



## COMPARATIVE STUDY OF FOOD NAMES

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### ABSTRACT

This article offers a comparative analysis of English and Uzbek food names from functional-semantic, pragmatic, and linguocultural perspectives. Against the backdrop of intensified intercultural communication, it examines how food lexemes determinate cultural knowledge about meal structure (breakfast, lunch), product typology, seasonality, dietary norms, and social practices. Drawing on frame-based terminology and a broad review of scholarship, the study illustrates cross-linguistic patterns and asymmetries through examples from English (toast, marmite, porridge, baked beans) and Uzbek cuisine (tandoor bread, cream, plov, samsa, shashlik). It highlights how religious prescriptions (halal/haram), ecology, and historical traditions shape national gastronomic worldviews and how food names function as cultural symbols in discourse, phraseology, and literature. The translation of culturally marked culinary items between English and Uzbek is analyzed in terms of strategies – borrowing, adaptation, descriptive translation, and menu-specific solutions – aimed at preserving both referential accuracy and pragmatic effect. The findings underscore the need for principled approaches to bilingual lexicography and to the translation of menus and recipes, and they contribute to a deeper understanding of how food terminology mediates identity, values, and communicative practice in both languages.

**KEYWORDS:** Food Terminology, Functional Semantics, Pragmatics, Gastronomic (Gluttonic) Discourse, Linguocultural Perspective, Translation Strategies, Halal, Breakfast and Lunch, Bread and Rice, Menu, Recipe Translation, Cuisine

The development of society and changes in the social structure are causing changes in the demands of English and Uzbek food consumers, as well as all other peoples in the 21st century. This, in turn, sets before us such tasks as the functional-semantic illumination of lexical units related to the food products of the two peoples, the analysis of the expression of food names in speech. Also, the pragmatic analysis of widely used single-component and multi-component terms from English to Uzbek, or vice versa, from Uzbek to English, in terms of translation, shows the similarities and differences between English and Uzbek food products.

Indeed, contemporary activity in every sphere is a requirement of the present time. In our time, when the process of information exchange is accelerating, it is necessary to clearly understand the meaning of a certain lexical unit in English and Uzbek food products and their similarities and differences in consumption during communication in a foreign language, and to organize mutual communication correctly. At the same time, in order to positively resolve the problem of different and similar aspects of the names of food products, types, which part of the day is consumed, i.e., breakfast, lunch, evening meal or as a light snack, seasonal aspects, the level of demand, etc., the study of the subtleties of the functional semantics of the translation of lexical units serves to expand the scope of practice. The human body receives almost all necessary substances through food and water.

"What is consumed today determines a person's health tomorrow" - these words were spoken by Paul Bragg, the author of world-famous books about a healthy lifestyle, who became known in America as an "expert and consultant on longevity." He believes that people are always against consuming more

than necessary, and today they eat more food than they can absorb.

There are many theories about nutrition, and almost every day new information appears, some of which say that meat should be limited, while others say that a menu consisting only of certain products can have an effect against any diseases. In fact, the human body is a very complex system, and for its normal functioning, it requires both meat and vegetable dishes. Therefore, it is very important to know the rules of proper nutrition. Following suspicious recommendations in this regard can cause serious health problems. It is considered optimal for a healthy person to eat 4-5 times a day, with an interval of no more than 5 hours. The composition and properties of food products directly affect health, physical development, work capacity, emotional state, and overall life expectancy and quality. It is difficult to find another factor capable of such an impact on the human body.

How to start the day, what products to eat, and the choice of food will have an impact throughout the day. A healthy, healthy breakfast helps the human body feel energy, strength, and satisfaction. Of course, the dishes chosen for a good breakfast largely depend on the place where people were born and raised. The protein content of English food products plays an important role. When the selected product for breakfast is high in protein, energy is released from the body slowly, which ensures fullness before lunch.

Traditional English breakfast dishes are distinguished by their diversity. Breakfast, that is, the first meals of the day, is of particular importance. It is commonly thought that English breakfast consists of eggs, sausage, toast, mushrooms, and



baked beans. However, nowadays a cup of grain product, a piece of toast, orange juice, and a cup of coffee are the commonly consumed breakfast food. Many people, especially children, love and consume products made from various grains in England, such as corn and wheat. In winter, however, many people eat porridge or boiled corn. It's hard to imagine a delicious and easy breakfast without toast. Although toast doesn't require much explanation, it's a piece of bread baked in a special device, namely a toaster. The "marmite" in toast is a vivid example of the originality of English breakfast. Marmite is a very salty, dark brown ointment made from yeast extract. Primarily eaten in Great Britain, it is spread very thinly over toast (often pre-greased with butter); a distinctive element of English breakfast.

Delicious fruits and vegetables, mouth-melting pastries, hot flatbreads baked in a tandoor with a unique flavor, milk and yogurt products, and so on testify to the richness of Uzbek food products. Since ancient times, our mothers have served hot bread and cream on the table at dawn. As stated in Uzbek folk proverbs like "Don't miss early portion, don't go to evening portion," it is advisable to consume nutritious products at breakfast in the morning. Freshly prepared cream with tandoor bread, honey or hot tea with honey, fruits or dried fruits are the basis of breakfast in any Uzbek family. Most importantly, bread baked from dough fermented with yeast baked in heat and steam, and a lot of small pores form in the baked bread.

The porosity of bread facilitates its digestion. The chemical composition of bread made from wheat flour mainly includes 30-35% protein, 60-70% carbohydrates, fiber, vitamins B, PP, mineral salts, as well as iron, calcium, phosphorus, and other substances. Cream is a thick, fatty product extracted from milk. The first stage of milk processing consists of boiling it and obtaining its cream. Hot bread and cream made from boiled milk are a choice for breakfast with a unique taste.

Lunch distinguishes according to tradition and the wishes of people. While those who enjoy traditional eating have a light snack at lunch, some prefer to eat the main dishes consumed during dinner at lunchtime. Despite this, on Sundays, the main meals of the day are often consumed not in the evening, but at noon. This dish is usually a fried meal consisting of roasted meat, yorshir pudingi, and two or three types of vegetables. Many schoolchildren and adults at work store their nutritious lunches, consisting of high-calorie products, in plastic containers. Such a lunch usually consists of a sandwich, a piece of roasted meat, fruits, and drinks.

The dishes consumed for lunch cannot simply be called "food," because Uzbek cuisine is one of the most colorful in Central Asia, and lunch dishes deserve to be called "examples of culinary art." The culinary traditions of the settled and nomadic peoples living in the region, accumulated over several centuries, are embodied in the complex of delicious dishes of Uzbek cuisine, which today is unique and understandable to all of us. For example, if we talk about soup - liquid dishes made from lamb, beef, and poultry, and pilaf - thick dishes, they differ from each other in taste, products, method of preparation, as well as the process of serving. Not only pilaf, but also samsas are diverse, and samsa is an integral part of Uzbek traditions.

It cannot simply be called a flour product stuffed with meat or vegetables; it is a tradition passed down from generation to generation. Everyone loves samsa, and they make it everywhere. There is a wide selection of different types of samsas on the market: of different shapes, with different ingredients, and prepared in different ways. Jizzakh samsa has a unique taste. No description corresponds to the indescribable unique taste and aroma of Uzbek six-kabob; you can only taste the kebab and feel it. It should be noted that whatever food we eat for breakfast or lunch, it must, first and foremost, be sufficiently beneficial for the human body and health, capable of providing strength and energy. Since the variety of food products can replace the energy expended by the human body, it always requires attention to the products that we recommend to ourselves and others.

Food is an integral part of everyday life. For this reason, lexical units related to the topic of "gluttonia and gastronomy" in all languages of the world can be considered the most widespread and oldest lexicon. These lexical units create a special microcosm that influences language at every level (lexicology, grammar, stylistics, etc.). When food names appeared in our language, which are a reflection of people's place in society, their standard of living, and spiritual world, their etymology, semantic structure, expression in speech, and translation into other languages are considered important. Since the emergence of man, food has been his daily necessity, the main means of ensuring his struggle for existence. In the early stages of human evolution, the process of preparing and consuming food, which has already become a physiological phenomenon with which the individual encounters daily, occupies a certain linguistic "territory" in the language.

In world linguistics, F. Gardafe, Hu Wenying, Kara Killing and Scott, Brad Kessler, Lane, Wendy and Romona Perez, and others studied the use of the concept of "food" ("food") in literary texts.

Pamela Feber, in her research "Food terminology as a system of cultural communication: Expressing sensory experience in several languages," linked the theory of frame-based terminology to corpus analysis to study the use of culturally specific terms in food categories such as bread and rice. According to his conclusion, bread and rice, although common words, are considered terms, since they are hyponyms of other specific food terms in their categories. When analyzing the terms bread and rice in the general language corpus, the researcher used the novels of Sandra Sisneros, Najat El Hachmi, Chimamanda Adichie, and others.

In linguistics, such Russian scholars as I.A. Derzhavetskaya, D.Y. Gulinov, L. Ermakova, M.V. Kapkan, S. Edilov, M.V. Undritsova, N.P. Golovnitskaya conducted a comparative study of the lexico-semantic, pragmatic, and linguocultural problems of food lexicon using the example of Russian and English.

I.A. Derzhavetskaya's research provides detailed information about the term "gluttonia," which encompasses the entire food process, from its discovery to the processing of semi-finished products and the preparation of edible products.

D.Y. Gulinov, in his research "National Specifics of the French Linguocultural Sphere "Gastronomy" (Translational Aspect),"



developed criteria for identifying national specific areas of linguoculturology as a methodological tool of comparative linguistics, and also, by conducting a survey, determined the degree of importance and priority of French national specific components and studied the issues of identifying names related to culture, determining the types of translation transformations used in the translation of names related to gastronomy, named by cultural signs, into Russian. According to D. Gulinov, the linguocultural feature of French gastronomic terminology is reflected in the traditions in the field of regional cuisine, in the functions performed by restaurants in France (not only a place for dining, but also a place for communication on the basis of the most broad topic for the French), in the wine consumed, sauces, as well as in the rich variety of gastronomic equipment associated with the consumption of food.

In her research, L. Ermakova classified the typological features of a group of pragmatonyms reflecting various types of human pragmatic activity, which are: nominal pragmatonyms, real anthroponyms: first name, last name, patronymic, forms of address, pseudonyms, names of heroes and titles of works, pragmatonyms-archaisms, gender-marked names, ottonyms, euphemisms, universal pragmatonymic signs, pragmatonyms with national-cultural signs. National-cultural pragmatonyms, in turn, are classified into pragmatonymic concepts, language clichés, non-alternative lexicon, pragmatonyms based on special orthography, adapted barbarisms, unadapted barbarisms, pragmatonymic shades, pragmatonymic zoonyms, etc. In his opinion, gluttonia is inextricably linked with linguocultural and ethnocultural concepts, including the process of cooking, the term gluttonic is correlated with the concept of gastronomy (including knowledge and application of culinary art) and corresponds to the gluttonic cognitive system of any ethnoculture.

According to M.V. Kapkan, food was first mentioned in research in the field of history and ethnography in the second half of the 19th century in the studies of P. Giro, N.I. Zabelina, N.I. Kostomarova, A.V. Tereshenko.

In his research work "Functional-Semantic Characteristics of Food Names in the Chechen Language," S. Edilov for the first time characterized the names of dishes in the Chechen language at the lexical, phraseological, and paremiological levels, comprehensively analyzed their semantic features, conducted a comprehensive analysis of the semantic features of fixed expressions, proverbs, and sayings, and identified their linguocultural features, studied the sources of word formation, origin, and layers of borrowing of words of this category, and identified the main methods of nominating culinary products and word-formation models. According to S. Edilov, in the process of analyzing the names of dishes associated with Chechen rituals, it is shown that most of the names of dishes are associated with bread and bakery products. They occupied an important place in traditional culture, and this process continues to this day. In many family celebrations, they play a decisive role. Thus, if the scientific significance of studying the terminology of the gluttony field in the linguocultural aspect determines the scientific and theoretical value of various studies conducted in Uzbek, Russian, and world linguistics, then its practical significance is determined by the interdependence of food and culture in the terminology of a special field, the

expression of various cultural symbols in the names of food products and dishes.

In the study of gastronomic vocabulary in Russian linguistics, the name of M.V. Undritsova should be especially noted. He emphasizes that the gastronomic picture of the world is formed in the gastronomic nominative fund, which includes metaphors and phraseological units. According to the scientist, the gastronomic worldview is formed on the basis of the following factors:

- 1) mythological ideas about food;
- 2) restrictions or permissions related to the consumption of food from a religious point of view;
- 3) climatic conditions that contributed to the fact that some foods became the main consumer product;
- 4) the influence of nature on territorial location.

Indeed, religion is the main factor in the formation of the gastronomic worldview of a nation. Religious and mythological views of people inevitably influence their national linguistic picture of the gastronomic world. As a result, the gastronomic worldview of each nation will be different, depending on religious beliefs and views. This, in turn, is reflected in gluttonic discourse. The Quran (Islam) lists restrictions related to food consumption. In particular, the fifth chapter is devoted to food, and the holy book lists halal (permitted) and haram (forbidden) foods, and uses an entire gastronomic lexicon. Pork, alcoholic beverages, and carcasses are prohibited. It is said that servants who live the ordered way of life will enter paradise. There they will be honored to taste various fruits of their choice, poultry meat of their choice, and spring waters (Quran, Surah 56, verses 18-21).

In Uzbek linguistics, research devoted to the issue of food names has been carried out from a linguistic point of view. In particular, N. Ikromova analyzed the names of dishes in the dialect of the city of Tashkent. However, the Uzbek language is one of the languages with the largest number of dialects and is spread over a wide territory. He notes that the Uzbek-Russian dictionary published in 1959 contains 117 names of dishes, and the two-volume explanatory dictionary of the Uzbek language published in 1981 contains 150 names of dishes. These are food names that occur synchronously in the dictionary of the Uzbek language. All of them are lexical units that have entered the treasury of the literary language as a separate field of lexicon and have firmly taken a place in the lexical composition of the Uzbek language.

Or, in the research work of M.T. Khudayarova, who studied the names of dishes in the Uzbek dialects of Karakalpakstan, entitled "Linguistic Analysis of Food Names in the Uzbek Language (Based on the Materials of the Territory of Karakalpakstan)," more than a hundred names of dishes in the Uzbek dialects of Karakalpakstan were analyzed for the first time, ancient food names were studied in chronological order, the naming of some folk rituals by the name of the dish was explained, a brief explanatory dictionary of food names was compiled, the territorial distribution of food names was determined and shown on the map using conventional symbols, as well as a critical approach to research in the field and new views on the etymology of food names were determined.



Popular books on types of Uzbek dishes and methods of their preparation, as well as advisory publications on the correct diet were also published.

Another study devoted to food lexicon is G. Odilova's research work "Theory and Practice of the Linguocultural Interpretation of Specific Discourses (on the Example of Gluttonic Discourse)." In her research, the scientist identified the linguistic features of the term gluttonic discourse, its genres such as menu, recipe, menu, revealed the importance of gluttonic discourse analysis in understanding the national linguistic picture of the world, for the first time substantiated the connection of gluttonic discourse with history, linguoculturology, cognitive linguistics and other fields, analyzed gluttonic discourse in Uzbek and English literature, and proved the genesis of gluttonic stereotypes such as bread, water, wheat, tablecloth, hearth in Uzbek literature. Odilova substantiated the theoretical and practical aspects of the problems of recreating gluttonic discourse in literary works in translation, studied "menu" - menu and "recipe" for the first time as an independent genre of gluttonic discourse in the Uzbek language, and developed the principles of creating a culinary terminological dictionary. She substantiated the linguocultural typological and pragmatic features of the menus of restaurants in Uzbekistan, the USA, and Great Britain, and also highlighted the criteria for linguistic and stylistic evaluation of the translation of menus and menus for restaurants and canteens serving foreign tourists in Uzbekistan.

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