autori și cititori (p. 284). Analiza discursului media este abordată în capitolul 15, *Multimodal analysis of controversy in the media*, în care Ruth Breeze urmărește realizarea evaluării în articole de presă, raportându-se atât la text, cât și la imagine (p. 304). De fapt, analiza raportată la contextul multimodal fusese una dintre direcțiile de cercetare schițate și în capitolele anterioare, care vizau evaluarea în cadrul unor elemente paratextuale. Tot discursul media este analizat de către Elena Martínez Caro în capitolul următor, *The expression of evaluation in weekly news magazines in English*, în care sunt identificate strategiile lingvistice ale exprimării evaluării, bazate pe parametri ca: *bine*/*rău*, *certitudine* sau *importanță*.

Ultimele trei capitole analizează evaluarea din perspectiva sociolingvisticii – ca în capitolul 17, *Evaluative phraseological choice and speaker party/gender*, scris de Donna R. Miller și Jane H. Johnson –, a relației dintre evaluare și afecte – ca în capitolul 18, *Evaluation in emotion narratives* (Manuela Romano), unde evaluarea devine o formă de exprimare a naratorului (p. 367) – sau prin raportare la teoriile politeții – în capitolul 19, *Evaluative discourse and politeness in university students communication through social networking sites*, în care Carmen Santamaria-Garcia analizează relația dintre evaluare și politețe în comunicarea mediată de computer, pe baza unui corpus format din 100 de schimburi de mesaje ale unor studenți englezi și spanioli, preluate de pe Facebook.

Așadar, volumul ilustrează posibilitățile diferite de analiză a evaluării în discurs. Noutatea acestuia se regăsește în abordările multiple ale evaluării atât din prisma emițătorului, cât și din cea a receptorului, în specificul și diversitatea corpusului ales, într-o manieră cu atât mai convingătoare, cu cât teoria este validată prin apelul la informații empirice. *Evaluation in context* oferă și o sinteză a direcțiilor de cercetare prin prisma cărora poate fi analizat fenomenul evaluării. Volumul constituie o provocare pentru oricine ar putea fi interesat de fețele și fazele evaluării, o ilustrare a faptului că există, cu siguranță, alte aspecte care merită atenția cercetătorului.

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GABRIELA STOICA, *Afect şi afectivitate. Conceptualizare şi lexicalizare în româna veche* [*Affects and Affectivity. Conceptualization and Lexicalization in Old Romanian*], Bucureşti, Editura Universităţii din Bucureşti, 2012, 435 p.

A study about affectivity is constrained from the very beginning to admit the profound significance of this concept, which exceeds the conventional boundaries of the modern humanistic disciplines. In Antiquity, the philosophers spoke about the complex dichotomous human spiritual nature, which has both a rational/intellectual dimension and an emotional/passionate one. For a long time, affectivity was regarded as the impetuous component of the soul, which should be educated and mastered by the rational part. The Romantic period reversed this old hierarchy and consolidated the prestige of the affects for the human being. The intense emotion was viewed as the main source of aesthetic contemplation and of cognitive experiences, too. The modern understanding of affectivity, in psychology, sociology, anthropology and linguistics, preserves the reflexes of these two opposite conceptions, despite their theoretical projection and specific terminologies. The affectivity is a cultural marker of a certain period and its study implies subtle anthropological and ideological considerations.

Gabriela Stoica's book, *Afect şi afectivitate. Conceptualizare şi lexicalizare în româna veche* [*Affects and Affectivity. Conceptualization and Lexicalization in Old Romanian*], has the great merit to deeply integrate these cultural dimensions into the linguistic (semantic) study of the

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old Romanian affective lexicon. Conceived both as a historical and as a diachronic approach, the analysis overpasses the strict limits of linguistic considerations and offers pertinent and interesting insights into the study of mentalities and cultural models. As the author suggests (p. 113), the affects shape the perception of reality and change the way in which the world is described, therefore their study also contributes to determine the epistemic paradigm of the historical period under scrutiny.

The book comprises two parts, the first divided into five and the second into three chapters, along with the chapters of *Introduction* and *Final remarks*, and the auxiliary sections of sources (*Text corpus*) and *Bibliography*. Part I, entitled *Afectivitatea – domeniu interdisciplinar de cercetare* [*Affectivity – an interdisciplinary research field*], provides a thorough overview of the main research areas that concern the affectivity. Chapter I, *Afectivitatea din perspectivă psihologică* [*Affectivity from a psychological perspective*], presents and critically discusses the main theories on the nature of affective processes, namely the mechanistic or processual ones, as well as functionalist (pragmatic) models. The basic issues in defining and classifying the affective processes are examined as well. Starting with the problem of the divergent terminology and the difficulty to encompass and systematically define the forms of affectivity, given their cultural and diachronic variation, the discussion continues with the description of the essential concepts in the theory of affects, the general features of the affects and the main models of classifying and organising them.

Chapter II, *Afectivitatea din pespectivă sociologică* [*Affectivity from a sociological perspective*], examines the sociological perspectives on affectivity, which, setting apart from the psychological approach, deals with the collective, non-individual expression of the affects. Having a long scholarly tradition, the sociology of emotions implies the description of the emotional-expressive behaviour, namely the semiotic code through which individuals display their emotions by external signs, such as posture, movements and gestures, recognizable as such by other members of a certain group. The interference between the social and affective domains is also scrutinised, as a reflection of the dual human nature, individual and collective as well, and thus expressing the balance and tension between the private self-consciousness (or personal image/identity) and the public self-consciousness (or social, collective image/identity).

Chapter III, *Afectivitatea din perspectivă interculturală* [*Affectivity from an intercultural perspective*], discusses a new research perspective that is interested in examining the cultural projection of the affects. The central issue of this approach is whether emotions are universal or culturally determined. Cultural anthropology and psychology sustain antagonistic stances, the first being focused on similarities, whereas the second seeking to find (cultural) differences. As the author points out (p. 52), by summarising the theoretical points of views, the anthropological approach places the affects on the binding and coercive background of the socio-cultural context. Affectivity and culture are interdependent, reflecting the dynamic process by which individuals shape through their emotions a cultural matrix and, conversely, the cultural context influences the individuals to express and conceptualize their emotions.

After the presentation of the approaches that are not actually central to her research, Gabriela Stoica circumscribes her investigation area and defines her methodological framework. The object and the aim of the linguistic research of affectivity are discussed in chapter IV, entitled *Afectivitatea din perspectivă lingvistică* [*Affectivity from a linguistic perspective*]. From the very beginning, the author outlines that the linguistic study of affectivity is divided into various complementary sub-disciplines, which encompass grammatical (syntactic and semantic), lexical-semantic and pragma-rhetoric perspectives. In fact, this division is purely conventional, since the deeply comprehension of the language phenomena involves an integrative approach, which ranks hierarchically syntax, semantics and pragmatics. As the author consistently notices, many studies that are declaratively subordinate to a certain subdomain encompass actually an inherent interdisciplinary profile. The empirical studies prove the hierarchical ranking of these three linguistic domains and their high interdependence. Stoica rightfully observes that syntactic

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taxonomies offer interesting and useful information, but remain purely descriptive, insufficient and even "sterile", unable to capture the complexity and heterogeneity of the affective vocabulary (see pp. 61-62). On the other hand, the semantic perspective has the longest tradition and includes different methods of research, each of them discussed in detail. The various semantic methods for analysing the affectivity may provide a better description, integrating parameters such as (linguistic, cultural and social) context and cognitive patterns, *id est* linking emotions to the extra-linguistic framework on which they are inherently reliant. The pragma-rhetoric perspective adds a valuable dimension to the affectivity study, grasping the rhetorical and the argumentative uses of the affective words in communication. Two directions are involved: the pragma-argumentative studies, which exploit the tradition of ancient rhetoric, and interactionist inquiries, centred on conversational and corpus-based analysis. The pragma-rhetoric perspective helps to understand how emotions may determine the course of verbal changes, balances the rapports among interlocutors, and ultimately may influence the communicative efficiency.

Finally, chapter V, *Propuneri teoretice și metodologice asupra afectivității și lexicului afectiv* [*Theoretical and methodological proposals concerning affectivity and affective lexicon*], aims at configuring and determining, through the synthesis of the multidisciplinary perspectives previously discussed, an original analytical and methodological framework. Gabriela Stoica adopts an interdisciplinary approach and proposes a new definition of the concepts *affect, affective* and *affectivity*, more specific for her analytical purpose. She pleads for an unified, integrated perspective and takes into consideration four dimensions of the affect: subjective, cognitive, somatic-behavioural and socio-cultural. The variety and the complexity of the affects derive from the focalization on one of the four dimensions or from their complex and dynamic continuous reconfiguration (pp. 96-98). Stoica backs up her point of view with subtle and compelling arguments. Furthermore, she provides definitions for the main categories of affects, such as *affects* (Rom. *afect*), *emotions* (Rom. *emoţie*), *feelings* (Rom. *sentiment*), *passions* (Rom. *pasiune*), *moods* (Rom. *dispoziţie*). The clarification of the basic terms is a premise for an accurate, unambiguous analysis. Finally, Gabriela Stoica proposes a classification of affects, depending on certain criteria (ontic, axiological, esthetical, and relational, among others). As she specifies, it is an anticipative, hypothetical, provisional taxonomy, which may be invalidated by her own analysis. This dense and substantial chapter, containing deep original observations, also includes a section concerning the organisation of the (lexical) affective universe and another one dealing with the redefinition of the vocabulary of affectivity as a lexical-semantic field. The classical notion of *lexical field* is amended and refined, in order to circumscribe the complex reality of affective vocabulary. The last subchapter (7) is devoted to some methodological proposals regarding the semantic analysis of the affective terms. It specifies the main methodological directions of analysis, the steps that one should follow, the levels of analysis (micro- or mezzo-semantic) and the correlation between the semantic script and the constraints of the extra-linguistic framework.

The first part concentrates a great amount of information, which is filtered, critically discussed and selected as a necessary preface to author's original contribution. Despite its density, the theoretical overview is coherent and comprehensible for the reader, since the author constantly resumes and contextualizes basic information whenever it becomes important at a certain point in the analysis.

Part II, *Vocabularul afectivității în limba română veche* [*The vocabulary of affectivity in Old Romanian*], is made up of three chapters and represents the author's original research. Chapter I, *Vocabularul afectivității din perspectivă istorică și diacronică* [*Vocabulary of affectivity from a historical and diachronic perspective*], aims at adapting the theoretical considerations on affectivity to the Romanian historical and cultural context of the XVIth-XVIIIth centuries. As Stoica pinpoints, the approach is both historical and diachronic, trying to grasp the historical patterns in the affective lexicon of Old Romanian, but also its intracultural evolution. The chapter goes on with a description of the historical and cultural period under scrutiny (namely

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the XVIth-XVIIIth centuries), discussing also the relation between the affective lexicon and the historical context. In the last two subchapters, the author presents her objectives and work hypotheses and justifies the selection of textual sources, which should be relevant to Old Romanian. Accordingly, the corpus of texts is composed by chronicles and medieval folk books and excludes religious texts, because of the particular theological meanings that affective words may acquire in that specific context.

Chapter II, *Lexicul afectiv* [*The affective lexicon*], investigates the affective vocabulary in the period under consideration. The author draws up an inventory of affective words, based on the textual material provided by the sources. Each term is illustrated by its contexts of occurrences, so that semantic shades could be easily grasp by the reader. The taxonomy follows the criteria delineated according to the methodology presented in chapter V, Part I (ontic, relational, epistemic, so on). The synoptic presentation allows the author to observe which affects are lexicalized and which are not; being related to a specific cognitive and mental status of individuals, the simple fact of lexicalization of a certain affect is significant for configuring the cultural profile of the period. The classification is followed by a discussion regarding some phenomena that result from the inventory and the synoptic disposition, such as: (a)symmetry between the elements of a series; morphological features; levels of lexicalization (folk vs bookish); distribution of the affective meanings within the same family words; etymological considerations; phraseological expressions with affective meaning; polysemy of affective words; bivalent affective words (positive vs negative). The very minute and multivalent linguistic analysis, both historical and diachronic, brings interesting insights into the acknowledging and understanding of the affective vocabulary in the old Romanian, reflecting its syntagmatic virtualities and degree of expressivity, as well as its cognitive and prototypical emotional patterns. It is not a plain, arid linguistic analysis. The history of affective words implies a history of culture and mentalities, and Gabriela Stoica has the subtlety and erudition needed to patiently and passionately restore this link for each word examined.

Beside the above-mentioned taxonomy and discussion, the book contains another substantial analytical chapter, which examines some prototypical affective words: Chapter III, *Cuvinte afective prototip. Analiză lexico-semantică* [*Prototypical affective words. Lexical-semantic analysis*]. The onomasiological approach goes from concepts to words, aiming to highlight the degree of lexicalization of the universal primary emotions with positive or negative values. Six prototypical affects are chosen: *fear / anger / sadness / joy / love / hatred*, in order to analyze their collocations, contextual isotopies, as well as their expressive verbal scenario, revealed by the discursive context. The main objective is to describe the particular meanings and semantic relations of each series of lexical elements identified, and to examine the relationship between the affective lexicon and the cultural and mental context (p. 217). By combining two specific lexicological approaches, the two analytical chapters are complementary; the information incidentally omitted by the semasiological analysis is recovered by the onomasiological one. Many salient and sharp observations concerning the complex semiotics developed by the affects within the Old Romanian cultural context are made throughout the analysis, demonstrating author's remarkable intuitive and analytical skills.

The main conclusions of the study presented in the chapter *Considerații finale* [*Final remarks*] are also very interesting, pointing out, besides the general objectives pursued, important general observations that result from the analysis. One can remember, among other valuable ideas, that the analysis of the emotional lexicon confirms the social role of the affects and enables to outline a mental profile of the collectivity. In fact, the degree of expressing emotions, their public display and collective manifestation, defines an essential opposition between the old age and modernity.

Gabriela Stoica's book represents an excellent study, with dense, and, at the same time, well structured information, rightfully argued methodological decisions, a complex and refined analysis. It succeeds to establish and impose, through an interdisciplinary synthesis, a method of

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analysis and a metalanguage of affectivity. Last, but not least, it thoroughly restores the link between concepts and words, language and society. In our opinion, this integrative perspective, offering subtle insights into the language anthropology, showcases the most salient merit of the book.

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ADINA HULUBAŞ, IOANA REPCIUC (eds.), *Riturile de trecere în actualitate/ The Rites of Passage Time after Time*, Iaşi, Editura Universităţii „Al. I. Cuza", 2016, 395 p.

Publicată sub egida celei de-a 150-a aniversări a Academiei Române, colecţia de studii *Riturile de trecere în actualitate / The Rites of Passage Time after Time*, coordonată de Adina Hulubaş şi Ioana Repciuc, ambele cercetătoare la Institutul de Filologie Română „A. Phillipide" al Academiei Române – Filiala Iaşi, reuneşte 16 studii organizate în trei arii tematice, cu o evoluţie firească de la teorie şi reconstruirea portretului lui Arnold van Gennep, către analiza formelor de materializare a acestora în practicile culturale, demonstrând, la mai bine de un secol de la fundamentarea teoriei liminalităţii, soliditatea observaţiei acestuia, şi ajungând, în cea de-a treia secţiune, la migrarea în afara teritoriului consacrat de etnologie studiului trecerii şi pătrunderea analizei în spaţii necanonice.

Dacă s-ar impune o caracterizare generală, printr-o formulă lapidară, a volumului editat, atunci cea mai potrivită ar fi *diversitatea*. Revizitarea aceasta a unui concept fundamentat acum mai bine de un secol se materializează în studiile de aici prin articularea, mai presus de toate, a „diferite[lor] limbaje etnice şi academice" (p. 29), care propun un demers integrator al teoriei lui van Gennep în discurs interdisciplinar şi racordat la terenuri din spaţii geografice diferite, compus din terenuri etnografice contemporane sau materiale de arhivă, din forme tradiţionale sau supuse transformării, din cercetare etnografică propriu-zisă sau analiza discursului ficţional, din terenuri clasice şi forme culturale recent modelate prin ritul de trecere.

Prima secţiune a volumului este inaugurată de traducerea textului lui Bjørn Thomassen *Arnold van Gennep: fragmente ale unei vieţi trăite liminal*, publicat pentru prima oară în 2014, în volumul *Liminality and the Modern: Living Through the In-Between*, de la Ashgate Publishing. Studiul lui Thomassen, autor pe care editoarele îl consideră ca fiind una dintre cele mai autorizate voci în analiza operei lui van Gennep, este construit ca o biografie în grilă a unei restituiri a meritelor care i-au fost refuzate autorului în timpul vieţii. Sancţionând inexactităţile constatate în articolele dedicate lui van Gennep în diversele scrieri şi recurgând la recompunerea vieţii acestuia prin documentarea cu acribie a etapelor refuzurilor succesive ale accesului la o carieră academică de care acesta se loveşte, Thomassen imaginează destinul ştiinţific al lui van Gennep nu doar ca o aridă enumerare de ani şi evenimente, ci integrându-le într-un discurs coagulat în jurul motivării respingerii de care s-a lovit autorul în timpul vieţii, fie ca rezultat al poziţionării împotriva teoriilor lui Durkheim, fie ca urmare a inflexibilităţii de care acesta a dat dovadă.

După metoda biografică utilizată de Thomasse, Ioana Repciuc, autoarea celui de-al doilea studiu al secţiunii, modifică unghiul de raportare la van Gennep, abordând regăsirile *riturilor de trecere* de după anul 1960, evocând lecturile unor Robert Spencer, Mary Douglas, Victor Turner sau Nicole Belmont sau recontextualizările ordonatoare, pentru care teoria lui van Gennep devenea extrem de ofertantă, prin pătrunderea succesivă în diversele şcoli etnologice sau de antropologie.

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