



# REVISTA INCLUSIONES

CIENCIA EN LOS NUEVOS TIEMPOS

Revista de Humanidades y Ciencias Sociales

Volumen 7 . Número Especial

Julio / Septiembre

2020

ISSN 0719-4706

**CUERPO DIRECTIVO**

**Directores**

**Dr. Juan Guillermo Mansilla Sepúlveda**

Universidad Católica de Temuco, Chile

**Dr. Francisco Ganga Contreras**

Universidad de Tarapacá, Chile

**Editor**

**Drdo. Juan Guillermo Estay Sepúlveda**

Editorial Cuadernos de Sofía, Chile

**Editor Científico**

**Dr. Luiz Alberto David Araujo**

Pontificia Universidade Católica de Sao Paulo, Brasil

**Editor Europa del Este**

**Dr. Aleksandar Ivanov Katrandzhiev**

Universidad Suroeste "Neofit Rilski", Bulgaria

**Cuerpo Asistente**

**Traductora: Inglés**

**Lic. Pauline Corthorn Escudero**

Editorial Cuadernos de Sofía, Chile

**Portada**

**Lic. Graciela Pantigoso de Los Santos**

Editorial Cuadernos de Sofía, Chile

**COMITÉ EDITORIAL**

**Dr. Jaime Bassa Mercado**

Universidad de Valparaíso, Chile

**Dra. Heloísa Bellotto**

Universidad de Sao Paulo, Brasil

**Dra. Nidia Burgos**

Universidad Nacional del Sur, Argentina

**Mg. María Eugenia Campos**

Universidad Nacional Autónoma de México, México

**Dr. Francisco José Francisco Carrera**

Universidad de Valladolid, España

**Dr. Pablo Guadarrama González**

Universidad Central de Las Villas, Cuba

**Mg. Amelia Herrera Lavanchy**

Universidad de La Serena, Chile

**Dr. Claudio Llanos Reyes**

Pontificia Universidad Católica de Valparaíso, Chile

**Dr. Werner Mackenbach**

Universidad de Potsdam, Alemania

Universidad de Costa Rica, Costa Rica

**Mg. Rocío del Pilar Martínez Marín**

Universidad de Santander, Colombia

**Ph. D. Natalia Milanese**

Universidad de Houston, Estados Unidos

**Ph. D. Maritza Montero**

Universidad Central de Venezuela, Venezuela

**Dra. Eleonora Pencheva**

Universidad Suroeste Neofit Rilski, Bulgaria

**Dra. Rosa María Regueiro Ferreira**

Universidad de La Coruña, España

**Dr. Andrés Saavedra Barahona**

Universidad San Clemente de Ojrid de Sofía, Bulgaria

**Dr. Efraín Sánchez Cabra**

Academia Colombiana de Historia, Colombia

**Dra. Mirka Seitz**

Universidad del Salvador, Argentina

**Ph. D. Stefan Todorov Kapralov**

South West University, Bulgaria

**COMITÉ CIENTÍFICO INTERNACIONAL**

**Comité Científico Internacional de Honor**

**Dr. Adolfo A. Abadía**

Universidad ICESI, Colombia

**Dr. Carlos Antonio Aguirre Rojas**

Universidad Nacional Autónoma de México, México

**Dr. Martino Contu**

Universidad de Sassari, Italia

**Dr. Luiz Alberto David Araujo**

Pontificia Universidad Católica de Sao Paulo, Brasil

**Dra. Patricia Brogna**

Universidad Nacional Autónoma de México, México

# REVISTA INCLUSIONES

REVISTA DE HUMANIDADES  
Y CIENCIAS SOCIALES

**Dr. Horacio Capel Sáez**

*Universidad de Barcelona, España*

**Dr. Javier Carreón Guillén**

*Universidad Nacional Autónoma de México, México*

**Dr. Lancelot Cowie**

*Universidad West Indies, Trinidad y Tobago*

**Dra. Isabel Cruz Ovalle de Amenabar**

*Universidad de Los Andes, Chile*

**Dr. Rodolfo Cruz Vadillo**

*Universidad Popular Autónoma del Estado de Puebla,  
México*

**Dr. Adolfo Omar Cueto**

*Universidad Nacional de Cuyo, Argentina*

**Dr. Miguel Ángel de Marco**

*Universidad de Buenos Aires, Argentina*

**Dra. Emma de Ramón Acevedo**

*Universidad de Chile, Chile*

**Dr. Gerardo Echeita Sarrionandía**

*Universidad Autónoma de Madrid, España*

**Dr. Antonio Hermosa Andújar**

*Universidad de Sevilla, España*

**Dra. Patricia Galeana**

*Universidad Nacional Autónoma de México, México*

**Dra. Manuela Garau**

*Centro Studi Sea, Italia*

**Dr. Carlo Ginzburg Ginzburg**

*Scuola Normale Superiore de Pisa, Italia  
Universidad de California Los Ángeles, Estados Unidos*

**Dr. Francisco Luis Girardo Gutiérrez**

*Instituto Tecnológico Metropolitano, Colombia*

**José Manuel González Freire**

*Universidad de Colima, México*

**Dra. Antonia Heredia Herrera**

*Universidad Internacional de Andalucía, España*

**Dr. Eduardo Gomes Onofre**

*Universidade Estadual da Paraíba, Brasil*

## CUADERNOS DE SOFÍA EDITORIAL

**+ Dr. Miguel León-Portilla**

*Universidad Nacional Autónoma de México, México*

**Dr. Miguel Ángel Mateo Saura**

*Instituto de Estudios Albacetenses "Don Juan Manuel",  
España*

**Dr. Carlos Tulio da Silva Medeiros**

*Diálogos em MERCOSUR, Brasil*

**+ Dr. Álvaro Márquez-Fernández**

*Universidad del Zulia, Venezuela*

**Dr. Oscar Ortega Arango**

*Universidad Autónoma de Yucatán, México*

**Dr. Antonio-Carlos Pereira Menaut**

*Universidad Santiago de Compostela, España*

**Dr. José Sergio Puig Espinosa**

*Dilemas Contemporáneos, México*

**Dra. Francesca Randazzo**

*Universidad Nacional Autónoma de Honduras,  
Honduras*

**Dra. Yolando Ricardo**

*Universidad de La Habana, Cuba*

**Dr. Manuel Alves da Rocha**

*Universidade Católica de Angola Angola*

**Mg. Arnaldo Rodríguez Espinoza**

*Universidad Estatal a Distancia, Costa Rica*

**Dr. Miguel Rojas Mix**

*Coordinador la Cumbre de Rectores Universidades  
Estatales América Latina y el Caribe*

**Dr. Luis Alberto Romero**

*CONICET / Universidad de Buenos Aires, Argentina*

**Dra. Maura de la Caridad Salabarría Roig**

*Dilemas Contemporáneos, México*

**Dr. Adalberto Santana Hernández**

*Universidad Nacional Autónoma de México, México*

**Dr. Juan Antonio Seda**

*Universidad de Buenos Aires, Argentina*

**Dr. Saulo Cesar Paulino e Silva**

*Universidad de Sao Paulo, Brasil*

**Dr. Miguel Ángel Verdugo Alonso**  
*Universidad de Salamanca, España*

**Dr. Josep Vives Rego**  
*Universidad de Barcelona, España*

**Dr. Eugenio Raúl Zaffaroni**  
*Universidad de Buenos Aires, Argentina*

**Dra. Blanca Estela Zardel Jacobo**  
*Universidad Nacional Autónoma de México, México*

**Comité Científico Internacional**

**Dra. Elian Araujo**  
*Universidad de Mackenzie, Brasil*

**Mg. Rumyana Atanasova Popova**  
*Universidad Suroeste Neofit Rilski, Bulgaria*

**Dra. Ana Bénard da Costa**  
*Instituto Universitario de Lisboa, Portugal*  
*Centro de Estudios Africanos, Portugal*

**Dra. Noemí Brenta**  
*Universidad de Buenos Aires, Argentina*

**Ph. D. Juan R. Coca**  
*Universidad de Valladolid, España*

**Dr. Antonio Colomer Vialdel**  
*Universidad Politécnica de Valencia, España*

**Dr. Christian Daniel Cwik**  
*Universidad de Colonia, Alemania*

**Dr. Eric de Léséulec**  
*INS HEA, Francia*

**Dr. Andrés Di Masso Tarditti**  
*Universidad de Barcelona, España*

**Ph. D. Mauricio Dimant**  
*Universidad Hebrea de Jerusalem, Israel*

**Dr. Jorge Enrique Elías Caro**  
*Universidad de Magdalena, Colombia*

**Ph. D. Valentin Kitanov**  
*Universidad Suroeste Neofit Rilski, Bulgaria*

**Mg. Luis Oporto Ordóñez**  
*Universidad Mayor San Andrés, Bolivia*

**Dr. Gino Ríos Patio**  
*Universidad de San Martín de Porres, Perú*

**Dra. María Laura Salinas**  
*Universidad Nacional del Nordeste, Argentina*

**Dra. Jaqueline Vassallo**  
*Universidad Nacional de Córdoba, Argentina*

**Dra. Maja Zawierzeniec**  
*Universidad Wszechnica Polska, Polonia*

Editorial Cuadernos de Sofía  
Santiago – Chile  
Representante Legal  
Juan Guillermo Estay Sepúlveda Editorial

## Indización, Repositorios y Bases de Datos Académicas

Revista Inclusiones, se encuentra indizada en:





REX



UNIVERSITY OF SASKATCHEWAN



Universidad de Concepción



BIBLIOTECA UNIVERSIDAD DE CONCEPCIÓN

**EUROPEAN ANTIQUITY IN VERBAL EXPRESSION: PHILOSOPHICAL AND CULTURAL ASPECT**

**Dr. Svetlana Nikolaevna Kurbakova**

Russian State Social University, Russia

ORCID: 0000-0002-2775-7068

svetlanakurbakova@yandex.ru

**Ph. D. (C) Olga Yurievna Starodubova**

Moscow State Linguistic University, Russia

ORCID: 0000-0003-4918-5256

starodubova.o.yu@mail.ru

**Ph. D. (C) Natalya Igorevna Khristoforova**

Moscow Aviation Institute (National Research University), Russia

ORCID: 0000-0002-0241-9492

n\_khristoforova@mail.ru

**Dr. Raushana Beisenovna Sabekia**

Sterlitamak Branch of Bashkir State University, Russia

ORCID: 0000-0001-6491-8644

sabekiya\_rb@mail.ru

**Ph. D. (C) Gulnara Beisenovna Askarova**

Sterlitamak branch of Bashkir State University, Russia

ORCID: 0000-0002-1642-4997

askarov66@bk.ru

**Fecha de Recepción:** 20 de marzo de 2020 – **Fecha Revisión:** 02 de mayo de 2020

**Fecha de Aceptación:** 23 de junio de 2020 – **Fecha de Publicación:** 01 de julio de 2020

**Abstract**

The present article deals with solving one of the fundamental problems that arise in the study of the theoretical foundations of building a cultural picture of the world, whose denotation consists of a group of natural objects. The target of analysis is the ancient Roman linguistic picture of the world, which has been verbalized in the Latin natural vocabulary. The research subject is the names of evergreen trees as the structure of a certain conceptual fragment of the world picture, which is reflected in the works of ancient Roman authors on natural topics. The article presents a reconstruction of an element of the ancient picture of the world based on the material of Latin nouns, dendrological names of evergreen trees. The analysis of the vocabulary of the works of Latin authors on natural science topics allowed determining the specifics of the linguistic picture of the world, corresponding to the ideas of the ancient Romans about the surrounding nature.

**Keywords**

World picture – European antiquity – Latin language – Evergreen trees – Dendrological names

**Para Citar este Artículo:**

Kurbakova, Svetlana Nikolaevna; Starodubova, Olga Yurievna; Khristoforova, Natalya Igorevna; Sabekia, Raushana Beisenovna y Askarova, Gulnara Beisenovna. European antiquity in verbal expression: philosophical and cultural aspect. Revista Inclusiones Vol: 7 num Especial (2020): 337-349.

Licencia Creative Commons Attribution Non-Comercial 3.0 Unported  
(CC BY-NC 3.0)  
Licencia Internacional





## Introduction

The concept of a *picture of the world* expresses the specifics of human existence, assured by the intellectual and mental level of thought activity, and consists in creating one's self-image of the world by the special reflection of reality as a cognitive object<sup>1</sup>. Creating a world picture covers all types of mental activity of the subject, namely, sensation, representation, thinking, self-awareness, as well as various contacts with the world, resulting in a holistic conceptual image of the world.

The conceptual picture of the world is modeled in the linguistic consciousness resulting from two processes that have a systematic character: the understanding of images of the world associated with the practical activity of a human, and the creating new value-cognitive structures carried out through special self-analysis. In this theoretical and linguistic interpretation, the linguistic picture of the world (LPW) appears as an important component of the conceptual model of the world – a set of ideas and knowledge combined into a whole, which helps a human to navigate, perceive, and learn<sup>2</sup>.

The issue of LPW is not new in linguistics, its origins should be found in the philosophical concept of the world picture by L. Wittgenstein, according to which, the world picture is a model of reality consisting of objects, while the picture as a structured fragment should reveal an isomorphism with reality. The opposition of "language-world" is based on the concept of thought, "so that the utterance could be able to represent something, it must be something that would remain unchanged both in language and in reality"<sup>3</sup>, that is, thought is a logical form of reality. Developing the concept of utterance, Wittgenstein defines it in terms of logic. The connection of the world with the utterance is carried out through its meaning, hence the picture of the world, according to Wittgenstein, is a set of true meanings, since the world is described only by true utterances. M. Heidegger developed Wittgenstein's ideas, recognizing language as a form in which a person discovers himself in the world, and opens the world in himself. Heidegger considers language as a way for a person to perceive the world (as the "house of Being")<sup>4</sup>. In contemporary research, this statement is questioned, and it is also noted that the picture of the world is a more complex phenomenon than the LPW, and is associated not only with language and thinking but also with cultural and historical realities, content modules of abstract concepts, and categories of language memory. The foundations of linguistic theory about ways to reflect and interpret the world are laid in the works of V. von Humboldt, O. Potebnya, E. Sapir, B. Whorf, et al. Thus, Humboldt put forward the idea that each language defines the world differently, catheterizing it only with its inherent system of thoughts and feelings, objectifying the variety of ways of thinking and reflection. The language encodes the historical (cultural) memory of both humanity in general, and each nation in particular<sup>5</sup>.

---

<sup>1</sup> N. I. Lutsan; A. V. Struk; S. B. Barylo; I. B. Bai y M. M. Varvaruk, "Lexical and folk knowledge competence as a component of future primary school teachers' professional speech", *Revista Inclusiones* Vol: 7 num Especial (2020): 367-378 y M. N. Dudin; E. V. Levina; V. V. Churin y A. Yu. Ogorodnikov, "Karl Marx and the knowledge of the modern global crisis", *Revista Inclusiones* Vol: 7 num 1 (2020): 190-205.

<sup>2</sup> S. V. Kondratiev; A. N. Andreev; E. A. Baranova; T. N. Reva y E. S. Petrova, "Information educational systems for testing and monitoring students' knowledge", *Revista Inclusiones* Vol: 7 num Especial Enero-Marzo (2020): 144-157.

<sup>3</sup> L. Wittgenstein, "Philosophical Studies", *New in Foreign Linguistics* num 16 (1985).

<sup>4</sup> M. Heidegger, *On the way to language*. In: *Being and Time* (Moscow: Respublika, 1993).

<sup>5</sup> V. Humboldt, *Selected Writings on Linguistics* (Moscow: Progress, 2000).

Humboldt's concept has found its organic continuation in the Sapir-Whorf theory of linguistic relativity, according to which speakers of different languages have different pictures of the world. Sapir argued that "We dissect nature along lines laid down by our native languages"<sup>6</sup>. Catheterization of real phenomena is carried out by consciousness, by language system stored in consciousness. Due to language, the world that makes up the "search for sensations, the chaos of perceptions" is ordered. In the course of cognition, the role of language and its specific properties is activated, and LPW is formed as a linguistic interpretation of being. A specific linguopoetic modeling of the world occurs through verbal images and language models that play the role of special forms of cognition and understanding of reality. The verbal image is combined with the conceptual image, the linguistic construction of the world – with its logical representation, making its own adjustments and additions to the mental reflection of reality. The verbal image creates prerequisites for reproducing a more complete and comprehensive picture of the surrounding reality in human self-consciousness.

Proving the correctness of this thesis, A. Vezhbitskaya points out that the data on linguistic semantics play an important role in the analysis of the culture of certain folk. This demonstrates the specificity of the national perception of the world by the human that is, the mentality which represents the mind, intelligence, reasoning, conceptual-cognitive sphere of a human, in particular, knowledge about the language and in language. In this case, natural is the allocation of specific distractions, national mental and universal concepts, verbalized primarily in the categories, their imaginative transformations, lexical-semantic paradigms, in the specific connotations of the semantic structure of the word, in the character of symbolization of figurative means of language associated with developmental and mental activity of the folk, intellectual knowledge of the world by a word-painter<sup>7</sup>.

In contemporary linguistic research, the notion of world picture is considered in conjunction with the concepts of "scientific picture of the world", "general scientific picture of the world", "special picture of the world", "linguistic picture of the world", and "conceptual picture of the world".

There are two aspects (general and specific) in the LPW. Comparing the picture of the world with the LPW, according to E. Pozdnyakova, it is more appropriate to talk about the language model. The researcher defines the LPW as "a set of human ideas about objective reality, a deep-laid groundwork", a "semantic framework", which is overlaid with a complex grid of language relations. The author's concept of the LPW and its structure is based on the relationship between cognitive and structural linguistics. The specificity of language as a world model consists of an expanded understanding of reality, which includes not only the physical world but also the intellectual, spiritual, social life of a human, as well as values created by humans<sup>8</sup>.

The LPW is understood as a method of catheterization, division, and segmentation of the world, which occurs primarily by verbal means of natural language. The interpretation of the LPW provides for a multidimensional analysis, which should take into account the

---

<sup>6</sup> E. Sapir, *Selected writings in language and cultural studies* (Moscow: Progress, 2002).

<sup>7</sup> A. Vezhbitskaya, *Ponimanie kul'tur cherez posredstvo klyuchevykh slov* (Moscow: Languages of Slavic culture, 2001).

<sup>8</sup> E.Yu. Pozdnyakova, "Yazykovaya kartina mira i yazykovoe prostranstvo vo vzaimosvyazi «yazyk-kul'tura», *Philology and Human* num 1 (2010): 20-28.

conceptual approach, methods of nominating a language sign, the system of names in the language, in its thesaurus<sup>9</sup>.

The complexity of the analysis of the LPW concept is explained by the scope, and multidimensionality, which usually does not contribute to the uniqueness and completeness of the study. The issues of LPW correlate in a certain way with the issues of verbal consciousness. Comprehending the problem of linguistic consciousness in the context of cognitive and cultural approaches determines the relationship between language, speech, and thinking in a certain socio-cultural space, which forms linguistic consciousness in images that are expressed by language means<sup>10</sup>.

Linguistic consciousness has a multilevel structure, simplified and in-depth, which allows speaking about the internal (linguistic) and external (cognitive) manifestation of linguistic consciousness<sup>11</sup>. This postulate is echoed by the statement of O. Kornilov, who distinguished three types of consciousness – cognitive, linguistic, and communicative. Linguistic consciousness is part of the communicative consciousness, which is considered as an integral component of the cognitive consciousness of the nation<sup>12</sup>.

In the contemporary linguocultural paradigm, universal human consciousness and ethnic consciousness are distinguished<sup>13</sup> which correlate, on the one hand, with the universal logical-conceptual basis of the person with a certain set of mental universals, and on the other hand, with the inter-ethnic environment, which is characterized by recoding, that is, changing the mental code that is common to all ethnic groups to a verbal code within a specific language.

Concepts are an important part of the LPW. In philosophy and linguistics, the most common is the interpretation of the concept as a notion of a generalized nature, which connects the phenomenon of word meaning with knowledge and structures of its reflection in consciousness<sup>14</sup>. When studying concepts that appear as an organized logical-semantic space of thought and word, it is necessary to take into account the culturological and emotional-evaluative features of the language and its native speakers.

The boundaries of the linguistic and conceptual picture of the world in linguistic terms are defined in the plane of “concepts – word meaning”. In informative terms, the limits of the conceptual picture of the world can coincide when overlapped, and are common, serving the basis for universal conceptual fields that are the same for all languages. Information that is outside the conceptual picture of the world, is differently transmitted in different languages, reflecting the national specificity, because universal, general laws of human thinking do not deny, but rather confirm the existence of a specific ethnic LPWs, the specificity of perception

<sup>9</sup> S. M. Tolstaya, “Motivacionnye semanticheskie modeli i kartina mira”, Russian Language in Scientific Coverage Vol: 1 num 3 (2002): 117-126.

<sup>10</sup> T. V. Leontieva, *Intellekt cheloveka v russoj yazykovej kartine mira* (Yekaterinburg: Publishing House of the Russian State Vocational Pedagogical University, 2008).

<sup>11</sup> A. Vezhbitskaya, *Ponimanie kul'tur cherez posredstvo klyuchevyh* (Moscow: Languages of Slavic culture, 2001).

<sup>12</sup> O. A. Kornilov, *Yazykovye kartiny mira kak proizvodnye nacional'nyh mentalitetov* (Moscow: CheRo, 2003).

<sup>13</sup> Z. D. Popova y I. A. Sternin. *Kognitivnaya lingvistika* (Moscow: AST, East-West, 2007).

<sup>14</sup> G. S. Zubareva, “Koncept kak osnova yazykovej kartiny mira”, *Bulletin of the Moscow Region State University. Linguistics Series* num 3 (2001): 46-51.

European antiquity in verbal expression: philosophical and cultural aspect pág. 342 of the world by every nation, and reflection of this perception in certain complexes of concepts in the relevant psycholinguistic actions<sup>15</sup>.

E. Uryson notes that the LPW is an interpretation of reality based on individual and collective experience, as well as nomination units and features of their functioning. At that, anthropocentricity and ethnocentricity predominate in the LPW. The anthropocentricity is characterized by greater variability than ethnocentricity<sup>16</sup>.

The LPWs are the object of diverse research in cognitive science, cultural studies, linguistics, and philosophy. This explains the complexity of its interpretation. The absence of a conceptual base unit that would serve the LPW does not contribute to certainty in this research field. As a basic formation, linguists use the concept, notion, word meaning, frame, prototype, etc., trying to prove the feasibility of one of them for a certain type of linguistic pictures or to use several conceptual units in a complex way when studying the LPW. The expediency of such approaches in linguistics is doubtful, although it is acceptable in some cases, especially when it comes to a complex, multifarious study.

Popular today linguoculturology explores contemporary cultures through the mediation of contemporary languages. Today's European culture includes ancient and medieval cultures as an intertext, as interculture. Accordingly, the study of the ancient picture of the world is a timely and promising branch of linguoculturology. The results of the reconstruction of the world picture of antiquity allow tracing the evolution of modernity concepts in diachrony.

The study of archaic pictures of the world, although it was the subject of scientific interest, still needs to be further intensified and deepened. Thus, the work of D. Raevsky, devoted to the reconstruction of the Scythian mythological model of the world, raises the question of the need to study archaic models of the world in all multiplicity of their structures and richness of actualization<sup>17</sup>. Explication of the LPW in Ancient Rus was the goal of V. Kolesov's research<sup>18</sup>.

The relevance of the topic is due to the growing interest in the study of archaic pictures of the world, their verbal models, which take over the functions of preserving national identity, as well as spiritual and cultural priorities.

The main goal of the present article is to analyze a fragment of the linguistic picture of the ancient Roman era, reflected in the Latin natural vocabulary (specifically, in the names of evergreen trees) in terms of the vision of the objective world.

To achieve this goal, the following tasks must be solved:

- to analyze a fragment of the LPW of the ancient era based on the nouns denoting evergreen trees, taking into account the results of historical and etymological analysis;

---

<sup>15</sup> S. V. Kulinskaya, "Kartina mira kak nacional'nyj i kul'turnyj fenomen", Bulletin of the Krasnodar University of the Russian Ministry of Internal Affairs num 4 (2010): 101-105.

<sup>16</sup> E. V. Uryson, Problemy issledovaniya yazykovoj kartiny mira: Analogiya v semantike (Moscow: Languages of Slavic Culture, 2003).

<sup>17</sup> D. S. Raevsky, Model' mira skifskoj kul'tury (Moscow: Nauka, 1985).

<sup>18</sup> V. V. Kolesov, Mir cheloveka v slove Drevnej Rusi (Leningrad: Publishing House of the Leningrad University, 1986).

- to determine the essential characteristics of the linguistic foundations of the picture of the world, which is in close relation with the natural scientific concepts of the ancient Romans;

- to study the semantic features of Latin dendrological names as a direct component of the verbal model of the ancient picture of the world.

## Methods

The main research method was the linguistic analysis of written monuments of the classical period of the Latin language: "Naturalis Historia" ("Natural history") of the Roman encyclopedist Pliny the Elder (Plin. N.H.), letters of Marcus Tullius Cicero (Cic.), poems of Virgil "Bucolica" ("Bucolics" or "Eclogues") (Verg. Ecl.), and "Georgica" ("Georgics") (Verg. Georg.), "Epods" of Horace (Hor. Epod.), and "Bellum Gallicum" ("Notes on the Gallic War") of Julius Caesar. At that, the data contained in lexicographic sources were taken into account<sup>19</sup>.

## Results

Humans and nature are the two main entities of this world, inextricably linked with each other. From the very beginning, the entire human life and activity were aimed at getting the knowledge of the surrounding world, interaction with nature in all multiplicity of its forms and manifestations.

The early archaic period was a time when generic (natural) relations had a defining meaning even in the social structure when a human did not separate himself from nature and perceived himself as a very nature, the universe, the Universum.

The Roman poet Virgil in the poem "Georgics", spiritualizing the world of nature, states philosophically: *Hos natura modos primum dedit, his genus omne // Silvarum fruticumque viret nemorumque sacrorum* (Verg. Georg. 2, 20) – "That's the way it is arranged by nature itself that the forests, bushes, and sacred groves grow green" (Transl. by S. Shervinsky)<sup>20</sup>.

Eternal greenery, coniferous nature, the pleasant balsamic smell of many trees and bushes of the Mediterranean flora embodied life-giving, irresistible power, symbolized eternity, immortality, constancy, and perseverance.

The analyzed lexical material makes it possible to assert that for the designation of unfading, evergreen trees, shrubs, and grass in the Latin language, there was no special word that would unite these natural realities based on the general semantics of "evergreen". But among the derivatives formed from the verb *vireo, ere* – "to be green, to become green" – one finds the partial formations "sempervirens", "perpetuo virens": *cedrus – arbor perpetuo virens* – "cedar is an evergreen tree"<sup>21</sup>.

<sup>19</sup> I. H. Dvoretzky, *Latinsko-russkij slovar'* (Moscow: Russian Language, 2000).

<sup>20</sup> Virgil. *Bucolic; Georgics; Aeneid* (Moscow: Fiction, 1971).

<sup>21</sup> F. E. J. Valpy, *Etymological dictionary of the Latin language* (London: Adamant Media Corporation, 2005).

Roman authors indicated that in the villas of rich Romans, one of the courtyards was occupied by a garden of evergreen trees *viridarium* (*viridarium*) (Plin. N.H. 18.2.1.), (Cic. 2. Att.3). *Viridarium* is a locative noun formed by the suffix *-arium* from the adjective *viridis* – green. Lexicographical sources explain the meaning of the noun *viridarium* as follows: *est locus virentibus arboribus herbisque amoenus* – "viridarium is a place pleasant due to green trees and herbs"<sup>22</sup>.

Sacred greenery, tender leaves, and young branches of evergreen trees – laurel, olives, myrtle – *verbenae* played also a certain role in the spiritual life of the ancient Romans. *Verbenae* were worn on the head of fetiales during negotiations over the violation of agreements, the declaration of war, or the conclusion of peace.

Historically, the mythological consciousness was the first form of worldview consciousness, within which a detailed picture of the world was formed. The myth expresses in a fantastic form its special mythological model of the world, formed based on the experience of archaic society.

One of the most beautiful trees of the Mediterranean tropics is the *Italian stone pine* (*Pinus pinea* L.), which is mentioned in the myths dedicated to Diana, Cybele, the God of the seas Poseidon. This tree was considered the favorite tree of one of the most cheerful gods of the ancient world, Pan, the goat-footed god of the Greeks. According to ancient legend, the tree was named after the nymph Pitys. Pitys dearly loved funny mischievous Pan. But this love aroused the jealousy of Boreas, the God of the cold North wind. Due to jealousy, Boreas turned the nymph into a beautiful evergreen tree, while the Pan was often depicted with a pine wreath on his head.

Among the group of names of various evergreen coniferous trees, a special place in the Latin language is occupied by *pinus* (Plin. N.H.16.33.1; Verg. Ecl.7.65; Hor. Epod.16.57) – *Italian pine* or *Pinus pinea*. Many linguists agree that this word has been preserved in the Italian branch since the period of Common Indo-European unity. Italian pine was an ornament of Roman gardens, which is confirmed in the 7<sup>th</sup> eclogue of Virgil: *Fraxinus in silvis pulcherrima, pinus in hortis, // Populus in fluviis, abies in montibus altis* (Verg. Ecl. 7.65) – "Ash tree is the most beautiful in the woods, pine – in the gardens, poplar – by the rivers, spruce – in the high mountains"<sup>23</sup>.

Linguists of the 19<sup>th</sup> century tried to explain the origin of the name *pinus*, based on the characteristics of the tree, namely, a prickly branch. *Pinus – nomen arboris piceae, ita ab acumine foliorum vocatae; pinum etiam antiqui acutum nominabant* – "Pinus is the name of a pine tree, (it) is named so because of the sharp tips of the leaves; in the old days, pinus was also called prickly"<sup>24</sup>.

In the contemporary interpretation of the origin of the word *pinus*, the authors of etymological dictionaries of the Latin language conclude that *pinus* (pine) and *pituuta* can be considered related to each other. The latter means 1) juice that outflows from a drilled tree

<sup>22</sup> F.E.J. Valpy, Etymological dictionary of the Latin...

<sup>23</sup> M. A. Cor de Vaan, Etymological dictionary of Latin and the other Italic languages. In: Leiden Indo-European Etymological Dictionary (Leiden/Boston: Brill, 2008).

<sup>24</sup> F. E. J. Valpy, Etymological dictionary of the Latin...

trunk; or 2) mucus, sputum<sup>25</sup>. Pliny explains the botanical meaning of the word *pituita* as follows: *fungorum origo non nisi ex pituita arborum* (Plin. N.H.22.47.1) – "The origin of the spongy outgrowth is nothing but a tree juice".

Thus, the Latin *pinus*, as well as the ancient Greek Homeric *πίτυς* (pine) and *pituita* originate from the Indo-European *\*pitu-daru* that could mean "a tree that secretes a liquid, resin", where the first component *\*pitu-* is treated as "liquid", "resin". According to P. Frederick, in the Mediterranean area, the cognate Latin *pinus* and ancient Greek *πίτυς* designations of pine can also be supplemented by the Albanian *pise* (spruce, pine)<sup>26</sup>. Gamkrelidze T. and V. Ivanov, when investigating the origin of names of evergreen coniferous trees in Indo-European languages, support the analyzed examples by the Pamir *pit* (fir), and conclude that "the dialect distribution of related words (Greek-Aryan, Italian) indicates the joint Indo-European nature of the basis *\*p<sup>[h]</sup>it<sup>[h]</sup>* – in the sense of "pine", "fir"<sup>27</sup>.

By semantic proximity, the Latin *picea* (Plin. N.H.16.18.1; 19,3) which is translated as "common or Scots Pine" (*Pinus silvestris* L.), should be attributed to the analyzed lexical unit. The features of this tree can be found, first of all, in explanations by Pliny: *Picea montes amat atque frigora* (Plin. N.H.16.40) – "Pine loves mountains and cold". Elsewhere, the Roman encyclopedist specifies: ... *situs eius est in excelso montium, sed maria fugerit* (Plin. N.H.19.3) – "... its location is high in the mountains, but it avoids the seas", and the most important characteristic that is important for clarifying the semantic character of the name is contained in the lines: *Picea plurimam resinam fundit* (Plin. N.H.16.18.4) – "Pine gives a lot of resin". A large amount of resin of the *picea* tree is repeatedly noted by Virgil (Verg. Georg.2.263; 438; 3.450). So, one can agree with the thesis that the adjective *piceus* is an adjectival derivative of the noun *pix*, *picis* meaning "resin", and as a substantive *picea* (scil. arbor means "tree") it was used in the designation of common pine, as well as one of the types of spruce<sup>28</sup>.

According to lexicographic sources, in poetry, the metonymic word *pinus* was used to denote items and things made of pine wood: a ship, a torch, an oar, a wreath. Thus, in one of Horace's odes (Hor. Carm.1.14) the ship is poetically called *Pontica pinus* – "Pontic pine" – with the subsequent refinement of *silvae filia nobilis* – "the daughter of the noble forest". Compare Ovid's *mediis tua pinus in undis navigat* (Ovid. Ars amat. 2.9) – "your boat (lit. stone pine) floats on the open waves". The importance of pine in Roman shipbuilding is indicated by the lines of Virgil: *dant alios aliae foetus, dant utile lignum//Navigiis pinus, domibus cedrumque cupressosque* (Verg. Georg. 2.440) – "(forests) bring much gain, give useful wood, for navigation – pine, for houses – cedar and cypress". In the economy of Italians, pine, like other tree species, has found a variety of uses. Thus, to avoid quarrels with neighbors and lawsuits, tillers planted pines (*pinos*), cypresses (*cupressos*), and elms (*ulmos*) on the borders of their plots. Compare in Virgil: *bononiae thymum pinosque ferens de montibus altis // tecta serat late circum...* (Verg. Georg. 4.112) – "thyme and pine trees, brought from the high mountains, let him plant them widely around the house...".

<sup>25</sup> M. A. Cor de Vaan, Etymological dictionary of Latin and the other Italic...

<sup>26</sup> P. Friedrich, Proto-Indo-European trees: The arboreal system of prehistoric people (Chicago: The University Press, 1970).

<sup>27</sup> T. V. Gamkrelidze y V. V. Ivanov, Indoevropskij yazyk i indoevropejcy. Rekonstrukciya i istoriko-tipologicheskij analiz prayazyka i protokul'tury (Tbilisi, 1984).

<sup>28</sup> I. H. Dvoretzky, Latinsko-russkij slovar' (Moscow: Russian Language, 2000).

The differential approach of Latin speakers to the essence of specific realities and the conscious use of appropriate verbal designations are evidenced by clearly motivated names of other evergreen trees according to their characteristics and functional purpose.

*Dwarf pine*, which was distinguished by the fact that it gave a large amount of pine needle oil (turpentine), which was used, among other things, for torches, was named *taeda* (Plin. N.H.16.15; 19,2). As noted in contemporary etymological sources, the word *taeda* had a Mediterranean origin and was borrowed through Etruscan mediation from the Greek language, where δᾶς, δᾶδός meant torch<sup>29</sup>. The semantics of this noun provided ample opportunities for metaphorical transitions, namely: a) "torch"; "pitch chips that burned like an instrument of torture"; b) "wedding torch"; "wedding, marriage". Compare: *praetendere coniugis taedas* – "to keep the marriage torches ahead of the wedding ceremony", which in the figurative sense means "getting married legally"<sup>30</sup>.

Pliny mentions another pine, called *tibulus*, which produced little resin and grew mainly on the coast (Plin. N.H.16.39). The Roman author gives the following explanation: *Pinaster ... easdem arbores alio nomine esse per oram Italiae, quas tibulos vocant, plerique arbitrantur*. – "Most believe that *pinaster* is the very trees which on the coast of Italy are known by another name of *tibulos*".

The Latin name for *spruce* (*Picea abies* L.) is *abies* (Plin. N.H.16.19.5; Verg. Georg.2.68). Isidore of Seville's attempts to explain the origin of the dendrological name of *abies*, based on a phonetic coincidence with the verb *ab-eo, ire*, which means "to ascend", "to rise", based on the fact that among other trees, the spruce seemed to rise in height, can be attributed to "folk etymology". Compare: *Abies sic appellata, quod prae ceteris arboribus longe eat (h. e. abeat) et in excelsum promineat* (Plin. N.H.16.19.6) – "The spruce is named so because, among other trees, it dominates by height and strives heavenward"<sup>31</sup>. Contemporary etymologists do not see a balanced argument in this explanation, leaving in dictionaries the specified lexeme marked as "from an unknown Mediterranean source", and compare the Latin *abies* with the Greek ἐλάτη – "spruce"<sup>32</sup>. In the metaphorical context "an object made of spruce wood", *abies* is used by the Roman poets as "ship" (1), "spear" (2), and "writing tablet"(3). Compare with Virgil: *et casus abies visura marinos* (Verg. Georg. 2.68) – "and the spruce is designed to see the dangers of the sea"; *labitur uncta vadis abies* (Verg. Aen. 8. 91) – "tarred spruce floats on the waves"; *longa transverberat abiete pectus* (Verg. Aen.11.667) – "pierces the chest with long spruce (spruce spear)".

The evergreen coniferous yew tree (*Taxus baccata* L.) does not belong to the trees that could represent the flora of the Apennine Peninsula in importance, but Julius Caesar in his "Notes on the Gallic War" (*Bellum Gallicum*) repeatedly mentions large yew plantations in Gaul and Germany. Compare: *Taxo, cuius magna in Gallia Germanique copia est...* (Caes. B.G.6.30) – "Yew, of which Gaul and Germany have large stocks". Pliny and Virgil also did not ignore the yew tree, in whose works the tree had the name of *taxus* (Plin. N.H.16.20.1; Verg. Ecl.9.30). At that, both Roman authors testify that the fruit and leaves of the yew have harmful properties. Thus, Pliny notes that arrows were doused into the juice of the yew tree, which made them more homicidal. Virgil paid more attention to the yew,

<sup>29</sup> M. A. Cor de Vaan, Etymological dictionary of Latin and the other Italic...

<sup>30</sup> I. H. Dvoretzky, *Latinsko-russkij slovar'* (Moscow: Russian Language, 2000).

<sup>31</sup> F. E. J. Valpy, Etymological dictionary of the Latin language...

<sup>32</sup> M. A. Cor de Vaan, Etymological dictionary of Latin and the other...



noting that the tree grew better in cold climates. Compare: (*amat*) *aquilonem et frigora taxi* (Verg. Georg.2.113) – "Yew (loves) Aquilon and the cold". Elsewhere, a Roman poet asserts that the yew was suitable for making bows: *Ituraeos taxi torquentur in arcus* (Verg. Georg.2.448) – "Yews were bent into Ituri bows". As a zealous owner, Virgil forbids growing yews near beehives, considering that the tree's flowers make honey bitter: *Sic tua Cyrnaeas fugiant examina taxos* (Verg. Ecl.9.30) – "Let your hives beware of the Kernian (Corsican) yew", and accompanies the dendrological name with the epithet *nocentes*.

Being important in the aspect of verbalization of the archaic picture of the world, the lexeme *taxus* from an etymological standpoint is a controversial case. According to some linguists, the Latin *taxus* corresponds to the Greek *τόξον* – "bow", "curvature". De Waan also puts forward a hypothesis that *taxus* can be considered a word derived from the Proto-Indoeuropean *\*tuaksos* – "strength", "strong", and compares it with the ancient Greek *σάκος* – "shield". Actually, the yew is called a solid, strong tree because of the wood's ability not to deteriorate, to resist rotting<sup>33</sup>. Another viewpoint is held by F. Valpi linking *taxus* with the adjective *toxicus* – "poisonous"<sup>34</sup>.

## Conclusion

The LPW is a reflection of the image (picture) of the surrounding world by language means, a model of generalized knowledge that conceptualizes the representation expressed in the language, social, cultural, psychological, spiritual features of an ethnic group, and its traditions. The segments of the LPW depend on the functional sphere of nominative units and are adjusted by the tasks of researchers. This allows speaking about a significant number of its components (religious, folklore, scientific with its varieties, etc.). The LPW is primarily interested in knowledge objectified in language signs (words and phrases), which are solidified in the structure of encyclopedic and defining dictionaries, discourses of various types, and situational speech. It is the LPW that is "responsible" for the mental manifestation of its speakers, the spiritual heritage of a particular ethnic group, and one that reflects the multifaceted palette of the surrounding world, making their specificity to an objectively existing picture of the world.

Summing up the conducted research, it can be argued that the semantic structure of the analyzed Latin dendrological names, their number, and functioning features reflect a certain fragment of the archaic world perception, preserving information about the material culture and spiritual world of the ancient Romans. Dendrological names are characterized from the perspective of their compliance with functional requirements. On the one hand, there is clear pragmatics of the use of wood, clay, turpentine, and the like in the economy, while on the other hand, eternal greenery and unfading of plants embodied certain ethical and moral values, which made it possible to use wreaths, crowns, garlands made of evergreen trees for ritual and symbolic purposes.

In terms of origin, these lexemes are a motley picture, because along with words of undeniably Indo-European origin, there are borrowings from ancient languages of uncertain origin.

<sup>33</sup> M. A. Cor de Vaan, Etymological dictionary of Latin and the other...

<sup>34</sup> F. E. J. Valpy. Etymological dictionary of the Latin...

A comparison of the corpus of direct and figurative meanings gives grounds to assert that the metaphorical use of dendrological names was peculiar to poets who thought in poetic images, which expanded and enriched the LPW, but over time the poetic image paled and was solidified in the language as a dead metaphor.

## References

Cor de Vaan, M. A. Etymological dictionary of Latin and the other Italic languages. In: Leiden Indo-European Etymological Dictionary. Leiden/Boston: Brill. 2008.

Dudin, M. N.; Levina, E. V.; Churin, V. V. y Ogorodnikov, A. Yu. "Karl Marx and the knowledge of the modern global crisis". *Revista Inclusiones* Vol: 7 num 1 (2020): 190-205.

Dvoretsky, I. H. *Latinsko-russkij slovar'*. Moscow: Russian Language. 2000.

Friedrich, P. *Proto-Indo-European trees: The arboreal system of prehistoric people*. Chicago: The University Press. 1970.

Gamkrelidze, T. V. y Ivanov, V.V. *Indoevropskij yazyk i indoevropejcy. Rekonstrukciya i istoriko-tipologicheskij analiz prayazyka i protokul'tury*. Tbilisi. 1984.

Heidegger, M. *On the way to language*. In: *Being and Time*. Moscow: Respublika. 1993.

Humboldt, V. *Selected Writings on Linguistics*. Moscow: Progress. 2000.

Kolesov, V. V. *Mir cheloveka v slove Drevnej Rusi*. Leningrad: Publishing House of the Leningrad University. 1986.

Kondratiev, S. V.; Andreev, A. N.; Baranova, E. A.; Reva, T. N. y Petrova, E. S. "Information educational systems for testing and monitoring students' knowledge". *Revista Inclusiones* Vol: 7 num Especial Enero-Marzo (2020): 144-157.

Kornilov, O. A. *Yazykovye kartiny mira kak proizvodnye nacional'nyh mentalitetov*. Moscow: CheRo. 2003.

Kulinskaya, S. V. "Kartina mira kak nacional'nyj i kul'turnyj fenomen". *Bulletin of the Krasnodar University of the Russian Ministry of Internal Affairs* num 4 (2010): 101-105.

Leontieva, T. V. *Intellekt cheloveka v russkoj yazykovoj kartine mira*. Yekaterinburg: Publishing House of the Russian State Vocational Pedagogical University. 2008.

Lutsan, N. I.; Struk, A. V.; Barylo, S. B.; Bai, I. B. y Varvaruk, M. M. "Lexical and folk knowledge competence as a component of future primary school teachers' professional speech". *Revista Inclusiones* Vol: 7 num Especial (2020): 367-378.

Popova, Z. D. y Sternin, I. A. *Kognitivnaya lingvistika*. Moscow: AST, East-West. 2007.

Pozdnyakova, E. Yu. "Yazykovaya kartina mira i yazykovoje prostranstvo vo vzaimosvyazi «yazyk-kul'tura»". *Philology and Human* num 1 (2010): 20-28.

Raevsky, D. S. Model' mira skifskoj kul'tury. Moscow: Nauka. 1985.

Sapir, E. Selected writings in language and cultural studies. Moscow: Progress. 2002.

Tolstaya, S. M. "Motivacionnye semanticheskie modeli i kartina mira". Russian Language in Scientific Coverage Vol: 1 num 3 (2002): 117-126.

Uryson, E. V. Problemy issledovaniya yazykovoj kartiny mira: Analogiya v semantike. Moscow: Languages of Slavic Culture. 2003.

Valpy, F. E. J. Etymological dictionary of the Latin language. London: Adamant Media Corporation. 2005.

Vezhbitskaya, A. Ponimanie kul'tur cherez posredstvo klyuchevyh slov. Moscow: Languages of Slavic culture. 2001.

Virgil. Bucolic; Georgics; Aeneid. Moscow: Fiction. 1971.

Wittgenstein, L. "Philosophical Studies". New in Foreign Linguistics num 16 (1985): 79-128.

Zubareva, G. S. "Koncept kak osnova yazykovoj kartiny mira". Bulletin of the Moscow Region State University. Linguistics Series num 3 (2001): 46-51.

## CUADERNOS DE SOFÍA EDITORIAL

Las opiniones, análisis y conclusiones del autor son de su responsabilidad y no necesariamente reflejan el pensamiento de **Revista Inclusiones**.

La reproducción parcial y/o total de este artículo  
Puede hacerse sin permiso de **Revista Inclusiones, citando la fuente.**

DR. SVETLANA NIKOLAEVNA KURBAKOVA / PH. D. (C) OLGA YURIEVNA STARODUBOVA  
PH. D. (C) NATALYA IGOREVNA KHRISTOFOROVA / DR. RAUSHANA BEISENOVNA SABEKIA  
PH. D. (C) GULNARA BEISENOVNA ASKAROVA