

LEXICO – SEMANTIC FEATURES OF THE PROVERBS BY THE NAMES OF BAKERY PRODUCTS IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES

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ABSTRACT

This article examines the lexico – semantics of proverbs related to bakery products in English, Russian and Uzbek on the basis of reliable linguistic facts, reveals the similarities and differences of the thematic group paremas analyzed. The lexical semantics of proverbs related to bakery products in English, Russian and Uzbek, are analyzed in detail.

Keywords: lexico-semantic group, bread / хлеб / non, paremas, dough / тесто / хамир, English, Uzbek, Russian, proverbs.

Under the lexico – semantic group (LSG) we mean a lexical union in which words are grouped on the basis of an integral scheme, a set of differential scheme can be the same type and specific for each LSG. The historical process of word movement from concreteness to abstractness, from the preservation of the original lexical meaning to its weakening, extinction and transformation into a new, phraseological code - the semantics of the pares is traced and argued.

The ability of proverbs and sayings to accumulate and translate cultural experience of the people allows us to trace the ways of distribution of various food products, their value-appraisal interpretation, the development of certain rules for food consumption and the emergence of moral and ethical ideas and norms that were formalized in the form of proverbs, Laws and regulations.

The collected material can be divided into the following LSG. They provide an opportunity to consider proverbs of English, Russian and Uzbek languages in comparative-comparative terms.

BAKERY PRODUCTS

In LSG "**Bakery products**" the main component is the word "**bread / хлеб / non**".

Since ancient times, "**bread / хлеб / non**" is the main food of all the peoples of the world and is directly reflected in culture, including English, Russian and Uzbek culture, where bread is loved and revered.

In ancient England, a man suspected of any crime was allowed to eat a hard crust of bread. If the villain suddenly choked, it means he's to blame. It was believed that the holy bread itself pointed to the criminal. Consider the etymology of the words "lady" and "lord", who have the most direct relation to bread. In the explanatory dictionaries of the English language, the word "lady" means "she who kneads bread", and the word "lord" is "the keeper of the loaves". When a married couple was divorced in ancient England, the husband received from the household property all the bread that was baked by the time of divorce, and the wife received all the dough that was still in the kvass: *All griefs with bread are less; Another's bread costs dear*. Speaking about the role of bread in English cuisine, it is worth mentioning that it was in England that the recipe of toast - fried bread with different "**fillings**" was invented: *When thou dost drink, beware the toast, for therein lies the danger most; Toast your bread*.

Since ancient times, in Russia, as well as other peoples-tillers, bread (хлеб) was regarded as a source of life and a guarantee of happiness. "Give us this day our daily bread," the Gospel said. *Не хлебом живы, молитвою; Не отсыпав попу новины, хлеба не продавай; Светит, да не греет; только напрасно у бога хлеб ест*. (Do not live by bread, by prayer; Do not spill the ass new, do not sell bread; It shines, but does not heat; Only in vain does God eat bread).

V.Dal says: "If only the flour was rye, and we ourselves will bake the bread." Bread is all over the head: «Только бы мука была ржаная, а хлеб мы и сами испечем» *Хлеб всему голова. Ржаной хлеб всему голова*. In domestic life, as they say in ethnographic sources, wheat flour was used for baking "**kalach**". The word *kalach* in Russian has two meanings: the genus of baked white bread with two bent horns made from a sauerkraut or dough and any white bread in Eastern Russia. **Калач** (Kalach) is a symbol of a rich life, as it is said in proverbs: *Куда нам есть сметану с калачом: хлебаем и снятое с чернячком (т. е. со ржаным хлебом)*; (Where do we eat sour cream with kalach: we eat and take it with black cherry) (i.e. with rye bread); *Богачи едят калачи, да не спят ни в день, ни в ночи; бедняк чего ни хлебнет, да заснет*. (The rich eat kalachi, but do not sleep in the day or in the night).

According to ethnographic sources, in all provinces of Russia there is always a loaf of bread in the wedding ceremony, **каравай** (a loaf) round, tall, with different

decorations: *Сыр каравай примите, золоту гривну положите* (Accept the loaf of bread, put the in gold) *Сыр да каравай принимай, а наших молодых не оставляй* (You can take the cheese and the loaf, but do not leave our young ones): According to the dictionary V.Dal, in Yaroslavl dialects round pie was called “хорошкуль” (**khoroshul**). Sound linguistic correspondence to the word "horo" is "colo", which means "circle, wheel". This can be associated with the symbolism of the sun or month.

So, in the East Slavic mythology - the image of the sun wheel, as well as the image of the sun on top of the world tree and the loaf-sun: Do not open your mouth to someone else's mouth, but get up early and start your own; The pies are full of oven, in the middle of the loaf (stars and month). *На чужой каравай рот не разевай, а пораньше вставай, да свой затевай; Полна печь пирогов, посреди каравай (звезды и месяц).*

In the proverbs, various stages of the transformation of bread are recorded, in particular, such a variant of it as a biscuit. Known since ancient times, rye and **сухарь (crust)**. **Wheaten breadcrumbs** have a long property to preserve: crackers, though not cook, so you can eat; *Сухари, хоть не вари, так можно есть* (the crust on the crust fell, and the crumb did not happen); *Доброму и сухарь на пользу, а злomu и мясные щи не впрок* (Good and sugar for good, but the evil and meat soup is not for future use)

Among Russian proverbs and sayings, there are often such, including the components of bread - **корка** и **мякиш (crust and crumb)** *Корка на корку упала, а мякишу не бывало; Корка на корке, а мякиш на затворке.* (Crust on the crust, and the crumb on the latch).

In the Uzbek cuisine, **non / bread** is considered sacred and without it there is not a single meal. The Uzbek people traditionally treats with care the bread and bread crumbs, which in Uzbek language is called **Ushoq: Нон – асли дон** (Bread is the essence of grain). *Нон боласи – нон ушоқ* (A child of bread is a bread crumb). *Нон мўллиги – эл тўқлиги* (Abundance of bread - the joy of the people). *Нон қон бўлса, қон – жон* (If the bread becomes blood, then the blood is the soul). *Нонга эътибор – элга эътибор* (Respect for bread - respect for the people). *Нонга хурмат – элга хурмат* (The honor of bread is honored to the people).

There is a number of Uzbek proverbs with a component of the **kulcha** (a small round cake): *Нон пишгунча, кулча куяр. Кулчали бола суюкли бўлар. Ҳар супрадан бир кулча. Етимча – етти кулча*

FLOUR PRODUCTS

The nuclear position in the structure of the LSG "Flour Products" is the word "**dough** / **тесто** / **хамир**". The composition of the analyzed LSG is formed due to lexemes, which are related by the generic relations.

Today, traditional pastries in England necessarily include muffins, biscuits, cookies, biscuits with saffron. Also popular with the British are hot pancakes with butter, cakes and puddings known to all. The most famous is the "**Yorshire-Pudding**", which consists of a sweetish or brackish dough made of flour, eggs and milk flavored with nutmeg, baked on fat from roast beef, served to main courses: *He claws it as Claylon claw 'the pudding, when He ate bag and all; Cold pudding settles love. Pies* appeared in England in the 12th century and were predominantly meat pies. The cake creams were referred to as - **coffyn**, and there was generally more cakes than toppings. Sometimes these pies were made with poultry, and the legs of the bird were left outside the pie to use as pens: *The devil makes his Christmas pies of clerks' fingers and lawyers tongues; He has eaten many a Christmas pie.*

In Russia, no meal was served without baked flour products. Baking was prepared from various types of dough, but the most common was yeast: *Растет, как пшеничное тесто на опаре; Как тесто на опаре киснет. Растет – как из корня идет* (It grows like a wheat dough on an opaque; How the dough on the spit sizzles. It grows - as from the root goes). One of the most ancient Russian dishes is the **pancakes** with which Maslenitsa is associated - an ancient pagan holiday.

According to ethnographic and dialectological sources, pancakes are used in the wedding ceremony: this is a traditional dish at weddings in the South-Russian regions and at Pskov weddings, where pancakes are cooked specially for the visit of the son-in-law. Pancakes are also a must for a memorial meal: *Где блины, тут и мы; Блины пекла, да со двора стекла; На кисель, на блины, а там, хоть святых менять понеси* (Where are the pancakes, here we are; Pancakes baked, yes from the courtyard of glass; On the jelly, on the pancakes, and there, even though the saints have to change). Pancakes are the same old dish of Russian cuisine as pancakes. Despite the fact that this word as a designation of a culinary product has been encountered since the middle of the 16th century, in the Russian language it up to 1938 did not even have a solid writing: they wrote both "**aladi**" and "**pancake**", although the root of this word is "oleum", That is, "butter":

У Маланьи с маслом и оладьи; Дали Маланье оладьи, а она говорит, испечены неладно.

Speaking of Russian cuisine, we can not fail to mention **pies** - the most famous and favorite dish of Russian cuisine: *Пироги до того доведут, что и хлеба не дадут; Ешь пироги, а хлеб вперед береги (т. е. ешь так, чтоб на хлеб стало)* (Pies before that will lead, and they will not give bread; Eat pies, and keep bread ahead (that is, eat so that it becomes bread). Snegirev writes that "the main accessory of the birthday feast is a pie that breaks over the head of the birthday boy in a sign of well-being In the old days, the Russian birthday person was hanging with pies or with bends to relatives and friends" [Lutovinova 2005: 120]. *Кто именинник, тому и пирога нет. Я именинник, да мне же и пирога нет; Без пирога именинника под стол сажают* (Who is the birthday man, and there is no pie. I'm a birthday man, but I do not even have a pie; Without a birthday cake under the table, put).

Species semis in Uzbek are "**xamir**" (dough), "**xamirturish**" (yeast), "**tandir**" (a small clay oven for baking cakes), "**supra**" (litter (usually leather), on which flour is sifted): *Хамир қилмоқ, нон ёнмоқ. Хамир қормасдан, тандирга ўт ёқма. Хотинга – пушт, хамирга – мушт. Етилмаган хамир тандирда турмас. Ер – хамир, ўғит – хамиртуриш. Ҳар супранинг нони бошқа.*

Traditional in the Uzbek cuisine were products made from unleavened dough, called "**patir**", i.e. Thin cake with small holes on the surface with a mixture of fat and milk: *Хўжадан қиз олиш – патирдан қил олиш. Патирдан қил чиқмас, бахилдан пул чиқмас.*

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