ON THE NOMINATIVE AND MOTIVATIONAL FEATURES OF THE FORMATION OF CONFECTIONERY (SWEET) NAMES

Kholova Shahnoza Shukhrat qizi
Bukhara State University
Independent Researcher, Department of Uzbek Linguistics and Journalism
E-mail: shahnozakholovash@gmail.com
Phone: +998 97 080 58 57
https://doi.org/10.5281/zenodo.21361113

Abstract. This article analyzes the nominative and motivational features observed in the formation of the names of sweets. From the nominative standpoint, it is established that the names of sweets are created mainly on the basis of their composition (asalli konfet “honey candy”, qaymoqli keks “cream cake”), shape (do‘ppicha “little skullcap”, halqa “ring”, tayoqcha “little stick”, gulcha “little flower”), taste (sweet, delicious), and cultural-regional characteristics (Buxoro qand “Bukhara qand”, Samarqand holva “Samarkand halva”). From the motivational standpoint, it is shown that folk customs, aesthetic taste, symbolic meanings, as well as advertising and marketing requirements play an important role in the naming of sweets. In the course of the research, it is observed that national culture and modern linguistic phenomena are harmoniously combined in the names of sweets.

Key words: nomination, motivation, sweet, name of a confectionery product, Uzbek linguistics, naming process, figurative meaning, cultural tradition

Introduction.

During the years of independence, priority attention has been paid in our country to enhancing the prestige of our mother tongue and to studying and developing its lexical richness on a scientific basis[1].

Language is an important social phenomenon in the life of society; it performs the functions of expressing the products of human thought, naming the objects and phenomena of reality, comprehending them, and shaping them in the mind. In linguistics, this process is called nomination. Nomination, i.e., the process of naming, is one of the principal functions of language and serves to fix objects, concepts, and phenomena in social consciousness by assigning names to them.

The Uzbek language possesses a wide variety of names for sweets connected with the ancient way of life, culture, and customs of our people. For example, whereas such sweets as the various kinds of holva (halva), novvot, parvarda, and sumalak were named on the basis of national traditions, sweets that have appeared in modern times are named chiefly on the basis of advertising, expressiveness, and the motive of attracting the consumer’s attention. For this reason, in the study of sweet names, the analysis of their nominative features (the sources and methods of naming) and motivational features (the reasons for naming) constitutes an important scholarly task.

The word halvo is widespread among the peoples of the East. In essence, this word means “sweetness”. Indeed, in the product called holva one can observe features characteristic of various groups of confectionery products. **Holva** (halva) occupies a place of its own among the sweets of the world. It has been named differently depending on what it is made of and on the region. Among us Uzbeks, halva is invariably served at various ceremonies and festivities. Whenever we see halva, weddings and celebrations inevitably come to mind. For instance, in Bukhara, at the betrothal ceremony, white halvas and various sweets are brought to the table by the groom’s side. Among them are gardish halvo — a white, circular halva sprinkled with sesame seeds on top — as well as pashmak, novvot, and various other

[1] Decree of the President of the Republic of Uzbekistan No. PF-5850 of October 21, 2019, “On Measures to Radically Enhance the Prestige and Status of the Uzbek Language as the State Language” // www.lex.uz

kinds of halva and sweets. This is done with the wish that the couple's happiness may be as white and as sweet as this halva. This ceremony is called Oqliq (literally "whiteness") by the people of Bukhara.

V.V. Vinogradov (Russian linguistics) noted that nomination is the most fundamental function of the word, by means of which objects and phenomena are designated. In this process, the principal reasons and purposes of naming — that is, motivation — likewise play an important role[2].

Main part.

The present article scientifically examines the nomination methods employed in the formation of sweet names, their realization by means of linguistic units, as well as their motivational bases connected with the aesthetic taste and customs of the people and with advertising and marketing factors.

Naming based on the principal feature of the sweet, i.e., its composition: shakar qand (sugar candy), baunti holva (Bounty halva), kunjutli holva (sesame halva), yong'oqli tort (walnut cake), shokoladli pechenye (chocolate biscuits), medovik torti (honey cake);

Metaphorical (figurative) naming, in which the object is likened to another thing or endowed with a symbolic meaning: gardish holva ("rim halva"), soch holva ("hair halva"), gulcha holva ("little-flower halva"), trubochka (naycha, "little tube"), oq qand ("white qand");

Geographical naming, i.e., naming derived from a place name: Samarqand holvasi (Samarkand halva), Buxoro qandi (Bukhara qand), Qo'qon holvasi (Kokand halva), Alpen Gold chocolate.

Medovik torti (Russian медовик торт, in Uzbek "honey cake") is a famous sweet whose name derives from its composition:

Nomination: it was given the name medovik ("pertaining to honey").

Motivation: it was so named because honey is used as the main ingredient in the preparation of the cake.

Its main characteristics are the following: it consists of layers of honey-based dough; sour cream or whipped-cream filling is spread between the layers; its taste is distinguished by its softness, the aroma of honey, and its sweetness[3].

Gardish holva is one of the varieties of halva. Its external appearance bears a formal resemblance to a circular rim (gardish). It is a large, round, white halva whose surface is sprinkled with variously colored sweets and sesame seeds. The name was given on the basis of this appearance.

Gulcha holva denotes a small flower, the shape of a flower; holva is the name of an Oriental sweet. It is prepared in a shape resembling a small flower. The naming motive is its external appearance (the shape of a flower) and the type of sweet. It is mainly white and pink in color and is reminiscent of a flower.

Oq qand ("white qand") is a product that is white in color, sweet in taste, and possesses the properties of sugar. The naming motive: the name is based on the white color of the qand and on its material property — its sweetness and sugar basis.

Furthermore, in artistic speech the expression oq qand is also used to express pleasantness, sweetness, gentleness, a pleasant word or action. For example, when we say "Onasining gaplari oq qandday shirin" ("His mother's words are as sweet as white qand"), it means that the mother's words are pleasant, affectionate, and warm. Or in the sentence "Bolaning kulgisi oq qandday totli" ("The child's laughter is as sweet as white qand"), oq qand is used as a symbol of sweetness and purity. Thus, in its figurative sense, oq qand denotes things and words that are sweet, pleasant, full of affection, and pure. It is also employed as a symbol of sincerity, goodness, and purity.

---

[2] Vinogradov, V.V. Russkiy yazyk. Grammaticheskoe uchenie o slove [The Russian Language: A Grammatical Study of the Word]. – Moscow: Nauka, 1947. (On the nominative function of the word.)

[3] Wikipedia.org

The word novvot derives from the Persian word navat. It expresses the meaning “sugar crystal”, “hard sugar”. This name was assigned on the basis of its structure and shape, that is, its hardness resembling a sugar crystal.

In artistic speech, novvot, like oq qand, is used in the meaning of a sweet word, pleasant manners, gentle speech. For example: “Opasining so‘zlari unga novvotday shirin edi” (“Her elder sister’s words were as sweet as novvot to her”). In this sentence, the elder sister’s words are pleasant, affectionate, and heart-warming. Here novvot expresses the expressiveness and sweetness of the word.

Marvarid is the name of a chocolate. Marvarid is a Persian-Tajik name given to girls. The name Marvarid conveys such meanings as “pearl, gem; a precious, priceless girl”.

The word marvarid means “a precious nacre of various colors obtained from the shell of a mollusk”. For example: “Qozikalon sandiqlarni ochib ko‘rsatdi: ba’zisida olmos, yoqut, aqiq, zumrad va marvarid... to‘la edi” (“The Qozikalon opened the chests and showed them: some were full of diamonds, rubies, agates, emeralds, and pearls...”) — S. Ayniy, Doxunda; “Uning qoshida o‘sma, kaftida xina arimas, qulog‘idan zirak, qo‘lidan qo‘sh uzuk, bo‘ynidan marvarid shodasi tushmasdi” (“The usma never left her brows, nor the henna her palms; earrings never left her ears, twin rings her hands, or a string of pearls her neck”) — M. Mansurov, Yombi[4].

In artistic expression, marvarid is used mainly in the meanings of beauty, purity, rarity, and preciousness. For example: “Yozuvchining har bir so‘zi marvaridday qimmat” (“Every word of the writer is as precious as a pearl”), that is, his words are beautiful, lofty, valuable, and meaningful. Or: “Uning ko‘z yoshlari marvaridday yumalab tushdi” (“Her tears rolled down like pearls”). In this sentence, the word marvarid conveys the sparkle, clarity, and beauty of the tears.

The name given to the sweet, in turn, was chosen in order to express its preciousness and rarity.

Conclusion.

To sum up, in nominative naming, the actual, lexical name of a sweet is determined according to its composition, color, and shape.

In motivational naming, sweets are named on the basis of their sweetness, color, or crystalline shape, or as symbols of beauty and purity.

As for figurative extension, such words as novvot, oq qand, and marvarid discussed above are used in artistic speech as symbols of a sweet word, an affectionate utterance, and a beautiful thing.

The names of sweets denote not only taste or shape; in the mind of the people, sweetness has come to symbolize goodness, purity, affection, and beauty. For this reason, their naming is meaningful not only from the nominative but also from the motivational and artistic points of view.

Hence, such sweet names as novvot, oq qand, and marvarid occupy a special place in the lexicon of the Uzbek language not merely as names of foodstuffs, but as linguistic units expressing cultural and aesthetic values.

The nominative and motivational naming of sweets is regarded as an important phenomenon from the linguistic point of view.

References

1. Uluqov N. Tilshunoslik nazariyasi [Theory of Linguistics]. – Tashkent: Barkamol Fayz Mediya, 2016. – 208 p.
2. Vinogradov V.V. Russkiy yazyk. Grammaticheskoe uchenie o slove [The Russian Language: A Grammatical Study of the Word]. – Moscow: Nauka, 1947. (On the nominative function of the word.)
3. Jamolxonov H. Hozirgi o‘zbek adabiy tili [Modern Uzbek Literary Language]. – Tashkent: O‘qituvchi, 2010.

[4] O‘zbek tilining izohli lug‘ati [Explanatory Dictionary of the Uzbek Language]. – Tashkent: O‘zbekiston milliy ensiklopediyasi, 2006–2008. Vol. I, p. 447.

4. Saidov Yo. O‘zbek adabiy tili tarixi [History of the Uzbek Literary Language]. – Tashkent: Fan, 2018.
5. Rahmatullayev Sh., Mamatov N., Shukurov R. O‘zbek tili antonimlarining izohli lug‘ati [Explanatory Dictionary of Antonyms of the Uzbek Language]. – Tashkent: O‘qituvchi, 1984.
6. Furkatovna, N. D. (2025). COMMUNICATIVE NORMS IN ENGLISH PHONETICS: FROM STANDARD TO NON-STANDARD VARIETIES. AMERICAN JOURNAL OF EDUCATION AND LEARNING, 3(9), 10-15.
7. Furkatovna, N. D. (2023). Analysis of Definitions of the Concept" Discourse" in Linguistics. American Journal of Research in Humanities and Social Sciences, 12, 22-26.
8. Dildora, N. (2019). English teaching methods. In Bridge to science: research works (pp. 67-69).
9. Gulomjonova, N., Gayubova, K., Saydaliyeva, M., Abdinazarov, U., Mamadiyorova, S., Rasulmukhamedova, D., ... & Normurodova, F. (2025). Philology of marine conservation analyzing the role of language and narrative in shaping public perceptions of marine ecosystems. International Journal of Aquatic Research and Environmental Studies, 689-702.
10. Raxmatova, M., & Toirov, D. (2026). Enhancing Business English Writing Skills Through Mobile Applications: An Esp-Based Experimental Study In Non-English-Speaking Countries. Asian journal of scientific research and innovations, 1(1), 291-293.
11. qizi Hasanova, G. T., qizi Raxmatova, S. B., & qizi Makhmudova, S. J. (2021). The peculiarities of using distance learning and independent work in teaching process.
12. Sidikova, N. N., Vaxidova, A. A., Murtazina, E. I., & Rakhimullina, F. N. (2026). Peculiarities of Personality Value Orientations in a Situation of Uncertainty. Arpha Proceedings, 11, 657-667.
13. Sidikova, N. N. (2026). LINGUOCULTURAL REPRESENTATION OF PATRIOTISM IN POETIC DISCOURSE. Modern World Education: New Age Problems–New solutions, 3(2), 64-67.
14. Jahonovna, S. S. (2022). FEATURES OF SEMANTIC AND STYLISTIC TRANSFORMATIONS OF STABLE WORD COMBINATIONS. International Journal of Early Childhood Special Education, 14(7).
15. Шомуродова, Ш. Ж. (2017). КОНТЕКСТУАЛЬНЫЕ ВОЗМОЖНОСТИ ПРОЯВЛЕНИЯ СТИЛИСТИЧЕСКОГО ЗНАЧЕНИЯ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ. Научные школы. Молодежь в науке и культуре XXI в.: материалы междунар. науч.-творч. форума. 31 окт.–3 нояб. 2017 г./Челяб. гос. ин-т культуры; сост. ЕВ Швачко.–Челябинск: ЧГИК, 2017.–394 с. ISBN 978-5-94839-629-3.
16. Шомуродова, Ш. Ж. (2010). Теоретические предпосылки фразеологической деривации. Вестник Челябинского государственного университета, (22), 148-150.
17. Shoabdurahmonov Sh. et al. Hozirgi o‘zbek adabiy tili [Modern Uzbek Literary Language]. – Tashkent: O‘qituvchi, 1980. – pp. 118–120.
18. Rahmatullayev Sh. O‘zbek tilining etimologik lug‘ati [Etymological Dictionary of the Uzbek Language]. In 3 volumes (Persian and Tajik units and their derivatives). – Tashkent: Universitet, 2009.
19. https://www.wikipedia.org