Homme(s), personne(s), gens and their Bulgarian equivalents: lexicographical data and linguistic analysis

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The objective of this article is to compare the French human general nouns homme(s), personne(s), gens and their Bulgarian equivalents човек, лице, души и хора. We explore data from monolingual and bilingual dictionaries that we analyze in the framework of referential semantics. We show that, despite their underspecified meaning, the lexemes in the two languages often have different semantic and grammatical properties, which explains the complex interrelations they contract.

Keywords: human general nouns, French, Bulgarian, translation, dictionary, synonymy, pluraire tantum.

I. Introduction1, 2

This research is conducted in the framework of the international project NHUMA (Linguistic description of Human Nouns in various languages)

1 This paper is based on a communication presented at The Eleventh Annual Meeting of the Slavic Linguistics Society, held at the University of Toronto (Canada), September 23–25, 2016.

2 We would like to thank Chris Rauseo for reviewing and proofreading our article. We would like to thank Chris Rauseo for reviewing and proofreading our article. We are also very grateful to the two anonymous reviewers for their appropriate and constructive suggestions.
coordinated by C. Schnedecker (Strasbourg) & W. Mihatsch (Tübingen). We
focus here on three very frequent French Human General Nouns (*homme, personne, gens*) and the corresponding Bulgarian lexemes (*човек, лице, души, хора*). We explore data from monolingual and bilingual dictionaries in the
light of the referential semantics approach adopted by the members of the project **NHUMA**.

We first define the concept of Human General Noun; then we study separately *homme* and *personne*. As for *gens*, its properties are revealed by the comparison with the plural form of *personne*.

### II. The concept of “Human General Noun” (HGN)

Human General Nouns (HGN) are at the top of the hierarchy ‘human being’
which is explained by their (very) poor meaning (cf. Mihatsch 2015a, Venkova
1997). To this category belong French Nouns such as *homme, personne, humain, être humain, individu, gens*; as for Bulgarian, we find mainly *човек, лице, човешко същество, индивид, хора, души*. Generally, they denote adult human beings and most of them do not encode sex. They are, on the whole, stylistically neutral, although some of them can have uses attached to a specialized domain (for ex. *individu* in philosophy; *лице* in law/administration).

Their very general meaning has, among others, the three following consequences:

– They are considered as (near) synonyms by dictionaries:

  <French>
  Gens: *personnes* en nombre indéterminé
  Personne: *individu* de l’espèce humaine, sans distinction de sexe
  Individu : être, *personne* (TLFi, cited by Cappeau & Schnedecker 2014)

  <Bulgarian>
  Хора : *човеци, лице*
  Лице : Отделен *човек, личност*
  Индивид : Отделен *човек, личност* (Bulg. monolingual dictionary, 2012)

– They can be interchangeable (in certain contexts):

(1) Je ne connais pas bien *les gens/les personnes* du quartier. (CP/SC 2015)
  ‘I don’t know the local people’

\(^3\) For other corresponding lexemes or translations (based on corpus data) cf. Mostrov & Aleksandrova (in press) and for ‘zero’ translations cf. Aleksandrova & Mostrov (in press).

\(^4\) Henceforth CP/SC.
(2) Къде хора / човека⁵ / душите имахе на събранието?
‘How many people attended the meeting?’

– Some of them have grammaticalized meanings of pronouns:
(3) Je n’ai vu personne. (corresponds to the negative pronoun никого in Bulgarian)
‘I didn’t see anybody’
(4) Човек не може никого да помисли за всичко. (corresponds to the indefinite
pronoun on in French)
‘You/one can’t think of everything’

III. Homme, personne, gens and their Bulgarian equivalents

1. Homme(s)

In French, homme is ambiguous: it can refer, in its general meaning, to man
as a ‘race’⁶ – without male/female differentiation (5), or to a male representative
of human beings (6):

(5) L’homme des cavernes
‘cave man’
(6) Approche si tu es un homme!
‘Come on if you are man enough!’⁷

In Bulgarian the situation is different, because there is a specific lexeme for
the male representative: мъж, and one can predict that човек would correspond
to the ‘general meaning’ of homme. The French examples above are, in fact,
translated respectively by човек and мъж:

(7) Пещерен човек (=5)
(8) Ела, ако си мъж! (=6)

If we look at the French-Bulgarian dictionary (Sofia, 2002), we have,
without surprise, two homonyms homme translated respectively by човек and
мъж. Let’s have a look at some of the translated collocations in each case:

⁵ An anonymous reviewer points out that this countable plural form of човек is absent from the
Official orthographic dictionary of the Bulgarian language (Sofia, 2012). This is probably due to the
existence of души, which is supposed to have the same linguistic properties. Nevertheless, човека
(pl.) is present in the previous edition of the dictionary (Sofia, 2002). It would be interesting to see if
there are some differences between these two “true synonyms”.

⁶ mainly in generic contexts

HOMME 1: човек

(A) “human being in general”
Homme primitif: първобитен човек ‘early man’
Homme des cavernes: пещерен човек ‘cave man’

(B) “human qualities”
Homme d’action: човек на действието ‘man of action’
Homme de bien: порядъчен/добър човек ‘good man’
Homme d’esprit: духовит човек ‘man of wit’
(C) “social occupations”
Homme d’affaires: бизнесмен ‘businessman’
Homme de loi: юрист ‘man of law, lawyer’
Homme de guerre: военен ‘warrior, soldier’

HOMME 2: мъж

Homme viril: мъжествен мъж ‘virile man’
Vêtements d’homme: мъжки дрехи ‘menswear’
Parler d’homme à homme: говоря като мъж с мъж ‘to speak man to man’
Ne pleure pas, sois un homme!: Не плачи, бъди мъж! ‘Don’t cry, be a man!’

If we look now at the article homme in Le Petit Robert (2009), we have two main meanings, corresponding to “human being” (in general) and “male human being”. What is noticeable is that the expressions in (B) and (C) above (HOMME 1) are clearly attached to the meaning “MALE human being” in this dictionary. This suggests that (i) if човек in the Bulgarian translations (in B because in C the expressions are translated by specific lexemes) remains a HGN, i.e without sex differentiation, it does not (fully) correspond to the French lexeme; or (ii) човек has the same polysemy as homme and can mean ‘a male human being’.

We think that the first hypothesis is perhaps the right one, because, for example, добър човек ‘a good man’ (attached to B) can occupy a predicative position when the subject is an NP denoting a female human being. For instance, in Google we found 8370 occurrences for Тя беше добър човек ‘She was a good person’ and surprisingly less for Той беше добър човек ‘He was a good person’ (4960 occurrences). As for French, we found 313 000 occurrences for Il était un homme de bien (il=he) and 0 for *Elle était un homme de bien (elle=she). This means that the Bulgarian translations in (B) correspond lexically rather to the French HGN personne, non-specified for sex⁸, or to the indefinite pronoun quelqu’un ‘someone’ (Elle était une personne / quelqu’un de bien).

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⁸ We also noticed that in the Bulgarian monolingual dictionary (2012), добър човек is attached to the general meaning (- sex) of човек.
As for expressions in (C), the situation is rather the same, the difference is that specific nouns are chosen as Bulgarian equivalents (we can predict that човек is “incorporated” in these nouns); A man or a woman can be юрист ‘lawyer’, бизнесмен ‘businessman’. Perhaps военен ‘warrior’ is an exception because of the predominance of men in the army. It is interesting to notice that the Bulgarian monolingual dictionary (2012) gives similar expressions of ‘social position’ with човек (човек на властта ‘high official’, човек на изкуството ‘artist’) that appear in a meaning defined by лице ‘person’ (HGN that does not encode sex).

Does all this mean that човек in Bulgarian is always non-specified for sex? The answer is negative, if we look at the Bulgarian monolingual dictionary (2012) where we find a meaning defined by възрастен мъж ‘adult man’, and an example that follows:

(9) Дохожда един човек и пита за тебе ‘A man came and asked for you’

It seems that when човек is in a referential use (for example in subject position with a specific reading: 10), it denotes a male human being, in contrast to the predicative position (11) where it has the general meaning:

(10) Един много любезен човек mi помогна да паркирам. Освен това беше и привлекателен мъж / ??Овен това беше и привлекателна дама.
‘A very polite man helped me to park my car. Moreover, he was an attractive man / ??she was an attractive woman’

(11) Тази служителка / този служител се оказа много любезен човек.
‘This employee (f/m) turned out to be a very polite person’

If we look now at the French expressions where homme is translated by мъж (HOMME 2), we notice that almost all of them emphasize the masculine facet of a male human being, in other words the stereotype of the “stronger” sex (men don’t cry, they are virile, speak to each other directly…). This leads to the conclusion that even though човек and мъж can both denote a male human being, the first one remains more general: it can neither replace мъж in the expressions in question, nor be coordinated with жена ‘woman’:

(12) *Дойдоха един човек и една жена да питат за тебе ‘A man and a woman came and asked for you’

As for plural, we find the same distinction between the ‘general’ meaning and the ‘male human being’ one. The HGN hommes, always with the definite article which has a generic reading (les hommes), is (in most cases) translated by the Bulgarian plurale tantum хора ‘people’ and enters, among others, in contexts where it is a term of biological taxonomy (les hommes primitifs: първобитните хора ‘early men’) or denotes (all) the members of humanity,
sometimes opposed to gods (les dieux et les hommes: божествата и хора-ма ‘gods and men’). When the ‘masculine’ reading is activated, the Bulgarian equivalent is almost always мъже (être attiré par les hommes: привлечен съм от мъже ‘to be attracted by men’). What is remarkable however is that the two morphological plural forms of човек (човеци: uncountable and човека: countable) denote human beings without ‘sex’ distinction9, which means that the polysemy of човек, contrary to homme, is only pertinent in the singular.

To summarize, the polysemy of homme is covered by two Bulgarian lexemes: човек and мъж, but the first one can sometimes enter in the field of ‘homme: male.’ This could be explained simultaneously by the etymology of човек (according to some hypotheses, cf. Trubachev 197710, чело ‘top, superior quality’ and век ‘force’) and by the privileged social status of the male human being in the history of mankind.

2. Personne(s)

The French noun personne ‘person’ is very frequent: as a HGN, it has a large spectrum of uses (both in the singular and the plural) and has the advantage, contrary to homo, not to encode sex at all (even though morphologically it is +fem). Because the uses of homme HGN are very limited (only generic contexts), personne fills this gap, mainly in predicative position (13) or in a specific reading (14):

(13) Ma mère est une personne/*un homme extraordinaire.
    ‘My mother is an extraordinary person/*man.’

(14) Hier une personne inconnue/*un homme inconnu m’a abordé dans la rue.
    On m’a dit plus tard que c’était la femme du maire.
    ‘Yesterday an unknown person/*man came up to me. Later I was told that
    this was the mayor’s wife.’

Let’s see how personne is translated by the French-Bulgarian dictionary (2002)11:

PERSONNE: лице ‘person’, личност ‘personality, character’, човек ‘man’

(A) “person in general”

Une personne: един човек ‘a/one person’

Quelques personnes: няколко души ‘some persons’

9 With the specification that if човека is preceded by numerals from 2 to 6 which have a special masculine form ending -(и)ма, at least one of the referents has to be male: В стаята влязоха трима човека: един мъж и две жени ‘In the room entered three persons: one man and two women’ (Stoyanov, 1983 : 183 [vol. 2]) (but see note 5).

10 We would like to thank Tatiana Mostrova for providing us with this information.

11 We do not take into account the negative pronoun which corresponds to no one, nobody.
Without going into details, the Bulgarian translations show roughly that човек corresponds to the general meaning of personne (examples in A, singular), the more “neutral”, and for the specialized meanings – in the domain of law (C) and grammar (D), лицо (literally ‘face’) is the corresponding term. As for (B), different translation strategies are adopted because this particular meaning has no clear correspondence in Bulgarian (except личност, особа ‘personality’ for the ‘spiritual’ facet of the human being, but also човек).

The dictionary gives лицо as a first Bulgarian equivalent. There are two reasons for this: (i) as personne, лицо does not encode sex and (ii) лицо is (almost) always translated by personne. We notice that човек comes in the third position, probably because it corresponds strictly speaking to homme (I).

In the following we will analyze separately the singular and the plural forms of personne and their Bulgarian equivalents. Moreover, personneS will be compared to the French plurale tantum gens.
2.1. *Personne* (sg)

- Specialized meanings

As the dictionary shows, the specialized meanings of *personne* (law, administration / grammar) correspond to *лице*. Its (=лице) uses in “common language” are very restricted: for example, it can refer to an unknown person (15) or to a person that is not appreciated (16):

(15) Търси те едно непознато лице ‘An unknown person is searching for you’
(16) Той доиде с това лице ‘He came with this person’ (Bulg. monolingual dictionary, op. cit.)

*Personne* and *лице* have another common property (revealed for French by CS/PC 2014, 2015), which is their use as hypernyms in definitions:

*Ingénieur*: *personne* qui a reçu une formation scientifique…

*Инженер*: *лице* с висше техническо образование...

- Meanings in current language

CS/PC (2014) showed that *personne* occurs very often in common contexts (like novels) where it is modified “freely” by (evaluative) adjectives/relatives describing one’s character/behavior. Furthermore, the NP *person + modifier* is in most cases in a predicative position:

(17) (…) *C’était une personne affable, quoique fantaisiste* (CS/PC 2014)
    ‘He/she was an affable person, although eccentric’

In this use, the Bulgarian HGN *лице* is excluded and other lexemes, as *човек* or *личност* ‘personality’ have to be chosen. *Човек* is fully appropriate here because, as we have seen, in the predicative position it does not refer to a male human being. *Личност* seems more restricted (’устремена личност’), perhaps because of its philosophical / psychological domains of use (the Bulg. monolingual dictionary gives, among others, the expression свобода на личността ‘freedom of the individual’, where *личност* corresponds to *индивиу*).

For Mihatsch (2015b), *personne* in contexts like (17) functions simply as a “support for a modification” and is not stressed. It can serve, with the modifier, to create *ad hoc* categories\(^\text{12}\), and we add that it is very useful when we need to create NPs denoting humans who have a given quality, in the case of adjectives that cannot function as nouns:

\(^\text{12}\) But also established ones as *personne âgée*, translated by възрастен човек.
(18) N'essayez pas d’expliquer à une personne stupide / *un stupide les règles de conduite.

Ne se опипите да обясните на един глупав *(човек) как трябва да се държи.

‘Don’t try to explain to a stupid *(person) how to behave’

In cases where we have a nominalized adjective, the HGN can be omitted (see for instance in (A) above the translation of grandes personnes ‘adults’ by големите, възрастните).

What is noticeable in French is that in these contexts we can also use the indefinite pronoun quelqu’un ‘someone’ (quelqu’un de stupide) which allows us to recognize a kind of pronominal status to personne. In Bulgarian, някой (=quelqu’un) can also be used instead of човек, at least in this context (някой, който е глупав).

We saw that concerning the non-specialized meaning of personne, the one where this noun denotes a human being in a very general way, the more frequent Bulgarian equivalent is човек. In fact, the uses of човек cover not only those of homme 1, but also a great part of those of personne. On the other hand, personne has perhaps the most general meaning among all French HGN (with gens ‘people’), and човек seems to share this property in Bulgarian. This is made possible by the fact that човек can denote a human being without sex differentiation in more contexts than homme, and personne, precisely, does not encode sex. However, as we saw, човек refers sometimes to the male human being (9) and therefore cannot always be the translation of personne. For instance, the translation of personne by човек in (19) is problematic:

(19) Hier, une personne très agréable m’a abordé dans la rue. J’ai appris par la suite que c’était la femme du maire.

‘Yesterday a very nice person came up to me. Later I was told that this was the mayor’s wife.’

??Вчера един много приятен човек ме заговори. В последствие разбрах, че това беше жената на кмета.

In this context, лице cannot be used because it does not have the neutral character of personne/човек. Thus, we have a ‘gap’ in Bulgarian concerning the translation of personne in its ‘current’ meaning, at least in subject position. Here we have to use the specific noun жена ‘woman’, but this eliminates the ambiguity of personne in the French sentence.

2.2. Personnes (pl.)

If we look at the three examples (attached to A “person in general”) given in the French-Bulgarian dictionary (2002) where we find personnes, we have three different translations:
Quelques personnes: няколко души ‘some persons’
Groupe de personnes: група хора ‘group of persons’
Grandes personnes: големите, възрастните ‘adults/grown-ups’

If we put aside the nominalized adjectives in the last translation where the HGN is omitted, we found two different HGN in Bulgarian: души and хора.

In the following we will concentrate on the plural uses of personne and we will compare them to those of the French plurale tantum gens ‘people’, a noun which can sometimes replace personnes. The comparison between personnes and gens is important because there are (many) cases where they are in complementary distribution but can nevertheless be translated by the same noun in Bulgarian, the plurale tantum хора. We have also to take into account the Bulgarian “numeral classifier”13 души (literally ‘souls’), which translates the countable uses of personnes.

2.2.3. Personnes vs. gens and their Bulgarian equivalents

CP/SC (2015) point out that personnes and gens can sometimes appear in the same context without a noticeable difference:

(20) Je ne connais pas bien les gens/les personnes du quartier. (=1)
    ‘I don’t know the local people’

Bulgarian, only one HGN can be used here, namely хора, because, as we saw both for the singular and the plural, there is no a particular equivalent of the non specialized meaning of personne(s).

But as shown by CS/PC (2014), personnes and gens often differ mainly because of the plurale tantum status of gens (it does not have a singular form: *un gens) which personnes does not share: it is an ordinary countable noun.

The properties of a plurale tantum noun are briefly reminded by CS/CP (op. cit.) citing (Wierzbicka 1985 : 282):

“The grammatical property plurale tantum (combined with grammatical uncountability) suggests that the referent is limited in quantity, “bounded” in place, and not fully countable because the parts may not be truly separate”

There are some constraints (revealed by CS/PC op. cit.) that follow directly from the plurale tantum status of gens contrary to personnes:

• At the level of determiners:
  – Personne, but not gens can receive numerals as determiners and the indefinite determiner plusieurs (=several) only compatible with countable nouns:

Deux/plusieurs personnes me l’ont dit.
Двама/няколко души/човека ми го казаха.
‘Two/several persons told me this’

*Deux/plusieurs gens me l’ont dit.
*Двама/няколко хора ми го казаха.
‘Two/several people told me this’

As we see in the translations, in Bulgarian, хора behaves as gens in this respect, which is not surprising: хора shares the plurale tantum feature (it does not have a singular form, at least morphologically, and is uncountable); the Bulgarian equivalent in (21) is души, a “classifier” specialized in counting human beings, or човека, the countable plural form of човек. And even though both personnes and gens can be used with the interrogative determiner for quantity combien de ‘how many’, only with personnes we can have an answer with a numeral determiner, contrary to gens which is compatible with beaucoup ‘a lot of’, a non-precise quantifier:

(=души)
‘How many persons did you meet? I met ten/some’

Combien de gens as-tu rencontrés? – J’en ai rencontré beaucoup. (=хора)
‘How many people did you meet? I met many’

The same is true concerning the distinction between души and хора, as suggested by the equivalences above.

Moreover, Schnedecker (2012) showed that indefinite determiners as certains ‘certain’, divers, différends ‘various, several’, denoting some divisibility of the referent or choice are much better accepted with personnes:

Certaines/différentes/diverses personnes me l’ont dit.
‘Certain/various/several persons told me this’

Certains/différends/divers gens me l’ont dit.
‘Certain/various/several people told me this’

In Bulgarian, the translation of the well-formed utterance in (25), where personnes appears, is with хора, because (i) души is only used with numerals and (ii) there is no another neutral HGN in Bulgarian corresponding to personnes in its ‘current’ meaning, which obviously forces хора to escape some of the features of its plurale tantum status, contrary to gens:

Някои / разни / най-различни хора/*души ми го казаха. (#gens)

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14 In fact хора has two marked synonyms; the one, човеци, is the plural form of човек and is mainly used in biblical contexts; the other, люде, is “old-fashioned”/“poetic”/“dialectal” according to the Dictionary of the Bulgarian language (http://ibl.bas.bg/rbe/).
• Lack of “individuation” concerning gens vs хора

Schnedecker (2012) showed also that gens is not compatible with pronouns that individualize the ‘parts’ (which are human beings), as l’un après l’autre ‘one by one’; хора, however, is compatible with such pronouns:

(28) ??Les gens sont arrivés l’un après l’autre.
(29) Хората дойдоха един след друг.
‘People came one by one’

Once again хора behaves as personnes which, as an ordinary plural form, can be subject of “individuation”:

(30) Puisque toutes les personnes sont arrivées l’une après l’autre, il est faux de considérer que cette réunion a connu un succès de foule. (google) (=хора)
‘Since all people have arrived one by one, it is wrong to consider that this meeting was very successful’

And finally, at a lexical level, there are some expressions with personnes and others with gens that form ‘set phrases’, mainly denoting different ‘classes’ of people, or, with gens, also different qualifications:

– with personnes:

Groupe de personnes ‘group of people’
Personnes handicapées ‘handicapped persons’
Personnes âgées ‘elderly persons’

– with gens:

Gens simples ‘simple people’
Honnêtes gens ‘honest people’
Gens du peuple ‘ordinary people’

As we see, in both cases the Bulgarian corresponding lexeme is хора. This confirms once again that the uses of this Bulgarian HGN are larger than those of its French ‘equivalent’ gens.

IV. Conclusion

If we put aside the cases where the French HGNs can be translated by pronouns or by specific lexemes, and those where homme corresponds to мъж, we arrive to the next table where the different equivalences between the three French HGN taken into account in our study and the Bulgarian HGN are summarized:
<table>
<thead>
<tr>
<th>French HGN</th>
<th>Number</th>
<th>French example</th>
<th>Bulgarian translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Homme</strong> HGN ‘man’</td>
<td>SG</td>
<td>Homme des cavernes ‘cave man’</td>
<td>Пещерен човек</td>
</tr>
<tr>
<td></td>
<td>PL</td>
<td>Premiers hommes ‘early men’</td>
<td>Първобитни хора</td>
</tr>
<tr>
<td><strong>Personne</strong> ‘person’</td>
<td>SG</td>
<td>Une seule personne ‘only one person’; Une personne de confiance ‘reliable person’; personne âgée ‘elderly person’; Personne morale ‘legal entity’; à la troisième personne ‘in the third person’</td>
<td>Само един доверен възрастен Юридическо в трето лице</td>
</tr>
<tr>
<td></td>
<td>PL</td>
<td>Certaines personnes ‘certain persons’; groupe de personnes ‘group of people’; Cinquante personnes ‘fifty people’; Personnes à la charge ‘dependents’</td>
<td>Някои група хора Петдесет души / човека Имащи право на издръжка лица</td>
</tr>
<tr>
<td><strong>Gens</strong> ‘people’</td>
<td>Plurale Tantum</td>
<td>honnêtes gens ‘honest people’</td>
<td>Честни хора</td>
</tr>
</tbody>
</table>

We see from the data of this table that the three French HGN (*homme(s)*, *personne(s)*, *gens*) are ‘covered’ by four corresponding Bulgarian HGN (човек, лице, души, хора). But these Bulgarian HGN do not ‘cover’ the French ones in the same manner. We can divide them into two groups according to their ‘extension’: (i) лице, души and (ii) човек, хора. The nouns of the first group correspond respectively to a particular meaning (the legal domain: лице) or use (the plural with a numeral determiner: души) of a unique French NHG, namely personne(s); the nouns of the second group are in the intersection of more than one French HGN, човек corresponding both to *homme* and to *personne* (in its ‘current language’ meaning) and хора corresponding to *gens*, *hommes* and *personnes* (except for the uses with a numeral determiner and the legal meaning). In fact, we can suggest that the lack of a Bulgarian lexeme corresponding to the various uses of personne(s) explains that човек and хора have to assume most of these uses in Bulgarian, which leads to their larger extension than their French equivalents strictly speaking that are *homme* and *gens*.

Finally, if we put aside the Bulgarian HGN лице which has a particular meaning, the three Bulgarian HGNs which refer to human beings in the most
general way are човек, хора and души. Venkova (1997) treats them as a ‘triad’ referring to the “Contemporary dictionary of the Bulgarian language” (1994) which considers хора and души as the plural forms of човек. Even though this is not defendable morphologically, we see that these three ‘forms’ (of only one noun: човек) cover the ‘current meanings’ of the three French HGN. This can lead to the conclusion that in Bulgarian there is only one ‘real’ HGN, namely човек, but which has nevertheless the inconvenience (when in singular) to refer sometimes, although not quite precisely, to the male human being, an inconvenience that personne does not present.

Our study shows also that the available lexemes in the two considered languages, although with different extensions, manage to cover the same concepts attached to the reference to a human being in a general way, which, if necessary, provides further evidence to Chomsky’s principles/parameters distinction.

References


Dictionaries


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Homme(s), personne(s), gens и българските им еквиваленти: речникови данни и лингвистичен анализ

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В настоящата статия се сравняват френските общи имена за лица homme(s), personne(s) и gens с българските им еквиваленти човек, лице, души и хора. Взимат се предвид речникови данни, които са подложени на анализ в рамките на референциалната семантика. След въвеждане на понятието „общи имена за лица“, се разглеждат формите за единствено и множествено число на homme и personne и техните български съответствия. След това се сравнява gens, съществително от типа на плуралия тантум, с personnes, което позволява да се изясни какво е тяхното взаимоотношение с българските лексеми хора и души.

Анализът показва, че въпреки присъствието на оскъден брой семи, всяко от разглежданите имена в двата езика има специфични свойства и употреби, което води до „кръстосани“ съответствия. Така например лице и души покриват отделни значения на френската лексема personne // personnes, докато хора може да съответства едновременно на personnes, gens и hommes.

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