

## LINGUOCULTURAL ANALYSIS OF FOOD-RELATED REALITIES IN THE KARAKALPAK LANGUAGE

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**Annotation:** The article discusses the concept of realia and its study as a linguocultural unit, the division of realia into various thematic groups, including realia words used in relation to food and dishes. The unique characteristics of the national dishes of the Karakalpak people and their distinguishing features from the dishes of other nationalities have been revealed.

**Keywords:** linguoculturology, realia, food names, culture and language, national identity.

Language and culture are closely intertwined. These issues are addressed in linguoculturology, one of the new fields. Words reflecting the lifestyle, national customs, traditions, food, clothing, and national mentality of a particular people are called realia. Realia are lexical units characteristic of one nation that do not have a full equivalent in other peoples.

The realities associated with food and food names are linked to the conditions of the population's place of residence, the weather, and their economic activities. Food is a part of the people's daily lives. Each country has its own unique national cuisine, distinguishing itself from other peoples with its diverse characteristics. The Karakalpak people also have a rich history. From ancient times, the dishes prepared by our ancestors have been prepared in various situations: at weddings, holidays, and celebrations, and have survived to this day.

«For the Karakalpak people, engaging in complex livestock farming, agriculture, and fishing is characteristic, and this corresponds to a semi-settled lifestyle. This lifestyle is one of the most characteristic ethnographic features of the Karakalpak people, associated with the low living and economic conditions in the Amu Darya and Syr Darya deltas, where stable agricultural development was impossible. The type of food is determined by economic activity, the natural conditions of the regions, geographical location, and ethnocultural traditions. The peculiarities of Karakalpak folk cuisine are determined by the specifics of their complex economic types. The Karakalpak proverb, "Three months of my milk, three months of my melons, three months of my eyelids, three months of my fry," is not widespread without reason. Therefore, the Karakalpak diet was primarily dependent on the season, meaning agricultural, livestock, or fish products were more commonly consumed depending on the season. The aforementioned proverb clearly illustrates the dietary regimen of working families who cannot afford meat. If we listen to the recollections of elderly people about the past, then in the pre-revolutionary period, the rich and other well-off families ate meat and other delicacies, while the poor could afford a hot meal at most once a day. Poor people without cows and goats, unable to even consume white bread, often ate millet, corn, and even fermented milk. The wealthy, mullahs, and eishans living in villages near Chimboy had orchards where they could enjoy fruits like apples, apricots, and grapes, while the poor could only eat melons».[3]

The cuisines of Turkic-speaking peoples also differed from each other. Some peoples were sedentary, while others lived a nomadic lifestyle, which directly influenced their diet and

food. The food of nomadic and semi-nomadic peoples (Kazakhs, Kyrgyz, Turkmens, etc.) differed from the food of settled peoples (Tajiks, Uzbeks, etc.) by the predominant use of dairy products. In the diet of peoples engaged in agriculture, plant-based products predominated. The Karakalpak proverb "Three months of my milk, three months of my melons, three months of my eyelids, three months of my young" vividly illustrates the eating habits of the Turkic peoples. The number of meals per day is not specified. It is clearly indicated that only in the morning and evening is food eaten. It should be noted that in most Turkic peoples, the term "kechki ovqat" (dinner) indicates that food is eaten in the evening: in Kazakh - kechki osh (dinner); in Karakalpak - kechki ovqat; in Tuvan - kejeeki chem (literally: "dinner"); only in Karachay-Balkar - "ushxuur." [1]

The Karakalpak people were distinguished from other peoples by their national clothing and food. However, they are quite similar to the cultures of the related peoples living in Central Asia. Just as every nation has a tradition of hosting guests, hosting a feast, showing hospitality, and honoring guests with a feast signifies the people's open-heartedness and hospitality. The Karakalpaks also have several types of dishes served when guests arrive:

**Gúrtik** - is served with meat broth after slaughtering an animal for guests. In the literary language, there is wheat rice and corn rice, respectively, while in the Qonliko'l dialect, there is the term "mayda guruch" (small rice), derived from the flour of rice groats. [4] This dish is also one of the national dishes of the Kazakhs.

**Júweri gúrtik** - is a unique dish, perhaps it's an ancient dish, and it's still prepared today. A little salt is added to the corn flour, hot water is added, and the dough is kneaded. After the dough is cooked, it is mixed with the meat and ground. This dish is characteristic of Karakalpak cuisine and is not widespread among other peoples, namely Kazakhs, Uzbeks, Kyrgyz, and Bashkirs. [3]

**Aqsawlaq** - soup is prepared in a thin, unleavened bowl, finely chopped, and then added to the meat broth. According to spelling rules, it is also called "oqsoqvolok," and colloquially, "asqoqvolok." One of the phenomena characteristic of Karakalpak phonetics is the alternation of sounds in the Qonliko'l dialect in words related to metathesis. [4]

One of the national dishes is called **duwrama**. After the meat and corn flour rice boils, both the meat and the rice are finely chopped. Onions are chopped on top of it. Karakalpaks love onions. Mix the chopped onions with rice and meat. Then eat it in soup. [2]

In conclusion, the national cuisine of the Karakalpaks differs from the cuisine of other peoples in its unique characteristics. Food names are studied as linguistic units that reflect the lifestyle, culture, and living conditions of the population. The realia words studied in the field of linguoculturology also denote words related to the culture of this people.

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