

SOCIAL LINGUISTIC SEMANTIC CHANGE OF LEXEMES IN RELATED LANGUAGES

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In this paper we undertake a social linguistic synchronic and diachronic comparative analysis of the semantic structure of some common origin lexemes taken from published sources, including dictionaries in some cognate languages, which have developed their semantic structures depending on specific historical conditions. We diachronically analyze lexemes, which can still be recognized as going back to the same source of origin and find out the degree of their semantic and structural change.

Keywords: *cognate, related language, extra-linguistic, social-linguistic, approach, semantic structure.*

EVOLUȚIA SEMANTICĂ SOCIAL-LINGVISTICĂ A LEXEMELOR ÎN LIMBILE ÎNRUDITE

În diferite limbi înrudite lexemele sunt expuse unui proces continuu de modificare a formelor și structurilor semantice datorită diferitelor condiții social-lingvistice în dezvoltarea comunităților lingvistice corespunzătoare. În articol vor fi analizate unele lexeme folosite în diferite publicații în limbi înrudite în plan diacronic, atestând modificările semantice ale cuvintelor contrastate.

Cuvinte-cheie: *limbi înrudite, extralingvistic, abordare, social-lingvistic, structură semantică, lexeme.*

Languages are affected by social, political, economic, cultural and technical changes. The semantic structure of words changes with the progress of human consciousness influenced by the scientific and technical progress and reflected in the development of lexical meanings. The notions of words become reflections of the changing real things and phenomena. The history of the social, economic, scientific, cultural and political life of the people brings about changes of the semantic structure of lexemes. For instance, Earth came to mean the third planet from the Sun. With the development of electrical engineering *earth* means a connection of a wire conductor with the earth [2, p.39-70]. In the English language today we find many new means of enhancement of the lexical and stylistic meanings of the existing lexical units. We have tried to analyze some examples from the articles recently published on the site of <http://news.yahoo.com/> concerning the problems of migration of people within the European Community space after January 1, 2014. Thus, the Britain's tabloids have repeatedly warned people of the danger they believe would come after January 1, 2014, when work restrictions would be lifted across the European Union for migrants from Romania and Bulgaria – two of the trading bloc's new members. In some articles, published at the end of December, 2013 the lexical means used to express pessimistic notes are quite impressing. Corresponding lexical units are used in them to prove that the changes *will unleash a mass exodus of the poor and unemployed* from two eastern European countries to Britain [7]. The unusual combinations of lexemes are supposed to attract the attention and strongly impress the readers: "*In January, the only thing left will be the goat*", is a Daily Mail headline referring to a remote Romanian village where *everyone was preparing to move to Britain for the higher wages and generous welfare benefits*. "*We're importing a crime wave from Romania and Bulgaria*", another headline declared, quoting a Conservative lawmaker who told Parliament that *most pickpockets on British streets hail from Romania* [9]. To produce a stronger alarming impression combinations like *influx of foeringers* are used. Probably the politicians are telling the voters that eastern Europeans *are flooding Britain's job market with cheap labor and exploiting the country's benefits system*. A special target for tabloid stories are the Roma (Gypsies) already living in Britain and accused of *trying to sell babies and eating cats*. Another headline is "*Europe cold-shoulders its new eastern members of EU*" [9]. Thus, *immigration fears spark political firestorm in UK*. Imigrants are considered an unreasonable *burden!* The British Prime minister is said to have suggested *to beef up enforcement* of the existing immigration laws! [8] In the English language today we find many new means of enhancement of the lexical and stylistic meanings of the lexemes. The above mentioned Roma migretied to the west from the Hindustany peninsula more than a thousand years ago. Analyzing lexical units of common origin in many Indo-European languages we should take into consideration the fact that the level of science and technology in the distant ancient times was quite different and practically favoured the

breaking away from the main population of large groups of people going away to find or fight for a better life and territory in order to survive. Many of them succeeded to survive in various unfavorable conditions. Breaking away from their people they went on developing and changing their society and language in various conditions. In modern times we have a different process. The level of development of the human society, of science and technology practically stopped the process of formation of new languages. Some of them gradually disappear. Several languages have become internationally or regionally preferable. What is common with the distant times is the fact that quite a number of people leave their countries in order to find a better paid job or even to migrate to distant countries like the USA, Canada, etc. If they are young and are well trained as excellent specialists there would be no problems. The problem would be with the countries they leave behind. But if the migrants who are not very young and are not good specialists in modern technologies or any other fields of activity, then there would be a problem for them and for the country they choose for a temporary or permanent stay. This is reflected in the political activity of the target countries. Next we will make an attempt to analyse lexical units having a common Indo-European origin in the Hindustany peninsula. In case of distantly related languages recognizable common origin lexemes represent a good material to establish the degree of their diachronic semantic change. Hindi (in India) and Urdu (in Pakistan) are distantly related to the Germanic, Romance and Slavonic, etc. languages, but analyzing the existing dictionaries we still find many recognizable equivalents. Thus, in case of numerals from 1 to 10 we can see coincidences in Hindi and Sanscrit: *dvi* – *duo*; *tri*, *tri-*; *catur*, *char/chau*; *pañca* – *panci/paci* (to compare with *pente* in Greek, *пять* in Russian); *ṣaṣ* – *ṣat* (cf. Romanian *șase*). The Arabic and Hebrew: *seis* and *šeis* are explained by borrowing from Hindi: *ṣaṣ*, *ṣat*, *sex* *exi*, *six*., *șase*, *sechs*, *six*, *sei*, *seis*, *шесть* and *ševa-sabaa* with *saptá*, *sat*, *septem*, *epta*, *seven*, *șapte*, *sieben*, *sept*, *sette*, *siette*, *семь*. The Arabs borrowed the figures from Hindi in the IX century, and the Europeans borrowed the written system of the numerals from the Arabs in the XIIth century, including the term *sifr* (zero) coming from the Hindi/Sanscrit *sunya*. *Sifr* changed in the European languages into *zero*, *cifre*, *cifru*, *цифры*, *цифр*, *cipher*, *cypher*; *Chiffre*, *chiffre*, *chiffrée*, *cifra*, *cifrario*, *cifra*, *cifrada*, etc. Hindi and Arabic also exchanged many words now common for both languages but with differences in the semantic structure and form: *almari* – *wardrobe*, (Cf. *armario* in Spanish and *armoire* in French) *dresser*; *imam* – *imam*, *spiritual leader*. *Allah* – *god*; *ilahi* – *divine*, *godlike*; *god*; *ad*, *id* – in Arabic *aida* – *holiday* (*aida* borrowed into Spanish). The Sanscrit *juvah* and the Avestian *jivo* can be traced to the Latin *vivo*, *vividus*, *vivus*, *vita*; the English *life*, *live*, *alive*, *vivid*, *vivacity*, *vividness*, the French *vivre*, *vie*, *vivant*, *vif*; the Italian *vivere*, *vivo*, *vivente*, *vita*; the Spanish *vivit*, *vivo*, *vida*; the German *Leben*, *leben*, *lebendig*; the Russian *жизнь*, *живой*, *жить*, *живо*, *живить*, *живительный*, *животворность*, *животное*, *живость*, *живот*, etc., the Ukrainian *живий*, *живі*, *живлючий*, *живо*, *жваво*, *живість*, *жвависті*, *живит*, *живучий*, etc. [5], the Romanian *viu*, (colloq. *jiu*), *vivace*, *vioi*, *vivacitate*, *vital*, *viță viață*, *a veșui*, *a conveșui*, etc. They are relatively close in form and meaning with the Modern Hindi derivatives and word combinations with *jivan* [dʒivan] (life, existence) [4, p.432]: *jivandata* – the giver of life, god; *jivandaiy* – giving life. A closer resemblance is preserved in case of Slavonic and Hindi. Thus, *jivandata* and *jivandaiy data* and *daiy* are identical in meaning and form with equivalents in many European languages: Russian *давать*, *дать* the Romanian (a da, dat, etc.). See also *Jita* [dʒita] in Hindi – *alive* and compare with *viță*, *viu* (*jită*, *jiu* colloq.) in Romanian, cf. *jivand* – *living* – *живой*, *живущий*; *jio* [dʒio] – *душа*; *жизнь*; *живое существо*; *jivapath* – *жизненный путь*; *jivani* – *жизненный*; *jivi* – *живущий*, *живой*. In *jivapath* the second element resembles the English *path* and the Russian *путь* [4, p.437-442]. Other equivalents: Latin *oculus* – *oculi*; Romanian *ochi* – *ochii*, Spanish – *ojos*, German – *Auge*, *-n*; French – *œil*, *des yeux*, Russian – *око-очи*, *очки*, *очкаристый*, *окошко*, *окно*, *очко*, *окулист*, *околдовывать* [5] are related to the Hindi *akh* – *akṣi* – *akṣan* [4, p.106], *chakṣu* [4, p.366], *chaṣm* [4, p.374]. The Hindi – *dīa*, *din* (*day*), *adīa* (*today*), *pratidin* (*every day*, *daily*); [4, p.734] *anudin* (*daily*) [4, p.54] have the same origin with the Lat. – *dies*, Romanian – *zi*, *ziua* (colloq. *dziua*), *ziar*, *diurne*, *cotidian*, *jurnal*; Spanish – *dia* in *buenos dias*, Italian – *bon giorno*, *giornata*, *giornale*, *cotidian*, *quotidianità*, English – *day*, *daily*, German – *Tag*, French – *jour*, *journal*, Russian – *день*, *дни*, *дневной*, *дневник*, *журнал* [5]. The Hindi units *ab*, *abi*, *oda* (*арă*, *вода*), *udic* (*водный*), *oda* (*umed*) [4, p.97] are related to the Romanian – *арă*, *acvatic*, *ud*, *udeală*, *umed*, *umiditate*; Russian – *вода*, *водный*, see also: *аквакомплекс*, *акваланг*, *аквамарин*; German – *wasser*, English – *water*, *humid*, *humidity*, *aquatics*, *aqueous*; Celtic – *avon* (river, water); French – *eau*, *humide*,

Italian – *acqua, umidità, umidezza, umido, umidire*, Spanish – *agua, húmedo, húmido, humedad* [5]. It is unusual to discover similar affixes in the confronted l-ges: *acangrăsi* (non-congress), *annam* (nameless); *adandia, adant* (toothless) [4, p.39]; *амар* (immortal, eternal); *амаран* (immortality), *amrit* (immortal), *amritatva* (immortality); *abhagti* (atheism); *ahindi* (non-Hindi), *amanushikta* (inhumanity), *amatma* (indifference). The negative prefix *a-* and the negative affix *dur-* are used, in many European languages as well [4, p.76-78], especially in Slavonic languages: *dur* (away, off; begone) – прочь! *Durabhiman* (arrogance); *duragrahi* (stubborn, having bad intentions); *durachar* (misbehavior) – дурное поведение; *durachari* (immoral) – аморальный; *duratma* (mean, coward) – подлый; *durashai* (bad intentions) – дурные намерения; *durgati* (misfortune) – беда; *durmati* (stupid) [4, p.559-561]. Cf.: *durmad* – пьяный; высокомерный; *durvasna* – дурные наклонности; *durvritti* – дурное поведение (занятие); дурной поступок [4, p.562]. The Hindi negative affix *dush-* is very productive: *dushman* (enemy); *dushmani* (enmity). Cf. the Rom. *dușman, a se dușmani, dușmănie*. In Hindi many lexemes with *dush-* possess mainly pejorative meanings like in: *dushmanipurna* (hostile); *dushcarma* (evil deed, sin, crime); *dushcalpana* (bad intention); *dushta* (wicked, evil; malicious, mean) [4, p.563]. Another productive affix and root morpheme is the Hindi word *bad* and the affix *bad-*: *bad* - дурной, плохой; злой; In this meaning the Hindi lexeme has common senses with the English *bad* in the meanings: *worthless, wretched, miserable, immoral, wicked, vicious, amoral, dissolute, injurious, hurtful, dangerous, unpleasant, offensive*, etc. The English equivalent possesses a wider semantic structure, while the Hindi *bad* can be used in compound or derivatives with various pejorative connotations: *bad-akida* (skeptical); *bad-akl* (imbecile, stupid); *bad-amli* (disorder); *bad-ahdi* (treason; treachery; betrayal); *bad-intazami* (ill-organized); *badkhvak* (hostile); *badgoi* (slander, calumny); *badzat* (mean, low; *badnam* (bad name, bad reputation); *badbu* (stench, stink), etc. [4, p.789-790]. The kinship terms in Hindi have also much in common with most of the European languages. The English *man* is confronted in Hindi with several units: *nar, manav, manushia, мард*. *Nar* means: *man, human being, husband, male, people; человек, мужчина, муж; люди, народ; самец*. The lexeme *man* in Hindi has the meanings of *soul, spirit, mind; brains, intelligence, wit, intellect*. It does not exactly correspond to *man* in Germanic languages, but it is used in derivation and word-composition, where we find a certain degree of resemblance in form and content: *manushia* (man, human; ом; человек; *manushia-ganna* (homicide, omucidere); *manushia-djati* (humanity, umanitate); *manushiata* (humaneness, humanity, гуманность; umanism); *manushiochit* (manlike, humanoid; гуманоид, человеческий; omenesc, omenos, umanoid). *Manav* (man, human being) is used to form many derivative and compound words: *manav-itihās* (history of mankind), *manavak* (dwarf; scoundrel); *manav-djivan* (human life); *manavi* (human, uman, omenesc), etc. Cf. also the unit *manas* (spirit, soul, mind; suflet, spirit, minte) [4, p.889]. The kinship terms *pardada, dada, prapitamah* – străbunel; прадед; *abba, pitri, pita* (father, tată, папа, отец); *nata* – natalitate, înrudire, родство; *natin* – nepoată, внучка; *nati* – nepot, внук, *nam* – name; нуме, имя; *madar* – mother; мамă; мать, матерь; *мадарватан* – motherland; родина; *мадарпъ* – motherly, maternal; материнский [4, p.889]. Cf. also: *tamta* – родство, родственность; любовь; материнская любовь; эгоизм; высокомерие; жадность; *маматва* – мумия [4, p.875]. We can single out terms close to those in the target language like *pardada, dada*. Some terms are polysemantic: *мама* – uncle, unchi, дядя, and *мама* – мать; *tami* – тётка, mătușă [4, p.601]. 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 and derivatives in English *father, dad, daddy, paternalism, paternal, paternity*; in Russian *отец, пана, (патернализм)*; the Romanian *tata*, see also *patern, paternalism, paternitate*; Spanish *padre, paternidad, paternal*; French *père, paternal, paternalisme, paternité*; Italian *padre, papà* – *papa* (father), (Pope) *papa, paternale, paternita, paternalismo*; German – *Vater, Vati, Pater, Paternitat*. *Abba* is relatively identical to *papa*, the Rus. *nana*. The rest of the variants go back to *pita* [5]. (Cf. the Japanese *toto*, Turkic – *babaşı, ata*). In the Romance languages there is a significant evolution from the Latin *pater*. We find it less changed in the lexeme *patriot* in most European languages. Cf. some derivatives of the Hindi *pitri* (father): *pitric* – paternal, fatherly, *pitritantra* – patriarchat, *pitridash, pitrinishtha, pitribhumi* – fatherland, *pitrimulak* – patriarchal, *pitriyat* – fatherly, *pitrihin* – fatherless, *paitric* – paternal, fatherly, ancestral; 2) patrimonial, inherited [4, p.702]. We easily recognize the relation of most units to the Sanskrit *pita*, Greek and Latin *pater*. The Hindi *madar* (*madari* – maternal) is very close in form to *māter (mātris)* in Latin, *mother* in English, *Mutter* (diminutive *Mutti, Mutting*) in German, *мать, материнский* in Russian. The Hindi *madar* is partially synonymous with *tama* (and *amma*), which

is polysemantic: *mama* – *Mama* in German; *mamma*, *mam mum*, *mom*, *ma*, *mother*; *mama*, *mamma*, *matan* in French; *mama* in Spanish, *mama*, *mamă* in Romanian; *mama*, *madre* in Italian; *мать*, *мама*, *матушка* in Russian. As to the Latin – *dies*, Romanian *zi* – *ziua* (in colloquial speech one can still hear *buna dziua*), *ziar*, *diurne*, *cotidian*, *jurnal*; Spanish – *dia* in *buenos dias*, Italian – *bon giorno*, *giornata*, *giornale de bordo*, *cotidian*, *quotidianità*, French – *jour*, *journal*, Russian – *день*, *дни*, *дневной*, *дневник*, *журнал*; [5] – we find they all have much in common with the Hindi – *dā* – *zi*, *adā* – *azi* (today) [4]. The common origin is also easily observed in the Hindi words *ab*, *abi*, *udic*, which have equivalents in most European languages: Romanian *apa*, *acvatic*, *ud*, *udeală*, *umed*, *umiditate*; Russian – *вода*, *водный*, *аквананг*, *аквариум*; German – *wasser*, *Aquarium*; English – *water*, *humid*, *humidity*, *aquarium*; French – *eau*, *humide*, *humidement*, *humidier*, *humidificateur*, *humidification*, *humidifier*, *humidifuge*, *humidigène*, *humidimètre*, *humidité*; Italian – *acqua*, *umidità*, *umidezza*, *umidiccio*, *umidetto*, *umido*, *umidificante*, *umidificatore*, *umidificazione*, *umidire*; Spanish – *agua*, *húmedo*, *húmido*, *humedad*, *humectación*, *humectador* [5]. In most cases we find many recognizable forms in spite of thousands of years of separate development of Hindi and the European languages. Both Hindi and its European relatives have contributed to the enrichment of the vocabulary of other language families.

In Hindi we find several synonymous units to the English *god*, *deity*, *divinity*, *godhead*. The Latin *deus* corresponds to the Hindi *dāo*, *dai*. In Romanian *dumnezeu* goes back to the Latin *domine deus*, both elements originally had the meaning of *god*. In Hindi there are several other terms in the field: *khuda* resembles *god*, *Gott* in Germanic languages; the Russian. *бог* and its variants in the Slavonic l-ges are related to the Hindi *bhagta* – *верующий*, *abhagti* – *безбожие* [4, p.70], *prabhu* – *бог* [4, p.781]. Cf. also *jivandata* – *the giver of life*, *dățător de viață*, *dumnezeu* [4, p.437-442]. There other terms used in this semantic field in Hindi connected with various religions, which have been attested on the Hindustani peninsula since ancient times. The Romanian lexeme *Dumnezeu* (*Dominus Deus*) has the equivalents in English, Dutch – *God*, French – *Dieu*, Spanish.- *Dios*, Italian – *Dio*; Portuguese – *Deus*, German – *Gott*, Swedish, Danish, Norwegian – *Gud*, Russian, Serbian, Croatian, Polish – *bog*, Yiddish – *got*, Greek – *Theos* [5]. In the biblical times the word “*danai*” was used by Moses as a euphemism to substitute the lexeme “*god*”. *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* (god) corresponds to the Hindi *dāo* in the meaning of *god*, English, French, Spanish *Zeus*, Russian *Зевс*, *It. Giove*. Cf. also the Hindi *daiv* 1. *divine*, *godlike*; 2. *fate*; *fortune*; *destiny*; 2) *god*, *creator*; 3) *heavens* (see also *diu* as *heavens*); *daivi* – *divine*, *godlike*. Some derivatives: *dāota* – *god*, *deity*; *dāotulia* – *godlike*; *divine*; *dāodas* – *minister of religion*; *ecclesiastic*; *dāodut* – *angel*; *messenger*; *herald*; *dāoloc* – *paradise*; *dāovani* – *oracle*; *dāosthan* or *dāvālai* 1) *heavens*; 2) *temple*; *dāvasur* – *gods and demons*; *dāvi* 1) *goddess*, *lady*; 2) *addressing smb as doamnă*, *госпожа*, *lady*, *doña*, *dueña*, *Señora Doña*, etc. [4,5]. In the Latin *domine deus*, both elements had and still have the meaning of *god*. In Hindi we find related words to the Biblical *danai* such as *dana* – *wise*, *clever*, *wise man*; *grain*, *corn*; *seed*; *danai* – *wisdom*. Both *dana* and *danai* in Hindi are related to *dan* – *gift*, *talent*, and *dai* – *gift*; *inheritance*; *money to be given away*, *dani* – *generous*. To our surprise we atest many equivalent relatives in the European languages: in Russian – *дать*, *давать* (give), *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 Romanian “*danie*” explained as “*faptul de a dăru* (*avere*, *bani*, *donăție*, *donator*, *donor*, etc.); *dar* (obiect primit de la cineva fără plată, *donăție*, *avantaj*, *binefacere*, *har divin*, etc. [6, p.259-260]. The Latin verb *dare* (to give) corresponds to the Romanian *a da*, *a dăru*, Italian *dare*, Spanish *dar*, Russian *давать*, *дать*, *дарить*, *даровать*. In French *donner*, *donne*, *donné*, *données*, *donneur*, *donneuse* with their corresponding semantic structures are being used. In English *donate*, *donation*, *donator*, *donative*, have appeared under the French influence [5]. Spanish has several lexemes of the same origin with rich semantic structures: *don* (gift, donation, talent, capability, in polite address), – Don Pedro; *dar* (give). Next comes an example of a lexical units, which have developed for thousands of years and still can be readily identified in many closely and distantly related languages. In the result of the contrastive analysis of various lexical units available in dictionaries of Hindi and English, Romanian, Russian, German, Spanish and Italian (ABBY x5) with occasional examples from some other European languages we have come to the conclusion that there are many words which have preserved, to a certain extent, their common origin meanings of the common pralanguage. On the other hand Hindi and Urdu have borrowed a considerable number of vocabulary units from English during the colonial presence of England in that part of the world.

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