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Bread as a Gastronomy Archetype in National Linguistic Picture

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ABSTRACT

As it reflects people's worldview and national features the "food" component takes part in the phraseology of any nation. It is confirmed in the article by the analysis of lexemes consisting of food components with a wide range of meanings and connotations.

Keywords:

bread as a gastronomy, archetype, linguoculture

Culinary archetypes are divided into such types as universal and ethnic and are considered as a basic element of culture [2.-P11]. It exists in the archetypal imagination as a national way of understanding the world that rounds out the national character. For example, it is known that in the conceptual system that arises around the archetype "mother", the gluttony "bread" is usually used in the languages of different nations. Although it has been observed that bread is the native archetype of "mother" in Uzbek and English-speaking peoples, certain differences can also be seen in the conceptual map of this word in each language. In the explanatory dictionary of the Uzbek language exist following definition of bread- "Bread (food)

1. Food made from dough and baked in the oven, stove, pan, etc. Буғдой нон. Зоғора нон. Ширмой нон. Бўлка нон. Кампир нон ясаб бўлгунча тандир қизиди. Кейин бир чеккадан ёпдим
Translation: Wheat bread. Cornbread. Shirmoy bread. A loaf of bread. The was heated until the old woman made the bread. Then I baked. (Selected works, Oybek.).

2. In general, food is necessary for living, subsistence. "Матқовул ака, мен нон топармикинман, деб қорин ғамида мактаб очганим йўқ," Matkovul aka, I didn't open a school because I was worried about finding bread," he said calmly. ("Fergana until dawn", M. Ismaili) [3.-P.57].

Below we will highlight the associative concepts related to bread through excerpts from the Uzbek literature. Bread, which is the name of the main food in everyday life, has the following conceptsphere in Uzbek, English: for Uzbeks bread is sacred, mother, household, sacred is bread baked by my mother. The symbol of emptiness is that there is not a single loaf of bread in the house, the most precious thing is "not having bread" - a very helpless situation, the fear of not being able to find bread: "Бир қишлоқда, қашшоқ яшар эдик, егани нонимиз, ичгани сувимиз бўлмас эди" "In one village, we lived in poverty, we had no bread to eat, no water to drink." ("Fate", Isajon Sultan); "Бир қишлоқда, қашшоқ яшар эдик, егани нонимиз, ичгани сувимиз бўлмас эди "Ерлар сувсизликдан ва иссиқдан тарс-тарс ёрилиб кетган. Бозорларда пулга нон топиб бўлмайди.

Очарчилик ва қахатчилик бошланган “The lands are cracked due to drought and heat. You can't find bread for money in the markets. Famine and famine have begun” (Treatment of Generations”, Pirimkul Kadyrov,); “Рассом машаққат билан узоқ йиллар ёлғиз сурат устида ишлади. У яна ҳам қашшоқлашди, эғнидаги кийимлар жулдурга айланди, ейишга нони қолмади, тушкунликнинг барча аянчли ва хароба кўчаларини бир-бир кезиб чикди, лекин ихлос билан ишлайверди” “The artist has worked hard for many years no bread left to eat, he walked through all the miserable and ruined streets of depression one by one, but he worked diligently” (The Man Leading the Monkey”, Nazar Eshanqul,). Both the crumbs and the stale bread are valuable - to eat stale bread sliced into soup, to eat talc.

Bread is a very tasty, sweet, delicious, nutritious blessing, and every piece of it is delicious and precious: Айвонда чўпсават. Чўпсаватда нон. Жуда ширин, суви қочгани ундан ҳам ширин. Лекин энам тўйиб егани қўймайди. Нон сўрасак, бир бурдагина беради. Баъзан нонпалов пиширади. Нонпаловга сабзи ҳам қўшади, сабзили нонпаловни мен ёмон кўраман, фақат нонларини териб ейман.

Умуман, нонни жуда қизғанади энам. Овқат еб бўлинганида, ушоқларни қунт билан тўплайди, кейин акамга, баъзан менга беради. “Ол, полвон бўласан”, дейди. Basket hanged on the porch. Bread in it. Very sweet, the water escaped and got sweeter. But mother doesn't let us eating. If we ask for bread, she gives only a piece of bread. Sometimes she cooks bread pilaf. Carrots are also added to bread plaf, I hate carrot bread pilaf, I just pick their bread and eat it. In general, my mother is very jealous of bread. After we finish with dinner, he diligently collects the crumbs, then gives them to my brother, sometimes to me. “Take it, you'll be a wrestler,” he said. (“Fate”, Isajon Sultan). One returns to the place where he ate bread: “Тошкентнинг нонини еган чумчуқ Маккатуллодан қайтиб келади” “The sparrow that ate the bread of Tashkent comes back from Makka”

(Folk saying). “Bite the bread,” to someone before leave, hoping that the man who had gone on a long journey or to war would return, and that the rest of the food, that is, the bitten bread, would surely come back and eat: Буви, нон, — дедим яна ўша оҳангда. Девордаги нонни кўрсатдим. — Буви, но-оон! Қизиқ, негадир Ҳабиба буви бу сафар сахийлик қилмади. — Бу нонга тегиб бўлмайди, кўпайгур,— деди бошимни силаб. — Қорнингни қорачиғидан айланай, тегиб бўлмайди. Бу нон Олтмишвой акангники. Кўрдингми, бир четини тишлаб кетган. Келганида яна битта тишлайди-да, қолганини сенга бераман. (“Grandmother, bread,” I said in the same tone. I showed the bread hang on the wall. “Grandma, breaaad!” Interestingly, for some reason Habiba's grandmother was not generous this time. “You can't touch that bread, my sweet,” she said, stroking my head. “we cant touch this bread my baby.” This bread belongs to your uncle Oltmishvoy . You see, he bit one end. When he comes, he will take another bite, and I will give you the rest (“The affairs of the world”, Utkir Hoshimov).

Bread - a mythological dish: Bread is never turned upside down, bread is never broken by one hand. Everyone ate its piece of bread till the end because bread is considered humans own food by God and should be eaten all pieces. The babies, of course, left the bread they had bitten without realizing it. Then the mother took the piece of bread and saved sharing with noone and feed their child with the piece of bread that the child bite in the morning[4.-P163].

When going out in the evening, put bread on the lap of a new born baby, put bread under the pillow of cradle. Bread is believed to have a mystical power that attracts dark forces. For example, when babies stomachs bloating or the new brides get sick, old grandmothers make “kinna bread” ritual - rubbing bread slices on the patient's stomach three times and feed the animal with these pieces of bread. They trusted that, the bread absorbs illness and negative attention of strangers and when animal eats the bread it may have bloating. This superstition still exists

in the provinces, and our ancestors believed that bread would attract attention.

This myth has shaped the Uzbek people's pragmatic perception of bread as a "food with mystical power." Bread is the prelude to a new life (in Uzbek tradition usually bread breaks in engagement ceremonies): Келди келди, ҳали-ҳозирча эскичасига нон синдириб кўйдик. Нон синдирдиларингизми? Ҳа-да, ўйлаб ўтираемизми. Синдирдик-кўйдик. (In order to notify people we broke bread(engaged). Did you break the bread? Yes, why wait long? We broke it. ("Fields left by my father" Togay Murad). Bread is the highest blessing on the table of both the poor and the rich: Уй ичи озода, аммо жиҳозлар камбағалона. Бўйра устига шолча ташланган. Салим ота Акбарни тўрга ўтказиб, дастурхонга тўртта буғдой нон кўйди. Хотини сопол косада кўтоснинг қатиғидан келтирди. Акбар қатиқни косанинг лабидан хўплаб ичар экан, бу унга беҳад ширин туюлди. У тоқчадаги китобларга қизиқиб қаради. (The house is clean, but the equipment is poor. A bucket was thrown on the mat. Salim ota set Akbar(king) in the middle and put four wheat bread on the table. He brought his wife a bowl of sour cream from a bowl. As Akbar drank the sour cream from the cup, it seemed very sweet to him. He looked curiously at the books on the shelf) (Pirimqul Kadyrov, "Humoyun and Akbar" (Passage of Generations)); Dry bread - poverty, helplessness, freshly baked hot bread - self-sufficiency: Энди Яхшибоев ўқишга мунтазам қатнардди. Егани қаттиқ нон, ичгани хомсув, баъзида аввалги айшларини эслаб кўнгли суст кетарди (Now Yakhshibaev regularly goes to study. He eats dry bread, drinks only water, and sometimes gets sad by memory of his past pleasures) ("Lolazor", Murad Muhammad Dost); Тоҳир кекса ота-онаси билан бирга ифтор қилмоқда эди. Дастурхондан седаналик иссиқ нон ва ҳандалак ҳиди келади. Нон еб, бир косадан қатиқли ош ичганларидан кейин Тоҳир Андижонга кетиш ҳақидаги гапнинг учини чиқаришга чоғланди(Tahir was fasting with his old parents. The table smells of hot breadwith cumin and handalak

(baby melon). After eating bread and drinking a bowl of yogurt, Tahir decided to open the conversation about his going to Andijan) ("Starry Nights", P. Kadyrov); "The smell of bread, baking bread" - pleasant, pleasure and joy: Эртаси куни новвойлик растасига Қосимбекнинг навкарлари бир арава ун олиб келганликлари, қор тагида совиб ётган тандирларга ўт қаланиб, иссиқ нон ҳиди атрофга таралгани, отлиқ жарчилар подшо номидан очларга нон улашилишини эълон қилгани ҳамманинг қулоғига бориб етди. Новвойлик растасига келиб, хушбўй буғдой нонининг таъмидан кўзи чарақлаб очилаётган очлар Бобурдан нечоғлиқ мамнун бўлсалар, тамагир бек ва навкарлар:

"Бизнинг оғзимиздан олиб, авбошларга берди!" – деб, ёш подшоҳдан шунчалик норози эдилар(The next day, Kasimbek's bakers brought a cart of flour to the bakery, the smell of hot bread spread over bakery, and the messengers announcement that "bread would be distributed to the hungry citizens on behalf of the king"was heard. As much as the hungry people, who came to the bakery and opened their eyes to the taste of fragrant wheat bread, were pleased with Bobur, the greedy beys and navkars said: "He took it from our mouths and gave it to the hooligans!" - they were so dissatisfied with the young king ("Starry Nights", P. Kadyrov).

For the British: bread is the main means of subsistence, bread is produced, bread is sought, bread is found for daily subsistence. Bread is the source of life. He sent the woman he had created, and he broke a piece of bread. In ancient Greek, "sitos" meant a grain of wheat, "bread," "food." In Homer, 'eaters of bread' was used to mean 'slaves' (Odyssey), while to be alive is to eat bread (literally: to be alive is to eat bread). Bread bread " is a New Testament phrase for eating or feasting (eg, Acts 2.42) (literally: "breaking bread" means "eating and rejoicing" in the second, new part of the Bible. Bread in the first part of the Bible The Lord feeds the people with the "bread of tears[5.-P35]." Breaking bread forget and reconcile. Linguocultural analysis of glutonium "bread" in Uzbek

linguistic picture of the world showed this results:

1. The lexical meaning of *gluttonum* "bread" is a food made from dough and baked in an oven, stove, pan, etc.

2. "Bread" has mythological features – putting bread with its back space on the table brings unhappiness to family, bread protects the baby from stomach illnesses, if the bread is bitten before a long journey, the bread will definitely bring the owner home.

3. "Bread" uses as marking of social status- a sign of poverty of dry bread, talc, cornbread richness- meaty bread (bread with meat", jazz patir bread (puff pastry bread with fat).

4. Relation to customs and rituals - the ceremony of "breaking bread" in engagement. Before going on a long trip, bite the bread. Put the bread in the armpit while carrying the baby on the street in the dark. When in contact with the eyes, rub the bread on the stomach as "kinna bread" superstition.

5. Relation to food culture – in Uzbek hospitality and culture bread is the most important product. There must always be bread on the table. No food is eaten without bread.

6. According to the participation in the process of gluttonic communication- first bread is put on the table, then tea and other dishes are served.

7. Lexical-semantic equivalents available in the language of translation - bread, bread and salt, food, portion, livelihood, food - bread, bread and butter, food, livelihood, maintenance, nutriment, nutrition, subsistence, support, sustenance

Based on the above, the gluttonic nominees, which play a key role in the archetypal thinking of the Uzbek nation – bread form the following conceptual chain: bread - sacred, mother, household archetype. In Uzbek linguistic picture of the world gluttony "bread" has following conceptual meanings: "Bread" is dear like mother – it feeds, it helps, it saves, for living human beings need mother and need bread. The culture and spirituality of each nation is related to the food and eating processes of that nation.

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