

SIMILARITIES OF FOOD-RELATED PHRASES IN CHINESE AND UZBEKISTAN DISCOURSE

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Abstract

The mutual cooperation between the peoples of Uzbekistan and China has historical foundations and dates back to the era of the Great Silk Road. Therefore, to this day, many similarities can be seen in the lives and traditions of our peoples. This article discusses the similarities of expressions related to food in Chinese and Uzbek discourse.

Keywords: China, Uzbek, food, similarity, expressions.

Introduction

The mutual cooperation between the peoples of Uzbekistan and China has historical foundations and dates back to the distant past. Thousands of years ago, traces of friendly and mutually beneficial relations between the two peoples were preserved on the Great Silk Road. These bonds of friendship serve as the foundation for further strengthening good-neighborly relations between Uzbekistan and China. Since ancient times, the territory of present-day Uzbekistan has been an important crossroads of the Great Silk Road. The Great Silk Road undoubtedly contributed to the development of relations between countries and regions, the exchange of information, the widespread distribution of new types of products, and the mutual enrichment of cultures. The Great Silk Road connected not only the history of its peoples, but also their economic and cultural life, and served to deepen mutual understanding of the specific features and similarities of the lives of local peoples.

Main Part:

Today, many similarities can be seen in the life and traditions of the two peoples. This is a vivid example of the centuries-old relations between the Uzbeks and the Chinese. Several examples of similarities in their cultures can be given. For example, one of the common features of the culture and mentality of the two peoples is respect for the elderly. One of the similar and mutually understandable features of their behavior is their attitude to entrepreneurship, the ability to organize trade relations. Similar features of the culture of trade relations can also be seen in the markets and private handicraft shops of both countries. In addition, hospitality is also one of the similar aspects of the two peoples. This has become an



unchanging norm for both Uzbeks and Chinese. All this serves as a basis for emphasizing that Uzbekistan and China are countries with many similarities in socio-cultural terms.¹

It is also appropriate to briefly dwell on the similarities between Chinese and Uzbek cuisine. Although Chinese and Uzbek cuisines developed in different cultural and geographical conditions, some of their similarities indicate the common values, unity, and national heritage of the peoples. These similarities are mainly due to historical, geographical, and social factors. Both cuisines are famous for their rich, diverse, and traditional dishes. At the same time, these cuisines have also preserved unique traditions that reflect the uniqueness of each nation. The following are the main similarities between the two national cuisines:

Reflection of tradition and national values. Both national cuisines have reflected the culture and traditions of their peoples for centuries. Dishes often express family values and hospitality. In Uzbek cuisine, dishes such as pilaf, samsa, and manti reflect the national identity of the people, Chinese cuisine is associated with traditional values, such as dumplings (饺子 jiǎo zi), rice dishes, and tea culture².

Abundance of fried and steamed dishes. Both national cuisines widely use frying, steaming and boiling dishes. Dishes prepared in these ways are considered equally nutritious, healthy and convenient for everyday life. For example, steamed dishes such as manti, dumplings, and khamir are popular in Uzbek cuisine, while dumplings (饺子 jiǎo zi) and steamed buns (包子 baozi) are widespread in Chinese cuisine.

The role of meat in cuisine. Meat occupies a central place in both cuisines and is an integral part of the composition of dishes. While Uzbek cuisine mainly uses mutton, beef and chicken, Chinese cuisine widely uses beef, chicken, pork and seafood.

Tea culture. Tea culture in Uzbekistan and China has long historical traditions, and in both countries, tea drinking is not only a beverage, but also an important part of culture, hospitality and lifestyle. One of the similarities between the two countries is that tea culture serves as a symbol of hospitality and respect, is valued as a healthful beverage, and is considered a unique ritual and tradition.³

Holiday dishes. Preparing special dishes for holidays is a tradition in the culture of both peoples. For example, Uzbeks traditionally prepare sumalak and kok samsa during the Navruz holiday, pilaf and soup during wedding ceremonies, while the Chinese have a habit of preparing Chinese New Year's cake (年糕 nián gāo) during the New Year holiday, and sticky rice dumplings (粽子 zòngzi) during the Dragon Boat Festival.

Research Methodology:

From the above information, it can be understood that there are many similarities between the cultures of the Chinese and Uzbek peoples. These similarities, naturally, cannot but affect the language. We know that food plays a special role in the daily life of these two peoples. Food

¹ <https://isrs.uz/ru>

² Temirova Kamola Bakhtiyor kizi. ETYMOLOGY OF "PILOV OSH" IN FOLK LEGEND.2022.

³ Mamatkulova F.A. Semantic field "food" as a source of formation of Uzbek phraseological units. 2018.

is not only a means of satisfying physical needs, but has also entered the language of the people as an integral part of social life. Expressions related to food in the languages of both peoples reflect important aspects of human relationships, values, and lifestyles. Below we will look at the similarities of food-related expressions in Chinese and Uzbek discourse:

A symbol of wealth and blessing: In Uzbek, expressions such as “He drinks cream instead of soup” and “Forty pots are boiling” mean abundance and wealth, while in Chinese, the expression “吃香喝辣” (chī xiāng hē là) – “Eat deliciously, drink bitterly” means living a rich and prosperous life.

Expressing friendship and loyalty: The expressions in Uzbek such as “Don't throw away the place where you have tasted salt” and “A bowl of soup was divided into two” have the same meaning as the Chinese expression “喝酒吃肉” (hē jiǔ chī ròu) – “Eat and drink together”, that is, express close friendship and loyalty.

Expressing life experience and wisdom: In Uzbek, expressions such as “The salt is the same even when it boils” and “The soup is cooked” express life difficulties and experience, while in Chinese, the expression “吃一堑，长一智” (chī yī qiàn, zhǎng yī zhì) – “Once you fail, you will become wiser” – means drawing conclusions from difficulties.

The connection between work and results: In Uzbek, the expression “Drinking soup” means completing a task or seeing its results, while in Chinese, the expression “自己动手，丰衣足食” (zì jǐ dòng shǒu, fēng yī zú shí) – “If you work yourself, you will have plenty of clothes and food” – also means that a person who works hard achieves results.

Expressing impatience or haste: In Uzbek: “To cook soup in a hurry” - means that something is done incorrectly as a result of impatience or haste, while in Chinese: “囫圇吞枣” (hú lún tūn zǎo) - “To swallow a persimmon without chewing it”, that is, to do something impatiently without thinking or checking.

Expressing hardship: In Uzbek, the expressions “He drank his soup”, “The salt is boiling” indicate difficulties and trials in life, while in Chinese, the expression “尝尽酸甜苦辣” (cháng jìn suān tián kǔ là) – “Taste sour, sweet, bitter” also indicates experiencing various trials in life. Both languages use expressions related to sweetness and bitterness to symbolically describe difficulties.

Analysis and Results:

It is worth noting that the analysis of phraseological units in the Chinese language, the study of the use of language tools in speech in certain stylistic meanings, the identification of syntactic functions, the identification of the semantic, grammatical and syntactic capabilities of each morphological unit are of great practical importance in the development of Chinese linguistics today, in particular in the analysis of a work of art or text. This article also briefly discusses the phraseological units of food, which are widely used in speech, and their meanings. The analysis of the uniqueness of languages in the process of variability of the unity of pronunciation, in the context of content, is the basis of our article. It is worth noting that the unifying feature of the concepts of uniqueness of verb phraseologisms and



expressions is the approach to linguistic objects from the point of view of the integrity of the linguistic structure, as well as the unity of form and content.

Conclusion:

The similarities of expressions related to food in Chinese and Uzbek discourse are associated with many cultural, religious and social values. At the same time, the similarities between the expressions are based on the common values and virtues of the cultures. Food plays an important role in their daily lives not only as a means of satisfying physical needs, but also as a means of ensuring social ties, well-being and happiness between people. These expressions show that food has a high spiritual and cultural significance everywhere.

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