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LEXICAL EXPLICATION OF THE CONCEPT «POWER» IN OLD ENGLISH (LEXICAL AND-SEMANTIC STUDIES)

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SUMMARY

The paper deals with a group of Old English lexemes with the meaning 'power', namely: wald/weald, mund, rīki/rīce, dōm. The use of wald/weald, mund, rīki/rīce, dōm in genre-variegated original texts gives grounds for referring them to the semantic field «Law», i.e., to a very important cluster of the vocabulary of the ancient Angles and Saxons. Working with words expressing the concept of «power», the authors set the goal of analyzing the semantic nuances that differentiate the use of OE wald, mund, etc., for which they solve several research tasks: 1) find out the sources of the semantics of 'power'; 2) determine the conditions in which the sememe 'power' developed on the basis of other meanings (contexts and, in one case, possibly the result of the influence of Latin as the language of law).

The analysis of the material gives reason to assume that the Old English contexts, where actual connections of the meanings of a single word are traced, do not always prove the fact that the sememe 'power' appeared precisely in the Old English period, because in other ancient Germanic languages etymological analogues

with a close semantic relationship are known. This fact indicates the probability of the Proto-Germanic age of the semantic shift.
***Key words**: lexeme, sememe, law, Old English, context.*

Introduction. The concept of legal culture «power», like any other mental complex, has its own means of expression in the language. In Old English legal texts, contemporary to the early era of legal culture, correspond to the sum of lexemes connected by clear word-building and much more subtle semantic relationships. The latter are not always clearly perceptible, since they reproduce an ancient ideological system, the configuration of elements of which is often not entirely clear to the bearer of modern legal ideas, being *Ding an sich selbst* for him. The study of Old English legal texts and, to a large extent, the semantic valence of legal terms, helps to understand the nature of connections that have lost their transparency over the years, because their lexical environment often reveals attributes accompanying the concept of «power» (in relation to the topic of the article). **The emphasis on these nuances is important due to the insufficient development of the semantic history of such a cluster of Old English vocabulary, which is significant for the history of culture, as legal vocabulary.**

A methodologically important role in the study of archaic views on the concept of «power» is played by a comparative historical analysis of the semantics of the words expressing it, for which it is often necessary to refer to etymological data. But the use of the etymological method is justified only in the case when the lexeme in the language of the most ancient documents has already formed legal semantics, the origins of which lie beyond the boundaries of written history. If the studied meaning is a phenomenon of the historical epoch, then it is necessary to determine its source (the basic sememe for 'power') and the conditions (context) in which it arose. With both approaches, one must take into account the cultural and historical background of the evolution of the language system — a non-linguistic reality that influences the language. In particular, there are two significant factors in the transformation of non-terminological vocabulary into terminological.

The first one is the formation of terminological semantics in the language of ritualized actions (according to the theory of ritual glottogenesis). The analysis of the semantics of the ancient terms of law with a high probability reveals traces of the logic of the ritual, which «programmed» the further development of words as elements of the linguo-semiotic system of ancient law. *The second* is the formation of legal meaning within the framework of

legal practice, which, judging by the data of legal vocabulary, was a complex set of mandatory moral imperatives, religious prescriptions, actions aimed at observing customs, norms of behavior. For more details see: (Fedorova, 2018: 192–195).

The problem under consideration. Below we give cases in which, in our opinion, one can see the result of semantic evolution, due to both factors. The substantiation of the position of the authors is given in accordance with the above-mentioned research methods. **Material of the study:** 1) Old English texts of different genres, in which the legal vocabulary of interest to us is used in different contexts, which determine the differences in the nuances of its terminological semantics; 2) lexicographic sources.

Material analysis and results
I
Meanings Arising Through Ritualized Actions

1.1. 'To possess', 'have at disposal' → 'power' or **'have the power to decide or choose, do, be the cause of something' → 'power'.** Such a character of semantic development shows the stereotype of power that has developed in the ancient consciousness as *a symbolic acquisition of the right (possession of the right) to dispose of something* or *(ritual) mastery of power as the right to decide*. To some extent, the testimony of Tacitus speaks in favor of what has been said about the custom of the ancient Germans to give the leaders something from their household (animal, fruits from plantations), which was not an obligatory tribute, but only a sign of respect for them, a symbolic recognition of power and strength ruler (Gurevich, 2007: 47–48). Old English retains the multifaceted archaic semantics of a *power* — producing verb for a noun, cf. *weald* 'power' < *w[e]aldan* 'to have power over things, to possess, be in possession of, have at command, be master of', 'to have power to decide or choose what shall take place', 'to have power that brings something to pass, to cause, be the cause, author, source of something' (Bosworth, 1921: 1171–1172), cf.:

Eac he sæs wealdeđ, and he sette þone — Quoniam ipsius est mare, et ipse fecit illud; et aridam fundaverunt manus ejus (Libri psalmorum, 1835: 263) = Because the sea belongs to Him personally and He created it; and His hand laid dry land;

Se ðe līfa gehwæs lengu wealdeþ — He who of each's life the length **or- daineth** (Codex Exoniensis, 1842: 133);

Ðæt he sigora gehwæs ofer ealle gesceaft ana wolde — that he of every victory, over all creation, alone had **power** (Codex Exoniensis, 1842: 276).

Due to the close semantic correlation of the same root names and verbs in other Germanic languages (see: Lehman, 1986: 392; Buck, 1949: 297; Gamkrelidze, Ivanov, 1984: 938; Levitskiy, 2010: 581–582; Gukhman, Zhirmunskiy, 1962 : 66), it can be assumed that the indicated word-formation pair preserved in Old English an archaic semantic relationship that arose even in the Proto-Germanic language.

Semantic valence of OE *w[e]ald* is defined by the range of vocabulary with which it was able to form phrases, cf.:

1) «ond Apollonius hine gemæng de, swāswā **God wolde**...» (Wyatt, 1919: 31);

2) «... þæt se sylfa **Drihten wolde** of heofenum on eorðan besēon» (Wyatt, 1919: 94);

3) **anweald** mīnes **rīces** (Wyatt, 1919: 67);

4) «strong on sprǣce, nāh his **mōdes geweald**» (Wyatt, 1919: 134);

5) «... ond þæt grǣge dēor, **wulf** on **wealde**» (Wyatt, 1919: 186);

6) «Ealdormenn **wealdaþ** hyra þeōda» (Bosworth, 1921: 1172);

7) «Hiē **burgum weōldon**» (Bosworth, 1921: 1172);

8) «Ðæt hī ne geþafian, gyf his **waldan magan**...»;

9) «Hē wille, gif hē **wealdan** mōt, **leōde** etan» (Bosworth, 1921: 1172);

10) «Dryhten hǣlend ðû ðe âhst **dôma geweald**...» (The Poetry, 1843: 43);

11) «... ond eall þæt **friþian woldon** þæt se cyng **friþian wolde**, ...» (Wyatt, 1919: 71);

12) «þonne hit **dagian wolde**, þonne tōglād hit» (Wyatt, 1919: 71);

13) «... on oþre wīsan **dōn woldon**...» (Thorpe, 1846: 106);

14) «Þus mǣrne **man wolde** se mānfulla deofol, ...» (Thorpe, 1846: 38);

15) «... he **wolde** þæs **beornes** beagas gefecgan, reaf and hringas, and gerenod swurd» (Thorpe, 1846: 136).

The given contexts, like many others, outline the contours of the semantic field «Power» in Old English and give an approximate idea of its internal division. As we can see, the valency characteristics of *w[e]aldan*, *w[e]ald* 'power, strength' are quite «flexible»:

— *the power of God*;
— *power over the people* **or** *power from the people*;
— *strong power*;
— *power over the spirit* **or** *strength of the spirit*;

— *power over the wolf*;

— *power over the fortress*;

— *the power of the court*;

— *protection guaranteed by power*, **or** *peace*, *rest under power*;

— *day of power*;

— *current* **or** *established power*;

— *power over men*.

Such flexibility created an opportunity to form phrases — legal microtexts in the language of law, and on their basis (by folding the phrase into a composite name) — dithematic anthroponyms as carriers of not only poetic meaning, but also legal ideology. For more details see: (Iliadi, 2022: 21).

1.2. 'Hand' → 'power'. We are talking about the implicit sememe 'power', which developed in Old English and some other ancient Germanic languages from the figurative use of a noun with the meaning 'hand'. Examples: OE *mund* 'hand', but in contexts it takes on a different meaning, cf. (Bosworth, 1921: 700):

Đonne đæt gedōn sȳ đonne rǣre man cyninges munde ðæt is ðæt hȳ ealle gemǣnum handum of ǣgđere mǣġþe on ānum wǣpne đam sēmende syllan đæt cyninges mund stande — when that is done, then let the **king's peace** be declared, that is, that they all of either kindred, with their hands in common upon one weapon, engage to the mediator that the **king's peace** shall not be broken;

Heáfodmynstres griðbryce bēte man be cyninges munde, đæt is mid.v. pundum — let the fine be as in the case of breach of the **king's mund**.

In both cases, *mund* denotes not a hand, but a royal world (*king's peace*, *king's mund*), i.e. a special legal state in which the king provides *protection* to individuals (for example, members of the royal court) or places. So, in the cited fragments of the texts *cyninges munde* is the *power* of the king, which guarantees the protection of a certain category of subjects, and a fine is imposed for its violation. Therefore, in *mund*, in addition to the explicit sememes 'hand', 'protection', there is an implicit 'power'.

Traces of close semantic development are found in etymologically related forms of other Germanic languages, cf. OHG *munt* 'hand' and 'protection', 'guardian', Germ. *Vormund* 'guardian', OFris *mund* 'protection' (Gukhman, Zhirmunskiy, 1962: 89; Levitskiy, 2010: 395), etc., where the meaning of 'protection' is likely to be interpreted, among other things, as a narrowing of the more ancient *'power that protects' ← *'hand of power',

'ruling hand', cf. Russian phraseological unit «*своя рука — владыка*» = «one's own hand is the lord» with contextually equalized *hand* (*рука*) and *power* (*власть*). It is highly probable that the *mund* seme 'power' originated on the basis of the ancient phrase **waldand- munduz*, cf. OHG zi waltanteru *henti* [to the ruling *hands*] (Grimm, 2019: 158). The attribution of the considered sememe to the category that arose within the framework of ritual practice is based not only on poetic word usage, which is regular in the language of ritual, but also on the role of hand gestures in pagan rituals of different peoples (see, for example, in: Grimm 2019: 180, 184).

II
Values formed in the framework of legal practice

2.1. 'Strong, mighty' → 'rule', 'power'. Such a semantic interruption is a hint at the use of force by an elected ruler, a leader, justified by legal customs in a military democracy. An example, as it seems to us, is OS *rīki*, OE *rīce*.

So, *rīki*, *rīce* denoted the concept of «rule, reign», close to the concept of «power», therefore, in the dictionary of J. Bosworth and T. N. Toller, this word is semantized through a number of synonyms 'power, authority, dominion, rule, empire, reign' (Bosworth, 1921: 794), where the latter is especially relevant for us. Let's look at contexts:

Tō becume đīn rīce — May Your **Kingdom** come;

Biornwulfes rīce Merciia cyninges — the **reign** of Biornwulf king of Mercia.

Further compare: *... nan man for his rice ne cymð to cræftum to medemnesse. Ac for his cræftum for his medumnesse he cymþ to rice to anwealde* — ... no man by his authority comes to virtues, and to merit: but by his virtues, and by his merit, he comes to authority and to power (Boethius, 1864: 50–51). And here we have *rīce*, used in the sense of both 'power' (in the first sentence), and 'rule, reigning', specially distanced from the proper 'one-man power' *anweald* (in the second sentence).

According to the history of the language, in terms of word formation, OE *rīce* is a substantiated adjective *rīce* 'powerful, mighty', but taking into account the similar semantic correlation «substantive VS adjective» in Gothic, Old Norse, Old Frisian, Old High German, the Proto-Germanic chronology of substantiation is assumed, cf. (Orel, 2003: 305):

Goth *reiki* 'realm, authority' VS *reikeis* 'noble, distinguished, princely';

ON *ríki* 'power, might, empire' VS *ríkr* 'mighty, powerful';

OHG *rīhhi* VS *rīhhi* 'rich, mighty'.

Let us speculate about the reasons for the substantivization of our adjective: perhaps it took place as part of the original phrase adj. **rīkjaz* with Proto-Germanic **waldaz* 'power'. Being initially a sign of the subject «power is *strong*», he then went over the functions of the latter, moving into the category of nouns «power is *strong*» → «power». It seems that anthroponyms-composites, formed on the basis of similar phrases, speak in favor of such an assumption, cf.: OS *Rico-wald*, OE *Ric-weald*, OHG *Rig-wald* and with inversion of parts of OE *Weald-ric*, OHG *Wald-ric*, Goth *Valde-ricus* (specially see: Iliadi, 2022: 33).

2.2. 'Court, judicial decision' → 'power'. This semantic innovation is observed in the case of OE *dōm* 'judgment, judicial sentence, decree, ordinance, law' and 'a ruling, governing, command', **'might**, **power, dominion**, majesty, glory, magnificence, honor, praise, dignity, **authority**' (Bosworth, 1921: 207), cf. *Þær wearð Læcedemonia anweald, and heora dōm alegen* (Orosius, 1859: 53) — there was the dominion of the Lacedaemonians and their **power** laid low. In the example, *dominion*, *rule*, and *power* proper are distanced.

It seems simplest to interpret it as a further development of 'court' → 'court power' → 'power', and this would be quite logical. However, there is another possible explanation: *dōm* developed the sememe 'power' relatively late in the language of legal proceedings, having been influenced by Lat. *auctōritās* **'power**, influence, authority', since Latin, as an act language, was gaining more and more weight in the legal sphere of the Angles and Saxons. Later, *dōm* 'power' became common in texts of other genres, for example, in the writings of ancient English historians. Therefore, the interpretation of *dōm* by J. Bosworth and T. N. Toller through the synonymous Latinism of *authority* is not accidental (see also: Fedorova, 2018: 94).

Findings. Having considered some lexemes as carriers of the legal semantics 'power' from the point of view of its origins, we come to the conclusion about its chronological ambiguity in a number of cases. Old English contexts, in which actual connections between the meanings of a single word are manifested, do not always prove the fact of the emergence of a sememe precisely in the Old English period, since in other Old Germanic languages etymological analogues with a close semantic relationship are known. This fact indicates the probability of the Proto-Germanic age of the semantic shift. Accordingly, *we see the prospect of further research in expanding the range of searches for similar cases in order to describe and explain them*.

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ЛЕКСИЧНА ЕКСПЛІКАЦІЯ ПОНЯТТЯ «ВЛАДА» В ДАВНЬОАНГЛІЙСЬКІЙ МОВІ (ЛЕКСИКО-СЕМАНТИЧНІ ЕТЮДИ)

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АНОТАЦІЯ

У статті розглядається група давньоанглійських лексем зі значенням 'влада', а саме: wald/weald, mund, rīki/rīce, dōm. Вживання wald/weald, mund, rīki/rīce, dōm у жанрово строкатих оригінальних текстах дає підстави для віднесення їх до семантичного поля «право», тобто дуже важливого кластера вокабулярія давніх англів і саксів. Працюючи зі словами, що позначають концепт «влада», автори мають на меті розбір семантичних нюансів, що диференціюють уживання wald, mund та ін., для чого розв'язують кілька дослідницьких завдань: 1) з'ясовують джерела семантики 'влада'; 2) визначають умови, в яких на базі інших значень розвинулася семема 'влада' (контексти й в одному випадку, можливо, результат впливу латини як мови права).

Аналіз матеріалу дає підстави припустити, що давньоанглійські контексти, де простежуються актуальні зв'язки значень єдиного слова, не завжди доводять факт появи семеми 'влада' саме в давньоанглійський період, оскільки в інших давніх германських мовах відомі етимологічні аналоги з близьким семантичним співвідношенням. Цей факт свідчить про вірогідність прагерманського віку семантичного зсуву.

Ключові слова: лексема, семема, право, давньоанглійський, контекст.

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