

## A COMPARATIVE STUDY OF REGIONAL FOOD NAMES IN ENGLISH AND UZBEK

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### Abstract:

Like many other linguistic units, phraseological units containing food products in English have been applied to various researches. However, little research has been done to explore linguocultural specificity of food idioms in the English and Uzbek languages. This paper, based on comparative analysis, discusses the importance of food idioms in reflecting the national and cultural identity of the nation. The research findings indicate that the formation of phraseological units in each nation depends on national world picture of each nation, so the same concept might be expressed using different idioms in two studied languages. The article analyzes English idiomatic units using their equivalents in Uzbek and demonstrates idioms reflecting the nation's worldview and cultural identity. Based on this study we argue that more research is needed to investigate culturally marked food idioms in both languages. **Keywords:** Phraseology, idiom, food, culture, national identity, phraseological unit, English culture, Uzbek culture

**Introduction** The article attempts to determine the main linguistic and cultural characteristics of food idioms in the English and Uzbek languages. The idea that is confirmed in the paper is that gastronomic idioms are the best option to learn about the nation and its traditions. As linguoculturemes, phraseological units represent human's national and cultural identity. They are one of the significant means of expressing a nation's lifestyle, its geographical location, as well as the history and traditions of a society united by one culture. In the paper, many lexicographical works have been used to extract English and Uzbek idioms and interpret them from a cultural point of view. The article analyzes English idioms using Uzbek equivalents and it was found that the majority of idiomatic units describe the identity of the nation living in the ethnic community with a broad cultural aspect. Despite the fact that in both languages phraseological units with food components are formed according to taste, some specific features, appearance, and importance of the dishes, most idioms have very different meanings. With regard to idioms centered on food or eating, one hypothesis would be if there is any relation between the formation of English and Uzbek food idioms, or in what way gastronomic idioms of the both languages differ. According to Kaskova M.E, Ustinova O.V, Bolshakova E.K. "Phraseologisms with a gastronomic component are a kind of conceptual constant, since they exist in any language. National cuisine, its symbolism, terminology play an important role in comprehending and interpreting culture as a system in which the past, present, and future coexist, leading an ongoing dialogue. In the intercultural aspect, this dialogue includes the borrowing of various products and national dishes from one

people to another.” (Margarita E.Kaskova, 2020) Daniela Corina Ionescu in her book “Food idioms and proverbs in English and Romanian” analyzed cross-cultural aspects of English and Romanian food idioms and hypothesized whether there is any connection between food and the conceptual realization of the world surrounding us, or how these idioms metaphorically represent the social, cultural, historical and linguistic reality in which they were produced. It should be noted that, although there are various researches in English science devoted to the linguocultural specificity of idioms with food items, the comparative analysis of English and Uzbek idioms has not been studied separately. The main findings and results A significant place in linguistics is occupied by phraseological units associated with the names of food products, in addition, idioms with food components play an important role in the formation of phraseological units. The presence of phraseological units with food is essential in order to help people of any nation indicate their attitude to events or express their feelings about situations. Usually, each food product is characterized by some specific features. For instance, while some of them may be sweet, others may be bitter and sour. While analyzing the existing phraseological units in both languages, we can observe that the sweet taste of some idioms serves to represent the goodness or positive qualities of a person, their bitter or sour taste helps to reflect people’s difficulties and negative traits. However, depending on the culture of the country, the national world picture, the food products that represent these characteristics may be different in both languages. With a few examples we will prove our point of view: The phrase “Be’maza qovunning urug’i ko’p” (Tasteless melons have many seed) serves to describe the negative character of a person. It should be noted that, melon is one of the sweet crops, yet among them can also be found flavorless ones. Melon grows from its seed, and the abundance of tasteless melon seeds may cause it to multiply in large number. The idiom illuminates that in life in addition to good people can be found people with bad intentions. Bad people have a lot of friends, acquaintances, companions like themselves. They can make even good people change positive qualities in him for the negative ones. English people use the phrase “as sour as vinegar” to describe a particularly unpleasant, ill-natured, or disagreeable person. As we know vinegar is an acidic cooking ingredient to enrich the flavor of meals. But it cannot be consumed alone, so its sour taste is used in a negative sense. On the contrary, a person who is exceptionally sweet, kind or friendly is expressed with the idiom “as sweet as honey”. In the next example, we can also see the specific flavor of the cucumber has been used for showing unpleasant characteristics of a person: “bodringcha maza matrasi yo’q” (as tasteless as a cucumber). As we know, cucumbers are not tasty, some are bitter. As a result, this feature of the vegetable is transferred to the personality of a person who speaks nonsense all of the time. In Uzbek culture, the idiom “Og’zidan bol tomib maqtamoq” (praise someone with dripping honey from one’s mouth) is used to denote when a person wants to praise someone’s pleasant characteristics and positive qualities. Due to its sweet taste, honey is

mainly applied in Uzbek phraseologies to express a positive meaning. Uzbek writer O'. Hoshimov, in his books "Tushda kechgan umrlar" and "Shaharlik kuyov" expressed praise for someone with this phraseological unit. "Bog'bon amaki og'zidan bol tomib yangangizni maqtay ketdi." ("Shaharlik kuyov" P.400) It should be emphasized that the English and Uzbek phraseological units have an image-triggering function. And this feature can also be observed in idioms conveying food items, i.e. the appearance of the food items helps to describe certain characteristic features of the person. For example, in both languages a person's embarrassment is expressed with similar expressions. "Red as a beet" in English and "Lavlagisi chiqib ketdi" (turned into a beet) in Uzbek mean to be ashamed. When a person is embarrassed, his face turns red and a feeling of shame is evident on his face. As we know, beet is in the color of red so both of the nation successfully used external features of this vegetable to illustrate the resemblance of a person's appearance in a given situation. Another example, the idioms "milk-white" and "sutdek oppoq" (white as milk) can be considered image-trigger phraseologies. As the color of milk is white, it helps to express the whiteness of the human body. In addition, concepts or general ideas related to the color "red" are represented by apples or cherries. In English culture exists the idiom "as red as cherry", yet its literal translation into Uzbek may be unclear to the participants of the interaction. Because such expressions as "olmadek qizil" (red as an apple), or "shirmoy kulchadek qizil" (red as a little bread) occur in Uzbek mentality. The national characteristics of each nation is primarily expressed in phraseological units associated with national culinary products. The names of culinary products presented in them give an idea of the national and cultural properties of peoples. Basically, every nation in everyday life consumes its own national dishes and meals, as well as traditionally prepares national dishes for various holidays and celebrations. English national cuisine includes full breakfast, pudding, fish and chips, roast beef, soup, sandwich and others. Unlike English cuisine, Uzbek cuisine is much richer and contains "Palov" (pilaf), "Somsa", "Lag'mon" (noodles), "Moshxo'rda" (soup with mung beans and rice), "Sho'rva" (soup), "Norin" and etc. The names of these meals appear in Uzbek and English phraseological units and are important to illustrate their national originality. Let's consider some example related with national meals. "English breakfast" is a set expression in the language and means a substantial breakfast consisting of eggs, bacon or ham, toast, and cereal. This phrase is specific to English culture and reflects the English breakfast ration in human cognition. Another phraseological unit containing the English traditional dish "over-egg the pudding" refers to making something wrong or get something worse by doing too much or trying to improve the situation. It originated as a simple literal phrase indicating that too many eggs could spoil baked goods. In the Uzbek language, the phrase "qovun tushurmoq" can be used as an analogue of this. Further examples of phraseological units help represent someone's interference in others' affairs. Uzbek people use the idioms "Oshga qatiq bo'lmoq", "moshxo'rdaga qatiq bo'lmoq" to denote

this notion. One more example with Uzbek national meal “ataladan chiqqan suyak” means a redundant person in a particular situation. Usually in the preparation of this meal meat is not added to it. It is made from fried flour, water, and butter. Since the meat is not added, no bones come out of it. So, the expression represents an unnecessary person in a relationship. By analyzing phraseological units associated with Uzbek national meals, it can be clarified that most of them are formed by the national dish “Osh”. For example, “oshga tushgan pashshadek”, “og’zi oshga yetganda”, “og’zidagi oshini oldirmoq”, “oshini oshab, yoshini yashab bo’ldi”, “osh bo’lsin”, “oshiga sherik bo’lmoq”, “oshi tatimadi”, “osh bermoq”. Furthermore, In the Uzbek mentality bread is considered important and precious food. And the results of our analysis have shown that main part of the phraseological units containing bread or bakery products are used to express the source of human income or their social status. For example, “noni butun” – have everything necessary for life; “nonni moy bilan yemoq” – a comfortable life in abundance; “noniga sherik bo’lmoq” – to be a partner of someone else’s income; “nonni betashvish yemoq” – to live in piece; “gadoydan non tilamoq” – being extremely poor; “non gadoyi” – poor; “non topmoq” – earn money; “bitta noni ikkita bo’ldi” – the improvement of one’s life by hard working; “noni yarimta” – a decrease of one’s earning due to a partner or competitor; “non-u qoq bilan kun kechirmoq” – poor and etc. There are some English idioms with the component “bread” expressing the same concept such as “bring home the bacon” – earning money; “someone’s bread and butter” – source of living; “break bread with someone” – share a meal with someone; “bread winner” – a member of family who earns most money.

## Conclusion

The analysis above shows that there are similarities and differences between the food idioms in Uzbek and English. The difference can be explained by the fact that, each nation has its own set phrases with national culinary products and meals and depending on national and cultural perception of each people the meanings of idioms may differ.

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