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PHRASEOLOGICAL UNITS IN UZBEK LANGUAGE**

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LINGUOCULTURAL RESEARCH OF GASTRONOMIC PHRASEOLOGICAL UNITS IN UZBEK LANGUAGE

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Abstract: The article proposes a linguoculturological study of "gastronomic" phraseological units in order to identify their national and cultural specifics and their role in the formation of the concept of "Food". Study is conducted on the material of English and Uzbek languages. Emphasis is placed on the study of the formation of phraseological components of gastronomic components, their manifestation as an identifier of a particular culture in the example of the relationship of language and culture. The use of gastronomic phraseology in the description of a person or thing is based on the appearance, color, properties, preparation and taste of the product. The expression of all the positive features and negative flaws in people forms the basis of the figurative image created by gastronomic phraseology.

Key words: gastronomic, food, bread, phraseological units, figurative, anthropology, linguistic, code, analysis, components, linguacultural, ceremony, traditions, customs.

INTRODUCTION

System-structural research in world linguistics is the study of phraseology from a semantic-structural point of view, the disclosure of semantic-semantic structure; Ethnolinguistic works are aimed at identifying and identifying the figurative bases and components of phraseology in people's lives, and linguistic

and cultural studies are aimed at assessing how and to what extent the culture of the nation is reflected on the formal and spiritual basis of phraseology.

Relying on the achievements of the years of independence, we are taking a bold step from national revival to national progress¹. One of the important conditions for national development is the development of the state language, the study of other languages and the demonstration of the unique nature of the Uzbek language. In Uzbek linguistics, phraseology has developed as a special branch of linguistics, and phraseology has been studied in depth in the comparative-historical and system-structural directions. However, the gastronomic phraseology of the Uzbek language was not the subject of separate research, they were not studied in comparison with other languages from the point of view of linguocultural studies. Therefore, the comparative study of the linguocultural features of gastronomic phraseology in English and Uzbek is one of the current issues of Uzbek linguistics.

MATERIALS AND METHODS

According to A.V. Kunin, who studied English phraseology, FBs are fixed expressions used in a fully and partially figurative sense [8, p. 26]. R. Sholes notes the phrase as “units that are understood by the speakers, but whose meaning often differs from the meaning of the words” [5, p. 89]. S. Irujo also agrees with this view, saying that “the meaning of a phrase is a common expression that cannot be determined from the meaning of the component” [2, p. 140]. For example, the terms milk and water cannot be understood by the words “milk” and “water”. English-speakers, on the other hand, immediately realize that the phrase milk and water is used to refer to a person who is clumsy and unable to do anything.

In our opinion, this idea cannot be applied to all phraseological units. Some phraseologies are derived from the function of the components in the composition and the meaning they convey. For example, the English phrase after meat mustard means “work not done on time is not profitable, but rather embarrassing”. The words “meat” and “mustard” in its composition are related to the correct meaning.

The British often eat meat with mustard or other kale. It is stated that mustard is not needed after eating meat. The Uzbek version of this phraseology is arafa after hayit, and the words hayit and arafa are close to the meaning of the phrase. Arafa is actually preceded by Eid, and if someone spreads Arafa after Eid, it is ridiculous [10, p.34].

Along with the above, B. Fraser writes, “the semantic interpretation of phraseologies is not a compositional task, but a form that organizes them. Each morpheme has its place in phraseology”. [13, p. 22].

The monograph of A.Mamatov and B.Boltaeva is devoted to the linguocultural, semantic-pragmatic study of phraseological units, which deals with cognitive and linguocultural, national-cultural features of phraseological units expressing personal emotions, personality traits and characters. The play shows that the phraseological structure of the modern Uzbek literary language is historically etymologically formed in three ways: 1) formed on the basis of Uzbek reality; 2) mastering of related and unrelated languages; 3) the distinction of phraseological units introduced by calcification is emphasized [9, p. 7].

Gastronomic phraseology consists of components that represent the names of foods, fruits, vegetables, types of meat, dairy products, sweets, and beverages consumed in daily life. The gastronomic phraseology in each language conveys the ancient culture of that nation. After all, in the culture of most peoples, food is treated as a great blessing, sustenance.

Gastronomic phraseology reflects the specificity of the ethnic and cultural aspects of a particular nation. Therefore, they can be analyzed in three aspects: international, national and local. Gastronomic phraseology is the best source on the nation and its traditions. For example, the phrase bring home the bacon originated in 1111 in the town of Great Dunmow in Essex, from a custom called “Dunmow flitch” (Danmov smoked pork). Traditionally, when a newlywed family swears in church that they have not fought for a year and have never considered divorce, the couple is presented with a smoked pig. At other fairs, pig-keeping ceremonies were

held, and the winner took the pig home. But this custom has been used as a phrase since the 1910s. When the famous American boxer won, his mother said, "He said he would bring pork home and kept his promise." According to Oxford Companion to American History, this incident led to the emergence of a new phrase.

RESULTS AND DISCUSSION

For example, in the following passage, the phrase bring home the bacon is used to mean "earn money, feed the family": Now, course, Mr. Eathorne, you're conservative and may be you feel these stunts would be undignified, but honestly I believe they would bring home the bacon (S.Lewis, «Babbitt») - *Албатта, Сиз, жаноб Итори, консерватив инсонсиз, ва сизга бу қилиқлар галати ва нолойиқ туюлаётган бўлиши мумкин, лекин, худо ҳақи, улар ўз нонини ўзи топа олади.*

It can also be seen that the phrase means "not to go hungry without money": I have never, never failed to bring home the bacon, she said slowly... (G.Vidal) - *Ўз аравамни ўзим тортганман, оч қолмаганман, – деди у секингина.*

In both sentences, the phrase means "to bring home food, to feed the family." The following alternatives of the phraseology Bring home the bacon are observed in Uzbek: 1) ўз нонини ўзи топмоқ – the Uzbek alternative was also created using a gastronomic component; 2) ўз аравадини ўзи тортмоқ formed using the word "cart" typical of the daily life of the Uzbek people.

The amount of basic components of gastronomic phraseology will also vary according to the specific characteristics, norms, and scope of cultural communication of each language. For example, just as Uzbeks never swore "By bread and salt" instead of "By bread," the British say "to eat somebody's bread and salt" instead of "to eat somebody's salt." The number of components in the English and Russian versions of the phraseology used for the figurative expression of the terms "well-armed" and "to offend someone" is also less than their Uzbek

alternatives, and is interpreted within the framework of language norms in the translation process.

According to L. Pinnavaya, in the XVII century W. Shakespeare founded fifteen gastronomic phrases in English, which are: 'be caviar to someone, the world is one's oyster' and phrase like 'the milk of human kindness' каби иборалардир²⁷.

Cannon fodder or food for power Russian 'пушечное мясо' corresponds to the Uzbek word 'quruq yem' in terms of content and form. In 1814, Sh.F. Rene condemned the Napoleonic regime, writing that "his hatred for human life and for France was so strong that the newcomers were called raw and dry fodder.²⁸"

The analysis of gastronomic phraseology in English showed that their number increased with the development of language: 2 in the XIII century, 5 in the XIV century, 3 in the XV century, 32 in the XVI century, 38 in the XVII century, 20 in the XVIII century, 69 in the XIX century. and 50 in the twentieth century.²⁹ L. According to Pinnavaya, in the last two centuries, 76% of all gastronomic frzeologisms have been identified and used in magazines and works of art. For example, the phrase coach potato was first used in 1979 in the Los Angeles Times [6, p. 206-207].

Cultural codes are the basis for illuminating the national-cultural nature of phraseology because they reflect the culture of a people. In this sense, gastronyms served as a cultural code in the formation of gastronomic phraseology. The names of Uzbek national dishes are a reality for British culture. One such dish is pilaf. It is hard to imagine Uzbek daily life, traditions and ceremonies without soup. That is why most of the gastronomic phraseologies created by the 'osh' cultural code reflect the ethnic rituals of the Uzbek people.

For example, 'ош бермоқ' - "to pour plov in a big pot at weddings and other celebrations, to feast the country"; 'ошини емоқ' (for example, when do we eat your plov?) – or "to be a wedding". Directly expressing the ethnic rituals themselves: 'qiz osh, xotin osh, arvoh osh, maslahat osh', and so on. including

phrases. The 'osh' is also made with a cultural code: a fly fell on the plov // to be a fly on the soup - "the conversation of close people is disrupted by the arrival of an unwanted person"; to grow old, to live old - "to live most of one's life"; let there be plov and others.

The roast beef in English culture is a reality in Uzbek. The 'roast beef', the 'king' of national cuisine in Britain, is the highlight of the festive table. The British climate also influenced its formation as a national dish. It is known that the rainy climate is directly related to what kind of livestock is fed, so in England and Northern Ireland "roast beef", in Scotland "roast lamb" (roast lamb) and in Wales "roast chicken" (roast chicken). fire-cooked chicken) is popular as a ceremonial and ceremonial dish. Roast meat is found in the following gastronomic phrases: roast meat and potatoes [14] - fried meat and potatoes (the most important part of something), one man's roast meat is another man's poison - fried meat for one person, poison for another his favorite thing is poison for others), dead meat - means concepts such as dead meat (to threaten).

In Uzbek linguoculture, most gastronomic phraseologies, including the word meat, have a negative connotation. For example, the words to eat meat, (eat your meat) are used in the sense of threat, and the words to eat each other's meat are used to mean "fight, quarrel." The English phrase "dead meat" is close to this group in terms of meaning. The phrase "do not eat the flesh of an ugly calf" to say something that is not true. Gastronomic phraseologies, also represented by the words mutton, pork, beef, and turkey, are also common in English linguistics. For example: A leg of mutton – stout. «Splendid. He's got a great red face like a leg of mutton, and on his right cheek there's an enormous mole with long hairs growing out of it» (W. Somerset Maugham, The Moon and Sixpence. Ch. XXIII)- Портрет учун жуда мос экан. Юзи қизил, семиз қўйнинг сонидай ёғлиқ, йилтиллайди, ўнг юзида каттакон сўғали ҳам бор. (U.S. Моем. / Translated by R. Inogamov)

This phraseology often refers to the obesity of any part of the body. In the Uzbek language, the phrase rooster is used in such cases. The translator literally

translated the phraseology a leg of mutton into Uzbek as fat as the number of fat sheep. We think it would be appropriate to translate it as "a rooster-eating, red-faced."

The phraseology of mutton dressed (up) as lamb (the old woman says I will be a girl) directly reflects the daily life of the English people. It is well known that the English diet has a separate, unique kale for each type of meat. Consequently, mutton is not served on the table with a lamb shank. In this regard, the rules of cultural norms are strictly followed, and deviation from the norm is considered uncivilized. Therefore, in English linguoculture, the phrase 'mutton dressed (up) as lamb' is used for older women who dress inappropriately as young girls: They are popular in the neighborhood, I gather. '“ Some of the old cats don't like 'em, ' said General Grant. 'A good deal of mutton dressed as a lamb round here'. - Фикримча, улар маҳалламизнинг кўзга кўринган қизларидан. Фақат кампирлар эмас, – деди Генерал Грант. – Ўзимизда ҳам қиз бўламан деган кампирларимиз талайгина.

Mutton dressed (up) as lamb фразеологизмининг ўзбек тилидаги муқобилларида гастронмик компонент иштирок этмаган. Қиёсланг: кампир қиз бўламан дейди; қариб қуйилмаган.

Food names are involved in the formation of phraseology. By defining the linguocultural code of such phraseologies, it is possible to define a set of several symbols of the ethnolinguocultural code. If a code is a system of symbols that perform certain functions, a cultural code is a figurative system that is viewed from a specific aspect of culture. Linguocultural code is a cultural code with a symbol of natural language [11, p. 35].

Characters of the gastronomic type have a semiotic and ethnocultural character, and these component units represent a distinct cultural semiotic symbol. It is an ethnocultural connotation that evokes a certain association in the mind of the speaker, and its semiotic integration depends on a certain socio-cultural continuity. The formation of the ethnolinguistic cultural gastronomic code takes

place in a system of gluttony symbols, expressing a multi-stage character at the heart of ethnic gastronomic culture. In the first stage, symbols are formed in language-resource names, the meanings of which are regulated by the opposite binary code “crunchy” - “inedible”, a process described in anthropology by K.L. Stross as the basis of gastronomic coding.

In general, idiomatic units related to gastronomic aspects will contain cultural codes that represent symbolic meanings unique to each nation. For example, in English linguistics, "bread" is a symbol of hope for a better future, "milk" is a symbol of purity and justice, and "fat" is a symbol of wealth and softness (character).

If a code is a system of symbols that perform certain functions, a cultural code is a figurative system that reflects a symbolic aspect of culture. A linguocultural code is a cultural code that has the symbolism of a natural language. Every language learner learns these codes from an early age, along with their mother tongue [11, p. 67].

Phraseologisms with the gastronomic code "milk" can be divided into groups related to mentality, cultural characteristics, religious beliefs, myths, geographical area and civilization, according to national and cultural characteristics.

In English and Uzbek, phraseology consisting of the components "bread" and "bread products" is actively used, and they reflect the main features of the nation. Bread as a divine and precious blessing is interpreted in the Bible as a "staff of life", a symbol of God [13]. The concept of bread is also actively involved in the formation of phraseologies. For example: bread and butter; earn one's bread; bread and butter letter (a letter of thanks for hospitality), as well as the Uzbek phrase hope is poor man's bread.

In English linguistics, bread gastronomic coded phraseologies form the following associative lines:

1. Income, livelihood: earn/make one's bread and butter; bread and butter; bread winner; eat smb's bread; man cannot live on bread alone; daily bread; half a loaf is better than no bread at all.

2. Poverty and misfortune: quarrel with bread and butter; bread always falls from buttered side down; on the breadline; eat the bread of affliction.

3. Success and luck: the hottest/best thing since sliced bread; know which side one's bread is buttered; throw/cast one's bread upon the waters; to have one's bread buttered on both sides; bread and Circuses.

4. Injustice: ask for bread and be given a stone; take the bread out of somebody's mouth.

The following associative series of phraseological codes with non-gastronomic code are observed in Uzbek linguoculture:

1. Income, livelihood: нон емоқ; нон топмоқ; нон пули; нони бутун; нони яримта бўлди; нонни ёғ билан емоқ.

2. Poverty: нон гадойи бўлмоқ; бир бирда нонга зор бўлмоқ; қотган нон емоқ.

3. Food, blessings, sustenance: нонини емоқ (тузини емоқ); нон-туз ҳаққи.

4. Injustice: оғзидаги нонини (ошни) олдириб қўймоқ; нонини туя қилмоқ, нонини яримта қилмоқ.

5. Ungratefulness: нонқўрлик қилмоқ; нонқўр одам; нонтепки одам; нонини еб, дастурхонига оёқ артмоқ (тузини еб, тузлиғига тупурмоқ).

6. Holiness: нон ўпмоқ, нонни қўзига суртмоқ.

7. Oath: нон урсин.

8. Traditions and ceremonies: нон синдирмоқ // нон синдирди; патир ушатмоқ // патир ушатди; нон тишлатмоқ; нон силамоқ.

Profit from bread / non gastronomic code phraseology in English and Uzbek linguoculture; poverty and misfortune; associations such as injustice, dishonesty, and sanctity are understood. Among them, the associations of "income, livelihood" are the most important, and the conceptual pair "bread" + "butter" plays a special

role in the formation of this type of phraseology. In contrast to English linguistics, Uzbek linguoculture has its own associations, such as food, blessings, sustenance, ungratefulness, oaths, customs and rituals.

Bread is understood to be an association of 'sanctity' rather than a phraseology with a gastronomic code. This association is based on the religious and ethnocultural views of the English people, and such phraseologies are derived from sacred books such as the Torah and the Bible. That is why they have semantics related to Christianity.

The degree of interchangeability of phraseological codes with the gastronomic code "bread" in English and Uzbek can be determined as follows: 1) phrases consisting of the same component - 40%; 2) phrases that are one according to the plan of content, consisting of other components according to the plan of expression - 40%; 3) those who do not have an alternative in Uzbek - 20%.

CONCLUSION

Gastronomic phraseology reflects the linguocultural character of the nation. The components of gastronomic phraseology are considered to be one of the codes of culture. Gastronomic phraseology consists of components that represent the names of foods, fruits, vegetables, meat and dairy products, sweets and beverages consumed in daily life.

So, when gastronomic phraseology is used in the description of a person or thing, it is based on the appearance, character, preparation, or taste of that person or thing. Most of the gastronomic phraseologies in English are related to the social life and historical events of the people in terms of their origin. Uzbek gastronomic phraseology often reflects ethnic ceremonies, customs and traditions.

Thus, a significant part of gastronomic phraseology in English and Uzbek is the bread component. This can be explained by the fact that in both folk cultures bread is considered an important source of income and food. Some of the non-gastronomic coded phraseologies in English are functionally compatible with the

Uzbek phraseologies. In English and Uzbek linguocultures, bread-component phraseology has been established as a symbol of goodness and prosperity.

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