АКТУАЛЬНІ ПРОБЛЕМИ ЛІНГВІСТИКИ В СИНХРОНІЇ ТА ДІАХРОНІЇ: СТИЛІСТИКА, ЛЕКСИЧНА СЕМАНТИКА, ФРАЗЕОЛОГІЯ І ГРАМАТИКА

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TRANSFORMATIONAL PROCESS OF THE ENGLISH LANGUAGE VOCABULARY

Language is an organism that is born, develops, changes and might die. Noam Chomsky defines the language as a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation [2]. As a means of encoding new concepts and relationships, the language currently has a tendency to update its units. The emergence of the new denotatum (either an object or concept) causes the emergence of a meaning or a word. Rearrangement of source text elements enriches language use, facilitates better understanding across various contexts and fulfills communicative purposes. One of the mechanisms of semantic transformations is the process of resemantization, during which the content of a linguistic sign is displaced in order to replace it with a new concept. The lexical unit undergoes transformation, when the word updates obsolete names, changes and adds its linguistic functions.

The process of resemantization of lexical units of the English language, like other lexical semantic transformations, is complex in nature; it is determined not only by intralinguistic, but also by extralinguistic factors (the development of the society which language they function in, the development of the branches of science and technology in which the analyzed terms and neologisms are used, the preferences of native speakers, and national cultural affiliation, etc.). Resemantization is the result of transsemanticity, i.e., a semantic shift or deactualization of the primary nomination and/or a consequence of transfunctionality, i.e., a change in the functions of a word in the text under the influence of its immediate semantic environment, micro- and macrocontext, authorial intention, and pragmatics of the text [3]. A necessary condition for the process of resemantization is a logical, correct definition of the concepts introduced by lexical units, since an incorrectly used or unclear term can lead to misinformation. The

interaction of multilingualism leads to the creation of a new or updated concept. One of the mechanisms of resemantic transformations is the displacement of the content of a lexical unit in order to replace it with a new, specially created context in any field. Such a unit is retained and actively used, expanding the scope of its use.

In daily practice people face new nominations of concepts that are not always clear and accessible to them. Considering language as a dynamic holistic system, it is impossible to exclude the process of returning meaning to the original context. A vivid example is etymological resemantization. This is a type of semantic process during which the dominant meaning temporarily returns and a certain discrepancy appears between the etymological and dominant. The greater the difference between these two meanings, the easier it is to trace the resemantization stage. In this regard, there is a need to formulate semantic archaism, which forms new components of the original meaning. The obsolete meaning does not completely disappear, but a clear boundary between them cannot always be drawn. In other words, the loss of meaning occurs more slowly, and the development of the semantics of the corresponding linguistic units becomes more predictable. The intralinguistic reason for this process lies in the limitation of the meanings of the word, to which the mechanism of returning to the previous lexical concept is connected. Otherwise, there may be a threat of identity destruction, disintegration into other linguistic units, or exhaustion of its semantic potential.

The following examples reflect the process of resemantization. The research has been carried out on religious lexical units. The lexical unit *holy* combines the characteristics of the theonymic subject. The original meaning is related to the Old English *hālig* and the Old German *heil*, which indicate health, happiness, and good luck [5]. This lexical unit is usually used in such meaning as: 1) related to a religion or a god; 2) very religious or pure; 3) deserving special respect or reverence: *the pursuit of peace is our holiest quest* [4]. The process of resemantization can be traced in the expressions: *holy water ("water for healing, recovering health"), the Most Holy Mother of God ("Savior from pain, sorrow and grief").*

We can pursue the process of resemantization among the names of beings who supernatural powers are attributed to. The primary meaning of the lexical unit *angel* is *a messenger*. Longman Dictionary of Contemporary English [4] provides the following meanings: 1) a spirit who is God's servant in heaven, and who is often shown as a person dressed in white with wings; 2) someone who is very kind, very good, or very beautiful; 3) someone who gives new businesses money, often in exchange for a share of the company. The process of resemantization can be traced in the following expressions: *the angel of death, the angel of hope* (e.g. He acted as an angel of hope for those in despair). Lexical unit *demon* originally meant *"an evil spirit, malignant supernatural being, an incubus, a devil,"* from Latin daemon *"spirit,"* from Greek daimōn *"deity, divine power; lesser god; guiding spirit, tutelary deity"* (*sometimes including souls of the dead*); *"one's genius, lot, or fortune* [5]. The process of resemantization can be observed in the expressions: *be a demon for work* ("to work with pleasure"), *the demon of inspiration* ("genius"), *he is a demon at tennis* ("to play tennis well") [6]. We can denote this transformational process in the meanings

indicating essential properties of the supernatural in relation to humans. The religious meaning of the English word *mercy* can be reflected in the following expressions: *at the mercy of God* ("at the power of God"), *tender mercy* ("great mercy"). This lexical unit, from Old French *mercit*, *merci*, means "reward, gift; kindness, grace, pity", from Latin *mercedem* (nominative *merces*) "reward, salary, payment, hire" [5]. The process of resemantization can be traced in the meanings of the following phrases: *treat with mercy* "to treat someone with compassion", *what a mercy we're safe and unhardened* "what a blessing that we are safe and sound" [6]. Lexical units denoting meanings related to the formation of the creed – *baptism*. From Latin *baptizare*, from Greek *baptizein* "immerse, dip in water," also figuratively, "be over one's head" (in debt, etc.), "to be soaked (in wine);" in Christian use, "baptize." This is from *baptein* "to dip, steep, dye, color" [5]. The process of resemantization can be denoted in the phrase *baptism of blood* "immersion in blood" [6].

When considering the resemantic development of a certain lexical unit, a logical choice of the etymon of the analyzed term as its basis arises. In this case, the problem of the initial meaning most often arises. The etymon does not correspond to the dominant context of the word, which hinders the quality of its consideration. The processes of the emergence of the studied components are found in the initial sources. Based on such premises, there is a possibility that the etymon is not in the field of view of semantics and is considered only as a formal aspect of the origin of the concept. It acts as the initial meaning from the position of reality and indicates the elements that form a holistic idea of the religious object.

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