The Process of Polysemization of English Verb *Rise* and its Bengali Counterpart *Uttha*

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Abstract

This presentation examines the process of polysemization of the English verb *rise* and its partially Bengali counterpart *uttha*. Using historical data and *cognitive semantic study of meaning extension* we observe that *rise* and *uttha* are highly potential for polysemization, because they adopt various meanings during the gradual course of semantic change through the context dependent mechanisms like *generalization* and *metaphorization.* According to *Oxford English Dictionary* the polysemy of *rise* arose in the year 1200. From this period we can trace the diversity of meanings of *rise* to be constructed. Following Gronemeyer (1998) the claim of this thesis is that *rise and uttha have one basic lexical entry and all other meaning constructions are accessed via this entry.* According to Oxford English Dictionary the basic lexical entry or the core meaning of rise is: *To get up from sitting, lying and kneeling position*, which is attested in 1200. Thus from the data in *OED* we can infer that the basic image schema for *rise* is: *To move from a lower level to an upper level.* Using historical data and cognitive study of meaning extension of *rise* and *uttha* we conclude that from this *basic image schema* all other meanings of *rise* and *uttha* can be constructed. Throughout the thesis we will see how this basic schema is preserved in the construction of meanings of *rise* and *uttha.* Using *Corpus of Historical American English* we will deal with a considerable number of meanings of *rise* that were constructed during the last 200 years:

1. Physical upward movement of a volitional subject- core meaning of *rise* and *uttha* (the sun rises from the horizon, I rose from the table)
2. Physical upward movement of a non-volitional subject- by the process of *generalization* (smoke rises from the chimney)
3. Upward movement of an abstract entity - by the process of *metaphorization*(increase in number and amount- the price of gas rises)
4. To become visible - by the process of *generalization* (island, stair rose from the water)
5. From non-existence to come into existence - by the process of *metaphorization* (the river rises from the hill, riot rises from some cause feeling rises, horror rises).
6. To vanish from some location- by the process of metaphorization (applicable for Bengali only- stain rises from the cloth)

7. Positive upward movement in the second verb of Bengali V+V compound- by the process of metaphorization (applicable only for Bengali *uttha*).

8. A sense of inception, completion and suddenness in the second verb of Bengali V+V compound -by the process of metaphorization (applicable only for Bengali *uttha*).

Using *contemporary theory of metaphor and generalization* we have given in our thsis a detail analysis of how and why the above semantic change of *rise* and *uttha* occurred by the mechanisms like *metaphorization* and *generalization.* In this paper we have tried to prove Lackoff's claim that *"the locus of metaphor is not in language at all, but in the way we conceptualize one mental domain in terms of another."*

Gronemeyer (1998) showed that syntactic change motivates semantic change. On the other hand in case of *rise* we claim that one single syntactic structure can give rise to several categories of semantically different *rise* or *uttha.* The meanings of *rise* and *uttha* are determined by the semantic analysis of the other constituents of the utterance. When semantic analysis becomes inadequate to determine the meaning of *rise* and *uttha* we apply *contextual or pragmatic analysis* of the verb. So when Gronemeyer shows the *interdependence of syntax and semantics,* we show *semantic-pragmatic analysis* of semantic change. According to Elizabeth Traugott and J. Paul Hopper……``it *(semantic-pragmatic analysis)* is a part of the larger mechanism of semantic change in general.

Using cognitive semantic study of new meaning construction we infer that the new meanings of *rise* and *uttha* are constructed by two analogical, context dependent mechanisms. One is *Metaphorization* and the other is *Generalization.* The basic *image schema preservation* is the key process of all cognitive mechanisms of new meaning construction.   One of the aims of this paper is to prove the s*emantic relation between the basic or the core meaning and the newly constructed meanings of rise and uttha.* In other words the aim of this paper is to explain where and how the basic or the core meaning of *rise* and *uttha* is preserved in all the new meaning constructions of rise and uttha.

References:

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