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Motivational Mechanisms and Semantic Structures of Polysemous Nominal Nouns in the Kazakh Language

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ABSTRACT

This study explores the polysemous nature of nominal nouns in the Kazakh language through a detailed analysis of their semantic structure and motivational mechanisms. Focusing on the primary and secondary meanings of lexemes, the research classifies polysemy into multiple types—derived, figurative, dialectal, and terminological—based on linguistic, ethnolinguistic, and cultural factors. While polysemy is a universal phenomenon, its national specificity and cultural motivation in Kazakh present a unique perspective for cognitive-semantic interpretation. The paper applies a combination of componential, etymological, and ethnolinguistic analysis to examine how lexical meanings evolve from core referents to metaphorical and context-dependent meanings. Findings reveal that Kazakh polysemous nouns are shaped by formal, functional, material, spatial, and associative motivations. Motivational chains vary in complexity: simple, parallel, sequential, and parallel-sequential models are observed across examples. The study provides a typology of semantic shifts and maps their interconnections through diachronic and synchronic perspectives. Ultimately, it is demonstrated that polysemy in Kazakh is not only a linguistic but also a cognitive and cultural phenomenon, embedded in the worldview of its speakers. These findings contribute to a more nuanced understanding of semantic derivation and nomination theory within Turkic linguistics.

Keywords: Polysemy, Nominal Noun, of the Lexeme, Semantic Structures, Secondary Meanings, Kazakh language.

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1. Introduction

One of the key issues in the historiography of Kazakh grammar that requires dedicated attention is the examination of historical and contemporary semantics within an integrated framework. The phenomenon whereby lexical units possess not only a single meaning but multiple meanings is characteristic of all languages.

The relevance of this topic lies in the fact that words represented by a single phonetic form may manifest as instances of polysemy, homonymy, or conversion. Although the semantic structure of polysemy is typically classified into primary, derived, figurative, contextually differentiated, and dialectal meanings, the precise criteria for such classifications remain undefined ^[1]. This lack of clear categorisation underlines the need for further semantic investigation within the Kazakh linguistic tradition.

The aim of establishing criteria for classifying the types of meaning within the semantic structure of polysemy is to determine the nominative value of each type, as they perform both primary and secondary naming functions. This analysis is grounded in the theoretical framework of linguistic nomination.

In order to identify the nominative value and to understand the nature of polysemy as a linguistic phenomenon, it is essential to explore its underlying causes, its semantic structure, the nominative potential of its semantic units, as well as the principal criteria for their classification into types and forms. Furthermore, it is necessary to examine the relationships and distinctions among these types from the perspective of motivational theory, and to systematise the semantic derivation of selected lexical units at a diachronic level.

Ufimtseva, Aznaurova, Teliya, Kubryakova & Arutyunova (2019) identify two primary reasons for the phenomenon of lexical polysemy:

1. the transfer of a name from one object to another based on the similarity of one or more of their characteristics, and
2. a lack of lexical resources in the language, whereby a single word is used to name multiple objects due to an increasing number of referents ^[2].

As a result, a single lexeme may serve as the name for several different objects, thereby giving rise to multiple meanings and forming a complex semantic structure. Accordingly, in addition to the core (primary) meaning, a word may develop derived, figurative, contextually differentiated, and dialectal meanings. Since each meaning of a polysemous word refers to a distinct object, it possesses nominative (naming) value. Within the framework of linguistic nomination, this gives rise to the distinction between primary and secondary types of naming ^[2].

There are two types of meaning: primary and secondary. The primary type corresponds to the core meaning, while the secondary type includes derived, figurative, contextually differentiated, and dialectal meanings ^[3, 4].

In the lexicon of all languages, there are phenomena in which a single sound complex serves as a name for multiple objects. These phenomena include polysemy, homonymy, and conversion. Therefore, in order to distinguish between such similar phenomena, it is essential to identify the distinctive features of polysemy and the words that constitute its semantic structure.

For a word to be polysemous, it must be represented by a single sound complex and serve as the name for different objects. These words must belong to the same lexical-grammatical group, i.e., the same part of speech. Furthermore, the words must have denotative semantic fields that connect them to the respective objects they refer to, with each meaning referring to a specific object or phenomenon.

In the context of the Kazakh language, the role of dialectal variation is particularly significant. Kazakh is the official state language of the Republic of Kazakhstan and is also spoken by Kazakh ethnic communities in regions of China (Xinjiang), Mongolia (Bayan-Ölgii), Uzbekistan, and Turkmenistan. This geographic and sociolinguistic distribution gives rise to a variety of regional dialects, which significantly influence the development of polysemous meanings, especially those of dialectal origin. Accordingly, the study of polysemy in Kazakh must take into account both its national and regional linguistic contexts.

2. Research Data and Methods

In exploring the history of Kazakh grammar with regard to semasiology, it is essential first to clarify the origins and scholarly application of the relevant terminology. The term *semasiology* was first introduced in 1839 by the German scholar Reising, while the term *semantics* was incorporated into linguistics in 1904 by the French linguist Bréal. Since then, the term *semantics* has become so widespread and broad in meaning that it has come to define multiple academic disciplines. As a result, four main branches of semantics have emerged: linguistic semantics, logical semantics, philosophical semantics, and general semantics ^[5].

This categorization of semantics can be divided into two main groups: linguistic and non-linguistic semantics ^[6]. Starting from the 1980s, linguistic semantics has developed into various subfields, including phonemic semantics, lexical semantics, the semantics of primary and secondary morphemes, phrase semantics, sentence semantics, paragraph semantics, and text semantics. These subfields focus on the content aspects of linguistic units.

Our research focuses on lexical semantics. Since the mid-19th century, French scholars such as Bréal, Darmstetter, Meillet, Vandriess, as well as Ukrainian linguist Bulakhovsky, Polish linguists Doroszewski, Schaff, Swiss linguist F. de Saussure, Austrian scholar Schuchardt, and Russian linguists Alpatov (2001), Karlinsky (2007, 2009), Levitskiy (2005), Pokrovsky (Serebrennikov & Ufimtseva, 1977), Stepanov (2009), Zubkova (2015),

Zvengentsev (1957), Ufimtseva (2019) have all studied semantic phenomena in depth ^[2, 5-12]. The works of these scholars, along with more contemporary studies, form the methodological foundation for our own research. In addition, Turkologists and Kazakh linguists have contributed their own insights into the field of Kazakh lexical semantics ^[13].

In the analysis of semantic material, various methods are employed, including componential analysis of word meanings, comprehensive analysis of word meanings, and methods of analyzing lexical-semantic, lexical-thematic, and lexical-grammatical groups. Ethnolinguistic and etymological analysis methods are also applied ^[5]. Componential analysis of the meanings of compared words focuses on the individual components of a particular lexeme's semantics, while comprehensive analysis aims to determine the polysemy of the lexeme, identify its semantic structure, and clarify its semantic relationships. These methods contribute to a deeper understanding of the word's meaning and its context within the linguistic system.

Words with primary, figurative, derived, transferred, and dialectical meanings refer to distinct entities, and their affiliation with different parts of speech varies, which means that they belong to various thematic, grammatical, and semantic categories. Ethnolinguistic analysis methods help to explain the national distinctions in the naming and meanings of words based on customs, traditions, and beliefs. On the other hand, etymological analysis is invaluable in uncovering the origins and historical development of individual words and word combinations. These methods contribute significantly to a deeper understanding of the cultural and historical layers embedded in language.

3. Discussion

In order to determine the nominative value of the semantic structure of polysemy, it is essential to achieve certain theoretical, methodological, and practical results. This involves analyzing the distinguishing features of polysemy in comparison to similar phenomena, examining the motivational relationships and types of polysemy, as well as the different types of meanings within its semantic structure. It is necessary to explore the similarities and differences between these meanings using various linguistic research methods. These approaches will provide a clearer understanding of the nature of polysemy and its significance within the broader linguistic system.

To begin with, it is necessary to distinguish the features of polysemy from those of homonymy, conversion, and paronymy. Following this, we need to analyze the types of meanings within the semantic structure of polysemous words, identifying their semantic and motivational connections, and exploring their internal content relationships.

The similarities and differences between polysemy, homonymy, conversion, and paronymy are determined based on criteria such as their written form, origin, pronunciation, auditory perception, part of speech, and meaning (Table 1).

Table 1. Similarities and Differences between Polysemy and Comparable Linguistic Phenomena

No	Conditions / Types	Polysemy	Conversion	Homonymy	Paronymy
1	Spelling	identical	identical	homophones - identical, homographs - different	different
2	Origin	same	same	different	different
3	Reproduction (speaking)	identical	identical	homophones - identical, homographs - different	similar
4	Hearing (perception by ear)	identical	identical	identical	similar
5	Relation to part of speech	from one part of speech	from different parts of speech	from both one and different parts of speech	from both one and different parts of speech
6	Meaning	different	different	different	different
7	Examples	Ай, ай (Ai, ai) [moon, oh!]	көш – көш (köş – köş) [move – migration]		

The motivational relationship of a polysemous word, its origin, and method

The relationship between the primary meaning of a word and its subsequent meanings, including derived, figurative, metaphorical, and dialectical meanings, is based on a specific motivation or sign (sema). Motivation (motive) refers to the content-semantic origin of the word, which links words with a common phonetic structure through archiseme, integral seme, and differential seme ^[13]. Gak and Orazov classify semes into three types: archiseme (the original object designation), differentiating seme (the distinguishing feature), and integral seme (the connecting feature) ^[3, 4, 14]. The subsequent meanings of polysemous words are linked to various types of semantic markers, such

as accidental, probable, primary, auxiliary, individual, and general connecting markers. The theory of denotation (naming) explores these semantic connections and characteristics, clarifying their causal mechanisms. Therefore, we aim to clarify the motivational aspect of the semantic structure of polysemy.

To illustrate, the word *жапғақ* (japǵaq) has multiple meanings, all related through material or formal motivation.

- Its primary meaning is “leather made from the hide of a goat or foal used for tailoring outerwear.”
- A derived meaning refers to “leather turned inside out for clothing.”
- Another derived sense includes “a tanned leather item used to store personal belongings,” motivated by material and functional similarity.
- A figurative meaning appears in the use of *жапғақ* to describe “a thin leather flap protecting the ear from the wind,” which reflects functional and shape-based motivation.
- Additionally, *жапғақ* is used to refer to “a leather wrap covering the leg joints of birds” and “a leather shoe sole,” both of which represent figurative and radial extensions connected through form-based (visual and tactile) motivation.

All these meanings are unified by their shared origin in leather material and are distinguished by functional purpose, physical shape, or texture. This example illustrates how the motivational aspect of polysemy can be systematically analyzed using the framework of seme theory and denotational relationships.

The polysemantic lexemes in the composition of words have integral semantics in various categories:

- Phonetic: e.g., *адырна* (adyrna) – the back side of a quiver, a musical instrument;
- Temporal: e.g., *көкек* (kökek) – a species of bird, the name of the month;
- Spatial: e.g., *қом* (qom) – the fat of a camel’s hump, felted wool made into a rug; *тамақ* (tamaq) – front part of the neck, beneath the chin, food;
- Form-related: e.g., *қылыш* (qylyş) – cold weapon, a wooden tool used to tighten the net;
- Functional: e.g., *шымылдық* (şymyldyq) – a curtain used for covering the bed, a decorative curtain for the stage; *балдақ* (baldaq) – a crutch for a disabled person, a detachable support used to carry hunting birds;
- Taste-related: e.g., *құмшекер* (qūmşeker) – sand sugar, sweetness, pleasant taste;
- Olfactory: e.g., *жұпар* (jūpar) – green-colored, fragrant fluffy snake, quality of smell;
- Color-related: e.g., *сірне* (sirne) – a type of food, liquid found in the cells of living creatures;
- Kind-related: e.g., *ішек* (ışek) – the organ of digestion in animals, a part of a dombra, the intestine;
- Material: e.g., *үкі* (ūki) – a bird, the soft feathers of which are used in headwear; *байпақ* (bairaq) – fabric, cloth, banner, flag;
- Motion-related: e.g., *зымыран* (zmyran) – a bird, a rocket, a butterfly; *көбелек* (köbelek) – an insect, frivolity, a scatterbrained person; *қаңбақ* (qañbaq) – a light tumbleweed plant, a person of frivolous or loose behavior;
- Behavioral: e.g., *әңгі* (äñgi) – the bray of a donkey, a foolish or ill-tempered person;
- Weight and Measurement: e.g., *безбен* (bezben) – a scale, a measure of weight, thoughtfulness;
- Ability and Qualitative: e.g., *әбжылан* (äbjylan) – a snake, a cruel person; *азбан* (azban) – a stunted male animal, a thin-chested person;
- Age-related: e.g., *бәйтөбет* (bäitöbet) – a type of hunting dog, an adult’s boisterous behavior; *бота* (bota) – a camel’s offspring, a child to be pampered; *бәйшешек* (bäişeşek) – the first spring flower, youthful vigor.

These are simple integral-semantic words. They can also be complexly motivated polysemous words.

The motivational relationships (integral semes) between the components of a polysemous word’s semantic structure can vary considerably. There are approximately twenty identified types of such motivations. These motivations are further categorised into simple and complex. Simple motivations involve meanings that are connected through a single motivating factor. For example, the term *адырна* (adyrna), originally referring to the taut leather string of a bow, later came to denote a musical instrument based on the sound produced by the bowstring – demonstrating a phonetic motivation. Similarly, the word *көкек* (kökek) has a primary meaning of “a bird species”. Its figurative meaning – “the month of April” – stems from temporal motivation, as the arrival of this bird traditionally marks the beginning of spring in Kazakh-speaking regions. The lexeme *қом* (qom) has a primary meaning of “the fatty ridge between a camel’s humps”. It also has a derived meaning – “a felt pad placed over the camel’s back for loading” – which reflects locative and material motivation. In addition, figurative usage in idiomatic expressions conveys meanings such as “strength” or “abundance”, illustrating associative metaphor based on the object’s function and cultural symbolism. The term *қылыш* (qylyş) has a primary meaning of “a cold weapon (sword)”. Its figurative meaning – “a wooden tool used in weaving to tighten the weft” – arises through formal (shape-based) motivation, based on the visual similarity between the blade and the weaving implement. The word *шымылдық* (şymyldyq) has a primary meaning of “a curtain used to enclose a sleeping area”. Its figurative meaning – “a stage curtain” – reflects a semantic extension based on functional similarity, as both serve the purpose of separating and concealing spaces. Likewise, the term *балдақ* (baldaq) denotes a primary meaning of “a crutch used by individuals with mobility impairments”. Its derived meaning – “a forked wooden support used to carry a hunting bird on horseback” – is based on functional motivation, since both meanings involve support and stabilization. The term *sugar* (in Kazakh, *құмшекер* (qūmşeker) derives its name through gustatory motivation, with its semantic extension referring to

sweetness and pleasant flavour. The word *жұпар* (jūpar), referring to a green, aromatic, hairy snake found in mountainous regions, is semantically linked through olfactory motivation, highlighting its strong scent. Similarly, the name of a particular type of foodstuff, *сірне* (sirne), extends semantically to the term for a viscous substance found in plants and animals due to visual resemblance, representing a form-based (colour and consistency) motivation. The word *қырай* (qyrau), which denotes moisture in the air that settles in a frost-like white form, is also applied metaphorically to the greying of a person's beard or temples, based on colour-based (visual) motivation. Lastly, *ішек* (ışek) – intestine – straightforwardly retains its anatomical referent as an organ within an animal's digestive system. Since strings are made from sinew, which in turn is derived from animal intestines, the naming of dombyra strings reflects a genealogical (material-source-based) motivation. The term *үкі* (üki) is used not only to refer to the bird itself, but also to the soft, fluffy feather adornment traditionally attached to headwear, which falls under material-based motivation. Similarly, a specific type of fabric used to make flags and banners is named for its material properties, demonstrating the same kind of motivation. The word *зымыран* (zmyran), used as a translation equivalent for the term *missile* or *rocket*, is metaphorically linked to a fast and agile bird, indicating dynamic (motion-based) motivation. In a similar vein, *көбелек* (köbelek) [butterfly] and *қаңбақ* (qañbaq) [tumbleweed] are used to describe frivolous or flighty individuals, again drawing from movement-related associations. The term *әңгі* (äñgi), which denotes a male donkey, is used metaphorically to describe a person who is stubborn or eccentric, exemplifying behavioural motivation. *Бәйтөбет* (bäitöbet), originally a reference to a large watchdog, is metaphorically extended to describe an adult with odd or inappropriate behaviour. Likewise, *бәйшешек* (bäişeşek), the name of an early spring flower, is used symbolically for young children or youth, representing age-based motivation ^[15].

Complex motivation refers to the phenomenon in which the various meanings within the semantic structure of a polysemous word are linked to the primary meaning through multiple motivational factors. For example, the word *орамал* (oramal), which can mean both “headscarf” and “towel” is semantically connected to its core meaning through shape and material-based motivations. The word *қоңырау* (qoñyrau), denoting both a sound-producing device and a segment on a clock, exhibits both functional and auditory motivation.

Similarly, the component of a traditional Kazakh yurt and the roof beam of a house, both referred to as *сырғауыл* (syrgaıyl), are linked through shape and functional motivations. The term *көмір* (kömir), referring to both coal and partially extinguished embers of wood, involves colour-based and functional motivations. The word *балапан* (balapan), meaning both “young bird” and “child” as a term of endearment, is motivated by shape and movement. Lastly, the word *кілем* (kilem), used for both “carpet” and a “sports mat”, is connected through material and locational motivations.

These examples illustrate complex motivation in polysemous nouns, where the extended meanings arise through a combination of multiple semantic factors such as shape, material, function, location, movement, sound, and more.

The concept of motivatedness in terminology can be classified into three main types: formal motivation, semantic motivation, and motivational analogy ^[16]. These types of motivation also apply to polysemous nouns, whose semantic structures demonstrate layered meanings.

For example, the Kazakh word *қолтық* (qoltyq), which primary meaning is “armpit” or “the area where the arm joins the body” in animals and humans, has been extended into specialised meanings in the domain of geography. In this context, *қолтық* denotes:

1. a sheltered or secluded area such as a forested or mountainous recess,
2. a narrow inlet or bay where the ocean, sea, or lake extends inland ^[15].

This shift from the anatomical to the geographical meaning is governed by formal motivation, based on similarity in shape and spatial configuration.

Similarly, the word *әдіп* (ädip), whose original meaning is “a decorative edging or fold in clothing”, has acquired a technical sense – “allowance” or “seam margin” in tailoring. This is an instance of motivational analogy, where the transfer of meaning is guided by functional similarity.

In another example, the term *бөлірік* (böltirik), which originally means “wolf cub”, has acquired a specialised meaning “a poisonous plant”. This extension is based on semantic motivation, likely due to shared connotations of danger or toxicity.

Each of these examples illustrates how terminological meanings can evolve from core meanings through different types of motivation – formal resemblance, conceptual similarity, or functional analogy – which are central to the study of semantic structure in polysemous nouns.

Polysemous words exhibit distinct mechanisms of motivational relationships. This is because the connections between the primary (basic) meaning and its subsequent meanings – whether derived, figurative, specialised, or dialectal – can vary considerably in nature.

When comparing these semantic connections to those found in complex sentences with multiple subordinate clauses in Kazakh syntax, a notable structural parallel emerges. In such sentences, subordinate components are linked to the main clause in ways that reflect the semantic dependencies observed between the primary and extended meanings of polysemous words.

Scholars have classified these motivational mechanisms in several ways. For instance, the Kazakh linguist Sadykbekov identifies two main types: competing and gradational ^[17]. Similarly, Russian linguists such as Katznelson and Beloshapkova offer comparable classifications: Katznelson describes the relationships as parallel and subordinate,

while Beloshapkova distinguishes between radial (competing), chain (gradational), and radial-chain (competing-gradational) models [18, 19].

These classifications highlight the complexity and diversity of semantic evolution in polysemous words, reflecting how meaning extensions are cognitively and structurally organised in both lexicon and syntax.

In the structure of polysemy, semantic relationships between meanings may develop through parallel, sequential, parallel-sequential, or equal-level motivational patterns. The equal-level connection is characteristic only of words with two distinct meanings. For example, the word *қылыш* (qylyş) holds two primary senses: (1) a weapon, and (2) a wooden tool used to tighten the weft in weaving. Since both meanings are of equal status and independent from one another, they are linked through an equal-level motivational relationship, typical of two-meaning polysemes.

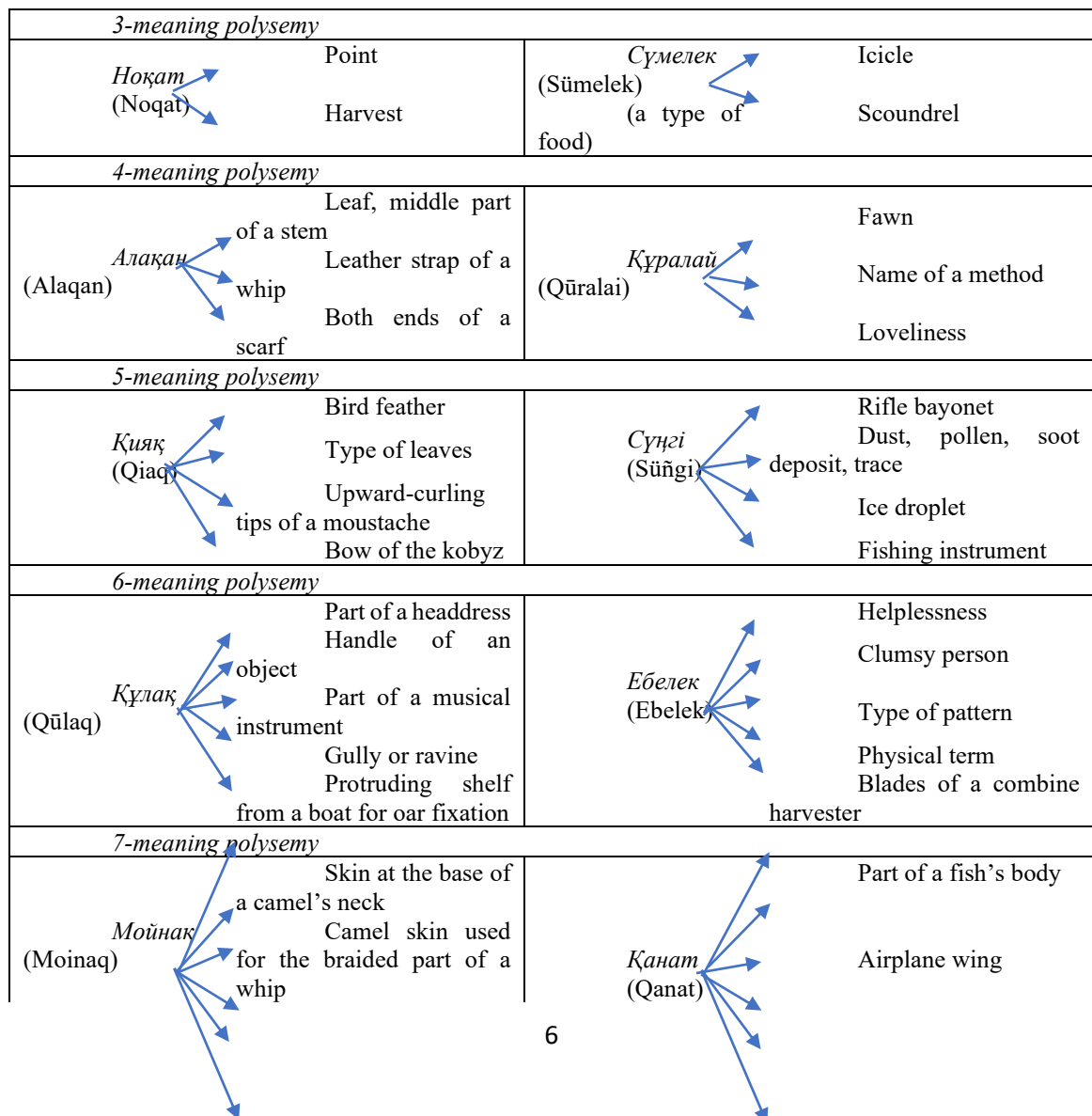
In contrast, the Kazakh word *құрай* (qurai) originally denotes a type of plant. From this base meaning, two secondary meanings – (1) a musical instrument made from reed and (2) the glass part of a lamp – are derived directly. These meanings are connected to the root meaning via a parallel motivational pathway, as both are formed independently but concurrently.

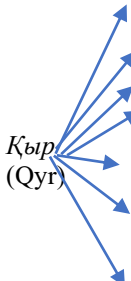
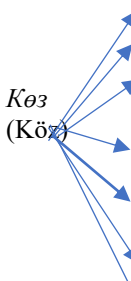
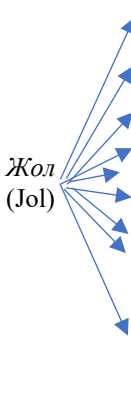
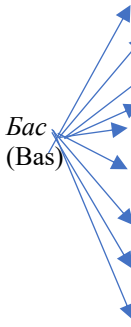
Another example is the word *қарқара* (qarqara), which in its original meaning refers to a species of bird. Over time, it came to denote (1) a decorative feather ornament made from the bird's plumage, and (2) a traditional headdress adorned with such feathers. The transition from “bird” to “headdress” is not direct but occurs through the intermediate concept of “ornament”. This layered development represents a sequential motivational connection.

The word *берен* (beren) provides a more complex case, featuring four distinct meanings: (1) armour made of steel worn by warriors (the primary meaning), (2) a long-barrelled flintlock gun, (3) a steel knife, and (4) metaphorically, sharpness or valour. All meanings are united by the common motivational element of steel as the underlying semantic thread. However, the structure of their connections is parallel-sequential: the first two meanings relate through material similarity (both are made of steel), establishing a parallel relationship. The metaphorical fourth meaning is linked via the intermediate notion of a “sharp knife”, forming a sequential relationship.

In summary, the parallel, sequential, and parallel-sequential motivational types are typically found in polysemous words with at least three meanings. Polysemic structures involving parallel motivation may comprise anywhere from three to eleven distinct meanings, illustrating a rich and layered system of semantic development.

It is presented in the form of a diagram (Figure 1).



	<p>Flat summit of a mountain</p> <p>Camel</p> <p>Neck of a ventilation shaft</p> <p>Container for dairy beverages</p>	<p>Car timber frame</p> <p>Walls of a yurt</p> <p>Settlement boundary</p> <p>Railing, support</p>
<i>8-meaning polysemy</i>		
	<p>Fold of clothing</p> <p>Mathematical term</p> <p>Untapped ability</p> <p>Skill, manoeuvrability</p> <p>Negative trait, prideful character</p> <p>District of a populated area</p> <p>Edge, side of an object</p>	
	 <p><i>Kыр</i> (Qyr)</p>	
<i>9-meaning polysemy</i>		
	<p>Potato sprouts</p> <p>Needle eye</p> <p>Kerege (yurt wall) or cage opening</p> <p>Spring source</p> <p>Type of jewellery, ornament</p> <p>Administrative term, reserve</p> <p>The object itself</p> <p>Mineral deposit</p>	
	 <p><i>Kөз</i> (Köz)</p>	
<i>10-meaning polysemy</i>		
	<p>Written line of speech</p> <p>Road, long journey</p> <p>Direction, route</p> <p>Traditions, customs</p> <p>Turn, sequence</p> <p>Trick, approach</p> <p>Opportunity, potential</p> <p>Solutions, ways of resolving something</p> <p>This, that, it</p>	
	 <p><i>Жол</i> (Jol)</p>	
<i>11-meaning polysemy</i>		
	<p>Sharp part of a tool</p> <p>Loaded spindle</p> <p>Person</p> <p>Number of livestock</p> <p>Top part of an object</p> <p>Particle, fragment of a substance</p> <p>Beginning of a story, event</p>	
	 <p><i>Бас</i> (Bas)</p>	


	Mind, thought Leader, chief
<i>Polysemy consisting of 4 meanings, connected through a parallel-sequential method</i>	
	Adornment
	Ankle joint of a bird
	Relief on the surface of an object

Figure 1. Polysemous Word Structures by Motivational Type and Semantic Range.

The interrelation, distinctions, and specific characteristics of the different meanings within a polysemous word, as well as their motivational connections and the unique mechanisms by which these connections are established, can only be clearly identified through systematic analysis based on established methodological approaches.

The meaning of a polysemous word in its semantic structure

The meaning of a polysemous word comprises various types of meanings that evolve from the original designation (the primary meaning). These include subsequent designations such as derived, figurative (metaphorical), and dialectal meanings.

The semantic structure of a polysemous lexeme is formed by two principal types: the original designation, considered the primary meaning, and the meanings derived from it, namely, the secondary meanings, which can be derivative, figurative, or dialectal.

These semantic types and the forms of meaning that emerge from them can be analysed and differentiated using eight key criteria. They are consistent - inconsistent, stable - unstable, primary - secondary, etymological - historical, autosemantic - synsemantic, general (commonly used) - specialised (field-specific), nationally marked - non-nationally marked. Each of these distinguishing characteristics will be explained in detail during the analysis of the various types of meaning.

The primary nominative meaning is the basis for the development of subsequent noun meanings. It consists of three structural components: the object, the word, and the concept. For instance, the primary nominative meaning of the word *бақыр* (baqyr) as “copper metal” serves as the basis for the development of several subsequent meanings. Motivated by material association, it gives rise to a derivative meaning: “small metal coins ranging from one to five *tiyn*”. Likewise, based on material motivation, it develops a dialectal meaning referring to “a bucket made of copper”. Additionally, through attributive (qualitative) motivation, it acquires a figurative meaning denoting “cheapness” or “worthlessness”^[15]. The primary meaning of the word *жұлдыз* (jüldyz) is “a celestial body that appears as a mere dot of light due to its great distance from Earth”. From this core meaning, several secondary meanings are derived through different types of motivation. For instance, based on temporal motivation, it gives rise to the derivative meaning “one of the twelve divisions of the year, a month.” Furthermore, through spatial (locational) motivation, it develops a figurative meaning referring to “a prominent figure, a public favourite, a person held in high esteem”^[15]. The primary meaning of the word *доңыз* (doñyz) is “pig”. From this core meaning, two distinct secondary meanings emerge through different types of semantic motivation. Through attributive (qualitative) motivation, it acquires a figurative meaning denoting “a person who is impure or unpleasant in character.” Additionally, based on mythological or folkloric motivation, it develops a specialised meaning as “the name of a year in the traditional Kazakh calendar”^[15]. The primary meaning of the word *желке* (jelke) is “the fibrous tendon located in the neck area”. Based on locational (spatial) motivation, it gives rise to a derived meaning referring to “the area below the occipital bone, at the back of the skull”^[15].

A word in its primary meaning is independently understandable even when used in isolation - that is, it is autosemantic. In contrast, words with derived meanings can only be fully understood within the context of a word combination or a sentence; in other words, they are synsemantic. They become meaningful and interpretable only in context. For instance, the phrase “the thick section of the large intestine that ends where it connects to the small intestine” refers to the *бүйен* (büyen - caecum), which, when dried, was traditionally used as the taut leather string for drawing the bow of *адырна* (adyrna) – a traditional Kazakh wind instrument. This specific meaning becomes clear only through contextual interpretation^[15]. It also applies to the word *балдақ* (baldaq). Its primary meaning - “a specially designed support used by a person with a walking disability” - can be understood without any context. However, its secondary meaning – “a forked rest attached to the front of a saddle for carrying hunting birds such as eagles or hawks while on horseback” - requires context to be fully understood^[15]. A similar case can be seen with the word *ау* (ai). Its basic meaning is “the planet that illuminates the Earth at night”. It also has a secondary, context-dependent meaning: “a calendar month - one of the twelve parts of the year, consisting of 28, 29, 30, or 31 days”^[15].

From an etymological perspective, a word’s primary meaning refers directly to an object or phenomenon in the real world. In contrast, a derived meaning emerges over time, based on the primary meaning and shaped by historical or cultural factors. A clear example is the word *құмалақ* (qumalaq). Its original meaning is “the dried dung of animals such as sheep, goats, camels, or hares”. Over time, this meaning gave rise to a secondary sense: “a type of fortune-telling or divination,” which developed because animal droppings were traditionally used in such practices

^[15]. The word *сирне* (sirne) demonstrates several layers of meaning. Its primary meaning is “a type of dish made by boiling dairy products”. From this, two additional meanings have developed. The derived meaning is “a fluid substance found in the cells and tissues of plants and animals”^[15]. Meanwhile, the dialectal meaning refers to “a jelly-like dish (similar to *kholodets*) made by boiling sinewy bones”, showing a regional culinary interpretation based on texture and preparation method. Similarly, the word *сүңгі* (sūṅgı) also exhibits semantic development. Its primary meaning is “a type of chainmail armour with fine iron mesh worn by warriors in ancient times for protection against arrows or spears.” From this, a derived meaning has emerged: “a small container or vial used to store various items”^[15].

The primary meaning of a word is etymological and original, and therefore, it does not inherently possess a national or cultural character. In contrast, derived meanings often reflect a national identity. This is because each people perceives and interprets the world differently, assigning names and meanings according to their unique worldview and cultural understanding.

For instance, a huge collection of stars, dust and gas known in Russian as *млечный путь* (mlechnyi put) - literally the Milky Way - is referred to by Kazakhs as *құс жолы* (qūs joly) meaning the bird’s path. The Kazakh name reflects a different cultural perception. In Kazakh tradition, the bird’s path represents the main bird migration patterns when flying from north to south or vice versa^[15].

In Russian, the word *подушка* (podushka) encompasses both the meaning of “a household item for resting one’s head” and “a cushion placed on a saddle”, whereas in Kazakh, these meanings are conveyed by the single term *жастық* (jastyq)^[15]. Similarly, the Russian *ковш* (kovsh) refers both to “a ladle used in domestic settings for pouring liquids” and to “the bucket of an excavator used for digging or loading”, which in Kazakh is expressed by *ожау* (ojau)^[15]. Interestingly, the metal tag attached to the ear of livestock, known in Kazakh as *сырға* (syrga), is rendered in Russian as *серьги* (sergi), a term typically associated with decorative earrings. The Kazakh word *ай* (ai), denoting both “a month” and “the moon”, corresponds to the Russian *луна*, which carries the primary meaning of “the moon”^[15]. Additionally, Russians do not use *горло* (throat) to refer to food (*тағам, дәм, ас*), just as Kazakhs do not liken the *жауырын* (shoulder blade) to a *лопатка* (shovel or spatula). These examples illustrate how linguistic meaning is shaped by distinct cultural associations and metaphorical frameworks across languages^[15].

A type of meaning known as derived meaning consists of four interrelated components: the object, the word, the concept, and the characteristic of the original object that serves as the basis for naming another object. For instance, the defining features of the word *тіс* (tis) – “a bony structure located in the oral cavity, aligned in rows and adapted for chewing or tearing food and vegetation” – such as its sharpness, placement, and function (cutting, grinding), have served as the basis for metaphorical naming in agricultural terminology^[15]. These characteristics underpin the derived names of various farming tools, particularly in reference to the blade or pointed end. The motivation behind naming a component of the *dombra* (a traditional Kazakh musical instrument) after the intestines (the Kazakh word *ішек* (ışek) – “the internal organ through which food passes in all living beings” – lies in their material similarity^[15]. Likewise, the term *түлпыт* (tūlyp), originally referring to “a type of outerwear made from various animal hides, such as fur coats or sheepskin garments”, has a derived meaning based on material similarity. This secondary meaning refers to “the intact hide of a young animal stuffed with hay or straw”, traditionally used to console a mother animal that has lost its offspring^[15].

The primary names of objects, phenomena, actions, movements, and qualities are typically unmotivated, as there is no inherent or natural connection between the name and its meaning. In contrast, derived or secondary lexical items – formed on the basis of an existing term – are considered motivated, as their meaning is grounded in a salient feature or attribute of the original object. For instance, the word *қалам* (qalam), referring to a writing instrument that uses ink, is unmotivated in its primary sense^[15]. However, in its derived meaning - *қалам* referring to the four-edged, pointed end of a *uyk* (roof pole) inserted into the openings of the *shanyrak* (central ring of a yurt) – the term is motivated by the shape of the original object (its pointedness). Another example involves the word *мүйіз* (müüz), denoting a hard growth on the skulls of certain animals and livestock in its primary sense^[15]. In a derived sense, it refers to the thickening and hardening of the skin on the palm due to heavy manual labour. Here, the naming is motivated by the shared characteristic of hardness and texture between the horn and the calloused skin.

Although a derived meaning may be historically related to the original object or primary sense, in the contemporary aspect it functions as a semantically independent unit with its own morphological characteristics. For instance, the word *қом* (qom), in its primary sense referring to “the solid fat ridge at the base of a camel’s humps” appears only in specific expressions when used in its derived meanings^[15]. The phrase *қомы астаудай* (qomy astaudai) is typically used to describe a camel with a large, heavy hump, suggesting health, strength, or readiness to carry loads. In broader metaphorical usage, it may also describe abundance, fullness, or physical robustness. In another idiomatic expression *қомынан босады* (qomynan bosady), meaning “to become free from the burden” or metaphorically “become independent, escape subordination”, *қом* refers to the layered felt padding placed over a camel’s back and between its humps to support a load. These expressions illustrate how the word develops a distinct derived meaning that is contextually bound and semantically specialised.

If a meaning comprises five components – namely, the object, the word, the concept, a salient feature of the original referent that serves as the basis for naming the subsequent one, and a synonymous designation of the secondary referent – then the meaning is considered figurative or transferred. For example, the word *кісен* (kisen), referring to shackles, fetters, through its functional similarity to *бұғай* (restraint), *кедепгі* (obstacle), acquires the

figurative meanings of “restraint” or “obstruction”. Similarly, the word *қырау* (qyrau), through metaphorical extension, denotes grey or white hair, drawing on the visual similarity between hoarfrost and the whiteness of ageing hair. The characteristic of *көніп* (köpir), as a passageway motivates its metaphorical use in meanings such as connector and mediator, reflecting its role as something that links or unites separate entities. The word *жөргек* (jörgek), originally referring to cloth used for infants, is metonymically extended to denote early childhood or youth (babyhood, infancy, or one’s early years), representing a supplementary or figurative meaning ^[15].

It is well established that secondary meanings - such as derived, figurative, and dialectal meanings - are formed through two types of associative (or imaginative) processes: contiguity-based association and similarity-based association. For instance, the phrases *қасқыр жігіт* (qasqyr jigit), referring to a person with a harsh, or even cruel character, like that of a wolf, and *түлкі адам* (tülki adam) referring to a person who is clever, cunning, or tricky, like a fox, involve metaphors formed through similarity-based association, where human characteristics are compared to those of animals. In the phrase *Әуезовті оқу* (Äuezovti oqu) [to read Äuezov], the proper noun *Äuezov* stands metonymically for his literary works. This is an example of author-for-work metonymy, a common linguistic phenomenon where the name of a creator is used to represent their creation. In the expression *табақ желінді* (tabaq jelindi), the word *табақ* [dish] functions metonymically, where the container stands for its contents - specifically, the meat served on the dish. This is a typical example of metonymy based on contiguity, where the physical or contextual closeness between two entities allows one to stand in for the other. In the expression “*Ауылда он шақты түтін бар*” (Auylda on shaqty tütin bar) [There are about ten smoke columns in the village], the word *түтін* [smoke] stands metonymically and synecdochically for *households or families*. This is a classic example of synecdoche, where a part (smoke) represents the whole (house or family), and also metonymy, based on the physical and cultural association between a home and the smoke rising from it.

Through associations based on contiguity and similarity, not only figurative meanings but also nuances – such as subtle shades of meaning, expressive connotations, and rare or context-specific word usages – are derived from primary and secondary meanings.

Semantic nuance can be further classified into *expressive* and *emotional* undertones, while word usage may vary between *rare* and *innovative* (context-specific or novel) forms. The primary means of identifying words with multiple meanings or shades of meaning is context. Context functions much like litmus paper in a chemistry laboratory – it serves as a precise indicator of semantic value. These aspects can be observed in the semantic variations of the following words. For instance, the primary meaning of the word *құжыра* (qūjyra) refers to “a small room *near a mosque or madrasa where students reside*” ^[15]. Its derived meaning is “a small, low dwelling built of stone, adobe, or clay”, while its nuanced meaning conveys “a modest, insignificant little hut.” From a diachronic perspective, the word *қатын* (qatyn) originally denoted a woman’s title or rank. It later came to denote the general meaning of “wife” or “spouse.” Over time, however, the word developed expressive and emotional undertone and began to carry a pejorative sense, such as “coward” or “weak-hearted”, reflecting a shift toward derogatory usage.

Lendiel classifies metaphors into two types: genetic and classificatory metaphors ^[20]. A genetic metaphor refers to a derived meaning in which the figurative quality has been completely lost. In contrast, when a word retains its figurative colouring and functions as a secondary, associative naming device, it is considered a classificatory (or qualifying) metaphor, representing a figurative (or transferred) meaning. The word *шүмек* (shūmek) - originally referring to a spout, nozzle, or faucet - a part of a container or vessel that allows liquid to flow out, commonly found in objects like pitcher, teapot, and samovar - is considered a genetic metaphor, as it later came to be used in reference to a tool made from a sheep's knucklebone, designed for a specific, though niche, purpose (for example, directing the urine of an infant in a cradle). In contrast, the word *түтқа* (tütqa), which originally referred to “the part of a door or similar object made for easy manual gripping”, is considered a classificatory metaphor, with its figurative meaning extending to “a support, prop, or pillar” ^[15].

A well-established principle in linguistics is the classification of metaphors into nominative and descriptive categories ^[20]. If a metaphor is used to name an object or concept that does not have a specific term in the language, it is called a *nominative metaphor*. In contrast, when a metaphor is used to describe or add additional characteristics to an already named object, it is referred to as a *descriptive metaphor*.

If the semantic load of a word is stable in its meaning, the additional naming function does not apply. However, if it remains unstable, the nuance of its meaning and the usage of the word continue to fluctuate. Here are some words that serve as examples of nominative metaphors. The word *күлме* (külte), whose primary meaning is “a bundle of thread twisted together”, in its derived meaning refers to “the flower petal crown that protects the male and female reproductive organs from various injuries”. Similarly, the word *жабағы* (jabağy), primary meaning “the short, dense winter coat of sheep and camels”, in its derived meaning refers to “a foal aged between six months and one year” ^[15].

The word *әліппе* (älippe), whose primary meaning is “a book used to introduce learners to the alphabet; a first primer”, has a figurative meaning referring to “the beginning or introductory stage of something”. The word *бұт* (büt), originally meaning “the inner part of a human or animal leg (thigh)”, has a figurative meaning “the leg of a stove or tripod”. Similarly, *азбан* (azban), which primarily denotes “a castrated or restrained male animal”, in figurative usage, can describe a person who is morally weak, impotent in character, or unproductive. These are all examples of descriptive metaphors, where the metaphor adds a characterising or evaluative dimension to an existing concept ^[15].

In the process of componential analysis of polysemous words, it is essential to consider the distinctive features of such linguistic phenomena as “semantic shift” and “lexical substitution.” For instance, the Kazakh word *ошақ* (*oşaq*) primarily denotes “a three-legged circular iron structure used for suspending a cauldron” [15]. However, it also refers to “a household structure made of stone or brick used for cooking by suspending a cauldron over it,” which represents a derived meaning. In this case, the word undergoes a semantic shift, acquiring a new referential meaning while maintaining a conceptual link to its original sense. In the sentence “*Сауаңға деп ұстап отырған жалғыз түйені қасқырдың жеуі Шәкір ошаққа салмақтылу соққы болды*” (*Sauaŋğa dep ūstap otyrğan jalǵyz tüienі qasqyrdyñ jeuі Şäkіr oşaqqa salmaqtylu soqqy boldy*) [The loss of the only camel kept for milking, devoured by a wolf, was a heavy blow to Shakir’s oshak.] [21], the word *ошақ* is used metaphorically to mean “household” or “family.” Here, the meaning has shifted through metaphorical extension, illustrating a case of semantic transfer rather than lexical substitution. In the first example, the transfer of a name from one object to another contributes to polysemy, that is, the emergence of a new, additional meaning. In contrast, in the second one, the semantics of the word does not change; instead, the word is used metaphorically or figuratively, without altering its core meaning.

Klychkov identifies two types of homogeneous polysemy. According to him, the first type is based on object-logical features, where semantically related lexemes (homonyms) share common semantic components [22]. In contrast, the second type arises in specific speech contexts, where an object-related feature is used situationally. In such cases, rather than producing entirely new meanings, the word develops various shades, nuances, or variants of a single core meaning. The meaning of a word does not change simply because it is used in different senses within specific speech situations. For example, the word *түтін* (*tütün*) is defined as “a bluish-grey or dark-coloured gaseous substance rising from fire” [15]. In the sentence «*оттан будақтап тарайтын көкіш сұр немесе қарақошқыл зат газды*» «*Басында бес-ақ түтіннен құралған топ аз уақыт ішінде отыз түтінге жетті*» («*ottan budaqtap tapaityn kökşil süp nemese qaraqoşqyl zat gazdy*» «*Basynda bes-aq tütinнен qūpalǵan top az uaqyt ішінде otyz tütinge jetti*»), the word *түтін* is used figuratively to represent “household”, yet the core meaning remains intact. Similarly, the word *ебелек* (*yebilek*) is defined as “an annual herb, 10-30 centimetres tall, with rounded stems, typically growing in arid, sandy, or saline soils” [15]. However, when used metaphorically, it can convey meanings such as “weakness”, “helplessness”, “lack of strength”, or even “frivolity” and “flightiness”, depending on the context. The core meanings of the words *түтін* and *ебелек* remain unchanged.

It is referred to as “contextual nomination”, because rather than focusing on the meaning itself, it emphasizes the nuances of meaning and the context in which the word is used, which can be more limited. The concept that remains unchanged across all contexts is *meaning* – the understanding derived from the primary meaning of a word, or the totality of all psychological factors associated with the *word’s sense*. In summary, if the meaning is understood by the entire linguistic community, it is considered *meaning*; if it is understood only by a specific group or individual members of the community, it is considered *sense*. However, the understanding of meaning by the general public and the understanding of sense by individuals cannot be regarded as the ultimate truth. This is because even the general public may not always be familiar with meanings such as *қауыз* (*qauyz*) [egg shell] or *қауақ* (*qauaq*) [container] [15].

In addition to its primary meanings – “the singed skin of a slaughtered animal” and “the part of the human scalp where hair grows” – the word *құйқа* (*qūıqa*) is also used to refer to “the upper layer of soil,” as in the example: “*Біздің жігіттер қазуға жердің жұмсақ құйқасын іздейді*” (*Bızdñ jıǵıtter qazuǵa jerdñ jūmsaq qūıqasyn ізdeıdı*) [Our zhigits search for the soft topsoil to dig into]. Likewise, the word *қоя* (*qoia*), which is generally defined as “undigested matter left in a bird’s crop or a dog’s stomach” [17], also appears in figurative use to mean “a hidden opinion, an unspoken secret, or a mess”, as in: *Сәкенді онда апармай мұнда әкелуі жай емес, қоясын жасырғаны*. (*Säkendі onda aparmaı mūnda äkeluі jai emes, qoiasyn jasıpǵanı*) [It was no coincidence that they brought Saken here and not elsewhere – he had something to hide, his intentions].

When discussing the differences and similarities between the following meanings, the derived meaning is considered to be lost in the case of figurative meaning. In contrast, the figurative meaning retains its semiotic, metaphorical, emotional, and sensory aspects, making it more semantically rich compared to the derived meaning. This distinction highlights the preservation of figurative, affective, and sensory qualities in the figurative meaning, whereas the derived meaning lacks these components. For example, the word *боздақ* (*bozdaq*) [15], meaning “seal”, and its figurative meanings of “young man” or “young gentleman”, as well as the word *без* (*bez*), meaning “the soft area of a tree trunk or the place where branches gather”, and its figurative meaning of “uselessness or unnecessary”, clearly illustrate the differences between literal and figurative meanings. Context plays a crucial role in comparing the meanings of lexical units. This is because context allows for the comparison of not only the meanings of polysemous words but also the meanings of monosemous words. Derived or figurative meanings, where the figurative, emotional, and sensory aspects are blurred, are clarified not through the primary meaning but through the context in which they appear.

Derived and figurative meanings often carry national characteristics, as they are both motivated and widely recognized by the general public. From a synchronic perspective, a polysemous lexeme can include both derived and figurative meanings within its structure. This reflects a shift from the primary meaning, that is, the transformation and expansion in usage. For instance, the primary meaning of *білезік* (*bilezik*) [15], which refers to “the area where the forearm connects to the wrist”, has evolved in modern usage to include figurative meanings such as “the part of a bird’s leg where the foot is attached” and “a decorative item worn by women on the wrist for fashion”. The ornamental item, the bracelet, also takes on a figurative meaning as “a line that runs horizontally across the upper surface of an

object (such as a cow's horn)". Similarly, the word *күн* (kün) in its figurative meanings can mean "time, period, era", and its additional figurative meanings include "life, existence", and "weather, natural phenomena" [15].

In the context of the epistemological and linguistic aspect, the subsequent meanings, like derived meanings, consist of four structural components: the object, the word, the concept, and the primary object marker that serves as the basis for the secondary naming. These components form dialectal and comparative meanings. The distinguishing feature of dialectal and comparative meanings, compared to derived meanings, is that they are not widely used by the general public but have a specific, localized character. In other words, they are tied to particular geographical regions, professions, or fields of study. Polysemous words in the Kazakh language can be shared within a single dialect or across several dialects. This leads to two types of dialectal polysemy: homogeneous and heterogeneous dialectal polysemy. Homogeneous dialectal polysemy refers to when a polysemous word shares multiple meanings within a single dialect or a specific region. Heterogeneous dialectal polysemy refers to when a polysemous word has different meanings across various dialects or regions.

For instance, the word *сiлби* (silbi) has a primary meaning of "light, slowly falling rain". In dialectal usage, it also refers to "a leather rope passed through a camel's nose" (in East Kazakhstan) and "thin, semi-solid ice" (in Kostanay region). These dialectal meanings reflect regional semantic shift influenced by physical characteristics such as shape, texture, and motion. Similarly, the word *тырнақ* (tyrnaq) has a primary meaning of "a hard and sharp protrusion at the tip of fingers or toes (i.e., a nail or claw)". In dialectal usage, among Kazakhs in Turkmenistan, it also refers to "the holder or base where the glass of a lamp is placed", while in the Kyzylorda region it denotes "a hanging reed, cane, or cornice used to divert rainwater from the roof". These are dialectal meanings, likely shaped by functional and shape-based motivation, as all refer to protective or protruding elements with similar structural properties. These are examples of dialectal polysemy. The word *сiлби* refers to a polysemous word used within a single dialect, whereas *тырнақ* denotes a polysemous word that is common across multiple dialects. If a single word exhibits multiple meanings across several regional dialects, it is classified as heterogeneous dialectal polysemy. For example, the word *тоқаш* (toqas) refers to bursak (a type of fried dough) in the Shymkent, Zhambyl, and Almaty regions; to oven-baked flatbread in the Abai region; and to gingerbread in parts of the Karaganda and Almaty regions. Similarly, the word *шөлмек* (şölmek) is used to mean glass container or bottle among Kazakhs in Turkmenistan, as well as in Aktobe and Central Kazakhstan, whereas in the Abai region, it denotes a clay jug. These instances exemplify heterogeneous dialectal polysemy [15].

From the perspective of the national language, a dialectal word is considered polysemous only when it has a different meaning in another dialect. Thus, polysemy can be classified into two types:

1. polysemy that occurs both in dialects and in the literary (national) language, and
2. polysemy found exclusively in dialects [23].

For instance, the word *науа* (naua) in the literary Kazakh language primarily means "a large, elongated trough used for feeding and watering livestock". It also has a secondary meaning: "a specially designed channel for directing the flow of molten metal, coal, grain, or similar materials". In addition to these literary meanings, in the Zhambyl region, *науа* also denotes "a small wooden flume or channel in a watermill used to channel water", while in East Kazakhstan, it refers to "the chamber in a firearm where bullets are loaded". Both represent dialectal meanings.

Terminological words belong to the category of specialised meanings. This is because terms are used exclusively within specific fields such as science, technology, the arts, and various areas of social life. They serve to denote concrete objects and concepts with precision, often taking the form of nouns or noun phrases. In addition to characteristics such as accuracy, brevity, systematicity, and monosemy (having a single, unambiguous meaning), terminological words may also exhibit features such as conventionality, artificiality, figurativeness, and in some cases, polysemy (multiple meanings). Unlike general vocabulary, which emerges naturally within a language, terms are artificially created labels. Both the lexical and grammatical meanings of terms are typically derived or secondary in nature. This indicates that the way they are formed often aligns with later coinages or words that carry extended meanings. An illustrative example is the term *бұнақ* (būnaq). Its primary meaning is "a carved or notched section of an object (such as a stick)", but in literary studies, it has acquired a more specialised sense: "a rhythmic pause, a metrical unit, or an intonational wave within a line of verse" [15]. Similarly, the word *қақпа* (qapqa), meaning "a large door or gate large enough for people or vehicles to pass through", also has a derived meaning in sports terminology: "a netted barrier designed for football players to score goals" [15]. Similarly, the term *арыстан* (arystan), which primarily refers to "the largest carnivorous species in the feline family", has a specialised astronomical meaning: "one of the twelve zodiac constellations that lie along the ecliptic" [15]. It is essential that terminological words are used strictly in their primary or derived meanings. If used metaphorically or in non-specialised contexts, such as in idiomatic expressions or colloquial speech, they cannot be considered true terms.

When types of meaning are analysed individually according to specific criteria concerning their interrelationships and distinctions, a clearer classification emerges.

A *primary meaning* refers to a type of lexical meaning that is historically unmotivated and etymologically primary. It is characterised by its stable usage within the language, independent of context, and is therefore considered autosemantic. This meaning is generally understood without requiring additional contextual clues and is widely used across the general speech community. From a historical and cultural perspective, it carries a nationally specific character.

A *derivative meaning* is a type of meaning that is secondarily motivated in origin, yet etymologically traceable. It is characterised by stable usage, is historically developed, and remains understandable even out of context - thus, it is also autosemantic. Like the primary meaning, it is widely used among speakers and, from a historical perspective, reflects a nationally specific character.

A *figurative meaning* is a type of meaning that is secondarily motivated in origin and historically developed, but unlike primary and derivative meanings, it is characterised by unstable usage and strong contextual dependency. As it can only be interpreted within a specific context, it is classified as synsemantic. Figurative meanings are generally used across the speech community, and from a historical perspective, they may either reflect a nationally specific character or occur without any distinct national features.

A *specialised meaning* is a type of meaning that is secondarily motivated and historically developed. It is characterised by stable usage and remains intelligible out of context, making it autosemantic. Unlike general lexical meanings, its usage is domain-specific or restricted to particular fields of knowledge. From a historical perspective, it reflects a nationally specific character.

A *dialectal meaning* is a type of meaning that is secondarily motivated and historically developed. It is characterised by stable usage and is comprehensible out of context, thus qualifying as autosemantic. While its usage is regionally or socially restricted - making it domain-specific - it remains a historically grounded meaning that reflects a nationally specific linguistic character.

In essence, from a genetic and etymological standpoint, all semantic content derives from two principal sources: denotation and connotation.

Denotative meanings - those that express the referential, logical content of a word - include primary meanings (e.g. *mic* (tis) 'tooth' as a body part; *кілем* (kilem) 'carpet' as a household furnishing; *лөкет* (lōket) 'a large flat knife'), derivative meanings (*mic* as a technical component or tool part), specialised meanings (*кілем* as a piece of sports equipment), and dialectal meanings (*лөкет* as the blade of a plough). These are all tied to the objective, conceptual meaning of a word, reflecting its core referential function.

Connotative meaning, on the other hand, refers to the emotional, stylistic, or evaluative aspects that emerge through usage. The formation of such meaning is a connotative phenomenon, whereby the word's semantic value expands beyond its denotational base to express subjective attitudes such as affection (*балапан* (balapan) 'chick' as a term of endearment), dislike (*басыр* (basyr) as a pejorative), positive evaluation (*жібек* (jibek) 'silk' symbolising gentleness), or negative connotation (*қаншық* (qanşyq) 'bitch' with an insulting tone). Words may also acquire stylistic nuance through expressive elevation (*бұлбұл* (būlbūl) 'nightingale', implying beauty or praise) or diminishment (*бөз* (böz) 'coarse cloth', used derogatorily).

In the formation of figurative meanings, the associative semes are linked to the original core meaning through abstract attributes such as ability, qualities, behaviour, and characteristics.

4. Conclusion

1. The criteria for deriving from initial semes, represented by a single word, having a content-based connection, and evolving into a significant concept through the denotative sign - these are common features found in the semantic structure of polysemous meanings.

2. The "semantic distance" and "semantic differentiation" of meaning types, along with the recognition of words and their meanings through semantic differentiation, represent another method of clarifying the semantics of words in the structure of polysemy, as well as their interrelations, differences, and unique features. Cognition, on the other hand, is the movement of human consciousness from the unknown to the known, from the abstract to the concrete, from the particular to the general. Therefore, meaning types are not only a semantic phenomenon but also a stage in the cognitive process.

3. From the perspective of nominative value, synonymy is the expression of a single concept using multiple words or forms, or the integration of multiple forms into a single concept. Polysemy, on the other hand, is the assignment of multiple meanings to a single word or form, or the integration of several meanings into one word. The semantic and stylistic content of a single object-phonetic form is a phenomenon of polysemy. Nominative lexicon, therefore, serves as an indicator of the meaning (content) arising from the results of sensory-logical cognition, or the unity of meaning and value. The semantic components of polysemy are related to the naming of objective reality and its nominative value (nominative value).

4. The types of meaning that constitute the semantic structure of polysemy are interconnected through primary signs or archisemes, linked by integral semes or similar signs, and distinguished by differential semes or differentiating signs.

Author Contributions

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The data supporting the findings of this study are available from the corresponding authors upon reasonable request.

Conflicts of Interest

The authors declare no conflicts of interest.

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