

LEXICAL FEATURES OF EXPRESSIONS WITH A GASTRONOMIC COMPONENT AT THE PHRASEOLOGICAL LEVEL OF THE UZBEK LANGUAGE

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Abstract. *This article analyses lexical characteristics of phraseological complex gastronomy statements in the Uzbek language. In this, keys the topic of the research was chosen to be words and phrases related to the product's name. It explains the function of native idioms seen in food names in our culture.*

Keywords: *include phraseology, phraseological level, gastronomy phrases, dish names, linguocultural interpretation, and cognitive interpretation.*

Introduction

The study of stable word combinations and phrases with figurative meaning is known as phraseology. The name "phraseology" is derived from the Greek words "pharsis," which means "phrase," and "logos," which means "teaching," and its area of study only covers fixed combinations with figurative meanings. Although words are extensively studied throughout all lexico-semantic and grammatical domains of the language, but we cannot say phraseological units do considered to be thoroughly investigated at these levels. It takes specialized scholars to study a phraseological unit's semantic structure, meaning development, formation processes, linguocultural interpretation, and cognitive interpretation. In Uzbek linguistics, there are a number of works on semantic, grammatical, methodological studies of phraseological units. However, in the study of phraseology, such issues as an approach based on the Uzbek national culture, national color, lifestyle, their linguocultural and cognitive interpretation are currently relevant is one of the urgent problems of linguistics, and in this regard, the topic becomes relevant.

Phraseologies, which make up the lexical richness of our language, has always been at the center of the attention of linguists. Phraseological units as complex linguistic phenomena that consist of two or more components. In this sense, their practical and scientific study requires a unique approach, a unique method, and a method. In Uzbek linguistics, expressions are studied in grammatical, semantic, and methodological directions.

ANALYSIS AND METHODS OF THE LITERATURE

The founder of phraseology in Uzbek linguistics is Professor Sh. Rakhmatullaev who is Doctor of Philology. In his scientific research, he studied similar and different characteristics and the grammatical nature of expressions and linguistic phenomena and compiled the first explanatory dictionary of Uzbek phrases. This dictionary explains the meaning of expressions. He published several articles, manuals, and monographs on the grammatical-lexical and semantic features of phraseological units of the Uzbek language. For example, "O'zbek tilida frazeologik birliklarning asosiy semantik turlari haqida" (1956), "Sintaktik tahlilda frazeologik birliklar ustida ishlash" (1956), "Hozirgi zamon o'zbek tilidagi o'zlashgan frazeologik birliklar haqida"(1957), "Hozirgi zamon o'zbek tilidagi frazeologik birliklar grammatik qurilishining o'zgarishi haqida" (1963), "Fe'l frazeologik birliklarda moslashuv"(1964), "O'zbek frazeologiyasining ba'zi masalalari",

“Nutqimiz ko‘rki”(1970) studies rightly put forward Shavkat Rakhmatullaev in founders of the study of Uzbek phraseology in our country. Sh. Almatova also conducted a scientific study on the topic “O‘zbek tili frazemalarining komponent tahlili” In this dissertation, the component analysis of phraseological units, in particular, the role of components in the formation of phraseological units in terms of expression and content, the initial and paradigmatic form of phraseological units, the composition and variation of phraseological units, is the main goal of the study research.

RESULTS AND DISCUSSION

Calling a phraseological unit a peculiar unit of a separate level, different from the lexico-semantic and syntactic levels of the language, requires taking into account both the phraseological norm and other norms of the literary language. That is why explanatory dictionaries. Marking phraseological units are also recognized in world linguistics practice. Any language unit has a communicative function and also has a means of expressing the people who speak this language, the people, the history of the people, their way of life, and their national and cultural heritage. At this moment, stable phrases in languages are especially noteworthy. Because most of them are “impregnated” with their main meaning, national and cultural identity.

Of course, the types of art created by each nation, whether it be painting, sculpture, or national architecture, are of great importance in revealing the national characteristics of these people. It should be separately noted that the scientific and practical value of existing phraseological units in languages, folk proverbs, and wise words among these unique monuments is incomparable. Through them, rare concepts, feelings, and rules of etiquette between people, honed and honed by the test of life, are not expressed brightly, incompletely, and comprehensively through any other monuments. Therefore, the "treasure" of the language is considered the property of the nation. Peculiar feelings expressed through language, relations in the objective world, and the assessments are given to them cannot be fully realized by any other means. The role of the features of the language in revealing the national-cultural world of the people, in comprehending its foundations, and in determining its originality is incomparable.

N. Tursunova emphasizes that "phraseological units are of great importance in revealing the essence of the ethnocultural content of any nation, people, deepening in them" and divides phraseological units into groups as follows:

- 1. Phraseologisms formed with the participation of national clothes:** “to‘nini teskari kiymoq”, “do‘ppisini osmonga otmoq”.
- 2. Phraseologisms associated with national traditions:** “non sindirish”
- 3. Phraseological units related to national meals :** : “moshxo‘rdaga qatiq bo‘lmoq”
- 4. Fixed connections related to the names of fruits and vegetables:** “tarvuzi qo‘ltig‘idan tushmoq”, “qovun tushirmoq”
- 5. Phraseologisms associated with the names of geographical places:** “Asakasi ketmoq”, “Ahmoqqa Quva bir tosh”
- 6. Phraseologisms associated with folk holidays:** “Xaytdan so‘ng xina qo‘ymoq”
- 7. Phraseological units associated with religious concepts:** “Xavzi kavsarni o‘ylamoq”

Since phraseological units can be checked from different points of view, we set the task to analyze and explore expressions with a gastronomic component at the phraseological level. Here we mean the five-volume “O‘zbek tilining izohli lug‘ati” (2006-2008) and phraseological units listed in the “O‘zbek tilining izohli frazeologik lug‘ati” by Sh. Rakhmatullaev (1978).

Og'ziga so'k solmoq yoki Og'ziga tolqon solmoq (tolqon yutmoq). In this phrase work which is **SO'K refined millet (tozalangan , oqlangan tariq) Xom so'k. Qovurilgan so'k. So'k oshi. Ovqatga so'k solmoq. And TOLQON roasted grain, dried bread, etc. food prepared from .** (qovurilgan don, quritilgan non va sh.k. dan tuyib tayyorlangan yemish.) *Non tolqon. Bug'doy tolqon. Og'ziga so'k solmoq and og'ziga tolqon solmoq iborasi It means not to make a sound, to be silent, not to say anything, not to speak at all, not to participate in the conversation at all.* (tovush chiqarmay, indamay, hech narsa demay turmoq, mutlaqo gapirmaslik, suhbatda mutlaqo qatnashmaslik ma'nosini anglatadi.) *Nihoyat, Fayzulla chidab turolmadi: -Ha, og'zinglarga so'k solvoldilaringmi bugun? X. Sultonov, Bir oqshom ertagi. Nega jim o'tiribsizlar? Og'izlaringizga tolqon solib oldilaringiz-mi? I. Rahim, "Chin muhabbat "*

Synonyms: **mum tishlamoq; og'ziga qatq ivitmoq; og'ziga nos solmoq.**

Similarity : **:"lom-mim" demaslik; dam(i) chiqmadi - dam(i)ni chiqarmaslik; og'z(i)ni ochmaslik.**

In our language, there are other expressions associated with talking. For example, if he hits a mountain, he will be excited. Finally, it is an adjective that is used to refer to ambitious people. *. Bu yoqdagi qazuvchilar ham G'ulomjon, Barot polvon, Zamon singari tog'ni ursa tolqon qiladigan azamatlar edi. M. Ismoilij, Farg'ona t.o. Agar har bir kolxozchi armiya intizomi bilan ishlasa, tog'ni tolqon qilib yuborishi hech gap emas ekan, deb qo'ydim. . S.Ahmad, " Qadrdon dalalar" (dear fields)*

The meal "Atala", characteristic of the Uzbek people, gave rise to the expression "ataladan suyak chiqmoq". In the "O'zbek tilining izohli lug'ati" ATALA1 Liquid food prepared by adding flour to heated oil and adding water. *Namozgar-namozshom o'rtasi uyga qaytib, atalami, ugra oshmi, apir-shapir ichib, yana ko'chaga chopar edik. G'. G'ulom, Shum bola . That is, since porridge is a liquid, light food, a bone sticking out of it is an unpleasant, ridiculous situation, and this meaning has also passed into the phrase. This expression is used in our speech to express unpleasant situations. Ataladan suyak chiqibdi, degandek, ayni saratonda shamollab yurganimni qarang. O'tkir Hoshimov "Dunyoning ishlari" dan.*

If we analyze the expression "**Moshxo'rdaga qatq bo'lmoq**", then "Moshxo'rda" is a liquid dish of rice with mosh (an annual leguminous crop belonging to the family of cycads; a type of bean.). *Kechqurun Saodat kampir do'ppiday o'choq oldida cho'qqayib, moshxo'rda qaynatarkan, Yo'lchi kirib keldi. Oybek, "Tanlangan asarlar" (Selected Works). "Moshkhord" food does not "speak" along with kefir. That is, we usually don't eat "moshxo'rda" with kefir, and this situation also means that "something, someone or event is superfluous."*

Let us mention the expression "**Chuchvarani xom sanamoq**". "Chuchvara is" minced meat dough, smaller than "manti". *Ko'k chuchvara. Qovurma chuchvara. mm Chuchvara jahon pazandaligida keng tarqalgan taom hisoblanadi. K.Mahmudov, O'zbek tansiq taomlari. (Uzbek traditional dishes)*

"Chuchvarani xom sanamoq" Believe in something that is not or cannot be realized; to think rudely, to fantasize rudely. *Sen chuchvarani xom sanab yuribsan, uka, do'st bilan dushmanni ajratolmaysan. I. Rahim, "Ixlos."*

There is a saying in Uzbekistan: "**mehmon kelsa, pastga tush, palov bermoq ahdga tush**". Palov (Plov) is a traditional dish that every citizen of Uzbekistan should be able to cook. Pilaf is a dish that Uzbeks eat at weddings and celebrations and is associated with goodness, and the phrase "yaxshi odam osh ustiga" is analyzed in a good way. That is, a good person comes with

food in the soup. There are other expressions related to so “Osh” in our language.(“Osh” mean that “Palov”)

“Oshga pashsha bo‘lmoq” . The stranger interferes, spoils the work, kicks the work in the back. — Esizgina, endi gaplasha boshlagan edik-a. Oshga pashsha tushdi, — dedi Elmurod boshini chayqab. P. Tursun, “O‘qituvchi” magazine .Option: **Oshiga pashsha tushmoq** .

“Og‘zidagini (yoki og‘zidagi oshni) oldirmoq”. To lose something off, to take . “Aqlsiz og‘zidagini oldirar”. Proverb. Yormat uni [Yo‘lchini] odamlar oldida bo‘sh-bayovlikda aybladi: — Bu nima, og‘izdagi oshni oldirish? — dedi. Oybek, “Tanlangan asarlar”.(Selected works).

The phrase **“Og‘zi oshga yetganda”** can be used “in relation to the situation when you say that you have reached a result and it turns out to be the opposite of it.”

“Xamir uchidan patir”. There are many expressions related to “Xamir” in our language. For example, **“Xamir uchidan patir”** “as the beginning of many things and a small part. Option: **“Xamir uchidan patir”**. Synonym: : **“dengizdan tomchi”** (drop from the sea) .

Other expressions related to “Xamir”

“Xamiri achimagan” .The movement is slow, sweep movement . Obbo, xamiri achimagan-ey, tusha qolmaysanmi endi!? N. Safarov, “Qurbonali”(Kurbanali)

“Xamiri achimoq”. To be in a bad mood, to change one's mind. Qarab tursam, o‘rtog‘inning xamiri achib, kayfi lanj tortib ketyapti. S. Abduqahhor, “Sanamay sakkiz dema.”(don't say eight without counting)

“Xamirdan qil sug‘urganday”. Easily, effortlessly. . Har holda, hamma ish xamirdan qil sug‘urganday, imi-jimida hal bo‘ldi.Sh. Rashidov, “Bo‘rondan kuchli” (Stronger than the storm)

The phrase **“Qulog‘iga lag‘mon osmoq”** is not mentioned in the “O‘zbek tilining izohli lug‘ati”(Annotated Dictionary of the Uzbek Language) or in the “O‘zbek tilining izohli frazeologik lug‘ati”(Annotated Phraseological Dictionary of the Uzbek Language). But it is one of the most widely used combinations in everyday speech. **“Lag‘mon”** (Lagmon) (Uyghur "la myan" - stretched dough) is a food made by stretching or cutting the dough long and thin, and eating it with kale . Kumush opam ham shu yerda edilar. Lag‘monni uncha xushlamas ekanlar, shekilli, yaxshi yemadilar. A.Qodiriy, “O‘tgan kunlar” (Bygone days). The phrase **“Qulog‘iga lag‘mon osmoq”** means to lie to someone, to deceive.

“Sho‘riga sho‘rva to‘kilmog‘”. In “O‘zbek tilining izohli lug‘ati”(Annotated Dictionary of the Uzbek Language) **“SHO‘RVA”** (Soup) is a liquid food cooked with meat, onions, potatoes and other vegetables. “Eti — etga, sho‘rvasi — betga”. Proverb. The phrase **“Sho‘riga sho‘rva to‘kilmog‘”** means to be unhappy, to have a bad job or situation. *Siz qaerda bo‘lsangiz, biz ham o‘sha yerda bo‘lamiz. Oftobda sherikchilikda qatig‘ ichgan odamlar oxirigacha birga bo‘lishi kerak. Bo‘lmasa, sho‘rimizga sho‘rva to‘kiladi, — dedi Odil Egamberdiga.* B. Rahmonov, “Yurak sirlari”.(Mysteries of the Heart).

Expressions with such a gastronomic component are also found in the vocabulary of other languages. We did not find most of the above-mentioned and explained phrases in the “O‘zbek tilining izohli lug‘ati”(Annotated Dictionary of the Uzbek Language) or in the “O‘zbek tilining izohli frazeologik lug‘ati”(Annotated Phraseological Dictionary of the Uzbek Language). However, we know that these expressions are actively used in the speech of our people. If we include the phraseological units preserved in our expressions in dialects (for example, **“nag‘masiga nonpalov pishmoq”**) in the “O‘zbek tilining izohli frazeologik lug‘ati” (Annotated Phraseological Dictionary of the Uzbek Language), we think that the content of the dictionary will

expand even more, and this will certainly show the commonality of our language with our culture shows and proves.

CONCLUSION

In conclusion, it can be said that phraseological units with a gastronomic component also have a decent place in the vocabulary of our language and are quite large. By studying it, the culture, customs, and way of life of our people will become clearer. Phraseological units with a gastronomic component, having a national-cultural character, represent the historical, national, cultural treasure of any language.

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