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Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me (1 Corinthians, 14: 10-11).

JOURNAL TOPICS

- **Overview of signs, speech and communication:** overview of sign; overview of speech; speech aspects; overview of communication and speech act; sense and signification in communication; intention in communication; speech intelligibility
- **Types of sign, speech and interactional mechanisms in communication:** icons; indexes; symbols; speech act in everyday communication; mimic and gestures in communication; language for specific purposes; sense and signification in media communication; audio-visual language/pictorial language; language of music/ language of dance; speech in institutional area; verbal language in cultural context; languages and communication within the European community
- **(Literary) language and social conditioning:** ideology and language identity; language influences; morals and literary speech; collective mentality and literary image; (auto)biographic writings, between individual and social; voices, texts, representation
- **Language, context, translation:** role of context in translation; types of translation
- **Languages and literatures teaching and learning**

CONTENTS

TYPES OF SIGNS, SPEECH AND INTERACTIONAL MECHANISMS IN COMMUNICATION

- Fee-Alexandra Haase, *The Composite of Spoken and Written Speech. The Deipnosophists of "Athenaeus" as a Medium of the Invention and Documentation of Sources on Rhetoric between Fictionality and Factuality* 15
- Svetlana Calaraş, *Terms and Texts: the Functionality of Editorial-Polygraphic Terms* 31
- Ecaterina Foghel, *De la vertu dans une perspective conceptuelle et historique / An Overview of Virtue from Conceptual and Historical Perspectives* 39
- Gergana Petkova, *Slovenian Masculine Proper Names with Latin Origin* ... 45

(LITERARY) LANGUAGE AND SOCIAL CONDITIONING

- Bernard Mulo Farenkia, *De la compétence pragmatique en langue seconde : une étude des réponses aux compliments en français L1 et L2 en contexte canadien / Second Language Pragmatic Skills: A Study of Responses to Compliments in French L1 and L2, in Canadian Context* 57
- Ioana Boghian, *The Romanian Traditional Oven: Cultural Practices and Significations* 77

LANGUAGE, CONTEXT, TRANSLATION

- Mihaela Munteanu Siserman, Anamaria Fălăuş, *Translational Perspectives on Some Linguistic Structures of the Biblical Discourse: a Comparative-Contrastive Analysis (Romanian, French and English)* 89

**TYPES OF SIGNS, SPEECH AND INTERACTIONAL
MECHANISMS IN COMMUNICATION**

**THE COMPOSITE OF SPOKEN AND WRITTEN SPEECH.
THE *DEIPNOSOPHISTS* OF ATHENAEUS AS A MEDIUM
OF THE INVENTION AND DOCUMENTATION OF SOURCES
ON RHETORIC BETWEEN FICTIONALITY AND FACTUALITY**

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Abstract

The “Deipnosophists” of Athenaeus of Naucratis are a literary work that presents us an insight into ancient rhetoric and speech from various perspectives. Being composed of fictive speeches that join the texts of ancient writings in paraphrases and citations in the conversations of the participants during a banquet, the work reveals in different layers, the composition of the work itself, the conversations, and their writings, especially the ones that focus on rhetorical topics, speech in the essential form of this piece of literature. We argue that Athenaeus invents and composes here a multimedia memory that arranges topics related to the culture of banquets in speeches that range from the factuality of historical accounts about rhetoricians to the fictional story of the event itself that nearly completely consists of speeches as praise of this kind of culture. The “Deipnosophists” of Athenaeus comprises both spoken and written aspects of ancient rhetorics and speeches that blend into each other ranging from the framing narrative of a meeting of Athenaeus who tells the story of the event to a friend, the speeches of the deipnosophists, and the presentation of the texts of the works paraphrased and cited as speech in the banquet.

Keywords: rhetoric, banquet, hellenism, Epideictic speech, Greek literature, Imperial Rome

Rezumat

Lucrarea „Deipnosophists” de Athenaeus din Naucratis este o operă care face incursiune, din diverse perspective, în retorica antică și discurs. Fiind compusă din discursuri fictive, care sunt subsumate textelor unor scrieri antice în parafrazări și citări din conversațiile participanților unui banchet, ea dezvăluie, în diferite straturi, compoziția în sine a acestor conversații și scrieri, mai cu seamă, cele ce țin de subiecte retorice și vorbire. Autorul introduce aici o memorie multimedia care aranjează subiecte legate de cultura banchetelor în discursuri care variază de la factualitatea relațiilor istorice despre retoricieni la istorisirea fictivă a evenimentului în sine, care constă aproape în întregime din discursuri de laudă cu referire la cultura în cauză. Lucrarea dezvăluie aspecte atât orale, cât și scrise ce țin de retorica antică și discursuri care se contopesc între ele, de relatarea frapantă a unei întâlniri a lui Athenaeus, pe care acesta o face unui prieten, de prezentarea textelor lucrărilor parafrazate și citate ca discurs de banchet.

Cuvinte-cheie: retorica, banchet, elenism, vorbirea epideictică, literatura greacă, Imperiul Roman

1. Introduction: Rhetoric and the *Deipnosophists* of Athenaeus – Three Dimensions of Speech

The aim of this article is to analyze the information about rhetoric that Athenaeus provides us in this book that combines a literary form with an encyclopedic knowledge about Greek customs from the classical time to the fictive speakers' actions and sayings that reflect the time of Athenaeus. The field of rhetoric is present in various layers of the text. So Athenaeus has chosen a unique blend of a framing narrative with a dialogue between Athenaeus and his friend Timocrates who demands an account of this event, with the narrative of the event of the banquet and the narratives of the works of authors that are either paraphrased or cited. The framing narrative of a dialogue of two persons who meet and one of them asks for an account of a banquet has been used by Plato in his dialogue *Symposium*. The main account is the event of the dinner of the deipnosophists. References from books are cited by the participants, as Athenaeus tells in *Book X*. Among them are both citations from speeches of orators and citations from works providing information about the lives of rhetoricians and their culture.

At each of these three levels of the narrative, speech appears both as spoken uttered words and as rhetorical speech ('λόγος'; 'oratio'). Athenaeus lets us also have a look at the contemporary state of rhetoric in the Hellenic world during the late 2nd century, in the way his protagonists act and comment on rhetorical issues. The culture of banquets as social gatherings that existed in all parts of the ancient world known to the Hellenic scholars is realized actively during the dinner of the deipnosophists and all of the topics the deipnosophists discuss in their speeches are thematically bound to the banquet. The banquet was only a part of the history of the ancient Greek culture, but as a theme, the banquet was present in a number of literary genres of the past, that were exclusively dedicated to banquets. In Athenaeus' work, several of these writings, that otherwise would have been completely lost, are quoted. Despite its fictional character Athenaeus reveals in his work biographic details of his own origin from Naucratis in the Western delta of the Nile River during the conversation.

The *Deipnosophists* is more than a literary work of a fictional event. It contains valuable information about the rhetoric of antiquity until the *Second Sophistic* from written sources that are exclusively quoted in this work. This concerns the reference to rhetoricians called orators ('ρήτωρ') and their speeches, but also other sources that describe the lives of rhetoricians in anecdotal ways giving us an insight of their interaction with professionals from other scholarly or artistic backgrounds. The way that Athenaeus narrates details about the performance and interaction between the participating deipnosophists entails descriptions of how orators act in comparison with the deipnosophists and the performance of a professional orator. Plutarch's *Dinner of the Seven Wise Men* (Συμπόσιον τῶν ἑπτὰ σοφῶν) is a fictive conversation of the 'seven wise men', Thales, Bias, Pittacus, Solon, Chilon,

Cleobulus, and Anacharsis. So while Athenaeus chooses fictional contemporaries to gather at the banquet, Plutarch uses the seven wise men. The interaction between the participating deipnosophists has both a discursive structure in the tradition of the genre of the didactic dialogue and narrative and descriptive sequences of the text parts of the single deipnosophists. The references are the argument for their introductory statement that is linked to the discursive frame of the verbal interaction between the participants. The deipnosophists quote or paraphrase their references after the short introductory statement. The topological structure of the whole work ranges subject-wise across all kinds of topics related to the banquet culture. In terms of arguments, it uses the encyclopedic knowledge from books as a support for the topics that the deipnosophists evoke in their speeches during the banquet. But this encyclopedic knowledge the deipnosophists provide is a real one. The author of the *Deipnosophists* must have had access to these works. What Athenaeus knew and documented in the *Deipnosophists* shows us that at the end of the 2nd century CE the works of scholars of the age of Pericles and poetic works since Homeric time were known, preserved, and employed as sources for compositions that use the adaption and implementation of these texts into a new literary form during the *Second Sophistic*.

At the time Philostratus wrote his *Lives of the Sophists* the word 'sophist' ('σοφιστής') was not a general term for an expert but used for the 'orators' ('ρήτορες'), the professors of rhetoric, in the Roman Imperium who were public figures. In the preface to *Book I* Philostratus wrote that the old sophistic practice must be considered philosophical rhetoric ("τὴν ἀρχαίαν σοφιστικὴν ῥητορικὴν ἡγεῖσθαι χρὴ φιλοσοφοῦσαν") due to its dialectical approach. Philostratus, slightly older than Athenaeus, coined the term of the *Second Sophistic* for the oratory practice of the 'orators' ('ρήτορες') in the Roman Empire from Emperor Nero onwards. The contextual meaning of the sophist in the time Athenaeus wrote his *Deipnosophists* was positive. While it can be even seen as an overarching conceptual term for professionals of rhetorical activities in his work, in the dialogues orators are called 'ρήτορες', when they appear as the sources of works quoted or as persons in scholarly works.

2. The *Deipnosophists* of Athenaeus and Rhetoric of the *Second Sophistic*

While Athenaeus is not named by Philostratus in his *Lives of the Sophists*, the *Second Sophistic* is the cultural movement that in many aspects frames the contents, style, and context of the *Deipnosophists*. So T. Whitmarsh (Whitmarsh, 2013, p. 14) in the *Oxford Handbook of the Second Sophistic* asked 'What of a text like Athenaeus' *Deipnosophists*?' The recourse to the classical works of Greek culture and its restructuring to a new kind of composite work that is a bridge between the fictive event of the banquet and the factuality of the ancient writings that are in most of the texts present, can be seen as a formal feature of writings of the *Second Sophistic*. In the way of a biographical account, the concept of the *Second Sophistic* was used by Philostratus. So it does

not apply to Athenaeus who is not recorded in his *Lives of the Sophists*. E. Bowie (Bowie, 2008, p. 69) in *The Geography of the Second Sophistic. Cultural Variations in Paideia* noticed that too little is known about Imperial Naucratis that had four sophists from late 2nd to early 3rd century who are recorded in the work of Philostratus, while this profession was in Alexandria absent and it is not known how these sophists “related to that rather different sort of scholarly figure, Athenaeus”.

W. A. Johnson and D. S. Richter [Johnson & Richter, 2017, p. 3] in *Periodicity and Scope* in *The Oxford Handbook of the Second Sophistic* argued that for the Greco-Roman world of the 2nd century CE common characteristic of the *Second Sophistic* of ‘nostalgia for an idealized classical past’, ‘archaism and purity of language’, ‘sophistic performance and contest and display’, ‘paideia and erudition’, and ‘anxieties over self-definition and identity’ should be “explored with nuance, sophistication, and sufficient granularity, and with close attention to tensions, ambiguity, and ambivalence”. Kemezis (Kemezis, 2017, p. 5) in *Essence et Presence de la Seconde Sophistique. Narrative of Cultural Geography in Philostratus’ Lives of the Sophists* published in *Perceptions of the Second Sophistic and Its Times. Regards sur la Seconde Sophistique et son Époque* analyzed the literary structure of Philostratus’ *Lives of the Sophists* with the notice that “the salient geographical feature of Philostratus’ story is its emphasis on Athens as the ideal site for sophistic activity”. As shown by K. Eshleman (Eshleman, 2008, p. 397), Philostratus limits the sophists in his work to the three groups of six academic generations from Nicetes through Herodes Atticus to Philostratus, Polemo and his associates, and Isaeus and his students.

Recent research has employed the concept of the *Second Sophistic* as a term for the second half of the first century to the second half of the 3rd century CE applicable to public figures beyond the range of Philostratus’ *Lives of the Sophists*. G. Anderson (Anderson, 1993, p. 16) stated that there is “no specific branch of ‘sophistic rhetoric’, though again in practice sophists concentrated on ‘epideiktic rhetoric’”. As for the *Deipnosophists*, we have here the fictive event of the banquet and the historical accounts of the cited works in a composite of discourses of the *deipnosophists* that combine documentation, dialectics, and oratory. T. Whitmarsh (Whitmarsh, 2017, p. 14) noticed that “although eternally aware of the potentially fictive properties of a discourse, Greeks only rarely acknowledged fiction as a genre: partial exceptions can be found in forms of rhetoric and New Comedy, but it was not until the emergence of the novel in the imperial period that one particular literary form became definitively fictive”. Recent research has contributed to the analysis of the stylistically complex form of the *Deipnosophists*. G. Anderson (Anderson, 1993, p. 347) makes a thematic conjecture between Longinus who in his *On the Sublime* discusses in chapter 43 food and refers so to the ‘world of the *Deipnosophists*’. O. M. Williamson (Williamson, 2013, p. 19) in *Culinary*

Rhetoric and Rhetorical Cookery. Plato was Right After All noticed that “the deeply rhetorical nature of cooking has been recognized since classic times, particularly in Athenaeus’ *Deipnosophists*, but the full potential richness of a deeper theoretical linkage between discursive scholarship and the culinary arts remains to be explored”.

The *Deipnosophist* is an artifice and the language used in the speeches is by no means ordinary speech. Ch. Jacob (Jacob, 2013) in *The Web of Athenaeus* described the various layers of the narration of the *Deipnosophists* and characterized in *Chapter XIII. Words and Things* the language employed by the *deipnosophists* as a language that “does not correspond to” the “common” Greek (the *koinē*) spoken in the imperial period, but *as one* that “has been reconstructed by the work of the grammarians, philologists, and lexicographers of Alexandria, but which also constitutes a relevant object of reflection for the rhetors and prose-writers of the Second Sophistic, in search of stylistic and linguistic norms”. Paulas (Paulas, 2012, p. 403) in *How To Read Athenaeus’ Deipnosophists* noticed the interactive dimension of the rhetoric that Athenaeus employs requiring ““readerly” engagement involving inter- and intratext” that “renders Athenaeus’ text both meaningful and pleasurable to read”. The “understanding this way of reading and its rhetoric enables modern readers to see the *Deipnosophists* as a literary work rather than merely a repository of knowledge”. S.D. Olson (Olson, 2018, p. 423) in *Athenaeus’ “Fragments” of Non-Fragmentary Prose Authors and their Implications* pointed out that “we can generally tell the difference between Athenaeus’ quotations (which appear to be more or less reliable) and his paraphrases (which are not)”. L. Romeri (Romeri, 2014, p. 17) acknowledged the interactivity of the text with its praising function stating that “in Athenaeus’ project there is a real work of reappropriation of the quoted texts and that this work corresponds to the author’s will to celebrate and to preserve a certain Greek knowledge, thus leading the quoted texts to interact”. The uniqueness of the communication style during the banquet in the *Deipnosophists* has been described by Ch. Jacob (Jacob, 2013) in *Chapter XI. How to Speak at Table?* as “the result is a coded dialogue, regulated by a series of rules and constraints, which draws multiple and sophisticated effects of meaning out of a virtuoso game of decontextualization and recontextualization, of effects of form and prosody created by the mixing of dialects, metrical structures, literary genres, levels of discourse, and forms of knowledge”. Speech is an integral element and overarching means for the composition of the different elements of the text and the representation of knowledge in the *Deipnosophists*. It is the carrier of the persuasive function of rhetoric. In the following sections, we will analyze how Athenaeus employed speech as rhetorical means to construct the text of the central event of the *Deipnosophists*, the banquet, and preserve the knowledge of rhetoric.

3. The *Deipnosophists* about Contemporary Rhetoric: Rhetoric and Rhetoricians/Orators (ῥήτορες) at the Banquet in the *Deipnosophists*

The *Deipnosophists* is a work that transforms the knowledge of ancient writings into vivid dialogues of the conversation in various speeches exchanged between a group of men that joint a dinner party in Rome. As a reminiscence of the past of Greek culture, the banquet theme is in various topics of the speeches unfolded. Unlike the abstract logical instructive dialogues of dialectic philosophy whose most prominent representative is the Platonic dialogue, Athenaeus' dialogues are full of detailed information about the lifestyle, habits, and relationships of persons and the speeches of the *deipnosophists* entail for the most part narratives. Athenaeus builds bridges between the massive use of original quotations in the extant books of *Deipnosophists* and the proclaimed vivid dialogues they represent in a quite simple way explained in *Book VI*. The speakers at the banquet arrived prepared for their speeches with available quotations from books to be used in their performances. The *Suda* describes in its entry for Athenaeus of Naucratis the author as a grammarian (γραμματικός) who lived in the time of Emperor Marcus Aurelius and "wrote a book with the title *Deipnosophists* (Δειπνοσοφισταί), in which he records how many of the ancients had a reputation for munificence in giving banquets" ("ἔγραψε βιβλίον ὄνομα Δειπνοσοφισταί: ἐν ᾧ μνημονεύει, ὅσοι τῶν παλαιῶν μεγαλοψύχως ἔδοξαν ἐστιᾶν", Tr. Malcolm Heath). Athenaeus appears in the *Deipnosophists* as a person we can identify as factual providing us with information about the place he came from, the Greek emporium Naucratis on the Canopic branch of the Nile River. Athenaeus provides not only details about the local food of the city (11.61.) but also lets the participating *deipnosophists* cite works like the *History of the Foundation of Naucratis* of Apollonius' of Rhodos or Naucratis (7.19.).

In *Book I* (1.1.) Athenaeus is described as one of the persons that attends the banquet with the appearance of an orator. His work is 'an arrangement of the speech' (τοῦ λόγου οἰκονομία) in the form of an 'imitation of a sumptuous banquet' (μίμημα τῆς τοῦ δείπνου πολυτελείας):

“καὶ ἐστὶν ἡ τοῦ λόγου οἰκονομία μίμημα τῆς τοῦ δείπνου πολυτελείας καὶ ἡ τῆς βίβλου διασκευὴ τῆς ἐν τῷ δείπνῳ παρασκευῆς τοιοῦτον ὁ θαυμαστός οὗτος τοῦ λόγου οἰκονόμος Ἀθηναῖος ἡδιστον λογοδείπνον εἰσηγεῖται κρείττων τε αὐτὸς ἑαυτοῦ γινόμενος, ὥσπερ οἱ Ἀθηνησοὶ ῥήτορες, ὑπὸ τῆς ἐν τῷ λέγειν θερμότητος πρὸς τὰ ἐπόμενα τῆς βίβλου βαθμηδὸν ὑπεράλλεται” (Ed. G. Kaibel).

“And the arrangement of the conversation is an imitation of a sumptuous banquet; and the plan of the book follows the arrangement of the conversation. This, then, is the delicious feast of words which this admirable master of the feast, Athenæus, has prepared for us; and gradually surpassing himself, like the orator at Athens, as he warms with his subject, he bounds on towards the end of the book in noble strides” (C.D. Yonge (trans.)).

Athenaeus in *Book I* (1.2.) wrote that a group of rhetoricians (‘ρήτόρων’) was present at the banquet, but records none of them by name:

<p>“τῶν δὲ κυνικῶν εἷς ἦν ὃν Κύνουλκον καλεῖ· ὃ οὐ μόνον δύο κύνες ἀργοὶ εἶποντο, ὡς τῷ Τηλεμάχῳ ἐκκλησιάζοντι, ἀλλὰ τῶν Ἀκταίωνος πολὺ πλείονες. ῥητόρων τε ἦν ἄγυρις τῶν κυνικῶν κατ’ οὐδὲν ἀπολειπομένη” (Ed. G. Kaibel).</p>	<p>“Of the Cynics, there was one whom he calls <i>Cynulcus</i>, who had not only two white dogs following him, as they did Telemachus when he went to the assembly, but a more numerous pack than even Actæon had. And of rhetoricians there was a whole troop, in no respect inferior to the Cynics” (C.D. Yonge (trans.)).</p>
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In *Book II* (2.20.) is noticed that Athenaeus after having delivered this lecture on the topic water like rhetoricians (‘ὡπερ οἱ ῥήτορες’) stopped his speech and then started again. The host of the banquet, Laurentius, is described as a speaker in the way of an orator (‘φησὶν ὁ παρὰ τῷ ῥήτορι Λαρήνσιος’) (2.35.). From the description of the participating grammarian and text-centered philologist Ulpian we learn in *Book III* that he was surrounded by sophists who are depicted as the inventors of uncommon meanings for words (3.54.):

<p>“τοιούτοι τινές εἰσιν, ὃ ἑταῖροι, οἱ Οὐλπιάνειοι σοφισταί, οἱ καὶ τὸ μιλίριον καλούμενον ὑπὸ Ῥωμαίων, τὸ εἰς [τοῦ] θερμοῦ ὕδατος κατεργασίαν κατασκευαζόμενον, ἱπνολέβητα ὀνομάζοντες” (Ed. G. Kaibel).</p>	<p>“Such now, my friends, are Ulpian's companions, the sophists; men who call even the thing which the Romans call miliarium, that is to say, a vessel designed to prepare boiling water in, ἱπνολέβης, an oven-kettle” (C.D. Yonge (trans.)).</p>
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The sophists are called here ‘producers of many names’ (‘πολλῶν ὀνομάτων ποιηταί’) and several examples of how they produce new words or use old words with new meanings based on homophony are given. In *Book VI* (6.3.) Athenaeus continues the frame narrative of the beginning of the *Deipnosophists* that depicts the situation of his meeting with Timocrates who urges him to recall the event of the banquet of the deipnosophists with a reference to the speech of the orator (‘ρήτωρ’) Cothocides saying that he intends to restore the relicts of this feast to Timocrates like Cothocides:

<p>“καὶ ἡμεῖς οὖν, ὃ Τιμόκρατες, ἀποδιδόμεν σοι τὰ τῶν δεῖπνοσοφιστῶν λείψανα καὶ οὐ δίδομεν, ὡς ὁ Κοθωκίδης φησὶ ῥήτωρ Δημοσθένην χλευάζων” (Ed. G. Kaibel).</p>	<p>“And we accordingly, O Timocrates, will restore to you the relicts of the feast of the Deipnosophists, and will not give them, as Cothocides the orator said, meaning to ridicule Demosthenes” (C.D. Yonge (trans.)).</p>
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An account (‘ἀπόδοσις’) of the event is the self-declared aim of the author. Athenaeus in *Book VIII* (8.47.) mentions that one of the participating guests at the dinner, Democritus, esteems Aristotle, other philosophers, and rhetoricians (‘τῶν ἄλλων φιλοσόφων τε καὶ ῥητόρων’).

The practice that the host and guests who attended a banquet had selected topics they presented one after the other during the banquet, is known from the *Symposium* of Plato, the central topic of which is *eros*. In Athenaeus' work the event, the banquet, and the topic of the speeches are identical, even though its various aspects are discussed to a degree that lets the banquet appear as a symbol of a universal pleasant and cultured lifestyle. The idea to use the knowledge preserved in a library, books about all kinds of knowledge that contribute to the main topic as material of the narratives of the sophists participating at the dinner, not only shows us the creativity of the invention of the author, but also the presence and availability of this knowledge for scholars like Athenaeus in the second century CE. The banquet takes place in Rome, the center of the Roman Empire, while the culture of Hellenism and its past and other cultures serve as places the works in the discourses refer to. The readers experience the culture of banquets in the narratives of the speeches, while the actions of the event in Rome are only described to a degree that allows to build a framing structure. Between praise of the banquet itself, the imperial impact of Rome, and the esteem for the locations and local cultures in the world known to scholars at that time, the range of this work as an epideictic speech is open to interpretations. The deipnosophists present a vivid *memoria* of the past and connect it to the present time of the deipnosophists in their speeches. This blending illusion of continuity is the persuasive function of the text that is realized by the chosen medium, the speech.

4. Banquets as a Theme in Greek Culture and Hellenism to the *Second Sophistic* in the Speeches of the *Deipnosophists*

The banquet that Athenaeus here constructed imitates a banquet with representative participants that contribute to the conversation being well-prepared for their particular topic with their citations from classic books in order to demonstrate their expertise. One of the topics is the history of the banquet culture itself. In one case, in *Book IV*. (4.13.), an orator, Xenocles, is mentioned as the host of a banquet in the description of Plutarch about an Attic banquet the parodist Matron narrated. Its host, the rhetorician Xenocles ('Ξενοκλῆς ῥήτωρ'), is in the following poetic invocation formula for the Muse mentioned:

<p>“δεῖπνα μοι ἔννεπε, Μοῦσα, πολύτροφα καὶ μάλα πολλὰ, ἃ Ξενοκλῆς ῥήτωρ ἐν Ἀθήναις δεῖπνισεν ἡμᾶς” (Ed. G. Kaibel).</p>	<p>“The feast for much and varied food re- nown'd, Given by Xenocles, O Muse, resound” (C.D. Yonge (trans.)).</p>
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The banquet was a literary motive and topographic place for the presentation of discourses among participants in the Greek culture. Athenaeus' work mentions and quotes several works with the title *Banquet* besides poe-

tic, scholarly and historical works with other titles that entail passages of descriptions of banquets. In *Book I* the poet Arcestratus is mentioned as the author of the writing *The Art of Giving a Banquet* (Ἀρχεστράτου τοῦ δειπνολόγου) that is quoted during the banquet. The compound 'δειπνολόγος' is a reference to rhetorical speech (λόγος) about the event of a banquet (δειπνον). In *Book V* the traditions of banquets are described in various cultures beginning with the poetry of Homer in Greece extending to other parts of the world like Germany, Egypt, Persia, and India with quotations from works of authors that entail the banquet as a topic.

For works exclusively dedicated to a particular banquet the title *Banquet* (Συμπόσιον) is used in the conversations. The classic writing with the title *Banquet* has survived under the title *Symposium* for the dialogue written by Plato about a symposium attended by Socrates and other scholars who discuss the common topic of love from various perspectives. The *Banquet* (Συμπόσιον) of Plato is mentioned as the title of several books in the *Deipnosophists* ((5.5.), (5.7.), (5.18.), (5.57.), (11.108.), (11.114.)). Additionally, an unknown treatise on *Laws of Banquets* written by Plato is cited, describing that under the dominion of Lacedaemon, no drinking parties existed even during the time of the Dionysiac festival of Bacchus (5.43.). The title for the work *Banquet* written by Xenophon entails the word 'συμπόσιον' (Ἐνοφῶντος Συμπόσιον) and is mentioned in several parts of the *Deipnosophists* ((5.13.), (15.34.), (11.111.), (14.3.)). Among the deipnosophists, it was known that the rivaling philosophers Plato and Xenophon had both written works with the title *Banquets* (Συμπόσια): "Συμπόσια μὲν γὰρ γεγράφασιν ἀμφοτέρω" (11.112.). Even Aristotle is quoted as the author of a today unknown *Banquet* (Συμπόσιον) ("Ἀριστοτέλης δ' ἐν τῷ Συμποσίῳ φησὶν") (15.16.). In *Book VI* (6.2.) Athenaeus tells that laws for banquets were laid down by Xenocrates in the *Academy* and later Aristotle continued with these guidelines for banquets. Heraclides of Tarentum appears twice as an author of a treatise with the title *Banquet* (Συμπόσιον) with a quotation: ("ὁ δὲ Ταραντῖνος Ἡρακλείδης ἐν τῷ Συμποσίῳ φησὶ:", (2.76.) and "Ἡρακλείδης ὁ Ταραντῖνος, ἄνδρες φίλοι, ἐν τῷ ἐπιγραφομένῳ Συμποσίῳ φησὶ", (3.91.)). In *Book III* Yonge translates a title of a quoted book of Lynceus 'an account of the Banquet of Ptolemy', while the original text does not use a capital letter ("ἀναγράφων γοῦν τὸ Πτολεμαίου συμπόσιον φησιν οὕτως:") and so the original text indicates an event rather than a book (3.58.). A work with the title *Symposium* (Συμπόσιον) of a philosopher, Meleager the Cynic, is quoted ("καὶ Μελέαγρος δ' ὁ κυνικός ἐν τῷ Συμποσίῳ οὕτως γράφει:"). Here Athenaeus uses the uncommon verb 'γράφει' ('he/she writes') instead of the common verb 'φησὶ' ('he/she says') for the introduction of the author's work (11.107.).

In *Book XIII* it is noticed that the Stoic philosopher of the 3rd century BCE Persaeus the Cittiaean wrote an account with the title *Recollections of Banquets* ("καίτοι Περσαίου τοῦ Κιτιέως ἐν τοῖς Συμποτικαῖς Ὑπομνήμασιν", (13.86.)). Aristotle's student Aristoxenus is quoted from his book *Promiscuous Banquets*

("Ἀριστόξενος ἐν τοῖς Συμμίκτοις Συμποτικοῖς ὅμοιον, φησί," 14.31.)). The word 'Δεῖπνον' is used for the title of literary works in the *Deipnosophists*. Philoxenus' play with the title *Banquet* is mentioned several times ("καὶ Φιλόξενος δ' ἐν τῷ ἐπιγραφομένῳ Δεῖπνῳ φησὶν", (9.77), "Φιλόξενος δ' ὁ διθυραμβοποιὸς ἐν τῷ ἐπιγραφομένῳ Δεῖπνῳ", (15.33., "ἐπεὶ δὲ καὶ ὁ Κυθήριος Φιλόξενος ἐν τῷ Δεῖπνῳ", (14.50.)). Timachides is an author who is quoted three times from his several books comprising work *Banquet* ("Ἐσπερίδων δὲ μῆλα οὕτως καλεῖσθαι τινὰ φησι Τιμαχίδας ἐν δὲ Δεῖπνων", (3.23.) and "Τιμαχίδας δὲ ἐν τοῖς Δεῖπνοῖς τὸ ῥόδον φησὶ", (15.29.), and "Τιμαχίδας δ' ἐν τετάρτῳ Δεῖπνου καὶ θήσειόν τι ἀναγράφει καλούμενον ἄνθος" (15.32.).

5. Rhetoric and Rhetoricians/Orators ('ρήτορες') in the Cited and Re-Narrated Books of the *Deipnosophists*

Reading the *Deipnosophists* as a multimedial composite of different texts from a time before the concept multimedia in its contemporary definitions was used means to acknowledge the media that existed at the time Athenaeus flourished: Written and spoken speeches that were in the rhetorical theory highly differentiated, artifices of different genres, and scholarly writings of different fields of expertise. Recorded in Greek book once written in the past and well-preserved in late antiquity of the Imperium Romanum, these texts enabled Athenaeus to produce his literary composite. Despite its fictionality, we can show that the conversations of the banquet as Athenaeus' unique invention refer to contemporary rhetoric. The factual scholarly work and literary artifacts that appear in the conversations refer to the past of the oratory culture as a means of documentation. The citations of the books often are introduced with the word 'φησὶ' marking the beginning of the paraphrase or original text quotation as a speech. So in the conversational speeches of the banquet, the texts of the written works quoted are as a speech introduced by their respective author. Both kinds of speeches, the spoken and written speech that are delivered during the banquet, are the implementations of the framing speech that Athenaeus delivers to his friend as the recollection of this event in the frame narrative.

5.1. Greek Rhetoric and Roman Oratory in the *Deipnosophists*

As a practice of rhetoric in the mythos, in *Book I* (1.28.) during the discussion about banquets in Homer's poetry it is noticed that the Trojans honored at the end of their banquets Mercury to whom the 'tongue' ('γλῶσσα') as instruments of 'interpretation' ('ἑρμηνεία') was dedicated. Athenaeus in *Book XIII* wrote about rhetoric in the time of Aristotle that Philo wrote a 'speech' ('λόγος') against Sophocles who was defended by the cousin of Demosthenes Demochares caused by Sophocles' release of a decree that banned philosophers from Attica:

"καὶ Σοφοκλῆς δὲ τις ψηφίσματι | "And a certain man named Sophocles,
ἐξήλασε πάντας φιλοσόφους τῆς | passed a decree to banish all the philoso-

Ἀττικῆς, καθ' οὗ λόγον ἔγραψε Φίλων ὁ Ἀριστοτέλους γνώριμος, ἀπολογίαν ὑπὲρ τοῦ Σοφοκλέους Δημοχάρους πεποιηκότος τοῦ Δημοσθένους ἀνεπιού” (Ed. G. Kaibel).

phers from Attica. And Philo, the friend of Aristotle, wrote an oration against him; and Demochares, on the other hand, who was the cousin of Demosthenes, composed a defence for Sophocles” (C.D. Yonge (trans.)).

It is told in *Book XIII* that in the Roman Empire sophists were either banned from Rome as persons who corrupt the youth or admitted, but nevertheless, the Romans are praised as ‘the best in every respect’ (‘Ῥωμαῖοι δ’ οἱ πάντα ἄριστοι’). The *Deipnosophists* adds here a quote from the poet Anaxippus who mentions that for him “philosophers are only wise in quibbling about words” (“τοὺς γε φιλοσόφους ἐν τοῖς λόγοις φρονοῦντας”), while being ‘foolish’ (‘μόνον’) ‘in terms of the deeds’ (“ἐν τοῖσι δ’ ἔργοις”) drawing on the discussion about the relation between words and things:

“καὶ Ῥωμαῖοι δ’ οἱ πάντα ἄριστοι ἐξέβαλον τοὺς σοφιστὰς τῆς Ῥώμης ὡς διαφθείροντας τοὺς νέους, ἐπεὶ οὐκ οἶδ’ ὅπως κατεδέξαντο. ἐμφανίζει δ’ ὑμῶν καὶ τὸ ἀνόητον Ἀνάξιππος ὁ κωμωδιοποιὸς ἐν Κερανουμένῳ λέγων οὕτως· οἴμοι, φιλοσοφεῖς. ἀλλὰ τοὺς γε φιλοσόφους ἐν τοῖς λόγοις φρονοῦντας εὐρίσκω μόνον, ἐν τοῖσι δ’ ἔργοις ὄντας ἀνοήτους ὀρῶ” (Ed. G. Kaibel).

“And the Romans, who are in every respect the best of men, banished all the sophists from Rome, on the ground of their corrupting the youth of the city, though, at a subsequent time, somehow or other, they admitted them. And Anaxippus the comic poet declares your folly in his *Man struck by Lightning*, speaking thus—Alas, you're a philosopher; but I Do think philosophers are only wise In quibbling about words; in deeds they are, As far as I can see, completely foolish” (C.D. Yonge (trans.)).

The practice of banning philosophers and rhetoricians was common in many cities across Greece during the time of Socrates with reference to Chamaeleon’s book on Simonides (13.92.). This contrasting comparison of ancient Greek and Roman politics dealing with philosophy and sophistry and rhetoricians who supported or acted against them describes rhetoricians as public figures involved in political affairs.

5.2. Classic Rhetoricians/Orators (ῥήτορες) in the *Deipnosophists* of the Periclean Age

5.2.1. The Platonic Circle I: *Gorgias*

Gorgias is a well-known person in the *Deipnosophists* with the profession of an orator (ῥήτωρ). So in *Book V* is noticed that Antisthenes’ dialogue *Archelaus* was written against Gorgias the orator (ῥήτωρ) (5.63.). Its source is Antisthenes’ second treatise called *Cyrus*, in which the dialogue *Archelaus* is mentioned. The dialogue *Gorgias* of Plato appears in several places (“Πλάτων ἐν Γοργίᾳ συγκαταλέγων”, ((3.78.), (11.115.), (11.118.)). Athenaeus in *Book V* (5.58.) quotes from the dialogue *Gorgias* to show how carefully Plato composed his dialogues. An anecdote tells that Gorgias himself (“ὁ

Γοργίας αὐτὸς”) said to his friends that Plato knows to write iambs well after he read the dialogue about him (11.113.). Other anecdotal details about the life of Gorgias come from Clearchus who wrote in his *Lives* that Gorgias for more than eighty years used his full intellectual capacities and from Demetrius of Byzantium who recorded that Gorgias lived over hundred years because, as Gorgias stated, he never pleased anyone except himself. (12.71.). The expression ‘I spoke in Gorgias-like language’ (‘ἐγὼ Γοργεῖοις ῥήμασιν εἶπώ’) appears in a quotation of the *Banquet* of Xenophon (11.111.). Gorgias appears to be the name-giving person of a book with the title *Gorgias* written by Hermippus (11.113.). In *Book XIII* it is recorded that Gorgias wrote a treatise on Courtesans (“ἐν τῷ περὶ Ἐταιρῶν”, (13.70.)) and a treatise about the courtesans of Athens (“πάντων τούτων συγγεγραφότων περὶ τῶν Ἀθήνησι Ἐταιρίδων”, (13.21.)).

5.2.2. The Platonic Circle II: Aspasia in a Dialogue with Plato as Quoted by Herodicus the Cratetian in the *Deipnosophists*

In *Book V* of the *Deipnosophists*, Athenaeus cites and re-narrates a dialogue between Aspasia and Plato (5.61.). The source for it is Herodicus the Cratetian. Aspasia is not called an orator, but a ‘wise instructor of rhetorical speeches of Socrates’ (‘ἡ σοφὴ τοῦ Σωκράτους διδάσκαλος τῶν ῥητορικῶν λόγων’):

“Ἀσπασία μέντοι ἡ σοφὴ τοῦ Σωκράτους διδάσκαλος τῶν ῥητορικῶν λόγων ἐν τοῖς φερομένοις ὡς αὐτῆς ἔπειν, ἄπερ Ἡρόδικος ὁ Κρατήτειος παρέθετο, φησὶν οὕτως” (Ed. G. Kaibel).

“Aspasia, indeed, who was the clever preceptress of Socrates in rhetoric, in these verses which are attributed to her, which Herodicus the Cratetian has quoted, speaks thus—” (C.D. Yonge (trans.)).

In the following dialogue, Aspasia advises Socrates to charm Alcibiades with his voice as a strategy for the beginning of love (‘φιλίας ἢδ’ ἀρχή’) in order to win the love of Alcibiades. The following part is a combination of a dialogue between Socrates and Aspasia and a narration of events. Aspasia is called ‘instructor in love affairs’ (‘ἐρωτοδιδάσκαλον’) for Socrates. The following narrative about the unsuccessful approaches of Socrates towards Alcibiades refers to the Platonic dialogue *Protagoras*. *Book V* (5.62.) mentions among the writings of the philosopher Aeschines a work with the title *Aspasia*. Details about the life of Aspasia are recorded in various sources. So Socrates is supposed to have spent time with Aspasia’s flute-playing woman as told by Xenophon in *Book II* of his *Memorabilia*. (5.63.). In *Book XIII* (13.71) it is mentioned that Socrates went to the house of Aspasia:

“οἶω δ’ ἐχλίηεν ὄν ἐξοχὸν ἔχρη Ἀπόλλων ἀνθρώπων εἶναι Σωκράτη ἐν σοφίῃ Κύπρις μηνίουσα πυρὸς μένει. ἐκ δὲ βαθείης ψυχῆς

“And with what fiery power did Cypris, in her wrath, heat Socrates, whom Apollo had declared to be supreme among all men in wisdom! Yea,

κουφοτέρας ἐξεπόνησ' ἄνιαι, οἰκί' ἐξ Ἀσπασίης πωλεύμενος" (Ed. G. Kaibel).

though his soul was deep, yet he laboured with lighter pains when he visited the house of Aspasia" (C.D. Yonge (trans.)).

In *Book V* (5.63.) it is recorded that the work *Aspasia* of Antisthenes attacks the sons of Pericles Xanthippus and Paralus. In *Book XII* about the life of Aspasia it is noticed that Pericles lived with her. Aspasia is called a courtesan from Megara ('Ἀσπασίας τῆς ἐκ Μεγάρων ἑταίρας', (12.45.)). In *Book XIII* it is told that Aspasia was the friend of Socrates ('Ἀσπασία δὲ ἡ Σωκρατική') and imported great numbers of beautiful women so that Greece was filled with her courtesans with a reference to the *Acharnenses* of Aristophanes. Aristophanes is here the source for the account that the Peloponnesian war was initiated by Pericles' love to Aspasia (13.25.). In *Book XIII* (13.56.) it is narrated that according to the account of Clearchus *Amatory Matters* Pericles caused a state crisis in Greece due to his relation with Aspasia. In *Book XIII* (13.37.) it is noticed that the name of a courtesan belonging to Cyrus the Younger was changed from Milto to Aspasia.

5.2.3. Rhetoricians / Orators ('ῥήτορες') from the Alexandrian Canon of Ten Greek Orators

Athenaeus' *Deipnosophists* does not refer to the Attic orators of the Alexandrian Canon of Ten Greek Orators in a referential or systematic way, but the names of seven of these orators appear in the conversations. The contemporary philosopher of Plato Isocrates, a student of Gorgias, is called 'orator' ('ῥήτωρ') ((3.94.), (13.21.)). Athenaeus in *Book XIII* (13.62.) writes that Isocrates is the 'most modest of all the rhetoricians' ('ὁ τῶν ῥητόρων αἰδημονέστατος') who had a mistress named Metanira with a reference to the *Letters* of Lysias, while Demosthenes in one of his speeches says that this mistress belongs to Lysias.

The most famous orator of the classic Greek past praised in writings of late antiquity is Demosthenes. In the *Deipnosophists* many of his speeches are cited. The attribute 'orator' ('ῥήτωρ') is given to Demosthenes in several places ((2.22.), (3.57.), (6.62.), (8.31.), (13.31.), (13.54.), (13.63.), (14.3.), (14.53.)). Cothocides is called 'orator' ('ῥήτωρ') in a quote ridiculing Demosthenes (6.3.). Demosthenes' contemporary rival Hyperides appears also in several places of the *Deipnosophists* with the profession 'orator' ('ῥήτωρ') ((3.90.), (6.92.), (8.27.), (12.77.), (13.58.), (14.6.)). Lysias has the attribute 'orator' ('ῥήτωρ') throughout the conversations ((12.48.), (12.76.), (13.34.), (13.93.), (13.94.)). An anecdote is told about Lysias who was desperately in love with Lagis the courtesan, whose panegyric was written by Cephalus the orator ('ῥήτωρ') (13.62). In his oration against Philonides Lysias says that Nais was the mistress of Philonides (13.62.). In *Book V* a speech of Lysias is quoted (5.45.) with the remark that philosophers often are more inclined to evil speaking than comic writers with examples from writings of Aeschines, the pupil of Socrates, and his negative disposition displayed when laughing at

Lysias the orator. (5.62.). Antiphon is called ‘orator’ (‘ρήτωρ’) (‘Ἀντιφῶντι δὲ τῷ ῥήτορι λόγος’) who wrote a speech *On Peacocks* (9.56.). Lycurgus is called ‘orator’ (‘ρήτωρ’) who wrote an *Oration against Demades*. (11.51.). For Aeschines the professional title ‘orator’ (‘ρήτωρ’) is used three times in the *Deipnosophists* (6.41.), (8.22.), (13.30.). According to Demosthenes’ oration about the False Embassy, Epicrates who was nicknamed Cyrebion was the son-in-law of Aeschines (6.41.), Aeschines’ speech against Timarchus is mentioned (13.30.). Since the orators Isocrates, Demosthenes, Hypereides, Lysias, Lycurgus, Antiphon, and Aeschines are mentioned in the *Deipnosophists*, while the names of Andocides, Dinarchus, and Isaeus lack, we can assume that Athenaeus did not take into account the *Alexandrian Canon of Ten Greek Orators* who were selected by Aristophanes of Byzantium and Plutarch in his *Lives of the Ten Orators*.

5.2.4. Rhetoricians / Orators (‘ρήτορες’) of the 4th and 3rd Century BCE

Demades is called ‘orator’ (‘ρήτωρ’) ((3.55.), (13.61.)) who said that Aegina was the “eyesore of the Peiræus,” and that Samos was “a fragment broken off from the city” (3.55.). Axionicus’ work *Lover of Euripides* is the reference for calling Callias the orator (‘ρήτωρ’) a gambler (8.27.). For the fatness of the orator (‘ρήτωρ’) Python of Byzantium his fellow-citizen Leon is used as the reference (12.74.). Callimedon is called ‘orator’ (‘ρήτωρ’) ((3.57., (3.64.)). The play *Ponticus* of Alexis mentions the orator (‘ρήτωρ’) Callimedon (3.57.). Athenaeus in *Book VIII* (8.28.) employs the word ‘rhetoricians’ (‘ρήτόρων’) in a quote from the source *Physician* of Theophilus in a wordplay of the homophonic pun between ‘κάραβος’ (‘crawfish’) and Callimedon's nickname Carabus:

“Θεόφιλος δ’ ἐν Ἰατρῷ ἅμα σκώπιων αὐτοῦ καὶ τὸ ἐν λόγοις ψυχρὸν· πᾶς δὲ φιλοτιμῶς πρὸς αὐτὸν τῶν νεανίσκων [...] ἐγγέλειον παρατέθεικε. τῷ πατρὶ τευθὶς ἦν χρηστή. πατριδίων, πῶς ἔχεις πρὸς κάραβον; ψυχρὸς ἐστίν, ἅπαγε, φησί· ῥητόρων οὐ γεύομαι” (Ed. G. Kaibel).

“And Theophilus, in his *Physician*, ridiculing his coldness of expression, says—“And the slave put before the young man himself with great eagerness a little eel: his father had a fine cuttle-fish before him. ‘Father,’ says he, ‘what do you think of your crawfish?’ ‘It is cold,’ says he; ‘take it away, — I don’t want to eat any orators” (C.D. Yonge (trans.)).

The ‘brazen poet and orator’ (‘ρήτωρ’) Dionysius Chalcus wrote a speech advising the Athenians to adopt a brazen coinage that Callimachus notices in his list of *Oratorical Performances* (15.9.). Caucalus is an ‘orator’ (‘ρήτωρ’) who has written a panegyric on Hercules (10.2.). Philinus as an ‘orator’ (‘ρήτωρ’) wrote a debate on the Croconidae (10.25.) It is noticed about Aristophon the orator (‘ρήτωρ’) that he proposed in the archonship of Euclides a law that everyone who was not born of a woman who was a citizen should be classified as a bastard (13.38.). Nicarete the courtesan was the mistress of

Stephanus the orator (ῥήτωρ) (13.65.). Stratocles is called an 'orator' (ῥήτωρ) who kept as his mistress a courtesan whose name was Leme in Gorgias' treatise on Courtesans (13.70.) The nephew of Demosthenes Demochares has the professional title 'orator' (ῥήτωρ) (11.119.). In a reference to Leon of Byzantium who was a student of Aristotle a Python of Byzantium is called 'orator' (ῥήτωρ) (12.74.). Baton of Sinope who wrote a treatise on Thessaly and Haemonica (14.45.) is called twice 'orator' (ῥήτωρ) ((14.34.) and (14.45.)). For Cephalus the title 'orator' (ῥήτωρ) is used (13.62.) when mentioning that he wrote a panegyric for the courtesan of Lysias Lagis. The only rhetorician of the Augustan Age who is called 'orator' (ῥήτωρ) is Caecilius ((6.104.), (11.15.)). As for rhetoricians of the 2nd century CE, Herodes Atticus carries the professional title 'orator' (ῥήτωρ) (3.55.). Occasionally orators as a group of professionals are cited in works of Greek poetry. So in *Book X* (10.73.) from Antiphanes' play *Sappho* a speech is cited asking how an orator can be declared mute ("ῥήτωρ ἄφωνος"). From the *Knights* of Aristophanes a passage is quoted in *Book III* (3.47.) that mentions orators (ῥήτορες). In *Book XIII* (13.60.) it is told that Herodicus in *Book VI* of his *Essay on People mentioned by the Comic Poets* wrote that a courtesan according to the orators (ῥήτορες) was called Sestos. In the *Deipnosophists* the title 'orator' (ῥήτωρ) is used for representatives of this profession from its earliest beginnings like Gorgias to orators of the 2nd century CE in the age of Imperial Rome like Herodes Atticus.

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TERMS AND TEXTS: THE FUNCTIONALITY OF EDITORIAL-POLYGRAPHIC TERMS

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Abstract

The editorial-polygraphic text, apparently accessible, due to many words from the common language, is still difficult to decode without the help of an explanatory dictionary. In the fragments presented in this paper we notice the preponderance of the non-specialized lexicon to the detriment of the specialized one. The editorial-polygraphic context creates the premises for the extension of the lexical meaning of the term and the appearance on this basis of a specialized meaning. Due to the context, the term acquires specific lexical nuances and becomes a connotatively designated word. However, for an ordinary reader, the text is quite difficult to understand, to decode, keeping a substantial part of restrictive code, intended for the specialized reader.

Keywords: *text, editorial-polygraphic, specialized, context, functions, functional style, disambiguation*

Rezumat

Textul editorial-poligrafic, aparent accesibil, datorită multor cuvinte din limbajul comun, totuși este greu de decodat fără ajutorul unui dicționar explicativ. În fragmentele prezentate în această lucrare, observăm preponderanța lexicului nespecializat în detrimentul celui specializat. Contextul editorial-poligrafic creează premisele pentru extinderea sensului lexical al termenului și apariția, pe această bază, a unui sens specializat. Datorită contextului, termenul dobândește nuanțe lexicale specifice și devine un cuvânt desemnat conotativ. Totuși, pentru un cititor de rând, textul este destul de greu de înțeles, de decodat, păstrându-se o parte substanțială de cod restrictiv, destinat cititorului specializat.

Cuvinte-cheie: *text, editorial-poligrafic, specializat, context, funcții, stil funcțional, dezambiguizare*

The functionality of terminology is accompanied by the study of modern functions in different texts and situations in the field of professions and professional training, as well as the study of the peculiarities of using these terms in specialized speech. In the light of these ideas, we can deduce that there are texts of three types:

- *Term-generating texts* - texts that set out theories and describe knowledge and activities in specialized fields. Thus, term-generating texts can be publications about new printing methods or new programs in the field of design;
- *Term-using texts* - texts that describe objects and processes that belong to a specific specialized field. Such texts can be publications about books, magazines, etc., related to the publishing activity;

- *Term-setting texts* - texts that set terms, such as specialized dictionaries, textbooks, monographs, ISO, etc.

As a landmark in researching the functionality of the terms, we took the editorial-polygraph text, the publishing house being a branch of culture and production, related to the editing, production and distribution of books, magazines, newspapers and other types of printed materials.

The editorial-polygraphic context creates the premises for the extension of the lexical meaning of the term and the appearance on this basis of a specialized meaning. Due to the context, the term acquires specific lexical nuances and becomes a designated connotative word (connotation is understood as the additional component of the semantic value of the lexical unit, which includes: image, emotionality, evaluation and stylistic marking). Thus, an important condition for receiving the editorial-polygraphic terms is the updating of the connotative meaning of the specialized text in a certain context.

Another reason for the connotation is the level of knowledge of the recipient of the text message. We believe that an insufficient understanding of the meaning of a specialized word is compensated by connotative stratifications in the subconscious of the receiver; while the editorial-polygraphic context does not always contribute to the adequate awareness of the term.

As it is known, the function of the terms is to serve the specialized fields of human activity - science, technology, art, etc. The peculiarity of the editorial-polygraphic term, in this context, is that it fixes the results of the knowledge in the specialized field of the editorial-polygraphic activity.

There is a sphere of operation of terms (books, manuals, professional communication) and a sphere of setting, fixing terms (reference books, dictionaries, regulatory documents). The main function of the terms is to serve the specialized fields of human activity.

The functional sphere of editorial-polygraphic terminology is represented by the *purpose of communication* (depending on the amount of information it contains) - narrative, descriptive, argumentative and informative text, and the *functional style* of the text - fiction (artistic), scientific, journalistic, legal and administrative, etc. In this research we will examine the editorial-polygraphic text from the perspective of functional style. Moreover, we can classify the texts as *strictly specialized* (dictionaries, monographs, documents, course materials, etc.), *semi-specialized* (textbooks, specialized press, etc.) and *non-specialized* (general use press, artistic literature, etc.).

1. Scientific Text

We can mention the semi-specialized text of school textbooks, in which we find mentions about books, types of books. For example, in the 2015 edi-

tion of the ABC textbook we find the poem „O carte” by Constantin Dragomir about the book: „O carte aleasă/E ca o casă/Cu multe neamuri,/Păsări pe ramuri” (Buruiană, 2015, p. 108).

The strictly specialized text is the one that is concentrated in dictionaries, glossaries, monographs, course materials, textbooks about using the printing technique. For example, in the course materials “Tehnologii poligrafice – flexografia. Note de curs” we have this kind of strictly specialized text: “*Cernelurile radicale* au în compoziția sa *acrilați*. *Acrilații* au efect slab după *polimerizare*, au miros ne semnificativ, rezistență înaltă la acționări mecanice și termice” (Scobială&Lisnic, 2008, p. 59).

We notice the high degree of specialization of the text and the obvious frequency of editorial-polygraphic terminology. We also note the same high degree of specialization in the user manuals (user guide) of the technique: „Pentru o funcționare optimă a *imprimantei*, nu utilizați *hârtie* mai grea de 157 g/m². *Hârtia* care este prea grea poate produce *erori de alimentare*, probleme la *stivuire*, blocaje ale *hârtiei*, fixare proastă a *tonerului*, calitate scăzută a *imprimării* sau *uzură mecanică excesivă*” (HP Laser..., 2011, p. 22).

However, the technical manuals could also be classified in those intended for the non-specialized user, the ordinary user, and those intended for the user specialized in the publishing-printing field, which is indicated by the type of technique and the degree of specialization of the technical manuals. As for dictionaries, at present there are no recently published dictionaries with editorial-polygraphic terminology (only the one from 1991), but we can access online dictionaries in electronic format, such as imprint.md - "Dictionary of typographic terms" (Broșător...), etc.

2. Publicistic Text

The advertising text is characterized by concise, objective and impersonal statements, when it comes to advertisements, prospectuses, news, chronicles, reports, etc. (informative function), and subjective, personal text, which uses literary language, but also some formulations characteristic of colloquial language, when we refer to press articles, editorials, pamphlets, interviews, etc. (persuasive function).

3. Advert/ Commercial

The advertising text (electronic advertisement, radio, TV and cinema commercial, billboard, banner, flyer, leaflet, etc.) places more emphasis on the informativeness and laconicity of the advertisement. There are various models of online advertising: e-mail, banner, text link, advertorial, interstitial (pop-up), etc. E.g.: “*Broșător*. Cerințe: capacitatea rapidă de studiere; res-

ponsabilitate; inițiativă, punctualitate. Responsabilități: lucru în secția de producere; lucru manual la sortarea, înclieierea, ambalarea; alte lucrări manuale sau mecanizate în secția de producere poligrafică; [...]” (Broșător...).

4. News Report

“În Europa, în anul 1445, germanul Johannes Gutenberg a produs o revoluție în *tipărirea cărților*, inventând *tiparul cu litere mobile* de plumb, care prezenta avantajul că literele din plumb erau rezistente, se puteau refolosi și, mai ales, reaseza în funcție de *text*, aveau dimensiuni standard și o perioadă de realizare incomparabil mai scurtă față de orice procedeu cunoscut până la acel moment [...]”¹.

5. Article

The electronic archive of current publications, representing different press segments, was researched for a period between 2015 and 2018: "Timpul", "Jurnal de Chișinău", "Cuvântul", "Ziarul de Gardă", "Vocea Poporului", etc. E.g. *Timpul*: “Nu peste multă vreme, probabil, mașinăria va fi capabilă să *printeze* [...]”². “Pe Călin, de meserie inginer de *software*, absolvent al Politehnicii din Timișoara [...]” [*idem*].

6. Editorial

“*Cartea* este un miracol, o sărbătoare de neuitat, ce-i îndeamnă pe copii spre lectură, spre cunoaștere. Salonul Internațional de *Carte* pentru Copii și Tineret este evenimentul la care miracolul devine realitate [...]” (Colța, 2012).

Studying the press, we notice the increase, every year, of the number of anglicisms in the articles having as the main topic the editorial-polygraphic field.

7. Literary Text (Artistic)

- Poetry

„Nici n-am dat bine drumul
gândurilor să zboare
Căci deja *matrițele tipografice*

Din sufletul meu

Începuseră, cu zgomot asurzitor [...]” (Dumitrof, 2002).

- Folktale

“Vine apoi *tipograful*, cel care alege-*culege* litere mari, litere mici, rânduri, pagini întregi - privește-mă și ai să-nțelegi. Iar *tipograful* munca își împarte cu cel care-aduna si leagă-mpreună, foaie cu foaie, o carte întreagă: *legătorul* [...]” (Caldararu).

¹Prima carte tipărită în limba română. RadioChișinău.md. 30 ianuarie 2015. <https://radiochisinau.md/prima-carte-tiparita-in-limba-romana-19312>.

²*Timpul.md*. <https://www.timpul.md/articol/breaking-news---romanii-vor-scoate-organe-la-imprimanta-3d-123131.html>.

- **Parable**

„Și a plecat băiatul după maica stăriță. Ea l-a dus la o *tipografie* și l-a băgat *ucenic*; i-a dat ceva mărunțele pentru covrigi, l-a blagoslovit și s-a dus [...]” (Caragiale, 1892).

- **Novel**

“Școala și *cartea* sunt puntea care îți permit să treci de la ignoranță la cunoaștere, la certitudine. Pentru că a ieși din sfera necunoașterii și a în-tinericului nu este suficient să aprinzi veioza [...]” (Manoli, 2014).

- **Comics**

„În fața *sediului gazetei*, Simon Bărnăuțiu se întâlnește cu Avram Iancu” (Noran et al., 1988).

8. Legal-Administrative Text

Legal-administrative texts are the texts elaborated by the legislative field (articles of law, Constitution, Criminal Code, Labor Code, etc.), texts elaborated by the judicial body, texts elaborated by the administrative body (request, report, certificate, contract, etc.), Norms ISO, etc.

For example, in the Labor Code we have the Labor Protection Norms for the printing industry: „2.5.2. *Hârtie, carton și produse finite*. Art. 107. - Pentru operațiile de *transport, stivuire*, se vor respecta Normele generale de protecție a muncii referitoare la igiena muncii privind efortul fizic” (Hp Laser..., 2011).

In the Constitution we have LAW No. 939 of 20.04.2000 regarding the editorial activity: „Parlamentul adoptă prezenta lege ordinară. Capitolul I. Dispoziții generale. Articolul I. Noțiuni principale. În sensul prezentei legi, se utilizează următoarele noțiuni principale: *autor* – persoana sau colectiv care creează o operă literară, publicistică, științifică sau de alt gen; *beneficiar al producției editoriale* – persoana juridică care comandă producția editorială, asumându-și cheltuielile financiare, etc.” (Scobioală & Lisnic, 2008).

We notice the high degree of specialization of the text, with a high number of editorial-polygraphic terms, a characteristic feature of the scientific text.

Thus, analyzing several types of texts, we came to the conclusion that most editorial-polygraphic terms can be found in semi-specialized texts (manuals, specialized periodicals, monographs, etc.), as well as in the strictly specialized ones (course texts, dictionaries, etc.). Likewise, the correctness of the terms used depends largely on the degree of specialization of the texts.

9. Contextual Disambiguation of Editorial-Polygraphic Terms

As far as we know, the text paradigm is characterized by fixing the meaning of the terms. "Language is by nature ambiguous, and the ultimate principle of disambiguation is recourse to context" (Ungureanu, 2008, p. 347).

The text helps us to distinguish between the paradigmatic and syntagmatic meaning of a linguistic sign. The intrinsic nature of the term is conditioned by the relationship of the text with the sender of the text and, consequently, by the relationship of the text with the recipient of the text. As it was mentioned before, being a linguistic unit, the term is a means of communication and a cognitive element. The term as a means of communication indicates the meaning of communication in terminology, hence the need to study the term in context.

The context creates the premises for extending the lexical meaning of a term and creating a special meaning based on it. Due to the unusual compatibility, hidden meanings appear, the term acquires specific lexical nuances, becomes a designated connotative word (connotation is an additional component of the meaning of a lexical unit, which includes figurativeness, emotionality, evaluation and stylistic marking). Thus, the first condition for updating the connotative component of the meaning of a term in a text is a context that has a strong generating capacity.

Another cause of the connotation is the level of knowledge of the recipient. We believe that a lack of understanding of the meaning of a particular word is compensated by connotative overlaps; however, the context does not always contribute to the formation of an adequate awareness of the meaning of terms. It should be emphasized that under the influence of the context, respondents often form an incorrect understanding of the meaning of a term.

Often, the contextual disambiguation of terms takes place with the help of specialized text and the more specialized the text (dictionaries, monographs, textbooks, course materials, specialized periodicals, etc.), the clearer and less ambiguous is the meaning of the term. For example, most of the terms characterized by extra- and interdomenial polysemy can be confused with their semantic counterparts (*concept, reproducere, spațiu, șablon*, etc.), while the ultra-specialized monosemantic terms, such as: *andruc, biguire, calandrare, coligat, galvanoglifie, leucografie, litocromie, oleofilizare, postfață, punct de raster*, etc., cannot be confused with any other terms.

These ultra-specialized terms can only be understood through the definitions in specialized dictionaries. The editorial-polygraphic text, apparently accessible, due to many words from the common language, is still difficult to decode without the help of an explanatory dictionary. In the fragments presented above we notice the preponderance of the non-specialized lexicon to the detriment of the specialized one. However, for an ordinary reader, the text is quite difficult to understand, to decode, keeping a substantial part of restrictive code, intended for the specialized reader.

Thus, the examples excerpted from the corpus mentioned above are edifying to illustrate the fixed character of the editorial-polygraphic statements,

in which certain patterns are followed, such as descriptions of some poly-graphic processes, or of some typographic tools, etc.

In conclusion, we can vehemently state that the contextual disambiguation of editorial-polygraphic terminology can be achieved by avoiding polysemantic terms, insisting on monosemantic and monoreferential terms. Polysemy increases the ambiguity of the terms. However, this goal is difficult to achieve, given that a large part of EP terms have a polysemantic character, due to the resemanticization (terminologization) or redomenialization (reterminologization) of the terms. New terminological creations that designate unique concepts, existing only in a certain field, are called *neonyms*. Terminological creations arising from the resemanticization of a lexeme, whether from the common lexicon (terminology), or from the specialized lexicon of another field (reterminologization), are called *neosemants*.

Selecting only monosemantic, or ultra-specialized, i.e. neonym terms, would ideally be possible, but very restricted by volume: a sentence, a paragraph, but not a text, because some concepts have no other representations than those represented by polysemantic terms. Avoiding polysemantic terms would mean the impossibility of efficiently describing editorial-polygraphic phenomena and processes.

Thus, the text has the role of a tool for disambiguation of editorial-polygraphic terminology, with the help of which the receiver can distinguish the text message generated by the sender of the text, and the decoding of the message is done with the help of dictionaries or other specialized texts.

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DE LA VERTU DANS UNE PERSPECTIVE
CONCEPTUELLE ET HISTORIQUE /
AN OVERVIEW OF VIRTUE FROM CONCEPTUAL
AND HISTORICAL PERSPECTIVES

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Abstract

Starting from the premise that any human activity is to be anchored in a definite ethical framework, in which virtue is always among the defining concepts, the present article aims to follow at what point various virtue theories developed by scholars belonging to different epochs and areas of study, are ideologically close. The analysis of diverse virtue definitions, classifications and concrete examples become well-known from Aristotle to Alasdair MacIntyre, should discern certain general principles of moral rectitude and means of life goals achievement. The tradition of the Aristotelian ethics and of the Christian moral doctrine, the utilitarian approach of B. Franklin and the virtue of practices developed by MacIntyre, do not exhaustively treat the concept of virtue, that is susceptible to get new traits and avatars in the context of the modern cyberworld.

Keywords: *virtue, virtue education, virtue ethics, concept, moral philosophy, internal goods*

Rezumat

Pornind de la premisa că orice activitate umană se ancorează într-un anumit cadru etic, printre conceptele definitorii ale căruia se găsește virtutea, în prezentul articol ne propunem să urmărim în ce măsură diversele concepții asupra virtuții, dezvoltate de gânditori din diferite epoci și domenii, sunt compatibile. Analiza diverselor teorii, definiții, clasificări, precum și a unor exemple concrete de virtute, bine cunoscute de la Aristotel până la Alasdair MacIntyre, contribuie la discernerea unor principii generale de rectitudine morală și a unor mijloace de atingere a scopurilor vitale. Tradiția eticii aristotelice și a doctrinei morale creștine, abordarea utilitaristă a lui Benjamin Franklin și ideea practicilor virtuții, dezvoltată de Alasdair MacIntyre, nu tratează exhaustiv conceptul de virtute, acesta fiind susceptibil de a căpăta însușiri și avataruri noi în contextul lumii contemporane informatizate.

Cuvinte-cheie: *virtute, concept, educarea virtuții, etica virtuții, filozofie morală, bunuri interne*

L'instruction, l'éducation et l'édification des idéaux et des valeurs des jeunes, aussi bien que de ceux de la société en général, sont inconcevables au-delà d'un cadre éthique adéquat et équitable. La garantie de la qualité et de la durabilité des résultats des efforts de développement et de perfectionnement intellectuel et praxiologique a ses origines dans un système de normes morales qui sont censées régler toute action humaine, y compris

dans le cadre de l'activité cognitive. Le côté éthique intrinsèque au processus de formation et de développement continu de la personnalité humaine n'est pas à négliger ou à déprécier.

Les notions de *bien* et de *vrai* (qui, dans les langues du monde, sont nommées par de différentes unités lexicales qui suscitent un intérêt à part dans la recherche scientifique) sont parmi les critères principaux de validation des résultats de la cognition. Or, il est généralement reconnu le fait que le bien s'acquiert par la pratique des vertus (Gavrilescu, 2011, p. 321) et que la vérité est la première des vertus des systèmes de la pensée (Sandel, 1996, p. 123). De cette façon, il est tout à fait justifié de ré-introduire le concept de vertu à l'avant-scène des débats autour des avatars du présent et de l'avenir dans le domaine de l'éducation.

La tradition de l'éthique de la vertu est extrêmement riche et pluraliste. Chez les philosophes de l'antiquité, dans la culture chrétienne et, ultérieurement, tour à tour dans les conceptions éthiques des époques suivantes, la vertu est presque toujours présente, soit en tant que condition du bonheur absolu ou *eudaimonia* – chez Aristote, en tant que nourriture pour l'âme lui permettant de gagner le salut éternel – dans le Cathéchisme Orthodoxe, qualité utile nécessaire pour la réalisation des objectifs de la vie pratique – pour B. Franklin (Şaptefraţi, 2009, p. 17), ou bien en tant que qualité permettant à un individu de réaliser son rôle social – telle qu'on la trouve dans les travaux du philosophe américain contemporain Alasdair MacIntyre (Gavrilescu, 2011, p. 321).

La signification de base de l'unité lexicale *vertu* qui se trouve dans les dictionnaires explicatifs, est celle de trait dominant de caractère, qui rend l'individu humain meilleur du point de vue moral, intellectuel ou dans un autre type spécifique d'activité; caractéristique morale positive de l'homme, la force morale de suivre constamment l'idéal éthique. On entend aussi par *vertu* l'intégrité morale, mais aussi la puissance, la force, la vigueur.

Au début, l'unité *vertu*, provenant du latin *vir* était utilisée pour désigner des individus humains du sexe masculin, en indiquant exclusivement leurs qualités viriles, telles que la force, l'énergie et le courage. Graduellement le champs sémantique du terme s'élargit et Platon l'utilise déjà comme *tendance de l'homme vers la perfection et vers l'excellence morale*. C'est toujours lui qui mentionne le fait que l'homme vertueux tend à assimiler les bonnes choses, car la vertu n'est pas autre chose que le bien (Şaptefraţi, 2009, p. 15).

Aristote est celui qui réalise la connexion vertu-raison, en parlant du rôle de la raison et de la volonté dans la vie morale, et en délimitant de cette façon les vertus *dianoétiques*, ou vertus intellectuelles, et les vertus *éthiques* ou celles du caractère (*idem*, p. 16). Dans son ouvrage *Éthique à Nicomaque*, Aristote précise que les vertus éthiques se matérialisent dans la sagesse, l'intelligence et la prudence (Aristote, 2014, p. 41). Elles sont le résultat de

l'expérience cognitive et se trouvent à la base de la connaissance du type scientifique des lois de l'univers. La prudence en tant que penchant ou aptitude grâce à laquelle on parvient à agir correctement, à analyser les objectifs et à choisir les moyens de réalisation des objectifs qu'on se propose, résulte nécessairement de l'expérience de vie. Le philosophe insiste aussi sur le fait que la vertu intellectuelle dépend en grande partie de l'éducation, l'instruction qu'on reçoit, tant à l'étape de la production de celle-ci, que plus tard aussi lors de son développement et extension.

La vertu morale, selon Aristote, est plutôt le résultat de l'habitude, de l'usage - aucune vertu morale ne pré-existe naturellement en nous, mais la nature nous a doués de la capacité d'assimiler, à la maturité, ces vertus par habitude (*idem*, p. 42). Parlant de la vertu morale, Aristote n'opère pas avec des termes catégoriques, il ne blâme ni le plaisir, ni la souffrance, mais affirme que le vrai mérite est d'être tempéré et modéré. Respectivement une éducation correcte suppose la formation du bon sens, de la tempérance générale qui permet d'éviter l'insuffisance ainsi que l'excès, en trouvant la « juste mesure » qui n'équivaut en aucun cas à la médiocrité, mais, par contre, est l'état de perfection et d'équilibre des choses, quand on ne doit rien ajouter ni soustraire. La peur, l'audace, la colère, la pitié et, en général, tout sentiment qui résulte du plaisir ou de la souffrance, peut être et, le plus souvent, est un dérivé de la vertu, quand il apparaît au moment opportun chez les personnes pour des raisons motivées ou d'une manière convenable (*idem*, p. 49). Par conséquent, la vertu « aristotélicienne » est une sorte de penchant naturel qui entraîne l'individu sur le chemin le plus correct vers le bonheur, le rendant modéré et prudent dans ses actions.

Dans la morale chrétienne la vertu est obligatoirement présente en tant qu'idéal spirituel, élément crucial d'une certaine censure comportementale qui tend à perfectionner les pensées et les actions de l'homme. L'unité *vertu* comme telle est très rarement utilisée dans le texte de la Sainte Écriture. On y atteste plutôt des unités du même champ sémantique, telles que *droiture*, *sainteté*, *bonne action* (Învățătura..., 2006, p. 215) qui ne sont que les hyponymes conceptuels de la *vertu*. Celle-ci les englobent tous en tant que variations situationnelles. La vertu chrétienne est définie comme habitude ou stabilité d'accomplissement, avec le soutien de la grâce divine, de la loi morale (tout d'abord le code des règles du Décalogue). La vertu chrétienne est la fermeté et la permanence sur la voie du bien, dans l'accomplissement des bonnes actions et le triomphe continu sur le mal (*idem*, p. 215).

Conformément aux enseignements chrétiens, les vertus se classifient en : vertus théologiques (religieuses) et vertus morales (cardinales) (*idem*, p. 216). Les vertus théologiques - la foi, l'espérance et la charité - contribuent à garder le lien étroit entre l'âme du chrétien et Dieu ; elles réglementent la vie religieuse des chrétiens. L'assimilation et l'application de ces trois vertus sont parmi les devoirs de l'homme croyant (*idem*, p. 237). De l'autre côté, les ver-

tus morales ou cardinales, parmi lesquelles on compte la sagesse, la justice, la prudence, le courage etc., sont celles qui déterminent la vie du chrétien par rapport à soi-même et à ses confrères. Ces vertus poursuivent la moralisation des coutumes et des relations qui lient les gens. Dans le cathéchisme orthodoxe on postule que les vertus cardinales ou morales peuvent être acquises naturellement, en entraînant des forces que tout homme possède, ce qui veut dire que ces vertus sont cultivables et peuvent être élevées. Les vertus théologiques, par contre, sont « surnaturelles », donc insufflées par Dieu à la création. Les vertus chrétiennes se matérialisent dans de bonnes actions (*idem*, p. 218). Ainsi, le caractère impératif de la vertu chrétienne est fermement exprimé.

Parallèlement à la philosophie et à la théologie, l'éthique de la vertu s'impose également dans les discours politiques. Le père fondateur des États Unis, Benjamin Franklin, illustre penseur, principalement autodidacte, accorde à la vertu un rôle essentiel dans la réalisation du potentiel personnel et dans l'obtention du succès. Franklin concevait les vertus comme des qualités utiles, nécessaires pour la réalisation des objectifs de la vie pratique (Şaptefraţi, 2009, p. 17). Il a élaboré une liste de 13 vertus, la pratique constante desquelles a constitué pour lui un véritable système d'auto-développement personnel. Cette liste comprend la tempérance, le calme, l'ordre, la résolution, l'économie, le travail, la sincérité, la justice, la modération, la propreté, la tranquillité, la chasteté et l'humilité (Франклин/Franklin, 2016, p. 85).

Franklin a adopté une position respectueuse, mais, en même temps, critique par rapport aux travaux des philosophes de l'antiquité et les prédications de l'église. Il s'est tracé un projet propre dans l'obtention de la perfection morale. Étant une personne pragmatique aux convictions utilitaristes, Franklin n'esquisse pas d'idéaux utopiques. Il constate, sur son propre exemple, que nos penchants sont souvent plus forts que la raison, ce qui peut nous empêcher de rester constamment fidèles aux vertus (*idem*, p. 84). Le projet ambitieux de perfection morale, conçu par Franklin, consiste dans l'assimilation de toutes les 13 vertus qu'il a sélectionnées comme essentielles. Étant donné le fait que la cultivation de toutes les 13 vertus à la fois est compliquée, l'ingénieux penseur a mis au point un emploi de temps bien organisé qui prescrivait la cultivation et le perfectionnement des vertus l'une après l'autre. Sa méthodologie d'acquisition de chacune des 13 vertus mentionnées mérite toute notre attention.

Les vertus sur la formation desquelles insistait Franklin représentent des points de repère importants pour le respect d'une vie digne, équilibrée et correcte du point de vue éthique. Le concept de vertu, tel qu'on le trouve dans l'*Autobiographie* de B. Franklin, est situé entre un but naturel et un exercice d'auto-perfectionnement. L'aspect de devoir, même si présent dans le frame circonscrit par les contextes dans lesquels la vertu apparaît dans ses réflexions, n'est pas dominant, Franklin s'appuyant sur la conscience et la tendance réflexive vers le bien qui nous caractérisent tous.

En analysant et en comparant diverses théories de la vertu, en particulier, celles développées par Aristote et Franklin, le philosophe américain contemporain Alasdair MacIntyre essaie à mettre en valeur le rôle que la vertu a dans

la vie humaine, surtout comme moyen d'obtention de certains biens concrets, résultant de certaines pratiques.

Dans ses réflexions, MacIntyre déplace l'accent de la zone abstraite du concept de vertu à la zone des pratiques humaines concrètes, en tant que formes complexes et cohérentes d'activité de collaboration, socialement établies, par lesquelles certains biens sont créés par des efforts de réalisation des standards d'excellence, appropriés à chaque pratique (MacIntyre, 1996, p. 166). On peut trouver ces pratiques dans les activités physiques et intellectuelles de l'individu humain : architecture, agriculture, peinture, sports etc. La finalité logique de toute activité est la production de biens. Selon MacIntyre, on doit délimiter les biens « internes » des biens « externes » dans une pratique quelconque.

La différence entre ces deux types de biens est illustrée par l'exemple d'un enfant à qui l'on apprend à jouer aux échecs. Au début, quand l'enfant n'a aucun goût pour ce jeu, on peut le motiver par des bonbons qu'on lui offre, s'il s'implique dans l'activité. Mais, petit à petit, l'enfant découvre les « biens » de ce jeu et il tient à gagner pas pour obtenir des bonbons, mais pour acquérir des aptitudes analytiques, une imagination stratégique et la capacité de concentration de son attention, qui forment les biens inhérents de ce jeu, à la différence des bonbons (souvent aussi de l'argent ou d'autres avantages), associés, de façon contingente, à la pratique analysée (*idem*, p. 167).

Les biens externes peuvent être obtenus par des moyens alternatifs, qui ne sont pas nécessairement associés au jeu des échecs, tandis que les biens internes sont spécifiques et ne peuvent être obtenus autrement que par la pratique consciencieuse de ce jeu. Les biens externes appartiennent toujours à quelque'un, sont donc possédés individuellement, ce qui les rend transforme inévitablement en objectifs de la compétition entre les gens (*idem*, p. 169). L'obtention des biens internes constitue un avantage pour tous les membres de la communauté qui participent à une certaine pratique. L'élaboration d'une nouvelle méthode d'évaluation des vaccins, par exemple, est un succès et un enrichissement pour l'entière communauté des immunologues et infectionnistes. Même s'ils résultent aussi d'une compétition pour exceller, les biens internes ne séparent pas des gagnants et des perdants.

Le rôle de la vertu dans toute cette théorie est fondamental, car conformément à la définition proposée par MacIntyre, la vertu est une qualité humaine acquise, la possession et l'exercice de laquelle tend à nous assurer le pouvoir de l'obtention des biens internes des pratiques dans lesquelles nous sommes impliqués (*idem*, p. 170). La vertu dans cette conception, n'est pas une garantie du succès absolu, mais elle est absolument nécessaire à l'acquisition et à la réalisation des biens essentiels, de ceux qui résultent de l'accomplissement des standards d'excellence, et qui constituent, en fait, en utilisant la terminologie de Bourdieu, « le capital symbolique » qu'on veut gagner par tous nos efforts.

Mettant en valeur la relation causale qui existe entre les vertus et les biens internes, MacIntyre mentionne aussi que la possession des vertus constitue toujours un obstacle sur la voie de l'ambition confortable de gagner en mê-

me temps de l'argent, de la gloire et du pouvoir en plus de l'excellence et des biens internes à certaines pratiques (*idem*, p. 176). La sincérité, la justice et le courage étant les trois vertus essentielles citées par le philosophe, constituent à la fois des standards d'excellence et des biens en soi. Cette triade de repères moraux rapproche la vision sur la vertu de MacIntyre à la tradition, et la fixe dans la série des théories qui affirment l'importance de l'éducation morale et le caractère cultivable des vertus.

Depuis un certain temps les nouvelles technologies et l'espace virtuel occupent une place de plus en plus importante dans l'évolution de notre société. Les relations inter-humaines, les activités cognitives et celles pratiques, les critères et les moyens d'évaluation des biens sont graduellement déplacés dans une réalité virtuelle, déterminée par des lois informatiques. Les technologies informationnelles sont largement appliquées dans le domaine de la politique, de la science et même dans les affaires de l'église aussi. Cette nouvelle réalité influence le système des valeurs, aussi bien que le spectre des émotions, des états affectifs et des réactions comportementales des hommes. Il est pertinent de se demander si le concept de vertu est soumis, lui aussi, à quelques métamorphoses dans ce contexte. Quels nouveaux traits pourrait-elle acquérir dans le contexte de la liberté totale d'expression et de la visibilité et transparence maximales? Est-ce que les listes de vertus rédigées par les philosophes, théologiens et politiciens de l'époque d'avant internet sont toujours d'actualité? Ces questions, ainsi que beaucoup d'autres, ouvrent de nouvelles directions et approches d'étude de l'éducation morale en général et de l'éthique de la vertu en particulier.

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SLOVENIAN MASCULINE PROPER NAMES OF LATIN ORIGIN

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Abstract

The research object of the present text focuses on Slovenian masculine proper names of Latin origin. The main aim is to present a comprehensive list of these names, as well as to check their initial meaning. The anthroponyms under research are divided into three major groups according to: 1) the type of the Latin name, from which the Slovenian one is derived; 2) their derivation, i. e. the type of the basic word, used during the process of name coining, as a part of speech; 3) the canonization of the studied names.

Keywords: *anthroponym, proper name, Latin origin, derivation, canonization*

Rezumat

În articol, se supun inventarierii și clasificării după anumite principii numele proprii de bărbați din cultura Sloveniei, care au origine latină. Scopul publicației este prezentarea listei complete a acestor nume și a originii lor. În cazul când numele date provin de la nume comune, se indică și analizează semnificația acestora. Prezentarea unităților din slovenă se face ținându-se cont atât de originea lor latină, modelul derivațional, cât și de canonizarea lor.

Cuvinte-cheie: *antroponim, nume propriu, origine latină, derivare, canonizare*

Introduction

The research object of the present text is constituted of the 182 Slovenian masculine proper names of Latin origin. The main aim is to present a comprehensive list of these names, as well as to check their initial meaning.

The anthroponyms under research are divided into three major groups according to:

- (1) the type of the Latin name, from which the Slovenian one is derived;
- (2) their derivation, i. e. the type of the basic word, used during the process of name coining, as a part of speech;
- 3) the canonization of the analyzed names.

It is very important to be underlined that the second classification is done according to the Latin grammatical rules.

1. Classification of Slovenian Masculine Proper Names According to the Type of the Basic Latin Name

According to the type of the basic Latin name, we distinguish six types of Slovenian masculine proper names, such as:

- Slovenian masculine proper names, derived from a Roman mythological name:

Honor (< Honor/Honos), *Libero* (< Leber/Liber), *Remus* (< Remus), *Romulus* (< Romulus), *Silván* (< Silvanus) etc.

- Slovenian masculine proper names, derived from a Roman praenomen:

Cézar (< Caesar), *Gaj/Kaj* (< Caius/Cajus/Gaius), *Faust* (< Faustus), *Lucio* (< Lucius), *Marko* (< Marcus), *Oktávius* (< Octavius), *Pavel* (< Paullus/Paulus), *Sixtus* (< Sextus/Sixstus), *Tibor* (< Tiberius), *Tit* (< Titus) etc.

- Slovenian masculine proper names, derived from a Roman gentile name:

Afranij (< Afranius), *Antonin* (< Antoninus), *Antón* (< Antonius), *Aurel/Avrelj* (< Aurelius), *Avguštín* (< Augustinus), *Avgust* (< Augustus), *Cecilián* (< Caecilianus), *Cecil* (< Caecilius), *Cyprián* (< Cyprianus), *Emil* (< Aemilius), *Fabij* (< Fabius), *Flavián* (< Flavianus), *Flávius* (< Flavius), *Gál* (< Gallus), *Horác* (< Horatius/Oratius), *Ignác* (< Egnatius/Ignatius), *Julij* (< Iuleus/Iulius/Julius), *Kasián* (< Cassian/Cassianus), *Kasius* (< Cassius), *Klaudián* (< Claudianus), *Klavdij* (< Claudius/Clodius), *Kornelij* (< Cornelius), *Livij* (< Livius), *Lucijan* (< Lucianus), *Marcel* (< Marcellus), *Marcelin* (< Marcellinus), *Marij* (< Marius), *Marin* (< Marinus), *Marjan* (< Marianus), *Oktávius* (< Octavius), *Ovidius* (< Ovidius), *Petrónius* (< Petronius), *Sergej* (< Sergius), *Sever* (< Severus), *Severin* (< Severinus), *Terenc* (< Terentius), *Valerij* (< Valerius/Valesius), *Verfilij/ Virgilij* (< Vergilius/Virgilius) etc.

- Slovenian masculine proper names, derived from a Roman cognomen:

Adrijan/Hadrijan (Adrianus/Hadrianus), *Albín* (< Albinus), *Avrelijan* (< Aurelianus), *Cézar* (< Caesar), *Donát* (< Donatus), *Emilijan* (< Aemilianus), *Fabiján* (< Fabianus), *Faust* (< Faustus), *Felician* (< Felicianus), *Feliks* (< Felix), *Florjan* (< Florianus), *Gál* (< Gallus), *Julián* (< Iulianus/Julianus), *Justinijan* (< Iustinianus/Justinianus), *Justín* (< Iustinus/Justinus), *Juvenal* (< Iuvenalis/Juvenalis), *Kamil* (< Camillus), *Krispus* (< Crispus), *Kryšpín* (< Crispinus), *Lovrenc* (< Laurentius), *Mavricj* (< Mauricius/Mauritius), *Maxim* (< Maximus), *Oktavián* (< Octavianus), *Pavel* (< Paullus/ Paulus), *Pavlin* (< Paulinus/ Paullinus), *Rúfus* (< Rufus), *Sabin/Savin* (< Sabinus/ Savinus), *Sever* (< Severus), *Sixtus* (< Sextus/ Sixstus), *Tacijan* (< Tatianus), *Tacit* (< Tacitus), *Tibor* (< Tiburtius), *Torquatus* (< Torquatus), *Valent* (< Valens), *Valentin* (< Valentinus), *Valerijan* (< Valerianus), *Viktor* (< Victor), *Viktorijan* (< Victorianus), *Viktorijo* (< Victorius), *Viktorín* (< Victorinus), *Vincenc* (< Vincentius), *Vital* (< Vitalis) etc.

- Slovenian masculine proper names, derived from a Roman agnomen:

Feliks (< Felix), *Silvoj* (< Silvius) etc.

- Slovenian masculine proper names, derived from a Neolatin name:

Amadej (< Amadeus), *Amand* (< Amandus), *Amat/Amátus* (< Amatus), *Avreus* (< Auraeus), *Beat* (< Beatus), *Benedikt* (< Benedictus), *Blaž* (< Blasius), *Bonifacij* (< Bonifatius/Bonifacius/Bonifatius), *Celestín* (< Caelestinus/Coelestinus), *Dante* (< Durantus), *Deodat* (< Adeodatus/Deodatus), *Dezider* (< Desiderius), *Domen* (< Domnius), *Dominik* (< Dominicus), *Eligij* (< Eligius), *Fidél* (< Fidelis), *Flor* (< Florus), *Florentín* (< Florentinus), *Fortunát* (< Fortunatus), *Frančiček* (< Franciscus), *Gracián* (< Gratianus), *Hilarij* (< Hilarius), *Inocent* (< Innocentius), *Just* (< Iustus/Justus), *Kajetan* (< Caietanus/Gaetanus), *Kancijan* (< Cantianus), *Kandid* (< Candidus), *Klemen* (< Clemens), *Klementin* (< Clementinus/Clementinus), *Kolumbán* (< Columbanus), *Kolumbín* (< Columbinus), *Konstantin* (< Constantinus), *Konštancij* (< Constantius), *Krescencij* (< Crescentius), *Kristijan* (< Christianus), *Kristin* (< Christinus), *Laurus* (< Laurus), *Leo* (< Leo), *Liberat* (< Liberatus), *Lilijan* (< Lilian), *Livjan* (< Livianus), *Luka* (< Lucas), *Magnus* (< Magnus), *Martin* (< Martinus), *Martinjan* (< Martinianus), *Mauro* (< Maurus), *Maximilijan* (< Maximilianus), *Mirando* (< Mirandus), *Modest* (< Modestus), *Natalis* (< Natalis), *Nivij* (< Niveus), *Oliver* (< Oliver), *Olivij* (< Olivius), *Oriencij* (< Orientius), *Orjano* (< Orianus), *Palmir/ Palmiro* (< Palmirius), *Paskal* (< Paschalis), *Patrik* (< Patricius/Patritius), *Peregrin* (< Peregrinus), *Pij* (< Pius), *Primož* (< Primus), *Prosper* (< Prosper/Prosperus), *Remig* (< Remigius), *Renato* (< Renatus), *Romeo* (< Romaeus), *Roman* (< Romanus), *Sabinijan* (< Sabenianus/Sabibianus/Savinianus), *Sanel* (< Sanelus), *Sebastjan* (< Sebastianus), *Servacij* (< Servatius), *Sidonij* (< Sidonius), *Silverij* (< Silverius), *Silvester* (< Silvester), *Silvin* (< Silvinus), *Vid* (< Vitus), *Vivoian* (< Bibianus/Vivianus) etc.

2. Classification of Slovenian Masculine Proper Names According to the Derivation

According to the derivation, we distinguish:

- Slovenian masculine proper names, derived from a proper noun:

Antonin (< Antoninus < Antonius (B, K)); *Avguštín* (< Augustinus < Augustus (K, Ke)); *Avrelijan* (< Aurelianus < Aurelius (B)), *Cecilián* (< Caecilianus < Caecilius (K)); *Emilijan* (< Aemilianus < Aemilius (B, Ke)), *Fabiján* (< Fabianus < Fabius (B, K, Ke)), *Felicijan* (< Felicianus < Felix (B, K, Ke)), *Felicijo* (< Felicius < Felix (B, K)), *Flavián* (< Flavianus < Flavius (B, K)), *Julián* (< Iulianus/Julianus < Iuleus/Iulius/Julius (B, K, Ke)), *Justinijan* (< Iustinianus/Justinianus < Iustinus/Justinus (K, Ke)), *Kasián* (< Cassian/Cassianus < Cassius (B, K)); *Klaudián* (< Claudianus < Claudius (O)); *Klementin* (< Clementinus/Clementinus < Clemens (K)), *Kolumbán* (< Columbanus < Columba (B, K)), *Kolumbín* (< Columbinus < Columba (K)), *Kristin* (< Christinus < Christianus (K)), *Lilijan* (< Lilian < Liliana (K)), *Livjan* (< Livianus < Livius (O)), *Lucijan* (< Lucianus < Lucius (B, K, Ke)), *Martin* (< Martinus < Martis (Gen. sg. form of Mars) (B, K,

Ke)), *Mirando* (< *Mirandus* < *Miranda* (Ke)), *Nevij* (< *Niveus* < *Nives* (Ke)), *Oktavián* (< *Octavianus* < *Octavius* (K)), *Olivij* (< *Olivius* < *Oliver* (Bo)), *Orjano* (< *Orianus* < *Oriana* (Ke)), *Palmir/Palmiro* (< *Palmirius* < *Palmiria* (Ko)), *Paolin* (< *Paulinus*/*Paullinus* < *Paulus* (B, K)), *Sanel* (< *Sanelus* < *Sanela* (B, Ke)), *Severin* (< *Severinus* < *Severus* (B, K, Ke)), *Silvin* (< *Silvinus* < *Silvius* (K)), *Tacijan* (< *Tatianus* < *Tatius* (S)), *Valerijan* (< *Valerianus* < *Valerius* (B, K, Ke)), *Victorijan* (< *Victorianus* < *Victor* (K)) etc.

- Slovenian masculine proper names, derived from a noun:

Fabij (< *Fabius* < *faba*, -ae, f. - “bean” (B, K, Ke)), *Francišek* (< *Franciscus* < *Franciscus*, -i, m. - “Frenchman” (B, K, Ke)), *Honor* (< *Honor*/*Honos* < *honor*, -oris, m. - “honour” (Su)); *Horác* (< *Horatius*/*Oratius* < *hora*, -ae, f. - “hour; season” (B, K)), *Kancijan* (< *Cantianus* < *cantio*, -onis, f. - “song” (Ke)), *Laurus* (< *Laurus* < *laurus*, -i, f./ *laurus*, -us, f. - “laurel; victory” (B, K, Ke)), *Leo* (< *Leo* < *leo*, -onis, m. - “lion” (B, K, Ke)), *Oriencij* (< *Orientius* < *oriens*, -entis, m. - “east; sunrise” (Ke)), *Ovidius* (< *Ovidius* < *ovis*, -is, f. - “sheep” (B)), *Peregrin* (< *Peregrinus* < *peregrinus*, -i, m. - “pilgrim” (B, K, Ke)), *Romeo* (< *Romaeus* < *Romaeus*, -i, m. - “a person who was a visitor of Rome” (K, Ke)), *Silván* (< *Silvanus* < *silva*, -ae, f. - “forest” (B, K)); *Viktor* (< *Victor* < *victor*, -oris, m. - “winner” (B, K, Ke)) etc.

- Slovenian masculine proper names, derived from an adjective:

Avreus (< *Auraeus* < *aureolus*, 3 - “golden” (K, Ke)), *Celestín* (< *Caelestinus*/*Coelestinus* < *caelestinus*, 3/*caelestis*, -e/*coelestis*, -e - “divine” (B, K, Ke)), *Cyprián* (< *Cyprianus* < *Cyprianus*, 3 - “born in Cypruss” (K)), *Faust* (< *Faustus* < *faustus*, 3 - “happy; lucky” (B, K)), *Feliks* (< *Felix* < *felix*, -icis - “happy” (B, K, Ke)), *Fidél* (< *Fidelis* < *fidelis*, -e - “honest” (B, K)), *Fortunát* (< *Fortunatus* < *fortunatus*, 3 - “happy” (B, K, Ke)), *Hilarij* (< *Hilarius* < *hilaris*, -e/*hilarus*, 3 - “merry” (B, Ke)), *Inocent* (< *Innocentius* < *innocens*, -entis - “innocent” (K)), *Just* (< *Iustus*/*Justus* < *iustus*, 3 - “fair; honest” (B, K, Ke)), *Juvenal* (< *Iuvenalis*/*Juvenalis* < *iuvenalis*, -e - “young” (K)), *Kajetan* (< *Caietanus*/*Gaetanus* (< Lat. *Caietanus*, 3/*Caetanus*, 3 - “from Caieta” (B, Ke)), *Kandid* (< *Candidus* < *candidus*, 3 - “white” (K, Ke)), *Klemen* (< *Clemens* < *clemens*, -entis - “nice; calm” (B, K, Ke)), *Konstantin* (< *Constantinus* < *constans*, -antis - “constant” (B, K, Ke)), *Konštancij* (< *Constantius* < *constans*, -antis - “constant” (B, K)), *Krispus* (< *Crispus* < *crispus*, 3 - “curly” (B, K)), *Libero* (< *Leber*/*Liber* < *liber*, -era, -erum - “free” (B)), *Magnus* (< *Magnus* < *magnus*, 3 - “great” (B, K)), *Mauro* (< *Maurus* < *maurus*, 3 - “dark-skinned” (B, K)), *Maxim* (< *Maximus* < *maximus*, 3 - “the biggest; the greatest” (B, K, Ke)), *Modest* (< *Modestus* < *modestus*, 3 - “modest” (B, K, Ke)), *Oktávius* (< *Octavius* < *octavus*, 3 - “eighth” (B, K)); *Oliver* (< *Oliver* < *olivoifer*, -fera, -ferum - “producing olives” (S)), *Pavel* (< *Paullus*/*Paulus* < *paullus*, 3/*paulus*, 3 - “little” (K, Ke)), *Pij* (< *Pius* < *pius*, 3 - “pious”

(B, K, Ke)), *Primož* (< *Primus* < *primus*, 3 - "first" (B, K, Ke)), *Prosper* (< *Prosper*/*Prosperus* < *prosperus*, 3- "successful" (B, K)), *Romulus* (< *Romulus* < *Romulus*, 3 - "belonging to Rome" (B)); *Rúfus* (< *Rufus* < *rufus*, 3 - "red-haired" (B, K)), *Sebastijan* (< *Sebastianus* < *Sebastianus*, 3 - "from Sebastus" (B, K, Ke)), *Sever* (< *Severus* < Lat. *severus*, 3 - "severe" (B, K, Ke)), *Sidonij* (< *Sidonius* < *Sidonius*, 3 - "from Sidonus" (B, Ke)), *Sixtus* (< *Sextus*/*Sixtus* < *sextus*, 3 - "sixth" (B, K)); *Tibor 1* (< *Tiberius* < *Tiberius*, 3 - "belonging to The Tiber" (B, K, Ke)); *Tibor 2* (< *Tiburtius* < *Tiburtius*, 3 - "belonging to Tibur" (B)), *Torquatus* (< *Torquatus* < *torquatus*, 3 - "wearing a neckchain" (K)), *Urban* (< *Urbanus* < *urbanus*, 3 - "urban" (B, K, Ke)), *Vital* (< *Vitalis* < *vitalis*, -e - "vital" (B, K, Ke)) etc.

- Slovenian proper names, derived from a verboid:

Amand (< *Amandus* < *amandus*, 3 - "beloved" (B, K, Ke)), *Amat/Amátus* (< *Amatus* < *amatus*, 3 - "beloved" (B, K, Ke)), *Avġust* (< *Augustus* < Lat. *augustus*, 3 - "divine" (B, K, Ke)), *Dante* (< *Durantus* < *durans*, -antis - "hardening" (Ke)), *Donát* (< *Donatus* < *donatus*, 3 - "to be given as a present" (B, K, Ke)), *Krescencij* (< *Crescentius* < *crecens*, -entis - "growing up" (B, Ke)), *Renato* (< *Renatus* < *renatus*, 3 - "born again" (B, K, Ke)) etc.

- Slovenian proper names, derived from a case construction:

Deodat (< *Adeodatus*/*Deodatus* < „a Deo datus" with a meaning "given by God" < a + Deo (Abl. sg. form of Deo) + datus, 3 - "given as a present" (B, K)) etc.

- Slovenian proper names, derived from a syntagma:

Amadej (< *Amadeus* < *amo*, 1 - "to love" and *Deus*, -i, m. - "God" (B, K, Ke)) etc.

- Slovenian proper names with uncertain etymology:

Afranj (K) etc.

- Slovenian masculine proper names with more than one possible etymology:

Albín (< *Albinus* < 1) *Albus* (K); 2) *albinus*, 3 - "white" (Ke)); *Antón* (< *Antonius* < 1) *Antenium* (K); 2) *avθos* - "flower" (K); 3) *avτέω* (< *αντιάω* < *αντιάω* - "to be ready to fight") (Su)); *Aurel/Avrelij* (< *Aurelius* < 1) *aureolus*, 3/ *aureus*, 3 - "golden" (B, K, Ke); 2) *aurum*, -i, n. - "gold" (Su)); *Beat* (< *Beatus* < 1) *Beata* (B, K); 2) *beatus*, 3 - "blessed" (S)); *Benedikt* (< *Benedictus* < *benedictus*, 3 - "blessed" (B, K, Ke); 2) *benedico*, 3 - "to say good things about someone" (Ke)), *Blaž* (< *Blasius* < 1) *blaesus*, 3 - "lispng" (B, K); 2) *blatio*, 4 - "to bubble" (L); 3) *βλάσιος* - "bowlegged" (B, K)); *Bonifácij* (< *Bonefatus*/*Bonifacius*/*Bonifatius* <

1) *homo boni fati* with a meaning “a person who does good things” (Ke); 2) *bonum* – “good” and *fatum* – “faith” (B, Ke); 3) *bonus*, 3 – “good” and *faciens*, *entis* – “doing” (Ke)); *Cecil* (< *Caecilius* < 1) *caecus*, 3 – “blind” (B, K, Ke); 2) *cado*, 3 – “to fall down” (Ko)), *Cézar* (< *Caesar* < 1) *caesaries*, -ei, f. – “hair” (B, K); 2) *caedo*, 3 – “to cut” (L)); *Dezider* (< *Desiderius* < 1) *desiderium*, -ii, n. – “longing” (B, K); 2) *desiderius*, 3 – “desired” (K); 3) *desidero*, 1 – “to desire” (Ke)), *Dominik* (< *Dominicus* < *dominicus*, 3 – “belonging to God” (B, K, Ke); 2) *dies Dominicus* – “the day of God” < *dies*, *diei*, m./f. – “day” and *Dominicus*, 3 – “belonging to God” (Ke)), *Eligij* (< *Eligius* < 1) *eligo*, 3 – “to select” (B, K); 2) *eligius*, 3 – “selected” (S)), *Emil* (< *Aemilius* < 1) *aemulus*, -i, m. – “enemy” (Ke); 2) *aemilius*, 3 – “hostile” (S); 3) *αμύλλιος* – “glittering” (Ke)); *Flávius* (< *Flavius* < 1) *flavus*, 3 – “yellow” (B, K); 2) *Flavius*, -ii, m. – “belonging to Flavius” (O)); *Florentín* (< *Florentinus* < 1) *florens*, -entis – “blooming” (B, Ke); 2) *Florentinus*, 3/*Florentinus*, -i, m. – “belonging to/citizen of Florence” (K)); *Florjan* (< *Florianus* < 1) *Florus* (B, K, Ke); 2) *florianus*, 3 – “blooming” (Su)); *Florus* (< *Flor* < 1) *Flora* (Sl); 2) *florus*, 3 – in flower” (S)); *Gaj/Kaj* (< *Caius/Cajus/Gaius* < 1) meaning unknown (B, K, Ke); 2) *gaudeo*, 2 – “enjoy” (Su)); *Gál* (< *Gallus* (< 1) *gallus*, -i, m. – “cock” (B, K); 2) *Gallus*, -i, m. – “Gaul” (K, Ke)); *Gracián* (< *Gratianus* < 1) *gratus*, 3 – “nice, kind” (B, K); 2) *gratianus*, 3 – “nice, kind” (Ke); 3) *gratia*, -ae, f. – “grace” (B, K)); *Ignác* (< *Egnatius/Ignatius* < 1) meaning unknown (B, K); 2) *ignis*, -is, m. – “fire” (B, K, Ke); 3) *gnatus*, 3 – “born” (Ko); 4) *ignotus*, 3 – “unknown” (T); 5) *igneus*, 3 – “fiery” (Su)), *Julij* (< *Iuleus/Iulius/Julius* (< 1) *ιωβλος* – “hairy” (B, K); 2) *Iovilius*, 3 – “belonging to Jupiter; devine” (B, K, Ke)), *Justín* (< *Iustinus/Justinus* < 1) *iustus*, 3 – “fair” (K); 2) *Iustus* (Su)); *Liberat* (< *Liberatus* < 1) *liberatus*, 3 – “liberated” (K, Ke); 2) *liberatio*, -onis, f. – “liberation” (Su)); *Kamil* (< *Camillus* < 1) meaning unknown (B); 2) *camillus*, -i, m. – “devine servant” (B, K, Ke)); *Kasius* (< *Cassius* < 1) *cassus*, 3 – “empty” (K); 2) *cassis*, -is, m. – “helmet” (Su)); *Klavdij* (< *Claudius/Clodius* < 1) *claudus*, 3 – “limb” (B, K, Ke); 2) *claudeo*, 2 – “to become limb” (Su); 3) *claudius*, 3 – “locked” (Ko)); *Kornelij* (< *Cornelius* < 1) *cornu*, -us, n. – “horn” (B, K, Ke); 2) *corneus*, 3 – “insensible” (T); 3) *corneolus*, 3 – “horny” (Ko, T); 4) *cornum*, -i, n. – “strawberry” (P)); *Kristijan* (< *Christianus* < *christianus*, -i, m./ *christianus*, 3 – “Christian” (B, Ke)); *Kryšpín* (< *Crispinus* < 1) *Crispus* (B, K); 2) *crispinus*, 3 – “curly” (T)); *Livij* (< *Livius* < 1) *liveo*, 2 – “to be gealous; to become blue” (K); 2) *livor*, -oris, m. – “gealousy” (S); 3) *lividus*, 3 – “gealous” (Ke)); *Lovrenc* (< *Laurentius* < 1) *Laurentius*, 3 – “from/born in Laurentius” (B, K, Ke); 2) *laurentius*, 3 – “crowned with bay” (N)); *Lucio* (< *Lucius* < 1) *lux*, *lucis*, f. – “light” (B, K, Ke); 2) *loucus*, 3 – “bright” (RN)); *Luka* (< *Lucas* < 1) *Λουκας* – “from Lucania” (B, K); 2) *lucus*, -i, m. – “devine forest” (Ko); 3) *lux*, *lucis*, f. –

“light” (K, Ke)); *Marcel* (< Marcellus < 1) *Marcus* (B, K, Ke); 2) *marcellus*, -i, m. - “little hammer” (S)); *Marcelin* (< Marcellinus < 1) *Marcellus* (B, K, Ke); 2) *marcellus*, -i, m. - “little hammer” (P)); *Marij* (< Marius < 1) *Mars* (K); 2) *mas, maris* - “masculine” (B); 3) *mare*, -is, n. - “sea” (P)); *Marin* (< Marinus < 1) *Marius* (B, K, Ke); 2) *marinus*, 3 - “marine” (B, K, Ke); 3) *mare*, -is, n. - “sea” (Ke); 4) *Mars* (W); 5) *Maria* (rare from Marina) (Wa)), *Marjan* (< Marianus < 1) *Marius* (B, K, Ke); 2) *Maria* (Su)); *Marko* (< Marcus < 1) *Mars* (B, K); 2) *mas, maris* - “masculine” (S); 3) *marcus*, -i, m. - “hammer” (O); 4) *marceo*, 2 - “to be sad; to be weary” (T)); *Mavricij* (< Mauricius/Mauritius < 1) *Maurus* (B, K, Ke); 2) *mauricius*, 3 - “Moorish” (K); 3) *Mauritius*, 3 - “from Mauritania” (Ke)); *Maximiljan* (< Maximilianus < 1) *Maximus* (B, K, Ke); 2) combination between Maximus and Aemilianus (Ke)); *Natalis* (< Natalis < 1) *Natalia* (B, K, Ke); 2) *natalis*, -e - “native” (Su)); *Paskal* (< Paschalis < 1) *Paschalis*, -e - “belonging to Easter” (B, K); 2) *Pascha*, -ae, f. - “Easter” (B, K)); *Patrik* (< Patricius/Patritius < 1) *patricius*, -ii, m. - “a noble man” (B, K, Ke); 2) *patritus*, 3 - “paternal” (Su)); *Petrónius* (< Petronius < 1) *petro, petronis*, m. - “loggerhead (B, K); old ram (Ko)”; 2) *πέτρα / πέτρος* - “stone; rock” (Su)); *Remig* (< Remigius < 1) *remex, remigis*, m. - “rower” (B, K); 2) *remigium*, -ii, n. - “rowing; oar” (S)); *Remus* (< Remus < 1) meaning unknown (B); 2) *remus*, -i, m. - “oar” (O)); *Roman* (< Romanus < 1) *Romanus*, -i, m./*Romanus*, 3 - “Roman” (B, K, Ke)); *Sabin/Savin* (< Sabinus/Savinus < Sabinus, -i, m./Sabinus, 3 - “Sabinian” (B, K)); *Sabinijan* (< Sabenianus/Sabinianus/Savinianus < 1) *Sabinus*, -i, m./Sabinus, 3 - “Sabinian” (K); 2) *Sabinianus*, 3 - “belonging to Sabinus/ Savinus” (Su)); *Sergej* (< Sergius < *servus*, -i, m. - “slave” (B); 2) *σέργιος* - “guard” (Ke); 3) meaning unknown (B, K, Ke)); *Servacij* (< Servatius < 1) *servatus*, 3 - “saved” (B); 2) *servo*, 1 - “to guard” (Ke); 3) *servator*, -oris, m. - “guard” (L)); *Silverij* (< Silverius < 1) *Silvius* (K); 2) *silva*, -ae, f. - “forest” (Su); 3) *silverius*, 3 - “silvester” (Ko)); *Silvij* (< Silvius < 1) *silva*, -ae, f. - “forest” (B, Ke); 2) *silvius*, 3 - “wooded” (Ko)); *Silvester* (< Silvester < 1) *silva*, -ae, f. - “forest” (B, K, Ke); 2) *silvester*, -tra, -trum/*silvestris*, -e - “wooded” (B, K, Ke)); *Terenc* (< Terentius < 1) meaning unknown (B, K); 2) *terens*, -entis - “abrading” (P); 3) *terentius*, 3 - “abraded” (Bo); 4) *teres, teretis* - “slender” (T)); *Tit* (< Titus < 1) meaning unknown (B, Ke); 2) *titulus*, -i, m. - “title” (B, Ke); 3) *tueor, tuitus, tutus sum*, 2 - “to look” (Ke); 4) *titus* - “to save the honour; carrier-pigeon” (B, Ke)); *Valent* (< Valens < 1) *valens*, -entis - “strong, healthy” (K); 2) *valeo*, 2 - “to be strong, healthy” (Ke)); *Valentin* (< Valentinus < 1) *valens*, -entis - “to be strong, healthy” (B, K, Ke); 2) *valentia*, -ae, f. - “power” (Ke); 3) *valentinus*, 3 - “healthy, strong” (Ko)); *Valerij* (< Valerius/Valesius < 1) *valeo*, 2 - “to be strong; healthy” (B, K, Ke); 2) *valens*, -entis - “strong, healthy” (C); 3) *valerius*, 3 - “strong” (N)); *Vergilij/ Vir-*

glij (< Vergilius/Virgilius < 1) *virens*, -entis - “green” (Ke); 2) *virgo*, -inis, f. - “virgin” (B, K); 3) *virgula*, -ae, f. - “wand” (Sl); 4) *virga*, -ae, f. - “twig” (B, K, Ke); 5) *vergiliae*, -arum, f. - “Pleiads” (Ko); 6) *vireo*, 2 - “to become green” (S)); *Vid* (< Vitus < 1) *vita*, -ae, f. - “life” (B, K, Ke); 2) *vitulus*, -i, m. - “youth” (Ke); 3) *avitus*, -i, m. - “grandfather” (Ke); 4) *vitus*, 3 - “wanted, invited” (Ke); 5) *vitis*, -is, f. - “centurion” (Su); 6) *via*, -ae, f. - “way” (Kn)); *Viktorijo* (< Victorius < 1) *victor*, -oris, m. - “winner” (B, K); 2) *victoria*, -ae, f. - “victory” (P)); *Viktorín* (< Victorinus < 1) *Victor* (B, K, Ke); 2) *victorinus*, 3 - “victorious” (Su)); *Vincenc* (< Vincentius < 1) *vinco*, 3 - “to win” (B, K); 2) *vincens*, -entis - “winning” (Ke)); *Vivian* (< Bibianus/Vivianus < 1) *vivus*, 3 - “alive” (B, K, Ke); 2) *vivo*, 3 - “to live” (Ke)) etc.

3. Classification of Slovenian Masculine Proper Names According to Canonization

According to this criterion, we distinguish:

- Names of orthodox saints:

Fabricius, *Ovidius* etc.

- Names of catholic saints:

Adeodatus/Deodatus, *Amatus*, *Auraeus*, *Caecilianus*, *Caecilius*, *Cantianus*, *Christinus*, *Columbanus*, *Columbinus*, *Crescentius*, *Crispinus*, *Dominicus*, *Eligius*, *Gallus*, *Oliver*, *Orientius*, *Paschalis*, *Peregrinus*, *Romaeus*, *Romulus*, *Servatius*, *Sextus/Sixtus*, *Sidonius*, *Vergilius/Virgilius*, *Victorianus* etc.

- Names of saints, canonized by both churches:

Adrianus/Hadrianus, *Aemilianus*, *Aemilius*, *Albinus*, *Amadeus*, *Amandinus*, *Amandus*, *Antoninus*, *Antonius*, *Augustinus*, *Augustus*, *Aurelianus*, *Aurelius*, *Benedictus*, *Bibianus/Vivianus*, *Blasius*, *Bonifatius/Bonifacius/Bonifatius*, *Caelestinus/ Coelestinus*, *Caesar*, *Caietanus/Gaetanus*, *Caius/Cajus/Gaius*, *Camillus*, *Candidus*, *Cassian/Cassianus*, *Cassius*, *Christianus*, *Claudianus*, *Claudius/Clodius*, *Clemens*, *Clementinus/Climentinus*, *Constantius*, *Cornelius*, *Crispus*, *Cyprianus*, *Desiderius*, *Donatus*, *Egnatius/Ignatius*, *Fabianus*, *Fabius*, *Felicianus*, *Fidelis*, *Flavianus*, *Flavius*, *Florentinus*, *Faustus*, *Felix*, *Florianus*, *Fortunatus*, *Franciscus*, *Gallus*, *Gratianus*, *Hilarius*, *Honor/Honos*; *Horatius/Oratius*, *Innocentius*, *Iuleus/Iulius/Julius*, *Iulianus/Julianus*, *Iustiniaus/Justinianus*, *Iustinus/Justinus*, *Iustus/Justus*, *Ivoenalis/Juvenalis*, *Laurentius*, *Laurus*, *Leo*, *Liberatus*, *Livius*, *Lucas*, *Lucianus*, *Lucius*, *Magnus*, *Marcellinus*, *Marcellus*, *Marcus*, *Marianus*, *Marinus*, *Marius*, *Martianus*, *Martinus*, *Maurus*, *Maximilianus*, *Maximus*, *Modestus*, *Natalis*, *Octavianus*, *Octavius*, *Patricius/Patritius*, *Paulinus/Paullinus*, *Paullus/Paulus*, *Petronius*, *Pius*, *Pri-*

mus, Prosper/Prosperus, Remigius, Renatus, Romanus, Rufus, Sabenianus/ Sabianianus/Savinianus, Sabinus/Savinus, Sebastianus, Sergius, Severinus, Severus, Silvanus, Silverius, Silvester, Silvinus, Silvius, Tatianus, Terentius, Tiberius, Tiburtius, Titus, Torquatus, Valens, Valentinus, Valerianus, Valerius/Valesius, Victor, Victorinus, Victorius, Vincentius, Vitalis, Vitus etc.

Conclusions

In the classification according to the basic Latin origin name, six sub-groups are formed – Slovenian masculine proper names derived from Roman mythological name, Roman praenomen, Roman gentile name, Roman cognomen, Roman agnomen, Neolatin name.

The biggest group of Slovenian male anthroponyms is that derived from a Neolatin name, while the smallest one is the group, including names derived from a Roman agnomen.

In the second classification, according to the type of the basic Latin word, from which the Latin name, and respectively the Slavonic one, is coined, there are eight groups: from a proper noun, from a noun, from an adjective, from a verboid, from a case construction, from a syntagm, from a unit with unknown meaning, from a unit with more than one possible etymology.

The biggest is the last presented group, while the fourth, the fifth, and the sixth include only one example each.

The classification according to the canonization criterion includes: names of orthodox saints (the smallest group), names of catholic saints, names of saints canonized by both churches (the biggest of the three groups).

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(LITERARY) LANGUAGE AND SOCIAL CONDITIONING

**DE LA COMPÉTENCE PRAGMATIQUE EN LANGUE SECONDE:
UNE ÉTUDE DES RÉPONSES AUX COMPLIMENTS
EN FRANÇAIS L1 ET L2 EN CONTEXTE CANADIEN /
SECOND LANGUAGE PRAGMATIC SKILLS:
A STUDY OF RESPONSES TO COMPLIMENTS
IN FRENCH L1 AND L2, IN CANADIAN CONTEXT**

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Abstract

This study examines the pragmatic competence of a group of Canadian English-speaking learners of French at the Intermediate level, focusing on the ways in which the participants respond to compliments in French L2. It was found that the L2 French Learners employ more complex compliment response patterns than simple ones; there was a noticeable tendency for the learners to use more expansive linguistic realization forms and more positive compliment response strategies. Major differences were found with respect to specific realization forms of compliment acceptance in French L1 and L2.

Keywords: *compliment responses, politeness, French L2, Canadian context*

Rezumat

În articol, cercetăm competența pragmatică în franceză, nivel intermediar, a elevilor vorbitori nativi de engleză. În acest caz, atenția este proiectată pe felul, în care aceștea răspund în franceză la complimente. Se știe că ei întrebunțează mai des, în situația de comunicare dată, răspunsuri-complimente de tip complex și pozitiv, structuri verbale largite. Diferențele care se observă țin, mai cu seamă, de receptarea complimentului de persoanele în cauză.

Cuvinte-cheie: *reație la compliment, politețe, franceza ca limba a doua, context canadian*

1. Introduction

Les réflexions sur l'importance et les facettes de la compétence pragmatique dans l'apprentissage des langues se sont multipliées ces dernières années. Cet intérêt croissant, motivé surtout par le souci d'explorer les mécanismes susceptibles de développer la *compétence pragmatique* des apprenants, a prévalu à la naissance d'un champ de recherche, la *Pragmatique de l'interlangue* (PIL), qui se trouve au croisement de la didactique des langues et de la pragmatique. Née des travaux pionniers de Kasper (Kasper, 2010, p. 184), la pragmatique de l'interlangue se définit comme l'étude de la compréhension, de l'emploi et du processus d'acquisition des actes de langage en langues étrangères/secondes par des locuteurs non-natifs. Il faut rappeler que la pragmatique de l'interlangue examine la manière dont les apprenants utilisent la langue cible pour assouvir leurs besoins communicatifs. D'après Zhi-

hong (Zhihong, 2009, p. 111), « l'interlangue désigne un état de système transitoire de la langue dans l'apprentissage, caractérisé par des traits de la langue cible, de la langue maternelle et/ou des autres langues acquises antérieurement. » La présente étude se penche sur la compétence pragmatique en français langue seconde d'un groupe d'apprenants canadiens anglophones. Elle s'intéresse tout particulièrement aux manières dont les apprenants à l'étude répondent (en français L2) à la politesse manifestée à leur égard. Plus précisément, il s'agira de voir s'il existe des différences et similitudes en rapport avec les réponses aux compliments en français L1 et L2 et de voir si la langue-source, l'anglais, a un impact particulier sur les stratégies employées par les apprenants testés.

Après avoir brièvement présenté l'acte de langage à l'étude (section 1), la revue d'un certain nombre d'études consacrées aux actes de langage en langues étrangères/secondes (section 2), et les questions de recherche (section 3), nous donnerons un aperçu de la méthodologie utilisée (section 4). Les résultats de nos analyses seront présentés et discutés dans la dernière partie. La conclusion se penchera sur quelques implications/suggestions pédagogiques de l'étude.

2. Propriétés pragmatiques des réponses aux compliments

La réponse au compliment est la deuxième composante de l'*échange complimenteur*, produite en réaction au compliment. Selon Kerbrat-Orecchioni (Kerbrat-Orecchioni, 1998), le compliment se définit comme « toute assertion évaluative positive portant sur une qualité ou une propriété de l'allocutaire A [c'est-à-dire] une louange adressée à la personne « concernée », ou bien encore, sur une qualité ou propriété d'une personne plus ou moins étroitement liée à A ». Le compliment est un « cadeau verbal » (Kerbrat-Orecchioni, 2005), auquel le laudateur a recours pour négocier des rapports sociaux. C'est un acte flatteur, au sens de Brown et Levinson ou un acte à valeur affective positive, selon Leech. Dans certaines situations, toutefois, la valeur affective du compliment peut être négative. L'interprétation positive ou négative du compliment peut dépendre du contexte situationnel, des formulations, de l'objet du compliment, et/ou des variables sociales comme l'âge, le sexe et le statut social des interlocuteurs. Dans certaines situations, le récepteur peut interpréter l'évaluation positive comme une forme d'intrusion dans sa sphère privée ou comme une évaluation exagérée et/ou intéressée.

Cela revient à dire que la politesse manifestée (au moyen du compliment) peut donner lieu à divers types de réponses. La réaction peut être à valeur affective positive ou négative et les facteurs qui déterminent le choix, la fréquence, les formulations et les valeurs sociales de ces types de réponses sont multiples et varient d'une langue ou culture à une autre. Cette réalité pose souvent problème aux apprenants du français L2. En effet, ces derniers pour-

raient être confrontés à certaines difficultés relatives à la façon de répondre au compliment dans la langue cible et risqueraient d'utiliser plutôt les stratégies de la langue source pour assouvir leurs besoins communicatifs en français L2. Le transfert pragmatique qui en résulte peut alors donner lieu à des malentendus interculturels entre les locuteurs natifs et non-natifs du français. Il serait intéressant de voir si c'est le cas pour ce qui est du groupe d'apprenants que nous avons testés.

3. Les actes de langage en langue étrangère/seconde

Si, de manière générale, la plupart des études en pragmatique de l'interlangue portent sur l'anglais et la requête (cf. Schauer, 2009), le nombre de travaux sur d'autres langues (secondes) est de plus en plus croissant. On citera, entre autres : l'espagnol (Smith, 2009)³, l'indonésien (Hassall, 2001), (Hassall, 2003)⁴, l'allemand (Barron, 2003), (Thaler, 2008), etc. En plus de l'acte de la requête, d'autres actes de langage et phénomènes pragmatiques ont été étudiés. Les travaux appartenant à la PIL française sont moins nombreux. Les études existantes portent sur la requête (Warga, 2004), (Warga, 2005), la requête et le remerciement (Viljamaa, 2012), la demande d'excuse (Warga et Schölmberger, 2007), (Bellachhab et Rawashdeh, 2009), (Edmonds, 2010), les marqueurs discursifs et connecteurs (Hancock, 2000), (Pellet 2005), etc. Le compliment et les réponses au compliment ont été largement étudiés dans une perspective contrastive et interculturelle⁵. Cependant, les travaux sur ces deux actes en interlangue sont encore très peu nombreux. On peut citer : Nelson et al. (1995), qui proposent une analyse comparative des compliments par des étudiants égyptiens et américains et discutent de l'impact des différences observées sur l'enseignement de l'anglais et/ou de l'arabe langues secondes ; Smith (2009), dont la thèse de doctorat porte sur la réalisation et l'acquisition des réponses au compliment en espagnol L2 par des apprenants américains ; Sharifian (2008), qui étudie les réalisations des réponses au compliment en anglais L2 par des apprenants persans, l'étude de

³Qui analyse la production et l'acquisition des réponses au compliment par les apprenants de l'espagnol L2 aux États-Unis et les compare avec les réponses au compliment produites par les locuteurs natifs de l'espagnol et les locuteurs natifs de l'anglais.

⁴Qui analyse la réalisation des requêtes en indonésien L2 par les apprenants australiens.

⁵Voir la bibliographie sélective (Speech Acts Bibliography - Compliments/ Responses). Disponible en ligne à : [<http://www.carla.umn.edu/speechacts/bibliography/compliments.html>].

Bu (2010) consacrée aux interférences pragmatiques dans les réponses au compliment des apprenants chinois de l'anglais.

Il y a très peu d'études comparatives des réalisations du compliment et des réponses aux compliments en français L1 et L2. Le travail de Wieland (1995), qui s'appuie sur des données produites par un groupe de locuteurs natifs francophones de France et un groupe d'apprenants américains du français, est l'unique étude que nous avons pu recenser. En ce qui concerne les types de compliments, l'auteur identifie plusieurs différences en français L1 et L2 et attribue celles-ci aux différences de perceptions du discours laudatif dans les espaces culturels français et américain (Wieland, 1995, p. 803). Il en est de même des réponses aux compliments : Wieland constate, en effet, que pendant que les Français acceptent rarement les compliments et préfèrent les réfuter ou relativiser/minimiser la valeur de l'objet complimenté (loi de modestie), les apprenants américains privilégient l'acceptation du compliment. Ce travail établit brillamment le lien entre les différences culturelles et les différences de comportements dans l'échange de compliments en français L1 et L2. Nous tenterons de poursuivre cette approche, en comparant les réponses aux compliments d'un groupe d'apprenants canadiens anglophones du français et d'un groupe de locuteurs natifs francophones au Québec.

Dans la section suivante, nous présenterons les questions de recherche et les données sur lesquelles se fonde nos analyses. Ensuite, nous procéderons à l'analyse des stratégies mises en œuvre par les apprenants du français en comparant ces données avec celles des locuteurs natifs de l'anglais et du français afin de mesurer l'impact des règles pragmatiques de la langue-source sur les pratiques de la politesse en français langue seconde. Pour conclure, nous récapitulerons les résultats et présenterons quelques pistes pour la recherche à venir.

4. Les questions de recherche

Partant du fait que les différences culturelles ont un impact sur les types, fréquences et réalisations des réponses au compliment, nous tenterons de répondre aux questions suivantes :

- (a) Comment les apprenants testés réagissent-ils aux compliments en français L2? ;
- b) Existe-t-il des différences et similitudes en ce qui concerne les types de réponses, leurs fréquences et réalisations en français L1 et L2? ;
- c) Quel est l'impact de la langue-culture source des apprenants (l'anglais) sur leurs réactions aux compliments en français L2 ?

Pour répondre à ces questions nous avons adopté la méthodologie présentée dans la section suivante.

5. Méthodologie

5.1. Les participants

Trois groupes de répondants ont participé à cette étude. Un groupe d'apprenants anglophones (n=19, dont 16 de sexe féminin et 3 de sexe masculin) de français à Cape Breton University, âgés de 18 à 22 ans. Ces derniers venaient des programmes d'immersion française au secondaire où ils ont passé en moyenne six ans. Ils étaient, pour la plupart, en première ou deuxième année universitaire. Il s'agit d'un groupe d'apprenants du niveau intermédiaire. Le deuxième groupe est celui de locuteurs natifs de l'anglais (n=25, dont 22 de sexe féminin et 3 de sexe masculin), étudiants à l'Université Cape Breton et âgés de 18 à 26 ans⁶. Le troisième groupe est celui de locuteurs natifs de français (n=10, dont 5 de sexe masculin et 5 de sexe féminin), vivant à Montréal, étudiants pour la plupart (7/10), et âgés de 22 à 40 ans.

5.2. La collecte des données

Les données ont été obtenues au moyen d'un questionnaire (*Discourse Completion Tests* [DCT]), en version française et anglaise, contenant la description de 16 situations dont huit pour le compliment et huit pour les réactions aux compliments. Les huit situations portant sur les réponses aux compliments sont présentées ci-dessous:

- 1) Situation 1 : Tu viens de recevoir un prix d'excellence/une bourse pour ton travail scolaire/académique et ta mère/ton père te dit : « Bravo, mon fils/ma fille! Tu as fait du bon travail ! » Tu réponds : ...
- 2) Situation 2 : Tu viens de faire une présentation/un exposé en classe. A la fin du cours, l'un(e) de tes camarades vient te voir et te dit: « Wow, tu as fait un excellent travail. J'ai vraiment aimé ta présentation. J'aimerais vraiment faire comme toi ». Tu réponds : ...
- 3) Situation 3 : Tu as réussi à ton examen de fin d'année. Tu rencontres ton ancien(ne) professeur(e) qui est content(e) d'apprendre la bonne nouvelle. Il/elle te dit: « Félicitations. Tu as fait du bon travail. Tu as toujours été un(e) élève/étudiant(e) travailleur/travailleuse et discipliné(e) ». Tu réponds : ...
- 4) Situation 4 : Pour fêter ton anniversaire tu as apporté un gros gâteau en classe que tu as fait toi-même. Tes amis aiment ton gâteau et disent : « Ummm, ton gâteau est vraiment délicieux » ! Tu réponds : ...

⁶15 participants de ce groupe faisaient partie du groupe d'apprenants de français L2 qui ont rempli la version française du questionnaire et cinq autres locuteurs natifs d'anglais ont indiqué être passés par le programme d'immersion française.

- 5) Situation 5 : Tu as très bien joué au cours d'un match de soccer/hockey opposant ton université à un(e) autre université. Après le match, ton professeur vient te voir et te dit : « Tu as très bien joué. En fait, tu étais le meilleur joueur ». Tu réponds : ...
- 6) Situation 6 : Tu viens d'acheter une nouvelle marque de téléphone portable. Ton professeur en est vraiment impressionné(e) et te dit : « Ton téléphone est vraiment beau ! La forme me plaît vraiment ». Tu réponds : ...
- 7) Situation 7 : Tu as mis une nouvelle paire de chaussures et un de tes camarades de classe te regarde longuement et dit : « Tes nouvelles chaussures te vont très bien. J'aime la couleur. Elle va très bien avec ton pantalon jeans » ! Tu réponds : ...
- 8) Situation 8 : Après ton match de soccer/hockey/basketball, un spectateur que tu ne connais pas vient te voir et te dit : « Je voulais te dire que tu as très bien joué ! Bravo » ! Tu réponds : ...

La version française a été proposée aux apprenants de français et aux locuteurs natifs francophones et la version anglaise a été proposée aux locuteurs natifs anglophones, avec la consigne de se mettre dans chaque situation décrite et d'y répondre spontanément comme ils l'auraient fait dans une situation réelle. Nous avons tenu à varier les situations en fonction des facteurs comme la distance sociale ou le degré d'intimité entre les interlocuteurs, la distance hiérarchique ou le pouvoir social du complimenteur afin de voir l'impact de ces variables sur les types et les fréquences des réponses aux compliments. Nous avons obtenu 152 réponses des apprenants du français (désormais AP), 200 réponses des locuteurs natifs d'anglais (désormais NA) et 78 réponses des locuteurs natifs de français (désormais NF).

6. Analyses et discussion

Nos analyses ont porté sur les aspects suivants : la complexité des réponses aux compliments (6.1.), le lien entre les types de réponses aux compliments et la politesse (6.2.) et les formes et fréquences des types de réponses les plus employés (6.3.).

6.1. La longueur et la complexité des réponses aux compliments

Le premier volet de l'analyse consistait à examiner les réponses du point de vue de leur longueur et complexité, c'est-à-dire d'après le nombre d'énoncés contenus dans une seule réponse. Le but de cette démarche était de montrer si les trois groupes de participants manifestent un penchant pour des réponses concises ou simples, c'est-à-dire des réponses constituées d'un seul acte de langage comme le *remerciement* tel qu'en (1) ou si ces derniers préfèrent

des réponses plus élaborées ou complexes, c'est-à-dire des réponses résultant de la combinaison d'au moins deux actes de langage comme la combinaison *remerciement + commentaire + encouragement*, tel qu'en (2) :

- 1) *Merci beaucoup d'avoir regardé ma nouvelle [sic] téléphone* (S6, AP).
- 2) *Merci, c'était seulement soixante-dix dollars et vient dans d'autres couleurs. Vous devriez [sic] acheter une* (S6, AP).

Comme le montre le Tableau 1, le taux d'emploi des réponses simples est plus bas que celui des réponses complexes dans les trois groupes. Alors que la grande majorité des AP et des NA préfèrent de loin les réponses complexes, la différence entre les deux types de réponses n'est pas aussi marquée chez les NF. En plus, les NF utilisent nettement plus de réponses simples (41,02%) que les AP (11,84%). En matière de longueur des réponses le choix des AP tend à se rapprocher de celui des NA :

	AP	NA	NF
Réponses simples	18 (11,8%)	32 (16%)	32 (41,1%)
Réponses complexes	134 (88,2%)	168 (84%)	46 (58,9%)
Total	152 (100%)	200 (100%)	78 100%

Tableau 1 : *Distribution des réponses simples et des réponses complexes*

En ce qui concerne les réponses complexes, les analyses révèlent la combinaison de deux, trois, quatre et cinq actes par les participants à l'étude (cf. Tableau 2), avec, toutefois des différences quant à la fréquence et les types de combinaisons effectuées. Comme le montre le Tableau 2, alors que les NF se combinent uniquement deux ou trois actes dans leurs réponses, certains AP et NA mobilisent quatre ou cinq actes de langage dans une seule réponse. L'examen des différents types de combinaisons effectués montre que les AP ont utilisé 46 combinaisons différentes dans les 134 réponses complexes, les NA ont eu recours à 55 différents types de combinaisons dans les 168 réponses complexes attestées et les NF ont employé 16 combinaisons différentes dans les 78 réponses produites. Les AP combinent les actes de langage nettement plus que les locuteurs natifs francophones et les premiers varient les types de combinaisons plus que les derniers :

	AP	NA	NF
Combinaisons de 2 actes	77 (57,46%)	114 (67,86%)	39 (84,78%)
Combinaisons de 3 actes	49 (36,57%)	48 (28,57%)	7 (15,22%)
Combinaisons de 4 actes	7 (5,22%)	5 (2,97%)	-
Combinaisons de 5 actes	1 (0,75%)	1 (0,60%)	-
Nombre de combinaisons effectuées	46	55	16
Total	134 (100%)	168 (100%)	46 (100%)

Tableau 2 : *Distribution des types de combinaisons dans les réponses complexes*

En outre, le Tableau 2 indique que les combinaisons de deux actes de langage sont les plus employées par les trois groupes, avec notamment une forte préférence pour les deux combinaisons suivantes : *remerciement + commentaire* (AP [n=42 ou 31,34%] ; NA [n=49 ou 29,17%] ; NF [n=14 ou 30,43%]), comme dans les exemples (3)–(5) et *remerciement + remerciement* (AP [n=10 ou 7,46%] ; NA [n=11 ou 6,55%] ; NF [n=6 ou 13,04%]), comme dans les exemples (6)–(8) :

- 3) *Merci d'avoir aimé ma présentation. C'était beaucoup de travail alors c'est une bonne chose que quelqu'un a l'aimée* (S2, AP) ;
- 4) *Merci, c'est tendance en ce moment* (S6, NF).
- 5) *Thanks, it was worth it, spending so much time studying* (S1, NA) ;
- 6) *Merci, c'est gentil* (S2, NF) ;
- 7) *Merci, c'est gentil de votre dit* (S5, AP) ;
- 8) *Thank you, I appreciate that coming from you* (S3, NA).

6.2. Les réponses aux compliments et les stratégies de politesse

Nous avons aussi examiné les réponses au compliment sous l'angle des stratégies ou maximes de politesse (Brown et Levinson, 1987), (Leech 1983), c'est-à-dire du point de vue de leur impact sur les relations interpersonnelles. Il convient de rappeler brièvement que Brown et Levinson distinguent deux macro-types de politesse : (1) la politesse négative qui consiste à éviter les actes menaçants, les actes qui peuvent blesser la sensibilité, l'amour propre de l'autre ou menacer la liberté d'action de l'interlocuteur ; (2) la politesse positive qui consiste à produire des actes flatteurs, c'est-à-dire des actes susceptibles de valoriser la face (positive) de l'autre. Pour Leech, la politesse s'énonce en six maximes :

1. Maxime de tact : *minimiser le coût et maximiser le bénéfice de l'autre* ;
2. Maxime de générosité : *minimiser le bénéfice et maximiser le coût pour soi* ;
3. Maxime d'approbation : *minimiser le déplaisir et maximiser le plaisir de l'autre* ;
4. Maxime de modestie : *minimiser le plaisir et maximiser le déplaisir de soi* ;
5. Maxime d'accord : *minimiser le désaccord et maximiser l'accord entre soi et l'autre* ;
6. Maxime de sympathie : *minimiser l'antipathie et maximiser la sympathie entre soi et l'autre*.

Comme on peut le constater, l'allocutaire doit, conformément à ces maximes, être ménagé et le locuteur doit subir les coûts de ce ménagement. Quel est donc le lien entre les réponses au compliment et la politesse ? Comment les

trois groupes de participants se comportent-ils par rapport à ces maximes lorsqu'ils répondent au compliment ? Les sections qui suivent permettent d'apporter quelques éléments de réponse à ces questions.

6.2.1. Les réponses simples et la politesse

L'analyse des actes de langage employés dans la réalisation des réponses simples révèle les résultats suivants :

Les AP ont exclusivement recours au *remerciement* (n=18), alors que les NA font usage du *remerciement* (n=27), du *commentaire* (n=3) (9) et de l'*accord* (n=2) (10) :

- 9) *It is an old family recipe* (S4, NA) ;
- 10) *Right on* (S4, NA).

Les NF, par contre, utilisent le *remerciement* (n=22), l'*accord* (n=3) (11), le *déplacement* (n=2) (12), l'*expression de la joie* (n=2) (13), l'*offre* (n=2) (14) et la *question* (n=1) (15) (cf. Tableau 3).

- 11) *Ouais, il est bon* (S4, NF) ;
- 12) *C'est grâce à toi, maman* (S1, NF) ;
- 13) *Je suis contente* (S1, NF) ;
- 14) *Ben, je pourrais t'aider quand tu voudras* (S2, NF) ;
- 15) *Essayez-vous de me draguer* (S5, NF) ?

Si le remerciement est l'acte de prédilection dans les réponses en français L1 et L2, le choix des AP se limite au remerciement, alors que les NF utilisent, en plus du remerciement, quatre autres actes illocutoires⁷. Cette différence peut s'expliquer par le fait que les AP pensent que les autres réponses simples aux compliments (déplacement, demande de confirmation, minimisation) ne sont pas aussi polies que les remerciements. Ce serait la raison pour laquelle les autres types de réponses, qui s'utiliseraient seules en français L1, sont plutôt combinées à l'expression de la gratitude en français L2. Le choix des apprenants serait aussi dû à l'influence de leur langue-culture source, où l'acceptation du compliment (à travers le remerciement « thank you »), est la réaction qui prime (cf. Homes, 1988 ; Herbert, 1989).

En regardant le Tableau 3, on constate que les actes les plus fréquents non seulement représentent des stratégies d'acceptation du « cadeau verbal » et d'approbation du bon jugement du complimenteur, mais ils servent aussi à valoriser la compétence sociale du complimenteur et à « fabriquer du contentement mutuel » (Kerbrat-Orecchioni, 2005, p. 143) dans l'interaction :

	AP	NA	NF
Remerciement	18 (100%)	27 (84,4%)	22 (68,7%)
Commentaire	-	3 (9,4%)	-
Accord	-	2 (6,2%)	3 (9,4%)

⁷On pourrait parler de trois autres actes dans la mesure où l'expression de la joie fonctionne comme une forme indirecte du remerciement.

Déplacement	-	-	2 (6,3%)
Joie	-	-	2 (6,3%)
Offre	-	-	2 (6,3%)
Question	-	-	1 (3%)
Total	18 (100%)	32 (100%)	32 (100%)

Tableau 3 : *Distribution des réponses simples en termes d'actes illocutoires*

6.2.2. Les réponses complexes et la politesse

Au niveau des combinaisons mises en jeu dans les réponses complexes, l'on peut aussi noter l'emploi d'actes à valeur affective positive. En effet, les participants des trois groupes combinent généralement le remerciement à d'autres types d'actes susceptibles de renforcer les liens sociaux. À tout prendre, l'expression de la gratitude est généralement renforcée ou atténuée au moyen d'autres types d'actes de langage et chaque combinaison effectuée réalise au moins l'une des stratégies de la politesse positive ou négative, présentées par Brown et Levinson ou l'une des maximes de politesse, énoncées par Leech.

Les trois groupes de participants combinent le remerciement aux actes tels que le déplacement, la minimisation et la demande de confirmation. A travers ces combinaisons les participants respectent la loi de modestie et évitent de blesser la sensibilité de l'autre, lorsqu'ils acceptent le compliment. A travers le commentaire, les complimentés manifestent de l'intérêt envers leurs vis-à-vis et leur livrent des explications ou informations susceptibles d'aider ces derniers à en faire autant (maxime de tact). Le renvoi du compliment est une marque de réciprocité que l'on observe généralement dans les situations d'offre de cadeaux (maxime de générosité). En plus, en rendant la pareille, les récepteurs tentent de (re)focaliser l'attention sur l'autre (maxime de tact/modestie). Enfin, l'encouragement, le conseil et la suggestion ont pour fonction d'inciter le complimenteur à en faire autant. Les actes associés au remerciement fonctionnent comme des marques de sollicitude/générosité envers l'autre et servent à fabriquer du contentement mutuel. D'une manière générale, la stratégie de prédilection chez les AP, NA et NF est l'emploi d'actes à valeur relationnelle positive, c'est-à-dire le recours aux actes qui permettent au récepteur de valoriser la face positive ou négative du complimenteur, ainsi que la sienne. A cela s'ajoute le fait que les réponses négatives, telles que le désaccord, le rejet, l'auto-éloge ou la contestation de la sincérité du complimenteur (Kerbrat-Orecchioni, 1998, p. 240-249) n'apparaissent pas dans le corpus.

6.3. Les types de réponses les plus employés

6.3.1. Les réponses complexes

S'agissant des stratégies employées dans les réponses des participants, nous avons noté que certains actes et certaines combinaisons d'actes sont plus sollicités que d'autres. Les cinq types de réponses les plus employés par les trois groupes de participants sont présentés dans le Tableau 4 :

	AP	NA	NF
Remerciement + commentaire	42 (27,63%)	49 (24,50%)	14 (17,95%)
Remerciement	18 (11,84%)	27 (13,50%)	22 (28,20%)
Remerciement + remerciement	10 (6,58%)	11 (5,50%)	6 (7,69%)
Remerciement + déplacement	9 (5,92%)	11 (5,50%)	5 (6,41%)
Remerciement + commentaire + joie	9 (5,92%)	-	-
Remerciement + joie	-	11 (5,50%)	-
Total	88 (57,89%)	98 (49%)	51 (65,38%)

Tableau 4 : Distribution des cinq types de réponses les plus employés

Le Tableau 4 indique que les trois groupes de participants emploient, à quelques exceptions, les mêmes types de réponses et dans le même ordre de fréquence. Le remerciement apparaît dans les cinq types de réponse de chaque groupe et cet acte occupe la première position dans les réponses complexes. Par ailleurs, les types de réponses les plus employés par les trois groupes combinent respectivement deux actes de langage, notamment les combinaisons *remerciement + commentaire* (16), *remerciement + déplacement* (17-19), *remerciement + remerciement* (20), *remerciement + joie* (21-22) et *remerciement + renvoi du compliment* (23) :

- 16) *Merci, je travaille très fort pour ce [sic] bourse* (S1, AP) ;
- 17) *Merci beaucoup, mais c'est grâce à mes professeurs que j'ai réussi* (S3, NF) ;
- 18) *Merci beaucoup. C'est vous qui m'avez bien enseigné* (S3, AP) ;
- 19) *Thank you, also I had a great teacher* (S3, NA) ;
- 20) *Merci, vous êtes gentil* (S3, NF) ;
- 21) *Oh thanks, glad you liked it* (S4, NA) !
- 22) *Thank you, that means a lot to me* (S3, NA) ;
- 23) *Heu, merci! Les tiennes aussi* (S7, NF).

Les combinaisons de trois actes de langage ne sont attestées que dans les réponses des apprenants. Nous y avons identifié neuf occurrences de la combinaison « remerciement + commentaire + joie », dont l'exemple (24) est une illustration :

- 24) *Merci, c'est une nouvelle [sic] téléphone, alors je suis contente que tu l'aime (S6, AP).*

6.3.2. Les réponses simples

6.3.2.1. L'acceptation du compliment : formes de réalisation et taux d'emploi

Étant donné que l'acceptation du compliment est très fréquente dans notre corpus, nous consacrons une section à cette stratégie dont l'emploi s'effectue de trois manières : (1) à travers l'expression de la gratitude, de la joie ou de l'accord (en tant que réponses simples) ; (2) en combinant l'une des formes d'acceptation à un ou deux autres types d'actes positifs ; (3) en répétant une ou deux formes d'acceptation du compliment dans une seule réponse. Le cumul des formes d'acceptation du compliment, qui sert généralement à souligner la sincérité du locuteur, se réalise de deux façons. La première consiste à juxtaposer deux ou trois formules de gratitude, tel qu'en (25) et (26) ou à employer une marque de joie ou d'accord immédiatement après une formule de gratitude, comme le montrent (27) et (28) :

- 25) *Merci, c'est gentil. J'apprécie vraiment (S2, NF) ;*
 26) *Oh merci, j'apprécie le compliment. Je suis certaines [sic] que la tien [sic] serait bien aussi (S2, AP) ;*
 27) *Merci pour le compliment ! Je suis contente que vous aimez ma présentation. J'étais nerveux de parler devant la classe (S2, AP) ;*
 28) *C'est gentil. Ça me fait plaisir que tu aies apprécié ma performance (S5, NF).*

Le deuxième type de répétition consiste à employer une formule de remerciement, de joie ou d'accord vers la fin d'une réponse complexe et ce après au moins un autre type d'acte de langage, tel qu'en (29), (30) et (31) :

- 29) *Merci monsieur! Le téléphone est nouveau. Je l'aime aussi (S6, AP) ;*
 30) *Thanks! I absolutely love them and I am glad you do too (S7, NA) !*
 31) *Thank you, it's brand new, I like it too (S6, NA).*

En ce qui concerne le taux d'emploi des formes d'acceptation du compliment, le Tableau 5 montre que le remerciement apparaît 169 fois (18 simples et 151 complexes) dans les 152 réponses des AP. L'expression de la joie est réalisée dans 18 occurrences où elle est généralement placée en deuxième ou en troisième position. L'expression de l'accord est attestée 13 fois et il se combine avec d'autres actes positifs. Dans les 200 réponses des NA, le remerciement apparaît 202 fois (27 réponses simples et 175 réponses complexes). L'expression de la joie est attestée 27 fois et l'accord est exprimé dans 17 exemples. Enfin, les NF ont produit 78 réponses dans lesquelles le remerciement est attesté 79 fois. L'expression de la joie a été employée cinq fois et l'accord est exprimé dans quatre occurrences :

	AP	NA	NF
Remerciement	169 (84,5%)	202 (82,1%)	79 (89,8%)
Joie	18 (9%)	27 (11%)	5 (5,7%)

Accord	13 (6,5%)	17 (6,9%)	4 (4,5%)
Total	200 (100%)	246 (100%)	88 (100%)

Tableau 5: *Distribution des stratégies d'acceptation du compliment en nombres absolus et en pourcentages*

Il y a en moyenne 1,31 qui forme d'acceptation du compliment dans les réponses des AP, 1,23 chez les NA et 1,12 chez les NF. Ce résultat indique que l'on a moins recours au cumul des formes d'acceptation du compliment en français L1 qu'en français L2 et anglais L1. Parmi les trois groupes, les AP utilisent le plus grand nombre d'occurrences et semblent plus se rapprocher des NA. Ce choix peut s'expliquer par le fait que les AP pensent que le cumul/la répétition des formes d'acceptation souligne plus leur sincérité qu'une formule « simple ».

6.3.2.2. La formulation du remerciement

Les trois groupes de participants ont employé des formulations directes et/ou indirectes (expressions de la joie, entre autres) pour exprimer la gratitude, comme le montrent les Tableaux 6 et 7 :

Les types de formulations	AP N (%)	NF N (%)
Les formulations directes		
« Merci »	60 (32,08%)	48 (57,14%)
« (Interjection) + merci + (adverbe/forme d'adresse) »	78 (41,71%)	15 (17,86%)
« Merci + objet du remerciement (merci pour X/d'avoir V) »	11 (5,88%)	2 (2,38%)
« (Interjection) + merci + (adverbe) + objet du remerciement (merci de/pour X) »	6 (3,21%)	-
« Je vous remercie »	-	1 (1,19%)
Les formulations indirectes		
« C'est gentil »	10 (5,35%)	10 (11,90%)
« J'apprécie le compliment »	4 (2,14%)	2 (2,38%)
« Ça me fait plaisir (que...) », « il est mon plaisir... »	3 (1,60%)	4 (4,76%)
« Ça me va droit au cœur »	-	1 (1,19%)
« Je suis content(e) (que...) »	5 (2,67%)	1 (1,19%)
« Je suis (très/tellement) heureux/fier/excité (que...) »	7 (3,74%)	-
« Ça signifie beaucoup à moi d'entendre ça »	1 (0,53%)	-
« C'est des bonnes nouvelles »	1 (0,53%)	-
« Je suis au comble de la joie »	1 (0,53%)	-
Total	187 (100%)	84 (100%)

Tableau 6 : *Les formulations du remerciement en français L1 et L2*

Types de formulations	NA N (%)
Les formulations directes	
“Thanks”; “thank you”	112 (48,91%)
“(Interjection) + thanks”; “(Interjection) + thank you + (very much/sir)”	68 (29,69%)
“Thanks for the X”; “Thank you for the X”	4 (1,75%)
“I am (very) grateful”	4 (1,75%)
“I have to thank you”	1 (0,50%)
Les formulations indirectes	
“I am (really) glad you ...”	20 (8,73%)
“I (really) appreciate that/it”	6 (2,62%)
“It means a lot (to me)”	6 (2,62%)
“I’m so excited”	4 (1,75%)
“I am (really) happy”	2 (0,87%)
“That’s so nice of you”	1 (0,43%)
“It’s good to know people think it’s delicious”	1 (0,43%)
Total	229 (100%)

Tableau 7: *Les formulations du remerciement en anglais L1*

On constate que les réalisations directes sont les plus nombreuses dans tous les trois groupes. En comparant les données en français natif et non-natif, il apparaît cependant que les AP sont plus directs que les NF. Nous avons relevé une formule explicite performative en français natif telle que « Je vous remercie monsieur », alors que cette forme n’apparaît pas chez les AP. L’emploi fréquent des formulations directes par les AP peut s’expliquer par la simplicité des dites formes et leur caractère « passe-partout » dans les situations d’offre de « cadeaux ».

Une autre raison de cet emploi serait le fait que les AP ont assimilé les formules directes en français très tôt, comme cela est le cas dans leur langue maternelle. Nous pouvons aussi noter que le taux d’emploi des formulations directes intensifiées (à l’aide des interjections (*oh, wow, ha*), formes d’adresse (*monsieur, madame, les amis, sir, guys*) et/ou adverbes (*beaucoup, a lot, very/so much*) est de loin plus élevé chez les AP (44,92%) que chez les NF (17,86%). Le taux des formulations directes intensifiées chez les NA (31,44%) est aussi plus élevé que celui des NF. On pourrait en déduire que le comportement des AP se démarque de celui des NF et semble aller au-delà d’un simple cas de transfert pragmatique. En d’autres termes, les AP développent un comportement qui leur est propre : celui de l’hyper-sincérité dans l’expression de la gratitude. Les AP croient que les formulations directes simples sont moins sincères/polies que celles contenant des marqueurs d’intensité et d’émotion comme les adverbes, interjections et formes nominales d’adresse. Le recours aux adverbes intensifs par les AP est limité à *beaucoup* et cela est aussi le cas chez les NF. Ces derniers emploient toutefois *vraiment* dans les

formules indirectes comme « c'est vraiment gentil », « J'apprécie vraiment », etc.

En ce qui concerne les formulations indirectes, nous avons remarqué que les AP disposent d'un répertoire plus varié que celui des NF. Au niveau des formulations du type « c'est gentil », les analyses révèlent que pendant que les NF se limitent à la forme elliptique *c'est gentil*, certains AP tendent à étendre cette structure, comme dans les exemples suivants : « c'est gentil de votre dit », « c'est gentil de vous de dire ça », « c'est gentil de toi à dire cela ». En regardant les formulations en anglais, comme le montre (32), on peut déduire que certaines formules employées en français L2 sont des calques de l'anglais, tel qu'en (33) :

- 32) *That's so nice of you to say* ;
- 33) *Ça signifie beaucoup à moi d'entendre ça* (S3, AP).

Il faut aussi noter que les AP éprouvent de la peine à réaliser les formulations du type *ça me fait plaisir* comme en (34). Les AP préfèrent plutôt les expressions en (35) et (36). A bien regarder, il s'agit ici des formules calquées de l'anglais (ex. : « it's my pleasure ») et qui y sont employées pour répondre à l'expression de la gratitude :

- 34) *Cela me fait plaisir que vous l'appréciez* (S4, NF) !
- 35) *Il est ma [sic] plaisir* (S6, AP) ;
- 36) *C'est mon plaisir* (S4, AP).

L'analyse des formulations du type « je suis contente (que...) » révèle une grande différence quantitative et surtout qualitative. En effet, alors que l'unique occurrence attestée chez les NF est *je suis contente*, les cinq exemples des AP montrent que ces derniers emploient généralement une subordonnée (avec *de/que*), comme dans les exemples (37) et (38) :

- 37) *Je suis très content d'entendre ces bonnes nouvelles* (S3, AP) ;
- 38) *Je suis contente que vous avez [sic] aime [sic] le match* (S8, AP).

Il en est de même des formulations du type « je suis heureux », tel qu'en (39), que l'on ne retrouve pas chez les NF :

- 39) *Je suis heureux que vous avez [sic] apprécié* (S4, AP).

Ces formes semblent représenter des cas de transfert de l'anglais dans la mesure où cette forme apparaît avec une grande fréquence (8,73%) chez les NA, tel qu'illustré en (40) :

- 40) *I'm glad you enjoyed my presentation* (S2, NA).

Par ailleurs, la formule « Ça me va droit au cœur », attestée en français L1 n'est pas employée dans les réponses des AP. Si les AP disposent d'un répertoire de formules plus varié que celui des NF, les formulations préfabriquées, telles que « je suis vraiment ravi/touché(e) », « c'est gentil à vous/

toi », « vous êtes/tu es bien aimable », etc. n'apparaissent pas en français natif et non-natif.

7. Discussion et Conclusion

Notre étude avait pour but d'examiner la compétence pragmatique en français langue seconde, particulièrement dans le domaine des réponses au compliment d'un groupe d'apprenants anglophones canadiens et de comparer leurs stratégies avec celles de locuteurs natifs francophones et anglophones. Sur le plan de la complexité des réponses, il est apparu que, si la tendance chez les AP et les NF est de recourir beaucoup plus aux réponses complexes, la différence du taux d'emploi des réponses simples et des réponses complexes est plus marquée dans les réponses des AP. La verbosité de ces derniers semble mue par l'idée que les réponses complexes ont une valeur relationnelle positive plus accrue que celle des réponses simples. L'analyse des réponses simples a révélé que les AP emploient exclusivement l'expression de la gratitude, pendant que les NF recourent à plusieurs types d'actes de langage, même ces derniers préfèrent de loin les remerciements. En examinant les réponses complexes, nous avons pu remarquer qu'à la différence des NF qui combinent deux ou trois actes de langage dans une seule réponse, les AP combinent jusqu'à cinq actes de langage dans leurs réponses. Autrement dit, les AP semblent manifester plus de créativité et de variété que les NF en termes de réponses complexes. Il y aurait ainsi la tendance chez les AP à livrer plus d'information dans leurs réponses. Ce résultat corrobore plusieurs recherches antérieures (à voir Warga, 2004 ; Thaler, 2008 ; Economidou-Kogetsidis, 2009), selon lesquelles les apprenants d'une langue seconde recourent généralement aux structures plus longues et complexes dans le but d'exprimer leurs intentions communicatives sans équivoque. Ce résultat indique que le traitement didactique des réponses au compliment en français langue seconde devrait sensibiliser les AP sur l'emploi des actes de langage, tels que la minimisation, le déplacement, le renvoi du compliment, etc. comme réponses simples.

Du point de vue de la politesse, les résultats montrent que les NF et les AP mobilisent exclusivement des actes de langage à valeur relationnelle positive dans la réalisation des réponses simples et des réponses complexes. Dans ces deux groupes, on note la forte tendance à combiner l'expression de la gratitude aux actes, tels que le déplacement, la minimisation, l'encouragement, le commentaire, le renvoi du compliment, etc. L'analyse a aussi révélé la prédilection du remerciement et d'autres formes d'acceptation du compliment en français L1 et L2, le cumul des formes d'acceptation du compliment et la combinaison abondante de ces actes à d'autres actes positifs. Ces phénomènes montrent que les AP et les NF perçoivent l'échange de compliments de la même manière. Ils considèrent l'échange de compliments comme un événement social auquel ils participent à cœur-joie, un échange har-

monieux au cours duquel la gaité, le partage, la valorisation mutuelle et le « contentement mutuel » sont les buts recherchés. Toutefois, l'enseignement de la compétence pragmatique dans le domaine des réponses au compliment devrait attirer l'attention des apprenants sur le fait que le compliment peut aussi provoquer un enchaînement négatif. Et l'on devrait alors leur offrir la possibilité d'apprendre les différents types de réponses négatives attestés (désaccord, rejet, contestation de la sincérité, etc.) et leurs formes de réalisation.

L'analyse des formulations du remerciement montre que les AP sont plus directs et ceux-ci emploient plus de formes extensives et intensives que les NF. Cela s'explique par le souci d'exprimer un degré élevé de sincérité. Les AP pensent que les formules non intensifiées ou laconiques sont moins sincères et, par conséquent, moins polies, que celles avec d'autres éléments (objet du remerciement, forme d'adresse, adverbe, interjection). Il s'agit ici d'une différence majeure entre les cultures francophones et les cultures anglophones. En effet, le compliment est considéré en contexte anglophone (nord-américain) comme un acte valorisant pour la face du récepteur. Il est tout à fait normal que le cadeau verbal soit accepté et que le récepteur se montre très expressif dans sa réponse afin d'indiquer au complimenteur à quel point le compliment fait du bien. Ainsi, le recours aux formes directes et intensives est guidé par le souci pour la clarté et la sincérité. Cet aspect semble être l'élément déterminant dans le choix des formes expressives chez les AP. On observe aussi un décalage entre les AP et les NF au niveau des formulations indirectes. Cela voudrait dire qu'il serait important de se pencher particulièrement sur l'emploi des formes indirectes, que les AP semblent n'avoir pas assimilées à ce stade du processus d'apprentissage.

L'objectif pédagogique de premier plan est sans aucun doute le développement de la compétence pragmatique des apprenants du français L2. Cet exercice appelle, entre autres, à la maîtrise des variations interlinguales/interculturelles (français-anglais). Il ne faudrait cependant pas perdre de vue que le français est une langue pluricentrique (Pöll, 2005), qui présente (aussi) des variations régionales dans l'emploi des actes de langage. La prise en compte de la variation régionale dans la réalisation des réponses au compliment dans quelques espaces francophones (Canada, France, Cameroun, Belgique, Suisse) ne pourrait que renforcer la compétence pragmatique et interculturelle des apprenants du français.

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THE ROMANIAN TRADITIONAL OVEN: CULTURAL PRACTICES AND SIGNIFICATIONS⁸

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Abstract

Our paper aims to respond to the cultural need of asserting cultural identity by rediscovering Romanian food-related practices and meanings in association with a traditional cooking facility, the oven. More specifically, it is an attempt to present the Romanian traditional oven as a cultural object in relation to practices of cooking food, tools used in food preparation and the time of the day/month/year when a certain dish is made, in order to reveal deep meanings that are part of the traditions and identity of the Romanian people.

Our broader aim is to promote aspects of Romanian cultural life from the visible and invisible Romanian cultural heritage at an international level. The premise is that, in the area of cultural food heritage, more than in any other domain, each community has layers of popular knowledge accumulated historically, as a result of the interaction with the environment and the living conditions, many of these supported by a solid scientific basis. Due to the cultural transmission from one generation to another, traditional knowledge acquires the character of historical continuity of using resources. Rediscovering them does not contrast with the idea of progress but, on the contrary, includes it.

The research methodology combines methods of cultural and ethnographic studies: scientific documentation based on reference literature and field survey.

Keywords: cultural practice, cultural object, oven, function, signification

Rezumat

Lucrarea noastră își propune să răspundă nevoii culturale de afirmare a identității culturale prin redescoperirea practicilor și semnificațiilor românești legate de alimentație în asociere cu o instalație tradițională de gătit, cuptorul. Mai exact, este o încercare de a prezenta cuptorul tradițional românesc ca obiect cultural în strânsă legătură cu practicile de gătit alimente, instrumentele folosite în prepararea alimentelor și timpul zilei/lunii/anului în care se realizează o anumită mâncare, în scopul de a dezvălui semnificații profunde care fac parte din tradițiile și identitatea poporului român.

Scopul nostru mai larg este de a promova aspecte ale vieții culturale românești din patrimoniul cultural vizibil și invizibil românesc la nivel internațional. Premisa este că, în domeniul patrimoniului culturii culinare, mai mult decât în orice alt domeniu, fiecare comunitate are straturi de cunoștințe populare acumulate istoric, ca urmare a interacțiunii cu mediul și

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condițiile de viață. Datorită transmiterii culturale de la o generație la alta, cunoștințele tradiționale dobândesc caracterul continuității istorice a utilizării resurselor. Redescoperirea acestora nu contrazice ideea progresului, ci, dimpotrivă, îl include.

Metodologia cercetării combină metodele studiilor culturale și etnografice: documentare științifică prin parcurgerea literaturii de specialitate și studiul de teren.

Cuvinte-cheie: *practică culturală, obiect cultural, cuptor, funcție, semnificație*

1. Introduction

In this paper, we shall approach the traditional Romanian oven as a cultural object, a product of the age, and its values, functions and significations as a sign of the Romanian national identity.

Cultural objects are created through gestuality programs (Greimas, 1975, p. 99); in other words, cultural objects are the effect of the purpose of man's actions. Thus, kitchen tools and installations are the result of man's practices of preparing, cooking and eating food. Cultural objects may function either as the subject's adjuvant (instrument) or as the subject's substitute (e.g. a seal), which enables us to establish the cultural dimensions of a society, defined through as many isotopies of certain practical or mythical (food, clothing, etc.) skills (*savoir-faire*) [*ibidem*]. The original version of the actor-network theory – inspired by a post-structuralist version of semiotics – states that objects are “an effect of stable arrays or networks of relations” and that “objects hold together so long as those relations also hold together and do not change their shape” (Law, 2002, p. 91).

Drinking and eating are social activities that define the nature of an occasion, hence food and drinks play certain roles in celebratory and transitional rituals: “ritualistic lifestyle transitions are marked by ceremonial (either celebratory or commemorative) meals and range from major life-cycle transitions (e.g. birth, coming-of-age, marriage and death) to life-changing events (graduation, job promotion, house-warming, retirement) [...] they are actually rites of passage in which each stage bears deep significance and marks the transition from one stage of life to another” (Morărașu, 2015, pp. 107-108).

Implicitly, the tools and facilities related to eating and drinking acquire cultural ritualistic values and meanings.

Throughout history, the objects used in rituals and sacred ceremonies have had both utilitarian and symbolic meanings. The objects used in ritualistic ceremonies may be objects designed and created particularly for the purpose (e.g. statues of deities, painted images) or ordinary objects, tools and facilities that man uses to perform everyday ordinary tasks related to his living. Objects and facilities used in households on a regular basis for practical tasks may change their function on special days in order to serve sacred purposes, namely:

- to establish and maintain communication between the sacred/ transcendent/supernatural realm and the profane (the realm of time, space and cause and effect);
- to urge the divine to act or respond in a certain way, usually in the form of help, power, protection or forgiveness for the participants of the ceremonies or persons concerned⁹.

The relevant features of an object used in ritualistic ceremonies are its shape (e.g. an oven with a wide mouth), size, the material from which it is made (wood, brick, stone, precious or ordinary metals; e.g. gold is associated with prosperity, clay is associated with divinity), the technique of fabricating and the decorations on it (motifs, colours).

According to Unwin, the fireplace represents the core, the most central part of a house; he considers that the idea of identification of place lies at the generative core of architecture; the process of identification of place is illustrated as follows: let us forget, for the moment, about the word 'building', and imagine a prehistoric family advancing through a landscape unaffected by any human activity; as night approaches, they stop and light a fire and by doing so, whether they intend to stay there only for one night or for a longer period of time, they have established a *place*, with the fireplace at the centre of their lives. But as they accomplish their daily activities, they make more places "subsidiary to the fire": a place to sleep, a place to store fuel or food; after that they may surround all these with a fence or cover their sleeping place with a canopy of leaves. Thus, starting with their choice of the site onwards, they "have begun the evolution of a house, they have begun to organize the world around them into places which they use for a variety of purposes. They have begun to do architecture". Therefore, the fireplace is one the basic 'places' of a house, together with the place where one stores fuel for the fire, the place where one stores food, and the place where one sleeps.

In the following section of our paper, we shall present the Romanian traditional oven in relation to cultural practices and significations associated with it.

2. The Romanian Traditional Oven: Cultural Practices and Significations

2.1. Symbolic and Cultural Functions of Ovens

The earliest ovens found in Central Europe and dated 29,000 BC were, in fact, roasting and boiling pits with hot coals and ashes; these pits gradually evolved into hearths and, later ovens (around 3200 BC)¹⁰. During the Middle Ages, in Europe, there were used fireplaces and large cauldrons; after that,

⁹<https://www.britannica.com/topic/ceremonial-object>.

¹⁰<https://en.wikipedia.org/wiki/Oven>.

ovens have undergone various transformations in the course of time, in terms of size, shape and the material used as fuel: wood, coal, gas, electricity.

The oven symbolizes a privileged place: it keeps cold away and, most important, warms and dries the traveller. Families draw together near it for the grown-ups to chat and for the little ones to play. Being invited to draw closer to the oven/fireplace equals an invitation to share in the warmth and comfort of the house.

The hearth as the component of the oven holding the fire has been, from ancient times, the embodiment of the soul of the house, a sacred space placed under the incidence of female divinities and ancestors; for Greeks, the soul of the hearth was Hestia, the patron of vestals and of all women, because women were the ones who kept the fire burning. The hearth's signification is related to that of fire and of preparing food, therefore it is a vital centre and a true sanctuary where gods were worshipped and homage was paid to ancestors. Not only were hearths present in every house, but also in every settlement, village or town: here, religious life was performed, and judgments, as well as social gatherings were held. In all traditional cultures, the home of the ancestors is linked to the hearth: this is why the hearth plays an important role in birth, wedding or burial rituals. When entering the groom's house, the bride had to make friends with the ancestors' souls; for this, she would touch the oven with her hand, or put her arms around the oven as if to embrace it, or throw a loaf of bread spread with honey into the fire from the oven (Marian, 1995, p. 643).

The hearth and the chimney represented a communication channel between men and supernatural forces: for this reason, it was by the fireside that spells were cast, fairy tales, legends and riddles were told.

According to Unwin, the fireplace stands at the centre of our lives, the focus (from Latin *focus* 'hearth': in architecture: any element upon which concentration is brought to bear) of our homes [*idem*, p. 14] and a place to cook; the hearth as the place of the fire is an ancient primitive type of place [*idem*, p. 53]; as a primitive type of place, it has to do with the fundamental aspects of life, such as keeping warm and dry, moving from location to location, cooking, sitting and eating, socializing, story-telling, and it is not necessarily specific in the architectural form to which it refers: "the concept of place links architecture to life; the places which people use are in intimate relation to their lives" and "both language and architecture exist through use". The essential component of the hearth is fire: in its most rudimentary way, a fire identifies its own place, creating a sphere of light and heat, a column of smoke and sparks, and by this creating a place where people can occupy its sphere of light and warmth [*idem*, p. 54]: the first function of the walls of a house is that of containing the fire's sphere of light and warmth. In houses with central heating, the hearth is less important as a source of warmth but it may retain its role as the focus of a place, for sitting and reading, knitting or talking, or going to sleep [*idem*, p. 60].

2.2. Cultural Practices and Significations Associated with the Romanian Oven

In the 19th-century rural Romania, food was most often cooked inside the house only in cold weather, in autumn, spring and winter. Almost all villagers had an oven (Rom. *cuptor*) with a fireplace/hearth (Rom. *vatră*) and a chimney (Rom. *horn*) in the room where they spent their time¹¹. The oven was made of brick and the hearth of brick or stone. The chimney was made of brick, or stones, or twigs glued together with thick clay. The chimney was built on shelves, namely wooden laths sitting on wooden stilts, with a mantelpiece made of protuberant bricks in the middle of its height. Near either the floor or the ceiling, there was a tile, or louver, for the smoke to come out, which was covered, in winter, with a bunch of rags wrapped around a stick. At the back of the oven and on top of the hearth, near the wall, there was a nook (Rom. *cotruță*) where small children got warm or where the cat slept in winter. The fireplace was used both to cook food and heat the house. Green wood was kept drying on top of the hearth, to make fire the next day (Lupeșcu, 2000, p. 25). In most households, there was also a stove (Rom. *sobă*) next to the oven, to heat the house in winter (Bogdan et al., 1980, p. 22). Today's oven is most often situated outside the house, in a more or less sheltered place, being a very simplified version of the multi-functional traditional oven, used mainly to bake bread and pies (Photo 1).



Photo 1: A Romanian 21st-century oven with freshly baked apple and cheese pies¹²

The facilities involved in the various stages of performing the food act occupy a special place in the Romanian popular imaginary represented on the linguistic level. The oven, a construction made from bricks, stone or metal in which various dishes are cooked, has followed the hearth in the historical evolution, relevant in this regard being the etymology of the two Romanian

¹¹<https://www.google.ro/search?q=cuptor+traditional+romanesce&tbm=isch&tbm=isch&source=univ&sa=X&ved=0ahUKewjP9r3HnrjWAhUCDJoKHephB5UQsAQIIA&biw=1370&bih=639#imgrc=NdDPb6I4zqcqUTM> (accessed September 22nd, 2016).

¹²Photo taken by the eCultfood project team from a Romanian countryside household, the village of Mălosu, the county of Bacău, Romania, in 2016.

terms, *vatră* (hearth) belonging to the Geto-Dacian corpus, whereas the term *cuptor* (oven) has been inherited from Latin (*coctorium*).

Like the hearth, the oven represents the central structure of the family space; that is why it enters the set of customs related to establishing and maintaining a family. The fact that, most of the times, the oven has taken a part of the hearth's values is obvious at the level of the structures: *a-i cădea/a-i pica pe cuptor* (to fall on somebody's oven) which is said about a girl who had sex with a boy and, on these grounds, forces him into marrying her; *a aduce părinților noră pe cuptor* (to bring one's parents a daughter-in-law on the oven), with the meaning of 'to get married'. Thus, the oven, like the hearth, turns into a space of marriage regulations (Savin, 2012, p. 118).

The oven also represents the private space for resting, close to the fire. In this context, it serves as an image of the lack of action in circumstances illustrated by expressions such as: *a trăi pe cuptor* (to live on the oven) – to be lazy; *a sta/a zăcea pe cuptor* (to stay/lie on the oven), or *a se muta de pe vatră pe cuptor* (to move from the hearth to the oven) – to idle one's time away [*ibidem*].

In the county of Suceava, in order for people to live in a new home and have luck in all their doings, when the oven is built, a pot with a stone cover is placed at its base, and inside the pot a live fowl; upon returning from baptism, with the baby in their arms, the godfather and godmother lightly strike the baby's head three times against the oven, so that the child may be good, like the oven itself; however, others believe that this is not good, because the baby may grow into a retired man, since the oven occupies a more lateral position in the household space (Olt Country); in Tecuci, it was believed that the woman sleeping at the back of the oven and on top of the hearth would have difficult child labour; nobody should sit on the oven to put their shoes on, for that person's pigs would die, or their sheep would be eaten by wolves and their chicken by chicken hawks - Suceava; the bride coming to the groom's house should not look from the first moment into the oven, because her mother-in-law would die - Suceava; for this reason, mothers-in-law would cover the mouth of the oven before the bride arrived in her husband's house - Tecuci (Gorovei, 1990, p. 70).

Before the bride brought from her house enters the bridegroom's house, her mother-in-law quickly places herself with her back to the oven, because it is not good for the young wife to look into the oven - Bucovina (Marian, 1995, p. 447). Those who dream of ovens in which pies are being baked are believed to have beneficial days; it is a good sign to dream about an oven in which bread is being baked, as the dreamer will receive visits and succeed in business; a person who dreams about a burned oven squanders money, always wanting to get something that is missing; dreaming about falling in or on an oven means fight, quarrel, death - Suceava.

On the eve of the Epiphany (January 5), girls who are in love make a little man out of wax, call it by the name of the man they love, and leave it near the oven so that the heart of the loved person may melt like the wax figure - Moldova (Marian, 1995, pp. 55-56). If a piece of burning coal falls from the oven into the room while fire is being made, it is a sign that a guest with dark soul and evil intentions would enter the house - Suceava; after the

bread has been put into the oven, two pieces of coal from the ones that have been drawn out of the oven should be picked up and placed on the oven, so that the bread may also rise and grow during the baking - Olt Country (Antonescu, 2016, p. 127).

In Moldavia and Bukovina, on New Year's Eve, girls throw corn flour into the fire from the oven, go outside naked and surround the house twice, then go inside the house and throw hemp seeds into the oven, and then go outside naked and surround the house for the third time and eventually enter the house, and if they hear the hemp seed crackling on the hearth this means that they will marry in the coming year [*idem*, p. 135].

The diversity of beliefs and customs related to the oven is incredibly rich: when an oven is built in the house, it is advisable to place in the walls pieces of broken scythes, so that rats may not multiply, as they run away from scythes, and also for the oven to give off more heat - Olt Country (Golopenția-Cristescu, 2002, p. 78); in Sălaj, it is believed that if the cock crows in the starry night, it means that wicked women come from the neighboring villages to steal the cattle's milk; these can be stopped by putting coals taken from the oven in their way (Antonescu, 2016, p. 162). In Salaj, the woman who leaves home with her infant for the first time, must first place a broom or cross over it, otherwise the Forest-Daughter may change the child with hers; if the woman forgets about this requirement and the misfortune has happened, she may recover her stolen baby by lighting the fire in the oven, and after the oven has become hot, she places the strange child on a shovel and points it to the fire; thus, she may be sure that her baby would immediately appear, because the Forest-Daughter brings back the child in an unseen manner [*idem*, p. 183].

As revealed in the examples above, the oven and the fire from the oven is involved in Christian, pagan and lay beliefs and rituals related to essential moments, events and activities in the life of Romanians: giving birth and raising children, marriage, work, health, relationships with family and community members, seasons etc.

3. Conclusions

Our paper was an attempt to respond to the cultural need of asserting cultural identity by rediscovering Romanian food-related practices and meanings in association with a traditional cooking facility, the oven. We have presented the oven as a cultural object, as the key element of Romanian traditional practices and beliefs in order to reveal deep meanings that are part of the traditions and identity of the Romanian people.

Our study led us to a first conclusion: the Romanian practices and beliefs associated with the oven are numerous and diverse, impossible to contain and enumerate in a small paper like the present one. Also, some of these practices and beliefs differ slightly from region to region, others are specific to one region only.

Another conclusion is the great importance and relevance of the place occupied by the oven in the Romanian house and family: the oven is the centre of a Romanian household universe. Our work on this paper revealed the

oven as fulfilling a wide variety of functions, some of which are related to survival, and others to the spiritual dimension of life.

The main function of the oven related to survival is that of providing the heat needed to warm the house and cook food. Other functions include:

- the oven is a tool used to forecast weather: soot burning at the mouth of the oven indicates a worsening of the weather conditions;
- the oven is an indicator used to anticipate family relationships: soot burning at the mouth of the oven anticipates quarrel among the family members (Gorovei, 1990, p. 89), (Gorovei, 1990, p. 265);
- the oven is a powerful decisive factor regarding the health and number of coming babies: a pregnant woman should not blow into the bread oven because she would give birth to a child with speech disorder - Suceava (Antonescu, 2016, p. 245); a pregnant woman should not blow into the oven and hearth fire at the same time because she would give birth to twins - Olt Country [*idem*, p. 262];
- the oven is an adjuvant in a very important life matter, marriage, namely it acts as a matchmaker: on New Year's Eve, girls gather wooden sticks from 9 fences and make a fire in the oven; when there are only embers left, a girl separates the embers into two, using a knife, and drawing half of the embers into the hearth of the oven; the girls sit around these embers; while one of them casts a spell that invokes fire to find their fated one, the other girls look into a mirror (Bogdan et al., 1980, pp. 122-123);
- the oven also functions as protector of the house and family against various types of evil: in Ialomița, crickets are regarded as evil, dirty creatures; if found inside the house, the cricket is wrapped inside a piece of cloth and hidden behind the oven of another house, to relocate it, although it is a pity to do such harm to another person (Gorobei, 1990, p. 1050);
- the oven is a protector of the family's health and wealth: after weaning the child, if there is still milk in the woman's breasts, she will milk herself into a piece of cloth which she will either burn or bury in a small pit behind the oven, so that the milk may stay in the house and be available for possible future babies - the country of Olt (Golopenția-Cristescu, 2002, pp. 105-106), (Gorovei, 1990, p. 164);
- the oven is one way to Heaven: in Suceava, after taking the freshly baked bread out of the oven, the housewife throws a piece of wood or a wisp of straw in its place in order to pave her road to Heaven (Antonescu, 2016, p. 357).

Our third and final conclusion is that the Romanian cultural food heritage is so rich and diverse, and studying it reveals layers of popular knowledge

accumulated historically, as a result of the interaction with the environment and the living conditions, many of these supported by a solid scientific basis. Rediscovering them supports in understanding Romanian national identity in an authentic way, while promoting them at a national and, especially, international level allows for comparative studies on the cultural heritage of several countries, with the possibility to highlight differences, similarities and common aspects.

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LANGUAGE, CONTEXT, TRANSLATION

**TRANSLATIONAL PERSPECTIVES ON SOME LINGUISTIC
STRUCTURES OF THE BIBLICAL DISCOURSE:
A COMPARATIVE-CONTRASTIVE ANALYSIS
(ROMANIAN, FRENCH AND ENGLISH)***

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Abstract

The analysis of some linguistic structures that are defining for the biblical discourse will capture both, the differences and the similarities of construction encountered in all the three languages taken into discussion. The paper attempts to focus on some morphosyntactic elements (the categories of tense and mood being mostly emphasized) and on the changes that might appear at the level of canonical word order, for example emphatic constructions and verb elliptical structures, some discourse related issues being also mentioned.

Keywords: *biblical text, comparative analysis, morphosyntactic level, archaic, sententious character*

Rezumat

Analiza unor structuri lingvistice specifice discursului biblic va surprinde diferențele și asemănările de construcție întâlnite în cele trei limbi analizate. Lucrarea își propune să se axeze pe unele elemente morfo-sintactice (categoriile de timp și mod fiind în mod expres vizate) și pe schimbările care pot să apară la nivelul topicii canonice: construcții emfaticе, eliptice de verb, și probleme specifice analizei discursului.

Cuvinte-cheie: *text scripturistic, analiză comparativă, nivel morfosintactic, arhaizant, caracter sentențios*

1. Introduction

This research attempts to investigate, from a comparative perspective (emphasizing not only the differences, but also the similarities) the way in which the biblical discourse is constructed and functions at various linguistic levels. The research methodology adopted is related, on the one hand, to the principles of contrastive analysis which attempt to identify the convergent/divergent elements of the three linguistic systems in order to see whether they lead to a (quasi-)identical trans-coding of the message. On the other hand, the biblical discourse can be considered a type of specialized language,

with its own defining features, in terms of structure and functionality at different linguistic levels (from lexical to stylistic or pragmatic components).

2. The Lexical, Semantic Level

The basic constitutive element of each language, irrespective of its functional role (common, everyday language or specialized language) is represented by its lexical and semantic baggage. The material encountered at this level can be found in various dictionaries (general, explanatory, encyclopedic, specialized, terminological, bi-/multilingual etc.). In what concerns the lexis of the biblical discourse¹, we consider that a comparative analysis should first and foremost focus on the cult and/or dogmatic differences that define various Christian denominations (Orthodox, Catholic, Protestant, each of them with their fractions), differences that can be en-/decoded at a terminological level. On the other hand, if we were to mention a defining feature of the Orthodox biblical text, this would be its highly archaic character, or, more precisely, its “archaic intention” (Teleoacă, 2012, p. 93), inscribed in the very spirit of the Orthodox cult tradition.

3. The Morphosyntactic Level

In what concerns the two levels of language (the morphological and syntactic ones), the grammatical analysis, in most of the cases, cannot treat them separately, their reciprocal conditioning being given, on the one hand, by the morphological ascription that a lexico-grammatical unity has in the language system, and on the other, by its inherent syntactic character (the only exceptions being the connective elements: prepositions and prepositional phrases, conjunctions and conjunctive phrases).

The contrastive-comparative analysis of the fragments taken from the biblical text usually emphasizes a (quasi-)identical equivalence of the three linguistic systems at a morphosyntactic level, the differences that appear being given by way in which each linguistic system is organized and structured. For example, the structuring of the lexico-semantic information can be realized differently at the level of speech parts, whether we speak about individual lexemes or phrases:

ro. *a merge înainte* – fr. *avancer* – eng. *to advance/to go or move forward*; ro. *a vizita* – fr. *rendre visite* – eng. *to visit/to pay a visit*; ro. *a face justiție cuiva* – fr. *rendre justice à quelqu'un* – eng. *to do justice to somebody*; ro. *a face + adjectiv (fericit, nefericit etc.)* – fr. *rendre + adjectif (heureux, malheureux, etc.)* – eng. *to make + adjective (happy/sad)*; ro. *a depune mărturie* – fr. *rendre témoignage* – eng. *to testify*.

The morphosyntactic analysis has tried to underline the most defining linguistic aspects for this type of discourse. Without attempting to realize an exhaustive study, we are going to mention some of these aspects, more precisely those connected to the verbal paradigm.

3.1. The Alternation ro. *perfect compus* – fr. *passé simple* (ro. *perfect simplu*) – eng. *past simple* (ro. *perfect compus*)

In what concerns Romanian and French, both linguistic systems make use of two different past tenses (ro. perfect compus/perfect simplu or fr. passé composé/passé simple). Through a comparative analysis, we have noticed that, quite frequently, the Romanian ‘perfect compus’ (or passé composé) has ‘passé simple’ as its French counterpart. The English version, on the other hand, uses Past Simple in the same context, this tense being the Romanian equivalent of ‘perfect compus’.

ro. *Și s-a iscat o neînțelegere între uncenicii lui Ioan și un Iudeu, asupra curățirii* (Ioan 3:25) / fr. *Or il arriva qu'une discussion concernant la purification opposa un Juif à des disciples de Jean* (Jean 3: 25) / eng. *Then there arose a question between some of John's disciples and the Jews about purifying* (John 3: 25).

ro. *Și în vremea aceea, regele Irod a pus mâna pe unii din Biserică, ca să-i piardă* (Fapte 12: 1) / fr. *À cette époque-là, le roi Hérode entreprit de mettre à mal certains membres de l'église* (Actes des Apôtres 12: 1) / eng. *Now about that time Herod the king stretched forth his hands to vex certain of the church.* (Acts 12: 1).

The temporal value associated with the Romanian ‘perfect compus’ or the English Simple Past is that of a complete verbal action, and from the point of view of textual grammar (mostly the theory of enunciation), simple past (or ‘perfect compus’) expresses an action or a state that precedes the moment of speech, without making reference to other temporal landmarks (GBLR, 2000, p. 250), this form pointing towards the idea of anteriority with no mentioning of the present moment, or “l’expression d’une antériorité par rapport au présent dans l’énonciation de discours” (Dospinescu, 2000, p. 2680. Indeed, English grammar stresses the use of Past Simple in contexts which express complete actions or events which happened at a stated past time or complete past actions not connected to the present with a stated or implied time reference (Evans, 1995, p. 236).

The occurrence of passé simple in French, even if it suggests, as in the case of the Romanian passé composé and the English Simple Past, a complete past action or state, is dictated by its constant reference to the moment of narration (*temps du récit*²), and its belonging to the field of literary language, for which it is considered to be defining. From the point of view of textual typologies, passé simple can be usually encountered in narrative paragraphs³: "dans des propositions indépendantes, coordonnées ou juxtaposées, dans des principales avec leurs subordinées [...] pour poser, dans l'époque du passé, des événements dans leur succession chronologique. Les passés simples se succédant, entretiennent des rapports à l'intérieur d'une chaîne causale qui intègre et rend solidaires les uns des autres les faits qu'ils dénotent et qui construisent de la sorte la *cohérence temporelle* [s.n.] d'un monde passé, réel ou fictif" (Dospinescu, 2000, p. 277).

The fact that the Romanian version of the biblical text opted for ‘perfectul compus’⁴ can be related to the oral character that this verbal form can bestow on the biblical discourse which is a narrative type of text by default. In English, besides various other uses, the Simple Past is a constant of narratives meant to express past fictional or true events. Due to its recurrence, there has also “grown up a convention of using the past for narratives even when the events portrayed are supposed to take place in the future, as in science fiction” (Zdrenghea, 1997, p. 323).

There are also situations in which all the three languages use ‘perfectul compus’ (ro.) (fr. *passé composé* or eng. Simple Past) in order to render the same idea:

ro. *Și a căzut ploaia și au venit râurile mari și au suflat vânturile și au izbit în casa aceea, și a căzut. Și căderea ei a fost mare* (Matei 7: 27) / fr. *La pluie est tombée, les torrents sont venus, les vents ont soufflé; ils sont venus battre cette maison, elle s’est écroulée et grande fut sa ruine* (Mathieu 7: 27) / eng. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it* (Matthew 7: 27).

In terms of aspect, the Simple Past (or its Romanian and French variants, ‘perfectul compus’ or ‘passé composé’) brings forward a perfective valence (which is also emphasized by the French and Romanian terminology), indicating a definite, complete action or state (GBLR, 2000, p. 251). The above mentioned example evokes a series of successive actions, happening one after another and culminating with a resulting, cumulative effect, emblematic of the unchaining of the forces of nature.

3.2. This second part of our analysis attempts to take into discussion a grammatical issue that seems to be defining for the morphosyntactic system of the Romanian language, and which can have various counterparts (equivalent linguistic structures) in English or French due to various constraints imposed by the act of translation, and the meaning intended to be preserved or rendered. The structure in question is ‘gerunziul’ (the Romanian terminology), and it has a multitude of occurrences in the biblical text, as an impersonal non-finite verbal form. Its corresponding verbal paradigm in French and English is the Present Participle⁵.

The comparative-contrastive analysis of the biblical text of the three linguistic systems taken into discussion has led to the following situations of linguistic equivalence:

- (a) The three idiomatic systems make use of the same verbal form:
 - ro. gerunziu – *Dar el cunoscând gândurile lor, le-a zis...* (Luca 11:17).
 - fr. participe présent (with a verbal character) – *Mais Lui, connaissant leurs réflexions, leur dit...* (Luc 11: 17).
 - eng. Present Participle (verbal character) – *But he, knowing their thoughts, said unto them...* (Luke 11: 17).

(b) There are also differences worth noticing:

- ro: gerunziu – *Și văzând Isus mulțime împrejurul Lui...* (Matei 8: 18). *Acesta, auzind că Isus a venit din Iudeea în Galileea, s-a dus la El...* (Ioan 4: 47).
- fr. participe présent (with a verbal character) – *Voyant de grandes foules autour de Lui ...* (Mathieu 8: 18). *Ayant entendu dire que Jésus arrivait de Judée en Galilée, il vint le trouver...* (Jean 4: 47).
- eng. time subordinating clause - *Now when Jesus saw great multitudes about him ...* (Matthew 8: 18). *When he heard that Jesus was come out of Judea into Galilee, he went unto him...* (John 4: 47).

In what concerns the Romanian-French distinction, the French variant of the second example does not have a direct equivalent in the Romanian morphological system. In comparison with the Romanian version, French comes with a past form of the participle (*participe passé*), with its specific forms for each verbal group (*chanté, fini, cru, dit, mis, né, parti* etc.), or makes use of a phrase⁶ that uses an auxiliary verb (*avoir/être*) as a present participle + a past participle: *ayant vu, étant sorti* etc., verbal forms that mark the anteriority of the action in relation to the main clause:

- ro. *Și Isus, auzind că Ioan a fost întemnițat, a plecat în Galileea* (Matei 4: 12).
- fr. *Ayant appris que Jean avait été livré, Jésus se retira en Galilée* (Mathieu 4:12).
- eng. *Now when Jesus had heard that John was cast into prison, he departed into Galilee* (Matthew 4: 12).

The same idea of temporal anteriority is preserved in the English version of the text which uses a time subordinating clause with a finite verb form in the Past Perfect in order to stress the idea of an action happening before another past action or a stated moment in the past. By making use of time subordinating clauses, English underlines, once again, the idea of temporal succession, the actions taking place one after another:

- ro. gerunziu – *Departa de ei era o turmă mare de porci, păscând* (Matei 8: 30). *... a văzut pe Simon și pe Andrei aruncând mrejele în mare* (Marcu 1: 16).
- fr. infinitif – *Or, à quelque distance, il y avait un grand troupeau en train de paître.* (Mathieu 8: 30). *... il vit Simon et André en train de jeter le filet dans la mer* (Marc 1: 16).
- eng. Present Participle - *And there was a good way off from them an herd of many swine feeding.* (Matthew 8: 30). *.... he saw Simon and Andrew his brother casting a net into the sea* (Mark 1: 16).

The French versions propose a periphrastic construction (*verbal periphrasis*⁷) that underlines the durative aspect of the action which is expressed through the use of the gerund in the Romanian version.

In English, however, the verbs of sensation ‘see’, ‘hear’, ‘feel’, etc. may also be followed by the *short infinitive* to express a complete action, something that one saw or heard from the beginning to the end. When they

are followed by the *present participle*, the idea rendered suggests an incomplete action, an action in progress or a long action (Evans, 1995, p. 21).

The absolute, participle constructions mentioned above have, as their macrosyntactic counterparts, a subordinating clause, the connective element being present this time in both French and English variants, marking a subordinating relationship:

ro. gerunziu – *Și venind Isus în casa lui Petru a văzut pe soacra acestuia zăcând...* (Matei 8: 14);

fr. subordinating clause (time, reason) – *Comme Jésus entrant dans la maison de Pierre il vit sa belle-mère couchée...* (Mathieu 8: 14);

eng. subordinating clause (time) – *And when Jesus was come into Peter's house, he saw his wife's mother laid...* (Matthew 8: 14).

ro. gerunziu – *Intrând El în corabie, ucenicii Lui L-au urmat* (Matei 8: 23);

fr. finite verb form in a main clause – *Il monta dans la barque et ses disciples le suivirent* (Mathieu 8: 23);

eng. subordinating clause (time) – *And when he was entered into a ship, his disciples followed him* (Matthew 8: 23).

At the level of syntax, the French version proposes two coordinated sentences, connected with the use of the conjunction *et* (*and*), the coordination being also strengthened by the use of the two finite verb forms (*passé simple*: *monta, suivirent*), which, at a textual level, render the succession of actions in a coherent chronological order. In English, nevertheless, the subordinating clause suggests the same processual, chronological order of events, time subordinators such as *when, after, before, as soon as* being useful as chronological order signals:

ro. gerunziu – *Iar un samaritean, mergând pe cale, a venit la el...* (Luca 10: 33) ;

fr. subordinating clause (relative) – *Mais un Samaritain, qui était en voyage arriva près de l'homme...* (Luc 10: 33);

eng. subordinating clause (time) – *But a certain Samaritan, as he journeyed, came where he was...* (Luke 10: 33).

English grammar makes use of different linking words and phrases in time clauses to be more precise about various temporal relations⁸ (Side et Wellman, 1999, p. 102). In what concerns the above mentioned example, the use of '*as*' as a linking word introducing a time clause manages to create a relationship of equivalence between the Romanian gerund and the English subordinating construction.

In French, the possibility to equate a non-finite verbal form (at a microsyntactic level) with a syntactic structure (a relative clause) is given by the present participle's dual character, i.e. *verbal* (verifiable through the expansion of this non-finite verbal form into a subordinating relative clause) and *adjectival* (morphological value that justifies its attributive use) (see *Note 5*):

ro. relative subordinating clause – *Și a tămăduit pe mulți care pătimeau de felurite boli...* (Marcu 1: 34);

fr. present participle (a mirror image of the above mentioned relationship) – *Il guérit de nombreux malades souffrant de maux...* (Marc 1: 34);

eng. relative subordinating clause – *And he healed many that were sick of divers diseases ...* (Mark 1: 34).

ro. relative subordinating clause – *A doua zi mulțimea, care sta de cealaltă parte a mării, a văzut că nu era acolo decât numai o corabie* (Ioan 6: 22);

fr. past participle – *Le lendemain la foule restée sur l'autre rive se rendit compte qu'il y avait eu là une seule barque* (Jean 6: 22);

eng. relative subordinating clause – *The day following, when the people which stood on the other side of the sea saw that there was none other boat there* (John 6: 22).

The French past participle represents the contraction of a relative clause, functioning as a verbal adjective in the nominal group (*la foule restée*).

3.3. Word Order Considerations

Depending on the context, all the three language systems make use of specific word order structures such as the displacement (*déplacement*) or detachment (*détachement*) of some syntactic positions from their “canonical” order. The most frequent occurrences of inversions or ‘frontings’ are given by complex predicative structures in which the predicative adjective precedes the copular verb (as in the case of The Sermon on the Mount or the Beatitudes) or subject-verb inversions. By making use of these techniques, the text becomes more emphatic and expressive, preserving a certain oral flavor:

ro. *Fericiți cei ce plâng, că aceia se vor mângâia.* (Matei 5: 4);

fr. *Heureux ceux qui pleurent: ils seront consolés.* (Mathieu 5: 4);

eng. *Blessed are they that mourn: for they shall be comforted.* (Matthew 5: 4).

ro. *Fericiți cei blânzi, că aceia vor moșteni pământul* (Matei 5: 5);

fr. *Heureux les doux: ils auront la terre en partage.* (Mathieu 5: 5);

eng. *Blessed are the meek: for they shall inherit the earth.* (Matthew 5: 5).

ro. *Și a căzut ploaia și au venit râurile mari... Și căderea ei a fost mare* (Matei 7: 27) ;

fr. *La pluie est tombée, les torrents sont venus... et grande fut sa ruine.* (Mathieu 7: 27);

eng. *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it* (Matthew 7: 27).

ro. *În acele zile s-au coborât, de la Ierusalim în Antiohia, proroci* (Fapte 11: 27);

fr. *En ces jours-là, des prophètes descendirent de Jérusalem à Antioche* (Actes des Apôtres 11: 27);

eng. *And in these days came prophets from Jerusalem unto Antioch* (Acts 11: 27).

4. Features of Discourse

Another distinction that might prove relevant for the comparative analysis of the same fragment of the biblical discourse belonging to the three linguistic systems taken into discussion is the one that focuses on the way

information is ordered and structured into paragraphs. At this textual level, we can notice the predominantly descriptive way in which chapters are named in Romanian and English, in comparison with the French variant, where the semantic information is rendered more synthetically:

ro. *Cartea neamului lui Isus Hristos, zămislirea, numele și nașterea* (Matei 1);
fr. *Généalogie de Jésus Christ* (Mathieu 1);
eng. *Christ is born of Mary – She conceives by the power of the Holy Ghost – Our Lord is named Jesus* (Matthew 1).

At the same Evangelist (Matthew), the title of the fourth chapter has a more powerful explanatory value in Romanian and English, while the French chapter is structured in more paragraphs, interrupted by subtitles:

ro. *Isus este ispitit de diavol. Începutul propovăduirii lui. El cheamă pe cei dintâi ucenici la apostolat și vindecă tot felul de bolnavi* (Matei 4);
fr. *La tentation de Jésus* (4: 1-11)
Jésus se retire en Galilée (4: 12-17)
Appel des premiers disciples (4: 18-22)
Jésus et les foules (4: 23-25) ;
eng. *Jesus fasts forty days and is tempted – He begins His ministry, calls disciples, and heals the sick* (Matthew 4).

The division of a fragment into smaller units by introducing a title (sub-title) or other “material markers” (Vlad, 2003, p. 173) sequentially orients the reading and interpretation of the text and contributes to the building of a complete future image. The theoretical basis of this interpretation is explained by Carmen Vlad in her theory of the so-called *iceberg text*⁹ (Vlad, 2000, p. 13). The fragmentation of the evangelical chapter in different paragraphs reunited through *material markers* (titles) brings about two types of interpretations: on the one hand, it updates the “evocative” representations of the title (Vlad, 2003, p. 179), which can usually make reference to the history that is about to be narrated (the title can offer the reader, or the addressee an *a priori* interpretation of the text, it can lead to the creation of some expectations); on the other hand, this organization of the text in distinct sequences creates just a seeming break in the discursive chain, because the textual meaning is retrieved from the connection that bounds these different parts, seen and interpreted not as isolated entities, but as vast discursive ensembles that constantly preserve a close relationship with the whole text (*idem*, p. 173)].

Another example in this respect is given by the title of the first chapter of St. Mark’s Gospel:

ro. *Ioan Botezătorul. Botezul lui Isus Hristos. Ispitirea. Predica. Primii ucenici. Primele vindecări* (Marcu 1).
fr. *Jean le Baptiste* (1: 1-8); *Baptême de Jésus* (1: 9-11); *Jésus tenté au désert* (1: 12-13); *Jésus proclame l’Évangile en Galilée* (1: 14-15); *Appel de quatre pêcheurs* (1: 16-20);

Jésus manifeste son autorité à la synagogue de Capharnaüm (1: 21-28); Guérison de la belle-mère de Simon (1: 29-31); Guérisons après le sabbat (1: 32-34); Jésus quitte Capharnaüm (1: 35-39); Purification d'un lépreux (1: 40-45).

eng. *Jesus is baptized by John – He preaches the gospel, calls disciples, casts out devils, heals the sick, and cleanses a leper.*

The first two sequences of the title are identically expressed in both Romanian and French: *Ioan Botezătorul (Jean le Baptiste)*, and *Botezul lui Isus Hristos (Baptême de Jésus)*. The English version lacks the first subtitle and for the second one it makes use of a passive construction. However, for the next subdivisions, at a morphological level, the equivalence is made through the name of the action in Romanian (*Ispitirea*), the French version proposing an elliptical passive structure (*Jésus tenté au désert*), while the English variant chooses not even to mention this part. The following informational content is equated through a synthetic linguistic expression in Romanian, *Predica [the Sermon]*, and an analytical version of French and English: *Jésus proclame l'Évangile en Galilée* and *He preaches the gospel, calls disciples, casts out devils, heals the sick, and cleanses a leper*. As it can be easily noticed, the English variant reunites all the information in this very sequence. The symbolism created by the use of a series of short finite verbs one after the other, emphasizes the idea that all the above mentioned actions are the very consequence of Jesus being baptized by John.

5. The Sententious Character of the Biblical Text

Jesus uses parables when addressing the crowds, their sententious character being rendered through a language that can be accessible to every reader or listener of the post Christi period, the precepts being organized under the form of utterances devoid of any emphatic tone. According to Daniela-Luminița Teleoacă (Teleoacă, 2012, p. 105), these parables¹⁰ are actually a “*narratio*”, a “*pars epica*”, a story with characters and action meant to emphasize a sententious truth.

The message sent through these moralizing expressions is still alive and up-to-date, and the ideas are interpreted as general truths, because they encapsulate the image of the ordinary, average man, with his fears, sufferings, sins or virtues and prove their argumentative force, as a persuasive strategy in different contexts of everyday speech.

ro. *Ajunge zilei răutatea ei (Matei 6: 34);*
fr. *A chaque jour suffit sa peine (Mathieu 6: 34);*
eng. *Sufficient unto the day is the evil thereof (Matthew 6: 34).*

ro. *Nu judecați ca să nu fiți judecați (Matei 7: 1);*
fr. *Ne vous posez pas en juges afin de n'être pas jugés (Mathieu 7: 1);*
eng. *Judge not, that ye be not judged (Matthew 7: 1).*

ro. *De ce vezi paiul din ochiul fratelui tău, și bârna din ochiul tău nu o iei în seamă (Matei 7: 3) ?*

fr. *Qu'as-tu à regarder la paille qui est dans l'œil de ton frère ? Et la poutre qui est dans ton œil tu ne la remarques pas* (Mathieu 7: 3) ?

eng. *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye* (Matthew 7: 3) ?

6. Conclusions

The comparative - contrastive analysis of some biblical fragments has allowed us to notice both similarities and differences between the three idiomatic variants taken under discussion (Romanian, French and English versions).

As we have mentioned from the very beginning, the present research does not focus on the lexical aspects of the biblical text. In what concerns the morphosyntactic and discursive levels (that were placed under close scrutiny in this study) we can reach the following conclusions:

- the archaic character of the Romanian version (as compared to the present day language) is given by both lexical elements and the preference for some emphatic structures (cleft sentences or fronting) and inversions: the predicative adjective preceding the copular verb, subject-verb inversions, etc. Every time the editor or the translator of the biblical text has in mind some emphatic effects, the French and English versions of the same text will make use of the same dislocations/detachments;
- the differences are mostly determined by the morphosyntactic features that are defining for the languages in question: the existence/absence of some morphological structures with similar counterparts in the other two languages: the Romanian gerund is the equivalent of the French and English Present Participle, the French passé simple has no English counterpart, the Romanian language system allows for the absence of the Subject (included in or inferred from the verb desinence), whereas French and English do not make use of this type of construction;
- at the level of discourse, the organizing into smaller or larger paragraphs in French (the number of biblical versets staying always the same) guides the readers and offers them different reading keys, by clustering the informational content with the help of some (sub)titles;
- the sententious character of the biblical text results from the advancing of some general truths, expressed through the use of a gnomic present and some indefinite nominal structures that offer them the status of generalities.

Notes

¹The comparative analysis of the three idiomatic systems (Romanian/French/English) will constitute the object of a future research.

²« En français moderne, le passé simple n'est plus guère en usage dans la langue du discours (conversation, dialogue, évocation personnelle et non historique du passé ... » (Wagner et Pinchon, 1962, p. 351).

³In GBLR (GBLR, 2000, p. 276) passé simple is also called "fictional narrative time", being mostly used in the 3rd person singular.

⁴We have decided to use the Romanian term when naming the tense (perfectul compus) so as not to confuse it with the English Past Perfect, which is the counterpart of another Romanian past tense, namely *mai-mult-ca-perfectul*.

⁵In the French morphological system of the verb, 'participiul prezent' or Present Participle (fr. *participe présent*) and 'gerundivul' or the Gerundive (fr. *gérondif*) have identical forms (*chantant, finissant, écrivant* etc.). The distinction between the two impersonal moods is given, on the one hand, by the presence of the preposition *en* (in the case of the Gerundive), and, on the other hand, by their syntactic function. The Present Participle covers two types of morphosyntactic functions in French (a) as a *verbal* form [6, p. 195] it preserves the properties of the class of the verb and it represents the contraction of a subordinate clause (usually of a relative one): *C'est le bateau naviguant [qui navigue] sur tous les océans*; (b) as a *verbal adjective*, it has the status of a descriptive adjective which obeys the rules of syntagmatic agreement dictated by the noun it determines: « *Glissez, glissez, brises érantés/Changez en cordes murmurantes...* » (Lamartine). The French Gerundive has an adverbial character: *Il lui parlait en riant, L'appétit vient en mangeant*, in this case the subject of the Gerundive being identical with the subject of the finite verbal form, and the presence of the preposition *en* expressing the temporal simultaneity of the two actions (for details, see (Grevisse, 1990, pp. 195-198), (Grevisse, 1990, pp. 339-342), (Riegel et al., 1994), (Dospinescu, 2000, pp. 217-2200), (Țenchea, 2006, pp. 59-62)). In English, the *-ing* forms (e.g. *smoking, walking*) can be used not only as verbs, but also as adjectives, adverbs or nouns (Swan, 1996, p. 2770. When *-ing* forms are used as verbs, adjectives or adverbs they are often called 'present participles'. When they are used more like nouns, they are often called 'gerunds'. In fact, the distinction is not as simple as this, and some grammarians prefer to avoid the terms 'participle' and 'gerund'. (For a detailed discussion of the point, see section 17.54 of *A Comprehensive Grammar of the English Language*, by Quirk, Greenbaum, Leech and Svartvik. As its French counterpart, the English Present Participle has a double character, an *adjectival* one and a *verbal* one. As a *verbal* form (Zdrengea, 1997, pp. 425-428) it is used in absolute constructions that have as their implied subject the subject of the sentence's finite verbal form: *Walking through the park, we saw a lovely show of daffodils*; in nominative absolute constructions, where the subject of the present participle differs from that of the finite verb, or it is to be stressed (in this case, the subject of the participle is stated: *Christmas day being a holiday, the shops were all closed*); in a number of idiomatic expressions where the participle may be found unattached and not logically related to the subject: *Strictly speaking..., Judging by...*

⁶Some grammarians use the same terminology to speak about the same construction, i.e. *participe passé* (Riegel et al., 1994), others make use of different formulae, such as *participe passé composé (participe 1 composé)* (Dospinescu, 2000), or *participe passé composé* (Girodet, 1994), the last two terms being used to avoid a possible confusion with past participle.

⁷Verbal periphrases, irrespective of their nature (of time, mood, aspect) make use of a semi auxiliary that bears the semantic "load" of the entire structure, followed, most of the time, by an infinitive preceded by a preposition (*venir de, commencer à, finir par, être en train de, être sur le point de + infinitiv*).

⁸When things started (*since, ever since*), one thing following another (*after, before, as soon as, when, once, etc.*), one thing following another very quickly (*no sooner...than,*

the moment / minute ..., etc.), every time (*when, whenever, every time*), when things finish (*until, by the time*), things happening at the same time (*as, while, whilst, when*).

⁹According to the author, the text, as a semiotic category, has the capacity to make "visible" an *explicit* area, identified at the level of the surface relations that it generates, and an *implicit* meaning, retrieved from various inferential mechanisms. By emphasizing the importance of this implicit area that the iceberg text contains *in nuce*, Carmen Vlad continues the idea of Coșeriu, according to which the meaning of the text that we consider true and appropriate should surpass the pure linguistic sphere, as the texture, the character of a text can be derived from both linguistic and extralinguistic means (Coseriu, 1997, pp. 182-183).

¹⁰In fact, Matthew, the Evangelist (13: 3), announces this parable-like character of Jesus' words: *And he spake many things unto them in parables, saying ...*

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