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Linguacultural characteristics of English and Uzbek phraseological units with cooking utensils

Uzbekistan State World Languages University

Senior teacher of the department

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Mamatkulova Fotima Ashirkulovna

mamatkulovafotima@gmail.com

Uzbekistan State World Languages University

Second year Master student of (English) Linguistic faculty

Mirzayeva Zarinabonu Ilxomjon qizi

Abstract: Like many other linguistic units, phraseological units containing cooking utensils in English and Uzbek have been applied to diverse researches. However, little research has been done to explore linguacultural characteristics of phraseological units with cooking utensils in the English and Uzbek languages. This paper, based on the analysis, discusses the significance of phraseological units with cooking utensils in reflecting the national and cultural identity of the nation. The research findings indicate that the formation of phraseological units in each nation depends on national world picture of each nation, so the same concept might be expressed using different phraseological units in both studied languages. The article analyzes English phraseological units using their equivalents in Uzbek and demonstrates phraseological units reflecting the nation’s worldview and cultural identity. Based on this study we argue that more research is needed to investigate culturally marked phraseological units with cooking utensils in both languages.

Keywords: linguacultural, characteristics, Uzbek, English, phraseological units, cooking utensils, proverbs, phrases

The article attempts to determine the main linguistic and cultural characteristics of phraseological units with cooking utensils in the English and Uzbek languages. The Cooking utensils are the best option to learn about the nation and its traditions. As linguaculturemes, 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. The analyzes showed that English phraseological units with cooking utensils using Uzbek equivalents and it was found that the majority of phraseological units describe the identity of the nation living in the ethnic community with a range cultural aspect. Despite the fact that in both languages phraseological units with cooking utensils are formed according to some specific features, appearance, usage and importance of the dishes, most phraseological units have very different meanings. With regard to phraseological units centered on kitchen utensils, one hypothesis would be if there is any relation between the formation of English and Uzbek phraseological units with cooking utensils 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. In the intercultural aspect, this dialogue includes the borrowing of various products and national dishes from one people to another.” [Kaskova M.E, Ustinova O.V, Bolshkova E.K., 2020] It should be noted that, although there are various researches in English science devoted to the linguacultural characteristics of phraseological units with cooking utensils, the linguacultural analysis of English and Uzbek phraseological units with cooking utensils has not been studied separately yet.

A significant place in linguistics is occupied by phraseological units associated with the names of cooking utensils, in addition, cooking utensils play the main role in forming of phraseological units. The presence of phraseological units with cooking utensils is important in order to assist people of any nation represent their attitude to events or express their feelings about situations. Usually, each cooking utensil is characterized by some particular features. For instance, while analyzing the existing phraseological units with cooking utensils in both languages, we can observe that they serve to represent the positive and negative qualities of a person which can be cause for people’s difficulties and negative traits. However, depending on the culture of the country, the national world picture, the cooking utensils that represent these characteristics may be different in both languages. With a few examples we will prove our point of view: The proverbs “Qozonga yaqin yursang — qorasi yuqar, yomonga yaqin yursang — balosi yuqar”, “Qozonga yondashsang, qorasi yuqar, Yomonga yondashsang, yarasi” (word by word translation: if you walk near pot its blackness influence you) serves to describe the negative character of a person. It should be noted that, pot is one of the main cooking utensils that can be used at the kitchen of both Uzbek and English nations. Long in the history the hearth with the pot were used for cooking meal by making fire. For this reason, the pot became black and if someone touched its blackness would have been seen on him /her. The proverbs illuminate that in life although you are a good person if you are surrounded with bad mannered people it can influence on you. As, they can make even good people change positive qualities for the negative ones. English people use the following proverb “He should have a long spoon that sups with the devil” to describe this unpleasant situation. But, in the English people’s proverb to describe the same influence, was utilized a spoon. As we know from the history the earliest mentions of the spoon in England can be dated back to 1259 where King Edward I’s wardrobe accounts make mention of spoons. However, in that period Uzbek people used their fingers to consume any kind of meals. It can be obvious from that because of their different cultural development they used different cooking utensils to explain the same situation. On the contrary, a person who is wealthy and have luxurious life is expressed with proverb “Born with a silver spoon in one’s mouth” in English. In the next example, we can also see in the Uzbek culture the pot, the ladle and the knife have been used for showing the same characteristics of a person: “Qozon ham moy, cho‘mich ham moy” (someone’s pot and ladle are full of oil) or “Pichog‘i moy ustida” (one’s knife above the oil). Since, regarding to the Uzbek culture, people who have oil in their house as well as, oily pot, oily ladle and oily knife considered as the

rich. As a result, these features of the cooking utensils are transferred to the personality of a person who is wealthy. In the English culture a silver spoon was valuable cooking utensil as price of the silver was high and only upper – class people utilized a silver spoon at their kitchen. Again, according to the linguacultural diversity of both nations there are used different cooking utensils for the same situation.

In Uzbek culture, the phrase “Bir qoshiq suv bilan yutub yuborguday” [Rahmatullayev Sh . 1978:44] (very beautiful) is used to denote when a person wants to praise someone’s pleasant and positive quality. Due to one can be swallowed with a spoon of water , it is applied in Uzbek phraseology to express a positive meaning. Uzbek writer Said Axmad, in his book “Mastobibi” expressed praise for someone with this phraseological unit. “Ular bir qoshiq suv bilan yutvorguday bo’lib yasanishdi” (They preened like can be swallowed with a spoon of water “Mastobibi”) [Rahmatullayev Sh . 1978]. And this feature can also be observed in English idiom conveying beauty, i.e. the feature of the cooking utensil helps to describe certain characteristic features of the life. In English phraseological unit “Life is just a bowl of cherries”(Hayot – go’zal, yashamoq – baxt), praising of beauty is expressed by a bowl of cherries. In both languages quality of the concept beauty is expressed with different expressions. For example, in both languages expressions that show a person’s meanness and cold-heartedness is expressed with similar cooking utensil (knife). “Get (or stick) the knife into(or in) someone” in English and “Orqadan pichoq urmoq” (hit behind with a knife) in Uzbek mean to be mean and cold-hearted. When a person is mean and cold-hearted, he can harm you behind stealthily. As we know, the knife is a cold weapon so both of the nation successfully used external features of this cooking utensil to illustrate the resemblance of a person’s character in a given situation. Another example, the proverbs “A watched pot never boils” and “Kutilgan qozon qaynamas” (watched pot) can be considered as phraseological equivalents. In some cases, proverbs in English and Uzbek are pragmatic and stylistic, and the image they represent is homogeneous and has the same English and Uzbek proverbs and is translated into absolute style. All the words in these two-language proverbs have been translated using the absolute translation because they have the same grammar and have the same meaning. Moreover, for conveying negative meaning again the same cooking utensil (pot) is used. Another phrases formed with this style, but gives positive meaning including cooking utensil(pot): “Keep the pot boiling”- “Qora qozonni qaynatmoq”. As the pot is boiling, it helps to express owing enough to live or survive. In addition, expression as “qora qozon” (black pot) occurs in Uzbek mentality. The national characteristics of each nation is primarily expressed in phraseological units associated with national cooking utensils. The names of cooking utensils presented in phraseological units give an idea of the national and cultural properties of peoples. Basically, every nation in everyday life utilizes its own national cooking utensils, as well as traditionally prepares their national dishes for various holidays and celebrations. English national cooking utensils includes pot, spoon, fork, plate, kettle, ladle, bowl, cup and others. Unlike English cooking utensils, Uzbek cooking utensils are much richer and

contains pot, sieve, capricious , ladle, surpa (utensil that used for making dough), o'xlo'v (utensil that is used for flattening and shaping dough, rolling pin) , taxtaksh (cutting board), chovli (colander) and etc. Not all of the names of these cooking utensils appear in Uzbek and English phraseological units but anyway they are important to illustrate their national originality. Let's consider some examples for phraseological units related to Uzbek and English national cooking utensils. "El og'ziga elak tutib bo'lmas"(The talk of the town), "Elakka chiqqan xotinning ellik og'iz gapi bor " (The woman who went to the sieve has fifty sayings), "Pichoqni avval o'zinga ur, Og'rimasa birovg"(Do as you would be done by)," Bir qinga ikki pichoq sig'mas, bir uyga ikki xotin; Bir qozonda ikki qo'chqorning boshi qaynamas"(Two of a trade never agree), " Mis qozonning misi chiqar, berkitganning isi chiqar "(Love and cough cannot be hidden,) "Quruq qoshiq og'iz yirtar"(Fine words butter no parsnips), " Pichoq suyakka borib taqaldi; Sabr kosasi to'ldi" [Rahmatullayev Sh . 1978:44] (to come to the end of one's tether) , "If ifs and ans were pots and pans"(Shaf-shaf degan bilan shaftoli og'izga tushmas.) ,"The pot is calling the kettle black and ;That's the pot calling the kettle black;The pot calls die kettle blade" (Avval o'zingga boq, keyin nog'ora qoq), "You cannot get a quart into a pint pot" (Igna o'z teshigini tikolmas), "My cup runneth over"(Baxtim ichimga sig'mayapdi),"There's many a slip 'twixt the cup and the lip"(Ertaga nima bo'lishini hudo biladi), "Between the cup and the lip a morsel may slip" (To'ydan oldin nog'ora chalma), "Before you can say knife" (Ko'z ochib yumguncha), "Make a spoon or spoil a horn" (Maqsadi yo'lida tab tortmaslik) [Linda & Roger F.,2001; Richard A. Spears, Ph.D.,2005; Siefring J.,2004] from these phraseological units it can be inferred that to express negative and positive characteristics and situations used another words and expressions in the translating process by choosing more corresponding equivalents. Comparative linguoculturology as an interdisciplinary discipline focuses on revealing similarities and differences of two or more linguocultures reflected in the linguistic units of the compared languages: non-equivalent lexicon, phraseological units and proverbs, metaphors, symbols, mythologemes, folklore, religious and fictional texts, a set of linguistic and communicative units (speech etiquette, communicative situations, communicative intentions and strategies, etc.), an axiological world picture, etc.[Ashurova D. U., Galieva M. R,2019].For example, comparative analysis of phraseological units with the component "pot" in all languages represent conceptual features associated with the culture specific notions of poverty, idleness, malevolence, wickedness, ingratitude, industriousness and gratitude – Eng.: If ifs and ans were pots and pans, That's the pot calling the kettle black, A watched pot never boils, You cannot get a quart into a pint pot, go to pot, shit(or piss) or get off the pot, Better a louse (mouse) in the pot than no flesh at all, keep the pot boiling, sweeten the pot, pot something up , a pot of gold, put someone's pot on, for the pot; [Linda & Roger F.,2001; Richard A. Spears, Ph.D.,2005; Siefring J.,2004] Uzb.: Bir qozonda ikki qo'chqorning boshi qaynamas, Bermasning oshi pishmas, pishsa ham qozondan tushmas, Tikilgan qozon qaynamas, Qozon qorasi ketar, yuz qorasi ketmas, Qozonga yaqin yursang — qorasi yuqar, yomonga yaqin yursang, It ochiq qolgan qozonni

yalar, Qalb qozoni qaynamas, qaynasa xam quyilmas, Mis qozonning misı chiqar, berkitganning isi chiqar, O'tinsiz qozon qaynamas, xotinsiz uy yayramas, Qozonda bo'lsa, cho'michga chiqadi [Rahmatullayev Sh . 1978]. In the English language, in contrast to Uzbek , the phraseological units with the component “pot” can denote positive and negative senses at the same level , whereas, in Uzbek can be seen only one phraseological unit with the positive sense.

Conclusion The analysis above shows that there are some similarities and differences between the phraseological units with cooking utensils in the Uzbek and English languages. The difference can be explained by the fact that, each nation has its own set phrases and expressions with cooking utensils depending on national and cultural perception of each people the meanings of they may differ. 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 components of the “cooking utensils” takes part in the phraseology of any nation. It is confirmed in the article by the analysis of phraseological units consisting of cooking utensils with a wide range of meanings and connotations. Furthermore, Uzbek people use phraseological units related to cooking utensils mostly for expressing negative meaning, while English use them for both meanings equally.

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