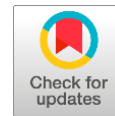


# The epistemology-oriented conceptual model of cognitive-semantic universals in related languages



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**Abstract** The analytical study of the processes of thinking and awareness of reality is positioned as an actualized psychological direction in linguistics, which arose as a result of the logical transformation of traditional logicism and formalism in the course of the development of speech activity. The purpose of the article is to study the epistemologically oriented conceptual model of cognitive-semantic universals in related languages. In the course of the study, it was found that the previous historical stage was characterized by ignoring the influence of psychophysiological aspects. It has been determined that in the process of transformation the phenomenon of language is interpreted as a reflection of the psychological concept and spiritual activity. It is proved that the cognitive paradigm made it possible to explain the thinking processes that occur during the production of speech with the advent of the cognitive paradigm in linguistics. It is suggested that from a universal point of view, any conceptual area can be studied with the help of elementary concepts. The study has shown that from the standpoint of cognitive grammar, grammatical categories have corresponding prototypical structures. The sphere of conceptual functionality of modern cognitive semantics is distinguished. The cognitive-semantic universality of the basic main category is stated. It is proved that the epistemologically oriented conceptual model of cognitive-semantic universals in related languages is represented by such processes in the lexical composition of a word as generalization (transition from the concrete to the abstract general), narrowing (dynamics from the abstract to the specialized), degradation (depreciation) and polarization (opposition). Promising directions for further scientific research on the subject of the study are actualized, namely, conducting cognitive research that accurately explains the universal conceptual processes occurring in semantics.

**Keywords:** epistemology-oriented, conceptual model, cognitive-semantic universals, narrowing, positivization, polarization

## 1. Introduction

With the emergence of the cognitive paradigm in linguistics, the prospect of explaining the thinking processes that occur during speech production has emerged. The opinion is that from a universal point of view, with the help of elementary concepts, any conceptual field can be investigated. Obviously, these basic definitions belong to a versatile categorization and therefore have corresponding analogs in all other languages. Accordingly, the conceptual field is independent of a specific language, and the same conceptual system can be the basis of the semantic structures of many languages (Vezhbytska, 1996). Thus, A. Vezhbytska believes, basing her analysis on lexical universals, that (regardless of a specific culture) universality is not only the process of cognition in general but also human emotions; in particular, therefore, the search for and explanation of semantic universals of language are relevant for modern linguistics.

The analysis of semantic general definitions in terms of cognitivism can be considered beneficial and effective in achieving the research goal since the conceptual framework of cognitive semantics is based on the conceptual nature of the definition, which is based on the factor of the prototypical category (Selivanova, 2010). From the perspective of cognitive grammar, the approximation of the prototypical structure is reflected in grammatical categories. At the same time, the concepts of mental space theory are realized by corresponding cognitive models such as frames, scenarios, and stereotypes. It



is worth noting that integration theory is viewed as universal. This theory is based on imaginative thinking, which connects mental categories (Selivanova, 2008; Mizin et al., 2021).

Overall, the system of semantic universals is formed by a series of processes taking place in the structure of the lexical word meaning embodied in speech. After all, the essential semantics of the lexicon become available through its explicit and implicit semantic features inherent in word meanings during linguistic and speech interactions (Geeraerts, D., 2021; Akimova et al., 2023).

Therefore, the concept of semantic universals is closely related to the objects of cognitive activity, which are fixed in meaning and reflect universal, objective meaning.

The aim of this research is to describe an epistemologically oriented conceptual model of cognitive-semantic universals in related languages.

Achieving the general goal requires the following tasks:

1. to consider the epistemologically oriented model as one of the conceptual models of primary and secondary semiosis, which humanity has already undergone during its evolutionary development. Among such models, we distinguish visual figuratively oriented, epistemologically oriented, and mentally oriented;
2. to analyze the epistemologically oriented conceptual model of cognitive-semantic universals in the English, French, Ukrainian and Russian languages.

## 2. Methods

Among the methods used in modern linguistics to describe the epistemologically oriented conceptual model of cognitive-semantic universals in related languages, we used descriptive analytical methods, comparative methods, and dictionary definitions.

The descriptive-analytical general scientific method was applied in the research process to identify the essence and specific features of the object under study. In addition, with the help of the analytical processing of information arrays, the relationships between the elements of the studied phenomenon were recorded, and the main functioning factors and priority significant elements of the studied object were identified. The descriptive method made it possible to investigate the specifics of phonetic systems and inventories and classify sound differences.

The comparative method was used during the implementation of the study to identify the specifics of the development dynamics of the researched process, based on indicators of qualitative changes. aimed at identifying common and specific features of the compared languages at all their levels, as well as in speech and text. By comparison, the common and distinctive features of the compared languages were revealed in sound, vocabulary and grammatical systems, with the aim of deepening knowledge about one of the languages against the background of the other, establishing the characterological features of language families and groups, and determining the peculiarities of the interaction of languages. The main procedure of the outlined method was comparison.

The method of dictionary definitions was applied on the basis of proven language facts fixed in the dictionary. To identify the semantic components of meanings and cognitive features of concepts, this study used the analysis of comparisons and metaphors.

## 3. Results

The transition from observation (contemplation) to knowledge, i.e., epistemology, of the surrounding world in the mind of a person happened gradually in the process of developing humanity, which, in the process of historical development, underwent its development from ancient man to *homo sapiens*. A person-oriented attitude toward a person implemented an epistemological approach developed within the framework of ancient anthropology, early Christian personalism and the personalism of the Middle Ages, where epistemological questions were solved by phenomenological analysis, a descriptive description of reduced, a priori in nature, pure noematic structures of the individual's consciousness, free from any dogmatic instructions (Mizin et al., 2023).

Over time, priority positions are occupied by valuable intentions in the mind of a person. People began to differentiate what is valuable to them and what is not. In this way, the axiological aspect of personal problems related to the consideration of substantive and formal-dynamic features of human value attitudes was actualized; that is, people began to assess and react to what is happening (Akimova et al., 2022).

Similar processes are also typical for the word's lexical meaning, which contributes to the formation of diverse conceptual solutions.

**Generalization (expansion) of lexical meaning or abstraction** is the most common type of lexical load dynamic in the history of word evolution. As a rule, the multifactorial nature of word meaning formation is accompanied by a higher level of abstraction in its new meaning than in its previous meaning. Most lexical items are first identified in the language as defining a certain phenomenon or concept. In this case, the latest concept has broader meaning. Moreover, the new meaning becomes more comprehensive.

The classical prototype of the described phenomenon is a single word, such as a manuscript. Initially, this word meant, in fact, a **manuscript** (16th century). Today, this definition is used to refer to any original author's copy, handwritten or printed (Online Etymology Dictionary). The English noun **picture**, which initially meant any drawing (15th century), is now used by moderns to mean a full-fledged painting, image, or photo (Online Etymology Dictionary).

The English word **salary** now means a fixed amount of money agreed to be paid for employees. However, until the 13th century, among the Anglo-Saxons, this word indicated a specific phenomenon of financial aid to soldiers to purchase salt (Online Etymology Dictionary).

The transition from the concrete to the abstract is most often observed at the modern stage of replenishment of the lexical composition of the language. For example, the English word **scanner**, earlier in the 16th century, meant a person who evaluates things critically. As a result of scientific and technical progress since the middle of the 20th century, this word acquired the meaning of a special type of mechanical device used in medical equipment, radio-location and computer systems (Online Etymology Dictionary).

We observe a similar thing with the English noun **printer**, which in the Middle Ages had the meaning of a person who prints books, a bookmaker. Its modern interpretation suggests this definition as a mechanical device that is used in printing (Online Etymology Dictionary).

It should be noted that some words have undergone several stages of expansion of their lexical meaning in the process of historical development. Thus, in the English language, the word **camera** in the 17th century meant a vaulted building with an arched roof or ceiling. In the 18th century, it already meant a blacked-out camera, which forms an image prism on paper. In the 19th century, the meaning of picture-taking devices used by photographers was recorded, and accordingly, in the 20th century, the meaning changed to a television filming device (Online Etymology Dictionary).

We observe a practically similar trend with the fairly common English noun **friend** of Pro-Germanic origin. Until the 17th century, this word had the meaning "lover". Then, with the appearance of the Christian religious movement and the "Quakers" society in England, the semantic load was transformed into membership in a friendly society. During the 20th century, it generally meant a well-known person who, at the same time, was not a family member. Since 2005, the beginning of the 21st century, marked by the rise of social media, particularly Facebook, has literally meant a subscription to a social network. In addition, having turned into a verb in English **to friend** with the purpose of maintaining friendly relations (to follow on social media), it instantly found its transliteration in Russian (**зафрендиться**) and Ukrainian (**зафрендитися**) languages. Reverse borrowings of the English verb **to unfriend (to defriend)** also arose: "to unfollow, to eliminate someone's account from your account list," in Russian – **расфрендить**, in Ukrainian – **розфрендити**.

However, the English word **Facebook** itself, which arose around the middle of the 20th century, American college students, was marked by "directory listing names and headshots" and, since 2004, by an online social media resource (Online Etymology Dictionary); this is also an example of the generalization of lexical meaning.

Almost the same thing happened with the now very often used anglicism **hub**, which in the 17th century had the meaning of the "solid center of a wheel". In the 19th century, a more globalized concept of a hub of interest and activities (Online Etymology Dictionary) began to be implemented.

The onomatopoeic English verb to twitter also expanded its meaning from "to make series of short, high sounds (about birds)", through the figurative "saying very little of importance or interest", to "microblogging service communication", which was introduced only in 2006 (Online Etymology Dictionary).

The English adjective **cashless** in the 19th century was fixed with the meaning "penniless, having no money", and when computer technologies were added to the banking sphere, the concept spread to a financial transaction realized with no physical money (Online Etymology Dictionary).

In our opinion, a vivid example of this model is chain polysemy, where each individual meaning is directly related to the nearest previous meaning of the chain (Kabantseva, 2021). The model is basic and simple, defines the basis, and helps to outline the key stages and possible scenarios for achieving the overall goal. For example, (eng.) **location, n.** – 1) a specific location of the object; 2) a natural real location where a movie or TV program is being shot; 3) [*mass noun*] the action of locating someone or something the location of new housing beyond the existing built-up areas; 4) a position or address in computer memory; 5) a place at the outskirts where the life of black South Africans was subject to the rules of the Apartheid; (OED, 1970, IV, p. 382); (fr.) **location, n.f.** – 1) action de donner ou de prendre à loyer (*louage, affermage, amodiation, bail*). Donner, prendre en location – louer; 2) action de retenir à l'avance une place dans un théâtre, u moyen de transport, à l'hôtel. Location sous réserve de confirmation (reservation). Bureau de location; 3) location d'utérus d'une mère porteuse pour assurer le développement d'un ovule humain fécondé (LPRDLF, 1996, p. 1297); (ukr.) **старий** – 1) людина, яка дожила до похилого віку; 2) у контексті неживої природи – те, що існує тривалий час, наприклад, місто; 3) те, що не придатне для використання; (rus.) **старый** – 1) пожилой человек; 2) в контексте времени, древний, существующий долгое время; 3) ранее использовавшийся долгое время; 4) недействительный, никчемный; 5) старый, древ людина – (rus.) человек and adding new differential semes (eng.). *property, film, broadcast, computer memory*, (fr.) *louage, affermage, amodiation, bail*, (ukr.) *neprydatnyi*, (rus.) *negodnyj, byvshij v upotreblenii*.

The traditional form of mental organization is considered to be the most common concept. It represents the definition of similar or identical meanings, as well as the detailing of the selected aspects. This approach identifies this concept as a polysemy.

**Transformation of meaning – from abstract to concrete/specialized.** Specialization (narrowing or restriction) of meaning is the reverse process of the expansion of the lexical definition. The transformation of narrowing is identified as a step-by-step process whereby a word migrates from the category of general concepts to the concept of specificity. In other words, it is just the opposite of being abstract to being concrete. A classic example is the English noun *case*, which, since its inception in the 13th century, denotes a specific situational standpoint. In the 14th century, terminological interpretations began to be acquired in diverse fields, such as specific cases in the medical or judicial sphere, as well as in the form of noun declension. The contextual meaning determines the differences between these definitions (Kalmykova et al., 2021).

Among the now frequently used English words, *cash* demonstrates a case of specialization as well. Its original meaning dates from the 16th century “money box” – a drawer where money was kept, and later it was narrowed down to “money in hand, coin” – a coin in the hand (Online Etymology Dictionary).

For the English word *transaction*, which arose as a borrowing from Old French, “the agreement of a dispute, a negotiated agreement or settlement of an affair” was typical in the 17th century narrowed to “a piece of business”, and in modern English, it is used to denote the fact of a purchase or sale or a monetary exchange (Online Etymology Dictionary).

With regard to such a process as terminologicalization, we note that words acquire a new meaning with the development of scientific and technical progress and denote a special term in a certain field. It should be noted that the terms are mostly already reinterpreted, i.e., metaphorized, since there is transference by similarity. Even such a common polysemantic as a **table** in the English language from the source “piece of furniture with the flat top and legs” has a derived terminological meaning “detail of the bench” (Online Etymology Dictionary).

Furthermore, the widely used English noun **bridge** with the meaning “any structure that affords passage over a ravine or river” known to all speakers also has a terminological meaning in the technique “crosspiece; tie plate” (Online Etymology Dictionary).

The Proto-Germanic English word **shell**, along with the basic concept “piece cut off; covering that splits off”, also acquired in the technical field the terminology “casing, membrane” (Online Etymology Dictionary).

A very interesting terminological meaning of “the end-post of a ship” is the English word **stem**, which appeared in the Old English period and until now was first perceived as a trunk or a stem in the vegetation category (Online Etymology Dictionary).

The shift in the lexical meaning of the English noun **tongue** of Proto-Germanic origin from “organ of speech” to “tip, head, nozzle” (Online Etymology Dictionary) is based on an active associative connection fixed in the terminological interpretation.

The noun **shoe**, which is not deprived of gothic roots, in its primary meaning of “covering for the foot and lower leg” and, later, from the 15th century “metal plate to protect a horse's hoof”, currently has the fixed technical meaning “chock, slipper, skid, trig” (Online Etymology Dictionary).

In our opinion, synonymy, within the popularity of lexical-semantic categories, optimally identifies the specifics of the concept. The main way of changing the structure of synonymous series is to specify the nuclear semantic feature. Additionally, synonymous series can form conceptual and conceptual-stylistic synonyms. There are reasons to assert that the preservation or replacement of an archiseme or its concretization and the addition of new differential semes accompany the structure of the semantic meaning of synonyms or a synonymous series.

In general, in linguistic literature, synonyms are considered the most important meaning-forming categories. Ignoring the wide variety of interpretations of the term synonym in linguistic literature, from “linguistic abstraction” (Pelepeychenko, 2021), a verbal sign in certain semantic connections (Liashyna & Tyshchuk, 2023) to words capable of changing their meanings in a certain context (Bulakhovskiy, 1926) and the definition of synonymous lines, most of the absolute synonyms. In the vocabulary are pairs of words, international or borrowed, and the other is autochthonous: *verbal – assimilation – hydrotherapy*.

Thus, synonymous lines of English verbs *to gather, to focus, to explore, and to process* can be considered synonyms that describe research processes reflecting certain semantic processes of replacing archesemes (*assemble* → *to gather, to travel through* → *to inquire, to perform* → *to deal with, to adapt* → *to pay attention; exposer* → *soumettre, réunir* → *appliquer; کلیکати* → *складати* → *піддавати розгляду* → *обстежувати, збирати* → *зосереджувати; соединить* → *сосредоточить, подергть* (OED, 1970, IV, p. 377); (fr.) *rassembler, v – faire venir au même endroit (des personnes); concentrer, masser, réunir* → *mettre ensemble (des choses concrète); faire apple avec effort à (ses facultiès) pour s'en servir* (LPRDLF, 1996, p. 1870); *explorer – to explore an area for the purpose of cognition* → *faire des recherches en étudiant (unens d'information, un domaine du savoir); approfondir, étudier* (LPRDLF, 1996, p. 1870); *traiter – exposer (une substance) à l'action d'agents physique ou chimiques, de manière à modifier* → *soumettre (uninformation) à un program* (LPRDLF, 1996, p. 2288); *se concentrer – réunir en point (ce qui était dispersé)* → *applique à une seul objet* (LPRDLF, 1996, p. 939); (ukr.) *збирати – акумулювати в одній площині, کلیکати, зводити разом* → *складати що-небудь до купи, в одне місце; досліджувати – піддавати ретельному науковому вивченню з метою собирать – кого (что), создавать локацию* → *сосредоточить*

(EDRL, 1989, p. 729); **исследовать** – подвергнуть (-ать) научному изучению. Исследовать законы природы. → осмотреть (осматривать) для выяснения, изучения чего-нибудь. Исследовать больного. (EDRL, 1989, p. 249); **обрабатывать** – подвергать производственной операции, делая готовым или приводя в готовность к чему-либо → придавать окончательный, завершённый вид; упорядочивать Фокусировать лучи. Устанавливать фокус (во 2 значении) (спец.). Фокусировать изображение. → перен. сосредоточивать, ставить в центр чего-нибудь (книжное). Фокусировать внимание, мысль на чём-нибудь (EDRL, 1989, p. 843).

While studying modern literary language, dialectology allows us to identify and study, first, those specific features of vocabulary and phraseology that are preserved in spoken language (Essays on the Dialectology of the Ukrainian Language, 1955).

The semantic space covers the picture of the mastered world, absorbing linguistic and extralinguistic knowledge. A word-sign is much more than a nomination of reality and is practically a linguistic axiom. The definition of the sign expands for a person along with the expansion of the boundaries of his or her world. Culturally acquired meanings are not only direct links between a word and a referent but also invisible threads of association based on common cultural memory. Consciousness operates rather with categories of a general order than with signs of physical nature, and then language is understood as a degree of awareness of life.

Almost all words go from denoting a thing through symbolization. In philosophy, a symbol is the ultimate generalization of a thing or phenomenon. At the same time, it is not identified as such (Dalieva, 2024). It should be emphasized that the functionality of symbols is to expand our knowledge about ourselves and our own cultural and mental-behavioral characteristics (Levisen, 2022). The symbols are seen as ideas that have not found expression but are present in the language as reality.

Cognitive concept proponents argue that there are basic concepts or peculiar keywords (A. Vezhbytska) that are identified as the most significant for a cultural phenomenon. They are reflected and symbolized in a particular language. However, some concepts are considered to be cultural universals, i.e., they are not limited to one influence sphere. At the same time, as the researchers assert, any single culture is not heterogeneous – it is always an intersection of various traditions. According to the American anthropologist R. Redfield, the culture of temples and schools and the culture of the Christian community are identified (Guide to the Robert Redfield Papers, 1917–1958). Accordingly, the interpretation of a symbol encoded in a word may not coincide with that of native speakers within the same area. Symbols differ from culture to culture and are often fixed in idioms.

Therefore, for example, **bread**, as a concept for the European cultural area, is considered the only generalized symbol of food in general and not just a food product. In the English language, **bread**, meaning “the oldest and most important staple foods known to man, usually prepared from wheat or rye flour mixed with water or milk, kneaded into a dough with a leaving agent”, now has the following interpretation as providing the necessary means of living (CALD, 2003). In the Russian language, **хлеб** means “пищевой продукт выпекаемый из муки” in the original meaning, and the derivative reflects the general meaning “еда; пропитание” (EDRL, 1989). Additionally, **хліб** has been reinterpreted in the Ukrainian language as “харчі, їжа”, which derives from the basic meaning of a food product made out of flour.

An example of a nationally specific symbol can be considered the lexical meaning of the following nouns. In the English language, **rose**, which has a Latin origin, “an erect or climbing thorny shrub that produces large, often fragrant, flowers, with red, yellow, pink, orange or white colors, followed by bright-colored fleshy fruits known as hips”, acquired a symbolic meaning of a rose as a component of the national symbols of England (CALD, 2003), which comes from the 15th century, when during the Civil War, the white rose was the symbol of the York family, and the red rose was the symbol of the Lancaster family.

In the Russian language, **береза** was symbolized as the most widespread tree species in the territory of Russia, and the original meaning was “a deciduous tree characterized by white bark and heart-shaped leaves” (EDRL, 1989). For the Slavic cultural area, **береза** has had a symbolic meaning since ancient times; for example, the name of the month of March **березень** in the Ukrainian language comes from the fact that in this period, birch bark was collected for medical purposes and birch sap, which is also very healing.

The symbol of Ukraine is considered to be **калина** «кущова рослина родини жимолостевих, що має білі квіти й червоні гіркі ягоди». The prevalence of viburnum in the territory of Ukraine is also significant, and its symbolism probably has a pagan background. The red, fiery color was associated with the birth of the sun, moon and stars. It is common knowledge that viburnum is used during family rites (weddings, funerals, the autumn rite walk in the viburnum garden and acts as a dominant element in the folklore and artistic image of a young unmarried girl).

The next process of lexical meaning formation, mythologizing, is the result of a search for meaning (Gómez & Hummel, 2021) and interpretation of the term “myth”. The basis of works on the issue of mythological thinking are the works of famous philosophers such as K. G. Jung, E. Cassirer, and R. Barth. What E. Casirer calls a myth or an archetype or collective unconscious (Hoang, 2021). The positions of K. G. Jung and E. Kasirer practically do not contradict each other. Mythological thinking is still inherent in man somewhere deep inside and has such a manifestation that its influence is not realized. The set of myths that have developed in each specific culture does not fundamentally change (Carston, 2021).

Thus, the most representative examples of archetype words are water, fire, earth and air, which represent the four main elements of the universe.

In the English language, **fire**, for example, symbolizes motivation, zeal, creativity and motivation. The definition identifies the fire element as a powerful force for determining will and internal energy as a symbol of the Divine Fire (Biedermann, 1992).

The symbol of **fire** manifests itself in rites and beliefs that go back to pagan times and is at the heart of the mythology of the ancient Slavs. For example, the folk holiday of Ivan Kupala is associated with its mythological and ritual basis with the perestrich flower, or brother-and-sister, which is an embodiment of two elements – fire (sun, wheel) and water. In the wedding ceremonies of Ukrainians, the phenomenon of fire is an effective means of eliminating evil.

The process of mixing the semantic components of special and everyday concepts in the minds of native speakers is called hybridization, and its result is a hybrid concept. This process occurs when the active use of a special language goes beyond its social base, that is, a special language for one reason or another begins to be used by broad sections of the population (Talmy, 2023).

This phenomenon is clearly seen in the example of the English word **marriage**, a household concept, which is recorded as “a man and a woman living together; relationship between a man and a woman” (CALD, 2003), and its legal definition is a relationship between two people who legally register their relationship (Online Legal Dictionary). In the Russian equivalent, a similar process occurs in the everyday concept **брак** «супружеские отношения между мужчиной и женщиной» (EDRL, 1989). The Ukrainian equivalent **шлюб** also demonstrates the same confusion of conceptual senses both in the everyday meaning of «родинний союз, співжиття чоловіка й жінки за взаємною згодою» (AEDUL).

**Positivization of meaning (melioration).** The process of improving or ameliorating lexical meaning is based on the fact that, in contrast to the original negative meaning, the word acquires a positive meaning over time. The English nouns **knight** and **marshal** should be noted as vivid examples in this case.

Knight in the Old English period meant “boy, youth, servant, attendant”. From the 12th century, this word meant a warrior who followed a ruler, which became relevant during the Hundred Years' War and gradually transformed into a definition of nobility rank in the 16th century.

A similar thing happened with the **marshal**, which initially had the meaning of a groom, and over time, there was a positive change in the concept to the military commander. The English nouns in the **film** and **clip** also improved their position relative to their lexical meaning. For the Proto-Germanic **film**, Old English was a membrane. After the invention of photography, the meaning was transformed into a coating of special substances on photo film. At the beginning of the 20th century, it became the concept of a motion picture as a work of art (Online Etymology Dictionary).

No less interesting transformations took place with the word **clip**, which from the middle of the 14th century meant “something for attaching or holding”, at the beginning of the 20th century, when “a piece of jewelry fastened by a clip”, and in the middle of the 20th century, land reclamation reached the meaning of “an extract from a movie” (Online Etymology Dictionary).

**Degradation of the meaning (devaluation).** The opposite process to improving lexical meaning is called degradation or pejoration. This is the process of lowering meaning in the direction of its use, which is accompanied by the appearance of a humiliating and disparaging emotional tone in the meaning of one or another word.

For example, the modern English word **knave**, which comes from the Old English **cnafa**, is now used as an insult, reflecting negative feelings and contempt in the sense of “rogue, rascal” about someone of low birth, although it originally meant “boy, male child; male servant” and then finally degraded (Online Etymology Dictionary).

Another example of the degradation of meaning can be the history of the origin of the word **blackguard**, which served to denote the name of those responsible for kitchen utensils in the retinue of lords in the Middle Ages “scullion, kitchen knave”. However, due to the contemptuous and even immoral attitude of the owners toward them, this word has acquired the meaning of a person with offensive, rude manners (Online Etymology Dictionary).

The following words had an identical algorithm for transforming the lexical context: boor, villain, clown. At first, it means “country-man, peasant farmer, rustic” from the Old French **Bovier**. Gradually, by the 16th century, it acquired the meaning of a rude person without proper education.

An approximation of the definition of the word boor is churl, which means a gloomy person, a rude person, and has Proto-Germanic roots from the primary representative of the low class of free people, a peasant.

Originally, the meaning of the Latin word **clown** was a person who had rude, commoner manners, while now it is used in two senses: first, as a boor, an uneducated person, and second, as someone who entertains.

The strongest deterioration of meaning occurred with the French borrowing **villain** from “peasant, farmer, commoner, churl, yokel” to “rascal, fraudster, scoundrel”.

In our opinion, the most pejorative example can be considered transformations with the lexical meaning of the English noun **queen**, of Proto-Germanic origin with the meaning “woman, wife”, then it began to denote “a wife of a king; female ruler of a state”, from the middle of the 15th century “a chess piece; one of the most powerful piece on the board”, to the figurative concept of “a single large female that produces eggs” from the 17th century. In the 20th century, queens acquired the meaning

of “male homosexual”, with the corresponding alliteration to quean—a young woman of easy virtues (Online Etymology Dictionary).

**Polarization of the meaning (polarization).** The formation of a concept, and accordingly, the development of the lexical meaning of a word, can be based on opposition, that is, on the dual principle. The opposite meaning, presented by opposite concepts, is characterized by the opposition of significant (denotative) terms.

Antonyms, as paired words from different roots with opposite meanings, also make up a significant lexical fund of language. Their lexical categorical sense, which is based on opposition, has quite clear indicators of preservation of the nuclear categorical, as, for example, in opposite adjectives (eng.) **distant** – *remote, extreme*, and **close** – *located at a short distance*; (fr.) **proche** – *voisin, adjacent, environnant* et **lointain** – *situé à une distance considérable*; (rus.) **далекий** – *отдаленный, на значительном расстоянии, та близкий* – *который находится на небольшом расстоянии*; (ukr.) **далекий** – *котрий перебуває на великій відстані та близький* – *що перебуває на незначній відстані*.

According to many linguists, another phenomenon that forms polar meanings is enantiosemy (or quasisynonymy), a special, unproductive type of antonymy (Fazalehaq, & Aleem, 2020). It represents the opposite of the meanings of one and the same word and finds external expression in lexical means. Therefore, for example, most researchers consider enantiosemy to be a kind of antonymy because, on the basis of these two phenomena, they find an opposite relationship (Sjöberg, 2023; Taher, 2023; Csillag, 2020). Other scientists (Hee-Jin & Soh, 2021; Haspelmath, 2023) consider enantiosemy to be a partial manifestation of homonymy. The basis of this assumption is the identity of the formal expression and a rather significant difference in semantics. In addition, enantiosemy is considered within the limits of polysemy (Winter-Froemel, 2021).

Note that we consider enantiosemy to be a universal lexical-semantic category, as it is present in the languages we study. Regarding the semantic processes occurring in the structure of the lexical meaning of the enantioseme concept, we fix the neutralization of usual semes and their replacement with antonymic semes (*to cut* → *to punch*, *to remove* → *to sprinkle*, *to shelter* → *to test*; *partir* → *commencer*; *давать* → *бути винним, початковий* → *вільний*; *ценный* → *любимый, закрепить* → *начать*). For example, (eng.) **to clip** – *to cut (hair, wool, etc.)* → *to punch out a piece from (a ticket) to show that it has been used*; **to dust** – *to remove dust from (furniture, etc.)* → *to sprinkle smth. with a substance in powder form*; **to screen** – *to shelter or conceal* → *to test someone to check for the presence of disease*; (fr.) **hôte** – *personne qui donne l'hospitalité, qui reçoit qqn.* → *maître, restaurateur* (LPRDLF, 1996, p. 1104); **départ** – *action de partir* → *commencement (d'une action, d'une série, d'un mouvement)*; **début, origine** (LPRDLF, 1996, p. 593); **profane** – *en opposition avec la religion. Le monde profane.* → *à l'égard de qui l'invitation est ignorée*; (ukr.) **боргувати** – *позичати в борг, бути винним або зобов'язаним* (DUL, 1980, V. 1, p. 527); **вихідний** – *від якого або з якого починається що-небудь; початковий. Ті мрії були вихідною точкою всіх його думок* (DUL, 1980); *Пропозиція командуючого фронтом негайно відступити на вихідну позицію* (Олександр Корнійчук, II, 1955, 46); *Вихідне положення.* → *вільний від роботи або навчання (про день)*; (rus.) **бесценный** – *очень ценный, неоценимый. Бесценные сокровища. Бесценный дар.* → *дорогой, любимый. Бесценный друг.* (EDRL, p. 44); **завязать** – *закрепить с помощью узла; дать начало длительным взаимным действиям; прекратить заниматься чем-нибудь предосудительным* (EDRL, 1989, p. 196).

The problem with regard to homonymy, as an absolutely universal lexical-semantic category that is present in the studied languages, arises in the aspect that homonyms have the same sound form but express purely diametrical, sometimes not foreseen, concepts. In other words, it is a semantic connection of internally unrelated meanings that find expression in the formal similarity of lexemes. Differences in text are identified through different contextual environments (Shytyk et al., 2020).

There are different opinions about the meaning, place and role of homonymy in language. Most scientists noted that the presence of homonymy contradicts the logic of the language and the rational purposefulness of the linguistic sign, the unity of the sign and meaning, and the basic "law of linguistic definition". Linguists believe that the formation of homonyms increases lexical vocabulary, while others call homonymy the “mortal wound”.

It should be noted that the process of implementing the principles of semantics is marked by the replacement of AS (*strip* → *group*, *accepted* → *present*; *manière* → *commerce, industrie*; *personne* → *fruit*; *дошка* → *маса, знак* → *стан; растение* → *материал, растение* → *оружие, создавать* → *перворачивать*) and the addition of only new DS (*cloth, metal, paper, people, interest, common, generally, belonging*; *d'agir, confection, couture*; *matiere juridique, conteieuse, clients, justice, poire, goût rappelant, verte, violette*; *прикпинл Current events*; (fr.) **mode** – *manière individuelle de vivre, d'agir, de penser* → *commerce, industrie du vêtement; confection, couture, prêt-à-porter* (LPRDLF, 1996, p. 1419); **avocat** – *une personne du barreau qui donne des conseils sur des questions juridiques et autres* → *le fruit de l'avocatier*; (ukr.) **лава** – *спеціальна дошка в якості меблів* → *маса, що вивергається на земну поверхню під час виверження вулкану*; (rus.) **лист** – *орган растения* → *тонкий пласт какого-нибудь материала, в переносном значении* – *похвальный лист (похвальная грамота за отличные успехи и поведение)*; **лук** – *растение* → *рчно*

Hyperhyponymy is the basic lexical-semantic category and a universal means of thematic organization of lexical funds. Thus, M. Kochergan emphasizes the fundamentality of genus-species relations, through which the lexical structure of the language is described as structured. At the same time, based on hyponymy, lexical units are accumulated into lexical-semantic and thematic formations (Kochergan, 2006; Savelyuk et al., 2023).

There is a typical private opposition for hyponymy – a generic opposition. Each type of concept is opposed to each other by the presence or absence of a distinguishing component; hierarchical – based on logical-semantic subordination, the hyperonym subordinates the words whose meaning it includes; and relativity – it turns out that a hyperonym can itself act as a hyponym regarding the words with wider semantic content, which makes it possible to consistently distinguish classes and subclasses of lexical units. Those who are not aware of the hierarchical relations of genus-species relations perceive this series of words as synonyms; therefore, hyperhyponymy is also called quasisynonymy.

The semantic transpositions of hypero-hyponymic relations that are indicated by the fact that the hyperonym becomes an archiseme of the hyponym (*tree – arbre – дерево – дерево*) and the addition of differential semes (*lobed leaves, acorn, broad-leaved, winglike, silvery white bark, five toothed lobes, two-winged fruits, evergreen, needle-lile leves; fagacées, feuilles lobées, fruit muni, longue aile membraneuse, solsableaux, petites feuilles, feuilles persistantes, pin pignon, pin parasol; міцна деревина, плоди-жолґді, лопате листя, біла кора, тонке гілля, в дуб –листяне дерево, для якого характерні міцна деревина та специфічні плоди (DUL, V. 2, 1980, p. 428); клен – дерево, що має лопате листя з гострими кінцями й глибокими вирізаннями. За закрутом, нагорбочку, з-за великих пишних кленів виглянула біла церква (Михайло Коцюбинський, I, 1955, 309); Вздовж дороги насаджують клени, Ряд за рядом, з села до села (DUL, 1980); яві дуб – крепкий плиственное дерево с крепкой древесиной и плодами жолудями (EDRL, 1989, p. 177); клен – дерево с резными листьями (EDRL, 1989, p. 271); береза – лиственное дерево с белой корой с сердцевидными Белая береза. Карликовая береза. (EDRL, 1989, p. 41); **ясень** – дерево с тяжелой упругой древесиной (EDRL, 1989, p. 906); **сосна** – вечнозеленое хвойное дерево (реже – кустарник) с длинными иглами и округлыми шишками. Сибирская сосна. (EDRL, 1989, p. 739).*

The transmission of two-way subject-object relations in the lexical-semantic system occurs due to lexical conversion. Conversives are present in all the languages we study and can also be considered a universal phenomenon. Yes, conversives can represent the same action or relationship in different directions, so the subject and object change places in the sentence. For example, Ukrainian conversives are verbs (ukr.) *передавати – отримувати, здавати – приймати, давати – брати, лякати – боятися*, adverbs *важче – легше*, nouns *учитель – учень*, adjectives *грубший – тонший, багатший – бідніший*, prepositions *над – під*. If hyperhyponymy is close to synonymy, then lexical conversion is very similar to antonymy, forming opposite concepts.

Semantic relations are correlated within different DSs (*of, out, smth., offered; possession, main, momentanément, possession; особа руки, знаряддя; руки, деньги, работа*) and replacement or preservation of AC *to transfer → to reach out, to come → to begin; mettre → mettre, être → être; передавати → подавати; вручать → отдавать*). Therefore, in (eng.) **to give** – *to transfer ownership of smth. ; to transfer possession of smth. temporarily; to produce; to take* – *to reach out or know; to grasp or enter, etc., smth. for use; to pass* – *to come alongside and progress beyond smth. or someone; to receive* – *to begin or accept (smth. offered, sent, etc.); (fr.) donner – mettre en la possession de qqn. (LPRDLF, 1996, p. 679); passer – être momentanément (à tel endroit), en mouvement, notamment en marchant, en avançant (véhicule) (LPRDLF, 1996, p. 1602); recevoir – être mis en possession de (qqch.) par un etoi, un evoi, un don, un paiement; encaisser (LPRDLF, 1996, p. 1884); (ukr.) давати – переміщувати від однієї особи до іншої; брати – охоплювати за посередництвом рук або знаряддя. ; передавати – вручати. Хтось нахильці, як запорожець, п'є просто з барила, потім передає посудину батькові (Олесь Гончар, Тронка, 1963, 185) (DUL, 1980); отримувати – приймати те, що надається; отримувати. Люба мамочко!.. Чи одержуєш мої листи? (Леся Українка, V, 1956, 13); Напишіть мені зараз, як одержите цього листа, в якому готелі у Львові я міг би спинитися (Михайло Коцюбинський, III, 1956, 265); Я одержав нагороду. Що скажу своєму народу? Тільки те, що я із ним буду жити життям одним (Павло Тичина, II, 1957, 7) (DUL, 1980); (rus.) **давать** – *то же, что вручать, предоставляют. Давать деньги. Давать книгу. Давать помещение. Давать работу. Давать место. Давать возможность что-нибудь делать. Давать покой. Давать пить. (EDRL, 1989, p. 146); брать* – *захватывать руками или орудием; передавать* – *вручать, лично или с помощью посредника; получать* – *брать, принимать что-либо вручаемое, присылаемое, выдаваемое (ED**

#### 4. Conclusions

In summary, we note that modern cognitive semantics deals mainly with solving general problems of conceptual processes and describing individual concepts within the framework of basic conceptual theories (cognitive grammar, theory of mental spaces, theories of integration, etc.), and we consider cognitive-semantic universality to be the main category. It creates opportunities to conduct cognitive research, precisely explaining the universal conceptual processes occurring in semantics.

The dual system of binary oppositions, contradictions, through which the human brain thinks and knows the world, for example, what is “GOOD” or “EVIL”; namely, the polarity of meanings in language is represented by ontological categories such as antonymy, enantiosem, homonymy, hyperhyponymy and conversion.

Thus, the epistemology-oriented conceptual model of cognitive-semantic universals in related languages is represented by processes such as the lexical structure of the word, from the concrete to the abstract (generalization), from the abstract to specialization (narrowing), melioration (positivization), degradation (devaluation) and polarization (opposition), which are reflected in ontological lexical semantic categories such as polysemy, homonymy, synonymy, antonymy, hyperhyponymy, and conversion.

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