



The Use of Lexical Units Related to Food Names

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Abstract

This article provides information about linguistic concepts of national dishes and some of their types, their etymological characteristics, examples found in the text of the epics “Malika Ayyar”, “Bahrom and Gulandom”.

Keywords: *Food Names; National Dishes; Etymological Characteristics; “Malika Ayyar”; Lexical Units; “Bahrom and Gulandom”*

Introduction

“*Taom*” (food) is an Arabic word, came into our language by assimilation from abroad, and it expresses the meaning of “food”, “dish”. In the authoritative vocabulary of our language, this word unit is explained as “food which cooked, prepared for consumption” (EDUL, III, – p. 871). In fact, the lexeme of “*taom*” (food) serves as a synonym for the word unit of “food”.

“*Ovqat*” is a word, originally came from Arabic language, it means “food”, “dish”. It is the plural form of the lexical unit of “*qut*”, was assimilated into the Uzbek language through metotesis: “*avqot*” (EDUL, III, – p. 872). We see that the lexeme of “*ovqat*” represents the meaning of “nourishment”, “something ready to eat and drink: food, dish”. Our ideas are also confirmed by the following texts taken from the epic of “Malika Ayyar”: They ate from the food, filled their stomach, and had a snack (– p. 155). Food can be called a collection of various dishes. In order to prove our observations in that matter, we pay attention to the lexical explanations of lexemes expressing food names and the texts used in the folk epics which involved in the analysis of our research.

The lexeme of “*chulon*” (A hot meal distributed to the poor and widows) is not found in our literary language and in the text of written monuments, sometimes it is used only in some dialects and it should be noted that it is present in the samples of the folk oral creativity related to them. In this place, in the folk epic of “Birth of Gorogli” included in the series “Gorogli” is enough to remember the texts such as “Gorolibek said that if you are king, you will have dromedary (a one-humped male camel), there will be

a hot meal which distributed to every poor and widow among the citizens”. (*“Go‘ro‘g‘libek aytdi: Podsho deganning qatorida nori bo‘ladi. Hamma fuqarolarga berib turadigan chuloni bo‘ladi”*).

The lexical unit of “chulon” is used as “a type of food” in the epic of “Malika Ayyar”, which considered the object of our scientific research: “I’ll come back and distribute “chulon” (a hot meal) to forty young men, I will separate your head from your body, Soqijon” (– p. 7). (*“Kelib qirq yigitga chulon berayin, Soqijon taningdan boshing yulayin”*). This lexeme was not found in the epic of “Bahrom and Gulandom”.

The Main Part

The lexeme of “*ta‘til*” (“vacation”) has entered our mother tongue by from the Arabic language, it expresses the meaning of “to stop”, “temporarily suspend”. There are following notes about the meanings of this word in our literary language:

1. Special days off which there are no classes in general at educational establishments;
2. Classes are temporarily suspended in schools and other educational institutions, and students, pupils have a break at home. A time intended for schoolchildren to have a rest.
3. A few days of vacation released from work for having a rest, medical treatment, and others.

There is another new meaning of the lexeme of “*ta‘til*” (vacation), and it has a wide range of usage, it is mainly found in dialects and folk epics. For instance, in the epic of “Alpomish” which one of the most spiritual works of our nation, can be found the following: “What kinds of people are those heroes: each of them is archers, sharp–shooter... excellent wrestlers who ate the meat of ninety lamb for breakfast every day...” (*“Ul alplar qanday alp: yoyandoz, mergan, har qaysisi...har kuniga to‘qson shirvoznig etini ta‘til qilgan...zo‘r polvonlar”*). We can see that the lexeme of “*ta‘til*” also represents the meanings of “food”, “dish”, “breakfast”, “meal”. The same meanings are also expressed in the description given to the epic heroes in the epic of “Malika Ayyar” which we analyzed. “The people of the land of Chambil called Asad, Shodmon with the name of “lion”, both of them eat forty giants for their breakfast” (– p. 40). (*“Ularni Chambil elda Asad, Shodmon sher deydi, Har qaysisi ta‘tiliga to‘qson devni yer edi”*). The lexeme of “*ta‘til*” was not found in the epic of “Bahrom and Gulandom”.

The lexeme of “*non*” (bread) is a word which came from Persian language, it expresses the meaning of “food”, “dish” and “meal”. It has a wide range of usage, it is the most active word in our literary language and it is used in two meanings:

1. The food which made of dough, baked in the oven;
2. In general, it is an essential thing for living and eating (EDUL, III, – p. 57). The lexeme of “*non*” (bread) is used in only once in the epic of “Malika Ayyar”. Avaz said an old poor man: – Grandfather, you are so poor beggar that I am asking if you have any pieces of bread” (– p. 61). (*“Avaz Qalandarga: – Bobo, siz gadoy ekansiz, parcha–purcha noningiz bormi, deb so‘rayotibman”*). This lexeme is not used at all in the epic of “Bahrom and Gulandom”.

The lexeme “*osh*” (pilaf) is a word originally came from Persian word, has a rightful place among the golden wealth of our language and is actively used in daily life, it expresses the meaning of “soup”, “food”, “dish”. In the most authoritative vocabulary of our language, it is noted that there are several different meanings of this lexeme: “cooked hot food”, “general food”, “pilaf”. A component part of the name of parties held with some relationships such as pilaf of daughter, pilaf of women, pilaf for the dead ghost dinner, pilaf of consultation (EDUL, III, – p. 168). In the oral and written speeches of our language, it is observed that the lexeme of “*osh*” is synonymous with the word of “*palov*” in meanings related to both of them.

Its main reason is that both “*osh*” and “*palov*” functionally perform the same task, it is valued as a cooked dish consisting of rice, oil, meat and carrots, the food without water, fried, boiled and braised (EDUL, III, – p. 210).

As a linguoculture unit, the lexeme of “*osh*” (pilaf), is used only thrice in the epic of “Malikka Ayyar” that we have studied. For instance, a three-story building: a house with stairs, the table laid with delicious food and neat and clean place. On the bottom floor, the “pilaf” was ready for eating. Avazxon said that “Fortunately, I met this heroman, I have to quickly put it on a plate and eat it” (M.A. – p. 47). (“*Uch ko’shk: ichkima–ichki, zertang–zabartang, obod joy. Pastki ko’shkda osh damlanib turibdi. Avazxon aytidi: Bu alpga xo’p yo’liqdim, buni suzib yeb olayin*”). Gulkiz ordered Gulzamon that if your pilaf is ready, put it on a plate and bring it” (M.A. – p. 48). (“*Gulqiz: – Oshing pishgan bo’lsa, borib suzib kel, – deb Gulzamonga buyurdi*”).

Even though the forms of the lexeme of “*osh*”, such as “*oshima*”, “*oshimni*”, “*oshin*”, are actively used in this epic, but we did not encounter any of them, even the lexical unit of “*osh*”, used in the text of the epic of “Bahrom and Gulandom”.

The lexeme of “*go’sht*” (meat) is a word originally came from Persian language, it expresses the meaning of “meat”. In the explanatory dictionary of our mother tongue, it is given comments that this word is used in three different meanings: muscular tissues of living organisms; the part of the slaughtered animal body that is consumed as food; the eating part of some fruits (EDUL, II, – p. 533). We know that meat is a food that prepared for dish, boiled and fried, and is actively used in daily life (for example, “*somsa made of meat*”, “*roast made of meat*”, “*soup made of meat soup*” and others). The version of “*go’sh*”, which appeared as a result of the loss of the consonant letter “*t*” in the lexicon of “*go’sht*”, is used quite actively both in oral speech and in folklore samples. We will give you an example with the following text passage from the epic of “Ahmed and Yusuf” in order to prove our observations on that matter: “*Ravens perch on the meat of the dead*”, I will bring bad days to his head”. (“*O’lganlarning quzg’un qo’nar go’shiga, Cho’qsavdolar solay o’zim boshiga*”).

The lexeme of “*go’sht*” is also used quite actively in the folk epics which we are analyzing. “If we see it, will shoot it and make a kebab of its meat and eat it on the roads” (B.G. – p. 75–76). (“*Ongni ko’rsak otamiz, go’shtini kabob qilib, yo’llarda yeb ketamiz*”). “She said that her son had shot a horse, and made of its meat a hot food for the poor people (B.G. – p. 9). (“*Mening o’g’lim ovboshi otib keldi, – deb ot go’shtiga chulon qilib beradi*”).

In the text of the epic of “Malika Ayyar”, about twenty other forms of this lexeme are used, such as “*go’shiga, go’shingni, go’shini, go’shtdan, go’shtdi, go’shtiga, go’shtimning, go’shini, go’shting, go’shtingni, go’shtini, go’shtni*”. We will give you the following examples to prove our opinions: “He slaughtered a sheep, satiated by its soup, cooked its meat, put it on a plate and brought it to eat for them. Avazxon consumed the meat on the plate. Rifleman Asad also took a piece of the meat and put it in his mouth to eat (M.A. – p. 41). (“*Bir qo’yni so’yib, sho’rvasiga to’yib, go’shtini pishirib, korsonga solib, bularning oldiga olib kelib qo’ydi. Avazxon go’shtdan olib yeyayotir. Asad mergan ham bir tuyurini olib, yemoqchi bo’lib og’ziga soldi*”). “He slaughtered a sheep for the party of the giants, brought the cooked meat on the table and served for them” (M.A. – p. 58). (“*Devlar ziyofatiga qo’yni so’ydi. Pishirib go’shtini olib kelib qo’ydi, yugurib qildi xizmat*”). The lexeme of “*tuyur*” at the top of the given text expresses the meaning of a piece, a small part of cooked meat.

At this point, it should be noted again that in some texts where the lexeme of “*go’sht*” is used, it is observed that a number of metaphors of the food which consumed have also found their expression:

1. The phrase of “to eat the meat” expresses the meaning of “disagreement”: “You eat the meat of my forty uncles, don’t let your ignorant mind wander to every imagination, don’t kill all 40 of my

- uncles” (M.A. – p. 41). (“*Sen yeysan – ku qirq tog‘amning go‘shini, Nodon ko‘ngling har xayolga bo‘lmasin, Qirq tog‘amning barin nobud qilmagin*”).
2. The phrase of “to sell the meat” expresses the meaning of “revenge”: He said that “Look at the brave Soki, he’s making politics. I condemn him, if I don’t cheer him up, if I don’t shoot him with bow, if I don’t make him cry, if I don’t sell a big part of his meat for a coin, if I don’t grunt my piece, and drew his bow, the arrow of his bow flew like lightning...” (– p. 7). (“*Ko‘ring Soqi marddi, qilib yotar siyosatdi, Yomonlagur, jayratmasam, yoyga choqlabotsam, befarzandin yig‘latmasam, katta chorak go‘shini bir tangaga sotmasam, o‘zinning tegishimni g‘ingqillatib yutmasam, – deb sharaqlatib sori yoyni tortdi, yoyini o‘qi yashinday bo‘lib oqib ketdi...*”).
 3. The phrase of “to eat the meat” expresses the meaning of “to threaten”: “Both of them will cut off your head together. Be aware of these situation, poor man, crows and ravens will eat your meat. You are proud that you have a love man, If both of them unite, you will die, and your meat will remain. My poor brother, where will you go?” (–p. 61). (“*Ikkovi birikib kesar boshingni, Xabardor bo‘l, bu ishlardan, qalandar, Qarg‘a – quzg‘un yeydi sening go‘shingni. Yorim bor deb mag‘rur bo‘lib yurasan, Ikkovi biriksa tayin o‘lasan, O‘zing o‘lib, go‘shing bunda qoladi. Ukag‘ar, qalandar, qayga borasan*”).

The lexeme of “*juice*” is a word originally came from Arabic language, it expresses the meaning of “a sip of sweet drink” and it is actively used in our mother tongue. Authoritative dictionaries provide information about the use of this lexical unit mainly in two cases: 1. Sugar substance, sweetness, juice in ripe wet fruits; 2. A sweet drink made of fruits. (EDUL, IV, – p. 547). The highlighted meanings are found in the text of the epic of “Malika Ayyar”: “She pleased the time of the poor men, there was a party upon a party, poured juice over the sugar, gave many gifts, prepared good places, the poor men received the gift of the queen, and stood proudly (– p. 191). She put good mattress under them, appointed a place, make them sit down, there was party after party, poured the juice upon sugar, poured the wine upon sweet drinking, gave foods upon foods”. (“*Qalandarlarning vaqtini xushladi, ziyofat ustiga ziyofat, qand ustiga sharbat quyirdi, ko‘p in‘omlar berib, yaxshi joylar tayinlab, qalandarlar Malikaning in‘omlarin olib, dimoqlari choq bo‘lib turdi.ostiga yaxshi libos–to‘shaklardan tashlab, joy tayin qilib, o‘tqizib, ziyofat ustiga ziyofat, qand ustiga sharbat, shirin ustiga sharob, taom ustiga taomlardan torta berdi*”).

It is clear from the mentioned texts that the characters of the epic, such as juice, sugar, and wine, were used in depicting the sincerity of the epic heroes to each other, the order of hospitality, the rules of laying the table, and the pictures of the happiness.

It was observed that in the text of the epic of “Malika Ayyar”, the lexeme of “*sharbat*” (juice) is used in another meaning – as the “juice of death”. These lexical units (juice of death) were used in the appeal of one of the epic characters, Shokalandar, against his enemies, the giant troops of Boymok: “If you are not ashamed, come giants, die in my hand, no matter who you are, the evil giants, drink the juice of death” (– p. 166). (“*Uyalmasang, kelgin devlar, Mening qo‘limda o‘linglar, Harna bo‘lsang, yomon devlar, Ajal sharobin ichinglar*”).

From the above information, it is clear that the lexeme of “*sharbat*” (juice) is used in the epic of “Malika Ayar” in only three places, two of them are used in the meaning of “food” and “a type of dish”, and one of them is emphasized in the third figurative meaning “drinking the juice of death” (the inevitability of death). But in the epic of “Bahrom and Gulandom”, the word of “*sharbat*” did not find at all. The word of “*sharob*” originally came from Arabic language, it expresses the meaning of “drinking, wine, alcohol”. In the authoritative vocabularies, the meaning of this lexeme was explained as follows: the general name of alcoholic drinks: wine (EDUL, III, – p. 549). The lexeme of “*sharob*” (wine) is used only in one place in the epic of “Bahrom and Gulandom”: “Why did he give up on his promise, sit at the meeting drinking wine, the daughter of Fagfur in his soul which worn a red dress with flower” (– p. 89).

(“*Nega so‘z ko‘nglidan kechib, Bu majlisda sharob ichib, O‘ltirar ul zamon Bahrom, Ko‘nglida Fag‘urning qizi, Kiygani gulgun qirmizi...*”).

The lexical unit of “*sharob*” (wine) is found in four place, but its form of “*sharobin*” in one place in the epic of “Malika Ayyar”: “Good beds were laid, wine and snacks are placed on the table, waters are sprinkled on the ground, and wonderful and beautiful flowers are planted for demonstration” (M.A. – p. 7). (“*Yaxshi to‘shaklar to‘shalgan, sharob, antaxurlar to‘kilgan, suvlar sepilgan, namoyishga chini gujumlar tikilgan*”). “Getting a big blow from Zargarbek, he drank the wine of death” (M.A. – p. 144). (“*Zargarbekdan zarba ko‘rib, Ajal sharobini ichdi*”). It is clear that in the first of the cited texts, the lexeme of “*sharob*” is used in the meaning of “drinking” which a type of food and in another meaning it expresses the meaning of “death sentence”.

According to its usage and functional task, the lexeme of “*may*” (wine) can be synonymous with the word of “*sharob*” (wine) (like *sharob–may, may–sharob*). The word of “*may*” is originally came from Persian language, it represents the meaning of “wine”. In our authoritative vocabulary, the lexeme of “*may*” is explained as “drinking made from grapes: wine” (EDUL, IV, – p. 527). This lexeme is also found in the folk epics which we analyzed. For instance: in that meeting, “the boy served as a wine steward to pour alcohol for giants” (M.A. – p. 76). (“*Bola shu majlisda kosa gul bo‘lib, soqiylik qilib, devlarga may quyib berayotir*”).

The lexeme of “alcohol” is a word originally came from Arabic language and it expresses the meaning of “sweat, evaporation”. This meaning is preserved in the language of many written monuments. We will give you an example to prove our opinion. One of the great representatives of our classical literature, verses such as “If a peasant doesn’t pour alcohol, his back and legs will be served in vain, and won’t benefit anything to eat” (“*To‘kmasa dehqon aroq, poyi bel, yemishining foydasin topmas el*”) in the work of “Gulshan ul–asror” of Haydar Khorazmi fully confirm our views on that matter. This drink which consisting of a mixture of water and alcohol, is found in the forms of “*araq*” in the literary language, “*araq–paraq*” in native speech, and “*araq–sharaq*” in the language of folk epics: “When he opened the gate and looked inside, forty giants were sitting to drink alcohol. The smoke that came out was the taste of the giants who were drinking alcohol” (M.A. – p. 37). (“*Darvozani ochib ichkariga kirib qarasa, qirq dev araq–sharaq ichib mast bo‘lib o‘tiribdi. Chiqib turgan tutun araq ichib shag‘al mast bo‘lib o‘tirgan devlarning dami edi*”). The lexeme of *may* and *araq* were not used in the language of the epic of “Bahrom and Gulandom” that we have analyzed.

“*Qovurma*” (roast) is a type of cooked food. Actually, the lexeme of “*qovurma*” expresses the meaning of fried and cooked in oil (EDUL, V, – p. 320). There are many types of fried food, for example, “*qovurma palov*” (roast pilaf), “*qovurma sho‘rva*” (roast soup), “*qovurma go‘sh*” (roast meat) and others. If “*qovurma sho‘rva*” (roast soup) is a food with water prepared by first frying all the ingredients, then adding water, while “*qovurma taom*” (roast food) is a food without water made of meat, potatoes, onions and other vegetables, which is fried and then boiled with a little water.

These dishes are prepared more often at home in the daily life of our nation. The main part of “*qovurma go‘sh*” (roast meat) consists of meat, other vegetables such as onion, potato, carrot, cabbage are added, and it is cooked by steam. The dish of “*qovurma go‘sh*” (roast meat) is called “*go‘shli qo‘vurma*” (meaty roast) in some regions, and one of the most popular and tasty foods. The name of this food is often found in our folk epics. “Give to granny the roast meat” (Sh.Sh. – p. 76). (“*Momoga ber qovurma go‘shni*”); “at that time, there were many foods, pistachios, halwa and other candies, sweets were mixed with dishes, and beautiful girls brought the roast meat for them. Izzat and Malika Ayyar met with the poor man” (M.A. – p. 191). (“*shu zamonda ko‘p taomlar, pista – rusta ham qandolat, ustiga – ustak aralashdi, olib kelayotir qizlar, Boz ustiga qovurma go‘shdi. Izzat bilan Malika ayyor, qalandarman ko‘rishdi*”); “He laid the table for them, pleased made Avaz happy, entertained them with

pistachios, halwa, candy, rock candy rust, brought the roast meat to eat, and they sat around the table with Gulviz” (M.A. – p. 54). (“*Oldilariga dasturxon tashlab, Avazning ko‘nglini xushlab, pista, rusta, qand, novvot aralashdi, buning ustiga olib keldi qovurma go‘shdi, Gulqiz bilan shunday o‘tirishdi*”).

The lexemes of “*pista*” (pistachios), candy, halwa, rocky candy highlighted in texts are also word units related to food. It has natural bases. For example, “*qandolat*” (candy) is “a round dessert made from flour and jam, with a mixture of fried pea and nut (EDUL, V, – p. 237). Native sweets are valued as confectionery products among our people. Pistachio is a word originally came from Persian language, it is mainly placed on the table as fruit with a short, hard-shelled fruit that belongs to the nut family that grows in mountainous regions.

“*Rusta*” (*halwa*) is also a word originally came from Persian language, it expresses the meaning of a type of halwa. According to the explanatory dictionary of our language, the halwa is a sweat made by putting apricot or almond kernels (EDUL, III, – p. 398).

The lexeme of “*qand*” (candy) is a word originally came from Arabic language, it expresses the meaning of “*obakidandon*” (a dessert made from sugar syrup), and it is a food product made from natural sugar, it is widely used as a dessert in daily life.

The lexeme of “*parvarda*” (a type of white oriental dessert) is a word originally came from Persian language, it is put on the table as a native dessert made of high-quality wheat flour, sunflower oil and sugar syrup among our people. All the lexemes highlighted are considered lexical units related to special food group.

Conclusion

Briefly speaking, lexemes related to daily food-stuffs and dishes have taken a decent place in our mother tongue. One of the actual tasks of linguistics is to study their examples found in oral and written literary sources, introduction to representatives of the future generation.

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