

THE SEMANTIC CHANGE OF LEXEMES IN CLOSELY AND DISTANTLY RELATED LANGUAGES

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Evoluția semantică depinde de factorii lingvistici și extralingvistici. Lexemele sunt expuse unui proces continuu de modificare a structurilor semantice în dependență de nivelul de dezvoltare a comunității lingvistice date și schimbării datorită progresului societății umane. Evoluția semantică este determinată de factori lingvistici și extralingvistici. Cauzele evoluției semantice sunt reprezentate de diferite schimbări economice, politice, sociale, ale modului de viață, de idei și concepții științifice ale unei comunități, reflectate în structurile semantice ale lexemelor. Se întreprinde o analiză diacronică și sincronică a unor cazuri de modificare a formelor și structurilor semantice ale unităților lexicale în limbile înrudite.

The factors accounting for semantic change may be roughly subdivided into two groups: extra-linguistic and linguistic causes. By extra-linguistic causes we mean various changes in the life of the speaking community: in economic and social structure, changes of ideas, scientific concepts, way of life and other spheres of human activities. Among the linguistic and extra-linguistic means of semantic change we could mention: generalization, specialization, melioration, pejoration or deterioration, metaphorical usage, etc. Confronting lexemes, taken from related languages, we try to find out elements of common origin and differences. The degree of change is greater in borrowings. The borrowed words continue to modify their semantic structures under the influence of the new extra-linguistic reality of the given linguistic community: historic conditions, traditions, culture, development of science and technology. The social-linguistic approach can be successfully used in the research of many linguistic problems connected with the evolution of languages. Thus, all the Indo-European languages originate from a common parent language. In prehistoric times the economic, political, ecological situation, the relatively low level of development of the existing society and other extra-linguistic reasons imposed the separation of population into smaller groups, migrating to other territories, in order to survive. The isolation from the original people and lack of daily communication brought to the development of new related languages. There have been cases when the invaders were assimilated by the occupied people. The Normans and Franconies occupied the Latinized territory of the present day France, and they were completely assimilated from the linguistic point of view. The Normans took over England in 1066 and gradually underwent a second linguistic assimilation (during 3 centuries) and contributed to the enrichment of the English language with many French words. Now science and technology have achieved an impressive level of development, resulting in a sophisticated system of communication. The process of globalization is practically destroying the territorial and communicational isolation, stopping the process of formation of new languages. There is a struggle in the framework of the existing languages for survival. New international communication languages have appeared. Latin had this function up to the XVIth century, and then French took over. In the second half of the XX-th century English became the first among a number of international and regional languages as French, Russian, Spanish, Chinese, Hindi, and Arabic. Some languages are getting out of usage and even become extinct. People learn prestigious languages. An international vocabulary appeared in most languages.

We would like to take an example representing a case of radiation – the growth of the number of senses of a lexical unit, within one language or across a number of languages. The English lexeme “*starve*” once meant “to die” (cf. Old English *steorfan*, Germ. *sterben* (to die), (ME. *sterven* of hunger). In most dialects of Engl., now it has a more restricted meaning “to die of hunger” though in the north of England “*He was starving*” can also mean “*He was very cold*” (i.e., “dying” of cold, rather than hunger). *To starve for love* is sometimes used as well. Let’s analyze some examples taken from the rich semantic structure of the verb “sterben” in Germ. where it is used in its direct and metaphorical meanings in most combinations: *jung sterben* – to die young; *eines natürlichen Todes sterben* – to die of natural death; *an einer Krankheit sterben* – to die of a disease; *aus Gram sterben* – to die of sorrow; *durch Hand sterben* – killed by sb.; *starben vor Hunger* – dying of hunger; *er stirbt vor Durst, gib ihm zu trinken* – he is dying of thirst, give him to drink [1]; Thus, in

the most cases The Germ. *sterben* corresponds to the English “die” in its direct meaning. “Die of hunger” is in its direct meaning (*Hungers [vor Hunger] sterben – die of hunger*), in the second case the meaning is completely changed it is used to intensify the fact of *being very hungry*. The same intensification is observed in the examples *dying of thirst*. In both languages we observe a gradual change of meaning. In Romanian we find some equivalents for the German “sterben: *stârv*, – *hoit, mortăciune* (corpse, dead body) (*Sl.struvo*); [5, p.1018] *știrb* (*Sl. ștrubu*), *a știrbi, știrbitură, știrbenie, știrbit, știrbire*; [5, p.1062] , *târfă* (damned wretch, stinker, shit, prostitute);] In Russian: *стервенеть* to get extremely furious, etc.: *стерва, стервец, стервоза, стервятница; стервятник* (zool. Egyptian vulture; carrion-crow), *bombers* (*стервятники бомбили...*); *остервенелый, остервенеть, остервенение, с остервенением*. [1] In Romanian and Russian the etymological equivalents are less restricted. Here you can find verbs, nouns adjectives and even adverbs (especially in Rus.) going back to the same origin as *sterben*, Cf. *a știrbi, a strivi* (sl. *sutruvati*)”, *a șterge* (Lat. *extergere*) *de pe fața pământului* in Rom. and the Rus. *истреблять, истребление; – стереть с лица земли*, translated as *to raze to the ground, to wipe smb. off the face of the earth; стереть кого-л. в порошок – to grind smb. into dust, to make mincemeat of smb.* [1]. The multitude of equivalents in the three languages go back to a common source unit in the Indo-European parent language [7, p.188-191].

An interesting case represents the lexeme **garbage** (syn. *food waste, refuse, entrails, offal, trash, corrupted data* in computers), borrowed into Engl. (via Norman French) from the Italian *garbuzo*, coming from the Old Italian *garbuglio*. In Modern Italian *garbuglio* means *confusion, muddle, mess; jumble, mishmash*. In Engl. we find backformations like *garble*. Of the same origin with the It. *garbulio* are the Rom. *harababură* (variant – *arababură*) – (*disorder, noise, scuffle, scandal*), the Sp. *garbullo* (*1.brawl, fight, scuffle, thrashing, whipping, beating; 2.disposal dump, refuse dump, refuse tip, rubbish dump*), and the Fr. *grabuge* (*quarrel; altercation; variance; falling-out, wrangle, squabble; noise, scandal; scuffle, fight*). In Hindi the related word is **gar-bar** (*1.1 uneven* (of roads); *2) disorderly, confused; twisted; 2. м. 1) disorder, confusion, mess; muddle, jumble, mishmash; chaos; 2) confusion, disarray (embarrassment, confusion); commotion, perturbation (panic), implication*. See also the Hindi *harba* - *оружие, вооружение; военное снаряжение; харбахатхияр - оружие, вооружение; харбба м. 1) беспорядок, анархия; 2) шум, гам. Harb* (war) sounds identical in Arabic and Turkish, in their turn they seem related to the Rom. *grabă* - *în grabă – in a hurry; a grăbi – to act quickly, to move in a hurry, to accelerate...* (cf. Bulgarian - *grabja*), Rus. *грабеж - robbery; pillage, plunder(ing), robber; burglar; Ukranian – грабувати, грабіж*. Cf. the Engl. *grab* and the Germ. *graben, Grab* [4] In Engl. *grab* has developed a rich semantic structure: *clutch, grasp, seizure; snatcher, resurrectionist, catchpoll, bumbailiff, policeman*. It also has a number of semes belonging to technical terminology: *excavator, digger, power shovel, steam shovel, earth-moving machine, scoop, dipper, ladle; bucket*. In the Germ. *Selbst sein Grab graben* we find identical meanings to the Rus. *зроб* and the Ukr. *зріб, зроби*. The Rom. *gropar* (*grave digger*), the Rus. *грабарить* (*dig out*), *грабарский*, the Ukr. *грабарь* (*navny; digger*) and *грабарувати* (*dig out*) are in a way identical to the Germ. *graben*. Cf. also the Rus. words *арбалет, арбулр, арбулраж, арба*. The Hindi *haraba* (a specific vehicle with high lateral sides, initially used mostly in military operations) has its equivalents in Rom. *haraba* (*rack waggon*), Turk. *harabe* and Rus. *арба* (*bullock-cart*). Thus, the Hindi lexeme *araba* corresponds to the Turk. *araba* (*cart; wag(g)on; vehicle, conveyance; carriage, car*). In Rom. *haraba* has a relatively narrower meaning than the equivalents in Hindi, Turkish and Arabic and means a vehicle with high lateral sides to transport a large amount of load or goods. It is not surprising that most semantic structures have most of their specific semes developed in the given speaking communities. Any remnants of complete or partial coincidence of certain semes of a given lexeme are very important to be singled out from those which have developed different meanings and still having identical or recognizable forms characteristic to “false friends”.

Next is an example of a lexical unit which still can be readily identified in many closely and distantly related languages: the Sanscrit *juvah*, the Avestian *jivo*, the Latin *vivo, vividus, vivus, vita*, the Engl. *life, live, alive, vivid, vivacity, vividness*, the Fr. *vivre, vie, vivant, vif*; the Italian *vivere, vivo, vivente, vita*; the Spanish *vivit, vivo, vida*; the Germ. *Leben, leben, lebendig*; the Rus. *жизнь, живой, жить, живо, живить, живительный, животворность, животное, and живость, живот, etc.* [1] and the Ukr.: *живий, живі, живлючий, живо, жваво, живість, жвависті, живит, жівотаю живучий, etc* [8] are relatively the closest in form and meaning to the Sanscrit and Hindi variants; the Rom. *viu, (colloq. jiu), vivace, vioi, vivacitate, vivandieră, vivant, vivariu, vivieră, vifant, vivpar, vital, vită viață, a vețui, a convețui, etc.* [5]. In Hindi we find a long list of word combinations with **jivan** [d ivan] (*life, existence*) in [4].

It should be mentioned that Hindi during several centuries has undergone a strong influence of the English language. Tens of thousands of words have been borrowed from English: *атам-бам - атомная бомба; адвокат - адвокат, афсар - офицер; инкам ж. доход, приход; эякрафт-кайрияр - авианосец; эяпорт - аэропорт. эярфорс - военно-воздушные силы, etc.* At a closer look we find in Hindi a multitude of recognizable equivalents in the European languages. Thus, the Latin *oculus - oculi*; Rom. *ochi - ochii*, Sp. - *ojos*, Germ. - *Auge, -n (Augenarzt)*; Fr. - *œil, des yeux*, Rus. - *око-очи, очки, очкаристый, очковтирательство, околдовывать, окошко, окно, очко, окулист* [1] are related to the Hindi *akh - akṣi - akṣan* [4]. The Hindi - *dīa - day, adīa (today)* are very close in form and sound to the equivalents in Latin - *dies*, Rom., *zi - ziua* (colloq. *dziua*), *ziar, diurne, cotidian, jurnal*; Sp. - *dia* in *buenos dias*, It. - *bon giorno, giornata, giornale, cotidian, quotidianità*, Fr. - *jour, journal*, Rus. - *день, дни, дневной, дневник, журнал*. The Hindi words *ab, abi (вода), udic (водный)* have equivalents in Rom. *apă, acvatic, ud, udeală, umed, umiditate*; Rus. - *вода, водный*, see also: **аквакомплекс, акваланг, аквамарин**; Germ. - *wasser*, Engl. - *water, humid, humidity, aquatics, aqueous*; Celtic - *avon*; Fr. - *eau, humide*, It. - *acqua, umidità, umidezza, umido, umidire*, Sp. - *agua, húmedo. húmido, humedad*. [1] The two variants in Hindi have equivalents in many European languages.

Let's take some examples connected with kinship terms taken from the Hindi - Russian dictionary [4]: **pardada, dada, prapitamah** - прадед по отцовской линии; **нар I** - человек, мужчина, муж; люди, народ; **нар II** м. особь мужского пола, самец; **abba, pitri, pita** - папа, отец, **nata** - родство; **natin** - внучка, **nati** - внук, **nam** - имя; **мадар** - мать, **мадарватан** - родина, **мадарй** - материнский; **мама** - дядя по материнской линии, **мама - 1** мать; 2) мать, матушка (обращение); **3** служанка. **mami** - тётка (жена брата матери) [4]. Analysing the kinship terms and their translation into Rus. we single out terms close to the terms in the target language like **pardada, dada**. As we see some terms are polysemantic: **мама** - дядя, and **мама - 1** мать; 2) мать, матушка; **mami** - тётка [4]. Kinship terms display various semantic modifications in the cognate languages. Taking the Sanskrit *pita* (Greek and Latin *pater*, Gothic *fadar*) and comparing them with the Hindi *abba, pitri, pita* we find the corresponding terms in Engl. *father, dad, daddy*, paternalism, paternal, paternity; in Russian *отец, нана*, (патернализм); the Rom. *tata, babac*, (see also *patern, paternalism, paternitate*), Sp. *padre*, paternidad, paternal; Fr. *père*, paternal, paternalisme, paternité; It. *padre, papà - papa I* (father), II (Pope) *papa*, paternale, paternita, paternalismo; Germ. - *Vater, Vati, Pater, Paternität*. *Abba* is relatively identical to *papa*, the Rus. *nana*. All the rest of the variants go back to *pita*. (Cf. the Japanese *toto*, Turchic - *babashi, ata*.) Within the Romance languages there is a significant evolution from the Latin *pater*. We find it less changed in the lexeme *patriot* and its derivatives: патриот (Rus.), patriot (Rom.) patriot (Engl.) Patriot (Germ.), patriote (Fr.), patriota (It.), patriota (Sp.). Cf. some derivatives of the Hindi *pitri* (father): *pitric* - paternal, fatherly, *pitrigrih* - the house of the wife's parents, *pitrighat* - parricide, patricide, *pitritantra* - patriarchy, *pitridash, pitrinishtha, pitribhumi* - fatherland, *pitrimulak* - patriarchal, *pitrivat* - fatherly, *pitrihin* - fatherless лишившийся отца, *paitric* - paternal, fatherly, ancestral; 2) patrimonial, inherited. Analyzing all the terms above we observe very much in common and we find it easy to recognize the relation of most terms to the Sanskrit *pita*, Greek and Latin *pater*. The kinship terms usually possess semantic structures specific to different related languages, at the same time some of the meanings may still coincide. Thus, the Hindi *madar (madarvartan - motherland, madari - maternal)* is very close in form to the corresponding *māter (mātris)* in Latin, *mother* in Engl., *Mutter* (diminutive *Mutti, Mutting*) in Germ., *мать* in Rus.. The Hindi *madar* is partially synonymous with *mama* (and *amma*), which is polysemantic: 1) *mama* - *Mama* in Germ.; *mamma, mam mum, mom* (AE), *ma, mother*; *mama, mamma, maman* - Fr.; *mama* - Sp., *mama*; - Rom.; *mama, madre* - It.; мать, *мама, матушка* (обращение) - in Rus.. At the same time in Hindi *mama* also means 1) *uncle* (mother's brother) 2) *maidservant*. *Mami* - *aunt* (the wife of mother's brother). Analyzing the kinship terms in Hindi we also find the lexeme *matri* - very close in form to the Latin *māter* in the meaning of mother, and used in many derivatives: *matringrih* - maternity hospital, *matritva* - 1) maternity, motherhood; 2) maternal obligations; *matrinishtha* - matriarchy; *matripram* - maternal love, etc. The related word *mamta* in Hindi has developed meliorative and pejorative meanings: 1) love, maternal love; 2) egoism, arrogance, self-conceit, self-importance, greed(iness), avidity; avarice, meanness. We can reiterate the fact that Hindi is distantly related to Germanic, Romance and Slavonic languages and we still find thousands and thousands of lexemes which have recognizable equivalents and homonymous discrepancies in the European languages.

A diachronic analysis proves the fact that some units can ameliorate their semantic structure in a language while preserving and developing pejorative structures in other languages. Thus, the Latin *stultus, stultitia* -

folly, foolishness is found in English still possessing negative meanings: *stultification* –(ridiculization, derision); Rom. *derâdere*, Rus. *высмеивание*; *stultify* (*ridicule, deride*) –1.*высмеивать*. 2.(jur.) *доказывать неменяемость*. In Germ. *stolz* (*mândru/гордый*) goes back to the Latin *stultitia* and has developed a meliorative semantic structure, only some pejorative semes have been detected. In Italian the original pejorative semantic structure has been preserved and further developed: *stoltezza* – *folly, foolishness, incapacity; absurdity*. Syn: *stolidezza, stolidità; stoltizia, stoltezza; stolto* 1. *foolish, imbecile; absurd*; Syn: *stolido. stolto; stolidezza* (= *stolidità*), *stoltezza*, 1) Syn: *stolidità, stolidezza, stolido, stolto* [1].

The Germ. **stolz** (*гордый*) corresponds to the Rom. **mândru** (*proud*), of the same origin as the Rus. **мудрый** (*wise*) and possessing now completely different semantic structures. The lexeme **mândru**, according to DEX, was borrowed from the Slavonic **mondru** [5]. In Modern Russian (like in other Slavonic languages) there is an extended semantic field of the lexeme **мудрый**. In **Hindi** we attest that **mad** and **mād** have the meanings of „arrogance, conceit, haughtiness, content, satisfaction, pleasure, joy, dizziness”. A variation of this root „**mudar**” (cf. with the Rus. **мудрый**) is widely spread: „**mudarris**” – **professor, teacher, madrasa – shcool**. *Madrasa* is found in many languages, including Arabic. From Arabic it was borrowed into many European languages: Engl.– **madrasa, madrasah, madrassah**; Rus. – **медресе**; It. – **madrasa**, Fr. – **madrasa, médersa**. In the Gagauz language the lexical unit **mudric** (*wise*) is used. Its semantic structure is close to the Russian **мудрый**. In Rom. and Rus. **mândru** and **мудрый** possess semantics fields with only some semes expressing partial pejorative meanings [3]. The word *mondru* (*proud*) is attested in Sardinian and Lithuanian. Babina-Rusu T. has analyzed the lexical-semantic field of “mândru” in Romanian and singled out 60 terms grouped in three paradigms [2, p.150-155]. Initially **mondru** had only meliorative meanings, but with time it developed a considerable number of pejorative semes in Rom., Rus. and Ukr. As to the meaning of *wise, sage* (*înțelept, мудрый*) in Hindi we find such units as **dana** – *wise, clever, wise man; danai* – *wisdom*. Both words are related to **dan** – *gift, talent, and dai* – *gift; inheritance; money to be given away, dani* – *generous*. In Rus. we find “дань” (tribute, levy, homage) and the word combination “дары данайцев” (Greek gift - a gift made with the intention to deceive) [5]. Very close to the Hindi meaning is the Rom. “*danie*” explained as “*faptul de a dăruii* (*avere, bani, donație, donator, donor, etc.*); concret: *dar*² (*donație, avantaj, binefacere, har divin, etc.*) [5]. In colloquial speech people use the verb *a dona*. The Latin verb *dare* (to give) corresponds to the Rom. *a da, a dăruii*, It. *dare*, Sp. *dar*, Rus. *давать, дать, дарить, даровать*. In Fr. *donner, donne, donné, données, donneur, donneuse* with their corresponding semantic structures are being used. In Engl. *donate, donation, donator, donative*, have appeared under the Fr. Influence. [1] In the biblical times the word “*danai*” was used by Moses as an euphemism to substitute the lexeme “*god*”. After the exodus from Egypt of the Jews they had 40 years of hard times wondering about the Sinai Peninsula and many of them started to worship other deities. God got angry and forbade them to use his name. *Danai* was used instead and in Latin it turned into *dominus/domini*, which has developed a rich thematic group in the European languages. The Latin *deus* corresponds to the Hindi *dāo* in the meaning of *god*. In Romanian we find the compound word *dumnezeu*, which goes back to the Latin *domine deus*, both elements had and still have the meaning of *god*. In Hindi there are several terms to name God. Thus, **khuda** м. is probably the equivalent (god, Gott), **khudai** 1. божественный, божеский; The term бог in the Slavonic languages is likely to be related to the Hindi **bhagta** –верующий, **abhagti** - безбожие [1]. Relative coincidences we find in the Hindi **plavai** and the Russian - плавание; **plavan** - наводнение; потоп; купание; плавание. **Pariplav** м. 1) плавание; 2) наводнение; 3) угнетение, насилие. **Pariplavit, pariplut** 1) наводнённый; затопленный; 2) намоченный; мокрый. Related words could be found in other European languages: *to float, fleet* in English; *a pluti, plută, flotă, flotant* in Rom., etc. In most Romance languages they also use in the meaning of *to swim, to navigate, naval* such words as *a înota, a naviga, navă, naval* (Rom.), *nager, naval, nautisme* (Fr.), *notare, navigare, nauta, nave* (It.); *nadar, naval, nav, naveta* (Sp.) [1] – related to the Hindi words **navic** (sailor, boatman), **navia** (navigable), **naiia** [1] (*nava/nave* in Romance languages) - and all of them are related to the biblical name of Noah, a man who had been told by God to build an Ark to save living beings during the Great Flood. Besides the mentioned coincidences, there are meanings which have been created during the centuries by the speaking communities, but what we are interested in here is also what has remained apparently common, and what kinds of lexemes have still preserved similarity of forms and contents.

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