

LINGUISTIC WORLD-IMAGE AND IDEOGRAPHIC DICTIONARY

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Language is the most important tool of cognition of the world by a man, a method of perception and organization ("conceptualization") of his knowledge about the world. The combination of this knowledge, captured in linguistic form, is what is referred to as linguistic world-image.

In the linguistic world-image of every nation, native speaker, you can select a universal content, conditioned by the objectivity and the reality of the world as an object of cognition and national specific content, reflecting the history and culture, traditions and custom of a particular ethno-cultural community.

Study of linguistic world-image in terms of how a man sees the world around him, how he comprehends and interprets it, may be carried out at different levels of the language system. Study of lexicological nature is interesting, as the very nature of the word is directly related to the "human factor" in the language, due to which linguistic means embodies all that cultural wealth accumulated by the language communities in the process of its historical development.

At lexicological, in particular lexical-semantic, study of the world-image embodied in the language, it is important to identify that common structural and semantic kernel which is the basis of existence and mutual understanding of people, their orientation in the objective world.

The commonness of the semantics of language units in different languages depends on their sole extralinguistic content, which is reflected in an ideographical dictionary. The uniqueness of the latter, according to Yu.N. Karaulov, is explained by "versatility due to the fundamental commonness of different languages as sign systems and by commonness of linguistic behavior of people" [1, p.269]. The structure of ideographical dictionary, thus, reflects the structure of the objective world, man and his relationship with nature, i.e. to a certain extent, it is a reflection of the linguistic world-image.

Ideographical dictionary includes numerous ideographic fields as "a set of linguistic units, describing, expressing (not just synonymic) the same idea and the same extra-linguistic phenomenon in different ways" [2, p.23-24]. Ideographic field is characterized by such features as: vastness, integrity, orderliness, mutual uniqueness of elements, completeness, arbitrariness of boundaries, continuity.

All linguistic units in a single ideographic field are combined by the general idea - integrated seme. There are hierarchical relationships between the ideographic fields in the

dictionary. "Hierarchical place of the corresponding field is determined depending on what level of mental abstraction the integrated seme is at, whether it is included into the other seme as its part, or, on the contrary, whether it includes other semes" [2, p.23-24]. Some fields can penetrate into each other, the others can encode several fields in its structure.

In the ideographic field, as in any other linguistic phenomenon, the kernel and the peripheral are distinguished. However the borders of kernel and peripheral are defined by the scientists in different ways.

For example, V.V.Morkovkin considers that the main point in allocating of the kernel and peripheral is opposition of the ordinary and theoretical consciousness [3, p.125-126]. V.V.Vorobyov casts the structure of the ideographic field in the form of circles, which are superimposed on one another and symbolize certain layer of a unit; farther the circle from the center, closer its units to the peripheral [2, p.164].

Thus, ideographical dictionary, reflecting the extralinguistic content of linguistic units (knowledge about the world), helps to identify "single cognitive-semantic continuum" in the semantics of different languages, which acts as the organizing power of the semantic part of all languages" [4, p.80]. According to V.I.Vernadsky this is a manifestation of "a new form of biochemical energy, which can be called as the energy of human culture, or cultural biogeochemical energy" [5, p.125].

References

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