

LINGUOCULTURAL FEATURES OF GASTRONOMIC PAREMIAS IN RUSSIAN AND UZBEK LANGUAGES

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Abstract

The article presents a comparative analysis of paremias containing the names of food products and expressing the specific characteristics of the Russian and Uzbek linguistic cultures. As a material, Russian and Uzbek paremias are used, containing the names of food products, analysis of proverbs and sayings of the Russian 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: Russian linguoculture, Uzbek linguoculture, gastronomic paremias, food, proverb.

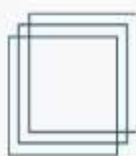
I. Introduction

The interest of researchers in studying the problems of the relationship between language and culture has naturally increased. An analysis of key cultural concepts based on the material of individual languages is necessary to identify the universal and specific in the perception of reality by the carriers of these languages.

The study of concepts in a comparative plan provides an opportunity to identify ethnospecific factors that determine the similarities and differences in the processes of conceptualization among different peoples. An important role is assigned to the most significant concepts, which is determined by the frequency of their use. In this regard, the disclosure of the concept of "food" in the Russian and Uzbek national consciousness acquires great importance.

II. Literature review

In recent decades, linguistics has dynamically developed new directions and approaches to the study of linguistic material, one of which is the linguoculturological approach, which is pursued by such scientists as V.A. Maslova, Yu.S. Stepanov, A.A. Zalevskaya, I.A. Baudouin de Courtenay, J. Weisgerber, A. Vezhbitskaya, E.M. Vereshchagin, L. Wittgenstein, V. Humboldt, Yu.N. Karaulov,



V.G. Kostomarov, V.V. Krasnykh, A.A. Leontiev, A.D. Shmelev, L.V. Shcherba and others.

A.V. Maslova has repeatedly emphasized that language analysis cannot be carried out in isolation; it must be analyzed in close connection with other disciplines, the main of which can be called cultural linguistics. Studying a language in line with the linguoculturological approach allows us to reveal the specifics of linguistic consciousness and communicative behavior of carriers of a particular culture, to establish the features of the distribution of signs of certain concepts, their associative potential, to see the dynamics of the development of cultural dominants that determine the real value of the world and are embodied in the language [1; 34].

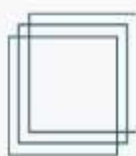
III. Analysis

The problem of determining the structure and content of the concept "Food" in the modern theory of language is of great interest to linguists, as well as psycholinguists, linguistic and cultural studies, philosophers, psychologists (Y.L. Zlobina, I.K. Mironova, E.V. Filippova, P.P. Burkov). According to their observations, this concept in the linguistic sense is one of the least studied, while its socio-cultural significance and value remain high [2; 153].

As you know, each language reflects a certain way of perception and structure of the world, or its linguistic picture. The totality of ideas about the world, included in the meaning of various words and expressions of a language, is formed into a certain unified system of views and attitudes, which, to one degree or another, is shared by all speakers of a given language. The perception of the surrounding world depends on the cultural and national characteristics of the speakers of a particular language [3; 182].

There are many approaches to understanding the concept. By the concept, we mean the operational content unit of memory, mental lexicon, conceptual system and language of the brain, the whole picture of the world, reflected in the human psyche. This definition of the concept that more accurately reflects its concept. It should be noted that in the concept, from the point of view of culture, the value, figurative and conceptual sides are highlighted. The study of these components contributes to the understanding of a specific concept by carriers of a particular linguistic culture.

Both in culture and in the language of each nation there is a universal (universal) and nationally specific. In any culture there are cultural meanings inherent only in it, enshrined in language, moral norms, beliefs, behavior patterns, etc. The national conceptual sphere consists of concepts that have universal human value and on the basis of which national cultural values are formed. It is the presence of common, universal concepts that ensures communication between peoples. At the same time,



each culture forms its own stereotypes of consciousness and behavior, based on its own vision of the world.

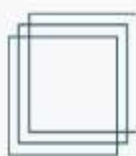
The proverbs and sayings clearly express the norms of behavior of this or that society, this or that social group. Considering the proverbial fund of languages of different peoples, we trace the "image" of the picture of the world and the image of the world through the prism of the proverbs of these peoples, thus revealing the features of material and spiritual culture, the connection of proverbs with the history of the people. In addition, a comparative analysis of these proverbial funds allows you to get an idea of the cultural and proverbial mentality characteristic of each culture separately.

Each nation has its own proverbs and sayings, which form an important part of the national cultural heritage. Many proverbs in Russian and Uzbek have the same essence, which, however, can be conveyed in completely different words due to the fact that the proverb is based on different associations. However, not all existing proverbs have exact or close matches in other languages, since the history of the development of each nation is individual. Proverbs and sayings reflect centuries-old folk wisdom and, as a rule, are easy to remember [4; 28].

IV. Discussion

In recent years, in connection with the further development of Uzbek-Russian relations, the issue of interaction and understanding between representatives of two linguistic cultures, an integral part of which are specific Russian and Uzbek gastronomic worldviews, has become acute. Following L. R. Ermakova, we will understand the "conceptual model of gastronomic preferences" by the gastronomic picture of the world [5; 30].

Since phraseology is a layer of language that most consistently and fully embodies the existing picture of the world, including the gastronomic one, the Uzbek and Russian paroemias became the material of our research. Russian Russian and Uzbek gastronomic worldviews (including the gastronomic worldview reflected in the paremias) were not the object of special observation, the specificity of our work is that Uzbek paremias are considered in comparison with the paroemias of the Russian language obtained by continuous sampling methods from the dictionary "Proverbs and Sayings of the Russian people" by V. I. Dal [6] and the proverbs of the Uzbek people are quoted by [7]. The total volume of the material considered were 30 phraseological units of the Russian language and 40 phraseological units of the Uzbek language containing the names of food products. Let us note the main features of the Uzbek and Russian linguistic cultures, reflected in the paroemias.

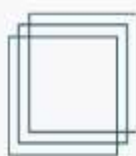


In Russian linguoculture, proverbs containing the names of food products often teach thrift: *ешь пироги, а хлеб вперед береги; пироги до того доведут, что и хлеба не дадут* [eat pies, and take care of bread ahead; pies will be brought to such a point that they will not give bread] – they can condemn wastefulness, posturing associated with eating: *ест орехи, а на zipуне порежи* [he eats nuts, but there are holes on the zipper]. The same qualities are reflected in the Uzbek gastronomic picture of the world, reflected in the following proverbs: *Bir boshq don — bir savat non; Molini quritaman degan pul qilar, donini quritaman degan un qilar; Boylik ushoqdan yig'ilar; Don ayagan donga yetar, non ayagan — nonga; Ortib qolsa qozonda, isitib yersan azonda; Oshni ayasang — oshga, nonni ayasang — nonga; donni yiqqan donodir; Tovuqni yesang, bir yeysan, tuxumini yesang, ming yeysan; Tuxumning oqini oqlab ye, sarig'ini — saqlab; Har kuni yema palovni, har kuni yoqqin olovni; Qo'ling moy bo'lsa, boshingga surt.*

If we consider food in terms of reflecting the topic of wealth / poverty, then Russian linguoculture is characterized by associations of wealth with dairy products: *как сыр в масле кататься; молочные реки, кисельные берега* [like cheese in butter to roll]; milk rivers, jelly banks - with the names of sweets: *одна рука в меду, другая – в патоке* [one hand is in honey], the other is in molasses. A characteristic sign of wealth and prosperity for Russian linguoculture is the image of bread and salt: *живем – хлеб жуем, а ино и посаливаем; хлеб да соль* [we live-we chew bread, and in other ways we salt it; bread and salt] (a wish at a meeting). At the same time, bread without salt can be a sign of poverty. A bright image symbolizing poverty is the image of bread and water: *сидеть на хлебе и воде* [sitting on bread and water]. Similar, partly opposite meanings, actualized by proverbs containing the word bread, are due to the wide scope of the concept, which is traditionally covered by this word in Russia).

In the Uzbek linguoculture, the image of fat and butter is a sign of wealth and well-being: *Mehnat qilgan moy oshar; Mol boqqanning barmog'idan moy tomar; Mol boqsang, og'zi-burning — moy, bo'ri boqsang, og'zi-burning — loy; Hunarli moy oshar, Hunarsiz loy oshar; Sabr qilgan moy oshar, olqish olgan ko'p yashar*; a sign of poverty is "ayran": *Osh o'rniga — ayron, kundoshli uy — vayron; Ichmas edim kosaning qaymog'ini, zor bo'ldim kubining ayroniga; Kambag'alning ayroni — o'ziga totli; Ayron osh bo'lmas, nodon — bosh.*

The theme of food in Russian linguoculture is closely related to the theme of gratitude to God: Magnify bread and salt (i.e., pray after eating). In the Russian linguistic culture, reflected in proverbs and sayings, there is also the idea of the dominance of the spiritual component even over such an important process as nutrition – Not with bread, but with prayer. The topic of proper nutrition as a source



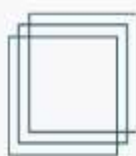
of health has become more widespread in Uzbek phraseology: Dushmanga o't ber, do'stingga — sut; Qizning qilig'i yaxshi, sutning — ilig'i; Nonning ikki kunligini ye, go'shtning — bir kunligini; Asal qilmaydi kasal; Bir anor ming bemorga davo; Oshni issiq ichma.

V. Conclusion

In conclusion, we note that in Russian and Uzbek phraseological units, the idea of a careful attitude to food is approximately equally expressed; the idea of the need to observe the rules of behavior at the table; the idea that healthy food is often tasteless and that gluttony can become a source of illness. Russian Russian linguocultural phraseological units, which are characteristic of the Russian linguoculture, devoted to the predominance of the spiritual component over the need for nutrition, as well as the enumeration of the rules of healthy nutrition, characteristic of the Uzbek linguoculture, should be mentioned as the main differences observed between the Uzbek and Russian gastronomic pictures of the world.

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