THE CONCEPT OF HATE/HATRED AND ITS WORDING IN ENGLISH, RUSSIAN AND FRENCH

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Abstract: The paper deals with the concept of hate/hatred in English, Russian and French. It is not usual to consider this concept separately from the concept of love, with which it is so closely interconnected that they are as a rule investigated as binary concepts. The concept of hate/hatred is universal and one of the most ancient and important concepts in human culture. As it corresponds to one of the basic human emotions, it has been object of attention of many scholars, thinkers and writers since time immemorial. The concept of hate/hatred may be considered as one of the commonest and most claimed in English, Russian and French linguistic cultures. Usually it is believed to belong to the field of negative emotions though exceptions are rather frequent. Lexical means of verbalizing this concept appear to be the richest in English, somewhat less rich in French, and the least rich in Russian, though all of these tongues possess a well-provided stock of words and word combinations to word the concept under investigation.

Keywords: linguistics, English language, Russian language, French language, wording, concept.

The issue of concepts involved with different emotions has been given much attention to by different researchers lately. To cite but a few among them one should mention Y. D. Apresyan, Anna A. Zaliznyak, Jerzy Bartmiński, R.R. Sanyarova, E. R. Khutova, E. Y. Balashova, S. A. Kolosov, I. A. Shirokova, A. N. Popkova, O. V. Sarzhina, V. E. Muratova.

It is worth mentioning that emotions and feelings which differ from the former mainly by their durability and perhaps depth, albeit one of the main parts of human “inner world”, even nowadays still lack in a clear and universally admitted definitions (Shakhovsky, 1987, 2008). As far as hate/hatred is concerned it is not even as much as given a special and separate description in such a fundamental work as Carroll E. Izard's book “The Psychology of Emotions”. One could only deduce supposedly from this work that hate is a combination of disgust and anger, having much to do with animosity (so called triad of hostility). On the other hand there are many definitions in psychological and philosophical dictionaries (English, Russian and French) where the main attributes of hate/ hatred are durable, active, negative feeling of a human directed against people or phenomena, contradicting their needs (often biological ones), desires, convictions, values, aspirations. “Because hatred is believed to be long-lasting, many psychologists consider it to be more of an attitude or disposition than a temporary emotional state “(Wikipedia). In most English, French and Russian explanatory dictionaries hate/ hatred is spoken of as a feeling. Anna A. Zaliznyak classifies the verb nenavidet’ (to hate) as belonging to “ustoychivye sostoyaniya”(stable states) and to the verbs denoting interpersonal relations and object-oriented emotions as well (Zaliznyak, 2006). It seems to be generally agreed however that hate/hatred belongs to the basic emotions/feelings of a human being. It is frequently mentioned in the Holy Bible, both in the Old Testament and the New Testament (Exodus, Ecclesiastes, Numbers, Deuteronomy, St Luke &c), where it is often (but not always by far) considered as evil, fruit of sin, especially in the New Testament. Y.B. Ryurikov points out that it is widely believed that hate/hatred was born (alongside with jealousy, friendliness, maternity feeling) before love (Ryurikov, 1990) which does not allow us to consider hate and love as absolute twins. Hate/ hatred are mentioned as early as in Akkadian, Sumerian and Babylonian literatures. Many philosophers and thinkers were interested in hate/hatred, among them Empedocles, Aristotle, Lucius Lactantius, Thomas Aquinas, René Descartes, Baruch Spinoza, J.-P. Sartre, J. Ortega-y-Gasset, David Hume. J.-P. Sartre wrote about the ambivalence of love and hatred (Gubskiy et al., 2009). Much attention has been given to hate/hatred by psychoanalysts, who insist upon the closest connection between hate and love and even believe hate/hatred to be nothing else but suppressed love (Abramovich et al., 2006). However in psychoanalysis love seems to be considered as primordial, e. g.

Actually, hate/hatred is very often mentioned alongside with love, being almost always considered as its antithesis. Shakespeare writes in his Sonnet 10: “Shall hate be fairer lodged than gentle love?”, and “Love thyself last: cherish those hearts that hate thee…” (Henry III act 3). “William Blake says in “The Argument”: “Without Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate, are necessary to human existence…” From these contraries spring what the religious call Good & Evil. …Good is Heaven. Evil is Hell.” There are myriads of such examples in English, Russian and French.

A lot of researchers, for example E. R. Khutova, I. A. Shirokova investigate these two concepts alongside, which is rather traditional (J. Ortega-y-Gasset &c). E. R. Khutova underlines that love and hate/hatred form a binary opposition (Khutova, 2008). V. E. Muratova also investigates the concepts of love/hate(hatred) as binary ones (Muratova, 2010). Although this is obvious, still, maybe it is not always so: e.g. when one thinks about one own country’s mortal enemies it is hardly possible to consider this hate/hatred connected in any way with any kind of love or being able to convert itself into love. This is so to say hate/hatred per se. So, we can hardly imagine that M. Sholokhov in his “Nauka Nenavisti” “(1942) (The Science of Hatred) speaks about hate/hatred admitting even the remotest connection with any kind of love towards the subject of hatred. In this work we deal with absolute, pure hate/ hatred provoked by huge personal and national losses inflicted by the enemy. Some suggest that the true antithesis of love is not hate but indifference as follows from this example: “Heureusement, je ne vous aimais pas! Je ne veux pas dire que je vous sens pas, je me sens né d’une mère inconnue.” (Hervé Bazin). However, as we have already said, in English, Russian and French one can easily find an immense abundance of examples of this closest interrelation between love and hate: “Could it be that Mam was so full of a mixture of hate and love that she deliberately shut herself off from the world just to punish Dad?” (Maureen Lee), “If he affected her at all, it was inevitable that she should love or hate him.” (W.S. Maugham), “Lyubov’, postepennno potukhaya, proshla cherez vsye fazisy ravnodushiya i nakonets prevratilas’ v polozhitelnuyu nenavišt’ “(M. Y. Saltykov-Shchedrin), “Love me, then, or hate, as you will.” (Charlotte Brontë), “Who’s Lauren?-My best friend. I hate her. - Do you think you can love and hate someone at the same time? I asked her.” (Clare Chambers), “There was no trace of love between us any longer. I could see that she hated me and feared me” (Sir Arthur Conan Doyle); “Je crois qu’ils me détestaient après m’avoir aimé.” (Paul Guth). In “Clochemerle” by Gabriel Chevallier one even reads about a platonic hatred. In this text the adjective “platonic” which is usually considered as one of the attributes of love is used to qualify one’s hatred. This proves once more the existence of an indissoluble connection between love and hate/hatred. Nevertheless, hate/hatred is independent enough to be investigated apart from its antonym love. Moreover, it seems to be necessary in order to reveal some of its own shades which might otherwise be obstructed.

As for explanatory dictionaries and thesauri in English, Russian and French, they all provide rather similar definitions of hate/hatred in each of these languages and there is no significant fundamental difference between these tongues as far as only definitions are concerned.

Still, we believe that in Russian dictionaries emphasis is put rather on animosity, hostility (feeling of strong animosity, “zloby” [spite, anger]), whereas in French it is mainly defined as “sentiment violent d’hostilité ou de repugnance” (Le Petit Larousse). The component of animosity is much less evident in the Russian definitions compared to the English ones. As far as French is concerned it appears that the component of repugnance in hate is somewhat more pronounced in this language than in both English and especially Russian:” Yassya…voznenavidela yego tak silno i okonchatelno...” (L. Ulitskaya) is translated by Sophie Benech into French as follows: “et en avait éprouvé une répugnance si violente et si définitive…” (italics supplied –I.B.). Though, of course la haine and la répugnance/ le dégoût still remain quite separate semantically:” Je suis sorti de là avec un dégoût et une haine des hommes que je ne puis exprimer.” (Romain Rolland).

As far as English is concerned, having compared the definitions of hate/hatred taken from 14 different dictionaries we have found that pivotal words in all these definitions are: extreme, violent, (very) strong / angry (feeling of) dislike. And even though in Webster's definition proper (“intense hostility that has frustrated of an inner tension (as of biological nature)”) there is no mention of dislike, it is accompanied by
the example ‘quick dislike has ripened into hate’, i.e. dislike is present here too. Ill-will, (wanting to) harm are mentioned only in some of the definitions.

It is noteworthy that English in contrast to Russian has two extremely close synonyms “hate” (defined by Longman Dictionary of English Language and Culture as “strong dislike”: “She looked at me with hate in her eyes”), and “hatred” (defined by the same dictionary as “extreme dislike, hate”: “She is full of hatred for the men who killed her husband.”). The difference between them is explained in Oxford Advanced Learner’s Dictionary (2000) as follows: hatred is more often used to describe a very strong feeling of dislike for a particular person or thing (Her deep hatred of her sister was obvious. /a cat’s hatred of water) and hate is more often used when you are talking about this feeling in a general way (a look of pure hate / people filled with hate): “But she shared his hatred for papists.”, “With his fair hair, blunt chin and hatred of emotional scenes he was a typical Englishman…” (Freda Lightfoot); “…it would be a satisfaction to know that I had left some mark of our hatred.” (Sir Arthur Conan Doyle); “I could feel the hate…”, “And his strength comes from something stern and strong and unremitting, like hate.”, “There is a lot of hate in him.” (Reginald Hill); “I sat with arms folded,…dying of hate and boredom.” (V. Nabokov).

French also has two very close synonyms “haine” and “détester”. The difference between them is explained by Larousse Dictionnaire du français langue étrangère as follows: “Haine est un synonyme fort et soutenu de DETESTER”, thus, the difference between them consists mainly in their intensity and stylistic reasons. The main French dictionaries offer the following definitions of “la haine”: Le Petit Robert “1 Sentiment violent qui pousse à vouloir du mal à qqn et à se réjouir du mal qui lui arrive; 2 Aversion profonde pour qqch”; Le Petit Larousse: “1 Vive hostilité qui porte à souhaiter ou à faire du mal à qqn; 2 Vive répugnance, aversion pour qqch (Fam) Avoir la haine: éprouver un sentiment très vif de déception et de ressentiment”; Larousse dictionnaire de la langue française. Lexis «Sentiment violent d’hostilité et de répugnance»; Dictionnaire de la langue française (Maxi-Poche) «Profond sentiment d’inimitié, de malveillance, d’hostilité».

Russian dictionaries provide such definitions of nenavist’: “чувство силнейшей вражды, неприязни” (Ushakov, Bolshoi tolkovyi slovar’ sovremennogo russkogo yazyka); “чувство, которое заставляет причинять вред кому-н., желать неприятностей, гибели” (Kratkiy tolkovyi slovar’ russkogo yazyka dla inostrantsev (ed. Rozanova)); “чувство силной вражды, злобы” (Ozhegov, S.I.; Shvedova, N.Yu. Tolkovyi slovar’ russkogo yazyka); “чувство силнейшей вражды, неприязни” (Kuznetsov et al. Sovremennyi tolkovyi slovar’ russkogo yazyka). But what is really meant by hate/hatred in the minds of native speakers may not fully coincide with definitions of this word given in the dictionaries. For example, Leo Tolstoy writes in Chapter xvii of his “Boyhood”: “Yes, it was a feeling of real hatred. Not the hatred they write about in novels and in which I do not believe - hatred which delights in doing evil; but the hatred which inspires you with an insurmountable aversion for a person who nevertheless deserves your respect; which makes his hair, his neck, his walk, the sound of his voice, his every limb, his every motion, repulsive to you, and, at the same time attracts you to him by some incomprehensible power, and forces you anxiously to watch his slightest acts.” So, for L.Tolstoy at least, the true hatred is the combination of aversion and attraction. It is obvious that this definition is rather far from those given by the Russian dictionaries quoted above, where disgust and attraction put in one bottle are not mentioned at all.

We can also see that in Russian there is much less of even remote synonyms of nenavist’ than hate / hatred has in English, where the verbalization of this concept is more elaborated: hate, hatred, loathing, abhorrence, abomination, aversion, disgust, animosity, dislike, enmity, hostility, detestation, ill-will, odium, animus. In the two-volume Russian Dictionary of Synonyms edited by A. P. Yevgenyeva there is no special entry for nenavist’ (hate/hatred) at all. As for English, A.I.Rosenman, Y.D. Apresyan et al. in their English-Russian Dictionary of Synonyms give: hate, loathe, detest, abominate, abhor. T.I. Shatalova in her English-Russian Thesaurus places under the entry Dislike Nepriyazn’ the following synonyms: dislike, hate, detest, loathe, abhor, abominate, revolt, disgust, repel, sicken, nauseate; dislike, disinclination, ill-feeling, disfavor, distaste, antipathy, hate, hatred, disgust, aversion, repulsion, revulsion, repugnance, abomination, abhorrence, odium; hateful, disgusting, revolting, repulsive, odious, aversive, allergic; to have smth against smb, to have no use for smb, to take a dim/poor view of; not one’s cup of tea, my gorge rose, I wouldn’t touch (smth, smb) with a barge pole/with a ten-foot pole it goes/it’s against the grain with me….it’s not my idea of…. Oxford Dictionary of Synonyms and Antonyms provides 10 synonyms, the same number of synonyms is given by Collins Dictionary & Thesaurus. One can find 17 synonyms of hatred in The Wordsworth
Dictionary of Synonyms and Antonyms. In Roget’s Thesaurus of English Words and Phrases under the heading of Hatred one can find more than 175 words and word combinations all in all. The fact is probably due to English being able to take its words from two main sources - Germanic and Romance ones. *Hat, hatred, loathing* and dislike itself are Germanic in origin (cf. Old English *hatian* [hate]> Middle English *haten, heten*; Gothic *hatjan*; Old High German *hassen*; Modern German *hassen*; Old Saxon *haton*; Old Norse *hata*), animosity, hostility, abomination, aversion, enmity, abhorrence, distaste, disgust, detestation, odium, animus are all of Romance origin. Obviously, the synonyms of Romance origin are used less frequently than the ones of Germanic origin, particularly nowadays: “My life has been one incessant persecution from a husband whom I abhor.” (Sir Arthur Conan Doyle). The core of the concept is expressed with the words of Germanic origin. It is noteworthy that all the major Germanic languages conserve related words to express the meaning conveyed by the English verb “to hate”, i.e. “have a violent dislike of or for”: German “hassen”, Dutch “om te haten”, Swedish “att hata”, Danish “at hade”, Norwegian “å hate”, Afrikaans “om te haat”, Icelandic “ad hata”, Yiddish “האָסן”. Thus, though neither “hate/hatred” nor “to hate” are on the Swadesh list, they, originated most probably from Proto-Germanic, still may be considered as ones of the most important and deep rooted words in the vocabulary of Germanic languages. Both “hate/hatred” and “to hate” are not only included into Oxford Basic English Dictionary, but also are in the Defining vocabularies of such dictionaries as Oxford Advanced Learner’s Dictionary, Cambridge International Dictionary of English, Longman Advanced American Dictionary (American Defining Vocabulary), Macmillan English Dictionary for Advanced Learners. Collins Cobuild English Dictionary for Advanced Learners includes ”hate” into Frequency Band 3 which means that this word forms part of 3300 most frequent words of contemporary English.

In this respect the position of French seems to be intermediary: there are less words, verbalizing the concept *hate/hatred* than in English but clearly more than in Russian. The main of them are: *détester et haïr*. It is noteworthy that *la haine* and *haïr* are of Germanic (Frankish *hatjian*) and not Latin (as in most other Romance languages) origin (cf. Spanish *odiar, aborrecer, detester;* Portuguese *odiar, ter odio;* Italian *odiare*). Its synonyms include in the main: *abomination, antipathie, aversion, colère, detestation, exécration, horreur, hostilité, inimitié, répulsion, ressentiment*. Larousse Dictionnaire français langue étrangère gives as synonyms of *détester*: *avoir horreur de, avoir en horreur* and *exécrer* as well as colloquial *ne pas pouvoir supporter*. Dictionnaire des synonymes par Henri Bertaud du Chazaud offers 14 synonyms of *haïr*. Dictionnaire analogue Larousse presents at least 24 words and word combinations which are used to speak about *la haine (hate/hatred)*. In sub-standard French they use *ne pas pouvoir blairer* which is rather frequent. There is also a special expression to describe someone’s look full of hatred: “*regarder, avoir* les yeux en *pistolet*. There is a nuance in French where “la haine” can have for the object people or inanimate things, and its synonym “l’inimitié” is used only towards people (Makarov, 2004).

It is needless to say that in Russian there are corresponding equivalents of the majority of the above mentioned English and French words, however they are not commonly considered as synonyms of *hate/hatred*. It should be mentioned that in Russian *nenavist’* is by no means a borrowing, as well as in other Slavonic languages it belongs to the pristine word stock (cf. Polish *nnenaviść*, Czech *nenavíšt*, Bulgarian *nenavíšt*). Etymologically its meaning is “not want to see, not be able to bear the sight of someone, something, not be willing to see” and, allegedly, is formed from the verb “navideti’” meaning “to see willingly” accompanied by a negative prefix “не-”(Vikislovā). One can easily see this etymological core in the following passage from “War and Peace” by Leo Tolstoy: “I have a sin, a great sin, it is hatred of that vile woman! ...” I can’t bear the sight of that woman.” This excerpt is also interesting from a different point of view. It proves once more that in the cultures based on Christianity *hate/hatred* is a sin, “a great sin” hence even its mentioning when it is not absolutely necessary is (or, at least, was) frowned upon. *Hate/hatred* is sinful and therefore very likely to be punished by Heaven. In “Romeo and Juliette” we read: “Capulet, Montague, See what a scourge is laid upon your hate. That heaven finds means to kill your joys with love.” John E. Hankins points out that the Prince describes Romeo and Juliette’s deaths as Heaven’s punishment of their parents hate (Hankins, 2001). Jerzy Bartmiński qualifies *hate/hatred* as an anti-value (Jerzy Bartmiński, 2009). Thus, in Christianity-based cultures *hate/hatred* is often on the verge of a taboo, except when it is “sacred”, of course, as in Maupassant’s “Boule de Suif”: “Car la haine de l’Etranger arme toujours quelques intrépides prêts à mourir pour une idée”. On the other hand, *hate/hatred* being very frequent and one of the basic human emotions it is necessary to speak of it rather often. So, sometimes it is even mentioned alongside
with the Redeemer’s name: “But, as Jesus is my judge, I hate the very name of her.” (Catherine Cookson). But even nowadays titles such as “I Hate Other People’s Kids” by Adrianne Frost might appear rather uncommon.

The analysis of some texts by modern British and American authors suggests that the use of the words containing the radical hate is very widespread (especially the verb to hate), at any rate much more so than in both Russian and French texts. A close observation shows that more the style of an English text is colloquial, more frequent the use of the verb “to hate” is: “I hate cuttin’ down a tree-like loosin’ a tooth - but you have to choose, tree or grass…” (Evelyn Waugh), “I was beginning to sort of hate him.” (J. D. Salinger). Does it mean that the concept of hate is more claimed in Anglo-Saxon culture? We can conjecture from our observations that in fact in English at least the verb to hate is somewhat attenuated as compared to the Russian verb nenavidet’. The use of the corresponding Russian verb is far more restricted. Of course it is also used in a purely colloquial way:” nenavizhu ris “, “rybu prost o nenavizhu” for example, but less frequently than in English. There is good reason to believe that in Russian nenavidet’ is mainly reserved to express the very core of the feeling in its full strength, while it is not the case in English:”Molly hated being called “little girl” ”(Agatha Christie),”She hated dancing with girls…”, “I hate asking but it’s an emergency…” (Maureen Lee), “ Ellis hated to be manipulated…” (Ken Follett) (though in this instance the dislike of being manipulated may go so far as to achieve the degree of real hate), “ I would hate them to fall into unfriendly, possible commercial hands…” (Sue Townsend), “ He hated how his voice sounded…” (Sam Bourne), “She hated him showing off…” (Van Raay), “So she hated to think of anyone considering her house as bad as those in the Dardanelles…” (Freda Lightfoot), “I hated to look at him…” (Faith McNulty). It is permissible to assume that in the above examples the emotion (or feeling) expressed by the word to hate is nothing stronger but dislike. The Advanced Learner’s Dictionary of Current English by A.S. Hornby, E.V. Gatenby, and H. Wakefield gives the following definition of the verb to hate: “have a violent dislike of or for; (colloq.) regret: My cat hates dogs. I hate to trouble you.”, thus to hate is as if split. The sentence “Mr Justice Wargrave who ordinarily hated tea…” (Agatha Christie) is translated into Russian as “ Sudya Uorgreiv - obychno on ne pil chaya–…” (transl. by L.Bespalova), though the French equivalent uses the verb hair: “…le juge Wargrave qui d’habitude haissait ce breuvage…” (transl. by Louis Postif). Probably, in such cases to hate and to dislike are quite interchangeable: “If he disliked pretention, he was not on the other hand devoid of ambition.” (John Fowles), “Mama dislikes being disturbed in an evening.” (Charlotte Brontë). That is not in vain that in English-Russian dictionaries under the entry to hate we can find as a rule not only “nenavidet’”, but also “ne khotet’, ispytyvat’ nelovkost’”. But alongside with such use of the verb to hate it is quite an ordinary occurrence to come across sentences where to hate clearly expresses hatred: “I hate Germans, I want to see them thrown out of France…” (Reginald Hill); “Ancoats folk hated charity above all things…” (Freda Lightfoot); ”An abortion! Annie hated the very word.”, “He hates socialists almost as much as he hates fascists.”, “I hate her!” Ruby spat., “But my father was/is a communist who hated Hitler.”(Maureen Lee); “But this is different. I hate him. I’ll never forgive him now.”, “I never knew it was possible to hate anyone as much as I hate him.”(W.S. Maugham); “She, however did not die, but I said she did-I wish she had died! - A strange wish, Mrs. Reed, why do you hate her so?”, “…living, she had ever hated me - dying, she must hate me still.” (Charlotte Brontë), “Thin lips screwed into an unforgiving line, he was a living example of all she hated most: a bigot and a hypocrite.” (Freda Lightfoot).

Sometimes it is rather difficult to determine the true meaning expressed by to hate: is it dislike or hatred? On the other hand, in our view, the verb to dislike may be used to express nothing less but hatred: “He had such a dislike for his mother that he hadn’t seen her five times in the last five years.”(R. Aldington), “Because I disliked you too fixedly and thoroughly ever to lend a hand in lifting you to prosperity.” (Charlotte Brontë). Maybe in such cases to dislike is used instead of to hate just as a euphemism.

Obviously in both English and Russian there is a whole gamut of verbs from “to dislike” up to “to hate” going crescendo. Anna A. Zaliznyak specifies that “…there is a continuum: I dislike - I dislike strongly- I can’t bear - I can’t stand - I hate “(Zaliznyak, 2006). This continuum, being absolutely valid for Russian may not probably be fully applied to English because as we can see to dislike and to hate appear sometimes to be quite interchangeable.

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**Used Dictionaries**