

## FUNCTIONAL-STYLISTIC ASPECTS OF SEMANTIC UNITS OF "FOOD" IN ENGLISH AND UZBEK.

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**Annotation:** The article is devoted to the study of functional-stylistic aspects of the semantic units "food" in the English and Uzbek languages, in which the significance of semantic units in the language and their place in social, cultural, and communicative contexts are investigated.

**Key words:** metaphor, paradigm, lexeme, semantic units, national and cultural features.

**Annotatsiya:** Maqola ingliz va o'zbek tillarida "taom" semantikali birliklarning funksional-uslubiy jihatlarilarini o'rganishga bag'ishlangan bo'lib, unda ingliz va o'zbek tillarida semantik birliklarning tildagi ahamiyatini va ularning ijtimoiy, madaniy va kommunikativ kontekstdagi o'rnini tahlil qilib chiqilgan.

**Kalit so'zlar:** metafora, paradigma, leksema, semantikali birliklar, milliy va madaniy xususiyatla.

**Аннотация:** Статья посвящена изучению функционально-стилистических аспектов семантических единиц "еда" в английском и узбекском языках, в которой исследуются значение семантических единиц в языке и их место в социальном, культурном и коммуникативном контексте.

**Ключевые слова:** метафора, парадигма, лексема, семантические единицы, национальные и культурные особенности.

Functional-stylistic aspects of semantic units of "Food" in English and Uzbek.

### Semantic Functionality:

The lexeme "food" can express various meanings. It does not only refer to food itself but also represents the process of eating, cultural traditions, and social relationships. The term "food" is used differently in formal and informal contexts, as well as in literary or everyday language. Stylistic aspects define its application in settings such as restaurants, households, or cultural events.

Lexemes related to "food" play an important role in social interactions, such as hospitality, weddings, and other gatherings. Their use is significant for social identity and cultural communication.

In communication, "food" lexemes are used to convey information, express emotions, and define social relationships. Their application is especially important in contexts such as describing or offering food. These aspects help fully understand the functional-stylistic features of "food" semantic units in both English and Uzbek, allowing for the identification of their role and importance in language and culture.

### Morphological-Phraseological Features of "Food" Semantic Units in English and Uzbek:

The morphemes of the lexeme "food," including the root morpheme and associated affixes, can result

in semantic changes: osh - (*oshlik, oshxona, oshpaz*), taom-(*taomnoma, taomli*) , yemak - (*yemak, yegulik, yemakxona, yemish, yeyish, yemoq*), fast-food, junk-food, meal-time, meal-taste, break-fast;

The lexeme "food" has also been observed to be used in metaphors.

*Uning tabi — shirin asal (insonning tabiati haqida) - His nature is like sweet honey; Suratlarini ko'rganimda, yuragimda shirinlik paydo bo'ldi (zavqli hissiyotlar haqida) - Seeing his pictures filled my heart with sweetness; Uning so'zlari — tuzli taomdek (so'zlarining ta'sirchanligi haqida) - His words are like a salty dish; Uning hayoti — shirin patirdek (hayotning zavqli tomonlari haqida) - His life is like a sweet pastry; Umid — pishgan meva (umidning samaradorligi haqida) - Hope is like a ripe fruit.*

The primary attribute of "food," represented by the adjective "sweet," exhibits the following paradigm:

Shirin (Sweet) – a pleasant taste associated with honey or sugar;

Shirin (Sweet) – something that brings delight or pleasure;

Shirin-ovozli (Sweet-voiced) – having a melodious voice;

Shirin hayoli (Sweet-minded) – having pleasing or reflective thoughts;

Shirinso'z (Sweet-spoken) – characterized by kind or gentle speech.

The semantic units of "food" serve various linguistic functions in English and Uzbek:

The term "food" is used to provide information about meals, their types, ingredients, and preparation methods, such as in restaurant menus or culinary books. It is used to express opinions about the characteristics, taste, appearance, and flavor of food: *"Bu taom juda mazali va xushta'am"*.

In expressing emotions toward food:

*"Men bu taomni juda yaxshi ko'raman!" yoki "Bu taom menga yoqmadi"*.

Used when inviting or discussing a meal at a hotel, wedding, or other social event: *Ziyo aka To'ybekaning yozgan dasturxonini tuzatib, kulchalarni sindirdi. Hasanali bilan qutidorni nonga taklif qilib o'z maqsadini ochiqroq anglatmoqchi bo'ldi.*

*Ziyo aka smoothed the tablecloth laid out by Toilbeka and broke some bread into pieces. He then offered a piece of bread each to Hasan Ali and Qutidor and let his words flow freely.*

Food terms are important for expressing cultural traditions, customs, and national characteristics: *"Palov - bizda an'anaviy taomdir"*.

These speech tasks demonstrate the importance of semantic units of "food" in the language and their place in social, cultural and communicative contexts.

"Food" units can be related to the following areas and concepts: **Cooking:** Methods of preparing food, ingredients, and types of dishes such as salads, main courses, desserts, and beverages.

**Culture:** National traditions, customs, the historical significance of dishes, and cultural symbols, including: *qiriq oshi, yil oshi, qiz oshi, arafa oshi*, and springtime dishes.

**Health:** Healthy eating methods, diets, and the impact of food on human health.

The semantic unit "dish" can also be observed in the following contexts:

A. **Regionality:** Examples include *Andijon oshi, Toshkent oshi, Samarqand oshi, Xorazm suzma oshi*. These dishes differ in preparation processes and ingredients based on their region.

B. **Nationality:** Examples include *osh, sho'rva, lag'mon, kotlet, gulyash, bifshteks, tort, uxa, borsh*.

C. **Seasonality:** Spring dishes include *ko'k somsa, chuchvara, sumalak, xalim*.

These fields play a significant role in the use of the semantic unit "dish" and contribute to broadening its meaning. Every language has its own national and cultural characteristics. For example, Uzbek dishes, their preparation methods, and consumption traditions hold unique significance compared to dishes in other languages. The term "dish" conveys different meanings in various languages. For instance, in English, the word "food" is used in a general sense, whereas in Uzbek, "taom" more specifically refers to distinct and specialized types of meals. This can be clarified with the following examples:

**Pilaf:** *O'zbek milliy taomi: yog', go'sht, sabzavotlar va guruchdan iborat bo'lib, qovurilib, qaynatilib va dimlab pishiriladigan taom. Uning turlari: qovurma palov, ivtima palov, mayizli palov, po'stdumba palov, kovatak palov, sofaki palov, qazi palov, bedana palov.*

**Manti:** *Bug'doy undan tayyorlangan xamirdan kvadrat usulida kesib olinib, masaliq maydalangan go'sht, piyoz, yog', ko'kat, kartoshka, oshqavoqlar bilan to'ldirilib, dimda tayyorlanadigan taom.*

**Shurva:** *Go'sht, yog' va sabzavotlardan tayyorlangan qovurmali yoki qaynatma suyuq ovqat.*

The semantic unit "food" in English can also be observed in the following contexts:

Fast food: Quickly prepared meals, such as hamburgers or hot dogs.

Junk food: Low-nutrition foods, for example, soda (carbonated drinks), fast food burgers, pizza, chips, or candy.

Home-cooked food: Meals prepared at home, though this is a general concept and does not refer to a specific dish.

The grammatical forms (collective, descriptive, verb connections) and functions of the lexeme "dish" also differ across various languages. These meals are included in the collective term "dishes": *cutlets, soup, salad, pies, dumplings, shashlik, chicken, pasta*. The

position of the lexeme "dish" in a sentence and its connection with other words depends on the syntactic rules specific to each language. In Uzbek, the lexeme "taom" is used in the following meanings:

**General food:** The lexeme "taom" refers to food in a general sense, meaning all types of products that can be consumed.

**Specific dishes:** This lexeme is also used to express a particular dish, such as *palov*, *manti*, *sho'rva*, and others.

**Preparation method:** "Taom" is used to describe dishes based on their preparation method, such as fried, boiled, steamed, stewed, or baked foods.

**Holidays and ceremonies:** The lexeme "taom" often refers to special foods prepared for holidays (sumalak, xalim, xalisa), weddings (palov, shavla, qovurma, mastava, sho'rva), or other ceremonies.

**Prepared food:** The lexeme "taom" refers to food that has been cooked and is ready to be consumed. For example: *To'ybeka nari-beri oshini yeb tashqarig'a chiqib ketdi.*

**Eating:** The process of eating, meaning the act of consuming food, is also expressed with the lexeme "taom." For example: *Xizmat tugalayozg'andan keyin To'ybeka o'zining sovub qolg'an oshini yemak uchun Oftob oyimlar yonig'a o'lturdi.*

**Symbolic meaning:** The lexeme "taom" is sometimes used to symbolize hospitality, relationships, and social connections. For example: *Mehmonlarga taom taklif qilishdi: Sutchoy tayyor bo'ldi, suzib kiraymi?*

**Cultural context:** The lexeme "taom" also expresses concepts related to national customs, traditions, and culture, for example: *sumalak, xalim, xalisa palov, shavla, mastava, sho'rva, lag'mon, beshbarmoq;*

**Essence:** In some cases, the lexeme "taom" can be used in the sense of "meal" or "eating," referring to the quantity of food, such as having three meals a day. For example: *Namozgar-namoshom o'rtasi uyga qaytib, atalami, ugra oshmi, apir-shapir ichib, yana ko'chaga chopar edik.*

**Cultural elements:** Every nation has its own dishes, preparation methods, and eating habits. For example, some Uzbek national dishes like *somsa, tandir barra, sumalak, xalim, xalisa, palov, shavla, mastava, sho'rva, atala* may not be well-known in other cultures. Similarly, certain English dishes like gumbo, risotto, paella, and carpaccio from beef tenderloin are not typically popular among Uzbek diners.

Additionally, in Uzbek culture, there is a practice resembling a written law regarding eating: food is always consumed with the right hand, sometimes with a spoon, and at times with the palm of the hand. In contrast, English people typically eat with a fork held in the left hand. This represents a significant difference in eating practices. Moreover, in Uzbek culture, when food is brought to the table, the eldest family member starts the meal, and then other family members follow. In English culture, however, this practice is observed differently.

Considering these aspects, it is important to identify the functional and stylistic features of the semantic unit "taom" in the languages being compared.

The lexeme "taom" may present cultural context and localization issues when translated into other languages. Some dishes may not have direct translations in other languages. Therefore, when translating, it is necessary to consider the context, culture, and consumption habits. For example: *xalim, xalisa, xonim, palov, shavla, mastava, sho'rva, go'ja, atala, tandir non, beshbarmoq* ...such as national dishes, whose translations do not exist in the compared language, must be presented by their own names and accompanied by explanations. Similarly, considering that terms like "goulash"



(gulyash), "risotto" (a rice dish with tomatoes, cheese, or chicken), "cutlet" (kotlet), "curry" (a spicy meat and vegetable dish), and "gumbo" (a thick soup made with seafood, chicken, and rice) are not present in the Uzbek language, it is deemed appropriate to retain their original names with explanations.

These characteristics are crucial in identifying the differences in the semantics of the lexeme "taom" between languages. The cultural-historical reasons for the differences in the semantics of "taom" from language to language are as follows:

**Cultural traditions:** Each nation has its own unique traditions for preparing food. Cultural heritage, customs, and rituals influence the meaning and usage of dishes.

**Historical development:** The history of nations, particularly their economic and social conditions, migration processes, as well as periods of war and peace, have impacted the development of dishes. Moreover, trade relations might have led to the emergence of new foods. For example, national dishes like *palov*, *somsa*, *manti*, *sho'rva*, and *tandir go'shti* have become part of the menus of various countries. We also know that dishes introduced from compared languages, such as *goulash* (gulyash), *puree* (pyure), and *cutlet* (kotlet), have been adapted into the Uzbek language and are used in everyday life.

**Religion and spirituality:** The relationship between religion and food (for example, halal and haram) and spiritual values shape each nation's approach to food. For example, in Muslim communities, food prepared from animals like cattle, sheep, camels, horses, chicken, and fish is commonly consumed, while food made from other animals is avoided. Today, many countries worldwide produce food products under the "halal" label.

**Geographic factors:** The geographic location and nature of languages influence eating habits. For instance, people living on the coast consume more fish and seafood, while those in flatlands tend to consume more meat, vegetables, and grain products.

Interactions between different cultures, trade, migration, and cultural exchanges lead to differences in the semantics of food. These factors play a significant role in the formation of differences in the semantics of "taom" from language to language. Each nation has distinct cultural traditions related to the concept of "food." These differences include:

**Cooking methods:** Each nation has its unique methods of preparing food. For example, Uzbeks prepare *palov*, *atala*, *manti*, and *uramalar*, while the English prepare *battered fish and chips* (fried fish and potatoes), *roast beef* (beef roasted on an open flame), *pudding* (a type of dessert), and *pizza* (pizza) using their own specific methods.

**Ingredients (products):** Different nations use various ingredients based on their geographic and climatic conditions. For example, tropical countries consume exotic fruits, while northern countries commonly eat fish and dairy products.

**Customs and rituals:** Food-related customs, such as the dishes prepared for weddings, holidays, and ceremonies, differ among cultures. The significance of these dishes varies from nation to nation.

**Eating habits:** The time, place, and manner of eating are also linked to cultural traditions. For instance, Uzbeks prefer family meals, while the English have a tradition of dining in cafes and restaurants with friends.

**Holiday and wedding dishes:** Every nation has its own special dishes for holidays and weddings. For example, at Uzbek weddings, *palov* and *sho'rva* are served, while the English have *wedding cake* and *pudding* (dessert) as their wedding dishes.

These cultural traditions play a significant role in shaping the concept of "food" in each nation. Food also plays a part in shaping a nation's cultural identity. For instance, *palov* is a national symbol for Uzbeks, *pudding* for the English, and *pizza* for Italians. The exchange and influence between different cultures, such as in the process of globalization, also affect the formation of food concepts. For example, the fast food concept has become popular in many countries, including Uzbekistan. Various components of national dishes reflect cultural traditions in the following ways:

**Ingredients, i.e., local products:** Ingredients sourced from local agriculture, such as food, meat, vegetables, represent the geographical and climatic conditions of each nation.

**Spices:** Special spices used in national dishes are often similar in both English and Uzbek cuisines. For example, *salt*, *black pepper*, *thyme*, *parsley*, *garlic*, *cumin*, *basil*, and *rosemary* are commonly used in both cuisines.

**Cooking methods:** Methods such as frying, boiling, steaming, brewing, baking on coals, and wrapping demonstrate each nation's traditional way of food preparation.

In the language system, the concept of "food/taom" is presented in two ways: 1) As a process related to food, including "the intake and digestion of food." 2) As a collective concept associated with "a general collection of various types of objects" related to food.

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