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Annotation: The purpose of the article is to discuss and find out some features of linguistic and extra linguistic factors forming the conceptual field of parables. Moreover, the article illustrates the theoretical foundations of the study of culture through language.

Key words: conceptual field, parables, linguo-cultural and spiritual values, cultural and national identity, cultural codes.

The unification of linguistic units into certain paradigms based on a certain unifying meaning gave rise to the field theory in linguistics¹.

A conceptual field is a goal-oriented system of tools of different nature and type for understanding or imagining meaning. This field contains components united by an integrative semantic property that is functionally expressed in elements. It should also be taken into account that the conceptual field is a part of the conceptual system of a speech society that communicates in a certain linguistic code, and it should fully reflect the ethnic scope of the linguo-cultural and spiritual values accepted in this society, including the existing cultural codes.

Such an understanding of the conceptual field, firstly, takes into account the concepts that are complex in content, secondly, in its logical objectification, it is obliged to support the enrichment of such concepts with linguistic signs in the realization of communication, and then to analyze them, and thirdly, to look for the methods and methods used during such research. does or their components, knowledge structures located under one or another language units and can provide objective results that provide a systematically formed topological situation in the lexicon of speakers of this language.

From this point of view, the most promising difference between "conceptual" and "semantic field" was made by Yu.N. Karaulov offers. Conceptual field is a framework of conceptual content "determined by the logic of the objective world and the logic of human thinking"; it is knowledge of the objective world². The conceptual field directly reflects reality. Semantic field - "lexical-semantic groups (paradigms), the structure of a certain language taking into account the cultural and national identity; it is to know the language, the words and their meaning"³. Also, Yu.N. Karaulov defines the "associative field" as "words that are different in nature and have different meanings, that change from one person to another, from one community to another."⁴as a systematic group. The associative field is an ontological reflection of the structure of thought of a speaker who knows the language at an average level. These three types of fields are isomorphic in nature and interact with each other in language processing and speaker perception.

In modern cognitive linguistics, it is customary to interpret the conceptual field as a hierarchically organized set of concepts with inseparable and differential cognitive properties. In this sense, conceptual fields are an integral cognitive field with a complex structure. I.A. According to Tarasova, the conceptual field can be seen as a cognitive structure of a complex type, including both propositional, metonymic, and metaphorical models of conceptualization⁵.

In this work, "conceptual field" T.V. Evsyukova and E.Yu. Agreeing with Butenko's opinion, it is understood as voluminous mental development, which includes "various manifestations of both cognitive structures and various forms of mental representation": "Conceptual field is a hierarchically structured chain of concepts logically connected with a common semantic component. A conceptual field can be organized

¹Saussure F. The course of obshchey linguistics / F. Saussure; carrier A.M. Sukhotin; editor-in-chief R.O. Shor. - Moscow: Izdatelstvo Yurayt, 2019. - S. 33.

²Karaulov Yu.N. Russkiy yazyk i yazykovaya lichnost. LKI, Izd. 7-e. Moscow: Izdatelstvo 2010. – S. 138.

³That's it. - S. 138.

⁴That's it. - S. 138.

⁵Tarasova I.A. Poetichesky idiosstil v cognitivnom aspecte (na materiale poezii G. Ivanova i I. Annenskogo): dissertation ... doctora filologicheskix nauk: 10.02.01 / I. A. Tarasova; SGU im. N. G. Chernyshevsky. - Saratov, 2004. - S. 66.

around a main concept, entering a contextual space in semantic relations with other parallel concepts. Modeling of the conceptual field can be done on the basis of different amounts of data - both in one textual work, or in the conceptual framework of an individual author taken separately, and more broadly, in the framework of the entire national conceptual field, the entire semantic space of the language.⁶

In this study, the "conceptual field (conceptosphere)" was taken as an object, and we considered different interpretations of terms related to it. Now let's give information to this concept in the section of analysis of parables and summarize them. As mentioned above, the term conceptosphere was introduced into linguistics by D.S. Likhachev⁷, Yu.S. Stepanov⁸ introduced in the work of Later on this issue R.I. Pavilenis, V.A. Maslova, N.V. Alexandrovich, L.G. Babenko, O.A. Bondarevsky, E.O. Kotukova and others conducted work.

Conceptual field is understood in the thesis as "realization field of a certain concept". As for the concept, we will limit ourselves to the information about how it is used in the work, without reanalyzing the discussions and materials devoted to its relationship to the terms of understanding and meaning.

A concept is a highly generalized, abstracted essence ("invariant" in traditional linguistics). A concept is a slightly described, concretized realization of the essence, a phenomenon ("variant" in traditional linguistics).

For example, if we take the concept of "god". This is an invariant. The judgment that every people in the world understands in their own way is absolute. Everyone understands it, but no one has seen what it is, how it is, but everyone knows. Now people know its variants as one or another concept. The first is a linguistic option; the names of which are pronounced in each language - God (in Iranian); God (in Turkish); Allah (in Arabic); God (in Semitic); Garden (in the Slavs); God, Gott (in German), etc.

Among the later concepts, one can also include the gods of antiquity. For example, ancient Roman and Greek gods. We know very well that the god of war - Mars, the god of love - Venus, the god of trade and travelers - Mercury and many others were thought of as "auxiliary gods" because the task assigned to the god was too great.

Therefore, God is a concept, and the following concepts are the sphere of realization (surface, surface) of the concept in one or another discourse.

So, the conceptual field is the surface of the concept's realization. This surface is observed in space, in space. This or that national culture serves as a space, or rather, a conceptual field, for the realization of this or that concept. It turns out that some kind of culture serves as the basis for any conceptual field. A concept does not exist outside of culture. However, since the concept of culture is such an important factor, we will try to consider its main categories.

The category of culture consists of two main types: 1) material culture; 2) spiritual culture.

Now we give the definition and description of these. Material culture is all areas of material activity of a person or nation and its results. These are the following:

- working tools;
- places of residence;
- things used in everyday life;
- clothing;
- vehicles;
- means of communication;
- consumer goods and types.

Spiritual culture includes the results of the sphere of perception and spiritual activity of a person or a nation in general. These factors include: knowledge; ethics, norms of behavior; education and training; right; philosophy; ethics; aesthetics; science; literature; mythology, folklore; religion

Culture includes the spiritual activity of a person: the power and abilities manifested in activity, knowledge and skills, production and professional skills, intellectual level, etc.

⁶Evsyukova T. V. Lingvokulturologiya: uchebnik / T. V. Evsyukova, E. Yu. Butenko. – Moscow: Flinta; Nauka, 2014. – S. 112.

⁷Likhachev D.S. Konceptosfera russkogo zyyka // Izvestia RAN. Sir. Lit-ra i yazyk. - Moscow, 1993. - T. 52. – No. 1. – S. 3-9.

⁸Stepanov Yu. S. Prostranstvo i miry - novyy, "voobrajaemy", "mentalnyy" i prochie // Filosofiya zyyka: v granitsakh i vne granits: v 2-x t. Kharkiv: Oko, 1994. – T.2. S. 3-18.

The importance of culture in the use of one's own language in human life has led to the emergence of a special direction in linguistics. We saw the importance of the above factors in the creation of a language product by a person during the analysis of parables.

For example, firstly, if we remember the role of some of these factors in the meaningful structure of the parable, we will see how important the role of knowledge is in the fate of the heroes of the parable.

Second, the goal of any cognitive process is to achieve certain knowledge. Therefore, a large part of human life is directed to the acquisition of a certain level of knowledge.

If we remember the next factor, there are morals and norms of behavior, which are also reflected in the narrations. Man lives in society. Society has its own norms of behavior. Compliance with these norms is mandatory for every person - a member of society.

One of the properties that determine the behavior, behavior, and character of the heroes of the novel is their education and upbringing. The speech of an educated person differs sharply from the speech of an uneducated person. This shows its level of civilization.

In determining the character and value of the heroes of the novel, their attitude to the norms of law is also important. The constant confrontation between the law-abiding, law-abiding actors and the law-abiding ones forms the plot line of the parables. In addition, depending on the type and appearance of the law in force in the parable, it is possible to know in which period, which century, and within the borders of which country the event took place.

The attitude of the images to the depicted events and events indicates their attitude to the general laws of human and social existence. This is the philosophical basis of the matter. There is a philosophical aspect to the parable that shows who it is serving, whose class interests are being promoted.

Literature, folklore, mythology and science can be listed among the factors that have a certain influence on the content and organizational structure of national parables. They show that this work belongs to a certain nation in the structure of the parable, like the above factors. For example, Shiraq is not found in German, English, Russian or Arabic narration. It is a real Uzbek language culture. We do not find Robin Hood in Uzbek, Russian, Tajik or German parables, because he is an English culture. Or Ivanushka durachok is not found in German, Arabic, Persian or Uzbek parables. Similarly, in the narration of an Englishman, a German, a Russian or a Chinese, the sentence "Thank God" is not found.

So, although the concept is the same, its appearance in different languages and the parameters of the conceptual field are different. Common heroes, common plots, life views, philosophical tendencies, human and spiritual values can be found in the parables of peoples living in close or similar geographical areas belonging to the same civilization, religion, culture, language family.

When we enumerate the components of a person's or a nation's culture, we overlook two more factors. They are politics and ideologies, or rather the leading politics and ideologies in countries we have neglected. The fact is that there are 2 types of factors that determine the culture of a person or a nation.

- 1) permanent (fixed) factors;
- 2) variable factors.

Constant (fixed) factors include all the factors we listed above. They are ever-present factors in the life of an individual or a nation. For example, a person's race, nationality, moral norms, legal norms, religion, etc. are not things that change during a person's lifetime. For example, if a person is born an Uzbek, he will not become an Englishman or a Kazakh (True, proselytes who change their religion and adopt another religion are not included in this account), etc.

For the culture of a person or a nation, changing factors include politics and ideology. Because if the political system and state ideology change, regardless of the above factors, there will be a serious change in the ideology of the individual or the nation. For example, the fact that 11 languages, including 3 European and 8 local African languages, are accepted as official languages in the Republic of South Africa, where racism has been preserved until recently, shows the complexity of the linguistic and cultural situation here.

It can be seen that the scope of linguo-cultural studies is very wide, a person who wants to conduct a real linguo-cultural study needs to have a good knowledge of the history of the languages he is studying, the history, ethnography, culture, religion, customs, literature, folklore, etc. of the countries where these languages are spoken. Parables contain exactly this type of information.

In conclusion, it can be said that the social significance of parables is that they illuminate certain situations in the history of the nation or nation and explain the emergence of certain events, characteristics, and signs related to the history of the nation. Therefore, the study of the parables of different peoples and nations of the world as an element of national culture becomes the main factors that determine the uniqueness of the conceptual world of each individual nation.

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