Revealing the anthropocentric nature of language and the theory of the living word in the interpretation of the concepts *vidieť* 'see', *vedieť* 'know' and *veriť* 'believe' in the Slovak language

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Abstract
Our cognition, that is our knowledge of the world, is based on concepts. A word itself can be regarded as a multilayered concept with an anthropocentric proto-basis. Following the tradition and the methodological framework of the New Moscow School of Conceptual Analysis, we trace the implicit affinity between the concepts of seeing, knowing and believing in Slovak. In this paper, the lexical relations of inclusion between the concepts are revealed directly through the etymological study of the lexemes *vidieť* 'see', *vedieť* 'know' and *veriť* 'believe'. Additionally, the identification of figurative meanings of the selected Slovak phrasemes provides indirect evidence for the assumed internal connections and for the existence of associative lingua-creative mechanisms manifested in the birth of new metaphorical meanings.

Key words
cognition, concept, word, meaning, phraseme, etymology, association, network

Introduction
The fundamental issue in cognitive linguistics is the question of the mutual relationship between language and thought, as well as the question of understanding what has been said and meant. The central idea of cognitive linguistics is that humans acquire knowledge about the world and about themselves not through isolated pieces of information, but through concepts that are more complex compared to a word's meaning. To put it simply, the process of conceptualization is crucial for our cognition. Conceptualization is based on an assignment of meaning; it is an idea construct which gives meaning to the visions of the world in the form of concepts, that is, meanings established in the mind. Thus, human cognition has the nature of concepts that are created as fixed meanings (Kubryakova, 2001, p. 14). Alefirenko and Korina (2011, p.20) identify as the common denominator in cognitive linguistic research the idea that has become axiomatic in cognitive linguistics – that human reason captures the structures of inner representation of the world by means of language, because language is the main representative of the cognitive structures. The studies of cognitive linguists focus on the identification of the relationship between language and its users, and the mechanisms and functionality of the cognitive apparatus. In other words, they seek answers to the key questions about the thought processes underlying the act of naming and interpreting direct and indirect nominations.

The aim of this paper is to examine overlapping and abstract sense relations between the concepts of seeing, knowing and believing in the Slovak language. The forms of the lexemes *vidieť* 'see', *vedieť* 'know', and *veriť* 'believe' indicate neither semantic affinity nor causal relations between them. However, the language user can perceive their internal connections intuitively. We will try to reveal the asssociative links through etymological analysis and reconstruction of Slovak phraseological units. The accuracy of the etymological analysis going back to its Indo-European proto-basis also leads to an assumption about the existence of an associative-semantic network – an idea which is central to the theories of contemporary Slavic linguists such as Alefirenko, Korina, Norman and Wysoczański.

1. Cognitive linguistics and cognitive phraseology – basic concepts

Research in cognitive linguistics is of an interdisciplinary character. The studies of the Slavic linguists including Wierzbicka (1985; 1997; 1999), Stepanov (1997), Stepanova (2002), Kubryakova (et al.,1996; 1997; 2004), Likhachev (1997; 1999), Apresyan (1995), Wysoczański (2005), Vaňková et al. (2005), Maslova (2007), Alefirenko (2005; 2008; 2009), Korina (2014), Norman (2012; 2013) draw on the methodology of other humanities studies from which the relevant terminology is also borrowed. The terms *concept* and *categorization of the world* are taken from philosophy, while *gestalt* is a notion used in psychology. The term *concept* has served as the basis from which other related terms *conceptualization*, *concept-sphere, conceptology* are derived and discussed in the works of the prominent cognitive linguists. Needless to say, the definitions of a concept represent various perspectives. What most of the authors have in common is the understanding of a concept as a multilayered unit of thought or memory which is a reflection and manifestation of culture.

Stepanov (1997, p. 40) maintains that a concept is an aggregate of ideas which has a figurative nature and informs us about a phenomenon in the outside world. In Stepanov's view, every concept embraces three components. The first component is entrenched in national consciousness; it is part of an active lexis and a functional tool of nonverbal communication. The second component in the multilayered structure is a lexeme - an archaism which is not present in the active vocabulary but with which some members of the speech community are still familiar. The last component is an etymological marker of a concept which an average language user is not aware of but cognitive linguists are most concerned with. This third component provides information about the emergence and development of a particular concept, its compatibility with lexemes in other languages and facilitates the reconstruction of newly created meanings (Stepanov, ibid., pp. 41–46).

Kubryakova et al. (1996, pp. 91–93) define a concept as a combination of a word's meaning and personal experience with the outside world. A word is understood as a concept which reflects a relation to the denoted object as well as its perception by the language users, expressed in connotations. This claim corresponds with Apresyan's opinion that every natural language mirrors a particular perception, organization and conceptualization of the world (Apresyan, 1995, p. 44). Apresyan points out that basic concepts create one system of views, a collective philosophy, stored in the consciousness of all speakers of a given language. He goes on to stress that the way the world is conceptualized is partly universal and partly nation-specific. Thus, different nations exhibit different worldviews. Similarly, Alefirenko and Korina (2011, p.115) observe that concepts are metaphorical, and therefore verbalized differently in various languages.

Conceptualization is a process of understanding, assessing and developing attitudes towards new phenomena or information on the basis of sensory perception and experience. During this process a semantically multilayered concept is produced, which is a reflection of a denotation in the human mind (Kubryakova, et al., ibid., p. 94). The term *concept-sphere*, introduced by Likhachev (1999, p. 182), describes a collection of such concepts that exist in every national culture. There is a basic concept at the core of the concept-sphere that always has an individual

character because it is an expression of a personal sensory experience.

Within the Russian linguistic tradition, the first cognitive studies in phraseology appeared as early as the mid 1970s. Among well-known linguists in the field are R. Tokarski (1996), V.N. Telija (2005), Z.D. Popova and I.A. Sternin (2007), V.M. Mokijenko (2007). According to Alefirenko (2008), the essence of current research in cognitive phraseology is the mutual interaction of languages and cultures in a phraseological space. The author claims that cognitive phraseology aims to shape an integral phraseological space as a system of interaction of language and culture semiotics. Multiple comparative studies of Slavic and non-Slavic languages bring evidence that phraseology retains the evolution and formation of nation-specific cognitive features of a particular language (Korina, et al., 2014). Phraseology reflects not only a diachronic language development but also comprises current manifestations of the national mentality, traditions and culture of a language community. Alefirenko and Korina compare phraseology metaphorically to a mirror which reflects a picture of the world, national traditions and mentality. In conclusion, a phraseological nomination provides evidence about the way a language community constructs the world (Alefirenko and Korina, 2011, p.125).

2. The theory of the living world and the search for a logoepistemy as a basic stimulus of phraseme's imagery

Alefirenko (in Korina, et al., 2014, p.20) proposes a methodology leading to the clarification of the emergence of associative-metaphorical meaning. He offers a cognitive–discursive method which contains principles of hermeneutics analysing figurative naming as the most universal tool of verbalization which is the result of associative-metaphorical knowledge of reality. Understanding a figurative nomination means grasping its internal structures and seeing the world through the eyes of its creators. The underlying mechanisms of associative-metaphorical structures of indirect nomination, i.e. transferred namings, are revealed through the narrative-discursive analysis. Alefirenko and Korina (Korina, et al., 2014) use the term discursive-

metaphorical *epistemy* to refer to the cognitive-pragmatic epicentre of verbal imagery (ibid, p. 22). The *epistemy* is a basic mental unit serving as a tool for creative modelling of implicit processes in the creation of new meanings. In relation to the exploration of phraseological imagery, Alefirenko and Korina introduce another important term *logoepistemy* i.e. a cognitive-discursive primary meaning which is the stimulus of a phraseme's imagery (ibid, p. 25).

According to the lingua-cognitive theory of metaphorical synergy of *the living word* (Alefirenko, 2009, p. 167), the basis of metaphor is metaphorical thinking initiated by the activation of complex conceptual structures joined together by general cognitive capabilities. The associative nature of our lingua-creative thinking sometimes makes it difficult to capture the functional mechanism of conceptual metaphor. In other words, the depth and spontaneity of thinking in images may cause that at first sight we cannot see, or do not realize the metaphorical motivation of linguistic expressions. The reconstruction of the origin of an image, in both spontaneously received and produced metaphorical expressions, points to the primary perception of the world and recognition of our embodied preconceptual structures. In order to identify words and phrasemes as concepts, it is important to note the manner in which concepts are organized and hierarchized to create associative networks.

The central point in Aliferenko's theory of *the living word* is the identification of systemic-functional mechanisms of knowledge interiorization, images and judgments about reality acquired by humans in an ethnoculture and their verbalization in components (semes) of semantic structure of naming units. The result of an inquiry within the purview of the proposed theory is the aquisition of an insight into the lingua-creative esssence of human thinking. In the search for the strategy through which metaphorical mechanisms underlying indirect nominations can be discovered, Alefirenko (2005; 2009) observes the emergence of a new cognitive-semiological direction in cognitive semantics. A lexicalized metaphor is perceived as lingua-cognitive and serves as a tool for the

creation of a new meaning of a language sign. Language consciousness disposes of a lingua-creative mechanism, which results in the "birth" of new meanings. The lingua-creative activity in which information stored in language consciousness goes through a speech-rational basis is characteristic of an asymetric transformation in the system of existing naming units. Formal structures of those units become carriers of the newly named properties of the denoted entity. The system of lexicalized metaphorical linguistic expressions, located in subconsciousness, activates automatically (Alefirenko, 2009, p. 175). Let us consider the Slovak verb *sedieť* 'sit' as an example of metaphorical nomination and the "birth" of new meanings. The verb 'sit' literally means 'to rest on the bottom on a chair or on the ground'. In particular contexts, the lexical unit conveys various figurative meanings which provide evidence of human lingua-creativity:

(1) a. *Sused sedí.*
     'The neighbour is in prison.'
     (lit. The neighbour sits.)
   b. *Tá sukňa mi sadne.*
     'The skirt suits me.'
     (lit. The skirt sits on me.)
   c. *Budova po povodniach sadá.*
     'The building is sinking after the flood.'
     (lit. The building is sitting down after the flood.)
   d. *On je taký domased.*
     'He is such a homebody.'
     (lit. He is such a homesitter.)
   e. *Pôjdeme si niekam sadnúť?*
     'Shall we go out?'
     (lit. Shall we go to sit somewhere?)

Metaphorical nominations are produced spontaneously in ordinary communication. Some are novel, some become lexicalized over time or used as terms in specialized domains. For example:

(2) a. *Dnes hrá biely balet.*
     'The White Ballet play today.'
     (Real Madrid team)
   b. *obchodní anjeli*
     'business angels'
     (wealthy businessmen who provide money)
   c. *phishing a pharming*
     'phishing and pharming'
     (crimes in electronic banking)
   d. *protipožiarna stena/čínsky múr*
     'a firewall/Chinese wall'
     (an information barrier in the banking sector)

A logical question arises here about how these metaphorical naming units originate. Semantic dimensions and associations are crucial in the "birth" of new metaphorical nominations. The potential inherent in the semantic structure of a word gives rise to a new meaning hidden in the original form of the word. The theory of the living word and the term living word corresponds to Chomsky's statement (1957) about speech development. Although Chomsky talks about the birth and ontogenesis of a child's speech, there is an obvious analogy to the "birth" of new meanings, called the evolution of a word. A new meaning is "born" out of the semantic structure of the existing lexeme when only one of its semantic components is activated. A particular communicative need plays an important role by making emotional and attitudinal aspects of subconsciousness active, which manifests itself as an association. It is argued that language is a living system with inner dynamics. The key assumption is that like all living organisms, a new word is created out of another word. The new naming property does not change the whole semantic foundation, but constitutes an asymmetric transformation and modification of the involved semantic structures. The process is asymmetric because only a part of the semantic structure is highlighted in dependence on the activited filter – that is sensory perception and affective experience of reality.

We postulate that human beings possess a lingua-creative ability manifested in the emergence of new meanings. This process is restricted by the already existing meanings and forms in their mother tongue and determined by perception of the world, mental and causal experience embedded in their natural and social settings. To test the given hypothesis emerging from the theory of *the living word*, we will explore etymologies of the verbs *vidieť* 'see', *vedieť* 'know', *veriť* 'believe' and analyse numerous Slovak phrasemes whose figurative meanings indicate the affinity between the concepts.

The analysed nominations are based on lexicalized cognitive metaphor. It means that native speakers are unaware of the figurative bases of these nominations which will be reconstructed from the selected phrasemes. We treat both a word and a phraseme as a concept while focusing especially on the second and third components of the concept structure in Stepanov's definition (Stepanov, 1997, p.45). Some lexemes and phrasemes have become dated and are no longer found in common language use. An identification of the third component (an etymological marker) illuminates the "birth" and the development of a concept, and consequently testifies to the different linguistic worldviews.

Finally, we will try to reconstruct a part of the associative-semantic network of the analysed nominations. In the reconstruction, we will primarily focus on associations. Therefore, we are not going to proceed linearly, but we will follow the semantic links through the network. Language consciousness is organized as an associative-semantic network which in nomination - communicative processes becomes active through associations. It is not subordinated to logical reasoning in the same way as a word's meaning does not depend on a dictionary definition. Nevertheless, it is possible to reconstruct the network partially from the historical development of a language and discover how certain nominations disappear (die out as a result of not being nourished by the social-communicative context), whereas others emerge (come into being from current social-pragmatic needs).

3. Identifying the common concept in the reconstruction of the verbs *vidieť* 'see', *vedieť* 'know' and *veriť* 'believe'

The human ability to produce and understand new namings on a metaphorical basis testifies to the metaphorical nature of our thought and expression. The ubiquity of metaphor and automatic understanding of metaphorical language is intuitive and implies that our thinking is for the most part metaphorical, i.e. imaginative. When we approach the issue from the view of human ontogenesis, our initial knowledge is mediated by sensory input. Apparently, we acquire most knowledge through the sense of sight. Our eye is physiologically adapted to the penetration of light waves through the pupil which are reflected from objects in the real world. An image is formed on the basis of its reflection on the retina - the human can see. The image is transmitted to the relevant centre in the cortex where the perception is converted to stored information. Seeing is associated with the perception of light, which is reflected in the following Slovak phrasemes:

(3) a. *uzrieť **svetlo** sveta*
       'be born'
       (lit. see the light of the world)
   b. *vyniesť (niečo) na **svetlo** Božie*
       'reveal something'
       (lit. bring something out into the light of God)
   c. *vniesť **svetlo** do problematiky*
       'shed light on the issue'
   d. ***osvetliť** daný problém*
       'bring the problem to light'
   e. *vy**svetliť** učivo*
       'explain the lesson'

All phrasemes in (3) involve the seme *svetl-* 'light-'. Our ability to see is determined by the transmission of light by the organ of vision to the relevant part of the cortex. Then, the figurative meaning of every phraseological unit which implicitly contains the seme *svetl-* 'light-' suggests a connection between seeing and knowing. Light and brightness are explicitly projected into the semantic structure of the verb *hľadieť* 'view' (similar to *vidieť* 'see'[1]), as will be shown

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[1] We consider the Slovak verbs *hľadieť* 'view' and *vidieť* 'see' to be semantically close. According to The Dictionary of the Slovak Language (1959, p.475), the primary meaning of *hľadieť* 'view' is *pozeraťsa, dívať sa* 'look', for example *hľadieť smrti do očí* 'look death in the eye'. The meaning of *dívať sa* 'look' is described as "observe somebody or something via sight" (1959, p. 269),

for example in the phrasemes *dívať sa smrti do očí* 'look death in the eye', *dívať sa niekomu do očí* 'look someone in the eye'. The verb *vidieť* 'see' is defined as "have the ability to perceive reality via sight, with the eyes, have the ability to look". This meaning is illustrated in the phraseme *vidieť niečo na vlastné oči* 'see something with one's own eyes' (1965, p.90). The main function of the eye is to

through etymological analysis in the next section.

The figurative meanings of the phrasemes listed below provide indirect evidence of a semantic interconnection between seeing and the meaning of the word *jas* 'brightness':

(4) a. *Ob**jas**nime si vzťahy.*
'Let us clarify the relationships.'
b. *Roz**jas**nilo sa mu.*
'A light went off in his head.'
c. *Už sa mu brieždi/**svit**á v hlave.*
'He is beginning to understand.'
(lit. It dawns in his head.)

Examples (4a) and (4b) contain the identical root morpheme *jas- 'bright'.* The prefixes *ob-* and *roz-* only modify the word's meaning concentrated in the root morpheme - the archeseme. In (4c), the verb *brieždiť* 'dawn' (appearence of daylight in the morning) indicates the transmission of light. (The verb *svitá* 'dawns' in the lexical variant of the phraseme has the same meaning). An etymological analysis of *svitať* 'dawn' brings us to the words *svietiť* 'shine', *žiariť* 'beam', *svetlo* 'light', *svet* 'world' and finally back to the archetypal phraseologicalized unit *uzrieť svetlo sveta* 'be born' (lit. see the light of the world).

A group of phrasemes containing lexemes with the antonymic meaning 'to prevent from seeing', convey opposite figurative meanings. For instance:

(5) a. *zahmlievať problematiku*
'obscure the issues'
(lit. befog the issues)
b. *zastierať problém*
'mask the problem'
c. *mútiť vodu*
'muddy the water'
d. *Pod lampou býva tma.*

'We can't see something obvious.'
(lit. It is dark under the lamp.)

The semantics of the verbs *zahmlievať* 'befog', *zastierať*, 'mask', *mútiť* 'muddy' implies an obstacle to seeing, in the figurative sense 'a hindrance to knowing'. The expressive value of the paroemia *Pod lampou býva tma* (5d) lies in its paradoxical sense.

Phraseology provides a smooth transition from the concept of seeing to the concept of knowing in a great variety of other Slovak expressions. For example:

(6) a. *mať niečo na **očiach***
'keep an eye on'
b. *nespustiť niekoho z **očí***
'can't take one's eyes off somebody'

If someone does not want to realize an unpleasant fact or face a problem requiring a solution, the phrasemes which emphasize that not seeing means not knowing are used:

(7) a. *zakrývať si **oči**/zatvárať **oči***
'close one's eyes to'
b. *zakryť ľuďom **oči** '*
'cover people's eyes'
(do something only in a formal way which does not solve the problem)

Additionally, a link between the eyes and the concept of knowing can be also observed in these examples:

(8) a. *Do **očí** med a za chrbtom jed.*
'an insincere person who does not tell the truth'
(lit. Honey to the eyes and poison behind the back.)
b. *V cudzom **oku vidí** smietku, vo*

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see. Therefore, we believe that the evidence for the semantic closeness of *hľadieť* 'view' and *vidieť* 'see' lies in the word *oči* 'eyes' used to clarify the meanings of all three verbs: *vidieť* 'see', *hľadieť* 'view' and *dívať sa* 'look'. The latter two *hľadieť/dívať sa* are treated as synonyms whose meanings are provided in the form of circular definition. Our reasoning is based on the logical implication: if X=Y and simultaneously Y=Z implies that X=Z (translated into a verbal

expression: if X equals Y and simultaneosly Y equals Z then X is equal to Z).

vlastnom ani brvno nevidí.
'to see the speck in another person's eye, but not see the beam in one's own'

c. Ne**vidí** si ďalej od nosa.
'to not see farther than the end of one's nose'

d. *Čo* **oko** *ne***vidí***, to srdce nebolí.*
'What the eye does not see, the heart does not grieve over.'

e. *Zíde z* **očí***, zíde z mysle.*
'Out of sight, out of mind.'

Similarly to the previously cited phrasemes in which seeing is associated with knowing, the common semantic base of the verbs *vidieť* 'see' and *vedieť* 'know' is evident in the phrasemes linking the unseen with ignorance. The idiomatic saying (8a) really means being unaware of a person's dishonesty. The meaning of this phraseme has to be decoded from the addressee's point of view. Somebody appears to be sweet as honey, i.e. nice. But when the addressee cannot see the person, his or her facial expression changes and reveals the truth, i.e. malicious behaviour which is metaphorically described as poison. Example (8b) says that the human can see minor faults in others (knows about them), but at the same time he/she does not realize their own weaknesses. Somebody who does not know or comprehend something obvious is described in terms of an inability to see into the distance (8c). In (8d), the emotional state of feeling content is a result of being uninformed. Example (8e) expresses the meaning 'if something or someone cannot be seen, it will be easily forgotten'.

Many phraseologized units indirectly depict the content of the mind, emotions and attitudes towards other people, and the belief that we can know how they feel from the expression in their eyes. Here the lexeme *oko/oči* 'eye/eyes' is the key component carrying metaphorical meanings:

(9) a. *padnúť do* **oka**
'catch somebody's eye'
(lit. fall into the eye)

b. *Nič dobré mu z* **očí** *nehľadí.*
'a mischief maker'
(lit. Nothing good looks out of his eyes.)

c. *vyčítať niekomu niečo z* **očí**
'read something from somebody's eyes'

d. **Oko, do duše okno.**
'The eye is the window to the soul.'

e. *Urobí, čo jej na* **očiach** *vidí.*
'He will do what he sees in her eyes.'
(usually about a person who is in love)

To see means to know, as we cannot deny that we know about what we have seen. This is evidenced by the semantic proximity of both the verbs *vidieť* and *vedieť*. The Proto-Slavonic *vědĕti 'to know' *vĕ(d)mь (the first person singular, present tense) descends from the ancient form *vĕde 'I know' which is originally perfectum derived from the Indo-European *ueid- and it means 'see'. In other words, the Slovak verbs *vidieť* and *vedieť* have the same Indo-European basis as the Latin vīdī 'I know' and Greek oīda. The original meaning of the Proto-Slavonic *vĕdĕ is, therefore, 'I saw', i.e. 'I know' (Rejzek, 2001, p.702). A more recent etymological analysis of the verbs brings similar conclusions (Králik, 2015, p.618). The Proto-Slavonic *vidĕti (*ueid-) is related to the Old Indic vindáti 'find', 'discover', Greek eidomai 'appear' and Latin vidēre 'see'. What was previously deduced from Rejzek's etymological dictionary (2001), Králik (ibid, p. 652) states clearly under the entry *vedieť* 'know': Proto-Slavonic *vĕdĕ 'I know' from Indo-European u(e)id-, via the semantic development *videl som* 'I saw', ultimately 'I know', 'I have knowledge gained from seeing'. The etymological analysis makes the motivation of these archaic Slovak expressions apparent:

(10) a. *ani* **vid***u – ani slychu*
'not a vestige of'

b. **vid***ma/***ved***ma*
'a witch'

The forms *ani vidu - ani slychu* (the variant of *nevídali, neslýchali*) are remnants of a dual plural distinction which is not used in Slovak anymore. We know nothing unless we have seen (or heard) it. The affinity of the concepts see and know is also manifested in the

archaic expressions *vidma/vedma* 'a fortuneteller, woman practising sorcery', listed under the same entry in The Dictionary of the Slovak Language (1965, p. 44).

The etymology of the Slovak verb *vidieť* 'see' implies that it is natural that information mediated by speech is converted to an image. More precisely, our mind looks subconsciously for and finds the shortest path to the image processing of information. The reason why eyes serve as the source domain for many indirect nominations lies in their primary function to see. A connection between see and know existed in the Indo-European form **ueid-* 'see' from which the Proto-Slavonic **vědě* 'I saw' developed.

The verb *hľadieť* 'view', being semantically close to *vidieť* 'see', further extends the associative network with the potential for creating new figurative nominations. Again, antonymic examples from Slovak phraseology referring to knowledge or anticipation of the future provide indirect evidence:

(11) a. *niečo je na dohľad*
'something is in sight'
b. *niečo je v nedohľad*ne
'something is out of sight'
(refers to a time horizon which is so long that it cannot be estimated)

The verbs *hľadieť* 'view' and *vidieť* 'see' have similar meanings, but their syntactic structure is different. While 'view' requires a preposition and an object, the verb 'see' is followed only by an object. Etymologically speaking, Slovak *hľadieť* 'view' (Králik, 2015, p. 197) originated from the Proto-Slavonic **ględěti*, related to Irish *as-gleinn* 'examine' and Old High German *glinzen* 'glitter', German *Glenz* 'a sparkling light', all coming from Indo-European **glend(h)* 'glitter'. The semantics of these words is associated with the perception of light, so also with the ability to see.

In addition to the illustrated semantic connection between (not) seeing and (not) knowing, the Slovak verb *vedieť* 'know' is semantically close to *veriť* 'believe'. This is well exemplified by the following sentences:

(12) a. *Čo **vidím**, to verím.*
'What I can see, I believe.'
b. *Čo oči **vidia**, to srdce uverí.*
'What the eyes can see, the heart will believe.'
c. *Viac ver **očiam** ako ušiam.*
'Trust your eyes more than your ears.'
d. *Istejšie **oko** ako ucho.*
'The eye is surer than the ear.'
e. *Presvedč sa na vlastné **oči**.*
'See with your own eyes.'

All phrasemes in (12a.-e.) show that the verbs *vidieť* 'see' and *veriť* 'believe' appear in a close causal relationship. Obviously, information gained through vision is given priority over information gained from hearing. As Sedláková and Bónová conclude: "The visual communicative channel is often used as a synonym for knowing. After all, this is proved by the etymology of the words see – know" (2014, p. 217).

In the identification of the semantic core of the verb *veriť* 'believe'*,* the etymological reconstruction of the word *pravda* 'truth' becomes crucial. The following etymological analysis reveals the relationsip between the semantics of the verb *veriť* 'believe' and noun *pravda* 'truth'. Slovak *viera* 'faith', 'belief', Czech *víra* is interpreted by Rejzek (2001, p. 713) as a Pan-Slavonic word: Polish *wiara*, Russian *véra*, Croatian *vjèra*, Serbian *vèra*, Old Slovenian *věra*. Proto-Slavonic **věra,* formally corresponds to Old High German *wāra* 'fidelity', 'contract', 'patronage', originated from the Indo-European **uēroā* , and is akin to German *wahr-* 'true', 'authentic', Old Irish *fír*, and Latin *vērus*. The original meaning of the word *viera* 'belief', as shown above, was 'a true thing', 'fidelity'.

The Slovak etymological dictionary (Králik, 2015) also confirms the semantic connection between the verbs *vedieť* 'know' (primarily linked with seeing) and *veriť* 'believe'. According to Králik (2015, p. 618–619), Slovak *viera* 'belief' from Proto-Slavonic **věra* is related to: Old Norse *Vár*, the name of the Goddess of Oaths, Old High German *wāra* 'fidelity', 'contract', 'patronage', and Middle High German *wāre*, 'contract', 'peace'. All the forms come from Indo-European **uērā* meaning 'do a favour'. The same entry *viera* 'belief' mentions a relation

to Latin *vērus* 'truthful', 'real' as well as to the Slovak *veriteľ* 'creditor' (a person who trusts another person when lending him/her money) (Králik, ibid). The legal term *veriteľ* 'creditor' is formed from the verb *veriť* 'trust' by adding the derivational suffix *–teľ*. The semantics of *veriteľ* 'creditor' comprises not only the idea of trust and belief, but also one's awareness of the debt. The semantics of the verb *vedieť* 'know' is also reflected in the status of a debtor, a person who has the responsibility to acknowledge a debt and pay it off. The root morpheme *ved-* in the Slovak legal term *zodpovednosť* 'liability' is identical to the root of the verb **ved**ieť 'know'.

The affinity of the verbs *vedieť* 'know' and *veriť* 'believe' is identifiable in the following definiton of the verb *vedieť* 'know' in The Dictionary of the Slovak Language: "...have belief in something, be sure that something is true, that somebody tells the truth" (1965, p. 67). The verb *veriť* 'believe' associates with the Slovak archaic expression *verenec/verenica* 'fiancé/fiancée'. These nominations have been created from the verb *veriť* 'believe' referring to trust in a partner's word, his/her promise to marry (The Dictionary of the Slovak Language, 1965, p.66). The semantic structure of the above-mentioned lexemes implicitly includes knowing as a result of seeing and then believing, for example, a promise, will or conviction. In modern Slovak, the verb *veriť* and the particle *veru* 'really' share the same root *ver* and seme believe. The particle *veru* 'really' (the archaic dialect form *vera* and poetic expression *ve*r) has an intensifying function meaning 'real', 'true' (The Dictionary of the Slovak Language, 1965, p.70). The archaic verb **zaver**iť *sa* 'swear', derived from the particle *veru/vera,* is defined as assuring somebody by giving a decisive word (The Dictionary of the Slovak Language, 1965, p. 554). The relationship between the value of the word and one's own belief provides a smooth transition to the concept of the truth.

What follows is a presentation of a part of the associative-semantic network which arises from the connection between the concepts *vidieť* 'see' and *vedieť* 'know' in Slovak:
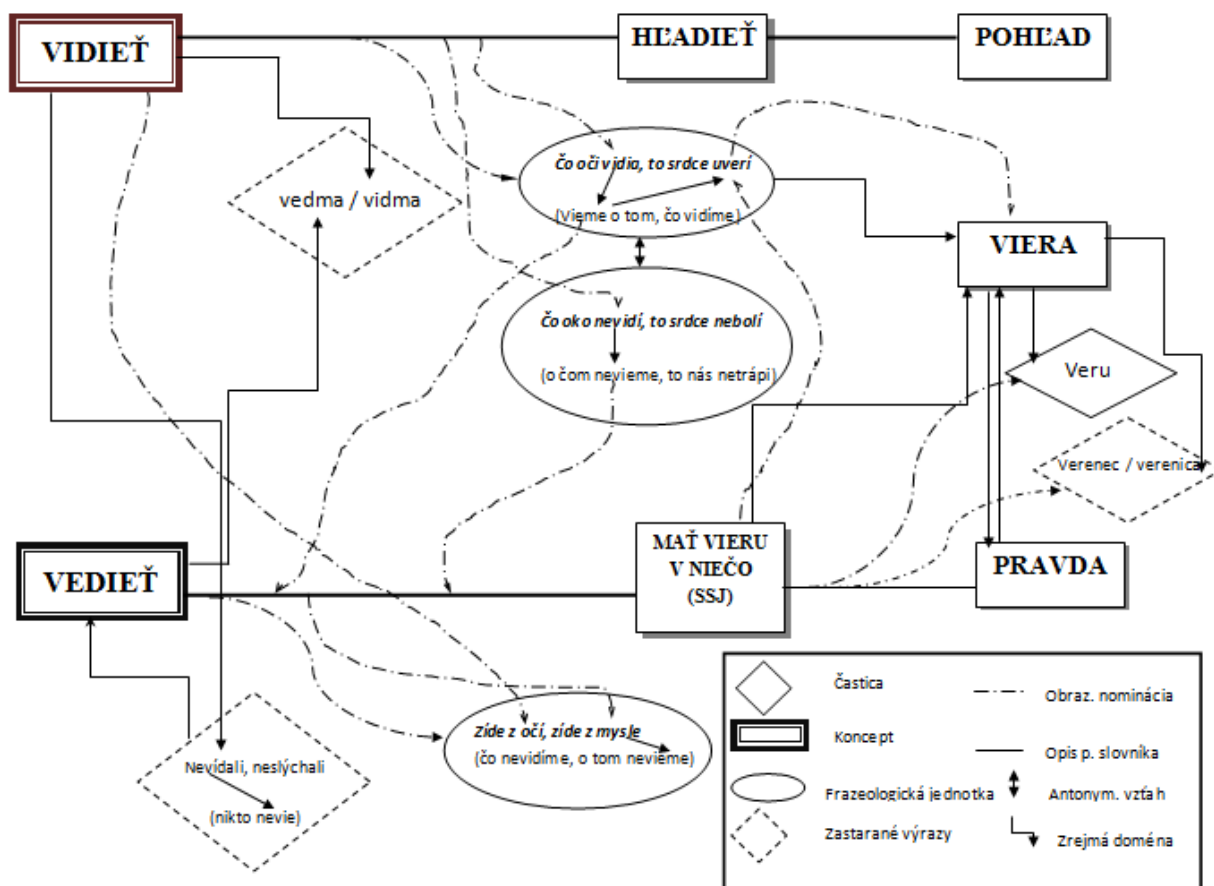
Figure 1: The reconstruction of the associative-semantic network based on the affinity of the concepts *vidieť* 'see' and *vedieť* 'know' in Slovak (created by authors)
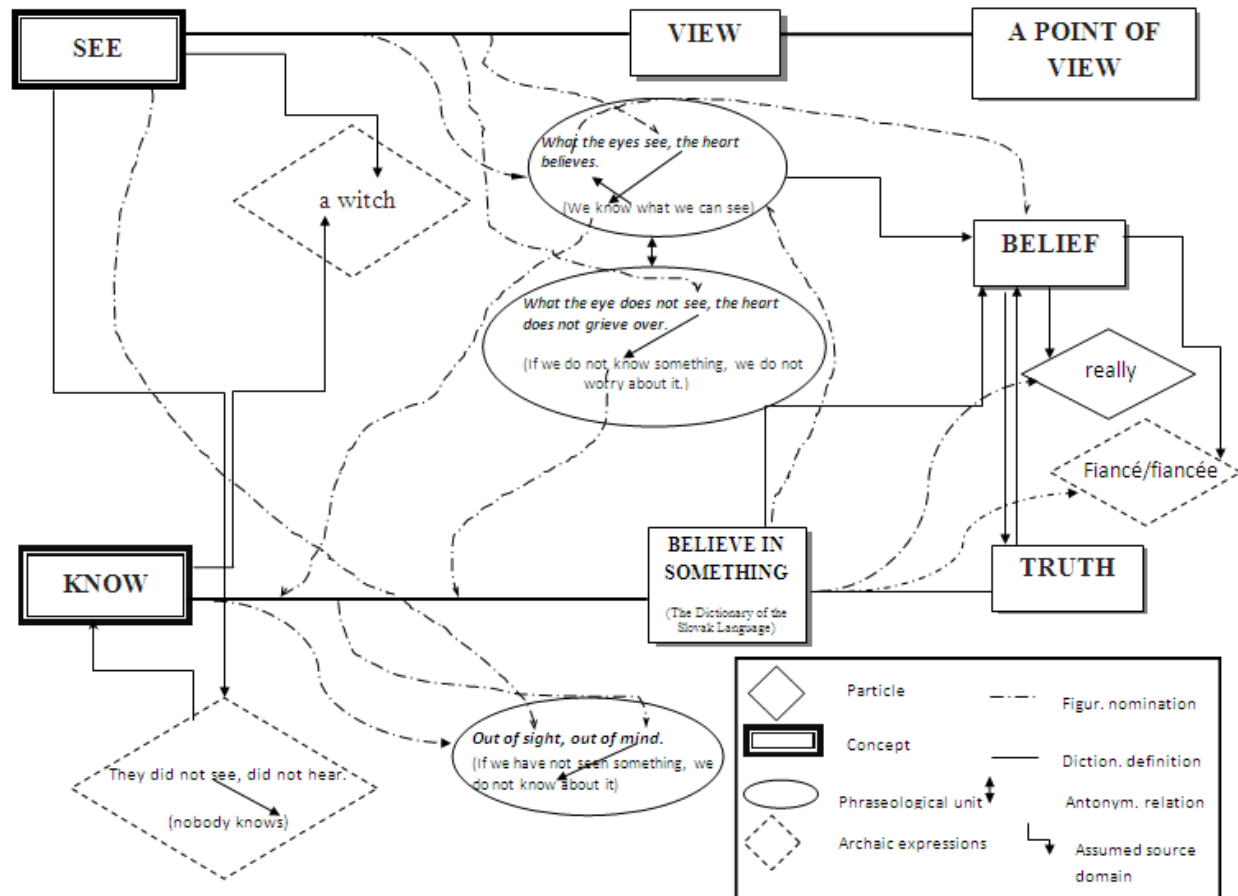
Figure 2: The reconstruction of the associative-semantic network based on the affinity of the concepts *vidieť* 'see' and *vedieť* 'know' in Slovak (English translation)

Figures 1 and 2 illustrate the affinity between the verbs *vidieť* and *vedieť* which has been revealed by etymological analysis but remains hidden to the average language user. The Figures also show the motivation of the phrasemes' imagery. The verb *vidieť* 'see' motivates the phrasemes: *Čo oči vidia, to srdce uverí* and *Čo oko nevidí, to srdce nebolí*. The negative form of the verb *nevidieť* 'not see' expresses the antonymic relation between both phrasemes. Not seeing gives rise to the phraseme *Zíde z očí, zíde z mysle*. In case of nonphraseologized expressions, the implicit metaphorical relationship between the source and the target domain gives rise to new nominations. For example, *vidieť>vidma*, *vedieť>vedma*, *vedieť* and *vidieť> nevídali, neslýchali, vedieť>mať vieru v niečo, mať vieru v niečo>viera*; *viera> verenec/verenica*, *viera>veru* (see the

English translations provided above). Sensory perception is at the very beginning of the "birth" of these new nominations.

Conclusion

Our analysis of the concepts *vidieť* 'see', *vedieť* 'know' and *veriť* 'believe' indicates that a word is conceptual in nature and the concept itself is multilayered. A word's meaning has several layers in which sensual and social experience, historical and sociocultural context are reflected. In similar types of communicative situations, one of the layers of the word's semantic structure is activated. This layer is crucial principally due to its communicative effectiveness proven in language-speech interaction. Because of its intelligibility and semantic transparency it becomes conventionalized as a new meaning. There is neither complete

congruence nor complete incongruence between the original meaning and the transposed meaning attached to the new denotation. At some point and in a certain context it builds on the original multilayered meaning through the layer which has become dominant. It is has been shown that this process is not driven by human logic but has the nature of an associative mechanism.

The examples of the Slovak phrasemes provide much indirect evidence that the verbs *vidieť* 'see', *vedieť* 'know' and *veriť* 'believe' are semantically related. The etymological analysis and subsequent comparison has directly revealed that the verbs see and know have a common basis in the Indo-European proto-language. This relationship is not clear to native Slovak language speakers nowadays; on the contrary, it is veiled. The identification of the common concept of the analysed verbs points to the metaphorical nature of our thought and expression. Concurrently, it serves as proof of the creation of associative-semantic networks comprising new semantically transparent nominations. The reconstruction of the concepts and their functionality leads to an assumption that language in the sense of the theory of the living word has unlimited potential to activate one of the layers of the semantic structure of a lexeme. This implies that not only language but also every word behaves like a living organism from which a new metaphorical nomination is "born" as a semantically independent entity in continuity with the source domain. The associative-metaphorical network itself emerges as a result of the evolutionary processes at the level of a word.

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