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The communicative usages of *au*, *aute*, *autis* and *autar* in Homer

The pragmatic analysis of particles and, partly, adverbs in early Greek poetry allows for highlighting what in different contexts the speaker wants to convey by means of their utterance, more than what is the fixed meaning of the words.

Homeric *au*, *aute*, *autis* and *autar* are to be considered as multifunctional markers, whose basic goal affects meta-communication more than information on states of affair. Despite their canonical definitions, as mainly adversative or continuative adverbs, their meanings (sometimes difficult to be classified, according to traditional grammatical categories) are relevant to orienting the audience about certain intentions of the speaker. The communicative usages of *au*, *aute*, *autis* and *autar* in the *Iliad*, in the *Odyssey* and in the Homeric Hymns are seen as related to the functions to let the audience know both the procedural meaning of discourse (signals conveying something like “and now there is a new narrative section” or “shift your eyes onto this other object”) and views/attitudes to be interactionally shared by speaker and listeners (signals conveying something like “this is a well-known returning event” or “by saying this I recognize a special identity”). These functions are both conveyed by the common etymological root *au* and can be summarized in two words: distinctiveness and recognition. Some markers mainly convey distinctiveness (e. g. *autar*) and some others mainly recognition (e. g. *autis*). The different sub-functions being identified are the following: with respect to distinctiveness, to point out either thematic spatio-temporal separation or visual prominence (e. g. the formula *autar epeita* and Od. 4, 130 respectively); to mark a visual shift from an item to another (e. g. the turn-taking formula *ton (tēn) d’aute proseeipe*); to convey an argumentative contrast (e. g. *ei d’au* in the *Odyssey*); with respect to recognition, to mark an event as returning (e. g. Hymn V to Aphrodite, 277); to point out acts of recognition (e. g. Il. 8, 446); to signal the acknowledgement of surprise or wonder by the speaker (e. g. Od. 11, 93).

It is argued that *autos*, *autika* and *autōs* share the same basic pragmatic functions, i. e. to convey distinctiveness and recognition.

Although some usages of *atar* are overlapping with those of *autar*, *atar* is interpreted as a mark of frustration of expectation, like Lat. *at*; therefore, the difference in their pragmatic usages seems to refer to the respective etymological IE roots, namely *au- and *át.

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