COGNITIVE BASIS OF THE FORMATION OF INTERPRETING MEANINGS OF LEXICAL UNITS

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Annotation: This article explores the cognitive mechanisms behind how we understand the meaning of words. It argues that conceptual derivation operations play a crucial role in interpreting the meaning of lexical units (words). These operations involve two main directions:This refers to assigning a category to an object or concept. This process creates new knowledge by extending the existing meaning of a word.This involves expressing an opinion or evaluation alongside the core meaning of a word. It goes beyond simply identifying something and conveys the speaker's attitude or judgment.The article highlights the concept of "conceptual alignment" as essential for establishing connections between different concepts during interpretation. This alignment can be achieved through:Associative agreement**:** This relies on similarities or connections based on proximity in time or space.Logical agreement: This is based on logical reasoning and connections between concepts.The interpretation process is further influenced by the specific category a word belongs to (e.g., natural objects, artifacts). The characteristics of these categories determine how words within them combine and how their meanings differentiate.The article concludes by discussing how word meanings change and develop over time. It emphasizes the concept of polysemy (multiple meanings) and how new meanings arise through processes like extension, where a word's meaning broadens from concrete to abstract or specific to general.

Key words: interpretation, operational, development, cognitive, lexical, objects, principle, understanding, logical, presence.

Conceptual derivation operations underlying the formation interpretation of the interpretative meanings of lexical units, provide two directions of realizing their interpretive potential, which rye activate interpretation functions. From this point of view, one can highlight the identifying interpretation and characterizing information interpretation. Identifying interpretation is the essence of the process secondary nomination, when a language unit fixes a new fragment a moment of knowledge in a certain configuration, i.e. development is taking place knowledge in a given linguistic unit of conceptual projection. In identifying interpretation - categorization of objects and objects of the surrounding world in a certain format of knowledge. As a result, a linguistic unit serving as a tool for such an identification, increases its denotative potential and begins to designate start a new class of objects.

However, understanding the interpretation, first of all, as an individual the subject's activity in perceiving and comprehending the actual assumes that interpretation cannot be limited to operational formation and transfer of knowledge in the process of communication. Intolerant human activity is also aimed at translating assessment of his individual intentions, emotional attitudes and appraisal. This understanding of the interpretation reveals its characterizing nature and determines the need to study cognitive foundations and the mechanisms of this particular aspect of interpretation.

The characterizing interpretation is focused on the transmission of non-only a fragment of knowledge, but also the individual's opinion regarding this knowledge and assumes the possibilities of units of lexical categories to render evaluative meanings in speech-thinking activity. Results of interpretation are the structures of knowledge represented by the interpretation: rational, emotive and axiological. The rational mode of interpretation correlates with the ontological co-keeping the concept in the projection of the existing scale of standards and stereotypes and can be understood, for example, as a manifestation of the trait to a greater/lesser extent or its compliance/non-compliance with the landmark. The rational mode has a logical or sensory basis, i.e. formed on the basis of reasoning/reasoning conclusions or comprehension of physical sensations. Axiological modus corresponds to the grading scale, which implies an assessment of the sign in terms of good/bad. The emotive mode is determined by

the active attitude of the subject of assessment to the subject of assessment, which is the presence of an emotional reaction on the part of the subject.

The processes of the formation of new meanings in lexical units are based on the interpretation of the original verbalized knowledge as a result of conceptual derivation operations. Initial for interpretations, the knowledge behind lexical categories is as an interpretive cognitive area, and the area of conceptualization of mental projection of objects of lexical categories gets the status of the interpreted area.

The establishment of inter-conceptual connections is based on the principle conceptual alignment. In compositional semantics, harmonization of conceptual structures behind linguistic forms, is considered as a principle that determines the correctness of the combined the latter in a particular language, for example, must be a function and its arguments as part of a statement, different elements derivatives and compound words[1].

Conceptual agreement in the structure of the interpretation of the itself as an associative agreement, i.e. agreement, provided based on associations based on similarity and contiguity in time and space, or as a logical agreement that turns out to be possible on the basis of logical inference due to the activation of logical connections between concepts. Associative agreement achieves the cognitive mechanisms of metonymy, conceptual or blue a static metaphor, analogy, comparison, defocusing; logical coordination is provided by mechanisms of generalization and conceptual content.

Establishing inter-conceptual connections that underlie conceptual derivation processes that provide interpretation, carried out by projecting into a single operational the conceptual space of signs from the interpreting and interpreting tied areas. Signs that serve as the interpretation of fragments in reality, for categories of different objects - natural objects, artifacts - will have their own specifics. Typical characteristics the stick of a feature or its format determines the nature of the categorical combining lexical units in their interpreting function and the criteria for their differentiation within the

category. This allows to speak about the different interpretative potential of lexical categories. Identification and description of features characterized by the organizing status for the area of interpretive meanings of lexical units, is the essence of modeling the interpretive potential of lexical categories.

Every individual is connected by thousands of interpretations with other kinds of individuals (things, phenomena, processes), etc. Here we already have the elements, the germs, the concepts of necessity, of objective connection in nature, etc. Here we already have the contingent and the necessary, the phenomenon and the essence; for when we say: *John is a man, Pluto is a dog, this is a leaf of a tree*, etc., we disregard a number of attributes as contingent, we separate the essence from the appearance, and counterpose the one to the other. Thus in any proposition we can (and must) disclose as in a "nucleus" ("cell") the germs of all the elements of dialectics, and thereby show that dialectics is a property of all human knowledge in general. The materialistic approach to the understanding of the essence of the meaning which is intrinsic to a word, as it is embodied in the theoretical considerations of the classics, should be borne in mind in the study of lexicology (from the Greek *lexis* "word" and *logos* "know ledge"), a branch of linguistics studying the vocabulary of languages, and of semasiology (Greek *semainein* "to signify"), a branch of linguistics studying the meanings of words and their changes.

In the course of the historical development of a language, the meanings of words change and the development of meaning proceeds from elementary to highly complicated forms, and eventually not only the meaning of a word but the very character of the reflection of life condensed in the word changes in the course of the development of thinking.

The study of meaning is complicated by the fact that there are a lot of words with more than one meaning. That is quite natural. When a man perceives the world surrounding him he uses the same word to denote various inner features of the thing for which the word is used, i.e. he makes new applications of the word. If there is a need to name a thing or phenomenon in our material environment in any way connected with an object already designated by a word, the word is used in another meaning. This process

of words acquiring new meanings led to polysemy (Greek *polys* "many", and *sema* "sign'). The meaning of the word *house,* for example, absorbs the meanings of such words as *hut, cottage, palace, bungalow,* or the meaning of the word *urmoq,* may include the words such as *kaltaklamoq, do'pposlamoq, savalamoq, solmoq, tushirmoq, so'kmoq, po'pillatmoq,* etc. These meanings cluster together, partly overlapping, partly defining each other.
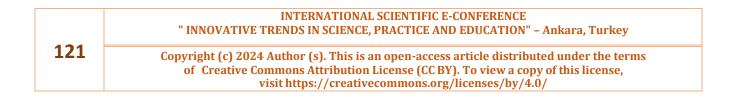
In the process of further development, the meaning of a word which appeared later may lose its connection with the original one and, thus, be infinitely distant from it or entirely new.

A *pen* was originally a "feather", but when steel pens were invented for the purpose of writing the original meaning was lost in current usage. On close analysis it can be seen that the meaning of many words has changed while their phonetic expression has remained unchanged. In the process of the semantic development from one primary meaning, many new meanings may appear, in successive and progressive derivation. This primary meaning may be considered a centre of radiation of other meanings.

The word *eye* originally meant the "organ of sight". From this semantic root there appeared such derivative meanings as "the power of seeing", "sight", "anything resembling an eye", like the "hole of a needle", "the loop of a hook", etc. Another example is, the Russian word *к о р а (з е м н а я) – yer qatlami, earth crust; к о р а (д р е в е с н а я) – daraxt po'stlog'i, bark; к о р а (г о л о в н о г о м о з г а) – bosh miya qobig'i, cortex.*

This is one direction in which the meaning of a word can be changed, and this may be called the *extension of meaning.* The extension of meanings includes the change both from concrete to abstract and from specific to general.

The reasons for this extension of meaning can be different. They are often due to contiguity, to resemblance in form, position, colour and to the similarity of function. Some times the extension of meaning can be explained by extralinguistic factors or through the borrowing of words.

Numerous examples of extension of meaning caused by extralinguistic factors may be found in Russian words de noting new socialist economic relations after the revolution. The following will suffice for illustration: *temp* "tempo" in the sense of "rate of activity"; *aktiv* "active" denoting "an advanced group of men and women", and so on.

The Latin noun *passer, passeris* "sparrow", when borrowed by some Romance languages, got a more extended meaning in these languages: The Rumanian *pasdre* and the Spanish *pajara* mean "bird", while "sparrow" in these languages is *vrabic* and *gorrion* respectively.

The question arises, how does it happen that in the process of intercourse people do not mix up words but manage to choose the appropriate one with the necessary meaning from all the possible meanings? We may answer that the context generally gives the word its actual meaning. The context will generally show in what meaning the word is used: in its proper primary meaning or figuratively. When used literally, words have their natural, primary meaning; when used figuratively they have a non-literal, figurative meaning. The context generally shows which meaning out of all its possible meanings is to be attached to the word.

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