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## Модернизм және постмодернизм поэзиясындағы уақыт философиялық талдау пәні ретінде

Мақалада В.Ходасевич пен И.Бродский поэзиясындағы көркем уақыттың берілу формасының түрлері зерттелді. Автор әр түрлі әдеби дәуірде өмір сүрген ақындардың уақыт туралы толғауларын талдай отырып, модернизм мен постмодернизмдегі көркем уақыттың қарама-қарсы метафизикалық модельдерін анықтады.

L.M.Kharitonova

## The time as object philosophical analysis in the poetics of modernism and postmodernism

The article is devoted to the study of different forms of the artistic time in the poems Hodasevich and I.Brodsky. Reflections on time poets of different literary epochs lead the author to the conclusion opposite metaphysical models time of modernism and postmodernism.

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## Common lexical forms for Romanian and Slovenian languages

The author considers meanings and forms, semantic and pragmatic specializations, utilization differences common lexical forms for Romanian and Slovenian languages. Using the comparative method, researcher observes some changes in the transition words of Slavic languages in other modern languages.

*Key words:* Slavonic stock of words, formal identity, phonetic differences, semantic differences, stylistic differences, pragmatic differences.

It is a widely recognized in many of the papers on Romanian language the fact that although a Romanic language in itself, it suffered a strong Slav influence, considered as being «the strongest out of the ancient influences exercised on the Romanian language». One can notice that this influence manifested itself in two major ways, a popular and an oral one, as a consequence of the co-inhabitation with the Slavs, and a cult, scholar one, due to the utilization of the Slavonic language for administration, diplomacy and religion. (Hristea 1982: 41).

In addition to this, the research on the Slav languages which reflect the common elements with different Balkan idioms proved interesting for many linguists as the centuries passed, including two Slovenians, Jernej Kopitar (Skubic 1996: 321–326) and Franc Miklošič (Skubic 2002: 10) [1, 2]. Kopitar was particularly inter-

ested in the linguistic phenomena present in three languages genetically different (Albanese, Romanian and Greek), while Miklošič analyzed the common traits for four languages (Romanian, Bulgarian, Albanese and Greek) and emphasized on a multitude of Slav influences on the Romanian language [1, 2].

The Slav influence manifested itself at the level of the borrowed foreign words, since the Romanized Daces took over words referring to fundamental levels of life. It is often stated that this influence manifested itself especially in what concerns the vocabulary. As a consequence, the Romanian preserved words referring to actions and the name of actions, the rural life and the agricultural works, agricultural products and foods, animal names, expressions referring to social life and public administration, as well as religion. Due to this type of symbiosis between the Romanian and the Slav languages, there are some common or resembling words in the semantic field of the kinship names or some body parts.

In this paper we will try to provide an analysis of some semantic fields present in both languages, by observing the differences in what concerns the form and the meaning, the circulation of some forms in specific stylistic registers, as well as the preference of speakers from the two cultures for a particular form, a pragmatic predisposition for a certain type of lexical selection.

We were interested as well in the evolution of some words from an historical point of view. For this. Using the comparative method, we observe some changes in the transition words of Slavic languages in other modern languages.

#### *Actions and names of actions*

##### ◆ Rom. *silă* — Slov. *sila* (*abhorrence*)

The words have a common Slav etymon, but in the contemporary language they have different meanings. For the Romanian, the main registered meanings are: **1.** «feeling of disgust, abhorrence, displeasure, repulsion to someone or something, aversion.»; **2.** (in expressions) *în silă* = «with no interest, without pleasure, from obligation»; *cu (de-a) sila* or *în (or de, cu) silă* = «without free will, obliged»; *de silă, de milă* = «not really willing». Besides, it functions with ancient and regional meanings *a face (cuiva) silă* = «to coerce, to force»; *a-și face silă* = «to try very hard»; **3.** (ancient.) «strenght, force».

In Slovenian, the word has diverse significations, not bearing the stylistic restrictions from Romanian (*sila* „physical or mental force), as well as in phrases, such as *delovna sila* «workforce», *sporazum velikih sil* «agreement between great powers», *nadnaravne sile* «supernatural powers», *klic v sili* «emergency call», and in expressions such as *na silo* «against one's will», *za silo* «hardly, barely», *od sile* «strong, sufficientt» and many others. In some phrases, this word also has a special morphologic value, of intensity adverb, equivalent to *zelo*:

*Danes se mu je sila mudilo.* / Today he is in great hurry..

In both languages the noun has a verbal correspondent, *a (se) sili/siliti (se)*.

##### ◆ Rom. *șoptă* — Slov. *šepet* (*whisper*)

Works in both languages with resembling forms and the same meaning. These words also have a verbal correspondent Rom. *a șopti* — Slov. *šepetati*. (to whisper)

##### ◆ Rom. *zăbavă* — Slov. *zabava* (*lateness*)

It is registered with the same form, but with different meanings in the two languages. In Romanian, the registered meanings are: **1.** «delay, slowness, tedium, wait»; (in expressions) *un bob (de) zăbavă* = «a little bit of patience, immediately»; *fără de zăbavă* = «without delay, immediately»; **2.** «leisure, repose»; **3.** «entertainment, party, leisure», while in Slovenian the meaning is limited only to «leisure, entertainment, fun, party». In Slovenian the word also appears in prepositional contexts with different meanings: *v, za zabavo* «for pleasure, for fun».

##### ◆ Rom. *pojar* — Slov. *požar* (*measles*)

Presents in the two languages stylistic differences. For the Romanian it is registered with the senses: **1.** «contagious disease (to children), characterized by the appearance of red spots on the skin; measles»; **2.** (ancient and regional) «big fire»; (figurative) «scarlett light of sunrise or sunset»; **3.** «great heat»; «pathos, passion, ardor, fervor».

For the Slovenian, it is a word with much fewer stylistic connotations, occurring only in contexts such as *požar ljubezni, požar strasti* «the fire of love, the fire of passion».

The two languages have for this word different derivative possibilities. The Romanian language preserves in the archaic and regional registers words such as *pojarnic, pojarniță* (amber), *pojărnicie* «firefighters' station». In Slovenian, the words *požar, požarnic* also function as last names.

In the Slovenian language, the word formed a different lexical word group. For the word firefighter, the Slovenian uses *gasilec*, formed from the verb *gasiti* «to extinguish», occurring in structures such as *pogasiti ogenj/požar*, *pogasiti žejo*, which can be translated as to put out /to temper fire/thirst.

◆ Rom. *zdrobiti* — Slov. *zdrobiti* (*broken*)

They appear in the two languages in the same form, with the same meaning, but with a different pronunciation due to the accent. These words have different metaphoric senses (*zломiti srce* «to break someone's heart» and *zdrobiti v (sončni) prah* «to break someone»).

#### **Foods**

◆ Rom. *smântână* — Slov. *smetana* (*cream*)

This word has a Bulgarian etymon, its evolution is similar in the two languages, and the form is resembling; it appears in proper and figurative contexts. In both languages it is registered with the proper sense of «fat alimentary product, with a white-yellowish color, which forms itself on the surface of unboiled milk, after this has been left for a while at room temperature, or which is separated from the milk using a special centrifugal machine». In addition to this, the word is registered figuratively as «the best, most valuable part of a thing».

In Slovenian, the word appears in figurative expression such as *zbrala se je vsa ljubljanska smetana*, which can be translated as «upper class of the society» similar to the *protipendadă* word in Romanian, or as *pri tem je hotel vso smetano sam pobrati*, meaning «he wanted to rip all the profit from a business/an activity».

In the same semantic field, there appear with the same form and identical meanings words such as *hrană* (food), *hreani* (horseradish) și *oțet* (vinegar). This latter one is less utilized in the Slovenian language nowadays, being replaced by *kis*.

#### **Animals**

The lexical field of the animal names is the best represented in our corpus. The reasoning for this frequency is that these terms belong to the common vocabulary.

◆ Rom. *biber* — Slov. *bober*

The formal minimal difference is motivated by the different evolution of the German etymon. In Slovenian is very frequently utilized, while in Romanian it is competed by its synonym beaver.

◆ Rom. *dihor* — Slov. *dihur* (*ferret*)

The Romanian term presents the probable Slav etymology and a minimal form difference as compared to the Slovenian variant.

Identical or resembling in form in both languages are also the pairs: Rom. *fazan* — Slov. *Fazan* (pheasant), Rom. *rață* — Slov. *Raca* (duck), Rom. *gâsca* — Slov. *goska* (goose), Rom. *păstrăv* — Slov. *postrv* (trout), Rom. *știuca* — Slov. *ščuka* (pike), Rom. *rac* — Slov. *rak* (lobster). In Slovenian, the last word appears in expressions such as *rdeč kot kuhan rak* «red like the boiled lobster», *iti rakom žvižgat* «to die, not to succeed».

In Romanian, the word appears in a series of expressions such as *a merge sau a da înapoi ca racul* «not progressing, having a hard time», *roșu ca racul (fiert)* «it is said about a person whose face is red».

Beside this, in both languages there appears with the symbolic definition of *rac* «cancer» — *imam raka* or *zodia racului* (cancer zodiacal sign) — *biti rak po horoskopu*.

A very interesting evolution in the two languages has the pair Rom. *găină* — Slov. *kokoš* (hen). If the Romanian language conserved the Latin *gallina*, also kept in other Romanic languages, such as Italian, the Slovenian utilizes for the same notion the term *kokoš*.

#### **Celestial bodies**

◆ Rom. *luna* — Slov. *luna*

The term appears in both languages, but, if in Romanian it refers both to the temporal unit and to the star, in the Slovenian there are two different terms: a) *luna* with the meaning of «star»; b) *mesec*, with two senses «calendar unit» and «celestial body». They both appear in constructions such as: *luna ga nosi/mesec ga nosi*.

An unusual contextual aspect for the Slovenian language is the creation of a specific pattern for *pentru lună de miere* (honeymoon). If the Romanian and other languages have this metaphoric type of phrase, the Slovenian utilizes the phrase *medeni tedni*, which could be translated as «honey weeks».

#### **Human body**

◆ Rom. *obraz* — Slov. *obraz*

This word presents in the Romanian language a much richer range of significations as compared to the Slovenian. In the first place, it is registered in the Explanatory Dictionary with two plural inflexions (*obraz*

— *obraji/obraz*), which facilitates a better differentiation of the proper and the metaphoric senses: **1.** (pl. *obraji*) [cheeks] «each of the two lateral sides of the face». It also appears in some expressions such as *să-ți fie rușine obrazului*- «shame on you!» or *să-ți fie în obraz*- «it is said about someone who has done something inappropriate», *a-i plesni sau a-i crăpa cuiva obrazul de rușine*- «to be very ashamed», *a fi gros de obraz* - «to be shameless», «(a fi) fără obraz - «to be shameless, inappropriate», *a avea obraz subțire* – «to be polite, to have a good behaviour», *obrazul subțire cu cheltuială se ține*- «in order to meet great expectations you need to have the corresponding resources». Although in Serbian and Croatian there are synonym expressions (for ex., *bez obrazan*), in the contemporary Slovenian there is no such structure; **2.** (pl. *obraz*) «the anterior part of the human head, face, complexion, appearance». Expressions: *a ieși (a scăpa, a o scoate) cu obraz curat*- «to get out of a situation in a honourable manner», *a-i spune sau a-i zice cuiva (un lucru) de la obraz*- «to tell someone something in a direct manner, bluntly», *a orbi sau a prosti pe cineva de la obraz*- «to obviously lie to someone, to try to cheat in a rude manner», *a-și scoate obrazul în lume* - «to appear in the society, to show oneself to people», *a face (cuiva) pe obraz* - «to treat someone the way one deserves, to take vengeance on someone». *a (nu) da obraz* - «not to face someone», *a-și pune obrazul (pentru cineva)* - «to vouch for someone with one's own honour, authority, reputation», *a da (cuiva) obraz* - «to allow someone too many things, to pamper or to spoil», *cu ce obraz?* – «how dare you?»; (fig.) «moral value of a person; honour, reputation, renown, dignity»; **3.** (ancient.) «person, individual»; ⌚ *obraz subțire* – «fine, pretentious person, living in luxury»; **4.** «rank, condition, social status».

For the Slovenian language, the term designates the whole face.

The expression *znan obraz* signifies «an important or renowned person, known by someone», while the expression *ima veliko obrazov* is synonymous with «two faced».

◆ Rom. *hibă* — Slov. *hiba*

The word has a Hungarian etymon. In Romanian it is registered with the meanings of «drawback, deficiency, defect, flaw», defect» and has regional circulation. In the same time it is polysemantic, referring to any kind of drawback. In the Slovenian, the word has the same sense, it circulates in some stylistic registers, but it is used more often in contexts referring to persons, designating a physical or mental disability, and limited to some contexts in order to express the deficiency of a work or an object.

#### Kinship relations

◆ Rom. *nevastă* — Slov. *nevesta*

Registered in the Slav languages, where from the Romanian borrowed it, with the meaning of «married woman», the word presents in Slovenian a particular meaning «bride». For the sense of «married woman», the Slovenian uses *žena*. Besides, for husband-wife, the Slovenian uses the pair of words *soprog* — *soproga*, employed only in the urban areas and in the protocol addressing.

#### Qualities

◆ Rom. *drag* — Slov. *drag*

They appear with the same form, but with differences in what concerns the meaning in the two languages. In the Slovenian, the word has the core sense of «dear» and presents a verbal correspondent (*po dražiti se*). For the Romanian, the word has the meanings of «dear, lovable, priceless for someone».

It is worth noticing at this pair the possibility of functioning as nouns, as a result of conversion through the appearance in an adjectival context: Rom. *draga mea* — Slov. *moja draga/draga moja* - «my dear». With this morphologic value, it is used as a term to address you loved one or talk about him or her. The last signification does not appear in the Slovenian, because the term is competed by *ljub*.

The expressions *draga mea* — *moja draga, draga moja* - «my dear» are utilized only if a person is considered important by someone, while in Romanian they appear rather often, as a common addressing formula. They appear particularly in the familiar register.

◆ Rom. *treaz* — Slov. *trezen*

It has similar forms in the two languages, but limitations in what concerns the meaning.

For the Romanian, the word is registered with the meanings **1.** «someone in a state of wakefulness, not sleeping, awake»; **2.** «someone who is not drunk»; **3.** (fig.) «someone who watches attentively, vigilantly». In Slovenian, it only has the second and the third sense.

◆ Rom. *vesel* — Slov. *vesel* (pronounced *veseu* for male and *vesela* for female)

Identical both as form and meaning, the words still present some contextual differences motivated by the syntactic patterns they appear in.

If the adjective functions with the same meaning in both languages, the verb knows in Slovenian, in the standard language, the reflexive variant (*veseliti se*), which in Romanian has a limited circulation in the pop-

ular register only. Here are the most utilized alternatives in Slovenian: **1.** *me veseli*, used as an addressing formula, which expresses a good relation between two persons; **2.** *me veseli, da prideš* — «I am pleased with your coming»; **3.** *petje me veseli* — «singing makes me happy».

◆ Rom. *bogat* — Slov. *bogat* (rich)

It functions in both languages with the same form, the same meaning, and even with a similar word families (Rom. *bogătaş* — Slov. *bogataš*, Rom. *bogăție* — Slov. *bogastvo*). The etymon is common, Sl. *bogatŭ*. Through derivative mechanisms specific for each language, the last pair was formally differentiated.

### Common names which designate ways of communication

A very well represented lexical field for both languages is the one of words designating ways of communication. In this field, there appear more semantic, stylistic and functional limitations, motivated by the different etymology, by the different capacity of creating new words in each language, as well as the different stylistic preferences.

◆ Rom. *uliță* — Slov. *ulica*

Present in the two languages with minimum differences in form, with a common Slav etymology, *ulica*, the terms are different in what concerns the sense and the utilization. For the Romanian, the Explanatory Dictionary registers the following meanings: **1.** «narrow road which goes through a village (seldom a city) boarded on both sides by houses»; **2.** (collective) «people who live in the houses situated on the same lane». Moreover, it is registered a contextual sense in the expression *a bate ulițele* «to wander around».

In Slovenian, *ulica* is a neuter term, with no sense limitations or occurrence in expressive contexts.

◆ Rom. *potecă* — Slov. *pot*

The words have the same meaning and similar forms in the two languages. In Romanian, the word is registered with the Bulgarian etymon *pătēka*, while in Slovenian it derives from the ancient Slav.

If in Romanian the only preserved sense is that of «very narrow road in the countryside, in the mountains, in the forest, where you can only walk, pathway» and, by extension «path, road», as well as the expressions *a ști toate potecile* - «to know all the secrets of a person», *pe toate potecile* - «everywhere», *a veni (a umbla) pe drum, nu pe potecă* - «to speak sincerely, openly», in Slovenian the word appears and it's preserved in expressions such as *ca srečno pot*, *službena pot*, translatable by «Farewell!» and «business trip» respectively. Other notable expressions are: *pot do uspeha* - «the road to success», *glasbena pot* - «musical career», *življenjska pot* - «the road of life», *druge poti ni* «there is no other way», *poti nazaj ni* «there is no turning back». Beside this, the word formed a strong lexical family: *potovanje* - «journey», *potovati* - «to travel», *napotiti (se)* - «to send», *napotnica* - «medical referral», *popotnik* «tripper, adventurer», *sopotnik* «travel companion».

One last difference regards the pair:

◆ Rom. *strada* — Slov. *cesta*

The Romanian has taken over the term from Neo-Greek *strāta* and the Italian *strada* respectively, while the Slovenian has a specific term, unique in the Slav space, *cesta*, most probably created under German influence through composition (*cesta ulica*) (Hamp 2004: 3–6). The term also entered the composition of word such as *cestnina* «road fee».

### Occupations

◆ Rom. *cârmaci* — Slov. *krmar*

These words have in both languages similar forms due to the different derivative histories, but they have known semantic specializations and contextual limitations. The Slov. *Krmar*'s meaning is limited to that of «helmsman». In Romanian, in particular in the communist period, the term received a metaphoric signification which today is seen as a pejorative displacement.

◆ Rom. *cârciumar/crâșmar, crăcimar* — Slov. *krčmar*

Derived starting from a common Slav etymon (*krucima*), the words present minimum formal differences. The Slovenian form is closer to the regional Romanian forms. In Slovenian the term is in competition, under German influence, with the word *gostilničar*, having the meaning of «owner of or worker in a *gostilna*», word formed using the German term *gasthaus* and meaning «inn, leisure place where you can serve a meal».

◆ Rom. *croitor* — Slov. *krojač/šivilja* (tailor)

This word remained in Romanian as a mobile noun (*croitor* — *croitoreasă*), while in Slovenian it is a heteronimous noun. It has encountered an interesting evolution, firstly defining a person who is in the business of men clothing. The word *krojač* appears with a precise term in the field of occupations (*modni krojač* «person who sews women clothing»), while *šivilja* designates a woman who creates clothing especially for women.

◆ Rom. *războinic* — Slov. *razbojnik* (warrior)

This pair has in the two languages a common Slav etymon, but the words are semantically differentiated. If in Romanian the word has the meaning of «fighter, soldier who takes part in a war», for the Slovenian the sense is that of «person who attacks or robs and murders in order to take someone's wealth».

The sense is close to that of the Romanian *haiduc*, having a Serbian or Croatian etymology. Besides, the word can be utilized with an affective connotation, especially when referring to children: *mali razbojnik* «a little warrior».

◆ Rom. *rudar* — Slov. *rudar*

Although identical in form, the Romanian variant being considered to have a Bulgarian etymon, the words have completely different meanings in the two languages. If in Romanian it designates, according to the Explanatory Dictionary, «a name given, in the Romanian counties, to some workers (Gipsies) which made objects out of wood; Gipsy craftsman which makes spoons, tubs, skewers out of wood», in Slovenian it only appears with the sense of «miner», coming from the Ancient Slav language and having a whole family of words: *ruda* «metal mineral rock», *rudnik rudnica* (arh.) «mine», *ruditi* (arh.) «to excavate, to extract rock».

The ironic connotation of the term is probably motivated by the different semantic evolution of a «dirty» sense component.

◆ Rom. *strungar* — Slov. *strugar*

Minimum form differences, identical sense.

◆ Rom. *zidar* — Slov. *zidar*

Identical both as a form and as a meaning. They also appear as surnames.

◆ Rom. *covaci* — Slov. *kovač*

Presents differences of use in the two languages. In Romanian, the term is utilized as a job name and as a surname in regional areas, while in Slovenian appears both as a job name and as a surname in the contemporary language.

◆ Rom. *pilot* — slov. *pilot* (pilot)

Occuring in both languages with the same form, the term registers broader contextual meanings in the Romanian language, where it appears in different constructions: «qualified person who drives an airship», «who maneuvers the helm of a ship», «who drives a rail vehicle through difficult areas», appears in expressions such as automatic pilot, pilot station, pilot science and presents the homonym *pilot* meaning «pillar made out of wood, steel or concrete, fixed in the ground (vertically or inclined) in order to transmit to the resistant layers of ground the top weight of the buildings or to consolidate the field», while in Slovenian it only has the sense of «aviator» or «construction element».

◆ Rom. *târgoveț* — slov. *trgovec* (merchant)

It is registered with different senses in both languages. In Slovenian, the term preserves the sense of «merchant», having a family of words (*trgovina* «trade») and a neutral stylistic connotation, while in Romanian it has widened the range of significations, designing a «person who lives in a fair, townsman», but a limited stylistic circulation only to the familiar register.

◆ rom. *zlătar* — slov. *zlatar*

Although they have a common etymon, the terms present in the two languages semantic and utilization differences.

In Romanian, the word designates the Gipsy craftsmen which dealt with gold processing or, by extension, a category of people with bad habits, while in Slovenian the use of the term is neutral and refers exclusively to the occupation.

**Agricultural and food products**

◆ Rom. *mied* — Slov. *med* (mead)

They appear with the same form in both languages; in Romanian, the term has regional or archaic circulation, being the result of a Slav influence. The etymon is Slav, namely *medŭ*.

In Slovenian, the term appears in different expressions, having the equivalent sense of the neutral term «honey»: *cediti se med in mleko* «good state of life», *iti za med- vse je šlo za med* «(everything) was sold very well», *iti kot muhe na med, ljudje grede kot muhe na med* «to go like flies to honey, to be very attracted to something», *sekira mu je padla v med* «to change one's situation in good as a result of some favorable circumstances».

With the same form and the same meaning appear in both languages the following pairs of words: Rom. *bob* — Slov. *Bob* (*grain*), Rom. *snop* — Slov. *Snop* (*sheaf*).

### Religion

The pairs of words Rom. *blagoslovi* — Slov. *blagosloviti*, Rom. *duh* — Slov. *duh* (*spirit*) function in both languages with the same meaning, but in the case of the last pair there is a difference in the frequency, as in Romanian *duh* is competed by *spirit*.

A special place in both languages is occupied by words designating ranks in the church hierarchy:

◆ Rom. *stareț* — Slov. *starec* (*abbot*)

In Romanian, the word is registered with the sense of «person (monk or nun) who leads a monastery». In Slovenian, the sense of the term *starec* is that of «old man». It is utilized in contexts such as *hoditi kot starec* «walks like an old man» or *teh dogodkov se spominjajo samo še starci* «this event is only remembered by old people» or in the expression *poročila se je s starcem* «she got married to an old man (a man much older than her)».

◆ Rom. *duhovnic* — Slov. *duhovnik* (*confessor*)

In Romanian, the term presents two meanings: **1.** «priest to whom worshippers confess, confessor»; **2.** «person to whom someone hands all its secrets, thoughts, private intentions».

In Slovenian, the word only works with the sense specific for religion.

◆ Rom. *hram* — Slov. *hram* «temple»

### Rural life

With identical forms and similar senses there is in the two languages a series of noun pairs which designate agricultural objects, instruments and tools: Rom. *bici* — Slov. *bič* (*whip*), Rom. *plug* — Slov. *Plug* (*plough*), Rom. *lopata* — Slov. *lopata* (*shovel*).

◆ Rom. *coș* — Slov. *koš* (*basket*)

The mentioned terms have the same form and the same meaning in words and phrases like *koș za smeti/coș de gunoi* (*trash bin*), *koș/coș (de baschet)* (*basket bin*) «metallic circle perpendicularly fixed on a wooden panel and provided with a perforated net through which the ball must pass in order to score a point». Slov. *koš* also appears in figurative contexts such as *metati v isti koș* «to put someone in the same category with other people». The word also appears in the composition of the noun *koșarka-baschetbal*.

◆ Rom. *cuhnie* — Slov. *kuhinja*

Although different in form, the two words have the same meaning, but a different stylistic distribution. The Romanian language prefers the derived word of Latin origin (*bucată* — *bucătar* — *bucătărie*), although it keeps in the regional and archaic variants the Slav term as well.

◆ Rom. *mreajă* — Slov. *mreža* (*fyke*)

These words appear in the two languages with multiple meanings.

For Romanian it is registered with the following meanings: **1.** «fishing tool made out of a very light net, with relatively large meshes and made of thin thread, which is used for fishing in the calm parts of flowing waters or in slops». ◆ «fishing kennel»; **2.** (fig.) «tricky way of catching or cheating on someone; mijloc viclean de a prinde sau a înșela pe cineva; trap, loop, and, by extension «situation in which a deceived person finds herself». ◆ «something that seals someone's freedom or independence»; **3.** (by analogy, often in plural) «spiderweb».

In Slovenian, the word appears in different phrases: *ribiška mreža* «fishing net», *mreža za tenis/badminton* «tennis/badminton net», *sorodstvena mreža* «kinship relation», *internetna mreža* «internet network». Besides, the verb *omrežiti* means «catch someone's eye, charm someone».

### Social life and public administration

◆ Rom. *cneaz* — Slov. *knez*

It is registered in the Explanatory Dictionary with a Russian etymology (*kneaz*) or an Ukrainian one (*knjaz*). The terms preserve the same sense in both languages.

◆ Rom. *jupân* — Slov. *župan*

Identical as a pronunciation, although different in writing, the two words from this pair have in the two languages different meanings. In Romanian, the term designates: **1.** «politeness title given in the Romanian

counties to the persons which occupied certain important functions. ♦ politeness title given to a person, equivalent to don or mister» 2. «boss, master (considered in relation to its employees)», having unknown etymology.

In Slovenian, it designates an administrative title («mayor»), it comes from the ancient Slav and has the following family of words: *županovati*, *županja*, *županstvo*.

◆ Rom. *zăpor* — Slov. *zapor*

Although having an almost identical form, the meanings are different. For Romanian it registers the following senses: 1. «crowd of ice floes which forms in the spring in a certain point of a river, notably in turning points or on narrower draining sections, which causes level rises and floods»; 2. «dam made by the people in order to permit the start of floats of the functioning of watermills»; (in expressions) *a pune zăpor* (about horses) «to refuse to pull, to oppose». The word appears in the regional and archaic registers.

In Slovenian, the word is polysemantic, having the sense of *zapore* «barrier or interdiction», (*trgovinska zapore* «embargo») and it belongs morphologically to the names of actions. The form *zapor* has the meaning of «prison».

### Conclusions

There are plenty of words with identical or similar forms in the Romanian and Slovenian languages, the differences in form and grammar (the belongingness to a certain lexical category) being motivated by the different evolution of some terms in the Ancient Slav. Besides, the replacement of certain words or the reducing of their frequency and their limited functioning in certain stylistic registers can be explained by the influences exercised by the neighbouring languages and cultures. The speakers' preference for a certain variant represents a pragmatic and stylistic selection.

### References

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Никола Станчу

## Румын және словен тілдеріндегі ортақ лексикалық формалар

Мақала авторы румын және словен тілдеріндегі әр түрлі ортақ лексикалық формалар мен мағыналарды, олардың семантикалық және прагматикалық ерекшеліктерін қарастырды. Салыстыру әдісін қолдана отырып, зерттеуші славян тіліндегі кейбір сөздердің басқа қазіргі тілдерге өту үдерісі барысында болатын өзгерістерді талдады.

Никола Станчу

## Общие лексические формы для румынского и словенского языков

Автором рассмотрены значения и формы, семантические и прагматические особенности, а также использование различных общих лексических форм в румынском и словенском языках. Методом сравнительного анализа исследователем изучены некоторые изменения славянских слов в процессе перехода в другие современные языки.