



Journal Website:  
<https://theusajournals.com/index.php/ajps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## LINGUACULTURAL ANALYSIS OF THE NAMES OF SPICE NAMES

Submission Date: Aug 04, 2023, Accepted Date: Aug 09, 2023,

Published Date: Aug 14, 2023

Crossref doi: <https://doi.org/10.37547/ajps/Volume03Issue08-05>

Soatova Nasiba Mengdovulovna

Graduate Student Of Termiz University Of Economics And Service, Uzbekistan

### ABSTRACT

Today one of the most important issues is the study of the worldview and culture of the population based on the inextricable link between language and the system of thought. In our article, we discussed issues related to the object of study of linguocultural science in modern linguistics. In any culture, seasoning's name may serve as a socio-cultural symbol. The system of names, which has a long history, bears the traces of nationality of the people. Spice names may have a clear national and cultural significance, as they ensure the preservation of not only linguistic but also historical and cultural information.

### KEYWORDS

Linguacultural, names of seasonings, the classification of spice names, spice vocabulary, onomastic research.

### INTRODUCTION

Any onomastic research is a continuation of previous experiments and serves as a theoretical impetus for subsequent research. Anthropocentric research is one of the main features of modern linguistics. Today, a number of new disciplines related to linguistics, such as sociolinguistics, psycholinguistics, linguocultural studies, cognitive linguistics, are being developed. This

creates a barrier to a deeper understanding of the nature of language and thought, language and consciousness relations in linguistic research. In modern linguistics, the possibilities of studying the language as a spiritual and cultural treasure of the people are expanding. Because each language is a symbol that unites history, linguistic culture,

worldview and consciousness, profession, traditions and wisdom of the people. The function of language is not only communicative, but also a means of collecting and preserving ethnocultural information and transmitting it to future generations. Thus, in modern linguistics, cognitive linguistics is becoming more and more widespread, that is, its sections of cultural linguistics, ethnolinguistics, etc. In linguistics, linculturology is a new branch that studies aspects of linguistics and culture, including the names of seasonings.

### LITERATURE REVIEW

The study of various kinds of correspondence between language and culture requires, first of all, a clarification of the initial concept of culture. Currently, the most significant characteristics of culture are the following. Firstly, culture is considered as a special social environment created by man in the course of historical development and opposed to the natural environment: “The concept of culture ... characterizes the human world and includes values and norms, beliefs and rituals, knowledge and skills, customs and institutions (including such social institutions as law and the state), language and art, technique and technology”

These include the work of the onomastic scholar A.V. Superanskaya [1], as well as a number of Turkologists, Kazakh linguist T. Zhanuzakov [2], Azerbaijani linguist

A.M. Gurbanov [3], Tatar [4], Bashkir [5], Uzbek onomastics in the field of anthroponymy. In modern linguistics the study of the language of folklore, including onomastics, is becoming more and more important. The trend of new interdisciplinary research in modern linguistics has raised the issue of the study of proper names in folklore texts.

A spice is a seed, fruit, root, bark or other plant substance primarily used for flavoring or coloring food. Spices are distinguished from herbs, which are the leaves, flowers, or stems of plants used for flavoring or as a garnish. Spices are sometimes used in medicine, religious rituals, cosmetics, or perfume production. For example, vanilla is commonly used as an ingredient in fragrance manufacturing.

### DISCUSSION

A spice may be available in several forms: fresh, whole-dried, or pre-ground dried. Generally, spices are dried. Spices may be ground into a powder for convenience. A whole dried spice has the longest shelf life, so it can be purchased and stored in larger amounts, making it cheaper on a per-serving basis. A fresh spice, such as ginger, is usually more flavorful than its dried form, but fresh spices are more expensive and have a much shorter shelf life. Some spices are not always available either fresh or whole, for example, turmeric, and often must be purchased in ground form. Small seeds, such

as fennel and mustard seeds, are often used both whole and in powder form.

Lexemes such as white, black, red, yellow, and blue are often found in anthroponyms. The main reason for this is that in the process of giving name to babies, people first of all paid attention to the appearance of the baby. Finally, the names of the people who came up with the words to express the color can be considered as the oldest anthroponyms. However, the words that express color not only mean color in the composition of anthroponyms, but also mean allegorical meanings. In modern linguistics, and in recent studies, in the development of society in linguoculturology, there have been opinions that symbols have been gradually and steadily raised to the level of stereotypes as a result of their constant use. Among such stereotypes, colors can be seen. Every nation's ability to understand colors, to illuminate them, to symbolize them, has its own peculiarities. In Karakalpak folklore, the anthroponyms derived from the lexeme "white" ("aq") can be described as follows. The lexeme "white" is the most important lexeme that illuminates these nouns. The white color is considered to be a principle that confirms the life associated with the life, a symbol of purity. The white lexeme is a direct value in describing the appearance and, at the same time, in distinguishing the characteristics of the child.

According to botanical basis the names of seasonings can be classified as:

- Seeds, such as fennel, mustard, nutmeg, and black pepper
- Fruits, such as Cayenne pepper and Chimayo pepper
- Arils, such as mace (part of nutmeg plant fruit)
- Barks, such as True Cinnamon and cassia
- Flower buds, such as cloves
- Stigmas, such as saffron
- Roots and rhizomes, such as turmeric, ginger and galangal
- Resins, such as asafoetida.
- There can be four meanings of the Uzbek word "ziravor" in the English language.
- Condiments: Supplements added to food after it has been cooked.
- Herbs: Leaves, flowers, or stems of plants used for flavoring or as a garnish.
- Seasonings: Ingredients used in the preparation of food before it is cooked.
- Spices: Seeds, fruits, roots, and barks, used for flavoring, coloring, or preserving food. On some occasions, a spice can be both a seasoning and a spice such as salt and pepper.

## CONCLUSION

In conclusion, understanding the language in linguoculturology does not go beyond general linguistic interpretations. Language for a linguoculturologist researcher is "a certain class of sign systems" and "some real-life sign system used in a

certain society, at some time and in a certain space” [4]. At the same time, its functions such as epistemic (language is a form of storing knowledge about the surrounding reality) and cognitive (language is a means of cognizing the world around us) come to the fore [4]. The second key concept of linguoculturology is culture.

### REFERENCES

1. Sepir E.(1993) Selected works on linguistics and culturology. - M.: Progress, - p. 223
2. Maslova V.A.(2001) Linguoculturology. - M.: Akademiya, - p. 82.
3. Vorobev V.V.(2008) Linguoculturology: monograph - M.: RUDN, - p. 45. [26]
4. Mamatov A.E.(2015) Linguocultural studies: lingvokulturrema and logoeistema // Foreign philology. № 1 (54) - Samarkand, - Б. 13.
5. Avdey I.M.(2009) «Problems of translation of lingvokulturem in the context of intercultural communication»
6. Karimova K.K.(2010) К вопросу об алгоритмизации процесса перевода лингвокультурам // Вестник ПГУ. – Павлодар, №1 - С. 65-72.