

## “Bread” as a gastronomy archetype in NLPW (national linguistic picture of the world)

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### Abstract

*This article analyzes the archetypal features of gluttony “bread” in the national linguistic picture of the Uzbek world. The chain of conceptual properties of gluttony “bread” is given by examples from the Uzbek literature. Given analyzes show that gluttonyms create archetypes and various conceptual ideas in the minds of the nation.*

### Key words:

*bread, glyuttonym, architype, linguistic picture of the world, gluttony discourse, associations.*

### Introduction

The gluttonic discourse of each country reflects the cultural traditions of that nation. For a representative of a foreign language and culture, understanding the gluttonic lexicon specific to another nation may be somewhat difficult to understand the pragmatic associations in the subconscious thinking of the native language communication participants. The reason is that some gluttonyms can lose their lexical properties and form a certain set of words and concepts in communications. There are such gluttonic nominees in the lexicon of every nation that they are not only food or food nominees, but also national gluttonic archetypes of that nation.

### Methodology

Archetype - (Greek Archetypon - the first basis of the image, model) - a stable "scheme" of human thinking, creative imagination, mental construction and patterns, motifs and their various combinations. The concept of archetype became popular in connection with the theory of the Swiss psychologist K. Young[1.-P.37].

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, Russian, 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 ёндим* 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].

### Discussion

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 and Russian:

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 қаҳатчилик 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 чиқди, лекин ихлос билан ишлайверди"*** "The artist has worked hard for many years on solo painting. He became even poorer, his clothes became tattered, he had

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 no one 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 қўйдик. Нон синдирдиларингизми? Ҳа-да, ўйлаб ўтирамизми. Синдирдик-қўйдик. (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 қўйди. Хотини сопол косада қўтоснинг 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 қатнарди. Егани қаттиқ НОН, ичгани хомсув, баъзида аввалги айшларини эслаб қўнгли 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 bread with 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 кунни 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 ҳаммининг қулоғига бориб етди. Новвойлик растасига келиб, хушбўй буғдой **НОН**нинг 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. For Russian peoples bread is an architype of household, mother, family, saint, father[6].

### Findings

Linguocultural analysis of gluttonium “bread” in Uzbek linguistic picture of the world showed this results:

1. The **lexical** meaning of gluttonium “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

### Conclusion

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. We explore the means of verbal and nonverbal communication in this process in gluttonic discourse analysis. Gluttonic discourse serves not only to analyze linguistic concepts and their verbalization processes at the language level, but also to explore the anthropocentric views of the nation, the national image. This direction can also be explored as one of the aspects of modern sociolinguistics. Indeed, a gluttonic discourse analysis provides a complete picture of a nation’s socioeconomic status.

In short, the most accurate information about the national mentality can be obtained not only through the history and literature of that nation, but also through an analysis of gluttonic discourse. The analysis of the evolutionary processes, that took place in the gastronomic world of the nation chosen as the object of research provides the most accurate information about the social status and lifestyle of the people of this nation. The archetypal consciousness of the people, the analysis of gluttonic frames, can help in a deeper

understanding of the national character and the spiritual image of the nation. In order to fully understand the cultures of different countries in a short period of time, the analysis of the gluttonic discourse of that nation should become one of the research tasks. Gluttonic discourse can be studied not only in terms of linguistics, but also in terms of sociology, economics, politics, and history.

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