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**DEVERBAL NOUNS IN RELIGIOUS TEXT: DENOTATIVE AND
CONNOTATIVE VALUES**

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CONCEPTUAL LANDMARKS OF RESEARCH

Timeliness and importance of the problem addressed. The Romanian language values to a high degree the nomination process, in particular, for converting verbal bases into nominal units. As a result, we obtain a quantitatively well-represented lexical segment - deverbal nouns - that meets the communication needs of the speaking subjects. The research on Romanian deverbal nouns is in line with several orientations of contemporary linguistics: anthropocentrism, functionalism and cognitivism. In the light of these approaches, a special place is given to the speaking subject that conceptualizes the external reality and selects its means of expression in accordance with the specific needs of communication. Based on these premises, can be explained the tendency to analyse deverbal nouns on a text corpus of different functional styles (scientific, publicistic, of official documents) over the lexicographic material. It determines "in vivo" observation of the research units and the establishment of their functional dimension. The current study, in accordance with the anthropocentrism and the functionalism of current linguistics, enhances a textual corpus, which has been little explored in Romanian linguistics: the religious hymnographic text, represented by the akathist hymn.

Results of previous researches. In Romanian linguistics we note the absence of studies referring exclusively to deverbal nouns. However, these are addressed, as part of other linguistic phenomena, in grammar works such as: *Gramatica Limbii Române (GALR)* [18], *Gramatica de bază* [17], Romanian language grammar works, by I. Coteanu [12], I. Bărbuță și E. Constantinovici [2], stylistic study of the noun by E. Câmpeanu [6]. The formation of nouns from a verbal base has been analysed in a number of papers: [2], [9], [16], [18], [30], also through the lens of the possibilities of lexical creativity [11]. Tangentially, it was reflected in the monograph *Gramatica numelor de acțiune* [25], by C. Stan, PhD thesis *Particularități structural-semantice ale nominis actionis în limba franceză* [22], collection *Sinteze de limba română* [19]. The terminology used in Romanian linguistics with reference to the lexical units created by various verbal nominalization procedures is ambiguous. Multiple syntagma are used, scattered in grammars, dictionaries, monographs, studies: *verbal nouns* [6], [18]; *deverbal nouns* [13], [19]; *post verbal nouns* [13], [17], [19]; *deverbative* [19]; *action nouns* [3], [12], [22], [25] vs. *practonym* [15].

The main points, elucidated by universal linguistics, with regard to deverbal nouns are: *the syntactic peculiarities of deverbal nouns*, analysed in several papers, from which derives the problem of the inheritance of the argument structure from the verb-base, see: [38], [49]; *the problems of semantics*, together with the structural and functional aspect, are part of the research field of several recent PhD theses: [50], [52], [55], [56], [58]. Also, numerous articles discuss the semantics of deverbal nouns, in particularly action nouns [43]; deverbals with the [+human] feature [49]; names

of psychological states [37]; deverbals interpreted as "means of..." [42]. At the beginning of the 21st century, there is increasing emphasis *on the relationship between these units and the text in which verbal nominalizations operate*. It is important to highlight the emergence of works where the analysis of deverbal nouns stands in close correlation with the type of text in which these are noted. There were carried out the researches on the basis of publicistic texts [57], technical-administrative texts [46], medical texts [33] etc. At the same time, a particular importance is given to *contrastive studies*, which allow the identification of structural, syntactic, semantic and similar features of deverbal nouns, but also highlight the differences concerning the productivity of certain models, the functionality of these lexical units, the semantic values they implement. In this regard, it is important to mention, some works based on Russian and English language sources: E.Iu. Mamontova [57]; Russian, Ukrainian and Polish: E. A. Pchelinteva [62]; Russian and German: N. Zolinikova [56]; French and Spanish: R. Huyge et R. Marín [44].

The aim of the thesis consists in a systemic approach to deverbal nouns in the Romanian language, by highlighting their morphological, semantic and functional peculiarities, in accordance with anthropocentric and cognitive linguistic theories, with the following research objectives:

- identification and specification of terms applicable to the analysed phenomenon;
- identification of the procedures of noun formation from a verbal root in the Romanian language and the structural patterns of the units created using these procedures;
- appreciation of productivity of naming patterns in religious hymnographic text;
- determination of the lexico-grammatical status of Romanian deverbal nouns;
- highlighting verbal and nominal features of analysed lexical units;
- presentation of the semantic spectrum of the identified deverbal nouns;
- delimitation of the compositional and stylistic features of the akathist as an orthodox hymnographic text;
- elucidation of the functional dimension of deverbal nouns in the texts of Romanian akathists.

The scientific novelty of the obtained results lies in conducting of the multi-faceted research approach of deverbal nouns (from structural, grammatical, semantical, and functional point of view) in a specialized textual framework, Christian hymnographic text, specifically the Romanian akathist (original and translated), - a pioneering approach in current linguistic studies.

The scientific problem solved in this research *lies in the systematization* of the procedures of nominalization of verbal bases in the Romanian language, which subsequently *contributed* to the *highlighting* of the morphological and semantic peculiarities of deverbal nouns, obtained through various word formation procedures; these peculiarities *constituted the necessary premises* in order to

exploit the denotative and connotative potential of these lexical formations in the religious hymnographic text, represented in our study by the Romanian akathist works.

Research methodology. The achievement of the proposed aim and objectives requires the use of an appropriate methodology. In this study we have used general scientific methods: *documentation* (the creation of bibliography relevant to the research topic, associated with the formulation of the theoretical framework, highlighting frequently addressed problems and identifying less elucidated aspects); *observation* which consisted of working directly with the religious text, identifying examples that correspond to the status of deverbal nouns, concluding with the *identification* of deverbal nouns characteristic to hymnographic texts. On the basis of the provided examples, we have *analysed* Romanian verbal nominalizations from grammatical, semantic and functional aspects. Among the linguistic methods (traditional and modern), we applied the *comparative analysis method*, the *descriptive method* presenting the phenomenon of verbal nominalization in the Romanian language, the *statistical method* (in order to establish the predominant patterns of deverbal noun formation in the Romanian language, and to determine the frequency of use of certain deverbal lexical units in the religious text).

Text selection, identification of deverbal nouns, research stages. The study of deverbal nouns in linguistics in recent years has been carried out on the basis of several types of text (scientific, publicistic, belles-letters, of official documents), with the exception of the religious text, which motivated us to select it as the main text of the thesis. As representative texts, there were chosen the akathists because they provide a vast and propitious ground for deverbal nouns.

It was taken a generalising approach to the akathist, so the first stage of the work was to identify the majority of existing akathists in the Romanian language. Therefore, there were consulted both paper collections: [63], [64], [68], [69], as well as collections of the akathists in e-format: [70], [71], [72]. And included some of the separately published akathists such as: *Akathist to St. Hierarch Gavriil Banulescu-Bodoni* [66], *Akathist to St. Hierarch Dionisie Erhan, Bishop of Cetatea Albă-Ismail* [65], *Akathist to St. Agafia of Cusalauca (online)* [68]. The examined texts were mentioned in the *Bibliographical Resources* section of the PhD thesis.

1) For the study of deverbal nouns in the religious text, we have used an exhaustive extraction from a series of representative texts, a total of 59 akathists, selected according to the frequency of use in Orthodox Christian practice, which include: akathists to the Mother of God, akathists to the Lord Jesus Christ, akathists to Saints of Great Honour, akathists to the Basarabian saints, akathists for each day of the week, from which all the deverbal nouns have been extracted.

2) The deverbal nouns, identified in the reference texts, were listed in alphabetical order, specifying the number of recurrences. The list contains 872 deverbal lexical units.

The set of akathists examined was also analysed from the perspective of compositional peculiarities, as this aspect has not been elucidated in previous studies in Romanian linguistics. Therefore, we have outlined the obligatory compositional elements (couplets, iconic, refrain, paratext) and the optional ones (troparion, prayer), specifying types of akathists according to: number of hairetismes, number of refrains, number of prayers added to the end of the text, providing examples of akathist titles from the list of sources.

The theoretical importance of the work lies in the elucidation of theoretical notions concerning the phenomenon of deverbalization, the analysis of the functionality of deverbal nouns on a specialized textual support (Orthodox hymns) and the understanding of the constituent parts of the akathist text in the Romanian hymnographic tradition.

Application value of work results from the transdisciplinary nature of the research. Therefore, the results obtained can be used at the elaboration of university courses for both philological specialties (grammar, semantics, pragmatics), and also for theological specialties (liturgical practice, introduction to church art, church singing, analysis of the peculiarities of Orthodox hymnographies’).

Implementation of scientific results: the main theses and research results have been presented at several national scientific events (conferences, colloquia, symposia), with participation of international institutions, a total of 12 communications, whose summaries were published in the collections of scientific forums. The results of the present study were published in 5 articles of national and international scientific journals.

Thesis structure: Introduction, three chapters, general conclusions and recommendations; bibliography of 522 titles; tables (14), annexes (16). The main text is 144 pages. The results are published in 15 scientific papers.

Key words and expressions: nominalization, deverbal nouns, long infinitive, action nouns, religious text, religious style, akathist, kontakion, oikoi, hairetism, denotative meanings, connotative meanings, Christian Orthodox terminology, figurative system.

CONTENT OF THESIS

The first section of the thesis, **Introduction**, presents the topicality and importance of the problem addressed, the results of previous research, the aim and objectives of the research, the scientific novelty, the scientific problem solved, the research hypothesis, the research methodology, the process of text selection. There is explained the identification of deverbal nouns. This section also presents the theoretical importance of the research, its practical value and the implementation of the scientific results.

The thesis consists of three main chapters: Chapter I. *Nouns in Romanian language: concept, structure, peculiarities*; Chapter II. *Current Romanian religious text: grammatical, lexical and compositional peculiarities*; Chapter III. *Denotation and connotation. Principles of the signification of deverbal nouns in Orthodox hymnographies*.

In chapter one, deverbal nouns are treated as part of the nominalization phenomenon, towards which the Romanian language is particularly sensitive. Nominalization, as the process of forming a noun from a base that belongs to another lexical-grammatical class (most commonly from a verb or adjective), is an inexhaustible linguistic resource. The frequency of occurrence of this phenomenon in the language has ensured that it became a concern of the linguistic community. The noun class is an open one, flexibly accepting "defectors" from other lexico-grammatical categories. M.V. Panov [60] invokes a number of relevant arguments, by which he supports the possibility of expressing in nominal form any lexical unit belonging to different lexico-grammatical category.

The studies on different idioms confirm that transitions to the noun class from other lexico-grammatical categories are common to most of the world's languages. Among the first attempts to explain it is the chapter *Nexus-substantives of Analytic Syntax*, 1937, by O. Jespersen [32], that provides examples such as: *work, suggestion, happiness, kindness*, but also designations with specific meaning: e.g. *Government*, anticipating N. Chomsky's preoccupation with it. Since the 60s and 70s of the 20th century, they claim priority due to their cross-categorical character and, namely, mixed features of both nominal and verbal nature. Nominalizations remain to be a kind of "puzzle for linguistic theory" [48], which is still being assembled. From the perspective of system-functional grammar (M. Halliday), contrary to the conceptions of other schools, nominalization belongs to metaphorical language, and the substantivisation route involves a complex process that is not limited to a simple addition of suffixes.

In the Romanian language, we can see the possibility of "in series" transformations [11, p. 232] from the verb to the noun class. They are systemic in nature, following well-established diachronic patterns. Therefore, a deverbal noun can be created from any verb following the pattern: *verb* → *action noun* (using the infinitival suffix *-re*). The next quantitatively productive model is *verb*

→ *agent noun* (using the *-tor* suffix, for example), but with certain restrictions imposed by the semantic structure of the base verb. In the spoken languages, including Romanian language, there are a large number of deverbal nouns, deriving from a verbal root, by using different word formation procedures. It is important to underline that from a single verbal base can be created new lexical units - names, with the following meanings: *action name, state name, agent name, instrument name, patient, result, object name, place name, etc.* The process of substantivisation applies to different lexical-grammatical classes. In the case of the formation of a new lexical unit - noun from a verbal base - we can speak of a deverbal noun.

In this chapter, we insist on the difficulties arising in the process of defining the deverbal term (which reflects the relationship between the base of formation and the newly formed lexeme through word formation procedures: progressive derivation, regressive derivation, composition and conversion).

The terminology regarding the creation of a name, starting from a verbal root, is not unequivocal in current linguistic studies. From the beginning, we wanted to make the necessary delimitations. The terms *verbal noun, deverbal noun, deverbative, postverbal noun* coexist, referring to the same phenomenon, but also registering differences. In some works, these terms are placed in a relationship of synonymy: *deverbal = postverbal* [13, p. 116]; *deverbal = deverbative* [34]; *deverbal = postverbal = deverbative* [19, p. 89]. In others, a single term with a narrow meaning is used.

For French linguistics, the term **verbal noun** „nom verbal” is specific to designate any noun formed from a verb [41; 45; 47]. The term is also used in GALR [18]. Another term – **postverbal noun**, is understood by some authors as lexical creations formed by regressive derivation (suppression of affixes), for example, G. Lené. In Romanian linguistics, postverbal noun defines a much broader phenomenon: the formation of any noun from a verbal base through derivation or conversion [13; 17; 19].

The term *deverbal*, in Romanian, is most often synonymous with *postverbal*, it is found in *DŞL* [13], *Sinteze de limba română*, 1984 [19], but the meaning differs significantly in the two works. *DŞL* defines the deverbal as „a derivative or a word obtained through conversion, but which ends up belonging to a different morphological class than the verb” [13, p. 116], while the linguist Th. Hristea places the deverbals in the group of regressive derivatives, being synonymous, in this sense, with the *postverbals* from G. Lené's work. The Larousse dictionary proposes the following definition for *deverbal*: „Nom formé à partir du radical d'un verbe; plus particulier, nom dérivé d'un verbe et formé sans suffixe” [39], which coincides with the meaning given by the Dictionary of Language Sciences. The term is also known in English, with the same meaning: „(a noun or adjective) derived from a verb”[31].

Another term, used in relation to the phenomenon that constitutes the object of our research, is *deverbative*. In some works, it is synonymous with *postverbal* and *deverbal*, being cataloged among regressive derivatives [19], in others, it is synonymous only with *deverbal* and refers to the lexical units formed by suppressing the infinitive suffix [34]. The Larousse dictionary narrows the scope of use of this term, defining it as a lexical unit, derived from a verbal root, it is, in particular, a verb derived from the verb [40].

Russian linguistics operates with the term *отглагольное существительное* [53; 59; 61], which corresponds, in our opinion, to the Romanian term *deverbal*. In some works, the term *deverbative* also appears, synonymous with that of *substantive forms of the verb* (*субстантивные формы глагола*) [54]. Throughout the history of linguistic research in the Russian language on nouns formed from a verbal base, numerous terms have been proposed to name the phenomenon, among them: *отглагольные имена действия, имя действия, девербатив, гибридные формы, именные формы глагола, мимикрические формы глагола, субстантивные формы глагола, субстантивные аналоги глагола* [Appud: 54].

Analyzing the terminological diversity applied to the phenomenon of nominalization of verbal bases, we formulated the following clarifications: in our research we used the term *deverbal*, to designate any noun formed from a verbal radical by derivation (proper or regressive), composition, conversion; we consider the term *postverbal noun* acceptable (formed by regressive derivation), but, to avoid any confusion regarding the placement of a lexical unit on the syntagmatic axis in the post-position of the verb, we have designated these units by *deverbal nouns of regressive formation/regressive deverbals*; the *deverbative* term best reflects, in our opinion, the case of lexical units formed according to the scheme *verb derived from the verb*, by analogy with the *denominative verb derived from a name*.

The next stage of the research consisted in making an inventory of deverbal nouns from a set of representative akathists. Examining a series of hymnographic texts, a lexicographic corpus was created, which contains 872 lexical units formed from a verbal root. Subsequently, the selected examples were classified from a structural point of view, depending on the formation process. As a result, we found that the religious text makes use of a diversity of deverbal nouns, which prove the viability and productivity of all word formation procedures in the process of nominalizing verbal bases.

From the total number of inventoried deverbal nouns, the largest share is the units obtained by derivation with suffixes – 689 (of which: with the infinitive suffix *-re* – 417 units; with the suffix *-tor* – 194 units; *-ință* – 20; *-eală* – 14; *-(ă)tură* – 12; *-(ă)ciune* – 10; *-ie* – 6; *-iș* – 3; *-eliște*, *-oare* – 2; *-anie*, *-aș*, *-ământ*, *-ăreț*, *-ăt*, *-enie*, *-ită*, *-uș* – 1), the other examples are formed by parasynthetic derivation – 48; composition – 48; conversion – 44; regressive derivation – 37.

The finding above leads us to the following conclusions:

a) In the Romanian language, the most productive way of forming words was and remains suffixing [9; 19; 30], a fact also proven by the religious text under examination. A brief analysis of the etymology of the suffixes involved in the generation of deverbal nouns from religious texts confirms the influence of three essential cultures on church life in the Romanian space: Latin, Slavonic and Greek. We mention that suffixes of Turkish, Hungarian or neological origin are not found in the texts of the akathists. The absence of the first two is determined by the incompatibility of religious concepts from the Orthodox - Muslim - Catholic cults; and the avoidance of neologisms is a characteristic of the Orthodox religious text, marked, rather, by its archaic character.

Most suffixal derivatives, from the inventory researched by us, are formations obtained with the help of the long infinitive suffix *-re* (*cântare, fire, putere, mângâiere etc.*), constituting about 47.82% of the total of deverbals extracted from the religious text. Also, a considerable number of deverbal nouns can be formed by adding the suffix *-tor*. From a semantic point of view, the newly formed lexeme can denote an agent name or a tool name. In the case of our corpus, derivatives in *-tor* fall into the "nomina agentis" category. These occupy about ¼ of the total number of deverbal nouns (*ascultător, biruitor, călăuzitor, izbăvitor, mântuitor, pătimitor, Născătoare, stăpânitor, talmăcitor etc.*).

b) Parasynthetic derivation is another procedure for nominalizing verbal bases. The list of deverbal lexical units, obtained by parasynthetic derivation, prepared by us, contains 47 examples. Deverbal nouns, extracted from akathistes, are units resulting from the combination of 5 prefixes (*atot-; des-; ne-; prea-; stră-*) and 6 suffixes (*-at; -ciune; -eăla; -ința; -re; -tor/toare*), simultaneously attached to a base word (*cf. dreptmăritor, neînfrânare, nerânduială, preaslăvire, străvăzătoare etc.*).

c) The researched religious text demonstrates the viability of regressive derivation as a procedure of verbal nominalization. In our lexicographic inventory, we identified 37 lexical units, formed by suppressing the affix, which represents 4.24% of the total number of selected examples. Although deverbals of regressive formation are not very numerous, some of them register an increased frequency in the 59 studied akathists: *laudă – 184; botez – 55; poruncă – 48; ispită – 44; lucru – 31; cuget – 26; suspin – 20; grai – 19; râvnă – 17; blestem – 16; miros – 16; odihnă – 15; poftă – 15; cutremur – 13; osândă – 13; scârbă – 11; lipsă – 8; ocară – 6; pedeapsă – 4; dovadă – 3; îndemn – 3; rugă – 3; trudă – 3; auz – 2; ceartă – 2; dogoare – 2; răsplată – 2; simț – 2; trai – 2; ură – 2; vaiet – 2; pază – 1; pâra – 1; preget – 1; șoaptă – 1; tihnă – 1; tremur – 1.*

d) For the formation of nouns, compounding is a relatively limited process [18, p. 137]. As far as religious texts are concerned, only one category of composition is specific to them, that of whole words, existing independently in the language. The research of the inventory of deverbal nouns, from hymnographic texts, highlighted the presence of 48 lexical units formed from a verbal radical with

the help of compounding. As a constant element of composition, a deverbal noun was always used, to which an adverb was added, most frequently (*bine, drept, împreună, înainte, îndelung, neîncetat, rău*), less often, it being also possible to compose with a adjective or numeral (*cf. binefacere, înainte-vedere, luare-aminte, Înaintemergătorul, Unul-Născut etc.*).

e) Conversion is also representative for verbal nominalization. The deverbal nouns in the analyzed texts, obtained as a result of the conversion, are mainly nominals of the participle (marking the state of a person resulting from an action: *asuprit, blestemat, căsătorit, prigonit etc.*), but also of the supine (expressing the action or the result to it: *plâns, răspuns, scris etc.*).

The second chapter, entitled **The current Romanian religious text: grammatical, lexical and compositional particularities**, is oriented towards the elucidation of two dimensions: a) the presentation of the lexical-grammatical particularities of the religious text, in this case, the hymnographic one, and b) the delimitation of the compositional particularities of the text-akathist.

First, the plurality of terms used to designate the religious text and the attempts to delineate a distinct religious style were insisted upon. The diversity of religious texts from the Orthodox tradition and their stylistic heterogeneity conditioned the endless dispute of philologists regarding the classification of given texts in a style of the Romanian language.

According to some linguists, there are enough arguments to establish the existence of a religious style. Thus, D. Irimia, inventorying the functional collective styles, also distinguishes the religious style, along with the technical-scientific style, the administrative-legal style, the publishing style, the fiction style [21, p. 166]. Also, I. Condrea talks about the autonomy of the religious style in relation to the others, emphasizing that "the essential link of these writings is, on the one hand, their religious thematic field, and, on the other hand, are the specific stylistic elements, reflected in lexicon, morphosyntax, prosody, topic" [10, p. 6]. In the same order of ideas is the perspective adopted by N. Iacob [20, p. 20-21], which distinguishes the religious style from the others, registering several internal varieties (*biblical language, liturgical language, religious oratorical language, religious technical language, theological language, religious dramatic language, religious didactic language*).

Different terms have been proposed so far: *religious style, ecclesiastical style, biblical style, religious language, church language, liturgical language, sacerdotal language, theological language, language of church books, language of religious texts, language of the church*. However, none of them managed to establish themselves, as being the only correct one and accepted by the majority of researchers. We also note the fact that more and more opinions are converging towards the term *religious language*, located in opposition to *secular language*, among which we will highlight those of St. Munteanu and V. Târa, I. Gheție, Gh. Ivănescu, M. Ivăniș-Frentiu, A.-M. Bărbuleanu (Tereche), N. Obrocea, R. Zafiu et al. We also subscribe to this perspective, placing the

religious language in parallel with the secular language, as variants of the literary language, within which several styles or sublanguages are differentiated.

All texts with religious themes are characterized by a set of particularities, which individualize them in relation to secular texts. The grammatical and lexical peculiarities were reflected in Romanian linguistics in a series of works, with the religious text as the object of study. Gh. Chivu [7], A.-M. Bărbuleanu [1] analyzed the lexical-grammatical peculiarities of the Orthodox religious text, C.-E. Peică [24] reflected the morphosyntactic peculiarities of the biblical text, D.-L. Teleoacă [27] carried out a research highlighting the differences between the Orthodox and the Catholic religious text. Numerous articles were published in Chisinau, highlighting the lexical-grammatical features of religious texts, published at the Exarchate Printing House in Chisinau in the first two decades of the 20th century: E. Oglindă. *Particularități de ordin semantico-gramatical ale textului „Evangheliei”* (1912); *Particularități gramaticale ale textelor unor acatiste*; C. Cemârțan. *Limba textelor religioase publicate la Tipografia Exarhicească din Chișinău: particularități sintactice*; M. Butuc. *Particularități lingvistice ale „Acatistului Preasfintei Stăpânei noastre Născătoarei de Dumnezeu, bucuria tuturor scârbiților”, tipărit în anul 1909 la Chișinău ș.a.* Also, the stylistic and grammatical peculiarities were elucidated in a very detailed form by D.L. Teleoacă [26; 28].

Analyzing the studies of Romanian linguists, we find a vast reflection of the features of the biblical text, given that it is the founding text in the Orthodox cult, of the liturgical texts (Molitfelnic, Evangeliar). The hymnographic text, however, is addressed less in current research. Therefore, in our thesis, we wanted to mention the lexico-grammatical peculiarities of the Orthodox hymnographic text, referring to only one type of text – the akathist, particularities, which, for the most part, are common to other types of religious text, but they also present specific features in relation to them.

In the texts of the akathists, the presence of deverbal nouns is an imposing one, most of them being long infinitive forms and nouns formed with the agent suffix *-tor/-toare*. First of all, this fact denotes an affinity with the peculiarities of the archaic Romanian language. At the same time, the request for deverbals, in the hymnographic text, is determined by their polyfunctionality (these nouns meet the needs of verbal economy, give plasticity and poeticity to the phrase, participate in textualization processes, ensure the melodiousness that is typical of a cantabile text). Deverbals are used at all levels of structuring the akathist, in particular, at the level of hairetisms: „Bucură-te, mângâierea săracilor, // Bucură-te, apărătoarea bătrânilor” [64, p. 257], „Bucură-te, îndreptătorul credinței, // Bucură-te, ajutătorul celor necăjiți” [64, p. 335], „Bucură-te, desfătarea maicii tale iubitoare” [64, p. 326].

The diversity and multitude of deverbals in the hymnographic text outlines another particularity of this type of text, in this case, *the abundance of vocatives*, or, the hymn is a solemn invocation of divinity, a saint, an angelic entity. A considerable part of the deverbals in the akathistes

is in the vocative case, being located in the proximity of the imperatives in the block of hairetisms, as can easily be seen from the examples indicated above. Nouns in the vocative are found not only within the hairetisms, but also in the other constituent structures of the akathist, i.e. in the kontakion: „Auzind tu, *fericito*, glasul Evangheliei” [64, p. 325]; in the narrative part of the oikoi: „Șezând tu în temniță, *viteazule Mucenice* ...” [64, p. 193]; in the structure of the refrain: „Bucură-te, *Izbăvitoare*...” [69, p. 456]; in prayers: : „O, *Sfinte Prea Cuvioase* și de Dumnezeu *Purtătorule Părinte Serafime*” [63, p. 17].

The use of clichéd patterns of genitives with superlative value shades the archaic character of the akathist, or this pattern "existed in archaic Latin, being frequent in biblical Latin" [27, p. 154]. Genitive structures are very common in akathists, contributing to the edification of the figurative treasury of the respective hymns: „*candelă a purității*”, „*locăș al virtuților*”, „*scăldătoarea vindecărilor*”, „*dezlegarea suferințelor*” [63, p. 597], „*trâmbița adevărului*”, „*chitara cuvântării de Dumnezeu*” [63, p. 493].

There is also a series of periphrastic noun constructions, specific to the religious text as a whole: *purtare de grijă, facere de bine*.

From the series of morphological peculiarities regarding the adjective, the frequency of the superlative stands out. The absolute superlative, in the text of the akathists, is rendered through a variety of lexical and lexico-grammatical procedures:

- The affixoid *mult*: „*Ritorii cei mult vorbitori nu se pricep cu ce cuvinte să mângâie pe cei necăjiți*” [69, p. 111];
- The prefix *prea* (registers a frequent recurrence) - „*ca un soare prea frumos ai răsărit și noaptea întristărilor ai risipit*” [69, p. 16], „*Bucură-te, ușa raiului celui preasfințit*”, [Ibidem, p. 34].
- The prefix *atot-* (*cu totul/ întru tot/ de tot*) „*Bucură-te, porumbiță de aur cu totul preastrălucită*” [69, p. 22], „*atobună*” [69, p.237].
- An intensive value is expressed by structures with negative derivatives: „*Iar tu, ca Ceea ce ai putere nebiruită*” [69, p. 123]; „*s-a umplut de nespusă bucurie*” [68, p. 110]; „*Primește, cinstite bătrâne, pe Domnul tău, primește vistieria cea neseacă și puterea cea neajunsă*”, „*ne-ai răsărit lumina cea neînserată*” [68, p. 113].

The distinctive mark of the akathist text is the imperative of the verb *to rejoice* (*Bucură-te/Bucurați-vă*), placed at the beginning of each verse of the block of hairetisms, as well as of the refrain: „*Bucură-te, slava Bisericii*;// *Bucură-te, mândria Eghinei*” [63, p. 599]; „*Bucurați-vă, Sfinților toți, rugători fierbinți către Dumnezeu, pentru toată lumea*” [64, p. 544]. Less often, in some akathists dedicated to the Lord Jesus Christ, the verb *to enjoy* is replaced by other lexemes also in the

imperative: *a veni* (Vino – *Acatistul Întâmpinării Domnului; Acatistul Preasfântului și de viață Făcătorului Duh*), *a povățui* (Povățuiește - *Acatistul Maicii Domnului „Povățuitoarea copiilor”*).

Appositions. Akathistes abound in unfolded appositions, through which qualities of the invoked entity are reproduced: „Mielușeaua lui Dumnezeu, *curată, porumbiță neîntinată, cortul lui Dumnezeu cel neîncăpător, sfințenia slavei*, prăznuind petrecerea ta, Sfântă Pruncă, întru cele ce nimenea nu intră, astăzi ne veselim cu fecioarele...” [69, p. 47], „Împăratule cel Preaveșnic, *Mângâietorul cel adevărat, Hristoase, curățește-ne pe noi*” [68, p. 27].

The adnominal dative is a pattern with a frequent use in the hymnographic text, "recorded sporadically in the catechetical discursive framework, it has numerous occurrences in prayer texts, updating itself also through chain dative structures [27, p. 154], an observation that is proven also of akathists, where these structures are linked in the unfolding of a block of hairesms: „Bucură-te, *celor jigniți grabnică protectoare*;// Bucură-te, *celor săraci mângâiere*;// Bucură-te, *celor certați împăcare*;// Bucură-te, *celor judecați pe nedrept apărătoare*;...//Bucură-te, *celor fără casă adăpostire*;// Bucură-te, *tuturor celor ce te cheamă în ajutor ocrotire*” [63, p. 153], and in the optional structures of the akathists, such as the prayers inserted at the end: „O, Preasfântă Născătoare de Dumnezeu [...] îmbrăcăminte *celor goi, sănătate celor bolnavi, izbăvire celor robiți*; liniște *celor de pe mare, liman bun celor înviforați*, povățuitoare neostenită *celor rătăciți*, mergere ușoară *celor călători*, odihnă bună *celor osteniți*, acoperământ și scăpare *celor asupriți*; [...]” (Rugăciune, Ac. Bunevestiri) [69, p. 82].

The relief of the grammatical peculiarities listed above, which present a closeness to the archaic variant of the language, in disagreement with the current norms of the Romanian language, together with the lexical and semantic archaisms, inherent in the religious text, demonstrate the specificity of the religious language in relation to the secular one, functioning as a variant parallel, independent, in which archaic forms are not only tolerated, but even preferred. Naturally, their frequency allows us to consider them as generalized characteristics of the akathist text, maintaining the deliberately conservative and archaic character.

In our research, we wanted to elucidate aspects related to the structure of the akathist text, revealing its compositional peculiarities, as well as the origin of this hymnographic species and its place in the complex system of religious texts. The term *akathist* originates from the Greek word *ακαθιστος* (*akathistos*), which comes from *καθίζω* (*kathizo*, "to sit down"), with *a* - privative, from which the meaning of "hymn sung/cited while standing" is imprinted. Also, in the definition of the akathist, two aspects are specified: 1) laudatory-dogmatic singing to God, the Mother of God and other saints; 2) orthodox hymnographic genre created according to the model of the first akathist in honor of the Mother of God [51] and which, at present, can be addressed to God, the Blessed Mother, saints, angels.

Dictionaries of Orthodox theology highlight the structural particularities, noting that the akathist is a hymnographic creation, which consists of 24 oikoi and kontakia [4], [5]. The hymn consists of a prelude/προΐμιον/προοίμιον, followed by 12 large stanzas alternating with 12 small stanzas, a total of 24 stanzas, called *oikoi* in the Greek tradition. The initial letter of all stanzas forms a Greek alphabetic acrostic.

The 12 short stanzas (starting with the 14th century, in the Slavonic tradition, are called kontakion) end with *Hallelujah!* The long stanzas are made up of two parts: a) the first part, metrically, similar to the kontakion; b) the second part contains 12 invocations to the Mother of God, called *hairatism/χαῖρετισμῶν/χαῖρε* – rejoice).

The translation of the first akathist (or at least the printing) into Romanian, as well as the merit of introducing the Romanian language into the liturgical circuit, belongs to Dosoftei, the Metropolitan of Moldova. The Akathist of the Theotokos appears in 1673 at Univ.

The ensemble of akathists in the Romanian language forms a well-organized system, in which translations from the Greek and Slavonic languages, as well as native creations, were included. From the point of view of organization, all the texts of this hymnographic genre form a hypertext type network, the texts exhibiting numerous links between themselves. The hypertextual dimension of akathists includes several subsystems, depending on the entity invoked in the akathist. Its supersystem is the Orthodox hymnography, which, in turn, is a subsystem of the liturgical language.

Depending on the entity in whose honor the hymn is written, akathists can be grouped into: *akathists dedicated to God* (persons of the Holy Trinity: Father, Son, Holy Spirit), objects/places that have a tangent to Christ (Ac. Sf. Mormânt, Ac. Sf. Cruci), *akathists with a pragmatic function* (Ac. de pocăință), *akathists dedicated to the Mother of God* (on various holidays, in honor of some icons, with a pragmatic function: for deliverance from the passion of drunkenness, for healing from cancer, etc.), *akathists in honor of the angels, the saints*.

The akathist is a hymn of proportions that derives from the archetypal kontakion. Its composition is complex and is part of the category of fixed genres, where we delineate two structures: I. **The obligatory strophic block**; II. **Optional block – troparion and prayer**. The obligatory strophic block includes the elements without which it cannot exist: the prelude/ "*cuculion*", from Gr. Κουκούλιον – "hood, roof" (Kontakion 1), followed by 12 oikoi and 12 kontakia.

The optional block consists of **troparion** and **prayer**. The troparion is placed immediately after the title, and the prayer – at the end of the akathist. The troparion and prayer are found in both print and electronic editions, but in the case of the same akathist, from one edition to another, they may or may not be included, depending on the editors' decision and other factors, including available space.

Like any published text, the akathist is also accompanied by a set of accessory elements, called *paratext*. The paratextual elements of an akathist are: ***title, subtitle, stanza titles, prayer titles, reading instructions, information about the author.***

The akathist developed from the trunk of Byzantine Orthodox hymnography. With the Akathist of the Mother of God as a model, this genre reaches its peak of productivity towards the 19th-20th centuries, forming a branched, well-developed system. The appearance of the first Romanian akathists in the Republic of Moldova, in the second decade of the 21st century, demonstrates the viability of the akathistographic genre in Orthodox culture.

Chapter III. Denotation and Connotation. Principles of meaning of deverbal nouns in Orthodox hymnography focuses on the semantic and functional dimension of deverbal nouns in religious text.

The semantic spectrum of deverbal nouns is very diverse, summing up subclasses that name: ***action names*** (*luptă, alergare*), ***states/emotions/sensations*** (*bucurie, lenevire*), ***attributes/qualities*** (*înainte-vedere*), ***names of senses*** (*hearing, sight, smell*), ***agent names*** (*mângâietor*), ***instrument names, place names*** (*închisoare, scăldătoare*), ***temporal notions*** (*apus, răsărit, sfârșit*), ***object names*** (*țesătură, tipăritură*).

For the most part, deverbal nouns are characterized by the feature [+abstract]. A separate subclass is represented by deverbal nouns with personal gender. First of all, it's about agent names: *apărătoare, lucrător, ucigaș, cântăreț*; at the same time, we point out the presence of quite a large number of deverbal nouns, having the semantic feature [+human], obtained through the conversion of the participle, which, in the structure of the statement, can fulfill different thematic roles: Patient, Beneficiary, Experimenter (*ales, asuprit, îndestulat, fericit, scârbit ș.a.*).

Common deverbal nouns vs. proper deverbal nouns. Most deverbal nouns in hymnological texts are common nouns. However, we have noticed a few exceptions that, in a religious context, have migrated into the category of their own: *Unul-Născut, Mântuitorul* – Jesus Christ; *Născătoare* (de Dumnezeu), i.e. Virgin Mary, and *Înaintemergătorul* (St. John the Baptist). Contextually, other deverbals procure reference of proper nouns (*Izvorătorul de mir* – St. Mc. Demetrius and numerous names-attributes of the Godhead: *Atotștiutorul, Atotțiitorul, Chivernisitorul, Creatorul, Făcătorul, Judecătorul, Izbăvitorul, Mângâietorul, Răscumpărătorul, Ziditorul*).

Under the aspect of the grammatical category of number, deverbal nouns can be countable, achieving the singular-plural opposition. Both nouns with an abstract meaning, with a concrete meaning, as well as those with the [+human] feature are entered here: we mention some of the action nouns (*alegere, atingere, cădere, clevetire, descoperire, strălucire, vindecare, zidire* etc.), nouns that name objects (*avere, picătură, locuință, scrisoare, tipăritură, țesătură ș.a.*), places (*intrare, ieșire,*

închisoare, ținut), personal animate nouns (*fiiță, căsătorit, lucrător, moștenitor, prigonit, trimis* etc.).

Uncountable nouns, defective plural, are some nouns of action (*gândire, îmbărbătare, împăcare ș.a.*), nouns of state (*disperare, trândăvire*), proper nouns, unique in their kind (*Unul-Născut, Mântuitor, Născătoare, Înaintemergător*).

The functional dimension of deverbal nouns is elucidated in §3.3. *The role of verbal nominations in ensuring the cohesion of the akathist text*; §3.5. *Christian Orthodox religious terms actualized by deverbal nouns*; §3.6. *The aesthetic dimension of the hymn-akathist*.

The akathist hymns stand out for their complex structure, being heterogeneous in terms of organization and modes of presentation. Therefore, it is of interest to follow the textualization processes of these alternately arranged sequences, which, taken as a whole, obtain the status of a unitary text. The definitions offered for the concept of text reflect various points of view, but, most of the time, they converge towards the idea that the defining element of a text is cohesion [29, p. 76]. Therefore, we set out to identify the procedures by which deverbals contribute to ensuring textual cohesion.

First of all, we note that deverbal nouns are found at all levels of organization of the akathist, including in the paratext, where they indicate the thematic direction of the hymn. Starting with the first stage of reading a hymnographic text, it is about the title, we attest to the presence of deverbal nouns. The titles of the akathists have a thematizing role, they are informative, serving to identify the necessary text, depending on the holiday that is celebrated on a certain day or the spiritual needs of a concrete human subject. In the Orthodox church calendar, there are 12 royal feasts in honor of the Lord Jesus Christ and the Mother of God, each feast having a corresponding akathist. The titles of eleven of the twelve akathists are formed with the help of deverbal nouns. Such a noun in the genitive is in the first position after the generic title *Acatist*, cf. *Acatistul Întâmpinării Domnului*.

The reasons that determine the choice of a deverbal name in the title are multiple. The deverbal nouns present in the nominalized version an event that took place in the history of the Orthodox Church. They are a convenient means of reducing sentence structure. Unlike a verb that requires multiple actants to be actualized, the above nouns may lack some actants required by the semantic structure of the base verb. In some cases the subject is not updated, in others the subject and the direct complement or the agent complement are also missing, cf. *Botezul Domnului* [de către Ioan Botezătorul]; *Nașterea Domnului* [de către Fecioara Maria]; *Buna Vestire* [a Fecioarei Maria] [de către Arhanghelul Gavriil].

Also, the akathist, being a large text, relies, in the effort to maintain cohesion, on certain key lexical units, which are ordered at different levels, giving it a unitary textual character. For example, the type of the text is specified by two central lexemes *cântare* and *laudă* (basically, this is an

akathist), which appear both in the verbal and in the nominal variant. As an example, we present the phrases containing these units in nominal form, excerpted from Ac. St. Irh. Spyridon [64, p. 334-337]: **cântare** (*primește cântarea aceasta (I2), îți aducem cântarea (I3), săvârșim cântarea aceasta (I4), întărindu-mă a cânta lui Dumnezeu cântarea aceasta (C5); să aducem lui Dumnezeu cântare (C6); să aduc lui Dumnezeu cântare (C11); laudă* (*aducem aceste cuvinte de laudă (I7); pentru care auzi această laudă (I9); îți aducem această laudă (C11)*).

Synonymous series and partial lexical repetition. Another form of lexical repetition, identified in akathists with implications for achieving cohesion, is the training of a synonymous string, in order to avoid unnecessary repetitions. In Ac. St. Irh. Dosoftei [71], in several narrative cores, his merit as a translator of the holy books in Romanian is highlighted: *Sfintele Scripturi și cărțile de cult pe limba poporului le-ai diortosit (I5); Mare dar ai făcut limbii românești prin tâlcuirile la slujbele dumnezeiești; De aceea nu ai încetat a scrie cărți de folos, tâlcuind din scrierile Sfinților Părinți.* The lyrical-poetic part, represented by hiarisms, advances in this direction, insisting on the image of a prominent translator, resuming in nominalized form some verbs from the narrative sequences: *înțelept tâlcuitor al dreptei credințe; tâlcuitor al Sfințelor Scripturi; tâlcuitor de slujbe sfinte*, next to which synonymous lexemes are inserted: *traducător al Liturghiei; cel ce ești priceput traducător; al slujbelor sfinte, tălmăcitorule.* In this way, the portrait of the invoked saint is progressively developed, maintaining the thematic and referential unity of the text.

The refrain. Taking into account the heterogeneity of the constituent stanzas of the akathist, in order to maintain the thematic unity and implicitly the cohesion of the text, the repetition of the macrotheme is resorted to, by means of the refrain attached to the end of kontakion 1 and oikoi 1-12. Most of the time, in the structure of the refrain, we also identify deverbal nouns that reproduce, in an objectified manner, one of the distinctive actions of the person invoked in the akathist, involving either an agent noun or a long infinitive (whose values can be not only denotative, but also connotative).

Parallelism. Another strategy for achieving cohesion identified in the text of the akathists is the formation of structures with a similar topic, according to the principle of parallelism. In general, this ordering of the text comes from the Old Testament tradition, and in the case of the akathists analyzed by us, it has a fairly frequent manifestation, the parallel structures being arranged either within the same sequence (in kontakion or oikoi), or appear at greater distances in separate stanzas, resulting in a network of structures that ensure the cohesion of the text:

„Bucură-te, Ioachime, mângâierea lui Adam cel căzut (I1); Bucură-te, Ana, așteptarea cea mult dorită de strămoașa Eva (I2)” [64, p. 114-127]; *„Bucură-te, cinstită Cruce, sprijinirea sărmanilor; // Bucură-te, cinstită Cruce, îmbogățirea săracilor; // Bucură-te, cinstită Cruce, păzitoare a creștinilor”* [64].

Another important function of deverbal nouns is that of *expressing the specific meanings of Christian terminology*. The most numerous deverbal nouns – religious terms are of Latin origin. The terms created by verbal nomination, identified in akathists, can be grouped according to several spheres of denotation: *festive terminology; doctrinal elements; liturgical elements; ritualistic elements; cult objects*.

At the same time, deverbal nouns have a significant role in outlining plastic images and in giving emotionality to the religious text. Orthodox hymnography, from which we will highlight the akathistographic genre, along with other prayers, as well as the psalms of the Old Testament, is close to the fiction style. These texts can be "subsumed to the so-called aesthetic textual code, in the case of a rhetorical code, in the terminology of Chandler, author who defines this code in opposition to a scientific textual code" [28, p. 4].

Religious texts, subsumed by different languages: *biblical, liturgical, didactic, homiletic*, possess a complex, specific figurative system, determined by Christian dogmatics, whose function is not limited to the aspect of decoration, but advances towards the realization of a cognitive function, of knowledge of transcendental coordinates. Tribute to the founding text, the akathistographic genre, continues the valorization of analogy as a method of knowledge of Divinity, angelic creatures and fundamental concepts for Christian theology.

Another goal, achieved through the use of a "proper figurative thesaurus", is to evoke an emotion from the reader who will undertake the act of prayer, an emotion in close correlation with the notion of faith, which is eminently an affective state. Consequently, the knowledge of God does not belong to rationality and intelligence, but is of an affective-cognitive nature, being rather an "emotion of faith" [26, p. 142].

Deverbal nouns, defined by specific semantic and grammatical peculiarities, show a special ability to support some figurative structures with indefinite semantics as a distinctive feature of the sacred text. In the akathist hymns, the presence of epithets, metaphorical expressions, superlatives, formed by deverbal nouns, reaches a considerable frequency. We will continue to insist precisely on the figurative arsenal, built through the mediation of verbal nominalizations, plasticized by syntactic figures and semantic figures.

First, we emphasize the figurative potential of deverbal nouns for the metaphorical conceptualization of the persons of the Holy Trinity and the Mother of God. The metaphor is a way of presenting the attributes of divinity, attributes that reveal the "hard to understand" dimension of God. In the researched akathists, a series of consecrated metaphorical expressions are used, in accordance with the Christian tradition and previous religious texts. Or, the akathist is built on the principle of intertextuality, manifested at the level of characters, events, phrases, figures of speech.

Also, the image of the Virgin Mother of God requires a kind of "translation" for the common human. For this, expressive, artistic ways were found to bring the concept of mystical depth closer to the Christian's soul, an approach successfully carried out in poetic-musical creations, where the name-attribute *Născătoare de Dumnezeu* is complemented by a multitude of its qualities-actions: *Bucură-te, dezlegarea tuturor bolilor, Bucură-te, înecarea tuturor patimilor, Bucură-te, mângâierea celor scârbiți, Bucură-te, înălțarea credincioșilor spre mântuire*, through which the divine involvement of the Virgin Mary in the spiritual life of the Christian community is outlined.

A series of nouns from the *nominis agentis* class, by joining determinatives related to burning, to the intensity of inner feelings, give rise to synesthetic epithets: *fierbinte mângâietoare, fierbinte apărător, caldă rugătoare, cald binevestitor*. Although synesthetic associations are specific, especially to symbolism, in the religious text synesthesia tries to transgress the limits of the senses, of the worldly plane, being "a way of knowledge, of penetrating the mystery of the world, it must reproduce in the poetic text a "disturbance of of the senses" (Rimbaud)" [23, p. 134]. In fact, the determinative *hot (fierbinte)* functions as an absolute superlative: *Bucură-te, fierbinte mângâietoare a prigonitilor* [64]; *te laudăm pe tine și te binecuvântăm din suflet, ca pe un fierbinte apărător al lumii* [64]. The adjective *warm (cald)* appears both with the meaning of intensity of prayer, as is the case with the phrase *fierbinte apărător*: „*Bucură-te, Cuvioasă maică Matrona, caldă rugătoare lui Dumnezeu pentru noi!*” [63], and with the meaning of *affectionate, friendly*: „*Bucură-te, cald binevestitor al bucuriei cerești*” [71].

Equally impressive are the action metaphors, constructed by using the nouns *coat/garment (haină/veșmânt)* and the verb *to dress (a se îmbrăca)*. The clothes also signify the way of life – clean, without sin: „*Bucură-te, cel ce mă ajuți să mă îmbrăc în veșmântul neprihănirii și al curățeniei*” [72]. În exemplele: „*Cu sângele rănilor Tale Te-ai îmbrăcat, Cel ce Te îmbraci cu lumina ca și cu o haină*” [68]; „*Cu roșeala sângiurilor tale vopsindu-ți haina pătimirii, te-ai îmbrăcat ca și cu o porfiră, laudate Sebastiane*” [71], putting on the garment is a metaphor for passion and martyrdom.

In the examples: „*Vifor de urgie mare a pornit tatăl tău cel întunecat la minte și împietrit la inimă, suflând cu îngroziri și cu chinuri asupra ta, fericită Filotee*” [64, 323-333]; „*Vifor de urgie mare al tatălui tău, ce sufla cu îngrozire și cu ucidere, s-a pornit asupra sufletului tău*” [64, p. 292-310] we attest to a common structure for two holy martyrs, who both suffered because of the pagan beginnings of those who were their fathers according to the flesh.

In another context, combining the verb *a îmbrăca* with a noun evokes the metaphor of the Creator: „*Iisuse, Cel ce îmbraci cu podoabă cerul și pământul, gol ai fost și batjocorit*” [68]. Other verb-abstract noun associations refer to the parables from the New Testament: „*...și pântecele ei cel cu bună roadă, ca o țarină dulce l-a arătat tuturor celor ce vor să secere mântuire*” [69], either they

are original creations: „*Bucură-te, căci cu răbdarea mai mult i-ai otrăvit* [pe judecătorii tirani]” [64, p. 256-266].

The akathist text also enhances a series of syntactic procedures, with a mnemonic function; these are: a) **the presence of the refrain** of the kontakion *Hallelujah!* and oikoi, e.g., *Bucurați-vă, Cosma și Damiane, sfinților doctori cei fără de arginți și preaslăviți făcători de minuni!*; b) **the anaphora** *Bucură-te/ Bucurați-vă* at the beginning of the group of hairetisms and c) **syntactic parallelism**.

The diversity of structures involving connotative values of deverbal nouns confirms that the text of the akathist has a rich network of figurative structures with manifestation at the semantic and syntactic levels. They perform several important functions for religious writings. First of all, they are the result of "confessions of faith", which have an emotional-affective basis, since knowledge of the transcendental dimension and of the Divine is inaccessible to humans and, consequently, faith is an emotional experience rather than knowledge through the intellectual and sensory faculties.

Secondly, the authors of the sacred texts, who have reached this degree of affective knowledge, have tended to convey this experience to the uninitiated in an accessible manner, which in turn arouses an emotion, and in this case they have resorted to the figurative approach, which leaves room for a certain semantic imprecision, and at the same time can be interpreted much more broadly than a term. Therefore, we can see that the biblical text, as a reference or founding text, favoured the cognitive-affective model of revealing the Divinity, which later texts, including hymnographic texts, took over.

And thirdly, syntactic figures respond to the demand to facilitate the memorization of the text, at a time when for centuries the majority of Christians were illiterate and books represented a luxury. The deverbal nouns support a considerable part of the figurative structures (semantic and syntactic) in the texts of the akathists and, by their dual nature, enhance the expressiveness and originality of this genre, which is close to belle-letters, and also imply text structuring.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

The results of the research on the topic of *deverbal nouns in religious texts: denotative and connotative* values prove the hypothesis launched in the primary phase of the analysis of the Romanian deverbal nouns. The achievement of the proposed objectives leads us to the following conclusions:

1. Examining the terminology related to the nominalization of verbal bases in the Romanian, French, English and Russian languages, we opted for the use of the term *deverbal noun*, which designates any noun formed from a verbal root by derivation, compounding, conversion.

2. The functional languages, including the Romanian language, are characterized by an exposure to the phenomenon of verbal nominalizations, but the deverbal lexical units ensure, at the same time: a) the completion of the lexical system, highlighting the creativity of the language, which is specific to the speaking subject, but dependent on the language system, by respecting well established diachronic patterns; b) the manifestation of anthropocentrism in the language, i.e. the human takes on the selection of the means of expression, according to the intentions of communication; c) verbal economy and compression of meanings, due to the ability to designate both the process and the result.

3. As the Christian hymnographic text demonstrates, the procedures for nominalising verbal bases have a different productivity in the Romanian language. In first place there is the *suffix derivation* (of which the largest part belongs to nouns formed with the long infinitive suffix *-re* and the agent suffix *-tor/-toare*, plus 16 other suffixes: *-anie, -aş, -(ă)ciune, -(ă)mânt, -ăret; -ăt, -(ă)tură, -eală, -elişte, -enie, -ie, -inţă, -ită, -iş, -oare, -uş*), followed by: parasyntetic derivation; compounding; conversion; regressive derivation.

4. The religious hymnographic text, represented in the current research by the akathist text, is characterized through a series of orthographic, morphological, syntactic and lexical peculiarities, which give the text an archaic character and emphasize the conservative character of this hymnographic genre, in relation to the secular text. Of all the grammatical peculiarities, the distinctive feature is the abundance of imperative verbs associated with vocative nouns, a fact that derives from the compositional structure of the akathist text. It is also important to highlight the recurrence of deverbal nouns, that represent a lexical inventory that can be found in most of the texts analysed (*assumption, singing, Saviour, resurrection, Judge, praise, Comforter, salvation, thanks etc.*).

5. Deverbal nouns inherit from the verb base some of the aspectual features (we are talking about the lexical aspect - Aktionsart) and the argument structure, characteristic for the verb-base (although the nominal derivative does not require the updating of all the arguments of the matrix structure of the verb from which it was formed).

6. The introduction of the akathist genre in the Romanian Christian culture is achieved through the efforts of Metropolitan Dosoftei, who is the author of the first printed translation of *the Akathist to the Mother of God*. This form of hymnographic text, that was established on Greek and Slavonic ground, has taken deep roots in the Romanian area, thus in recent decades we can observe the tendency of continuous development of the genre, also due to the process of canonization of local saints. Approximately 300 hymns we have researched are presented as a well-organised system, whose blank spaces are periodically filled in. The fixed structure of the Romanian akathist faithfully respects the peculiarities of the prototype text, inherited from Byzantine Orthodoxy, but also certain features of the Slavonic model.

7. Deverbal nouns represent a class of lexical units with a dual nature, combining specific features of both noun and verb classes. The grammatical particularities of the noun (gender, number, case) are explicitly expressed, while the verbal particularities (inheritance of features such as aspect, ability to support the specific structure of the base verb) are expressed implicitly.

8. The semantic spectrum, which the deverbal noun class can update, is very diverse, which has been generously explored by the Christian hymnographic text. The examples we have analysed can be grouped into sub-classes denoting **names of actions** (*obedience, struggle, worship*), **states/emotions/feelings** (*joy, doubt, laziness*), **attributes/qualities** (*fore-seeing, righteousness*), **names of senses** (*hearing, seeing, smelling*), **names of agents** (*defender, suppliant, Creator*), **names of instruments**, **names of places** (*prison, bath*), **temporal notions** (*sunset, sunrise, end*), **names of objects** (*fabric, printing*).

9. Research on deverbal nouns, in relation to the theory of levels of meaning, highlights the fact that in the structure of the akathist text this class of nouns actualizes primary, denotative meanings common to both variants of language - secular and religious, e.g. *happiness, married, laziness, work, food, birth, weeping, sighing, region, healing*. Also to the denotative sphere belongs the lexicon of Christian terminology, expressed by nouns formed from a verbal base (*baptism, desertion, communion, confession, second coming, etc.*). At the second level of signification, as a result of the chaining of the words in the syntagma, the connotative meanings emerge, revealing the aesthetic dimension of the hymnographic text. From this point of view, deverbal nouns should be analysed as a support for the figurative system of the akathist, making up a multitude of figurative structures and patterns, defining for Orthodox hymnography (*the crown of greatness, the move to heaven, the birth into eternity, etc.*). Some examples have a symbolic content, meanings inherited from the early Christian text, specifically from the New Testament, for example, *the Forerunner* (the one who prepares the way, the one who prophesies: "*Repent, for the kingdom of heaven is at hand*" [Matthew, 3:2]) or *the harvest* (*the time of election, the time of judgment*).

10. The presence of deverbal nouns in the Orthodox hymnographic text, especially in the akathist, in a large number of occurrences and with a rich diversity of contexts, is motivated by the multifunctionality of these lexical units, which, in their matrix structure, possess verbal and nominal properties, an aspect that needs to be exploited in a text with poetic-musical statement. The class of deverbal nouns is involved in complex and varied processes, such as: textualisation, structuring, terminologisation, plasticization of images, figurative reconstruction of religious realia, which serves a knowledge that transcends sensory limits, the limits of the humane, of the telluric, in the aspiration to access the dimension of the sacred.

Based on the results of the current research on deverbal nouns in the Romanian language, we consider the following *Recommendations* appropriate:

1. Verbal nominalization is a productive phenomenon in the Romanian language, but the diversity of the problems it entails is not reflected in the contemporary linguistic studies, which leads us to consider that it is absolutely necessary to deepen the research of this lexical segment.

2. This study could serve as a starting point for independent research in the following directions: a) comparative study of the functionality of deverbal nouns in different types of religious texts (biblical, liturgical, hagiographic, homiletic); b) comparative-contrastive study of deverbal nouns and their equivalents from the perspective of the translation of Slavonic/Russian akathists into Romanian language; c) contrastive study of the semantic and functional behaviour of Romanian deverbal nouns in different functional styles (scientific, of official documents, belles-letters, publicistic); d) study of Romanian deverbal nouns from a syntactic perspective.

3. If the imperatives formulated in recommendation no. 2 are fulfilled, we consider it useful to elaborate a monograph on the subject of *deverbal nouns in the Romanian language*, which would offer a multi-aspect approach, including grammatical (morphological and syntactic), semantic, pragmatic and stylistic questions, as a welcome addition to the scientific gaps at the current stage.

4. The results of the thesis *deverbal nouns in religious text: denotative and connotative values*, thanks to the interdisciplinary nature of the research, can be used in the process of higher level studies at philological specialties (grammar, semantics, pragmatics), and also at theological specialties (liturgical practice, introduction to church art, church singing).

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ANNOTATION

Brăguță Ecaterina. Deverbal nouns in religious text: denotative and connotative values. PhD thesis in philological sciences, specialty 621.02, Chisinau, 2022

Thesis structure: Introduction, three chapters, general conclusions and recommendations; bibliography of 522 titles; tables (14), annexes (16). The main text is 144 pages. The results are published in 16 scientific papers.

Key words and expressions: nominalization, deverbal nouns, long infinitive, action nouns, religious text, religious style, akathist, kontakion, oikoi, hairicism, denotative meanings, connotative meanings, Christian Orthodox terminology, figurative system.

The aim of the research is to elucidate the grammatical, semantic and functional particularities of the deverbal nouns in the hymnographic religious text, in particular in the akathist text.

Research objectives: identification of verbal base naming patterns, systematization of deverbal nouns specific to the religious text; characterization of deverbal nouns detected in akathists from the perspective of levels of signification; evaluation of the polyfunctionality of nouns formed from a verbal base in the Romanian akathist system.

Scientific novelty and originality. The current study is an addition to the researches of the last three decades that have been oriented towards the religious text, but have avoided its hymnographic level. The scientific novelty lies in the systemic nature of the approach. It is a pioneering study that reveals the functionality and particularities of verbal nominalizations in the specialized discursive framework of the akathist text.

The results obtained contribute to the solving of an important scientific problem, proposing a broader typology of the semantic classes of deverbal nouns proper to Christian hymnography by identifying primary and secondary semantic values.

The theoretical significance consists of: deepening research on verbal nominalizations in the Romanian language; the systematization of the semantic values of deverbal nouns; the delimitation of the functionality of Romanian deverbs in a distinct textual framework.

The practical value of the research. The results of the research can be used, thanks to its interdisciplinary nature, at the elaboration of university courses for both philological specialties (grammar, semantics, pragmatics), and also for theological specialties (liturgical practice, introduction to church art, church singing).

The implementation of scientific results: research results have been displayed in 17 scientific publications and communications, presented at national and international scientific forums.

ADNOTARE

Brăguță Ecaterina. Substantivele deverbale în textul religios: valori denotative și conotative.

Teză de doctor în științe filologice, specialitatea 621.02, Chișinău, 2022

Structura tezei: Introducere; trei capitole; concluzii generale și recomandări; bibliografie din 522 titluri; tabele (14), anexe (16). Textul de bază cuprinde 144 de pagini. Rezultatele obținute sunt publicate în 15 lucrări științifice.

Cuvinte și expresii-cheie: nominalizare, substantive deverbale, infinitiv lung, nume de acțiune, text religios, stil religios, acatist, condac, icos, hairetisme, sensuri denotative, sensuri conotative, terminologie creștin-ortodoxă, sistem figurativ.

Scopul cercetării rezidă în elucidarea particularităților de ordin gramatical, semantic și funcțional ale substantivelor deverbale din textul religios innografic, în speță textul-acatist.

Obiectivele cercetării: identificarea tiparelor de nominalizare a bazelor verbale, sistematizarea substantivelor deverbale specifice textului religios; caracterizarea substantivelor deverbale identificate în acatiste din perspectiva nivelurilor de semnificare; evaluarea polifuncționalității numelor formate de la o bază verbală în sistemul acatistografic românesc.

Noutatea și originalitatea științifică. Studiul curent este o completare a cercetărilor din ultimele trei decenii orientate spre textul religios, dar care au evitat palierul innografic al acestuia. Noutatea științifică rezidă în caracterul sistemic al abordării. Este un studiu de pionierat care relevă funcționalitatea și particularitățile nominalizărilor verbale în cadrul discursiv specializat al textului acatistografic.

Rezultatele obținute contribuie la soluționarea unei probleme științifice importante, prin identificarea valorilor semantice primare și secundare, propunând o tipologizare mai amplă a claselor semantice de substantive deverbale proprii innografiei creștine.

Semnificația teoretică constă în: aprofundarea cercetărilor asupra nominalizărilor verbale în limba română; sistematizarea valorilor semantice ale substantivelor deverbale; delimitarea funcționalității deverbalelor românești într-un cadru textual distinct.

Valoarea aplicativă a cercetării. Rezultatele cercetării pot fi valorificate, grație caracterului interdisciplinar, la elaborarea cursurilor universitare pentru specialitățile filologice (gramatică, semantică, pragmatică), dar și pentru specialitățile teologice (practica liturgică, introducere în arta bisericească, cântare bisericească).

Implementarea rezultatelor științifice: Rezultatele cercetării au fost reflectate în 17 publicații și comunicări științifice, prezentate în cadrul unor foruri științifice naționale și internaționale.

АННОТАЦИЯ

Brăguță Ecaterina. Девербальные существительные в религиозном тексте: денотативные и коннотативные значения. Кандидатская диссертация филологических наук по специальности 621.02, Кишинев, 2022 г.

Структура диссертации: введение; три главы; общие выводы и рекомендации; библиография из 522 наименований; таблицы (14), приложения (16). Основной текст - 144 страниц. Полученные результаты опубликованы в 15 научных статьях.

Ключевые слова и ключевые фразы: номинализация, девербальные существительные, имя действия, религиозный текст, религиозный стиль, акафист, кондак, икос, хайретизм, денотативные значения, коннотативные значения, христианско-православная терминология.

Цель исследования - выявить грамматические, семантические и функциональные особенности девербальных существительных из гимнографического религиозного текста, в данном случае текста акафиста.

Задачи исследования: выявление закономерностей номинализации глагольных основ, систематизация отглагольных существительных, характерных для религиозного текста; характеристика отглагольных существительных, встречающихся в акафистах, с точки зрения уровней значимости; оценка многофункциональности имен, образованных на вербальной основе в румынской акафистографической системе.

Научная новизна и оригинальность. Настоящее исследование является дополнением к исследованиям последних трех десятилетий, сосредоточенных на религиозных текстах, но избегающих его гимнографического уровня. Научная новизна заключается в системном характере подхода. Это первое исследование, раскрывающее функциональность и особенности отглагольных имен в специализированной дискурсивной структуре акафистографического текста.

Полученные результаты способствуют решению важной научной проблемы, выделяя первичные и вторичные смысловые значения, предлагая более широкую типологию семантических классов девербальных существительных, характерных для христианской гимнографии.

Теоретическая значимость состоит в: углублении исследования девербальных существительных в румынском языке; систематизации их смысловых значений; определении функциональности девербальных имен в четкой текстовой структуре.

Практическая ценность исследования. Результаты исследования могут быть использованы благодаря междисциплинарному характеру при разработке университетских курсов для филологических специальностей (грамматика, семантика, прагматика), а также для богословских специальностей (литургическая практика, введение в церковное искусство, церковное пение).

Внедрение научных результатов: Результаты исследования отражены в 17 научных публикациях и докладах, представленных в рамках национальных и международных научных форумов.

BRĂGUȚĂ ECATERINA

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ȘI CONOTATIVE**

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