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Sources of Polysemy in English and Armenian

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Discussing diachronic development of polysemy and the causes of semantic change we have concentrated on the factors bringing about this change and will attempt to find out why the word becomes polysemantic. We seek to clarify the process of this change and describe how various changes of meaning were brought about. The resultant and the original meanings in English and Armenian will be clarified.

The terms *secondary meaning* and *derived meaning* are to a certain extent synonymous. When we describe the meaning of the word as *secondary* we imply that it could not have appeared before primary meaning was in existence. When we refer to the meaning as *derived* we also imply that the second meaning is dependent on the primary meaning and somehow subordinate to it. In English the main source of polysemy is a change in the semantic structure of the word (Ginzburg 1979:34).

Meanings of a polysemantic word are closely interrelated, they form a certain chain, they have their primary meaning and all the other meanings following it. The meaning of the word to which all other meanings are related to is called the *primary (predominant) meaning*. As a rule, the word has one predominant meaning which during historical development may die out or be replaced by another meaning.

Speaking about polysemy, its primary and secondary meanings and semantic change, Shmelyov states, “The unity of meanings of a polysemantic word is always characterized by a definite organization of meanings in a certain order.” The meanings of the word are closely interrelated. If the primary meaning is the direct meaning, the secondary meaning is to some extent the indirect meaning. Though the primary and secondary meanings are closely interrelated with each other, each of them has its origin and its own historical path (Margaryan 1993:31-32).

From a diachronic view meanings can be connected graphically, the meanings of *stool* in its *footstool* and *feces* senses will be felt by most to be very different senses but, again, there is a historical connection in a kind of *stool* that once served as a commode, though this usage is now archaic (<<http://dic.academic.ru/dic.nsf/enwiki:/106481>>).

In the same way the Armenian word *ընքընքել* once meant *to hold tightly, to chain, to tie*. In the course of time it lost this meaning and now means *to have the ability to understand* which prepared a ground for such secondary meanings of the word as *to realize, to guess, to suspect, to imagine, to feel* (Margaryan 1993:28-29).

There was a predominated view that polysemy is the very characteristic of the Armenian language. But nowadays this viewpoint is accepted with some reservation. According to the data of “The Explanatory Dictionary of Modern Armenian” compiled by Edward Aghayan the number of monosemantic words is obviously more than that of polysemantic words. The above

mentioned dictionary consists of 135600 words, of which 38000 are polysemous, and about 97000 are monosemantic.

One of the necessary sources of polysemy in English is some connection, some association between the old meaning and the new. There are two kinds of association - similarity and contiguity of meanings. Similarity of meaning or metaphor may be described as a process of associating two referents one of which in some way resembles the other and gives rise to polysemy. The word *hand* acquired (in the 16th century) the meaning of *a pointer of a clock or a watch* because of the similarity of one of the functions performed by the hand (*to point at something*) and the function of the clock pointer. Polysemy which arises from metaphorical extension is only natural when an analogy is obvious. This can be observed in the wide currency of metaphoric meanings of words denoting parts of the human body in various languages (*the leg of the table, the foot of the hill*, etc). Sometimes it is similarity of form outlines that underlies the metaphor. It is also usual to perceive similarity between colours and emotions (Ginzburg 1979:30).

Development of polysemy in Armenian is caused by the fact that the word refers not to one object or phenomenon but to several objects or phenomena. The word tends to become polysemous if its various meanings become familiar to all the speakers and are registered in explanatory dictionaries. The word *քիթ* in its direct meaning is understood as the external part of the organs of smell and breath of people and animals. The semantics of this word is very complicated. That's why it is used in different meanings and has a number of applications. So, it tends to become polysemantic. The word *քիթ* has acquired a number of meanings on the basis of its primary meaning, among them we can mention *the beak of birds, the sharp edge of different instruments*; the latter is specialized in such new meanings as *նապի քիթ, սպտորուսի քիթ* which make the word polysemantic and become constituent meanings of the word.

Some of the meanings of the polysemantic word are secondary and have indirect application. There are cases when meanings are synonymous to each other, like *տուն* - 1. *a place of habitation*; 2. *apartment*; 3. *dwelling, abode*; 4. *hearth*; 5. *family*, etc. (Khachatryan 2008:138-141).

Metaphorical extension is considered to be the most productive source of polysemy and is referred to as the most rapid type from which polysemy arises. New meanings may be based on internal similarities. Such words as *սղվես* (1), *խոզ* (2), *նշխար* (3), *շուն* (4), *օձ* (5), *սղապակ* (6), *արժիկ* (7) besides indicating animals and birds indicate the qualities they possess – *a cunning, fraudulent person* (1); *very fat* (2), *dirty* (2); *weak-willed, backboneless* (3); *devoted*

(4); *snaky, poisonous* (5); *a person having a calm character* (6); *powerful, brave, sharp-eyed, sharp-sighted* (7).

There are many words which have numerous metaphorical meanings on the basis of similarity: *nuljĥ* – 1. *gold (spoon, cup, ring)*; 2. *golden (autumn, hair)*; 3. *golden (time, years, youth, dreams)*.

Contiguity of meanings or metonymy may be described as the semantic process of associating two referents, one of which makes part of the other or is closely connected with it. This can be perhaps best illustrated by the use of the word *tongue* – the organ of speech in the meaning of *language* (as in *mother tongue*). The word *bench* acquired the meaning *judges, magistrates* because it was on the *bench* that the judges used to sit in law courts, similarly *the House* acquired the meaning of *members of the house (Parliament)*.

It is generally held that in English metaphor plays a more important role in the process of polysemy than metonymy (Ginzburg 1979:30). Metonymy and synecdoche are productive sources from which polysemy arises. For example, the word *թուղթ* has various meanings – *a piece of writing that has content; an official document; warrant, mandate; letter; address, message; memorandum; a book page; playing card* (Margaryan 1993:45).

In classifying homonyms it's very important to take into account the historical origin of the components. Two types of homonyms are distinguished according to their origin: homogenous and heterogeneous. In English polysemy may arise from homonymy. When two words become identical in sound-form, the meanings of the two words are felt as making up one semantic structure. Thus, the human *ear* and *the ear of corn* are from the diachronic point of view two homonyms. One is etymologically related to Latin (L.) *auris*, the other to L. *acus, aceris*. The *ear of corn* is felt to be a metaphor of the usual type (cf. *the eye of the needle*) and consequently as one of the derived or, synchronically, minor meanings of the polysemantic word *ear*. Cases of this type are comparatively rare and, as a rule, illustrative of the vagueness of the border-line between polysemy and homonymy (Ginzburg 1979:34).

In the course of historical development the word may change the volume of its meanings, acquire new meanings, lose some of them, very often the new meaning replaces already existing meanings of the word. Semantic changes are obvious when we compare one and the same word in Grabar and in Modern Armenian: the word *հրսցաւ* in Grabar meant *spreading fire*, in Modern Armenian it means *a hand fire-arm*, the word *օդաչու* in Grabar had the meaning *flying in the air*, but today it means *a person who drives aircraft, airplane, etc.*

In the course of historical development the word may expand its meanings. In this case some monosemantic words turn into polysemantic ones; and some polysemantic words may expand their spheres of application.

Some semantic changes may be accounted for by the influence of a peculiar factor usually referred to as linguistic analogy. It was found out that if one of the members of a synonymic set acquires a new meaning, other members of this set change their meanings too. It was observed that all English adverbs which acquired the meaning *rapidly* (before 1300) always develop the meaning *immediately*. Similarly verbs synonymous with *catch*, *grasp*, *get*, etc., by generalization (semantic extension) acquired another meaning – *to understand* (Ginzburg 1979:29).

Changes in the denotational meaning may also result in the application of the word to a wider variety of referents. It is a major factor in analyzing the diachronic development of English polysemy. Extension of meaning may be illustrated by the word *target* which originally meant *a small round shield* (a diminutive of *targe*, cf. Old Norwegian (ON) *targa*) but now means *anything that is fired at* and also figuratively *any result aimed at* (Ginzburg 1979:31).

For example the word *տուն* primarily had the meaning *building*, then *an edifice*, from which derived the meaning *a house for habitation*, later on developed the meaning *an institution used for a certain purpose*, nowadays it has the meaning of *place* (e.g. *դեղատուն, գինետուն, ծննդատուն*).

Due to generalization many monosemantic words in Grabar turned into polysemantic in Modern Armenian. In Grabar the word *դիվախար* meant *possessing satan*, in Modern Armenian it means 1. *struck by the Satan*; 2. *infuriated, maddened, brave*; 3. *groundless, unfounded*; 4. *frightened* (Khachatryan 2008:145-147).

Changes in the denotational meaning may result in the restriction of the types or range of referents denoted by the word. For example, we can observe restriction and specialization of meaning in the case of the verb *to glide* (Old English (OE) *glidan*) which had the meaning *to move gently and smoothly* and has now acquired a restricted meaning *to fly with no engine* (cf. *a glider*) (Ginzburg 1979:31).

In Armenian specialization (narrowing) of words can also be regarded as a historical outcome of development of polysemy. It is the case, when the word loses some of its meanings. The word *բար* in Grabar had the meanings 1. *good*; 2. *of good quality, nice*; 3. *brave, daring, bold*. In Modern Armenian only the meanings *bold* and *brave* have been preserved. Its previous meaning *good* has been preserved in such expressions like *բար գիտե, բար տեղակ է* (Khachatryan 2008:147).

There are other cases, however, when in English we observe polysemy if the words are regarded diachronically. They may be subdivided into two main groups: a) pejorative development or the acquisition by the word of some derogatory emotive charge and b) ameliorative development or the improvement of the meaning. The semantic change in the word *boor* may serve to illustrate the first group. This word was originally used to denote *a villager, a peasant* (cf. OE *zebur – a dweller*) and then acquired a derogatory, contemptuous meaning, that of *ill-bred fellow*. The ameliorative development of the meaning may be observed in the change of the semantic structure of the word *minister* which in one of its meanings originally denoted *a servant, an attendant*, but now – *a civil servant of higher rank, a person administering a department of state or accredited by one state to another* (Ginzburg 1979:31).

Polysemy may go so far that the word acquires a meaning being quite opposite to the original one: *ախրյաւն* in Grabar meant *brave, bold, courageous*, in Modern Armenian it means *enemy, rival*. In East Armenian it has not only preserved its original meaning but has acquired two new meanings: 1. *competitor, rival*; 2. *champion* (Khachatryan 2008:148).

In English there are cases when the original meaning becomes obsolete and it gives rise to homonymy, as in the case of the word *stock* meaning 1. *share (stock share)*, 2. *part of a gun*, 3. *family*. Its original meaning of *the central part of a tree* has become obsolete. This is the reason why there is no chaining tie between the meanings.

Similarly, successive change of meanings in Armenian is the case when the word loses its original meaning and acquires a new meaning. The word *խնդրել* first meant *to look for, to seek*, in Modern Armenian it means *to want, to ask for* but its original meaning has been preserved in such words as *հարցախնդիր, շահախնդիր, մանրախնդիր*.

The above mentioned types of change of word meaning are interchangeable and interdependent. Semantic shift is common to all languages. However, it's difficult to determine distinct rules because the same word undergoes various semantic changes in different languages. Even in the framework of one language it's not easy to determine which of the meanings of a polysemantic word is primary and which one is secondary (Khachatryan 2008:147-149).

Polysemy is caused by changes in the life of the speech community, changes in economic and social structure, changes in ideas, scientific concepts, way of life and other spheres of human activities. In English we may single out words which denote objects, institutions, concepts, etc. which change in the course of time. In many cases the sound-form of the words which denote them is retained but the meaning of the words is polysemantized if viewed diachronically. The word *car* ultimately goes back to L. *carrus* which meant *a four-wheeled wagon* (Middle English (ME) – *carre*) but now it denotes *a motor-car, a railway carriage* (in the USA), *that portion of*

an airship, or balloon which is intended to carry personnel, cargo or equipment (Ginzburg 1979:29).

There are cases when polysemantic words turn into monosemantic ones. For example, *գնացք* in Grabar had the meaning *the process of going, movement, way, trace; place of walking; life*, in Modern Armenian it is *a kind of vehicle* (Margaryan 1993:51).

One of the sources of polysemy in English may be described as purely **linguistic**. The commonest form which this influence takes is the so-called *ellipsis*. In a phrase, made up of two words, one of these is omitted and its meaning is transferred to its partner. The verb *to starve* (OE *steorfan*) had the meaning *to die* and was habitually used in collocation with the word *hunger* (ME *sterven of hunger*). Already in the 16th century the verb itself acquired the meaning *to die of hunger*. Similar semantic changes may be observed in Modern English (MoE) when the meaning of one word is transferred to another because they habitually occur together in speech (Ginzburg 1979:29).

Sources of polysemantization are associated with historical development of the language. One of the sources of polysemy in English and Armenian is the **semantic change according to association**. A change of meaning may be brought about by the association between the sound-forms of two words. The word *boon* originally meant *prayer, petition, request* but then came to denote *a thing prayed or asked for*. Its current meaning is *a blessing, an advantage, a thing to be thanked for*. The change of meaning was probably due to the similarity to the sound-form of the adjective *boon* (an Anglicized form of French *bon* denoting *good, nice*) (Ginzburg 1979:31).

In the process of communication on the basis of similarity of place, colour, and other associations a word gains new meanings and turns into a polysemantic word. Due to such changes a word-form or a group of sounds is overburdened by several meanings and becomes polysemantic. The degree of being overburdened very often depends on its primary or direct meaning. For example, the word *արև* in its direct meaning means *heavenly body*. It spreads light, warmth and heat. Based on this association the word has gained the meaning *light*, as *Մերսով նա արևի կարողտ*. From this meaning the meaning *daylight, day* was derived, as *Արևով հասնել*. Since warmth and light give life to the world, *արև* is metaphorically used in the meaning of *life, existence*, as in *Արևը երկար լինի*. On the basis of association the meanings *animation, vitality, brightness, joy* have developed (Arakelyan 1979:180-181).

We observe **functional semantic change** when the thing is no longer used for only one purpose, the action of a thing or a phenomenon passes onto a new object, phenomena which by their functions replace the previous ones. The word *camp* which originally was used only as a

military term and meant *the place where troops are lodged in tent* (cf. L. *campus* – exercising ground for the army). Later on the word expanded its meaning as well as its immediate function since *camp* came to be used as *temporary quarters* (of travellers, nomads, etc.) (Ginzburg 1979:31). The word *դեղ* was used in the meaning of *means for treating, curing various diseases*. Further chemical means were used for this purpose, the word-form *դեղ* has been preserved for chemical medicines too. In this way the word became polysemous (Arakelyan 1979:182-183).

In the course of historical development words turn into polysemantic caused by **ideological principles**. The noun *knave* (OE *knafa*) suffered an even more striking change of meaning as a result of collision with its synonym *boy*. Now it has a pronounced negative evaluative connotation and means *swindler, scoundrel* (Antrushina 1999:149). Some words expressing Christian ideology today have rather a different perception as compared with other periods of language history. The words *քարոզ, քարոզել, քարոզ կարողալ* have gained a negative tinge (Arakelyan 1979:183-184).

Polysemy may arise from such a cause as **economic relations**. In the course of historical development many words used frequently in trade and expressing economic relations become polysemantic. The words *նսլի, արծաթ* which once only expressed the meaning of valuable things for barter, later on acquired the meaning *unit of currency*. Due to such economic relations these metals became so popular that they gained the meaning of *coins, monetary units*, like *Քանի՞ նսլի ունես, նսլեդրամ, արծաթյա դրամ և այլն*. Further when banknotes came into existence *նսլի* and *արծաթ* were used only to denote precious metals (Arakelyan 1979:184).

Development of society is progressive; gradually people begin to acknowledge such properties, which they have not noticed before. So, **etymological obscurity** is one of the answers why words become polysemantic. The noun *նահատակ* in Grabar expressed the meaning *wrestler, athlete, fighter, warrior*. It means that once on the basis of this word lay the idea of the one who fights perfectly, who is the first to attack. The words *ճգնող, ծարտիրոս* were link meanings, on the basis of these meanings *նահատակ* has taken the meaning *one who is killed for a certain ideology* (Arakelyan 1979:186).

Polysemy may arise from semantic change caused by **development of science**. Very often to form a new word the language uses obsolete words which undergo polysemantization and take a new shade of meaning. When the first textile factories appeared in England, the old word *mill* was applied to these early industrial enterprises. In this way, *mill* (L. borrowing of the first century B.C.) added a new meaning to its former meaning *a building in which corn is ground into flour*. The new meaning was *a textile factory* (Antrushina 1999:148-149). In the same way

the word *հեռուստ* in Grabar had the adverbial meaning *from far away*. Due to the development of science the word came into use again, turning into a polysemantic one from the diachronic point of view. The meaning is observed in such words as *հեռուստացույց*, *հեռուստակայան* (Arakelyan 1979:188).

Another source of polysemy which is peculiar to the English language is **discrimination of synonyms** which can be illustrated by the semantic development of a number of words. The word *land* (OE *land*) meant both *solid part of earth's surface* and *the territory of a nation*. When in the ME period the word *country* (Old French (OFr) *contree*) was borrowed as its synonym, the meaning of the word *land* was somewhat altered and *the territory of a nation* came to be denoted mainly by the borrowed word *country* (Ginzburg 1979:32).

The relationship between the diachronic and synchronic evaluation of individual meanings may be different in different periods of the historical development of language. This is perhaps properly illustrated by the semantic analysis of the word *revolution*. Originally, when this word first appeared in ME (1350-1450) it denoted *the revolving motion of celestial bodies* and also *the return or recurrence of a point or a period of time*. Later on the word acquired other meanings and among them that of *a complete overthrow of the established government or regime* and also *a complete change, a great reversal of conditions*. The meaning *revolving motion* in ME was both primary (diachronically) and central (synchronically). In MoE, however, while we can still diachronically describe the meaning as primary, it is no longer synchronically central as the arrangement of meanings in the semantic structure of the word *revolution* has considerably changed and its central and the most frequent meaning is *a complete overthrow of the established government of the regime*. It follows that the primary meaning of the word may become synchronically one of its minor meanings and diachronically a secondary meaning may become the central meaning of the word. The actual arrangement of meanings in the semantic structure of any word in any historical period is the result of the semantic development of this word within the system of the given language (Ginzburg 1979:36).

Very often a certain Aramaic word can have a number of meanings. In such cases we observe polysemy depending on the version of the Bible. We would like to investigate this phenomenon in the English and Armenian versions of the Bible.

A certain Aramaic root can mean *to burn*, but can also mean *to boast*. The disagreement in the Greek texts points to the Aramaic original.

*And though I bestow all my goods to feed [the poor], and though I give my body **to be burned**, and have not charity, to profiteth me nothing.*

(KJV² 1 Corinthians 13:3)

*Even if I give away all that I have and surrender my body so that I may **boast** but have no love, I get nothing out of it.*

(ISV³ 1 Corinthians 13:3)

*Եւ եթէ ջամբիցեն զամենայն ինչս իմ աղքատաց, եւ մատնիցեն զմարմինս իմ **այրուան**, եւ սէր ոչ ունիցիմ, ոչ ինչ աւգտիմ:*

(գրաբար տարբերակ՝ Կորնթացիս 13:3)

*Եվ եթէ իմ անբողջ ունեցուածքը տամ աղքատներին և իմ այս մարմինը մատնեն **այրուելու**, բայց սէր չունենամ, ոչ մի օգուտ չեմ ունենայ:*

(աշխարհաբար տարբերակ՝ Կորնթացիս 13:3)

A certain Aramaic polysemantic word can be taken to mean **to be zealous** but can also mean **to imitate**. Again, the disagreement in the Greek texts points to the Aramaic original.

*And who shall injure if you have become **imitators** of that which [is] good?*

(DARBY⁴ 1 Peter 3:13)

*Who is there to harm you prove **zealous** for what is good?*

(NASB⁵ 1 Peter 3:13)

*Եվ ո՞իցէ որ չարչարիցէ զձեզ, եթէ դուք բարւոյն **նախանձաւորք** լինիցիք:*

(գրաբար տարբերակ՝ Պետրոս 3:13)

*Եվ ո՞վ է, որ պիտի չարչարի ձեզ, եթէ դուք **նախանձախնդիր** լինէք բարուն:*

(աշխարհաբար տարբերակ՝ Պետրոս 3:13)

The Aramaic word *sholtana* can mean **power**, but also can refer to **a covering**.

*For this cause ought the woman to have **power** on her head because of the angels.*

(KJV 1 Corinthians 11:10)

*So a woman should wear **a covering** on her head as a sign of authority because the angels are watching.*

(NLT⁶ 1 Corinthians 11:10)

*Վասն այնորիկ պարտի կինն **չուք** դնել զլիտյն վասն հրեշտակաց:*

(գրաբար տարբերակ՝ Կորնթացիս 11:10)

*Դրա համար կինը պարտաւոր է **քող** դնել գլխին, հրեշտակների պատճառով:*

(աշխարհաբար տարբերակ՝ Կորնթացիս 11:10)

Thus, why would one translator use *power* and the other *covering*, as well as **շուք** and **քող**. The answer has to do with how the apostle Paul thinks in a semantic framework. “In either case, Paul would have sufficient control in the translation process to pick either an exclusively veil-like or n exclusively power-like word without creating confusion. The reason he did not is because, again, the translator who did it did not have the benefit of this understanding. All he knew was that *sholtana* was staring back at him from the page. A few years later, when the second letter came to his church, either the skill of the translator has improved in the interim or he was replaced with another who had a better grasp of the language.” (Andrew Gabriel Roth).

*The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinner. But wisdom is justified of her **children**.*

(KJV Matthew 11:19)

*The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her **deeds**.*

(NASB Matthew 11:19)

*Եկն որդի մարդոյ՝ ուտէ եւ ըմպէ. եւ ասեն, ահա այդ կերաւոյ եւ արբեցաւոյ, բարեկամ մաքսաւորաց եւ մեղաւորաց: Եւ արդարացաւ իմաստութիւն **յորդոց** իւրոց:*

(գրաբար տարբերակ՝ Մատթէոս 11:19)

*Եկաւ մարդու Որդին. ուտում է և խմում. և ասում՝ ահա ուտող և խմող մարդ, բարեկամ՝ մաքսաւորների և մեղավորների. բայց իմաստութիւնը արդարացուեց իր **որդիների** կողմից:*

(աշխարհաբար տարբերակ՝ Մատթէոս 11:19)

Note that *strong* and *powerful* are very similar words. Similar words do not detract from the power of a split word. The point is that once again, two different readings from Greek manuscripts can be traced to one word in the Aramaic.

*And the kings of the earth, and the great, and the chiliarchs, and the rich, and the **strong**, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains.*

(DARBY Revelation 6:15)

*Then the kings of the earth, the rulers, the generals, the wealthy people, the people with great **power**, and every slave and every free person – all hid themselves in the caves and among the rocks of the mountains.*

(NLT Revelation 6:15)

*Եւ թագաւորք երկրի եւ իշխանք՝ հազարապետք եւ մեծամեծք եւ **զաւրաւորք**՝ եւ ամենայն ծառայք, եւ ամենայն ազաւորք՝ թաքուցանին զինքեանս յայրս եւ ի ծերպս վիմաց:*

(գրաբար տարբերակ՝ Յայտնութիւն 6:15)

*Եւ երկրի թագաւորներն ու իշխանները, հազարապետներն ու մեծամեծները, **հզօրներն** ու ծառաները ու բոլոր ազատները թաքնուեցին քարայրներում և ժայռերի ծերպերում:*

(աշխարհաբար տարբերակ՝ Յայտնութիւն 6:15)

*Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, **saying**, “She is going to the tomb to weep there.”*

(KJV John 11:31)

*When the Jews who had been with her, consoling her in the house, saw Mary get up quickly and go out they followed her, **thinking** that she had gone to the tomb to cry there.*

(ISV John 11:31)

*Իսկ հրեայքն, որ էին ընդ նմա ի տան անդ, եւ մխիթարէին զնա, իբրեւ տեսին զՄարիամ՝ թէ յարեաւ վաղվաղակի և զնաց, զնացին և նորա զհետ նորա **համարէին** թէ ի գերեզմանն երթայ՝ զի լացցէ անդ:*

(գրաբար տարբերակ՝ Յովհաննու 11:31)

*Իսկ այն հրեաները, որ նրա հետ տանն էին և նրան մխիթարում էին, երբ տեսան Մարիամին, որ վեր կացաւ իսկոյն ու զնաց, իրենք ևս նրա յետևից զնացին. **կարծում էին**, թէ գերեզման է գնում, որ այնտեղ լաց լինի:*

(աշխարհաբար տարբերակ՝ Յովհաննու 11:31)

In John 11:31 some Jews were consoling Mary after the death of Lazarus, and when they saw that she quickly rose up and went out, they followed her.

*Strive to enter in at the strait **gate**: for many, I may unto you, will seek to enter in, and shall not be able.*

(KJV Luke 13:24)

*He said to them, Make every effort to enter through the narrow **door**, because many, I tell you, will try to enter and will not be able to.*

(NIV⁷ Luke 13:24)

*Ջանացարու՛ք մտանել ընդ **դուռն** նեղ. ասեմ ձեզ, զի բազումք խնդրեսցեն մտանել՝ եւ ոչ կարասցեն:*

(գրաբար տարբերակ՝ Ղուկաս 13:24)

*Եւ նա նրանց ասաց. Ջանացէ՛ք մտնել նեղ **դռնով**. ասում եմ ձեզ, որ շատերը կ'ուզենան մտնել, բայց չեն կարողանալ:*

(աշխարհաբար տարբերակ՝ Ղուկաս 13:24)

The reason why a translator of Luke 13:24 has *Strive to enter at the strait gate*, and others have *Strive to enter in by the narrow door* is because of two meanings that the Aramaic word *tarea* has.

*For we are saved by **hope**: but **hope** that is seen is not **hope**: for what a man seeth, why doth he yet **hope** for?*

(KJV Romans 8:24)

*That is why **waiting** does not diminish us, any more than **waiting** diminishes a pregnant mother. We are enlarged in the waiting. We, of course, don't see what is enlarging us.*

(MSG⁸ Romans 8:24)

*Ձի **յուսով** ապրեցաք. այլ **յոյս** տեսանելի՛ չէ **յոյս**. զի զոր տեսանէ ոք՝ զի՞ եւս **յուսայ**:*

(գրաբար տարբերակ՝ Հռովմայեցիս 8:24)

*[...] որովհետև **յոյսով** փրկուեցինք. իսկ տեսանելի **յոյսը** **յոյս** չէ, քանի որ մի բան, որ մէկը տեսնում է, էլ ինչո՞ւ **յուսայ**:*

(աշխարհաբար տարբերակ՝ Հռովմայեցիս 8:24)

*Jesus was **indignant** (angry). He reached out his hand and touched the man. “I am willing,” he said. “Be clean!”*

(TNIV Mark 1:41)

Note that the use of *indignant* by the TNIV⁹ translators, instead of the direct *angry*. Similarly, the NEB¹⁰ says *in warm indignation*. One definition of *indignation* is *righteous anger*. The REB¹¹ is more upfront with *moved with anger*.

*And Jesus **had mercy on him**, and stretched out his hand, and touched him, and said to him [Forsooth Jesus, having mercy on him, stretched out his hand, and, touching him, saith to him], I will, be thou made clean.*

(Wycliffe¹² Mark 1:41)

*Իսկ Յիսուս **գթացեալ՝** ձգեաց ձեռն. մերձեցաւ ի նա՝ եւ ասէ ցնա, կամիմ՝ սրբեա՛ց:*

(գրաբար տարբերակ՝ Մարկոս 1:41)

*Իսկ Յիսուս **գթալով՝** ձեռքը երկարեց, դիպաւ նրան և ասաց. Կամենում եմ, մաքրուի՛ր:*

(աշխարհաբար տարբերակ՝ Մարկոս 1:41)

(<www.araratian-tem.am/literature.php?id=6, www.peshitta.org/pdf/SplitWords1.pdf>, pp. 1-18)

Thus, we may infer from whatever has been discussed above that translation of texts (in our case of biblical texts) gives rise to polysemy. Diachronic development of word-meaning usually leads to the split of polysemy into homonymy. We have observed cases when a certain word which was regarded as polysemantic in one language was split into two or more words with distinct word representations which have separate entries nowadays in dictionaries of various languages. In this respect polysemy is closely related to synonymy. The polysemantic nature of words which acquired their polysemantic character is best preserved in dictionaries. Translations can be viewed as sources of polysemy which came into existence as a result of historical development. Some pairs are logically connected with each other, others have two meanings, for example *դուռ* is translated into English as *door* and *gate*.

Split words are polysemous words. The fact that the same notion, object, phenomenon, action is translated by different words in different languages permits us to conclude that Aramaic was richer in instances of polysemy as in English and Armenian we have at least two distinct

words. However, the semantic link is not completely lost; many of them have preserved logical connection.

Not only the sound-form but also the meaning of the word is changed in the course of the historical development of English and Armenian. The factors causing semantic changes in both languages may be roughly subdivided into extra-linguistic and linguistic causes.

In English and in Armenian change of meaning is affected through association between the existing and the new meanings. This association is generally based on the similarity of meaning (metaphor) or on contiguity of meaning (metonymy).

Diachronic semantic changes may bring about the extension or the restriction of meaning in both languages. Semantic change from which polysemy arises may result in the pejorative or ameliorative development of meaning.

Both in English and in Armenian the concepts of meanings may be interpreted in terms of their relative frequency in speech.

The whole of the semantic structure of correlated polysemantic words of the investigated languages can never be identical. Words are felt as correlated if their basic/central meanings coincide.

Both in English and in Armenian the problem of polysemy is mainly the problem of interrelation and interdependence of various meanings of the same word. In both languages polysemy viewed diachronically is a historical change in the semantic structure of the word resulting in the disappearance of some meanings or/and in new meanings being added to the ones already existing and also in the rearrangement of these meanings in its semantic structure.

Notes:

1. King James Version of the Bible.
2. International Standard Version of the Bible.
3. John Nelson Darby was an Anglo-Saxon evangelist.
4. New American Standard Bible.
5. New Living Translation of the Bible.
6. New International Version of the Bible.
7. The Message Bible.
8. Today's New International Version of the Bible
9. New English Bible
10. Revised English Bible
11. John Wycliffe's Translation of the Bible.

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7. <<http://www.araratian-tem.am/literature.php?id=6>>
8. <<http://www.peshitta.org/pdf/SplitWords1.pdf>, pp>

Բազմիմաստության աղբյուրները հայերենում և անգլերենում

Սույն հոդվածը քննության է առնում բազմիմաստության առաջացման ու զարգացման աղբյուրները հայերենում և անգլերենում՝ համեմատական վերլուծություն անցկացնելով երկու լեզուների միջև: Հոդվածի նպատակն է ցույց տալ, թե արդյոք անգլերենի բազմիմաստության առաջացման լեզվաբանական նախադրյալները, գործոնները համընկնում են հայերենի հետ, առանձնացնել հիմնական տարբերություններն ու նմանությունները: Հոդվածը ցույց է տալիս, որ միևնույն տեքստի՝ տարբեր լեզուներով թարգմանությունը հանգեցնում է բազմիմաստության: Այդ իսկ պատճառով անգլերենի աստվածաշնչյան տարբերակները համեմատվել են հայերենի գրաբար և աշխարհաբար տարբերակների հետ:

Источники полисемии в армянском и английском

Данная статья исследует источники происхождения и развития полисемии в армянском и английском, проведя сопоставительный анализ между двумя языками. Цель статьи показать совпадают ли лингвистические предусловия, факторы возникновения полисемии английского языка с армянским, выделить основные различия и сходства.

Статья показывает, что перевод текста на разные языки приводит к полисемии. Поэтому английские варианты библейских текстов были сравнены с армянскими вариантами грабара и современного армянского.