The structure of a polysemantic word in the cognitive-semantic aspect

Klara M. Abisheva – Kamar K. Karimova – Aiman B. Nurgazina –
Galiyabanu K. Rezuanova – Bakhyt H. Galiyeva

Abstract

The article presents the results of the study of the semantic structure of the polysemantic word in the aspect of cognitive semantics. The study is based on the position of cognitive lexicology that "the semantics of a word is not limited only to a meaning; it is wider than the meaning". Therefore, the meaning of a word can be studied in the aspect of cognitive semantics. The cognitive-semantic aspect of studying the meanings of a polysemantic word implies its multilevel analysis, so the semantic structure of a polysemic word is studied not only from the outside, surface semantics but also from the inside, at the cognitive level of semantics. The study proposes a methodology of multilevel analysis of the structure of a polysemous word and also approves the methodology of its interdisciplinary study on the basis of the integral methodological paradigm involving the values and methods of different sciences (lexicology, cognitive semantics, pragmatics, cultural studies, associative linguistics). The aim of the study is to identify and describe the meanings of a polysemous word and its meanings in terms of different approaches to their research. In the article on the basis of the analysis of different meanings, the polysemous word is considered with also its meanings as denotative, figurative, pragmatic, connotative, and associative meanings of the word. The novelty of the research consists in the author's attempt to apply the cognitive-semantic approach to the analysis of the multivalued word structure. This approach differs from the linguistic and lexicological one, which considers polysemantic words as the nuclear meaning of the word and its lexical-semantic variant. In the course of the research, scientific results were obtained: 1. The disciplinary approach in the process of multilevel analysis of polysemantic words revealed new meanings and meanings of this phenomenon; 2. The role of the subject in the formation of meanings of a polysemous word was revealed; 3. The structure of the polysemantic word is described on the basis of taking into account the principle of conceptual unity of language and speech.

Key words: polysemantic words, lexical and semantic structure, multilevel analysis, cognitive semantics, lexicology, meaning, connotation, pragmatics, associations

Introduction

The relevance of the problem is due to the variability in lexicology to the question of typology of the meaning of a polysemantic word in its lexical-semantic structure from the point of view of studying it from the position of cognitive semantics. This approach to the study of meanings in the structure of a polysemantic word is used for the first time. Three scientific approaches to polysemy are known in lexicology. The essence of the first approach is that the sememes of the same sound complex are considered as one word in its varieties, lexical-semantic variants (Novikov, 1982). The essence of the second approach consists of consideration of independent relations of sememes with different-rooted words, understandings as words-homonyms. The representatives of the third approach (Shmelev, 2008), (Apresyan, 1995) believe that the meanings of a polysemous word refer to meanings similar to each other, as all the meanings of a polysemous word come from one common meaning. Therefore, the main feature of a polysemous word is recognized to be the similarity of its meanings. Alefirenko (2006) argues that "semantic structure of a polysemous word is formed by

a hierarchically organized unity of LSVs" (lexical-semantic variants) among which the main direct nominative of LSV dominates. All LSVs in the structure of a polysemantic word, being motivated, preserve semantic similarities. Nikitin (2007) also recognizes the similarity of meanings of a polysemous word, as "one meaning arises from another" according to certain models of semantic word formation, so they all together form the semantic structure of the word by their connections. Compared with homonyms, the different meanings of one polysemantic word are connected into a single structure by the fact that they have a significant common part in their content (Nikitin, 2007: 223). The fourth approach to the description of polysemy is cognitive. Lakoff (1980) argues that the phenomenon of polysemanticity is closely related to conceptual organization, and the polysemantic structure is categorically prototypical. The meanings of a polysemantic word enter into its composition as its members. Geeraerts (1993) also believes that prototype theory represents a model of the polysemy of lexical items. In the understanding of Lakoff, J., as well as Geeraerts, the prototype represents the main meaning, and lexical-semantic variants line up as members of the set headed by the prototype. In the works of Leshcheva (2014), Pesina (2005), the concept of a lexical prototype, acting as an invariant core and basis of semiosis of a polysemantic word, is considered. This article presents a cognitive-semantic approach to the study of the semantic structure of a polysemantic word and to the definition of the typology of meanings of the word. This approach is based, first, on the position of cognitive lexicology, which considers meaning and meaning as categories of this science; second, it takes into account such principles of cognitive semantics as multilevelness, multifactoriality, interdisciplinarity by researchers as basic principles of cognitive linguistics and semantics methodology (Besedina, 2010). Therefore, the focus of this study concentrates on the research of the polysemantic word in the aspect of cognitive semantics. The main objectives of the investigation are: 1) to consider the semantic structure of a polysemantic word; 2) to describe and characterize the types of meanings included in the structure of a polysemantic word on the basis of taking into account the principle of multilevel cognitive analysis; 3) to study meanings of a polysemantic word from the position of the principle of interdisciplinarity.

Literature Review
In the course of our research, we have applied to the following literature**:** the polysemantic word and its semantic structure (Novikov, 1982), (Shmelev, 2008), (Nikitin, 2007). Polysemantic word is considered as a set of many similar meanings; prototypical (Lakoff, J., Johnson, M (1980), Karasev (2013), Boyarskaya (2007), (Plotnikova, 2005). Proponents of this approach consider the meanings of a polysemous word as members of a category, headed by the prototype (the basic meaning of a polysemous word); the direction that focuses attention on the pragmatic meaning (Saintfi, 2016), (Kecskes, 2017) and studying it as meaning that conveys the subjective attitude of the speaker; literature considering strategies and techniques of associative approach during the study of word semantics   (Coffman, 2009), (Fauconnier, 2006), (Turner, 2003), Kriskovic (2017).

Methodology
During the study, we used the following methods:
1.The distributive analysis is used to analyze the surroundings of the meanings of a polysemous word. This method was developed by Z. Harris, who claimed that the essence of this method is the study and description of languages "from within". The works of Boldyrev (2003 reviewed distributional models or distributional relations. To establish distributive relations between two elements, it is necessary to find out what relations the distribution of one element is in relation to the distribution of the other. There are three types of distributions: contrastive distributions, where word

environments are opposed to each other; complementary distributions, which involve the relationship of two elements that never meet in the same environment; and free variation distributions, in which elements can substitute for each other. It is used in work to analyze the environment of the meanings of the polysemous word can be in the context in the conditions of complementary and contrasting distributions.

2. The method of component analysis, in which the semantic structure of a polysemantic word is represented by all meanings, united between each other by integral features and differentiated from each other by differential features. Integral signs contribute to finding commonalities in the units of different languages. Differential signs also serve to distinguish the meanings of multivalued words in different languages. There are also categorical features, indicating the classes of words, and they belong to certain groups (concrete-abstract, moral evaluation, intellectual evaluation; animate - inanimate).

3. The associative experiment: it is aimed at studying verbal associations among representatives of different ethnic groups to given words - the stimulus. In an associative experiment, respondents are given questionnaires (stimulus material) and asked to write spontaneous reactions against each stimulus. The questionnaires are then collected and processed. During the experiment, the questionnaires focus on the formation, and verbal associations, but similarity (metaphor), shifting (metonymy), and cultural associations are examined.

4. The prototypical method of multivalency research, where the main meaning acts as a prototype and derived meanings of a multivalued word form a kind of "category" containing one or more peripheral meanings, as well as peripheral meanings connected with each other by cognitive transfer mechanisms had the prototypical semantics method can be used when analyzing multivalued words from cognitive positions.

5. The conceptual-representational analysis is qualified as "a method within the cognitive approach to the study of language. It allows to think theoretically and systematize data on ways and principles of conceptualization and representation of morphological categories and forms" (Kustova, 2021).

An analysis of a polysemantic word from the point of view of a cognitive approach shows that representatives of this direction demonstrate different points of knowledge on the nature of a polysemantic word. Many linguists assert the concept of the conceptual unity of the various manifestations of a polysemantic word. According to Kustova, "the cognitive approach to the description of polysology does not involve the inventory and classification of existing meanings, but the identification of general patterns of the very mechanism of their formations. This allows you to restore the connection between the meanings of the word and present them as a single system" (Kustova, 2000:10). The second approach searches for new ways of fixing polysemantics in the form of schemes (Zaliznyak, 2006), image-schema (Lakoff, 2008).

The third direction focuses on "the proclamation of a subjectivist approach to the problem of meaning. The subjectivist approach is not limited to the properties of the signified but necessarily includes the fact that it is necessary to take into account the role of the human factor, i.e. "how actualization of one or another lexico-semantic variant (LSV) of a polysemant is carried out in reality at the level of consciousness of an average native speaker and determination of the functioning of individual LSVs against the background of the content core of the polysemant".

The fourth direction is cognitive-prototypic, representing the semantic structure of a polysemic word as a semantic category, at the head of which is the denotative meaning (prototype), and additional meanings of the word are included in the category based on the similarity and difference of their meanings. Representatives of this approach consider the phenomenon of polysemy from a cognitive-semantic point

of view and argue that only from a cognitive point of view of categorization is it possible to explain the nature of polysemantics. Therefore, Lakoff (2008) believes that the polysemantic structure of the word is a prototypical category in which the meanings of the polysemantic are included in the prototype-based categorization, where the senses of the word are the members of the category (Lakoff, 2008:198).

Leshcheva (2014:78) supports the position on the category put forward by the supporters of experiential linguistics. So, she writes: "we believe that the category combines, first of all, concepts related by the relation of equivalence, identity".

Boyarskaya (2007:56) considers that both the conceptual category and the polysemyant, have a prototypical character and points out their similarity: 1) the conceptual category includes information about the central members - prototypes. A polysemant is also formed around a peculiar core - the original meaning; 2) in the conceptual category, one distinguishes prototype and peripheral members, and in the structure of a polysemant - original and arbitrary meanings.

Procedure

As we can see, in the theory of the polysemantic word developed in contemporary cognitive semantics, the notion of the prototype is the key to the study of it as a category.

In the prototypical approach, the description of the meaning of a polysemantic word can be presented as follows: 1) a prototype, regarded as a bundle of semantic features, is related to the word. Boldyrev (2003) states that the following features are characteristic of a prototype:

1) prototype is a mental image of objects, which is conditioned by the idea of typical and constructed by people, fixed in their consciousness;

2) the prototype is a way of perceiving the world, it is a tool by means of which the person deals with an infinite number of stimuli supplied by reality;

3) the prototype organizes a category and is its structural core.

A prototype differs from the other types of prototypes distinguished in the scientific literature (from stereotypes, seen as typical examples; ideals - abstract patterns). A prototype is a specimen that acts as a separate representative of a category. It embodies the category as a whole.

The prototype is also different from the notion of invariant used in the study of polysemy. An invariant, in this case, is a common part of meanings.

In traditional linguistics, polysemantic words have been considered as the lexical-semantic paradigm, in which main and additional meanings entered into paradigmatic relations on the basis of their similarity and difference. Non-main meanings are lexical-semantic variants.

Shmelev (2008), on the contrary, objects to the introduction of the term "common word" into scientific usage, saying that the semantic unity of a word consists not in its "presence" of a certain "communication meaning", as if subordinating to itself more private, allocated in explanatory monolingual dictionaries, but in a certain connection of these separate independent values with each other and their attachment to one and the same sign.

In our opinion, it is indisputable to distinguish in the semantic structure of a word the basic (denotative meaning) considered as "the object-material meaning of the word, associated with the objects of objective reality" (Leshchova, 2014).

Variation of this basic meaning is carried out as a result of its use in the context, in the process of expressing the subjective attitude of the speaker in speech, through metonymic or metaphorical shifting of meanings. This basic meaning of a word is considered as an invariant core and the basis of the semiosis of a polysemantic word.

Karasev (2013) attributes a non-derivative – nominative meaning - prototype to the basic meaning. He proposes the following procedure for deriving the lexical prototype of a polysemantic word, carried out at two stages: 1) establishing the average

nominative-non-derivative meaning of a polysemantic word on the basis of analysis of the first definitions from ten explanatory dictionaries; 2) interpretation of all lexical and semantic variants of a polysemantic word based on nominative-non-derivative meaning to determine the minimum set of terms that comprise the lexical prototype.

An invariant is defined as "a feature or set of features of systemic objects (linguistic and speech units, classes and categories) that remains unchanged under all transformations caused by the interaction of the original system with the environment" (Bondarko, 2002).

An invariant and a prototype differ from each other on the following grounds:

1) invariants are intentional; they are connected with the actual consciousness of the participants of the speech act, prototypes are not intentional.

2) Invariant is regarded as a concept of the gnoseological plane, and prototype is characterized as a concept of the ontological level. Therefore, they are connected with different directions of the classification process - towards generalization (invariants) and towards concretization – prototypes.

Principles of the prototype approach, which can be applied in the study of a multivalued word as a category, are formed in the works of researchers Bondarko (2002), Boldyrev (2013). They are:

1) category elements are unequal; they have center and periphery;

2) central, most typical elements embody the most characteristic features of the category and are called prototypes;

3) an object's belonging to a category is determined by its resemblance to a prototype;

4) prototypical elements of one category differ as much as possible from prototypical elements of other categories;

The study of the polysemantic word as a category has been carried out only recently because in the study of polysemy, researchers, based on these principles, consider the polysemantic as a category that has a center (prototype) and a periphery on which there are derived meanings that have similarities and differences from the basic, prototypical meaning. The category "polysemy" is characterized as a lexical category of interpretive type. It contributes to the actualization of human interpretive activity. In this case, interpretation, according to Boldyrev (2003:7), implies that "lexical units, originally fixing experience knowledge, are used in the process of secondary conceptualization, when knowledge structures formed on the basis of physical experience become cognitive reference points for representation of the experience of the human intensional sphere".

The interpreting activity of humans in the formation of derivative polysemantic meanings consists in the fact that it is the subject who creates derivative /figurative meanings on the basis of the prototypical basic meaning. These meanings arise by transferring a feature of the basic meaning to the derived meaning. In this case, the newly formed meaning incorporates the intentions, emotional attitudes and assessments of the individual. Therefore, derivative meanings act as figurative meanings, on the one hand, retain the sign of the primary meaning, and on the other hand, form new derivative meanings that retain the traces of the subject's interpretive activity. Through the use of the method of cognitive derivation based on metaphorical, metonymic transpositions, all new derivative meanings emerge that are similar to the prototypical one but at the same time, differ from it due to the shades introduced into the meaning through the subjective interpretive activity of the individual.

All these meanings (prototypical and derivative) are included in the category Korneva (2012), who, considering the problem of polysemy development, maintains that the development of new polysemantic meanings occurs because "the meaning of a word is based on a certain cognitive structure. The actualization (profiling) of the

components of the cognitive structure that are not fixed in its primary meaning leads to the emergence of new meanings in the word".

Obviously, the researcher under the cognitive structure means the interpretive activity of the subject, in the course of which the processes of semantic derivation are actualized. In the category "polysemantic word", understood as the union of the basic and derivative meanings, meanings are included on the basis of the principle of prototypicality: "word meanings in the polysemantic structure" are included in the relationship "more typical (prototype) and less typical". To identify the similarities and differences between prototypical and derived meanings, their cognitive classifying features as well as their cognitive differential features, must be distinguished. The cognitive classifying features include those that are common to all the meanings that make up the structure of the polysemy. Cognitive differential features include the individual features of a variant meaning, which help to identify features that are unique to that meaning or sense. These attributes indicate those features of the object and attributes that are highlighted by the speaker in the process of interpretive activity.

One of the fundamental issues of cognitive semantics is the identification of the typology of meanings included in the category of polysemy. Therefore, Rakhilina (2000), focusing on this problem, writes: "the most important task of cognitive semantics is the description of types and ways of transition from one meaning to another", it is done on the material of different languages and different meanings - lexical, vocabulary, grammar - assuming that general semantic mechanisms are active here.

According to Kustova (2021), the variant meanings of a polysemantic word are developed by such factors as mechanisms and strategies of semantic derivation (models, methods, mechanisms). Such models of cognitive derivation can include the generative models proposed by J. Lakoff and M. Johnson, such as: personification, ontological metaphor, zoonimic metaphor, and orientation metaphor. When forming derivative meanings of the polysemous word *sharp*, we use an ontological metaphor, which promotes the transfer of a feature from the field of experience to the field of purpose. The prototypical meaning of the word *sharp* is "cutting, stabbing". From the sphere of material (experience), in which objects with cutting properties are used (sharp knife, sharp angle), the speaker transfers to the mental sphere the signs of sharpness, transforming them according to one's capabilities: a perceptive mind. Sharpness in the speaker's interpretation means an unfriendly, unkind relationship (based on the sign 'stabbing'), a sharp contradiction (incompatible). The underlying sign is harsh and sharp.

Imaginative figurative meanings may also arise through metonymic transfer by contiguity of meanings. S. Jurin, A. Kriskovich, defining metaphor as a type of transfer by contiguity of concepts, state that metonymy is also capable of forming figurative meanings of words. The formation of variant meanings of a polysemous word occurs through the use of such metonymic models as: 1) part-whole (sharp mind); 2) capacious - sharp memory, sharp hearing, sharp ear.

M. Turner, J. Grady, T. Oakley, Sh. Coulson consider dynamic aspects of meaning construction by means of blending mechanisms, cognitive integration, conceptual metaphor (ontological), due to which transfer-matching takes place. For example, this surgeon is a butcher. The sphere-goal-surgeon is understood in terms of the source sphere-the butcher. G. Fauconnier and M. Turner (2006) consider blending as a mechanism for constructing a different meaning. According to the authors, the theory of blending is designed to explain the phenomenon of new (emergent structure) knowledge, the accretion of meaning.

Results and discussion

The following results were obtained in the course of the study: 1) the connection between prototypical and derivative meanings was revealed. For this purpose, the analysis of the polysemantic word *red* was carried out, the regularities of transitions from the basic meaning to derivatives were revealed, and the mechanisms and models of cognitive derivation were described. Thus, the word *red* acting as a prototype of a polysemous word has the following features:

1) color: a red dress, a red rose; The second meaning of this word is extensively narrowing, as on the one hand, it denotes objects similar in feature red. On the other hand, it is used to denote special notions. The word red is terminologized through metonymic transfer, forming the term red fish (a valuable breed of fish). On the basis of this terminological meaning, 'valuable' and 'significant' are formed, cf.: red corner (front corner, where an icon was hung), red wolf (red animal), fines and pins (red forest), red corner (red corner); On the basis of the denotative meaning red, the meaning 'bright, beautiful' is developed: beautiful girl (red girl), red young man, red fox. The next figurative meaning is formed due to the metonymic transfer on the contiguity of concepts from the meaning 'red' (color), cf.: red throat (throat red from tension), but at the same time, it denotes an eloquent person. The meaning 'orator' appears in this meaning. In the phrase, red tongue also appears the meaning: a person who is able to speak well. An approving evaluation of the speaker appears in these collocations.

The following meanings-symbolic meanings develop the red flag, the red (engaged in political activity). The red army (it demonstrates the military power of the reds). At the same time, the red color symbolized the color of blood, strength, fertility and happiness. Therefore, in Kazakh culture, the female headdress - saukele - was red, and the groom's clothes were also red. He wore a red shapan. The red color corresponded with the mythological image of the koshkar, the argali. In English culture, the red color relates to the symbolism of the state. It symbolizes the leadership of Britain. It is a national symbol, showing the wealth and courage of English citizens, so red in color are the costumes of soldiers of the royal guard, London buses, telephone boxes, and the underground. In Russian culture, red is a symbol of power. It is considered to be the traditional color of clothes of Russian tsars.

The study of the structural-semantic links between the basic and derived meanings shows a radial-chained connection of the polysemantic word "red". The scheme of this polysemantic word looks like this
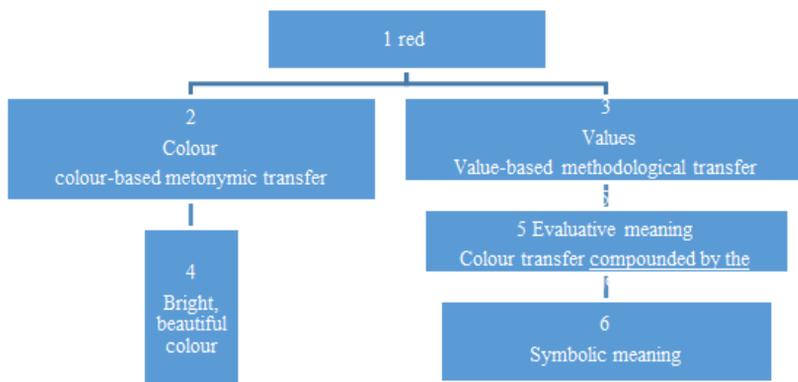
Figure 1: Radial-chain scheme of polysemantic meanings of the word "red"

The study of the topological type of the polysemant "stupid" shows that in this word, the development of meanings is of the radial type: the first basic meaning is "intellectually underdeveloped, ignorant". The second figurative meaning comes from the metaphorical transfer. It means to do unconsidered things. This meaning is related to the prototypical meaning, as it is based on the attribute "underdeveloped mentally", cf. while the clever one is doing, the stupid one is already drowning. The third derived meaning denotes the mental properties of a person: Fools will be fools still. The fourth meaning also denotes mental qualities (acquired or hereditary stupidity): als Esel geboren, als Esel gestorben. The fifth meaning is also related to the main meaning. It denotes the deadlock of situations involving stupidity: a fool may ask more questions in an hour than a wise man can answer in seven years. The sixth meaning is also related to the main meaning, as it has the meaning "poorly learned, unmanageable": dumm sein wiehn, Hans Ziege, to be a button short, to have lost a button (the latter example shows an incomplete quality). The seventh meaning also condemns recklessness: a foolish man makes a party without any reason. The eighth meaning expresses the mental attitudes of ethnic groups: fools rush in where angels fear to tread. The common semantic components linking the 1st and all derived (2,3,4,5,6,7,8) meanings are the categorical sema "lack of mind". Since all the meanings of the polysemantic polysemy "stupid" are related to the basic meaning, we are dealing with a topological type - radial polysemy, when all the meanings observe the similarity with the prototypical meaning, cf. the scheme of radial polysemy:
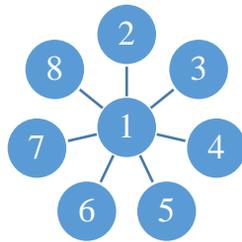
Figure 2: The radial linkage scheme of the polysemant "silly"

One of the alternate meanings of a polysemantic word is the connotative meaning. Apresyan (1995) asserts that connotative meaning is not included in the structure of a word, as it is only a part of a meaning: "connotations should be understood as evaluative meaning, which is not included directly in the lexical meaning of a word". Telia (2011), on the contrary, speaks of connotation as an evaluative meaning included in the structure of a word: "it is an attitude of value par excellence". Such emotional meanings of a multivalued word are born in the process of metaphorization: pumpkin, kettle, melon, cabbage.

The connotative meanings can be positive-valued (dog in a doublet) and negative-valued (a dog in the manger, as stupid as a goose, a fish; as cunning as a fox, a shark, a coon; kara jurek, kara bauyr, beipil ayz, köbik ayz, kök mi, kök esek, black devil, black sheep, black post, black soul, loping, snaking etc.).

The next variant word meanings are the cultural-connotative word meanings. They have an additional cultural sense in their signification. According to V. Telia, E. Oparina (2011) states that cultural connotation is a way of translating culture into linguistic signs. They present a cultured worldview. Cultural connotations include the meanings of a word that receives a symbolic reading in a given language. Bavdinev (2005) defines cultural connotation as follows: "cultural connotation is an imprint of historical, ethnic memory in the system of language". Thus, in the semantic structure of the polysemantic word "red" to the cultural

connotative meanings can be attributed such as: kyzyl ymyrt (time closer to evening in Kazakh), kyzyl (meat), kyzyl mai boldy (about a horse after a race), kyzyl taban boldy (walk without effort), kyzyl shaka (newborn), kyzyl sirak (poor), kyzyl tumsyk boldy (wealth has fallen from the sky).

These word combinations trace the information about the way of life of the Kazakh ethnos associated with nomadic cattle breeding. Cultural and national information is an additional sign in relation to the denotative meaning, which carries information about the cultural experience of the people.

The cultural meaning of the polysemantic word "rooster" is "bully", "brawler". But this connotation can also have a culturally symbolic meaning. "The rooster is a symbol of France; the rooster is depicted on its coat of arms. The connotative meaning of the word "shanyrak" in Kazakh culture has a symbolic meaning as it is a symbol of the sun and also a symbol of power passing from Genghis Khan to his descendants. In the Russian language the word "ceiling" has no cultural meaning. The word "ram" in the Kazakh language is evaluated positively because the animal feeds nomads, provides them with clothes, and felt mats are made of ram's hair. But in Russian culture, ram is associated with stubbornness, with silliness. In American culture, the association of the sheep is positive, as a sheep's stubbornness inspires respect. Therefore, Hrolenko (2006) argues that cultural meanings are learned by comparison.

We should consider the cultural and connotative meaning as the cultural meaning of a word. Leontovich (2007) understands "by cultural meanings the contents assigned to a linguistic unit, marked in terms of its national or ethical affiliation".

The component as well as the contrastive-comparative analysis of the word red in different languages shows that in different cultures, this word has different components, coinciding or not coinciding with each other. To do this, we carry out a component analysis procedure. To do this, we have determined the component composition of the word red in different languages; 2) determined the integral characteristics; 3) found the differential characteristics; 4) identified the meaning of the word red with its meanings in other languages; 5) identified similarities and differences between the components of the word red in different cultures. The results of the component representation of the word red are shown in Table 1:

Table 1: Component representation of the word red in different cultures

Component structure of the word *red* in different languages	Kazakh	Russian	English	similarities		difference			
				kaz	rus.	engl.	kas	rus	engl.
	қызыл гүл beautiful	красный цветок, красная девица	Red bloom. Red girl	+	+	+			
	Қызыл (meet)						+	-	-
	Қызыл карын бала	Красный молодец	Red boy				+	-	-

Kazakh	Russian	English						
newborn)								
Қызыл сирақ (poor)		-				+	-	-
Қызыл шұнақ аяз (bitter cold)						+	-	-
	Красный угол	Red corner -				-	+	+
Қызыл (political significance)	Красивый political significance					+	+	-
Қызыл іңір (early twilight)						+	-	-
Қызыл қораз (flashy)	Красный петух					+	+	-
	Красный календарь	Red day				-	+	+
Қызыл иек (old man)		Red buss				+	-	+
Қызыл кеңірдек (disputant)	Красный бархат (одежда царей)	Red mantia				+	-	-
Қызыл көмей (speaker)	Красный язык	Red einga	+	+	+			
Қызыл ауыз (chatterbox)						+	-	-
Қызыл орман	Красный лес	Fins and pines	+	+	+			
Қызыл қошқар (fertility symbol)						+	-	-
Қызыл балық	Красная рыба	Red fish	+	+	+			
	Красная горка	First Sunday After Easter	-	+	+			
	Красный крест	Red cross	-	+	+			
Қызыл түлкі	Красная лиса	Red fox	+	+	+			

As we can see, the component composition of word combinations with the word *red* does not coincide in different languages. There are differences in the cultural meanings of the words, reflecting the mentalities of different peoples and acting as symbols of power, statehood, fertility and love.

The distributional analysis of the word red in different languages has shown different distributions in different languages, see Table 2.

Table 2: The environment of the word red

The environment of the word *red*		
Contrasting distribution	Supplementary distribution	Distributive relations of free variation
Qyzyl koraz - red rooster (hot-tempered); Kızıl kömey - red throat (speaker); Kızıl auyz - red mouth; kyzyl kenirdek (arguer) - red throat; Red velvet - purple robe;	Қызыл қарын бала	Красный цветок – red bloom
	Қызыл	Красная девица - Red girl
	Қызыл сирақ	Красный угол - red corner
	Қызыл шұнақ көз	Красный календарь - red day
	Қызыл іңір	Красный язык - red language
	Қызыл иек	Красная рыба - red fish
	Қызыл қошқар Қызыл сәукеле Қызыл шапан	Красный лес - fins and pins
	Red Rooster	Красная горка - first Sunday after Easter Красный крест - red cross
		Красная лиса - red fox Қызыл түлкі

In contrastive distribution relations, the word red is found in the case when the words occurring in the contrastive distributions can replace each other, changing the meaning of the utterance. In a complementary distribution, red is found when it has environments that occur only in one language. These are its own environments that are not available in another language. The word red also has distributions of free variation, which can replace each other without changing the meaning of the utterance.

Analysis of the distribution of the words kyzyl, red, red in the three languages shows that the meaning of red is under the conditions of contrastive and complementary distribution in the different languages because the environments of the words do not coincide, kyzyl karyn, kyzyl sha kyldy (to shave impudently), kyzyl ymyrt, kyzyl sirak, red rooster, red corner, the highest price (red mantle) do not coincide in distribution.

The matching distribution in red in different languages will be in the following phrases: kyzyl til, red language, he exaggerated, kyzyl ayz, red chatter-box. The connotative meaning of a multivalued word can act as a macro-component realized at the speech level, where the speaker expresses his or her subjective attitude to the object of thought and gives it an evaluation. It is in the speech activity of the speaker that emotional and evaluative connotative meanings are born, which express personal meaning. The connotative meaning of a word and its meaning are studied as interrelated phenomena according to the principle of multifactoriality, as well as the principle of conceptual unity of language and speech.

In this connection, the object should be considered at the level of language and speech. "The principle in question - writes Besedina (2010), as well as the principle of multilevel analysis, allows us to remove the known contradiction between the

meaning and the sense of linguistic units". The application of the principle of the unity of language and speech makes it possible to include the number of variant meanings of a multivalued word and also those which are born in the speech activity of the subject. The cognitive-semantic analysis involves the study of the meaning and meaning of a word in a broader extralinguistic context.
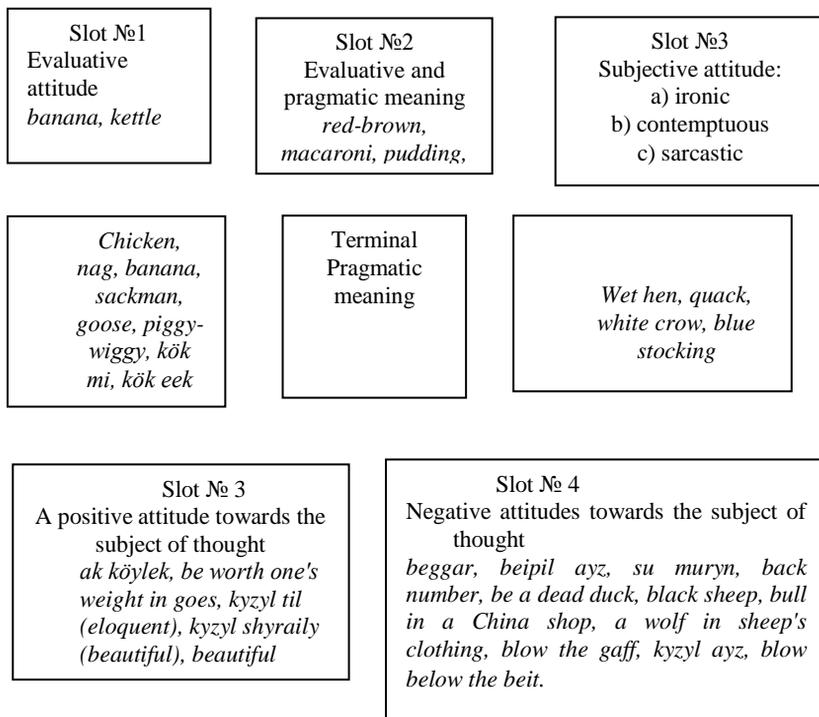
In traditional linguistics, the meaning of a word was thought to be contextual. This implies the intralinguistic context, i.e., the paradigmatic and syntagmatic relations between language signs within a language system. Cognitive semantics refers to the extralinguistic context. Linguistic meaning, in this case, is external to the language system, i.e. the meaning of a linguistic unit becomes intelligible only in the context of other connotative structures in the context of knowledge.

The principle of unity of language and speech connotative semantics is also aimed at studying the meanings of words in the differential aspect. The interpretation of the meanings of polysemantic words in the aspect of connotative changes is carried out by taking into account the action of subjective factors in the speech and thinking activity of a person (subjective and evaluative attitude of a person). Cognitive semantics offers to include not only structural and linguistic aspects of the meaning study but also sociocultural and individual-psychological aspects in the field of semantics. These meanings are based on a person's subjective attitude to the utterance. It is characterized by the relationship between the sign and its interpreter, i.e., the one who creates produces and understands the sign. This evaluative attitude arises in the course of the speaker's speech-thought activity when the speaker performs the following actions: 1) selects certain lexical units as a result of selection; 2) collects historical and cultural facts giving information about the lexical and cultural background of the selected units; 3) carries out the selective activity itself, expressing one or another attitude (positive or negative), one or another evaluation of the subject of thought (Hrolenko, 2006:12).

The pragmatic meaning of a word arising in the speech activity of the speaker is characterized as a personal meaning formed within the extralinguistic context (speech). In this case, the pragmatic meaning of the word (meaning) acts as external in relation to the language system. Meaning also becomes intelligible in context as a cognitive context within which general encyclopaedic knowledge, not included in linguistic meanings, is represented. Lajonz (2003) also speaks about the broad context of a word, focusing on the context- and subjective aspects of meaning. Kotorova (2019), Alba-Juez (2018) believe that within pragmalingistics social, cultural and emotional aspects of communication are realized. And it means that in the speech activity considered pragmatic, the extralinguistic context of the formation of the subjective meaning of the word is realized. Pragmatic meaning expresses speakers' propositional attitudes - initial assumptions, intentions, opinions, emotions.

Meaning indicates the significance of the object of thought for the subject as well. It follows that meanings are functional: an object, a deed, an action, a statement acquires meaning within the whole life of the subject. In evaluating this or that thing, this or that object of thought, the subject expresses its evaluation, its value orientation; for example, I have never seen such an avid;

Mais je n`en connais point l`art qui `doit savoir se reposer, donner du champ, e`viter la presence perpe`tuelle, les "ou vastu?" le couvage, l`escla; "What a goose!" he sniggered sarcastically. The frame model of pragmatic meaning generated in the subject's speech activity shows what types of pragmatic meaning arise in speech, what subjective relations they express, cf:

Slot №1 Evaluative attitude *banana, kettle*	Slot №2 Evaluative and pragmatic meaning *red-brown, macaroni, pudding,*	Slot №3 Subjective attitude: a) ironic b) contemptuous c) sarcastic
Chicken, nag, banana, sackman, goose, piggy- wiggy, kök mi, kök eek	Terminal Pragmatic meaning	*Wet hen, quack, white crow, blue stocking*

Slot № 3 A positive attitude towards the subject of thought *ak köylek, be worth one's weight in goes, kyzyl til (eloquent), kyzyl shyraily (beautiful), beautiful*	Slot № 4 Negative attitudes towards the subject of thought *beggar, beipil ayz, su muryn, back number, be a dead duck, black sheep, bull in a China shop, a wolf in sheep's clothing, blow the gaff, kyzyl ayz, blow below the beit.*

Figure 3: Frame "Pragmatic meaning of a word" and the meanings it expresses

The following contexts also show the speaker's subjective ironic attitude toward another person: Let the capital goose show sympathy for our provincial life (Potemnin, A. The Russian Patient): Be brave to call people from your environment stars, talents, geniuses, unique, even if they did not leave school, even if they bought a university diploma, and when asked what Switzerland is, they answer that it is a cheese making firm (Potemnin, A.The Russian Patient). Your enviable ability to do business deprived you of the talent to live beautifully (Potemnin, A. Outcast).

Emotional and evaluative attitude, expressed in explicit form, i.e. in the form of emotional vocabulary: Courageous girl. She needs to have some advice. And she is not stupid either; she will give a fishing license only if our store will give her equipment (Potemnin, A. Kabala); I do not need this job (Potemnin, A. Kabala); Kick the bitch out, warden! (Potemnin, A. Kabala); The stewed cutlet is a fly on the dung heap (Potemnin, A. The Man is cancelled.). Implicitly, the connotations manifest themselves in the form of the meaning of the word, actualized in the speech activity: the star in the above manifested context has an ironic meaning, this meaning is not expressed, the word itself is implied, which does not belong to the emotionally evaluative vocabulary. The connotations "shark", mare, bull, chicken, rooster actualize in the speech the subjective meanings, expressing this or that attitude, evaluation of the speaker.

The pragmatic meaning can also express a positive attitude: The Chinese are not yellow, but golden! Yes! Golden! - The pale-faced woman grinned (Potemnin, A. Kabala.). The taxonomic categorization of the denotative and derived variant meanings of a polysemantic word allows us to show the relation between the prototype (denotative meaning) and variant meanings of the polysemantic, allows us

to determine the place of variant meanings and prototype in the taxonomic comprehension with leaving polysemantic, and also to consider how variant meanings are included in a more general class on the basis of the prototype approach.

For the realization of such categorization, it is necessary to distinguish, first of all, the cognitive classification and differential attributes of the basic and variant meanings of the polysemy. The categorical cognitive attributes of the basic and variant meanings include those attributes that are common to all the meanings included in the structure of the polysemantic. The cognitive differential attributes include a separate attribute of variant meaning - the expression of this or that sense or shade of the basic meaning - the prototype. Thus, in the foreign-language word "eye" the basic meanings are: 1) the organ of vision; 2) the ability to see. A contrastive-comparative analysis of the polysemes "eye", "køz", "eye" shows that they coincide in the denotative meaning, but their variant meanings, as shown in Table 1, are different in different languages.

Table 3: Contrastive and comparative analysis of the word "eye" in different languages

Related words				
Koz	*глаз*	*eye*	*similarity*	*difference*
Basic meanings				
Köru müshesi	*Орган зрения*	*The visual organ*		
Variant meanings of the polysemyant				
Zhaman koz	Дурной глаз	Evil eye	+	
Jauyr koz	Бархатные глаза		+	
Koz aky	Горящие глаза (желание)			+
Kozine kuiik bolu	Мозолить глаза		+-	+
Koz ashkansha (quickly)	За глаза (ругать)			+
Köz ashpady (no peace)	Делать большие глаза			+
Esik kozi (in the yard)	Ни аза в глаза не знать			+
Köz kögen (witness)	На глазах			+
Køz kırın salu	Открыть глаза (вывести из заблуждения)	To open somebody's eyes to the truth	+	
Kormes, kulaq istimes	Куда глаза глядет		+	
Køzi tanys	Завидующие глаза			+
Køsinen tasa boldy	Уйти с глаз долой	Get out of sight	+	
Gillan köz	Змеиные глаза	Crafty eye	+	
Koz tiyu	Вороний глаз	Evil eye	+	
Køzinen tasa kylmau	Не спускать глаз	To keep an eye on	+	
Koz aldyna jolatpau	С глаз долой	Out of sight, out of mind	+	
Køzbe köz	С глазу на глаз	Face to face	+	

In the structure of the polysemyant kөz the denotative meaning "organ of vision" belongs to the main one. Variative meanings include: 1) figurative meanings, formed by metaphorical or metonymic transfer: evil eye, kөz tiyu, jautan kөz, evil eye, etc. 2) connotative meanings (positive): ainam köz, köz bolu (to show care), közi zhoқ batyr (brave); Connotative-negative meanings: (snake eyes, poking eyes, prying eyes, not knowing a thing about eyes); 3) cultural and connotative meanings: eski koz (parents, peers), koz baylandy (it gets dark), zhuzik kozinen kotken (beauty), koz korim zher (close), koz korgen (witnesses), crow's eye, bota koz; 4) pragmatic meanings (negative): koz aky (greed), kozin zhoyu (to destroy), koz zhasyna kalu (to bring grief to someone), kozi suly (crybaby), kozi toymas (greedy). Positive: közge atar (sniper), Kudai tagala köz zhasyn kordi; köz zhauyn algan (beautiful), közine ottay basildy (something desirable), köz ilespes (fast).

The next meaning of a polysemantic word is associative. Deese (1965) regarded such a meaning as a type of meaning. The associative meaning demonstrates the connection between thinking or verbal or figurative expression of thoughts arising in the process of human cognitive activity. The associative meanings of words were identified by us in the course of an associative experiment in which 80 people took part. Respondents were asked to identify associations to the word stimuli kok (blue), sary (yellow), using the basic techniques that help to identify associations to the proposed word stimuli.

As a result of the association experiment, it was found that respondents used the following techniques to identify their associations with stimuli:

1) Including words - stimuli in paradigmatic relations and identifying synonyms for words - stimuli: kök- kögildir, zhasyl; blue-blue; sary - kyzyl-sary; yellow-gold;

2) inclusion of stimulus words in syntagmatic relations through the selection of phraseological expressions, word combinations: kök etikti ködespey, kön etikti mensinbey, kөri kyz bolyp kaldy (she did not meet a rich man, she despised the poor, so she remained a blue stocking); kök tea (green tea), kök shөn (green grass), köylegi kok, tamagy toқ (rich man, knows no need for anything);

3) the use of metaphors. In this case, associations to word-stimuli are given by the similarity of features, form, function: kök mi (stupid). The association is due to the resemblance of the human brain to water, which is blue in colour. In this situation, there is a feeling that instead of a brain, there is water, which is why the meaning of su mi (stupid), kök ök eek is born. The associations of the donkey with humans are based on the attribute "stubborn". The use of the zoonim metaphor gives rise to the association kök esek (stubborn);

4) applying the technique of creating cultural associations, identified according to the principle of taking into account the degree of national specificity expressed in the word. Cultural associations include phraseological units. As V.A. Maslova points out, "the most striking linguistic feature, in which the culture of the people is reflected, are phraseological units, metaphors and symbols".

Thus, the stimulus words kok, sary are associated with the following idioms, which reflect the names of cultural artifacts of the Kazakh people: a) idiom, which gives the name of the sacrificial animal for the ritual: kөk kaska; b) idiom, in which occurs the name of the god Tengri, who lives in the Upper World: Kök zharylkasyn, Kök soksyn; c) phraseology denoting a curse given by a mother: sutin kökke sauu; d) phraseological phrases indicating the social attributes of a person: kök etik, kön etik; köylegi kök, tamagy tok; e) idioms indicating the age of a person: kök orzhas (young), kök asyk (young man), kök orim (young), kök sakal (old man).

Cultural associations with the word - stimulus "sary": a) phraseological unit with the name of a sacrificial animal: sary-ala kaska koi (ram with a yellow mark on the forehead); b) phraseological unit with the name of the road along which nomadic tribes drive cattle: sary zhol; c) phraseology denoting a place where aul stood: sary

zhurt; d) phraseology denoting an old matchmaker in Kazakhs: sary süyek kūda; e) phraseology denoting a person's age: sary auyz balapan (a youngling); sary tis (an old man), sary karyn əyel (an old woman), sary zhilik (an old man); f) phraseological expressions in which there are indications of time, period: sary uzyn (spring, when food supplies are exhausted), sary tan (long morning); g) phraseological expressions in which names of natural phenomena are found: sary shūnaq ayaz (crackling frost), sary yel (constantly blowing wind), sary taban kar (obsolete snow), sary dala, keyn dala.

The group of associations of the words "kök", "sary" is called the associative field. Respondents were asked to collect all their associations in the associative field. The analysis of the respondents' associative fields for the words "kok" and "sary" resulted in calculating the number of each association given to the words in the generalized associative field, see Figure 4:
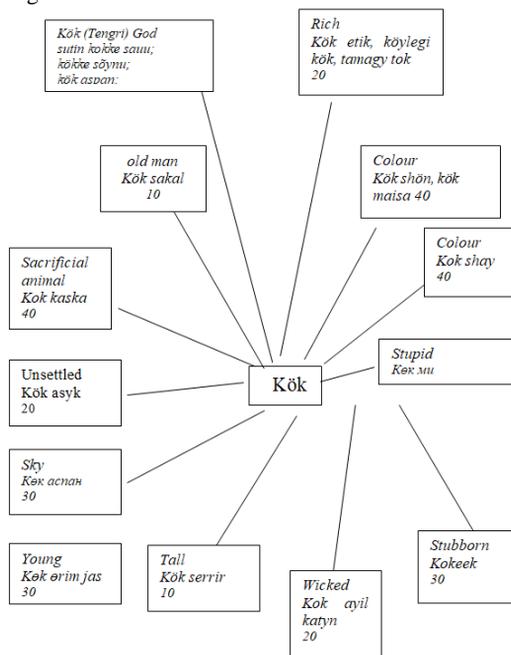
Figure 4: Associative field of the word *kok (blue)*

The research of the relationship between primary and derivative meanings, the study of the typology of meanings included in the structure of polysemy, made it possible to build a category of polysemy "koz", in which values of the word koz are included on the basis of cognitive classification attribute - the similarity of all values with the prototypical. The differential cognitive attributes indicate the differences in the meanings, manifesting themselves in the presence of shades of meaning introduced as a result of the speech activity of the speaker, expressing his attitude to the object.

At the top of the category is the prototype: the visual organ. The category itself, based on cognitive classification and differential cognitive features, includes: 1) figurative meanings (evil eye, zhaudyr köz, evil eye, etc.); 2) connotative meanings (snake eyes, prying eyes, köz bolu, staring into all eyes, etc.); 3) culturally connotative meanings. 3) cultural connotative meanings; 4) pragmatic meanings: kozy suli, kozy tohmas, kozy jauyn algyan, etc.; 5) associative meanings: (zhaudyr kozy, zhautan kozy, kozy tiyu, etc.).

The model of the lexical category Polysemant can be constructed as follows:
1. Prototype of the category (main meaning) of the word køz: organ of sight, ability to see.
Category:
1) Transferable meaning (similarity, difference - figurativeness): zhaudyr koiz, to jinx.
2) Connotative meaning (similarity of meaning, distinction - emotionality): snake-eye, to gorge one's eyes.
3) Cultural-connotative meaning (similarity, difference - cultural meanings): ekki köz, köz kørgen. 4.
4) Pragmatic meaning (similarity of meaning, distinction - subjective meaning): evil eye
5) Associative meaning: jaudyr köz, bota köz, jautan köz, köz tiyu
The polysemantic category 'red'. Cognitive classification features: 1) colour; 2) value; 3) Differential cognitive features: these are meanings shades of meaning brought to derived meanings by different types of meaning: Prototypes: 1) colour (red rose);2) value, significance (red fish).
Category:
1. Figurative meaning: bright, beautiful: red corner, red maiden, red fox, red flag
2. Connotative meaning: kyzyl auyz (chatterbox), red maiden, let the red rooster fly
3. Cultural-connotative meaning: red letter day, red bass, red blooded, red sundress
4. Pragmatic meaning: red cross
5. Associative meaning: kyzyl (meat), kyzyl karyn bala, red thread.

Conclusions
The research made it possible to draw certain conclusions:
The phenomenon of multivalence was studied on the basis of different approaches to the definition of the essence of multivalence:
1) traditional;
2) cognitive-semantic.
The position of the representatives of the linguistic direction on the recognition of the multivalence of a word on the basis of similarity, basic meaning and lexical-semantic variants is recognized nowadays as inappropriate. The prototypical approach to the study of polysemy, where the invariant core and variant meanings are distinguished, is recognized as scientifically grounded at the present stage of the development of science.
The study considers polysemantic words on the basis of the cognitive-semantic approach, taking into account the principles of multifactoriality, multilevelness and interdisciplinarity. The prototypical approach to the study allows distinguishing the prototype of polysemantic and its category, which is selected on the basis of taking into account categorical and differential signs of the main meaning (prototype) and variant meanings.
The variant meanings of a polysemantic word are considered and characterized, and their typology is defined, and figurative, connotative, cultural-connotative and pragmatic meanings are revealed.
It is shown that these types of polysemantic meanings, on the one hand, are united by the similarity with the main meaning - the prototype. On the other hand, they differ by differential features (shades of meaning, cultural and subjective meanings).
On the basis of contrastive-comparative, component and distributive analyses, the similarities and divergences in the structure of polysemes in different languages have been revealed.
The essence of figurative, connotative, cultural-connotative, and pragmatic meanings is considered and revealed, their similarities and differences are found, the frame

model of pragmatic meaning is constructed, and the category of polysemant is described.

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Professor Klara Abisheva
Doctor of Philological Sciences
Turan-Astana University
Ul. 29 Ykylas Dukenuly St., Astana 010013
Republic of Kazakhstan
abishevakm@mail.ru

Associate Professor Kamar Karimova
Candidate of Philological Sciences
Kazakh University of International Relations and World Languages
200 Muratbaeva St., Almaty, 050022
Republic of Kazakhstan

Aiman Bekenovna Nurgazina, PhD
L. N. Gumilyov Eurasian National university
St. Satbaeva 2
Nur-Sultan Kazakhstan 010000
Republic of Kazakhstan

Associate Professor Galiya Rezuanova
Candidate of Philological Sciences
National academy of education named after I.Altynsarin
Republic of Kazakhstan

Associate Professor Bakhyt Galiyeva
Candidate of Pedagogical Sciences
L. N. Gumilyov Eurasian National university
St. Satbaeva 2
Nur-Sultan Kazakhstan 010000
Republic of Kazakhstan