THE GRECO-LATIN FOUNDATIONS OF THE MEDICAL METAPHOR: THE ROLE OF LINGUISTICS IN TERMINOLOGY

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Abstract

This study follows the evolution of two conceptual models - *the habitat* and the *anthropocentric model* - which founds the medical metaphor of Greco-Latin origin used in the English medical terminology and the Neo-Latin languages. It also follows the complex relationship between terminology, etymology, semantics and the natural languages - *through a contrastive analysis of the usage and of the context* - in the English, French and Romanian language. Out of the two models *the habitat* is the one which has generated the most conceptual parts in medicine, especially in Nomina Anatomica. There are specific divisions within both studied models with an impact upon the conceptual-semantic dynamics and upon the unity of holistic vision: "the interior" of the Greek and/or Roman house is the favourite metaphor for "the interior parts of the human body" Gr. *θάλαμος,-ου;* Lat. *cellula, ae;* Lat. *trabecula, ae etc*); the metaphorical model of "the linking elements between the components of the Greek and/or Roman home" has become the model of anatomical "relations" between parts of the human body (Lat. *atrium, ii*). Three are the conceptual subsystems of the "anthropocentric model" based on which the medical metaphor of Greco-Latin origin is developed: man and family; parts of the human body; sensations.

Keywords: Medical metaphor; Greco-Latin; Conceptual model; Descriptive-linguistic terminology; English; Neo-Latin languages

1. Conceptual models

1.1. The habitat

The conceptual models of the medical metaphor are based on fundamental human experience linked to the elements / characteristics of the concrete, material universe. We identify in the notional system of the domain series of conceptual models which we have organized in several canons:

The model of "the habitat" (Table 2) creates in the anatomical nomenclature, a conceptual tableau of the parts of the human body organized into two specific divisions: the interior of the house = the interior of the human body; the linking elements between the parts of the house = the anatomical components having the role to separate / connect interior parts of the human body etc. The metaphorical model of the "interior parts of the human body are the equivalents of the interior components of the house" is the most frequent one in the anatomical nomenclature.

In the (selective) interpretation of the model of the habitat / the anthropocentric model we consider the medical metaphors terms that meet two correlative and comprehensive conditions: domain transfer and semantic modifications. Methodologically we take into consideration the criterion of the conceptual relevance and the quantitative

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criterion in the study of the dynamics of the terminological metaphors of Greco-Latin sources, discussed under 3.1. and 3.2., respectively.

1. Lat. *cellula, ae,* f.n. (diminutive of the noun *cella, ae*, small storeroom; the smallest room in a Roman household): the smallest compartment of the Roman house was the *cellula, ae*, the little room, where they stored the food; / the small chambers of the slaves; small room;/ the open part of the temple where the statue of the god was placed, sanctuary (DLR 2003: 191). In the medical terminology *cell* is one of the fundamental metaphors (Dorland`s Illustrated Medical Dictionary 2003; Walter W. Skeat 2007; DM 2007). All types of living organisms are organized around this archaic preconceptual scheme. The preconceptual model is extremely productive in the cognition of the living world. In the medical language there are approx. 110 poly-lexical metaphors, formed with the model *cellula, ae.*

2. Lat. *septum,i* (n.n.): In the everyday Latin language the word had multiple meanings: 'enclosed space, corral, detour'; 'detour station (on the forum or in the Field of Mars, where the citizens were lead to vote)'. The separating wall of the rooms of a Roman house were called *septum*. It was used in phrases such as "saepta domorul" (Lucretius) where it had the meaning of "the walls of houses". The Greek equivalent of the Lat. *septum, i* was *diaphragma* (*dia-* 'through', *phragma, -atos* 'enclosure'), a word through which the Greeks designated "the wall that separated the rooms of the house." In Anatomy, the term *diaphragm* is used with the general sense of "musculotendinous separating wall [...] which separates the chest cavity from the abdominal cavity" (DM 2007: 404). Based on these two preconceptual schemes the medical language develops conceptual subtypes - through the mono-lexical and/or poly-lexical metaphors: diaphragmatic; septum, pl. septa (NA); interverticular saeptum of heart, etc.

3. Lat. *vestibulum, i* (n.n.): Designates the "vestibule", the enclosed space between the street and the door of the house (Gh. Guţu 2003: 1415); (generic meaning) the entrance into the Roman house. Through the metaphor of the "vestibule" (NA: *vestibulum*) the concept of space at the entrance of a cavity or canal was introduced (DM 2007: 1153); "buccal vestibule" / "vestibule of mouth" / vestibule of ear etc. The model is not especially productive if we study it based on the "quantitative" criteria of the fixed collocations it develops but it is significant under the report of cognitive coherence in the cognition of the human body. It "opens" the series of anatomical metaphors, interconnected in a holistic system, which functions as an independent entity, based on the model of the habitat: buccal vestibule, vestibule of mouth (NA); vestibulum auris, vestibul of ear; vestibulitis.

4. Lat. *trabecula, ae* (f.n.): Trabecula (small beam) served based on the identity of the characteristic (strip or beam shaped) as a model to anatomical structures (formed from trabecula). The medical metaphors borrow the stable image in the conceptual subsystems they generate:

- anatomical structure: *trabecula*;
- characteristic: *trabecular*;

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- surgical intervention: *trabeculectomy*; *trabeculotomy*.

5. Lat. *trabs, bis* (f.n.): The word was used in everyday Latin with several meanings: 'beam'; (fig.) 'tree trunk'; 'light ship', 'roof', 'club, mace'; 'huge spear', 'torch'. The roof beams were called *trabes* (high beam) in the Roman Empire.

6. Lat. *fornix* , *icis* (m.n.): The word was used in the Latin language with the meanings of 'vault, arch', 'arcade' of the Roman house; 'brothel'. It is used as a preconceptual model of the anatomical metaphor *fornix* (NA).

7. Gr. *θάλαμος,-ου* (m.n.): In ancient Greece the noun *θάλαμος,-ου* was also used with the meaning of 'bedroom, nuptial bed'. Galenus uses the term *talamus* - based on the equivalence of the double - in order to designate the structure of the brain, an anatomical formation which consists of 'voluminous nuclei, PAIR of the diencephalon': thalamus (NA).

8. Lat. *atrium, ii* (n.n.): The word usually designated the antechamber of the Roman house which connected the other rooms; it had 'smoked' walls (Lat. *ater* - black) due to the fire that was burning in the middle of the room. Other meanings: 'house, palace', 'hall, porch, hall'. The 'antechamber' is the preconceptual model of the *atrium* (NA) metaphor through which the notion of cavity is updated 'which provides a means of communication with another structure' (DM 2007: 231).

9. Lat. *doma –atis,* n.n. (cf. Gr. δόμος,-ου m.n.) 'roof of a house', 'terrace of a house'.

10. Lat. *faux, cis,* f.n. (usual pl. *fauces*, *ium*: It was used with a variation of meanings: 'throat, mouth'; 'gorge, abyss, cave'. Tight crossings, corridors, entrances were named *fauces*. If the first series of metaphors that make up the model of the "habitat" makes the intuition of the internal elements of the anatomical system possible, the second series - that of the exterior of the Roman and Greek house - permits the intuition of the relations between parts, opposition:

11. Lat. *area, ae* (f.n.): In the Latin language it was a poly-semantic word used both in the register of everyday language (meaning 'empty space, broad place', 'halo of the Sun'), in the quasi-specialized language (having the meaning of 'surface' in geometry / 'stadium, arena, sports field' in civil society) and/or in the figurative language (with connotative values such as 'baldness, scope, stage of life'). In anatomy, *area,* pl. *arae* (Fr. aire, f.n.; Ro. arie) designates 'a morphologically or functionally delimited surface', a model which later on developed subsets of orientation metaphors, based on the inside-outside, centre-periphery, up-down oppositions (*cardiac area, auditory area*, etc.).

12. Lat. *areola, ae* (f.n.): In the Latin language *areola, ae* (f.n.) means a small yard. In the Anatomical Nomenclature the metaphor of *areola* delimits two morphologically different anatomical locations: *erythrematous areola* - 'area which surrounds an inflamed spot' (DM 2007: 214).

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Table 2

The cognitive model of the "habitat": The Roman/Greek house

Stable preconceptual scheme	Terminological metaphor	Linguistic realization
Gr. *θάλαμος* (*-ου*), 'nuptial bed, bedroom'	*thalamus* 'anatomical formation made up of paired nuclei'	En. thalamus; Fr. thalamus; Ro. talamus.
Lat. *area* (*ae*) 'area, yard'	*area* 'morphologically or functionally delimited surface'	En. area; Fr. aire (f.n.); Ro. arie (f.n.);
Lat. *areola, ae* 'small yard'	*areola* 'an area that surrounds one point'	En. areola; Fr. aréole (f.n.); Ro. areolă (f.n.).
Lat. *atrium* (*ii*) 'antechamber;'	*atrium* "cavity which ensures communication with another structure"	En. thalamus; Fr. oreillette (f.n.); Ro. atriu (n.n.).
Lat. *cellula,* (*ae*) n.n. 'the smallest room in a Roman household'	*cell* 'basic unit of living organisms'	En. cell; Fr. cellule (f.n.); Ro. celulă (s.f.).
	basket cell 'cell of the cerebellar cortex'	En. *basket cell*; Fr.*cellule à corbeilles*; Ro.*celulă în coşuleţ.*
Lat. *doma* (*atis*) 'roof of a house'	*dôme (pleural)* 'area of the pleura which covers the top of the lung'	Fr. dôme pleural; Ro. dom pleural; En. pleura cervicalis.
Lat. *fornix* (*icis*) 'arcade, arch'	*fornix*, in anatomy, 'body with an arched surface'	En. fornix; Fr. fornix (m.n.); Ro. fornix.
lat. saeptum (i)'separating wall'	*septum* 'anatomical formation which separates two regions'	En. septum; Fr. septum(m.n.); Ro. sept (n.n.).
Lat. *trabecula* (*ae*) 'small beam' Lat. *trabs* (*bis*) 'beam, girder'	*trabecula* 'band shaped anatomical structure'	En. trabecula; Fr. trabecule (f.n.); Ro. trabecul (n.n.).
Lat. *vestibulum* (i) 'entrance of a house'	*vestibule* (NA: *vestibulum*, pl. *vestibula*) 'space'	En. vestibule; Fr. vestibule (m.n.); Ro. vestibul (n.n.).
	Vestibule of ear (NA: *vestibulum auris*) 'middle cavity of the inner ear labyrinth'	En. vestibule of ear; Fr. vestibule de l oreille; Ro. vestibulul urechii.
	Vestibule of mouth (NA: *vestibuluim oris*) 'peripherical portion of the oral cavity'	En. vestibule of mouth; Fr. vesttibule buccal; Ro. vestibul bucal.
	NA: *Vestibulum osseus*	Fr. vestibule osseux / bony labyrinth; Ro. vestibul osos.

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2.1. The anthropocentric model

The anthropocentric perspective (Table 3; Table 4; Table 5) in the medical terminology implies under the notional, cognitive aspect and under that of the philosophy of the language, the human being with everything that is specific to it (kinship, parts of the body, feelings, perception, etc.) as a model of making the abstract accessible. Three are the conceptual subsystems which are developed by the anthropocentric model: a. man and its family; b. parts of the human body; c. sensations.

2.2.1. Man and its famil

13. Lat. *pater, tris* (m.n.); Lat. *mater, tris* (f.n.): *The father, the mother, the son, the daughter*, etc. form conceptual symmetric pairs within the medical domain, unlike the lexicon of the Indo-European languages (Emile Benveniste, 1999), where the archaic and religious senses of representing the world were used as a priority. See for comparison the religious concept of "the Father" in the religions / myths about the origins (the Father is an image of transcendence, in the majority of the world religions; in the Celtic tradition we meet the notion of "the father of the seed... almighty" according to Jean Chevalier, Alain Gheerbrant 3, 1995, p. 336, etc.) with the biological concept of "the father": paternity, etc. It should be compared with the spiritual concept of "the Mother" in the archaic belief systems and in the world religions (in the Hindu theology the "divine Mother... the spiritual reality of the Female principle" Jean Chevalier, Alain Gheerbrant 2, 1995, p. 262) is presented, in the Catholic dogma the divine Mother "expresses a historical reality", in Christianity "the mother" can be "the Church/the Holy Virgin"; in the Celtic religions the woman has an important role through her messenger role of the Other world, etc.) with the biological concept, strictly determined, by the "mother" who generated the subsets of specialized concepts such as: motherhood, maternity, etc.

14. Gr. νθρωος, -ου (m.n.): It was a generic noun in the Greek language, with the meanings of 'man, human being, humanity'. The metaphorical transfer maintains the conceptual medium of "the human being"; it produces fundamental differences in the conceptual subsystems of science, through the linguistic structures and through

15. Gr. παϊς, παιδός (tema παιδ-) n.n. / παιδίον, -ου n.n.: The word in the Greek language had the meaning of 'son, child'. The preconceptual scheme of παϊς, παιδός a has generated in the medical language few cognitive subsystems, such as:

- the medical branch: *pediatrics, pedodontics;*
- measuring unit: *pediometer;*
- characteristic: *pedal*;

16. lat. *filius,ii* (m.n.): It had the meaning of 'son subject to paternal authority' in the Latin language. In epidemiology, the Neo-Latin languages conceptualize the notion of 'succession of the appearance of diseases' through Fr. *filliation* (f.n.), Ro. *filiație* (f.n.), the preconceptual scheme of which can be found in *filius*. The English language uses the metaphorical syntagm of *consanguinity in direct line*. In serology, the metaphor

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conceptualizes the notion of "examining diverse groups and blood types in children and the supposed parents".

17. Lat. *femella, a*e (n.n.): It is a diminutive of *femina, ae.* It designated in everyday Latin "a young woman", "a girl". It has become one of the interdisciplinary metaphors used in medicine, zoology. The Greek equivalent of the notion of "the woman" (see Gr. *dia* - through; *gyne, gynaikos* "woman, wife, lady; widow; child") is used in the medical language where the metaphor "diagynic", Fr. *diagynique* has the meaning of "hereditary transmission of a state or that of a disease which can be produced only by through the mother".

18. Lat. *vir, i* (m.n.): It designated in everyday Latin the notion of "man, husband"; "man in the true sense of the word"; "fighter"; "man" (generic term) etc. The medical metaphors formed based on this conceptual pattern eliminate the subjective characteristics such as 'man in the true sense of the word' / 'fighter', etc. maintaining only the basic meaning in the conceptual subsystems which they create: virillization, virillizing, virillismus, virile etc.

19. Lat. *pupilla, ae* (f.n.) : The word was used in everyday latin with the meaning 'girl without parents, orphan.' The metaphor "pupil" (cf. Fr. *pupille* f.n.; En.*pupil* NA) designates in ophthalmology the univocal concept of the 'pupil of the eye.'

Table 3

The anthropocentric model Subsystem: Man and its family, lineage

Stable preconceptual scheme	Terminological metaphor	Linguistic realization
Gr. ἄνθρωος (-ου) 'human being'	fr. anthropogammamétrie 'measuring the contents of the human body with gamma radiation emitting radioisotopes'	En. whole body counting; Fr. anthropogammamétrie (f.n.); Ro. antropogamametrie (f.n.)
Gr. παϊς, παιδός	"Pedology" / paidology: 'branch of biology which deals with the study of the child'; 'the study of soils'	En. Pedology/paidology; Fr. pédologie (f.n.); Ro. pedologie (f.n.)
Gr. γενεά, -äς (f.n.) 'kin, descent;'	*gene* 'the basic unit of heredity'	En. *gene;* Fr. *gène* (m.n.)*;* Ro. genă (f.n.)
	housekeeping geneas	en. *housekeeping geneas*; Fr. *gènes de ménage;* Ro. *gene menajere.*
Gr. *gyne* (cf. γυνή, γυναικός f.n.) 'woman'	*diagynic* "on the hereditary transmission of a disease, which is produced only through the mother"	En. *diagynic*; Fr. *diagynique* (adj.); Ro. *diaginic* (adj.)

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Lat. *femella* (ae) „femeie"	*female* "organism which produces female gametes"	En. *female*; Fr. *femelle* (f.n.); Ro.*femelă* (f.n.).
Lat. *filius* (ii) 'son'	*filiation* "bond of consanguinity of children with parents"	Fr. *filiation* (f.n.); Ro. *filiaţie* (f.n.); En. *consanguinity in direct line.*
Lat. *mater, tris* "mother"	*motherhood* 'the quality of being a mother', 'a hospital where women give birth'	En. *motherhood*; Fr. *maternité* (f.n.) ; Ro. *maternitate* (f.n.);
Lat. *pater, tris* 'father, parent'	*paternity* 'the status, quality of father'	En. paternity; Fr. patérnité (f.n.); Ro. paternitate (f.n.).
Lat. *pupilla, ae* 'girl without parents'	*pupil* 'central orifice of the iris'	En. *pupil*; Fr. pupulle (f.n.); Ro. pupilă (f.n.)
Lat. *vir, i* 'man'	*virile* , 'which is characteristic to the man'	En. virile; Fr. viril,e (adj.); Ro. viril (adj.).

2.2.2. The parts of the human body and the sensations

The parts of the human body (Table 4) is another conceptual subsystem developed by the anthropocentric model. One observation is necessary in this context: the parts of the human body represent the source of several terminological metaphors in most special languages, except that of medical terminology where the process has limitations, different degrees of metaphorisation and/or, in some cases, it does not qualify to be a terminological metaphor. Compare *arm, head*, unique variants existing in NA (with a minimal degree of metaphorisation) - where the domain transfer is based on a concrete analogy, with the metaphors of *arm, head*, etc. especially productive in mechanics, in technical language, in constructions etc. - where it suffers fundamental changes in the semantic behaviour, either on the level of lexical terminology, either on the level of context. See the poly-lexical metaphors, such as: *cap tractor, braţ port filieră*, *braţ port tarod* etc.

20. Gr. πνεῦμα, -ατος (n.n.): In the Greek language it had the meanings of 'wind, breath, smell, life, soul, lung.' The medical metaphors had intense periods of expansion both on the level of the domain and on the level of the branch through the approx. 60 terms / compound structures / terminological collocations the DM (2007) includes. We do not discuss the interdisciplinary character of the metaphor nor the quasi-conceptual model of the term, but the character of the extremely productive "living metaphor" of *pneuma-*, its capacity to create several conceptual subsystems:

- "recipient", localization of air: *pneumatic;*
- disease: *pneumatocele; pneumocystosis; pneumonia;*
- biological structure: *pneumocyte;*
-instrument: *pneumograph; pneumometer;*

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- the name of the domain: *pneumology*.

21. Gr. *καρδία, -ας/ καρδίη, -ης* (f.n.)): The word was used in the Greek language with the meanings of 'heart', 'soul', 'spirit', 'thinking', 'intelligence', 'stomach'. The medical metaphors - the primary and/or poly-lexical ones - formed based on the "scheme image" καρδία, -ας are explained through hypotheses of experts and create conceptual subsystems referring to:

- referent / characteristic: cardiac/cardial;
- disease: cardiomyopathy; congestive cardiomyopathy; postpartum cardiomyopathy; carditis;
- anatomical structure: cardiocyte;
- biological process: cardiogenic;
- medical domain: cardiology, etc.
- relation with external agents: cardiotonics; cardiotoxic etc.

22. Lat. *capillus, i* (m.n.): It was used in the Latin language with the meaning of 'hair', 'filament (in plants)' In the medical terminology the terminological metaphors formed based on the scheme image of *capillus* conceptualize:

- referent / characteristic: capillary;
- biological process: capillarity, capillary attraction etc.
- a generic name of the disease: capillaropathy etc. in the case of the primary metaphor.

Terminal branches of blood vessels are conceptualized through bi-lexical metaphors: continuous capillary; fenestrated capillary; sinusoidal capillary etc. the semantic behaviour of which is defined on the syntagmatic level.

23. Gr. *πούς, ποδός* (m.n.): It was used in everyday Latin with multiple meanings: 'leg, claw; step, walk; leg stich'. The medical metaphors which generate these respect the two correlative conditions - the domain transfer and the semantic modifications in the context:

- anatomical structure: podocyte;
- specialization: podologist; podoorthotist;
- medical domain: podiatry/ podology;
- instrument: podometer.

24. Lat. *manus, us* (f.n.): In the Latin language the word had multiple meanings: hand; power, authority (in the juridical language); master hand; traits of writing; handful of people, crew; game of dice, etc. *Manus, us* is the source of some terminological metaphors in almost every domain. It had periods of expansion in which several metaphors were born, starting with the terminology of Roman law (*Manu militari*) and continuing with the management of contemporary marketing (*manufactory*, *manuscript*) etc. *Management* (cf. Eng. management; Fr. management; Sp. management) is a terminological metaphor an adequate equivalent is hard to be found to in the Neo-Latin languages. The medical language is an exception where the terminological productivity of the preconceptual scheme of *manus* is manifested only in the direction of "the action":

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manoeuvre = 'method or stage the completion of which requires a certain degree of skill, in some surgical or obstetrical interventions' (DM, p.660).

Table 4
The anthropocentric model Subsystem: The parts of the human body (selection)

Stable preconceptual scheme	Terminological metaphor	Linguistic realization
Gr. *καρδία*(-ας) /*καρδίη* (-*ης*) 'heart'; 'stomach'	"cardiac": 'which refers to heart or belongs to heart'	En. cardiac/ cardial; Fr. cardiaque (m.n.); Ro. cardiac (adj.).
Gr. *πούς* (*ποδός*) 'leg'	"podocyte": 'a cell which presents a number of primary or secondary extensions called pedicles'	En. podocyte; Fr. podocyte (m.n.); Ro. podocit (n.n.).
Gr.πνεῦμα (-ατος) 'breath, respiratory machine'	"pneumonia": 'inflammation of the alveolar... on the level of the lungs'	En. pneumonia; Fr. pneumonie (f.n.); Ro. pneumonie (f.n.)
Lat. *capillus* (i), 'hair'; 'filament'	"capillary vessel": 'generic name for every of the finest vessels'	En. capillary vessel; Fr. capillaire sanguin; Ro. capilar sanguin.
Lat. *manus* (*us*) 'hand'	"manoeuvre": 'method or stage the performance of which requires a degree of skill'	En. maneuver; Fr. manouevre (f.n.); Ro. manevră(f.n.)
Lat. *oculus, i* (m.n.) 'eye'	"ocular": 'part of the optical system of a microscope'	En. ocular/eyepiece; Fr.oculaire (adj./ m.n.); Ro.ocular (adj./ m.n.);
Lat. *pes, dis* (m.n.) 'man's foot'	"pedal spasm": contraction of the extended leg and in "varus"	En. pedal spasm; Fr. pedospasme (m.n.); Ro. pedospasm (n.n.)

We can notice from the examples above that the conceptual subsystems generated by the subsystem of "parts of the human body" are relatively redundant, and correspond to the scientific imperatives of organization of the domain / branch, of the need of classification of concepts, of taxonomies (especially in the case of diseases) etc.
A last conceptual subsystem developed on the anthropocentric model our study only anticipates is the subsystem of *Sensations* (Table 5).

25. Gr. *aίσθησις, -εως*: in the Greek language *aίσθησις, -εως* (f.n.) was used with the meaning of 'sensation, perception, cognition, sense, intelligence' (Gioroceanu 2008: 94). *An(a)esthesia* designates a medical concept regarding 'the spontaneous or voluntary absence or disappearance of one or more types of sensitivity (pain, thermic, tactile)' (DM 2007: 191). The formations created with *an-* pivative are especially productive. From the examples taken into consideration (Table 5) we can notice that according to the target-

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domain or of certain conceptual contexts, elements of the sensitive, of the volitional become medical procedures, name diseases, symptoms, etc.

Table 5

The anthropocentric model Subsystem: "sensations"

Stable preconceptual scheme	Terminological metaphor	Linguistic realization
Gr. *αἰσθησις* (-εως) 'insensitivity';	*An(a)esthesia* "absence or disappearance of certain types of sensitivity";	En. an(a)esthesia; Fr. anesthésie (f.n.); Ro. anestezie (f.n.).
Gr. *βραδύς* (-εῖα,-ύ) 'slow, lazy';	*Bradyphrenia* 'marked slow movement of the ideation processes';	En. Bradyphrenia ; Fr. bradypsychie (f.n.); Ro.bradipsihie (f.n.).
Lat. *angor* (*oris*) 'choking';	*Angor pectoris* 'angina pectoris';	angor pectoris ;
Lat. *dolor* (*oris*) 'pain'	*Dolor* 'one of the cardinal signs of inflammation'; dolor;	
Lat. *malum* (*i*) 'bad, disease';	*Malignancy* 'an extremely negative evolution of a disease';	En. malignancy; Fr. malignité (f.n.); Ro. malignitate (f.n.).
Lat. *vertigo* (*inis*) 'spinning, vertigo'.	*Vertigo* 'subjective impression of movement, of rotation of the body'.	En. vertigo/dizziness/gidiness; Fr. vertige (m.n.); Ro. vertij (n.n.).

The anthropocentric perspective in the representation of the conceptual characteristics does not exceed the unambiguously anatomical references. This, unlike the figurative language which will exceed in all situations the notional barriers and implicitly the requirement of unambiguousness - through the process of anthropomorphisation. Anthropomorphisation/personification is an aesthetic process, anthropocentrism is a conceptual, methodological perspective, that of the philosophy of language, foreign to rhetoric. Implicit anthropomorphisation implies in our approach all the dimensions of the "human", from the biological to the psychological and spiritual one. The anthropocentric perspective in terminology is an epistemological method, it implies the human being as a model of accessing the abstract.

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