

Expression of the Concept of Motherland with Gastronomic Names

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ABSTRACT

The linguistic and cultural concept is a multifaceted term, and there are different points of view about its structure. For this reason, the concept is considered a complex mental complex. It includes national mentality and individual characteristics. Including, the concept of the homeland also reveals its national-cultural characteristics through several linguo-cultures. Linguistic cultures embody linguistic, cultural, ethnopsychological and extralinguistic factors. The composition of linguoculturemes consists of signs-meanings-concepts-subjects. In Uzbek poetic works, you can find many such units, and some of them are also used to express the concept of homeland. Analyzing and classifying some of them, comparing them with the concept of homeland, one can see the connection between the concepts. It should be mentioned that in some places gastronomic names are closely related to the concept of homeland. This proves that linguoculturememes are related to the term.

Keywords: Concept, motherland concept, national-cultural concept, linguo-culturemes, gastronomic names

INTRODUCTION

The composition of linguoculturemes consists of signs-meanings-concepts-subjects. They are representative of human culture and language, unlike their literal and figurative meaning. V. V. Vorobyev "Linguoculturology is a complex field of science of the synthesizing category, which studies interactions and

interactions between culture and language. It reflects this process as an integral composition of units with a single linguistic and non-linguistic (cultural) content using systematic methods aimed at modern authoritative cultural priorities (universal norms and values). Different aspects of these concepts are discussed by Professor O'. Yusupov explains as follows. "Linguocultureme is a language or speech unit that reflects a part of culture in its semantics (meaning). Linguoculturemes include words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a part of culture. Linguocultureme has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units. So, Linguocultureme differs from the concept in that it has its own content and expression plan, the main task of linguoculturology is to express the national culture in a linguistic form. According to him, the concept of "Linguocultureme" is useful for comparative linguistics, "language is a cultural fact, a component of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic concepts of language culture and expresses them in the form of symbols, that is, through words.

There are some gastronomic names that also have a realistic quality. Some of them are only national dishes of the Uzbek people, while some of them are similar concepts in terms of content.

Gastronomy is the general name of culture and food products and dishes prepared from them. People of every nationality have their own tastes, and tastes and needs are reflected in language in one way or another. Linguistic essence is manifested in gastronomic terms. It is on this basis that there is a theory that gastronomy can express nationality.

MATERIALS AND METHODS

In order to explain this idea more clearly, we analyze some gastronomic units found in Uzbek poetic texts and compare them semantically with the concept of homeland.

*Sen tebratgan beshigini Sohibqiron,
 Sening bolang yulduzlarga qo'ygan Narvon.
 Bir mayizni qirqqa bo'lgan bir tan-u jon,
 Kunlaringga qaytay desang – xalq bo'l, elim.*
 “You are the one who rocked the cardle of Sohibqiron (Amir
 Temur)
 Your child was a ladder to the stars (Mirzo Ulugbek).
 if you want to tell the days you ate one raisin into forty be nation”.

Uzbekistan ranks among the top 10 raisin producing countries. Most of them are Turkic countries. In particular, Turkey is on the 1st place. Nevertheless, raisins have long been associated with the culture of the Uzbek people. Paremiological units such as “Eating one raisin in forty” have also been formed, and they also have a long history. Through this proverb, the unity and solidarity of the Uzbek people is revealed, and it can be seen that it is completely unique and related to our nation. As an inseparable combination, it was used as a certain symbol, when it was not possible to use another word instead of raisin. The fact that the concept of raisin in other languages cannot convey this meaning shows that it has a national basis. Like other concepts with a national-cultural character, the raisin also served to illuminate the concept of the homeland in this place. Although it does not have a nationality outside the text, it can directly fulfill this function within the text, especially in the paremiological form.

*Rizq-u ro'zin sohib aylanar falak,
 Sen esa dalangdan topolmay halak –
 Bolashta bergali bitta **handalak**,
 Nega yig'lamaysan, ahli Andijon?!*
 “The sky that scatters sustenance and daily life,
 And you will not find it in the field -
 Handalak (a type of melon) – in order to give
 Why don't you cry, people of Andijan?!”

As a food product, various polize products, such as watermelon and melon, have the same meaning for different cultures and are not given as a gastronomic name with a cultural characteristic.

However, the term *handalak*, which is considered to be a round, smaller, fragrant, soft fleshed, early ripening type of melon, acquires not only cultural, but also historical significance from some places. The fact that the poetic passage is related to Andijan pragmatically refers to the story of Babur, who was once far away from his country, about bread and *handalak*. In this place, *handalak* is connected not with nationality, but with the history of Zahiriddin Muhammad Babur. This means that Andijan is directly related to Uzbekistan or the Uzbek people. Therefore, *handalak* represents the concept of homeland both as a linguo-cultural term and as a gastronomic unit, with its pragmatic and connotative content.

*Qiz degani ko'ksi to'la o'y bo'ladi,
Yigit bir kun yetilib bo'y bo'ladi.
Bir tandir non, o'rtada bir kosa suv,
O'nta o'zbek yig'ilsa to'y bo'ladi.*
“A girl means full of thoughts,
The boy will grow up one day.
A loaf of bread, a cup of water in the middle,
If ten Uzbeks gather, it will be a wedding”.

RESULT AND DISCUSSION

Bread has more national and cultural characteristics than other names. For some Asian nations, such as China, Korea, and Japan, bread is considered a dessert, while in some nations, it is hardly consumed. For the Uzbek people, bread is an integral part of the table. Unlike other types of food or meals, bread is an everyday product. Due to this and a number of other reasons, the phrase "Tashkent is the city of bread" was formed during the war and has retained its full meaning even today.

The word “bread” is derived from the Tajik word *nān*, which means food made from dough and cooked in a *tandoor* or oven. *Bread*, the original origin of the word "bread" in the Turkic peoples is that bread, or rather wheat, was the first thing that was planted. The first thing planted and cultivated by Adam (a.s.) was wheat, that is, bread. For this reason, this is the original version of

the Turkish word *ekmak*. As you can see, bread is etymologically connected with the Turkic peoples. In the territory of Uzbekistan, there are many types of bread, which are named according to the method of preparation and the place. For example, in Samarkand itself, only bread products such as "Noni Asia", "Noni Polati", "Noni Zargoroni", "Noni Tafton", "Noni Obaki", "Noni Kuloboki", "Noni zabonikaf", "noni comb", "noni khazzini" and other types are found. Bread is eaten with various dishes or by itself in the daily consumption of a person. According to the method of baking (covering), there are types of breads: Samarkand bread, jizzali bread, sesame bread, fat kulcha, patir bread, kashkari bread, blue patir, shirmoy bread, shirmoy patir. In addition, there are many phraseological combinations, articles and expressions related to bread. All of them are related to our national values, traditions, worldview and way of life, and show that bread is much more related to Uzbek culture than other words from a linguistic and cultural point of view. For example: The phrase "Non gadoyi (Bread beggar)" is an option to remain a bread beggar; "hard for bread", "poor and beggar". This idiom reveals the influence of bread in the life of the people without further explanation. As important and daily product as potatoes are for Russians and rice for Chinese, bread is just as primary for the Uzbek people. On the one hand, this expression describes bread as a type of food that can be afforded even by people of a low financial class, but the main idea is to show that bread is the primary source of life, like water, and that it is an opportunity to survive.

The Uzbek people have ancient traditions related to bread. One of them is the breaking of bread. It is a part of the wedding ceremonies, when the girl's side, i.e., her parents give their consent to the person who sent the suitor, the table brought by the suitors is opened, bread is broken as a sign of this consent, and the issues related to the wedding are determined and resolved. There are a number of these and similar customs, and their appearance goes back several centuries. This proves that bread has been an integral part of the Uzbek nation for several centuries. Even if it is not considered a reality, it can be said to be a symbol of our nationality and a unit representing the concept of homeland as a linguistic and cultural unit.

Bizning bo'ston qayda bor,
Shohimardon qayda bor,
So'lim Surxon qayda bor,
Samarqandnon qayda bor-a
 O'zbekiston qayda bor?
 "where is our field again,
 Where is Shohimardon again
 Where is beautiful Surxon again,
 Where is Samarqand non (type of bread)
 Where is Uzbekistan again?"

In this poetic passage, a type of Uzbek bread that is known and popular not only in the region, but also among foreign guests is presented. Samarkand bread is very different from others in its preparation method, history, taste and appearance. There are many legends about Samarkand bread, some of which are based on real events. As much as bread is valuable, famous and a gastronomic name that inherits traditions in the territory of Uzbekistan, Samarkand bread ranks first among them both in terms of popularity and tradition. And that is why it is difficult to imagine Samarkand without the term bread, just as the semantic space of the concept of homeland is not formed without bread.

CONCLUSION

Bread, Samarkand bread, parvarda, pashmak are an integral part of the Uzbek people, according to their history and scope of consumption. They have a nationality outside of the text. In poetic texts, this content is more vividly expressed, and the meaning becomes stronger;

According to their pragmatic content, the concepts of "melon" and *handalak* are related to the past of the Uzbek people together with the adverbs used in the text, and show their connection with the concept of homeland in poetic texts;

Gastronomic units like "blue tea" and "choyxona" (place where tea is done) are closely related to the Uzbek nation with its long past. The fact that the expression of our nationality is presented not only in artistic texts, especially in poetic texts, but also in its own way is recognized not only by the Uzbek people, but almost by the whole world.

In short, gastronomic units as linguo-culturemes have a special place in the semantic field of the concept of homeland. In terms of content, it is difficult to form a concept without them. In Uzbek poetic texts, these aspects of meaning are clearly and beautifully illuminated.

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