

A pseudonym on the internet, an anthroponym with a multidimensional status

In civil society, anthroponymy sets the social being within a group. More precisely, their patronymic or matronymic is used to position them along a genealogical line, whereas their first name is a means to identify them within the family group. So what can be said about the social being's identity in the context of digital society? In order to join discussion forums or chat-rooms, the internet user has to choose a pseudonym, the origins of which stem from various sources – the person's private life, cultural objects, individual traits etc. However, using a pseudonym on the Web is not done for the sole purpose of naming an individual. Thus, in the course of a follow-up communication to the on-line publication of newspaper articles or while discussing a given theme in a forum, the *nomen falsum* (or 'false name') chosen by the user can be laden with meaning - antagonism, emotion etc. This multidimensional status of a pseudonym on the Internet will be examined using various examples taken from newspapers' on-line editions as well as discussion forums. Other questions arise from this observation. If a pseudonym is used for naming or protesting, does this not mean that its purpose is to express what cannot be said within civil society? Is this not a confusion between private and public space? And if so, what are the reasons? Finally, does digital society not stand as an opposing force to civil society?

1. Anthroponymy as taxonomic procedure

Number of myths mentions the birth of the organized universe as arising from chaos. For example, Levi-Strauss recalls an Aranda myth that says: "the primitive divine beings were shapeless, without limbs, and fused together, until came god Mangarkunjerkunja (flycatcher lizard) which began to separate each other and shape them individually" (1962, p. 223). The manifest universe materializes once imprisoned in the nets of language composed, firstly by lexical units designating each of its components and, secondly, the relationships linking the components. The taxonomy is a cognitive procedure opening on the classification of objects as simple or complex trees which allows the organization of the sociocultural linguistic world of the social subject. The particularity of an object viewed from a set of similar, but not identical, objects shows that as long as its characteristics are not highlighted, this object retains the status of a unit belonging to a set. The designation and classification of objects in the world allows human to give meaning to the universe as he perceives it. The classification procedures governing these instances, lead to a tree constructed from hyperonyms subsuming hyponyms and also give the object a lexical and semantic corporeality. The anthropogenesis also participates in the designation procedures and classification. In this context, Levi-Strauss states: "As a whole they are paradigmatic, proper names thus form the fringe of a general classification system: they are both the extension and the limit" (1962, p. 258).

Among cultures, anthropogenesis takes various cycles, sometimes linked to practical considerations, such as these groups who do not name the baby until he reaches an age when its survival stops being a random phenomenon. As pointed out by Brunet, Darlu, Zei and Bideau [...] everyone carries a name that refers to his community, but also a reflection of cultural practices, neither the name will be the same, nor will it be transmitted in the same fashion, by different human groups" (2001/2002, p. 1). Mead, an anthropologist who studied different ethnic groups, says this about the designation of the new-born Arapesh: "When he smiles, looking at his father,

he will be given a name, that of a paternal clan member" (1963 p. 34). The creation which governs the establishment of anthroponym and its transmission is often articulated around the genealogical chain. For example, Mead refers to systems called "rope" or a link that "binds one man, his daughter and son of his daughter or a wife, his son and the daughters of his son (1963a, p. 182). Levi-Strauss also discusses different types of designations used in ethnos groups such as the Penan of Borneo as tecknonym which is a name adopted by parents at their first child birth or the necronym, a name designating "the dead first born child "(1962, p. 253-254).

Generally, the name assigned to a social subject is a marker of identity that gives the individual a genealogical anchor (matronym or patronym), a family anchor (surname) and an affective anchor with emotional hypocoristic usage such as nickname or diminutive. Some types of nomination as the matronym or the patronym take place in the framework of the law and allow the inclusion of the individual in civil society. Ghasarian specifies that the noun of a new member of the group "is a crucial moment that sets the group membership of kinship, the relationship to the collective memory and place in the network of social relations" (1996, p. 48-49), he emphasizes: "[...] The patronym, the noun of relationship that an individual receives at birth, demonstrating its identity" (ibid., p. 48). Always about the phenomenon of identity Chauchat mentions that: "The act of naming is the beginning of any identity. It is the starting point as is the act of naming of the subject that gives it its name. In our society, the subject's name indicates its descent, that is to say his place in line. The noun is the first symbolic act, one that can have an identity, not only in the formal sense and administrative civil status, but also in the sense of inclusion in the symbolic order is that of language. Similarly, the identity of the group and its members originates in the name used to designate it. It indicates its origin, its history, its place in society "(1999, p. 62).

The identity construction associated to anthroponomy is also linked to the membership. Indeed, "[...] if to name an object in the world is to give it a meaning, to identify an individual is to recognize him" (Martin, 2005, p. 6). The first group to claim the individual is his gender whose inscription on the registers of civil status at birth is the administrative materialization. Naming the social subject gives him a single namespace, it is also "[a] structured set of identity elements that enable the individual to define himself in a situation and define himself as a social actor" (Taboada-Leonetti, in *Identity strategies*, 1990, p. 44). Various factors are responsible for these identity markers, such as nationality, sex, occupation, etc and are constructed from various instances that bring together the group structure.

However, another type of designation exists and that derogates to the previously presented instances. This is the pseudonym called *nomen falsum*. Used as part of groups in conflict or at odds with civil society, this autonym has two main features. On one hand, it serves to mask the true identity and, on the other, it could just as easily be constructed by drawing on existing anthroponyms stocks or be the result of creation.

The Internet, also called digital society, has led to a redefinition of identity and social practices used in the communication sphere. According Chauchat, the identity of the subject is: "a report in the world, a way of being and situate themselves in relation to the environment, particularly in relation to other individuals and groups" (1999, p. 7 and 8). In this case, the media, by its familiarity: in general, it takes items from the house and is thus part of the private territory of the person - and its connection to the world, with everything it may contain fascinating but also dangerous, developed in the social subject tactics taking these data into account. Certainly, we

name ourselves to get known, then recognize by another, our close-by alter ego: we get what he wants to tell us via monitor screens, but so far away: unknown both by its life course and culture, he may as well live in the same city, as 300 km away or even further. To overcome these disadvantages, the Net surfer who wants to participate in chat rooms, to express his opinions on forums, etc., chooses to take another identity or a pseudonym. A dictionary dedicated to the Internet and to computer science and telecommunications reports the following definition: "alias chosen by a user when communicating online with others" (*Office of the French Language*, 2001, p. 806). The *nomen falsum* is the name under which the user will be known among his peers in the space of a particular virtual community, and is also characterized by its creative richness. However, all these virtual identities coexist with that of the *nomen verum*, the legitimate name circumscribed by law. If the proper name or *nomen proprium* induces a relationship between an individual and his "I" and civil society, the *nomen falsum* sign that the Net surfer to the virtual society of the Internet. The pseudonym is a particular type of nomination. It differs from other names discussed previously by several characteristics:

- The "I" names himself, and not the other who names the "I";
- It can be changed *ad libitum*;
- In French law, it does not involve its holder on the criminal law. On the site Légifrance, only the particulars' relating to the pseudonym are those dealing with the use of a pseudonym in the 'surname' as well as in the protection of rights of authors of pseudonymous and anonymous works: code intellectual property, art. L. 113-6 and L. 123-3.

2. The various articles under the pseudonym on the Internet

The main feature of the pseudonym on the Internet is its richness in terms of creativity as we can see in table 1.

Table 1 - Examples of pseudonyms collated in an online survey				
<i>yackninja</i>	<i>Psychomath</i>	<i>LoloFromParis</i>	<i>monstred90</i>	<i>gothic-dragon</i>
<i>alcoolikUnanyme</i>		<i>Le surfeur d'Argent</i>	<i>unelephantcatrompenormement</i>	
<i>Source: Online survey conducted among 300 Internet users from June 2002 to June 2003 (Martin, 2005)</i>				

From an online survey conducted between 2002 and 2003, Martin said: "The analysis of the creative process of pseudonym shows that there is an antinomy between anonymity on the Internet and the nature of onomastic choice. Indeed, numbers indicate that the thematic classes grouping the choice of interviewees is as follow: 139 subjects chose the thematic class called personal history of the subject, while all of the other two thematic classes entitled 'societal objects' and 'indexical marks of the subject's personality, that have been requested by 145 respondents (2006, p. 156). This study was made on the basis of a representative sample of 300 Net surfers.

The analysis of the onomastic creation of pseudonyms referenced in the thesis of Martin (2005) shows that they both refer to the lexical field that semantic field of words chosen. Thus, in Table

1, pseudonym: *unelephantcatrompenormement* returns to the refrain of a nursery rhyme. This entire lexical unit tends to enroot as sentential unity "that an elephant trunk" implicitly invokes the word "enormously". In this lexical and semantic game, the user also uses tropes. Pseudonyms as *Psychomath*, referring to the term "psychopath" and *alcoholikUnanyme*, referring to the association of "Alcoholics Anonymous", have been formed from the figure of speech called a "pun" and that is a "mind game" based on words taken both ways, either on a misunderstanding of words, phrases are pronounced identically or approached but whose meaning is different. "

Table 2 presents other pseudonym creations listed with their grammatical analysis.

<i>Grammatical forms</i>	<i>Simple word and phrasal units</i>
<p><u>Simple collocation</u></p> <ul style="list-style-type: none"> • Trends fixedness; • Interchangeables elements 	<ul style="list-style-type: none"> • <i>moniquevallin</i> (Q.457.282.a) : This type of collocation applies to all full and proper name that can be interchangeable. The first name initial and last name in the final clean or otherwise.
<p><u>Locution</u></p> <ul style="list-style-type: none"> • Fixedness less stringent than in the compounds. 	<ul style="list-style-type: none"> • <i>angebleu8</i> (Q.289.198.a): These two words recalls the actress Marlene Dietrich, known as "The Blue Angel." This sentence is being fixedness. The evocation of a certain color for such an angel updates implicit reference to the artist; • - Regarding the number 8, it marks the rank of homonyms on the Internet. The latter do not accept duplicates.
<p><u>Compounds</u></p> <ul style="list-style-type: none"> • Fossilization , • No change in the structure of the phrasal unit 	<ul style="list-style-type: none"> • <i>idiotduvillage</i> (Q.117.86.a) : Fossilization of the phrasal unit. Indeed, the first term can be updated in expressions like "that's stupid" or "he is an idiot" but what followed lexeme partitive called the ensemble of this sentence.

Source : Martin, 2006, p. 37-38.

The Net surfer can also use his pseudonym to position himself facing a challenge of the society. From a forum dedicated to environmental sustainability, we compiled two hundred autonyms. As of September 4, 2010, the number of users registered on the forum site's members was 3452. The corpus analysis shows different classes of pseudonyms. In Table 3, it is presented 35 autonyms constructed directly or indirectly from the topic of the forum.

<i>abeille</i>	<i>cosmetique bio</i>	<i>evydemmentbio</i>	<i>laurence-aboneobio</i>	<i>patteblanche</i>
<i>becfigue</i>	<i>cotenature</i>	<i>fan2reva</i>	<i>ma cantine bio</i>	<i>pau</i>
<i>bioeco</i>	<i>DELAIR</i>	<i>formazur</i>	<i>main verte</i>	<i>pays</i>
<i>bioetglamour</i>	<i>Ecologo</i>	<i>GGreen</i>	<i>mareebasse</i>	<i>recupelec</i>
<i>chacunsonbio</i>	<i>ecopartners</i>	<i>greenzer</i>	<i>mariniere</i>	<i>sol94</i>
<i>cielnature</i>	<i>Elyazalée</i>	<i>hamafrance</i>	<i>Natur L Beauté</i>	<i>tomatesdelatreille</i>
<i>colibri</i>	<i>EnergieVair</i>	<i>jurancon</i>	<i>ofleury</i>	<i>VM ENERGIE</i>

Source: Ongoing study to be published end 2011/beginning 2012
<http://www.developpementdurable.com/>
 Accessed September 4, 2010

The category mentioned above illustrates that the distribution of its autonyms can be integrated into more specific sub-categories such as whose pseudonyms are built around the term "bio" with 7 occurrences (see Table 4) and will be subject to our study.

Table 4 - autonyms built with the root "bio"			
<i>bioeco</i>	<i>chacunsonbio</i>	<i>evydemmentbio</i>	<i>ma cantine bio</i>
<i>bioetglamour</i>	<i>cosmetique bio</i>	<i>laurence-aboneobio</i>	
Source: Ongoing study to be published end 2011/beginning 2012 http://www.developpementdurable.com/ Accessed September 4, 2010			

The prefixal element *bio* "is a borrowing from Greek-bio, representing the noun that means the bios not the fact of life, but how to live the lifestyle of humans (sometimes animal), which concretely means experience, resources, and the late period, the crowd, the world "(DHLF, 2006, p. 403). We can note that each of these autonyms synthesizes both a membership (the world's "bio") and a way to benchmark themselves against it. The pseudonym *Bioeco* shows an ideological positioning built around the prefix *bio* itself amplified by the prefix *eco* which refers to the term "ecology". However, as the prefix *eco* can be applied to a large number of terms that are derived, so it is impossible to say that it is the referent "ecology". The *nomen falsum bioetglamour* shows that the Net surfer is in an universe that subsumes the ecology and glamorous; *chacunsonbio* highlights the notion of choice and therefore individual freedom with the possessive pronoun "its". Pseudonym for *cosmetique bio*, speech autonymy infers a claim of ownership with the highlight of the term "cosmetic". The autonym *evydemmentbio* is built on an assertive way with the component prefixal *bio*. In this case: *laurence-aboneobio*, the Net surfer uses the third person singular to refer to its nominal identity, it is decrypted as follows: Laurence (is) a subscriber to the bio. This is a complete clausal unit referring to an assertive speech written in the present tense. The last occurrence: *ma cantine bio* is an autonym which is the user's membership of the world's bio in a specific sector, the food with the word "canteen". The analysis of all these pseudonyms shows that the Net surfer uses his pseudonym as a discourse, which synthesizes a message that highlights a particular aspect of his membership in the world of "bio".

As part of the news articles posted, Net surfers have the opportunity to make comments. To illustrate this phenomenon, it will be presented some pseudonymous identifying of the commentary on an important event: the World Cup of Football. The latter was held from June 11 to July 11, 2010, in Johannesburg in South Africa. The French team (the Blues) lost, their coach, Raymond Domenech was fired. This information, relayed through the MSN portal, has been the subject of an article whose coverage was as follows: AFP Last Updated: Monday, September 6, 2010 18:15, Raymond Domenech dismissed "for gross misconduct, without negotiation" according to the FFF. It was followed by 308 comments as of 6 September 2010. As of September 8, 2010, we have identified 150 pseudonyms.

The creation of Internet onomastics refers to different items including issuing judgments on the

world of football, membership in a particular football club, or the formulation of criticism of the protagonists of the events recounted by MSN (see Table 5). To understand the nature of these controversies, included is a resume of events that made the headlines of this portal. At this event, was several incidents occurred, including the refusal of the Blues (French football team) to train following the exclusion of Nicolas Anelka. This decision is subject to a statement read by Raymond Domenech, the coach. Furthermore, both the costs of the hotel hosting the French team as selected by the State Secretary of Sports, Rama Yade, have been sources of controversy.

Table 5 - Aliases referring to judgments or opinions about the world of football				
<i>anti_FFF</i>	<i>DecuDuFoot</i> (d��cu du foot)	<i>monsieur le ministre</i>	<i>psg 91</i> (Football Club du Paris Saint-Germain)	<i>une bonne v��rit��</i>
<i>deal deal</i>	<i>GIRONDINS DE C��UR</i> (Football Club Girondins de Bordeaux)	<i>politicards-profiteurs</i>	<i>poubelledu13</i>	<i>vive Domenech</i>
Source: Ongoing study to be published end 2011/beginning 2012 http://news.fr.msn.com/m6-actualite/france/article.aspx?ucpg=9&cp-documentid=154588161 # uc2Lst Accessed September 8, 2010				

The analysis of the autonyms shown (Table 5) that some Net surfers wanted to show their disagreement or agreement with such tragic events that made the coverage section (dismissal of Raymond Domenech without serious negotiation) with the following pseudonyms: *anti_FFF* (against the French Federation of Football), *DecuDuFoot* (disappointed by football), *deal deal* (association of the football universe to that of the commerce), *une bonne v  rit  * (a good truth) (the Internet endorse the reasons that led to the sanction given Domenech), *vive Domenech* (however, this Net surfer is an admirer of Domenech). Other Net surfers assume their pseudonyms as a reference to their memberships or their rejection of other clubs: *GIRONDINS DE C  UR* (Girondins de Bordeaux Football Club), *poubelledu13*, *psg 91* (Paris Saint-Germain Football Club). Finally, two names refer to Rama Yade and the controversy he created in the selection of the hotel in South Africa: *monsieur le ministre*, *politicards-profiteurs*.

3. The pseudonym value emotional

If the Net surfers are building some of their pseudonyms as the holders of demands or opinions, there are others who bring emotional contents. About it, Plutchik (2003) identified eight families of basic emotions: grief, fear, anger, joy, trust, disgust, anticipation and surprise (*Le lexique des   motions*, Blumenthal, 2009, p. 44). To exemplify our purposes, we chose twenty-four autonyms whose contents refer to the item "emotion" and statements that have appeared on a separatist forum of the province of Quebec, Canada. They are presented in Table 6.

Table 6 - opinions / emotions (24)				
<i>B��ni Oui Oui</i>	<i>JaYa</i>	<i>garnacier</i>	<i>shokin</i>	<i>The Godfather</i>
<i>Deicidus</i>	<i>Le Magnifique</i>	<i>QuebecEnRuine</i>	<i>Somnobilis</i>	<i>Vielhomme</i>
<i>Diantre!</i>	<i>N��ant</i>	<i>Respect</i>	<i>Tabarnack</i>	<i>ViRuZ</i>

<i>Héhé</i>	<i>necro99</i>	<i>Shacal</i>	<i>Temps Noirs</i>	<i>ZeRyT</i>
<i>Insomnia</i>	<i>Obi Wan Celeri</i>	<i>shadow of light</i>	<i>TestaMora</i>	
Source: Ongoing study to be published end 2011/beginning 2012 http://www.independance-quebec.com/forum/forum-18.html accessed August 27, 2010				

We find some interjections in the form of insults: Damn!, Shokina for "shocking" with the meaning "shocking" in French, Hehe, Tabarnack (Quebec insult created from the word "tabernacle"), a group of pseudonyms revolved around feelings as doubt or defeat, *Béni Oui Oui* (Yes man), *Insomnia*, *Néant* (None), *necro99* whose apocope "*necro*" refers to an element "from the Greek 'dead body' used to build the nouns and adjectives learned vocabulary, "*Obi Wan Celeri* autonym mocking the character Obi-Wan Kenobi, a hero of the film "Star Wars "*QuebecEnRuine*, *shadow of light*, *Somnobilis*, *Temps Noirs* (Black Time), *TestaMora*, anthroponyms referring to the emotions of despair or disillusionment. As for the remaining autonyms, they are divided about the independence of Quebec : *Deicidus* (I've decided) neologism resembling a Latin form; *Jaya* for yes, yes. Some synthesize anger or fear as *qarnacier* for carnivorous, *Shacal* for jackal, *ViRuZ* for viruses. Finally, we find very different pseudonyms like: *Le Magnifique* (The Beautiful), *Respect*, *The Godfather*, and *Vielhomme*, *ZeRyT* (the rite).

On other forums involving elements affecting the subject in his private sphere, the construction of autonyms returns to the field of emotions in a more intimate setting. It is so in *Doctissimo*, a forum dedicated to health. Its various indexes allow the Net surfer to access chat rooms for health related problems. It is mentioned including diseases such as anorexia and bulimia. Some examples of these pseudonyms are presented in Table 7.

Table 7 - Autonyms created in the forum <i>Doctissimo</i> dedicated to anorexia and bulimia					
<i>aapel</i>	<i>Embuee</i>	<i>help-me-please99</i>	<i>lost44</i>	<i>mon-mal-de-vivre</i>	<i>The-heart-of-a-girl-broken</i>
<i>Acoeurperdu59100</i>	<i>etouffe</i>	<i>isuffer</i>	<i>mal 2 vivre</i>	<i>noiram49</i>	
Source: Ongoing study to be published end 2011/beginning 2012 http://forum.doctissimo.fr/ Accessed August 17, 2010					

The semantic analysis of the corpus of these eleven pseudonyms shows that if the categories already identified are pertinent, they can sometimes be modified while in the same semantic field. Thus, the record called "emotion" can overlap that of "feeling". Some nicknames refer to suffering as "to smother". Does autonym' creator want to evoke the word "choke" in its literal sense (physical suffering belonging to register the sensation)? Or is the verb taken in its figurative sense, which refers to mental distress in the domain of emotions?

In conducting the analysis of lexical words 'food', 'anorexia' and 'bulimia', the former being regarded as the generic term subsuming the other two, we obtain the following definitions:

- Food: what used to feed people (DHLF, 2006, p. 774), semantic field: food;
- Anorexia: loss of appetite pathological (ibid., p. 151), semantic field: health;

- Bulimia: continual feeling intense hunger (ibid., p. 471), semantic field: health.

Furthermore, the terms "anorexia" and "bulimia" are part of the semantic field of illness which means: "health impairment in humans" (ibid., p. 2107). Consulting the dictionary of synonyms and antonyms, Dupuis shows that the word "disease" has synonyms for "bad, unwell, illness, disease, disorder, distress, calamity, infirmity" (1961, p. 355). This set of synonyms which are not correlated with the range of emotions listed by Plutchik and, more specifically, that of grief, suffering?

Table 7 includes the eleven autonyms following: *AAPEL*, *Acoeurperdu59100*, *Embuee* (misty), *etouffe* (smothered), *help-me-please99*, *isuffer*, *lost44*, *mal 2 vivre* (unhappiness), *mon-mal-de-vivre* (unhappiness), *noiram49*, *The-heart-of-a-girl -broken*. These pseudonyms are built from terms belonging to the semantic field of illness and suffering as shown in Table 8.

Table 8 – Put in comparison of lexical units "disease" and "suffering" with pseudonyms statements on the website forum <i>Doctissimo</i>	
<i>Disease</i>	
bad, unwell, ailment, disease, disorder, distress, calamity, disability (Dupuis, 1961, p. 355)	
<i>Suffering</i>	
grief, sorrow, pain, sorrow, evil, torture, torment, anger, discomfort, illness (p. 543).	
<i>aapel</i>	call (call for help)
<i>Acoeurperdu59100</i>	the term "lost" refers to the emotional suffering of the Internet
<i>Embuee</i>	Fogged means "to confuse, upset (DHLF, 2006, p. 548)
<i>etouffe</i>	the word " smother" has the meaning "suffocate" (ibid., p. 1330)
<i>help-me-please99</i>	"Help me, please" is a cry for help
<i>isuffer</i>	I suffer." Indeed, to Suffer in English means "suffer"
<i>lost44</i>	<i>lost</i> meaning in English for "lost"
<i>mal 2 vivre</i>	These autonyms are explicit with the use of the phrase "mal de vivre" : unhappiness
<i>mon-mal-de-vivre</i>	
<i>noiram49</i>	the term "black" referring to phrases like "having dark thoughts'
<i>The-heart-of-a-girl-broken</i>	The-heart-of-a-girl-broken "broken heart of a girl." With the term "broken" (broken), this nomen falsum summarizes the suffering endured by the surfer.
<i>Source: Ongoing study to be published end 2011/beginning 2012</i>	
http://forum.doctissimo.fr/	
<i>Accessed August 17, 2010</i>	

In this case, the process of creative pseudonym highlights the suffering of the Net surfer and synthesizes with particularly indicatives autonyms.

4. Conclusion

Quite clearly a number of phenomena have emerged from this study. On the Internet, creativity is plethoric and if the objective put forth is to label the Net surfer, upstream the objectives differs depending on the sites visited by Net surfers. Pseudonyms on the Internet are not anthroponyms fixed as may be those in use in civil society. Indeed, these autonyms can highlight expectations or

supposed qualities on a dating site (Batard, 2007), be created from the personal story (Martin, 2006, p. 126). In the cases of the comments relating to topics around forums or articles from online newspapers which are articulated, it appears that users would use its noun space to amplify a point of view, a claim, an emotion, etc..

Analysis of pseudonyms in this study shows that they are conjugated in first person singular because both have the status of speaker and noun space. The personal pronoun "I" is a deictic situating the speaker in the communication situation (Kerbrat-Orecchioni, 1980, p. 40). In this case, because the multidimensional status of the pseudonym covers a single entity, that autonym comes in the form of an "I" disguised, its value could be that of a deictic. The status of multidimensional pseudonym on the Internet also shows a specific overinvestment (demands, affiliations, opinions, emotions, etc..) which would take precedence over the role in anthroponymy in general.

Indeed, if the digital society is rooted in civil society, it does not duplicate either. The Internet is at the crossroads of two phenomena that oppose one another both in their concepts as social practices that result. It is the anonymity and privacy. Finally, the Net surfer is registered, both in an organization in groups, set up within a particular spatial: each machine behind her keeping a physical distance almost uniform, and is also in its intimate groups, often because the computer usage is a social practice that takes place generally at home. On the Internet, it seems that there is telescoping between actual physical distance common to all Net surfers, which falls within the distance listed by Hall as intimate (direct contact to ~ 0.45 m) (1966, p. 143), where private space is often located to access this media and the symbolic distance between the Net surfer and his interlocutor that we find especially with the use of the Internet address pronoun "tu" which, in French, marks the emotional distance: "tu / tu for familiarity, you / you for the distance" (Kerbrat-Orecchioni, 1996, p. 47) or with downloading illegal trade and not considered as theft . Do these aspects of the nouns not only open a space of freedom where what can not be expressed in the body of texts (conversations, comments, etc..) is then under the pretext of creativity? And, more broadly, where, what cannot be said in the civil society is in the virtual society through pseudonym?

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