CASE STUDIES OF CULTURAL COMMUNICATION CONCEPTS EXPRESSED IN THE GERMANIC TERMS FOR 'SPEECH'. THE HISTORICAL LINGUISTIC BACKGROUND OF A CONCEPT AS GROUND FOR STUDIES IN CONTRASTIVE RHETORIC[1]

Abstract: This article refers to the studies of 'contrastive rhetoric' from a historical perspective examining 'language contact'-situations of Germanic languages within the Indo-European group. With various examples we demonstrate that within this group of European languages specific forms of speech developed; their meanings are uniquely bound to this group of languages. In our analysis of the development of Indo-European roots we discuss those specific Germanic speech conceptions and trace their roots back to the Proto-Germanic roots. Also the semantic differences between Germanic and other Indo-European languages will be shown. This historical analysis of specific Germanic roots provides an access to the understanding of culturally contrastive conceptions of speech communication within this group of languages contrasting with those in other language families.

Keywords: Germanic languages, European languages. historical linguistics, concepts, speech, Indo-European roots.

1. Introduction
1.1. Research of the Germanic Languages in the Indo-European Language Family

Traditionally, contrastive rhetoric is a field of studies interested in contemporary differences between speakers of different native languages communicating in another second language, which as communicated language contains linguistic features of the first language. This field of research also entails aspects of the differences of rhetoric in various languages and studies in how they are distinguished in constrastive studies. Our approach towards contrastive rhetoric uses material of different languages from historical material in a diachronical range with common anchestral roots in the hypothetical proto-languages. We show the differences that occur, when the related words of such a common language in different language families develop specific meanings in the case of the Germanic languages, which developed meanings in terms of their semantic meanings different from related word in other Indo-European languages. The Germanic languages are a specific group of languages within the Indo-European family of languages. These languages have specific linguistic features that distinguish them from other Indo-European languages. The Germanic language have unique roots for meanings related to the concept 'speech', which can be considered the basement for the distinct forms of linguistic communication within this group of languages. In this part of the book we will look at the unique Germanic language features of speech and specific forms of speech in the Germanic cultures arising from them. Our research approach towards the study of the Germanic language is focused on the development of historical semantic fields of Proto-Germanic and Proto-Indo-European words representing the concept 'speech' in contrast to words of later existing historical Germanic languages, which derived from these roots. Durrell (2006: 53) described the difference between the Germanic languages and other Indo-European languages as follows: "The Germanic languages are set off from other Indo-European

[1] Fee-Alexandra Haase, University of Nizwa, Oman, f.haase1@gmx.de.

languages by the First Sound Shift (*Grimm's Law*) and, in general, a much reduced inventory of grammatical categories, especially in the verb." Most of the languages of Europe belong to the European strand of Indo-European languages. The languages of Europe from the countries that had colonies overseas were used in the new territories as *superstrata*. The European languages derive from a culture much involved in philosophical and rational discourse. Indo-European languages are spoken in the European states across contemporary national territories. (*Ethnologue*, 2011) As a sub-family of the Indo-European language family, the Germanic languages are considered to have as common hypothetical ancestor the Proto-Germanic language, which is assumed to have been spoken in the Iron Age in northern Europe. In the 2nd century BC the Germanic people settled in north-central Europe. All Germanic languages are characterized and can be differentiated from other Indo-European languages by weak verbs with a suffix indicating past tenses; a relative small number of strong verbs using vowel alternation called the Indo-European *ablaut* they shared with in the other Indo-European languages. It is shared common knowledge that in the Bronze Age the Germanic culture was extended in the north up to northern Germany. The change from Proto-Indo-European to Proto-Germanic as the 'First Sound Shift' (*Grimm's Law*) took place in all areas of the Germanic languages; it affected all of the Germanic languages, which could have had the form of mutually intelligible dialects or one language at this time. The 'First Sound Shift' was a syntactic and phonetic linguistic phenomenon. The lack of documents and a written Germanic language makes it impossible to say anything about the lexicon or semantics of these earlier Germanic languages and states of Germanic languages**.** Sapir wrote in *Language. An Introduction to the Study of Speech*: "German has moved more slowly than English; in some respects it stands roughly midway between English and Anglo-Saxon, in others it has of course diverged from the Anglo-Saxon line." (Sapir) Sapir wrote in *Language. An Introduction to the Study of Speech*: "The simplest kind of influence that one language may exert on another is the "borrowing" of words. When there is cultural borrowing there is always the likelihood that the associated words may be borrowed too." (Sapir) Sapir wrote in *Language. An Introduction to the Study of Speech*: "The borrowing of foreign words always entails their phonetic modification. There are sure to be foreign sounds or accentual peculiarities that do not fit the native phonetic habits. They are then so changed as to do as little violence as possible to these habits. Frequently we have phonetic compromises." (Sapir, 1921) In the chapter 'Semantics and Culture' of *A Grammar of Proto-Germanic* Lehmann writes about 'The Culture of the Speakers of Proto-Germanic' that "the semantic system of a language is closely connected with the culture of its speakers. Segments of the language, like words for the manner of living and for the kinship system, correspond to their way of life. We then are fortunate if we have accounts of the culture of speakers of proto-languages, even though the semantic system must be determined on the basis of the language." (Lehmann) Lehmann wrote that "for reconstructing the culture of the Proto-Germanic speakers we then must recognize that, even before the time of the first written materials in the Germanic languages, the culture and accordingly the semantic system had undergone changes by influence from other cultures, first Celtic, then Latin, and to some extent Greek through missionaries." Semantic aspects of the concept 'speech' are a less studied field in research of Germanic languages; as the fundamental work of the sematic fields of the Indo-European languages including the Germanic languages Pokorny's list of etyma must be mentioned. One study in the semantics of speech in Germanic words exists

(Kroesch, 1923). Schwarze (1991: 333-361) discussed concept types of speech in the French language. Gramley (2012) and Trudgill (2012) discussed the history of the English language including semantic aspects. Recent methods in historical semantics were described by Allan and Robinor in an edition with the title *Current Methods in Historical Semantics*. Langer and Davies (2005: 349) in *Linguistic Purism In the Germanic Languages* mentioned the specifica of the semantics in Germanic languages as an effect related to their closeness to each other. Giannakis (1997) contributed to early Indo-European languages with his *Studies in the Syntax and the Semantics of the Reduplicated Presents of Homeric Greek and Indo-European.* Mel'čuk (2012) published with *Semantics: From Meaning to Text* a recent work on general semantics. Levisen (2012) published *Cultural Semantics and Social Cognition: A Case Study of a Universe of Meaning* about cultural semantics. Ilic-Vornhusen (2010) compiled a *Dictionary of Similar Words in Slavo-Germanic Languages.* As a field of studies the comparison of Indo-European languages is practiced since the 18th century following the interest of the philologist in national languages and languages besides the ancient classical languages. Brugmann in 1888 published and in 2011 republished work *Elements of the Comparative Grammar of the Indo-Germanic Languages: A Concise Exposition of the History of Sanskrit, Old Iranic (Avestic and Old Persian), Old Armenian, Old Greek, Latin, Umbrian-Samnitic, Old Irish, Gothic, Old High German, Lithunian and Old Bulgarian* is an example for the beginnings of this discipline. Askedal (2009) published *Germanic Languages and Linguistic Universals,* Dammel (2010) made as study about strong-verb Paradigm leveling in four Germanic languages. Cichosz (2010) studied the influence of text type on word order of Old Germanic Language. Harbert (2007) published a standard work on the Germanic languages. Langer and Davies (2005: 349) in *Linguistic Purism in the Germanic Languages* mentioned the specific features of semantics in Germanic languages as an effect related to their closeness to each other.

1.2. Research of Germanic Expressions for Speech: The Method and Claim

The speech communities of the Germanic languages settled compared to the rest of the Indo-European languages in a specific area topographically limited to the northern area of Europe. The strata of the Germanic languages are in the case of the concept 'speech' very close concerning their semantics. So we can say that they are expressions of a unique Germanic culture and specific meanings attributed to speech that distinguished them from other families of the Indo-European languages. We analyse in our article several Proto-Indo-European roots, which represent the concept 'speech' and are assumed to be the hypothetical anchestor for later developing words related to the concept 'speech' in historical Indo-European languages. Our claim is that specific assets of the Germanic culture are preserved, traditionally handed down from one generation to another generation, and expressed in the Germanic words, which represent the concept 'speech'; we can describe those specific Germanic features of speech in a contrastive analysis comparing the Germanic words with words of other Indo-Germanic languages focusing on their semantic fields. Our materials we have taken as text corpus are the Proto-Indo-European roots that represent semantically the concept 'speech' and later historical words related to them. Pokorny's list of Indo-European etyma and the database *Tower of Babel* initiated by Starostin are databases for the selection of the material. We distinguish in the material related to the Indo-European roots between a general concept like 'speech' and a sub-

concept that shared some aspect of the main concept like 'hate speech'. We have evidence to assume that the specific sub-concepts of speech developed independent in the Germanic and other cultures. So the language families divided and developed independent from each other. We present our findings in sections, which refer to one sub-concept of speech, which is in contrast to other Indo-European languages typically for the Germanic languages, in terms of its semantic meanings.

2. The Concept of 'Speech' in Germanic Languages

2.1. The Sub-Concept 'Speech as Public Speaking' vs. Germanic 'Banishment'

In this section we distinguish between the sub-concept 'speech as public speaking' common to the Indo-European languages and the specific Germanic concept of 'banishment', while we discuss their common hypothetical ancestral roots. Proto-Indo-European *bhā-* is the hypothetic basis for specific words of activities and speaking that exist in Indo-European languages. Proto-Indo-European *bhā-* has the meaning 'say'. Old Indian *sa-bhā́* means 'assembly', 'congregation'. Armenian *ban* means word, speech, ratio, judgment, and thing. Old Greek *phā́mí* mean 'I say'. *Phōnā́* is the sound of humans and animals, voice, pronunciation, speech, and statement. The term *φῆμις* means speech, talk, common opinion or judgment expressed in talk, fame, and reputation in works of Homer. The term *φράσις* means speech, way of speaking, expression, expression, idiom, phrase, and text. Slavic *bájātī*, Germanic *bō-n-ī(n)*, Latin *fārī*, *fātus sum* 'speak'. *Fāma* is saying, judgment, public opinion, and speech. *Fātum* is a 'spell of destiny'. Proto-Germanic *bōnī-*, *bannan-*, *banna-z* have the meanings 'curse', 'damn', 'prayer', and 'request'. Old Norse *bōn* is a prayer; *banna* means 'not allow' and 'banish'; *bann* means 'prohibition' and 'banishment'. Norwegian *bön* and *banna* mean 'curse'. Old English *bṓn* (*bēn*) is 'demand' and 'prayer'; *bannan* means order and *gebann* 'prohibition' and 'banishment'. Dutch ban means 'banishment'. Old High German *bannen* means 'give a order forced by punishment'. Middle High German *bannen* means 'allow or prohibit by force of punishment'. In contemporary German the noun *Bann* for 'banishment' exists. Here the Germanic language developed a set of semantic meanings related to the sub-concept of speech, which prohibits or punishes.

2.2. The Sub-Concept 'Speech as Intentional Speaking and Spiritual Speaking' vs. the Germanic 'Word'

In this section we distinguish between the sub-concept 'speech as intentional speaking and spiritual speaking' common to the Indo-European languages and the specific Germanic concept of 'word' based upon the common hypothetical ancestral roots in Proto-Indo-European. Proto-Indo-European *werdh-* has the meaning 'word'. Indo-European *(e)weg*^{w}*he-* means 'speak solemnly' or 'pray'. Old Indian Vedic *vāghát-* is 'the institutor of a sacrifice', *óhate* is used for 'observe', 'attend to', 'hope for', 'comprehend', and 'reason', Avestan *rāstarə-vayə̄nti-* means 'announce', 'say', and 'speak'. Old Greek *éu̯khomai̯* is 'announce loudly', *e^u̯khos* is fame, Latin *voveo* is 'wish'. Proto-Indo-European *wod-* has the meanings 'speak', 'sing', and 'scold'. Hittite *uttar* is 'word'. Tokharian *wätk-* and *watk-* is 'order'. Old Indian *vádati* is 'speak', 'say', 'utter', 'tell'. *Vāda-* is 'speaking of or about'. Proto-Indo-European *were-* has the meanings 'tell' and 'speak'. Hittite *werija-* is 'call' or 'mention'. Tokharian *wram* is 'object'. Related are Baltic *waȓd-a-*, Germanic * *wurd-a-* and Latin *verbum* for 'word'. Old Greek *hüdéō* and *hǘdō* have the meaning `glorify'; related is

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also Slavic *vắdā and Baltic *wad-iñ̂. Related to Proto-Indo-European *were- and *wrē- with the meanings 'tell' and 'speak' are Hittite *werija-* for 'call', 'name', and 'mention' and Tokharian A *wram* and B *wreme* means 'object'. The Germanic root mentioned id an example for the specific semantic field of meanings in Germanic languages developed from the common Indo-European root. It refers simply to the word, while other Indo-European languages developed specific types of speech they indicate with this root.

2.3. The Sub-Concept 'Speech as Persuasive Speaking and Answer' vs. the Germanic 'Juridical Speech'

In this section we distinguish between the sub-concept 'speech as persuasive speaking and answer' commonly represented in the Indo-European languages and the specific Germanic concept of 'juridical speech', which are both based upon a common hypothetical ancestral roots in Proto-Indo-European. The Proto-Indo-European root *uer-* for 'speak', 'talk formally' is realized in English and German. Old English has word for 'word' and 'speech'. Middle English *rethor* has 'rhetor', *verbe* for 'verb', and *word* for 'word'. It also has *rheme* for an expression of a single idea or notion. *Verve* is a special ability or talent. Old Frisian has *word*, Dutch *word*, Old Saxon *word*, Old High German *wort*, German *Wort*, and Icelandic *orð*, Danish *ord*, Swedish *ord*, Gothic *waúrd*, Latin *verbum* and *rhetorica*. Now we look at the non-Germanic languages. French has *verve* for 'verve', 'eloquence', and 'energy in public speaking'. Lithuanian *vaȓdas* means 'name'. Latvian *apvārdot* means 'charm'. Homeric Greek εἴρω means 'say', 'speak' and ῥητήρ means 'rhetor' or 'speaker'. Related is εἰρέω for 'say', 'speak', *eirōn* for 'dissembler', *eirōnia* for 'irony', ῥῆμα for 'rheme', 'saying, that which is said or spoken'. This root has a realization in German loanwords like *rhetor*. Old Greek *éi̯rō* has the meaning 'say'. *Rhētó-* means 'appointed', 'designed', 'destined', and 'speakable'. The *rhētḗr* is a speaker and *rhḗtōr* is a master in speaking. *Rhêma* is 'utterance', 'word', and 'narration'. *Rhẽsis* means 'elocution' and 'speech'. Related are Slavic *vьrắti, *vьrǫ, *vьrāčь, *vьrắkā, and *vorъ, and Germanic *wrṍ-x-i-. The participle *rhētó-* is used for 'agreed', 'defined', and 'sayable'. *Rhētḗr* means speaker. *Rhḗtōr* is a master of speech. *Rhēma* is used for utterance, word, and narrative. Old Greek *éi̯rō* is 'say'. *Rhēma* is used for utterance, word, and narrative. Old Greek éi̯rō with the verbal form rhēthḗsomai̯ has the meaning 'say'. This Indo-European root finds many linguistic representations in the Germanic languages employing loanwords taken from the Greek language; but for the meaning 'talk' they use another Indo-European root: Talk is in German represented by the verb *reden* ('make a discourse or monologues, orations, sayings'). Germanic languages use a root to express the semantic connotation of legal speech. The Proto-Indo-European root *suer-* (Pokorny's etymon 1049) for 'speak', 'swear', 'answer', and 'curse' is realized in. Tokharian A *ṣurm*, B *ṣarm* have the meanings 'motive', 'cause', and 'origin'. Old Norse *andsvar* is 'answer'. Icelandic *sverja* is 'swear' and 'make oath'. Gothic *swaran* is swear, make oath. Latin *sermo* is language. Related are also Slavic *svārītī, Germanic *swar-a-, and Latin *sermō* for a mutual speech, conversation, talk, lecture, expression, and gossip. Old English *andswaru* means answer, response. *Swerian*, *swōr*, *swōron*, *sworen* means swear. Middle English answer is answer. Old Frisian *swara* and *swer(i)a* mean 'swear', 'make oath'. German *schwören* is used for 'swear' and *Schwur* for 'oath' and 'vow'.

2.4. The Sub-Concepts 'Speech' as Religious Speech vs. Germanic Juridical Speech and Argumentative Speech

In this section we distinguish between the sub-concept 'speech as religious speech' commonly represented in the Indo-European languages and the specific Germanic concept of 'juridical speech', which are both based upon a common hypothetical ancestral roots in Proto-Indo-European. Proto-Indo-European **k'ens-* has the meaning 'speak in a florid, solemn style'. Old Indian *śaṁśáyati* is 'cause recite', 'predict', and 'foretell'. *Saṁsati* is 'recite' and 'repeat'. *Sastí-* is 'praise' and 'invocation'. Avestan *sǫh-* means 'announce'. *Sasti-* is used for 'word' and 'rule'. Latin *censeo* is 'examine', 'appreciate', 'mean'. Related are Slavic **vьrắti* and Germanic **wrṓ-x-i-c*, which refers to a juridical speech and argumentation. Latin *censeo* for 'examine', 'tax', 'mean', and 'vote'. Censor is used for a censor. Proto-Indo-European **(e)wegʷʰe-* means 'speak solemnly' or 'pray'. Old Indian Vedic *vāghát-* is 'the institutor of a sacrifice', *óhate* is used for 'observe', 'attend', 'hope for', 'comprehend', and 'reason', Avestan *rāstarə-vaɣənti-* means 'announce', 'say', and 'speak'. Old Greek *éṵkhomaǐ*, is 'announce loudly', *e^ṵkhos* is fame, Latin *voveo* means 'wish'. Proto-Germanic ** wrṓ-x-i-c* has the meanings 'tell', 'speak', and 'shout'. Gothic wrōh-s means 'complaint', 'accusation'. Old Norse *rőgja* means 'accuse', 'deny', and 'argument'. Norwegian *rögja* means 'proclaim', 'gossip'. Swedish *röja* means 'tell a secret'. Old Saxon *wrōgian* means 'accuse'. Middle Dutch *wroeghen* means 'accuse'. Middle Low German *wrōge* is a punishment by law court'; *wrōgen* means 'accuse' and 'punish'. Old High German *ruogen* means 'accuse' and 'to bring someone to the law court'. Middle High German *rüege* is an accusation by the court law. Contemporary German *Rüge* is used as a noun to indicate misbehavior. The Proto-Indo-European root *meldh-* (Pokorny's etymon 722) for 'utter ritual words (to deity) ', 'ask', and 'beg' is realized in contemporary German 'melden' for announce. Related are Hittite *malta-* (*mald-*) 'praised', Slavic **modlītī* and **modal*, Baltic **meǐld-* (-ja-), and Germanic **mild-ē-*. Proto-Germanic **mildēn-* and **mildōn-* have the meanings 'say' and 'tell'. Old English *meld* means 'annonce', *meldian* 'accuse', and 'explain'. Old Frisian *ūr-meldia* means 'announce'. Old High German *melda* means 'accusation', 'indication'. Middle High German *melden* means 'indicate', 'announce', 'show', 'name'. *Melde* means 'rumor', 'suspect', and 'accusation'. The etymon *eṵeguh-* is realized in Middle English *avowen/avouen* for 'to avow', English *avow* for 'claim', 'declare as fact', 'devote for to dedicate via solemn act', 'votary for a sworn adherent', 'vote for a formal expression of will or opinion', and *vow* for a solemn promise or assertion. Latin *advocare* means 'call' and 'summon to one's aid'. *Dēvovēre* means 'vow', 'devote', and 'consecrate'; *votum* means 'vow' and 'wish'. *Vovēre* is 'vow', 'pledge', and 'dedicate'. The Germanic examples show that the Indo-European root changed to the specific meanings of juridical speech and argumentative speech; this change did not occur in the other languages. For example, Late Latin *devotus* means 'devout'. Old French *avo(u)er* means 'avow', Homeric Greek εὐχετάομαι means 'vow' and 'pray'. Anatolian Hittite *huk-* means 'conjure', 'treat by incantation'. Indian Sanskrit *óhate/ūhate* means 'claim', 'declare', 'bless', and 'glorify'. In German the loanword *Advokat* for 'lawyer' derived from this root exists.

2.5. The Sub-Concept 'Speech' as Speech as Mythos in the Indo-European Languages vs. Memory in the Germanic Languages

In this section we distinguish between the sub-concept 'speech as mythos' commonly represented in the Indo-European languages and the specific Germanic concept

of 'speech as memory', which are both based upon a common hypothetical ancestral roots in Proto-Indo-European. The Indo-European Roots *mudh-, *mýudh-, *mðdh- (Pokorny's etymon 743) have the meanings 'desire' und 'want'. Tokharian B *maune* has the meanings 'avarice' and 'avidity'. Old Greek *mȗthos* comprises the meanings 'word', 'speech', 'conversation', 'consideration', 'narration', 'tale', and 'myth'. Related are Slavic *mǐslь, Baltic *maŭd-, Germanic * *maud-ia* -, and Celtic Old Irish *smūainim* for 'think'. Proto-Baltic *maŭd- has the meanings 'ache' and 'worry'. Related is Lithuanian *maŭsti* for 'ake', 'desire', and 'be angry'. Proto-Germanic *maudian- has the meaning 'remind'. Related is Gothic *maudjan for 'remind', *ga-maudjan* means 'call to mind' and 'remind''; *ga-maudī means 'cognizance'. In this case the Germanic languages had developed specific meanings related to the memory of the past, while the Indo-European languages lack this connotation.

2.6. From the Concept 'Gather' to the Concept 'Speech' in the Germanic Indo-European Languages

In this section we analyse how the concept 'gather' commonly represented in the Indo-European languages developed to the specific Germanic concept of 'speech' in this part of the Indo-European languages. Proto-Indo-European *leg- has the meaning 'gather'. Related are Old Greek *légō* for 'speak' and Latin *legō* for 'collect'. Liddell and Scott give the following meanings for λέγω: 'say' and 'speak', which were employed in writings of Herodotus and Plato. It is the equivalent Latin *dicere.* A special field of meaning is the speaking of an orator. (Liddell; Scott, 1940) Poster wrote in *Logos and Rhetoric* in *The International Encyclopedia of Communication*: "The Greek noun *logos* derives from the verb *legô* ('to speak'), and has many derivatives and cognates in several Indo-European languages. *Logos* is found infrequently in Homer (eighth century BCE), coming into wide usage only in the prose writers of the sixth century, with the primary meaning of a 'speech' or 'tale'. It quickly became a common Greek term, with many meanings, including 'word', 'story', 'speech', 'reputation', 'ratio', 'book-keeping tally', 'rumor', 'rule', 'explanation', 'argument', and 'reason'." (Poster, 2012) Research on the *logos* was executed by Gera in *Ancient Greek Ideas on Speech, Language and Civilization*. (Gera, 2003) and Bakker's *Poetry in Speech*: *Orality and Homeric Discourse* (Bakker, 1997). Related is Latin *lēx* for law. The related concept of the genuine Germanic cultures was the 'thing', a term derived from Old English *þing* used for a meeting or an assembly. Later in both the German and English language the term changes to thing as an entity and depicting the case discussed in the assembly. The 'thing' culture existed in Northern Europe as far as Swabia. Recent evidence of the 'thing' culture was made available by Storli (2010: 130). In the Germanic language tree it has as an example the in modern German occurring loanword *Lektion* ('lecture'). German *legen* means 'put'. In this example the original root developed only as loanwords like 'Lektion' as a part of the thesaurus in the Germanic languages; on the contrary, in the Greek and the Latin language it became a very important contribution to the concept 'speech'.

2.7. The Sub-Concept 'Speech as Demonstrative Speaking' vs. 'Legal Speech' in the Germanic Languages

In this section we distinguish between the sub-concept 'speech as demonstrative speaking' commonly represented in the Indo-European languages and the specific Germanic concept of 'legal speech', which are both based upon a common hypothetical ancestral

roots in Proto-Indo-European. Proto-Indo-European **deik'e-* has the meaning 'show'. Hittite *tekkussai-* has the meaning 'show' and 'present'. Related are Old Indian *dídeṣṭi* for 'point out' and 'show', Avestan *daēs-* 'show' and 'distribute something to someone'. Old Greek *déi̯knūmi* means 'show', Baltic **tei̯g-*, Germanic **tíx-a-* with its derivation 'talk' in English, Latin *dicere* for 'to say' and *dictare* for 'to say repetatively', *index* for 'indicator', and *iudex* for 'judge'. Special types of speaking derive from special roots. *Dico* has the following meanings in *A Latin Dictionary*: 'say', 'tell', 'mention', 'relate', 'affirm', 'declare', 'state', 'mean', 'intend'. (Lewis; Short) Proto-Baltic **tei̯g-* has the meanings 'tell' and 'say'. Related are Old Lithuanian *tieg* for 'he/she said' and Lithuanian *téigti* for 'narrate', 'say', 'claim', 'confirm', and 'attempt to influence'. Proto-Germanic ** tíxan-* has the meaning 'show'. Now we look at the semantic connotations within the historic Germanic languages. Gothic **ga-tīhan* has the meanings 'to announce' and 'to tell'. Old Norse *tjā* has the meanings 'show' and 'inform'. *Teikn* means 'sign'. Derivations are the German word 'Zeichen' and English word 'sign'. Related are the Norwegian verb *te* and the noun *teikn*, the Swedish verb *te* and the noun *tecken*, the Danish verb *te* and the noun *tegn*, Old English *tiht* for 'accuse', *tēon* for 'indicate', and 'announce', *tā̃can* for 'teach', and *tāc(e)n* for 'sign', 'wonder', and 'proof'. Related are also English 'teach' and 'token', Old Frisian *tīgia* and *tēken*, Old Saxon *af-tīhan* for 'be incapable to do something', Middle Dutch *tien* for 'show someone', 'ascribe', and 'accuse'. In Dutch *betichten* and *teken* exist. Other derivations are Old Franconian *teikin* and *teican*, Middle Low German *tīen* and *tēken*, Old High German *in-ziht* and *bi-ziht* for 'accusation', *zīhan* 'accuse', *zeihhan* for 'symbol', 'marking', 'astrological sign', 'wonder', and 'omen', and Middle High German *zīhen* for 'make a statement', 'show', and 'accuse'. Gothic **ga-tīhan* has the meanings 'announce' and 'tell'. *Taikn* means 'show', 'manifest'. Old Norse *tjā* has the meanings 'zeigen' and 'mitteilen'. Related are Norwegian *teikn*, Swedish *tecken*, and Danish *tegn*. Old English *tiht* means 'accuse'; *tēon* means 'accuse' and 'announce', *tā̃can* means 'teach'. *Tāc(e)n* is 'sign', 'wonder', and 'proof'. Related are English 'teach' and 'token', Old Frisian *tīgia* and *tēken*, Middle Dutch *tien* for 'accuse', Dutch *aan-* for 'accuse' and 'show'. Old Franconian *teikin*, Middle Low German *tīen* and *tēken*, Old High German *bi-ziht* for 'accuse', *zīhan* for 'accuse', *zeihhan* for 'sign' and 'symbol', Middle High German *zīhen* for 'speak out', 'show', and 'accuse'.

Now we look at another example, the Proto-Indo-European root **bhā-*, which has the meaning 'say'. Old Indian *sa-bhā́* means 'assembly' and 'congregation'. Armenian *ban* means 'word', 'speech', 'reason', 'judgment', and 'thing'. Old Greek *phā̃mí* means 'I say'. *Phā̃mā̄* means 'utterance', 'announcement', 'rumour', 'reputation', and 'speech.' Related are Slavic **bájātī*, Germanic **bō-n-ī(n-)*, and **ba-nn-a*, Latin *fārī* means 'speak', *fācundus* is 'experienced in speaking', *fātum* means 'spell of destiny', 'oracle', and 'destiny.' Proto-Germanic **bōnī-*, **'bannan-*, and **banna-z* has the meanings 'curse', 'damn', 'prayer', and 'request'. Related are Old Norse *bōn* for 'request' and 'prayer'; *banna* means 'not allow to do something' and 'ban'. *Bann* means 'ban' and 'prohibition'. Related verbs and nouns exist in Norwegian, Swedish, Danish, Old English, Old Frisian, Old Saxon, Middle Dutch, Dutch, Old High German, Middle High German, and German. We discussed this case already under section 2.1.

Another example is the Proto-Indo-European root **(s)ker-*, which has the meanings 'scold' and 'mock'. Related are Tokharian B *kärr-* for 'scold', *skär-* for 'speak hostilely', 'threaten', and 'reproach'. Related is also Germanic **skir-ō-*.Proto-Germanic **wrṓxi-z* and **wrōgá-* have the meanings 'tell', 'speak', and 'shout'. Gothic *wrōh-s* means

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'complaint' and 'accusation'. Old Norse *rōgja* means 'accuse' and 'defame', *rōg* is 'defamation' and 'dispute'. Related are Norwegian *rögja* ('accuse', 'gossip'), Swedish *röja* 'tell as secret', Old Danish *röghä*, Old English *wrēgan* and *wrōht,* English *bewray*, Dutch *wroegen* and Middle Low German *wrōge* and *wrōch* for 'legal accusation', 'punishment', and 'fine'. *Wrōgen* and *wrūgen* means 'accuse' and 'punish'. Old High German *ruogen* used in the 8th century meant 'accuse' and 'announce'. Middle High German *rüege* is a legal accusation and punishment. The verbs *rüegen* and *ruogen* mean 'report', 'announde', 'say', and 'express'. In contemporary German verb and noun *rügen* and *Rüge* exist.

The Proto-Indo-European root *ai-* is used for 'oath', 'significant speech'. Gothic *aiþs* is 'oath'. Latin *aenigma* means 'enigma', 'figure', and 'allegory'. Greek αἰνέω means 'praise'. αἴνιγμα is 'enigma' and αἶνος means 'tale', 'story', 'fable', and 'saying'. Middle Irish *ōeth* means oath. Welsh *anudon* means 'perjury'. Old English *āþ* means 'oath'. Middle English *ooth* means 'oath'. English *enigma* means 'riddle' and 'puzzle'. Old Frisian *eth* and *ed* mean 'oath'. Dutch *eed* is 'oath'. Old Saxon *ēð* is 'oath'. Old High German *eid*, Middle High German *eit*, and German *Eid* mean 'oath'.

The following case is another example for the specific legal speech and the argumentative speech derived as sub-concepts from the concept 'speech'. The Proto-Indo-European root *wek^w* for 'voice', 'speak', 'evoke' is realized in Proto-Germanic *waxnian* - has the meanings 'shout', 'say', and 'thing'. Related are Gothic *wɛht-s* for 'thing' and 'matter', Old Norse *vātt-r* for 'testimony', *ōmun* for 'voice' and 'sound'. *V$\bar{a}$tr* is a living being or thing. Norwegian *ōm* is an echo. Swedish *ōm* is a strong sound. *Vätte* is an earth spirit. Danish *vette* are ghosts. Old English *wōm* is 'noise' and 'tumultus', *wēman* means 'sound' and 'seduce'. A *wiht* is a daimon. English used the word *wight*. Middle Low German has the word *gewāgen* for 'announce'; *wicht* or *wucht* is a thing. Old High German *gi-wahan* means 'mention' and 'think about'. *Giwaht* means 'mentioning', 'memory', and 'opinion'. *Wiht* is a being, a daimon, or a thing. Middle High German *gewähenen* means 'say' and 'report'. Today in German the words *Gewähr* for 'guaranty' and *gewähren* for 'gurant' and 'allow' exist.

2.8. The Sub-Concept 'Speech as Conversation' vs. 'Negative and Unarticulated Speaking' in Germanic Languages

In this section we distinguish between the sub-concept 'speech as conversation' commonly represented in the Indo-European languages and the specific Germanic concept of 'negative speaking', which are both based upon a common hypothetical ancestral roots in Proto-Indo-European. The noun λαλιά , which is related to λαλέω, has the meanings 'talking', 'talk', 'chat', 'speech', and 'conversation' in the *New Testament*. Aeschines used it for 'talkativeness' and 'loquacity'. It was a form of speech in the *New Testament*. The verb λαλέω has the meanings 'talk', 'chat', 'prattle', 'talk', 'speak', and 'chatter'. The verb λαλέω in Classical Greek means 'talk', 'chat', 'prattle', and 'babble'. In Late Greek it was used just like λέγω for 'speak' in the *New Testament*. (Liddell; Scott, 1940) Proto-Indo-European *lālă̆* has the meaning 'shout'. Related are Old Indian *lalalla* for a 'indistinct or lisping utterance', Old Greek *lálo-* for 'talkative', 'babbling', and 'loquatious'. *Laléō* for 'chat' and 'prattle', Slavic *lālā*, Baltic *lal-ē̆-*, Germanic *lal(l)-ō-*, and Latin *lallum*. The verb λαλέω in Classical Greek means 'talk', 'chat', 'prattle', or 'babble'. In Late Greek it was used just like λέγω for speak in the *New Testament*. (Liddell; Scott, 1940) The Proto-Indo-European root *lālă̆* has the meaning 'shout'. Related are Old Indian *lalalla* for a 'indistinct or lisping

utterance', Old Greek *lálo-* for 'talkative', 'babbling', and 'loquatious' and *laléō* for 'chat', 'prattle'. Slavic **lālā,* Baltic **lal-ē̆-,* Germanic: **lal(l)-ō-* , and Latin *lallum* belong to this root. Relate are Slavic **lālā,* Baltic **lal-ē̆-,* Germanic **lal(l)-ō-,* and Latin *lallum.* Contemporary Germanic speaking as *lallen* means 'speak unarticulated'. In this case the former neuter meaning turned to become a negatively connotated meaning of speech in an unarticulated or badly articulated way of oral expression.

2.9. A Special Realization of the Concept 'Speech as Traditional Narration' in the Germanic Languages

In this section we describe a special realization of the concept 'speech as traditional narration' in the Germanic languages based upon a general Proto-Indo-European root. Proto-Indo-European **sek ͷe-* and **sk ͷē-* has the meanings 'tell' and 'talk'. Old Greek *en-épō* has the meanings 'announce', 'narrate', and 'declare'. Related are Baltic **sek-,* Germanic **sag-ē-,* Latin *inquam* 'I say', *īnseque* and *īnsece* for the imperative 'say', Celtic **sek ͷ-* and Old Irish *aithesc* for 'answer' and 'speech'. Proto-Baltic **sek-* has the meanings 'say' and 'tell'. In the Indo-European etymology exist derivations like Lithuanian *sèkti* for 'narrate' and the iterative verb *sakýti* for 'say', 'narrate', 'hold a speech', *sēkmē̃* for 'narrration', 'fable', and 'fairy tale'. Lettish *sacît* means 'say' and *saka* is an expression for the narrative form *saga*. Proto-Germanic **sagēn-* has the meaning 'say'. Related are Old Norse *segja* for 'say' and 'inform', *saga* for 'story' and 'report', *sɔgn* for a traditional story and an oral statement, and *sɔgul-l* for 'talkative'. Related are Norwegian *segja*, Old Swedish *sagha*, Swedish *saga*, Danish *sige,* Old English *secgan* for *say*, *sagu* for story and narrative, the root **sagian* with the noun *sägen* for speech and story, and *sagol* for saying. English *say* and *saw* mean sentence. Related are Old Frisian *sedsa* and *sidsa*, Old Saxon *seggian* for 'say', Middle Dutch *segghen*, Dutch *zeggen*, Middle Low German *seggen*, and Old High German *sagēn* for 'say' and *saga* for 'statement', 'speech', 'narrative', and 'rumour'. Middle High German *sagen* means 'say'. In contemporary German the verb *sagen* ('say') and *Sage* (traditional story) exist. The Germanic languages developed specific forms of speech out of the common Indo-European root; the semantic connotation of the Germanic languages refers to reporting speech as documentation of the past.

2.10. The Germanic Tradition of Articulated Speech

In this section we describe a special realization of the concept 'articulated speech' in the Germanic languages based upon a general Proto-Indo-European root. In other Indo-European languages this realization is not developed. With reference to Pokony's root *ră̆s-* (Pokorny's etymon 852) for 'cry' and '(re)sound', Proto-Germanic root **razdō* and **rizdō* have the meanings 'voice', 'language', and 'speech'. Gothic *razda* means 'tongue', 'speech', 'language', 'dialect'. Old Norse *rɔdd* means 'voice' and 'speech'; Old English *reord* means 'voice', 'speech'. Old High German *rarta* means 'sound', 'voice', 'harmony'. Derives from Proto-Indo-European **res-* with the meanings 'shout' and 'speak' are Old Indian *rasati* and *rāsate* for 'to roar', 'yell', 'howl', and 'cry'. *Rasita-* means 'roar', 'scream', 'noise', and 'sound'. The Germanic Root *ră̆s-* has the meanings 'sound' and 'cry'. Gothic r*azda* is 'voice'. Old High German *reord* is 'voice, sound', and 'language'. Germanic *razdō* derived from Proto-Indo-European **res-* with the meanings 'shout' and 'speak'. In this example the Germanic languages represent the articulated use of the voice.

2.11. The Germanic Tradition of 'Spiritual Speech'

In this section we describe the specific Germanic linguistic realization of the sub-concept 'spiritual speech' in the Germanic languages sharing one common Indo-European root using the examples of the Germanic roots **śarna* and **sawV* and the Indo-European root **(s)pel-*. The linguistic examples related to the root of this sub-concept of spiritual speech exist only in Eastern Germanic languages. They might have an origin in the Uralic language family. Proto-Germanic **śarna* has the meanings 'incantation' and 'speech'. Related are Finnish *saarna* 'prayer', *saarnaa-* 'preach' and 'talk', Estonian *sarn* for 'kind', Komi *śorńi* for 'speech', 'talk', *śorńit-* and *ćorńit-* for 'speak' and 'talk'. Khanty *sărnaɣ-* means 'realize something through magic spells'. Proto-Germanic **sawV* means 'word' and 'speech'. Khanty *săw* means 'voice', *paŋkəʔ-săɣə* is a song sung by a fortune–teller after eating psychedelic mushrooms, and *săw* is 'melody'. Mansi *săw* means 'word', 'sound', 'voice'. Hungarian *szó* means 'word', 'speech', 'language', 'sound', and 'voice'. Proto-Uralic **śarna* has the meanings incantation, magic spell and speech. In Finnish *saarna* is a prayer, *saarnaa-* mean 'preach' and 'talk'. Estonian *sarn* means 'kind'. Proto-Turkic **sarɨn* means 'song' or 'sad song'. Middle Turkic *sarna-* means 'sing'. Related are Khakassian *sarɨn*, Shor *sarɨn*, Oyrat *sarɨn*, Tuva *sɨrɨn*, Kazakh *sarɨn*, and Kumyk *sarɨn*. The Proto-Indo-European root **(s)pel-* (Pokorny's etymon 985) for 'speak aloud', 'tell with emphasis' is realized in the Germanic languages. Pokorny's etymon *(s)pel-* 'speak aloud', 'tell with emphasis'. Old English *gōd-spel(l)* means 'gospel'. *lāð-spell* is a painful or grievous story. Spell means 'tale', 'speech', 'story'. *Spellian* means 'spell', 'speak', and 'narrate'. *Spell* and *spelt* in contemporary English means to read slowly. A spell is also an incantation and words thought to have magical power. Old Saxon *god-spell* means gospel. Old Low German *spell* is tale and story. Old High German *spel(l)* is 'speech' and 'story'. Old Icelandic *spjall* means 'speech' and 'story'. Gothic **spill* means 'myth' and a spilla is an announcer. Old French espeller means 'tell', 'speak'. Greek *ἀ-πειλέω* is 'boast' and 'threaten'. Armenian *aṙa-spel* is a fable. Tocharian B *pāl-* is 'praise'. Tocharian A: *päl-* is 'praise'. We conclude that the Germanic languages had several words to express the sub-concept 'spiritual speech'.

2.12. From the Indo-European Roots for 'Empirical Knowledge' to a Germanic Form of Speech

In this section we analyse and describe how the roots for 'empirical knowledge' in the Indo-European languages developed to a specific linguistic realization speech in the Germanic languages sharing one common Indo-European root. From the Indo-European root **sekʷe-* a High German verb for 'feel', 'notice', 'see', 'show' and 'say' derived with related representative forms also existing in Greek, Italian, Celtic, Germanic, Baltic, and Slawic languages. (Köbler) Proto-Indo-European **sekʷe-* and **skʷē-* have the meanings 'tell' and 'talk'. Old Greek *en-épō* has the meanings 'announce', 'tell', and 'declare'. Related are Baltic **sek-*, Germanic **sag-ē-*, and Latin *inquam* 'I say' and 'I speak'. Related are Celtic **sekʷ-* and Old Irish *aithesc* for 'answer'. Proto-Germanic **sagēn-* has the meaning 'say'. Old Norse *segja* has the meanings 'say', 'report', 'narration', and 'report'. Related are Norwegian *segja*, Old Swedish *sagha*, Swedish *säga*, and Danish *sige* for 'say'. Old English *secgan* means 'say', *sagu* means 'report' and 'narration', **sagian* means 'speech' and 'narration'. English employs 'say'. Related are Old Frisian *sedsa*, Old Saxon *seggian*, Middle Dutch *segghen, sāghen, saghe*, Dutch *zeggen*, Middle Low German *seggen* and

sāge, Old High German *sagēn*, *saga* for 'statement', 'speech', 'narration', and 'rumor'. Middle High German *sagen* means 'saying', 'speech', 'language', 'speech', 'narration', 'rumour', and 'report'. German *sagen* and *Sage* exist. This specific Germanic concept of speech expressed in the linguistic representation of saying in very common in the Germanic languages.

2.13. The Sub-Concept 'Speech as Telling and Counting' in the Germanic Languages

In this section we present the roots and linguistic representations of the sub-concept of speech as telling and counting in the Germanic languages. Referring to Pokony's etymon *del-* (193) for 'tell', 'count', 'calculate', the Proto-Baltic root **tar̃-* has the meanings 'say' and 'tell'. Related in the Indo-European etymology are Lithuanian *tar̃ti* with the meanings 'say' and 'speak out' and Lettish *tãrmasa* for 'gossip'. Old Prussian *tārin* means 'voice'. Nordic European languages show similarities in terms of their roots. Talk is in Icelandic *tala* ('speak') and *spjalla* ('speak'). Talk is in Norwegian *tale* for speaking. Talk in Swedish language is *tala* representing the verbs 'chatter', 'say', and 'speak', while *tal* is 'articulation', 'conversation', and 'discourse'. *Samtala* means 'confabulate', 'converse', or 'discourse', and *samtal* is used for 'call', 'colloguy', 'confabulation', ' conversation', and 'dialogue'. Talk is in Danish *tale* ('speak', 'speech'). Old English has *getæl* for quick, ready, *talu* for tale, *tellan* for 'tell'. Middle English has *tale* for 'tale', *talken* for 'talk', tall for 'tall', and *tellen* for 'tell'. Contemporary English has *tale* for 'talk' and 'discourse', *talk* for 'utter', 'express/deliver in speech', *tall* for 'brave' and 'courageous', *tell* and *told* for 'count', 'tally', and 'enumerate'. Old Frisian has *tale* as a noun for 'tale' and 'a legal case'. *Tella* means 'tell', 'state', 'recount', and 'narrate'. Talk is in Faeroese *tosa* ('chat', 'chatter', 'speak'), and *tala* ('speak', 'speech'). Dutch *tellen* means 'tell'. Old Saxon *gēr-tala* means 'tale', 'talk', 'story', 'account'; the verb *tellian* stands for 'tell', 'state', 'recount', and 'narrate'. Old High German *gizal* is used for 'quick'. *Zala* is used for 'number', 'series', 'computation', and 'enumeration'. Zellen is used for 'tell' and 'count'. German erzälen is used for 'tell'. *Zählen* means 'count'. Old Norse had *tal* for 'list', 'enumeration', and 'conversation'. *Tala(ð)* is used for 'talk', 'speak', 'discuss', and 'converse'. *Telja/talða* means 'tell', 'reckon', 'trace', 'recount', and 'declare'. Icelandic *tala* means 'tale', 'talk', and 'number'. *Telja* is used for 'tell', 'state', 'recount', and 'narrate'. In the classic language Latin *dolus* for deceit and Homeric Greek *δόλιος* for 'deceitful' and 'deceiving' refer to this root. The Germanic words derived from the Indo-European root *del-* show that the double connotation of telling and counting here is very common.

2.14. Cases of Lack of a Sub-Concept in the Germanic Languages: the Concept 'Speech' without a Linguistic Realisation in the Germanic Languages

In this section we discuss two Proto-Indo-European roots, which have no linguistic representation in the Germanic languages. Proto-Indo-European **tar* - with the meanings 'say' and 'shout' is represented in the Baltic, the Slavic and the Celtic language family, but not among the Germanic languages. In the Indo-European etymology from Proto-Indo-European **tar-* with the meanings 'say' and 'shout' derived Hittite *tar-* for 'say' and 'name', *darija-* for 'invoke' and 'call'. Tokharian B *tär-* mean 'plead' and 'implore'. Old Indian *tārá-* means 'high', 'loud', and 'shrill'. Armenian *thrthrak* means 'good speaker'. Old Greek *toró-* means 'loud', 'shouting', and 'clear'. Related are Slavic **tortorītī*, Baltic **tar̃-*, and Celtic Middle Irish *tairm* for 'noise'. Besides the Indo-European root **ter-* an Altaic root **t`i̯ar̃u,*

and an Uralic root **torV* and a Dravidian root **toṛ-* exists. Pokorny's Indo-European etymon *u̯rek-* (1182) for 'speak' and 'talk formally' refers to the Proto-Indo-European root **wod-*, which has the meanings 'speak', 'sing', and 'scold'. Hittite *uttar* is used for 'word'. Tokharian A *wätk-* and B *watk-* means 'order'. Old Indian *vádati* has the meanings 'speak', 'say', 'utter', and 'tell'. Vāditra- is used for a musical instrument and music. *Vāda-* means 'speaking of or about'; the noun is used for 'discourse' and 'talk'. *Vándati* means 'praise', 'laud', and 'extol'. Old Greek *hüdéō* means 'glorify'. Related are Slavic **vădā* and **vădītī* and Baltic **wad-in̂-*. Proto-Baltic **wad-in̂-* means 'call'. Lithuanian *vadìnti* has the meanings 'call' and 'invite'. Here no equivalent root in Germanic languages exists. Despite the lack of linguistic realization of these roots, the Germanic language has other roots expressing the concept speech we describe here in the other sections.

2.15. Cases of Stability of the Concept 'Speech'. The Stable Concept 'Speech' without any Supplemental Meanings in the Germanic Languages

In this section we describe and discuss a Proto-Indo-European root, which has a continuously existing linguistic representation and stable meaning in the Germanic languages. In the Indo-European etymology from Proto-Indo-European **g^{w}et-* with the meaning 'say' derived Armenian *kočhem* 'call', 'name', and 'invite'. Related is Germanic **kwiθ-a-*. Proto-Germanic **kwiθan-* and related roots have the meanings 'say' and 'speak'. Gothic *k^{w}iθan* means 'say', Old Norse *kveδa* means 'sagen' and 'sprechen', *kviδ-r* is a announcement, statement, and judgment; *kvɔδ* is duty; *kviδa* is poem, *kveδja* means 'invoke' and 'greet'. Related are the Norwegian and Swedish verbs *kveda* and *kväda* as wells as Old Danish *kvädä.* Old English *cweδan* means 'talk', 'speak', 'say', 'name', and 'explain'. Old Frisian *quetha* means 'say', 'speak', and 'mean'. Old Saxon *quethan* also means 'say', 'speak', 'mean'; *quidi* is 'speech' and 'word'. Old High German *quedan* means 'say', 'speak', and 'mean'; *quettan* is 'greet'. Middle High German *quëden* means 'say', 'speak', and 'sound'. In the Germanic languages the meaning of the word derived from this Indo-European root did not extend over the borders of the main concept 'speech'.

2.16. A Case of Complete Changes of Concepts in a Historical Linguistic Perspective: From Indo-European Concept SPEECH to Germanic DO

In this section we describe and discuss a case of complete change of a Proto-Indo-European root in diachronic perspective from the earliest meaning 'speech' to the meaning 'do' in the Germanic languages. In the Indo-European etymology from Proto-Indo-European **d(h)ē-* with the meaning 'say' derived Hittite *te-* for 'say', Slavic **dētī* for 'say', and Baltic **dē̂-w-ē̂-*. Proto-Germanic **dō-mi* has the meaning 'do'. Related are Gothic *ga-dēθ-s* for 'deed' and *dōms* for 'fame'. Old Norse *dāδ* means 'deed' and 'good quality'; *dōm-r* is 'judgment' and 'law court'. Related are Norwegian *dɔd.* Swedish *dɔd*, and Old Danish *däl*, Old English *dōm* for 'I do', *dā̂d* for 'deed', English *do* and *deed*, old Frisian *duā*, Old Saxon *dōm* for 'I do', Middle Dutch *doen*, Middle Low German *dōn* and *dāt*, Old High German *tuom* for 'I do' and Middle High German *tuon* for 'do', 'make', 'create', 'give' and *tāt* and *tā̂te* for 'deed' and 'work'. Contemporary German has the verb *tun* and the noun *Tat*.

2.17. From the Indo-European Concept 'Mix' to the Germanic 'Conversational Speech'

In the last section we looked at the Indo-European concept 'speech', which changed to a new concept in the historical Germanic languages. In this section we discuss the opposite case. Here we describe and analyze how the roots for the concept 'mix' in the Indo-European languages developed to a specific linguistic realization as 'conversational speech' in the Germanic languages sharing one common Indo-European root. From the Indo-European roots **spereg-, *pereg-, *sperу̃g-, *perу̃g-, *sprÐg-*, and **prÐg-* a High German verb for 'move fast', 'mix', and 'disturb' exist. Germanic **sprekan* for 'speak', 'say', 'converse'. (Köbler) Talk is in Frisian *sprekke* ('speak') and *prate* ('speak', 'talk'). Talk is in Dutch *spreken* ('speak', 'speaking', 'speech'), and *praten* ('chat', 'chatter', ' speak'). Talk is in German represented by the verb *sprechen* with the meanings 'converse', 'discourse', 'pronounce', 'recite', 'see', 'speak', and 'talk'. The related noun is *Gespräch* ('call', 'conversation', 'dialogue', 'discourse', 'discussion', 'interlocution', 'interview'). This case is an example for the change from an abstract concept ('mix') to the concept 'speech'.

2.18. Semantic Shifts: Examples of Indo-European Roots for the Concept 'Speech' with Complete Semantic Changes of Meaning in the Germanic Languages and Reference as Loanwords

In this section we describe and analyze in several examples how the roots for the concept 'speech' within the Indo-European languages developed into a completely new semantic meaning in the Germanic languages sharing one common Indo-European root and loanwords. Our first example is Pokorny's etymon *i̯ek-* is used for 'speak' and 'talk' in Proto-Indo-European. Sanskrit *yācati* means 'implore'. In the Indo-European etymology from Proto-Indo-European **ēg'-* with the meanings 'say' and 'tell' derived Tokharian A and B *āks-* 'announce', 'proclaim', 'instruct', and 'recite'. Related are Armenian *asem* for 'say', Old Greek **ēg'-* for 'he spoke', and Latin *aiō* for 'afirm', 'say yes', and 'say', and *adagiō* for 'proverb'. This is known as loanword in German. Our second example are Pokony's etyma, which are listed for the action of unclear speaking; they are *baba-* (Pokorny's etyma 91, 92) for 'babble', 'babbling', 'unclear speech', *bal-bal-* (Pokorny's etymon 93) for 'babbling', 'unclear speech', *bar-bar-* (Pokorny's etymon 95) for 'babbling', 'unclear speech', *bata-* (95) for 'babble', 'murmur', 'meaningless stuttering', and *plab-* (Pokorny's etymon 831) for 'babble', 'prattle'. These roots find their realization in German 'plappern'. Our third example is the Proto-Indo-European root *or-* (Pokorny's etymon 781) for 'call', 'speak', 'talk', 'orate', which is often realized in the English language. Related to the etymon *ōr-* and *ər-* for 'call', 'speak', 'talk', 'orate' is Middle English *adouren* for 'adore', oracle for 'oracle', and *oratorie* for 'oratory'. Related are oration for an elaborate discourse delivered in formal or dignified manner, orator as a skilled public speaker, oratory as art of public speaking, oratory as place of prayer, and perorate for 'declaim', 'deliver long or grandiloquent oration'. Latin *adoro* means ' adore', exorabilis 'pliant', *exoro* means 'prevail upon', *oraculum* is an omen, *oratio* means 'speech', 'oration', and *ōrāre* 'pray', 'speak', and 'orate'. The root is realized in German in loanwords like *Orator* or *Oratorium*. The forth example is the Proto-Indo-European root *tolku-* (Pokorny's etymon 1088) for 'speak', which is realized in English words. Related to *tolku̯-* are Middle English *elocucioun*, *allocution* for address, *circumlocution* for unnecessarily many words, *colloquium* for conference, and *colloquy* for conversation. Also related are *elocution* for effective public speaking, *grandiloquence* for bombast, lofty and pompous eloquence, and other rhetorical devices like *interlocution*, *locution*, *loquacious*, *obloquy*, *prolocutor*, and *soliloquy* as act of talking to self, and

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ventriloquism for a vocalism appearing to come from source other than speaker. Latin has *allocutio* for 'speech' and *loqui* for 'speak' and *eloquor* for 'speak out' and related derivations. The root is realized in German in loanwords. The fifth example is the Proto-Indo-European root *k(')ēl-*, which has the meanings 'invocation' and 'charm'. Related is Old Greek *kēléō* for 'put under a magic spell'. Related are Slavic *xvālā*, *xvālītī*, *xūlā*, and *xūlītī*, Germanic *xól-a-*, Latin *calumnia* for 'false accusation'. The roots *kēl-*, *kōl-*, and *kǝl-* have the meanings 'deceive' and 'enthrall'. Gothic *hōlōn* and *afhōlōn* mean 'talk falsely about someone', *hōl* means 'praising of oneself'. Proto-Germanic *xóla-n* and *xólōn-* have the meanings 'vain speech' and 'slander'. Related are Gothic *hōlōn* for 'slander', Old Norse *hōl* for 'praise', and *hōla* for 'praise'. Norwegian *höla* means 'flatter' and 'praise'. Old English *hōl* means 'vain speech', 'evil speaking without cause', 'calumny', 'slander', *hōlian* means 'speak evil of', 'slander', and 'calumniate'. Old High German *huolen* means 'deceive'. Our seventh example is the Proto-Indo-European root *eg-* for 'say', 'speak', which is realized in English *adage* 'prodigy' and Latin *adagium*, *āio* is used for 'I confirm', *prodigium* for monster, Old French *adage* for 'adage' and 'proverb', and classical Armenian *asem* for 'say'. The last example is the Proto-Indo-European root *kens-* for 'announce', 'proclaim', 'speak formally', which is realized in *censor* for the early Roman magistrate serving as assessor, census taker, and inspector of morals. Latin and Greek *Cassandra* and Kassandra is used for a proper name. Latin *censeo* means assess and tax. *Recensio* means enumeration. Sanskrit *śaṁsati* means recite. Census is the early Roman population count and property evaluation. In German a *Recension* is a critical revision of a text. German uses *zensieren* for censor and the noun *Zensor* for censor. Also English has these loanwords for 'censor'. In these examples the original meaning of the Indo-European root changed to the specific meanings of a sub-concept of speech.

2.19. Examples of Complete Semantic Shift in the Germanic Languages

In this section we describe and analyse examples of complete semantic shift in the Germanic languages no longer representing the concept 'speech', while the Proto-Indo-European root was a representation of the concept 'speech'. In the Indo-European etymology from Proto-Indo-European *g^wet-* (Pokorny's etymon 480, 481) for 'speak' and 'talk' derived Armenian *kočhem* 'call', 'name', and 'invite'. Related are Proto-Germanic *kwiθan-*, *kwaθō*, *kwiθja-z*, *kwiθjōn*, *kwaθjan-*, and *kwēθia-* with the meanings 'say' and 'speak'. Gothic *k^{w}iθan* means 'say'. Old Norse *kveða* means 'say' and 'speak'; *kvið-r* means 'notice', 'statement', and 'judgement'; *kvǝð* is a responsibility; *kviða* is 'poem'. Related are Norwegian *kveda*, Swedish *kväda*, and Old Danish *kvädä*. Old English *cweðan* means 'talk', 'say', 'speak', and 'explain'; Old Frisian *quetha* means 'say', 'speak', and 'mean'. Old Saxon *quethan* means 'say', 'speak', and 'mean'; *quidi* means 'speech' and 'word'. Related are Old Norse *kveða* for 'say', 'speak', 'utter', and 'declare'. Old Icelandic *kveðja* means 'greet' and 'salute'; *kviðr* is a statement. Icelandic *kweða* means 'say', 'speak'. Gothic *af-qiþan* means 'renounce'. Armenian *koč* means 'invitation' and *kočem* 'call', 'name'. Iranian Sogdian *zām* and *žāyem* mean 'say', 'speak'. Indian Sanskrit *gádati* is 'say' and 'speak'. Related are Middle Dutch *quedden*, Old High German *quedan* for 'say', 'speak', and 'mean', and *quettan* is used for 'greet'. Middle High German *quëden* (*quoden, koden, köden, këden*) means 'say', 'speak', and 'sound'. Related to *g^wet-* are Old English *andcwis*, which means 'answer', 'response', *becweðan* for 'say', 'assert', 'bequeath', *cweðan, cwæð, cwǣdon, cweden* for 'say' and 'speak', cwide for 'statement', and *ge-cweþan* for 'speak'. Middle English bequest and

biqueste mean 'will' and 'bequest'. *Bequethen* means bequeath. English *bequeath* means 'give', 'leave by will'. Old Frisian *quetha, queda, quan* mean 'say', 'speak'. Old Saxon *gi-queðan* means speak. *Queddian* is 'greet'. Old High German *gi-quedan* is 'speak'. Middle High German *quiden* and *kiden* mean 'say' and 'speak'. German *Quittung* means 'quittance', 'receipt'. Pokorny Etymon *i̯ek-* for 'speak' and 'talk' is realized in Old English *gēogelere* for juggler. Middle English *jeopardie* means jeopardy. *jogelen* means 'juggle', *jogelour* is a juggler, and *juel* is 'jewel'. English *jeopardy* means 'danger', 'exposure to imminence of death, loss, injury'. A *jewel* is a precious stone ornament. *Jocose* means 'merry' and 'given to joking'. *Joke* is 'something said or done to provoke laughter'. Related are Icelandic *kuklari* for 'juggler', Latin *jocosus*, and Old French *jeu* for 'game' and 'play'. Old High German *gehan* means 'say'. *Gougulari* is a juggler. German *Gaukler* means 'juggler'. In contemporary German *Jongleur* for 'juggler'; *Juwel* exist also in German. The words of the Germanic historical languages do not fall into the range of the former concept 'speech' they originally derived from.

3. Conclusions: A Summary of Speech Types in Germanic Languages

With the analysis of the specific connotations of the semantic fields of words representing the concept 'speech' we can show that the concept 'speech' itself contains many additional meanings. We referred to those specific meanings as the sub-concepts of the main concept 'speech'. Contrastive rhetoric is a discipline aiming at the comparision of rhetorical issues in different languages. We studied here the different kind of speech as presented in Indo-European languages, which can be traced back to common roots. The concept 'speech' can be diustinguisted in different sub-concepts. Wer discussed the sub-concepts 'public speaking', 'speaking as an act of knowledge building', 'speaking as intentional speaking, 'persuasive speaking. 'religious speech', 'spiritual Speech', 'speech as telling and counting', conversational speech', 'speech as interpretation', 'speech as mythos' 'legal speech' and 'argumentative, logical speaking' and 'demonstrative speaking'. We could show that when we compare the Germanic languages and Indo-European languages, we can find distinct concepts of speech in the Germanic language family. For example the sub-concept 'speech as religious speech' and 'juridical speech' derived from the same root; but the Germanic sub-concept refers to a social concept typical for the Germanic cultures, the law court. Also the sub-concept 'speech as conversation' present in other Indo-European languages can be distinguished from the negatively connoted type of unarticulated speaking in German, even though they both share the same Indo-European root. The sub-concept of 'rhetorical speech' in the Indo-European languages is changed in the Germanic language family to the sub-concept of 'legal speech' and the sub-concept 'speech as public speaking' developed in the Germanic languages to 'banishment' and 'order'. The sub-concept 'speech as interpretation' and 'speech as mythos' in the Indo-European languages is contrastive to 'speech as memory' in the Germanic languages. The concept 'speech' with realizations in other Indo-European languages, but without a realization is the Germanic languages exist. But also cases where no linguistic realisation of the Indo-European root in the Germanic languages, but in other Indo-European languages existed, we discussed; for example, the common sub-concept 'speech as intentional and spiritual speaking' did not develop in the Germanic languages beyond the meaning 'word'. We have also seen examples for a complete change of semantic meanings from the Indo-European Concept 'speech' to the concept 'do' in Germanic languages. From

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the Indo-European concept 'mix' the Germanic conversational speech type developed. Changes of meanings obviously occur not just to one language within the Germanic language family, but also in other languages related to it. We can assume that the Germanic languages, which have the same semantic connotation of a word derived from an Indo-European root, have been closely related to each other and culturally shared common aspects of their lives reflected in the specific semantic connotations. So we could demonstrate that the semantic aspects of the specific characteristics of the Germanic languages are an important tool to access the linguistic research about this family of the Indo-European languages. This research approach supports the linguistic research of historical linguistics related to the Germanic languages from the fuield of semantics.

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