

REPRESENTATION OF THE CONCEPT OF “BREAD” IN THE UZBEK LANGUAGE

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“НОН” КОНЦЕПТИНИНГ ЎЗБЕК ТИЛИДА ИФОДАЛАНИШИ

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Abstract. The linguocultural and conceptual trend is very topical for contemporary linguistics in the context of defining and revealing the general and national specific features. The paper focuses on the lexical and phraseological representation of the concept of “Bread” in the Uzbek language. According to many outstanding specialists concept, being a part of the world picture, reflects the orientation of values of the entire linguistic community, creates a culture and it is generated by culture. The study aims to identify the national-cultural specificities of the concept of bread in Uzbek language. The object of the research is to analyze the linguocultural characteristics of the concept of bread. After analyzing proverbs, idioms and phrases related to the concept of bread the structure of the macro concept of bread been formed. In conclusion, it should be noted that lexical and phraseological units reflect culture and a national mentality of Uzbek nation in a colorful way.

Keywords: concept, perception, cultural reality, bread, tradition, language picture of world

Аннотация. Ҳозирги замон тилшунослигида лингвомаданий ва концептуал йўналишлар универсал ва миллий ўзига хос кирраларни аниқлаш ва очиқ бериш нуқтаи назаридан долзарблик касб этмоқда. Ушбу мақола ўзбек тилидаги “нон” концептини лексик ва фразеологик репрезентациясига эътибор қаратади. Кўплаб таникли тилшуносларнинг фикрига кўра, концепт олам манзарасининг бир бўлаги, бутун лингвистик жамоанинг кадр-қиймат тушунчаларини акс эттиради, маданиятни яратади ва ундан пайдо бўлади. Ўзбек тилидаги нон концептини миллий-маданий ўзига хос хусусиятларини аниқлаш мақола мақсадидир. Тадқиқот объектини нон концептнинг лингвомаданий хусусиятлари таҳлили ташкил этади. Нон концепти билан боғланган мақол, идиом ва фразалар таҳлиладан нон макроконцепти структураси шаклланади. Хулосада, ўзбек миллиати миллий менталитети ва маданиятини

лексик ва фразеологик бирликлар ранг-баранг тарзда акс эттириши қайд қилинади.

Калит сўзлар: концепт; англаш; маданий воқелик; нон; анъана; олам лисоний манзараси.

Аннотация. Лингвокультурное и концептуальное направление очень актуально для современной лингвистики в контексте определения и выявления общих и национальных особенностей. Статья посвящена лексическому и фразеологическому представлению понятия «хлеб» на узбекском языке. По мнению многих выдающихся специалистов, концепт являясь частью картины мира, отражает ориентацию ценностей всего языкового сообщества, создает культуру и порождает культуру. Целью исследования является выявление национально-культурных особенностей концепт хлеба на узбекском языке. Объектом исследования является анализ лингвокультурных особенностей понятия хлеба. После анализа пословиц, идиом и фраз, относящихся к понятию хлеб, была сформирована структура макроконцепт хлеб. В заключение следует отметить, что лексические и фразеологические единицы отражают культуру и национальный менталитет узбекской нации.

Ключевые слова: концепт, сообразительность, культурологическое реалия, хлеб, традиция, языковая картина мира

Introduction. Over the last decade or so the national cultural features of the universal human concepts are very highly regarded subject for the contemporary linguistic studies. By means of language, as a tool, the whole knowledge of linguocultural societies about the external and internal worlds is accumulated and the national culture, social changes, personal behaviors are reflected, in other words language is a mirror of culture, as well as being a part of culture. For many years the interrelation and interaction of language and culture have been studied, and despite some differences in the approaches, scholars agree that a close relationship exists between language and culture. Kramish identifies three ways how language and culture are bound together. First, language expresses cultural reality (with words people express facts and ideas but also reflect their attitudes). Second, language embodies cultural reality (people give meaning to their experience through the means of communication). Third, language symbolizes cultural reality (people view their language as a symbol of their social identity) (12, 3). Apparently, Kramish gave a principal role to language in that relationship. Stepanov stresses that culture is the total of the concepts and relation among them (6, 38), and “concept” is “a basic cultural cell in the mental world of a man” (7, 48). As a mental structure concept represents the knowledge of an individual about a particular segment of the world. Being a part of the world picture reflects the orientation of values of the entire linguistic community. It implies that the concept may include the generally valid features as well as the individual characteristics of native speakers. Analyzing the concept from the cultural point of view, it should be borne in mind that the content of the concept will remain within the frame of particular culture and epoch. Karasik states that the cultural concepts are the points of intersection of a person’s mental world and a world of culture (3, 5). V. Zussman suggests that “the concept is always part of the whole, which is influenced by the system as a whole ... Concept is micro-model of culture, and it is the macro-model of culture.

The concept creates a culture and it is generated by culture” (1, 41). According to Maslova “an event of reality that actual and valuable only for given culture becomes concept and that have a lot of number linguistic unities for their fixation, being theme of proverbs and sayings, poetical and prose texts. They are specific symbol, emblem that appointed to indicate texts, situation, knowledge that form them” (6, 28). Therefore, the concept is considered as a basic unit of culture.

According to Karasik concept as a category of linguoculturalogy, has multilateral meaningful structure in which stand evaluative, figurative and notional strata out (2, 91). Values, higher orientation, define human beings’ behavior, compose the most significantly part of linguistic picture of world. Figurative component of concept correlate with perceptive and cognitive parts of human being. Perception represents linguistic embodiment of examined phenomenon. It embraces visual, auricular, tactile, tasteful perceived characteristics of thing, in a broad sense, which relevant signs of practical knowledge that reflected in our memory. And the last component of cultural concept is linguistic fixation of ones that embodies its denotation, description, definition, indicative structure, etc.

Using a lingua-cultural approach to the concept of bread we can gain information about complex inner structure of concept, identify system of values and appreciation, which is influenced by cultural and spiritual experience of Uzbek nation. We have studied the representation of the concept of bread in the Uzbek language through proverbs and sayings. As the source of the research have been used the explanation dictionaries, dictionaries of proverbs, phraseological, and etymological dictionaries.

• The concept of bread in the Uzbek culture

Over the centuries one of the essential concepts of Uzbek linguoculture is a macro-concept of bread. Complex linguocultural describing its structure, ethno-cultural and semantic aspects can make conclusion that the concept of bread, as cultural and lingual constant, take position in the centre of Uzbek concept sphere. An extensive using of macro-concept bread in Uzbek spiritual culture, everyday life make it obtain sense of natural existence guarantee and whole spectrum of spiritual style of Uzbek nation’s life.

Bread is a symbol of hospitality and sacredness among a large number of ethnos and considered as universal cultural concept but we could not deny its national features which reflect and illuminate national identity, do appear in given ethno-cultural society, for instance, Uzbeks. There are some sayings and proverbs which provide the aforementioned ideas: *O’zbekning xonadonidan non va rayhon isi keladi* (lit. ‘from uzbek’s house comes aroma of bread and basil out’), *o’lgan o’zbekning yonidan non chiqadi* (lit. ‘a bread is discovered underarm of died Uzbek), *non ham non ushogi ham non* (lit. ‘crumb is too bread as bread is bread’). These show the importance and sacredness of bread in Uzbek’s cultural social life. According to archeological discoveries 10–15 thousand years ago people, initially, began to consume wheat’s grain. Mastering to use fire human being had opportunity to bake it. In the Avesto, the sacred book of Zoroastrians that took its roots from Khorazm, Uzbekistan, nearly a section devoted to describe bread as precious product of agriculture. Nowadays, there are extensively diverse of bread products, approximately more 100 kinds. The bread is usually made by wheat, barley, maize, sorghum and etc. A number of bread’s

names as *bug'doy non* 'wheat bread', *zog'ora non* 'barley bread', etc that proceed from flour types. On the basis of bread baking technology appear *obi non*, *gijda non*, *shirmoy non* and, etc., which relatively differ from each other by tastes, softness and solidness, small and large size, thickness and thinness of dough enrich Uzbek material culture.

In Uzbeks, a number of cultural ceremonies are closely tied with the concept of bread that embodied national culture, or rather, ethnos' worldview with its different appearances, verbal or nonverbal. For instance, a wedding ceremony that named *non sindirish* 'breaking bread' is an important inseparable event in social life. It embodies a few frames as father's consent for a marriage proposal by matchmaker who represents of desiring family for one's girl as bride; for the purpose to show people that two family become relatives; a forbidden sign to others who desire for girl. The ceremony is traditionally carried out after *qalin puli* 'bride-price paid by the groom's expanses'. The noticeable point of the ceremony is to break a pair of bread which specially baked to such kind of ceremonies and the broken bread is shared among the relatives of both sides. The prospective bride and bridegroom usually strive don't show themselves on respect for gathered people that regarded as one of the specific features of ethnos' character. Nowadays, it is slowly disappearing even in distant sites. After ceremony girl and boy are considered as engaged. The stable word combination which derived from this ceremony *non sindirilgan* 'bread crumbled' means that someone is engaged or married. The cultural value of the ceremony is that a pair of bread associated with bride and bridegroom or rather bread represents human being.

On rites breads put on table-cloth with odd numbers. It means that an owner of bread is passed. To the rite ceremony neighbors and relatives of misery family bring breads in odd number themselves. Another rite, for instance, *chalpak pishirmoq* 'to bake chalpak' that devoted to the spirit of prophets, saints, ancestors, held with a specially baked *chalpak*, 'a kind of thin bread fried in oil'. The *chalpak* is distributed among neighbors and relatives in odd number. The stable word combination *chalpak pishirmoq* conveys a sense of highly respect to ancestors itself.

One of the traditional custom which refer to bread is, for instance, when fellows leave for military service they bite bread. On religious belief man doesn't die unless to eat one's food that destined or measured portion by God. Subsequently, the bitten bread is hung on the wall of upper part of room. After finishing military service the bitten bread would be eaten by owner who bit it. I will provide a number of customs with bread below: if Uzbek sees a crumb on the ground, he/she will carefully take it, kisses three times then carefully press it on forehead and put it on some clear surface. It is prohibited to put face of bread on the table-cloth with wrong side. Usually, hot bread is laid on to the little strangers' mothers' bosom. If someone is going to journey, he/she will take bread themselves as companion. Parents put a portion of bread under the pillow of their child for he/she doesn't dream nightmares. It should be noted that contemporary medicine has manifested that bread's aroma contains all elements itself which purify air and soothe nerve.

In Uzbek social-cultural life we could find a few superstitions that related to bread. For instance, *kulcha* which indicates 'small sized bread', is hung on horizontal column, a constituent part of cradle, above babies head with string. People believe that bread has divine power and

protect babies from malicious ghosts and also daily bread is descend from up. When babies grow up 'kulcha' will give hens with chickens out in tiny forms. It embodies parent's desire for their babies to have a lot of children and pick divine portions up around the world in their future life. We strongly claim that a phrase *rizqni terib yurmoq* 'to pick up daily bread' comes from aforementioned situation.

Another situation that connected with bread is when someone swear for the truth or untruth of discussed issue or to do something one should take a bread in hand or put hand on it and say one of the stable word combinations: *xudo ursin* 'let God thrash me', *Quron ursin* 'let Quran thrash me', or *non ursin* 'let bread thrash me'. Here we can see usage of bread equally with God and Holy Quran. It manifests highly appreciation of bread in Uzbek nation.

On the basis of facts stated above we made conclusion that bread, in Uzbek cultural-social life, is equally to human being, God and Holy Quran. It is holy and a truly companion. It has both protective and punitive power. In other word, it becomes lively in the explored linguoculture.

• The concept of "bread" in the Uzbek language

Facts of reality are named with lexemes and phraseological unities. The objects of material culture combine spiritual culture, or rather, spiritual wealth themselves. American scholar E. Sepir wrote: "language is main instrument of explanation of social truth. <...> it is impossible to get at culture of nation without researching its language" (5, 162). Similar ideas were put forward by Wilhelm von Humboldt who stated: "[E]ach language . . . contains a characteristic worldview" (14, 60) or Whorf wrote: "[Language] is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade" (13, 213-14). Thereby, we research language units with the component *non* 'bread' to describe linguocultural worldview of the Uzbek nation.

The lexeme *non* is originally Persian, means 'food that is made from dough, baked in *tandir* 'dome-shaped oven' or stove'. One more meaning is which defined as 'generally, a needful thing for keeping life'(8, 57). The Turkish lexeme *emek* which in old times denotes bread is descended from '*ötmek* → *etmek* → *emek*' is grown out of use for the time being in Uzbek language. Nowadays, *emek* is defined as anything that appropriate for *meal; food, fare, dish* (8, 9) and it is used to indicate past times in artistic literature.

Comparing bread's shape and size with plant fruits do cause to appear new compound noun, for instance, *nonjiyda* is oleaster's big, sweat, fleshy type. The appearance of people is also compared with bread. For instance, the stable word combination *kulcha yuz* used to indicate person's appearance only with good spiritual state. It is approved with proverb below:

- *kulchali bola suyumli kelar*
kulcha boy beloved come
'boy with kulcha is always beloved'
- *xatni o'qib, Abdurahmonovning kulcha yuziga*
qon yugurdi
letter read Abdurahmon kulcha face
blood run

‘reading letter blood run to Abdurahmon’s kulcha face’. If hero is in poor spirits it will be unnatural to use ‘kulcha face’.

The lexeme *nonko’r* is explained as ‘a man who doesn’t value bread-salt that served by someone, or to render evil for good’. The lexeme has been formed by conjunction words ‘bread + blind’. The lexeme contains hatred emotion itself towards the described person. The synonym of the *nonko’r* is *nontepki* that has been formed by conjunction words ‘bread + kick’. Mental image of kicking provide a little more negative emotion and expressiveness than previous ones.

The lexeme *nontopar* denotes ‘someone who finds bread, makes profit’. Formed by conjunction of words ‘bread + to find’. It is used to describe someone who earns for living by one’s fair work or profession, for instance,

- *Ammaga, bekorchi og’izdan ko’ra nontopar*
qo’l kerak edi
Aunt for idler mouth than bread find
hand need to be
‘for aunt needed a hand who is a toiler than a chatterbox’
- *o’sha eski nontopar kasbini qilaveradi*
That old bread find profession do-3SG
‘He does that his old bread finder profession’

There is often used in speech a lexeme *moltopar* that has same sense as *nontopar*, but we could not find its register in contemporary explanatory dictionaries of the Uzbek language. The lexeme is formed by substitution of *non* for *mol* (in a sense of *wealth*).

An interesting proverb from point of view of linguoculturology which frequently used in social life, or rather, in business environment:

- (1) *xamirning uchidan patir*
dough-POSS.PRON edge-PER.OBJ patir
‘patir from dough’s edge’

The proverb has explanation as ‘small portion from large thing, beginning of work, initial a small piece, portion’. We could see ‘patir’ as an external national-cultural mark and phonological similar of words *xamir* and *patir*. Their stem is flour, for that their connection is logical. In discourse, speaker verbalizes it gratefully if situation is not connected with corruption or contrarily, depending on speaker’s culture, in a broad sense.

In Uzbek linguoculture bread is equalized to prophet, nation:

- *osh — avliyo, non payg’ambar*
plav — saint, bread prophet
‘plav — saint, bread — prophet’

- *nonga e’tibor — elga e’tibor*
bread attention nation attention
‘care to bread is care to nation’

- *nonga hurmat, elga hurmat*
bread respect nation respect
‘respect to bread is respect to nation’

Bread is important condition of vitality:

- *nonsiz yashab bo’lmas, gapni*
oshab bo’lmas
bread live NEG talk
eat NEG

‘do not live without bread, do not eat word’

- *non bo’lsa bas, o’zgasi havas*

bread have FUT enough others
desire
“enough to have bread, the rest are lust”
• *molsiz uy bor, nonsiz uy yo’q*
cow.NEG house have bread.NEG house NEG
‘there is house without a cow, not without a bread’
• *to’yganda to’qlining go’shti ham tatimas,*
och qolgandan
eat one’s fill lamb meat too
taste.NEG hungry stay
so’ng zog’ora non ham ortmas
after barley bread too exceed.NEG
‘when eat one’s fill don’t like to taste a lamb’s meat too, after
surviving hungry don’t remain barley bread (or state bread) too’
Highly estimate to obtain bread through work of fair or to have
profession:
• *ishlab egan zog’ora noning tanangga yog’dek*
yoqar
work eat barley bread body butter
please
‘barley bread obtained through work please to body as butter’
• *go’li hunarsiz non gadoyi*
hand profession.NEG bread beggar
‘who doesn’t train hand in profession will become beggar for a
bread’
• *hunar oshxo’rga osh berar,*
nonxo’rga — non
handicraft meal dilettante meal give, bread
dilettante bread
‘handicraft gives meal to meal dilettante, bread to bread dilettante’
• *hunarmandning noni butun*
handcrafter’s bread whole
‘handcrafter’s bread and butter would be whole’
• *hunarni o’rganib qo’ysang, sendan osh-non*
tilamaydi
handcraft learn COND you meal-
bread beg.NEG
‘if you learn handicraft (trade) it will not beg you meal-bread’
Following proverbs with component bread represent various
aspects of human behavior and etnos’ attitudes to them. For instances:
• *yotar qursoqqa — yarti non*
laying lazy-bone — quarter bread
‘for lazy-bones a quarter of bread’
• *tilab olgan non qorin to’ydirmas*
beg take bread stomach fill.NEG
‘doesn’t full stomach bread obtained through begging’
• *non emasning ishiga boq*
bread eat.NEG work look
‘look at the work of man who doesn’t eat bread (lazy-man)’
• *nomard non ustida ham nolishini qo’ymas*
villain bread on too complaining stop
‘villain doesn’t stop complaining of bread sent by God’
• *xasisdan don tilaguncha, gadoydan*
non tila

avaricious grain beg.instead of begger bread
beg
'rather than to beg for grain from avaricious, beg bread from beggar'
• *patirdan qil chiqmas, baxildan*
pul chiqmas
patir hair come out.NEG miser
money come out.NEG
'don't come hair out from patir, don't come money out from miser'
• *kulni o'z kumochingga*
tortma
ash POSS.PRON. kumoch
pull.NEG

'don't pull ash to your kumoch' means 'don't be avaricious'

Kömeç is a bread that baked in the ashes; a round loaf which is buried in the hot ashes; a buried treasure (11, 254). *Ko'meç* is derived from *kömdi* 'buried'. — *Ç* is as a suffix. Third meaning of *ko'meç* proves an idea that bread is wealth, treasure. We perceive through those explicitly negative attitude towards idle man, beggar, villain, greedier, miser.

Following proverbs implicitly urge human being to obtain vital needs through honest work themselves:

• *nonini tuya qilmoq*

bread camel make

'to make a camel one's bread' means 'to seize definite part of wages due to somebody'

• *non gadoyi*

bread beggar

'beggar for bread' means 'a beggar, to be hard up for bread'

• *yarimta non — rohati jon*

half bread — pleasure heart

'half a loaf — live in peace' means 'be content with what you have'

• *non yemoq*

bread to eat

'to eat bread' means 'make profit from smth'. These PhUs brightly reflect recognition, creativity, and imagery.

Bread is symbol of wealth:

• *boyluk ushoqdan yigilar*

wealth crumb collect

'wealth is gathered from crumb' means 'be thrifty'

• *noni butun*

bread whole

'one's bread is whole' means 'to have all the necessaries for living, wealthy'. If whole bread would be half it means poverty, for instance *noni yarimta* 'one's bread is half' means 'earnings are diminished because of rivalry or partner; scarcity of resources'.

Therefore, in the Uzbek language picture of the world on the basis of previously mentioned expressions that represent the concept of "bread" can be classified into following groups: 1) food; 2) hospitality; 3) sacredness; 4) wealth/poverty; 5) labour; 6) wages; 7) external appearance of smth/smb. Furthermore, bread's protective power and its personification keep in Uzbek conscious.

Conclusion. The cultural-specific features of each language are represented in the meanings of linguistic unities. Through phraseology we might get significant cultural information about linguocultural society's manner and style of life, behavior, evaluation to internal and external world. The study shows that the concept "bread" does not only mean food for Uzbeks. Above all, it means respect to guest, sacred item, symbol of wealth and peace, protector from evil spirits. Consequently, the concept of "bread" affects, in some degree, the formation of the Uzbek mentality. The value of the component is determined by the fact that the concept of bread is among the basic concepts, and without which one cannot imagine Uzbek culture. Furthermore, the presence of a great number of proverbs, idioms and phrases related to the concept of bread in Uzbek language manifest that the concept of bread is culturally specific and one of the most basic concepts of Uzbek social-cultural world. The practical significance of study is very relevant to teaching Uzbek language to foreign audience, theoretical and practical studies of linguistics.

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