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## CLASSIFICATION OF ENGLISH AND UZBEK IDIOMS DEPENDING ON GASTRONOMIC CODES

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### ABSTRACT

*The article highlights the new network of gastronomic idioms in the field of phraseology, their study, the formation of gastronomic phraseologisms on the basis of social and cultural factors, as well as ethnolinguistic aspects of the gastronomic code. Among the language units, it is precisely in phraseology that culture has its own full-fledged expression. Therefore, the phraseological system of the language is considered one of the objects that linguoculturology studies. Phraseologisms used by the Uzbek food code provide information about the most ancient and real culture of the nation. By defining the linguistic and cultural codes of such idioms, it is possible to define several complexes of ethno-linguistic and cultural codes. If the code is a system of signs that perform certain functions, the cultural code is a figurative system considered by the sign side of culture. A linguocultural code is considered a cultural code with a natural language symbol.*

**KEYWORDS:** *Phraseology, Gastronomic Phraseologisms, Social And Cultural Factors, Food Code, Linguocultural Code.*

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### INTRODUCTION

Gastronomic signs have a semiotic and ethno-cultural character; units with this component express a specific cultural semiotic symbol. This is an ethno-cultural connotation that generates a certain association in the minds of native speakers; its semiotic integration depends on a certain socio-cultural duration.

The formation of the ethno-linguistic and cultural gastronomic code is carried out in the depths of the ethnic gastronomic culture as a system of signs-gluttonies, and it has a multi-stage character. At the first stage, the language forms signs-resource names, the meanings of which are regulated by the binary code "edible ↔ inedible" – an opposition well described in anthropology by Claude Levi-Strauss as underlying gastronomic coding [1].

In general, in idiomatic units associated with gastronomic features, there are cultural codes that express symbolic meanings specific to each nation. Consequently, in English linguoculture, "bread" as a symbol of money expresses hope for the future; "milk" "is considered a symbol of purity and justice, and" butter" – a symbol of wealth and softness (character).

If the code is a system of signs that perform certain functions, the cultural code is a figurative system that denotes the symbolic side of culture. A linguocultural code is considered a cultural code with a natural language symbol. Every native speaker learns these codes from a young age, along with their native language. [2]

The linguocultural analysis of English phraseological units with the gastronomic code of milk can

be implemented on the basis of the following linguo-semiotic model:



G – the gastronomic component (here milk).

T-image f cmm – Food image transformation process (FI). Transformation of the verbal code into the linguistic and cultural code.

FI-a reflection of a certain type of relationship.

1) To cry over spilt milk

Spilt milk <sup>[food]</sup>→ wasted nutrient – rich liquid food ...→ something which is valuable and important but wasted → to cry over spilt milk {communication} = Don Manuel... was not one to cry over spilt milk.

In this example, we see the transformation of a component from a gastronomic code to a socially conditioned state. The phraseological unit spilt milk expresses the meaning of "lost opportunity" or "lost time".

2) A land of milk and honey

Milk and honey <sup>[food]</sup>→ nutrient – rich liquid food; sweet viscous food →

adorable and admirable place → a land of milk and honey {communication} = “Look” he said, “this ain’t no land of milk and honey like the preachers say.

In this case, the gastronomic code turns into a spatial code. The country of dreams in the representation of humanity is expressed using the gastronomic codes "milk" and "honey".

3) The milk of human kindness

The milk <sup>[food]</sup>→ nutrient – rich liquid food soft and kind behaviour → the milk of human kindness {communication} = A man just made out of the condensed milk of human kindness.

In this context, we can see the transformation of the gastronomic code into a moral code.

The gastronomic code "milk" appears in the mind of a person as a pure and flawless product. The transformation of the milk component from a gastronomic code to a social state, place and moral code indicates that "milk" is inherent in the English people and has long been transformed into a linguistic and cultural code. The transformation of Uzbek phraseological units with the component "she is the essence" into a social state (sutim ogzimga keldi) and a moral code (sutini oqlash) indicates that this component is characteristic of Uzbek culture. [3]

The equivalence in the Uzbek language of English idioms with the gastronomic code of milk is 71%. If 37% of them in the Uzbek language have a gastronomic code, 12% in both languages is expressed using the code milk (milk). Non-equivalent phraseological gaps with the gastronomic code milk make up 29%.

The equivalence of Uzbek idioms with the gastronomic code milk in English is 58.3%. Of these, 47.8% and in English are formed using the gastronomic code, and 42.8% using the unit milk. Non-equivalent phraseological gaps with the gastronomic code make up 41.6%. [4]

Idioms with the gastronomic code "milk", depending on the national and cultural characteristics, can be divided into the following groups: units related to mentality, cultural peculiarity, religious belief, signs, geographical location and civilization.

In English and Uzbek languages, units with the components “bread” and “bread products” are actively used; they reflect the main characteristics of the people. In the “Bible”, bread as a sacred and valuable good is interpreted as the “source of life» (staff of life), a symbol of God. The concept of bread is also actively involved in the formation of phraseological units. For example: bread and butter “a way of earning bread”, “earning”; earn one's bread “to earn bread”, “to support a family”; bread and butter letter (a letter of thanks for hospitality) “a letter of thanks for hospitality”, as well as hope is poor man's bread (hope is poor man's bread), the equivalent of which in the Uzbek language is the idiom *noumid shayton* (*only devil is hopeless*). [5]

In English linguistic culture idioms with food code, bread made up of the following associations:

1. **Salary, work:** *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 failure:** *quarrel with bread and butter; bread always falls from buttered side down; on the breadline; eat the bread of affliction.*
3. **Win and victory:** *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, dishonesty:** *ask for bread and be given a stone; take the bread out of someone's mouth; eat the bread of idleness.*

In the Uzbek linguistic culture there are the following associative series of idioms with the gastronomic code non:

1. **Salary, work:** *non yemoq; non topmoq; non puli; noni butun; noni yarimta bo'yldi; nonni yog'g bilan emoq.*
2. **Poverty and need:** *non gadoyi bylmoq; bir burda nonga zor bo'lmoq; qotgan non emoq.*
3. **Wealth:** *nonini emoq (tuzini emoq); non-tuz xaqqi.*
4. **Injustice, dishonesty:** *og'zidagi nonini (oshni) oldirib qyymoq; nonini tuya qilmoq, nonini yarimta qilmoq.*
5. **Ingratitude:** *nonko'rlik qilmoq; nonko'r odam; nontepki odam; nonini yeb, dasturkhoniga oyoq artmoq (tuzini eb, tuzligiga tupurmoq).*
6. **Sacredness:** *non o'pmoq.*
7. **The oath:** *non ursin.*
8. **Customs and traditions:** *non sindirmoq // non sindirdi; patir ushatmoq // patir ushatdi; non tishlatmoq; non silamoq.*

In English and Uzbek, the degree of equivalence of idioms with the gastronomic code “non” can be determined as follows: 1) idioms with the same component – 40%; 2) units with the same content and different components – 40%; 3) units with no equivalents in the Uzbek language – 20%.

In this paper, the names of sweets pie (pie), pudding (pudding), and halva (halva), which are widely used in English culture, are analyzed as linguistic and cultural codes. In Latin, the word “paste”, “paste-like mixture (expresses directly the dough-like structure)” and the lexeme pie with the meaning of “black crow” (meaning its peculiarity of carrying everything into the house) comes from the word *pica or pia* of the Medieval Latin language. [6]

The gastronomic code of pie forms a number of units of positive and negative connotation: 1) with

a positive value: an apple pie order "ordered", as easy as an apple pie "very easy", good as pie "educated", sweetie pie "my sweet", cut a pie "share"; 2) with a negative value: pie in the sky "empty promises", to have one's finger in the pie "get confused in something", eat humble pie "humiliation".

The phraseology to eat *humble pie* in the meaning of "humiliation" is formed as follows: "Humble" is a very modest person, and after hunting he takes the most unnecessary and bad part of the carcass of an elk (or other animal). Usually, such people come from a low class; most of them are very modest. For example: I got to know what humbleness did, and I took it. I ate humble pie with appetite (Ch. Dickens. David Copperfield). In this expression, the phraseology *eat humble pie* expresses "to be tired of being humiliated". [7]

Six of the fourteen phraseological units with the pie component are widely used in English linguoculture, structurally they have the following structure as ... as, like, than. For example, good as pie (nice as pie, as sweet as pie) is used to refer to polite and kind people, as easy as an apple pie means "easily solved work". The phraseology American as apple pie is also important in American culture. [8]

On the example of the following linguosemiotic model, we can give a linguoculturological interpretation of the English phraseology with the pie component (pie):



G – the gastronomic component (here the pie).

T-image f cmm-Transformational Food Image Process (FI). Transformation from a verbal code to a linguocultural code.

FI-a reflection of a certain type of relationship.

1) Pie in the sky

Pie <sup>[food]</sup> → type of pastry that consists of an outer crust and a filling →

Unattainable object → pie in the sky to cry {communication} = It was like pie in the sky for him.

As it turns out, the pie component in the phraseology turns from a gastronomic code into a fictional, unattainable object.

2) To have one's finger in every pie

Pie <sup>[food]</sup> → type of pastry that consists of an outer crust and a filling → sphere or business → to have one's finger in every pie {communication} = He has his finger in every pie. He is very curious man.

In this case, the gastronomic code of the pie turns into an industry code or a business code.

3) Cut the pie up

Pie <sup>[food]</sup> → type of pastry that consists of an outer crust and a filling → share of something → cut the pie up {communication} = I hate inequality that's why I decided to cut the pie up so everyone could get a fair share.

The national sweetness of the Uzbek people – halva is made from flour, sugar, butter and sometimes sesame, usually it is sent along with other gifts to the bride's house by the groom's parents during the engagement. At the same time, the whiteness, sweetness of this product is taken

as a basis; it symbolizes the sweetness and purity of life. [9]

After all, food, which is a means of subsistence in the culture of the Uzbek people, is always divided into great blessings.

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