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ENGLISH *VS.* LATIN IN THE CONSTRUCTION OF UNCONVENTIONAL APPELLATIVES IN CONTEMPORARY ROMANIAN (SOCIOLINGUISTIC CONSIDERATIONS)

ENGLEZĂ *VS.* LATINĂ ÎN CONSTRUCȚIA APELATIVELOR NECONVENȚIONALE DIN ROMÂNA ACTUALĂ (CONSIDERAȚII SOCIOLINGVISTICE)

Rezumat: Comunicarea îşi propune să analizeze, pe baza unui corpus lingvistic extras preponderent din *Internet*, *apelativele neconvenţionale româneşti actuale din punctul de vedere al structurii lor etimologice.*

Înţelegem prin *apelative neconvenţionale* (opuse celor *convenţionale*) formulele nominale care nu sunt conforme cu regulile şi reglementările oficiale ale unei comunităţi, privitoare la atribuirea de nume de persoane, de grupări, de funcţii etc. şi la întrebuinţarea acestora în spaţiul public, şi anume:

- indici neconvenţionali individuali de identificare a unor persoane publice (*supranume*, *porecle*), utilizaţi, în funcţie de anumite criterii socioculturale, în diferite contexte de comunicare;

- indici neconvenţionali categoriali de identificare a unor persoane publice (*termeni generici / supranume de grup*).

Legiferarea acestor forme nominale drept o *categorie de unităţi semantico-pragmatice* bine individualizată o garantează înscrierea lor între preocupările cele mai recente ale lingviştilor şi lexicologilor români.

Concret, vom urmări repartiţia, pe criterii *socioculturale* şi *contextuale*, a apelativelor neconvenţionale pornind de la *elemente de origine latină vs. elemente de sorginte engleză* (pe diverse niveluri ale limbii), încercând să explicăm fenomenele din perspectivă sociolingvistică şi pragmatică.

Vom utiliza ca termen de referinţă – pentru ponderea diverselor elemente latineşti şi englezeşti din actualitate – texte din perioade istorice anterioare (vezi perioada Şcolii Ardelene şi a Curentului latinist).

Vom urmări, de asemenea, în ce măsură formulele nominale actuale de origine latină sunt fidele modelului originar sau trimit doar formal la acesta, subminând corectitudinea gramaticală (vezi moda adoptării desinenţelor latineşti pentru unele *antroponime neconvenţionale motivate* din spaţiul public românesc actual: *Bădăranul de Cinematograf (Pelicula Bipedo Retardus)*, *Ţăranul de Mall (Mallus Homo Retardus)*, *Piţipoanca de companie (Siliconatus Felina)*, *Şefuţul de Companie (Tiranus Imbeciles)*, *Anonimul de Forum (Forumo Anonymus Contrae)*, *Ghiolbanul de Galerie (Huliganus Oligofreneticus)*.

Obiectivul final al lucrării este să punem în evidenţă *dinamica* elementelor lexicale investigate (*apelative neconvenţionale* bazate pe elemente de sorginte *latină vs. engleză*) în comunicarea din spaţiul public românesc actual.

Cuvinte-cheie: antroponimie, apelative neconvenţionale, semantică, pragmatică, sociolingvistică

1. Preliminary remarks
1.1. Objectives

The present paper aims to identify and explain the formation of some *unconventional appellatives* (starting from the discussion of the meanings of the terms *appellative* and *unconventional appellative* suggested by the latest specialised studies[1]) in contemporary Romanian public space, based on Latin or English structural patterns. Whenever the case, the contextual values that the lexical sequences investigated convey are underlined.

1.2. Corpus

In view of fulfilling these objectives, the study makes use of a *corpus* consisting of *formal* texts (*Atlasul de mitocănie urbană* [Atlas of Urban Insolence]) and *informal* ones (internet conversations and comments).

1.3. Methodology

On this level, the paper explores the theoretical resources provided by pragmatics, sociolinguistics, functional grammar, anthroponymy.

2. Theoretical considerations
2.1. On the concept of *proper name*

As a unit of analysis and a core notion of anthroponymy, the *proper name* has been approached from numerous perspectives, which have determined its definition according to the fields (linguistics, logic, philosophy, ethnology etc.) that, in one way or another, focused their attention on proper names. It is not the author's intention on this occasion to restate the main definitions of proper names[2]; this study subscribes to the unitary perspective of interpretation, which highlights the unanimously accepted characteristics of this special onomastic category.

It is worth mentioning that the description of the term *proper name* can only be done by taking into consideration its *semantic, pragmatic* and *grammatical* components, which are intrinsic to the contextual analysis of any referring unit or formula.

Semantically, linguists and language philosophers are almost in complete agreement that proper names do not have meaning: they only have referents. As supplementary markers whose roles are to name and individualise objects within a class, proper names can be divided into the following subcategories (*GALR* I 2008: 120): personal proper names (anthroponyms) *Maria, Matei, Minulescu*; names of animals (zoonyms): *Azor, Lăbuş*; place names (toponyms): *Balcic, Bucureşti*; names of heavenly bodies (astronyms): *Venus, Mars*; names of holidays: *Christmas, Palm Sunday*; names of events: *the Reform, the War of Independence*; administrative names: *National Theatre, the City Hall*; commercial names: *Avon, Nivea*; names of various artistic or specialised works: *Tosca, Comprehensive Dictionary of the Romanian Language* etc. Each of these onomastic classes has flexible boundaries, so that a name can effortlessly migrate from one class to another; the categorical association of a name is determined contextually.

Pragmatically, an analysis of proper names demands the existence of knowledge that is mutually shared by interlocutors; therefore, a correct interpretation of nominal products (*i.e.* proper names) should take into considerations several socio- and psycholinguistic factors of communicative processes: agents of speech acts, channel of communication, discursive structure and functions of anthroponymic sequences.

Grammatically, proper names constitute a class of nouns that are distinctive through the *nature* and *purpose of the designation they perform*: "common nouns designate objects that pertain to certain classes by referring to their essential, general features, whereas proper names designate objects that they identify, by individualising them within a general class" (*GALR* I 2008: 118-119, orig. Romanian[3]).

The grammatical categories of proper names, albeit identical with the ones used for common nouns, differ from the latter relative to the characteristics that define the onomastic classes and subclasses that correspond to each of the categories in question: personal names, names of animals, place names (see *GALR* I 2008: 120).

2.2. A semantic reassessment of the term *appellative*

2.2.1. Traditionally, the semantic sphere of *appellative* comprises only *common* nouns, as the term designates nouns that refer to gender (species), beings, or things. Moreover, the opposition between this type of nouns and proper names is emphasised: "an appellative is any common noun that designates a species and that is *opposite* to proper names or other noun categories" (DSL 2005: *s.v.*, orig. Romanian).

At the same time, dictionaries also mention a more restricted usage of the term; they define the appellative as a *name used in direct address*; in this case, the semantic sphere of appellatives includes *proper names in the Vocative case*, too.

As a term of address, the appellative reunites "l'ensemble des expressions dont le locuteur dispose pour designer son allocutaire" (Charaudeau – Maingueneau 2002: 30), and this implicitly refers to proper names.

As a subclass of *terms of address*, along with other subclasses, such as *relational terms, names of occupations, terms of endearment* or *expletives* etc. (Charaudeau – Maingueneau 2002: 30), proper names have various functions, among which the most important one is to *designate the interlocutor*.

In agreement with Ionescu (1976: 523), in Romanian *personal designation* is achieved through three types of *naming formulas*, which can be discriminated depending on the proprial or common status of the elements in the constructions:

- *common formulas* (consisting of one or several common names): *miss, Mrs., mister, doctor, president* etc.;

- *proprial formulas* (consisting of one or several proper names): *Maria, Cristian, Mihai Eminescu, the Danube, the Black Sea* etc.;

- *mixed formulas* (consisting of both common and proper names): *Prime Minister Tăriceanu, Mrs. Elena, Queen Mary* etc.

As a unit of reference, the present study uses the *anthroponymic formula*, a discursive unit "which fulfils the function of individualisation and identification of the members of a human group and of the group as a whole" (Ionescu Pérez 2007: 218–219, orig. Romanian); *anthroponymic formulas* may be proprial formulas, common formulas, or a combination of the two. As it results from an *association* of anthroponyms, "the anthroponymic formula is a *complex referent*, which is constituted through the input of information that is specific to each of the components, by reason of its belonging to a certain class in the system of proper names from a given language, as well as, within that class, to several of its categories" (Ionescu Pérez 2007: 219, orig. Romanian).

The practical part of this research, which illustrates actual situations of *personal designation by means of unconventional anthroponymic formulas*, deals with designation by means of *terms of address*, but also by means of *referring terms*, both categories being *identifying markers of social behaviour*, used by locutors in the presence or in the absence of the referent (direct/indirect address).

2.2.2. Until recently, linguistics, in general, and onomastics, in particular, did not offer significant attention (in traditional specialised studies) to *individual unconventional anthroponymic formulas* (*individual bynames, nicknames, user names*) and they almost fully disregarded *collective unconventional anthroponymic formulas* (*group bynames*)[4], a category that results from the intersection of *common* and *proprial* formulas of address[5].

The theoretical perspective proposed hereby implies the *reorganisation* and *extension of the class of anthroponyms* (traditionally defined as proper names "of human beings, which can be forenames, patronyms or nicknames", DSL 2005: *s. v.*, orig. Romanian), in view of also encompassing in its sphere of interests *common formulas*, which

703

"[…] may evolve into a name (onymize) through the manner of its use in appropriate contexts" (Coates 2006: 29).

The present paper has adopted the theoretical model foregrounded by Manu Magda (2012: 24–28) in explaining the usage of the term *appellative* in relation to unconventional appellatives.

On readjusting the semantic sphere of the concept in question, the author starts from a functional basis of definition, by taking into consideration the *potential allocutivity* of proper names. From this viewpoint, an appellative is "that *potentially allocutive phrase*, used by a locutor to *identify a person or a group of people*" (Manu Magda 2012: 25).

Typologically, appellatives can be classified according to the following criteria (in agreement with Felecan 2011a: 255–258 and Manu Magda 2012: 26):

a) *semantically*, one can discriminate between
- *appellative proper names* (*anthroponyms*), and
- *appellative common nouns* (*group names*).

b) *morphologically,* there are
- *units* (*simple appellatives*: nouns or adjectives functioning as nouns), and
- *formulas* (*complexe appellatives*).

This classification accounts for the inclusion of *appellative common nouns* in the category of *anthroponyms*. The uncertain (or imprecise) proprial status of appellatives has also been researched by other onomasticians. In this respect, Ionescu Pérez (2007: 230, orig. Romanian) discusses the debatable anthroponymic quality of group names that are "formally or informally not based on kinship. On the other hand, to include group names in the category of bynames is also questionable, as some of them are official".

Nevertheless, on taking into consideration the limits (presented in specialised studies) and the arguments already stated, the term *appellative* can still include in its semantic field
- *anthroponymised common names* and
- *anthroponyms* (*actual proper names*, some of them deriving from common names, by means of antonomasia).

704

3. Types of anthroponymic formulas
3.1. Conventional anthroponymic formulas

In the process of personal naming, every individual receives – usually at birth – a (fore)name (a sign of individualising identification), which along with the patronym (the surname) constitutes the *conventional/official anthroponymic formula*, by which that individual is registered in a (local/national/international) community's authorised documents.

As its name announces, an official anthroponymic formula is given in circumstances that imply the observation of the legal framework within which name-giving occurs, that is, in the presence of state (and church) authorities who confirm in corresponding documents (Registry of Births, Deaths and Marriages) the status of name bearer that the individual in question has just come into.

Official anthroponymic formulas are generally bimembral (bearing in mind the structural configuration of official names in the Romanian system of anthroponyms), each of the parts having a clearly delineated functionality: the first component, the forename (which can consist of a single minimal unit or of several ones) has a *unique nominal function*; the second element (which can also be mono- or bimembral) has a *multiple nominal function*, underlining an individual's belonging to a kindred.

3.2. Unconventional anthroponymic formulas[6]

On the level of verbal interaction, the designation of an interlocutor or of an individual who is or is not present at the moment of speaking is not made simply by means of *conventional, standardised names* (those that are recorded in official documents). On the contrary, speakers tend to reject this *rigid social sign* and replace it with an *expressive naming marker*.

In communication, there are situations when an exact delineation of identity is hard to obtain; in the practice of naming, locutors make use of a limited inventory of conventional first names, a fact that generates name homonymies that hinder identification especially in the case of individuals that pertain to the same social circle. To prevent such confusion, but also as a result of the effects of certain affective and expressive factors on name givers' and name bearers' psychosocial behaviour, anthroponymic

linguistic practice developed a *derivative* name type, which broadly keeps the *structure* and *functions* of official name forms, but has novel variants that deviate from the stereotypical algorithm of attributing conventional designations. Thus *unofficial anthroponymic formulas* occurred as *products of speakers' free creativity*, being referential expressions that perform the "function of identification on the level of interpersonal relationships and especially within various types of compact groups that constitute an established linguistic community, which does not present any differences between oral and written language" (Ionescu Pérez 2007: 220, orig. Romanian). The name forms in question are "typical of the nonliterary variety of language and they are more or less frequently found in functional language varieties, with the exception of the legal and administrative one".

Unconventional anthroponymic formulas – nominal markers that have "deviated" from *system* toward *discourse* – appeared as a consequence of the deficient individualisation ability of conventional anthroponymic formulas. As regards the construction of unconventional names, speakers claim the freedom to *choose* forms from a preexisting anthroponymic stock and/or to *create* new units (*nonce formations*); the names obtained thusly have the quality of anthroponyms, provided the entire community or at least a part of it accepts the "stable and constant referential use of the formulas in which they exist" (Ionescu Pérez 2007: 220, orig. Romanian).

As they display an *idiomatic* structure and a certain *stability* (due their *repeated use* within a linguistic microcollectivity), *unconventional anthroponymic formulas* depend formally on the linguistic system in which they occur, as well as on some factors that are related to the illocutionary force of the name giver's message in actual communication situations.

With reference to the denotata (one or several) and the means of effecting reference (*in praesentia* – direct speech – or *in absentia* – indirect speech), "functional constituents of unofficial complex formulas do not differ from those of official formulas, which is a sufficient proof of the unity of the system (a single system of anthroponyms, not an official and an unofficial one, as it is often claimed); however, given the funda-

mental differences established on other criteria between one group of constituents and the other, it is absolutely necessary for them to be distinguished from one another" (Ionescu Pérez 2007: 220, orig. Romanian).

Among the wider framework of *unofficial anthroponymic formulas* – a concept that includes both *intrinsically proprial names* (*anthroponyms*) and *circumstantially proprial names* (*anthroponymised common names*) –, the present paper deals with some of the *Romanian unconventional appellatives* whose formal pattern is of *Latin* or *English* origin. From this class of *unconventional appellatives*, the following subclasses are analysed:

- *individual unconventional appellatives* (with a single denotatum), and

- *group unconventional appellatives* (their denotata are human groups whose members are related by connections other than kinship: ideologies, shared beliefs and practices etc.).

4. Latin *vs.* English: source-languages for the formation of patterns of *Romanian unconventional appellatives*
4.1. "Astride two languages"
The contemporary locutor-creator of unconventional appellatives exploits his/her imagination in his/her onomastic activity, following naming models from two of the languages whose prestige is constantly acknowledged: Latin and English. The research pays attention to the extent to which the anthroponymic formulas investigated observe the *formal name pattern* – and not the numerical nominal component in the original language – that underlie their construction. The avatars of the Latin system of onomastics and the influence of contemporary English alter Romanian unconventional appellatives formally (the former) and also content-wise (the latter).

Similarly, just as about two centuries ago one was able to talk about the *re-Latinisation* (*re-Romanisation/Romance Occidentalisation*) of Romanian, nowadays every compartment of public space (not only of the European one) is invaded by new names – Anglicisms, to be sure – that designate realities that are already known (in this case, the autoch-

thonous term is disposed of or used peripherally), or that have only recently appeared.

4.2. Historical and sociocultural grounds for the choice of name patterns

A considerable part of the Romanian language space, namely Transylvania, as it was a part of the Austro-Hungarian Empire, sanctioned Latin as the language of culture until the mid-19th century. This historical reality evokes a sociocultural one, regarding the supremacy of Latin in the Antiquity of the Roman Empire and then during the Middle Ages.

In all these historical periods, Latin functioned as a *lingua franca* in various domains of sociocultural, scientific, economic, political, administrative, and religious activities, its role becoming more or less important for linguistic or social-political reasons.

A return to the Latin model was the main objective of the members of the Transylvanian School, a cultural movement founded at the end of the 18th and beginning of the 19th century. Their strive to make the Latin language spoken constantly for over 2000 years in the Carpathian-Danubian space a faithful copy of Classical Latin (by formally transforming lexical items in the autochthonous stock of Romanian along the lines of Latin and by eliminating from Romanian words that are not of Latin origin and, implicitly, replacing them with their correspondents taken *tale quale* from the mother-language) was considered a pointless demonstration by linguists then and now. Purists' extreme language reforms (also supported by representatives of the *Latinist current* from the 19th century, as was Timotei Cipariu, whom the study will come back to in a subsequent phase) were treated with contempt as soon as they surfaced (see comedies written by the first Romanian dramatists – Costache Faca, Costache Bălăcescu, Costache Caragiali etc. – and those of V. Alecsandri). The aforementioned authors make skillful use of the comedy of language, as one can see in their *selection/invention* of names with Latin sonority (in this respect, see *Ianus Galuscus*, the name that one of the characters in V. Alecsandri's play *Cinel-Cinel* goes by, his real name being Ion Găluşcă ['dumpling']).

Based on the same intention to *ridicule* and *penalise* certain types of human behaviours that are perceived as exaggerated, some contempo-

rary unconventional appellatives are built according to the Latin formal model, by *postposing various Latin endings to an actual name* (*Emilus Bocus*, for Emil Boc, a former Romanian Prime Minister) or by *inventing pseudo-Latin nominal lexical forms* (*Ţăranul de Mall* ['Mall Peasant'] *(Mallus Homo Retardus); Piţipoanca de companie* ['Companionship Bimbo'] (*Siliconatus Felina*)); in the latter examples, name givers borrowed the pattern of botanical names from specialised books, in which the name of a plant in the original language is doubled by its scientific Latin name: *e.g.*, basil (*Ocimum basilicum*), or potato (*Solanum tuberosum*).

The linguistic authority that Latin has earned not solely in the Romance space, but throughout Europe, has lately been more and more undermined by the establishment of a new linguistic currency: English. This global and globalising *newspeak* has surely become the real and virtual means for locutors of any nationality to exert their linguistic competence. And since one of the elementary components of the communicative process is to designate one's interlocutor, the materials and mechanisms that underlie the construction of a significant part of the ever-changing inventory of *alternative names* (called so in relation to the binomen *natural* (official) *name/alternative* (unconventional) *name*) are taken/copied from English.

5. Romanian unconventional names converted to Latin and English

5.1. In what follows, the study proposes a *formal* and *referential-semantic* typology of Romanian unconventional appellatives, starting from which one can describe the process of their creation.

5.1.1. From a *lexical-grammatical* perspective, there exist two types of *Latinised Romanian unconventional appellatives*[7] (for the general typology of unconventional appellatives, see also Manu Magda 2012: 25):

- *units:* they have a simple structure, as they consist of a single element (an adjective functioning as a noun): *Plagiatorus*, for Victor Ponta, the current Prime Minister of Romania, accused of having plagiarised his doctoral thesis;

709

- *formulas:* they have a complex structure, as they consist of phrases (the names are taken from various *websites* that contain *online* chats):

- *Emilus Bocus, Emilus Bocus Pocus*[8] (http://www.gandul.info) for Emil Boc;

- *Traianus Basescus Flatulator* (http://www.gandul.info), *Traianus Basescus Zeus Maximus Ceausescus Secundus* (http://mihaighenceanu.blogspot.ro/2009/10), *Traianus Basescus Augustus, Praetor Americanus Ludicus* (http://resboiu.ro/forum), *Gaius Traianus Basescus* (http://www.gandul.info), for Traian Băsescu, Romania's current President (impeached for 52 days in the summer of 2012)[9];

- *Razvans Ungureanus Devorator* (http://www.gandul.info), for Mihai Răzvan Ungureanu, a Romanian politician;

- *Ponta Plagiatorus*[10] *Rex* (http://www.automarket.ro), *Plagiatorus Maximus Victorus Pontus* (http://www.facebook.com), *Pontonescus*[11] *Plagiatorus Ordinaris*[12] (http://ro.stiri.yahoo.com), *Plagiatorus Maximus Victorus Pontus* (http://www.petitieonline.com), *Tonta*[13] *Plagiatorus Maximus* (http://m.evz.ro/comments), *Pontacus*[14] *Plagiatorus* (http://www.ziare.com), *Plagiatorus Grandes*[15] *Magnificus* (http://punkto.ro), *Plagiatorus Coruptus*[16] (http://revistapresei.hotnews.ro), *Pontos Penibilus*[17] *Plagiatorus Mitomanus* (http://www.mediafax.ro);

- *Antenescus Repetentus* (http://www.ziare.com), for Crin Antonescu, Romania's Acting President during Traian Băsescu's impeachment, one of the favourite guests of the television network Antena 3 (thereby Antonescu => *Antenescu*), who repeated two years of his university studies (thereby *Repetentus*).

5.1.2. From a *semantic-referential* viewpoint[18], two classes of *Latinised Romanian unconventional appellatives* have been identified:

A. *deanthroponymic unconventional appellatives*, with a complex structure that combines, in a single formula, an actual (preexisting) anthroponym and an anthroponymised appellative, which is thus transformed into a byname: *Emilus Bocus Pocus; Voiculescus Mafiotus*[19] (http://cronicaromana.ro/2012/07/22), for Dan Voiculescu, media mogul and politician; *Plagiatorus Maximus Victorus Pontus; Antenescus Repetentus*;

B. *unconventional appellatives that combine deappellatives with deanthroponymics*:

710

"Activating especially its lexical, syntactic and semantic compart-
ments, the present-day Romanian language – both in its oral and written
variations – manages to sanction by *pragmaticalised appellative formu-
las* the different kinds of behaviour (linguistic, social, psychological,
cultural) of a group of individuals that are excessively present on the
nowadays Romanian public scene (this is to a great extent due to the
disproportionate tabloid publicity the group has received)" (Felecan
2011d: 559).

Due to the recurrence of these formulas in youth language, *Radio
Guerrilla* published *Atlas de mitocănie urbană* ['Atlas of Urban Inso-
lence'], a "manifesto for common sense" that resulted from their adver-
tising campaign against *behavioral excesses that became a trend with
the Romanians*. Among the linguistic patterns that describe one of the
verbal attitudes that is representative of nowadays' young generation and
whose immoderation is sanctioned through the publication of the "hand-
book", one comes across a construction consisting of *noun (or another
part of speech functioning as a noun) + preposition de* ['of'] + *noun
(locative/qualitative/with superlative value)*, followed by its Latin "trans-
lation":

- *Mârlanul de Dorobanţi* ['Boor of Dorobanţi'] (*Dorobantio
Ostentativus*), *Piţipoanca de Companie* ['Companionship Bimbo']
(*Siliconatus Felina*), *Bătrânelul de Discotecă* ['Disco Grandpa']
(*Pedofilus Libidinosus*), *Snobul de Eveniment* ['Party Snob'] (*Snobus
Pseudo Intelectualus*), *Necioplitul de Şantier* ['Building Site Churl']
(*Ordinarus Jenantus*), *Preacuvioasa de Îngrămădeală* ['Her Piousness,
the Huddle-Lover'] (*Babetus Cuviosus*), *Mojicul de Iarbă Verde* ['Picnic
Tyke'] (*Gratarus Nesimtitus*), *Ţăranul de Mall* ['Mall Peasant'] (*Mallus
Homo Retardus*), *Ţopârlanul de Transport în Comun* ['Public Transpor-
tation Lout'] (*Troleus Puturosus*), *Anonimul de Forum* ['Forum Anony-
mous'] (*Forumo Anonymus Contrae*).

The forms obtained by means of "translation" are not Latin-based, as
they are *falsely Latinised lexical inventions*; they render, in fact, the ig-
norance of the people that fit into the ridiculed categories:

- *Dorobantio Ostentativus*: *Dorobanţi* is the name of a central neigh-
bourhood in Bucharest; its expensive nightclubs are the favourite venues

711

of rich young people or of socialites that one sees everyday on the television. *Ostentativus* derives from Rom. adj. *ostentativ* 'ostentatious' ("OSTENTATIV, -Ă, *ostentativi, -e*, adj. Done with the intention to highlight something, to impress, to incite; demonstrative, provoking, ostensive. – From It. *ostentativo*, Germ. *Ostentativ*") (*DEX Online*, "ostentativ", orig. Romanian), with the postposed Latin ending *-us*.

- *Siliconatus Felina*: *Siliconatus* < adj. *siliconat* 'filled with silicone' + the ending typical of Latin masculine nouns *-us*. This is an allusion to a trend that is very popular among women in fashionable society, namely that of getting silicone breast implants to improve their looks. *Felina* is a feminine adjective form. "FELIN, -Ă, *feline,-e* feminine noun, adjective. 1. Feminine noun (pl.), A family of carnivorous mammals, with supple bodies, short necks, round heads, long tails, and retractile claws, which includes cats, lions etc.; (and sg.) an animal of this family. 2. Adj. Of felines (1), regarding felines. 3. Adj. (fig.). Slender, graceful. *Feline walk*. – From Fr. *félin*, Lat. *Felinus*" (*DEX Online*, "felin", orig. Romanian).

- *Snobus Pseudo Intelectualus*: *Snobus* < n. *snob* 'snob' + Latin ending *-us*; *Intelectualus* < adj. *intelectual* 'intellectual' + Latin ending *–us*. This alludes to those people that attend every possible cultural event (book launch, exhibition opening etc.), simply because it "makes a good impression" to be seen there, even if they do not understand anything regarding the event itself.

- *Ordinarus Jenantus*: *Ordinarus* < adj. *ordinar* 'ordinary' + Latin ending *-us*; *Jenantus* < adj. *jenant* 'lame, embarrassing' + Latin ending *-us*. The name refers to men that work on building sites, who, on seeing a woman passing by, halt their activity and either whistle at her, or make advances at her in an argotic language that is full of salient sexual connotations.

- *Babetus Cuviosus*: *Babetus* < n. *babetă* '(informal) old woman' + Latin ending *-us*; *Cuviosus* < adj. *cuvios, -oasă* 'pious' + Latin ending *-us*. This phrase refers to people (mainly women, but not exclusively so) who, disregarding the type of event in which they are participating – the display of relics, the consecration of a church, or pilgrimages on the occasion of religious holidays –, elbow and jostle against one another, especially during the second half of the reunion, when alms are given (as food).

712

- *Gratarus Nesimtitus*: *Gratarus* < n. *grătar* 'barbecue' + Latin ending *-us*; *Nesimtitus* < adj. *nesimțit* 'ill-mannered' + Latin ending *-us*. The expression describes a person that goes out for a barbecue in the middle of nature, where (s)he turns up the music (usually "manele") and leaves garbage all over the place where (s)he spent a Sunday afternoon or perhaps a longer vacation.

- *Mallus Homo Retardus*: *Mallus* < n. *mall* + Latin ending *-us*; *Homo* < Lat. n. *homo, -inis*; *Retardus* < n. *retard* 'retard' + Latin ending *-us*. This unconventional appellative refers to people (men and women alike) who develop a habit from walking around in malls without any reason to do so, only to be seen by others. People of this kind can be detected by the clothes they wear, which must be brand products.

- *Troleus Puturosus*: The word *Troleus* derives from the short familiar form of n. *troleibuz, troleu* 'trolley bus', to which the Latin ending *-us* is added. *Puturosus* comes from adj. *puturos* 'stinky' + Latin ending *-us* ("PUTUROS, OASĂ, *puturoşi, -oase*, adj., m. and f. n. 1. Adj. Having an unpleasant smell, spreading a foul smell; (by extension) dirty, shabby. 2. Adj., m. and f. n. Lazy, idle person. – […] Putoare + suf. *-os*") (*DEX Online*, "puturos", orig. Romanian). The phrase targets people who, as they do not wash, emit a bad odor that is very unpleasant for the other passengers of a given means of public transportation.

- *Forumo Anonymus Contrae*: *Forumo* is a Latinised form of n. *forum* (for discussions); *Contrae* is a wrongly Latinised form of prep. *contra*. This unconventional appellative refers to people that express their opinions on online forums without revealing their identity. They are usually against everything; by the "authority" that they are invested with through their byname/nickname, they disapprove and are judgmental of anything.

The proprial character of the aforementioned unconventional appellatives – whose anthroponymic status is accounted for by their functional re-categorisation – is established only in relation to certain semantic and pragmatic criteria, as the selection and usage of these appellatives in unconventional anthroponymic formulas are determined by the speaker's intention and by the purpose of communication.

A deappellative (usually the first component of a formula) becomes a proper name through the onymisation of one of the referent's properties, whereas the second element[20], a detoponym, expresses the relationship between a named individual and a certain place.

The name giver's intention was not to find correct Latin lexical correspondents to Romanian linguistic realities, but to sanction a certain behaviour on the level of verbal (onomastic) response, by means of these false Latinisms (forms resulting from a willing "spoiling" of Latin), which act as nametags that are partially or fully grammatically accurate.

5.2. Romanian unconventional appellatives that include an English noun or adjective functioning as a noun – taken from the target-language *tale quale* or with implicit phonetic and morphological "adaptations" – pertain to youth argotic language[21]. In the last decades, English (be it standard or slang) has become the prestige language from which young people borrow massively.

In youth language, oral and virtual conversations are full of elements like *bos* (< Eng. *boss*), *luzăr* (< Eng. *loser*), *gay* (< Eng. *gay*), *facăr* (< Eng. *fucker*), which are used out of a desire to shock. Their frequent occurrence turns them contextually into *automatic unconventional appellatives, mere discursive markers* (see Zafiu 2010: 18):

(1) *Bos* (Eng. *boss*)

"Me: What's up, chief?

Mandarin (my friend): Okay, *Boss*!" (http://www.funkydonkey.ro)

(2) *Luzăr* (Eng. *loser*)[22]

"Hey *loser*, are you planning to put on more airs around here?" (http://www.jurnalul.ro)

"Honestly now, aren't you learning from me just about everything there is? The moment I told you about Crocs foam shoes, you started using it. Well done, you *loser* you, well done!" (http://z4.invisionfree.com).

(3) *Gay*

"In case you're reading this post, go climb a mountain and shoot yourself, *gay* man! The day's just started and you already got on my nerves" (http://www.makavelis.com).

"You jackass, you animal, you *gay*… You think that humble, walking bozo face of yours stops me from kicking your ass?" (http://nouinceput.wordpress.com/2009/07/12).

(4) *Cool*

"*Cool* boy, I already got it that you want to show us what've got in your shorts…" (http://e-lunguletu.blogspot.ro/2009_03_01).

"Well, *cool* dude! Do inform us simpletons what it feels to be the most stylish, sophisticated and envied person of all. You universal exemplary… […] I just love these guys who act like they're God's brothers, always hip, always trendy. Bro, I don't have a woman, a house, or a degree." (http://forum.cs.tuiasi.ro).

(5) *Facăr* (Eng. *fucker*)

"Yo *fucker*, go screw yourself! […] Laters, *fucker*!" (http://www.motociclism.ro/forum)

Online youth communities, whose creation is based on criteria related to age solidarity and similar interests, often nametag each other, as a distinctive marker, by using a codename accessible only to *insiders*[23]; thus, "an individual name is the result of social interaction" (Zafiu 2010: 45, orig. Romanian).

One can see that, in general, the Anglicisms analysed observe original pronunciation, but disregard original spelling, as the speakers frequently create such "jocular adaptations" (*Ibidem*: 55, orig. Romanian) (see *luzăr*).

6. Conclusion

6.1. In the structure of the last two aforementioned categories of unconventional appellatives (*belittling* and *tendentious*), one can easily detect the name giver's explicit *ironic, satirical*, and sometimes *offensive* intention. These names were not designed to be grammatically in agreement with the Latin model; some of the forms (which, in fact, do not exist in Latin) are mere lexical inventions, based on phonetic similarities they share with the "Latinised" Romanian appellative: *Cocalarul de Trafic (Musculo Cocalarus)*. Other forms have fancifully postposed endings, which do not fit them properly into the corresponding Latin declension group: *Pițipoanca de companie (Siliconatus Felina)*.

715

6.2. Therefore, we learn that both Latinised unconventional appellatives and those of English origin are *socialised linguistic expressions, resulting from interlocutors' free creativity*.

6.3. The unconventional appellatives illustrated are defined by *semantic transparency*, as they are *motivated name structures* and they perform a *complete individualisation* of the members of the human group they pertain to, "by means of an input of typifying, singularising and socialising information related to the name bearer (personal characteristics, the position one occupies within a group, the relationships one establish with the other members etc.)" (Ionescu Pérez 2007: 227, orig. Romanian), which are at the same time able to determine one's perception in society.

NOTES

[1]For the theoretical presentation that is proposed for the term *appellative*, see Felecan (2011a-d) and Felecan D. (2012).

[2] In this respect, see Mill (1843, 1872): "Proper names are not connotative: they denote the individuals who are called by them; but they do not indicate or imply any attributes as belonging to those individuals" (1972: 33); Frege (1892, *ap.* Van Langendonck 2007: 27-28) considers that proper names have reference as well as meaning; Russell (1903, 1919): proper names only perform denotation. However, Russell also states that proper names are *truncated* or *shorthand* descriptions (1919: 179); Wittgenstein (1922): "the name means the object. The object is its meaning […]". Wittgenstein later on reconsiders the theory of proper names: "[…] it is linguistically unwarranted to call the thing itself the meaning of the name. On the contrary, the meaning of a proper name is constituted, not by the referent but by the description one can provide of the thing named" (*ap.* Van Langendonck 2007: 30); Searle (1969: 172): "They [*i.e.* proper names] function not as descriptions, but as pegs on which to hang descriptions. Thus the looseness of the criteria for proper names is a necessary condition for isolating the referring function from the describing function of language"; Kripke (2001: 48-49) refers to the manner in which names perform designation: "[…] *names* are rigid designators. […] A designator rigidly designates a certain object if it designates that object wherever the object exists"; Jonasson (1994: 18) talks about the cognitive basis of proper names: "Si on convient que le fondement cognitive du Npr correspond à son association directe dans la mémoire stable à un particulier et non à un concept embrassant un nombre infini d'occurences particulières, on

716

comprendra aisément son aptitude à assumer une function référentielle […]”; Coates (2006: 28) deals with names pragmatically: “One of the principal duties of a name is to maximise the chances of successfully picking out a unique referent in some context, *i.e.* referential individuation.” According to Coates (2006: 30), onymic referring (*i.e.* referring by means of proper names) is a process devoid of meaning: “To refer senselessly is to invest expressions with properhood, *i.e.* to onymize them. Properhood, at its most fundamental, simply *is* senseless referring”; As regards meaning, Van Langendonck (2007: 7) states that “Proper names do not have asserted lexical meaning but do display presuppositional meanings of several kinds: categorical (basic level), associative senses (introduced either via the name bearer or via the name form), emotive senses and grammatical meanings”.

[3] The quotations that are originally in Romanian (marked as “orig. Romanian”) were translated by the author of the present paper.

[4] Ionescu (1976: 526, orig. Romanian) designs a typology of *group bynames* starting from their *multiple denotative function*. Thus, *group bynames* can identify (a) “some of the members of a family or the family perceived as a whole” (*family bynames*); (b) “some of the members of a kindred or the kindred perceived as a whole” (*kindred bynames*). Ionescu does not pay special attention to the latter group, as he considers that there are no significant differences between the two types. (c) “some of the members of a collectivity that is larger than a kinship group and whose representatives are related by other means than by blood or marriage” (*collective bynames*).

[5] On this topic, see especially Felecan O. (2012).

[6] This paper is part of a more consistent study on onomastics, developed within the research project *Unconventional Romanian Anthroponyms in European Context: Formation Patterns and Discursive Function* (funded by CNCS, code PN-II-RU-TE-2011-3-0007, contract number 103/2011, project manager Assoc. Prof. Daiana Felecan).

[7] Examples provided for this anthroponymic subclass are unconventional appellatives which designate interlocutors in their absence (by means of *terms of reference*).

[8] The word *Pocus* reminds one of a magic term: *Hocus Pocus*. The attachment of the word (which functions in this case as an unconventional name) to the former Prime Minister's (conventional) name alludes to the way in which the politician tried to get Romania to overcome the economic crisis between 2009–2012.

[9] These unconventional appellatives refer to the authoritarian manner in which Traian Băsescu ruled the country in his capacity as President, but also to the numerous conflicts he had with political adversaries.

[10] *Plagiatorus* is a lexical invention; in Latin, there is the third declension noun *plagiator, -oris*. The form *plagiatorus* can in no way be accounted for by the latter. Therefore, the term was formed from the borrowing *plagiator* 'plagiariser', to which a Latin ending typical of second declension masculine nouns was postposed: *-us*.

[11] The form *Pontonescus* is a another "Latinised" lexical invention, derived from the name *Ponta*.

[12] In Latin, there is the adjective *ordinarius* (3), which does not account for the form *ordinaris*. The latter was obtained from Rom. adj. *ordinar* 'ordinary', "ORDINAR, ~ă (~i, ~e) 1) not distinguished in any way; lacking originality; trivial; vulgar; common. 2) Following an established order; routine. 3) Having an inferior quality; lacking value; stupid. /<Fr. *ordinaire*, Lat. *ordinarius*, Germ. *Ordinär*" (*DEX Online,* "ordinar", orig. Romanian), with the postposition of Latin ending *-is*.

[13] This is a word play, *Ponta – Tonta*, the latter being a lexical invention obtained by means of antonomasia from Rom. adj. *tont* 'silly' < adj. "TONT, TOANTĂ, *tonți, toante*, adj., m. and f. n., stupid, silly, nitwit (person); also a noun (about people or their behaviour) lacking intelligence; stupid; silly; fool./ Unknown origin" (*DEX Online,* "tont", orig. Romanian).

[14] The form is obtained from a false Latinisation of the name *Ponta*.

[15] In this construction, the form *Grandes* is incorrect. In Latin, there is the adjective *grandis, -e*; the form *grandes* corresponds to plural forms of masculine and feminine nouns in the Nominative and Accusative cases, thus its being associated with the singular form of a masculine noun (*plagiatorus*, used incorrectly, as it has already been shown) or with the singular form of a masculine adjective (*Magnificus*) is ungrounded.

[16] Spelled incorrectly, adj. *coruptus* exists in Latin as *corruptus* (3), meaning 'spoilt, corrupt' (Guțu 1983: *s.v.*).

[17] The word is derived from Rom. adj. *penibil* "making an unpleasant, distressing impression; hard to bear, bothersome, embarrassing. From Fr. *pénible*" (*DEX Online*, "penibil", orig. Romanian), with the postposed Latin ending *–us*.

[18] Based on the same criterion of classification, in *Corespondența primită* [Received Letters] of Timotei Cipariu (1992), a remarkable personality of 19th-century Romanian cultural space, there exists a series of *Latinised honorific conventional appellatives* (with a complex structure) that were used to express deference. If in the employment of such conventional appellative formulas (that

718

are presented precisely to illustrate the contrast with the uses of unconventional appellatives in the other aforementioned contexts) the locutor's intention is to convey, by means of appropriate forms of address, his/her genuine respect toward the interlocutor, in categories **A.** and **B.** the speaker's mocking intention is explicit. In these two cases, Latinisms are used to underline *incompatibility,* a *form without content*.

Appellatives from the 19th-century text function as social deictics (indicated by different lexical and grammatical mechanisms): honorific expressions in the Vocative case, with a nominal deictic marker that expresses social status and conveying the following values:

- a position in clerical hierarchy, rendered through various combinations of pronominal phrases that comprise nominal or adjectival intensifiers, generic or relational appellatives, and proper names: ***Reverendissime*** *domine canonice,* ***Reverendissime*** *domn al meu mult onorate* [my much honoured Sir], ***Reverendissime*** *domnule prepozit metropolitan* [Sir metropolitan prelate], ***Reverendissime ac doctissime*** *Domine,* ***Reverendissime*** *şi mărite domnul meu* [and my praised Sir];

- diverse social relationships, rendered through an agglomeration of deictic markers, meant to highlight the interlocutor's *positive face*: ***Carissime*** *amice* [friend], *Domnule* [Sir] ***gratiosissime***, ***Domine mihi gratiosissime***, ***Ilustrissime*** *domnule* [Sir], ***Stimatissime*** *vere* [cousin];

- an agglomeration of honorific titles that simultaneously render one's hierarchical (clerical) institutional status and the social one (the relationship with the interlocutor), both seen as generators of social prestige: *Măria ta şi* ***reverendissime*** *domnule canonice, Preailustre şi* ***reverendissime*** *domnule, Preamărite şi* ***reverendissime*** *doamne* [Your Highness and ***reverendissime*** Canon, most Illustrious and ***reverendissime*** Sir, most Revered and ***reverendissime*** Lord].

[19] The word derives from the noun *mafiot* ['mobster'], "a member of the Mafia; from the Mafia" (*DEX Online*, "mafiot", orig. Romanian), to which a Latin ending (*-us)* is attached.

[20] Most of the formulas recorded are bimembral, but there are also some trimembral ones.

[21] Examples chosen to illustrate this subclass of anthroponyms consist of unconventional appellatives used in the interlocutor's presence (designation is achieved by means of *terms of address*).

[22] The appellative – which has lately become very fashionable – is borrowed from English, where it means "1. One that fails to win; 2. Failure". In slang, by *loser* one means "a failure; a person that did not manage to assert himself, to

719

accomplish something, to create something worthy of attention" (*123Urban.ro*, "loser", orig. Romanian).

²³ An unconventional appellative has "meaning and usage that are limited spatially, temporally and socially, as they are related exclusively to the competence of the group that created and adapted it" (Ionescu Pérez 2007: 227, orig. Romanian).

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