A Name To Exist

A Name To Exist:

The Example of the Pseudonym on the Internet

By

Marcienne Martin

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To Georges Botet Pradeilles,
PhD in psychology and author,
thanking him for the sponsorship
and for the translation of this work

As soon as the wine had enveloped the spirit of the Cyclops, I told him soothing words:

'You ask me my known name, Cyclops. I will
tell thee; but you, give me a present of hospitality, as you
have promised. Nobody is my name. My father, my mother, all
my friends also call me Nobody.'
Those were my words, and he, the ruthless heart, answered
at once:
'I will eat Nobody the last, after his companions,
and will begin with the others. Here is your present
of hospitality!'

Homer, *The Iliad – The Odyssey,* new translation by Louis Bardollet, Paris, Robert Laffont, Paris, 1995, p. 481
(The Odyssey, Book IX)

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FOREWORD

The first book of the new collection, *Nomino ergo sum,* under the signature of Marcienne Martin, opens the field in the naming of world objects and their relationships with subjective positioning in different communication areas over the Internet. It raises the background issues of the relationship of the subject with itself and with others in various thematic contexts (illness, national identity...).

***

It is a curious practice, specifically human, the nomination of items along a lived continuum, beings, things and facts, which are then enclosed in meaningful entities necessary to cultures, or which enrich cultures by the creation or the combination of names.[1] The glabella, the popliteal fossa, the misoneism, do they exist? Have they lived without their linguistic identification? For, as Marcienne Martin points out (p. 15 sv.), nomination, far from a simple labeling of reality and more than just creation, which is separate, distinguishes practically, differentiates *experience* (p. 23) through its symbolism of otherness. Outside the long tissue of the living, to use the words of the author (p. 40), the name describes the oneness of man and advances its possible unity beyond the subjective divisions and fragmentations of his psyche towards individuation (p. 41) and towards the intelligibility of the world – of *its* world, socially structured and in which it is responsible. He needs it, it is vital to his symbolic existence – being, being different, while being similar to the group members. Hence, the importance of the choice of these "words of the tribe" is very specific, that is to say the names: Carl Rogers, Carl G. Jung, and not Karl. But how then to interpret Brice Durand, Brian, Brenda or Jason Dupond, tributes paid to the tyrant of the serialized trend? Or Jean-Pierre Nguyen, Paul-Henri Wan Tong, evoking the origin of ancestors and the French naming of the individuals?

Are the names the "points of quilting" of the mattress-maker metaphor of Lacan, these knots sprays that the language imposes on the metaphoric

[1] "airplane" and "railway" ... the reader will remember, of course, Elements... by André Martinet.

river of experience to structure its flow? Or are there what Hjelmslev has so well conceptualized in form and substance of thought and expression? But under the caress of the water, who knows if the stones sing or groan?

Does the animal perceive moments of experience truly circumscribed, separable units from the bottom of its practices? No doubt, it is there the notion of **event** for him, the prey, the female, the predator, the storm. A *change* in *context,* perceived by a *consciousness,* producing an *effect* based on an *understanding* related to a story. But without doubt it is an illusion for us, reassuring, but misleading, of the "baptism" of the dog. Medor apparently means more to him: / I have something for you here that concerns you / a summons to identify with that noise, to make it his, to make himself partially as well, perhaps. And, suddenly and by ontological recrimination, many other facets combine – this sound, so similar to others, as it would only be a paradigm, but different all the same. But how, in what? Who is only called Medor, Pierre, Brice, Mégane or Mohammed? And each responds differently to the edict of the name, its name, *which it will feed with a single substance*, hence the imperative of the nickname, pseudonym.

Names suggest possible speeches, synthesize a behavior around what they aim to see: *globalization, ecology, transparency, sustainable development*. It's around a name that trade emerges, books, narratives, but also acts, collective behavior, individual positioning, intercultural exchanges, identity claims and language have become poles structuring the reunion society, for example, in the 2000s.

But naming involves other dimensions, touching ontology: by a name, I ask, I claim, or a nexus is imposed to me of being, a functional stability in the influence of subjective states, symbolic flashes that make me up. Which, for my part, I name the personal claim: the person, comprised as a unit of facets sometimes split, holds, sometimes with difficulty, disparate states of that I, an illusory self investigated as much by Freudian psychoanalysis as by Buddhism.

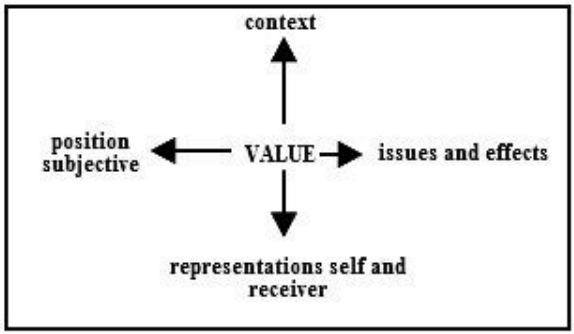
Around the nominal pivot, the individual becomes, is. *Nomino ergo sum.* I name it, it is. They name me, I am. *I name myself, I am*, eventually different from the recognition to which they reduce me: it's the surname, the little name, the pseudonym, the autonym that Marcienne Martin studied (p. 55 sv.), with the rigor that we know from all her books on naming. It's an illusory claim, naive and touching with this tension towards a being – different – of old fantasy or self-creation. Marcienne Martin performs a thorough study of the construction and operation of autonyms and of the email address, sometimes consisting of lexical items that cannot be reduced to names (p. 88 sv.), for example *I go back to*

nature, in the *SOS Planet* Forum, taking support on a very important inquiry, composed of a body of more than 1100 answers to questions on issues related to choice made by participants regarding exchange spaces on the Internet, which gives an indisputable weight to her conclusions.

Initially, exploring corpus (p. 131 sv.) focusing on health and ecology, the Quebec independence movement, Nintendo games, and finally health and climate change, she highlights the anchors and semantic structuring of aliases. The variety and significance of the research help to identify the meaning of regularities, which will be followed in-depth along the study, in order to answer its problem: "What is the degree of involvement of the personal sphere of the user in creating his autonym?"

The reader will thus see a creative dynamic emerge, built around the values of the subject who chooses his autonym, dependent on a linguistic context (that of the theme exchange, for example a tearing *Help-me-please99* in a forum dedicated to anorexia[2]), of the position he wants to make from his moments of subjectivity – a position that can be synchronous or participate in a story,[3] therefore a self-representation, inferring issues (risks and profits) and effects which are not always measurable.

A. Coianiz, PhD in Language Sciences and author



[2] But the context of the influence is modulated. In the same forum, we find Galinette, Supercoquine.

[3] Lily Flower, Gauvin, NDP or sovereignist in the Quebec blog, for example. M. Martin well indicates from the introduction that the name may make reference to ethnic anchors, for example. Let us recall that the Hebrew individual name (Shem Prati) a) identifies the individual b) expresses its affiliation to a group, a religion, an affiliation of the person and also expresses a destiny (if not a program of life): Abram (high father) vs. Abraham (father of many), Ariel (Lion of God), Leah (the one that gives).

INTRODUCTION

In the Iliad and the Odyssey, song IX, Ulysses chooses the anthroponym "Nobody" to escape the Cyclops. This onomastic game updates two levels of meaning: the first one which refers to the anthroponomical fact and the second one to the lexicon, more specifically, to the common name.

Naming is an act that allows the social subject to be part of civil society and to be well-known and recognized by the other. If the anthroponomical meaning is not prominent in French society, it sometimes refers to the ethnicity of the subject. A diachronic analysis of the onomastic term makes it possible to identify its origins, as well as having an approach to its etymological evolution. However, the praxis related to such naming are articulated primarily around the inscription of the identity of the subject in registration of civil society.

What then of the anthroponym "Nobody"? In both rigid designator: Ulysses carries it as an identity vector and bearer of a meaning denying the very quality of the identity, that lexical unity is in the form of a signifier at opposite semantic approaches, updated as part of uncorrelated social practices. Indeed, this anthroponym identifies Ulysses, but its meaning denies him an existence as an individual when the Cyclops, that is to say the other, calls out.

That said, this particular example shows how naming is a complex procedure. Indeed, labeling the world's objects is a *modus operandi* that covers a large number of practices, such as taxonomy, which through the categorical layout of the objects of the world, enables man to identify himself. As Hagège puts it, man is a being of marks, but the marks must have meaning, and for this, the term attributed to a particular object brings with it a large number of potential meanings that will be updated as part of their contextualization. For example, the lexical unity "value", applied to the moral value of a person or to the value of the dollar, does not appeal to the same semantic fields, even if the base direction is that of the evaluation.

Evoking the word in its potentiality and achievement recalls Todorov, to mention only one researcher, and his theory about the existence of paradigmatic and syntagmatic axes. If naming things allows us to label them, and thus to identify oneself worldwide, (a gardener has a different

approach towards the plant world than a botanist and he will put on the objects of his paradigm quite different labels from those of the botanist) naming is also a way to label in a syncretic way ranges of objects. We can thus evoke a car or a tree without having a precise picture. This representation takes into account only the main features of the named object. This calls for the concepts of hypernym and hyponym, the first term referring to the representation of a class of objects (those of the automobile), the second covering the objects in their singularity (a *DS 19*). We find this in the stereotyping in which an individual, group or culture, are traced in the way of a cartoonist who emphasizes some traits considered predominant, thereby distorting the deeper nature of the named object.

Naming also overcomes the difficulty of making a response to questions about the essence of the universe, its origin, that of man and nature in the middle of which it operates. The various cosmogonies implemented in different social groups are there to testify to this. Myths and tales are also part of another approach of naming, enabling man to better locate at the level of the area of symbols or of emotions.

In Chapter I, I will discuss the appointment of objects of the world as part of a general approach, then I will try to identify what dictates the appointment of the social subject through official anthroponyms (name and surname), the nickname given by the family or close circle and, finally, I will discuss the status of the pseudonym from a general point of view and, more specifically, on the Internet.

The study of the pseudonym on the Internet was discussed in a previous work, *The pseudonym on the Internet, naming at the crossroads of anonymity and private sphere,* published in 2006 and derived from my thesis from 2005. In it, the motivations of Internet users were analyzed, which were used for the construction of their pseudonym. For this, a questionnaire was posted online (2002-2003) and 300 responses were collated and analyzed. The findings relating to this investigation showed that some of the users built their pseudonym drawing from objects belonging to their private sphere (about 50%).

In this book, I will try to reverse or confirm the assumptions made in the above study through various analyses that I carried out from surveys of the Internet population. This study will cover Chapter II. A first survey made up of a population of 120 units focused on the implementation of the identifier in the email address. It may well be the usual full name of the user or a different creation.

Between autopoiesis[1] and the creation in the diagram of the civic address, what did the Internet users chose? This analysis will be preceded by a historical approach to the history of the post and of mail addressing. A second study will be articulated around a survey whose population includes approximately 1000 units. The questionnaire was visible on *Facebook* and a website that was dedicated to it. In order to better understand what underlies the construction of pseudonymous on the Internet, users were asked about their *modus operandi*, both at the email address level and in forums or rooms for conversation *(chat rooms)*. The compilation and analysis of the responses will help us better understand this particular type of naming.

In the third part of the book, I will present a corpus of pseudonyms found on the Internet and with a particular status, since many names wear the claims, opinions, emotions, etc. of the user. In this case, the pseudonym has a plural vocation since, at the same time, it appoints and highlights the user's point of view on a given topic. Covering the anthroponomical nature of the pseudonym, such a naming has a status of discursive type. In the last part, the findings of these studies regarding naming generally in the civil society, and in particular in the digital society through the alias, will be presented.

[1] Researchers like Humberto Maturana and biologist Francisco Javier Varela, Doctor in Biology at Harvard University, invented the concept of autopoiesis, the derivative term "poiesis", which has Greek origin, means "action of doing". Attached to the root "auto" means a lexical unit that means: "Do it yourself."

CHAPTER ONE

NAMING THE OBJECTS OF THE WORLD

I. Nomination in All its States

As announced, the title of this book, the works presented in this monograph will be organized around naming. To do this, I will use a type of iterative approach. First, I will proceed with the analysis of the designation of the world's objects, all at once, from a general and philosophical point of view, then my reflection will focus on the study of taxonomy through classification, hypernyms and hyponyms, which will lead me on to address the onomastics of man through his various appellatives. Therefore, naming covers all objects[5] of the universe, listed by man, both in terms of artifacts and social practices. The twentieth and twenty-first centuries saw the emergence of innovative media such as the telephone, television and film. The Internet is certainly found among these different technologies, but its peculiarity has generated many methods of communication that the dictionary defines as follows:

> The global computer network consists of a set of national, regional and private ensemble, which are connected by the TCP-IP protocol of communication and which cooperate to provide a single interface to all users (*Office of the French Language,* 2001, p. 585).

The word "Internet" is formed from the root *inter* – "element borrowed from the Latin *inter,* properly "inside of two" (in)" *(DHLF*[6], 2000 p. 1858) – and the suffix *naut* – from the Greek *boatmen*[7] (sailor) and *naus* (ship). The term netizen means: user browsing the Internet. This tool is a social practice favored by more and more French people. The *INSEE,* in a study

[5] This term is considered here in its general sense

[6] In the present monograph we will use the acronym DHLF to designate the Historical Dictionary of the French language.

[7] There is also this suffix in words like "astronaut" "cosmonaut", etc. (*Ibid*., P. 2351).

published in May 2006, specifies: "Today, more than one in two French people has used the Internet at least once in his life; in 2001, one in three." (Frydel, 2006, p. 1) The Web is different from other media because of the upheaval it generates both in the identity of the social subject, as well as in the way communication takes place. Indeed, it is, in most cases, the setting of relations between people who do not know each other and who may never meet. Still, this exchange works like a traditional exchange with towers of speech and verbal language that uses the forms of writing, supported on the oral ones. To overcome the lack of kinesis and non-verbal language, the Internet user created pictograms supposed to represent feelings and emotions. Based on a type of oral communication, the spatial arrangement of Internet users is a face-to-face with an unknown interlocutor and in most cases, geographically distant.[8]

Born of innovative technologies, communication on the Internet is dependent on its physical materials that consist on the one hand of electronic machines, that is to say computers and, on the other hand, electronic components conveying the electrical impulses. Programmers and IT will use the latter to make the base of the construction of the binary code. More complex programming languages will allow the user access to this media, using his native language or any other written language, belonging to the said "natural" languages and different languages created for purely techniques reasons *(cf.* Tanenbaum, 2001, p. 1 and seq.).

Moreover, concepts such as time or space, at the origin of many philosophical questions, are completely overthrown. Indeed, underpinned by specific technology, the Internet allows individuals located at considerable distances from each other to meet, virtually, with an immediacy that erases completely both the notion of space and time. Indeed, the space is that of the user in front of his computer, and time simply one in which he "navigates" the Internet. Thus, no consideration of the time and real space of each user is performed with this type of media.

I.1 Beyond the "Created", the Nomination

A number of cosmogony myths evoke order arising from chaos. It embodies the "primordial vacuum, prior to creation" (Chevalier, Gheerbrant, 1969, p. 206). From a lexical point of view, this term

[8] The reader may consult the following book: The pseudonym on the Internet, a naming at the crossroads of anonymity and privacy, 2006, in which I develop these different issues.

borrowed from the Latin *chaos,* refers to a "state of confusion that preceded the organization of the world" (*DHLF,*[9] 2000, p. 700), while its antonym "creation", derived from the Latin *creatio*, covers the following meaning: "action to establish something for first time." (*ibid.,* p. 944) Chaos is called "tohu-bohu" in Genesis, which corresponds to the Hebrew transcription of "tohû webohû". This condition refers to the undifferentiated notion of unrealized potentials, that is to say becoming the unmarked object forming part of a mass of objects whose existence is attested to; said object is then globally observable. For example, the observation of a galaxy like the Milky Way shows a white color, but the stars that compose it are indistinguishable to the naked eye.

The Egyptian cosmogony evokes "a power of the formless and unordered world" wrapping around the existing world (Knight Gheerbrant, 1969, p. 207). According to these same authors, in Chinese tradition, "chaos is the homogeneous space prior to the division into four horizons, which are equivalent to the foundation of the world." (*ibid.,* p. 207) Levi-Strauss, meanwhile, suggests an Aranda[10] myth that says:

> The primitive divine beings were shapeless, without members, melted together until the god Mangarkunjerkunja came (flycatcher lizard) who undertook to separate them from one another and shape them individually (1962b, p. 223).

Let's take a small tour of the horizon of the first founding myths of the universe in the great civilizations. In Greek mythology, it is said that at the beginning there was Chaos,

> the immense dark space. Then Gaia appeared, the earth with the broad chest, and finally Eros [...] whose fertilizing action will now govern the formation of people and things (Guirand, Schmidt, 1996 p. 120).

Germanic mythology says that "a yawning abyss extended through space." (*ibid.,* p. 293) Some commentators suggest the creation of world objects as coming out the *ex nihilo* of primordial chaos, others think that there is a predetermined plan, a direction of creation coming from nothing. Thus, Lao Tzu in the Tao-tê King, Chapter 46, states: "When the world runs through the original route." (1998, p. 49) After the chaos and the abyss of ancient myths of the beginning of objects of the world, new theories emerged. Thus, the theory of general relativity made[11] by Einstein

[9] The definition is available on the Historical Dictionary of the language French.
[10] Australian Aborigine.
[11] The formulation of Einstein about gravitational shows that space and time

and the uncertainty principle [12] discovered by Heisenberg open new paradigms built on revolutionary concepts, including the Big Bang[13] or Initial Singularity.

Regarding the creation of the human species, the anthropologist Malinowski, who studied the social life of the Tobriandais, a Melanesian community living in the Tobriand archipelago of islands located northeast of New Guinea, presents thus the myths regarding the origin of this ethnic group: "The world, the natives say, received its primitive population from underground spheres." (2001, p. 141) The Bible presents the creation of man thus:

> The Lord God formed man with the dust from the soil. [He] brought down in a torpor man and he slept; he took one of his ribs and closed the flesh in that place. The Lord God transformed the rib he had taken from the man into a woman which he brought to him (1988, p. 24-25).

That said, the naming comes at a time when from the undifferentiated arises the "differentiated", that is to say the object *as is*. However, not named, the same object would be referred anew to the world of the non-existent. As highlighted by Fabre about the recognition of the premises by the *Bembex* belonging to the family of Hymenoptera: "An indefinable faculty that I call "memory" for lack of an expression to designate it. The unknown cannot have a name." (1879, p. 233).

Moreover, it should also be noted that the object can already be part of the existing objects in the set of objects of the world, but it has not yet been spotted by the *homo sapiens,* which is the case, for example, for great discoveries like the principle of Newton's gravity, the theories of evolution presented by Darwin or the Periodic Table developed by Mendeleev, to name only these. The approach of the naming, as such, shows that this phenomenon occurs as man discovers the object, either starting from assumptions posing it as possible, either at a specific meeting, which gives the said object specific qualities in line with his world. For example, the discovery "of the 60th moon of Saturn[14] [...] [whose] temporary name is S /

---

transmit the gravitational interaction but their curvature (Greene, 2000, p. 460).

[12] This principle is part of the quantum theory. The latter covers "all laws that govern the universe, and some unusual features such as uncertainty, quantum fluctuations and duality wave / particle only become apparent only at microscopic scales of atoms and subatomic particles" (*ibid*., p. 459).

[13] For more information on these different concepts, the book of Igor and Grishka Bogdanov Before the Big Bang is well documented and is at first accessible to neophytes.

[14] *Cf*. Information: http://www.lecosmographe.com/blog/?p=172

2007 S4 and [who] was identified on clichés of the probe Cassini in the month May 2006." This discovery was only possible thanks to the technologies of our time; this implies that these new technological paradigms can be thought of in general terms (electronic telescope, by example), as well as particular (its components). The demiurge of the man at the origin of various artefacts and structures, as well as the different types of social organization, varied thought systems, etc., takes shape through taxonomy.

Still on naming creation, the authors Chevalier and Gheerbrant, referring to the pronunciation of the name, specify: "The pronunciation of the name as well, in a certain way, is actually creator or presenter of the object." (1969, p. 675) In this regard, Austin sustained a certain number of conferences that have been the subject of a book bearing the performative functions of the discourse. It is about the ritual formulas which then give a value of obligation to speech and commitment like, for example, the sentence "I marry you", delivered by the Mayor which gives value to these words for both the candidates to the marriage and the participants.

About the word means, Carroll has staged the passage of the name to the unnamed, in his work *Through the looking glass and what Alice found there*. The heroine, Alice, "in the forest where things have no name [...]" and soliloquizes:

> In any case, I say, it's quite agreeable, she says, walking under the trees, having been so hot in entering the... in the... in what? [...] At that moment precisely, a Fawn came strolling beside her: he looked at Alice with its big soft eyes, without seeming the least bit scared (1969, p. 58-59).

Getting out of this particular forest, the two characters are again aware of their existence as living beings whose life is organized around phenomena such as attraction and repulsion, involving the game of their encounter:

> And there, the Fawn suddenly jumped, which made him fall from the arms of his companion. "I am a Fawn" He cried in a delighted tone of voice. And, my God, he said, you are the Fawn of a man! A sudden expression of fear passed in its beautiful brown eyes [...] (*ibid*. p. 60).

As Martin highlights:

> Naming the object, in this text of Carroll, restores all its intrinsic qualities and all that they convey. First, it is the principle of similarity that will be enabled: Alice and the Fawn then recognize themselves as peers. Then,

> secondly, the principle of otherness will be updated when each of the participants, recovering its memory, will once again be able to name itself.

This author adds:

> the designation will call a field of experience, in which, each character will live the "other" as different and potentially dangerous. Regarding the Fawn, by example, the text refers to "a sudden expression of fear", the same, then, will be understood as the other (2005, p. 16- 17).

In Genesis, God gives a name to the objects He creates: "[He] divided the light from the darkness. God called the light 'day' and the darkness 'night'." (1988, p. 23) The concept of taxonomy, or setting in category is presented through the description of the earthly life at the beginnings in the Bible:

> The Lord God formed from the earth every beast of the fields and every bird of the air that He brought to man to see what he would name them. Everything named by the man was called "Living being"; the man gave names to all animals, and all bird of the air and all the beasts of the fields (*ibid*., p. 25).

In this text, we find the training of general classes (hypernym) with that of "living being" and specific subclasses (hyponym) with the nominal distinction of species.[15]

The uniqueness of an object viewed from a set of similar objects, but not identical, also shows that as its special characters are not highlighted, said object remains a unit belonging to a set. About words, and in a dialogue imagined by Leibniz between Philathète and Theophilus, the latter says:

> The general terms not only serve to the perfection of languages, but they are necessary for their essential constitution. [...] So, you see that children and those who know little the language they want to talk, or the material of which they speak, use general terms, such as thing, plant, animal, instead of using the words they lack (1990, p. 214).

Botany abounds in these cases. Thus, we can speak of "weeds" in general, but its specificity will only appear when a name is affixed to the plant. This is true of all sets of objects whose units are not reproductions from a unique matrix. Whether there are ethnicities – and stereotypes are

[15] We find these two bodies in the cosmogonic myths. Most are based on concepts such as the uncreated or stochastic, primary sources of the manifested world and show the indeterminate as the final stage of the identical.

there to present synthetically their particularity – or artifacts such as, for example, aircraft whose different types are only known by the aviation enthusiast or specialist and in which the neophyte will only see an aircraft.

The comprehension of world objects to be owned by a unit or unknown, generates in the subject diverse attitudes. In the first case, if no necessity forces them out, or no curiosity grows, the subject will keep the generic name or the hypernym of the class of objects, as in this example: "I saw a plane" instead of "I saw a Cessna 172 Skyhawk!". The same subject, having integrated the world of aviation, will see, little by little, differences appear between a particular aircraft which was named with a generic term, will be named with a specific designator. A second scenario shows that an observer can be aware of the existence of an object, confusing it with another. I will illustrate this phenomenon with this passage from Tournier that shows exactly the committed cognitive approach. In his novel, *Friday or the other island*, the hero discovers an object and interprets it depending on the directory of objects he knows:

> As he thought of a strain, a little more weird than the others, when he distinguished at a hundred paces, the still silhouette that looked like that of a sheep or a large deer. But gradually, the object turned the green penumbra into a kind of wild goat, with very long fur (1967, p. 16).

Table 1.1 - Cognitive process of recognition of the object to its naming

Paradigm and lexical fields	Lexical field of the vegetal world	Lexical field of drawing	Lexical field of mammals
Anticipation of the object of the world	First interpretation	Second interpretation	Third, fourth, and fifth interpretation
Updated phrases during the different adjustments between the anticipated object and the real object	Strain (inanimate subject)	Silhouette (intermediate object between inanimate and animated)	Roe sheep, a kind of wild goat with very long fur

The engaged iterative process is shown through different instances, thus updated by the semantic fields within which they are drawn. The first

interpretation of the updated object is taken in the universe of inanimate objects, a strain, then Robinson takes the nature of the named object, evokes a silhouette that is, according to *DHLF*, "a form that looms in black in a clear background" (2000, p. 3508). Finally, Tournier's hero offers three names belonging to the realm of the living, particularly to that of mammals. The last interpretation, "a kind of wild goat, with very long fur" shows that Friday doesn't recognize this animal as belonging to the directory of objects of his world, but as simply related. Martin says about it: "The syntagm *so* is restrictive since it focuses on the categorization of the object and not the object itself." (*in French society Papers Study of Names*, 2008, p. 209-210)

Naming is, therefore, an act of the registration of objects of the world in the human paradigm. However, the process of naming varies from one culture to another, firstly by the choice of objects incorporating the human paradigm and, secondly, by hierarchical organization thereof or, again, by setting in position an object in such a semantic universe because of its analogy with an object already part of that universe. There are also some names of plants like the one commonly called the "snapdragon", and whose scientific name is *Antirrhinum majus*. By the morphology of its petals and their articulation, this family of gamopetalous broadleaf evokes the shape of a muzzle. The phrase "snapdragon" probably refers to an animal feared by a number of the peasant populations.

We find an exemplification of this approach in many botanist works. Thus, the *nyctégréton*, Pliny the Elder said,

> is pulled with the root at the vernal equinox; [...] it is also called the *chénamyché* because geese are filled with panic when they see it, and others name it *nyctalops* because it shines in the night (1969, p. 48).

In this excerpt, we note two analogical phenomena between the object (the plant) and its peculiarities. The term *chénamyché* means, in Greek, "Scratching geese" from where the lexical similarity between the name of the plant and one of its attributes comes. As for the term *nyctalope*, it is borrowed from the Latin *nyctalops*, itself borrowed from the Greek *nuktalôps*. It is used in two opposing ways: "who sees well at night" and "who does not see well at night" (*DHLF*, 2000, p. 2411). We find this analogical phenomenon with the hyacinth,

> associated with two legends; one reflects the mourning of the beloved being of Apollo; in the other, the flower is born of the blood of Ajax, the arrangement of veins containing the Greek letters AI (*ibid*., p. 50).

In Table 1.2, the articulation of the name of the plant described by Pliny the Elder is shown along with the semantic fields in which the *nomen* is integrated.

Table 1.2 - Onomastic and semantic fields			
Plant name	*Observation*		*Visible Qualities belonging to the experiential area of the group*
nyctégréton	Brightness	Darkness	Shines at night
chénamyché	Action = scratching	Volatile = anatidae (goose)	Scratching geese

In this case, the construction of the name of the plant operates from visible qualities observed and which belong to the experiential history of such a given socio-cultural group. And it is from existing data (plant shining at night), belonging to semantic fields like that of light (brightness) and of darkness (night) that the name *nyctégréton* was established. As for the term *chénamyché* , the name had its origin in two existing words, the first referring to the action verb "to scratch" and the other to that of a waterfowl of the family *Anatidae*: the goose.

Figure 1 shows around which elements is organized the naming of an object belonging to the world of botany, the tomato. This vegetable plant belongs to the nightshade family (*Solanum*). The Latin name of the tomato is *Lycopersicum esculentum* , a compound word whose first meaning is "wolf peach", a phrase that "demonstrates the distrust the elders had for it, because it belongs to the family of Solanaceae, rich in toxic plants, such as the mandrake." (Arvy, Gallouin, 2007, p. 473). The second Latin term, *esculentum,* means "edible".

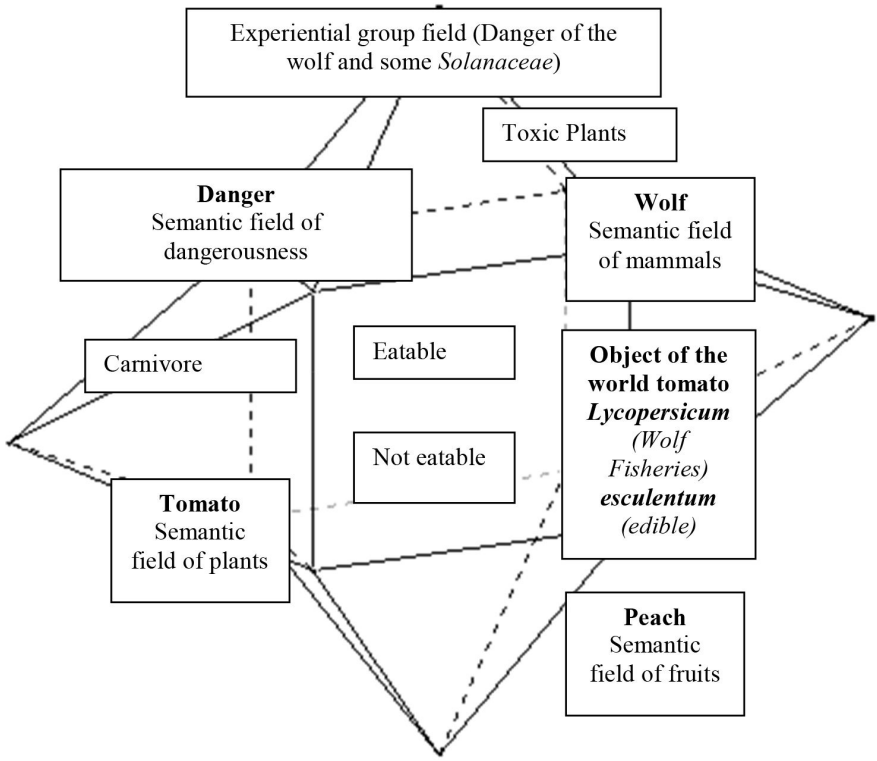


Figure 1.1 - Object of the world at the crossroads of different semantic fields

The analysis of the components of this figure shows that the Latin term *Lycopersicum esculentum* is located at the crossroads of different fields, including an experiential field corresponding to the experiences of the group and integrated into their history. To this field, different semantic fields are also correlated, including those plants (tomato), fruit (peach), mammals (wolf) and the dangerousness of some objects of the world. However, the same term is put into relation with its counterpart in the vernacular, tomato. This comes from an etymological field reminding that the term "tomato" is "borrowed from the Spanish *tomata* (1532), itself borrowed from the Aztec *tomatl*" *DHLF*, 2000 p. 3840). That is to say that the construction of the *nomen* brings with it a large number of areas of meaning, as we can see in the different botanical classifications. Thus, the variety *Solanum*