

Conceptual Field Analyze of Uzbek Parable Texts

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Abstract - The article is devoted to the analysis of conceptual field in folklore text. The analysis is carried out on the example of parables from Uzbek folklore. Three Uzbek parables are analyzed in two different models that we offer. The aim of this study is the search for the main idea in the text, that is, the emotional content that lies on the basis of the text, which will give the exact definition to the text.

Keywords - Folklore, Text Analysis, Linguistic Analysis, Conceptual Field, Parables, Text Interpretation.

I. INTRODUCTION

Linguistic analyze of the text is interpreted as a multi-characteristical issue nowadays, it mentions to learn linguistic text as a multi-characteristically issue, that all external linguistic facts being expressed through it “should be involved into analyze”, because if their meaning is not taken into account, the work will not be fully understandable or interpreted improperly. In other words, it will be necessary to study the nominative units of the language, which include words, phraseologisms and free units, as language names, from the point of view of all the background and connotative meanings that are relevant to them according to some kind of cultural-historical meaning [1,11].

II. LITERARY REVIEW

Text linguistics is an independent sphere of linguistics that studies the text, its structure and SEMANTICS, the principles of formation and perception of the text, the methods of analyzing the text, and more. The ideas of this science were recorded by the well-known Russian and foreign linguists such as, A. Potebnja, L.V. Shherba, V.V. Vinogradov, M.M. Bahtin, R. Jakobson, Z. Harris in their fundamental works. In the text linguistics that appeared in the 60-70-ies as a separate network is related to the researches of well-known scientists such as G.V. Kolshanskij, I.R. Galperin, Z.J. Turaeva and O.I. Moskalskaja [2,7].

In this sense, the use of the concept of linguistic analysis is equivalent to the use of the concept of conceptual analysis, since the languages are studied together, in harmony, not separated from the linguistic situation and linguistic competence of the native speakers.

As for the denotative information, it does not cause difficulties to the reader and is based on the knowledge he receives from dictionaries. And the connotative information consists of various associative links, the perception of which is due to the knowledge of ethnos of cultural code from the learner.

The main purpose of such study will be the search for the main idea in the text, that is, the emotional content that lies on the basis of the text, which will give the exact definition to the text, and in this case the author's point of view on the described reality will remain dominant.

In the course of such research, various levels of text are analyzed: lexical (grouping by thematic spheres of words and the characteristics of a particular words), syntactic (terms and methods of combination of words and sentences), composition syntactic (determining the types and methods of narration, analysis of the interaction of speech structures, research of the text in relation to time and space or sub-organization). In addition, great attention is paid to the definition of internal “components” of the text. All the mentioned levels can be studied in a free order and have their

counterparts as a clear text, but it should be remembered that the fiction text serves as the object of our analysis. "Text is one of the elements of an artistic work, so elements cannot be an art work without it" [3,24].

III. ANALYSIS AND RESULTS

Below we will attempt to analyze three parables on two different models that we offer ourselves.

Analysis 1. The parable "Fair judgment" [4,123]

In the fair times of Anushervon the Fair (Shahinshah from the Sassanid dynasty, who ruled Iran from 531 to 579), one man bought his neighbor's house. One day, while he was digging the ground, he found a pitcher with full of gold near the tree on the edge of the yard. He took a pitcher and came to the man who sold the house to him.

- I have found this treasure under the tree on the edge of the yard. You must have been buried it, it means that it is yours, – he said.

- No, said that man, 'I sold you the yard together with the land and trees, so now this treasure also is yours.

They argued so long time and finally came to Anushervon the Fair, wishing for final decision. When the ruler found out about the incident, he asked them:

- Do you have children?

- Yes, – said one of them, – I have a son.

- And I have a daughter, – said the second.

- Then have marriage brokerage, – advised Anushervon the Fair, – and gift the treasure to the groom and bride.

The conceptual field analysis of the text is as follows:

A. Participants:

- The person who sold the house doesn't want to take gold;
- The person who bought the house wants to return the gold to the previous owner of the house;
- Cadi (Anushervon) a ruler of the situation;

B. Problem: Who should own the treasure?

C. Linking strategy:

- 1) Treasure became known after the sale of the house;
- 2) The honesty of the person who sold the house became known;
- 3) The man who bought the house, did not consider himself worthy of the treasury as well;
- 4) The cadi felt that the situation was very delicate and issued a very fair judgment.

D. Expected end (solution):

1) People believed in all times in the concept of belief, justice and practiced them;

2) The king did not want to interfere in solution such kind of little disputes;

3) Hence, Anushervon the Fair did not take the name of the ruler in vain;

4) Anushervon is a fair king, many nations have dreamed of in the past.

The following can be said to draw conclusions from the analysis 1:

This problem is not directly to give Anushervon the characteristic of just as a person or as a king, to draw conclusions about him, but to know that he chooses a proper strategy for solving a simple life problem. The fact of the matter is that the recommendation that he made turns out to be an opinion that others did not think at all. This shows that he has an unequal mentality and intelligence among the people of that time. Our analysis shows that from the side of world literature and didactics, the idea that has so far been confirmed, that is, the widespread opinion about the Just Kingdom of Anushervon, is correct. Only one fact shows that this narration does not correspond to the present-day reality, to the requirements of the cultural conjoined space. According to him, and laws of conventional analysis, 3 elements in the analysis should be the structural composition of the father, mother and son. But here we meet only two components father and son. In other words, the person, who decided on the recommendation of Anushervon the Fair, that is, the person who married his son to the daughter of the old owner of the house, was only a father. And the role of a mother or daughter is not taken into account here. This situation was typical for the middle Ages, where the religion of Islam reigned.

Analysis 2. The parable "No need for the spy" [4,182]

One day the governor of Seiston, amir Abulfazl sultan asked Alp Arslan:

- How don't you hold a spy being such a great king?

- What, are you my enemy? Are you going to destroy my kingdom?

- What are you saying, my king? – said amir Abulfazl. Do you really think I'm such a person? I am your faithful slave. How can I destroy the kingdom! I just asked you – that's it.

There was a moment of silence, and then the sultan Alp Arslan explained its reason to his friend:

- What is the benefit of having the spy? Just to find out who my friend is and who my enemy is?! Even if I did like

this, my friends would understand me properly, but my enemies in order to use this moment, would give bribe to them. Then, that spy would speak bad things about my friends. Either good words or bad words look like an arrow. One day it will hit the target. Consequently, I will lose my friends, and my enemies would replace them. That is why I won't keep the spy.

The conceptual field analysis of the text is as follows:

A. Participants:

- Alp Arslon the source of knowledge, informant;
- Governor the person who receives information.

B. Goal: to activate new information (knowledge).

C. Problem: new information (knowledge) is not received.

D. Reason:

- 1) Alp Arslon doesn't know for what purpose the governor asks;
- 2) The governor has a different purpose;
- 3) He wants to appoint his man as a spy;
- 4) Alp Arslon is a very cautious, sober person;
- 5) Alp Arslon is a very intelligent person.

Analysis 3. The parable "Ungrateful person" [4,184]

A king told his rikobdor (the servant-groom, who looked after the riding horse, as well as the courtier, who was at the royal stirrup at the ceremonial trips of the king):

- I have one secret – I don't want my servants to be aware of it, but I want to tell you that!

Rikobdor answered him:

- As my whole soul is full of secrecy,

Your secret will be hidden there all time.

And the king said to him:

- I am offended of my brother, before he hurts me, I want to pluck his soul's burr from my kingdom's greenland!

Being unfaithful Rikobdor came to king's brother and warned him of king's plan that he heard.

After some times past, the king died and his brother came to the throne. His first order was to execute rikobdor.

He told rikobdor:

- If your tongue were fellow with a secret,

Your poor head would not be cut with sword!

Therefore, rikobdor found that slander made him punish and ungratefulness ended his life.

The conceptual field analysis of the text is as follows:

A. Participants:

- The king the source of knowledge, informant;

- Rikobdor the person receiving information;
- The king's brother the person who activates knowledge.

B. Goal: to activate new information (knowledge).

C. Problem: activation of the information led to crush of the informant.

D. Reason:

- 1) The king is offended of his brother;
- 2) The king is threatened of future threat;
- 3) Rikobdor is not faithful to the king;
- 4) Rikobdor is traitor;
- 5) His brother became a king;
- 6) His brother fully used the information;
- 7) His brother is not a very bad person.

IV. CONCLUSION

In general, belles-léttres text is complicated and multi-sided. While interpreting, it is necessary to identify ideas included in it as much as possible. Though, interpretation of the text is meaningful, idealistic-aesthetical and emotional data identification and processing them are related with belles-léttres text, and it appears along formation with view and world-outlook of the author [5,6]. Above attached analyses can be recommended to the researchers in the spheres such as cognitive linguistics, cultural linguistics and conceptual field.

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