

LINGUOCULTURAL PECULIARITIES ASSOCIATED WITH THE NAMES OF  
DISHES IN UZBEK IDIOMS

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MALUMOTI

ANNOTATSIYA:

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**MAQOLA TARIXI:** *This article is devoted to the study of stable expressions associated with food and cooking processes, which occupy a special place in the phraseological layer of the Uzbek language. Specifically, the paper analyzes the phraseologisms "chuchvarani xom sanamoq" (to count uncooked chuchvara), "chalpak qilmoq" (to make chalpak), "sho'riga sho'rva to'kilmoq" (soup spilled into one's lot), and "og'zidagi oshni oldirmoq" (to lose the osh in one's mouth), illustrating the Uzbek people's worldview, everyday culture, and perceptions of social justice. The article examines not only the lexical-semantic features of these idioms but also the national-mental values underpinning their deep structure.*

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**KALIT SO'ZLAR:**  
*Phraseologism, phrase, gastronomy, culinary terminology, linguoculture, ethno- semantics, linguistics, gastronomic idiom.*

**Introduction**

Language is the living history of a nation. The Uzbek people have long been renowned for their art of agriculture, farming, and culinary mastery (gastronomy). Their way of thinking and their language are intrinsically linked to these very concepts. Many idioms we use in daily life, though originally derived from simple kitchen tasks, serve to express complex human relations within society. Such linguistic units, referred to as "gastronomic phraseological units" in linguistics, are not merely stable word combinations but are carriers of a linguo-cultural relationship. Through them, the people approve of something or sharply condemn something else. In the Uzbek language, there are many phrases containing gastronomical components- the names of dishes and food items. The inclusion of each of these gastronomic names in the phrase structure is not arbitrary; they have become solidified as a linguo-cultural code and convey meaning.

**Literature review and methods**

The origin of the word "gastronom" traces back to the Greek language. Gastēr is a Greek word meaning "stomach" or "belly," and nomos means "law," "rule," or "order." Initially understood as "law of the stomach" or "order of food," it later evolved to signify the art of preparing good food, the culture of fine dining, and the science of eating. Stemming from this, the term "gastronom" typically denotes a person knowledgeable about fine cuisine and

who appreciates delicious dishes. The French language (gastronome) played a significant role in the word's widespread adoption, as the concept of gastronomy significantly developed in France during the 18th and 19th centuries. In essence, while the root of the word "gastronom" is ancient Greek, its current meaning was shaped under the influence of French culture. The colloquial naming of the kitchen as "gastxona" (a possible regional dialect) might also be derived from this term. In the Uzbek language, the idiom "Chuchvarani xom sanamoq" (to count the manti/dumplings as raw) expresses the meaning of haste and the need to avoid jumping to conclusions prematurely. As is well known, forming and cooking chuchvara (a type of small dumpling/manti) is a labor-intensive process. Dough that has not yet entered the cauldron is not yet considered a meal. Through this idiom, our people caution against impulsiveness, emphasizing that one should not pass judgment on a task whose outcome is still unknown. Here, the linguo-cultural emphasis falls on the word "chuchvara." Because chuchvara is one of our national dishes, it has entered the lexical layer of our language through this stable combination.

Why specifically "Chuchvara"? The presence of the word "chuchvara" in this idiom is not coincidental. There are several linguistic and cultural reasons for this. Chuchvara is one of the smallest, most delicate, and fragile noodle dishes in Uzbek cuisine. Mistaking it as cooked while it is still raw suggests viewing the task as too easy, superficial, and trivial. It implies that the assumption "cooking this tiny chuchvara is a simple task" is incorrect. Rawness is a sign of inexperience and unreliability. Thus, this idiom is not merely culinary terminology but a linguistic expression of the culture of patience and caution.

Chalpak qilmoq (to make a chalpak) means to lift someone up by both hands and feet and stretch them out. (Example: Tez yur! G'iring desang, chalpak qilamiz. - Hurry up! If you whine, we'll make you a chalpak. Oybek. Bolalik).

Chalpak bo'lmoq or Chalpak bo'lib tushmoq (to become a chalpak or to fall like a chalpak) means to fall down flat or to lie on one's back. (Example: Jim bo'l-e, bir ura, chalpak bo'lib tushasan-u, kekirdak cho'zishingni qara! - Be quiet, you'll fall flat like a chalpak if you get hit, look at you stretching your neck out! Z. Fatxullin. Obihayot. Yuzlarini oftobdan yashirib, chalpak bo'lib yotib qoldilar. - They hid their faces from the sun and lay down flat like a chalpak. M. Mansurov.)<sup>43</sup>.

The phrase "Chalpak qilmoq" is primarily used to mean mockery or punishment, according to the information found. Its literal meaning (as given in some sources) is: "To grab someone by both hands and feet and lift them up." In this state, it conveys the sense of putting a person in an awkward and helpless position, making fun of them, or punishing them. The word "Chalpak" itself denotes a type of thin, flatbread (a bread fried in oil). Based on this meaning, the idiom can also be used with the more serious meaning of

<sup>43</sup> O'zbek tili frazeologik lug'ati : lug'at / Sh.Rahmatullayev, N.Mahmudov, Z.Xolmanova, I.O'razova, K.Rixsiyeva. – T.: G'afur G'ulom nomidagi nashriyotmatbaa ijodiy uyi, 2022. – bet-628.

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"flattening," "crushing," or threatening with physical punishment. This phrase can also serve as a warning used to hurry someone up, scare them, and demand unquestioning obedience.

“Sho‘riga sho‘rva to‘kilmoq” (soup spilling onto one's salt). Here, the concepts of sho‘r (taste, saltiness) and sho‘r peshona (unluck-misfortune) are combined through homonymy. Imagine: if soup is added to an already salty dish, it becomes completely inedible. Similarly, the occurrence of one calamity on top of another in folk speech is expressed with this bitter metaphor. In this instance, the word “sho‘rva” (soup) does not function as a dish but as a factor that aggravates the situation. From a linguo-cultural perspective, this idiom demonstrates the Uzbek people's attitude toward life's trials and their inclination to express pain artistically and figuratively.

The structure of the idiom “Og‘zidagi oshni oldirmoq” (to have the osh (pilaf/food) in one's mouth taken away) is very interesting. This phrase, combining the component ("mouth") and the gastronomical component (“osh”), reveals a linguo-cultural characteristic. In Uzbek culture, “osh” (bread, food) is not merely sustenance; it is a symbol of rizq (livelihood) and nasiba (divine share/fortune). "The osh in one's mouth" signifies one's rightfully earned share, which they have attained. To have one's osh taken from one's mouth means to be a victim of helplessness, gullibility, or someone else's oppression. This phraseological unit serves as a term in society referring to naive, simple-minded, or foolish individuals.

### **Discussion and results**

In conclusion, the gastronomic phraseological units in the Uzbek language constitute a unique treasury that encapsulates the centuries-old life philosophy of our people. The results of this study, by analyzing the linguo-cultural place and function of stable combinations associated with gastronomic vocabulary in the Uzbek phraseological fund, prove that they are more than linguistic units—they are carriers of ethno-cultural information. The gastronomic phrases, which were the object of this research, underscore the individual characteristics inherent in the Uzbek language. For example, the use of the liquid food image to express negative fate (sho‘riga sho‘rva to‘kilmoq) is directly linked to the social attitude toward the main dishes of Uzbek national cuisine—liquid and hot foods. This situation demonstrates the mechanism by which the language encodes ideas through elements of its own national lifestyle. Gastronomic phrases in the Uzbek language serve as key linguo-cultural codes that preserve and transmit the everyday and social traditions of the national culture. They enter the language not only as lexical richness but as stable elements of the conceptual system. The stability of the phrases is related to their deeply motivated internal form. Names of dishes (osh, sho‘rva, chuchvara) are always associatively connected with important aspects of life (success, failure, plans).

The linguo-cultural analysis of these phraseological units provides necessary material for integration into the methodology of teaching the Uzbek language, aiming to enhance the effectiveness of pragmatic-communicative and intercultural communication. In summary,

the gastronomic phraseology of the Uzbek language is not just an object of lexical analysis but a unique semiotic system that embodies the worldview, daily social relations, and traditional philosophy of its speakers.

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