Narrative Discourse From The Perspective Of Linguocultural Analysis

Solijonov Mukhammadjon[*]

[*]*Kokand State Pedagogical Institute, Uzbekistan, Doctor of Philosophy (PhD) in Philology*
solijonovmuhammadjon@gmail.com, https://orcid.org/0000-0002-5053-6079

	Abstract:
CC License CC-BY-NC-SA 4.0	*This article discusses tlinguistic analysis of the text implies the study as a wide-ranging problem, the types of the narrative, the selection of exemplary narratives as an object for this research work, the different aspects of the narrative from the myth, etc.* ***Keywords:** narratives, parable, Uzbek rivoyat, cultural functions, nationality, Cultural Linguistics, linguistic world image.*

Introduction

The masterpieces of oral creativity created in the territory of our country for centuries have been renewed, enriched and artistically improved by the creators of each generation. Folklore works in a certain sense people is an example of spiritual value that embodies the consistent historical and gradual development of artistic genius. The way of life of our people, unique national traditions, customs, attitude to nature and society are reflected in folklore works. That is why, by studying folklore, one can learn a lot of information about the world view, household life and traditions of our ancestors. After all, historical truth and real-life reality are the basis for the creation of folklore works.

Literature analyses

Folklore is an artistic chronicle of people's life and historical path. Folk views and historical events related to real historical figures who lived in the past served as the basis for the creation of a number of traditional epic plots.

It is known that nowadays the linguistic analysis of the text implies the study as a wide-ranging problem. In this case, all the external facts expressed through the artistic text should be included in the analysis, because if their meaning is not taken into account, the work will not be fully understood or will be misunderstood. In other words, the nominative units of the language, including words, phraseology, and free units, as language names, should be studied in terms of all the background and connotative meanings that belong to them according to some cultural-historical content[1].

In this sense, the concept of "linguistic analysis" is equivalent to the use of the concept of "linguistic-cultural analysis", because language facts are studied together, in harmony, without separating them from the linguistic situation and the linguistic competence of the speakers.

---

[1]Anisimova E.E. Linguistic text and mejkulturnaya communication (na materiale kreolizovannyx tekstov). Moscow, 2003. - S. 11.

Research methodology

The analysis of the text from the linguistic and cultural point of view is important in the framework of intercultural communication (that is, studying a text in a foreign language or translating the works of foreign literary figures - S.M.). In the process of such analysis, the words and sentences in the text require additional attention with their denotative and connotative meanings. Denotative information is not difficult for the student and is based on his knowledge from dictionaries. Connotative information consists of various associative relationships, its perception requires the addressee to know the cultural code of this nation.

In turn, linguistic analysis and its interpretation in linguocultural terms should enable the reader to clearly perceive linguistic and extralinguistic signs that reflect unknown country studies and intercultural facts.

Folklore texts, in particular, narratives, are characterized by the richness of linguokulturema, which is primarily due to the main characteristics of folklore, such as loyalty to traditions and collectivity. For example: In ancient times, one of the poets took a drum in his hand, went out to the middle of the square after the goat, and read his epic. Those who heard praised the poet, one of them put on a robe, and the other rode on a horse[2].

In the above two sentences, 5 lingvokulturema - signs of the language signaling the national culture were observed. These are dombira, goat, dostan, dressing up, riding a horse. In addition, if the poet's drumming and singing are taken into account, the number of linguokulturems reaches six. Because in Western culture, people who deliver large-scale poetic works with the help of a musical instrument and sing are called bards, not poets. This concept is given in Uzbek culture as bakhshi, poet or hafiz.

Analysis and results

The explanation of the previous 5 lingvokulturema is as follows, dombira lingvokulturema is a typical musical instrument of ancient Turkic peoples, it is not found in other cultures. Uloq lingvo-culture has a synonym in Uzbek, and this type of competition is found only in Central Asia, especially in Uzbek culture.

The next lingvokulturema epic is a genre characteristic of the culture of the peoples of the Easta large-scale work built on the basis of an eventful plot, they are performed by Bakhshi (Aqin, Jirov, Manaschi - S.M.) accompanied by music.

The next lingvoculture is to put on a coat, and the lingvoculture to ride a horse is used in a typical situation for Uzbek culture. Because to put on a turban can be used in a figurative sense as a lexical primary and a fixed compound. Therefore, if a person who does not know the language and is not familiar with the linguistic culture of the Uzbek language hears "he put on a ton", he may misunderstand it as "Someone helped another person to put on a ton". However, it should be understood that he "honored and gave a coat". Similarly, the phrase от миндирди is used in a secondary, figurative sense, and its meaning is "a horse gave a gift". This indicates that the "horse" and related concepts, which are an integral part of the linguistic culture of all Turks, including Uzbeks, who lived a nomadic life in the past, are actively realized by Uzbeks in describing the world.

Linguistic-cultural analysis describes the folklore sample as a cultural language phenomenon,determines the national specific mechanisms of the formation of cultural meanings and the means of their activation in the language, as well asit adequately describes the specific aspects of the national culture of the people who created this folklore example. In this case, as the core of national culture, it is a world view that allows to show the integrity of a certain ethnos in the course of its historical development from a linguistic and cultural point of view. If the narrative text is considered as a variant of the folklore texts, it is necessary to determine the main features of the narrative text before its linguistic and cultural analysis. Thus, we evaluate the narrative text as a closed set of features with a complex mechanism that aims to show the author's idea that all its components and stages are coherent, providing accurate information.

Analysis and results

Narrative text should meet all general definitions of text, that is, it should have an orderly sequence of its constituent parts, interdependence in terms of structure and content, as well as be complete and oriented towards a communicative goal. Narrative text is distinguished from other texts by the uniqueness of its function.

At this point, it should be noted that about 3000 narrations in English and Uzbek languages were studied during the research. We found it necessary to show the language sources used in the research and their quantitative parameters in the table below.

---

[2]Achilov E. Eastern stories and narratives: The first book. - Tashkent: "Sharq", 2015. - B. 224.

Table 1 **Language resources used in the research and their quantitative parameters**

No	Source name	Number of stories	The number of words used in the work	The average number of words used in one narration
1.	100 Moral Stories. Akramulla Syed. 137 p.	100	37398	373.9
2.	Internet sources: 1) http://parablesite.com 2) http://www.english-for-students.com/parables.html 3) http://alexanderstutor.blogspot.com/2009/11/parable-of-gods-creative-ability.html 4) https://biblical.space/blog/6-parables-that-will-help-you-grow-in-your-spiritual-life/ 5) https://spiritual.com.au/2011/08/spiritual-stories-parables/ 6) https://moralstories26.com/tag/spiritual-short-stories/	300	98780	329.2
Total (in English material):		400	136178	340.4
3.	Eastern stories and narratives: The first book. Ergash Ochilov. 528 p.	1316	168000	127.6
4.	Eastern stories and narratives: The second book. Ergash Ochilov. 464 p.	944	148480	157.2
5.	Old world legends. Ahmad Muhammad Tursun 328 b.	557	84952	152.5
Total (in Uzbek language material):		2817	401432	142.5
Total material studied:		3217	537610	167.1

The study of the quantitative parameters of the sources of parables and narratives in English and Uzbek languages made it possible to make the following conclusions.

1) We noted 400 parables as a result of studying the corpus of 136,178 words in the English language. The average number of words used in 1 parable was 340.4 words.
2) As a result of studying the corpus of 401432 words in the Uzbek language, we recorded 2817 narrations. The number of words used in one narrative was 142.5 words in the Uzbek language.
3) If we compare the parables and narratives studied in both languages according to quantitative parameters, the following points emerge.

Conclusion

1. It shows that the average number of words used in 1 parable in English is more than in Uzbek narrations.
2. The large number of words used in the parable in English is explained by the high level of elaboration and richness of detail in the text.
3. The average number of words used in English parables is almost 2 times more than in Uzbek narratives. The polysemy of the Uzbek language and the mastery of stylistic colors made up for this lack of words.
4. In Uzbek language narratives, thoughts are often transformed using various stylistic means. But even then, the idea in the sentence was fully expressed.

To express the meaning of 340.4 words within 142.5 words, contextual representation in the Uzbek language has been assigned the task of having more activity and richer semantics.

List of used literature:

1. Abdisamatov A., Solijonov M. Reklama matnlarida turg'un birikmalarning lingvistik xususiyatlar. Central Asian Research Journal for Interdisciplinary Studies (CARJIS) 2.3 (2022): 535-539.

2. Isakova, Z. Z., and Ch J. Khaydarova. "Expressing value by vowels in english and Uzbek languages." ASIAN JOURNAL OF MULTIDIMENSIONAL RESEARCH 10.5 (2021): 656-660.

3. Isakova, Z. Z., and G. Z. Shamsiddinova. "CLASSIFICATION OF PHRASEOLOGICAL UNITS ACCORDING TO THE VALUE THEORY." Open Access Repository 9.6 (2023): 289-293.

4. Isakova, Z. Z., and N. B. Rakhmonova. "The expressing value attitude with the help of paralinguistic methods." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 1209-1213.

5. Kholdorova Nozima Akhmadjon kizi, & Solijonov Mukhammadjon. (2023). The term "concept" in cognitive linguistics theoretical views on its application. Educational Research in Universal Sciences, 2(3), 33–37.

6. Minnikulov, I. U., and B. A. Babanov. "An interdisciplinary approach to the study of the concept of value." E3S Web of Conferences. Vol. 413. EDP Sciences, 2023.

7. Minnikulov, Islom Urol Ugli . "PROBLEMS OF STUDY OF CONDITIONALS FROM STYLISTIC PERSPECTIVE" Oriental renaissance: Innovative, educational, natural and social sciences, vol. 3, no. 11, 2023, pp. 352-356.

8. Minnikulov, Islom Urol Ugli. "Axiological features of conditional sentences in English." Current research journal of philological sciences 2.08 (2021): 21-26.

9. Minnikulov, Islom Urol Ugli. "AXIOLOGICAL FEATURES OF CONDITIONAL SENTENCES IN THE UZBEK LANGUAGE." Oriental renaissance: Innovative, educational, natural and social sciences 1.9 (2021): 154-159.

10. Minnikulov, Islom Urol Ugli. "TERMINOLOGICAL APPARATUS OF AXIOLOGICAL RESEARCH IN LINGUISTICS." Oriental renaissance: Innovative, educational, natural and social sciences 2.10-2 (2022): 844-847.

11. MINNIKULOV, Islom. "Learning styles identification as a key principle of differentiation and individualization in flt." Иностранные языки в Узбекистане 2 (2018): 127-137.

12. Mirmuhsin Yuldashev Munavvarjon o'gli. (2022). Flash fiction as an innovation in Lydia Davis's short stories. International journal of social science & interdisciplinary research ISSN: 2277-3630 Impact Factor: 7.429, 11(12), 422–425.

13. Mirmuhsin Yuldashev. (2022). Modern tendencies in American short story genre. International journal of social science & interdisciplinary research ISSN: 2277-3630 Impact Factor: 7.429, 11(09), 380–382.

14. Mirzayunusova, Z. I. "Formation of professional speech competence as a way to improve the effectiveness of teaching students." Gospodarka i Innowacje. 36 (2023): 97-99.

15. Mirzayunusova, Z. I. "Methods of Teaching Dialogic Speech to Students in Uzbek Schools." Central asian journal of social sciences and history 3.11 (2022): 112-115.

16. Muborak Rasulova, and Solijonov Mukhammadjon. "Representation of Repetition in English and Uzbek Translated Texts." Central Asian Journal of Literature, Philosophy and Culture 4.5 (2023): 340-344.

17. Mukhammadjon Solijonov and Kholiqova Lutfiya. Linguistics in the anthropocentric paradigm methodological foundations of science. International journal of social science & interdisciplinary research (2022): 174-177.

18. Mukhammadjon Solijonov. Linguistic and extralinguistic factors forming the conceptual field of pa rables. International journal of social science & interdisciplinary research (2022): Pp. 414-417.

19. Mukhammadjon, Solijonov. "Theoretical views related to termin and terminology." Gospodarka i Innowacje. 35 (2023): 384-387.

20. Saidiy, Shahnozakhon Alisher Kizi, and Islom Urol Ugli Minnikulov. "ACADEMIC DISCURSIVE FEATURES OF CONDITIONAL SENTENCES IN ENGLISH." Oriental renaissance: Innovative, educational, natural and social sciences 3.4-2 (2023): 354-358.

21. Solijonov Muhammadjon. Conceptual field analysis sample of the text (on the example of parable). Актуальные вопросы современной науки и образования. 2021. – С. 138-140.

22. Solijonov Mukhammadjon Zokirjon o'g'li. (2023). Ingliz tilidagi tarixiy rivoyatlarda ifodalangan "adolat" konsepti. Educational research in universal sciences, 2(4), 457–463.

23. Solijonov Mukhammadjon. Basics of linguocultural analysis of literary text. International Journal of Early Childhood Special Education. Vol 14, Issue 07 2022. – Pp. 2197-2201.

24. Solijonov Mukhammadjon. On the linguocultural analysis of the conceptual field in the text. European Journal of Molecular & Clinical Medicine 7.3 (2020): 3656-3660.

25. Solijonov, Muhammadjon, and Abdunazar Rahmonqulov. "Badiiy matnda lingvokulturologik tahlil." Interpretation and researches 1.1 (2023).

26. Solijonova K. (2022). Formation of reading skills of students-inophones at the initial stage of learning the Russian language. Journal of Pedagogical Inventions and Practices, 9, 19-21.

27. Zokirovna, Isakova Zilolakhon. "Expressing semantic category of value with lexical-semantic method." Galaxy International Interdisciplinary Research Journal 10.11 (2022): 1176-1181.

28. Солижонова К. (2022). Формирование коммуникативной компетенции у студентов-инофонов на уроках русского языка. Research and education, 1(2), 389-394.