

INDUCTIVE WAY OF TEACHING VOCABULARY USING COLLAGATIONS

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Abstract: *This article analyzes the use of inductive vocabularies in teaching vocabulary with the help of collogations. When a word that is an element of a field is used by a speaker or received by a listener, it is surrounded by other words in that field, a complete picture of that word. for us to create, not a single word is left out of the field. Each word taken separately is understandable only as a whole, and only on the basis of this complex can the meaning of the word be understood.*

Keywords: *Dictionary, phenomena and events, vocabularies in the form of pictures, development of thinking, expressions of concepts and actions.*

Introduction:

It is known that there are two ways to describe the vocabulary of a language, i.e. "from form to meaning" and "from meaning to form". When following the first path, the task of the describer is to give the most accurate and complete description of the word, its specific uses and meanings. In the second method, on the contrary, the methods of emergence of the existing contents and meanings of the concept in the language are illuminated one by one. These two directions are equally necessary in linguistics and in education.

Lexicographers chose the first method in the creation of all dictionaries published in the Uzbek language. We always turn to these dictionaries when learning a foreign language, and in most cases, when we come across an unfamiliar word or sentence in our own language. But there are also cases when we know what we want to say and cannot find the right words to express our thoughts. It is in such situations that an ideographic dictionary would have been useful to us. Because the main purpose of the ideographic dictionary is to provide practical help in choosing the word necessary to express a certain idea. Perhaps that is why, for a century and a half, serious importance has been attached to the creation of dictionaries of this type in Europe. An example of this is Mark Peter Roger's "Thesaurus of English Words and Phrases" (1852), which is recognized as the first ideographic dictionary, and a number of similar dictionaries in Spanish, German, French, and other languages that followed.

Main part: Although it is recognized by European scientists that Roger's "Thesaurus" is the first ideographic dictionary, we know that there were dictionaries of this type before that in the history of linguistics. Among the most important dictionaries of the past are:



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- Y. Pollux. "Onomastikon" (2nd century BC).
- Amara Sina. "Amarakosha" (2nd-3rd century BC).
- D. Wilkins. "The Experience of Real Expression and the Language of Philosophy" (1668).
- M. Roje. "Thesaurus of English Words and Phrases" (1852), etc.

In addition, "If we pay attention to the history of Eastern lexicography, in particular, the lexicography of Arab and Turkic peoples, it becomes clear that such dictionaries have a long history in the East. In particular, in the history of Uzbek linguistics, Zahiriddin Muhammad Babur's "Vaqoyenoma" is a sign of an ideographic dictionary, while Muhammad Chingiy's "Kelurnoma" is considered an excellent example of such a dictionary.

So what is a dictionary? Is there any connection between "dictionary" and the previously known term "ideographic writing" in linguistics, or are the words "ideographic" in these terms just random homonyms?

We know from the history of linguistics that in ancient times, people achieved the goal of conveying or immortalizing some events and events to long distances by drawing pictures of animate and inanimate objects in nature.

These pictorial writings or forms are called pictographs in linguistics. (Pictus means "drawn" in Latin, and the word "grapho" means "to write" in Greek). In the development of society, pictographic writing gradually improved, from the appearance of pictures to the appearance of forms, but through pictograms, only concrete things in nature can be reflected, seen by the eye and held by the hand. This writing was not able to express concepts and meanings that were not available. As a result of the development and improvement of people's mind and thinking, in contrast to the pictographic writing, the "writing of concepts", that is, the ideographic writing, was created. In this, expressions of abstract concepts and actions were created by combining the symbols of living and inanimate objects.

For example, the form representing the meaning of "mouth" and the form meaning "dog" are juxtaposed, and the meaning of "bark" is revealed, the symbols "mouth" and "bird" are not "singing". name, "eye" and "tree" mean "to see", the symbols "moon" and "sun" mean "light", the combined shape of two palms means "friendship" represented the nose. In addition to their original meaning, some symbols were also used in figurative meanings. For example, the symbol "eye" is also used in the meaning of "eye sharpness".

In this case, the use of the symbol in a literal or figurative sense is determined by its surroundings. This phenomenon is similar to the process of formation of portable meaning by means of metonymy in the lexicon, that is, the name of the object is transferred to the name of its product: "tongue" - the organ of the oral cavity, "tongue" - human ability to speak; "eye" - the organ of vision, "eye" - sharp eyesight.

So, ideographic writing was created on the basis of attempts to express the concept, and it is determined by the desire of people to reflect their ideas and thoughts in writing. At this point, we found it necessary to pay attention to the meaning of the word ideographic:



"The idea is Greek. A concept, imagination that reflects the objective existence, reality in the mind of a person, expresses the attitude of a person to the objective existence, reality, and forms the basis of people's world views.

The word "grafo" means "to write", as we mentioned above. Although M. Roger named his dictionary based on spiritual principles "Thesaurus", this resource is also called "ideographic dictionary" in linguistics, since it is focused on explaining concepts rather than words. So, in the ideographic dictionary, not the words, but the concepts they mean are reflected together with their surroundings in our mind and imagination based on their spiritual connection with existing things and events. In this case, the meaning of the word is revealed not by giving it a definition, but by connecting it with other lexical groups and concepts, comparing and comparing it. Therefore, in the ideographic dictionary, words are placed not in alphabetical order, but on the basis of their spiritual principles, that is, united in thematic groups.

In Europe, the ideographic dictionary was also called a thesaurus after M. Roger. The word "thesaurus" means treasure in Greek. In linguistics, this term, in addition to its main meaning, is used in two other meanings: the first means "the most perfect dictionary", and the second meaning is far from the field of lexicography and refers to the human ability to know. represents a complete set.

Thesauruses are truly literal lexical treasure troves of concepts covering all things, events, and phenomena in existence. In a thesaurus or ideographic dictionary, semantic relations (synonymous, homonymous, paronymous, graduonymous, etc.) between lexical units are indicated.

Consequently, consistent systematic research in the field of semasiology serves as an important supporting factor in the creation of such dictionaries and "relieves the lexicographer from the difficulties of organizing and introducing and interpreting meaningless speech meanings into dictionaries."

The famous Russian linguist L.V. Sherba, in his article on the theory of lexicography, shows six types of comparisons within different dictionaries, and interprets thesauruses and dictionaries as separate forms of dictionaries. According to the scientist, the peculiarity of the thesaurus is that they mention all the words of a certain language, even the least used ones, even those that occur even once in speech, and each word below are quotations from various texts available in this language to illustrate it.

The scientist evaluates ordinary (i.e. usual) dictionaries as a "phonetic word list", while ideological (i.e. ideographic) dictionaries are a list of words and their synonyms. evaluates.

In the "Dictionary of Linguistic Terms" by O.S. Akhmanova, it is noted that "in ideological dictionaries, words are placed on the basis of subject lines." Many scientists include both types of dictionaries in one series due to the fact that they have certain commonalities.

Studying their theoretical work in this regard, we come to the conclusion that thesauruses and ideographic dictionaries are considered the same kind of dictionaries due to the following general aspects:

The lexical wealth of a certain language is completely covered in them.



Their basis is onomasiology.

They explain concepts, not words.

In them, words and concepts are placed in a hierarchical position based on thematic principles.

They show lexical-semantic relations between words and concepts.

In them, the lexical level is clarified as a system.

According to the interpretation of words and concepts, they are close to explanatory dictionaries.

They include not only words, but also word combinations and phraseological combinations.

As we can see, these commonalities alone were enough grounds for Roje's "Thesaurus" to be called "dictionary".

The theoretical ideas of ideographic dictionaries are associated with the name of the German scientist Y.Trier. He brought the concept of semantic field to linguistics and developed its theoretical and practical aspects. According to Trier's definition, a given word is intelligible only with the help of its surroundings, which form a whole field. If the listener does not have an adequate idea of the field associated with the word and of those who conflict with the word within that field, or if the listener has completely different concepts around the word, then the spoken word will have no meaning; and as it is applied to the real field, the boundaries of the used word will be clarified and clarified.

Conclusion: According to the hypothesis of the scientist, the image in the mind of the speakers is exactly the same as its expression in speech (that is, it proves the unity of language and thought), and this does not cause any problems. Trier sees a different problem in this: the extent to which the expression in language corresponds to reality and to what extent it can cover the range of human experiences. According to Trier, the "fields" of language cover the range of human experiences with continuity. Discontinuities occur only in the process of comparing a certain language with another language, because the world is classified differently in each language.

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