

## ANALYSIS OF THE CONCEPTOSPHERE “ROAD” IN TOGAI MUROD WORKS

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### Abstract

*In this article was written about analyzing of the conception “road” and its associative, portable and direct meaning of the word “road” in the works of famous Uzbek writer Togai Murod.*

### Key words

*meaning, direct meaning, associative meaning, figurative meaning, Togai Murod, conception, conceptosphere, road, graduation*

One of the units of the modules is the lexical and semantic field. (Field theory must be included here). When analyzing the conceptual sphere “road, way, path”, following the system of fields, its semantic system takes the form:

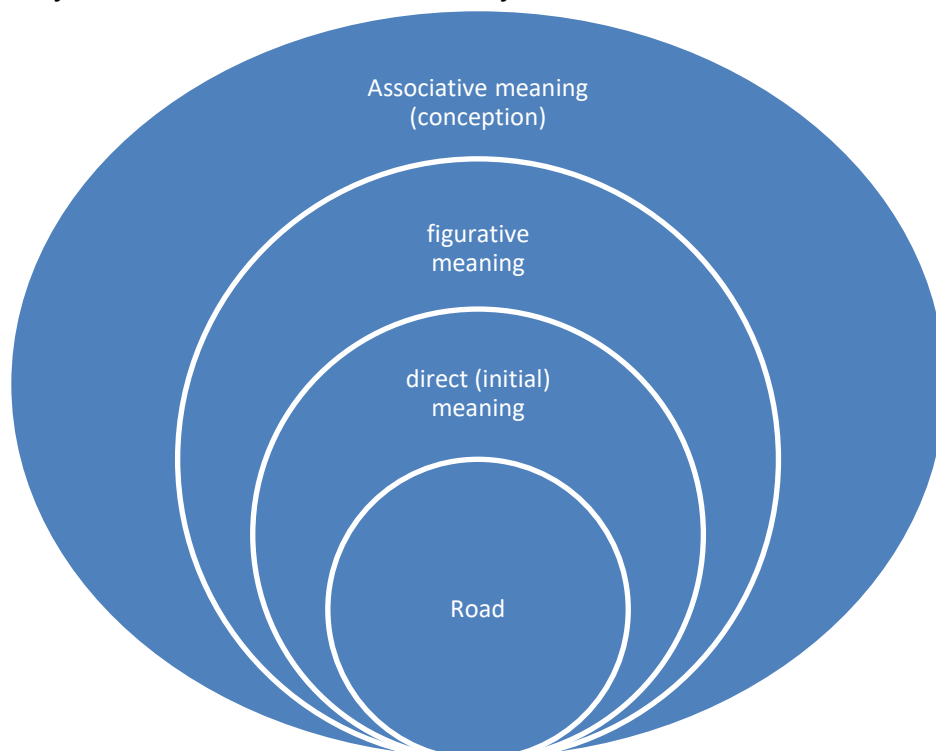


Table 1.

The center of the field is occupied by the nuclear word "road". Subsequent places (periphery) are occupied by units of the conceptual sphere.

It is clear to everyone that the meanings of words are endless, that is, their semantic scale is constantly evolving. From this point of view, the number of rings of the pattern presented above is also constantly increasing.



Table 2.

It should also be taken into account that the direct meaning and content of Semes and semes originating from the field are revealed in the text of works of art. For example, "Shunday qilib, ajdodlar udumi bajo keltirildi. Yoshlarga yo'l ochildi. Oq yo'l, yoshlar! (Tog'ay Murod.Yulduzlar mangu yonadi. p.12)" in sentences above, the semantics of "road" is represented figuratively twice. (The figurative meanings of the word "road" have a wide range of variants.)

In particular, the phrases are implemented here:

*Yo'l ochildi; oq yo'l; xatarli yo'l*(The road was opened; the White Road; the dangerous road.). Also, each language expresses portable meanings through its own word combinations. Examples are compared within the framework of Uzbek and Russian languages, since our research is in a typological direction. In Uzbek the phrase "*Оқ yo'l*" *Оқ(белая)* lexeme we can not use it in Russian, because if we use it as "*белая дорога*" it means only color of the road. In Uzbek, this compound means wishing someone a good travel. (Example, "*...ular bilan changga botib borayotganligidan mamnun bo'lib, ichida unga oq yo'l tilab, deraza pardasini tushurdi.*" (K.Yashin. Hamza).

The peripheries section of the *road* (*дорога*) conception area serves to increase the scope of mostly portable meanings. The Russian language is used in the form of the compound "*счастливого пути*", in which the adjective "*счастливый-happy*" is added to the word "*дорога*". It is noteworthy that their original meaning-content is manifested in uniformity, that is, the chosen lexemes represent the same meaning, albeit in different ways.

Example, "*Til qir. Yolg'izoyoq yo'l. Qirga o'rlab borayotgan hangi charchadi*" (Yulduzlar mangu yonadi, 23-bet).

In the above sentence, many semantic facets of the conceptual sphere unit "path" were clearly manifested. A lonely road, that is, a trail (a one-handed option is also available), instead the expression "lonely leg" is used figuratively. Also in writer's, **Togai Murod's story "The stars burn forever"**, instead of the word "creeping along the edge", the lexeme "o'ralab" (o'rlab is the Surkhon local dialect (creeping)) is used. The explanatory dictionary of the Uzbek language in two volumes explains the sema of the same joint as follows:

**Yolg'izoyoq yo'l-** a narrow path that pedestrians can walk on; pathway. *Baland qiyalikdagi yolg'izoyoq yo'ldan boshqa ko'chasi bo'lmaganidan, atrofda hech kim ko'rinmaydi.* Oybek, Qutlug'qon. (In this example, "street" represents the meaning of a **road**, that is, an associative concept). (O'zbek tilining izohli lug'ati ikki tomli (Two-volume Uzbek expressional dictionary). collected by **Z.M.Ma'rupov**, Volume 1, p.256)

Although in the analyzed the phrase "*hangi charchadi*" is used figuratively, it is clear to everyone that it is a donkey, since it is a term of national culture.

( Example **1. Hangi** – hadeb hangrayveradigan eshak haqida(It is about bad donkey which is crying again and again). *Eshakning yomoni – hangi, odamning yomoni – bangi* (**Proverb**). Bir tanishim hangisiga to'qim qidirib yurgan edi. **P.Qodirov, Uch ildiz.**)

2. Erkak eshak (**Male ass**). *Qirga o'rlab borayotgan hangi charchab, to'xtab qoldi. Tog'ay Murod, Qo'shiq* (Five-volume Uzbek expressional dictionary. Volume 5. p.504)).

If you notice that in the five-volume dictionary, to explain the word "Hangi", it is the analyzed phrase of Togai Murod that is given, showing that the word "Hangi" is used only in relation to male donkeys. For example : "*Hangini qirga burdi. Soy yoqalab borayotib edi, eshakli Nasim qirdan enib(engashib) kela berdi.*" (Togai Murod. *Yulduzlar mangu yonadi*(The stars lights forever), p.26). In this case, the donkey worn by Nasim, female or male of unknown gender was reused in the following sentence. "*Qirga orlab ketadigan so'qmoqda bir eshakli bordi (bor edi). U Nasim bo'ldi*" (*Yulduzlar mangu yonadi*, p.30).

The results of the analysis showed that the valence of using the conceptual unit "road" is manifested mainly in a figurative sense:

1) "*Bakovul polvonlar ko'ngliga qo'l soldi, favqulotda xatolikka yo'l qo'ydi*" [*Yulduzlar mangu yonadi*, p.35];

2) "*Ko'ch-ko'ron ortmish ulovlar qishloqdan chiqib, Sho'rchi yo'l oldi.*" [*Yulduzlar mangu yonadi*, p.39];

3) "*Ko'ngli bezoota bo'ldi, ko'ngli hadik oldi! O'tlanib, uyiga yo'l oldi.*" [*Yulduzlar mangu yonadi*, p.61];

4) "*Raisni bo'shatmoqchi bo'ldi. Ammo mirob yo'l bermadi*" [*Yulduzlar mangu yonadi*, p.63];

5) "*Ushlatsa, Maksim polvon, albatta, biror himoya yo'lini qo'llaydi*" [*Yulduzlar mangu yonadi*, p.78].

The ways of expressing the figurative meanings of the lexeme "road" are diverse and are implemented in works of art:

1) figurative meanings in sentences involving the word road;

2) figurative meanings in sentences (associative cases) in which the word road does not participate are not reflected in dictionaries.

Association ( from latin. *associate*) – connection, union.

1. 1. Union, a union created to achieve a common goal;

2. 2. Individual mental acts related to neurocerebral activity, that is, the connection between representations, thoughts, feelings and perception based on this connection. Association as a result of similarity. (Five-volume expressional dictionary of the Uzbek language, Volume 1, p. 110).

The scale of the figurative meanings of the conceptual sphere unit " road" is reflected mainly in expressional dictionaries, including a five-volume expressional dictionary presents its version based on works of art: waterway, airway, start a

path, whether it is a road, walk, pave the way (unexpectedly, going away from the road), my way down (by accident or by accident, walk down the road (come and stay), walk down the road, deviate from the road.

Associative meaning (safar qilish, sayohat ma'nosi (travelling or trip)): road equipments, road cost, oq yo'l bo'lsin(good luck)!, yo'l azobi – go'r azobi (proverb), yo'lga chiqsang yo'ldoshing bo'lsin(proverb).

Distance overlooked: uch kunlik yo'l, bir soatlik yo'l, yo'l kira, bir yo'li uzun to'g'ri chiziqlar..., yo'l-yo'l beqasam, to'rt yo'l sher, yo'lini qilmoq, yo'lga tushmoq, yo'l qo'ymoq (bermoq), yo'ldan chiqarmoq, yo'ling ochiq, somon yo'li, yo'li ochildi (baxti ochildi), yo'lga kirmoq, yo'lga solmoq, yo'lga qo'ymoq, ora yo'lda qolmoq, yo'lingdan qolma!, yo'ldosh-yo'lda, safarda hamroh kishi, umr yo'ldoshi, Yo'ldosh (erkaklar ismi), yo'l-yo'l chit, yo'l oyoq (ziyofat, hadya- uzoq safarga chiqish oldidan marosim), yo'lto'sar, yo'lchi yulduz (yo'l ko'rsatuvchi).

The second group consists of linguistic units representing associative meanings, including the conceptual sphere "path, road, way" (the text of Togai Murod's stories was used for analysis).

To study the direction of associative meanings, first of all, we pay attention to its lexical interpretation.

It is known that the horse (animal) lexeme is included in the meaning of the word "road", since the road represents the address of the movement (a special place). So, let's start our analysis with the words to ride, based on the data of the five-volume explanatory dictionary of the Uzbek language.

Riding (Otlanishmoq) – is getting ready to go somewhere. Example, *To'lqinni yetaklab, uyga kirgan Adolat E'zozxon bilan qizining tongdan daftar-qalam olib, yo'lga otlanishayotganini ko'rib, hayratda qoldi.* (H.Gulom, Mash'al.) [Five-volume Uzbek expressional dictionary (Besh tomli O'zbek tilining izohli lug'ati), Volume 3, p.156]

Move(Otlamoq) – take a step..

Horseback riding (Otlanmoq) – 1. Ride a horse; 2-(portable) to pick up, get ready, get ready for something; 3 - (portable) to pick up, jazz to do something.

In all three of these linguistic units, the meanings of departure, walking, preparation for running (with a catch or on foot) sound, although the word "road" is not used, i.e. the concept of the conceptual sphere "road" is obvious from the text of the sentence without explanation. See

1. "Rixsiyev tashqariladi. Xurjunimni yelkalab izidan yurdim." (Tog'ay Murod "Ot kishnagan oqshom". 112-bet)

2. "Obshirga yigirma otliq bo'lib bordik." (O'sha asar, 114-bet);

3. "Ertalab ta'tillanib, otlandim. Lalmi dashtga yo'l oldim." (O'sha asar, 116-

bet);

4. "Aytganim bo'ldi. Toshloqdan o'tib, bir qoraga yo'liqdim" (O'sha asar, 123-bet);

5. "Boysunga to'yga jo'nadim. Yer bilch-bilch loyligidan, ot dumini tugib qo'ydim" (O'sha asar, 123-bet)

6. "Sho'rchidan Fayzulla chavandoz keldi." (O'sha asar, 124-bet)

"Hayron bo'lib tevaragimga alangladim. Tevaragimda Jo'ra bobo bilan besh-olti uzangi yo'ldoshlarim turibdi." (Osha asar, 195-bet)

7. "Oqshom qo'nguncha gurunlashib o'tirdim. Keyin, o'tlanib qaytdim." (O'sha asar, 201 bet)

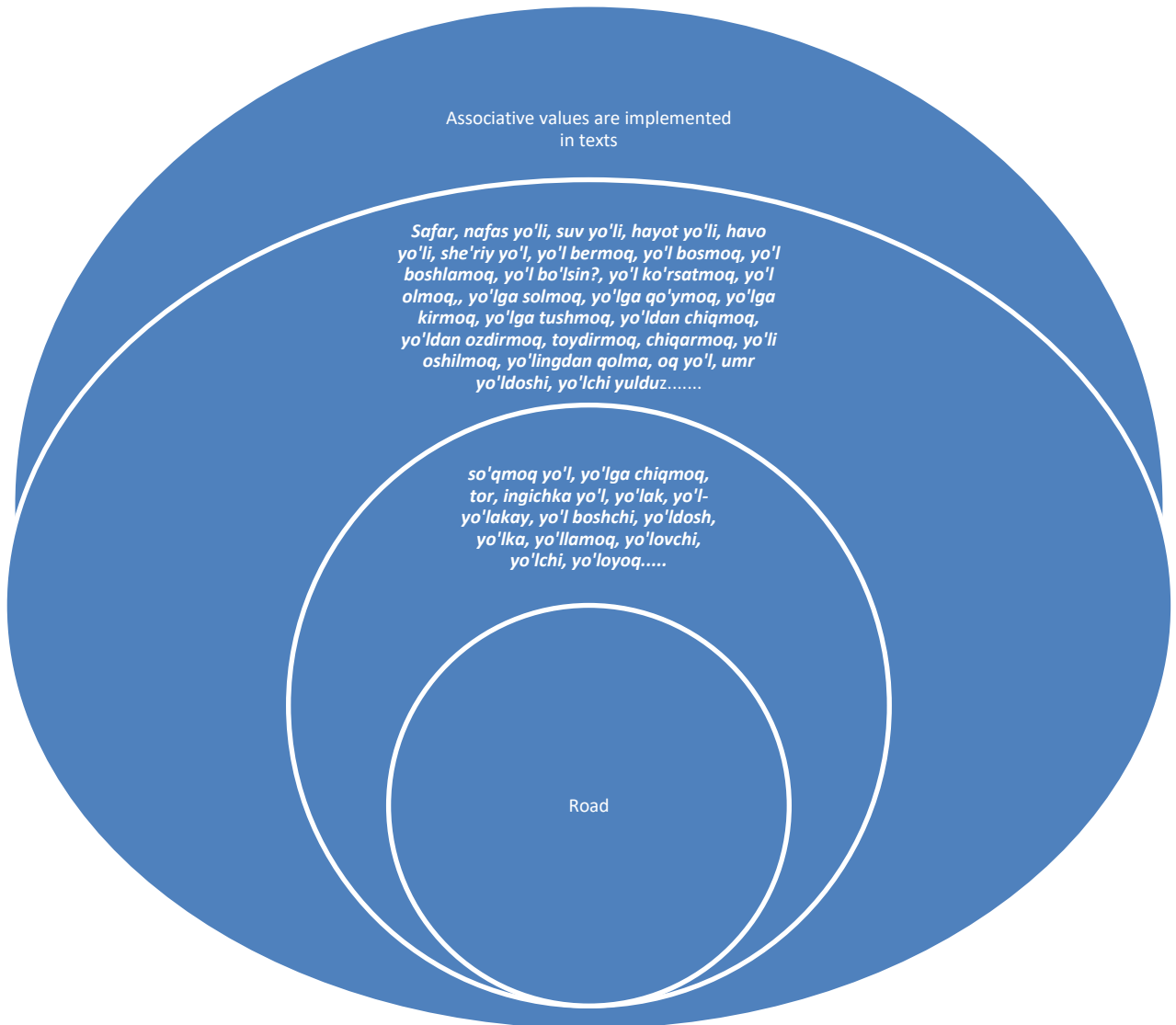
The use of the word "road" in its direct, figurative and associative meanings in the "Momo yer qo'shig'i" ("Song of the Earth") of Togai Murod is presented below in table form:

Direct meaning	Figurative meaning	Associative meaning
"... momo ko'ngliga tahluka tushdi. Chin-da yo'l azobi – go'r azobi. (Tog'ay Murod. "Momo yer qo'shig'i" 356-bet)	"Bir ro'znomani qo'lga oldi. Tag'in, biror misram tushib qolmadimikin, degan tashvishda shirini yo'l-yo'lakay o'qidi." (Tog'ay Murod "Momo yer qo'shig'i", 366-bet)	No
"Farrzandlari otasiga yo'ldosh bo'ladi, bobosiga nevara bo'ladi." (Momo yer qo'shig'i, 365-bet)	"Dam olish kuni tuman yo'l oldi." (Momo yer qo'shig'i, 376-bet)	
"Yo'lda o'ylab yurdi...." (O'sha asar, 377-bet)	"-Yo'l bo'lsin? -dedi ayoli." (O'sha asar, 377-bet)	
"Daho jomadon ko'tarib yo'lga tushdi." (O'sha asar, 377-bet)	"Ayoli shunday maktub yo'lladi...." (O'sha asar, 382-bet)	
	"...mozor yo'l oldi" (O'sha asar, 388-bet)	
	"Haydovchini yo'lladi..." (O'sha asar, 427-bet)	

	<p><i>“Serjant Orziqulov tag’in nohiya yo’l oldi.” (O’sha asar, 430-bet)</i></p>	
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The validity of the examples of the implementation in the language of the meanings of both (figurative and associative) groups given above gives the following conclusions: 1) Firstly, the ambiguity of the lexeme “road”; 2) the scale of their meaning; 3) Types of meanings; 4) substantiates in the lexico-semantic way the relationship of significance and degree in them.

The results of the analysis are presented in Table 1. lexical and semantic application of the conceptual sphere unit “road”



The following table 2 reflects the relationship of importance and degree of the concept of "road".

The level of meaning of the concept sphere "road".

Small	Neutral	high
<i>Yo'lka, yo'lak, ingichka yo'l</i>	<i>Yo'l/doroga</i>	<i>Tor yo'l, so'qmoq yo'l</i>

To summarize, we can say that the concept of "road" can be effectively used in an original, figurative, associative sense from the point of view of its application. We have tried to reveal this more broadly in our research. It also has graded grading, sidewalk, trail, railway track, sidewalk, road, highway, highway, etc. In addition, in a figurative sense, it has found its expression over the centuries.

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