

The Sign in the Communication Process

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Abstracts—In the process of information transmission (concept verbalization) we deal mostly with the substance (contents), and then pay attention to the form. Recalling events from the remote past, often we cannot exactly reproduce specific heard or pronounced words, as well as the syntactic structures. We remember events, feelings, images; we recall the general contents of the discourse. The thought gets a specific language form only during the concept verbalization phase. With minimum time for pondering, depending on the language competence level, the grammar and syntactic shaping often occurs automatically with the use of famous models and stereotypes. This means that the language form adapts itself to the consciousness, and not vice versa.

Keywords—Lexical eidos, phenomenology, noema, polysemantic word, semantic core.

I. INTRODUCTION

THERE is a general provision that for an individual a word becomes a sign only after it enters as a linking and mediating element into the system of stable associations between objects and phenomena of the world which shape a definite mental construct (concept) upon which the sign meaning is built.

Although many linguists wrote about a psychic nature of the sign, in later studies (especially, in contemporary ones) various schemes and descriptions of sound processes continue virtually without human consciousness participation. However, the sign emerges, lives and dies on the quiet of individual consciousness beyond the immediate material connection with word forms, let alone the subject that it substitutes. Its life is short – it flashes for that short moment when thoughts about the object and the selected word form intersect and merge in the focus of active consciousness. The sign is an act and a unit of consciousness and does not leave it under any circumstances», i.e., does not leave the limits of consciousness.

Undoubtedly, the term “sign” in its classical interpretation implies a certain referent which is an incentive (push) for generation of thoughts: the sign is an external impetus or process which occurs inside the organism initiated by the impetus.

But the language sign is a special one. De Saussure underlines that: as for the term “sign”, we are satisfied with it; we do not know what can replace it, because the everyday language does not propose any other possible term [1].

We can assume that the structure presented by F. de

Saussure is not a full-scope language sign, so we can call it *mnemonic* (from Greek «memory»). The form of mnemonic storage is a separate combination of electrochemical impulses: each new representation of interaction with the environment activates the existing mnemonic structure and builds a mental memory inventory. This inventory forms a base for the perception mechanism as cognitive interaction with the environment having orienting nature.

According to the latest studies in cognitive science, the term *notion* can be substituted for *concept*, because the concept as a quantum of structured knowledge is broader than a notion. Along with notional attributes, it can include subjective stylistic components and the object’s image. The acoustic image can be denoted as *image of sound form*, since the sound form may have a graphic image in addition to the acoustic one.

II. LANGUAGE SIGN STRUCTURE

In our understanding, the language sign includes a sign form (graphic or acoustic) and a mnemonic structure (sound form image and concept). If any external referent is involved into the sign situation, then consciousness will react to it as a sign, and we will have the sign in its classical interpretation. We point out that C. K. Ogden and I. Richards, unlike G. Frege, draw a border between the sign form which fully belongs to the objective material world, and its substance which never goes beyond the limits of human consciousness: words themselves mean nothing. They stand for anything or “have a meaning” only when the *consciousness subject* (thinker) uses them. They are tools [2].

We consider the language sign as a discontinuing unity of the mental and the physical, not to mention that the physical contains the mental. The language sign is a real combination of the physical and the psychical, but the language sign arises only in human consciousness, and not in objective reality. A perceived word form, like a “switch”, updates the concept in our consciousness. It does not keep it inside, i.e., in the communication process the perceived word form as a signal activates a relevant concept in the consciousness [3], [4].

Some authors believe that the meaning of a word sign as a special product of human verbal and mental activity is genetically and functionally linked with both the designated object and the notion about the object. Obviously, the meaning cannot be «a product of verbal and mental activity», because the proper verbal process cannot exist without knowledge of word meanings: we communicate, being confident that the communicant knows the meanings of the words we use. Besides, «genetically», the meaning can be linked with the designated object only in case of onomatopoeia.

The sign consists of four components: *name* (sign carrier external for consciousness and its acoustic image); *referent*;

concept (sign meaning); *interpretant* (associative pragmatic properties of the sign which impact its interpretation) [5]. This structure foresees that in the first component there are two heterogeneous essences – the sign carrier and its mental representation. The researcher names the following key aspects of the sign system functioning: 1) generation of a message by the sender; 2) transfer of the message via communication channels; 3) reception and deciphering of the message with participation of the recipient; 4) the recipient's reaction to the received message. One may get an impression about full self-sufficiency of the sign, its independence from the carrier: the message «flows» via the «communication channel» which were made by the sign itself. The recipient only “participates” in this process. Completely forgotten is the fact that formation and interpretation of the sign are purely psychic phenomena.

According to the misperceived assumption about dialectic unity of the sign substance and form, the material form acts as a special container for the meaning, a material means of its transportation from point A to point B. Cf.: the meaning is a set of data (information) that correlates with the objects and phenomena of extralinguistic reality which is transmitted through the sound shell of the word. In human language the signifier «enshronds» the signified which possesses all its properties [6]. Similar examples are quite frequently encountered in linguistic literature: among the changes of the thought generated and expressed by the language, it is important that when outwardly pronounced, the thought ceases to be property of its creator. It becomes public, starts to live its own life. This circumstance enables capitalization of human thought and its history [7].

The above statements originate from the forgotten assertion by W. Humboldt that the speech process cannot be compared with a simple transfer of material. In the communication process the listener, as well as the speaker, must reconstruct the meaning of the expression by means of its intrinsic power. All that he/she perceives, relates only to the stimulus which causes the identical phenomena [8].

It is worth while mentioning the fact that the cited papers often contain descriptions in transitory meaning terms. In the routine of everyday consciousness and relevant social stereotypes which became «scientific», the authors fail to notice how they leave the limits of ontology and enter the domain of convenient and customary explanations, although those have nothing to do with reality. Such situation has no fatal nature, because the primary purpose of language is to reach an agreement. Besides, the criticized opinions of fellow linguists are mere «childish tricks» compared to the statements in all languages and at all times that the sun rises and sets, electricity runs through wires, time flies etc.

A sign or a text viewed without the denoting person do not contain any intrinsic energy and cannot organize themselves structurally. Material forms of words and texts which consist of the words are as dead as the paper on which they are written. Their meanings do not «arise» in texts due to any properties or «boiling energy» and do not enter the language personality consciousness, but are created by a person. They

emerge in the language personality consciousness in the course of sign creation and decoding. This approach has no alternatives, because it originates from ontology of the world in which the ideal (thought, notion, meaning) and the material (sound or graphic form) do not mingle and are not «attached» to each other in any circumstances.

This mechanism, which is named «consensual» or «congenial», is explained by the fact that technically during communication no thought transfer takes place. The speaker believes «that his/her listener is identical to him/her, therefore, the cognitive domain of the latter is identical to his/her own cognitive domain (which is never true), so, he/she is really surprised when a “misunderstanding” takes place. The listener creates information on his/her own, thus reducing the uncertainty by interactions in the proper cognitive domain. Signs cannot be deemed as carriers of meanings in the sense that the meanings inside them constitute a part of the sign material body: the signs induce affine meanings, initiate similar information processes in two consciousnesses.

III. SIGN COMMUNICATION PROCESS SCHEME

Language words function in a foggy cloud of varied contexts playing the part of designation and communication as symbols requiring for its understanding and using an additional activity – interpretation. Each perceived word, gesture, flavour, taste, image is immediately interpreted by sensations. In addition, the process of remembering of the new occurs, as a rule, against the background of the positive or negative, but sufficiently strong emotional impulse which “opens doors” in the new area of neural connections.

In other words, language processes as well as thinking are closely connected to sensuous and emotional expressive analyzers involved as an effective support in the process of the language information reinforcing from the stream of impressions and their memory retention.

The question is: how we use polysemantic words in the process of communication. To understand it we introduce **Lexical eidos (LE)**. We understand *Lexical eidos*, as a language essence, as an aggregate of the most significant universal semantic components which are intuitively defined in the course of phenomenological reduction and are unchanged in the stream of meanings variation composing the semantic formula of a word or a phrase; lexical eidos content is revealed at the level of scientific and logical consciousness [9], [10].

LE, being a model or formula of a word, manages the process of metaphoric meanings semiosis and is fundamental for concept formation. It can be decrypted as a universal construct, by means of which any articulation and therefore existential essence understanding by way of which person sees, understands, and speaks is possible.

Further it's necessary to define the role of LE in situations of speaking and thinking process proceeding. In the course of words actualization system meanings of their forms (LE) come into cooperation with system meanings of other words forms. When perceiving form the image of system form content equal to LE appears in consciousness, according to

code. Further with regard to speech context the desired meaning of expression is being formed, during which consciousness derives a transferred meaning based on LE. As was repeatedly said above, abstraction (eidos) is formed on the base of numerous speech actualizations of main and transferred meanings. On the other hand, the polysemant is also formed around similar semantic and at the same time conceptual core from which, probably, random meanings are formed with minimal cognitive efforts. Studies show the more meanings a polysemant has, the poorer its lexical eidos is.

The above statements form the foundation of our sign communication process hypothesis:

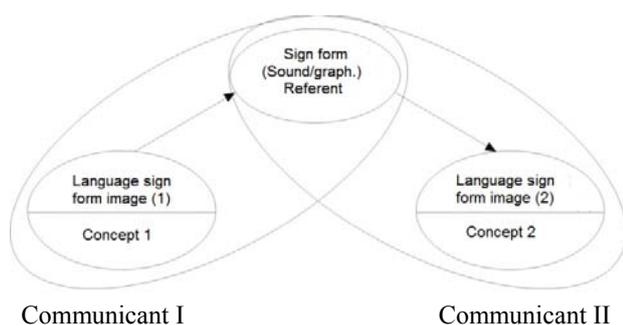


Fig. 1 Scheme of a communication process

The top part of the sign scheme is a proper *signal* system which includes an object (referent) and a symbol, or a word (its graphic or sound form). The bottom part of the scheme reflects only the *psychic* part of the sign, i.e., its codification and decoding in consciousness. It includes a sound or graphic «imprint» of a word form (language sign form image) in consciousness and a concept (notion about the object, personal meanings, object image, scheme, frame etc.). Respectively, the word form is directly linked with the *image* of this form in consciousness. The latter is also connected straightly with the concept (a thought about an object or a phenomenon). We interpret the sign as a bilateral essence, as unity of the material and the ideal (F. de Saussure says that only the top psychic part represents the sign itself) [11]–[15].

As for a real object (e.g., a notch on a tree, crossed arms and legs during conversation, a stone on a road etc.), if the situation is a sign or signal one for the person, the reaction to this situation may be a thought about it; as a rule, it is not chaotic, but belongs to a frame, a scheme, a representation, an image, i.e., represents a structural part of the concept (the scheme top). In this case, the thought about the object may be not expressed in speech and will remain at the image apprehension level. When communication takes place (e.g., one needs to inform about the danger signaled by the sign), before the sound is produced, it is required to pass the phases of «concept→word psychic image→word», i.e., from the referent counter-clockwise till the word.

In an internal dialogue (monologue) the sound (graphic) form is not produced; the sign is understood at a sensual, imagery or language level, i.e., at the level of a concept and/or a verbalized concept. This understanding can be transferred

into the internal dialogue – internal speech in which words appear in somewhat folded form.

In the initial phase the contents of a statement conceived by a speaker or a writer is not a sign one, because it is not vested into a sign form. To enter the recipient's consciousness, the contents enter the domain of «physiological elements» which help to vest it into a sound or graphic form. The form is «built up» till the sign, exclusively in the sense that the message sender's consciousness which controls its part of the communication act is assured, that the output sign corresponds to the initial idea. The listener does not receive the sign, but its form as configurations of sound vibrations or imprints on paper, i.e., a text as a material object.

For communication purposes, the speaker does not associate the meaning of the sign, i.e., the thought about a nomination object, with air vibrations or letters on paper, which are then transposed to the listener, and the latter does not separate the substance from this means of transportation and does not include it directly into his/her knowledge system. The substance remains in consciousness; thus, it does not enter the message receiver's consciousness.

So, the sign stayed in the message sender's memory, and he/she sent material signals as air vibrations or configuration of letters on a carrier. Upon receipt of the signifiers, i.e., word forms, the message receiver launches his/her mechanisms of transformation of material signals into biological, neuron ones. As a result, a word form image emerges in his/her consciousness on the basis of a linguistic code. Due to the language system knowledge, the consciousness carrier associates it with an image of appropriate substance (meaning). Their merger into dialectic unity leads to formation of a sign which in its main characteristics coincides with the one that was in the message sender's consciousness – in this way, understanding takes place.

The communicative time pressure conditions set strict requirements to the nature of the link between the form and the substance of the language sign. They determine the link of each form with just one substance both at output and input of the communicating consciousness, i.e., the systemic unambiguousness of the language form at the moment of its real functioning. Thus, the signal is standardized, which is also important. An individual perceives a certain range of signs effectiveness by watching the others use them and by using them himself/herself. Using the signs in specific configurations, the organism gains knowledge about the sign purpose, its potential as a «tool».

IV. VERBAL AND MENTAL ACT BACKGROUND

Until «the linguistic turn» in philosophy, it was the philosophy of «noncommunicating consciousness.» Philosophers like M. Buber, M. Bakhtin, G. Deleuze, J. Derrida shatter the stable objective and conceptual world to accommodate the communication philosophy, the philosophers of the linguistic tradition have managed to approach it from the other side. The linguistic turn meant such construction of reality interpreted it as a communicating reality and from this perspective thus clarifies things. This

reality can be perceived only from the potential participation in the communication. It is impossible to learn the internal rules and norms if one does not take part in the communicative game or is not inside the lifeworld. The language as a new universal of the philosophical reflection of reality, as a new metaphor of being (language is the house of Being, according to M. Heidegger) allowed the philosophers to deviate from the philosopheme of consciousness and to construct the world anew as a linguistic givenness [16]. Linguistics started to teach anthropologists, sociologists and historians about the way society functions.

There is a more careful approach to the philosophy of sign: in the semiotic world where the circulation of information acts as the main energy source, a failure in the information networks leads to incredible catastrophes. On the whole, modern information society faces the common shortage of reality, power, life with dangerous consequences.

To reiterate, each verbal and mental act is performed by the speaker with an intention to achieve a definite goal, produce a desired impact on the listener. By taking into account the modality and the pragmatic orientation of the communicants, it is necessary to consider the context of the communication as well as analyze the communicants' real expressions. It makes sense to further illustrate the above schemes of the verbal and mental processes with specific cases.

Let us assume that in a forest one of the communicants has noticed a notch on a tree and wants to tell his companion about it. Firstly, mental properties (i.e. the decision to tell about the notch) are determined by the events with physical proper ties representing the primary cause of the intentional behavior.

Thus, the first phase starts when the observer notices the notch, and the combination of the reflected rays impacts his eye retina. Since the eye is a living tissue, it receives the rays as signals converted to nervous system signals connected with the brain operation. It results in a visual object being a signal for the system responsible for recoding of these signals taking into account the knowledge available in the mind. The signal is originally «clear» to those brain structures to which it is addressed.

If the perceiving consciousness is able to correlate the image with the thought (idea, concept) about the meaning of the notch on the tree, then a reference, i.e. understanding, is formed. For this the image of the signifier and the significatum of the sign (respective idea, concept) must be united into a sign in the consciousness. A thought (concept) cannot be separated from the signifier, just as colour cannot be separated from the object. That is why a thought cannot be propagated or penetrated through the human body.

In the next phase the person has to share the information he has just received with his companion. It is clear that in the communicative time pressure all the subsequent phases are momentary: they are automatic and habitual. First, there occurs a purpose, an intention to pass the information about the sign which has just been seen. This phase provides for verbalization of the respective concept which correlates with the image of a required sound form. The form of a word sign

is not a sound, but a phoneme which offers the necessary sound range and maintains the main properties of the phonic side of speech.

If this form and association become an act of consciousness of the language speaker who enters into communication, then we can acknowledge that a sign was formed. Thus, gradually there is built a lexico-semantic system which consists of signs, exist in the real consciousness and in real time. Every moment it is represented in the consciousness with an actual meaning, moreover, the individual knows how to manipulate this sign. The native language code is natural for a person, since the meanings of words and their combinations, as a rule, are absolutely clear to him. In this sense, the natural codes are “transparent” for the self-organizing system, as though directly providing it with information.

Then there develops the speech implementation phase. Once the sign leaves the active attention zone, and «a vacant space» emerges for subsequent signs, it gives start to the mechanisms of consecutive transformation of psychic signals to biological ones and, finally, to motorial signals which cause sound vibrations. The speech implementation phase ends when the material sound form is produced. The speech activity phase starts, i.e., word signs are being shaped. This is a process of creation of material language forms capable of crossing the real space which separates the communicants, to impact the listener's receptors and, thus, launch the mechanisms of the sense (knowledge) construction. This phase begins, when the sign exits the active attention zone of its creator and moves to the operative memory. The signs present in the operative memory act as the support for establishment of links between the speech context (the described situation) and the language environment of the respective word. Therefore, the discovered sign and its sound form belong to one field, and the images of the same form and contents – to the other field. This dichotomy is explained by the difference in properties of the substances under analysis. So, the notch on the tree does not possess the property of being reflected in the human consciousness, it gains possession of such property only within the individual consciousness.

It was noted above that the speech perception mechanisms have been studied even less than the speech production mechanisms, and in the reality everyone creates his/her knowledge based on his/her own world view and thesaurus. The process of a message perception has a reverse nature and starts in the listener's consciousness from transmission of neuron signals – the result of the drum membrane transformation. On the basis of the language code they evoke a sound form image, which in its turn is accompanied by a related conventional subject image (the notch on the tree). Upon receipt of the signifier, i.e., the word form, the recipient of the message launches his/her mechanisms of translation of material signals into biological neuron ones, and, as the result, a word form image emerges in his/her consciousness on the basis of the linguistic code. Due to the language system knowledge, the consciousness bearer associates it with an image of relevant content (meaning). Their merger into a

dialectic unity leads to formation of a sign whose main characteristics coincide with those which were in the consciousness of the message sender. Thus, the sign is created, and it becomes clear what the subject of the message sender's thought was.

The process of production of the meanings involves all the nervous system divisions whose receptors receive external signals. Unlike the traditional interpretation of verbal and mental processes built on simple analogies, when the communicants act as sign manipulators, this approach foresees that the communicants become sign generators. «There are generators of special type which "serve" only their consciousness, when there is a need "to share" its current concern with another consciousness, and the whole body acts as the means.

The epistemological and methodological meaning of comprehension is linked not only to the actively practical and sociocultural context of cognition, but also to its personalization. If the knowledge is dominantly discursive, then the comprehension also contains essentially nonverbalizing components, since it relies on memory, imagination, perception, constructive activity of the consciousness, the subject's life experience, his/her feelings, body movements etc. The comprehension phenomenon occurs when the cognition object is built into the integrity of the person's social world. All the cases relate to identification of a certain content of the human experience. Actually, the things which the speaker knows must correspond to something that the interpreter knows, so that he/she could understand the speaker, because if the speaker is understood, it means that he was interpreted in the same way in which he wanted to be interpreted.

The task of the comprehensive study of the language and the speech (expression) also requires considering such existential possibilities as «listening» and «silence». Listening demonstrates, first of all, the connection between the speech and the comprehension. A human being is a listening creature, because he/she initially aims at understanding. According to M. Heidegger, listening constitutes «the ability to be» since in the course of listening not only the others become open to the person, but he/she is open to the rest. However, listening as an existential possibility should not be confused with the sensorial perception of acoustic signals. Specific acoustic behavior of a person is rooted in the original «understanding listening». It is proven by the fact that listening is majorly «about what», and not «about how». Understanding «what» the speech is about is the condition for any dialogue to take place [17].

Silence is the second potential possibility of the speech which illustrates its material connection with comprehension. Thanks to this connection a person can make something clear without words. Silence demonstrates understanding of the speech only when at a certain moment the person is silent, while the others expect him to be talkative. Therefore, we can say that only in a true conversation (Rede) the real silence is possible. Silence as a speech mode articulates comprehension and acts as the base for the ability to listen.

The perspective on the flow of verbal and mental processes in the human consciousness presented in this research is not in contradiction with the growing volume of empirical data linked to coping with the legacy of the Cartesian dualism when the mind and the brain go together on one side and the body, i.e., the organism minus the brain, stays on the other side. And really, cognition is underlying not only the speech activity, but also the existence mode of all the living.

As it was shown about, the boldest outlooks on the nature of the sign and the word represent them as dual-sided subject matters; the substance is in a certain way "affixed" to its form, and the form acts as the means of transportation of the meaning from one communicant to the other. However, being a property of the nervous tissue, the content of the sign «does not wait for the hour of its liberation, exit» from it. The sign as the unity of the images of the significatum and the signifier emerges and «dies» in the depths of the consciousness, while the signifier which is not encumbered by the content moves in the space and becomes a word only when and only while it touches the consciousness.

However, the culmination of the speech is the expression whose structure, as shown above, is perceived by the language philosophers somewhat controversially. The expression in its existential mode of being represents the result of comprehending construction. Its structure includes the following components: demonstration which allows seeing the gist of the expression itself; predication which shows the form of its demonstration; message, i.e. «pronunciation» of the expression which allows providing the other people with the result of the construction. The «pronunciation» of speech in the expression records the moment of the language inception.

Relying on the modern context of the language philosophy, R. Pavilenis presents his own theory of generation of the expression (sense). This theory takes into account the fact that the sense of any sign object is generated on the basis of the senses which the subject already possesses in respect of the sign objects he/she learnt before and which act as analyzers of the perceived (conceptualized) sign object. To understand sign objects in the context means to interpret them in a certain conceptual system, i.e., to be able to build a definite structure of senses (concepts) which, in its turn, is linked by the intentional attitude of interpretation with other structures of the conceptual system [18].

This provision requires the following clarification: we need to remind that for us the sense is not just a simple meaning recorded in dictionaries, but a meaning which is refracted and modified in the context. For instance, an arm stretched at the right moment is perceived as salvation (besides, there is a certain metonymic symbolization); heavy shoes in a shop - as «bricks» (a new sense due to the metaphor).

The following assumption suggests the most significant factor for this research: intentional interconnection and interdependence of the concepts of the conceptual system, the holistic nature of interpretation, «filling the voids», «building bridges» between the concepts, and therefore, coping with differences, distances, contrasts or other incompatibilities – being itself a source of the sense – constitute the essence of

the nature and comprehension of the sense, determine the intentional orientation of any conceptualization of the world and any opinions about it representing the knowledge.

Further, since the language signs are used to denote other sign objects which are already interpreted in the conceptual system and are linked with the senses, then they act as signs of the signs, and all the signs are interpreted in the same conceptual system. Thanks to the language, an individual gains an opportunity to step over the experience of the actual direct perception of the world and to enter the space of the possible, thus expanding significantly the conceptual system horizons.

Assumption of existence of the preverbal interpretation of sign objects is consistent both logically and empirically: the language signs could not be introduced the conceptual system, if the system would not avail of the senses (concepts) of the sign objects with which the linguistic signs correlate as proper sign objects of the world. In this regard, R. Pavilenis states that along with the physical genetic heritage an individual «comes into this world with his own semantic legacy, unique original, fundamental structure of the senses» [19]. The last provision needs our explanation: as shown above, there is a doubt about inheritance of specific language knowledge in a certain organization. On the whole, we can admit the inborn nature of the intellect to which the language learning is associated: we are born with genetic physical properties of the body, the nervous system and the brain which ensure development of the intellectual processing capabilities. The latter allows the individual to perceive and to conceptualize the world, including the period which precedes the language learning.

Finally, important is the fact that the individual as the subject of the conceptual system is not just an uninterested interpreter of verbal and nonverbal texts. On the contrary, on his/her own the individual creates, perceives and processes information acting in the proper cognitive area. The cognitive science considers the factor which plays the main role in learning of word semantics, namely, the factor of «presence» of the person in the language. The essence of this principle posits that every phenomenon is reviewed taking into account the fact that the language reflects the interaction between the communicative, cultural and functional factors. Undoubtedly, in this case the Observer is an important figure, since he/she describes simultaneously the organism and the environment. Demonstration of the person's cognitive activity is linked with his/her ability to interact with the environment and other people. Cognition is the means of acquisition of data about the objective reality with the purpose of active integration of the organism and its adaptation to the experienced world. In this regard, one of the fundamental language functions is the broadening of the cognitive area of the person's interaction taking into account that his/her distinctive ability is the existence in the symbolic environment which is characterized rather by social than by physical parameters and scales.

An important conclusion from the above provisions is the statement that the interconceptual connection, i.e., the connection between the structures of conceptual systems,

much needed for formation and updating of senses, is mainly determined by the relation (comparison) not of a part (two/more) of the required concepts, but of their **conceptual focuses**. The interaction of the entire concept volume in the conditions of a permanent «communicative time pressure» (minimum time for perception and reaction in the speech flow) would not satisfy the most important principle of saving which foresees using minimum cognitive efforts in the verbal and mental processes. Omission of this and other above factors will produce fragmented knowledge which will not bring us closer to the synthesis in understanding of the language and thinking phenomenon.

V. EIDETIC ANALYSIS AND POLYSEMY

We have shown that phenomenological analysis can be based on natural language, rather than on ideal one. Natural language can be the carrier of the ideal meaning – eidos representing typical noetic structures or essences. Herewith as if a totally new objectness is created - the universal, confirming the thesis that thinking process takes place in generalizations passing by numerous means through the specific to the general and from the general through the specific to the singular. Much depends on which of the meanings of the word is used, moreover, frequently used words are mostly polysemantic. As in cognitive linguistics, in the practice of phenomenological description meanings and contextual nuances play an important role and require the most in-depth analysis. From here it clearly follows that it is necessary to pay attention to the functioning of natural language and to give it the status of an independent object of study.

It follows that one of the main obstacles to both the definition and operation of eidos in the phenomenological analysis is multiple meanings of natural language. Figuratively speaking, language has to “spread” an infinite number of meanings to some sections of basic ideas of various objects and phenomena. In addition, phenomenologists, as well as linguists, face the challenge associated with polysemy – to define the necessary contextual features or meaning of the word.

VI. COGNITIVE VIEW OF THE PHENOMENON OF POLYSEMY

Among the causes of the expansion of the range of use of an existing word with fixed meaning, the main ones are extralinguistic ones. Various historical, social, economic, technological, and other changes in people's lives give rise to the need to generate new names. Notably the meanings perceived now as figurative, can eventually become direct or primary, and vice versa, especially as a result of the loss of direct meaning code (for example, the dictionaries traditionally defined the first meaning of the English noun “coach” as a “carriage”, now more dictionaries put the meaning “passenger coach” first, on the basis of use frequency). This process, called “semantic derivation” or “attributes formation”, manifests itself as a tendency of language, the propensity to order symbol connections and

relations with the need to reflect the endless contacts between objects. Furthermore, the technical and general progress leads to creation of neologisms: languages, in which the word formation is underdeveloped, are filling gaps in the vocabulary by adding new meanings to the existing word forms.

Principle of equality of words and meanings would turn sign in a fixed device, devoid of the ability to transfer movement from the specific to the abstract, from the literal to the figurative, from the particular to the general. If each character would perform only one function, the language would be just a collection of labels. At the same time, it is impossible to imagine a language, where signs would be so mobile that they wouldn't mean anything outside the specific situations. This implies that the nature of verbal sign must be both constant and mobile.

Thus, the language is a complex system, which functions not only for the simple naming of objects and phenomena, but for expression of the thoughts and feelings of people living in the modern world. In general, despite the fact that multiple words complicate the process of communication it is an effective mean to transfer the infinite diversity of human thoughts and feelings. Creation of separate denotation for each individual object, phenomena or class of objects, facts and phenomena would result in excessive amplification of the lexical system, which would make it very difficult to use. Polysemy is a linguistic economy. However, it should be noted that quite often polysemy studies excluded extra-linguistic factor from the linguistic research. Under this approach, the meanings are formed and interact on its own, without the involvement of human consciousness, and the polysemy is based on logical-conceptual, theoretical modeling of the connection between language and cognition.

VII. POLYSEMY AND LEXICAL EIDOS

This research proposes a solution of the most complicated problem of understanding and operating of polysemantic words the use of which poses a grinding difficulty for phenomenological analysis (and others), since any consciousness – phenomenological or ordinary – cannot but ignore the fact that polysemy unfavours mutual understanding. The knowledge of LE or semantic formula of a word can help to avoid the necessity to keep in mind all figurative meanings. Each actualization of a meaning of a polysemantic word leads to the formation of some persistent knowledge. This means some ideal immanence which refers us to further significant interrelations of possible syntheses. It makes possible to talk about system language meanings (in contrast to speech context realizations fixed in dictionaries) including components of abstract nature covering the semantics of all derived meanings. In other words, the notion of a subject as it is and a subject similar to it (metaphor) is possible.

Let's exemplify it using the analysis of polysemy for the purpose of LE determination on the material of the Russian and the English languages. Thus, the word head has quite developed semantic structure and includes more than hundred meanings. The LE of this word, including both essential features of the main meaning and abstract substance of the

word, can be formulated in the following way: head is the upper part of the human body that contains the eyes, nose, mouth, ears and brain or something resembling it (the top, round and/or the most important part of a larger object; the beginning or end of it). The definition part in bold it is supposedly the abstract scheme functioning in the consciousness of a language speaker as a result of numerous actualizations of more than hundred meanings.

Let's give examples in what way eidetic features are realized in remaining secondary meanings of this polysemantic word. For example, similar to the head as the main part in relation to the whole body, head of fire is its upper part, the hottest and the most active; head of a stick/roll paper/violin bow/cigar/arrow/spear/axe, etc. are also oriented in space as the head towards the whole body, i.e. they can occupy the upper position or be a beginning of an object depending on vertical or horizontal spatial arrangement. The head of a bed/grave is not just their beginning, but the most important part. The head of a stream/river, i.e. their origin is compared to a human head as a beginning (comparison by the orientation in space), etc. In other words, the actualization of one or another meaning of the word head occurs on the base of one or several components of abstract nature or total LE.

Each separate meaning refers us to regulative eidetic structure, denotes a universal rule to which the processes of categorization and conceptualization of surrounding reality possible within some defined in advance typicality are subject to.

The components of abstract nature are formed due to modified transcendental experience of what we see and describe some transcendently reduced cogito, but as reflecting subjects do not carry out natural supposing of being which is included in original direct perception of these meanings, taking place when direct plunging into the world. LE as a reflection of other order loses original mode corresponding to the direct act of contextual perception of a meaning.

The found abstract semantic core equal to LE helps to comprehend even the most difficult and semantically "distant" from the first meaning which are given in dictionaries, but not always have explanations: beer head, milk head, bridge head, etc. If their base has the same invariant - something upper, important, a beginning of something - these meaning are comprehended and learnt simply: it is foam, cream, and the beginning of a bridge, correspondingly.

VIII. LEXICAL EIDOS AS THE FORMULA OF A WORD

Thus, detected LE of the word *knee* apart from the most essential features of the first meaning *middle joint of the leg, where legs bends* includes an abstract essence: *a projection with an angular bent*. LE is embedded in all meanings of this word, such as knee of a supporting (metal) structure, knee of a tree branch/timber, knee of a furniture leg, knee of a stair handrail, knee of a curve, etc.

The LE of the word *shoulder* – one of the two corresponding parts of the body at each side of the neck which join the arms to the trunk or a shoulder *a projection at an*

angle to anything near the top. This LE is embedded in all meanings of this word, such as shoulder of a bottle/bolt, shoulder of a knife, shoulder of a hill/mountain, shoulder of a railroad/roadway. Due to LE the semantics of such meanings as shoulder of a fire, shoulder of a finger ring, shoulder of a letter/character, etc. becomes clear.

The LE of the word *cheek* – one of the two soft side parts of the face below the eyes or *one of the two corresponding lateral parts of anything*. This LE is embedded in all meanings of this word, such as cheek of a door/gate, cheek of a hammer, cheek of a mast, cheek of a vise, cheek of a foundry flask.

The LE of a word *neck* – the part of the body which joins your head to the rest of the body or *a narrow part of anything often near the top*. This LE is embedded in all meanings of this word, such as neck of a bottle, neck of a land, neck of a guitar/violin, etc.

As a result the presence of “human origin” in the worldview is its main characteristics revealing the anthropocentric essence of the process of cognition by a person of the surrounding reality. At the moment of using the lexical eidos a word is a kind of being solidified in its unity and separates from the principal numerosity of its meanings. This numerosity is perceived as overtones of single solid and stable whole – an eidos.

The analysis of the given above point of view in regard to essence and specifics of linguistic world-image makes possible to define a hypothetic status of such phenomenon as LE and in what manner linguistic world-image is represented in it. Since the method of reality conceptualization typical of language is partially nationally specific, the most significant components of a meaning representing such world view are established in LE indeed. Defining them it's possible to detect the stereotypes of reflections by person consciousness of subjects and phenomena corresponding to both scientific and partially naive worldviews with account of the fact that the latter frequently has nothing naive except for refracted reflection of reality at a certain stage of human consciousness development.

Let's cite the analysis of several polysemantic words of other lexical semantic groups. Thus, the LE of the word *mountain* takes the following form: a part of the Earth's surface, larger than a hill with steep sides rising above the level of the adjacent land, or something like a mountain (a large amount/pile of something rising above the level of the adjacent place or someone much bigger than others). The features of abstract nature (in parentheses) are the base of such meanings as a mountain of food, a mountain of laundry, a mountain of trouble/work/evidence.

The LE of the word *coat* (1) is defined in the following way: a warm outer garment with long sleeves buttoned in the front covering at least the upper part of the body, or something like a coat (*an outer closely adhering protective covering*) (in comparison with such transferred meanings as lead coat of an atomic reactor, rubber or plastic coating of an offset printer, barrier coat of a pipe, etc.) The most “vague” meaning is peculiar to *coat* (6) – a layer of the substance covering another. This derived meaning is a kind of gestalt and

proposes a wide range of referents. The base of this meaning is assimilation of layer of some material – coat, which is also a cover “closely adhering” to the body surface. This meaning implies abstracting from both the composition of coating matter and the nature of coated surface.

For the polysemant *cloak* LE will be the following: a loose outer garment which fastens at the neck and covers most of the body or something like a cloak (*something that protects or conceals by covering*). Let's give transferred meaning identical to this LE: an organization which intentionally conceals something or keeps a secret, cloak of secrecy/hypocrisy/ prejudice, etc.

It should be noted that the aggregate of defined components of abstract nature is not chaotic. The aggregate of subjects and notions standing for a polysemantic word meanings which, if we take into account their synthesis possibility, are always noematically interrelated, is also not chaotic in correlative regard. For this purpose we need to contemplate, discover the essence of things themselves. As a result carried out analysis acquires its transcendental base.

IX. CONCLUSION

Carrying out the research task related to the study of semantic layers of different levels, ideal object revealing regardless of material substances, definition of the most significant, essential, and general semantic and mental properties, qualities and mechanisms of consciousness and basing on the theory of eidos we introduced the concept of *lexical eidos* interpreted by us as an aggregate of the most significant universal semantic components which are intuitively defined in the course of phenomenological reduction and are unchanged in the stream of meanings variation composing the semantic formula of a word or phrase; lexical eidos content is revealed at the level of scientific and logical consciousness.

LE can be interpreted in terms of linguistics as an invariant associative notional complex assigned to a word in the consciousness of communicants, which is based not only on the word semantic structure, grammatical formation, word-formative structure, motivational connections, but existing in society of tradition usage. However in the process of phenomenological reduction abstracting from grammatical, pragmatic, and morphologic connections takes place.

In the communication process no information transfer by means of a language occurs, because the listener creates information, reducing uncertainty by interactions in his/her own communicative and cognitive domain. Every language speaker acts exclusively within his/her cognitive domain. The language has the function to orientate the person in his/her cognitive domain. Therefore, actually, the speaker has no physical possibilities to transmit the substance using associated language means, i.e., the sense which he/she associates with this form in his/her consciousness.

Since the substance is ideal and does not go beyond the limits of consciousness, the conceived meaning does not enter the objective world as a fully-ready knowledge “attached” to the material form. The form is perceived by the listener and is

linked with the invariant of its substance in his/her consciousness; the same is true for the message sender. For this approach it is important to mention that the meanings of words do not «emerge»; they are created by a person during communication – the same language function used as the most essential means of person's adaptation to the surrounding reality.

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