Innovative technologies in Romano-Germanic philology research (the case of lexical-semantic explication of German and Russian nominations “husband”, “spouse”)

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Abstract. The article deals with the methodological research problems of Romano-Germanic philology as in the case of lexical-semantic explication of German and Russian nominations “husband”, “spouse” from the viewpoint of the comparative ethno-linguistic analysis. Comparative ethno-linguistic description of the lexical units in the article is carried out according to the methods of the ethno-semantic analysis, which makes it possible to correlate the word definition with the life of a certain group of people. The aim of the methodology is to find out the universal and specific national characteristics of the lexical units in the German and Russian worldview, mental schemes and ethno-mental world of the native speakers.

1 Introduction

Presently the general tendency of the educational process development is closely connected with the change in social attitudes in terms of making them wider, as well as broadening the stereotypes, social values, self-regulatory mechanisms, which are based on cultural, historical, social and psychological aspects of a community development as well as on the ethnic social preferences and regional peculiarities. The interdisciplinary approach to country social studies, when the linguists strive to find the answer how the word meaning is formed and conveyed [Balabanova, 2018; Guseva, 2012; Zabotkina, 2019; Sternin, 2020; Tilloeva, 2019; Shimko, 2016; Shimko, 2019; Rudneva, Shimko, Korotkova, 2019; Rudneva, Korotkova, Belyakova, 2019], is suggested as the innovative way of teaching country civics at higher levels of education. It should be taken into account that “the meaning as a certain phenomenon is formed in the human mind as a result of reflection generalization of certain real objects, phenomena or attitudes to reality, which imply the real in general”, besides the human language as a social phenomenon obviously bears the traits of spiritual and material culture of a certain nation”.

2 Research methods

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In the article under discussion comparative ethno-linguistic description of the general and specific national characteristics of the nominations “husband”, “spouse” in the German and Russian linguistic worldviews is provided. The description is based on the methods of the ethno-semantic analysis.

3 Results and Discussion

We are going to analyze the lexical-semantic explication of the nominations “husband”, “spouse” in terms of the ethno-linguistic comparative analysis of the German and Russian languages.

In the compared languages the above mentioned nominations are represented by the following lexical units: in German - «der Mann», «der Ehemann», «der Ehepartner», «der Gatte»; in Russian – «муж», «супруг». Let us research the lexemes from the ethno-semantic viewpoint.

To begin with, we are going to find out the historical origin and peculiar features of modern interpretation of the lexemes *der Mann*», «*der Ehemann*», «*der Ehepartner*», «*der Gatte*».

The word «*der Mann*» is of Common Germanic origin: Middle High German, Old High German – «*man*», Gothic – «*manna*», English – «*man*», Swedish – «*man*», relate to Indo-European «**manu*» или «**monu*» – 'human being', 'man'. Compare: Old Indian «*mānu-h*» – 'human being, man', «*Manus*» – 'father of mankind'. Though the idea, forming the nomination «*men*», is not vividly interpreted. It is possible, the word is formed on the basis of the Indo-European nominalizing root derived from the verb «**men[ə]*» – 'think, suppose'. As a result the meaning 'thinking' appeared, compare: Old Indian «*mānu-h*» – 'thinking, cognitive'. Presently the lexeme «*der Mann*» in broad sense 'a human being' is used in some idioms, e.g.: «*mit Mann und Maus*» – “every single one”, «*etwasan den Mann bringen*» – 'bring something to a man'. This semantics now exists in the indefinite pronouns «*man*»: «*jemand*, *niemand*, *jedermann*». The word «*der Mann*» means 'a male', 'a grown up male', 'a male spouse'. Alongside with the plural form «*Männer*» there is a poetic form «*Mannen*» with the special meaning – 'servant', 'vassal', 'associate' [Duden. Etymologie, 2014, S. 506].

In modern German the lexeme «*der Mann*» is used in the meaning of 'a spouse', 'a mature male adult', 'a disciple, follower', 'addressing to strangers in the form of exclamation, surprise, admiration. [Duden. Universalwörterbuch, 2011, S. 1154].

In colloquial German the word «*der Mann*» has a special meaning: 1) «*den wilden Mann spielen*» – 'to become outrageous, to get mad about something', 2) «*den starken [großen, feinen] Mann markieren*» – 'to pose as a strong [influential, refined] man', 3) «*erist der Mann des Tages*» – 'he is the man of the hour, the hero of the day, he is in the center of everybody's attention', 4) «*ein Mann der Feder*» – 'a person of intellectual work, writer, journalist', 5) «*der kleine Mann*» – 'a common (ordinary) man'; 'tiny player', 6) «*du hast wohl'nenkleinen Mann im Ohr*» – 'you seem to be off your nut'; 'you have gone crazy', 7) «*eristmein Mann*» – 'he is the man I like', 8) «*Mannsgenugsein,...* » – 'to have enough courage for something', 9) «*eristeingemachter Mann*» – 'he has achieved what he was striving for'; 'he is quite well-off', 10) «*selbstist der Mann*» – 'it is up to you', 11) «*seinfreier Mann sein*» – 'be one's own master', 12) «*ein Mann, ein Wort*» – 'give somebody one's word', 13) «*sicheinen Mann nehmen*» – 'get married', 14) «*jemandenan den Mann bringen*» – 'to marry somebody off', 15) «*etwasan den Mann bringen*» – 'to sell something, to get rid of something, to take something off one's hands', 16) «*mit Mann und Mausuntergehen*» – 'to sink, to go down (with all the passengers and the cargo)', 17) «*seinen Mann stehen*» – 'be able to defend oneself', 18) «*der schwarze Mann*» – 'football referee', 'a bogey', 'chimney sweeper', 19) «*seine Mannen*» – 'like-minded people, associates', 20) «*am Mann bleiben*» – 'to chase a rival (in sport)', 21) «*Siekamendrei Mann hoch*» – 'three of them have come', 22)

«hallo, Mann!» – 'Hi, old chap!', 23) «meinlieber Mann» – 'the exclamation of surprise, warning, admiration', 24) «typisch Mann!» – 'it is just like the man', 25) «Mann Gottes!» – 'What's the matter with you?', 26) «Mann des Himmels!» – 'Oh Dear', "Oh my God" 27) «alter [toter] Mann» – 'old abandoned tunnel', 28) «der kleine Mann» – 'penis' [Devkin, 2012, c. 486 – 487].

The noun «der Ehemann» – is a compound word, formed with the lexemes «die Ehe» and «der Mann». The etymology and common meaning of the words were described above. Therefore the lexeme «der Ehemann» in general language illustrates such meanings as: 'a married man', 'a man married to a woman' [Duden. Universalwörterbuch, 2011, S. 468].

While analyzing the lexeme «der Ehepartner», it is necessary to emphasize its structure, represented by the lexical units «die Ehe» and «der Partner».

The word «die Ehe» has been analyzed above within the etymological commentary and its contemporary functioning.

The lexeme «der Partner» is derived from the English «patner» – 'stakeholder, participant, companion, partner', hanged under the influence if the English lexeme «part» – 'part' from the Middle English «parcener» – 'stakeholder' – derived from the Old French word «parçon» – 'division' [Duden. Etymologie, 2014, S. 591].

The Duden Lexicon provides the following meanings of the word «der Partner»: 'to be a partner in something', 'a person living with another one having the intimate relation', 'to play on the stage or in a movie together with somebody', 'a rival (in sport)', 'a stakeholder, a co-owner' [Duden. Universalwörterbuch, 2011, S. 1313]. To sum up, the meaning of the word «der Ehepartner» can be interpreted as 'a man married to a woman' [Duden. Universalwörterbuch, 2011, S. 468].

The word «der Gatte» expresses the following semantics 'a man in matrimonial union': the Middle High German «gate» – 'a companion', 'a comrade', 'a spouse', 'a man'; Old Saxon «gigado» – 'a friend', 'a companion'; the Dutch «gade» – 'a spouse, a husband, a wife'; Old English «[ge]gada» – 'a comrade', 'a companion'. The Old English «[ge]gada» is related to Middle High German «gatilinc» – 'a relative', 'a cousin'; Gothic «gadiliggs» – 'a cousin' [Duden. Etymologie, 2014, S. 250].

In modern German the lexeme «der Gatte» has the meaning: 'a spouse', 'a husband and a wife (obsolete)', in colloquial speech – 'a husband' [Duden. Universalwörterbuch, 2011, p. 668; Devkin, 2012, p. 238].

The word «муж» ('husband') is derived from the Slavic word stem «*mъžъ» used to be widely spread in the Slavic languages: the old Slavonic – «МЪЖЪ», the old East Slavic «мужъ» – 'a human being', 'a man', 'a distinguished person', 'a spouse'; the Ukrainian – «муж» (in the meaning of 'a spouse' «чоловік», «ретinue»), «мужність» – 'manhood', «мужніти» – 'to grow up as a brave man'; the Belorussian «муж» – 'a spouse'; the Bulgarian «мъж» – 'manlike, gentlemanly'; the Serbo-Croatian «мъж» – 'manlike, male'; the Slovenian «môž» – 'courage, manhood'; the Czech «muž» – 'a spouse'; the Slovenian «muž», the Polish «mąż» – 'a man'; the Upper Sorbian, the Lower Sorbian «muž» – 'a man'. They relate to the ancient Indian «mānuṣ» – 'a man, a husband', the Avestan «manuš», the Gothic «manna», the Old High German «mann» – 'a man' [Chernykh, 2010, v. 1, p. 547].

Concerning the historical origin of the Slavic «*mъžъ», it should be mentioned the lexeme was interpreted as an Indo-European nomination of a human being: German «Mann», the ancient Indian «manu-» < «*man-» – 'to think, to contemplate' in comparison to animals, i.e. 'homo sapiens' [Trubachev, 2010, p. 142–143].

The Russian «мужик» – 'a peasant', 'a rude man', with a derogative connotation [Trubachev, 2010, p. 145] is of interest among the national derivatives of the Slavic «mъžъ».

The nomination of «муж» (a husband) as the Old Russian word “лада” (lada) is considered to be quite mysterious. Here is the quotation from weeping Yaroslavna's appeal

to the wind in the context of “Lay of Igor’s Warfare”: «чемумычешихиновъскыястрѣлкинавоеюнетрудноукрицюнамоеяладывои?». The word still exists in the Russian language, it has been represented in the verbal folklore almost until today, always possessing the meaning of «a husband» – 'an adorable beloved husband' (possibly wife), 'somebody beloved', as well as on the contrary – 'an unloved spouse' [Trubachev, 2010, p. 147]. The Old Russian «лада» (lada) was mostly used with the «endearing and affectionate shade of meaning (therefore, the word has not been a term as such to define the concept)...»[Trubachev, 2010, p. 150].

In the Indo-European language another nomination of the man, based on the physical properties: «*vīro-s» – 'strong' has developed. The definition of the man as the 'elder one, an adult', especially – 'strong' was identified with the magic knowledge, which an ancient man could attach to such nominations, thinking that giving such a name to a man he assigned the relevant characteristics to him. Involvement of such nominations into the kinship terms occurred during the written period in the history of some ancient Indo-European languages, while the exact meaning of the nominations became obliterated in the course of time.[Trubachev, 2010, p. 157].

The modern use of the lexeme “муж” is represented in the definitions: 'a spouse', 'a man officially married to a woman', 'a mature man', 'a public figure working for the community' [Ushakov, 2014, v. 2, p. 274].

The Russian word «супруг» is derived from the Old Slavic – «СЖПРЖГЪ» and the Old Russian– «супругъ», reflecting the semantics– 'a spouse', 'a husband and wife', 'a harness' [Fasmer, 2010, v. 3, p. 805].

1. In the modern Russian language the lexeme «супруг» is defined as a: 'a man married to a woman', 'a husband and a wife (plural)' [Ushakov, 2014, v. 4, p. 595].

4 Discussion

To sum up, having researched the lexemes«der Mann», «der Ehemann», «der Ehepartner», «der Gatte» and «муж», «супруг» from the viewpoint of the ethno-semantic analysis the following common and specific features in German and Russian should be mentioned. The results are provided in the table.

Table 1. Comparative analysis of the national and specific characteristics of the lexical units «der Mann», «der Ehemann», «der Ehepartner», «der Gatte» and «муж», «супруг» in the German and Russian languages.

Ethno-linguistic analysis of the lexemesder Mann», «der Ehemann», «der Ehepartner», «der Gatte» and «муж», «супруг»		
German	GermanandRussian	Russian
«der Mann», «der Ehemann», «der Ehepartner», «der Gatte»: 1) followers, disciples; 2) addressing to strangers in the form of exclamation, surprise, admiration; 3) become outrageous, get mad about something; 4) to pose as a strong (influential, refined) man; 5) the hero of the day, be in the center of somebody's attention; 6) a man of the intellectual work, a writer, a journalist; 7) a common (ordinary) man; 8) a tiny player; 9) to be off one’s nut, to go crazy;	1) a spouse; 2) a man married to a woman; 3) anadultman	«husband», «spouse»: 1) a public figure working for the community; 2) a husband and a wife (in plural)

10) the man I like; 11) to have enough courage for something; 12) he has achieved what he was striving for; 13) a well-off person; 14) it is up to you; 15) be one's own master; 16) to give a word; 17) to get married; 18) to marry somebody off; 19) to sell, to take something off one's hands, to get rid of something; 20) to sink, to go down (with all the passengers and cargo); 21) to be able to defend oneself; 22) a referee; 23) a bogey; 24) a chimney sweeper 25) like-minded people, associates; 26) to chase a rival (in sport); 27) three of them have come; 28) hi, old chap!; 29) the exclamation of surprise, warning, admiration; 30) it is just like the man!; 31) what's wrong with you?; 32) oh, my God!; 33) an old abandoned tunnel; 34) a penis; 35) a spouse		
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5 Conclusion

To draw a conclusion, the application of the ethno-linguistic approach to the description of the nominations “husband”, “spouse” in German and Russian made it possible to prove: 1) ethno-semantics allows to provide not just a mere lexeme definition, but enables to analyse them within the social context in close connection with those who created and uses them; 2) a linguistic definition of a word receives some special semantic, emotional and stylistic connotations, which reflect some national peculiar features of thought expression; 3) while characterizing the nominations «муж», «супруг» in German and Russian with the help of the comparative ethno-linguistic analysis in both languages specific semantic representation of the lexemes is quite obvious; 4) the approach allows to improve the quality of country civics teaching at a tertiary education institution, enhances the in-depth learning of a country's ways and habits and the processes of its community development.

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