

INTERPRETIVE SEMANTICS OF THE CONCEPTUAL CONTENT OF THE WORD

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Annotation: The article emphasizes the role of human thought processes and interpretation in constructing meaning within the framework of semiotics. It suggests that lexical meaning precedes language structures and exists outside the realm of direct communication.

Key words: present, natural, linguistic, determine, information, assess, format, conceptual, cognitive, pragmatic, essential, feelings, interpretation, attempts

The term “*word*” in the conceptual content is ambiguous flux in its aspect definitions within the framework of different types of knowledge, related the results of the cognitive process¹. Due to this, the interpretational potential of the word in them also provides different.

From the point of view of everyday consciousness, a word is what we produce we wear, read, what we use to name objects and phenomena reality, what is stored in our memory. Language comprehends only as the most important means of human communication, i.e. is a means of cognition, but not a specific object of cognition, allows to highlight in it the information itself linguistic. Linguistic knowledge has only the character of “serving” other types of knowledge, since all types of knowledge as a result of the cognitive process are called accessible to humans thanks to language.

The lack of knowledge about language as an independent object of action condition causes irrelevance in everyday consciousness and other important opposition in comprehending language as a system, how is the opposition of the word and the form of the word, representing the essentially the opposition of language and speech. In the ordinary mind, wears the concept of the form of a word is irrelevant, since any form words are perceived as an independent word in the utterance. Moreover, even such components of a statement as prepositions, conjunctions and particles are recognized as words. Therefore, the concept of the form of a word, most likely a consequence of our knowledge of language acquisition as a sign communication system, as an independent object reality. In other words, in everyday consciousness we have not so

much awareness of the interpretive potential of the linguistic form of the word how much the word itself as a linguistic unit.

In its purest form, regardless of language and speech, the word is posed in semiotics. It is the semiotic approach that reflects the well-known the statement of the classics: “From the very beginning, the “spirit” lies on damnation - to be “weighed down” by the matter that appears here in the form of moving layers of air, sounds - in a word, in the form of a tongue”² [Germanic ideology, 1846]. The universal form of objectification of signs The content of the word turns out to be its sound shell. No language sign (word) outside the sound (or graphic within the written form) we are language) substance. True, in our opinion, this statement requires clarifications regarding language understanding. Language is not actually material, represented only by moving layers of air - sounds. Language includes consciousness, but not “pure consciousness”, but “weighed down new” matter, that is, language is meaningful (conscious) essential stew, materially expressed. In a slightly different formulation, this can be expressed as follows: sound matter, “burdened” by consciousness, is language. Therefore, language is a conscious process of perceiving sounds (sound shells). A “pure” consciousness, “burdened” with a thought that allows you to highlight and reflect the subject-object relationship in action value, i.e. structured consciousness turns out to be nothing other than thinking. Hence - language and thinking, being “weighed down” entities of different nature, nevertheless form unity within the framework of human cognitive activity. Structural bath consciousness, i.e. thought allows you to perceive the world as an object opposed to the subject (“I”) and thereby reflect, interpret this external object (world) with the help of language. And in that the case when the language itself acts as an object, then cognize it as a special world by means of “detachment”, “alienation” from the “I”.

From the point of view of semiotics, the **word** as a verbal sign turns out to be a kind of analogue of that object of reality, the designation of which what it is. In this regard, the position of V.V. Vinogradov, who wrote: “Words taken outside the language system as a whole, only in their relation to things and phenomena of reality, serve various signs, names of these phenomena of reality, reflection in the public mind. Considered only under this from the point of view of the word, in essence, they are still devoid of the relativity of linguistic out forms and meanings. They approach each other phonetically, but are not connected either grammatically or semantically”³. Thus, human consciousness is aimed at phonetic (sound-woe) the design of names, designations. And, therefore, in a word like the semiotic unit lacks the concept of the

form of a word as a member paradigmatic series. From this point of view, lexical meanings, reflecting objects and phenomena of the surrounding world, turn out to be representations that have an analog, logical form, containing which is associated with the reflection of ideas and concepts about these objects and phenomena of reality. In this case, the lexical values, being analogs of natural objects, are, as it were, behind outside the language, outside the word as a linguistic unit.

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