FUNDAMENTALS OF VISUALIZING IDIOMS IN IDEOGRAPHIC DICTIONARIES

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Abstract

The article examines the principles of visualizing idioms in ideographic dictionaries, including the selection of expressions, methods of their graphical representation, and the correlation of figurative meaning with visual images. The role of visualization in increasing clarity, facilitating the acquisition of idioms, and developing students' language intuition is emphasized.

Keywords: idiom, visualization, ideographic dictionary, graphical representation, metaphor, language learning

Introduction

The essence of ideographic description of idioms lies in the application of a cognitive-semantic approach to lexicography. This means that language units are grouped based on their semantic connections, rather than simply alphabetically, as is customary in most dictionaries. Although alphabetical order is convenient for quick look up, it ignores the natural semantic relationships between words. Since the mid-20th century, linguists, including J. Trier, have emphasized that the vocabulary of a language is organized in the form of semantic fields, where the meaning of each word is determined by its connections with other words, and they proposed systematizing the dictionary content in precisely this way. (Trier J., 1931). "Picture of the world"

L. Weisgerber emphasized that language is a fundamental tool in constructing the "worldview" of its speakers, asserting that lexical fields encompass all aspects of our mental representation of reality (Weisgerber L., 1950). These ideas served as a theoretical foundation for ideographic lexicography – a field aimed at reflecting in a dictionary not just words, but the system of their meanings, as well as their logical and conceptual connections. Ideographic dictionaries organize vocabulary according to semantic categories and hierarchies of concepts, thereby reproducing a fragment of the linguistic picture of the world in lexicographic form. For example, it was noted that a comprehensive thesaurus should define the meaning of each word through its position within the higher-level semantic category, thus revealing the worldview expressed through language (Kozyrev V.A., Chernyak V.D., 2004). Consequently, there has been a shift from the traditional lexicographical theory to the recognition of the need for a cognitive-semantic, ideographic approach to describing linguistic units. This is especially relevant for phraseological units – stable figurative expressions whose meanings are inextricably linked with concepts and cultural significances.

Solving the Problem

The meaning of idiomatic expressions does not arise from the meanings of individual words, but is formed by the whole construction, often relying on figurative comparisons or cultural stereotypes. In ordinary dictionaries, these expressions are scattered alphabetically, which separates phrases that are similar in meaning and makes it difficult to understand the systematic nature of the idiomatic repertoire. The cognitive approach, on the other hand, suggests grouping idioms into semantic clusters to show their conceptual connections. This is important because idioms, as researchers note (Telia V.N., 1996), carry knowledge about the world and are elements of the national-cultural worldview. Phraseology is a kind of 'mirror of folk culture' (Telia V.N., 1996; Mokienko

V.M., 2008), and only a semantic organization allows us to uncover the culturally significant concepts embedded in it that the alphabetical order conceals.

Using Russian idioms that express fear ("one's soul goes into one's heels," "the heart stops") as an example, the formation of a unified phraseo-semantic field is evident. Nevertheless, their alphabetical arrangement in dictionaries hinders the identification of this shared semantics. In this regard, the need arises in phraseography to shift from a purely alphabetical to an ideographic principle. This approach, integrated into the framework of cognitive linguistics, which considers meaning as a reflection of mental categories, and employing onomasiological methods, implies moving "from concept to word." This means grouping phraseological units by thematic classes and common concepts (for example, idioms denoting deception or happiness), allowing for the explicit articulation of cognitive and semantic connections between them and providing a deeper understanding of idiomatic expressions as a system.

The ideographic approach to vocabulary is based on the concept of its systematic organization. Words are not viewed as isolated units but as elements that form lexical fields and groups connected by common concepts and various types of oppositions. Already in the first half of the 20th century, foreign linguists concluded that vocabulary is organized as a network of interrelationships. Ideographic classification is a method that allows these connections to be identified and described in a dictionary. This reinforces the key principles of this approach: systematicity, hierarchical organization of concepts, and reflection of the everyday worldview.

Conclusions

The idea of creating an ideographic dictionary entered domestic linguistics somewhat belatedly. In 1970, V.V. Morkovkin, publishing a foundational article 'Ideographic Dictionaries,' pointed out a gap in the Russian lexicographic tradition: the absence of a full-fledged ideographic dictionary of the Russian

language, despite the existence of similar works abroad. Morkovkin emphasized that such a dictionary is capable of demonstrating vocabulary as an organized system of interconnected classes and revealing the linguistic worldview of its speakers. This idea found a lively response and received further development. In 1976, Y.N. Karaulov presented the monograph 'General and Russian Ideography,' in which he formulated the theoretical principles for constructing an ideographic dictionary. He proposed a methodology for onomasiological analysis of vocabulary and introduced the concept of a minimal ideographic dictionary. Later, Karaulov deepened his research by developing the concept of the "linguistic personality" and the related "conceptosphere" – a set of concepts represented in language. According to Karaulov, it is precisely the conceptosphere of a language that constitutes the semantic core of an ideographic dictionary, reflecting the system of notions that a speaker of the language identifies and designates. Thus, Karaulov's studies became a bridge between ideographic lexicography and cognitive science, which studies the linguistic personality.

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