



THE MEANING CHARACTERISTICS OF PHRASEOLOGY TYPICAL OF CHINESE DAILY EATING CULTURE

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ABSTRACT

This article presents gastronomy as a field of consumption that studies the relationship between culture and food, which has become a real art in China. It is thanks to gastronomic tourism that the traveler can better understand the inner world and customs of the area where he is. The goal was to analyze the meaning characteristics of phraseology characteristics of Chinese daily eating culture and to determine the most important aspects of Chinese cuisine.

KEYWORDS

Tour, tourist, gastronomic phraseology, tea, main dish, soup, rice, and fruit phraseology.

INTRODUCTION

The term tour was first used in England in the middle of the 17th century by Thomas Nangent, which meant an educational or recreational trip, and the term tourist meant the participants of such trips themselves [1, p. 7]. What we

understand as tourism in the modern world appeared in the 19th century. in England. The date of its establishment was July 6, 1841. It was on this day that the Englishman Thomas Cook (1808-1885) opened the world's first travel agency.



A tourist is a person who, as a rule, sets a goal for himself, who travels for recreation, entertainment and to satisfy his interest. (fishing, hunting, national dishes, etc.) [2, p. 35]. Based on the definitions, it can be noted that there are many types of tourism today, but currently, such a type as gastronomic tourism is becoming more and more popular. Gastronomic tourism is a trip across countries and continents in order to get to know the peculiarities of local cuisine and culinary traditions in order to taste a food or product unique to the visitor [3, p. 254]. It appeared only in 2001, when the founder and president of the International Culinary Tourism Association, Eric Wolfe (USA), wrote the first thoughts about culinary tourism and how to implement it around the world. It soon became the first International Culinary Program established in 2003. (The International Culinary Tourism Association).

One of the most important features of gastronomic tours is that food is considered as a category of culture, because it is the cuisine of countries influenced by history, religion, traditions, legends and other factors that are most important for a particular country (4, p. 1). It is thanks to gastronomic tourism that the traveler can better understand the inner world and customs of the area where he is.

Food culture has a special place in Chinese culture. In China, spiritual culture is connected with food culture by thousands of threads: from the art of statesmanship to interpersonal relations. It is often said: 民以食为天 minyishiweitian (People consider food their heaven).

That is, food is the most important thing for the people. This phrase is the main idea of the school of Confucius. Confucianism believes that the issue of "the relationship between people and food" is related to the welfare of the state: people must be provided with food and clothing. Only then will people serve their parents and support their wives and children. (仰事俯畜) (陈梦因, 2008 :5).

China does not follow a strict order when serving ready meals: snacks, first, second and third courses. The way of eating in everyday life often depends on the lifestyle of each family. But at a formal party, the Chinese have excellent table manners. From ancient times to the present day, people organize parties to harmonize interpersonal relationships. In accordance with this arrangement, we will consider Chinese phraseological units with a gastronomic component.

Tea (茶 cha). Usually, tea is served first at modern parties. They drink tea while waiting for the food to be served.

Tea plays an important role in the life of the ancient Chinese. "The Chinese not only gave the world the name tea and taught mankind to use tea as a drink, but also discovered the tea plant itself - the tea bush and mentioned it almost 4700 years ago" (Pokhlyobkin, 1996: 291). People have an interesting saying: a day without food is better than a day without tea. This means that drinking tea is an important part of the life of the ancient Chinese (汪成慧, 2009: 67). Drinking Chinese tea



has an ancient history and its own traditions. During the Sui Dynasty (581-617), tea drinking became popular. About the importance of drinking tea, they say: “茶余饭后uchayu fandian (the time left after drinking tea and eating) - in your free time, over a cup of tea” (<https://bkrs.info/slovo.php?ch=茶余饭后>).

The quality of the tea drink in Chinese thought was related to its strength and quality of preparation. The different varieties of tea indicate the different social classes of the ancient Chinese. The poor could buy only the lowest grade of tea. Colorless, liquid tea means that there is no well-being at home. 清茶淡饭qīngchá dàn fàn (weakly boiled tea and liquid rice porridge) means "humble home lunch" (<https://bkrs.info/slovo.php?ch=清茶淡饭>). cūchá dàn fàn cūchá danfan (poorly boiled tea and liquid porridge) means “eat modestly, eat frugally or simply” (<https://bkrs.info/slovo.php?ch=粗茶淡饭>.) In both phraseological units, the lexeme tea is different popular dish - served with porridge. It is a dish of the poor, but porridge can be cooked with expensive products. The presence of tea and rice on the table, on the contrary, indicates prosperity in the house and the owners' proper reception of guests. People with higher social status could afford better tea. 三茶六饭sānchá liù fàn (three kinds of tea and six kinds of rice) means “rich welcome, generous meal” (<https://bkrs.info/slovo.php?ch=三茶六饭>).

Snacks. In China, they are also called “冷荤lěng hūn or 冷盘lěng pán”, cold snacks (such as

meat, fish or duck). The main ingredients of Chinese appetizers are boiled meat, fish or duck, or foods that can be eaten raw, such as carrots. (汪成慧 2004: 106) Usually, the snack set consists of four cold snacks, and for a very festive party, they decorate the tables. Snacks are different, and so are their prices. Dining in China has an unwritten rule: expensive dishes are placed closer to someone who holds a higher position (in modern society, usually a guest, leader, or elder). This custom is called 看人下菜碟儿kān rén xià cài diē er "giving food according to one's position". (<https://bkrs.info/slovo.php?ch=看人下菜碟儿>). The main dish. 大件dà wù or 大菜dà cài. If the menu says “八 ba (eight) 大”, then there will be 8 dishes. The number of main dishes is usually in even numbers, such as 4, 6, 8, because people in China consider even numbers to be a symbol of happiness and (团圆) and a happy environment. For the Chinese, a happy environment is an important phrase. The small Chinese table, plates and cups, and spoons are all round, representing complete success and no regrets. Family dinner is very important to Chinese people. When the whole family gathers together, people get spiritual comfort and satisfaction: the whole family, young and old, lives in love and harmony, eats delicious food together and talks about the future. Therefore, the main dish arouses strong and passionate feelings among Chinese people, but the methods of its preparation are subtle: in terms of color, taste, smell. "The combination of sour, salty, bitter, sweet tastes is concentrated, and there is no real taste. The real taste is not felt" (Khun Tzhichen, 2001: 20).



Fruits. A traditional Chinese table has a lot of fried foods, and fruit is often served to avoid eating too much fatty food. Fruit is usually seasonal. Fruit is not eaten immediately, the Chinese believe that talking after eating is beneficial for relationships, if there is no time to rush, they talk slowly and eat fruit. Usually, phraseological units with a gastronomic component "fruits" are used to give a positive assessment of friendship.

投桃报李 toutao baoli (give a peach and get a plum) is used to express great friendship, a close relationship between friends, and means "giving thanks for a gift with a gift". (<https://bkrs.info/slovo.php?ch=投桃报李>). By way of analogy, 王名原昉 rangzao tuili (give way to the [bigger] dates and pears) is used to express the friendship between brothers: the elder brother should be kind and the younger brother should be respectful needed (<https://bkrs.info/slovo.php?ch=王名原昉>). It is worthy of the saying "Respect to the elder and honor to the younger" widely spread among the Uzbek people.

Good, close relationships can exist in the military, even between different ranks. 一瓜共食 yigua gongshi (sharing one melon with others) means "the general shares joy and sorrow with the staff". (<https://bkrs.info/slovo.php?ch=一瓜共食>). It is often used to express friendship, good relations between superiors and subordinates. In Uzbek language, "Eating one raisin into forty".

Soup. Soup is one of the most nutritious and easily digestible dishes in Chinese daily life. Traditional Chinese medicine recommends eating soup when

you have a cold or to rest the body from digestive problems (Feng Shui. Culinary, 2002: 107-108). Soup is a healthy dish, and its place among other dishes has important properties. A) Eating soup before the main meal makes you hungry. In this case, the soup is usually nothing or broth (清汤 qintang). It will be light and fat-free. B) Eating soup after the main meal - helps digestion. In China, they say: 吃饭先喝汤, 不用医生开药方 (Start your meal with soup and you won't have to run to the doctor). When the stomach is full, when they eat everything cleanly, they can't even drink soup and eat food anymore, the Chinese call it 连汤带水 liantang daishui (drinking to the last drop). When the stomach is full, the child cannot eat, the food remains unfinished. In this case, the Chinese use these phraseological units: 残汤剩饭 cantang chengfan, leftovers (soup and porridge), leftovers (<https://bkrs.info/slovo.php?ch=残汤剩饭>).

Rice has been known in China for three thousand years BC. It is considered the most favorite and delicious food and never touched the stomach, so the Chinese use the expression 无米之炊 wumizhichui (cooking without rice) to say that something is impossible. Rice can be used to make porridge. The Chinese 粥 zhou (porridge) is composed of 米 mi (rice) 弓 gong (bow). This means that the rice should be shot both left and right from the bow, and the rice will turn into porridge. (<https://baike.baidu.com/item/y粥>).

CONCLUSION



Thus, food and drinks are the main sources of vital activity of the human body. Gastronomic customs, traditions and ways of preparing food and serving them are passed down from generation to generation. Therefore, phraseological units with a gastronomic component play an important role. Also, phraseological units with a gastronomic component reflect the differences in traditional cuisines, customs and traditions associated with the geographical location, climate, the history of the development of the Chinese people, and the peculiarities of their mentality.

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