

## ABSTRACTS

JESÚS LUQUE MORENO, *Voces. La clasificación de los sonidos en el mundo antiguo: I Los gramáticos.*

Study of the different types of sound that recognize the ancient grammarians in the classifications which tend to complement the voice definition.

JUAN ANTONIO GONZÁLEZ IGLESIAS, *Los nombres del diálogo literario. Su validez para el diálogo narrativo.*

This paper analyses the names of dialogue as a literary genre. The Greco-Latin literary theory needs a precise description of its technical terms. The field is the Latin vocabulary, but the nomenclature in Greek is also explored, as well as the possible translations into modern languages: English, French, Spanish, German, and Italian. Terms as *sermo*, *collatio*, *disputatio*, *colloquium*, *altercatio* may become names of literary genres. A gloss of the *Codex Amplonianus* and the Late and Medieval documentation gave us the possibility of analysing the term *dialogus* as name for the «narrative dialogue».

FEDERICO PANCHÓN CABAÑEROS, *La Expresión Mala Aetas.*

The expression *mala aetas* means «old age», according to Nonius Marcellus. However, in the interpretation of *mala aetas* in Plautus *Aul. 43*, lexicographical tradition offers two meanings: «bad life» and «old age». Semantic-syntactic analysis and lexicological arguments lead us to the conclusion that *mala aetas* designates «old age» in all the texts. We also maintain that the basic order of this expression is *mala aetas* (adjective-noun).

BRIGGITTE GAUVIN, *Les audaces lexicales de Petrus Martyr d'Anghiera dans la première décade du de orbe nouo.*

When Petrus Martyr of Anghiera decided to relate the discovery of the New World, he was confronted with an unexpected problem: he didn't have

the suitable terms to deal with such a new topic and name sixteenth century's technical realities. So he successively resorted to different solutions. First, although he didn't have the suitable vocabulary, he tried to use classical latin terms, for example to name sixteenth century's ships and titles. Secondly he used circumlocutions, mostly to designate indigenous objects. Finally he understood that the only way to describe the indigenous world was to use native terms, and despite mockery and critics, he decided to coin new latin words derived from indigenous terms. The text may be less correct as far as language is concerned, but it becomes much more lively and accurate.

SUSANA GONZÁLEZ MARÍN, *Estudio de las etiquetas genéricas endógenas aplicadas a las vidas de santos de la antigüedad tardía.*

Frequently, literary studies can benefit from lexical analysis. This paper focuses on the different Latin terms (*uita, laus, historia, sermo, commemoratorium*) used to designate saints' lives written in late Antiquity. Examination of these items from a lexical perspective provides new insights into some questions crucial to the understanding of the genre.

J. L. HERRERO - M. J. MANCHO, *La neología en la mística española temprana; La subida del Monte Sión de Bernardino de Laredo.*

Early Spiritual Literature in the formation process of its specific lexicon introduces a set of neologisms, either through the promotion of the internal lexical laws of creation within the system, or using the formal loan words (fundamentally latin).

In this paper we study neologisms in a book dated from the first half of the sixteenth century (1555-1558) that belongs to the franciscan «recogimiento»: *La subida del Monte Sión* by Bernardino de Laredo (a mistic book which will decisively influence future authors).

Translation of biblical texts serve as a way of introduction to many formal words, but the lexical creativity, specially in the formation of adjectives, characterize the work of this franciscan from Sevilla.