

LINGUOCULTURAL FEATURES OF GASTRONOMIC PAREMIOLOGICAL UNITS

Mamaziyoyeva Orzixon Odiljon qizi

Termez State University

Abstract. The article presents a comparative analysis of paremias containing the names of food products and expressing the specific characteristics of the English and Uzbek linguistic cultures. As a material, English and Uzbek paremias are used, containing the names of food products, analysis of proverbs and sayings of the English language and their comparison with Uzbek proverbs and sayings allows you to add new details to the gastronomic picture of the world that has developed among the two nations and have been consolidated in the language.

Keywords: English linguoculture, Uzbek linguoculture, gastronomic paremias, food, proverb.

As linguoculturemes, phraseological units represent human's national and cultural identity. They are one of the significant means of expressing a nation's lifestyle, its geographical location, as well as the history and traditions of a society united by one culture.

In the paper, many lexicographical works have been used to extract English and Uzbek idioms and interpret them from a cultural point of view. The article analyzes English idioms using Uzbek equivalents and it was found that the majority of idiomatic units describe the identity of the nation living in the ethnic community with a broad cultural aspect. Despite the fact that in both languages phraseological units with food components are formed according to taste, some specific features, appearance, and importance of the dishes, most idioms have very different meanings. With regard to idioms centered on food or eating, one hypothesis would be if there is any relation between the formation of English and Uzbek food idioms, or in what way gastronomic idioms of the both languages differ. According to Kaskova M.E, Ustinova O.V, Bolshakova E.K. "Phraseologisms with a gastronomic component are a kind of conceptual constant, since they exist in any language. National cuisine, its symbolism, terminology play an important role in comprehending and interpreting culture as a system in which the past, present, and future coexist, leading an ongoing dialogue.

A significant place in linguistics is occupied by phraseological units associated with the names of food products, in addition, idioms with food components play an important role in the formation of phraseological units. The presence of phraseological units with food is essential in order to help people of any nation indicate their attitude to events or express their feelings about situations. Usually, each food product is

characterized by some specific features. For instance, while some of them may be sweet, others may be bitter and sour. While analyzing the existing phraseological units in both languages, we can observe that the sweet taste of some idioms serves to represent the goodness or positive qualities of a person, their bitter or sour taste helps to reflect people's difficulties and negative traits. However, depending on the culture of the country, the national world picture, the food products that represent these characteristics may be different in both languages. With a few examples we will prove our point of view:

The phrase "Be'maza qovunning urug'i ko'p" (Tasteless melons have many seed) serves to describe the negative character of a person. It should be noted that, melon is one of the sweet crops, yet among them can also be found flavorless ones. Melon grows from its seed, and the abundance of tasteless melon seeds may cause it to multiply in large number. The idiom illuminates that in life in addition to good people can be found people with bad intentions. Bad people have a lot of friends, acquaintances, companions like themselves. They can make even good people change positive qualities in him for the negative ones. English people use the phrase "as sour as vinegar" to describe a particularly unpleasant, ill-natured, or disagreeable person. As we know vinegar is an acidic cooking ingredient to enrich the flavor of meals. But it cannot be consumed alone, so its sour taste is used in a negative sense. On the contrary, a person who is exceptionally sweet, kind or friendly is expressed with the idiom "as sweet as honey".

Due to its sweet taste, honey is mainly applied in Uzbek phraseologies to express a positive meaning. Uzbek writer O'. Hoshimov, in his books "Tushda kechgan umrlar" and "Shaharlik kuyov" expressed praise for someone with this phraseological unit. "Bog'bon amaki og'zidan bol tomib yangangizni maqtay ketdi." ("Shaharlik kuyov" P.400) It should be emphasized that the English and Uzbek phraseological units have an image-triggering function. And this feature can also be observed in idioms conveying food items, i.e. the appearance of the food items helps to describe certain characteristic features of the person. For example, in both languages a person's embarrassment is expressed with similar expressions. "Red as a beet" in English and "Lavlagisi chiqib ketdi" (turned into a beet) in Uzbek mean to be ashamed. When a person is embarrassed, his face turns red and a feeling of shame is evident on his face.

As we know, beet is in the color of red so both of the nation successfully used external features of this vegetable to illustrate the resemblance of a person's appearance in a given situation. Another example, the idioms "milk-white" and "sutdek oppoq" (white as milk) can be considered image-trigger phraseologies. As the color of milk is white, it helps to express the whiteness of the human body. In addition, concepts or general ideas related to the color "red" are represented by apples or cherries.

In English culture exists the idiom "as red as cherry", yet its literal translation into

Uzbek may be unclear to the participants of the interaction. Because such expressions as “olmadek qizil” (red as an apple), or “shirmoy kulchadek qizil” (red as a little bread) occur in Uzbek mentality. The national characteristics of each nation is primarily expressed in phraseological units associated with national culinary products. The names of culinary products presented in them give an idea of the national and cultural properties of peoples.

Basically, every nation in everyday life consumes its own national dishes and meals, as well as traditionally prepares national dishes for various holidays and celebrations. English national cuisine includes full breakfast, pudding, fish and chips, roast beef, soup, sandwich and others. Unlike English cuisine, Uzbek cuisine is much richer and contains “Palov” (pilaf), “Somsa”, “Lag’mon” (noodles), “Moshxo’rda” (soup with mung beans and rice), “Sho’rva” (soup), “Norin” and etc. The names of these meals appear in Uzbek and English phraseological units and are important to illustrate their national originality. Let’s consider some example related with national meals. “English breakfast” is a set expression in the language and means a substantial breakfast consisting of eggs, bacon or ham, toast, and cereal. This phrase is specific to English culture and reflects the English breakfast ration in human cognition. Another phraseological unit containing the English traditional dish “over-egg the pudding” refers to making something wrong or get something worse by doing too much or trying to improve the situation.

It originated as a simple literal phrase indicating that too many eggs could spoil baked goods. In the Uzbek language, the phrase “qovun tushurmoq” can be used as an analogue of this. Further examples of phraseological units help represent someone’s interference in others’ affairs. Uzbek people use the idioms “Oshga qatiq bo’lmoq”, “moshxo’rdaga qatiq bo’lmoq” to denote this notion. One more example with Uzbek national meal “ataladan chiqqan suyak” means a redundant person in a particular situation.

Usually in the preparation of this meal meat is not added to it. It is made from fried flour, water, and butter. Since the meat is not added, no bones come out of it. So, the expression represents an unnecessary person in a relationship.

By analyzing phraseological units associated with Uzbek national meals, it can be clarified that most of them are formed by the national dish “Osh”. For example, “*oshga tushgan pashshadek*”, “*og’zi oshga yetganda*”, “*og’zidagi oshini oldirmoq*”, “*oshini oshab, yoshini yashab bo’ldi*”, “*osh bo’lsin*”, “*oshiga sherik bo’lmoq*”, “*oshi tatimadi*”, “*osh bermoq*”.

Furthermore, In the Uzbek mentality bread is considered important and precious food. And the results of our analysis have shown that main part of the phraseological units containing bread or bakery products are used to express the source of human income or their social status. For example, “noni butun” – have everything necessary

for life; “nonni moy bilan yemoq” – a comfortable life in abundance; “noniga sherik bo’lmoq” – to be a partner of someone else’s income; “nonni betashvish yemoq” – to live in piece; “gadoydan non tilamoq” – being extremely poor; “non gadoyi” – poor; “non topmoq” – earn money; “bitta noni ikkita bo’ldi” – the improvement of one’s life by hard working; “noni yarimta” – a decrease of one’s earning due to a partner or competitor; “non-u qoq bilan kun kechirmoq” – poor and etc. There are some English idioms with the component “bread” expressing the same concept such as “bring home the bacon” – earning money; “someone’s bread and butter” – source of living; “break bread with someone” – share a meal with someone; “bread winner” – a member of family who earns most money.

It was mentioned many times above that proverbs are national wealth, and nationality is the main characteristic of proverbs. Nationality can be observed especially in parmes with food lexemes. Soup is one of the favorite dishes of the Uzbek people.

Below are proverbs about food and nutrition can also be given as an example.

1. After dinner comes the reckoning - Yemoqning qusmog`i bor
2. After dinner mustard -To`ydan keyin nog`ora
3. After dinner sit a while, after supper walk a mile- Qorning ochmasdan ovqat yegin, Qorning to`ymasdan qo`l artgin
4. Agree, for the law is costly -Arslon izidan qaytmas Yigit so`zidan
5. All bread is not baked in one oven -Har supraping noni bor
6. An apple a day keeps the doctor away -Bir anor ming dardga davo
7. Bachelors fare: bread and cheese and kisses -Boshing ikki bo`lmagunga, moling ikki bo`lmaydi
8. Ask for bread and be given a stone- Non so`rab, tosh olmoq
9. Cast one's bread upon the waters -Nonni suvga oqizmoq
10. Eat the bread of affliction -Zorlik keltirar xo`rlik
11. Eat the bread of idleness- Bekorchining beti yo`q Qozon osar eti yo`q
12. His bread is buttered on both sides -Uning pichogi moy ustida
13. Laugh before breakfast you'll cry before supper -Tushlik oshga tushlik yerdan kishi kelur
14. Eat high off the hog Yaxshi ovqat qolguncha -Yomon qornim yorilsin
15. Eat out of smb's hand -Birovning qo`lida ul bo`lguncha, o`z uyingda qul bo`l
16. Eat the fat of the land -Arpa egan ot o`ynar Maka egan zot o`ynar
17. Eat at pleasure drink by measure -Rohatingda yegin, me`yorida ichgin
18. Eat to live, but do not live to eat -Eyishi uchun yashama Yashash uchun ye

19. Eating and scratching wants but a beginning -Eyman degan kelin, engdek hamingni yer

Based on the above, the gluttonic nominees, which play a key role in the archetypal thinking of the Uzbek nation –bread form the following conceptual chain: bread - sacred, mother, household archetype; In Uzbek linguistic picture of the world gluttony “bread” has following conceptual meanings: “Bread”is dear like mother –it feeds, it helps, it saves, for living human beings need mother and need bread. The culture and spirituality of each nation is related to the food and eating processes of that nation.

The phraseological unit of the language plays a significant role in transmitting and identification of people’s national and cultural identities. As it reflects people’s worldview and national features the “food” component takes part in the phraseology of any nation. It is confirmed in the article by the analysis of phraseological units consisting of food components with a wide range of meanings and connotations.

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