Case Studies of Cultural Communication Concepts Expressed in the Germanic Terms for 'Speech'

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-Abstract-
This article refers to the studies of 'contrastive rhetoric' from a historical perspective examining 'language contact'-situations within the Indo-European group of Germanic languages. We demonstrate that within this group of European languages specific forms of speech exist, which are uniquely bound to this group of languages. In our analysis we discuss those specific speech conceptions and trace their roots back to the Proto-Germanic roots. 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 conceptions of speech in other language families.

1. Introduction

1.1. Indo-European Myths of Speech and the Germanic 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 destinct 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.

Durrell (2006: 53) defined the Germanic languages as follows: "The Germanic language family is a branch of Indo-European first attested in northwest Europe, although members of the group, especially English, are now distributed throughout the world. The group has three major subdivisions: North (the Scandinavian languages), West (in northwest Europe), and East (now extinct). The Germanic languages are set off from other Indo-European languages by the First Sound Shift (*Grimm's Law*) and, in general, a much reduced inventory of grammatical categories, especially in the verb. This has been further reduced in the historical languages, which are characterized by a drift from synthetic to analytic structures, most evident in English and Afrikaans." The drift from synthetic to analytic grammatical structure of the Germanic languages is a step in the development of economic structures. 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 of Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, Poland, Serbia, Slovakia, and Slovenia, and the Russian Federation in the East, Belgium, Germany, Luxembourg, Austria, Switzerland, Netherlands, and England (United Kingdom) in Central Europe and the island, Belarus, Denmark, Finland, Iceland, Latvia, Lithuania, Norway, and Sweden in the northern part, and Albania, Armenia, France, Greece, Macedonia, Italy, Romania, Portugal, and Spain in the Southern part. (*Ethnologue*) As a sub-branch of the Indo-European language family is considered to have as common ancestor Proto-Germanic spoken in the Iron Age in northern Europe. In the 2nd century BC the Germanic people settled in north-central Europe. Germanic weak verbs with a suffix indicating past tenses and a relative small number of strong verbs using vowel alternation (the Indo-European ablaut) like in the other Indo-European languages. Also the semantics of the Germanic languages less research exists. It is commonly known that some words are not related to other Indo-European families. In the chapter 'Semantics and Culture' of *A Grammar of Proto-Germanic* Lehmann writes about 'The Culture of the Speakers of Proto-Germanic': "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 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." According to Lehmann, "as the speakers came in contact with other cultures they adopted advanced forms of weapons and, later, modifications in their religion. The adoption of iron as they came in contact with Celtic speakers must have provided greatly improved weapons and tools. The identification of their native gods with those of the Romans, as still apparent in names of the week like Wednesday corresponding to Mercury's day, implies modifications in worship. By the time of the translation of the Bible into Gothic, their culture and the lexicon to represent it no longer reflected the culture and lexicon that we reconstruct for the Proto-Germanic period." (Lehmann) Semantic aspects of the concept speech are a field not studies in research. Only 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. Recent methods in historical semantics were described by Allan and Robinor in an edition called *Current Methods in Historical Semantics*. 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 and affected all of the Germanic languages, which could have had the form of mutually intelligible dialects or one language. 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. When the early Germanic peoples of northern Europe first learned of wine-culture and of paved streets from their commercial or warlike contact with the Romans, it was only natural that they should adopt the Latin words for the strange beverage (vinum, English wine, German Wein) and the unfamiliar type of road (strata [via], English street, German Strasse)." (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)

1.2. Germanic Expressions for Speech: The Claim and a Summary of Speech Types in Germanic Languages
The specific Germanic culture is expressed in the Germanic terms for speech we can describe in a contrastive analysis with other Indo-Germanic languages. 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. When we compare the Germanic languages and Indo-European languages, we can find distinct concepts of speech in the Germanic language family. The sub-concept SPEECH as religious speech and Germanic juridical speech derived from the same root. But the Germanic one refers to a social concept typical for the Germanic cultures, the law court. The sub-concept SPEECH as conversation in Indo-European languages must be distinguished from the negatively connoted speaking in German. The sub-concept of rhetorical speech in the Indo-European languages is continued in the Germanic language family in the sub-concept of the legal speech. The sub-concept SPEECH as public speaking developed in the Germanic languages to 'banishment' and 'order'. The sub-concept SPEECH as intentional and spiritual speaking does not develop in the Germanic languages beyond the meaning 'word'. The sub-concept SPEECH as interpretation and speech as mythos in the Indo-European languages is contrastive to memory in the Germanic languages. 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. The concept SPEECH without a realization is the Germanic languages exist. We have also example for a complete change from the Indo-European Concept SPEECH to the concept DO in Germanic languages. From the Indo-European concept MIX the Germanic conversational speech type developed. The Germanic languages have a tradition of a specific phonetic speech. A stable concept SPEECH without any supplemental meanings in the Germanic languages exists. The concept speech as telling and counting exists in the Germanic languages.

2. The Sub-Concept of 'Speech' in Germanic Languages

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

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 *bŏn* (*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.

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

Proto-Indo-European *werdh- has the meaning 'word'. Indo-European *(e)weg^{wh}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-vaɣənti-* 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 *wařd-a-, Germanic * wurd-a- and Latin *verbum* for 'word'. Proto- Proto-Indo-European *wod- has the meanings 'speak', 'sing', and 'scold'. Related are Hittite *uttar* for 'word', Tokharian A *wätk-*, B *watk-* 'order', Old Indian *vádati* 'speak', 'say', 'utter', and 'tell', *vāditra-* for a musical instrument, *vāda-* for 'speaking of or about', 'speech', 'discourse', 'talk', and *vándati* for 'praise', 'laud', and 'extol'. Old Greek *hüdéō* and *hŭdō* have the meaning `glorify'; related is also Slavic *vádā and Baltic *wad-in̂. Proto-Indo-European *were- and *wrē- have the meanings 'tell' and 'speak'. Related are Hittite *werija-* for 'call', 'name', and 'mention'. Tokharian A *wram* and B *wreme* means 'object'. The Proto-Indo-European root *were- and *wrē- has the meanings 'tell' and 'speak'. Hittite *werija-* has the meanings 'call', 'name', and 'mention'. Tokharian A *wram* and B *wreme* is an object.

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

The Proto-Indo-European root *uer-* (1162) 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*. 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. Old Greek *éi̯rō* has the meaning 'say'. *Rhētó-* means 'appointed', 'designed', 'destined', and 'speakable'. The *rhētér* is a speaker and *rhḗtōr* is a master in speaking. *Rhȇma* is 'utterance', 'word', and 'narration'. *Rhȇsis* means 'elocution' and 'speech'. Related are Slavic **vьráti*, **vьrǫ*, **vьráčь*, **vьrákā*, and **vorъ*, and Germanic **wrṓ-x-i-*. The participle *rhētó-* is used for 'agreed', 'defined', and 'sayable'. *Rhētér* means speaker. *Rhētōr* 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'. Talk is in German represented by the verb *reden* ('make a discourse or monologues, orations, sayings'). The Proto-Indo-European root *suer-* (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

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 *sąh-* means 'announce'. *Sasti-* is used for 'word' and 'rule'. Latin *censeo* is 'examine', 'appreciate', 'mean'. Related are Slavic **vьráti* and Germanic **wrṓ-x-i-c*. Latin *censeo* for 'examine', 'tax', 'mean', and 'vote'. Censor is used for a censor. Proto-Indo-European **(e)weg*ʷʰe-* 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-vaɣ∂nti-* means 'announce', 'say', and 'speak'. Old Greek *éu̯khomai̯* is 'announce loudly', *e^u̯khos* is fame, Latin *voveo* means 'wish'. Proto-Germanic **wrṓxi-z* has the meanings 'tell', 'speak', and 'shout'. Gothic wrōh-s means 'complaint', 'accusation'. Old Norse *rōgja* means 'accuse', 'deny', and 'argument'. Norwegian *rōgja* 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-* (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 **meȋd-* (-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 Saxon *meldon* and *meldian* means 'indicate', 'tell'. Middle Dutch *melden* means 'annonce' Middle Low German *melden* means 'indicate', 'announce', 'show', and 'name'. Old High German *melda* means 'accusation', 'indication'. Middle High German *mélden* means 'indicate', 'announce', 'show', 'name'. *Mélde* means 'rumor', 'suspect', and 'accusation'. The etymon *eu̯eguh-* 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'. 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' exists.

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

The Indo-European Roots **mudh-*, **mýudh-*, **mðdh-* (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 *m ĩslь, Baltic *maŭd-, Germanic * maud-ia -, and Celtic Old Irish smūainim for 'think'. Proto-Baltic *maŭd- has the meanings 'ache' and 'worry'. Related is Lithuanian maũsti 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'.

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

Proto-Indo-European *lēg(')h- has the meaning law. 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). Proto-Indo-European *leg- has the meaning gather. Related are Old Greek légō for 'speak' and Latin legō for 'collect'. In the Germanic language tree it has as an example the in modern German occurring loanword Lektion ('lecture'). Legen means 'put'. 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 and Scott) Poster wrote in Logos and Rhetoric in The International Encyclopedia of Communication: "Logos (plural logoi) is a polysemous Greek term, which generally has been used in rhetoric to refer to the component of persuasion grounded in logic or reason as opposed to that based on emotion or character, although these distinctions are not entirely unproblematic. 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'. Logos tends to signify uttered thought, rather than specific words; barbarians and Greeks are described as using different types of sound (phônê) or word (rhêma) to express the same logos. In its senses as both reason and speech, logos was used in ancient Greek to refer to that which distinguished humans from beasts. In much of Greek thought, rationality and speech were considered interdependent." (Poster) 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).

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

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 déịknūmi means 'show', Baltic *teĩg-, 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 *teĩg- 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'. 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'. Proto-Indo-European **bhā-* 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'. *Phā̃mā́* 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. Proto-Indo-European **(s)ker-* 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 'complaint' and 'accusation'. Old Norse *rǒgja* 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'. Proto-Indo-European **wekʷ* has the meanings 'say' and 'tell'. Related are Tokharian A *wak*, B *wek* for 'voice' and 'noise'. Old Indian *vakti* means 'speak', 'say', 'tell'; *vácas-* means 'speech', 'voice', 'word', *vā́c-* is 'speech', 'voice', and 'word'. Avestan *vačah* is 'speech' and 'word', vāx-s is 'voice', 'speech', and 'word'. Armenian *gočem* means 'scream', 'call', and 'invite'. Related are also Old Greek *épos* comprising 'word', 'song' and 'epic poem', Slavic **vetjь*, Germanic **wax-n-ia-*, **wax-t-a-,* Latin *vōx* and *vocāre* for 'call'. Celtic Middel Irish *fūaimm* is 'noise'. The Proto-Indo-European root **wekʷ* for 'voice', 'speak', 'evoke' is realized in Proto-Germanic **waxnian* - has the meanings 'shout', 'say', and 'thing'. Related are Gothic *wεht-s* for 'thing' and 'matter', Old Norse *vātt-r* for 'testimony'; *ōmun* for 'voice' and 'sound'. *Vā̃tr* 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 Speaking in Germanic

The noun *λαλιά* related *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* (Liddell; Scott). The verb *λαλέω* has the meanings 'talk', 'chat', 'prattle', 'talk', 'speak', and 'chatter'. (Liddell; Scott) 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) Proto-Indo-European **lā̃lā̃* 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-ē̃-*, 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 2) The Proto-Indo-European root **lā̃lā̃* 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-ē̃-*, 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'.

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

Proto-Indo-European *sekᵂe- and *skᵂē- 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 *sekᵂ-* 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', *sēkmẽ* 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.

2.10.   The Germanic Tradition of Phonetic Speech

With reference to Pokorny's root *rā̃s-* (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 *rā̃s-* 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'.

2.11.   The Germanic Tradition of Spiritual Speech

This sub-concept of spiritual speech only in Eastern Germanic languages exist and 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 (Zyrian) *śorńi* for 'speech', 'talk', *śorńit-* and *ćorńit-* for 'speak' and 'talk'. Khanty (Ostyak) *sărnaˠ-* means 'realize something through magic spells'. Proto-Germanic *sawV means 'word' and 'speech'. Khanty (Ostyak) *săw* means 'voice', *păŋkəɪ-săˠɣə* is a song sung by a fortune–teller after eating psychedelic mushrooms, and *săw* is 'melody'. Mansi (Vogul) *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 *sarɪn means 'song' or 'sad song'. Middle Turkic *sarna-* means 'sing'. Related are Khakassian *sarɪn*, Shor *sarɪn*, Oyrat *sarɪn*, Tuva *sɪrɪn*, Kazakh *sarɪn*, and Kumyk *sarɪn*. The Proto-Indo-European root *(s)pel-* (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 *ała-spel* is a fable. Tocharian B *pāl-* is 'praise'. Tocharian A: *päl-* is 'praise'.

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

From the Indo-European root *sek*ʷe- a High German verb for 'feel', 'notice', 'see', 'show' and 'say' derived with representative forms in Greek, Italian, Celtic, Germanic, Baltic, and Slawic languages. (Köbler) Proto-Indo-European *sek*ʷe- and *sk*ʷē- 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 *sek*ʷ- 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.

2.13   The Concept Speech as Telling and Counting in the Germanic Languages

Referring to Pokorny's etymon *del-* (193) for 'tell', 'count', 'calculate'. Proto-Baltic *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', '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', 'converse'. *Telja/talða* means 'tell', 'reckon', 'trace', 'recount', and 'declare'. Icelandic *tala* means 'tale', 'talk', and 'number'. *Telja* is used for 'tell', 'state', 'recount', 'narrate'. In the classic language Latin *dolus* for deceit and Homeric Greek *δόλιος* for 'deceitful' and 'deceiving' refer to this root.

2.14   Cases of Lack of a Sub-Concept in the Germanic Languages:
The Concept Speech without a Realisation 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`i̯ăru, and an Uralic root *torV and a Dravidian root *toṛ- exists.

2.15   Proto-Indo-European Roots for the Concept 'Speech'
with no Equivalent Concept in Germanic Languages

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 **vā́dā* and **vā́dītī* 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.

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

In the Indo-European etymology from Proto-Indo-European **gᵘ̯et-* 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 *kᵂiθan* 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'.

2.17   Cases of Complete Changes of Concepts:
          From Indo-European Concept SPEECH to Germanic DO

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 **dḗ-w-ē̆-*. 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', *dā̄d* 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 *tā̄te* for 'deed' and 'work'. Contemporary German has the verb *tun* and the noun *Tat.*

2.18.   From the Indo-European Concept MIX to the Germanic Conversational Speech Type

From the Indo-European roots **spereg-*, **pereg-*, **sperýg-,* **perýg-*, **sprÐg-*, and **prÐg-* a High German verb for 'move fast', 'mix', and 'disturb' exist. Germ. **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').

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

Pokorny Etymon *i̯ek-* is used for speak, 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. Pokony's etyma listed are for unclear speaking *baba-* (91, 92) for 'babble', 'babbling', 'unclear speech', *bal-bal-* (93) for 'babbling', 'unclear speech', *bar-bar-* (95) for 'babbling', 'unclear speech', *bata-* (95) for 'babble', 'murmur', 'meaningless stuttering', and *plab-* (831) for 'babble', 'prattle' is as Indo-Germanic roots used. The roots find their realization in German 'plappern'. The Proto-Indo-European root *or-* (781) for 'call', 'speak', 'talk', 'orate' is 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 Proto-Indo-European root *tolku-* (1088) for 'speak' 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 *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 Proto-Indo-European root *k(')ēl-* 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 *xṓl-a-*, Latin *calumnia* for 'false accusation'. The roots *kēl-*, *kōl-*, and *kəl-* have the meanings 'deceive' and 'enthrall'. Gothic *hōlōn* and *afhōlōn* mean 'talk falsely about someone', *hōl* means 'praising of oneself'. Proto-Germanic *xṓla-n* and *xṓlōn-* 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'. The Proto-Indo-European root *eg-* for 'say', 'speak' 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 Proto-Indo-European root *kens-* for 'announce', 'proclaim', 'speak formally' 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. Alsi English has these loanwords for 'censor'.

2.20 Complete Semantic Shift in the Germanic Languages

In the Indo-European etymology from Proto-Indo-European *gʷet-* (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 *kʷiθan* means 'say'. Old Norse *kveða* means 'say' and 'speak'; *kviδ-r* means 'notice', 'statement', and 'judgement'; *kvɔδ* is a responsibility; *kviδa* is 'poem'. Related are Norwegian *kveda*, Swedish *kväda*, and Old Danish *kvädä*. Old English *cweδan* 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 *kveδa* for 'say', 'speak', 'utter', and 'declare'. Old Icelandic *kveδja* means 'greet' and 'salute'; *kviδr* is a statement. Icelandic kweða means 'say', 'speak'. Gothic *af-qiþan means 'renounce'. Armenian *koč̌* means 'invitation' and *koč̌em* '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 *gʷet-* are Old English *andcwis*, which means 'answer', 'response', *becweδan* for 'say', 'assert', 'bequeath', *cweδan, cwæδ, 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-queδan* 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.

3. Works Cited

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