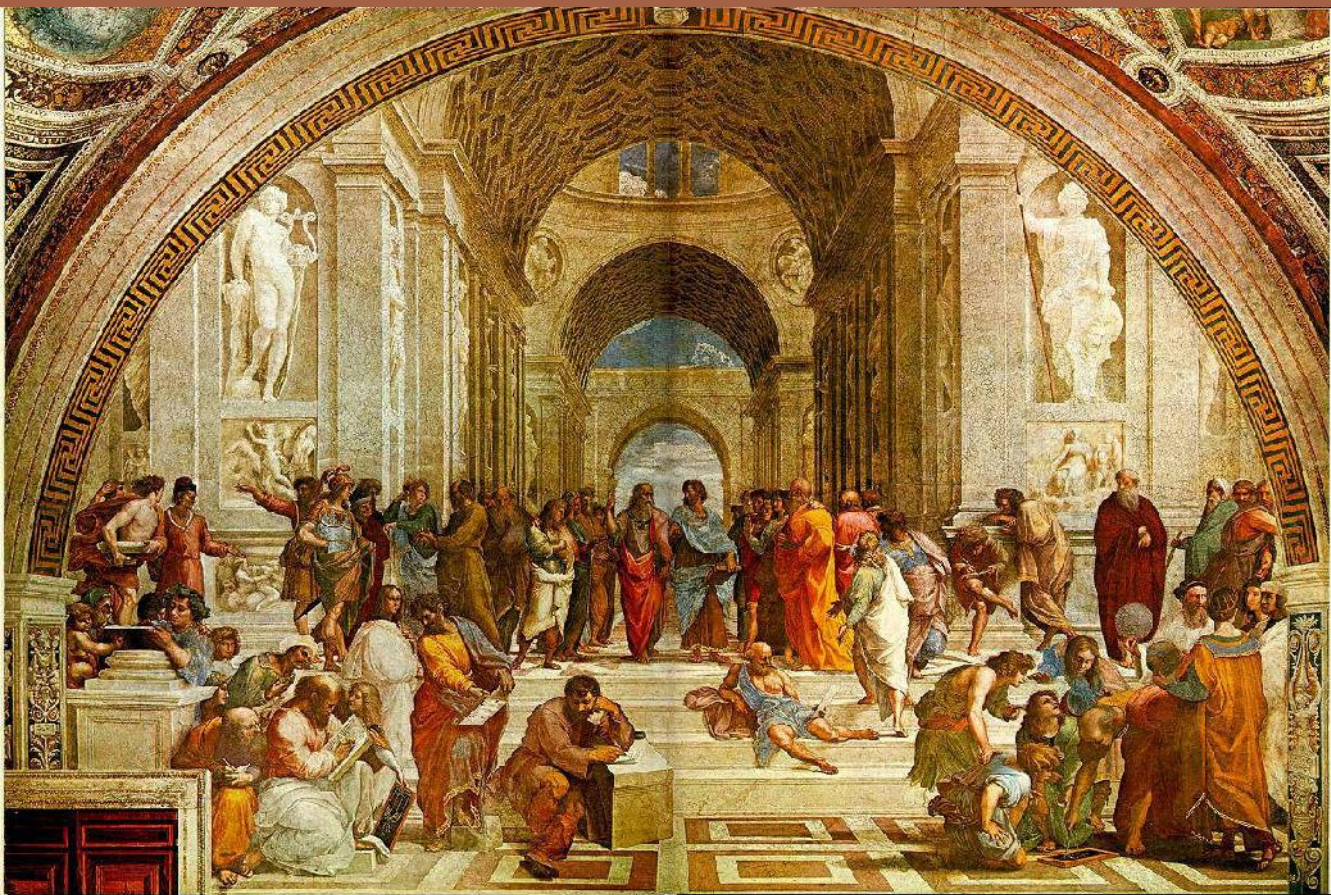


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Philosophy, Social and Human Disciplines

2012

Volume I



ECONOMIC, RELIGIOUS AND ARTISTIC
CAPITAL OF THE MODERN WORLD



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**Economic, Religious and Artistic Capital
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RESEARCH PAPERS

The Necessity of the Development of the Human Capital Concept

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Abstract

Human Capital is considered an investment, but of a special and qualitative kind. We emphasize that there are levels of defining the concept: investments in health, education, training and specializing, and the upper level, the stock of skills, talent, knowledge, embodied in the human personality as a participant to the economic, social, cultural, activities; micro and macro approaches.

In this period, we can speak about a global overview regarding the two or more levels of human capital. This is mostly pointed when discussing the educational and the health capital and, on the other hand, the biological capital.

We have to understand the concept in the inter-relation between the two levels and with the business and natural environments. Important is the causal chain in the construction of Human Capital: investments in health care and education → the impulse to ensure the formation and the modeling of the capabilities, skills and other specific biological stocks → the effective action of labour power, creating new values added → economic development within a structure (in our case, EU).

Keywords: *human capital, investments, factor of production, human capabilities, skills, productivity.*

General approach

The new economic theories, elaborated during the past half century, led to the improvement of the economic practice and the development of the entire Economics corpus. The theory we are focused on as regards this analysis was conceived by economists associated to the famous School of Chicago based on the principles of neoclassical economic theory.

The scholars that contributed to the development of human capital theory as we know it in our days during 1950 years were George J. Stigler, Theodore W. Schultz and Gary S. Becker. Although the concept of human capital is used in a

paper published by Jacob Mincer in 1958 in volume 66 of *Journal of Political Economy* entitled “Investment in Human Capital and Personal Income Distributions”, in the economic literature is considered *Th. W. Schultz*’s paper, “Investment in Human Capital” published in 1961 in volume 51 of *American Economic Review* as the fundamental paper that initiated the new theory in USA strengthening and completed by the monographic writing published in 1964 by G. Becker and entitled *Human Capital: Theoretical and Empirical Analysis with Special Reference to Education*.

In the referenced paper, Schultz was interested in the second factor of production called labor or “human capital”.

Thus, in the content of “human capital” notion, are included: the expenses done with any form of teaching, financing of health care domain, of scientific research, for durable learning that shape the complexity of human personality by accumulating the stock of aptitudes, talents, knowledge, abilities needed by the individual in order to produce economic value by his/her work. In one word resumed: *the investments*.

Under these circumstances, there are minimum two planes that shape the concept of human capital and give to it complexity and priority among the production factors by stimulating any activity in society that delivers the new added value and a permanent innovation.

The original and the new conception of this theory is about taking into consideration besides the fixed capital elements (immobilized assets) and the financial actives, *the human resource*, seen as another element of capital with the capacity to produce incomes. The salary that is the income of this production factor is managed by the worker that obtained benefices connected with his investment. We can advance the idea that the theory discussed is the result of the statement made by Samuelson in his famous *Economics* that “the human being is more than a merchandise”. We must take into account the activity of education and training, of human investment in general, this action being a priority in the developing countries as Th. Schultz requested. What is the human investment? This is the situation when a human entity compares the present spending done for education with the future benefices obtainable and chooses, by using a rational process, the best manner to do it. Therefore, we have a modality of approaching individual selections done for training, health, information, seeking of jobs, in the spirit of the neoclassical vision, all the investment activity in human capital being efficient as long as the marginal incomes are higher or at least equal with the marginal spending.

The Necessity of the Development of the Human Capital Concept

To speak about Gary Becker's activity is to shape the rational behavior of the individual in taking decisions that affect the life and status in the society. The reasoning capacity of every human being depends on the global phenomena reducibility of individual behaviors for understanding these, the way in which every individual is assembling all he perceives and constructs in his mind about the surrounding environment. In this context, Gary Becker's researches underlie different human activities starting from decisions taken inside the family in the case of marriage and divorce, continuing with drug trade and especially violence causing death. In the last case, the murderer is comparing the expenses and the incomes of his action, for example the nature of the material payoff and the chances to be caught red-handed.

Economics is transformed in a holistic theory of human factor behavior leaving very little space for other social sciences as Anthropology, Sociology and Psychology.

The revealing of the concept

Smith is the first one who, in his reference work of *Wealth of Nations*, is surprising the structural element in decomposition of the fixed capital, that form of capital that brings income or profit without changing the owner, exactly as "capacities gained and used by all inhabitants".¹ The Scottish author sees this form of capital as representing the dexterities and abilities on physical and intellectual order that are obtained using education and training regarding the working place. *We are now in the perspective on the second level of individual manifestation at the workplace and in society.*

Karl Marx (1818-1883), another classical author in the economic field, introduces the concept of *labor force power* in the sixth chapter of the first volume of his master work of *Capital*. This defines the concept in the manner that "the working force and the working capacity represent an aggregate of these mental and physical abilities of the human being and that are manifested in producing some usage value".²

The significance of the concept analyzed in the case of Karl Marx is done by putting in evidence the differences done regarding the terms of concrete work and abstract work, this one being seen as an expense in the physiological sense of some

¹ Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, An electronic classics series publications, <http://www2.hn.psu.edu/faculty/jmanis/adam-smith/Wealth-Nations.pdf>, accessed January 19, 2012.

² Karl Marx, *Capitalul* (Capital), vol. I (Bucharest: Editura de stat pentru literatură politică, 1957), 196.

quantity of muscles, nerves, and brain cells. This second term highlighted by Marx has some similarities with the concept of human capital in the sense that the added value in the production activity is done using the worker's abilities, dexterity, physical force and specific intelligence taking into consideration all the elements presented as making the capital of an individual highlighted when he is selling his labor work to the contractor.

The term of "*human capital*" was put in circulation by the classical author Sir Arthur Cecil Pigou (1878-1959). This one points the resemblance between investment in the human capital and in the material capital.

Regarding the elaboration of "wealth economy", Pigou³ describes a direct link between the level of prices and real salaries, action that entered in literature as the "Pigou effect". The essence is in stimulating the labor occupation generated by the real sum of money available for consumers and the dropping of prices.⁴

Thus, this is one of the processes that the classical and neoclassical model took into consideration of the equilibrium in full employment by dropping the real value of salaries. As we can see, the accent of the analysis is put on the first level of the approach that deals with the importance of investment in the labor that contributes to the welfare in the society.

We stated that the last remarkable contributions to the analysis of the concept debated emerged from The Chicago School and are made by Jacob Mincer, Th. Schultz, and especially Gary S. Becker that was rewarded by the Royal Bank of Sweden with the Nobel Prize for Economics in the year 1992. Continuing Pigou's idea and developing it on the first level approached, Mincer associated the notion of human capital to an investment realized through education, training, assistance and medical care and, under these circumstances the accomplishing of every individual depends on this stock of money and non-money invested in human personality. Human capital is considered to have the quality to be substitutable but cannot be transferred as land of fixed capital.

As a synthesis, the *human capital* represents an individual investment in education and training and the mechanism is the same as the one used for investing in equipment, in manufacturing products or other outputs. Becker noted the economic effects of investment in education on the chances of acquiring a job and the earnings of the employees and it demonstrates how such a theory to justify the

³ A. C. Pigou, *A Study in Public Finance* (London: MacMillan, 1928).

⁴ Alexandru Trifu, *Gândirea economică în unitatea spațio-temporală* (Economic Thinking in spatio-temporal unit) (Iași: Performantica Publishing House, 2005), 112-113.

The Necessity of the Development of the Human Capital Concept

investment in this type of activities is necessary, for the benefit of both society and economic entities.

Most investments in *human capital* are required, in order to get to the rising earnings and profits for the entire society. The effects of the specialization on professional qualification lead to differences in productivity and explain also the differences in earnings between individuals and domains.

This empirical study (we are referring to Becker's book)⁵ analyzes the effect of a type of capital: *the formal education to earn income and to obtain productivity in different countries*. The basic technique used is to adjust earnings and incomes for people with varying degrees of education.

The human capital is materialized in a bank account, or shares (bonds) to a company, but also represents other types of capital: scholarships, practical courses and any other job or occupation, which brings benefit or appreciation from the part of other persons or employees. The most significant example for this topic is *the education*, i.e. university graduates, tends to be more capable and proficient in practice. Changes in educational knowledge are autonomous and the development along centuries attained by the educational system caused differentiations and a decline in earnings and rates of return from educational system.

Conclusions

This concept has to be profoundly analyzed in detail, because today's dynamic and complex world claims a united point of revealing the core of production factors: *the capital* in its multidimensional prospects.

We sustain that more investments in *human capital* are necessary, that is people capable of work to get better results and to increase the workforce of each country, leading to a worldwide development and knowledge.

For us, for the Romanians, the existence of a natural "grey wealth" is considered a comparative advantage within the European integration, but it needs real and outstanding investments in education and health, especially in higher education, in order to ensure, for each job, the person who fills the bill.

Therefore, the investments in education, health care services, technology transfer, research and innovation, become factors (even vectors) for sustaining the macroeconomic stability and they claim for a larger amount of GDP to be allocated. In the development context, the human factor is an essential one and a

⁵ Gary S. Becker, *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education* (Chicago: University of Chicago Press, 1993).

small part from the GDP allocated for the entire sets of measurements of forming and shaping the human capital provides being a break in the global development project for long term.

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The Significance of Social Values in Social Time

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Abstract

The article focuses on the values changing/stigmatization through social time. The study reflects the present of the social time in the values changing and how it express the real social needs / demand. Also its try through different/divergent characteristic of the social time prove their force into values change in society, including Moldovan society.

Keywords: *contemporary society, social time value, difference.*

A decade after starting a new century and millennium, the similarities and differences / particularities of the society that embraced the second half of the XX century are becoming more and more affected by the transformation of the reality. The appearance of these realities is due to profound changes reflected in their transformation and as a result some trends are emerging that soon may degenerate into either inter-societal processes rather than intra-societal or quite unexpected phenomena. These happened due to the underestimated significance of the profound changes that were treated as an emergency only for societies from Central and Eastern Europe that were trying to get rid of their totalitarian tribute in '90s of the XX century. Over times, the experience accumulated proved that the burden of change lies not only in overcoming the initial framework, and that the Berlin Wall damaged also the stable societies in their development and the move beyond borders imposed for necessary changes. The vision through which the changes were tackled ended with a materialization of the inadequate perceptions of the reality in transformation at different levels, with resizing of societies through the triad of cause-effect-consequences, failing to concentrate on the analysis of the taxonomy of the prefigured reality, because the contributions for changing interconnections, interdependencies between societies, cultures, components of globalization and creation of a new civilizational order are not yet sufficiently known.

In this context, the nature of the profound changes and transformations and their expression need a complex analysis of the realities. The complex analysis is

anchored in values and reflected in identified opportunities that refer to connections/interconnections, interdependencies /interactions, thus contributing to reducing the accumulated disparities. At the same time, this will conduct to establishing the impact of the profound changes on the cultural spaces with borders far to be consistent with those established between societies. This analysis will try answering to what extent the cross-cultural / cross-border trends are shaped by many unknown variables. That means identification of those unknown variables and relating them to uncertain announced trends (trans-cultural / transnational) and to the values and systems of values through social time, on one hand, and on borders, on the other hand, which, depending on the level of awareness of communities, can be fulfilled or not. Not less important is to determine the conditions in which the social time becomes a dominant and what it means in the contemporary society.

The flow of the monitoring values in communities is addressed through the dichotomous nature of changes in relation to cultural spaces through social time. Such an approach can be identified in the proliferation of the dichotomous nature of changes within cultural spaces that modifies / stigmatizes not only the societal values (fundamental, national and general human), the flow and communication between them, but also the very dimension of cultural spaces themselves. At the same time, there is a confrontation between the inner value of transformations and those which happen at the individual level, intra- and extra-group, community, and society. It's necessary to point out that the results could lead, in turn, either to recovering / using / stigmatizing or to creating assets that become value / non-value/ kitsch, in this way outlining the situation of each society, the relations between internal factor versus external factor, and finally, the meaning of the value flow through the social time, marked by the turn of the millennium.

The study presented is an attempt to reflect on the significance of the movement/flow of values (their change / stigmatization) from the perspective of social time. This is the purpose for which an inter- and multi-disciplinary approach is envisaged addressing these issues, being a part of a more comprehensive research on time and historicism in reshaping societal values (fundamental, national / identity and general human) that includes also the similarities / differences / features present in the Moldovan society. It is a continuation of previous studies focused on analysis and synthesis of the causes that helped shaping the sources that continue to supply unpredictable effects and consequences, disrupting / distorting / marginalizing the confluences of cultural spaces and the flow of values in and out of them.

The Significance of Social Values in Social Time

Determining the significance of the social time in the context of values helped proving that the social time not only ensures the manifestation of values in the cultural space, but is also rooted in them. In this context, we are less interested in emphasizing the definitions of social time but rather rely on seeing it as a genuine support for decoding resources that supply and indirectly influence the reshaping of societal values. In this regard, the social time is considered by P. Sorokin¹ to be a relation between activities and differences that the social time is adding to the biological or psychological time, while for G. Pronovost² the social time is the core of activities. Therefore, the expression of rhythms characteristic to social groups in this study is related to the presence of the values. Also, based on the above-mentioned consideration, we conclude that through the social time it is possible to facilitate the deepening of identifications and disapproving of opportunities in the process of changing / stigmatizing of values that refer to the group and between groups, between community and communities, between society and societies. In this way it's also possible to highlight the content/essence of the social time, namely the axioms, rules, and primary data that, combined, generate forms, shades, social representations, a multitude of social signs and practical skills.

The above-mentioned landmarks have facilitated the review of the relations between different types of the social time in the society: historical, modern and postmodern. On the one hand, it highlighted a penetrating and omnipresent development of these types of time in cultural spaces of the contemporary society, in which a massive migration managed to establish a multicultural environment. On the one hand, it highlighted their role in supporting / marginalizing the axiology of the identity at individual, group, community levels, but also at the level of the community values (tolerance, acceptance, and trust). This refers especially to the postmodern level (radicalized modernity according to A. Giddens)³ of the development of society, regardless of its status within civilization, where the social time (relation between activities) is targeted by outside confluences. As a result, the rescaling of values is becoming a litmus paper is the relationship between national values and universal human values, between value as a scope and value as means, at intra- and extra-societal level.

¹ P. Sorokin, *Sociocultural Causality, Space, Time: A Study of Referential Principles of Sociology and Social Science* (Durham, NC: Duke University Press, 1964).

² G. Pronovost, *Sociologie du temps* (Paris: De Boeck Universite, 1996).

³ A. Giddens, *Consecințele modernității* (The Consequences of Modernity) (Bucharest: Univers, 2000).

Another aspect which has not to be neglected focuses on the analysis of the social time's contribution to change the perception (awareness) of the community members in selecting one or another set of priority values. In this case the axiological component of the change is emphasized, that means to what extent these changes can fit into activities undertaken by community members, having at as priority the actualizing of values or the creation of goods that in time may become values, according to A. Pascaru.⁴ The preferred choice will emphasize that the set of designated values is directly proportional to the perpetuating needs and requirements of the society. This requires raising awareness of the society members concerning changes resulted from their choosing and this will involve another level of knowledge because this set of values require to comply with requirements and needs of communities outside the societal space. Besides that, in emerging societies (new democracies or developing societies) giving up or accepting the set of values happens frequently ad-hoc, as a tribute to historical ideological formalism. In this way the uncertain attempts to returning to normality and to overcome the impact of the devaluation of values in private, the community and social life is compromised, the inherited awful mentalities being encouraged.

Focusing our attention on the criteria / forms of the social time (differences, phenomenology, social order, axiology) that is the purpose of this research, starting with its (qualitative) differences, brought us to the supposition that there is no time, but times and ways in which a temporal sequence is separated from the other, which means a difference between the modern and Renaissance styles. The interest for qualitative differences prevailed in terms of their facilities in highlighting issues that lead to what separates one social time from another and changes the projection / stigmatization of values. Even if these differences, according to R. Sue,⁵ N. Gavriluță,⁶ etc., are found beyond the linearity, univocality, mechanical character and stereotyped "monochrome" through which the modern time is becoming a dominant one in certain respects in Western societies, but is not lacking in developing societies. Due to deep transformations occurred at the turn of the millennium, re-shaping of the dominant time within any society is becoming possible, evolving either to the socio-cultural time (American

⁴ A. Pascaru, "Comunicarea dintre valorile etniei majoritare și a minorităților etnice în societate" (Communication between Ethnic Majority and Ethnic Minorities Values in Society), in *Anuarul Institutului "George Barițiu" al Academiei Române*, Cluj-Napoca, vol. VI, Series Humanistica (Bucharest: Romanian Academy Publishing House, 2008), 427-439.

⁵ R. Sue, *Temps et ordre social* (Paris: P.U.F, 1994).

⁶ N. Gavriluță, *Fractalii și timpul social* (The Fractals and Social Time) (Cluj-Napoca: Dacia, 2003).

society) or to socio-historical time (new democracies of Central and Eastern Europe).

In this respect, the situation of the societies in development (new democracies) from post-soviet space shows an accumulation of social-historical time that manifests virulently in all fields of activities and frequently against the perpetuation of these entities. These events are usually based on the actions which aim not to settle / reconcile some discrepancies / disagreements or to find ways for returning to democratic values, national and general human, supported by ethnic, social, religious groups. The undeclared goal often is to deprive the majority that constitutes an integral part of any society from its own socio-cultural time. It occurs because the causes that instigate the national or linguistic minority through social-historical time are usually outside the cultural space of the society, while the confluences of these spaces are transformed into tools of political manipulation. Divergent interventions of mainly socio-historical time (geo-chrono-political) that occur usually at the expense of social and cultural time of the past are due to the inherited past and to the implication of the external factor.

In this context, the relation between the condition of value based on the criteria of the cultural space and the various criteria of the social time lead to the need for deepening the knowledge concerning the stigmatization of the transformation of values in the contemporary society, especially in emerging societies. While referring to the differences of the social time the ways for monitoring the contribution of values in the process of society perpetuation are transformed to the extent that they account for value changes due to profound changes at intra- and extra-societal level. Simultaneously, it became obvious that these changes, along with establishing interconnections and interdependencies, continue to be an equation with many unknown things from the social time prospect. These could be explained by the fact that changes, going beyond the usual boundaries of societies, bring with them elements from outside that either enforce internal processes or upset them. Depending on the state of the society the predominant external factor in relation to the internal factor supports the presence of several types of social times and therefore the change / stigmatization of values occurs. According to which is prevailing in the society – conciliation and conflict or conflict and some elements / manifestations of the reconciliation – it can be concluded that a particular social time became or not predominant for the whole community regardless its ethnic, religious, social or political affiliation.

The need for focusing on the differences of the social time through the phenomenological criterion encouraged the author to insist on another aspect less

analyzed – the omnipresence of the social time within community by the set of values that have been accepted comparing with those that remained unemphasized. This aspect explains the flow of sets of values, i.e. the replacement of one set by another, in the flow of social time. By emphasizing the differences and phenomenological criteria we performed and underlined the understanding that the social time within the community is directly proportional to the release of values through activities that represent the movement and appearance of new values. This understanding means, in fact, the recognition of the necessary connection, the mutual complementarity of the perpetuation of values and of the social time. In this context, the perpetuation of values distinguishes the valences of the social time that characterize any society. Thus, the social time gives a meaning and significance to the life, demonstrates the community groups' ability to ensure its value and perpetuation. This is about developing myths / demythologization / remythologization, utopias, ideologies, various conscious and unconscious social forms that strengthen the quality of the social time in terms of values (set of values) changed / stigmatized or accepted and realized.

In this context, the examination of the Moldovan society in particular and the post-soviet one in general, is more than an emergency, because many of the problems they face, including the deviation from societal values in relation to the extra-societal ones, have their origins in the social nature of the sources that supply the times. These times are characterized by a divergent / destructive presence that still persists two decades after implosion, because their aim from the very beginning was based on domination / imposition, by dictatorial / totalitarian methods, of the time brought from outside the social environment. The applied methods were quite diversified, starting with "hijacking" from real historical time until its replacing with an artificial one, requiring to give up to the roots (traditions, history, cultural space, etc.) and forcing the adoption of sources outside the community that became a subject controlled by authorities.

This explains many social facts the Moldovan society is facing, but they are provoked by different social times, this making it difficult to find a solution. As an example, we recall here the ease with which facts are internationalized; this is what happened with the contribution in excess of those who created the previous old times, distorting their character, and not without imposing them the double standard that was used until recently by international organizations. In support of these arguments are the events of 6-7 April 2009, when a part of the society tried to defend the democratic values and the universal human rights, but they were instead abused and accused of supporting the policy of the neighboring society.

Initially they were treated in the same way as during the internationalization of the *Transnistrian* conflict in the early '90s, when were done attempts to demonstrate that it was an artificial conflict.

Monitoring studies developed on social time made it clear that it reflects the succession of roles pursued for human communities going forward. Although few of these studies referred to values that occurred in the cultural space, the identification of a specific preferential activity (conscious or background activity) already invokes the presence of these valences. For example, in the modernity such a charismatic role was claimed by the labor time that usually gives meaning to the individual / collective existence, to promises for progress and material wealth. Postmodernism as a cultural expression of radicalized modernity, according to A. Giddens,⁷ divides the social time in leisure time and quaternary time. But here also arises the problem concerning the value of these times, given the context when the frequency of changes on the set of values goes beyond the intra- and extra-society, and even in the continental framework. There is a real danger that the social time, in absence or reduction of values, can be easily turned to dissipation (thanks to the development of technologies) of all times: not only to what has been created, but also to the Earth in general.

The criterion of the social order of the time in the process of analyze of values should be also emphasized. This criterion includes the phenomenological quality and the manner in which it becomes dominant in the hierarchical ordering and structuring of the community or society. The ordering and structuring proves or denies the development of the social time. It is well-known that the whole Middle Ages were build organically and structurally on the religious times of the Christian monotheism. The modernity itself has, as its last landmark, the social order imposed by the social labor time. The postmodernity in turn, according to R. Sue,⁸ is based on another order and another dominant time. In case of the post-communist societies, particularly those from the post-soviet space, we can consider several forms of time. For example, the consequences of the disintegration of identity and the replacement of value pillars with dogmatic pillars without substance/content managed to change the level of genotype of the self-excluded times, contributing to maintaining the state of uncertainty and insecurity and blocking the communication between the ethnic values of the national minorities. The last ones, the original and the Russian-speaking minority in case of Moldovan society, continue to demand the right for assuring such communication

⁷ Giddens, *Consecințele modernității*.

⁸ Sue, *Temps et ordre social*.

that in fact means further marginalization of the social-cultural-historical time of the majority.

It is important to also emphasize on the axiological criterion – the possibility for the social time to maintain, produce and sustain the societal values at the confluence of the manifested cultural spaces. The experience gained shows this possibility of the social time that rarely remains unreleased. The social time is considered to be the source of morality, using the meaning of Durkheim's term, only when religious and labor values, and values of the perfect individualism, according to G. Lipovetstky,⁹ were defining one by one the dominant medieval, modern and postmodern times. However, it should be mentioned that the dominant time in the communist society was ensured by replacing Christian values with those of militant atheism, and the undertaken activities, including their results, were reported to doctrinaire landmarks and not to the criteria of value. In fact, we are not talking about the replacement of values per se, but about the lack of support of values from the individual and community levels to the societal one. While these substitutions were infiltrated in the subconscious of the individual by different methods, the historical / socio-cultural times have facilitated the perpetuation (especially by the lack of the private property) of the devaluation of the labor value and of the labor time. The motto: *they pretend to pay us, we pretend to work* continues to be present in daily activities. By monitoring several researches and by measuring public opinion polls, the author managed to reveal the difference in the respondents' attitude from the post-communist societies that refer not to work values in general, but to the choice between the options - *very important* vs. *quite important*. For example, if for respondents from Georgia this report is 78% to 13.3%; in Serbia by 60.9% to 29.8%; in Romania to 54% to 35.8%; then to those in Ukraine this report is 39.5% to 39.2%; in Moldova is 43.5% to 46.7% and in Russia - 49.7% to 32.0% (World Values Survey, 2005-2006).¹⁰ The assessment of options provided by respondents indicate that after 1991 there weren't great changes in terms of awareness concerning the labor value and its natural content, through which the individual promotion is possible.

Obviously, the criteria of phenomenological and social order differences continue to be complemented with other dimensions that are found in the models analyzed, applied to social times. Among the models based on the proposed paradigm adopted for addressing the issue of values, the most appropriate and

⁹ G. Lipovetsky, *Amurgul datoriei. Etica nedureroasă a noilor tipuri democratice* (Le Crépuscule du devoir. L'éthique indolore des nouveaux temps démocratiques) (Bucharest: Babel, 1996).

¹⁰ World Values Survey, accessed January 6, 2012, www.europeanvaluesstudy.eu/ 2005-2006.

relevant can be considered the model of historicism that belongs to G. Pronovost.¹¹ The classification of the social time developed by G. Pronovost reported the social body to history, this one being examined as a whole, partially and fragmentarily. This approach facilitates the identification of the existence of a family social time with the educational time, the religious and economic time; with the macro-social and quaternary time. On this basis, it was possible to find out that there is not just a purely psychological difference between the hypostasis of the social time and the historical time because one time or another “seems” to flow faster / slower, depending on the different ontological status of these temporal regimes.

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¹¹ Pronovost, *Sociologie du temps*, and *Tipologia timpurilor sociale* (Social Times Typology) (Bucharest: Hyperion, 1997).

Christian Feasts dedicated to Saints – an Interdisciplinary Perspective

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Abstract

Our paper is an interdisciplinary approach, of linguistic and theological analysis of a few lexemes that define saints who became popular in the Romanian culture and spirituality.

Our ancient church, a fundamental part of our culture, has always been a coagulant factor for the unity of the Romanians worldwide. And this is also proven by the use of the religious vocabulary in all the anthropological, territorial, socio-professional and socio-cultural variants of the national Romanian language.

Keywords: *feast, saint, Christian, interdisciplinary, Church, eve.*

Introduction

Faith is situated among the individual's conceptions about the world, subordinated to the collective ones. With no intention to invoke and discuss here the numerous and diverse assumptions regarding the original magic of the words and their fetishism within different ethnocultural spaces as one of the generators of religions, then, with no intention to polemize – which is not one of the linguist's competences – with the Marxist and pseudomarxist criticism towards religion, in particular towards Christianity, which aimed to the demolition of one of the essential elements of human evolution, we must say that the process of human knowledge moves around some fundamental concepts and landmarks. The thesaurus-dictionaries of the ideographical type (also called analogical or systematical) have proved that a classification of the lexis and vocabularies that form it on conceptual basis is also possible. This type of dictionaries have proved that there are two fundamental ways of grouping the words, a logical one, as a reflex of man's knowledge about the world, and the second one, associative, based on the psychic connections between the objects based on the notions about them,

but also of the associations between the verbal signs as their substitutes. The result leads to the conclusion that the vocabulary is a system, for each word (each notion respectively) occupies in this endosystem a well defined place, emphasized by its relation with other lexemes and with other notions incorporated in them. Thus, human knowledge develops around some concepts as defining landmarks, among which we can also find the aprioristic categories.

Christian feasts dedicated to saints

1. SAINT BASIL (SÂNVĂSÂI)

On the 1st of January we celebrate a double feast. The Circumcision of our Lord Jesus Christ and Saint Basil the Great. Today this feast is named with one of the three terms: **New Year**, **Sânvăsâi** and **Saint Basil**. The term composed of *Sân* (< *sanctus*) and *Văsâi* „Basil” (< sl. *Vasijo*) is used in two regions which are completely isolated one from another: one in Maramureş and the other in the South of Banat and Oltenia.¹

There have been certain opinions according to which *Sânvăsâi* has been inherited directly from Latin. Continuity is not possible, says Christian Ionescu, both from linguistic reasons ([b] initially from *Basiliius* it must have kept like in the case of *church* – *biserică* from *basilica*, etc.) and from cultural reasons (the old forms which probably existed in ancient times, have been replaced with the adoption of the byzantine rite in Slavonic form; besides, the very cult of *Saint Basil* is more recent than that of *John*, from which we have inherited the form Saint John’s day – *sânziene*).² In Slavonic, the name is very old and it has been taken over along with the adoption of Christianity: in Galicia, *Basil* (*Vasilii*) is attested even from the middle of the 11th century, and in the 12th and 13th centuries, *Vasilko* has been the name of several princes. At the Hutsulian the New Year is named *Na Melanku* (“Saint Melania’s day”) by men and *sfjet večir Vasiliv* (“Basil’s eve”) by women.³

Sever Pop thinks that *Sânvăsâi* is no longer understood by the Romanians as a compound of *Sunt* and the Slavonic form *Văsâi*, because for *Sunt* the current doublet is *Saint*, and for *Văsâi* is Basil. Thus, the need for clarity lead to the compound *Saint Basil*. During the investigations for ARL. I other answers have

¹ According to Simona Goicu, *Termeni creştini în onomastica românească* (Christian Terms in Romanian Namesday) (Timișoara: Amphora Publishing House, 1989), 116.

² According to Christian Ionescu, *Mică enciclopedie onomastică* (Little Namesday Encyclopedia) (Bucharest: Romanian Academy Publishing House, 1975), 281.

³ According to André de Vincenz, *Traité d’anthroponymie houtzoule* (München, 1970) *apud* Goicu, *Termeni creştini*, 117.

also been obtained: *Chiș – Christmas* (298, 337), *Basil the Great* (339), *Văsălie* (33), *Great Vasâle* (118), *Day of Saint Basil* (438), *Saint New Year* (438), *Saint Basil* (458).

In Macedonian Romanian, the feast is named *Sum Vasil' u* (besides *New Year*), but also *Ayu Vasili*, taken from Greek.⁴

2. SAINTS

On the 9th of March, the Church celebrates the memory of the 40 martyrs from Sebastia, who gave their lives to defend the Christian teaching.⁵

The word of Slavonic origin *Saints* has been preserved in almost the entire Daco-Roman territory and, according to Sever Pop, it penetrated the Romanian vocabulary more like a loan that through the Church.⁶

In the southern part of the country and in the South-East of Transilvania we may find the word *Mucenici* (*Martyrs*), with two variants *Măcenici* and *Mocenici* (< Bulgarian *mučnik*), introduced through the Church vocabulary.⁷

Today, this feast is also known as *The Fourty Saints* or *The Fourty Martyrs*. The celebration of the *Saints* has always been of great importance in the Eastern Church. It is not a feast with “celebration,”⁸ officially, but more like a feast of the popular agrarian calendar. The 9th of March meant, for the peasants, the beginning of spring, the seeds of vegetables were sowed, the ploughing began, the flocks were urged on the fields “for the grass began to grow,”⁹ and the Romanians celebrated this day because “they feared snakes and other insects.”¹⁰ We may conclude that this Christian feast coincided with a pagan one.

3. SAINT GEORGE (SÂNGEORZ)

The Christian feast of Saint George, *Sân-Gior(d)z*, *Sâm-Gior(d)z* < Latin *Sanctus Georgius*,¹¹ celebrated on the 23rd of April, is considered by Nicolae Iorga

⁴ According to Goicu, *Termeni creștini*, 117.

⁵ According to Ene Braniște, *Liturgica generală* (General Liturgics) (Bucharest: Institutului Biblic și de Misiune al Bisericii Ortodoxe Române Publishing House, 1993), 226.

⁶ According to Sever Pop, *Le pîu importanti feste presso i romeni*, Estratto dalla *Revue des Etudes indoeuropéennes*, tom I, 1938, fasc. 2-4, Bucarest – Parigi (1939):18.

⁷ Goicu, *Termeni creștini*, 118.

⁸ Braniște, *Liturgica generală*, 225.

⁹ Simion Florea Marian, *Sărbătorile la români* (Feasts at the Romanians), vol. II, published under the supervision and with the introduction by Iordan Datcu (Bucharest: Fundației Culturale Române Publishing House, 1994), 7-12.

¹⁰ I.-A. Candrea, *Iarba fiarelor. Studii de folclor* (The Beasts' Grass. A Floklöre Study) (Bucharest: Cultura Națională, 1928), 126.

¹¹ According to H. Mihăescu, *Romanitatea în sud-estul Europei* (La romanité dans le sud-est de l'Europe) (Bucharest: Romanian Academy Publishing House, 1993), 299.

to be a feast that superposed the pagan celebration of a Thracian hero.¹² The cult of this saint began to spread especially starting with the 10th century in Constantinople, “from where it radiated towards the north, through Bulgaria to the mouth of the Danube.”¹³ The name of the city *Giurgiu* and of the southern arm of the Danube Delta reminds us of this saint. The *Saint George* arm, named during ancient times, *Ἰέρὸν στόμα* “The Saint Arm”, was mentioned on Pietro Vesconte’s map in 1311-1318 as *s(an)c(t) Georgi* or *Georgy*.¹⁴ Moreover, the first Romanian medieval monument, the church from Streisângeorz (Călan city, Hunedoara county), dated 1313-1314, has Saint George as its patron.¹⁵ The common name for this feast, *Sângeorz*, is spread throughout all Transilvania, Maramureș, Crișana and Banat. In the rest of the Daco-Roman territory the new form occurs, *Saint George*, which penetrated through the church vocabulary. In Macedonian Romanian it occurs with the forms *Sâm-Giorgiul*¹⁶ and *Ayu Yoryi*, a loan from Greek, and in Megleno-Romanian with the forms *Sâmgorđu* and *Sfeti D’ord’* taken from the Bulgarians. The feast of Saint George, as well as that of Saint Demetrius, is very important because “these saints are the most respected and loved by the Romanians.”¹⁷ On the 23rd of April, the feast of Saint George, the rebirth of nature begins: the leasing contracts for the lands were sealed in this day and ended on the feast of Saint Demetrius, and also at the feast of Saint George the shepherds and cowherds were engaged, etc.

On Saint George Eve there was a tradition to light a vivid fire “two very dry pieces of wood are rubbed together until they become very heated, they kindle and start burning... with these, they set fire to the bunch of woods that they have already prepared; and when the wood burns vividly and the flames go up high, they start to dance around the fire and to jump over it. When they have had enough dancing and jumping they wait for the fire to burn out, and then they each take

¹² According to Nicolae Iorga, *Istoria românilor și a romanității orientale* (Histoire des Roumains et de la romanité orientale), vol. II, (Bucharest, 1937), 103.

¹³ Goicu, *Termeni creștini*, 118.

¹⁴ According to H. Mihăescu, *Influența grecească asupra limbii române pînă în secolul al XV-lea* (The Greek Influence upon the Romanian Language until the 15th Century) (Bucharest: Romanian Academy Publishing House, 1966), 109.

¹⁵ Radu Popa, “Streisângeorgiu. Mărturii de istorie românească din secolele IX-XIV în sudul Transilvaniei” (Streisângeorgiu. Testimonies of Romanian History from the 9th-14th centuries in the South of Transilvania), *Revista Muzeelor și Monumentelor* (The Magazine of Museums and Historical Monuments), XLVII (1978): 9-32.

¹⁶ According to Tache Papahagi, *Dicționarul dialectului aromân – general și etimologic* (The General and Etymological Dictionary of the Macedonian-Romanian Dialect), second edition improved (Bucharest: The Academy’s Publishing House, 1974).

¹⁷ Marian, *Sărbătorile la români*, vol. II, 254.

some live coals and a brand, they return home and they fumigate their cattle, especially the lambs, with the embers...in the mountainous parts of Bucovina this fire is usually light when they take their sheep out on the mountain for the first time... they light a big fire, through the smoke of which they urge on all the sheep... to keep them safe from all evil during the evening...”¹⁸

What is extraordinary, says I.-A. Candrea, “is the fact that only the Romanians have kept the memory of this traditions – the light of the vivid fire, the jumping over it and the urging of the cattle through it – in the same manner as it was practiced in the day of *Palilia*, exactly in the same epoch (the difference is of only one day) by the Roman shepherds two thousand years ago.”¹⁹

Ovid, the poet, speaks in detail about this custom of the Romans, who were at first a nation of shepherds and who chose as a date for the foundation of Rome the 21st of April, which they named *Palilia*, after the name of the goddess *Pales*, the one that protected their flocks (The Festivals IV):²⁰

“Protect the cattle and masters alike;
And drive everything harmful from my stalls...
Drive off disease: let men and beasts be healthy,
and healthy the vigilant pack of wakeful dogs...”

Consequently, the use of the old form *Sângeor(d)zi*, along with the new form *Saint George*, is determined both by the social-religious importance of this feast and by the fact that, in the beginning, this was a pagan feast of which many beliefs were bound. He is the most venerated saint by the shepherds from the Balkans and from the Carpathians. In Bulgarian the name of the saint generated 70 hypocoristics,²¹ in Transilvania around 20²² such words were created and at the Hutsulians the common name for May is *na Jurija*, from the Ukranian *Jurij* „George”.²³

¹⁸ *Idem*, *Sărbătorile la români (Feasts at the Romanians)*, volume III, *Cincizecimea (The Pentecost)* (Bucharest: Romanian Academy Publishing House, 1901), 226-228.

¹⁹ Candrea, *Iarba fiarelor*, 107.

²⁰ According to Ovid, *The Festivals*, apud Goicu, *Termeni creștini*, 120.

²¹ According to G. Weigand, *Die bulgarischen Rufnamen, ihre Herkunft, Kürzungen und Neubildungen „Jahresbericht”*, XXVI-XXIX, Leipzig (1921): 122-123, apud Goicu, *Termeni creștini*, 120.

²² According to Ștefan Pașca, *Nume de persoane și nume de animale în Țara Oltului* (Names of Persons and Animals in Olt's Country) (Bucharest: Romanian Academy Publishing House, 1936), 242.

²³ André de Vincenz, *Traité d'anthroponymie houtzoule* (München: Wilhelm Fink Verlag, 1970), 176.

We must emphasize the fact that all the settlements from Transilvania which formed their names from the compound mentioned in the documents as *Sanctus Georgius*, from Hungarian *Szent – György* or from German *Sankt – Georgen*, have been adapted to Romanian after the old name of the feast of *Sângeorzului*.²⁴

Nicolae Drăganu, in his work *Toponymy and History*,²⁵ a study dedicated to the origins and age of the names of villages from the Upper Someș Valey, makes the following statement “the Catholic church no matter where it ruled and especially where it colonized, even in the Balkans, it gave names of saints”.

4. SÂNZÂIENE

The 24th of June is dedicated to the birth of Saint John the Baptist and it is celebrated both by the Eastern and Western Church,²⁶ known to the Romanians under the name of *Sânzâiene*. The map of the territorial distribution shows us that *Sânzâiene* (with the phonetic variant *Sâmzâiene* and even *Sunzuiene*, occasionally) dominates the whole Daco-Roman territory, excepting Muntenia, Dobrogea and a small part in the west of Oltenia, where the word of Slavonic origin *Drăgaică* is used (*Drădaică* in the points. 764, 768 in the north of Muntenia). In this case also the meridional regions of Romania are innovating regarding the religious vocabulary. In Macedonian-Romanian we have the form *Sândzeană*, (plural) *Sândzeni*,²⁷ together with the Greek forms *yanólu*, *ayánu*, *aĵ-yanulo*.

Most of the linguists state that this term has its origins in the Latin term *Sanctus Johannes*. Thus we now have two opinions:

1. I.-A. Candrea thinks that the name of this feast, which is of a great importance for the beliefs of all the European nations, placed by the Fathers of the Church around the same date as the summer solstice, to replace “a few old pagan feasts, with agricultural or natural character,”²⁸ was preserved “in its primitive form, while *sanctus dies Johannis* became, with no phonetic difficulty, *sim(pt)-dzi-iĵane* > *sânziane* > *sânzâiene*.”²⁹

I.-A. Candrea’s opinion is also supported by Christian Ionescu, who, on his turn, states that the names *Sâmziana*, *Sâmzeana* *Sânzâiana* are Romanian

²⁴ According to Goicu, *Termeni creștini*, 120.

²⁵ Nicolae Drăganu, *Toponimie și istorie* (Toponymy and History) (Cluj, 1928), 118.

²⁶ According to Braniște, *Liturgica generală*, 224.

²⁷ According to Papahagi, *Dicționarul dialectului aromân*, 1095.

²⁸ Braniște, *Liturgica generală*, 22.

²⁹ I.-A. Candrea, “Românescul Sânziene” (The Romanian Sânziene), *Grai și suflet* (Word and Soul), III, fascicle 2 (1927): 428.

creations, “based on the word *sânzâiene*, which continues in Romanian from the Latin *Sanctus Dies Johannis*.”³⁰

2. Ovid Densusianu pleads for the etymon *Sanctus Joannes* and thinks that the presence of the word *dies* in the compound’s structure is not justified phonetically or structurally, for “it is not present in the other two names of feasts that we have derived from Latin: *Sânjorz* (< *Sanctus Giorgius*), *Sâm(n)icoară* (< *Sanctus Nicolaus*).”³¹

On the other hand the very joining of the three words proposed by Candrea is, in the same author’s opinion, unnatural, because *sanctus* should have been used with *Johannis* (thus *dies S. Johannis*).

The etymon supported by Ovid Densusianu has also been adopted by Sever Pop,³² G. Ivănescu³³ and Al. Rosetti.³⁴

3. Another opinion promoted especially by M. Eliade,³⁵ V. Pârvan,³⁶ Romulus Vulcănescu,³⁷ Sorin Paliga,³⁸ brings the name of the feast closer to the Latin expression *Sancta Diana*. By accepting the etymon *Diana* for *fairy*, the authors have linked the fairy with *Sânzâiene* (gold-haired fairy), considered to be a compound from the popular form *sân(t)* (< Lat. *sanctus*) and *fairy*, in a dialectal form “*ziene* (plural) which occurs also in *Sân-ziana*, *Sim-ziana*”.³⁹

In Romania, the Christian feast of the Birth of Saint John the Baptist coincides with ancient customs preserved until the present times and has interesting parallelisms in the mythology of some nations nearer or far from us in

³⁰ Ionescu, *Mică enciclopedie onomastică*, 174.

³¹ Ovid Densusianu, “Cu privire la *sânziene*” (Regarding the *sânziene*), *Grai și suflet* (Word and Soul), III, fascicle 2 (1927): 433.

³² According to Sever Pop, *Le più importanti*, 15.

³³ According to G. Ivănescu, *Istoria limbii române* (The History of the Romanian Language) (Iași: Junimea Publishing House, 1980), 242.

³⁴ According to Al. Rosetti, *Istoria limbii române de la origini pâna în secolul al XVII-lea* (The History of the Romanian Language, I. From the Beginning until the 17th Century), final edition (Bucharest: Stiințifică și Enciclopedică Publishing House, 1986), 129.

³⁵ According to M. Eliade, *De La Zalmoxis La Genghis Han: studii comparative despre religiile și folclorul Daciei și Europei Orientale* (From Zalmoxis to Genghis-Khan. Comparative Studies on the Religions and Folklore of Dacia and the Oriental Europe), translation by M. Ivănescu and C. Ivănescu, (Bucharest: Stiințifică și Enciclopedică Publishing House, 1980), 73.

³⁶ According to V. Pârvan, *Getica* (Bucharest: The National Culture, 1926), 163.

³⁷ According to Romulus Vulcănescu, *Mitologie română* (Romanian Mythology) (Bucharest: The Romanian Academy Publishing House, 1985), 439.

³⁸ According to Sorin Paliga, “Zeități feminine ale basmelor românești: zânele și sânzâienele. Originea cuvintelor și a cultului profan” (Goddesses of the Romanian Fairytales: Fairies and Gold-haired Fairies. The Origins of Words and of the Profane Cult), *Limba Română* (Romanian Language), XXXVIII, No. 2 (1989): 141-149.

³⁹ *Ibidem*, 45.

space and time. For the night of Sânzâiene it is well known the practice of gathering medicinal herbs, and especially “the beasts’ grass”, or the decoration of gates and windows with flowers. “The wreath of sweet woodruff” is used as a magical means for “predicting one’s foreordained wife”. In Transilvania, on the eve of this feast, the villagers gather the flowers named “*sânzuene*” which they use to make wreaths. These wreaths they “put on the doors of their houses, on the crosses in between boundaries and cornfields, on their plots, on the beehives”.⁴⁰ Therefore, one may observe that “the name of the feast also became the name of a plant and it was used with this form (with the plural *sânzănii, sânziene*) “very often in plural, determining the transformation of *á* in *ă* (according to *ladă, lăzi, scară, scări – box, boxes, ladder, ladders*)”.⁴¹ The cosmogonical legends are very interesting also, because according to them “*Iana Sânzâiana* is identified with the *Moon*, a link probably made with the help of *fairy*, a linguistic argument for the cult of *Diana* in Romania.”⁴²

Of what we presented until now, we may conclude that *Sânzâiana* with the meaning of “day of Saint John” has, through its name, a certain connection with the Christianity, but the importance of the day lies in the pagan traditions, ancient for the Romanians and very well preserved.

As a personal name it is attested in 1555 in Modavia, with the form *Sâmziană*.⁴³

On the 7th of January we also celebrate the day of Saint John the Baptist, with the older name of *Suntion*, which according to ALR II, map 200, is preserved only in Crișana, Oaș and Maramureș with the phonetic variants *Sâmt’ionu, Sâmc’iuonu, Suntuănu, Suntionu*. In the rest of the Daco-Roman territory, the newer form Saint John is used.

5. SAINT PETER (SÂMPETRU)

The feast of the Saint Disciples Peter and Paul, who became martyrs in Rome in the year 67, is celebrated on the 29th of June, which is “the date when the relics of the two Saint Disciples were transferred to the place named *ad*

⁴⁰ Tudor Pamfile, *Sărbătorile de vară la români: Studiu etnografic* (Summer Feasts at the Romanians. Ethnographic Study) (Bucharest: Romanian Academy Publishing House, 1910), 93.

⁴¹ Ivănescu, *Istoria limbii române*, 242.

⁴² Goicu, *Termeni creștini*, 123

⁴³ According to Gheorghe Bolocan (chief editor), *Dictionarul elementelor românești din documentele slavo-române 1374-1600* (*The Dictionary of the Romanian Elements from the Slavonic-Romanian Documents, 1374-1600*) (Bucharest: Romanian Academy Publishing House, 1981), 215.

catacumbas, on Via Appia in Rome, in 258.⁴⁴ In Rome, this feast “was celebrated from the reign of Constantine the Great; from here it soon (even in the 4th century) spread to the East, where it was celebrated with great solemnity from the 6th century onwards.”⁴⁵ In Romania, this feast is known with the name of *Sâmpetru*. On the 16th of January, in some regions of the country there is yet another feast for *Sâmpetru*, also called *winter Sâmpetru* (ALR II, map 215), when the Eastern Church commemorates the chains with which Saint Peter was chained while in prison, at the command of king Herod.

The compound term of *Sâmpetru* (< Lat. *Sanctus Petrus*) is widely spread for both feasts throughout the entire Daco-Roman territory. As it results from the map analysis, one may observe that only in a few areas of the country the form *Saint Peter* has been marked. To preserve the archaic form on such a large area the phenomenon of palatalizing the lip consonant *p* (in *pt*, *t*, *ć*, *k*), “with the specific pronunciation for each dialect”⁴⁶ contributed a great deal. Thus, the compound forms *Sâmpetru*, *Sâmăetru*, *Sâmk’etru*, etc. have lost their transparency and the speakers have no longer recognized the compound elements. In Macedonian Romanian, besides the new compound *Ayu-postol*, the older form *Sum-k’etru* also preserved.⁴⁷

The elements of this Christian feast were grafted on several pagan elements, thus enhancing the popularity of this name in Romania. Considered to be patron of the fishermen, in the memory of the trade he practiced before meeting Jesus, Saint Peter is also patron of the wolves and to this respect a lot of beliefs and magical practices have been preserved. “The wolf’s calendar” starts with the winter *Sâmpetru*, considered to be a master and a protector spirit of the wolves, who unleashes them, divides them and who allows the wolves to eat from the people’s cattle and flocks. On the day of the summer *Sâmpetru* it is said that the wolves gather in one place, at the waterfall, at a crossroads; their howl means that they pray or ask for food to their master (Saint Peter). Without his command, the wolves never dare to damage anything in the world.

The appearance of a patron of the wolves, also called in some regions the wolves’ shepherd, is an ancient element, dating from the times of anthropomorphization of the powers and wilderness of nature. The ancient local divinity, mistress of the wolves, has been assimilated, during the spread of the Christian faith, into the image of a canonical saint. But “this prerogative of Saint

⁴⁴ According to Braniște, *Liturgica generală*, 224.

⁴⁵ Braniște, *Liturgica generală*, 224.

⁴⁶ Goicu, *Termeni creștini*, 124.

⁴⁷ According to Papahagi, *Dicționarul dialectului aromân*, 1094.

Peter is anterior to Christianity, because he is the continuer of a local deity, probably a Thracian-Dacian one.”⁴⁸ “The fact that in Ukraine the head of the wolves is the Forest-Man, in Belorussia, Saint George and in Serbia, Saint Theodore or Saint Sava indicates the central place of Saint Peter within the Romanian tradition.”⁴⁹

The legends from Bucovina “credit Saint Peter with the role of patron of the hail and organizer of storms, as it occurs in the Belarusian legends: «The hail-storm is carried by Saint Peter and the dragons from the sky, they boil it to be little and Saint Peter gives it on earth».”⁵⁰ The origins “of this assigning must be looked for also in the name of the saint, which determined the analogy with the *hail stone*, making him the deliverer, instead of Saint Elias who usually delivers hail-stone.”⁵¹

The fast of Saint Peter is carefully respected “in order for the Beautiful [=wicked fairies] not to distort the body; it is also respected for illnesses, starvation and hail-stone.”⁵² This period of fasting is called by the Hutsulian *Petrivka*, from which the name of July has derived, *na Petrivku*,⁵³ but with the same traditions.

The popular name for this feast is also preserved in the last name *Sâmpetru*, especially in the northern part of Moldavia, in the north-east of Muntenia and in Dobrogea. This denomination also occurs in the names of some settlements in Tarnsilvania and Banat: *Sâmpetru Almaşului*, *Sâmpetru de Câmpie*, *Sâmpetru Mic*, *Sâmpetru Nou*.⁵⁴

6. SAINT MARY (SUNTĂ MĂRIE)

The Virgin Mary is venerated both in the Eastern and Western cult as the first and greatest of all the saints. Both the Eastern and Western church celebrate on the 15th of August the Dormition of the Mother of God, and on the 8th of September, her birth.

The Holy Virgin is called: Mary in Banat, Transilvania, in the central and western part; *Holy Mother* (*Maica Precistă* (from Slavonic *maika* and *prečista*) in the south of Crişana, in Transilvania and in isolated parts in the rest of the Daco-

⁴⁸ Mihai Coman, *Bestiarul mitologic românesc* (The Romanian Mythological Bestiary) (Bucharest: Fundaţiei Culturale Române Publishing House, 1996), 184.

⁴⁹ Ovidiu Bârlea, *Folclorul românesc* (The Romanian Folklore), volume I (Bucharest: Minerva Publishing House, 1981), 124.

⁵⁰ *Ibidem*.

⁵¹ *Ibidem*.

⁵² Candrea, *Iarba fiarelor*, 127.

⁵³ According to Vincenz, *Traité*, 203.

⁵⁴ According to Goicu, *Termeni creştini*, 125.

Roman territory⁵⁵; *Mother of God*, in Oltenia, Muntenia, Dobrogea and Moldavia. Other names for the Holy Virgin: *Holy Mother Mary*, *Holy Mother*, *Virgin Mary* (*Vergura Maria*), *Holy Virgin Mary*, *Mother of God*, *Mother of our Lord Jesus*, *Holy Ever Virgin Mary*, etc.

Although terms of Slavonic origin occur (Mother and Holy Virgin - *Maica* and *Precista*) for the name of “The Virgin Mary”, when it comes to the name of the feasts on the 15th of August (*Sfântă Mărie Mare*) and 8th of Spetember (*Sfântă Mărie Mică*),⁵⁶ the latin term *sancta* has been preserved: *Sunta Marie* (Saint Mary) is used throughout the entire Daco-Roman territory, *Sâmta Marie*, in banat and the saouth-east of Crișana, and *Stă Mărie* in isolated points in Oltenia and Muntenia.⁵⁷

In Macedonian Romanian the form *Sî-Mărie* (*Stă-Mărie*) has been prserved and the Megleno-Romanian *Stă-Măria* is the term used both for “The Virgin Mary” and for the name of the two Christian feasts.⁵⁸

The toponymics derived from *Suntă Mărie* (*Suntămăria de Piatră*, *Sântămăria-Orlea* (Hunedoara county) and others) generated, where they occurred (especially in Transilvania), last names: *Sântămărian* și *Sântămărean(u)*.

7. SAINT DEMTRIUS (SÂMEDRU)

The Holy Great Martyr Demetrius, also called the Myrrh-streamer, was martyrized on the 9th of April 304, giving his name to his birth city (Mitrovița, in Serbia today), from where his relics have been later on transported to Tessaloniki, where they have been placed on the 26th of October 413 “in a church especially built for them.”⁵⁹ This day has remained in the Orthodox calendar as his annual celebration day. The Greek synaxary “translated into Romanian, on the 26th of October, makes Saint Demetrius a military saint of Greek origin.”⁶⁰

Similar to Saint George, Saint Demetrius has a special role in the popular life of the Romanians. On the day of Saint Demetrius the shepherds return with their sheep to the village, lighting fires on the crossroads as a sign that another cycle of the pastoral life has come to an end. This is the way one should understand the aswers obtained by Sever Pop for this feast: *Saint Demetrius of the sheeps*

⁵⁵ *Ibidem*.

⁵⁶ According to Mihăescu, *Romanitatea*, 299.

⁵⁷ According to Goicu, *Termeni creștini*, 126.

⁵⁸ According to Mihăescu, *Romanitatea*, 299.

⁵⁹ Braniște, *Liturgica generală*, 222.

⁶⁰ Mircea Păcurariu, *Istoria Bisericii Ortodoxe Române* (The History of the Romanian Orthodox Church), volume I (Bucharest: Institutului biblic și de misiune al bisericii ortodoxe române Publishing House, 1992), 76.

(*Sâmedru oilor*) (point 900 at the Danube) and *Saint Demetrius' Fire (Focu lu Sâmedru)* (point 776 in the north of Muntenia).

In Oltenia, Muntenia and the southern part of Moldavia, on the eve of the 26th of October, fires were light on hills, on crossroads, in the middle of the village or near the waters, also called *Saint Demetrius' Fire (Focul lui Sâmedru)*. Children and young men would jump over the fires, for their purification and recovery, then, on their way back home, they would take embers in order to throw them into the orchards to increase the fruits for the next year.

On the say of Saint Demetrius the old engagements sealed on the day of Saint George expired and new ones were sealed for jobs, agreements, rents, which meant a reason to wet the bargains joyfully.⁶¹

The popular name of the feast is *Sâmedru*, *Sumedru* and *Simedru* and it is spread throughout a very generous area. In Macedonian-Romanian it occurs under the forms *Sân-Medru* and *Su-Medru*,⁶² and in Megleno-Romanian the names *Sănămedru* and *Sănămjădru*⁶³ are used.

Most of the linguists think that *Sâmedru* continues the Latin form *Sanctus Demetrius* with a sonorous consonant [t], followed by the abbreviation of the name, through the apheresis of the initial syllable. The answer obtained in point 289, in the west of Transilvania, *Simetru de iarnă*, is an argument in favour of this origin⁶⁴. In Oltenia, Muntenia, Dobrogea and the south of Transilvania, the compound *Saint Demetrius*, introduced by the Church, prevails. At the beginning *Sâmedru* was used as a first name, but became lateron last name and it is most common in Transilvania (*Simedru*, *Simedrea*, *Simedre*, *Medre*, *Medrea*).

Ovid Densușianu registers it as both first and last name, at the beginning of the 20th century, especially in Hunedoara county, with the forms *Sâmedru*, *Simedru* (as first name) and *Sâmedro* and *Sumedro* (as last name).⁶⁵ And this thanks to an ancient custom of the inhabitants of Țara Hațegului: “A pagan reminiscence – a sort of cult of the Penates adapted to Christianity seems to have also been preserved in the custom of choosing a protector Saint for each house;

⁶¹ According to Tudor Pamfile, *Sărbătorile la români. Sărbătorile de toamnă și postul Crăciunului (Feasts at the Romanians. Autumn Holidays and the Christmas Fast)*, volume I (Bucharest: Romanian Academy Publishing House, 1913), 71-72.

⁶² According to Papahagi, *Dicționarul dialectului aromân*, 1095, 1134.

⁶³ According to Th. Capidan, *Meglenoromânii (The Megleno-Romanians)* (3 volumes: 1925-1935), volume III: *Dicționar meglenoromân (Megleno-Romanian Dictionary)* (Bucharest: Romanian Academy Publishing House, 1935), 270.

⁶⁴ According to Goicu, *Termeni creștini*, 127.

⁶⁵ According to Ovid Densușianu, *Graiul din Țara Hațegului (The Language in Țara Hațegului)* (Bucharest: Socec & Co., 1915), 79.

many such houses have Saint Demetrius, Saint Nicholas etc as their protector and each of them celebrates the day of their protector saint; the priest comes at home and performs a service and then a wake is prepared.”⁶⁶

Sextil Pușcariu, comparing a series of maps of the *Romanian Linguistic Atlas*, among which those for “Saint Demetrius” and “Saint Nicholas”, with the map of Roman Dacia, drawn after the latest researches and published by C. C. Giurescu,⁶⁷ finds that apart from Oltenia, in Banat and in the west of Transilvania – areas with Roman settlements – we find Latin words which are better preserved, among which *Sâmedru* (< Sanctus Demetrius) and *Sânicoară* (< Sanctus Nicolaus).⁶⁸ Relying on the method of linguistic geography, the author shows that these “registering” may be explained by the outlying and relatively isolated situation in which the Daco-Romans found themselves after the official withdrawal of the troops under the reign of Aurelian. In the south of the Danube, where the Roman civilisation penetrated earlier, some linguistic centres have been formed from which the innovations spread towards the north. We are talking about the words *varză* (cabbage), *gresie* (grit stone), *zeamă* (gravy), and later on *Saint Nicholas*, *Saint Demetrius*, *grijanie* (Communion). All these innovations stopped in front of a strong wall, behind which the Latin words resisted: *curechi* (cabbage), *cute* (whetsotne), *moare* (sauerkraut brine), *Sânicoară* (Saint Nicholas), *Sâmedru* (Saint Demetrius), *cuminicătură* (Communion), etc.⁶⁹

8. SAINT NICOLAS (SÂNNICOARĂ)

On the 6th of December, both the Orthodox Church and the Catholic Church celebrate Saint Nicholas. In Romania, the name *Nicholas* brings along many beliefs, legends and traditions which are mostly pagan, which enhanced the popularity of the cult and of the name. In the popular calendar, the feast of Saint Nicholas is celebrated “for illnesses, chicken pox and strikes,”⁷⁰ he guides the sun in the sky, guarding the northern part for it not to diverse its course, since in the southern part the guardian is Saint Theodore. Saint Nicholas “has taken the prerogatives of a nautical god prior to Christianity, probably those of Poseidon – Neptune. By extension, he also became the patron of the army [...] and of the

⁶⁶ Densușianu, *Graiul din Țara Hațegului*, 79.

⁶⁷ C. C. Giurescu, *Istoria românilor* (The History of the Romanians) (Bucharest, 1935).

⁶⁸ According to Sextil Pușcariu, “*Les enseignements de l’Atlas linguistiques de Roumanie*,” *Revue de Transilvanie*, III, No. 1 (1936) :13-22 + 15 maps, *apud* Goicu, *Termeni creștini*, 128.

⁶⁹ According to Goicu, *Termeni creștini*, 128.

⁷⁰ Candrea, *Iarba fiarelor*, 129.

merchants, a sort of Christian Hermes [...] but the legends emphasize the protection of the poor girls, which he marries, dowering them like a parent.”⁷¹

Canonized by the church with the name *Nikólaos* (Lat. *Nicolaus*) in the 4th century, the Bishop of Myra in Lycia became, through his deeds, one of the most popular saints in the Balkans. In Romania, the popular name for this saint is *Sânnicoarǎ* which preserved, according to the map, in Banat, in Țara Hațegului (*Sâmicori*), in northern Crișana and Transilvania, as well as in Maramureș. *Sânnicoarǎ* has been replaced in the other regions of the country with *Saint Nicholas*, spread with the help of the Church. To this added the fact that *Sânnicoarǎ* was no longer understood, because of the obvious difference of form between the old term and the new one.

Sânnicoarǎ is spread as last name on the entire Daco-Roman territory with its variant *Nicoarǎ*. This confirms, beyond any doubt, the fact that both as a first name and as a Christian feast (*Sân*) *Nicoarǎ* continues *Sanctus (Nicolaus)*: the transformation of simple intervocalic [l] in [r] and diphthongization of [o] into [òa] supports the Latin origin.⁷²

In the Romanian dialects in the south of the Danube only the terms borrowed from the neighbouring countries are signaled.

At the Hutsulians, *Nicoarǎ* determined the formation of the patronymic derivatives: *Nikorak*, *Nikorik*, *Nikorakiv*, *Nikorin*, as well as the diminutives *Nikorej*, *Nikorejko*.⁷³

At the same ethnographic group, Saint Nicholas is one of the most important Saints; the popular name for December is *na Mikolí*, “where [m] initially occurred under the influence of *Mihailo*.”⁷⁴

9. KNITTING NEEDLE (ÎNDREA)

On the last day of November, the 30th, both the Eastern Church and the Western Church celebrate Saint Andrew. The name of the Saint usually designates the following month, December: in meridional Albanian (Tosk) *Shëndre* or *Shënëndre*, in Slovene *Andrejščak*, in the German dialects of Rhenania *Sont Andreismaint* and in Romanian *îndrea*, *Undrea*. Yet, in the Sardinian dialects *su mese de Sant Andria*, or much more simple, *Santandria* and in some regions of Spain *Sanandrés* the names designate November and not December.⁷⁵

⁷¹ Bârlea, *Folclorul românesc*, volume I, 127-128.

⁷² According to Mihăescu, *Romanitatea*, 162, 299.

⁷³ According to Vincenz, *Traité*, 229.

⁷⁴ *Ibidem*, 193.

⁷⁵ Carlo Tagliavini, *Storia di parole pagane e cristiane attraverso i tempi* (Brescia, 1963), 171.

Some Greek words have penetrated the Daco-Roman territory through Christianity and have spread throughout the territory through Latin. Such is the name of Greek origin Ανδρεας Lat. *Andréas*. From what we know we may conclude that the spread of names has been realised orally and it had a mass character: their presence in the north of Danube stands for an uninterrupted relation between the north and the south of Danube, during the 4th – 6th centuries.⁷⁶

In Romania the Christian cult has been engrafted on a series of ancient pagan elements, beliefs and magical rites also known to other European nations. Saint Andrew is considered in our country the master of wolves and wild beasts and thus the night of the 30th of November is some sort of a jubilee of the wolves and wraiths.⁷⁷ In this night the girls try to find out their “predestined husband”: they determine the young man through magic to marry them. The same magical ceremonies are popular with the Hutsulians, where the young girls perform spells in order to find their “predestined husband”, and the peasants do the same in order to have good crops; here December is called *andrijiv*.⁷⁸

The use of the popular term *îndrea* with the variant *undrea* for December (“Saint Andrew’s month”) is a certain proof that the personal names *îndrea* and *Undrea* represent Romanian correspondances of the Latin name *Andréa*.⁷⁹

Sextil Pușcariu in his article in *Dacoromania*,⁸⁰ thinks that the transformation of [*án*] and [*an-*] into [*în*] can not be older than the spread of Christianity to our Romanian ancestors, as it is proved by the terms *sân* < *sanctus*, *păgân* (*pagan*) < *paganus*, *creștin* (*Christian*) < *creștian* < *christianus* and the name of the disciple Andreas, preserved in the form *îndrea* (*Undrea*), both with the meaning of “December” and as a first name.

Îndrea, with its graphic variant *Îndre* is known as a last name in Maramureș (where it is mostly spread), in Bihor county. The form *îndre* may be a vocative form which generated a nominative form, but also a graphic form due to the Hungarian administration.⁸¹ From *îndre(a)* some last names have been formed, but they occur rarely: *Indreucă*, *Indreuca* (Maramureș), *Indri*, *Indrie*, *Indriaș*, *Indricău*, *Indricuț*, *Indreș*, *Indru*.

⁷⁶ According to Mihăescu, *The Influence*, 129.

⁷⁷ According to Goicu, *Termeni creștini*, 131.

⁷⁸ According to Vincenz, *Traité*, 149.

⁷⁹ According to Goicu, *Termeni creștini*, 131.

⁸⁰ Sextil Pușcariu, *Dacoromania*, Cluj, III, (1920-1921): 386-387.

⁸¹ Goicu, *Termeni creștini*, 133.

We will try furthermore to develop a semasiological-linguistic analysis of the greatest Christian feasts, named, because of their importance, Great Feasts (*festa dominica, gospodskie pazdniki*).⁸² We will present them chronologically.

Conclusions

The Romanian people, synthesis of two fundamental elements, the local *Daco-Thracians* and the *Roman colonists*, to which the slaves and other migrating peoples that came into contact with them form a secondary element, is “born” in the 1st millenium of our era on a territory formed of the Roman provinces in the south and north of Danube (the Roman Dacia and the areas occupied by the free Dacians, Schytia Minor, Moesia Superior and Moesia Inferior, Dardania and Pannonia Inferior).

The analysis of the religious life in the Carpathian-Balkan space, starting from classic Antiquity and until the Middle Ages, leads us to conclude that there have been favourable conditions for the formation of a Christianity with numerous foreign elements.⁸³ We have tried to emphasize the pagan connotations of the feasts we analysed. The gradual integration in the Roman culture and the Christian cult of the Daco-Thracian and barbarian (migratory) population, the persistence of the substratum, the cohabitation of spiritual values of different origins, the frail and late ethos of the dogmatic evolutions, exercising the influence of more than one ecclesiastical centre, the “popular,” intern, “cellular” missions, the lack of churches and cult objects, the orality of the religious culture constitute specific factors of one historical period or the other which alternated until the formation “of the Romanian ethnos and of its first political structures; as we have already seen, they acted intensively in the north of Danube and blurry between the river and the sea.”⁸⁴

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⁸² According to Braniște, *Liturgica generală*, 155.

⁸³ According to Nelu Zugravu, *Geneza creștinismului popular al românilor* (The Genesis of the Popular Christianity of the Romanians) (The Romanian Institute of Thracology, Bucharest: Vavila Edinf SRL, 1997), 543.

⁸⁴ *Ibidem*, 543.

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Paul Goma. *Sabina*: Social Avatars and the Vectors of creating the “New-Man”

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Abstract

Interested in building the novel based on real events and providing another version of reality, having as primary target the description of a society in which the lack of modesty is an essential feature of the “normality”, Paul Goma takes a proper route avoiding the linearity and faithfully reflecting the disorder of the evoked world. Being an agent of systematization, the narrator shows how the vectors of creating the “new-man” act: Lie, Fear, Terror, Concessions, Reeducation, Equalization and Suspendationalism, creating an autonomous and essential whole. Without having the possibility to shirk, “history is [emphasis added] the woman, with all her versatility and betrayal”, spirally expressed, in communion with the writer’s style. Therefore, in order to support the narrative pulse, feeling the writing in his fingers, the narrator combines the two “realities”, identifying the existence with the transcendence and balancing them through the dignity he demonstrates in both plans.

Keywords: *Paul Goma, Sabina, history, Communism System, amorality, vectors of creating the “new-man”.*

Seeking outside an object of desire, the protagonist reveals it in the very act of writing that he will reflect on the reading too, compensating the real absence of purity by inventing it, in a harsh world of sacredness, in perfect accord with Nietzsche's statement “God is dead”. Exposing the orgies and punishing the desecrators of graves, the narrator demonstrates high dignity, unquenched by the attributes of the communist mechanism: lie, hunger, fear, terror, nationalization, deportation, concessions. Being in the initial point – “dust and ashes. I was still at the starting point as if I had never started; as if I had done a lap of departure, but I forgot to go, or I was not been able to, or God knows, and now I was waiting, on the spot, for «the true starting»”¹ – with reference to the round shape of the

¹ Paul Goma, *Sabina*, 1st ed. (Cluj: Biblioteca Apostrof, 1991), 284.

Bessarabian land, he intersects Eros with history in a spiral generating of deception, the more bitter, the more they become an unavoidable permanence:

“the spiral of history repeating itself (but not exactly) is like my love for Sabina: sometimes it is, sometimes not, on the contrary - but without ceasing to be, very much; sometimes it is precisely, sometimes it is a variation on the same Sabina...”²

Interested in building the novel based on real events and providing another version of reality (“Even if, from the structural point of view, I am not a passionate realist, through a possible novel, realistic as well, without abandoning the real, the reality, I could provide a version of reality (as it is in my own reality),³ having as primary target the description of a society in which the lack of modesty is an essential feature of the “normality”, Paul Goma takes a proper route avoiding the linearity and faithfully reflecting the disorder of the evoked world. He also alludes to simultaneity, illustrating and completing it only in the *Intimate-Novel*:

„And after all, honor to the man who, stretching a point, has to make it a line, pulling out from a split second, to reach the four-minute [...]. *It is sure that in reality it happens somehow like this, it seems rather a succession, but I speak of what happens in relativity: concentration, simultaneisation [emphasis added].*”⁴

However, the narrative grammar indicates a coherent structure, with a mature production design, the more effective the more joining poeticism to history, fairy tale and the play, in a game of combining the opposites, where the art of writing is finalized:

“I am a realist, I cannot afford to jump from one to another without an uniting feature: my hand and thought go elsewhere - but only after thoroughly having studied the map. Or: I dream cock-and-bull stories – but in a real framework...”⁵

Therefore, we have a theme of the double, seen from the description of Sabina and developed within the binary structures, reminding of the previous novel. If in *Astra* the duplicity of the occupant is directly proportional to the tendency to create the “new-man”, in *Sabina* the reader faces the accomplished fact, the achieved “progress”, the binomial showing severe criticism of the regime, where the central character's behavior, as a product of an evil world, finds its full explanation. And on this foundation, the expectation motive postpones the final disappointment, painting the moment during and after removing the “Blaga fund”,

² Goma, *Sabina*, 295.

³ *Ibidem*, 224.

⁴ *Ibidem*, 149.

⁵ *Ibidem*, 225.

appealing to reality, fiction and, finally, denying the first one unable to accept the true dimension of tragic. In fact, this narrative attitude comes from the very psychological structure of the novelist, his mistrust being a definite result of external aggressions that, wanting to protect the reader, he softens, the prepared impact having no longer the same intensity. Internalized and, "possibly, pathetic", the narrator wants understanding, but not compassion, and the addressed perspective, with recourse to irony and humor, clearly proves an opening towards this option:

“– Why do you tell the tragedies laughing: do you make fun of them, of you?”

– I shrugged – laughing.”⁶

„Dust-and-ashes - not exaggerating? I am not exaggerating, now? Do I give up to pathetic attitude, to the pathetic attitude I am, to the pathos in every fiber of mine? After so many Russian novels swallowed in one gulp, I would also have started write “Russian” novels, to become Russian (maybe yes, as old people would say? who knows what the golden future of our country holds for us?) trying to defend myself, to prevent aggression, I would have acquired the habit to swell, even to invent dangers – in order to justify my reaction ...; maybe even to explain myself, to justify: what I am and how, namely, I am made; why me, why no one else; the why so, and not otherwise - just like in the Russian prose, eternal and sometimes so bad that, after reading it, you ask yourself if the stupid one is yourself... *Because, on the one hand, I exaggerate, on the other hand (sometimes simultaneously), I minimize some true and especially terrible happenings; brutal, barbaric, cruel and bloody happenings, even fierce - I would say: killing - in any case: mutilating. I mock these ones; I laugh at them because of their pretentions and put them to their places [emphasis added].*”⁷

In order to understand this mechanism and to be able to judge the discursive change, obvious with Sabina’s transformation, we should know the factors that determine this transformation, predicted in the early pages of the novel, having its origin in the symbol of a mask that hide the bestial eyes of the system. Thus, in a society overwhelmed by lie, hypocrisy and concessions, the *economy-of-war*, “unknown during the war against Russians, installed after Russian peace”, will dictate the law, and fear will give birth to the pleasure to mutilate the neighbor, treading over morality and conscience, twinning with stupidity and serve it faithfully. Being obedient to this reality, with a thousand qualities and a great drawback: fear”, Sabina, as an exponent of materialism, denigrate the name of love, giving statements of denial and defying the narrator, as the law of character’s

⁶ Paul Goma, *Sabina* (Bucharest: Universal Dalsi, 2005), 228.

⁷ *Ibidem* (1991), 284-285.

autonomy. At the same time, the *crescendo* of the monologue into a dialog intensifies the protagonist's drama, through a retrospective appeal to the real autobiographical events, in the context of the prison and the interrogation of Medias security in 1949, when the desecration and the dishonoring of the maternal body surpassed all imagination.

Being transposed in the adolescent time and intending to punish in a moralizing way this truth through its accurate record, the narrator summarizes the social orgies, citing the paternal model, thirsty of action and knowledge. However, "the rescue of the fund" contradicts the psychology of the internal-Bessarabian, eager of great deeds ("I was thirsty of action, hungry of deeds, no matter how they were, objectively, what mattered to me was that they were always great")⁸, proving to be "a secret operation [...], perfect due to guards complicity". Being born under the sign of failure, making a transportation act and not one of anti-communist opposition, in despair, the narrator blames history, appealing to sensory suggestions that "govern the isthmus of memory in the recovery effort", hoping for better times:

"I wanted to stretch myself, if not under the hard-and-burial-stone, then in a normal bed of non-sleeping, to lie there a year, or ten, when the disgusting stinky bitch of history would have calmed down, cooled, settled at its home, now old, useless."⁹

How is, therefore, the "textual ethics" formed and what would be the ideal score to analyze the novel?

In order to meet the problems of writing, we intend to penetrate inside the evoked social mechanism, generator of differences and contradictions, which fertilizes the Romanesque movement, favoring the passage from fictional to real and vice versa. What we will see is that, being an agent of systematization, the narrator shows how the vectors of creating the "new-man" act: Lie, Fear, Terror, Concessions, Reeducation, Equalization and Suspendationalism, creating an autonomous and essential whole. Analyzing these categories, we seek to outline an overview to define Communism, the "new-man", to show how these elements function and how they merge with those from the first part of the analysis.

Being from those who embody the difference, the narrator places himself, even from the first lines, under the sign of binomial, retelling events from the perspective of a "us" that targets the refugees from Bessarabia and Bukovina. In such a way, he ignores the legal age and emphasizes the one of Bessarabian-refugee. Therefore, being opposite to the others, the protagonist explains the fate

⁸ Goma, *Sabina* (1991), 76.

⁹ *Ibidem*, 291.

of his compatriots by appealing to the endless re-fuge that became the cause of physiological changes and prematurely anticipating the mutations caused by age:

“At my age, we are talking about still-growing, but I have one age, another; the others - anyway, the second being that of Bessarabian-refugee: being aliens-in-our-own-country, we wilt, we pass away very quickly, we come down before getting up, we dry before bearing fruits - at least so I think things are with us. Maybe it is because of the sun: we ran continuously, we sought re-fuge in the West, always in the West, in the sense of walking and the day for us was longer than for the others and we did not rest at night, as much as we needed - when we needed more rest than the others. [...]

I said that we, the Bessarabians, are the opposite of the chicken drained from the egg – maybe we are so, and so, we combine the short with the long and the result is the same as for hard laying hens: short-life – when I look at my mother, I see how she is getting to the end, thinning, close to the end. That’s why. That’s why we, the Bessarabians, don’t grow in height, but in depth – to be closer to it.”¹⁰

After making fun of “the century Romanian-Soviet friendship”, he puts the lie, as first category, at the basis of all injustices, disclosing the truth, being determined to remember and to tell everything. Distorting the reality, the lie becomes a reliable weapon in the hands of fraudsters of mind and matter, allowing misinformation and eradicating any possibility to be part of the normal world. As for fear, still present from the previous writings, it evolves along with the social “development” and gives birth to stupidity, “the gratitude of centuries towards the great Soviet people”, the “gratitude” for mutilation, rape, equalization, reeducation, transformation in aggregate, and finally for losing the identity, the humanity and the confining within the security wall. Being able to capture the entire social perimeter, the fear derives from “too-knowing” or, on the contrary, from the fear of the unknown, contributing to the emergence of contempt due to deep disappointment of students towards the teachers, equaling people through cowardice, spinelessness and indifference.

In order to represent this fact, the narrator compares the *scientists* and the *humanists*. Giving favor of the latter, as responsibility for the taught matter, he illustrates together with his two friends, Octavian and Septimiu, three types of contempt against the former, practitioners of “anti-communist resistance in front of the mirror”. Thus, being in the range of death, fearing of losing the material goods or desiring to recover what has been confiscated, the people cease to be the same, being prone to concessions, forgetting about solidarity, ready to go up to denial,

¹⁰ Goma, *Sabina* (1991), 61-62.

denying the revered values of life and embracing the non-values. Being an anti-materialist, with “overplus” origin, desperately awaiting a model, the protagonist sharply criticizes the lack of character of the writers and sanctions them ironically, using syntactic and stylistic clues, in a collision of assumptions that determine the truth:

“In the first weeks of Sibiu, at Astra, I was waiting for Camil Petrescu (I read all I could find about him). What a great writer and what insignificant man he became overnight through what he had written afterwards [...].

Being a good boy, Octavian wonders whether our great insignificant ones and, the former great ones who became ass-kissers, write what they write... with the gun in the head... In case of Sadoveanu, he claims to know «from a one of our Romanian railways employee that *Mitrea Cocor* was not written by Sadoveanu, only signed – with the gun in the head...» [...]

The-gun-in-the-head... I don't believe it. Not because the security agent would have been good, but the writer was not good. Why should they scare him with a gun? It was enough to pass under his nose a pile of money... If the party promises the great writer that, besides money, he will receive the title of Academician, of President of such and such committee for peace, that he has to travel to the rotten West - and our good comrade Dej gives him a worker handshake, taken by photographs and given to newspaper... [...]

I'm just saying... I do not know contemporary writers, much less daily ones... I do not know where our literature is: if the writer has to make a million compromises, eat a thousand shits, kill five wives, three children - to see his books written, printed? I wouldn't have known, but I know. No way. Because no way – enough! [...]

I don't know. What I know is: I've got no teacher that I can follow, imitate – and love. These ones gave us one alive. There are still a few: Arghezi, Blaga, Barbu, Mrs. Papadat-Bengescu and... and that's about it, maybe there are more, but I don't know them. They know nothing.

However, I am waiting. That's my job – I am waiting almost happy: maybe not in a good day, how it is now, at Astra...”¹¹

At the same time, he sketches, based on the construction of a pyramid of bestial orgies where “anything-that-is-done” becomes a motto and a way of rising to the master's boot, the mechanism of the System. Operating with a tested ideology, being aware that the material things determine the spirit, the communists use this reality against man – “the materialism will teach that material things must be confiscated, the owner liquidated”, manipulating it and destroying its inside

¹¹ Goma, *Sabina* (2005), 221-223.

through outside. Therefore, we see emerging a "population" of suspended people busily toiling for the "Para-Romanian Shoemaker-ist Party", far from faith, forgetting about true industrial labor solidarity and reminding about "a feature old as Romania..." – the *suspendationalism*:

"Of course: it was not the proletariat that had the power and the truth of the club. Dad, who feels like a hunting dog (as if he were my son), said several times:

- Listen to me; we live under the rule of shoemakers! What communism? – Shoemaker-ism! What proletariat? – Shoemakers! The shoemaker-ists lead us, enlightens us, they make us happy – after having made us happy with Romanian Shoemaker Republic, where the leading power is the Para-Romanian shoemaker-ist Party!

- Hush! said my mother, terrified.

He does not exaggerate too much: in the country, the management positions: popular council, union, party, kolkhoz, sovkhoz, cooperative, collection, trade – everything, were occupied, if not all, at least most of them by: shoemakers, tailors, furriers, blacksmiths, carpenters – and very seldom by a comrade gypsy. Although the craftsmen had before their workshops, their tools, their materials - in addition: journeymen, apprentices... none was punished as an «exploiter»; on the other hand, a peasant with a watermill (rather a props one), a thrasher (functioning no more than one month per year), a sawmill - that one was an «owner of means of production»: they were confiscating him his means and the owner was seeing my ass at the Channel. But not the craftsman – why? Especially if he was Hungarian? Simple: the craftsman (especially a Hungarian one) was serving the communists – the peasant (even without mill, thrasher, sawmill) did not."¹²

"Turning continuously in the boiler of history", being a supporter of the so-called equality by deportation, Channel, humility, lying, the Communist Party promotes "those placed on two chairs, inside-the-ass, suspenders" who know well the good people, always available for concessions and favors. The result is therefore a society governed by individuals with a "structure, mentality and life philosophy of waiter, of shoemaker", that may remain for years, decades, centuries, well suspended", due to a strong heredity recorded by Caragiale:

"This category is called bourgeoisie: boorishness. I do not think it is right: the cad is a «foreigner», a man got out of his environment and put to another; not knowing the laws, the rules; behaving badly (as a clown), because he doesn't know how to behave in new environment – that scares him... The cad can be «solved»: either he learns the good manners (?) and stays, or he is sent to where he came from. The suspender is not a cad, nooo... – for this reason he may not be pertinent any longer.

¹² Goma, *Sabina* (2005), 283.

Even if he came late to distribution, he knew to make himself indispensable to the bosses, to make his subordinates, even the equal ones, be afraid of him, knowing as no one else has to make it clear that his file is clean, and his back is thick... And as his morality is limited to: Yes-sir-it's-possible, the suspender may remain for years, decades, centuries (as long as the communism will last) screwed into... his suspension. For instance: as Suspensionalism is not a new feature, not a communist one – being as old as... Romania: if we find it in Caragiale's works, it means that it will last for at least another century... [...].”¹³

If the noted group, characterized by servility, occupies the top of anarchy, the example of Bessarabians is its opposite, a category that the narrator considers a landmark of high moral conduct. The “nowadays Jews”, the survivors of the surrender in 1940, of the second surrender in 1944, always fleeing to the West, the Bessarabians demonstrate high culture and creativity – “we invented, not only the (Soviet) hut, but the telephone notice as well”, contributing not only to their own rescue, but also saved other national categories, liquidated and deported to the unknown. Related to the mentioned category, the narrator's mother, lacking “the sense of a man's life and that of a country teacher: Monograph,”¹⁴ being a victim of tailors and barbers, the product of a terrifying destiny, unscrupulous, always alert and in persecution, confirms and completes the humanistic “topography” by the dignity with which she faces the fate, despite the pain and horror she had to endure:

“– Screw that Monograph!, intervened father. It's important for us to be healthy. As nail is removed by nail, let's make, together this time, the Monograph of Agârbici village – what do you say, my girl?

- Of course we'll make it...

Even today it had no chance to be done - and won't have tomorrow either. I think I know what he is thinking about: it's too late to start anything, even a Monograph. My mother got suddenly old, from the inside first, then from the outside. My mother's soul got old, withered, wrinkled – the body does not matter now. But even in the state in which she was (conscious), I never heard her saying: What else...?, although she had all the reasons to say that...”¹⁵

Putting love at the foundation of everything, as Apostle Paul¹⁶ sings in the hymn of love, and criticizing the pseudo-equality imposed by the Communists, the narrator gives glory to the humanistic sciences, claiming the metaphysical force of

¹³ Goma, *Sabina* (2005), 287-288.

¹⁴ *Ibidem* (1991), 279.

¹⁵ *Ibidem*.

¹⁶ 1 Corinthians 13, 1-13.

the word and showing that the man lives not only with earthy bread, but also with heavenly bread, with the word of God. Being foreign to the "new world", this judgment loses its poignancy, the system acting in accordance with the theory of reversed principles, relying on re-education and showing how the apprentice will surpass his master in brutally:

"– Sure, right, but there's another way: Of course, all evil came from... the Light from the East – damn the cesspool with lavalier! – but in terms of repression, after the machine began to function, unlike other sectors, it was left to colonized, to the aborigines. Does it mean that they left us more freedom? The NKVD left for the Security, not freedom but a spirit of initiative – and for us, the victims, a much harder destiny, because... *Who drew the eye? The brother... Aha, that's why he drew it so well...* [emphasis added]."¹⁷

Thus, "the freedom of man to hurt the man"¹⁸, the Communism transforms the stupidity into an effective weapon, justifying the motto "Work, do not think". Challenging this formula and sanctioning it through Sabina that illustrates "the «division of communist labor»: me with the hoe, her with the portfolio", Paul Goma builds his novel coveting an active reader, in a writing that meets all the qualities of a woman: alluring, mysterious, sensual, taking *Her* name and form, through a series of galleries and obstacles the more hidden, the more tempting to discover:

"The books are like women; listen to what I say because I know the matter: the more hidden, the more forbidden, the more tempting they are; the more wanted, the more designed to think to."¹⁹

Being placed in two separate plans, differentiated at the beginning with a "world of lascivious sleepiness"²⁰, represented by erotic games on the writing, the protagonist perceives them as a whole, as a result of disillusionment and betrayal occurred in both spheres. Without having the possibility to shirk, "*history* is [emphasis added] the woman, with all her versatility and betrayal,"²¹ spirally expressed, in communion with the writer's style. Therefore, in order to support the narrative pulse, feeling the writing in his fingers, the narrator combines the two "realities", identifying the existence with the transcendence and balancing them through the dignity he demonstrates in both plans. Appealing to "the messianic

¹⁷ Goma, *Sabina*, 184-185.

¹⁸ *Ibidem*.

¹⁹ *Ibidem* (1991), 265.

²⁰ Nicoleta Sălcudeanu, *Graffiti* (Bucharest: Cartea Românească, 1999), 49.

²¹ Nicoleta Sălcudeanu, *Patria de hârtie. Eseu despre exil* (Paper fatherland. Essay on exile) (Braşov: Aula, 2003), 107.

time, in which perpetual converts into eternal,²² in a clear hunger of expression and from the desire of a perfect writing, Paul Goma aims beyond being, “thus bringing us to the virginity, hereafter inviolable, of the feminine,”²³ as a symbol of perfection, distinguishable and, at the same time, unbridled in evanescent contact with creative voluptuousness.

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²² Emmanuel Lévinas, *Totalitate și infinit. Eseu despre exterioritate* (Totality and infinity. Essay on exteriority), Translation, glossary and bibliography by Marius Lazurca, Afterword by Virgil Ciomos (Iași: Polirom, 1999), 256.

²³ Lévinas, *Totalitate și infinit*, 231.

Three Constitutive Conditions of the Revealing Metaphor

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Abstract

This article aims to show the conditions under which a revealing metaphor becomes valid and hermeneutically significant, based on the two terms that are placed in comparative balance. If the interpretation that deserves to be attached to a revealing metaphor highlights its meaning and instruments it, then the double process of adapting the common attribute of the two terms to the object of insertion can be revealed starting from this interpretation as well. We identify hence three conditions for a genuine creation of the metaphor: 1) the suitability of the host-object structure to the features of the common attribute; 2) the pre-existence of an attributive equivalent in the host-object; 3) the existence of an insertion perspective (as a possibility of equivalence). Discovering semantic bridges among contrasting linguistic entities passes through the filter of this threefold conditional package and lays the grounds for a possible methodology of terminological selection and then of metaphorical construction.

Keywords: *migration, labor force, implications, individual, family, society, integration, exclusion.*

Part of the philosophical research that targeted the literary work and the linguistic phenomenon, ever since Ancient Greece, the considerations regarding metaphor opened a field of debate that would considerably exceed the limited scope of a rigorously systematic poetics, developed minutely to its latest aesthetic consequences. They have come to reveal, in addition to a stylistic analysis, the cognitive and hermeneutical virtues of the metaphor, its possible metaphysical framework, its spiritually universal character that translates, whenever possible, a transcendence of the contextual determinations connecting it to a particular discourse. In philosophy, the metaphor is meant to build a somewhat roundabout reference, on an unusual gnoseological direction, different from any directly denominative approach that places next to the real object a conceptual correspondent mirroring it intensionally with utmost fidelity. Therefore, starting from Aristotle's definition ("metaphor is the application of an alien name by

transference either from genus to species, or from species to genus, or from species to species, or by analogy, that is, proportion. Thus, from genus to species, as: «There lies my ship»; for lying at anchor is a species of lying»¹) and from the indication explicitly contained by the etymology of the term (the word «metaphor» comes from the Greek *μεταφερειν* (*μετα-φερω*), which means to «carry over»²), Lucian Blaga made a difference within the current sense of the term, among simply plasticizing metaphors and revealing ones, seeking to demonstrate that the functional difference between the two recommends the latter to a particular philosophical destiny – of unveiling the unknown aspects of the object to which it applies. Thus, “type II metaphors [the revealing ones] enhance the significance of the very deeds they refer to ... they are meant to bring to light something *hidden*, even about the facts they target... they somehow try the *revelation* of a «mystery»,”³ unlike the plasticizing metaphors that “do not enrich the actual content of the fact they refer to”⁴ (they merely limit to a stylistic process of expressive completion having an exclusively artistic function). The revealing metaphors become instruments of a semantic-gnoseological digression bearing on a reality that escapes a direct apprehension, perhaps also by virtue of a difference that is difficult to overcome from the point of view of a logically rigorous and explicit comparison (which would assume the difficult task to bring two divergent terms closer). Their role is to indicate the cryptic nature of the object and to invite the exploratory intelligence either to speculate in a creative way new meanings or to consolidate already established significance.

Explained in its inner mechanism, the metaphorizing process consists in comparing two terms and, according to certain noted similarities, in their juxtaposition in order to reveal some hidden aspects of one of them. Comparisons use these similarities or quite often construct them to allow mediation within knowledge, for an element to emphasize, to highlight obscure features of the other element in order to allow for an obviously unorthodox (and most often paradoxical) characterization. Comparisons note one or more common attributes to develop, at the level of the semantic series of the target term, a complex of significant assertions in order to illustrate truths that would be difficult to prove in the course of a classic discourse (which operates with formal sequences and

¹ Aristotle, *Poetics* XII 1457b 6-9, translated by S. H. Butcher, accessed February 8, 2012, <http://philosophy.eserver.org/aristotle/poetics.txt>

² Lucian Blaga, *Geneza metaforei și sensul culturii* (The Genesis of Metaphor and the Sense of Culture) (Editura pentru Literatură Universală, 1969), 276.

³ Blaga, *Geneza metaforei*, 279.

⁴ Blaga, *Geneza metaforei*, 276.

requires a mutually validating coherence belonging to the scrupulous principle of non-contradiction). In addition, these common attributes set, within a marked difference, a subtle identity designed to reconcile, by means of wise overlooking, the mismatch of mutual reflection and to potentiate the effect of using the content transferred in compliance with a participatory mechanism whose secrets belong to the very rational structure of the world. The legitimacy of the gnoseological metaphoric miracle depends on this identity. The original speculative development – which has built a leading thread through the spiritual reality – relies on it. By means of such comparison, the spectacular assimilation of two heterogeneous domains of objectivity becomes possible. Moreover, the genuine metaphor lies where identity is hardly noticeable, where difference is more difficult to convert in likeliness, where the contrast resulting from a clear-cut difference accesses a genuine mystery by means of its polarity tension. The revealing force of the metaphor is required where normal decrypting paths fail, to the extent that merely attaching a deeply significant attribute can trigger a cognitive “reaction”, it may cause a self-revealing reply of the thing. Therefore, the whole comprehensive effort consistent with the comparative moment is required to draw relevant conclusions from the set parallelism, to show which is the spiritual effect of the bridge built and how the common attribute is inserted (enriched by the unusual contribution of the first term) in the constellation of characterising determinations of the second. Hence, as Paul Ricoeur argues, although “the metaphor is formally a deviation from the current usage of words, from a dynamic point of view, it originates in juxtaposing the thing that is to be defined and the foreign thing wherefrom it borrows the name.”⁵ He thus emphasizes that the function of comparison is called to save the prospect of stylistic differences by sub-summative equalizing and to free the cognitive stakes from the aesthetic conditioning implied by the regular use of the metaphoric process. In a phenomenological construct, a functional order of cognitive intention – highlighted in Heidegger’s definition wherefrom the rationalist canon proper to an analytical consideration transpires (i.e., an approach based on the pre-eminence of division) – is reversed: “a comparison builds equality between different elements in order to make such difference conspicuous.”⁶ This intensional perspective transforms the difference in a noematic preferential landmark and paradoxically subordinates the synthesising “faculty” to the result characteristic to the opposed endeavour, whereas the

⁵ Paul Ricoeur, *Metafora vie* (La Métaphore vive) (Bucharest: Univers, 1984), 46.

⁶ Martin Heidegger, *Originea operei de artă* (On the Origin of the Work of Art) (Bucharest: Humanitas, 1995).

perspective typical to the metaphorical truth tends to overshadow the differential factor in support of a fertile identification (born inside the aperceptive inner core of the creative personality). Donald Davidson, an analytic philosopher, was the first to suggest the second construction and to introduce the term “insight” in the metaphor thematic context. He explained that this perception allows for the understanding of “something as something else” by “making literal statement that inspires or prompts the insight”⁷ (i.e. something of aperceptive nature). He enriched with a psychological nuance (playing an argumentative role) the synthetic process deemed to define the proximity of two heterogeneous elements, thereby delimiting a particular “spiritual” area, which is responsible for the availability openness to such a figure of speech. This area doubles the rational faculty and inaugurates in the vast landscape of applicative modalities of the identity principle its own synthetic methodology, which paves the way for the cognitive leap by surprising detours and intensional creative modeling.

From here on, the elaborate result of this schematic mechanism involves a hermeneutical unfolding, a detailed presentation meant to explain where there should be founding or consistent reflections of the concentrated suggestion the metaphorical proximity contains, where the elliptical message of a simple applicative transmutation should germinate (wrapped in the polymorphic appearance of an extensively thematic discourse). Therefore, a clarifying as well as pioneering interpretation is required to suggest a flexible parallel between two constellations of ideas (one, generating exemplifying characterizations, which belongs to an integration of the common attribute – the one of the first element, and the other, which belongs to “receptive” expectations, which borrows this attribute and offers its own interpretation – the one of the second element).

Meanwhile, one feels the need to further value the revealing potential of metaphor, a sustained strengthening of its “exploratory” core, namely *côté penchant* toward the fecund application (creating new meanings and new contextual determinations), implying that an appropriate interpretation can push the unusual meaning far beyond the boundaries within which the first conclusive definitions of the final “insertion” (the common attribute) place it.

Still belonging to interpretation is the translation of the essence of metaphor under many guises corresponding to the initial “situation,” which have a special charm, the more so as it symbolizes more cryptically the configuration-paradigm, the more so as, being at a considerable distance from the ideational context of the

⁷ Donald Davidson, “What metaphor means,” in *Inquiries into truth and interpretation* (Oxford University Press, 1984), 263.

first element, they confirm, by the “phenomenology” of their organization, the significant insertion mechanism of the common attribute. Finally yet importantly, interpretation is further responsible for building explanatory bridges meant to connect the metaphor (and the newly established significance) to other truths with which it forms a comprehensive whole; it contributes to clarifying some sectors of reality that may not have so much in common with the two constituent elements or with the mystery thus revealed. This clarification emerges from the initially revealing corpus in a unusual explanatory endeavor that may form a spectacular reflection of the original creative significance, highlighting a paradox Paul Ricoeur noticed and brought to light: the creative combination of terms in a metaphor still generates significance, which has a revealing character (inferring thus that “«paradoxical» metaphors are not metaphors as exceptions, but *par excellence*”).⁸ This also means that it is, sooner or later, likely to be subjected to checking, i.e. testable on behalf of a correspondence specific to reality (able to be validated in its direct relationship with the admissible limits of assimilation and with the applicative legitimacy of the determinants of the first element). This is why there is a grain of truth in the (analytically-oriented) somewhat clear-cut position, which admitted the existence of some validity semantic conditions (liable to general consensus) that were to account for the truth value of a metaphor, which could be expressed by mapping all respects according to which the two terms are resembling or similar ones. Such a criterion could be at the basis for verification of an interpretation, for the confrontation of the result of the creative endeavor with the actual state considered, as the reference the set of similar attributes constitutes may condition in itself, under semantic clarity circumstances, any explicatory development, which starts from it. Thus, despite counterarguments constructed later on by Donald Davidson and Max Black (who claimed that metaphors cannot function as referential expressions), the deep meaning of the concept of truth (freed from too strict formalist constraints) allows for testing the validity of a metaphorical expression, both directly and in the extended version made up by the implications of its “putting to work”.

Moreover, there are grounds to support a subtler and more difficult to perceive relationship of justifying the metaphor via the interpretation it occasions, meaning that, had it not been for the interpretation and analogies that spring from it, the metaphor would lack substance, credibility, safety. The interpretation makes the essence of metaphorization viable; it highlights the validity of the metaphor, it empowers it, it gives meaning to it. It is the illustrative materialization of the

⁸ Ricoeur, *Metafora vie*, 52.

establishment of a simple similarity and sufficient rationale of the associative construction. Becoming thus necessary, it translates into conceptual language what remains a mere suggestion in the figure of speech, claiming the intensional conversion of the aperceptive intuition into thinking and discursive explanation (of an *insertion* attributive phenomenon requiring also a validating recognition of a significant reflection of the metaphorizing mechanism into realness). Moreover, replication into realness of the common attribute equally pertains to a unifying hermeneutical principle and to a sharp ability to adapt the contextual detail to the general task of the transferring process. Moreover, the main task of interpretation consists in revealing the two-fold process of adapting the common attribute to the object of insertion and vice versa, i.e. in the characterization of a combination of two determinant complexes, proper to the two terms. The manner the host object “receives” the common attribute accounts for the legitimacy of the entire metaphorization, for its validity, of how justifiable an established revealing association is; whereas the rules of constructing a metaphor should imply a conditional basis derived from a complete coverage of the valid circumstances of attributive insertion.

Consequently, one can infer three constitutive conditions of the revealing metaphor according to the specific rules of harmonizing an attribute with an intensional and determinative complex manifestly conflicting its comparative “partner”. The conditions we refer to are: 1) whether the host object structure is suitable to the common attribute characteristics and to the rule imposed by the original meaning of interpretation; 2) whether there is any pre-existent attributive equivalent in the host object (represented by the similar components, which occasions comparison); 3) whether there is any insertion prospect, any founding framework offering the opportunity to establish an equivalence (i.e. taking some of the characteristics of the first term).

The appropriateness of the structure

The objectual structure is the validating reference of any metaphorizing juxtaposition and a hermeneutical principle of replicating the common attribute into realness. This structure must be made in such a manner that the attribute, once inserted, should preserve and embody the original meaning, should enable both the revelation of mystery and the suggestive application of the interpretation that develops the attributive significance; and should do all the above in a coherentist agreement that reflects the intensional harmony of the host-term concept. If all the properties of the concept of the second term are organized appropriately and from

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a formal as well as functional viewpoint, then the construction of the revealing meaning and the entire system of inferences hence generated from it will gain the mark of authenticity and will appropriately meet truths that claim they pertain to the unusual metaphorical significance. Thus, everything is reduced to the image of a semantic concordance that should be established between the foreign intensional body and the similar acquisition identified in or taken from the primary term according to a model suggested by the preliminary interpretation developed that it “brings along”. Otherwise, this preliminary characterization outlines on its own the overall guidelines mirroring the structural skeleton of the host-object according to a principle that stems directly from the common attribute concept, the varied addition creating the local color of each application, being to some extent one of its consequences, oriented toward it and made up according to prescriptions deduced from determinations that belong to it.

The salience of a structural consistency between the preliminary interpretation that announces the constitutive intention of a metaphor and the target configuration, which receives the unusual significance guiding any analogical juxtaposition and paves the way for the ingenious variation of possible concrete forms, the attributes may take throughout the preparing or illustrating course of the main revealing endeavor. One might say that a comprehensive standard of characterizing propedeutic is an accompanying example in searching a term appropriate to a revealing metaphorization to the same extent that an intensional configuration may be the reference mark of the heuristic folding of an interpretative complex endowed with expositive virtues. Therefore, in this direction, the peak of symmetry, initially “forbidden” by the differential distance defining an authentic metaphor, is reached, but which later on is supposed when the conclusions of the intended revelation are established. One cannot go beyond the abstract structural parallelism, to the extent that novelty of a creative materialisation should be provided, to the extent that the exigency of the problematic situation requires a concrete intensional distancing, a notional content differentiation. Hence, as Blaga pointed out “the revealing metaphors amalgamate or conjugate two analogous – disanalogous facts.”⁹ It is in this duality that their typically structural condition lies, which makes the transfer of similarity not a merely suggestive equivalence, but a fruitful and evocative borrowing that allows for a cognitive leap. If limited to schematic affinity, the analogous juxtaposition allows for the establishment of a spiritual tension and offers to the hermeneutic

⁹ Blaga, *Geneza metaforei*, 310.

discernment matter for the distinctive circumscriptions such a huge explanatory endeavour cannot lack.

The identification of consistent structural characteristics leads to the principle of discovering an ideal equilibrium of both sides that form the conditional duality of the metaphor, as a fair measure defining the concrete analogous equation. In the creator's project, this principle should pre-exist and brought up to the level of discursiveness by the hermeneutist. The common attribute is an element of the constitutive task and a feature of the already formed figure of speech, showing clearly the boundary that separates the similarities sector from the "region" where there is nothing else but difference. Starting from this, one can establish at the most that structural symmetry translates into identifying a new common attribute, to the extent that possessing a certain structure can acquire an attributive definition. Symmetry is the common "linking" attribute, which makes the transition from similarity to difference. It is a prerequisite of constructing a metaphor.

Pre-existence of an attributive equivalent

The significant common attribute is more or less explicit, in a more visible or encrypted form, present within the metaphorized term and instruments both the initial comparison and the equivalence of meanings and implications implied by the extensive interpretation. From the point of view of the target term, it bridges with the metaphorizing element and it is the concentrated principle of the entire conceptual development that follows, taking most often a specific form (which belongs to the semantic universe proper to the second element of the comparison). It must pre-exist in the intensional composition of the concept for the transfer to be possible from the very beginning, although the paradoxical mechanism of metaphorization implies a creative input and often gives the impression that an addition, a way of incorporating in the composition of the target term was operated. In reality, what was really inserted is the explanatory mechanism, the revealing principle whose task is to uncover hidden aspects of the host-object, the innovative significance transforming the latter's image from a common representation (deemed as such) into a transfigured concept (vested with unusual determinations which open up new paths of understanding). Thus, associative flexibility is left to continue to reuse and applicably develop the attributive "beginning", everything depending on a harmonious organization around this thematic core, of wrapping the kernel of analogical truth in conceptual clothes.

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The fundamental condition of an anticipatory attachment of the semantic acquisition is secured by the pre-existence of this common attribute as it laid the foundation, with the title of possibility, of any transfer of a spiritual content onto an object called to reveal itself.

Without this minimum predetermination, any metaphorizing act would become projective, forced, and basically invalid (as a juxtaposition that institutes resemblances *ex nihilo* cannot be construed). This predetermination conveys a character of rationality to the entire endeavor and denies a too radical assertion which could claim that any spectacular juxtaposition of terms is worthy of the status of a metaphor by virtue of ensuring a paradoxical condition. The latter should always be accompanied by a subtle assimilation, by a prior unifying stretch underneath which both the terminological orientation and the subsequent hermeneutical development rely upon. In this sense, Paul Ricoeur says that “it [the resemblance] is not only what the metaphorical enunciation builds, but also what guides and produces this enunciation,”¹⁰ emphasizing a truth of conditional foundation, which connects everything to this equivalence, and does not leave to a third party’s contribution (of an exterior character) the associative process that has constitutive mechanisms pertaining exclusively to the making of the two terms..

Often, the common attribute, enriched with the determinations that borrows from the “situation” of the metaphorizing term, strengthens an already existing feature in the intensional dowry of the metaphorized term, it extends it in a clarifying manner, and it develops a potentiality of meaning (finding a spiritual “solution” for it). The common attribute finds here favorable grounds for its semantic “mission” and combines its revealing and expressive force with an already given tending – in prior viewing yet insufficient for a critical cognitive leap – toward the discovery of properties of the latter term. Neither has the borrowed attribute, in itself, the power to reveal the target mystery, nor does the metaphorized object contain in its elementary definition all the directions of interpretation necessary to pursue such the revealing endeavor. Their combined action (more precisely, the contribution of the main attribute) is therefore required to indicate an explanatory path meant to bring light to the conceptual world of the second term (within its family of terms). Hence, by means of this already existing feature, the juxtaposition becomes possible and its close connection with the attribute of insertion proves that the pre-existing of an attributive equivalent is a constitutive prerequisite to any metaphorization.

¹⁰ Ricoeur, *Metafora vie*, 301.

The existence of a prior outlook of insertion

The very possibility of a strengthening determination of the type described above is linked, however, to the existence of a founding framework, of a preceding perspective that provides the conditions for such appropriateness. Something in the existential status of the target term should allow for the semantic “absorption” of the common attribute, while the latter may be *regarded* from a certain angle, to the extent that a legitimate and defining vision can be projected. Accepting a certain attribute in the semantic horizon of a term means casting a specific light on it and, at the same time, integrating it in the intensional dynamics of this vision, borrowing it into an element proper to an interpretation. In this sense, the final development any authentic metaphorical juxtaposition deserves extracts its descriptive power from this essentially conditional element, which can be defined as a principle of targeting the common attribute by the existing characteristic feature (placed in a semantic interdependence relationship with the other features of the metaphorized term). And the translation into practice of the meaning the common attribute brings along is prepared and determined by this perspective, to the extent that within the conceptual family of the target term semantic “acts” pre-exist matching the model derived from the metaphorizing term. In fact, the entire revealing endeavour involves, besides the possibly certainly unusual consequences, an explanatory contribution connected to these “acts” (their unprecedented determination). Thus, a natural process of targeting the metaphorized term is doubled and prepared beforehand by an attributive “targeting” derived from the latter, which offers a referential opportunity and intensional grounding.

A correct interpretation will always reveal the mutual targeting, it will highlight a phenomenon of dual participation, where a more profound reply of the object (more difficult to notice) is present as well, which comes from the metaphorized part and without which, in the prospect of a minutely detailed explanation, the first form of targeting is not possible. In other words, without a prior system of semantic *expectations* one cannot conceive a legitimate metaphorical determination (which does not remove the original character, satisfying the creative exigency).

Together with the revelation of this subtler condition, an image is obtained that is required to complete the explanatory portrait of any metaphorical association and of the interpreting implications that might derive from it, as on the synthetic image the game of the two perspectives offers the authentic step the revealing endeavour makes is built. This step is made toward reaching truths with

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an extensive scope beyond the initial circle of the two terms. This step represents the last philosophical extension of the initial task, pertaining to the figure of speech and often crowning the creative effort, meaning a significant integration of the revealed mystery, with a view to correlating it with a system of ideas (and perhaps, eventually, to an entire conception). It does make it useful and conveys to it the theoretical dignity of belonging to a coherent conceptual ensemble.

Conclusion

This three-fold conditional set belongs to the status of the metaphorized term and can constitute, therefore, an explanatory bridge connecting the analogous situation itself with possible revealing valuations that push, by means of interpretation, the unprecedented significance beyond surface suggestiveness. To this end, Lucian Blaga pointed out that “taking the immediate to a symptomatic relationship with a «beyond» means placing oneself within a «mystery» as such,”¹¹ hence setting a direction to the cognitive path, direction that starts from the potential significance bank of the metaphorized term, continues with the transfer onto the metaphorized term and ends with a clarifying reference in an area of implications and consequences. Following this path means hermeneutically assuming all presuppositions included in the semantic universe of the three conditions, namely borrowing, element by element, the vision generated from their just achievement and giving it back to a systematic comprehensive whole. Thus, in knowledge, the “how” of the path may be related to a conditional determination, may pertain to meeting requirements related to constitution, i.e. may claim the applied sampling of the linguistic given with a view to selecting the most appropriate terminological “representatives” for the task of a revealing metaphorization. Here, the subtlety of a kind of thinking developed at the school of discovering similarities and structural affinities can contribute, by means of a correct administration of a methodology pertaining to this three-fold conditional, to building the bridges that connect saliently contrasting semantic territories.

Therefore, trying to free the structural references of such a methodology is not an endeavor related to excessive formality, and it can guide, in a manner that does not diminish the contribution of the creative effort, any attempt to construct a figure of speech whose mission is highly cognitive. Thus, there is room, in any attempt to “poetically” approximate the real and we can also find a place for a systematic regularity, for an articulate ordering of the constituting stages succession, for a regulating mechanism leading to discovery and to a detailed

¹¹ Blaga, *Geneza metaforei*, 364.

hermeneutical explanation. The optimal dosage of the methodological factor and of the heuristic side in the metaphorizing process also pertains to the mastery of each creative personality, defining their style and engaging them on an individualizing metaphysical path.

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Two Directions of the Medieval Aesthetics. The Beauty of Proportions and the Beauty of Light

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The medieval aesthetics (especially the Gothic one) is dominated by two directions. The first direction associated the beauty with the geometrical proportions and the second, with the light and luminosity.

The first current of medieval aesthetics is analyzed at length in Wladyslaw Tatarkiewicz's work, “The history of aesthetics”, which begins right from the aesthetics of Gothic cathedrals. The Gothic cathedrals were made with certain geometrical constant proportions – “in medieval architecture the same geometrical figures and the same geometrical proportions appear invariably as much in the building as a whole and in all details of the building”.¹ This situation had a philosophical basis and an aesthetical interpretation.

Wladyslaw Tatarkiewicz said that the fundamental geometrical conceptions which stood at the basis of designing of a cathedral were the triangle, the use of triangles, and the square. Those were the principles of the designing and also principles of building the cathedrals. This is to be regarded as an important distinction because in Middle Ages the engineering, architecture and the building methods were yet rudimentary. “In medieval architecture, the geometry had also a practical function. The architects of those times had no proper equipment to transpose a design at the scale of a real building. They had not theodolites, set squares, compasses and instruments for precise measurements. They were achieving a correspondence between the design and the building because they applied the same geometrical method to fix some points and to establish some proportions. Their main instrument was a pair of compasses (usually made by ropes). The medieval architects drew their designs and raised their cathedrals by using those instruments in triangulation and applicable squares.”²

The geometrical proportions (fundamental for raising a cathedral) had a symbolical interpretation and a philosophical explanation in Gothic aesthetics. In

¹ Wladyslaw Tatarkiewicz, *Istoria esteticii* (Esthetics History), vol. 2 (Bucharest: Meridiane, 1978), 236.

² *Ibidem*, 240.

1st century A.C. Vitruvius (“De architectura”) transmitted to the Middle-Ages, and to the Renaissance, the geometrical principles of rising-up buildings. From the Pythagoreans and from Platon (Timaios), the Gothic epoch inherited a mathematical interpretation of the universe. Boethius, in “De arithmetica” asserted – “All the things which were born by the primordial nature seem to be formed with a reason of numbers. This reason found the main model, after all, in the very soul of the Creator.”³

Drawing after nature or drawing in a geometrical manner was the same for the medieval artists – the nature is mathematically shaped and the harmony of the universe is geometrical. Villard de Honnencourt, the gothic author of a renowned medieval sketch-book said – “Here it starts the art of drawing after nature, the same way the art of geometry teaches us for a easy work.”⁴ All the drawings have geometrical proportions and could be bordered by geometrical figure, but, as Wladyslaw Tatarkiewicz specified – “The Greeks were calculating the real proportions of man for applying them in art, but the medieval artists elaborated the proportions which had to apply in art, even if the proportions did not correspond with the reality. The ancients measured while the medieval architects built. So, the ancients founded their calculations on measurements, and the medieval artists founded them on directions and schemes.”⁵

One can presume that the symbols of the numbers, of the symbols of the geometrical figures and the proportions were very important regarding the constructions requirements. Umberto Eco notices the importance of the pentagonal structures in Gothic art and considers them a symbolical and mystical allusion. The mystic and symbolic importance of the mathematics and of the geometrical proportions stands together with medieval art and aesthetics.

I emphasize that in the Middle Ages the artist neither did not resume the proportions of the Greek art and Roman art nor the mathematical symbols of the Pythagoreans and of Platon. The significations of numbers and also the significations of the geometrical figures and proportions came from the Bible. The model of Gothic architects was not the Greek temple, but the Solomon’s temple. The number five was very important in medieval symbolism and mysticism (the five wounds of the Saviour) and some mystics (as Hildegard from Bingen) spoken about pentagonal structures.

³ Umberto Eco, *Istoria frumuseții* (Beauty History) (Bucharest: Enciclopedia RAO, 2005), 77.

⁴ *Apud* Tatarkiewicz, *Istoria esteticii*, 253.

⁵ *Ibidem*, 243.

The importance of numbers and geometrical proportions in Middle Ages rise up sustained by a biblical sentence (“And You put all in order with measure, with number and with balance”, “The wisdom of Solomon” XI, 20) “which was invoked continuously is fundamental for the way of thinking in Early Middle Ages”⁶ and afterwards. The Creation is ordered by geometrical and mathematical principles, not because in this way the Universe would be harmonious (this is an antique conception), but according to the mystical, biblical and moral symbols of numbers and geometrical figures. The numbers were associated to the geometrical figures – 10 was triangular, 9 was square, 12 was rectangular. The order of Creation was biblical, symbolical, moral and mathematical, all the same.

The medieval art which considered the proportions and geometry at a high importance, had a moral and biblical symbolism. “Consequently there are parallelism and solidarity, on one hand, between Pythagorean tradition followed by Boethius and, on the other hand, the exegesis which insisted on the allegorical significations of numbers in the Bible. The Augustin`s authority was decisive in this field”⁷, said Guy Beaujouan. Alcuin, Ioan Scottus Eurigena, Raban Moorish, Hincmar from Reims did exeges on hidden significant of the numbers in the Bible.

The cathedrals and other manifestations of medieval art correspond not only with fundamental proportions, but also with fundamental symbols. The antique aesthetical theories about proportions are adopted by Middle Ages with a symbolism tied with the allegorical exegesis of Bible. The importance of antique influence cannot be deny, but the numbers, the geometrical figures and proportions had in Middle Ages, a symbolical importance.

Another direction which came from Plotin`s work and especially from an idea of the Dionisie Areopagit`s work was the identification between holy and the light and the identification between the beauty and the luminosity.

The Gothic cathedrals are much more bright than the romanian ones. But the beauty as light (*claritas*) was a characteristic especially of the miniatures. The stained-glass windows had not a aesthetical interpretation in Middle Ages.

The light has a mystical signification known in the whole Middle Ages. “In his works, Heavenly Hierarchy and Divine Names, he (Pseudo-Dionisie Areopagit) spoke about Got as light, fire and bright well. The same images are found again in the works of the most famous representative of medieval

⁶ Jacques Le Goff, and Jean-Claude Schmitt, *Dicționarul tematic al Evului Mediu occidental* (The Western Middle Ages Thematic Dictionary) (Iași: Polirom, 2002), 553.

⁷ *Ibidem*, 553.

neoplatonism, Johannes Scottus Eriugena.”⁸ It is hard to understand the luminosity as a characteristic of beauty at a work of art (excepting the use of gold for the art figures and the use in miniatures of pure colors without shades). The rule of luminosity (*claritas*) was also a philosophical rule, not only an artistic one. In Middle Ages this meant the connection between beauty and holy. Umberto Eco analyses the luminosity of colors in medieval miniatures, the use of gold and precious stones with artistic aims and considers that the luminosity about which the medieval philosophers spoke was well sustained. Even Thomas d’Aquino spoke about “the luminosity of suitable color”.⁹ Anyway the luminosity (*claritas*) is the colour or the ornament from precious metals.

The light and the luminosity are artistic and symbolical criterions of the works of art and of the Creation. Suger, from abbey Saint-Denis (the first gothic cathedral) stated that the beauty of Saint-Denis cathedral and of the holy things was a starting point to the understanding of the Divine Beauty - “And because the silent knowledge of the eyesight can not be easily understood by description of variety of materials used: gold, precious stones and pearls – it is a joining that only the scholars understand – I explained in written words all the shining of those pleasant allegories (...) I could raise up analogically from one inferior world to the superior one.”¹⁰ The reference was to the New Jerusalem as it is described in Apocalypse.

The constant rules of medieval aesthetics were the proportions and the luminosity. They crystallized because all the philosophers in Middle Ages considered them as allegories, symbols and mysticism which came from the allegorical and mystic interpretations of the Bible.

Robert Grosseteste (1175-1253), a philosopher, tried to unify the two aesthetical rules. “In Grosseteste’s philosophy the concept of light played an important role the same as the geometrical concepts. He was one of the philosophers who developed a so-called “metaphysics of light.” He affirmed the material world had appeared for the first time as light. The form which the world had taken resulted from the radiation of the light. Because the light radiates in right lines, it conferred to the world a geometrical form. This way it has the beauty of the form. The beauty in itself consists in geometrical form. So, the metaphysics of light ties with its geometrical cosmology and both tie with aesthetics.”¹¹

Such attempts had been done before, but not so coherent.

⁸ Eco, *Istoria frumuseții*, 102.

⁹ *Ibidem*, 100.

¹⁰ Tatarkiewicz, *Istoria esteticii*, 252.

¹¹ *Ibidem*, 325.

The medieval aesthetics was not a continuation of antique aesthetics. It is a symbolical and allegorical aesthetics which was created on the basis of the medieval sensibility of man.

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ESSAYS

PRESENTATIONS

REVIEWS

Tudor Octavian: *Oxcart. Painting in Romania 1800-2000.*

Review¹

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The volume was published in May of this year by the Monitorul Oficial (Official Gazette), Bucharest, and contains a detailed study on the collection of reproductions from 51 Romanian art catalogs, which have been published to date. Most books that meet our reasonable expectations are meant to fill a void. Many of them prove their usefulness by helping us to connect more deeply with our spiritual past.

Tudor Octavian’s book, *Oxcart. Painting in Romania 1800-2000*, depicts a segment of the Romanian culture, represented by the Romanian system of fine arts since the Principalities until now as well as prominent artists whose real notoriety remained in the spotlight unfortunately only between our borders, inconsistent with the European art. Some were artists of a certain art period and enjoyed fame only during their lifetime. Until 1944, no study on the indigenous fine art pieces addressed the fate of those painters, which were most often appreciated post-mortem. For that reason, Tudor Octavian becomes an “authority” who takes the task of validating the artists’ talent and acknowledging the dignity of our national values.

The title of the book is too concise to do justice to the fact that it encompasses two centuries of artistic endeavors highlighting the evolution of the Romanian artistic expression during this time. To facilitate our foray into art history, the author provides headings, as a set of questions and explanations, from “Why Grigorescu?” and ending with “A final statement of reasons”. In the book, we find reproductions of paintings, mostly of Romanian painters, exhibited until 1947. Thus the author insists on pointing out that this selection highlights both the originality and personality of each artist, as well as the influence of the cultural

¹ Tudor Octavian, *Carul cu boi. Pictura în România 1800-2000* (*Oxcart. Painting in Romania 1800-2000*) (Bucharest: Monitorul Oficial, 2012).

environment on the artists' works of art.

Last but not least, the book is addressed to collectors of Romanian art, especially to the art investor, whose attention is drawn via this volume with the reminder that due to their local artistic confinement these fine art paintings may be undervalued on the international market. At the same time, the author invites the arts aficionados to a constant cultural enrichment journey. This artistic passion is an intrinsic feature to the ones engaged in aesthetic pursuits. Thus, the unbundled access to the European artistic trends alone does not suffice in reaching emotional growth. The volume, consisting mostly of questions and answers, is a result of an extensive research on Romanian fine arts and is backed up by previous studies in art history that are listed at the end of the book.



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