



**LEXICAL-SEMANTIC CHARACTERISTICS OF FOOD NAMES IN UZBEK
CLASSICAL LITERARY WORKS**

Nasimova Fotima Sodiq qizi

Bukhara State University

Faculty of Foreign Languages

Teacher at the Department of French Philology

f.s.nasimova@buxdu.uz

ABSTRACT

This article studies and linguistically analyzes the names of products and dishes found in classical literary eras, and also compares the lexical resources in this area with the historical and modern conditions of the development of the Uzbek language. Collect the names of food products consumed by different socio-political and cultural layers of our people over the centuries, and study their linguistic: lexical-semantic, historical-etymological, constructive and used features.

Key words

Classical literature, lexeme, halva, gotmak, chalpak, yorgichak, patir, khultama, kuloch, kumyg, ugra, tuppa.

INTRODUCTION.

The study of the works of classics, the determination of the scientific, spiritual and educational significance of written sources, the study of the linguistic features of written monuments is one of the main issues of philological science. "Of course, the spirituality of any people or nation cannot be imagined without its history, original customs and traditions, and life values. In this regard, of course, one of the most important factors is spiritual heritage, cultural values, and ancient historical monuments". [10, B.30]

Alisher Navoi is one of the greatest representatives of world literature. He was a great mind, a truly brilliant poet, thinker and great humanist. The enormous literary heritage left by Navoi had a great influence on the literary and intellectual development of neighboring peoples for several centuries. Over the past five centuries, the Uzbek literary language has developed based on the legacy of Navoi, continuing its advanced traditions. According to the First President I.A. Karimov, "A poet, as deeply as Navoi, expressing the joy and sorrow of the human heart, the goodness and meaning of life, is rarely found in the history of world literature. Love for the native language, a sense of awareness of its incomparable wealth and greatness penetrates our consciousness and heart, first of all, with the works of Navoi. The more we allow our people, especially our youth, to enjoy this priceless



heritage, the more powerful an educational weapon we will have in enhancing our national spirituality and perfecting the noble human qualities in our society.”

Nutrition - types of food occupy the most important place in human life. It is important to consider when the names of food products appeared in our language, their etymology and semantic structure, which reflect a person's place in society, his standard of living, his spiritual world. Determining the names of food products and foodstuffs used in Navoi's works and analyzing lexical units belonging to their own or assimilated layer provide important information for our linguistics. It is also valuable for determining the lifestyle, cultural and everyday level of our people. [23]

Collecting the names of food products that have been used for centuries in different socio-political and cultural strata of our people, and studying their linguistic: lexical-semantic, historical-etymological, constructive, and usage features is one of the urgent tasks of linguistics. That is why our dissertation on the study of food names in the Uzbek language is relevant. After all, the study of the names of food products and their types in Navoi's works is of great importance for the lexical structure of the Uzbek language, its grammatical basis and the history of the language.

METHODS.

In Uzbek linguistics, some works are also devoted to product names. [20] In the candidate's thesis of researcher Khudayarova M.M. "Linguistic analysis of the names of food products in the Uzbek language (based on materials from the Karakalpak region) the lexical features of the names of food products in the Uzbek dialects of Karakalpakstan were studied." The work linguistically examines the names of traditional folk dishes of a certain region, as well as the names of sweets and confectionery, and also examines the historical roots of the names of dishes. The dictionary of the Uzbek language pays attention to some forgotten elements of the language, lexical and grammatical events in the history of the language related to this topic.

N. Ikromova studied culinary vocabulary in Uzbek linguistics. In his research, he mainly included the names of dishes in the dialect of the city of Tashkent. [9, B.168]

Popular books have also been published about the types of Uzbek dishes and methods of preparing them. [7, B.88]

RESULTS.

When studying the vocabulary of a language as a system, it is important to rely on the hypohyperonomic relations of lexemes: this is the meaning of lexemes, which are the names of objects and phenomena in nature and society, and through



them meanings, things-events in existence. allows us to generalize and differentiate concepts. [16, B.111-123]

The names of dishes have great differences in the language of the peoples of each period and region. This is the result of the lifestyle of the inhabitants of that time and region, the influence of the types of plants and animals grown in the region on the everyday life of the people, and ultimately on their language, in particular, on the names of food. [24]

In Uzbek cuisine, the main place is occupied by the names of dishes prepared from flour and dough (regardless of what kind of flour they are made from - wheat, sorghum, barley, millet, etc.). Dishes made from flour and dough are varied. For example, the names of dishes prepared from it: like zhizha/slurry; names of bread products: otmak, nan, patir, chalpak, khaltama, komoch; Names of dishes prepared by kneading ingredients in dough: manti; names of dough-like liquid dishes: tutmoch (ugra osh), ushok osh (ugra osh, tuppa), umoch, etc. We will discuss them below.... [3, B.18-21]

The works of Alisher Navoi mention several lexemes of food names in classical literature. They provide information about the extent to which people at that time consumed flour products considered necessary for everyday life.

The dictionary reflects that the root of the word flour means “powdered food obtained by grinding grain in a mill.” This word does not appear in ancient Turkic writings. There is no such lexeme in the vocabulary of the first ancient Turkic sources, such as “Kutadgu bilig” and “Hibbatul hakayik”. Mahmud Kashgari also emphasizes that the word “un” is used in the meaning of “dough”. [6, B.72]

In Navoi’s works, the lexeme of flour is used in the real sense: “The donkey brings flour to the heap of the mill, and firewood to the oven.”

Make flour - grind, sift, make flour: “Hagar made flour into a cloth and prepared it, and I woke up Ibrahim, peace be upon him, so that he could eat.”

One of man's favorite foods is bread. In the works of Navoi, the lexeme non, borrowed from the Persian language, is often found, but the Turkish lexeme otmak, which has the same meaning as this word and is standard for that time, was more often used. There are many examples of this, especially in the work “Vakfiya”. It is known that Hazrat Navoi was very generous. The “Wakfiya” records the donations and assistance of this breed to the country, the poor, orphans, the poor and students. The work provides information on wages, allowances and financial assistance provided to the employees of the “building of good” built by Navoi and its users from time to time. [18, B.19-24] In particular:

“...every night during the month of fasting fifteen measures of wheat, five measures of wheat, thirty bowls of rice or raisins and all necessary food. This is one hundred batmans that need to be spent during fasting, and fifty batmans for halva.



On the first day of sacrifice, one sheep and five ewes are sacrificed and the blood of the madrasa and the householder, the resident and the stranger are shared. On the second day they make twenty measures of meat, twenty measures of wheat and make fifty measures of wheat. On the twelfth of the month, Rabi ul-Awwal Rasul Hatmidim prepares soup from five sheep, eats fifty batmans and takes out twenty batmans of halva. In the middle of the month of Rajab, on the day of Istiftah, eat twenty batmans of halva and fifty batmans; In the middle of the month of Sha'ban, let it be barot, chalpak thirty batman, khalva twenty batman, if I am in four months of winter, let it be qavs, jadi, dalw and khut, every day there will be one hundred adadkim, twenty batmans will cook meat for three coins , and if there is no meat, they will cook soup and distribute it. For another eight months, the townspeople will be given twenty orderlies every day." [2, B.272]

In the above passage there are 6 different names of food products: soup, halva, otmak, chalpak, jzhigilyg soup.

Firstly, there was a need to explain the lexeme "dish". In Navoi's works, this word is used in two meanings: as a general name for food and as a specific type of food. Here it is presented as the name of a common dish. As we saw above, in the sentence "... besh koi masolihi bila osh pishurub" the word osh is a noun of general meaning, meaning food, food, "... if they don't find meat, they will cook soup and leave." and in the sentence it was used as a separate type of food.

The lexeme "Osh" was borrowed into the Uzbek language from the Persian language. Let's pay attention to its explanation in the explanatory dictionary: Soup [f. - thick soup, chord; food]

1. Prepared hot food. Ugra soup. Eat in unison. They sent the suitors away with kind words and thick and thin soups and thought about the second coming. A. Kadiri, Last days.

2. In general, any food, food. Table salt. If your food is halal, drink outside! Proverb. If you give up your head, your husbands will rub your head. Proverb. If there is life, then the world will be found, if there is soup, then the pot will be found. Proverb. The Torah brought the thin soup in a copper plate from the top of the cauldron and dried it. N. Fazilov, Diydar. [4]

3. exactly. pilaf. Pour the soup. Previously, we had to leave the company to eat lagman or soup. From the newspaper. - Kill, kill, guest! - said Master Farfi. - Carrots are pressed into soup and boiled. A. Kadiri, Last days.

It seems that the meaning of this word in modern Uzbek has expanded and increased by one.

Kuloch. In the dictionaries of Navoi's works, two meanings of this word are explained:

1. A type of dessert similar to Kholva.



2. Cake with juice, almonds and cream. [11, B.172-175]

We see that this word is also present in complex thoughts in the chapter "Remembrance of Contentment" of "Mahbub ul-Kulub": "And the forig is more beautiful than the nabati kulochidin of the rich man who receives the good news. ". That is, a poor man's quiet meal is better than a rich man's sweet cauldron. [5, B.991-1013]

In our opinion, the words kulcha and kuloch should have the same root. [14]

Kuymog. This word is given as an example of Turkic terms in "Mukhokamat ul-Lugatain": "And some products in Turkish are also called kaymag and kaltama, and kurut, and uloba, and mantu, and kuymog and urkamoch." ." In modern Uzbek language kuymak, which means "food prepared by mixing flour with eggs and frying in oil", is used in the poet's works with the same meaning and content.

Test Name Expression

Tutmoch. An example of this type of food is given in "Mukhokamat ul-Lugatain": "In Turkish they also say tutmoch and umoch, and kumoch and tolgan." It seems that this dish is doughy and is also called Ugric soup. Hence it is clear that Ugra soup and knuckle are the names of the same dish. Let's pay attention to the explanation of the name of this dish in current dictionary books:

Ugra 1. Roll out the dough thinly and cut into long and small pieces. Cut out. Ziyoda Khan looked at him (Sidikjon) as he hurriedly cut the arrow. A. Gakhkhor, Koshchinor street lamp.

2. Liquid soup made from this dough. High quality flour is suitable for dishes such as ugra, lagman, manti. K. Makhmudov, Traditional Uzbek dishes. Usta Abdullajon drank two or three spoons of the bowl of sharkatik ugra soup he brought and gave it back. O. Yakubov, Goodbye.

We did not find the word Ugra in the language of Navoi's works. In our opinion, pen and ugra are different dishes.

Umoch. Another dish from the time of our grandfather Navoi was umoch, about which information was also given: "In Turkish they also say tutmoch, and umoch, and kumoch, and tolgon." According to the explanation in the "Dictionary of Navoi's Works": umoch (flat umoch) - umoch (liquid food prepared by kneading solid dough in water).

The explanatory dictionary also explains: Umoch is a liquid prepared from kneaded dough. Arslankul swallowed umoch from a maple plate with a large spoon. Aibek, Navoi. Liquid soups such as atala, umoch... were called "poor man's food" due to their poor quality. K. Makhmudov, Traditional Uzbek dishes.

Soup Ushok. We were unable to find such a dish among Navoi's works. It was included in the "Dictionary of Navoi's Works" and explained as "Yugra osh, tuppa." But the source of this word is not indicated in the dictionary.



Bulamog. This Turkish word is mentioned in “Mukhokamat ul-Lugatain”: “And some products in Turkish are also called cream, and kaltama, and bulamog, and kurut, and uloba, and mantu, and kuymog, and urkamoch. We didn't find this word in the dictionary. In a recently published book on the vocabulary of the Karakol dialect, the name of this dish is given in the form “bulamak” and is explained as follows: “bulamak is a special type of slurry.” [22, B.27]

The great linguist Sh. Rakhmatullaev explained this word well and gave its etymology: Liquid food prepared from condensed milk. So, mulumuk is a liquid or liquid-like food.

“It has been established that there are more than 10 types of porridges in Uzbek cuisine, but all of them are forgotten as the food of the poor,” writes nutritionist K. Makhmudov. [12, B.226]

In the article by researcher Fayzullaeva Mavlyuda “Sociocultural traditions characteristic of Uzbek national dishes (using the example of the Surkhan oasis)” we found a lot of information about bulamik. Slurry is still prepared in the oasis today. Since ancient times, atala has traditionally been prepared from wheat and barley flour, considered “the soup of a woman giving birth” and prepared in a special way for women who have given birth, that is, atala (thin slurry). the brain is jumbled.

In the Oltinsoy district of the Surkhandarya region, white porridge was cooked for a woman who had given birth. That’s why there was a saying: “When one woman gives birth, seven old women will be fed.” To prepare this dish, the flour is fried in oil, boiled only in milk, and after thickening, strained onto a plate and eaten with butter in the middle. [8, B.57]

The reason for the traditional preparation of Atala is that there is a great demand and need for this food among the population, because a woman with a new eye has properties such as promoting health and giving strength. In the Surkhan oasis, there is a custom to call the newlyweds a muluk or to place a “muluk bride” in the house where the bride ends up. The purpose of this is for the bride to be soft, gentle and sweet-tongued. It can be seen that, in addition to the above-mentioned healing properties, bulamog-atala, prepared since ancient times, has its place in our current traditions related to marriage and has occupied a deep place in the social life of the people. inhabitants of the oasis. [13]

CONCLUSION.

In the process of analyzing the lexico-semantic features of the names of food products found in classical Uzbek literary works, their phonetic and variable phenomena, as well as some semantic differences, were identified.



Based on the composition and meanings of the names of the collected food items, it can be said that most of them are created through simple language, and the basic meaning of some of them can only be known through etymological analysis.

REFERENCES:

1. Akhmedova Gulnoza Khayatovna. (2023). PROFESSIONAL JARGON THE PROBLEM OF DELIMITATION OF CONCEPTS. JOURNAL OF EDUCATION, ETHICS AND VALUE, 2(12), 67-72. Retrieved from <https://jeev.innovascience.uz/index.php/jeev/article/view/299>
2. Alisher Navoiy. Mukammal asarlar to'plami. 11-jild, 439-bet.
3. Alisher Navoiy. Mukammal asarlar to'plami. 14-jild, 272-bet.
4. Bafoyevna, N. D. ., & Rahmatullo qizi, I. N. . (2023). Teolingvistik Terminlarning Qo'llanilish Uslublari. Miasto Przyszłości, 36, 73-76. Retrieved from <https://miastoprzyszlosci.com.pl/index.php/mp/article/view/1470>
5. Bobokalonov, O. (2023). ФИТОФРАЗЕОЛОГИЗМЫ ИЛИ ФИТОФРАЗЕМЫ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 31(31).
ИЗВЛЕЧЕНО ОТ http://journal.buxdu.uz/index.php/journals_buxdu/article/view/9349
6. Dadaboyev H. "Devonu lug'atit turk" ning til xususiyatlari.-T.: TDSHI, 2017. -B.72.
7. Do'stjanov B. Xorazm taomlari. - T.: O'zbekiston, 1994. - 88 b.
8. Hamroqulova B. Surxondaryo vohasida bola tug'ilishi va tarbiyasi bilan bog'liq urf-odat va marosimlar (XIX asr oxiri-XX asr boshlari). Dissertatsiya qo'lyozmasi. -T.,2002.-B.57.
9. Hojiyeva Gulchehra Salimovna. (2022). In the Translation of Language Units of Art Lexico-Semantic Properties (on the Example of French and Uzbek). Indonesian Journal of Innovation Studies, 18. <https://doi.org/10.21070/ijins.v18i.612>
10. Ikramova N. Uzbekskaya kulinarnaya leksika: Dis. ... kand. filol. nauk. - Tashkent, 1983. - 168 s.
11. Karimov I. Yuksak ma'naviyat - yengilmas kuch. - T.: Ma'naviyat, 2008.-B. 30.
12. Khamidova, M. K. (2021). The structure and means of expression of metaphorical units with deopoetonimy in french and uzbek languages. Scientific reports of Bukhara state university, 5(2), 67-83.
13. Mahmudov K. O'zbek tansiq taomlari. -T.:1989. -B.226.



14. Nasimova, Fotima. "FRANSUZ TILIDA ZONIMLAR BILAN IFODALANGAN FRAZEOLGIK BIRLIK LARNING GRAMMATIK O'ZIGA XOSLIGI." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 44.44 (2023).
15. Nasimova, Fotima. "FRANSUZ TILI TERMINOLOGİYASINING ONOMASTIK XUSUSIYATLARI TO'G'RISIDA." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 44.44 (2023).
16. Nasimova, Fotima. "O 'ZBEK VA FRANSUZ TILLARIDA BO 'G 'IN TUZILISHI." ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz) 44.44 (2023).
17. Nasimova, F. (2023). FRANSUZ VA O'ZBEK TILLARIDA INTONATSIYANING USLUBIY XUSUSIYATLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 42(42). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/10991
18. Nasimova, F. (2023). TERMIN VA UNING O'ZIGA XOS XUSUSIYATLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 42(42). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/10982
19. Rustamova Feruzabanu Ilhomovna. (2023). DEFINITION OF TERMS AND CONCEPTS OF THE ZODIAC TERM. JOURNAL OF EDUCATION, ETHICS AND VALUE, 2(12), 169-173. Retrieved from <https://jeev.innovascience.uz/index.php/jeev/article/view/325>
20. Shakhnoza, T. (2022). Learning the Polysemy of the French Noun "Souris" and the Verb "Battre". Central Asian Journal of Literature, Philosophy and Culture, 3(6), 75-79. Retrieved from <https://cajpc.centralasianstudies.org/index.php/CAJLPC/article/view/382>
21. Xolova, S. (2023). "AVOIR" FE'LI ISHTIROKIDAGI INSON HISSUYG'ULARINI IFODA ETUVCHI FRAZEMALAR TARJIMASINING O'ZIGA XOSLIKLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 33(33). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/9560
22. Насимова, Ф. (2023). Classification and Phonological Opposition of Vowels in French Language. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 36(36). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/10102
23. Насимова, Ф. (2023). O'ZBEK TILI FONETIKASI VA FONOSTILISTIKASINING O'ZIGA XOSLIKLARI. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 36(36). извлечено от http://journal.buxdu.uz/index.php/journals_buxdu/article/view/10090
24. Насимова, Ф. (2023). Лексико-семантическая характеристика названий еды в узбекских классических литературных произведениях.



Зарубежная лингвистика и лингводидактика, 1(5), 25–32.
<https://doi.org/10.47689/2181-3701-vol1-iss5-pp25-32>