that is orthopedic, that is, that the displaced bone is entrapping a nerve and causing symptoms; the opposite of direct action is indirect action; In clinical practice: using direct action means taking a body segment to barrier and then performing a thrust through it; the purpose of direct action is to free up the motion in a given segment; direct action is fully controlled and decided by the physician; direct action can produce serious side effects;
direction of ease	The direction in which motion can move easily and which the osteopath follows	 Characteristics: the direction of ease that has a crescendo to it; the direction of ease comes from the Health; in biodynamics disengagement means going in the direction of ease; embryologically, growth and development occur in the direction of ease (space opens and function moves in in the direction of ease); the movement in the direction of ease is indwelling; the direction of ease is the normal motion retained in the lesion field; the Tide creates a direction of ease the direction of ease in the somatic lesion is often in the direction of the insult - not towards normal positioning until after the Neutral is established by "exaggeration" of the lesion; the direction of ease is a Compass of Divine Will; In clinical practice: the direction of ease is the preferred method of indirect technique; the direction of ease is the preferred method of indirect technique; the direction of ease involves following the motion present; the direction of ease involves following the motion present;
disengagement	A metabolic process of freeing up that can occur on various levels, is potentized by Primary Respiration and brought by the Tide	 Characteristics: natural internal disengagement takes place during the inhalation phase of Primary Respiration - it is an internal metabolic activity catalyzed by Primary Respiration; disengagement can also pertain to Thoracic Respiration as a mechanical movement; disengagement is an aspect of metabolic motion - a general principle through which the internal forces within a structure or function begin to open and move away from each other; disengagement naturally occurs in the motion present, not only in the CNS, but in the RTM, bone, fluids and electromagnetic field; The Tide directs its Potency and brings augmentation, transmutation, synchronization and disengagement as one event; In clinical practice: in biomechanics, disengagement can describe a process performed by the clinician on a particular joint or muscle in order to free it up through application of force;

		 in biodynamics, disengagement means going in the direction of ease and continually working in that direction until you come to a point of suspension: the disengagement then takes place on all planes of motion, not on a particular place in a joint; in biodynamics, disengagement is not performed by the clinician, but can be utilized by them in therapeutic processes and diagnostics: it is not created, but found in the system; a clinician should be able to tell whether there is disengagement on all the levels of functions in a body absence of disengagement indicates a restriction of function observing internal disengagement can indicate where the Tide is giving most of its therapeutic input Synchronization with motion present creates more disengagement is heralded by a groundswell;
divergent	A characteristic of a clinician's thinking process considered necessary in biodynamics that calls for an active exploration of the unknown	 History: Sutherland and Still stressed divergent thinking as the means of exploration into "laws not framed by human hands" Characteristics: divergent thinking is related to childlike innocence and wisdom, together with the capacity to follow a higher wisdom; adults lose their capacity for divergent thinking due to educational processes; divergent thinking is the opposite of convergent thinking; divergent thinking means reasoning away from the known without the recourse to willpower; the use of imagination is divergent thinking; osteopathic thinking in biodynamics is described as divergent; divergent thinking moves away from any predetermined goal; divergent observation is opposed to reductionistic mental processes;
divided attention	A principle of biodynamic treatment in which the practitioner's attention is divided between the problem in the part and the Health in order to transition into the perception of the Whole	 Characteristics: diving one's attention allows to cooperate with natural laws of healing; The attention is considered a substance, an energy that flows from the Source of Life, and as such is naturally at 'work' following the intention of the Breath of Life, of Love, the Potency of Life, moving into manifestation in Eternity; In biodynamics, one's attention is supposed to flow, not be stuck or attached, since the state of our attention conditions what we perceive; When the attention flows it moved by the Health towards its cause, whereas its stasis precedes disease; In biomechanics, attention is efferent (actively looking) and convergent, in biodynamics - afferent and divergent; fixed attention is both the engagement and encounter of both the movement and the stillness; In clinical practice: during treatment, an osteopath divides their attention between the perceived resistance (inertia) and the sense of motion (momentum) in the system of the patient in order to transition into a deeper appreciation of the whole; dividing one's attention involves working locally and being aware of the whole or the object of our attention and a deeper reality;

		- the whole should receive 85%, at least, of one's
		attention;
		- sometimes, the patient is asked to divide their attention
		between the breathing and the emptiness.
		dividing one's attention is considered a source of safety
		and understanding;
		- attention breathes in and out; In biodynamics, the
		clinician lets their attention breathe over the edge of the
		horizon, sets it free, and then waits for it to come back on
		it is own;
		- the clinician's attention should be withdrawn in time so
		that it does not become an inhibitory force for the
		there approaches the second an initiation of the second the
		licrapeutic process,
		- during the treatment, the attention should be moved by
		the Tide not by our intention;
		History:
		- also referred to as Deity in earlier writings mentions:
		- the Divine is also referred to as the Other (or Supreme)
		Mind (or Intelligence)
		Chamataristica
		- the Divine is something that does not belong to the
		natural world but passes through it cooperating with the
		laws of nature;
		- the Divine leads to a therapeutic process;
		- Life is an indivisible expression of the Divine:
		- the Divine forces are orderly beautiful and mysterious -
		we do not know them:
		the Divine presence is inducating it is around us in us
		- the Divine presence is indweining, it is around us, in us,
		through us;
		- some aspects of the Divine start to come into view once
		we are in touch with our soul or our inner child, and our
		instincts;
		- The Divine does not take into account an individual's
		moral principles - the healing forces work on everyone in
		the same manner.
		the must are of the Divine is a divine grace divine love
		- the mystery of the Divine is a divine grace, divine love,
		compassion, mercy, patience that flows continuously as a
	The expression of the mysterious	whole through everything without any respect for its
	supernatural Supreme Intelligence	opposition;
Divine	that is the origin of many phenomena	- Life has Divine origin (a Divine image is in everything)
	that constitute the therapeutic process	- motion created by a Divine mystery unfolds itself in
		every form and function
		- At conception, the Divine image is breathed into
		protoplasm becoming the Health:
		- The Divine incarnate movement of love to transmutate
		inc.
		children transmit the flow of the Divines
		- condition transmit the now of the Divine;
		- Dicati of Life is Divine in nature, Potency is Divine at
		its Cause;
		- Ignition is fired by a Divine spark;
		- The Stillness in Zone C is related to adoration and
		devotion to the Divine;
		- Divine is the pure unchanging neutrality of the superior
		intelligence of life: the center point of the spiritual world
		however you see that the wholeness of all creation
		divine love the Breath of Life the Tide.
		urvine love, the bleath of Life, the fide;
		in children practice:
		- the practitioner should not try to observe the therapeutic
		process between the Divine and the patient, as it may
		hinder this intimate event;
		- the Divine centers us allowing us to see Health;
		- for the practitioner, being aware of the Divine means
		becoming detached, impartial to everything and
		responsive to the unfoldment of God's love:
		responsive to the uniorument of Ood's love,

doorway of the	The fulcrum through which one can pass to a new level of perception, a	 Divine love has an acute role in the process of biodynamic practice: the practitioner relies on Divine Wisdom; To see the Health in another person, the overlay of tensions unrelated to the divine image must become transparent; Neutral and awareness of Wholeness allows one to be shifted by the Divine; Fulcrums are compared to doorways because they are not the answer in themselves: they lead to another place
fulcrum	different activity, a therapeutic process;	activity, level of being;
dynamic neutral	A state in which tissues find themselves when the motion of the structure they serve is free, unrestricted, and within the range of normal physiological limits	 History: dynamic neutral was first used as a term by older generation of osteopaths in the 60s, but was given up later; Dynamic Neutral was thought to be harnessed and controlled by a more passive palpation that took clues for therapeutic manipulation from the reaction of the tissues serving a structurally disturbed articulation; When using tissue response to guide his manipulation, the physician would step by step ease the lesioning and corrected the structural imbalance to the extent that the patient was on the way to recovery; 'Dynamic Neutral' is an effort to build a bridge from the structural (biomechanic) approach towards the functional (the functional significance of structural malalignment); Characteristics: The state of dynamic neutral in the tissues maintains itself during the challenge of normal everyday physiological activity; The term dynamic means that the structure is moving, is in a condition of living dynamics, the term neutral means that the action and reaction of the stage of normal, during living motion, during living activity, it is a state and condition of non-lesioning or a state and condition to be restored to a lesioned area (or the stage of initial disturbance of structural function) by osteopathic manipulation; Gynamic neutral; In clinical practice: Dynamic neutral described a little understood (considered bizarre and accidental) dramatic responses occasionally experienced by the physician when severe lesioning would disappear or change its character and severity under their hands as they were motion testing it in a particular way or performing manipulative positioning;
Dynamic Stillness	Both a state and a substance that feels the Universe and has healing powers	 Dynamic Stillness is also called third level stillness, or the Meeting Place, or Natural Stillness, when in the wild; centering by the dynamic stillness is called dynamic centering; the Dynamic stillness has crystalline sense to it, free of all sounds and pristine; Dynamic stillness is the next level beyond Zone D, an Ocean the fills the universe, it is a part of all creatures, all living forms; Dynamic Stillness is formless, but can give rise to form; Dynamic Stillness is in the Sea Around Us;

		 Dynamic Stillness is an Ocean of Serenity and Wisdom with no rates; The Tide comes out of Dynamic Stillness; the Neutral can maturate into a Dynamic Stillness Neutral (or Neutral in the Dynamic Stillness); In clinical practice: When the Observer is Neutral, the Dynamic Stillness can center one in the Divine; Dynamic stillness is sensed as omnipresent stillness that has intrinsic wisdom; the perception of this stillness cannot be reached by the will of the practitioner - it is a Higher Mind that decides to reveal it to them; in the Dynamic Stillness there is healing by miraculous transsubstantiation; When in Dynamic Stillness, one feels like being
		Sea; - Dynamic Stillness has therapeutic power: it acts on one's awareness allowing to see the Health; - In the seams, we enter Dynamic Stillness;
edge (around the edges)	The limit of the patient's physical body around which the practitioner centers themselves in order to avoid compressing the fluid body	Characteristics: - the edges of the biological world do not coincide with the edges of the skin (Zone A) of the patient, but go beyond soma; In clinical practice: - centering around the edges is an osteopathic principle that allows to avoid compressing the fluid body (Zone B) of the patient - the practitioner lets their mind float around the edges of the skin peacefully and the mind of the fluid body take over, avoiding using their attention and intention to look inside the patient; - centering around the edges leads to a deeper perception, an appreciation of Primary Respiration and the Long Tide;
efferent	A characteristic of the process of sensing by the osteopath is which they are actively pursuing information in the system of the patient	 Characteristics: in efferent palpation the observer is active; efferent is the opposite afferent; efferent practice is intellect-based, comes from a rational preconceived idea of the operator's mind that is moved into the hands; In clinical practice: being efferent involves palpating and putting energy into the system; when working efferently, an operator tries to fix the lesions: feeling resistance and applying force; when the operator is efferent, the rate in the patient goes up - the fluid body tries to protect itself from compression; when working efferently, the operator projects information onto the patient
embryo	A symbol for Wholeness and Health, an incarnate form of the Supreme Intelligence	Characteristics: - embryo means wholeness, one whole unfolding, complete in perfect innocence and transparency to divine will and the perfect functioning; - the embryo has a persona, an individuality; - embryo is the original form in contact with Health; - a recurrent image in Biodynamics is an embryo suspended in a drop of protoplasm - the image of Health and Oneness - the embryo represents our pre-genetic awareness and our true and higher self; - the process of growth and development, that is also the process of healing, is a Mystery known only to the embryo;

		 the embryo is an archetype of the Health that frees the soul from the illusion that the person has been damaged as a victim or is genetically doomed; the embryo is the perfect incarnate being; the embryo is the manifestation of the blueprint; the embryo is the unalterable perfection in each living creation; in biodynamics, the Health is referred to as The Embryo as a symbol of the Incarnate Form of the Supreme Intelligence; In clinical practice: when in contact with wholeness, the suffering in the patient diminishes;
embryonic breath	One (undivided) breath in the Health	 at the Meeting Place. at the Meeting Place, we are met by the Master: the Master's breath comes to us and centers our breathing in the Health as one breath, called the embryonic breath; Characteristics: when the breathing is Neutral, it reconnects with the Sea Around Us and Primary Respiration; After a Pause, One breath emerges - this breath in the Health is the embryonic breath; The embryonic breath is the Fire of the Master's Breath;
endpoint	The final stage of a clinician's involvement in the treatment when they take their hands off the patient and let the therapeutic process continue on its own	Characteristics: - endpoints can be different; - the endpoint is when the therapeutic force shifts its quality or the Tide speaks to you in the Sea; In clinical practice: - in biomechanics the endpoint is a sense of release in the tissues; - in the functional approach, it is the freedom that the operator feels in the area in response to thoracic respiration, a feeling that the whole body in a stable state of quiet as it comes to rest upon a point of dynamic equilibrium; - in biodynamics, the endpoint of the functional technique is the beginning of the treatment, while the endpoint is a state of stillness that permeates beyond the patient, beyond the clinician, and involves the whole room; - for beginners in biodynamics, the endpoint is the return of longitudinal fluctuation with a steady tempo and amplitude; - the endpoint is not determined by the clinician, but by the innate forces in the body; - the endpoint is not the end of the treatment, it is the end of the clinician's involvement that has to be respected; - treating beyond an endpoint can lead to side effects; - at the endpoint, we again see the nature of the substance of the Fluid Body and how it has changed through transmutation; - endpoints in the treatment of children are acute; - the sensation of rest and ease determines the endpoint - when everything is homogenized, quiet, still, not the posture of the bony relationships;
EV4	A therapeutic procedure in which the forces of the 'fluid in the fluid' are brought away from the center creating Neutral, through which therapeutics become active;	History: - In embryology, EV4 is described as one of the metabolic fields by Blechschmidt; Characteristics: - The full term is "expansion of the fourth ventricle", but EV4 in biodynamics no longer means this; Rather, it symbolizes a movement away from the center at any place of the body, including the body as a whole, with the goal of reaching Neutral so that therapeutic forces could manifest themselves and repair the fragmented potency;

		 In biomechanic terms, the CV4 is the opposite of EV4; In biodynamic terms, the CV4 and the EV4 have the same principle; They can even happen at once; Both the CV4 and EV4 have the same goal - attaining
		Neutral; - The direction of ease during the EV4 is directed away from the center; - The child undergoes a natural EV4 after birth:
		 The clind undergoes a hadraf EV4 after offiti, both the CV4 and the EV4 help the fluid body normalize itself so that it can express its therapeutic potency in a process of automatic shifting;
		In clinical practice: - If done mechanically (according to the initial principle of forceful expansion), can be aggressive and cause side effects;
		 In order to access a deeper reality, the practitioner has to perform the EV4 without force; The practitioner shouldn't treat it as a technique, but rather as a principle; If a patient is unable to attain Neutral a very soft EV4
		on the fluid can open the longitudinal fluctuation and re- establish the midline response in the fluids that should begin the healing process;
		- EV4 is a resuscitation technique to revive the longitudinal fluctuation of the fluids and help the system (including fluids and potency) breathe with Primary Respiration;
		- the forces within the fluids are taken away from the midline in the posterior cranial fossa, not towards the midline as in CV4; - EV4 is designed to create Neutral and open the space
		(potency) in the fluid: the potency is brought down upon a fulcrum within the fluids in the V4; - EV4 is a diagnostic move start a communication with
		the fluid body: one can find the direction of ease of the R;T;P and make a decision in favor of a CV4 or EV4; - Augmentation in the process of EV4 occurs through synchronization with the motion presence, not by force;
		Characteristics: - also called epigenetic; - fluids have an extra-genetic influence that expresses
	A property of something (usually, a force, an influence) that is not conditioned by one's genes but comes from the outside and brings development and healing	- In the picture of the House Under the Sea the tidal wave passing through is an image of an outside extra-genetic force creating and giving life in a precise and perfect
extra-genetic		- the Ocean that is around and through us is a source of extra-genetic activities creating involuntary motions (Biokinetics) and self-correcting activities (Automatic Shifting);
		 metabolic fields in embryology are an expression of an outside extra-genetic force of creation that unfolds life and is known only to the embryo; the Health is extra-genetic;
		Characteristics: - the pattern of a lesion diverts energy into a false fulcrum; - false fulcrums can be the results of introgenic
false fulcrum	A compensatory fulcrum that cannot be involved in a therapeutic activity	influences on the patient; In clinical practice: - if the practitioner contains the fluid body, surrounds it with one's attention and provents it from breathing
		 with one's attention and prevents it from breatning freely, compensatory fluctuations will be created, along with false fulcrums that are easily mistaken for therapeutic activity; In Neutral, false fulcrums disappear;

		- When the clinician feels the Divine, they have to draw
		their consciousness away from the process or else it'll
		create false fulcrums:
		- divided attention protects against creating false
		fulcrums;
		In clinical practice:
		- a false midline is found in the lesion field, created as a
		result of a shock:
e 1 · 11·	A compensatory midline that cannot	- if the hands of the operator feel the right and the left
false midline	be involved in a therapeutic activity	side separately, a false midline is created;
		- a false midline can be created if the operator
		compresses the fluid body;
		- a false midline is perceived as black;
		Characteristics:
		- inside the circle there is a sweet beautiful form of life
		that is connected directly to the spiritual fulcrum of life
		itself;
		- the circle has a boundary and can be huge, infinite, or
		quite small, depending upon who's in the circle and their
		behavior;
		- family circle is a place where adults and children meet
		around reciprocal unconditional love;
		- family circle for a child does not include biological
		relationships at the expense of compromise;
		- people in the family circle are those who truly love you,
		and it is not a form of codependency; They genuinely
		faal as expanding volume of silones, serenity and
		communication: that communication is most often non
		verbal silent:
		- family circle is a kind of Zone B filled with silence
		love serenity and the openess in that circle is the true
	A landscape, a kind of Zone B or spiritual connection characterized by the presence of unconditional love for the people or living beings that are included in it	nature of all individual parts:
		- children try to bring everybody in the family into that
family circle		circle, sometimes at the expense of their own well-being,
v		by healing them;
		- Family circle can extend from one child to all the other
		children in the world: there is unconditional love in this
		child's world that had invisible but powerful effect on
		the world around us;
		- Family circle can have various degrees, it is a spectrum:
		the connection with people closest to the center
		Family sirals can include not only people, but also
		animals and other things - like osteonathy because it is a
		living heing.
		- When children are isolated from the family circle.
		Thoracic Respiration desynchronizes and establishes a
		fulcrum separate from Primary Respiration;
		- the family circle is dynamic;
		- Children feel a family circle and are intent on being in
		it;
		In clinical practice:
		- using family circle can bring you to a meeting place
		and a clarity that is supportive of your journey towards
		your spirituai goar;
		History:
		- Like with many other terms, capitalization is the sign of
	A biodynamic transformative	a more encompassing term that is related to an activity
		- "The above language is from Still to Sutherland evact
fire	potency that removes lesions and	definitions are not recoverable" (Phase 4)
	creates the shape of new form;	Characteristics:
		- Fire can be Divine and individual:
		- On a more physiological level, fire is metabolic activity
		(synchronizes the death and growth of form and

		function) and/or electromagnetic activity (ignites the immune response, produces fever – the third ventricle is an important fulcrum for this process), the neurotrophic
		 On a more global level, fire has the same essence and mysterious origin as Primary and Thoracic Respiration: it comes from a Biodynamic process, the Ignition (the
		Spark of Life), the Potency of the Tide, the Breath of Life; - Fire moves through the body, stops at will;
		behind the animating essence of our life;
		- Fire can have different temperatures and different powers, cannot be used up; On certain levels, can be drawn into the lesion field by the practitioner, on others –
		beyond their control; - Fire has healing transmutative power: burns away the
		old (lesion), creates the shape for the new with its Wisdom, with different levels of transmutative intensity; - Fire is everywhere at once, but centers itself on the Midline:
		 Fire breathes in and out, it is not a mechanical shift; The tone, texture, and tempo of the transmutation are related to the substance of that being burned by the fire;
		that is, the nature of the lesion;The embryonic breath is the Fire of the Master's Breath;the fire of Divine spark is the tidal potency of Primary
		Respiration; - the fire of Divine spark in the fluids produces a tidal
		potency and life force inside the fluids - vectorial and soft potencies;
		- fire produces tissue motions, trophicity;
		laterally, as the Lateral Fluctuation, and creates fluid drive;
		History:
		Dr. Fulford; Characteristics:
		- if completed successfully, the first breath allows for the baby to develop into a complete and healthy individual, aligned consciously and perceptually and functioning
		with freedom; - the fullness of the completion of the first breath creates
		momentum for future health issues: the capacity of Zone B to do its work, to accomplish unfoldment of the blueprint of life;
first breath	The first cycle of either Primary or Thoracic respiration, which has great influence over the future health of	- if the first breath is weak, our struggle to know ourselves may be extended, and spiritual maturity delayed, prolonging the sense of isolation from the
	the person;	- in Biodynamics, the concept of first breath is relative: for Primary Respiration, the first true breath is at or before conception:
		- for Thoracic Respiration, the first breath can be a deep first inhalation and exhalation that a newborn does when
		switching to pulmonary breathing; - the first earthly breath ideally triggers 'thoracic,
		primary, and the ignition' to move together as one; In clinical practice:
		- the first indication that the first breath is desynchronized and weakened is slowness in the
	A therapeutic force that can be seen	remolding of the head after birth In clinical practice:
flame of intention	in a patient when the Tide permits it	- the flame of intention can communicate to the clinician the intention of the Breath of Life.
		the michalon of the Dieath of Life,

		- the flame of intention allows to look at the cellular level
		with great precision:
		- the operator works by placing their hands on the flame
		that demonstrates a treatment at many levels.
		- after the treatment, the flame recedes into liquid light:
		Characteristics:
		- a floppy fluid body has no vitality feels intoxicated
		does not have a center no lateral fluctuations no
		longitudinal fluctuation, no fluid drive:
		- a fluid body locks up under stress. If the stress
		continues, it gets floppy, having run out of 'gasoline':
floppy	A characteristic of the fluid field	The ignition may be on, but the receptivity of the fluid
	when it has no vitality and had lost	body is blocked;
	its normal function;	In clinical practice:
		- there are biodynamic principles that allow a floppy
		fluid body return to its normal state and geometry: by
		inciting lateral fluctuation, for example, via pussyfoot or
		CV4, or EV4, in order to form the fluid body to an idling
		Neutral and stimulate the fluid to organize itself around
		the midline so that its normal functioning is restored;
		Characteristics:
		- lateral fluctuation refers to a multitude of events that
		occur under a great variety of circumstances, some of
		which are only perceivable under very certain limited
		conditions;
		- lateral fluctuation is an alternating current, not a
		hydraulic wave;
		- spatially dynamic lateral fluctuations organized around
		the Midline are part of embryological development: they
		set up the spatial orientation of position, location,
		function;
		- sometimes, the configuration of automatic shifting is a
		lateral fluctuation;
		- Fire Generates the Longitudinal Fluctuation, spreads
		laterally, as the lateral fluctuation;
		In clinical practice:
		- interial inditiations occur in the fluid body and can be
		- lateral fluctuations can be perceived when the fluid
		body is expressing the rate of 2-3 cycles per minute:
		However, lateral fluctuations themselves can have a
	A lateral fluctuant movement in the	different rhythm:
	Whole of the fluid body that can	- lateral fluctuations have to be distinguished from the
fluctuation (lateral)	have different origin, Characteristics	breathing of the fluid body which is perceived as
	and purposes	transverse axial motion from the center to the periphery;
		- normally, lateral fluctuations are not perceived by the
		practitioner; They become evident when the fluid body is
		trying to stabilize itself - these fluctuations have a rate of
		25 cpm or higher; Unless the fluid body can breathe as
		one drop, the lateral fluctuation is there to protect it;
		- high-frequency lateral fluctuations can be the result of
		the practitioners being too aggressive on the fluid body;
		the service success and the service of slowed down in the service success and the service slowed down in the service state of the servi
		by a technique like the pussyfoot:
		- lateral fluctuation can be used to bring the patient down
		to a stillpoint.
		- another type of lateral fluctuation occurs between the
		end of the automatic shifting and the actual core of the
		stillpoint which heralds the integration of the whole
		under the transmutative forces of Primary Respiration: in
		that gap there is a central lateral fluctuation, much slower
		than the usual 25 cycles per minute; This lateral
		fluctuation brings all of the repositioned parts to a
		common synchronized augmented relationship to the
		midline;
fluctuation (longitudinal)	A form of bioelectromagnetic potency essential for normal function, it has a normal pattern of motion in the fluid body and can lesion;	 Characteristics: Longitudinal fluctuation happens in the fluid body along with lateral fluctuations; Fluctuations were previously considered as those of the cerebrospinal fluid, but then it became clear that they occur in every drop of fluid in the whole body; there are false fluctuations - those that do not lead to a therapeutic process; Longitudinal fluctuation is an axial midline movement with the rate of 2-3 cycles per minute; Longitudinal fluctuation has a pattern of motion during the inhalation phase of Primary Respiration that is more visible than one of the exhalation phase; On the inhalation phase, the fluctuation begins in the coccyx and follows the embryological notochordal midline from the coccyx to the area of the junction of the pre and post sphenoid or diaphragm sellae or lamina terminalis; In cross-section longitudinal fluctuation is about the size of a 25 cent piece and it rises up with this diameter until foramen magnum, after which it bellows, changes shape; After passing posterior, middle and anterior cranial fossa it disappears sweetly and quietly; Exhalation phase: at glabella, potency goes out of the body and passes along an are outside the body through the air to descend; at the end of exhalation phase it arrives at the end of the coccyx; Longitudinal fluctuation is not a hydraulic wave, it does not follow the laws of physics; Longitudinal fluctuation aligns and orients the forces of transmutation, it is part of the augmentative forces that generate the fluid rive in the system, it potentizes, vivifies and gives life force to the segments as it rises up; a healthy longitudinal fluctuation is essential for the process of growth and development, necessary for the self-corrective mechanism to work; there are many types of lesions of the longitudinal fluctuation is direct current, while lateral
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		 longitudinal fluctuation is intimately connected with the perceptual fields and sensory experience of the Soul; longitudinal fluctuation is direct current, while lateral fluctuation is indirect, generated by Fire; In clinical practice: CV4 and EV4 are designed to normalize Longitudinal fluctuation;
fluid	A bioelectric living ground substance that has fluency, physical, electrical and biological, chemical properties, its own memory and wisdom	 History: Initially, "fluid" meant cerebrospinal fluid (the highest known element in the human body, according to Dr. Still, that serves as an intermediary between the human body and the Divine Intelligence), or lymphatic fluid; Gradually, the meaning was extended to encompass all fluids in the body; The term "juices" was also used; Later, the extension continued and the term metaphorized into its modern meaning that comprises such elements as the protoplasm, the Fluid Body and the Health; In general, the word "fluid" became the symbol for fluency; Characteristics: The Fluid is not liquid nor water-like; Fluid has Fluctuations: some are healthy (those connected to the true Midline, their origin being related

		to the Tide), some are not (manifestation of aberrant
		motion, causing disease);
		- Fluids are very sensitive; They can get restricted
		(locked up), leading to tissue dysfunctions, or get
		aberrant fluctuations; When working with fluids, a
		practitioner should have "transparent hands" to let the
		The development of every function begins with a
		nattern in the fluid then the tissue follows: This process
		is often referred to as part of "fluid dynamics" and is
		closely related to the midline;
		- Fluid has potency called "the fluid in the fluid";
		- Fluid dynamics are essential to life; Without it, lesions
		appear - also called "withering fields";
		- Fluid is intelligent, can make decisions: at balance
		point, fluids have unerring potency;
		- Fluid functions based on a fulcrum;
		- Fluids act as suspensory mechanisms for anatomical
		- To differentiate between fluid in the biodynamic
		understanding and regular fluids, the term "bodily fluids"
		is used for the latter;
		- fluids can lesion from shock, including iatrogenic
		influences;
		- fluids are not biological processes bound by the laws of
		physics, they are a living mystery, a living continuum of
		the natural world that is millions of years old;
		- nulus are involved in the generative processes of the
		the healing processes throughout one's life.
		- fluid lesions it can lock up motion of anatomical
		structures: it is important that the fluid be normalized
		before any kind of somatic treatment;
		- the motion of the fluid is the expression of the ignition
		system as well as the Tide directing itself all through us;
		- as a protoplasmic substance, fluid can go from vapor to
		get in consistency; A fluid lesion is very solid - feels like
		- fluid doos not have an identity, but doos have wisdom.
		In clinical practice:
		- Fluid has tension that needs to be in balance. One of
		osteopathic techniques for that purpose is called
		"balanced fluid tension";
		- Even if locked, fluid has motion present that can be
		used for therapeutic process;
		- Fluid can be moved by Thoracic Respiration and the
		moves in all directions:
		- in order to access the response of the fluids to Primary
		Respiration, the patient needs to be brought to Neutral;
		- in order to perceive fluids, one has to synchronize with
		the Health through the stillness;
		- fluids can have a mesmerizing effect on the observer;
		- practitioners need to learn now to communicate with
		Characteristics
		- The Fluid Body is created by the Health:
	A supporting high prize -1 timiter	- There are two realities that the term refers to:
	A specific biological activity where	1) the (relative) Fluid Body (most often spelled "fluid
fluid hody	in the entire body act as a single drop	body" and also called Zone B), that can lesion and
mun bouy	of living substance breathing as a	induce somatic dysfunction; 2) the absolute Fluid Body
	single drop;	that cannot lesion; The relative fluid hody has tangion tange tangen att
		and texture that can change during the treatment:
		- When in balance, tissue transmutates into fluid:
	l	,,

		Midline;
		bioelectric body, tidal body because Primary Respiration
		can transmutate any of these forms of energy into
		another;
		becoming metabolically active and potentized:
		- fluids in the fluid body fluctuate;
		 the fluid body is a continuum, acts like one single drop; when normal and free to shift, the fluid body can
		autocorrect: dispense a therapeutic potency into a fluid
		- fluid body is part of the natural world, millions of years
		old, shy and wild by nature;
		- if lesioned, the fluid body lesions the anatomy and
		- fluid body extends itself beyond the skin and should
		never be confined to it;
		- the consciousness of the fluid body and its unerring
		- fluid body is the fundamental substance through which
		the processes of unfoldment, healing, renewal take place;
		- Neutral is the point of homeostasis through which the fluid body passes in order to refresh itself and in order to
		transmutate any lesions that have built up in substance;
		- fluid body is our entire physiology, known and
		unknown without the overlay of man-made laws
		- the fluid body is a unique biological entity that we can
		interface with osteopathically;
		- It can be disrupted by latrogenic influences (get a false Midline become opaque) if the practitioner looks too
		closely or imposes anatomical landmarks on it;
		- it can get locked up due to a variety of reasons, but
		establish a therapeutic process:
		- getting the fluid body to neutral is one of the objectives
		of the treatment; there are various techniques for that,
		- the fluid body can heal through Automatic Shifting;
		- the fluid body is often appreciated with the rate of 2-3
		cpm, but rates can change; - fluid body cannot be appreciated unless the patient has
		gone to Neutral: then the fluid body gets relatively
		homogenized;
		point by synchronizing with its breathing and the
		stillness in it; After the balance point, this neutral, the
		whole fluid body can begin to breathe around this state of
		the automatic shifting:
		- when working with the fluid body, it is important to do
		rebalancing, because we can lesion it without being
		Characteristics:
		- The loss of fluid drive is a manifestation of disease or
	The therapeutic momentum of power	lesion (e.g. sag); - expresses the indwelling capacity of the body to bool in
fluid drive	and capacity of the fluid body to do work	favorable conditions;
		- the body needs Ignition to supply the fluid drive:
		- when the fluid body has potency, it provides fluid drive that can be compared to horsepower in a car:

		 Longitudinal fluctuation is one of the augmentative forces that generate the fluid drive; fluid drive is essential for molding in newborns; the fluid drive can help create automatic shifting in the fluid body; fluid drive is infinitesimal pressure in the fluid that makes it move; In clinical practice: Increase of fluid drive can be a good indicator of a successful treatment; In order to have fluid drive, the fluid body needs to be 1 single drop, synchronized within itself, balanced upon a single fulcrum
fluid field	A form in the fluid designed by an extragenetic force;	Characteristics: - There are different fluid fields in the body, intermingling, one encompassing another – the perception depends on the synchronization of the practitioner; They can change during treatment; Sometimes they are referred to using anatomical landmarks (e;g; Fluid field of the pelvis) - For a function to manifest itself, it first appears as a pattern in a Fluid Field (space opens, and function moves in) fluid fields create function later translated into structure; - In a healthy system, no rigid structure is found unless the fluid field locks up and cannot express neutral; In clinical practice: - If part of the lesion field, a fluid field can get locked up (shrink, get compressed); In that case, the practitioner feels a form that is static, tense, rigid, congested, compressed, and isolated, withering; Its release will help release the whole lesion;
fluid in the fluid	A life force that shapes Zone B and is created by Primary Respiration through the Midline via the Ignition system;	 Characteristics: Also referred to as "tide" or 'potency' without capitalization; In the absence of lesion, tissue, fluid and fluid in the fluid form an indivisible entity with one fulcrum, connected to the Sea Around Us; In a lesion, the situation is inverted; the fluid in the fluid forms the basis of Reciprocal Tension Potency, a principle that orchestrates body geometry; the fluid in the fluid can get fragmented and require a CV4 or an EV4 to get to Neutral and re-establish itself; the fluid in the fluid is not quite an electromagnetic energy nor molecular nor physical energy; fluid in the fluid creates the boundaries of Zone B and fills it up; during the inhalation of Primary Respiration there is a build-up of this life force: it comes off the midline and moves in 3-dimensional space in all directions and passes through the skin to the outside of the body; During the exhalation phase the life force is moving back towards the midline; fluid in the fluid can lesion; fluid in the fluid can be directed (but never forced) by the operator, if brought into the direction of ease, - the fluid in the fluid will go to Neutral
fluid dynamics	The activities of the fluids under the influence of Primary Respiration that	History: - fluid dynamics were described by Dr. Sutherland. In Bleshchmidt's work they are referred to as metabolic

	are essential to creation, growth, and	fields; These include fluid compression activities,
	healing	expansion activities, opposing physiological motion
		Characteristics
		- Fluid dynamics are essential to life; Without it, lesions
		appear - also called "withering fields";
		- The development of every function begins with a
		pattern in the fluid, then the tissue follows; This process
		closely related to the midline:
		- fluid dynamics can be already related to a therapeutic
		process or engaged to start a treatment;
		- If fluid dynamics are disturbed, there is no local
		response to the 11de; - fluid dynamics happen under the influence of Primary
		Respiration, these principles are innate to our creation.
		growth, and healing;
	An action performed by the fluids	History:
fluid lift	during the lesion correction process	- fluid lift is mentioned by Dr. Sutherland in the 2nd
		edition of Contributions of Thought, page 350;
		- force vectors are geometrically precise and are gathered
		upon a fulcrum like the strings of a parachute;
		- the fulcrum appears before the force vectors;
		- The doorway through the fulcrum in the lesion field of
	A part of the geometrical	boundaries and force vectors and a fulcrum.
force vectors	configuration of a lesion field that	- force vectors are related to a fulcrum and create the
	lead to the fulcrum	anatomical relationships in the Fluid Body;
		In clinical practice:
		- Using the boundaries of the lesion field as one's
		following the force vectors, one can access the doorway
		of the fulcrum
		Characteristics:
		- fulcrums can have different nature: inertial, false,
		introgenic or those of the Health, motion present, etc;
		- fulcrums in the mechanical model are used as reference
		points for techniques;
		- fulcrums are stillpoints of orientation around which the
		growth and development unfolds;
		reflect the intention of prioritization within the system as
		set by Primary Respiration (a priority fulcrum is related
		to a therapeutic process that's coming from the outside
	A point of orientation and newer	presence of Primary Respiration);
	integration, a doorway to another	- a fulcrum is a pivotal place of power and sometimes
fulanum	activity, a point of stillness around	balance;
Iuicrum	which function orients itself and	- a fulcrum of a lesion is very charged - it can upset our
	through which life force is	own system; A lesion fulcrum is inertial - not suspended
	transmitted;	Primary Respiration not free it is entropic: If
		transmutated, it becomes part of the healing forces once
		its power is released;
		- there are always multiple fulcrums present, only some
		are important;
		from them; these fulcrums not only contain the wisdom
		and the intelligence of the form, which it breathes, but
		also the power to generate the form and the wisdom to
		put the form in proper perspective - with unerring
		- fulcrums are precognitive, they are set in time and
		space by laws not framed by human hands, the wisdom

		of Primary Respiration: The fulcrum is established pre- cognitively by the Tide before the impact of the insult; The Tide sees the future and establishes a fulcrum through which it channels the forces of the trauma; In clinical practice: - by comparing the relationship to the Midline of the fulcrum of the motion present in a lesion and the fulcrum for the inertial field in a lesion, we can establish the degree of dissociation the system has from the original fulcrum of the Health of the Midline; - fulcrums allow to follow the motion or stillness towards its relative or absolute point of emergence in order to understand if the motion is part of the continuum set by the health or if it is relatively dissociated; - by asking ourselves, 'Where's the fulcrum?' after a while we may come to an understanding of the intention of Breath of Life: what is being given by Primary Respiration at that precise moment; - by using fulcrums as doorways, we can access deeper processes, even in Neutral and Dynamic Stillness; - when the fulcrums are synchronized, the whole system is in harmony, suspended by the sea around us and putametically abilities.
functional approach	An approach to osteopathy that involves indirect action, thoracic respiration as a therapeutic agency and seeks integration of a part with the Whole	 Characteristics and application in clinical practice: osteopaths usually go through the mechanical and functional approaches before starting biodynamics; the functional method is indirect and it stays inside physiological motion: it links the physiological motion of the segment to the whole; functional approach uses motion testing is a way different from biomechanics; some functional techniques use the direction of ease, but there is still a sense of barrier; in the functional approach, thoracic respiration is used as a therapeutic agency; the endpoint of a functional technique is a stillpoint - a point of dynamic equilibrium or Neutral, which is the beginning of biodynamic work; both functional methodology and biodynamic methodology both seek to bring wholeness to the surface; in the functional methodology, one hand is listening, afferent; functional approach evaluates involuntary motion in response to Thoracic Respiration; functional approach uses indirect exaggeration of the lesion motion until the diaphragm idles;
functional reserve	The capacity of the patient to transform the metabolic effects of stress, and create homeostatic neutral in the Whole	 Characteristics: functional reserve reflects the capacity of the patient to assimilate the treatment; Many diets, supplements and exercise programs deplete the functional reserve; rest and neutrality can reinforce functional reserve; functional reserve is compared to the gas in the tank of a car; inertia (lesions) deplete functional reserve over time; the sense of whole is vital for the patient's functional reserve; In clinical practice: aggressive treatments can use up the functional reserve and do more harm than good; determining the reserve level is one of the primary tasks of the physician; to assist in building the patient's functional reserve is one of the tasks of an osteopath;

		- The chief complaint is a doorway into a story if how the functional reserve in the whole became compromised:
gear	An anatomical structure that induces or transfers motion in the biomechanical model	Characteristics: - the components of the musculoskeletal structure are used as gears for movement in biomechanics; - in the biomechanic model, it is believed that primary involuntary motion from the base of the cranium is transferred by gear mechanisms to the face and the vault and by dura mater in the spinal cord, called the 'core- link', the motion is transferred to the Sacrum; - In biodynamics, the idea of gears is not upheld: it is considered that all tissue, soma, visceral and neurocranial motions are directly under the influence of the Tidal forces of primary respiration; Motion arises from metabolic activity that is an effect of innate biological transmutation, augmentation, synchronization and disengagement;
genetic field	A gene-induced influence that allows for differentiation and is often source of distortion of the perfect indwelling image of the Health	Characteristics: - Midline is not an effect of genetic fields; - the movement towards the perfect image of the Health precedes the movement induced by the genetic fields; - anything that is not influenced by the genetic fields is extragenetic, such as biodynamic forces;
give space	Allowing whatever thing or process one is feeling to express itself without constriction or excessive attention from the observer;	In clinical practice: - giving space is a fundamental principle of biodynamics that should be practiced with precision;
Great Architect	The creator of the universe and everything in it, whose work is perfection and constant drive towards normal	 History: Dr. Still (the founder of osteopathy) mentions the Great Architect; Later, this spiritual orientation of osteopathy is given up; Characteristics: the Great Architect works with perfect precision: no imperfection can be found in His work; the Architect is the constructor of the human temple (body) that we reside in; other names of the Great Architect are: the Master Mechanic, the Master Architect, builder and engineer, God, Deity, Creator, Deity that centers us, or other terms of reverence for the Maker; In clinical practice: osteopaths, thanks to their thinking-seeing-feeling-knowing fingers can follow the moment-to-moment changes that take place within disabled tissues as they work with the Master Architect in reconstructing the normal or recompensated pattern of health;
groundswell	An extra large wave of inhalation that acts as a factor of augmentation for the system	Characteristics: - groundswell is a kind of natural internal augmentation in the system at the end of the inhalation phase "not framed by human hands"; - groundswell happens when Thoracic Respiration spontaneously meets the Tide as a single force; - Groundswell is an extra-large wave of inhalation that heralds disengagement of the whole; In clinical practice: - during a groundswell, the patient deeply sighs, just at the right moment, and then there is a dramatic increase in the release and transmutation;
Health	Undiminishable perfect unerring form and function, a divine image in Wholeness in us, on which all growth, development and healing references itself	Characteristics: - the Health is the invisible wisdom that brings the Whole into its expression of a function of a segment; - the Health cannot die or diminish, or get impaired, it is perfect;

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		- Health is a steady state of the whole that expresses all the parts and contains the master blueprint of life, an Imago Dei, through which all healing will reference
		itself;
		- in the appreciation of the nature of man, there is body,
		soul and spirit: the spirit, which is intrinsically perfect, is
		also called the Health or the higher self; The spirit
		divine to life: The spirit does not die at death
		- Health is a situation when all the spatial dynamics
		(fulcrums) are lined up (synchronized);
		- Health is a capacity to shift in response to Primary
		Respiration;
		- the Health is the stillness from which the fluid body
		emerged; From this stillness, therapeutic forces enter the
		- Health is a state of interior neace of contentment sense
		of shelter, nurture and breathing, safety:
		- In children, the health and the movement of creation is
		in the foreground, and the suffering is in the background; - In an adult 3 things are usually felt, the Health, the
		individual (disconnected from the Health and operating
		based on the ego structure and the paradigms of the
		civilized world) and the organism (instinct); In children,
		these 3 components are one until they develop a self-
		image around the culture they are born into;
		- Health is the perfect incornate blueprint inside of us the
		divine image, an icon of perfection:
		- the Health regulates the movements of healing until
		there is a true communion btw the perfect and the
		imperfect;
		- Health is an aspect of all living things;
		- Health has Characteristics of peace, serenity, silence
		- Health itself is transparent to the movement of eternity
		and unconditional love: unconditional love and divine
		silence pass right through the Health;
		- the matrix of the Health sets up the perfect fulcrums for
		the manifestation of Normal;
		- Rest is the foundation of Health, neutrality is an
		aspect/state of Health; - Whether seen or unseen Health is always present and
		in motion:
		In clinical practice:
		- one of the basic osteopathic principles is to find the
		Health (find beauty) (because anyone can easily find
		lesions) - and wait;
		- an oscopain can i go looking around for the Health -
		- biodynamic treatment involves synchronizing with the
		Health providing a means for the patient to access
		- sometimes Health is felt as a soft liquid light very
		sweet and warm, a honey-like substance that moves like
		a cloud inside the patient and turns on itself;
		- when the physician feels the Health, is centered by the
		Health, it transmutes their consciousness;
		- Health can be easily appreciated by holding a newborn child:
		- observing the Health in the natient requires a neutral
		mind that can go to rest;
		Characteristics:
Higher Intelligence	things	- the natural world is a creation (effect) of a Higher
_ 0	umgo	Intelligence
	1	0

		- every living thing is a conscious creation of a Higher Intelligence
HVLA	A biomechanic technique that is used to disengage the articular surfaces in order to improve its range of motion and defacilitate its relationship segmentally with the CNS	Characteristics: - the full denomination is High Velocity Low Amplitude; - HVLA is also known as 'cracking' (slang) or 'thrust'; - HVLA leads to disengagement; - HVLA is part of convergent thinking and man-made laws; In clinical practice: - HVLA can be performed in various ways; A more conscious method is to create a fulcrum around which you can thrust, then to bring whatever condition you need to work with to that fulcrum: sidebending, rotation, flexion, extension, etc.,- to a point of balance; then to go through the fulcrum and deliver the potency and the power of the therapeutic process; - HVLA needs active palpation and application of force by the operator
House under the Sea	A representation of the wholeness of the body, soul and spirit under the influence of Primary Respiration	 History: the actual picture of the House on the bottom of the sea was painted by Dr. Sutherland's wife, but later got lost Characteristics: It is transparent, its doors and windows are open so that the Tide (Breath of Life) can pass through unimpeded in order to heal and transmutate; the House itself is a metaphor for the human body, soul and spirit in Health, when in a certain state of neutral, centered by the Tide; If the body is receptive ('doors and windows are open'), the Tide can direct itself in and out, creating life, structure, function, form, order out of chaos, overcoming the forces of gravity just enough in order to suspend the automatically shifting fulcrum of life, create a fluid exchange, posture and physiological processes, and then exhale, leaving behind it a life force to sustain the organism; the House under the Sea is a metaphor for universal wholeness of life; House under the Sea is a place where unconditional Love from the Health is poured into you; In clinical practice: We can enter the house after being centered by 3rd level stillness; One can find oneself in a room as a guest, while the Tide (Master Mechanic) is doing something in another room; In order to perceive the patient as a House under the Sea one can perceive the presence of the Master and even be met by Him; Interpretation of the metaphor: We reach the necessary state of Neutral; In this state, we are most responsive to the healing forces; We cannot induce the healing ourselves, it is orchestrated by a mysterious outside force;
idling	A state of balance in the body or its compartment when the system is dynamically ready to act, waiting for a command	History: - Idling is part of an automotive metaphor by Dr. Sutherland: the car in neutral is idling, with the motor engaged but not moving in any direction, - initially, idling was used to describe several things: 1) a particular state of the fluctuation of the cerebrospinal fluid induced by the practitioner: a brief idling point in fluctuation, like water moving under thin ice; In this

		state, the interchange between all bodily fluids occurs, so it is also called "rhythmic balance interchange"; 2) diaphragmatic idling, with the diaphragm working
		without any resistance at a point of balance and ease;
		Characteristics:
		- with the diaphragm idling, we can feel the effect of Thoracic Respiration begin to permeate through the
		whole body - there is more penetration;
		- Idling is often mentioned in combination with Neutral
		as its synonym (as in "Idling or Neutral") and Place of Rest:
		- the state of idling has clear physiological effects: the
		waste products are recycled, the chemistry altered, the
		the spinal cord defacilitated, and the immune system is
		able to make clear decisions (loss of synaptic noise);
		- Systemic idling: at a systemic point of rest the system is
		- At Neutral or Idling, the function is waiting to act, like
		an engine (engine of Life - Still) waiting for the
		command to move into action obediently in response to
		In clinical practice:
		- Idling is one of the goals of the CV4 (or EV4)
		procedure: idling happens on balance point, e.g. during a
		returns (after a CV4);
		- lateral fluctuation can be used to lead to idling in the
		fluid body;
		- Dr. Still: "The Engine of Life is Fired by the Divine
		Spark";
		- Bright, full – positive: burned out, poor – negative:
	A phenomenon produced by Primary Respiration that provides power to shape, transmutate, integrate and move various activities	- Ignition can be created by the Long Tide or Breath of Life; It happens with varying intensity at various
		moments: from everyday occurrence on smaller scale to
		conception, birth;
		- Ignition system has a tremendous range of meaning;
		of Life: both electronically and biochemically, as well as
		in tissue metabolism itself;
		- Ignition brings neurotrophicity - the bioelectrical
		the viscera
- ···		- Ignition produces irrigation of the withering fields;
Ignition		- Ignition gives motion to the fluids, tissues and CNS and psyche, creates automatic shifting that we feel in the
		function in relationship to midline;
		- Ignition allows for enough energy to create motion, it is
		and the power that comes through them;
		- Ignition is like a living dynamo that creates spatial
		dynamics; Ignition ignites individuality, spiritualizes the
		individual and the indwelling spirit - this is individual
		fire, unlike the metabolic fire;
		- Ignition assists the process of transmutation,
		disengagement that represent the expression of Primary
		Respiration;
		- Every biological compartment is receiving ignition and producing metabolic motion that comes out into our
		hands as inhalation and exhalation of Primary
		Respiration;

		- Breath of Life catalyzes Ignition along with other
		processes;
		- Ignition can produce unbelievably precise transmutative
		processes;
		- If the fluid receptivity to ignition is blocked, the fluid
		- the Ignition system provides form and function with the
		power to shape, transmutate, integrate and move various
		activities;
		- the center of the Ignition system is in the third
		ventricle; Through the wire (original midline, not
		notochord, not vertebral column), it is linked via the
		cisterna chyle and navel to filum terminale, the coccyx,
		and a little side branch off this main trunk runs to the
		The Ignition system is spatially arganized around the
		midline that fires up the V3 and supports its neuro-
		endocrine-immune-perceptual field:
		- Ignition system organizes and integrates the power
		generated by Primary Respiration, opens the heart,
		allows the organism to be sensitive to its community and
		dramatically integrates the response of the immune
		system to acute infectious diseases;
		- Ignition is an effect of Primary Respiration;
		Related to such phenomena as:
		- Inoracic, Primary respiration: if the First Breath is
		- Neutral: ignition is necessary for the state of
		Neutral: and at certain levels of Neutral, spontaneous
		ignition happens;
		- Immune system function: ignition is at the core of
		the neuro-endocrine-immune system (The Engine of Life
		has its Ignition in the heart of the Bird, V3);
		- Fire: Ignition creates Fire
		In clinical practice:
		- Lesions in the ignition system can create a loss in fluid drive a loss in tissue response in the intraosseous
		motion in response to Primary Respiration loss of
		automatic shifting, long axis compression in kids:
		- In normal circumstances, Ignition creates charge at the
		beginning of inhalation, this charge creates a life force,
		stimulates potency and gives drive to the system, creates
		power for transmutation, internal disengagement and
		internal synchronization, and most importantly internal
		augmentation;
		able to synchronize with Primary Respiration feel the
		Neutral in which the fluid body is suspended around a
		center point, sense the Midline, as well as the movement
		of the RTP within the area of the V3 towards the
		periphery sense the Long Tide coming from the outside
		to the Midline; It is also important to understand the
		Diru and its movement;
		system risks to be put out: There are other more precise
		non-invasive biodynamic techniques:
<u> </u>		Characteristics:
		- indirect is characteristic of some functional methods of
	A method of treatment in which	treatment;
	permitted motion in the lesion is	- indirect methods do not use barrier;
indirect action	exaggerated in the direction of ease	- indirect methodology uses the Whole;
	without the application of force	- indirect action goes in the direction of ease;
		- for indirect action, the observer has to shift to at least
		50% passive;
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		 in an indirect action, the physician exaggerates the permitted motion in the lesion (direction of ease); indirect action is the opposite of direct action (orthopedic thinking);
		- in indirect action, one does not apply force; History:
indwelling	A characteristic of therapeutic agencies and capacities already present in the human body or naturally available for it	 Dr. Still described the indwelling innate therapeutic force as God's drugstore is in the patient; Characteristics: the movement in the direction of ease is indwelling; the Divine presence is indwelling, it is around us, in us, through us; the perfect fluid body guides and directs our healing processes with its own indwelling consciousness and capacity for transmutation; the indwelling capacity to heal, indwelling presence of therapeutic forces is related to fluid body; the body has an indwelling capacity to heal in favorable conditions; there is indwelling Health (movement towards normal) that cannot become diseased; Divine Mystery (Supreme Intelligence) is indwelling; Children Have an Indwelling Neutral, Very Different From Adults; Automatic Shifting represents an indwelling therapeutic force; In clinical practice: biodynamics engages indwelling laws of healing in order to produce a therapeutic process; when looking for the health in a lesion, a physician begins to appreciate an indwelling therapeutic force waiting - sometimes outside, sometimes inside, a force particular for the specific patient and situation; The dosage, the potency, the nature of the indwelling therapeutic force opens the door for the transmutation to begin; there has to be a conscious awareness of the indwelling therapeutic force in order for it to work; indwelling therapeutic forces are "not framed by human hands" and can be seen directly, not by inference:
inherent	A quality of some natural laws and their manifestations, such as potency	Characteristics: - inherent is often used in relation to the capacity or potency for 'growth and development'; - natural laws, perceived in osteopathy, has inherent order and intention; - the fluid has inherent reciprocal tension; - potency is inherent within the fluid; - Inherent motion is present before any form is visible to the outer senses;
inertia	The locked-up power present in the lesion field that is resisting to change and depletes the functional reserve of a patient	 Characteristics: inertia has a pattern, which can be very variable; inertia can be a quality of a fulcrum: the fulcrum of inertia; an inertial fulcrum is not suspended and being automatically shifted by the influence of Primary Respiration, it is not free, but entropic; an inertial fulcrum is the dark side of a lesion field; inertia can form fields - inertial fields; inertia is juxtaposed to momentum; inertia is the persistent force that resists change, a force which grows over time, one that depletes functional reserve; a lesion field is found by its inertia, but treated by its motion;

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		 inertia is found in the lesion field - it is like involuting energy; inertia can be transformed by a therapeutic agency (force), like the Tide; an operator can feel both the momentum and the inertia with divided attention; Inertial fulcrums hold a lot of force; if transmuted, it becomes part of the healing forces; the power in the fulcrum, once released, can become a healing force; for an operator, inertia and immobility containing potency gives the feeling that the tissue under their hands has condensed, that it is very dense (like a black hole), has lost its life force or has become living stone, or that its extracellular space has become static; The end effect is - a feeling under the hands of a "withering field";
intention	A preconceived treatment plan	Characteristics: - intention can come from various sources: the clinician, the natural (fluid body) or the divine forces, like the Tide, Breath of Life, Primary Respiration; In clinical practice: - in biodynamics, the clinician should avoid using their willpower, intention and preconceived ideas for administering treatment, because these qualify as adding force to the system; - the Tide can demonstrate its intention of the prioritization of the therapeutic process, with which the clinician can cooperate, just like in the case of other biodynamic forces; - Understanding the intention of the therapeutic forces requires Neutral; - there are certain states which the clinician cannot access using their intention: be still and know, 3 level stillness; - Just like attention, the intention should flow through everything and not be directed by us;
interchange, (balanced rhythmic)	A process of integration of separate parts into a Whole with the help of lateral fluctuation	Characteristics: - Balanced rhythmic interchange happens when lateral fluctuation occurs between two separate parts around the center point of future chemistry; There is a stillness that suffuses the whole; then the neutral substance materializes as the original compound that is destined to serve the whole; - When opposite parts interface with the Tide through neutrality - they balance around the common center; then the process of balanced rhythmic interchange occurs as the lateral fluctuation around the center point brings the transmutation of the opposites into union;
interface	A place or the act of interaction and communication between two different entities	 Some examples include: biodynamic means the interface between the supernatural outside force and the internal process; there can be an interface of the mechanical forces of momentum and inertia; a lesion is going to interface with the therapeutic potency of Primary Respiration via a part connected to the Health; the fluid body can interface with our perception; osteopaths interface of the incarnate movement of health by putting their hands on the patient; love and suffering are hooked together at an interface that we call the body itself;
intraosseous motion	Internal metabolic spatial dynamics of a bone	Characteristics: - another way to express intraosseous motion is by saying that bones are breathing;

		 the intraosseous breathing pattern of the bone consists of changing shape: at exhalation of Primary Respiration, it narrows on its transverse axis; in a lesion, fluids can lock up the intraosseous and intraarticular motion of bones; In clinical practice: osteopaths can feel intraosseous motion by putting their hands on the distal ends and aligning with the growth centers of a bone.
involuntary motion	An essential motion in response to Primary or Thoracic Respiration in the whole	Characteristics: - Also called motion present; - involuntary motion in the tissues, fluids and potency of the body is generated by Primary Respiration; - Involuntary motion can also be a response to Thoracic Respiration; - Involuntary motion is the essence of life; - in lesion, fluids can lock up and inhibit the involuntary motion of the bones: intraosseous and intraarticular; - when centered by the Tide, one can perceive involuntary motion that is a response to Thoracic Respiration or Primary Respiration in the lesion field; - through a point of balance after rebalancing the organism can regain its involuntary motion in response to Primary Respiration - a normal pattern of involuntary motion is related to the central midline and is synchronized with the breathing of Primary Respiration: normal tissue motion transmutates - changes to a fluid state at the end of inhalation; It is also synchronized with the fluid transmutation and the transmutation of the fluid in the fluid; - involuntary motion is linked to the Health; In clinical practice: - waiting on the part of an osteopath produces a space where involuntary motion can begin to be seen; The quieter the mind is, the more still your hands are, the more you can perceive involuntary motion - it is afferent, the information is placed in your hands; - if we want to look at involuntary movement in the lesion: During inhalation and exhalation of Primary Respiration in the lesion field there is motion present, connected to the permitted motion, something healthy in the lesion; - the art of osteopathy is to perceive natural laws expressing involuntary motion is called 'motion present' to differentiate it from 'motion permitted', which is an effect of the introduction of force by a clinician; - Visceral activity can be evaluated through involuntary motion; - involuntary motion is the foundation of diagnosis and
landscape	The totality of circumstances in time and space particular to a certain phenomenon or entity	Characteristics and examples: - Zones are landscapes, Neutral, Long Tide, Health, Ocean, Silence, third level Stillness (Meeting Place), void, dynamic stillness are landscapes; Primary and Thoracic Respiration and laws not framed by human hands have a landscape, a living organism has a landscape; - a landscape can be a place of dwelling for something, e.g. the primary landscape of the spirit (the Health, the true self) is an Ocean; - children live in the landscapes of Third Level Stillness;

		 landscapes can be empty, e.g. that of Dynamic Stillness this emptiness can be frightening;
		- landscape includes the related rate;
		In clinical practice:
		landscapes disappear into a profound stillness that is
		holy;
		- a physician can observe landscapes, access deeper
		landscapes of the senses;
		- in order to access deeper realities, one must allow their
		senses to be converted to a new landscape;
		History:
		- "laws not framed by human hand" is a quotation from the founders of Osteopathy who incited their students to explore those
		- laws not framed by human hand act precognitively,
		before the injury or insult happens
		Characteristics:
		and non man-made: natural and divine (by Supreme
I awa not from ad by	The laws of functioning that are	Intelligence);
Laws not frameu by	formulated by an Intelligence outside	In clinical practice:
numan nanus	of the scope of human mind	- by going to the Cause, one can interface with laws not
		framed by human hands;
		needs to have divergent thinking and afferent listening:
		- in order to appreciate laws not framed by human hand
		one needs to have access to third level stillness, be
		neutral and get transmutated by - a Living Presence of
		the Master;
		with the help of power and will of the physician;
		Characteristics:
		- in biomechanics, the lesion is generally in the tissue;
		- the lesion is named by the direction of the motion that's permitted in motion testing:
		- The Health in the lesion is expressed as motion
		permitted or motion present; This health represents a
		doorway through which the rest of - the lesion is going to
		Interface with the therapeutic potency of Primary
		- in biodynamics, a lesion can be in tissue or fluid, or in
	A compensatory mechanism with	the bioelectric fields of the potency, in the viscera or
		psyche, but ultimately they concern the Whole;
		- in biodynamics, the reference laws for a lesion is the midline.
		- lesion (and disease) is an orderly process, it is
losion		organized by the Health in order to keep the integrity of
ICSIOII	disease in the patient:	the Whole: a lesion is an attempt by the Whole to isolate
	,	stress in a part of the organism to prevent lesioning of the
		whole;
		dysfunction and other phenomena;
		- lesions are characterized by the presence of inertia;
		- there are many types of lesion: a very simple
		osteopathic lesion, a somatic dysfunction where the
		motion, subluxations, gross anatomical distortions -
		fractures, molding lesions, intraosseous lesions, etc;
		- in the Neutral and after automatic shifting, the lesion
		fields are transmutating, they are reorienting themselves
		to the midline;
		lesion to be set up after the shock in the system;

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		 a lesion is an intelligent compensatory mechanism to offset the modifying influences of the genetic field; fluid lesions are not symmetrical unless they are iatrogenic;
		- a lesion is a withering field;
		- The pattern of the lesion is spatially and temporally
		dynamic living off the diverted energy of Love into a
		perverse or false fulcrum;
		In clinical practice:
		- in biomechanics, the goal is to reduce or get rid of
		lesions via segmental correction; In biodynamics - to
		work with the Health;
		- if you see a lesion change even 0,001 of an inch - that
		might be a correction - you may create a change in the
		lesions can be treated by direct action (in
		biomechanics) indirect action (functional) or by another
		force natural or supernatural (in biodynamics): the
		treatment may feel like quivering or liquid light, or even
		direct action (compression), or quiet molding;
		- we can create a lesion if we put our hands on the patient
		and add life force or energy, or inhibit the movement in
		some way; this creates false movement in the system by
		our unskilled sensory perceptual efforts: if you try to
		suppress a lesion, it gains momentum at a deeper level;
		- not all lesions can be treated at once - the treatment
		functional reserve:
		- In high prioritization of lesion treatments
		does not come from the clinician, but from other minds.
		like the Tide;
		- in order to prevent iatrogenic lesions, rebalancing must
		be done every time;
		Characteristics:
		- a lesion field is a biodynamic term for what used to be
		called an osteopathic lesion;
		- a lesion field is a metabolic activity: in its wholeness it
		neurotrophic activity activities from Primary and
		Thoracic Respiration:
		- a lesion field is defined by the fact that it won't go to
		Neutral, thus is not integrated in the Whole;
		- lesion fields can be physiological, but also
		psychological: we have lesion fields as individuals, as a
		culture, as an entire human race;
		- a lesion field is called a withering field because the
	The spatial organization of a lesion	very ineffective, there is a tremendous physiological shift
		in the concentration of metabolites shift in a P it is
lesion field		acidotic, hypoxic, not neutral, the fluid is jammed up.
	that has boundaries	nothing is flowing;
		- in a lesion field there is a false fulcrum, a false midline,
		deformed shape and position;
	- when the Tide directs its potency into a static lesion	
		field, there is transmutation;
		- lesion fields have variable patterns of inertia;
		- The direction of ease is the normal motion retained in
		- The lesion field is conceived by intelligent forces that
		are protecting the whole:
		- Components of the lesion field include: 1) Motion
		(however small) that is present in response to involuntary
		activities such as Primary and Thoracic Respiration;
	when engaged, this motion can lead to a complete and	
	universal treatment 2) A sustained connection with the	
		Whole 3) Physiological Barrier 4) Un-physiological

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		Barrier - displacement from local midline 5) Asymmetry 6) Inertia 7) Compression 8) A "withering field"9) Loss of potency in the Fluid Drive 10) Loss of Fluid Body 11) Loss of tissue motion 12) Loss of collective neutral in tissue, fluid, and potency 13) Autonomic aberrancy - inhibition or excitation of natural state 14) Central Nervous System compromise in neurotrophic flow 15) Boundaries and force vectors 16) A direction of ease 17) A story 18) A Thread that leads to and from the Health 19) A therapeutic Stillness 20) Fulcrums of inertia and fulcrums of momentum 21) Something never seen before; In clinical practice: - a lesion has a boundary around it (functional): the operator needs to be Neutral in order to appreciate it; This boundary defines the shape of the lesion field: it has walled itself off from the whole; The shape of the lesion field is an attempt by the Health to isolate the illness from the whole so it cannot extend its range of influence; - the boundaries of a lesion field pass through bones, tissues, viscera, fluid fields, psyche; The penetrating forces of the lesion field make a design not limited by the biomechanics of the soma; - the goal of the treatment is not to get rid of the lesion; The goal is to serve the wholeness in the relationship to its cause that is related to the patient's illness; - the River of Life is not flowing through the lesion field unless it goes to Neutral; Then, the boundary will lift, as the tone and texture of physiology shifts, and the movement of venous-arterial-lymphatic-neurotrophic flow certainly improves; - the treatment often consists in looking for movement in the lesion field - the Health, an indwelling therapeutic force, like the Long Tide, for example; - in order to find Cause, one passes through a fulcrum of the force vectors in a lesion field of the chief complaint, repeating the procedure until it cannot pass further - One can find the boundaries of the lesion field by sensing its shape rather than palpating for tissue tensions
lever	An instrument of influencing a process	History: - when the treatment of a lesion is done far from the site itself, it is considered a 'long lever'; Dr. Sutherland is quotes saying: the longer the lever the greater the therapeutic power; However, later he set aside gears and levers and found a direct communication with Primary Respiration; Characteristics: - 'long lever' can also be a metaphor for a (very) indirect approach; - a rigid leverage system is not part of the biodynamic model; - the motive power for functioning is at or in the fulcrum, not at the ends of the lever; In clinical practice: - in biomechanics, the RTM (falx and tent) is treated like a lever that moves the bones; - in biodynamics, it is considered not safe to use meningeal dura as a leverage system in order to make corrections of strain patterns in the cranium - there is a risk of severe irritation;
life force	substance within the fluid of the body, forming Zone B	- also called potency, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t);

	to develop their perception when putting their hands on the patient	 this 'passive listening' is in fact very active, very disciplined and very strenuous; listening is an exploration: one waits and information comes efferently; In clinical practice: in biomechanics, physical contact with a patient usually involves poking, probing, palpating and motion-testing: palpation is an active pursuit of a mental construct; in the functional model we use one hand actively (doing hand) and one hand passively (listening hand); in biodynamics, the practitioner places their hands on the patient to listen: this approach is afferent, not antagonistic to lesion; listening has various degrees of depth; deeper listening requires Neutral or being centered by the Tide; one can listen FOR something: the perfect, the motion present, something unexpected or beautiful, etc, but without any particular intention - otherwise we nudge the system; when listening, the hands become transparent to the motion of Primary Respiration; while listening, untrained hands can discriminate activity and movement that is 1/100 the size of a human hair;
lock up	To become compressed with normal motion inhibited	 Characteristics: fluids can lock up and inhibit the involuntary motion of the bones: intraosseous and intraarticular, as well as the CNS; physiology can become locked up and create a lesion field; fluid body locks up under stress; fluid needs to be unlocked before any other kind of treatment, or else whatever we do on the bodily level will not express its therapeutic potential; fluid body can lock up as a defense mechanism because of aggressive palpation or attention; one of the therapeutic goals is to unlock the pattern of normal, release the indwelling therapeutic forces; attention and observer can become locked up and lesion the system; a locked-up segment can feel like cement; in a locked-up system inertia reigns; becoming locked up means losing the capacity for Neutral and Self-Correction;
Long Tide	The Long Tide is a rhythmical long axial movement of Primary Respiration in the form of breathing at 100 seconds per cycle that comes from the Sea Around Us and passes through bringing transmutation and therapeutics	Characteristics: - the rate of the Long Tide is 50 seconds per exhalation period, and 50 seconds for the inhalation period, the whole cycle being 100 seconds (Becker); - described as a cloud-like phenomenon that moves along a distinct line (wire); - also called Soft Potency, has a quality of feminine sweetness, Mother Nature; - a therapeutic nurturing force that comes from the horizon, functions in Zone D, Sea Around Us; - the potency of the Long Tide has therapeutic power; - Long Tide is the motion of the future coming into the present; - it is a normal perceptual background for aboriginal people, lost in the "educated" world; - the Long Tide and the perception of the Long Tide is a normal function in the natural world; - aboriginals describe the Long Tide as the wind coming, pouring over the horizon that comes towards them and passes through them and gives them a sense of meaning and well-being and correct response;

		 our natural state is to feel this movement from the horizon that is slowly moving towards the center of every one of us at every moment: it feels like a slow soft wind coming over the horizon like a waterfall that comes in a very soft, cloud-like texture, only less dense than water vapor; it comes and it passes through us, it saturates us and it passes on; since we have been cut off the natural world by our civilization, we have to train in order to sense it on demand, build a relationship with it and study it in detail; Long Tide is everywhere in the natural world, but when it comes it makes averyone feel like they are the center.
		through which it passes; In clinical practice:
		 The practitioner can feel it, unless they enter Dynamic Stillness, from which the Long Tide unfolds; the physician can draw the Long Tide in and use its potency in therapy;
		- In order to synchronize with the Long Tide, the practitioner needs to be aware of an Ocean the size of the circumference of the horizon, to exhale their attention, and wait;
		- the Long Tide can center the practitioner into a different mental rate: their attention then is being moved by the Long Tide, their mind becomes breathed and starts to serve the movement of Primary Respiration, not the
		- creates Ignition: comes from outside and hits the midline - then the sense of Ignition and expression of
		motion; - heals by juxtaposition, and waits until the lesion field
		senses its presence and melts; - the Long Tide expresses itself in the tidal body, but often for convenience no distinction is made between the fluid body and the tidal body;
		 the Long Tide enters the body and we can the read the response to it: there is a tissue response, fluid response and potency response; tissue reacts to it by motion, fluid by molding; the Long Tide brings us a form of sustenance;
		- Long Tide brings transmutation;
		- one comes to know the presence of Love through a relationship with the stillness, the appreciation of divine presence;
		- as one's perception maturates, it begins to be moved by Primary Respiration and be breathed, free from ego
		structures and willpower - then one can start to appreciate Love; - beyond rates, in the stillness, one feels Love to the marrow of our bones. It feels like the warm hand of the
Love	A non-circumstantial aspect of the Health, divine in origin, that passes through everything	divine inside of us; - in a physician, the attitude of 'getting rid of the lesion' and 'feeling the presence of Love' are not compatible; - the goal of feeling the Love is to awaken the whole to its presence so it could make its own therapeutic
		- Love passes through us, through the patient; Love feels like a layer of grace between our hands and the patient's skin;
		- Love is unconditional, it does not make any distinction between patients;
		- Love is the most potent therapeutic force: there is a loving presence in this universe, unconditional love that knows when and where to treat - the patient with great precision; it does not seem interested in the virtues of the

		practitioner or the patient, except that it requires stillness
		 for - all the waves to be gathered into one force; Characteristics: we are an effect of divine Love; we can feel this love physically creating us as we move; divine Love transmutates fear; the presence of Primary Respiration is very loving; children awaken adults to Love; the radiance of love is one of the most important aspects of the Health; Love is not circumstantial: it is a different kind of love than what we may consider loving another person or your neighbor; whatever you love is the doorway to the wholeness of love; Breath of Life is an incarnation of Divine Love; Love is a mystery, it permeates our world:
man-made law	A law of functioning and treating formulated by man in the context of culture	Characteristics: - man-made laws are conditioned by our culture and education system; - man-made laws, along with natural laws and divine laws, form a reference system for biodynamics in osteopathy; - man-made laws function as a result of man's independent thinking and affect everyone; - man-made laws are necessary, but they often are in conflict with the natural and divine world, through which most of the healing takes place; - man-made laws are very tight, domineering, with ego as a center point; - man-made laws have the tendency to shift, they are unstable; - the indwelling capacity to heal does not belong to man- made laws; In clinical practice: - usually one's perception passes from man-made laws to natural and then to divine laws; - in order to access therapeutic forces, one has to become free to shift into natural laws, find inner peace and true love for the fellow men; - recognizing the patient's inner child, the true creative self is under natural laws, man-made laws are very clumsy at that; - most of the principles of biomechanics are based on man-made laws: using will and force to make corrections: in man-made laws we use will power, we use force to mold the environment around us around an ideology that can be self-centered or not; - sympathetic-dominant phenomena are the result of man-made laws:
manipulation	The administration of a corrective technique in the biomechanic context	In clinical practice: - the goal of a manipulation is to ease the lesioning and correct structural imbalance; - a manipulation is a structural technique oriented toward the function and malfunction of the structures involved in the distress, freeing nerves from pressure, as an example; - some of the biomechanical techniques include manipulation, counter-strain, myofascial release, cranial, etc; - manipulation cannot be performed on every patient and potentially and lead to serious side effects;
Master Mechanic	The divine presence that creates and heals	Characteristics: - also known as the Grand Architect, the Master Architect, Good, Deity, Creator, the Maker;

		the Mester has leave the
		- the Master has loving consciousness;
		- Iviaster Iviechanic is breathing: this breath comes to us
		breath is the Fire of the Master's Preath.
		the Master is your belowed teacher and saying grace:
		- The Supreme Intelligence is the Master Mechanic, the
		Physician Within The Health The Higher Self and the
		Divine Image in all of Life
		- When a car is in neutral, it is not engaged in any
		direction, forward or reverse, it just sits idling, with the
		engine running; In the ancient teachings, the metaphor
		about neutrality builds around oneself as a passenger, not
		the driver; The driver is the master, the car is our soma;
		the direction of the car is divine intention, the journey is
		a mystery; The hand of God moves the levers and the
		gears of the 'mechanism', giving a sense of ease to the
		passenger in the car, who is in reality a guest, well served
		by the master;
		- Master mechanic is the persona of primary respiration,
		a living presence;
		- the Master sustains us;
		- The human form originally is the by-product of
		reciprocal tensile potency that produces the architectural
		matrix of all bodily systems including the biochemical
		the Master Masheria:
		Some synonyms are: Master Mechanic of the human
		body the Grand Architect, the Master Architect, Good
		Deity Creator or other terms of reverence for the Maker
		of the human temple in which we reside:
		In clinical practice:
		- if one waits in the dynamic 3rd level stillness, another
		presence appears - the Master (or boss, or dad, or mother
		- called differently by different doctors);
		- the Master is more intelligent than we are, guiding our
		actions as an osteopath;
		- the Meeting Place is often pictured as a room or an
		antechamber inside the Master's house where one waits
		to meet the Master;
		- having been touched by the Master, you begin to see a
		dynamia stillnass, or 2 lavel stillnass, proposes the mind
		to be converted by the Master: then one is able to see the
		Health.
		- tidal movements are designed by Master Mechanic: this
		is the healing principle of the Master Mechanic at work
		within our patients; and we, as physicians, can develop
		our awareness and observe its workings in the tissues of
		the patients;
		- an osteopath should develop thinking-seeing-feeling-
		knowing fingers that can literally follow the moment-to-
		moment changes that take place within disabled tissues
		as they work with the Master Architect in reconstructing
		Le el circle e entre ent
		In clinical practice:
		- the mechanism can center you: the mechanism shifts
	1) The totality of the structure, function and intelligence of the human body in all of its aspects;	- knowing the mechanism of life is the result of long and
		disciplined experience.
		- one should never use force to communicate with the
Mechanism		Mechanism;
	2) The Supreme Intelligence and	- The mechanism is biphasic; During the inhalation
	love found in the ocean of Health	phase, the self-correcting forces in the body are generally
		trying to establish a state of balanced membranous
		tension that will then allow, during the exhalation phase,
		hydraulic forces within the tissues to shift the tissue and

		fluid to its normal relationship with its embryological and developmental fulcrum; Many times a very small effort on our part to assist the mechanism during the inhalation phase to a point of balanced membranous tension, and then waiting for a change in action during the exhalation phase, makes the difference in allowing the homeostatic mechanisms to operate again: it is possible to sit back and watch the mechanism automatically shift from one part of the body to another; Characteristics: - the mechanism is what makes up the human body, including the fluids; - the mechanism is homeostatic and intelligent, able to prioritize, compassionate and very much interested in the whole life of the individual; - the Mechanism refers to the Whole, not a particular aspect of its function or structure - for traditional Osteopathy, the word Mechanism was equated with a supernatural order originating from The Breath of Life; - Sometimes the term 'the Mechanism ' is used to describe the supreme intelligence and love found in this ocean of Health;
Meeting Place	A special contemplative state is which one is transformed, especially important for the treatment of children	Characteristics: - children naturally live in the meeting place, the movement of creation and unconditional love is still in the foreground for them; - children awaken the adults to love and help them find inner emptiness - the Meeting Place - that allows to awaken to the fullness of the sea around us and the Health; - meeting place is a kind of emptiness, kind of void; - the meeting place is a quiet safe place, a natural shelter; - the meeting place can occur between an individual and any living thing; - the meeting place is a place where you try to mature, grow, be at peace with yourself, be at home; - the meeting place is the edge of the supernatural world; In clinical practice: - Meeting Place is where the patient-child and the practitioner can encounter with the help of the influence of Primary Respiration and the movement of love in the Sea Around Us: where we are met and transmutated by the Health in the child; - in order to access a meeting place, the practitioner has to go through a number of sensory experiences, including waiting and long pauses, changing the tempo of their consciousness, coming into contact with their health by allowing the child to touch them in a way that awakens the kind of primordial memory; - another way to access the meeting place: one must go to the fulcrum for the Long Tide, enter a void, and then our consciousness will be converted: we begin to see Health and beauty, and transparency, and through this transparency we are touched by a presence; - Meeting place is the awakening of the whole of oneself to an emptiness that is filled by the incarnate presence of the movement of Primary Respiration; - at the meeting place, one can meet the Health and child, the intention of therapeutic forces: not an intuitive, nor instinctual activity, it is not coming from sympathy, nor empathy nor compassion, it is the movement of creation;

		 one can feel a presence at the meeting place: the Master; the meeting place cannot be attained by willpower - it has to come to you when you are already at a certain state of neutral or rest; At the meeting place, we have to adjust to being communicated with rather than communicating from ourselves: we wait without expectations; the midline is a doorway to the ocean of Dynamic Stillness that becomes the Meeting Place where the Master (also Life and the Tide) appears once we are at home with being neutral; meeting place is frequently equated to 3 level stillness:
		 when in this state, we are neutral and free to be centered by Deity; More precisely, however, the meeting place occurs at the circumference of the Dynamic or Third level Stillness or Natural Stillness (when in the wilderness); However, Meeting place is not exactly synonymous to 3 level stillness; Rather, 3 level stillness is the outcome or result of the Meeting Place; The first principle of treating children is to wait in this Meeting place until your awareness is changed by something that happens to you, not something that you do or make happen; Meeting place is often described as a peaceful room in the house under the sea; The meeting place is not an end in itself; One can easily go there and not change if the observer is still
meningeal sac	Functionally different layers that cover the central nervous system and form compartments of tissue and space with their biochemistry, tissue, fluid forces and electromagnetic fields that respond to Primary Respiration	active; Characteristics: - meningeal sacs arise from embryological tissues of the mesoderm: the meninx - endomeninx and ectomeninx; - the meningeal sacs are shaped by the Tide; - sacs include the inner meningeal layers of pia and arachnoid, and the outer layers of the dura and the membrane of periosteum, inner and outer; They are called respectively the dural sac, the periosteal sac and the leptomeningeal sac (for pia and arachnoid); - the structure is called a sac because it embraces the cerebrum and the cerebellum like a bag; - there are spaces between the sacs that are an important component of the function of the system; In clinical practice: - biomechanics believes that a part of the meningeal dural sac (precisely, the RTM: 3 sickles - 1 falx and 2 tents) moves the bones, acting like a ligament; - in biodynamics, the notion of the RTM is not upheld; Instead, the system is evaluated according to its response to Primary Respiration; the principles of Long Tide are used for the treatment of meningeal dura; - the practitioner has to be able to evaluate these sacs separately for diagnostics;
metabolic field	The equivalent of fluid fields in an embryo: protoplasmic in nature, intelligent and overseeing the processes of anabolism and catabolism	 History: metabolic fields are present in Blechschmidt's figures: Blechshmidt's sense of The Metabolic Fields in Embryos was that they were Biodynamic, that is, they were an expression of an outside extra-genetic force of creation, known only to the Embryo; Sutherland discovered axial fluctuations that organize the metabolic fields and the Fluid Body; Characteristics: metabolic fields modulate the growth and development, and healing of the whole child: those are embryological forces that are still operating (even after birth) and very important to the position of tissue;

		 metabolic fields in an embryo are equivalent to fluid fields in a child or later adult; The metabolic fields can have a high range of motion, from ice-like to vapor; The nature of all metabolic tone comes from protoplasm, which has the range of being as described above; children live in the direction if ease into of motion present in their fluid metabolic fields; Metabolic Fields whether in Embryos or adults are about the death of the old and the building of the new: Catabolic and Anabolic; The metabolic fields are decisive, intelligent, and have perfect geometry; The position of any part is a function of the movement of the whole and is mediated by the metabolic fields, which carry the form into an integrated functional syncytium; In clinical practice: metabolic fields are present in the child since their embryonic stage and on, but, when we feel them in a child, we call them the fluid body;
Midline	An essential function, a form of stillness and orientation	Characteristics: - the term is capitalized most of the time; - Midline is not a line and not in the middle, not anatomical and not fixed; - the Midline is a dynamic reference for form and function, the development and spatial dynamics; - there is a stillness in the Midline - it almost funnels, cascades into the body from some other place, out of the stillness the life force is moving; - there are many midlines (e;g; local - midline of a bone or central - midline for the whole organism); There are sub-microscopic, and macroscopic midlines, segmental midlines, bodily midlines, individual midlines, collective midlines, bodily midlines for Conscience; There is a non- genetic Family Midline and a Family Midline; There are Tribal Midlines; There are False Midlines; All Midlines Link Together; - Midline and Zone B form shelter; - the Midline is the quintessential, most essential function in our lives, our being, our generation and healing; - the Midline is not an electromagnetic field, it is a dynamic stillness through which and into which there is an ignition; - the highest and most profound feature of the midline is its stillness at the core: the midline is a form of stillness; - the midline is extragenetic; - all the organisms in nature have this line of orientation; - the Midline is like a single one little branch on the tree of life; all of these branches - are united through the dynamic stillness out of which in-forms the design of life; - the notochord is the physiological cellular wrapping around the electromagnetic field of the midline, around the stillness; - there is a true Midline, but there may be false midlines as well; - Fulcrums are spatially related to the Midline; - Fulcrums are spatially related to the Midline; - Fulcrums are spatially related to the Midline; - Fluid fluctuations that reveal no connection to a Midline of Wholeness is unerring and perfect in its format, it is a place, not a line;

		- some expressions of Midline function include the Axial
		The Midline is Everywhere, expressing the Architect
		that Moves the 'Whole':
		- Fire is Everywhere at once, but centers itself on
		the Midline; Ignition is a midline function;
		In clinical practice:
		- A lot of times, we have the sense that the midline has
		extended outside the body;
		- Every Rate has a Midline;
		- the stillness in the Midline is the doorway through
		re-establishes the pattern of health in an individual:
		- when you sense for the Midline it is important to find
		the stillness, because if you only sense for the
		electromagnetic field (an effect of the midline), it may be
		lesioned and you'll think there is something wrong with
		the midline; the true Midline is the stillness in the
		midline;
		- when working with the Midline, the most important
		and come after it:
		- therapeutic forces can come out of the midline and
		recede back to it;
		- it is important not to look down intently at the midline
		- the Midline centers us; the Midline is a doorway to the
		ocean of Dynamic Stillness that becomes the Meeting
		Place where the Master appears once we are at home
		with being neutral;
		- the capacity to reposition around a Midline is a natural
		- a false midline can be jatrogenic:
		- the Midline is our connection to the Cause;
		- When we touch the Midline, it transmutates our
		awareness, and we become aware of Zone D;
		Characteristics:
		- molding is the process of unfolding that children go
		through after birth;
		- a part of molding is repositioning the bones of the
		protoplasm is the first moldable substance that can hold
		an image;
		- when the fluid body is normal it allows function to
		reorient itself to the Midline and remolding of the bones
	A process of change in shape or function towards the original	can happen;
		- Divine Love can mold us; molding is not a mechanical process:
		- Remolding is not limited by age, but does contain
molding		elements of priority and time;
5	blueprint of Health	- in children, then the remolding is delayed, and one
		should suspect a problem with the fluid body;
		In clinical practice:
		- molding happens after a Neutral and a correction or
		rehalancing.
		- repositioning happens via automatic shifting when the
		fluid body is balanced and has enough fluid drive;
		- molding stops at a point of balance;
		- fluids react to the Long Tide with molding;
		- in molding, tissue changes in response to the Tidal
		- molding is often accompanied by a sensation of heat
		Characteristics
momentum	An increase of nower behind a	- momentum is opposite to inertia
	process that conditions its evolution	- there are fulcrums of inertia and fulcrums of
		momentum;

		- momentum can be characteristic of many processes,
		stillness, therapeutic process:
		- fluid drive is a therapeutic momentum of the fluid
		body;
		- the fluid drive and the capacity for automatic shifting
		to the process of growth, development and healing;
		- synchronicity and internal augmentation in various
		compartments create physiological momentum as an
		- the first breath creates momentum for present and
		future health issues;
		- motion in the lesion field is called momentum - it is the
		I hread connected to the Health
		- if you try to suppress a lesion, it gains momentum at a
		deeper level;
		Characteristics:
		- the direction in which the permitted motion can move easily is called the direction of ease:
		- in most cases motion present is not going to be the
		same as permitted motion;
		- the lesion is linked to its resolution by motion present;
		- natural disengagement occurs in motion present;
		- motion present has a tempo;
		- motion present during growth and development is
		- motion present has a fulcrum - that of the Health;
		- therapeutic process is not the motion present in the
		- A normal pattern is related to the central midline and is
		synchronized with the breathing of Primary Respiration;
		- Normal tissue motion present transmutates - changes to
	Motion present is an involuntary non-mechanical motion generated	synchronized with the fluid transmutation, it is also
		transmutation of the fluid in the fluid;
		- motion present has a shape;
		creating motion present which has an internal
motion present		disengagement, indwelling augmentation,
motion present	through the tissues, fluids and	synchronization, and a spatial orientation to the Health;
	potency by Filmary Respiration	three dimensions;
		- motion present is the Health in the lesion;
		In clinical practice:
		motion that you find is called motion present;
		- unlike with permitted motion, with motion present there
		is no motion testing;
		Respiration within the field of the lesion;
		- in order to perceive motion present we first need to
		synchronize our observation with primary respiration;
		relationship with motion present;
		- during treatment, the operator will exaggerate the
		movement of the motion present without changing its
		- with motion present you are synchronized with a non-
		mechanical motion being generated through the tissues,
		fluids and potency by primary respiration;
		primary respiration begins with the whole and expresses
		a therapeutic process automatically that becomes

motion testing A procedure that allows to evaluate specific on the design of the Heading, synchronizing with motion present is dependent upon your synchronizing with the Heading, - synchronizing with motion present brings augmentation; - the clarity or each set as the normal physiological motion is the end of the synchronizing with motion present or allow of the word in order to access a deeper level of perception; - If one synchronizing with motion present through motion present toring the inhalation plase therapeutics will occur and demonstrate what we propse as the normal physiological motion of the degree of health 1 can access a the normal physiological motion of the degree of health 1 can access a the normal physiological motion of the degree of health 1 can access a the normal physiological motion of the degree of health 1 can access a the normal physiological motion of the degree of health 1 can access a the normal physiological motion of the degree of health 1 can access a the normal physiological motion are set; - Motion Present is unique to Biodynamics and it brings us to filter of the Health, along which one can follow the therapeutic agencies as far as the "eyes can set; - Motion Present is motion testing; synchronizing with motion present upon the bias of the observer; - Motion Present is motion testing; synchronized motion testing; In clinical practice: - (in Biomechanics) you name the lesion by the direction of the motion testing; allows to find permitted motion and barrier; - motion-testing is active paphotion and inducing motion; - in biomechanics, without cesting allows to find permitted motion and barrier; - Motion Intersent; - earnited in an autor synchrony, 'holding', and self-clubul 			diagnostic for the observer and therapeutic for the
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change;			change;

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		- in natural laws homeostasis is the balance point in the
		wholeness of the organism - it requires Neutral in order
		to be able to operate;
		- the organism with its instinct is more intelligent than
		the ego of the man-made laws:
		In clinical practice:
		- natural laws are discoverable through observation:
		- natural laws are discoverable unough observation,
		- natural laws cannot be manipulated,
		Characteristics:
		- Neutral is a prerequisite to the beginning of a treatment
		process, a means to get it started, and an indicator of
		Normal:
		- At Neutral, therapeutic forces of the Health can move
		the distortion towards Normal:
		- Neutral helps activate the blueprint for unfoldment of
		- redutat helps activate the bracprint for unfordment of
		N d 1 d 1 d 1 d 1 d
		- Neutral ensures the correct anabolic and catabolic
		process;
		- Neutral is a balance point where there is a sense of
		stillness and quiet, a place of rest, repose, recovery, and
		homeostasis;
		- At Neutral all fluids interchange;
		- Neutral is nor active. nor passive: It is beyond any
		duality – this provided freedom and ease in movement.
		- Neutral is the ebb where motions subside before a new
		baginning appears:
		N A 1 A A H I A A A H I A A A H I A A
		- Neutral is not still, but potentially dynamic;
		- the patient can learn to bring about the state of neutral
		in themselves through meditations and observation of
		breathing;
		 Therapeutic process begins at the Neutral;
		- Neutral is a doorway through which a therapeutic
		process can enter
		- there is a natural tendency towards Neutral in every
		organism
		- The change of shape and position during treatment will
	Neutral is a homogenous state of the	occur in proportion to the capacity for Neutral
Neutral, n.	whole organism in which it becomes	- Neutral can vary in quality/intensity (deep or
	receptive to a healing process;	superficial 3rd level desert) and accompanying rate:
		superineital, situ ievel, desert) and accompanying fate.
		nautral of the rote of 1 4 comp I ong I de or I lynomic
		neutral at the rate of 2-3 cpm, Long Tide or Dynamic
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		 An osteopath helps the patient to go to Neutral (e;g; using Thoracic respiration); Neutrality means no expectations; The Neutral allows the doctor to become receptive in a unique manner – holistic; Neutral does not mean blank; One is not blank of senses, but of will; Neutral cannot belong to someone, as that would be the ego; A productive Neutral shifts not only the consciousness, but also the physiology; In Neutral feels like liquid freedom in the movement Neutral feels like liquid freedom in the movement Neutral is a quiet in the reciprocal tensions, in the fluids or the tissues or the bioelectric fields of the potency - whatever we're working with: it occurs when we work in the direction of ease and come to a point of suspension where the reciprocal tensions can almost not be felt; they are almost floating; at Neutral, the patient feels homogenized, there is no layering between the tissue, fluid and potency; all the biological partitions have collected themselves to a tonality, a state in which them can shift as a unit of function in response to Primary Respiration, which can then repattern the disease process; Unless the patient is taken to Neutral, all the compensatory processes in the soma, the psyche, the viscera, the ANS create a lot of aberrant and compensatory fluctuations that cannot lead to therapeutic processes; In children: Transparency is a kind of neutral in children; Children have indwelling Neutral that adults lose; Neutral with indwelling neutrality is suffused by Third Level stillness; Desert Neutral is a special kind of Neutral seen in children;
		desert to become whole and internally rarefied in their neutrality i.e. transparency to love; Characteristics:
neutral, adj.	A quality of neutrality that can pertain to both physical and non- physical aspects of function	 Becoming Neutral is used to describe a state of Rest, freedom, peace and absence of desire; Neutral is the characteristic of protoplasm, a prerequisite for molding; Neutral can characterize the whole or its parts and their relationship: position where tensions are balanced: fluids, tissues, breathing; In clinical practice: neutral observer, not leading the patient, although unnatural for an educated mind, is necessary in order to practice biodynamics; Neutral is one of three states, the other two being active and passive; For the patient: when one is neutral, the receptivity to Health is increased, and the therapeutic forces can come into action (see Neutral as a noun);
neutrality	1) synonym of Neutral (noun) 2) a quality of the sensory apparatus in which the rational mind is at rest and receptive	 State of neutrality can be the equivalent of Neutral (noun). In this case, Neutrality is homeostasis - the balance point in the wholeness of the organism, a state of freedom where one is moved involuntarily by the Health. Neutrality of the senses, characteristics: neutrality is the opposite of ego. When one is transmutated by the divine incarnate movement of love, the experience of neutrality becomes prominent; In Desert Neutral: Neutral with indwelling neutrality is suffused by Third Level stillness;

		 Mental neutrality is a mind at rest; a mind at peace and alert to instruction from the Supreme Intelligence that creates and sustains us; Without neutrality, we become compromised and apathetic towards others whom we judge through projections from the rational mind; In clinical practice: waiting with neutrality means having no expectations; 3 level stillness helps attain the neutrality of the senses; Patience is an indwelling function of neutrality.
normal	A state of being in the Health by being naturally receptive to therapeutic forces	Characteristics: - something normal is not diseased, not under the control of the psyche, pride or suffering; - there is a constant movement towards normal, it never ends; - the capacity for homeostasis, neutral and transmutaton are the basis for normal; - Normal function is an expression of natural augmentation; - normal motion goes in the direction of ease; - normal motion goes in the direction of ease; - normal involuntary motion is the essence of well-being; - normal for a child is very different from normal for an adult; - Lesions are distortions of normal patterns of function; - Normal requires a point of rest. It is through this point of rest or neutral that the organism maintains its integrity as a whole; - Normal is the state of being in the Health through the Tide's Healing; - Normality is a state that has perceivable tension, an awareness of the flow of love through all of us and knowing that one does not know. It is the sensation of Life in everythingone becomes like a child; - Normal is not positional; It is functional; - Normal is a mystery; In clinical practice: - perceptual awareness of normal is a key skill in osteopathy that conditions a practitioner's skill level: our skills is proportional to our understanding of normal; - the sensation of appreciating normal in a patient is a profound experience that brings inner stillness and awe; - the goal of a treatment is to find the therapeutic process that will unlock the pattern of normal in a patient; - When we examine the patient we begin by sensing for something normal : the breathing of Primary Respiration, the Sea Around Us, the presence of the Tide, the Health; - normal soma has no Zone A: The normal Zone A (soma) is transparent to the Health and does not reflect anatomy any more than a muscle in neutral does;
nothingness	The supernatural origin of all diversity which can be appreciated in a particular state	Characteristics: - nothingness is something; - the roots of the River of Life are in nothingness; - In the void the experience of nothingness occurs, and in this one's spiritual inspirations are called forth and one's deepest thoughts are made manifest; In clinical practice: - nothingness can be experienced during waiting with no purpose or motive; - In the nothingness there is a sense of buoyancy, suspension, of being held up by the creator - we can feel our existence is out of the divine matrix; - the process of nothingness maturates into absolute poverty (of sensations), ignorance as one feels the presence of the Master;

		- When we enter the supernatural world (the Ocean), there is incarnation, life, movement, but there is also a nothingness that is kind of suspending the whole of the natural world, including the human; this is oneness, out
observer	One's perceptual apparatus that can have different levels and Characteristics that condition one's senses	 of which diversity comes; Characteristics: the observer has many levels and must always die on one level to be discerning on another new level; In clinical practice: we all have an observer (or multiple observers) as part of our perceptual structure; when the observer is inside the head our fluid body is compressed. To prevent that from happening, there is centering around the edges. The same principle applies to dealing with a patient; our observer is conditioned by education and culture, there is therefore a perceptual lesion that does not allow to have normal relationships with the natural and the divine world: the observer is active, fixed and caught up in motive (therapeutic intention); in order to work with biodynamic forces, the observer has to slow down and shift its bias: stop looking and let the sensation of Health build up on its own - shift from seeing to being seen; when the observer is neutral (afferent), we can appreciate new things; in order to preceive natural laws, the observer has to get quieter (rate 2-3 cpm) and observe without putting labels on things. This can be achieved by staying with the pauses; the observer becomes attached to the stillness and begins to trust it; After the Long Tide, if we move into the Dynamic Stillness, the observer begins to be present to this Health, it sees the matrix in this Health, it sees the love; Later, after transmutation, the observer is not in the individual; 2nd level stillness; in order for a treatment to happen, the patient's
Ocean	1) a small ocean (uncapitalized), synonymous to Zone D, 2) the great Ocean (capitalized), a landscape beyond zone D, out of which the Breath of Life comes: boundless infinite space filled with grace and Divine Love	observer cannot be watching the process; Characteristics: - the Ocean is beyond the horizon and past the stars (it is not Zone D which is a small ocean), could also be called Heaven in the Judeo-Christian tradition; - the Ocean is an ocean of Neutrality in which the whole of creation is immersed; In clinical practice: - when entering the infinite great Ocean (of divine mystery) we are not dealing with Primary Respiration, we are dealing with the cause of all of the effects of Primary Respiration - the Breath of Life, divine Love: all of the other landscapes disappear into a profound stillness that is holy to the point where one can see the supernatural. Sometimes the Ocean is called the Ocean of the Breath of Life; - the way towards appreciating the Ocean is through 3 level stillness, level four, passes through everything undiminished and carries a concrete sense of holiness and Love in an Ocean of Infinity that is boundless

		- There is nothing to see in the Ocean, it is substantial basic space transparent to Love creating each moment:
Originality	The state of Health that everything emerges from and where we need to return in order to heal	 Characteristics: Healing is the re-emergence of Originality; The title for the first manual written for Biodynamics was: "The Emergence of Originality"; The Emergence of Originality is the purpose of Life - to come to a point of balance and peace within oneself; In clinical practice: emergence of originality is an image of what a treatment feels like when approached from the laws reflected to us by Primary Respiration. What emerges in the patient from behind the veil of their illness is a new sense of themselves, a Wholeness; the original self is the Health. Once it emerges, the patient's well-being can be restored; Osteopathic treatment endeavors to bring the patient to the discovery of their own Health, their originality;
osteopathy	A school of medicine and a wholistic clinical science and practice based on the use of one's hands to engage a therapeutic process governed by the Health of the patient	History: - it is unclear why the word 'osteopathy' was chosen by Dr. Still, probably because bones are a great reference point (hidden within the bones is the primary line (midline) for orientation and structure, and the profession is intrinsically founded on the segmentation of the embryo around the midline); - a separate field of osteopathy often mentioned in the biodynamic curriculum is that of osteopathy in the cranial field, which was the title of Dr. Sutherland's inaugural book on osteopathy. Osteopathy in the cranial field is not about cranial bones, but about Primary Respiration and cooperation with the Tide; - The premise of Osteopathy is that we have the means to heal ourselves (a God's drugstore within - Dr. Still); Characteristics: - osteopathy is the study of cooperation with the natural laws of healing: osteopathy deepens your relationship with nature and presents you with an interface with the divine; - trying to understand what the therapeutic goal is within the living system of the given patient: inside each patient there is an incredibly experienced healing process; - osteopathy is not based on intuition, nor intellect, but on communication with the indwelling and outside healing forces; - an osteopath is not a healer, but an observer who works by synchronization with a healing process; - osteopathy does not go against the disease but supports the health; - osteopathy uses hands as the primary tool to find the health and the therapeutic process in the patient; - osteopathy uses hands as the primary tool to find the health and the therapeutic process in the patient; - osteopathy is an oral tradition - the principles have been passed on upon a mystery of the divine; - osteopathy is an oral tradition - the principles have been passed on from generation to generation; It cannot be explored by just reading a text and then trying to apply the principles; - osteopathy is a several approaches, the main being: biomechanical, functional and biodynamic (also kn

		 Osteopathy is often presented as a diagram with 3 circles: the bottom circle being based on man-made laws and techniques, the middle circle - on cooperation with the laws of nature, and the upper circle - the laws of the Divine; osteopathy is the refinement of a well-educated clinician into an observer that is free to listen into the Health of the patient as the Cause is recognized in a moment of healing;
other mind	1) Supreme Intelligence (capitalized) 2) the intelligence of the fluid body (uncapitalized)	 the 'other mind' is not conceptual and rational as human mind 1) Divine world: Supreme Intelligence, characteristics: the Other Mind is very serene and very focused, gives a deep sense of Love; the presence of the Other Mind changes one's perception and senses; the Other Mind is always present, by manifests itself when one is conscious of the union of man-nature-God; the Other Mind is a loving presence in this universe, unconditional love that knows when and where to treat the patient with great precision, which does not make any distinction between patients; the Other Mind creates the perfect geometry, the perfect matrix of everything - the Health, the therapeutic power of Primary Respiration; also called embryonic mind: the mind of the embryo is your true self; the mind of the love in the sea around us is our creator; Natural world: the consciousness of the fluid body, characteristics: the other mind that we mind in ourselves is related to instinct and the fluid body, it is millions of years old and much more intelligent than the rational thinking; the healthy fluid body and this other mind do not have a location - they are a oneness everywhere in the fluid fields; automatic shifting is an activity of the other mind; the other mind in the fluid body not under the control of the CNS;
other pair of hands	A visual and perceptual experience of help that an osteopath can have during treatment	 In clinical practice: one can ask for 'another pair of hands' when lost, at a dead end and cannot find a sense of direction: we must really need help, we must have reached the limit of our skill, and be humbled by that limit; the clinical outcomes of using 'other pair of hands' are dramatic; if you become quiet and wait, sensing the edge of the skin around the whole patient, the hands will be seen. You can learn great skill from them. This skill is only momentary and is only for moments when you have reached you limit; 'the other pair of hands' appears and demonstrates treatment and teaching; in the treatment of children the other pair of hands appears inside a golden fluid;
overtreat	One of the most common side effects of osteopathic treatment that consists in overstimulation of the patient	Characteristics: - symptoms of being overtreated are various, they can include lightheadedness, imbalance in the autonomics, a bit of vagal tone, nausea, headaches, changes in perception, etc; In clinical practice: - overtreatment frequently happens when the physician is driven by the intention to fix lesions; - it order to prevent overtreatment, the physician should be acutely aware of endpoint and also practice rebalancing;

pause	A necessary moment of rest for the resynchronization in the system	 Characteristics: life is a rhythm of pause and activity; Silence incarnating is a Pause; pauses are points of resynchronization in the system; pauses carry the meaning of the moment; pauses become the fulcrum for communication for the true self; pauses occur in all kinds of processes, like the automatic shifting, for example, or in the movement towards Neutral, or respiration; pause should not be confused with Neutral or a stillpoint; pauses give access to Rest; pauses are often associated to freedom; pause is the essence of creativity, originality and spontaneity; In clinical practice: both motion and healing come from pauses; correction takes place during pauses; in a pause we are perceptually void but awake; instead of relating to activities, we can relate to the pauses and access a new level of reality perception; pause is a doorway to another level of perception; when you get a pause in a treatment make sure you let your attention retreat from the therapeutic activity as not to impede the process; the length of time of the pause is, in principle, irrelevant: some are infinitesimally small, others - much longer;
perception	An ability to sense and come to know certain realities	Characteristics: - There are various types of perception: 1) convergent perception based on the intellect is grounded in a preconceived idea and transmits intention, and thus becomes efferent; This approach includes feeling resistance and then applying force, and is primarily used in biomechanics; 2) divergent instinctual consciousness present in everyone: afferent: listening passively with your hands and letting a picture come to you; This perception is a form of primordial consciousness that perceives holistically and on a much higher level than the rationally trained efferent levels of perception determined by our educational background; - It is the second (divergent) approach that is used in biodynamics; - afferent perception requires tremendous unfocused concentration; - Many of our perceptual skills are suppressed by our education system and the timing of the modern culture, which is full of knowledge but lacks the experience of this knowledge; - one of the necessary perceptual skills is divided attention; - we do have the capacity to feel motion that is 0.01 width of a human hair; - Listening is a meditative state. The hands have to see, taste and smell, and we have to be internally quiet, that quietness cannot be forced; - the goal of perception is to be able to feel the Health; - our perception is lesioned by our culture and education: generally, are not aware of the Laws of Nature and the Breath of Life and have little discernment in these matters - these are attributes of natural normal

	perception, however, present in members of aboriginal	
	societies;	
	- our perception has to be able to automatically shift	
	under the influence of the River of Life;	
	- Perception is an immune function (Neuro-Endocrine-	
	Immune Connection): perception is the orientation of the	
	awareness, its fulcrum should be in V3 and in	
	- perception is an immune function: Perception as the	
	Senses operating from the Health' is different from	
	perception with a small 'p' which means being connected	
	to seeing others as separate from oneness;	
	In clinical practice:	
	- in the functional model we use one hand actively (doing	
	hand) and one hand passively (listening hand). One is	
	still looking at resistance - lesion fields, actively	
	pursuing a concept, another is listening;	
	- the quieter the mind of the clinician is, the more still your hands are the more you can perceive involuntary	
	motion.	
	- the process of perception becomes sensing - it brings all	
	of our senses together on a very deep level of	
	understanding: it is possible to see, listen and taste with	
	your hands; eventually, the hands become transparent to	
	the motion of Primary Respiration;	
	- with active palpation, we can create a lesion if we put	
	our hands on the patient and add life force or energy, or	
	movement in the system by our unskilled sensory	
	nercentual efforts:	
	- 'passive listening' is in fact very active, very	
	disciplined and very strenuous. It is not listening for	
	something, but an exploration;	
	- trained hands have to be placed with precision and be	
	able to perceive a process with a minimal amount of	
	contact;	
	not confine any movement (that of life force or the Tide)	
	otherwise the fluid body will react:	
	- in order to access a deeper level of perception (where	
	there is peace and tranquility, wholeness and love), one	
	has to give up effort, striving and trying to become a	
	different person;	
	- a change in perception occurs when one is free of	
	willpower and gets centered by the Tide, 3 level stillness	
	- perception at deeper levels requires neutral waiting and	
	pauses during which adaptation occurs:	
	- listening and perception occurs in the context of	
	wholeness, not individual parts;	
	- the change in perception is not automatic, it may take	
	years;	
	- it is important not to look inside the patient, because	
	edges helps:	
	- Wisdom given by the Divine (an effect of the Divine	
	Love transmutating our senses) is a special form	
	of perception of Wholeness;	
	- perception involves the presence of an observer with all	
	the ensuing consequences;	
	- perception has to be able to rest in the Sea around us,	
	edge of the horizon set it free and then wait for it to	
	come back on its own:	
	- our perception has to be able to sense the intention of	
	natural laws, the intention of the Health at work, where	
	priorities are being established;	
		- Midline orientation includes several aspects of perception: general awareness, horizontal fixation of the ocular-vestibular- cephalic reflex, immune centering and discernment, attention flexibility and bonding (Zone B); We are only as functional as our Midline relationship;
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perceptual axis	A reference point for the immune system	- perceptual axis can be associated with the immune system and its self vs non-self recognition mechanisms;
permitted motion	The range of possible motion found as a result of active motion-testing	 In clinical practice: permitted motion requires motion-testing; permitted motion engages the mechanical aspect of the system; A lesion gets its name from its permitted motion; permitted motion requires an active observer and adding force, engaging a barrier; Characteristics: permitted motion should be distinguished from motion present; permitted motion is predominantly used in biomechanics and functional approach;
point of balance	A homeostatic state of neutral suspension of all functions in which the organism can regain its involuntary motion in response to Primary Respiration	 Characteristics: a point of balance is not necessarily limited to a local area, it can pervade the organism; at a point of balance everything feels suspended, there is no tension; a healthy fluid body has the capacity to enter into a homeostatic point of balance through which it can reset and reorient its spatial dynamics and moving power (point of homeostasis - Neutral); Neutrality is a Point of Balance in the function or in the whole organism; The balance point and the point of balance are different: the balance point is a suspension of all tensions around a point of balance. One can feel the balance point in the tissue and the point of balance, we allow Primary Respiration to come in as a therapeutic leverage involuntarily delivered by the innate wisdom in the body; you come to a point of balance by following the direction of tension in your hands will change - eventually you come to a point - of even greater ease; at a point of balance the distortion you are working with is free to shift to regain its pattern of motion, to change position, to release any type of congestion in response to Primary Respiration); rebalancing allows to find a point of balance; we may enter a point of balance through tissue configuration, but also through fluid and other aspects; A point of balance can be found at a fulcrum;
point of entry	The way to access the system of the patient to initiate a therapeutic process	- points of entry vary in practice;
point of rest	A state of neutral through which indwelling healing forces restore and regenerate function and form	Characteristics: - a systemic point of rest is when the system is idling (purring); - at a point of rest structure becomes fluid, the output of life force and energy in the whole organism drops dramatically; - a lesion can come to a point of rest;

		 Normal requires a point of rest. It is through this point of rest or neutral that the organism maintains its integrity as a whole; It is through the point of rest that the indwelling healing forces restore and regenerate function and form; Neutral as an indwelling point of Rest, that is the entry point of the therapeutic forces into a Lesion Field; In clinical practice:
		- a point of rest is established in order for the Whole to come to balance
		- there are many different kinds of potency, we differentiate potency also called life force, fluid in the fluid, or fluid within the fluid, RTP, or tide (small t) from Potency (capitalized) of Primary Respiration (or of the Tide) potency (uncapitalized), characteristics:
potency	 a bioelectric form of energy present in the fluid body, also called life force, fluid in the fluid, or fluid within the fluid, RTP, or tide (uncapitalized) indwelling power of some phenomenon, like the Midline, the stillnesses, thoracic respiration the absolute unerring power of the Breath of Life, the power of creation, capitalized 	 potency (uncapitalized), characteristics: potency can be felt as a distinct sensation; potency is a kind of bioelectric field, a category of energy, electromagnetic: it can have longitudinal and lateral fluctuations; the response of potency can be inaccurate - just like fluids can lesion, this potency can lesion; at Neutral, potency becomes free to be shifted; potency can be direct or indirect current, or alternating current; potency can be appreciated in Zone B: it passes out from the center to the periphery, through the skin and out to zone B; potency is created by the Ignition system; potency is created by the Ignition system; potency ends at death; in Health, the patient is not partitioned into tissue, fluid and potency; when the fluid body is normal, it is allowed to have its full fluid drive and potency, it is able to deliver the therapeutic power that has the capacity to investigate, make decision, dispense a therapeutic potency and transmutate a lesion field; potency is directly responsible for the shape of the human body. The human form originally is the by-product of reciprocal tensile potency that produces the architectural matrix of all bodily systems including the biochemical and represents the invisible creative intentions of the Master Mechanic; In clinical practice: potency can be directed and managed through CV4 or EV4, for example; potency can be directed in position; Midline has a potency; Midline has a potency; Silence has just one kind of Potency; Silence has just one kind of Potency; Throracic respiration, primary respiration and the Breath of Life have only one fulcrum and share a single potency;

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		 Primary Respiration has potency: during the inhalation phase of Primary Respiration there is transmutation as the fire of the Potency enters the whole patient; in children, that thoracic respiration has transmutative therapeutic potency; The sensory experience is variable depending upon which potency is present;
		Potency (capitalized), characteristics: - Potency is an Absolute Overshadowing Power of the Intention of the Breath of Life, a Creative Power, unerring and miraculous in nature, cannot be directed by the clinician, cannot lesion, nor diminish; - Potency is the Cause of Primary Respiration, the Breath of Life and the Divine Love, the Absolute Power of Creation;
		 If a Neutral is accomplished, the Potency can repair the potency and the Fluid Drive can express an Indwelling Capacity to Heal, i.e. Automatic Shifting; the Tide can direct its Potency (which is Fire ignited by the Spark of Life) into a lesion field, bringing augmentation, transmutation, synchronization and disengagement together as one event;
		 The motion is an effect of the whole under the transmutative forces of the Potency of the Tide (Breath of Life); The Potency of Tide inside the fluid is an effect of the Breath of Life, but not the Breath of Life itself; The Fluid Body expresses growth, development,
		regeneration and healing from the Potency or Power of the Tide; - a stillpoint is a point of dynamic interchange between the Potency and the Tide of Primary Respiration, and the therapeutic process; - The Potency is a Fire that transmutates all substance as it evolves;
power points	A therapeutic methodology for treating the extremities	History: - power points as a therapeutic method incorporating the principles of fluid dynamics, potency, and embryology, that was described by Dr. Sutherland for treating the extremities using the therapeutic potency of Primary Respiration; - Until Power Points were introduced in this curriculum the extremities were treated using balanced ligamentous tension, without the support of the therapeutic forces of primary respiration; Characteristics: - power points involves tapping (directing the tide), feeling the Midline suspended and floating and fluctuating the potency in the Midline
Primary Respiration	An omnipresent mysterious force that produces metabolic movement and delivers diagnosis and treatment, while moving at various rates through the body	Characteristics: - our understanding of Primary Respiration is limited; - Primary Respiration is a metabolic movement: each phase (inhalation and exhalation) brings a dynamically metabolic shift in tone, texture and shape of everything in the body. The amount of response to this shift in various bodily compartments is diagnostic; - Primary Respiration is subtler, deeper and less frequent than Thoracic Respiration, it has much more physiological effect on the body than Thoracic respiration; - Primary Respiration has its own internal disengagement, its own augmentation, its own synchronization and the capacity to transmutate: the transmutative power of Primary Respiration vivifies the

	fluids so we get transmutation internal disengagement
	augmentation and synchronization.
	- Primary Respiration is polyrhythmic (e.g. 24 seconds
	per cycle and 100 seconds per cycle while the CRL is
	not considered a rate because it is the same as thoracio
	not considered a fate because it is the same as thoracic
	respiration and is highly variable, it is considered by
	many to be a non-therapeutic rate), the rate one feels may
	vary, depending on the skill of the clinician. Efferent
	palpation increases the rate;
	- The biomechanical model teaches the CRI as the
	primary expression of Primary Respiration;
	- Primary Respiration is intelligent and has an unerring
	therapeutic potency able to diagnose and treat the patient;
	- a picture of Primary Respiration is the House on the
	bottom of the sea and the tide around it moving;
	- Primary Respiration transcends death;
	-the breathing of Primary Respiration takes place not
	only through the tissues or the fluids but through the
	entireness of the whole patient;
	- Primary Respiration is our relationship with the Breath
	of Life;
	- Thoracic and Primary Respiration are expressing
	themselves from one point or origin, with different
	formats. However, adults consistently demonstrate
	separate fulcrums for thoracic respiration, primary
	respiration, and the Breath of Life - this separation is
	detrimental;
	- Primary Respiration can operate in different levels of
	stillness;
	-The presence of Primary Respiration guiding
	conception is a Biodynamic principle that emerges from
	both Osteopathy and embryology;
	- the Spark of Life is the animating force of Primary
	Respiration. Breath of Life is the Supreme Force that
	creates the Spark that results in Primary Respiration and
	its effects;
	In clinical practice:
	- when you put your hands on the patient and feel motion
	- it is not necessarily Primary Respiration. It can be the
	effects of Primary Respiration (various movements,
	including involuntary motion, in tissues, fluids, and
	potencies); Primary Respiration is the prime mover of -
	all the things we see inside the patient;
	- when the patient is treated by Primary Respiration, it is
	a biphasic event - they are treated by mother nature and
	God, with the operator (clinician) present;
	- engaging Primary Respiration as a therapeutic agent is
	one of the most important goals of biodynamic
	osteopathy;
	- Primary Respiration is a-causal, not linear, it does not
	operate on cause and effect. Its treatment will depend on
	the capacity of the clinician - to synchronize, but it is
	always different and always the best for the particular
	patient;
	-the fire (Potency) of Primary Respiration transmutates
	without wounding: clinical results are uncanny.
	- During the inhalation phase of Primary
	Respiration there is transmutation as the fire of the
	Potency enters the whole patient;
	- In order to engage Primary Respiration, one must
	obtain Neutral in the Whole. This Wholeness is the First
	Principle of Osteopathy and is - the doorway to Primary
	Respiration in an extremely healing process;
	- in biodynamics, it is essential to synchronize with the
	breatning of primary respiration before we approach any
	treatment: this synchronization shifts our awareness to a
	different level of receptivity, which allows us to see

primary respiratory mechanism	A mechanical model that explains Primary Respiration	 Primary Respiration, rather than the lesion field, this eventually leads to understanding the therapeutic Intention of Primary Respiration; Primary respiration is not inside the patient, it is an outside presence. The clinician should avoid looking for it in Zone A; Primary Respiration does precise diagnostics and delivers precise treatment; Primary Respiratory Mechanism is based on Magoun's interpretation of Dr. Sutherland's work - the mechanical model in which the fluids are supposedly being fluctuated by the movement of the RTM, bones being moved in a system of levers thanks to poles of
		attachment of the dura, and thus Primary Respiration is
principle, third	The presence of a healing force emanating from Supreme Intelligence in one of its manifestations	Telt all the way down in the sacrum through the core link
protoplasm	A ground substance of life that can hold an image	 Characteristics: out of protoplasm, the embryo emerges; protoplasm is the first moldable substance that can hold an image, moldable form of life, whose image is unerring in its timing and geometry of unfoldment; the design of life is expressed by the protoplasm according to the blueprint; protoplasm is neutral fluid; all living things emerge out of this 1st substance; protoplasm has an anti-gravitational capacity to maintain shape and integrity in spite of a variety of outside forces; protoplasm is capable of a wide range of states: from vapor to solid, but usually from liquid to gel; it can liquify and get floppy, gelate, solidify, harden up and stiffen like a boiled egg, then it can return back to its neutral; protoplasm is moldable by the Tide; out of the protoplasm comes form - shape, chemistry, consciousness, all the physiological and structural spaces all co-emerge as a single movement; protoplasm is oneness that precedes diversity; fluid and the fluid body are protoplasmic in nature; Protoplasm is dynamically still. As the Breath of Life suffuses it, space opens in a form, function begins; protoplasm has an internal rate of 100 second cycles as demonstrated under the microscope. The motion moves in one direction for 50 seconds then reverses. This is the base rate for the natural world when scrutinized; The motion svital to healthy tissue, such as venous, arterial, lymphatic, neurorophic, thoracic, respiratory, and primary respiratory; all arise from protoplasm, and at the Neutral they exchange as One Fluid; In clinical practice: In a Neutral state the patient has no gross anatomy. They feel like a "single drop". Their whole being is like a gel. The gel-like state is not water it is protoplasm;
pussyfoot	An osteopathic technique that helps initiate lateral fluctuation	Characteristics: - fluid has a quality of softness, and the technique itself is very gentle, hence the name pussyfoot;

		In clinical practice: - pussyfoot technique aims to initiate lateral fluctuation; - pussyfoot involves going into the system without any force whatsoever, gently moving along in a soft, considerate and compassionate way - matching your hands to the health in the fluids and allowing the fluids to bring themselves down to a point of change; - pussyfoot is used for the treatment of a floppy fluid heady:
rate	The frequency of the expression of Primary Respiration as motion	 at the point of a rate change there is a stillpoint; rates can have pauses; the potency of stillness is different at different rates; healthy children do not have rates; Rates are not normal activity. They are compensatory activity designed to keep our engines going until we become normal. Once the patient reaches a wholeness that is close to the Health, the resting point of the whole has no rate; In clinical practice: by putting their hands on a patient, a clinician can feel motions with different rates related mainly to Primary Respiration; biodynamic osteopathy distinguishes CRI (8-14 cpm, unstable, not considered therapeutic), 2-3 cpm, Long Tide (100 sec per cycle) as rates, but there are others; Rate: 8-14 cycles/minute - Mental state: fluctuates, lots of ideas, thoughts and distractions. Rate: 2-3 cycles/minute - mental state: mental pauses, thoughts range into more order. Rate: 100 seconds/cycle - mental state: aware of the horizon and all that moves in Nature. Rate : Dynamic Stillness - Mental state: Stillness fills Zone D. The movement of the Long Tide is not present. This is called third level stillness. It empties the mind and prepares it for conversion by the Master; slower rates change one's consciousness and allow deeper perception; a change to a slower rate indicates a greater wholeness, a deeper neutral that is more stable, and greater therapeutic outcomes; at a point of balance in the neutrality or in dynamic neutral no rate can be felt; an excited mind or faster rates, more than 3 cycles per minute, will make clarity impossible, making one dependent on palpation and direct action; At slower rates the mind is afferent and listening with the hands; rates are not present while transmutation is occurring; Rates can also be influenced by the Osteopath;
rebalancing, rebalance	A principle applied as a certain technique to correct any imperfections that occurred during treatment and prevent side effects	Characteristics: - rebalancing is sometimes a treatment in itself: in children, it unlocked the forces of remolding; In clinical practice: - Rebalancing helps prevent side effects, especially in cases of overtreatment; - there are many different ways to do rebalancing (so more or less refined), including long axis decompression, rebalancing at the cranial-vertebral junction, fluid fluctuation above and below foramen magnum and stillness, rebalancing with dynamic stillness, etc; - rebalancing is finding a balance point without going to barrier or applying force; - a point of balance is a precursor to rebalancing: through a point of balance in the whole we enter a point of

		neutrality and dynamic transmutation that then allows the rebalancing process to take place; - rebalancing may be done several times during a treatment, but one should always check for the need to rebalance in the end: rebalancing means that at the end of the treatment, the patient should be neutral; - if the system is in balance, it is harmonic, the reciprocal tensions are integrated, it feels like a single substance - there is no need for further rebalancing; - Rebalancing should be the first principle taught in all courses; - Our principle of rebalancing also takes on another form as we see the world through the eyes of the Tide;
reciprocal tension membrane	The dural sac that disengages and transmutates in response to Primary Respiration	 Characteristics: Reciprocal tension means normal tensile forces in the tissues: if you push it in one direction it tends to go opposite way in a different direction equal distance; Reciprocal tensions are hardly felt in Neutral, they are almost floating; We have a reciprocal tension in the tissues of the body, including fluids and electromagnetic field or the potency (RTP); reciprocal tensions within tissues have suspended automatically shifting fulcrums; an RTM is a dural structure that includes the falx, tentoriums and poles of attachment (in biodynamics, the whole dural sac is taken into consideration and poles of attachment are considered to be non-existent); In the mechanical model, it is considered that RTM does not change its internal tension while moving with inhalation and exhalation: the tension between the poles of attachment is unyielding, static. The RTM means a membranous tension that is constant and shifts position around the junction of the falx and the tent. Thus, techniques have been designed to use the RTM as a lever to make corrections on the bones, etc. RTM was supposed be moved by the brain and to cause fluid fluctuations; in the biodynamic model, it is considered that RTM is breathing and changing shape: the internal tension during inhalation phase of Primary Respiration in a healthy patient tends to disengage internally and transmutate; The Sutherland fulcrum, where the falx adjoins the tent, is an automatic-shifting-suspension-fulcrum for the reciprocal tension membrane; In clinical practice: in biodynamics it is considered not safe to use meningeal dura as a leverage system in order to make corrections of strain patterns in the cranium; side effects can be severe if dura is irritated;
reciprocal tension potency	 The reciprocal tension in the electromagnetic field or the potency A synonym of the fluid in the fluid or the life force or the potency 	 Characteristics: Reciprocal tension means normal tensile forces in the tissues: if you push it in one direction it tends to go opposite way in a different direction equal distance. Reciprocal tensions are hardly felt in Neutral, they are almost floating; We have a reciprocal tension in the tissues of the body, including fluids and electromagnetic field or the potency (RTP); reciprocal tensions within tissues have suspended automatically shifting fulcrums; RTP moves away from the Midline towards the periphery; RTP can be controlled by techniques like CV4 or EV4;

		 RTP can become compressed and inertial - to stops moving from the center to the periphery, creating and sustaining Zone B, get aberrant motion, gets condensed; in a normal state, the RTP generates motion, vitality, centering, heat and light (soft, warm); in order to assess the Ignition Status At V3, the ease of RTP activity is evaluated: normal RTP motion means that the Fire of Ignition is present and free to transmutate;
release	A relaxation of tension	Characteristics: - release is not limited to tissues, it can be employed with fluid congestion as well (fluid field lesion), as also in general (the whole patient), and in terms of emotions (emotional release); - transmutation should be distinguished from transformation - a sequential process of articular release; - Any mindset that goes after the lesion directly to release the somatic tension will fail to engage the power of the Dynamic Stillness i.e. Primary Respiration; In clinical practice: - release is the goal of an osteopathic technique, especially in the mechanical understanding (e.g. myofascial release); - in biomechanics, release occurs as a result of force application from the clinician; - The biomechanical endpoint is a local release; - thoracic respiration can augment release; - the whole can get a release in Neutral;
rest	A consciously pursued activity during which one becomes Neutral, a foundation for healing and well- being	 Characteristics: Resting in the context of osteopathy and healing has nothing to do with sleep. Resting is when you sit still, lay down, get comfortable (in any posture) and you rest - become like a rag doll, letting everything go, in silence, emptying the whole of yourself; Rest is the foundation of Health: rest means being alone with the Health, Being receptive to restoration from Love; Rest in the return to Neutral, to Normal; true Rest allows to be in the presence of the Master; rest is a vital part of the healing process, of homeostasis; Rest gives the feeling of shelter; The final resting place is the Health; If rest deepens and you are awake, it is called contemplation; Rest has the sensation of being cared for, attended to as a guest, not the host; when tension is at rest, it is at Neutral; The place of normal is a Place of Rest (Neutral, Idling), at the place of rest the waste products are recycled, the chemistry altered, the Spinal cord defacilitated, and the immune system is able to make clear decisions (loss of synaptic noise); Power is the capacity for rest; To do good work, the Immune System needs rest, not recreational pleasures; In clinical practice: our capacity to go to rest and relax conditions the possibility to recreate a possibility for a full range of function everywhere; the muscle's capacity to come to rest and become a bag of fluid is the definition for its capacity for Normal; In Rest, Zone A becomes fluid - Zone B;

		- the possibility to observe Health in the patient requires
		 The possibility to observe freath in the patient requires from the practitioner a mind that can go to rest (Neutral): silence and no tension; Rest can occur in the context of waiting; Rest brings about homeostasis, autonomic balance, emotional resolution, and neutrality; Rest builds a dependency on the Tide; Rest can be accessed through listening to the pauses in the conversation with the patient; Rest is waiting without expectation in the Meeting Place; To hear the inner senses the rational mind must go to rest; if we do not become neutral and rest, we will not see the main event that the teaching of the Divine is trying to express Understanding normal patterns means understanding the pattern of a function when it is at rest;
		Characteristics:
restriction	An inhibition of normal function and motion that creates a lesion	 restriction can be various in nature: tissue, fluid, etc; In clinical practice: restriction is associated with lesion, compression, loss of motion and asymmetry, shift in tone; It is difficult to follow the motion present instead of a restriction because our hands are trained to follow an anatomical concept during the treatment, the restriction is released;
rhythm	An alternation of action (manifestation) and rest (silence, pause) after which change may follow	 Characteristics: rhythm in the Health comes as 2 manifestations: we have silence and then we have action, then silence, then another action maybe different; rhythm can also refer to rate: Primary Respiration is a polyrhythmic system; rhythm can also refer to the craniosacral rhythm (see CRI);
River of Life	The nutritive and developmental force of Primary Respiration	Characteristics: - the River of Life goes through life and through death; - having your roots in the River of Life is power in the silence and nothingness; - lesion field is withering because the River of Life cannot flow through it: the venous-arterial-lymphatic- neurotrophic flow has become very ineffective; - the River of Life is supernatural and from God's outpouring of creation; - the River of Life will create healing that is beyond the assumptive mind; - soma is a tree growing beside the River of Life. Soma is the Health and its roots are in the River of Life; - River of Life is ease. Ease opens a space. If we step into that space, we find a welcoming love; In clinical practice: - at Neutral, the flow of the River of Life can re-establish itself in the withering field and irrigate it; - a neutral mind flows into the Meeting Place, and the River of Life; - When a human being is able to sit near the River of Life and be impartial to the senses, one is awakened by the senses to the world of Cause; - the River of Life shifts one's perception when the mind is neutral
sag	A condition that affects an anatomical structure making it hang or sink down, restricting its normal motion	Characteristics: - Brain Sag is a condition where the brain sinks down in the cranium, often with the cerebellum almost touching the Foramen Magnum; - brain sag often affects the elderly and pregnant women;

		 -brain sag can occur from small strokes, CSF leakage which can present as a severe headache, or from aging and unknown causes; - with sacral sag, sacrum feels hard and unable to rise vertically or respond to either of the two respirations; - Diaphragmatic sag produces stress on the kidneys and resultant moderate hypertension and dependent edema; - Secondary Osteoporosis Lower arch sag of the foot brings aggravation or promotion of pelvic floor 'sag'; In clinical practice: - brain sag is treatable through the relationship of thoracic respiration to waterbeds within the cranium, through engaging second level stillness in the cistern and waiting for Thoracic Respiration to restore involuntary motion, or holistically by finding the Health in the fluid; - the result of the treatment of brain sag is an increase in vertical height in the fluid, an increase in fluid drive and a suspension; - sag is often related to withering fields and loss of fluid buoyancy, the loss of vertical height in a function of the fluid body - therefore, all sags require the reeestablishment of fluid dynamics;
Sea Around Us	A natural space, a biodynamic transmitter of healing forces;	 History: Term borrowed from Rachel Carson's book. Characteristics: also called Sea Around Us and Through Us or Zone D; The Sea Around Us is fluid in nature, it is a conductor environment for the mysterious forces for nurturing, teaching, creation, growth and development; The Long Tide is a movement that passes through the Sea Around Us sustaining life and healing. It is the expression of the Sea Around Us; The Sea Around Us has a living presence inside of it, it is a mysterious benevolent force; In disease, one loses relationship with the Sea Around Us; sea Around Us is the natural world; there needs to be a flow between Zone B and the Sea Around Us, a continuum; The Sea Around Us is a potent and intelligent presence; the Sea Around Us also passes through us; In order to access the Sea Around Us, one must attain the third level Stillness. There are other doorways to it – though central stillness of the Zones, for example; The doctor can rebalance a patient by restoring their relationship with the Sea Around Us; During the treatment, one can feel suspended in the Sea Around Us; During the treatment, one can feel suspended in the Sea Around Us; The motion that we feel in the patient is primarily an effect of the immediate presence of the Sea Around Us and its Tide;
seam	An enfoldment that occurs early in the movement of the whole embryo and provides a basis for growth on the anatomical and fluid level	Characteristics: - The word 'seam' is used to denote a fold that occurs early in the movement of the whole embryo, as it begins to define form and spaces for growth. The seams precede the segments and the functions. The segments are oriented to the notochords while seams are formed as the whole moves around an 'invisible midline'; - The seam appears in a functionally empty house filled with protoplasm. As the protoplasm becomes 'something' it aligns with the seams which probably contain the pattern being unfolded, and the tempo of that process;

		- there are seams between the anatomy that are a
		doorway to space. The thoracic-abdominal seam, for
		abdominal cavities: there are many other seams:
		- Seams are different than segments in that they are not
		related to the notochord. They are the folding of the
		whole, geometrically related to the central midline. They
		form one whole, not separate seams;
		- The seam that becomes the boundary between the frontal and temporal lobes is one of the lines that patterns.
		the anterior dural fluid field:
		- Anatomical seam may be different from the functional
		seam different from the Health seam;
		- Growth happens into form of the space that the tide
		opens and that is "a direction of ease", it depends on the seam:
		- seams are the functional primordial of the fluid fields:
		- seams provide the geometric basis of form;
		- The essential feature of a seam is space, not the space
		between anatomical landmarks;
		- Therapeutic forces recognize seams as they frequently
		space:
		- The therapeutic forces one engages in a ' seam ' vary
		from the Long Tide and the dynamic stillness to the
		liquid light of the Health;
		- Seams nave different rates and carry the snape and
		In clinical practice:
		- The seams are related to the dynamic stillness of the
		central midline and treat easily at that level of potency;
		- working with seams is of great help in treating children;
		- There are three types of seams recognized in clinical
		location (can be identified by following a series of
		landmarks);
		- Another seam is called the functional seam - it is in the
		fluid field (Zone B). It is the place from which the seam
		functional seam is how we make decisions on where to
		treat and assess the progress of a series of treatments;
		- The third type of seam is the seam of the Health, it is
		perfect, It has no anatomical position where you can
		sense its presence. Because we are so addicted to
		displaced, but it is not displaced, the anatomy is
		displaced. Becoming aligned with this healthy seam and
		its truth changes many things. Discernment of these
		seams requires practice. At least fifty cases are needed to
		depends on mental neutrality and being 'centered by the
		Tide';
		- in lesion (not perfect), the anatomical seam , the fluid
		field seam and the perfect seam of the Health are in
		- In the seam we enter a Dynamic Stillness
		Characteristics:
		- in the context of the great Ocean, instead of being the
	1) the seer (uncapitalized) is the	seers and perceivers, we become an effect of the great
seer	observer in us,	Seer;
	Mind, guiding our perception	- when wisdom comes from the divine there is no object
	, guiding our perception	in the mind of the seer;
		In clinical practice:

			- Neutrality is the place of rest, repose, and recovery,
			transparent to the seer, so one never feels like the doer or
		the seer;	
		- at the Meeting Place, we 'see the Seer seeing': when	
			seen by a child, your seer is seen. Then you sense the
			presence of the Seer. Then the observer is transmuted
			approvemente of the Seef. Then the observer is transmitted,
			- The flow of allention from the seer creates the seen, and
			the unseen;
			- The guidance for our hands is given by the Seer;
			Characteristics:
			- the true Self (also called the Higher Self) is the Health,
			but a constructed self can be based in the ego and lead to
			disease: the destructive false self that is hidden in the
			subconscious. It controls us without our awareness of it:
			Our second secon
			- Once you have left a deep neutral in yoursell, you will
			have more certainty about when your ego is in control
			and when you are being moved towards the Health;
			- the observer can be disconnected from the true Self;
			- in oneness, the individual enters all of humanity as a
			sense of Self;
			- Self is not individual but collective;
			- self that precedes the immune system has no location. It
			gives rise to the self/non-self interface. The Self draws
			and molds the body, the physiology and brain into
			form. It awaltons the fluid we call motorlasm. This Salf
			ionii. It awakens the nuld we can protopiasii. This Sen
			is the Health or the True Self and has no anatomical
			place where one could find it, rather it is in the
			Whole. When we sense its presence, we feel incredible
			love and permanence;
			- at 4th level stillness, one's sense of self shifts into the
			Divine;
			- Our Higher Self is not inside ourselves, but is in our
			neighbor:
	1)	the true Self (or the Higher	- Children awaken our real Self
	Self, capitalized) is the original blueprint of the Health that resides in the Whole and the Mind that	- To be consciously aligned to be aware of divine will	
		and to have an instinctual need to be in the presence of	
		lave and perfection is the self of the immune system.	
Self. selfhood		tove and perfection is the self of the infinute system;	
Sen, sennoou		creates the organism:	- as the Original Self (Health) emerges, the sense of well-
	2)	The self (uncapitalized) is	being flourishes;
	the discernment function	- a healthy immune system can sense self and non-self	
		entities, and make a clear response - the clarity depends	
		of the minute system,	upon a "lack of noise" in the system as a whole;
			- The immune system is formed from self which
			precedes the division of " self /non-self" partitions and
			the CNS;
		- meditation can clear the Self of the clutter of 'me':	
		- We experience our self as having an identity as a	
		person with certain attributes. most of which are only	
			imaginary projections from the sources that have
			imprisoned the truer faculties that are hidden from our
			awareness When we are self-centering we have a Zona
			Λ ,
			A, The Galance of Learning 11, (1), O (1), 1
			- The Science of Immunology calls this Original
			Blueprint the Self;
			- Self is the Mind that Creates all the Systems of the
			Organism, that never misses a perfect intersect in time
			and space, the Mind behind the building if all systems
		and their internal communication as a Singularity - it is	
		the infrastructure of the Immune System:	
			- The Place where Self Lives is in the Whole. It suffuses
			but has no location on an anatomical plane, the Self at
			the core of Wholeness senses a Oneness that has a
			distinct Intended motion:
	the Self greates the Immune System of an Organ		
			- the Sen creates the immune System as an Organ,
			wherein the recognition of non-self requires the

		development of 'another self', different from the Self. This new self is called 'self' with a small 's'. This 'self' can recognize 'non-self' and make responses that create such things as antibodies, fever, and hormonal changes, that protect the individual from the 'outside influence' that is seen as a threat. If in lesion, it can develop a number of aberrances, such as autoimmune disease; - self can also heal, but requires a dramatic loss of self- interest before the transmutation of 'outside influences' can occur; - The genetics tend to promote little 'self' formation in their own image. As the self-image comes into the perceptual system, one begins to see other people more intensely as 'non-self'. We outgrow our own well-being. Thus, perception is an immune function: perception as the 'Senses operating from the Health' is different from perception with a small 'p' which means being connected to seeing others as separate from oneness; - The return to one's real Self is healing for the many anxieties and emptiness that come when one is separate from the Health (soma); - Our True Self is universal in its awareness, which means duality is dismissed as an illusion and love
sense	An afferent perceptual experience whose depth depends on whether the ration mind is transmutated by the Divine	 becomes the direction of ease. Characteristics and application in clinical practice: to sense is to perceive what is invisible; sensing is different from feeling by palpation; sensing does not involve active pressure on the system and motion testing, unlike efferent palpation; sensing is afferent; biodynamic sensing is called listening with one's hands, it is seemingly passive in nature, but disciplined and strenuous; biodynamic sensing is without a specific intention; in our initial state of rational mind our sensitivity fluctuates from day to day - we do not always feel the therapeutic process, our attention, we are locked up. In this state, instead of sensing, we tend to visualize and superimpose a preconceived image; With the influence of Primary Respiration, the mind of the operator changes and they come to a deeper level of perception-sensing, the senses slow down. Their Perception and attention begin to breathe and be moved. Such sensory experience requires years of practice; sensing involves waiting until the synchronization of the whole organism through its neutral is able to provide the clarity through which we will be given the information that is important to this patient in this moment. Thus, a Primary skill in practicing biodynamics is patience and humility - the capacity to work at a tempo different than the one that you prefer, surrendering to the will of the therapeutic process - not directing its tempo; at the rate of 2-3 cpm we become more sensitive, pick up more subtle aspects of texture, tone and movement; as the Long Tide touches and synchronizes us, we begin to sense more - what is going on in the natural and divine world; the observer is part of the sensing apparatus: when transmutated by an outside force coming from the Higher Mind, the observer begins to be present to the Health, it sees the matrix in the Health, it sees the Love, which greatly increases treatme

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		 in order to sense the fluid body, the tone and tension in our hands should match the tone and tension of the patient's fluid body. In no way should one look inside the physical body to find a fluid body, or else compression and side effects occur; In our sensory experience we have to deal with a tremendous amount of distortion, but the goal remains to find the health, not the lesion sensing happens in the context of the Whole: when we sense the whole, the parts are realigned and nourished; senses have a deep relation with the Health; Instinct has a heart that listens for guidance. We need to seek out the instinct and listen to its voice. Then we may find the deeper landscapes of the senses. Being in the wild opens this world; We have inner senses and outer senses; The inner sense of smell is the intuitive understanding of a moment; The inner sense of taste is to have a conscience; The inner sense of touch is to be touched by the flow of love; These inner senses operate at a deeper and more integrated level than the cultured senses. As a matter of fact, the two kinds of senses are often in contradiction. This can lead to continued ambivalence about life and immune depletion; To hear the inner senses the rational mind must be quiet. We must pause to hear them; Seeing the Health in others, their Divinity, occurs when the physician's senses are aware of Health; When centered by the Divine, one's seeing, hearing, smelling, touching, and tasting are all reversed. Instead of seeing one feels seen, instead of touching one feels touched. The senses unite into One Sense; In order to come to a deeper level of sensing, when we examine the patient we begin by sensing for something normal: the breathing of Primary Respiration, the Sea Around Us, the presence of the Tide, the Health; Your sense of normal may limit the transmutative process: our skill is proportionate to our understand
		History: - In biodynamics: 'The word shakedown originated when a patient coined the term. As the shakedown was
shakedown	A traditional osteopathic treatment that includes a 'soft tissue' treatment that prepared the patient for further treatment	progressing the change in his pocket fell out onto the floor, as it will if you forget as I did to have the patient empty their pockets. The patient noticed the change falling out and said "you're shaking me down" an American term for stealing from someone' - Dr. Jealous. Characteristics: - Shakedown is a soft tissue technique used in the biomechanics and functional methodology that allows to remove compensatory tissue activity and better unveil more primary lesions and build up the energy for treatment of larger lesions; - the goal of shakedown is bringing the organism to rest as a whole (Neutral) before other treatment; In clinical practice: - in traditional osteopathy, before engaging the Mechanism of Primary Respiration, the clinicians sleeked to remove any trigger points with such

		techniques, as shakedown. The refinement of the understanding of the idling or neutral state in the whole patient led to more and more subtle methods, like the CV4/ EV4; - The interface that extends throughout shakedown is between one's conscience and the natural laws that emerge from the Creators' Hand. The geometry of all motion can be appreciated through the silence from which it sprouts these laws. These motions can move us instead of us trying to move them, and as such, the patient/physician and Life - all move in harmony with the plumb line of creation and the humility of the return to the Health;
shift	A sudden and dramatic non- sequential change in state applicable to a wide variety of phenomena	
Silence	A landscape where the power of incarnation comes from	 Characteristics: the power of having your roots in the River of Life is in the Silence, nothingness and ignorance, not the stillness; Silence is an empowering manifesting force, while stillness is a potentizing force; the power of the Silence in your roots comes from the unused potential (that does not run around in synapses) that is related to your imperfection. It means that the power in the potential which is the silence it is not roaming around inside of me as a goal or something that I wish can happen or that I regret; Silence is a place of return for all the unmanifest desires of one's life: if they are in the silence they are powerful, if they are in this world circling manifestation but never actualizing it, they will weaken you. Putting away unrealized desires into silence makes us adaptable - capable of changing with the manifestation of life; Silence expresses our true Self, out of the Silence comes the incarnate Health; Stillness is a therapeutic force that centers us, holds us so the Tide can work. But silence is expressing us; Silence is full of being, full of the essential nature and power to incarnate; Silence is not being allowed to incarnate in a meaningful way, all of its power, instead of being serene, and adaptable, turns into an unresolved tension inside of us; In order to appreciate Silence we need to Rest; Silence is the Breath of Life, the will of God, everything that moved is incarnated from Silence; pauses are related to Silence; Staying with the Silence is called being with the Tide; the great Ocean is suffused with Silence; silence is the word incarnating. Stillness is the action of transmutation; The potency of the Silence is always the same; Stillness and Silence are not the same reality, even though they have the same cause; Silence is flowing, alive with movement;

		eternity. The scene is silent yet there is incarnate motion, one feels the movement of creation;
		which is rich and solid;
soft potency	An attribute of the Long Tide, a movement at the rate of 100 cpm that heals with feminine sweetness	 Characteristics: being an attribute of the Long Tide, 'soft potency' often replaces it metonymically; the Long Tide is called the Soft Potency because it heals with a Feminine Sweetness. It juxtaposes the lesion but does not penetrate it, rather the lesion melts into it; Soft Potency moves slowly and cannot be directed unless one is perfectly synchronized with its tempo (moves like the tempo of the sun in the sky, 100 seconds per cycle, 50 seconds each phase); The tone and texture of soft potency is cloudlike, graceful, beautiful and sweet; we call soft potency feminine, as opposed to the little 'p' potency @ 2-3 CPM, which is vectorial and heals by penetration of the lesion field, which has more male characteristics (Jungian context); soft potency is the movement of Something through everything, as if everything was transparent this life force;
soma	The material form of the structure of the body	Characteristics: - soma indicates the perfect form, but it has come to mean any form or structure (in oversimplified terms, the body). Thus, soma is set in the connective tissue and its response to the gravitational force; - the soma has become distorted by the influence of the descending part of the soul (psyche); -soma and fluid is a living continuum that reflects both change in form and change in function as a single event; - the fluid body goes beyond soma; In clinical practice: - Normal soma feels like a watery form and the fascial planes are not palpable; - in homeostasis, structure (soma) becomes function (fluid); - a free fluid body can remold, reposition and rearrange the soma; - Soma is not quite the same as the Zone A (although a lot of times they coincide), normal soma has no Zone A (unresolved) - it is transparent to the Health and does not reflect anatomy any more than a muscle in neutral does. When Zone A senses this perfect form, it remembers the real soma, its connection with the Health and the divine;
somatic dysfunction	A type of lesion that engages the muscular-skeletal system of the body	 Characteristics: somatic dysfunction engages primarily the articulatory and ligamentous structures of the body - the muscular- skeletal system; in a somatic dysfunction the bones are caught within their physiological range of motion; somatic dysfunction is often seen as the primary application of an osteopathic treatment in biomechanics, but biodynamics is not limited to these clinical settings, because a lesion permeates even deeper levels of function within the patient both metabolically and psychologically; many patients are unable to integrate a treatment aimed at a somatic dysfunction only - they decompensate; when fluids lesion, this can lead to a somatic dysfunction because they lock up and inhibit the involuntary motion of the bones; somatic dysfunction has its characteristics, asymmetry, restrictions, abnormal tones and textures;

		History:
spark	A mysterious potency of electrical ignition that is created by the Breath of Life and that animates Primary Respiration and its effects, creates and sustains the potency in the body	 According to Dr. Sutherland, the spark ignites the engine of life. Engine of Life is a metaphor, but not a mechanical vision of the internal workings of the organism: it is the internal workings of Life, not pertaining to an individual body; According to Dr. Sutherland, the spark creates and sustains the potency or the electric currents in the body, creating the 'dynamo' in the brain (the engine of life is pulsating from the 3 ventricle - the core of the ignition system), the battery of life produces the energy that we need for trophic and neurotrophic metabolic function, the energy that we need to have consciousness; Characteristics: also referred to as 'the Spark of Life'; the spark ignites at the Midline; the spark ignites Wholeness; Breath of Life is the Supreme Force that creates the Spark that results in Primary Respiration and its effects; the spark is divine in origin : The Engine of Life Fired by the Divine Spark; the Potency of the Spark of Life Ignites the fire (potency, uncapitalized) - a key movement in the Immune System;
step breathing	A treatment principle aimed to augment the therapeutic action of the Tide	 Characteristics: step breathing involves breathing in a series of steps and breathing out in a series of steps; step breathing is related to Thoracic Respiration; Step breathing is a nasal breathing that steps from shallow to full and is stopped at the point where it augments the Tide's establishment of Neutral; In clinical practice: step breathing is used to produce augmentation of a therapeutic release once a Neutral is established; the addition of Thoracic Respiration to the interface of the Tide and the tissue neutral can be done with step breathing;
stillness	A living state or force with potentizing Characteristics that the clinician needs to be able to synchronize with	 Characteristics: capitalization is not consistent; there are various levels of stillness with distinct spatial dynamics, potencies and therapeutic tempos: level 1, level 2, level 3 (see 3rd level stillness), level 4 (see holy stillness) and beyond; the first level of stillness is the balance point between atmospheric pressure and the fluids in the body. It is not a true stillness because it does not have any therapeutic potency; the second level stillness is the fulcrum for the breathing, both primary and secondary, it fills Zone B;.This Stillness that resides in the Fluid Body at 2-3cpm. As one waits in this stillness Automatic Shifting begins. This stillness can be held, unlike further level stillnesses that hold you; sometimes 2 level stillness lets us transcend zone B and takes us out to zone D. So, further at the level 2 stillness, we find the Long Tide, an Ocean breathing (Zone D); stillness is not still. Stillness may seem motionless. It is often stated to be an end in itself as if Stillness was a place of completion, but it is not; Stillness is a place of conversion, of transmutation; stillness is different at different rates;

		- stillness is a potent therapeutic force that centers us,
		heals people, transmutates;
		- there is a central stillness inside of our wholeness (the
		stillness of the true midline) from which Zones are
		determined, e.g. Zone A extends from the stillness to the
		edges of the skin, etc;
		- the stillness of the midline is like this great wire that
		this stillness, the life force is moving
		the Health is the stillness from which the fluid body
		emerged
		- the stillness in the fluid is a fulcrum, a point of
		orientation and power, integration, a doorway;
		- the stillness of a fulcrum is not empty - it is a
		potentizing substance when it moves into expression;
		In clinical practice:
		- through the stillness that is present in the moment we
		can synchronize with the natural world;
		- If our observer is active, it keeps us outside of
		- Stillness has the power to center us and change our
		perception:
		- One can sense the potency of stillness as it transmutates
		the patient and the clinician;
		- in the stillness, the observer can die and rise up closer
		to Originality. The observer who senses stillness needs to
		be neutral to the stillness, to rest and wait for the
		breathing and the Master and the healing and the end of
		the known;
		stillness in the background - this can be accessed through
		the appreciation of Zone D.
		- Stillness can be a quality of the room an osteopath is
		working in - this defines Zone C. This stillness can
		change its quality and its duration and intensity;
		- the stillness in the Midline is the doorway through
		which the PR ignites the fires of life and re-establishes
		the pattern of Health in an individual;
		- by synchronizing with the stillness of the fluid body
		is a kind of stillness. Stillness takes us to the health
		nutting us into communication with the intelligence of
		the fluid body:
		- When we follow motion, without the stillness leading
		us, we are following lesions and not the therapeutic
		motion;
		- in the stillness of a stillpoint we become vivified and in
		inis suilness, we become transmutated;
		- 3 level stillness centers hold and nurtures us foods and
		shelter, waters our withering fields
		- 3 level stillness is native to nature: it is intrinsic to
		undisturbed natural environments;
		- 3 level stillness means the paralysis of the ego, for a
		while;
Stillness, 3rd level	A landscape, a state in which we no	- 3 level stillness cannot be experienced by one's
	longer operate from our ego but are centered and held by the Divine	- the possibility to experience 3 level stillness is
		conditioned by our response to level 2 stillness:
		- 3 level stillness echoes immortality, frees the heart from
		the illusion that death is a black hole;
		- 3 level stillness gives us a feeling of being on the
		bottom of the Sea. The body then makes a choice - it
		wants to stay in the sea and be breathed by the breath of
		dualities, it is so calm, your body betrays your ago
		quantico, it is so cann. your body bellays your ego;

		 in the rate of Dynamic Stillness our Mental state is: 'Stillness fills Zone D'. The movement of the Long Tide is not present. This is called third level stillness. It empties the mind and prepares it for conversion by the Master; In clinical practice: When we are at the edge of the great Ocean (meeting place), we become transparent, and the movement of 3 level stillness passes through us, creates peace and love for the people and the world around us. Thus, 3 level stillness is the outcome of the Meeting Place, although very often equated to the Meeting Place; further on, at 3 level stillness we become transmutated: the Ocean will be holding us there, breathing us; When we enter the House under Sea as a guest, the ego can no longer burst into it (like in 2 level stillness); When one approaches 3 level stillness, 3 things happen: one, you wait in neutrality, two, you rest beyond the ego's desire for existence, three, you are met by a Living Presence that touches you and as a result of that touch you are transmutated into a person that surprises even you; The indwelling therapeutics in children is beyond third level stillness. That is why we have to start with at least 3 level stillness when approaching a child;
		- i nird level stillness is not an end in itself, not something to hold onto but something to be in and become from;
stillness, holy	A state close to beatitude, when one feels the divine Love of the Breath of Life	Characteristics: - also known as fourth level stillness; - when we enter the great Ocean, feel the Breath of Life and the divine Love, all of the other landscapes disappear into a profound stillness that is holy to the point where one can see the supernatural; - children often live in holy stillness; - after the dynamic stillness blesses and transforms us, we can experience the kingdom of heaven, the holy ground at the bottom of the sea, which is the holy stillness; - Holy stillness passes through everything undiminished and carries a concrete sense of holiness and Love in an Ocean of Infinity that is boundless; - in the desert neutral, a mystery unfolds as the breath of divine love cascades, as a therapeutic force, across a night desert landscape, filling and leaving behind no visible effects, only the emptiness of holy stillness;
stillpoint	Stillpoint is a point of exchange and synchronization between the forces of Primary Respiration and the whole patient	Characteristics: - Rarely capitalized, but a Stillpoint (with a capital S) has presence to it, it is deep and serene. It is like standing on a mounting, feeling a presence that extends to the horizon and being awed by it; - stillpoint is a point of transmutation, there is a tremendous augmentation of embryological forces - inside the body and outside the body; - stillpoint is the implantation of the synchronization and the therapeutic potency of the other mind into the body; - stillpoint has a sense of a pause that has therapeutic power; - there are many different kinds of stillpoints - with more of less power; - There are stillpoints through which transmutation occurs; - unlike the Neutral (called stillpoint by some people) (inside the patient) that happens at the end of a functional treatment, at the end of a biodynamic treatment, there is a

		still point that fills the room that stillness is different it
		is dynamic, it has importance and intrinsic wisdom:
		- a stillpoint is a point of dynamic interchange between
		the potency and the tide of primary respiration, and the
		therapeutic process;
		- the stillpoint is a doorway for synchronization, it is subtle and sweet:
		- a fulcrum can be called a stillpoint a specific state of
		stillness that has geometry to it: a point of suspension
		around which that balance in - the fluids takes place, or
		neutral takes place;, the stillness in a fulcrum is not an
		emptiness. It is a substance that is potentizing as it moves
		- stillpoint should not be confused with a pause:
		In clinical practice:
		- at stillpoint, one perceives no motion, but the presence
		of Primary Respiration not only in the patient, but also in
		a room you are in; - stillnoint is systemic (a systemic quiet): you feel the
		quiet that permeates the whole body of the patient, and
		maybe extends even a little further out;
		- at stillpoint, a treatment process that has been done
		locally, is integrated systemically, there is a change in
		fluctuations:
		- stillpoint is dynamic: you can feel a cloud of stillness
		moving through the body till the whole body is full of the
		stillness and is quietly resting on the calm ebbing tide of
		life;
		different from the one felt before: it is through the
		stillpoint that we come to a very deep relationship with
		motion present. A deeper neutral can come after a
		stillpoint;
		- Automatic shifting ends with a stillpoint; not the
		stillpoint in zone A like we get with BMT, when it is not
		synchronized, it is not in zone B, like we get when we
		are using synchronized BMT, but it is in zone C, this
		stillpoint is richer, deeper and covers more space. This stillpoint gives you a sense of reverence, you begin to
		feel the potency of the stillpoint of the Tide;
		- a stillpoint is the beginning point where therapeutic
		forces will be free to work for several weeks, and may be
		the endpoint of an osteopath's intervention;
		outside, pass through the inside and go back to the
		outside and then spread infinitely into the ocean around
		the patient, you are now being healed by the Tide, and
		your perception is starting to shift;
		Unaracteristics: 1) - strain-counterstain is a technique in biomechanics:
		2) - strain as a lesion pattern refers to mechanical
strain (and	1) Strain is a technique in	relationships between musculoskeletal structures;
counterstain)	biomechanics;	- strain can form patterns that are corrected by the
	2) Strain is a lesion pattern;	practitioner in biomechanics and by other forces in
		- strain is a pattern of inertia in a lesion field:
		- no two strains have the same geometry;
		Characteristics:
		- Supreme Intelligence is also called God by some
Supreme	The mysterious supernatural force that creates heals and sustains all of	people; - the forces of Supreme Intelligence that work under
Intelligence	life	divine laws (laws not framed by human hands) can
		diagnose and treat a patient;
		- Supreme Intelligence and the divine laws are a mystery;

		 the work of Supreme Intelligence is perfect, it has unerring Potency ("The Breath of Life", "The Tide", and the "Mechanism") there is a flow of Supreme Intelligence through everything; the Supreme Intelligence can be appreciated as the Master Mechanic, the Physician Within, The Health, The Higher Self and the Divine Image in all of Life; In clinical practice: one can develop a knowing, palpable awareness of a Supreme Intelligence at work; practicing osteopathy requires some kind of spirituality: there should be a recognition that there is a supreme intelligence at work. Osteopathy is grounded in the realization of a Supreme Intelligence, creating all of life;
suspended automatically shifting fulcrum	A point of orientation that represents normal tensile relationships in the tissues, fluid or potency	 History: Sutherland described suspended automatically shifting fulcrum with an image of the scales; Characteristics: every function should be automatically shifting - breathing - in order to be healthy. Every tissue in the body in fact has a place that it uses as a point of orientation for its growth and development, through which the potency of the involuntary mechanisms of the body can be delivered into local systems by maintaining a suspended automatically shifting relationship with this point of orientation; fulcrums are suspended automatically shifting still points; reciprocal tensions within tissues have suspended automatically shifting fulcrum; there is a suspended automatically shifting fulcrum in the fluid and in the potency; In clinical practice: a suspended automatically shifting fulcrum allows a lesion to return to Balance; within the cranium one can palpate a dural system that easily exposes its tensile phenomena and its ' suspended automatically shifting fulcrum;
Sutherland fulcrum	A point where the falx adjoins the tentoriums, it is an automatic- shifting-suspension fulcrum for the geometric organization of the development of the CNS;	Characteristics: - The Sutherland fulcrum is a point where the junction of the falx and the tentoriums occurs: the three sickles are suspended from it; - The Sutherland fulcrum is a point of the geometric place of organization of the development of the CNS; - (embryologically) The Sutherland fulcrum is located at the cephalic end of the notochord just under the Lamina Terminalis and the Diaphragm Sellae at the junction of the Pre and Post Sphenoid. It is the tip of the notochord but in fact the notochord ends at this point. Movements from The Sutherland fulcrum unfold like a plant from a seed: as the intracranial development occurs, the fulcrum moves from this point of origin in an anterior, superior, posterior and inferior motion. This curve or spiral motion carries potency as well as fluid and tissue. It carries the power from the point of origin to the posterior cranial fossa. The fulcrum is potency and as it leaves the center to reside at the periphery it remains connected along the spiral pathway of its journey to the central axis of growth and development. Once in its final position it lies on a diagonal with the central point of origin at the tip of the notochord - the central fulcrum for the whole cranium. This diagonal is a line of potency that unites the fulcrum with the ignition system. The journey from the center to the periphery is not finished at birth. It takes 28 years to complete the wholeness of an embryonic journey;

		 The Sutherland Fulcrum is not the anatomic center of the dural system, the Diaphragm Sellae, and more specifically a doorway at the center of the Diaphragm Sellae just above the tip of the notochord, is the anatomic center; The "Sutherland Fulcrum " is of primordial importance to the health of the body. If it is free to automatically shift, then the neurotrophic functions can operate optimally. However, if automatic shifting is restricted then there will be an inhibition of the homeostatic mechanisms, and subsequently, a change throughout the body; reciprocal tensions within tissues have suspended automatically shifting fulcrums: within the cranium they shift directly around a point of potency that is the Sutherland Fulcrum is an automatic-shifting-suspension-fulcrum for the reciprocal tension membrane".
synchronization	1) The establishment of a contact without disturbing the activity, being present, patient and sensing 2) The manner of concurrent harmonious functioning	 1) Characteristics and application in clinical practice: in order to profit from the healing powers of Primary Respiration, one has to synchronize with it; correct synchronization is one of the pillars of biodynamic work; it is possible to synchronize with the natural world through the stillness; it is important to be able to synchronize with the motion present (not the lesion) in order to gain therapeutic leverage; a stillpoint is a doorway for synchronization; being able to synchronize with the Health of the patient is the most essential quality a doctor can have; in order to synchronize with the Health of the patient is something beautiful and stay with it - we get present with the moment; synchronization with motion present in the lesion brings about transmutation of the lesion and neutral; the clarity of one's perception of the tempo of the motion present is dependent upon their synchronizing with the Health; perceiving fluid is not automatic, you have to synchronize with the Health; perceiving fluid is not automatic, you have to synchronize with the Health through the stillness; The goal is to synchronize with the spatial dynamics of Primary Respiration, as well as its internal tempo, its shape and size; we can help the fluid body find its balance point once we are synchronize with the inhalation change and the pattern of the shape change in the automatic shifting, it augments its potency; our position is not that of a healer, but that of an observer; we synchronize with the healing process. Osteopathy is about living in the moment and synchronize is going to determine your skill level; if the patient can synchronize with Primary Respiration in themselves, they will engage a therapeutic process. But most people can't do that and need the help of an osteopath who can; in biodynamics, the synchronization process includes the whole patient;

		- synchronization with motion should lead to a stillness.
		When we follow motion, without the stillness leading us,
		we are following lesions and not the therapeutic motion;
		- when you find something to synchronize with, it must
		- Sometimes we are already synchronized and we do not
		know it because we are not sensing the Health in us, but
		rather looking at our limits;
		- Synchronization occurs around a Midline that is
		independent of any persona or personal goals;
		the inhalation period triggers a therapeutic process that
		begins with 2 $1/2$ cycles per minute and can end at a
		much deeper endpoint;
		- Synchronization with primary respiration is 'being with
		the Health';
		- As one works with synchronization, this unlocks the
		exposes the slower rates to our observer. As we
		discipline ourselves to work with synchronization, clarity
		and transparency in the Mechanism will naturally unfold,
		making our diagnostics more keen and allowing us to see
		the therapeutic forces rather than the 'effects';
		- we augment through synchronization;
		prevent side effects:
		- Evaluation begins with synchronization with the Tide
		in the Sea Around Us as it is Now, this is our anchor for
		treatment and diagnostics. Once we are aware of the Tide
		we 'are centered by it'; Do not symphronize with the person or their theracic
		respiration. As nice as this seems, it is a means of
		creating dependency and weak boundaries. You could
		imprint, lose yourself and not know it;
		- when we are centered by the Tide, we are
		synchronized; The Midline synchronizes us. It centers us in such a
		way that we become naturally aware of Zone D and the
		Dynamic Stillness in the Sea Around Us;
		2) Internal processes:
		- when all fulcrums are synched the whole matrix of the
		organism is suspended in a sea of love. It is just balanced, it is one, permeated and suspended by the Sea
		Around Us:
		- Sutherland's definition of health is 'when all the
		fulcrums are lined up there will be peace and harmony';
		- the synchronizing of all those fulcrums is the premier
		supernatural world:
		- during treatment during pauses there is
		synchronization of the parts to the Whole;
		- First Breath and the synchronization of Breathing and
		Ignition as a Singularity increased the vitality of the
		newdorn and the capacity for unfolding;
		transmutation and the transmutation of the fluid in the
		fluid;
		- metabolic fields are effects of a mysterious force
		that synchronizes the whole process of growth and
		- All motions fulcrums and spatial dynamics should
		under ideal circumstances, be synchronized and
		reciprocally balanced in their tensions;
	An activity of teaching new	
table training	osteopathic teachers to assist student	
	while they are working at the table	

tadpole	A visual image of the Central Nervous System, its head being the brain, and the extremity of its tail formed by filum terminale	Characteristics: - the tadpole should have internal disengagement in its movement; - in the inhalation phase of Primary Respiration, the tadpole moves towards lamina terminalis (only with rates); - even if the movement of the tadpole is stopped artificially, the fluids continue to fluctuate; - the tadpole is suspended in the fluid and floats: if everything is normal, the whole CNS moves in relationship to the midline and a suspended fulcrum at lamina terminalis. The fluid motion is synchronized with the motion of the tissue of the brain, which spirals or coils along its developmental pathway;
technique	A particular application of a series of moves on the part of the physician during the treatment process	 Characteristics: techniques used on a patient should be safe and effective; Biodynamic osteopathy in the cranial field is not about applying a specific technique for a particular illness, but truly treating the individual through the functional movement of the whole; examples of techniques are: strain-counterstrain, muscle energy, high velocity low amplitude (thrust), base spread, frontal lift, BMT, BLT, etc. Some of them are direct action, some - indirect action; techniques are mostly characteristic of biomechanics and (to a lesser degree) functional approaches; techniques belong to the realm of efferent palpation and convergent thinking; Techniques usually assume that the patient is normal or the lesion is stupid. Because we use our hands to engage therapeutics we need to think about the presence of variability in patients and lesions. This is why fixed protocol techniques are not applicable; In clinical practice: Biodynamics stresses the application of principles rather than techniques, even though some methods, like CV4 or EV4, are sometimes called techniques (they are diagnostic moves rather than techniques). The goal is to allow for the treatment to be demonstrated to the physician. In this case, the treatment is 'tailor-made' for the specific patient under specific circumstances; the technique (in biodynamics) is to synchronize with the whole in the patient and wait till it manifests itself;
tempo	The intensity of movement, the evolution or unfolding of a process in time and space	Characteristics: - to be in tempo means to be synchronized and oriented towards something. In biodynamics, it is necessary to be in tempo with the Health (motion that is free to express itself with ease and the presence of the perpetual silence or stillness that lies in the background of the embryonic fields), not the lesions or fluid fluctuations; - our perceptual skills have to have a certain tempo in order to meet the natural world; - there are different tempos: some come from anxiety, culture, vanity, pride, some - from the Health; - there is a tempo of internal disengagement in the lesion, the tempo of motion present which we have to synchronize with; - the blueprint contains the entire process of growth and development, and its tempo; - tempo is not the same as rate; In clinical practice: - our tempo is guided by the presence of Primary Respiration, not forced on the patient;

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		 our attention, our observer has a tempo - in order to perceive the fluids it should be such that it does not override the movement of the tide in the patient; the Long Tide can tempo our consciousness; in order to come to the Meeting Place our tempo has to be shifted by an outside force greater than our own will; tempo is the gait of manifestation. It seeks balance, not victory, balancing the whole into the Whole, it uses power that in seconds does the impossible. It transmutates faster than your mind can see. Tiny motions, tiny little movements that are in tempo with the Intention of Primary Respiration, will yield results that seem miraculous;
therapeutic force	A force of development and healing that can be indwelling or come from the outside dispensed by a Supreme Intelligence	 also called 'therapeutic agency' or 'therapeutics'; also called 'therapeutic agency' or 'therapeutics'; therapeutic forces can be different in nature, for example: indwelling, fluid forces, embryological forces, those coming from the outside, stillness, Love, fire, etc; therapeutic forces are dispensed by another Mind. Depending on their nature, they can or cannot be drawn into a lesion; therapeutic forces are part of the manifestation of The Breath of Life; therapeutic forces express the dynamic laws of Primary Respiration. The outside presence of Primary Respiration during the therapeutic process is the primary fulcrum through which one relates to the therapeutic forces; therapeutic forces and also those of growth and development: formative and generative forces in an embryo, they later become the restorative and sustaining forces in an adult; therapeutic forces are spatially dynamic - they create form and function. Health is a situation when all the spatial dynamics are lined up; in neutral, therapeutic forces come in and bring the new pattern that the body takes on (transmutation) without going through sequences of healing; therapeutic force comes in, creates a therapeutic process and then leaves, but the process continues; The Midline of the Sanctuary of the Health and its therapeutic forces; in Biomechanical technique an adjustment is made by the operator, the indwelling therapeutic forces are not directly consulted; Neutral as an indwelling point of Rest, that is the entry point of the therapeutic forces requires waiting; Osteopaths use their hands to engage the indwelling therapeutic forces in the patient, nothing more; a therapeutic force can shift our state of being;
therapeutic process	The manifestation of the result of the work of therapeutic forces	Characteristics: - Primary Respiration knows exactly how much correction is possible and can be integrated into the whole and delivers a perfect therapeutic process;

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		 therapeutic process can have different depths, a therapeutic process that is controlled by Primary Respiration, not the operator's force, is much deeper and more powerful; an example of an indwelling therapeutic process is automatic shifting; Potency is the power that organizes a therapeutic process; therapeutic process is not the motion present in the lesion; In clinical practice: therapeutic process can move from place to place and set up a therapeutic motif in the whole patient; in biodynamics, during the therapeutic process, the clinician gives up their need to know what's happening, as it may disturb the process that is performed by a higher mind; Therapeutics need to be integrated, and the patient has to have enough life force for that; the job of a clinician from the biodynamic point of view is to find the health in the patient and explore the indwelling therapeutic process is moment-to-moment and does not repeat itself - that is why there are no techniques in biodynamics; we are always a little bit behind the therapeutic process putting a little traction on it because it tends to work from the future coming into the present and we are looking at it from the past; you can synchronize deeper and gain precision if you develop a precognitive glance; When engaging a part, one must be thinking and prepared for the therapeutic process to move to an unexpected location, potentially distant from where one is working; in order to let the indwelling therapeutic process to move to an unexpected location, potentially distant from where one is working; in order to let the indwelling therapeutic process to move to an unexpected location, potentially distant from where one is working;
therapeutic wave	A wave-like motion of the therapeutic process	Characteristics: - Fluid fluctuations that have no connection to the Midline are lesions: in Health, the connection a fluid has with the midline reveals a therapeutic wave that will retreat after a few moments or minutes; - It is easy to misinterpret a fluid fluctuation (that can be a lesion) for a therapeutic wave;
Thoracic Respiration	Physiological intracellular metabolic gas exchange in the whole organism with a variable rate	 Characteristics: we do not really know what thoracic respiration is, it is not just the movement of the diaphragm, carbon dioxide and oxygen and ribs, intercostal muscles, diaphragm, etc. It is a whole process of life itself; Thoracic respiration is a metabolic event that begins at conception, and is not a mechanical, but rather a physiological event: it is intracellular metabolic fire; Thoracic Respiration may be an effect of Primary Respiration. In perfect Health, they are one single event. One does not have supremacy over the other. They are one in essence and origin; both Thoracic Respiration and Primary Respiration have a potency that is capable of transmutation. Thoracic

 Respiration is the Occurs in the current is fire of equal magnitude is o Firmary Respiration. - Thoracic respiration can be a docavasy to Neutral: - Bohuldney movement incriminar is according it there is the inverse of the there is a second second		D
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 Thoracic respiration can be a doorway to Neutral to Thoracic Respiration, as well as the movement of the brain and its busynarcy; Obviously, thoracic respiration begins much earlier than birth; In clinical practice: in oscopatty in the cranial field the clinician comes to eventually pay less attention to the movement of thoracic respiration - we are synchronized with it, we field its presence, but we look around the edges for something that is sublet, deeper and less frequent (Primary Respiration) Thoracic Respiration is a non-mechanical potency that can pass through the lision field in the same way that the tidal forces of Phinary Respiration does; In a newborns and young children we see something unique during treatment - you can field howelling movement of creation suffissing the protoplasmic substance of the fluid body when it is at rest. In addwelling movement of creation suffissing the protoplasmic substance of the fluid body when it is at rest. In addwelling movement of creation using systemic neutral systemic Neutraling unique during treatment - you can field in the same way that the fluid body when it is at rest. In addwelling movement of creation information to relations that inhibit the movement of Thoracic Respiration, till see leaded to with blood pressure, real output, hymphatics, general pulmonary respiration, total systemic Neutraling the range of moviem provide and the systemic the mage of moviem provide and the systemic respiration, the system to a whole case at when a tiding. Through the doorway of the Neutral in there and where the dispiration movements called functional technique: it is pressible to bring the patient to a point of balance where the dispiration movements and while and the concers smaller. The law the movement of formary Respiration in the acadition of Thoracic Respiration to the anterhorm inding. Through the doorway of the Neutral in these where the dispiration movements and the movement of the trick and		magnitude to Primary Respiration;
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		 When children are isolated from the family circle, Thoracic Respiration desynchronizes and establishes a fulcrum separate from Primary Respiration; Thoracic Respiration is more than somatic activity. Thoracic respiration is in every cell, every drop and it is a single movement in the whole. When its breathing is neutral, in that balance it reconnects with the sea around us and primary respiration, then a pause, then one breath, one breath in the health, one embryonic breath;
thread	Motion present in a lesion that leads to Health	In clinical practice: - motion present in every lesion is the thread that connects it to Health; - The thread gives direction and power in the healing process; - without the possibility of identifying this thread it is not possible to engage Primary Respiration as a healing force;
thrust	A direct action technique that uses barrier	Characteristics: - thrust is also known as High Velocity Low Amplitude (or just High Velocity); In clinical practice: - When performing a thrust, the operator feels an anatomical barrier where the ligaments resist a little bit, and we thrust through it directing the body in the direction where we want it to go to free up the motion in that segment; - The force needed for a thrust is proportionate to the skill of the operator: less force is required when there is more skill, because the operator can apply it through a small balance point - the fulcrum. More force is needed when one is trying the override the barrier in the lesion without first finding a balance point of suspension for the tissue forces. Once the lesion is suspended on the fulcrum the thrust is simple and easy;
tidal body	The totality of the potency (fluid in the fluid) of an organism	Characteristics: - the tidal body is related to the small tide (potency, fluid in the fluid); - the tidal body is also related to the expression of the Long Tide; - there is a distinction between 3 bodies: 1) physical body (soma) which behaves and responds in a certain way in response to Primary Respiration; 2) fluid - also, behaves and responds, but differently; 3) tidal body - these are electromagnetic fields in the body; - however, the distinction into 3 bodies is misleading, because Primary Respiration can transmutate one form of energy into another, eventually we can go in any direction;
tide	field in the fluid (uncapitalized)	Characteristics: - Can be directed by the practitioner; - The tide has a potency spelled with a small "p" (to differentiate from Potency of the Tide) that is limited to the functional limits of the organizational matrix of the body; - a relative phenomenon, can organize the fluid, by condensing it, for example; - moves in the fluid without resistance; - is relative, unlike the absolute Tide;
Tide	A conscious outside presence of Primary Respiration in the Sea around and through us	History: - Called "Dad" by Dr. Sutherland; Characteristics: - The Tide is absolute, it cannot be directed by human hand; - the Tide is more intelligent than the human brain, it never repeats the same treatment;

		- There are infinite styles that the Tide can express;
		-The Tide expresses the breathing of Primary
		Respiration;
		- The Tide rebalances, provides diagnostics,
		entire body simultaneously, heals, loves, teaches, centers,
		makes decisions, opens up space for the direction of
		ease;
		- The Tide has a Potency that it can direct in order to heal
		a lesion;
		- The Tide is not a biological force, nor energy, it is
		The Tide moves passing through everything
		undiminished:
		- The Tide has a will and a persona that loves
		unconditionally, an intention, it presents itself when there
		is a window of opportunity: the Neutral;
		- the Tide is catalyzed/potentized by the Breath of Life;
		not predictable nor understandable:
		- the House on the bottom of the Sea is an illustration of
		the Tide passing through everything;
		- The Tide is not the waves moving in the fluid. It is
		what moves the waves, shapes them, and directs them;
		- the Potency of the 11de is Fire. The Potency of the 11de
		In clinical practice:
		- The practitioner has to trust the Tide, then their senses
		will sharpen;
		- The doctor can synchronize with the Tide to be
		centered by it, which can bring augmentation to the
		the Tide directs Itself into us and catalyzes motion
		within the CNS, fluids, membranes and bones, all viscera
		and psyche - every drop knows the tide - and that there is
		a universal and singular response in all of the organism
		to the presence of Primary Respiration: transmutation
		and disengagement; The Tide directs itself in some mysterious a causal non
		linear fashion: it inhales, creating life, structure, function.
		form, order out of chaos, overcoming the forces of
		gravity just enough in order to suspend the automatically
		shifting fulcrum of life, create a fluid exchange, posture
		and physiological processes, and then exhales, leaving
		- The Tide sees the future and establishes a fulcrum
		through which it channels the forces of the trauma;
		- the Tide heals both the patient and the practitioner;
	Involuntarily movement of tissue	In clinical practice:
tissue creep	toward a balance point with less	- tissue creep can be observed while doing biomechanic
	lension	uconinques (like Bivi i), using man-made laws;
		- Tour of the Minnow is the title of a book written by Dr
Tour of the Minnow		Sutherland in which he described involuntary motion in
		the CNS in great detail;
	1) a reference to a book written by	In clinical practice:
	Dr. Sutherland,	- the minnow is often evoked in relation to the process of
	automatic shifting	metaphor for a little local fluctuation - a small
		therapeutic activity taking place around a specific
		fulcrum, with a specific shape and a direct quality to it
		that goes on for a specific time period and then shifts to a
		different location;
transmutation	An immediate change of the	Unaracteristics:
นสทราทนเลินบา	essential nature of something as an	force's work;

therapeutic force fluids and tissues; frammutation in not equal to transformation which is a sequence of changes (sequential process of articular release); frammutation is hot mechanical; frammutation is not mechanical; frammutation can go in stages; frammutation can go in stages; frammutation can go in stages; frammutation can occur under the influence of various forces and their potency, like stillness, the Tide, 3 level stillness, Primary Respiration, Thoracic Respiration, Fire; fre; fre; fre; fre; fre; fre; fre; f	effect of the application of some	- transmutation is a dramatic shift in the state of the
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space between fibers, internal augmentation between		space between fibers, internal augmentation between
various functions: fluid and tissue working together.		various functions: fluid and tissue working together.
synchronization of the functions with breathing:		synchronization of the functions with breathing;
- the amount of internal disengagement		- the amount of internal disengagement
and transmutation in response to the Tide is diagnostic;		and transmutation in response to the Tide is diagnostic;
- The little potencies are powerful in their own right and		- The little potencies are powerful in their own right and
have the capability to transmutate depending upon the		have the capability to transmutate depending upon the
Landscape (rate related);		Landscape (rate related);

transmutate	To undergo transmutation or to bring about transmutation in something	
transpiration	The process of dying, based on the notion that life and death is a continuum	 History: transpiration is based on the literal etymology of 'breathing across' (<i>trans + spiro</i>); Characteristics: transpiration is a way of understanding death as a living process, a continuum as if there was something inside of us that did not change at death, that could breathe across to the other dimension; transpiration is the transition between breathing in this lifetime and the other lifetime; At death we transpire into the Health; Helping people transition is part of our responsibility as physicians; In clinical practice: for the clinician, it is necessary to be aware of this process in order to help a dying patient, reconnecting them to a process full of health and love and free from fear, isolation and pain;
transsubstantiation	A very profound transmutative process where the substance undergoes miraculous changes	Characteristics: - the fire of life has transsubstantiative powers; - transsubstantiation belongs to the Divine world;
tree of osteopathy	A metaphor that represents all the branches of the science of osteopathy together as a living organism	Characteristics: - all of the branches are necessary; - branches are extensions of the whole; - the focus should be on the whole tree including its roots, not one oaf the branches;
unfolding	A developmental process in Wholeness	Characteristics: - a therapeutic force of growth and development (extra- genetic) allows for the unfolding to take place in a child; - unfolding is a movement of the whole: like a little ferm in spring that is curled up, but then starts to elongate and unfold, expressing its form; - the keyword in the process of unfolding is wholeness: the embryo unfolds in wholeness; - fluid body is the fundamental substance through which the processes of unfoldment, healing, renewal take place; - embryology is about the activity that creates the form, the unfolding, timing and spatial orientation of function have to co-emerge as a single wholeness; - unfolding does not end unless we become fixed; - new form unfolds from the blueprint of life established at conception; - In order for development to unfold continuously, one must have a well-established fulcrum between primary respiration, thoracic respiration, and ignition; - in the process of development protoplasm aligns with the seams which contain the pattern being unfolded and the tempo of that process; - the unfolding of the pattern of growth is unstoppable unless there is a stress on the process from a distinct source; - The Breath of Life catalyzes the motion of Primary Respiration into a river of transmutation that heals, unfolds and reorients our lives; - The mystery that animates all life unfolds into the diversity of all living things; - unfolding requires Neutral; In clinical practice: - we need to allow this unfolding to take place without violating the holiness and the mystery of life; - when the observer is free to be shifted, Awareness unfolds like an Embryo

unresolved tension	A characteristic of a lesion or dysfunction, an area which cannot express neutral when at rest within the Whole	Characteristics: - in biomechanics, there is a tendency to pay immediate attention to the unresolved; - unresolved tensions can transmutate under the influence of a biodynamic force and its potency; - Zone A represents unresolved tensions - somatic or psychological - that cannot express neutral when at rest, which cannot come into Neutral within the Whole; - unresolved tensions represent the fluid body's inability to go to Neutral; - unresolved tensions are correlated to somatic dysfunctions and lesions; - compartments are divisions into tissue, fluid and potency only exist in the presence of the unresolved lesion fields; - fluid lesions have wave motion - the unresolved, unrelated to any therapeutic activity;
unwinding	A type of movement in the soma	Characteristics: - unwinding is not part of biodynamic practice of working with Primary Respiration; - unwinding is fascial movement generated by the CNS in the body usually observable before Neutral; - movements like unwinding are generated in order to bring the patient to a point of relative balance. They might lead to Neutral, but not often; - unwinding in the soma is a form of decoy;
void	A landscape of a perceptual blank where one can be met by the Master, and the Health can be unveiled	 Characteristics: a void is an emptiness that has no sensory input; in the void, there is no tension, everything is suspended; the Meeting Place is a kind of void; The void is the dimension of eternity; The void, the dynamic stillness, and the Health all have Characteristics that are unique and meaningful in clinical practice; in the void, there is no stillness, nothing, no fulcrum for the go (that's why it avoids it); In clinical practice: the void is a deep subtle level of activity that one can experience after the Neutral; the void gives a sense of emptiness, absence of movement; the void often gives a sense of fear, because we are accustomed to movement: we can perceive nothing but our own limits, it is not pleasant; in the void, our consciousness can be transmutated by the presence of Primary Respiration: our senses are converted by the presence in the house, we begin to see the Health, the beauty, and the transparency, one is renewed, purified and able to move with the companionship of the host of the house - the teacher. As this awareness enters us, the whole world is seen as Health; being aware of the void is essential when treating terminally ill patients; the void is a kind of perceptual pause after which the observer becomes present to the Health; In the void we are alone with our ego. Our response to this isolation determines what happens next: if we can wait, we find ourselves in a peaceful room in the house under the sea, a waiting place where the tide ripens our consciousness;

		 In the void the experience of nothingness occurs. In the holy void, the nothingness that we experience gives our deeper thoughts room to make themselves manifest, and the otherwise silent inner voice can be heard; a void is a place where one does nothing but wait; The vastness of the void becomes an ocean of presence and peace. We are embraced by a mantle of serenity that is boundless, kind, sheltering, sweet, tender and loving. The great mother has come to be with us as we become more whole in the healing presence of her love. We begin to heal in a way we cannot imagine. The void becomes a dynamic stillness full of activity that heals us, unveiling the Health; in the void, you see your own pain and wounds, as thoughts and emotions flare up when you try and find the Fulcrum for the Long Tide and Zone D or if you try to Be Still and Know. or if you want a Neutral mind:
waiting	A peaceful experience of patience that is necessary in order to communicate with therapeutic forces	 In clinical practice: waiting is being afferent, quiet and listening, thus you let the message of life imprint through your hands into your sensorium; waiting in the context of biodynamics is not waiting FOR something; precision requires patience because you have to wait for the timing of the therapeutic process to express itself; nature does not communicate to us if we are in a hurry: we can enter its reality by slowing our senses down, releasing our attention and waiting; Engagement of therapeutic forces requires waiting; Waiting can be required at the meeting place - this is an indwelling room in your house designed for the purpose of contemplation and meeting the Master and leaving behind technique; by waiting, we let your attention come back to its natural fulcrum- that of neutrality; Patience is waiting outside of time; Our task is to find the Health and wait;
waterbed	A fluid pocket forming one fluid field of support for anatomical structures like the brain and the sacrum	Characteristics: - such anatomic structures as the brain and the sacrum have waterbeds on which they are resting in a sort of buoyant suspension, free to be moved; - there is a rocking movement in the waterbeds in response to Primary Respiration (in normal); - when in dysfunction, waterbeds lose their buoyancy and become withering fields, compromising the movement of the structure they are supposed to cushion (resulting in brain sag, etc.);
waters of Life	A living divine presence necessary for healthy function	Characteristics: - the waters of Life give a feeling of the sweetness of a divine presence, of the stillness that moves so simply and so beautifully through everything that one knows that there is Love; - a lesion being a withering field that lacks irrigation and flow, it requires Waters of Life to get back to normal; - Waters of Life correlate with the River of Life; - Waters of Life are a living presence; - as the spirit of the divine (spark) is moving across the waters of life, form comes out of liquid clay (protoplasm); - waters of Life contain Fire;
withering field	A lesion in which fluid dynamics have been compromised	Characteristics: - withering fields are places in the body that are not receiving the right amount of energy - electrical or molecular or physical; - withering fields are dried up, lacking the flow of the waters of life;

		 a lesion is a withering field: its venous-arterial-lymphatic-neurotrophic flow has become very ineffective; in a withering field, there is a tremendous physiological shift in the concentration of metabolites, shift in a PH; if left unaltered, a withering field will cause a massive dysfunction of the parts and to a certain extent the whole a withering field cannot go to Neutral, usually in sympathetic (more rarely parasympathetic) tone is high; if a withering field foes to Neutral, its boundary will lift, as the tone and texture of physiology shifts, and the movement of venous-arterial-lymphatic-neurotrophic flow certainly improves; at the Neutral, the movement of the River of Life can re-establish itself in the withering field; Lesioning causes the parts to be unable to unite in a single unit. This is a serious physiological loss that one must be aware of in Fluid Body Dynamics, that is to say the chemistry cannot "work" - we get a withering field;
wholeness, whole	A sense of all as one 'beingness' in Health	Characteristics: - the term is sometimes capitalized (not consistently); - the Health is a mysterious Whole: when set free, and recognized and synchronized with, it can provide a therapeutic process; - the Whole contains both the disease (organized by the Health) and the healing process; - the whole is not facial continuity, it is not any continuity related to a system of the body; it is the continuity of consciousness that is inside the fluids; - Neutral is a point of interchange of all the parts with the whole; - Wholeness is not the same as Oneness (a mystical event where soma, soul and spirit are wed together: a time and space where the movement of growth is really an inkling of an infinite movement of creation through eternity); - the whole patient is a living reality that must be met without compromise (children do not have either static anatomy or parts); - The whole patient is a living reality that can be appreciated directly, not just philosophically; - Wholeness is not something the ego can appreciate; - the voice of wholeness is a voice of silence; - The word Life was a reference to the wholeness of creation and its presence in between what appears as matter; - unfoldment is an after effect of complete wholeness as an indivisible unit of function; - Wholeness is not a sum of the parts; - The fluid behaves as a singularity, as one drop, as a wholeness is the smallest division if Life; - if lesioned, Wholeness partitions Itself into what we call Tissue, Fluid and Potency Lesion Fields; - Anatomy is a living wholeness of function; - Wholeness is the smallest division if Life; - if Nerone wholeness in which occurs the appearance of diversity; - Wholeness is a word with no definition. Only Love is adequate. Wholeness is Beauty radiant with Divine presence;

		- Wholeness only exists in an Ocean of eternity that
		carries no sense of self into the I Am of God spoken in
		everything at once:
		In clinical practice:
		- one of the primary tasks of a clinician is to treat and
		listen to the whole: a sense of the whole should be the
		beginning point of working with the patient, as well as
		the endpoint;
		- the technique (in biodynamics) is to synchronize with
		the whole in the patient and wait till it manifests itself;
		- finding the Cause is discovering the Health - the
		invisible wisdom that brings the Whole into its
		expression of a function of a segment;
		- healing is the return to wholeness long enough to re-
		establish the original design of the embryo;
		- in order to return to wholeness long enough we must
		pass through the neutral where all parts become one -
		then the substance is free to be shifted by Primary
		Respiration;
		- any absence of the awareness of wholeness and its
		meaning leads to a lack of understanding and
		appreciation of their potential of the moment;
		- whoteness will remain beyond our reach if the observer
		- The function of wholeness is necessary for the
		development and healing of the parts:
		- Working on pieces is popular, but working with
		the wholeness is much more effective:
		- Where there is motion there is a natural flow of
		Neutrality and Wholeness, Involuntary motion is the
		expression of wholeness:
		- The awareness of wholeness ultimately brings us to the
		Divine Presence, Unconditional Love and Oneness;
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zone	A fraction resulting from the partitioning of the environment for the purposes of teaching	 Us. One is the Long Axis in Zone B, another is in Zone D; As we study the Midline, and see its dimensionality, we sense 'A Wire for Creation'; When we hear the sweet voice of the Presence of the Breath Of Life, we are in touch with the Master. One could say we are on the 'Wire', alluding to communion; Characteristics: zones have been defined as a teaching tool; A zone is an immediate environment of the body, a sensory field, an ecosystem within itself; for each zone, principles of diagnosis and treatment are unique; in each Zone, we find that Primary Respiration is talking a different language;
		 with children, we do not talk much about Zones, as they are more transparent to the movement of eternity; Characteristics: Zone A is physical body, the manual medicine area;
Zone A	The tissue of the physical body bounded by the skin that cannot go to Neutral	 Zone A has essential requirements of food, shelter, rest; Zone A is the environment that runs from the center of our midline to the edge of our skin; At rest, Zone A becomes a sea of fluid - the physical body has the capacity to become Zone B, a fluid body; Zone A is typically a somatic dysfunction, the unresolved tensions in your being - somatic or psychological; Children normally have no Zone A (unless traumatized), nor does normal soma; In clinical practice: it is important not to confine the patient to Zone A only The capacity of the physical body to become fluid is what determines its relative degree of normality as a whole; Zone A and Zone B do not actually exist if we are perfectly healthy because the fluid and the soma are expressions of one form of activity, the capacity to change tension based upon the circumstances by which the patient is being influenced; the key characteristic of zone a is unresolved tension, these tensions represent the inability of the fluid body to go to Neutral; we feel Zone A as a structure-like something, as a frozen field or withering field of life. What that tension requires is to regain its capacity to change its form and function and move in the direction of ease; when we go into shock (psychological, biochemical, traumatic) the fluid (Zone B) lesions and tends to become more solid - that is a function of the protoplasmic field - and Zone A manifests itself;
Zone B	The Protoplasmic Field (fluid body) in and around every person	 Characteristics: Zone B corresponds to the actual fluid body of the person; Zone B is an egg-shaped zone through and around the body: approximately 18 inches wide off the edges of the skin, maybe more maybe less: it begins at the stillness of the midline and ends at the boundary of this egg; Zone B can be dull or have a lot of vitality; through our midline, and with the help of Primary Respiration, there is an ignition system that produces a life force which comes through zone A and out through the skin and then moves towards the periphery, creating and filling up the shape of Zone B, this life force insulates us and acts as a receptor for the immediate environment;
		- Zone A is not inside of Zone B. They are connected,
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		but they are different things;
		- Zone B is receptive, cautious and intelligent - it belongs
		to the natural world, it is instinctual, millions of years
		old; the consciousness - that fills Zone B is another mind
		that precedes and postcedes the existence of the CNS;
		- inside Zone B everything is homogenous, one neutral
		substance, no categories;
		- Zone B is the manifestation of fluid function that is not
		severely impaired even though it can be off-center;
		- Zone B acts as one drop without any distance;
		- Zone B is the Protoplasmic Field that can lesion;
		- Zone B can be individual or communal (like in the
		mother and child, for example, or the family circle);
		- Zone B is the fluid body that lesions, at neutral the fluid
		body is directed towards normal by the therapeutic forces
		of the Health;
		- Zone B is born from the Fluid of the Sea Around Us;
		- Zone B is connected to the ocean (Zone D);
		In clinical practice:
		- the hands of the physician have to be transparent to this
		life force as to not compress it:
		- The rate of the life force coming from the inside to the
		outside depends on the content of our being at the
		moment;
		- this life force can be felt as something thinner and more
		subtle than the heat, it turns in on itself like water in an
		eddy or a cloud that is in transmutation, it can also feel
		like a gentle breeze, quiet and soft and tender;
		- when we are feeling pure Zone B there is no sense of
		Zone A. In Neutral, Zone A can become one substance
		with Zone B, it is important that this space is allowed to
		breathe;
		- if we are aware of Zone B we will feel a slower rate in
		the patient;
		- another movement we can feel in Zone B is the Tide
		coming from the outside - it passes through the walls of
		the egg, and keeps it warm with love, like a maternal
		presence just surrounding the egg with fluffy down-like
		warmth;
		- Zone B has space and shape, one can feel its spatial
		dynamics, and its time, its tempo, its breathing, its
		movement. It may be suffocating - then, the rate is fast, it
		is irritable and frightened;
		- The ability to communicate and cooperate with the
		natural laws that frame the substance and activity
		of Zone B can lead to many wonderful clinical results;
		- Zone A transmutates under the influence of the Tide
		back into Zone B and Zone B transmutates into the
		rreann;
		Characteristics:
		- Zone C is our spiritual orientation to life, and that
		spiritual orientation is more of an adult thing because
		containen are more transparent to the movement of
	The committeel committee 6.4	Zono C is the spiritual falament and it all and the
	I ne spiritual awareness of the	- \angle one \bigcirc is the spiritual fulcrum or spiritual awareness of
	practitioner that creates a	a nighter presence or a higher ideal present in the
Zone C	Intelligence during treatment or 1	Compassion is part of Zone C:
	intendence during treatment and	- Compassion is part of Zone C; Zone C is an awareness of the 2rd minimin lo own
	gives a particular feel to the space in which the treatment is being given	- Zone U is an awareness of the 3rd principle, our
	when the reachent is being given	- Our relationship in serving a Divine Mystery enshrined
		in the motions of Primary Respiration is Zone C.
		- Zone C is ultimately the only Zone we have The other
		Zones have limits. Zone C is our reverence for Life
		which is endless:
	1	

		- The Stillness in Zone C is related to adoration and devotion to the Divine, it has its own Stillness that is
		always there
		- Zone C is one's sense of the spirit of the Ocean:
		- children do not have a Zone \hat{C} - their spiritual linkage is
		through the whole of creation:
		in clinical practice:
		- Zone C is the relationship of our spiritual heart to the
		mystery of life. It is the recognition that there is a
		supreme intelligence at work that's beyond any of the
		zones. It is our spiritual relationship with it not its
		relationship with us.
		Zona C is if you recognize a therapeutic force its
		- Zone C is it you recognize a merapeutic force, its
		intelligence and specificity as something that is alive and
		real;
		- Zone C is if you perceive a stillness that centers you
		and cleans you out internally so that there are no
		thoughts and feelings or emotions you feel completely
		whole and clean:
		Zone C is if you acknowledge the presence of a higher
		- Zone C is it you acknowledge the presence of a higher
		wisdom, even emotionally;
		- Zone C is the awareness that our lives are an effect of
		the creator, but it is not a belief system; it is a knowing,
		palpable awareness of a supreme intelligence at work;
		- The key to Zone C is service. The space that Zone C
		occupies depends on the nature of the service:
		- Zone C begins to form when you develop an
		understanding of your limits in life.
		$\overline{\mathbf{A}}$
		- Zone C is the operator's awareness of wholeness in any
		form;
		- Zone C is our relationship with the Service of Helping
		Others, with Serving the Divine;
		- Zone C is the spiritual fulcrum around which one
		gathers oneself into Service, it has spatial dynamics that
		can be from oneself or from the Tide Itself:
		Characteristics:
		Zone D goes from the central stillness of the nations to
		- Zone D goes from the central summers of the patient to
		the edge of the horizon, it is the natural world around us;
		- the awareness of Zone D can help appreciate the
		stillness;
	A space around and through us	- all of the activity in Zone D is connected with our
		instincts - that is our God-given sense of the natural
		world;
		- You could say that Zone D is the Zone B of the natural
		world
Zone D	bounded by the horizon	- When the Long Tide expresses form we call it Zone D
	bounded by the nonzon	The See Around Use
		The Sea Around US; $7 - D \cdot d = -1 \cdot 1 + 1 + 1 \cdot 1$
		- Zone D is the space within which a natural mind
		operates;
		- Zone D is the Sea Around Us and Through Us;
		- children do not relate to Zone D. They live in the
		Ocean.
		In clinical practice:
		- in order to observe Zone D, one must have an afferent
		nercentual annaratus
	1	perceptual apparatus

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