THE WORD AS A SIGN-SYMBOL IN THE LINGUISTIC WORLDVIEW: TOWARDS THE QUESTION OF PANCHRONIC MECHANISMS OF SENSE-MAKING

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This paper is intended to herald our work [12; 13; 14] that focuses on the sign-symbolic nature of the word as an element of the linguistic worldview showing its properties in evolutionary dynamics. The research traverses the domains of historical and comparative linguistics, cognitive linguistics, cognitive translation studies, semiotics, psychology, and philosophy of mind, and uses (proto-)language data as it aims to reconstruct the structures of the archaic and modern consciousness of man [4], and to expose the interrelations that these structures develop diachronically and maintain synchronically, with the understanding that these interrelations trigger the panchronic mechanisms of construal for particular linguistic worldviews that become formative for distinct national cultures [15].

The authorial theory of image-driven interpretations of words of language [10; 11] forms in this research the basis for the methodology of diachronic semantic reconstruction suited to analyzing **words as sign-symbols**. Analysis of this kind exposes and explains the various and unique ways of seeing and understanding the world by speakers of different languages. Importantly, this analysis shows exactly how different the speakers' seeing and understanding of the world is across different languages, as long as one works with the speakers' non-propositional (seeing the world) vs. propositional (understanding the world) thought manifested in words.

We particularize **word interpretation** in terms of a creative act of giving a meaning to a verbal sign and, vice versa, of manifesting a meaning via a verbal sign, whereby a mental image as **a symbol** is converted to the meaning of a word as **a sign**, and back; this act is enabled by the mind's representational content owing to the peculiar embodiment of the human species [1]. Word-image-word conversion is constitutive for the sign-symbolic nature of the word, and is actuated by a distinct (neuro)physiological mechanism in the human makeup that is panchronic. This mechanism orchestrates the visual and auditory zones of the brain [7], as well as the deep and shallow layers of the mind [3].

The theory of image-driven interpretations of words of language serves in our research to elaborate the theoretical concepts of word inner form,

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etymological interpretation, diachronic semantic reconstruction, diachronic depth, diachronic variation, semiotic passportization, transformation in generative semantics, and metalanguage that have been proposed by scholars working in the domains.

The inner form of a word is an archaic image [8] that at the time when this word was created emerged into the archaic consciousness of man giving names to the entities of the world he cognized [12], with processes of conceptualization followed by those of categorization. A word inner form is an object in the mind, and is a fragment of this word's meaning [16] that via a pictorial resemblance grants access to the referent of this word as this referent was at the time of naming 'seen' with the man's mind's eye, and is represented now in the mind of the speakers of this particular language, since word inner forms, however archaic, have a strong influence upon the interpretive minds of speakers of modern languages.

Word inner forms are reconstructed via **etymological interpretations** as etymological meanings of words, which requires that etymological meanings be distinguished from original meanings in historical semantic research [4]. The methodology of **diachronic semantic reconstruction** that we develop in our work takes two stages. In this paper, we present this methodology using the example of the English language. At the first stage, the etymons of the Modern English words we analyze need to be respectively identified in Old English. We understand that by their very nature these etymons themselves are words, and that these words are signs for certain phenomena on the map of the archaic world represented in the human mind; these signs are reconstructed during etymological analyses from the respective Proto-Indo-European roots that are defined as the archetypes of the words.

At the second stage, the archaic images that came to motivate the etymons as words at the moment of their creation need to be reconstructed and then shown, which is achieved via etymological interpretations organized into matrices relative to certain cultural phenomena. We now work with the sacred rituals of pagans in whose mind the world was represented with the help of images as symbols for certain phenomena of the archaic world. Interpretations within each matrix are then laid out as a story that must be narrated with reference to the symbolism of the pagan rituals in the archaic worldview. Each matrix prompts formal and semantic parallels between Old English and the other genetically (un)related languages, considered both semasiologically and onomasiologically so that a coherence is given to the consciousness of man whose mind's eye 'saw' the archaic images of the respective referents of words. These images make **the diachronic depth** [15] of concepts in this particular worldview, with the understanding that each national worldview suggests a transcendence into a particular culture, which is invariably unique.

Concepts in any worldview are given to **a diachronic variation** [9], for which their diachronic depth is a starting point, and also a program, as the archaic images become seeds for **generating** [2] multiple mental representations, each bearing its own images. Diachronic depth is a manifestation of non-propositional thinking in humans, whereas diachronic variation manifests propositional thought, as natural languages are devised to operationalize concepts as sets of propositions, where logical subjects are coupled with logical predicates, e.g. seeing that this apple is red vs. the thought that this apple is red. Mental images and propositions of thought make the language of the human mind, or **the metalanguage** [6], that differs from the language of words.

The diachronic depth and the diachronic variation of a concept in its worldview we believe must be documented in the semiotic passport of the word that names this concept. **Semiotic passports of words** [15] are languacultural artifacts that fix the sign-symbolic nature of these words.

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