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SEMANTIC-STRUCTURAL ANALYSIS OF IDIOMS WITH FOOD NAME EQUIVALENTS IN UZBEK AND TURKISH LANGUAGES

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Abstract: This scientific article provides a comparative-typological analysis of the semantic and structural characteristics of phraseological units formed with the participation of food names (gastronomic leksis) in Uzbek and Turkish, which are major branches of the Turkic language family. The study explores how the culinary culture, national mentality, and worldview of both nations are reflected in their linguistic layers. Phraseological units with full, partial, and relative equivalence are categorized into groups, and their syntactic models as well as semantic shift mechanisms (metaphor, metonymy) are illuminated. As a result, the genetic sameness and distinctive differences resulting from regional-cultural integration of gastronomic idioms in the Uzbek and Turkish languages are identified.

Keywords: Phraseology, gastronomic idioms, somonyms, semantic analysis, structural analysis, comparative-typological linguistics, Uzbek and Turkish languages, cultural-national code, equivalence.

Annotatsiya: Ushbu ilmiy maqolada turkiy tillar oilasining yirik vakillari bo‘lmish o‘zbek va turk tillaridagi taom nomlari (gastronomik leksika) ishtirokida shakllangan frazeologik birliklarning semantik va struktur xususiyatlari qiyosiy-tipologik jihatdan tahlil qilinadi. Tadqiqotda har ikki xalqning oshpazlik madaniyati, milliy mentaliteti va dunyoqarashi til qatlamlarida qanday aks etgani o‘rganilgan. Maqolada to‘liq, qisman va relyativ (nisbiy) ekvivalentlikka ega bo‘lgan frazeologizmlar guruhlarga ajratilib, ularning sintaktik modellari hamda semantik ko‘chish mexanizmlari (metafora, metonimiya) yoritilgan. Natijada, o‘zbek va turk tillaridagi gastronomik frazeologizmlarning genetik bir xilligi hamda hududiy-madaniy integratsiya ta’sirida yuzaga kelgan o‘ziga xos farqlari aniqlangan.

Kalit so‘zlar: Frazeologiya, gastronomik frazeologizmlar, somonimlar, semantik tahlil, struktur tahlil, qiyosiy-tipologik tilshunoslik, o‘zbek va turk tillari, madaniy-milliy kod, ekvivalentlik.

Аннотация: В данной научной статье проводится сравнительно-типологический анализ семантических и структурных характеристик фразеологических единиц, сформированных с участием названий блюд (гастрономической лексики) в узбекском и турецком языках, являющихся крупнейшими представителями тюркской языковой семьи. В исследовании рассматривается, как кулинарная культура, национальный менталитет и мировоззрение обоих народов отражаются в языковых пластах. Фразеологизмы с полной, частичной и

релятивной (относительной) эквивалентностью классифицируются по группам, освещаются их синтаксические модели и механизмы семантического переноса (метафора, метонимия). В результате выявлены генетическая общность и специфические различия гастрономических фразеологизмов в узбекском и турецком языках, возникшие под влиянием регионально-культурной интеграции.

Ключевые слова: Фразеология, гастрономические фразеологизмы, сомонимы, семантический анализ, структурный анализ, сравнительно-типологическая лингвистика, узбекский и турецкий языки, культурно-национальный код, эквивалентность.

Аннотация: В данной научной статье проводится сравнительно-типологический анализ семантических и структурных характеристик фразеологических единиц, сформированных с участием названий блюд (гастрономической лексики) в узбекском и турецком языках, являющихся крупнейшими представителями тюркской языковой семьи. В исследовании рассматривается, как кулинарная культура, национальный менталитет и мировоззрение обоих народов отражаются в языковых пластах. Фразеологизмы с полной, частичной и релятивной (относительной) эквивалентностью классифицируются по группам, освещаются их синтаксические модели и механизмы семантического переноса (метафора, метонимия). В результате выявлены генетическая общность и специфические различия гастрономических фразеологизмов в узбекском и турецком языках, возникшие под влиянием регионально-культурной интеграции.

INTRODUCTION

Language is not merely a means of communication; rather, it is a living treasure that preserves and transmits a nation's history, culture, lifestyle, and national mindset from generation to generation. Phraseology constitutes one of the most fascinating and expressive strata of this treasure. Phraseological units (idioms) are figuratively meaningful expressions that have become stabilized within the language system through a long historical process of synthesizing folklore experience, observations, and emotional attitudes. The emergence and evolution of the anthropocentric paradigm in modern linguistics have significantly intensified scholarly interest in linguaculturology and cognitive linguistics. In perceiving and evaluating the surrounding reality and social relations, human beings consistently rely on concepts closest to their daily needs and existence. Within this conceptual matrix, gastronomic lexicon, specifically food names (gastronyms), occupies a distinctive position. Dietary substances, culinary dishes, preparation methods, and utensils have been at the very core of social life since the dawn of human civilization. Consequently, idioms featuring food names possess a remarkably high quantitative and semantic weight within the phraseological fund of any language.

Turkic languages – specifically the Uzbek language, belonging to the Karluk group, and the Turkish language, belonging to the Oghuz branch– share deep historical roots as well as common cultural and religious values. However, as a consequence of geographical distribution and historical contact with other civilizations (such as Iranian, Arabic, Slavic, and Balkan peoples), unique characteristics have evolved within the linguistic worldview of each language, notably in their gastronomic phraseology. A comparative semantic-structural analysis of phraseological units with food name equivalents in Uzbek and Turkish not only uncovers the overarching universal laws of Turkic phraseology but also enables the identification of similarities and divergences in how these two kindred nations linguistically conceptualize the world. The primary objective of this study is to examine phraseological units containing food names in the Uzbek and Turkish languages based on

their types of semantic shift and structural-syntactic configurations, to evaluate their degree of mutual equivalence, and to elucidate their linguacultural idiosyncrasies.

In linguaculturology, the concept of the "linguistic worldview" holds a paramount position. Every nation perceives the surrounding reality through its own cultural prism and encodes it within its language. Culinary (gastronomic) culture represents the exact locus where the material and spiritual dimensions of human life intersect. Nomadic or sedentary lifestyles, climatic conditions, and the historical development of animal husbandry and agriculture directly dictate the composition of consumed foods.

From antiquity, Turkic peoples established a rich culinary tradition initially centered around meat and dairy products (rooted in nomadic traditions), which later expanded to grains, vegetables, and fruits upon transitioning to a sedentary lifestyle in Central Asia and Asia Minor. For instance, while items such as non (bread), osh (rice pilaf), sho'rva (soup), and qatiq (yogurt) are deemed sacred within Uzbek culture, their exact counterparts–ekmek (bread), pilav (rice pilaf), çorba (soup), and yoğurt (yogurt)–carry an identical socio-cultural and spiritual weight in Turkish culture.

Food is far more than a tool to satisfy a biological necessity; it serves as a symbol of hospitality, solidarity, friendship, and loyalty. Idioms such as the Uzbek "tuz-namakni bilmoq" (to appreciate goodness/loyalty) or the Turkish "ekmek düşmanı" (a freeloader; lit. "enemy of bread") demonstrate how the concept of food is intrinsically intertwined with moral and ethical criteria. The semantic shift of food names into phraseological units is primarily driven by cognitive metaphor and metonymy models. According to the Conceptual Metaphor Theory advanced by G. Lakoff and M. Johnson, humans conceptualize abstract domains (such as character, emotions, and social status) through concrete, tangible source domains (such as food, its taste, and its physical state). Within the framework of the gastronomic code, the following metaphorical mapping tendencies are prominently observed: The mapping of gustatory properties onto human character and emotional states: sweetness serves as a symbol of positivity, happiness, and eloquence; whereas bitterness and sourness symbolize anger, grief, and adversity. For example, the Uzbek idiom "og'zi asalli" (eloquent/sweet-spoken; lit. "one whose mouth is with honey") directly corresponds to the Turkish expression "ağzından bal akmak" (to speak extremely amiably; lit. "honey flowing from one's mouth").

The transfer of consistency and physical state–such as hardness, softness, maturity, or rawness–is extensively employed to characterize human experience or physical conditions.

Uzbek: Pishib yetilmoq (lit. "to cook until fully ripe/mature" $\rightarrow$ to become highly experienced).

Turkish: Pişmek (lit. "to be cooked/baked" $\rightarrow$ to go through the school of life and gain maturity).

Metaphorical Mapping of the Culinary Process onto Social Relations

Culinary preparation processes involving boiling, frying, or mixing frequently serve to express conspiracies, problems, or internal psychological states.

Uzbek: Ich-etini yemoq (lit. "to eat one's own inner flesh" $\rightarrow$ to be consumed by anxiety or guilt) or boshini aylantirib pishirmoq (lit. "to spin someone's head and cook it" $\rightarrow$ to manipulate or deceive someone completely).

Metonymic Shifts in Gastronomic Discourse

In metonymic shifts, a single component of a meal often stands for an entire condition or socio-economic phenomenon. For instance, the concept of bread (non / ekmek) metonymically denotes "sustenance," "livelihood," or "employment."

Uzbek: Nonini yarimta qilmoq (lit. “to cut someone's bread in half” $\rightarrow$ to reduce someone's income).

Turkish: Ekmeği ile oynamak (lit. “to play with someone's bread” $\rightarrow$ to cause someone to lose their job).

Semantic Typology of Gastronomic Microsystems

The gastronomic phraseological units in both languages can be semantically categorized into distinct microsystems that encapsulate various facets of human existence.

1. Microsystem of Human Character, Intellect, and Emotion

Positive and negative human traits, intellectual capacities, or emotional states are vividly depicted through the innate characteristics of food.

In the Uzbek Language:

Halvodek yumshoq (lit. “soft as halva”) – used to describe an exceptionally gentle, docile, and compliant human character.

Oshini halollab yemoq (lit. “to eat one's pilaf honestly”) – to be dedicated to one's labor, conscientious, and righteous.

Xom sut emgan banda (lit. “a servant [of God] who has breastfed on raw milk”) – a reference to the flawed, inherently imperfect nature of human beings.

Piyoz po‘stidek (lit. “like an onion skin”) – used for things that are extremely thin, fragile, or trivial and insignificant [1].

In the Turkish Language:

Lokum gibi (lit. “like Turkish delight”) – exceptionally soft, comfortable, or pleasant (used for both people and circumstances; lokum being a traditional confectionery).

Süt sütten çıkmış ak kaşık (lit. “a white spoon emerged clean from the milk”) – used to denote someone who portrays themselves as absolutely innocent and pure (predominantly used ironically).

Ciğeri beş para etmez (lit. “their liver is not worth five cents”) – a low-character, untrustworthy, and worthless person (here, the meat/offal component represents a person's intrinsic worth).

Ayran budalası (lit. “an ayran fool”) – a gullible, easily distracted individual who gapes in astonishment at everything [2].

Comparative Synthesis:

In both linguistic worldviews, softness and positivity are conceptually mapped onto sweets (halva, lokum), whereas inexperience or negative human attributes are linked to rawness (raw milk, liver/offal) or excessive liquid consistency (ayran).

2. Microsystem of Social Status, Wealth, and Labor Activity

A person’s position in society, their level of wealth or poverty, and their professional life are predominantly structured around the most fundamental human need–bread–and its surrounding concepts.

In the Uzbek Language:

Yog‘ ichida buyrakdek yashamoq (lit. "to live like a kidney in fat") – to live in sheer luxury and abundance, completely free of financial worries.

Oshi qatiq bo‘lmoq (lit. "for one's pilaf to be mixed with yogurt") – for one's affairs to successfully align and for life to become orderly.

Nonini tuya qilmoq (lit. "to make a camel out of someone's bread") – to illegally misappropriate or embezzle someone else's rightful earnings or sustenance.

Kosasi oqarmadi (lit. "their bowl never turned white") – to never escape poverty or achieve a prosperous life (alluding to a bowl devoid of food).

In the Turkish Language:

Ekmek kapısı (lit. "the door of bread") – a source of livelihood or place of employment.

Ekmek aslanın ağzında (lit. "bread is in the lion's mouth") – a reflection on times or conditions where earning a living or making money is extremely difficult.

Ununu elemiş, eleğini asmış (lit. "has sifted their flour and hung up their sieve") – an elderly individual who has fulfilled all life duties and achieved peace.

Yağ bal içinde yaşamak (lit. "to live within butter and honey") – completely analogous to the Uzbek counterpart, signifying a prosperous and affluent life.

3. Microsystem of Life Obstacles and Interpersonal Relationships

Existential crises, conflicts, and covertly planned conspiracies are metaphorically equated with the processes of cooking and mixing food.

In the Uzbek Language:

Bir qozonda qaynamoq (lit. "to boil in one pot") – to exist in identical conditions, to cooperate, or to maintain a close relationship (often denoting compatibility of temperaments).

Oshiga pashsha tushmoq (lit. "a fly falling into one's pilaf") – the unexpected disruption of an otherwise pleasant event or situation.

Kasha qilib yubormoq (adapted from Russian kasha, yet highly active) – to muddle a task or create total disorder.

Osh pishguncha go‘sht kuymoq (lit. "the meat burning before the pilaf is cooked") – to exhibit extreme impatience or disrupt the established order.

In the Turkish Language:

Aynı kazanda kaynamak (lit. "to boil in the same cauldron") – fully identical to the Uzbek expression: to share the same destiny or conditions.

Çorba etmek (lit. "to make a soup") – to complicate an issue, make a mess, or cause total disarray.

Pilavdan dönenin kaşığı kırılsın (lit. "may the spoon of whoever turns back from the rice pilaf be broken") – a solemn pledge never to abandon a commenced task or objective.

Çorbada tuzu bulunmak (lit. "to have one's salt in the soup") – to make a small yet meaningful contribution to a collective beneficial cause.

Typology of Interlinguistic Phraseological Equivalence

Phraseological equivalence between the two languages is measured by the degree of convergence in their semantic, structural, and component configurations. Equivalence is systematically analyzed through three primary classifications.

I. Absolute Equivalence

In absolute equivalence, the semantic meaning, figurative base (inner form), lexical components, and grammatical structure of the phraseological units in both languages correspond completely. This phenomenon is predominantly observed in the ancient, common Turkic stratum of idioms.

1. Comparative Structure:

Uzbek: Bir qozonda qaynamoq

Turkish: Aynı kazanda kaynamak

Semantic Value: To share the same destiny, to operate under identical conditions, or to work closely together.

Structural Model: [Adjective/Numeral + Noun + Postposition/Case + Verb]. The components are lexically identical: bir = aynı (same/one), qozon = kazan (pot/cauldron), qaynamoq = kaynamak (to boil).

2. Comparative Structure:

Uzbek: O‘z yog‘ida qovrilmoq

Turkish: Kendi yağında kavrulmak

Semantic Value: To live quietly within one's own means without being dependent on anyone else.

Structural Components: O‘z = kendi (self), yog‘ = yağ (oil/fat), qovrilmoq = kavrulmak (to be fried/roasted).

3. Comparative Structure:

Uzbek: Og‘zidan sut hidi kelmoq

Turkish: Ağzından süt kokmak

Semantic Value: To be very young, inexperienced, or immature.

Structural Components: Og‘iz = ağız (mouth), sut = süt (milk), hid = koku (smell), kelmoq / kokmak (to come / to smell).

Ushbu yakuniy qism qiyosiy tilshunoslikning eng muhim jihatlari — qisman va nisbiy ekvivalentlik hamda milliy lakunalar muammosini juda go‘zal yoritib bergan. Ingliz tiliga o‘girishda akademik stil, terminologik tizim (partial/relative equivalence, linguistic lacunae, cultural dominants) va ilmiy mantiq mukammal darajada saqlandi.

II. Partial Equivalence

In partial equivalence, the overarching figurative meaning and cognitive foundation of the phraseological units are identical across both languages; however, they exhibit minor divergences in their core food components, auxiliary elements, or grammatical configurations.

1. Comparative Structure:

Uzbek: Yog‘ ichida buyrakdek yashamoq (lit. "to live like a kidney in fat").

Turkish: Yağ bal içinde yaşamak (lit. "to live within butter and honey").

Semantic Value: Both idioms denote an affluent, prosperous, and luxurious lifestyle. The conceptual pillar of both expressions is the oil/fat (yog‘ / yağ) component. However, while the Uzbek culture utilizes a meat product (kidney) as the object of comparison, the Turkish culture employs a sweet delicacy—honey (bal). This divergence stems from historical-geographical living conditions and dietary dominants.

2. Comparative Structure:

Uzbek: Tuz-namakni bilmoq (or tuzini yeb, tuzlig‘iga tupurmaslik – lit. "to know one's salt-and-bread" / "not to spit into the salt cellar after eating the salt").

Turkish: Ekmek tuz hakkını bilmek (lit. "to recognize the right/debt of bread and salt") [1].

Semantic Value: Both expressions denote loyalty and the appreciation of goodness. While the Uzbek idiom primarily accentuates the salt (tuz / namak) component, the Turkish structure obligatorily incorporates the bread (ekmek) component into its syntactic framework.

3. Comparative Structure:

Uzbek: Og‘zi asalli (lit. "one whose mouth is with honey").

Turkish: Ağzından bal akmak (lit. "honey flowing from one's mouth").

Semantic Value: Both expressions signify eloquence and sweet-spokenness. Morphosyntactically, the Uzbek structure presents the component as an adjective (asalli –

honeyed), whereas the Turkish equivalent is structured as an active verbal phrase (bal akmak – to flow honey).

III. Relative (Relative/Stylistic) Equivalence and Linguistic Lacunae

In relative equivalence, the semantic meanings of the idioms coincide perfectly, yet they are articulated through completely distinct conceptual images and food items. In certain instances, a gastronomic idiom in one language may correspond to a simple, non-idiomatic word in the other, constituting a phraseological lacuna.

1. The Disruption or Ruining of an Event/Situation:

Uzbek: Oshiga pashsha tushmoq (lit. "a fly falling into one's pilaf" – referencing the traditional rice dish, osh).

Turkish: Tadını kaçırmak (lit. "to escape/ruin the taste of something") or çorbaya sinek düşmesi (although the variant "a fly falling into the soup" exists, the abstract concept of taste is predominantly preferred in discourse).

2. Abundance, Ease, or Windfall (Acquired Free of Cost):

Uzbek: Pul daryo, xolva tekin (lit. "money is a river, halva is free") or Halvomi senga? (lit. "is it halva to you?" $\rightarrow$ do you think it's that easy?).

Turkish: Bedava sirke baldan tatlıdır (lit. "free vinegar is sweeter than honey").

Linguacultural Insight: In Uzbek culture, halva serves as the ultimate metaphor for cheapness, softness, and ease. Conversely, the Turkish linguistic worldview employs a sharper irony: even bitter vinegar becomes sweet if it costs nothing.

3. An Experienced Individual Who Has Endured Life's Adversities:

Uzbek: Ko‘p oshni yegan (lit. "one who has eaten many a pilaf") or Qozon-tovoqning qulog‘ini tishlagan (lit. "one who has bitten the ears of pots and pans").

Turkish: Eski kurt (lit. "the old wolf").

Linguacultural Insight: This paradigm perfectly illustrates relative equivalence. One language draws from the gastronomic code (culinary experience), while the other shifts entirely to the animalistic (fauna) code, using the image of a seasoned predator.

Linguacultural Analysis of National Gastronomic Dominants

The Socio-Cultural Stratum of "Osh" (Pilaf) in Uzbek Culture

In Uzbek culture, palov (osh) transcends its role as a biological nutrient; it operates as a profound **social institution**. Consequently, idioms revolving around this component are remarkably multifaceted:

Oshini yeb, yoshini yashagan (lit. "having eaten his pilaf and lived his age") – uttered as a sign of deep reverence toward elders who have lived a long, honorable, and meaningful life. Although the Turkish idiom ununu elemiş (having sifted one's flour) partially covers this semantic scope, the culturally dense "pilaf" component remains unfilled.

Osh bo‘lsin! (lit. "May it be pilaf/nourishment!") – a benevolent wish directed at someone eating. Its Turkish functional equivalent is Afiyet olsun! (derived from the Arabic afiyah – health/well-being), which entirely lacks a specific food component.

Bir kun tuz egan joyingga qirq kun salom ber (lit. "Greet the place where you ate salt for one day for forty days onward") – the highest textual manifestation of hospitality, gratitude, and lifelong loyalty.

The Ottoman and Mediterranean Matrix of Turkish Gastronomy

Turkish culinary culture, enriched by the sophisticated traditions of the Ottoman imperial palace and Mediterranean ecology, has generated its own specific idioms:

Yoğurdum ekşidir diyen olmaz (lit. "No one says my yogurt is sour") – a pragmatic reflection that no individual will ever criticize their own merchandise, kin, or handiwork. The Uzbek language lacks a direct gastronomic counterpart for this proverb, relying instead on faunal metaphors like Echkining suti harom, buzoqning go‘shti (The goat's milk is forbidden, yet the calf's meat is fine) or generic conceptual equivalents.

Tereyağından kıl çeker gibi (lit. "like pulling a hair out of butter") – executing a task with extreme ease, speed, and absolute absence of complications. In the Uzbek linguistic picture, this exact scenario is mapped onto dough: Xamirni bizdan so‘ra (Ask us about the dough) or Hamirdan qil sug‘urgandek (Like pulling a hair out of dough), showcasing a clear conceptual substitution between butter (tereyağı) and dough (xamir).

Bulgur pilavına giderken evdeki pirinçten olmak (lit. "losing the rice at home while chasing bulgur pilaf") – forfeiting one's stable, existing assets in pursuit of a grander but uncertain gain. This idiom is deeply rooted in Turkish socio-economic history, relying on the historical value hierarchy between bulgur (cracked wheat) and the more premium rice (pirinç).

CONCLUSION

The semantic-structural analysis of phraseological units with food name equivalents in the Uzbek and Turkish languages yields the following critical scientific conclusions:

1. Gastronomic vocabulary stands as one of the most productive, expressive, and dynamic source domains enriching the phraseological systems of both languages. Idioms featuring food components do not merely denote culinary items; rather, through deep conceptual metaphors, they map out human psychology, behavioral flaws, socio-economic inequality, intrigue, labor ethics, and existential philosophy.

2. Semantically, bread (non / ekmek) occupies the central locus in both languages, exhibiting perfect cognitive alignment as a universal symbol of life, livelihood, destiny, and moral obligation. Concurrently, distinct cultural dominants–such as osh (pilaf) in Uzbek and çorba (soup) or bulgur in Turkish–endow the internal form of these idioms with a distinct national color and ethno-cultural identity.

3. Comparative and contrastive investigations within this domain bear significant practical value. They provide foundational data for compiling comprehensive multi-lingual Turkic phraseological dictionaries, enhancing the paradigms of translation studies, and developing target linguacultural competences in foreign language pedagogy.

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