

# Linguocultural Features Of Food-Related Lexicon In Uzbek Similes Describing Human Beings

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**Abstract:** This article explores the linguocultural features of food-related lexicon in similes describing human beings in the Uzbek language. The analysis is based on research conducted by Uzbek and Russian linguists, including V.A. Maslova, V.V. Vorobyov, and D. Khudoyberganova, who emphasize the reflection of national worldview and cultural values in figurative expressions. The study shows that Uzbek similes vividly reflect the people's perception of human appearance, physical characteristics, actions, and emotions through culturally specific food-based imagery such as halim, tolqon, kulcha, and ushoq. Examples from Uzbek literary works demonstrate how these culinary terms function as metaphoric models in describing human qualities and states. The findings indicate that Uzbek speakers tend to describe human actions and conditions more frequently than other aspects, which highlights the nation's anthropocentric worldview.

**Keywords:** Similes; food-related lexicon; cultural semantics; metaphorical thinking; national worldview; Uzbek cuisine; figurative expressions.

**Introduction:** Similes are one of the most expressive means of language, revealing the national identity and cultural worldview of a people. As noted by V.A. Maslova (2000) and V.V. Vorobyov (1997), the figurative thinking of a nation manifests itself not only in metaphors and proverbs but also in similes, which serve as an integral part of the linguocultural system of the language. In Uzbek linguistics, the study of similes plays a significant role in understanding how cultural and social experiences are reflected in language.

As Sherbo'taeva Muazzam points out in her graduate research on "Linguoculturemes in the Uzbek Language," words chosen for comparison often function as linguistic indicators of the nation's unique worldview and value system. Thus, the analysis of Uzbek similes provides insight into how Uzbeks perceive, evaluate, and express human qualities through culturally rooted images, particularly through food-related vocabulary.

## Theoretical Background

According to Maslova (2000), linguoculturology studies the interaction between language and culture, emphasizing how language reflects the collective

mentality of its speakers. Similes, along with metaphors, idioms, and proverbs, are recognized as important components of a language's cultural wealth.

In Uzbek linguistics, D. Khudoyberganova's article "Anthropocentric Analysis of the Text" classifies Uzbek similes about human beings into several semantic groups:

- **Similes connected with body parts:** anorday qizil yuz (face red as a pomegranate), burgutnikiday o'tkir ko'z (eyes sharp as an eagle's), gilosday qizil lab (lips red as cherries).
- **Similes related to appearance:** kulchadek yumaloq yuz (face round as a flatbread).
- **Similes describing physical power:** tog'ni ursa tolqon qilguday (so strong he could crush a mountain to dust).
- **Similes describing voice or speech:** og'ziga tolqon solganday (silent as if one had tolqon in the mouth).
- **Similes describing character:** halimday yumshoq (gentle as halim), sutday oq (pure as milk).
- **Similes describing state or condition:**

lavlagiday qizarmoq (to blush like a beet), suvga tushgan bo'lka nonday bo'shashmoq (to become limp like bread soaked in water).

- **Similes describing action or behavior:** och kalxatday yopirilmoq (to rush like a hungry vulture), yeb qo'yguday qaramoq (to stare as if wanting to devour).

The presence of food-related elements such as halim, tolqon, sut, kulcha, and non in these similes demonstrates how closely everyday life, cuisine, and cultural experience are intertwined with language. These expressions are not merely decorative but serve as symbolic markers of the Uzbek people's worldview, emphasizing warmth, hospitality, and emotional sensitivity — values deeply rooted in the national culture.

### Linguocultural Analysis of Food-Related Similes

#### “Halimday” — Gentle and Soft

The word halim refers to a dish prepared slowly until it becomes soft and smooth. Its softness symbolizes mildness, tenderness, and calmness. Therefore, halimday (as soft as halim) is used to describe a person's gentle temperament or emotional state.

Eshikdan halimday muloyim bo'lib kirib kelishidan bir balosi borov, deb o'ylovdim-a. (S. Ahmad, Kelinlar qo'zg'aloni)

Vujudi halimday yumshadi. (T. Malik, Shaytanat)

#### “Tolqon” — Strength and Silence

The word tolqon (powdered grain) appears in two idiomatic similes:

1. Og'ziga tolqon solganday – to be completely silent. Since tolqon is dry, one cannot speak easily when it is in the mouth, which metaphorically expresses unwillingness or inability to speak.
2. Tog'ni ursa tolqon qilguday – extremely strong, capable of crushing a mountain into powder.

Bu yoqdagi qazuvchilar ham tog'ni ursa tolqon qiladigan azamatlar edi. (M. Ismoilov, Farg'ona tong otguncha)

Nonushta paytida hamma og'ziga tolqon solganday jim o'tirdi. (N. Gulomova, Shaharlik kelinchak)

#### “Kulchaday” — Round and Smooth

The comparison kulchaday (like a small round flatbread) is often used to describe a small, round face or the moon's shape.

Otaqo'zining — o'z oldiga kampirning kulchadekkina yum-yumaloq yuzi keldi. (O. Yoqubov, Diyonat)

#### “Ushoqday” — Tiny and Insignificant

The word ushoq (crumb) denotes something very small or insignificant. The simile ushoqday emphasizes small

size or amount.

Agar ushoqday go'sht bersang, kuningni ko'rasan. (T. Murod, Otamdan qolgan dalalar)

The analysis of food-related similes such as halimday, tolqon, kulchaday, and ushoqday demonstrates how deeply culinary imagery is embedded in the Uzbek linguistic worldview. Each of these similes draws on familiar foods from daily life to express human characteristics, emotions, and behaviors in a vivid and culturally meaningful way.

The comparison halimday conveys softness and gentleness, reflecting moral and emotional calmness; tolqon represents both physical strength and silence, highlighting two contrasting human states; kulchaday symbolizes roundness and pleasant appearance; and ushoqday conveys smallness or insignificance. These examples show that Uzbek speakers use food imagery not only for sensory description but also to communicate psychological and moral traits.

Overall, the frequent use of food-based similes illustrates the close connection between language, culture, and everyday experience in Uzbek society. Through such expressions, the Uzbek people transform ordinary elements of their cuisine into powerful linguistic symbols that reflect values of warmth, strength, humility, and human emotion.

The analysis demonstrates that in the Uzbek language, similes describing human state and behavior are more numerous than those describing appearance or body parts. This suggests that Uzbek speakers place greater cultural emphasis on the dynamic and emotional aspects of human life rather than static physical features.

Moreover, the prevalence of food-based lexemes (halim, tolqon, kulcha, ushoq) shows how closely Uzbek linguistic imagery is connected with daily cuisine and traditional food culture — a reflection of how deeply food permeates national consciousness and social symbolism.

### CONCLUSION

Uzbek similes reveal the people's worldview through vivid, culturally grounded, and often food-related imagery. The frequent use of culinary comparisons demonstrates that Uzbek linguoculture integrates daily life experiences, particularly food, into linguistic expression. The dominance of similes describing human action and emotional state highlights an anthropocentric orientation — viewing and expressing reality through human experience. Hence, food-related lexicon in Uzbek similes is not merely descriptive but a symbolic reflection of the nation's worldview and values.

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