

Phraseological Units with Gluttonic Pragmatonyms In Uzbek And English: A Comparative Analysis

Akramova Nilufar A'zamjon qizi

2nd Year PhD Student, Fergana State University, Uzbekistan

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Abstract: This article explores phraseological units containing gluttonic pragmatonyms in Uzbek and English through a comparative linguocultural approach. Gluttonic pragmatonyms — names related to food products, dishes, and culinary brands — frequently appear in phraseological units, reflecting the cultural values, traditions, and worldviews of their respective speech communities. The study examines how linguocultural specificities are preserved or transformed when such units are used across different linguistic contexts. Drawing on examples from both Uzbek and English, the article identifies structural, semantic, and cultural patterns in the formation and functioning of these phraseological units. The findings contribute to the fields of comparative linguistics, translation studies, and linguoculturology.

Keywords: Gluttonic pragmatonyms, phraseological units, comparative linguistics, linguoculturology, linguocultural analysis, food names, cultural semantics, idioms, lexicology, cross-cultural communication, semantic equivalence.

Introduction: Language is not merely a means of communication but a reflection of cultural identity, historical experience, and social values. Among the various linguistic phenomena that embody this cultural dimension, phraseological units occupy a particularly significant place, as they encode the collective memory and worldview of a speech community. Within this broad category, phraseological units containing gluttonic pragmatonyms — names associated with food products, culinary traditions, and gastronomic culture — represent a rich and underexplored area of linguistic inquiry.

Gluttonic pragmatonyms are a specific subtype of pragmatonyms that refer to names of food items, dishes, beverages, and culinary brands. These names do not merely denote products; they carry deep cultural, historical, and symbolic meanings that are embedded in the everyday life of speakers. Gastronomic phraseological units consist of components expressing names of food products, fruits, vegetables, meat, dairy products, sweets and beverages consumed in everyday life[1, 12-13]. When such names become part of phraseological units, they

acquire additional layers of meaning, functioning as cultural markers that distinguish one linguistic community from another. The formation of the ethnolinguocultural gastronomic code is realized in the system of gluttonymic signs, carrying ethnocultural connotations that generate specific associations in the minds of native speakers[1,33].

The comparative study of Uzbek and English phraseological units containing gluttonic pragmatonyms is particularly relevant in the context of globalization, intercultural communication, and the growing interest in linguoculturology as a discipline. While English phraseology has been extensively studied in this regard, Uzbek phraseological units with food-related names remain significantly understudied in international academic discourse.

The present article aims to analyze and compare phraseological units containing gluttonic pragmatonyms in Uzbek and English, identifying their structural, semantic, and linguocultural characteristics. The study seeks to contribute to the fields of comparative linguistics, translation studies, and linguoculturology by highlighting both the universal

and culture-specific features of these units.

METHOD

A pragmatonym is defined as a proper name assigned to a product or commodity, functioning both as a commercial identifier and a cultural symbol (Podolskaya, 1978). The study of pragmatonyms has gained increasing attention in modern linguistics, particularly within the framework of onomastics and linguoculturology. Gluttonic pragmatonyms, as a subclass of pragmatonyms, specifically refer to names of food products, dishes, beverages, and gastronomic brands

Phraseological units, defined as stable combinations of words with a holistic meaning that differs from the sum of their components (Vinogradov, 1947), serve as

primary vehicles for encoding cultural knowledge. When gluttonic pragmatonyms enter phraseological units, they undergo a process of semantic transformation, acquiring figurative, evaluative, and culturally loaded meanings. This process reflects the deep connection between food culture and linguistic consciousness in both Uzbek and English-speaking communities. In Uzbek linguistics, phraseological units have been extensively classified and studied (Rakhmatullayev, 1966).

In the English language, food names have historically served as productive sources for phraseological formation. The following examples illustrate how gluttonic pragmatonyms function within phraseological units:

Phraseological Unit	Literal Meaning	Figurative Meaning	Cultural Context
<i>Bring home the bacon</i>	bring home pig meat	earn money for the family	Western working-class culture
<i>Spill the beans</i>	scatter beans	reveal a secret	Ancient Greek voting tradition
<i>Piece of cake</i>	a slice of cake	something very easy	British everyday culture
<i>Bread and butter</i>	basic food items	main source of income	Agricultural society values
<i>Cool as a cucumber</i>	cold vegetable	very calm person	English garden culture

These examples demonstrate that English gluttonic pragmatonyms in phraseological units predominantly reflect Anglo-Saxon cultural values such as practicality, domesticity, and social interaction. The food items referenced — bacon, beans, bread, cake — are deeply embedded in the everyday culinary tradition of English-speaking communities, which explains their high

frequency and productivity in phraseological formation.

Uzbek phraseological units containing gluttonic pragmatonyms reflect the rich culinary heritage of Uzbek culture, where food occupies a central place in social, family, and ceremonial life. The following examples illustrate this phenomenon:

Phraseological Unit	Literal Meaning	Figurative Meaning	Cultural Context
<i>Non topmoq</i>	to find bread	To earn money, to work	Bread-symbol of life, find-struggle, try to earn
<i>Non haqi</i>	For the sake of bread	As bread is sacrificed in Uzbek, sometimes people oint for the sake of it	By means of bread
<i>Oshga marhamat</i>	welcome to palov	Hospitality, to invite someone to house	Osh = one of the best meal of the uzbek culture
<i>Tuziga xiyonat qilmoq</i>	to betray one's salt	to be ungrateful	Salt as sacred symbol

Uzbek gluttonic pragmatonyms in phraseological units predominantly center around staple foods such as non(bread), osh(palov/rice dish), and tuz(salt), which hold sacred and symbolic significance in Uzbek cultural

tradition. Unlike English phraseological units, which often employ food names metaphorically to express abstract concepts, Uzbek units tend to maintain a stronger semantic connection to the original cultural

practice associated with the food item. Unlike English speakers who swear “by bread and salt”, Uzbeks use “non haqi” as a sacred oath formula, reflecting the unique cultural status of bread in Uzbek consciousness[1, 14].

A comparative analysis of Uzbek and English phraseological units containing gluttonic pragmatonyms reveals both universal tendencies and culture-specific patterns:

Parameter	English	Uzbek
Most frequent food names	bacon, bread, bean, cake non, osh, tuz	
Dominant semantic field	work, money, ease	respect, life, gratitude
Cultural symbolism	practicality, domesticity	hospitality, community
Structural pattern	verb + food name	food name + verb/adjective
Translation equivalence	partial equivalence	culture-specific, often non-equivalent

The analysis indicates that while both languages employ food names as sources of metaphorical meaning, the specific cultural associations differ significantly. English phraseological units tend to emphasize individual achievement and practical values, whereas Uzbek units reflect collective, communal, and spiritual dimensions of food culture.

The comparative analysis of Uzbek and English phraseological units containing gluttonic pragmatonyms reveals significant linguocultural differences between the two languages, reflecting distinct cultural values and worldviews.

The study of three Uzbek phraseological units — non topmoq, non haqi, and oshga marhamat — demonstrates that food names in Uzbek phraseology carry profound symbolic and sacred meanings. In Uzbek culture, non(bread) occupies a uniquely sacred status, functioning not only as a symbol of livelihood and sustenance but also as a basis for oath-taking in everyday communication. The expression non haqi, literally meaning “by the sake of bread” is actively used as a swearing formula in daily life, reflecting the divine and inviolable status of bread in Uzbek cultural consciousness. This phenomenon has no direct equivalent in English, representing a clear case of lacuna — a culture-specific concept absent in the target language.

Similarly, oshga marhamat embodies the philosophy of Uzbek hospitality, where an invitation to share osh(palov) signifies not merely a meal but a profound act of social bonding and respect. In contrast, English equivalents such as “dinner is served” carry no such cultural depth, functioning as neutral communicative formulas rather than culturally loaded expressions. It is difficult to imagine Uzbek daily life, traditions and ceremonies without osh(palov), making it a central cultural code in Uzbek gastronomic phraseology[1, 15].

On the English side, phraseological units such as “bring home the bacon”, “spill the beans”, and “piece of cake” reflect pragmatic, individualistic cultural values centered around work, money, and ease. Unlike Uzbek units, English gluttonic phraseologisms tend to express abstract concepts through food metaphors without assigning sacred or moral significance to the food items themselves.

These findings confirm that gluttonic pragmatonyms in phraseological units serve as cultural markers that encode the unique identity, traditions, and values of their speech communities. The degree of equivalence between Uzbek and English units in this category remains largely partial or non-existent, posing significant challenges for translation and intercultural communication.

The present study has examined phraseological units containing gluttonic pragmatonyms in Uzbek and English from a comparative linguocultural perspective. The analysis has demonstrated that food names embedded in phraseological units serve as powerful cultural symbols that reflect the historical experience, spiritual values, and social traditions of their respective speech communities.

The findings indicate that Uzbek gluttonic pragmatonyms in phraseological units are characterized by a deeper moral, spiritual, and communal dimension compared to their English counterparts. In particular, the sacred status of non(bread) in Uzbek culture — manifested in oath-taking formulas such as non haqi — represents a culturally unique phenomenon with no direct equivalent in English. Similarly, oshga marhamat encapsulates the philosophy of Uzbek hospitality in a way that cannot be fully rendered through English phraseological means. In Uzbek linguoculture, the non(bread) gastrocode generates unique associations

including sacredness(muqaddaslik), oath-taking(qasam), and ritual customs(urf-odat), which are absent in English phraseology [1, 19]

English phraseological units containing gluttonic pragmatonyms, on the other hand, tend to reflect individualistic and pragmatic cultural values, employing food names primarily as vehicles for metaphorical expression rather than as sacred or morally charged symbols.

The comparative analysis confirms that the translation of gluttonic phraseological units between Uzbek and English frequently encounters the problem of lacuna, where culture-specific concepts in one language find no equivalent in the other. This underscores the importance of linguocultural competence in translation practice and highlights the need for further research in this area.

Overall, this study contributes to the fields of comparative linguistics, translation studies, and linguoculturology by shedding light on the role of food culture in shaping phraseological meaning across languages.

CONCLUSION

This study has examined gluttonic pragmatonyms in Uzbek and English phraseological units from a comparative linguocultural perspective. The analysis of phraseological units such as non topmoq, non haqi, and oshga marhamat demonstrates that food names in Uzbek culture carry profound moral, spiritual, and communal significance that extends far beyond their gastronomic meaning. In particular, non haqi functions as a sacred oath formula in Uzbek daily communication, representing a clear case of linguocultural lacuna with no direct equivalent in English. English gluttonic phraseologisms, by contrast, tend to reflect pragmatic and individualistic cultural values, employing food names primarily as vehicles for metaphorical expression. The comparative analysis confirms that gluttonic pragmatonyms serve as powerful cultural markers encoding the worldview, traditions, and identity of their speech communities. These findings contribute to comparative linguistics, translation studies, and linguoculturology, highlighting the need for linguocultural competence in cross-cultural communication and translation practice.

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