THE NOMINATIVE FIELD OF LINGUOCULTURAL CONCEPTS IN CHO‘LPON’S NOVEL “NIGHT AND DAY”

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Abstract. This study investigates the nominative field of linguocultural concepts in Cho‘lpon’s novel Night and Day (Kecha va kunduz) from a linguistic perspective. The research focuses on the lexical and phraseological units through which culturally significant concepts are represented in the literary text. Particular attention is paid to the concepts of homeland, nation, co-wifehood, women’s dignity, and religion and tradition. The study examines the structural organization of their nominative fields, distinguishing between core and peripheral linguistic units. It also explores the semantic, contextual, and associative relations that connect these units and contribute to the representation of national and cultural values. The analysis is based on descriptive, componential, contextual, and semantic methods. The findings indicate that linguocultural concepts in the novel are not expressed through isolated words alone; rather, they emerge through interconnected lexical units, phrases, and context-dependent expressions. The nominative-field approach therefore provides an effective means of identifying how language represents cultural knowledge, social relations, and elements of the Uzbek national worldview in literary discourse.

Keywords: linguocultural concept, nominative field, core and periphery, lexical units, semantic relations, national identity, cultural values, literary discourse.

Introduction. Language is not merely a means of communication; it also reflects the historical experience, cultural values, social relationships, and worldview of a particular community. Literary texts are especially valuable for linguistic research because they preserve culturally significant meanings through lexical choices, expressions, images, and contextual associations. In this respect, the study of linguocultural concepts makes it possible to identify how collective cultural knowledge is represented in language. One useful approach to investigating such concepts is the analysis of their nominative fields. A nominative field can be understood as a system of linguistic units that name, describe, or indirectly evoke a particular concept. Its structure may include a central lexical unit, closely related expressions, and peripheral elements whose connection with the concept becomes clear in a specific context. Therefore, the analysis of a nominative field goes beyond identifying individual words: it reveals the semantic relationships and cultural associations that organize the linguistic representation of a concept.

Cho‘lpon’s novel Night and Day offers rich material for such an investigation. The novel portrays Uzbek society, family relations, social hierarchy, religious practices, national consciousness, and the position of women in a historically significant period. These themes are represented through a variety of lexical and phraseological units that reflect the cultural environment of the period. The present study aims to identify selected linguocultural concepts in the novel and examine the linguistic units that constitute their nominative fields.

In this study, the nominative field is approached as a structured group of linguistic expressions associated with a particular conceptual content. The core of the field is represented by the most direct and semantically central nominative unit. Peripheral elements include words, phrases, and contextual expressions that develop additional aspects of the concept. The relationship between core and peripheral elements is not necessarily based on synonymy. It may also involve antonymy, association, thematic

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connection, evaluation, and contextual implication. The research applies several linguistic methods. The descriptive method is used to identify and classify relevant lexical units. Componential analysis helps distinguish their semantic features, while contextual analysis explains how their meanings are activated in particular passages. The semantic approach is employed to examine relationships between the units and the conceptual content they express. The analysis focuses on five conceptual domains: homeland, nation, co-wifehood, women's dignity, and religion and tradition. These concepts have been selected because they represent important cultural, social, and ethical dimensions of the novel.

The concept homeland is associated with the ideas of geographical belonging, emotional attachment, national identity, and spiritual connection with one's native land. In the novel, its nominative field includes the lexical units vatan (homeland), bevatan (homeless or without a homeland), tuproq (soil), and expressions referring to one's native city and place of origin[1:11-b.]. The word vatan functions as the central nominative unit. Other expressions develop its semantic content by emphasizing different dimensions of belonging. For example, the expression o'z shahrining tuprog'i ("the soil of one's own city") evokes a connection with one's native place through the culturally meaningful image of soil. The word bevatan, in contrast, represents the absence or loss of such belonging. Thus, the semantic opposition between vatan and bevatan contributes to the conceptual representation of attachment and alienation. The expression Hubbil vatani minal-imon also connects the idea of homeland with religious belief. This association demonstrates that the concept is represented not only through geographical vocabulary but also through culturally and spiritually meaningful expressions. Consequently, its nominative field combines spatial, emotional, national, and religious components.

The concept nation occupies an important position in the ideological and cultural structure of the novel. Its central nominative unit is millat (nation) [1:173-b.]. The related expressions include millat bolalari (children of the nation), millat dushmanlari (enemies of the nation), millatga xiyonat (betrayal of the nation), milliy kutubxona (national library), and millatni uyg'otish (awakening the nation).

These expressions represent different semantic dimensions of national identity. For instance, millat bolalari connects the concept of nation with future generations and collective responsibility. The phrase millat dushmanlari introduces an opposition between those who support national interests and those who threaten them. Meanwhile, milliy kutubxona associates national identity with education, knowledge, and cultural development. The expression millatni uyg'otish is particularly significant because it presents the nation through the metaphor of awakening. Here, the verb uyg'otmoq (to awaken) acquires a figurative meaning associated with awareness, intellectual development, and social progress. The nominative field of nation therefore extends beyond the direct meaning of the word millat and incorporates ideas of unity, responsibility, education, and national consciousness.

The concept co-wifehood is represented through lexical units connected with family relations, marriage, social status, and women's personal experiences [1,49-b.]. Its central nominative unit is kundosh (co-wife), while related contextual expressions include xotin (wife), cho'ri (slave or servant), rohat (comfort), and sho'rlik (unfortunate woman). In the novel, Poshshaxon describes her marriage through the expression "Oyog'imdan bog'lab, bir cho'riday olib keldilar" ("They tied my legs and brought me like a slave"). The word cho'ri does not directly name the relationship between co-wives. However, in this context, it becomes a peripheral nominative element because it conveys the woman's perceived lack of freedom and dependent social position. The word sho'rlik expresses sympathy and an evaluative attitude towards a woman's difficult circumstances. Similarly, rohat introduces the idea of comfort or well-being, which becomes meaningful against the background of conflict and dissatisfaction within the family. These units reveal that the nominative field of co-wifehood includes not only terms of kinship and marriage but also expressions of emotional experience, social inequality, and personal suffering.

The concept WOMEN'S DIGNITY is represented through expressions that reveal the position of women within the family and society. Its nominative field includes such units as xotinlar (wives/women), bechoralar (unfortunate women), erkaklik sha'ni (masculine honour), and to'rt devor (four walls). The expression "O'sha to'rt devor ichida tug'ilib o'sgan" ("Those who were born and

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raised within those four walls") presents a spatial image that symbolically reflects women's restricted social environment. In this context, to'rt devor functions as a metaphorical peripheral unit associated with confinement and limited opportunities.

The word bechoralar expresses the narrator's sympathetic evaluation of women whose lives are restricted by social expectations. The phrase erkaklik sha'ni, on the other hand, reflects a socially constructed understanding of masculine authority and honour. The interaction of these expressions reveals the contrast between women's limited position and the social norms that regulate gender relations.

The concept religion and tradition is represented through lexical units associated with religious practices, moral norms, and everyday cultural life [1:5-11b.]. Its nominative field includes namoz (prayer), bomdod (dawn prayer), avrod (religious recitations), halol (permissible or lawful), harom (forbidden or unlawful), and mahram (a person with whom marriage is religiously prohibited) . These units represent different aspects of religious and cultural consciousness. The words namoz, bomdod, and avrod refer to religious practices, while halol and harom express moral and religious distinctions. The term mahram reflects culturally regulated relationships and social boundaries. Their use in the novel demonstrates that religious vocabulary functions not only as terminology but also as a means of representing social norms, personal conduct, and cultural expectations. The nominative field of this concept therefore combines religious, ethical, and social dimensions.

The analysis demonstrates that the nominative fields of the selected concepts have a multidimensional structure. Their central lexical units are supported by peripheral words and expressions that expand, specify, or evaluate the conceptual content. Some peripheral units are directly related to the central concept, whereas others acquire conceptual significance through their contextual use. The examined fields also reveal several types of semantic relations. The homeland field contains an opposition between belonging and alienation; the nation field is organized around associations with collective identity, education, and social responsibility; and the fields of co-wifehood and women's dignity include evaluative and metaphorical expressions reflecting family relations and gender inequality. The field of religion and tradition, meanwhile, combines religious terminology with ethical and social meanings. An important finding is that the same linguistic unit may participate in different semantic relationships depending on its context. For this reason, the identification of a nominative field requires not only lexical classification but also close examination of the literary context. This approach makes it possible to distinguish direct nominators from associative and metaphorical expressions.

Conclusion. The study of linguocultural concepts in Cho'lpon's Night and Day through the nominative-field approach reveals the systematic relationship between lexical units and culturally significant meanings. The concepts of homeland, nation, co-wifehood, women's dignity, and religion and tradition are represented through interconnected linguistic expressions that reflect national identity, social relations, moral values, and historical experience. The analysis confirms that a concept cannot always be understood through its central lexical designation alone. Its cultural and semantic content is also shaped by peripheral units, contextual associations, metaphors, and evaluative expressions. Therefore, identifying the core and peripheral components of nominative fields provides a productive method for examining the linguistic representation of culture in literary discourse. The findings also demonstrate the value of Cho'lpon's novel as a source for studying the interaction between language, cultural knowledge, and the Uzbek national worldview.

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