LINGUISTIC FEATURES OF GLUTTONIC DISCOURSE

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Abstract. The relevance of the work lies in the fact that in modern society, representatives of various nations have their own complexes of taste preferences, manifested in the relevant material, i.e. in gastronomic (glutton) terminology. Each such lexical material makes it possible to highlight the features of the national character.

The scientific novelty of comparing Kazakh, Russian and English tasting terms is determined by insufficient study of the terminology of glutton discourse and insufficient theoretical understanding of this phenomenon in modern science. In addition, the work is of interest due to the small amount of research in this area and the growing interest in the study of gastronomic discourse, which is one of the most important types of communication. The object of the research is texts about glutton discourses, fiction and specific texts, works of fiction about gluttonous discourses, collections of recipes, and cookbooks restaurant menus in cities of Kazakhstan, Russia and the USA. The main purpose of the dissertation is to study the problems of lingvoculturological description of private discourses and develop recommendations for their solution. This is done on the example of a target glutton discursive. The subject of the work is the lexical and semantic analysis of glutton
terminology. The methods of the presented work are lexico-semantic analysis, comparative analysis, and quantitative analysis.

**Introduction.**

The study of gluttonic discourse in foreign linguistics was conducted in 1969-1970. K.Levi-Strass, R.Bart and M.Douglas research was studied from the point of view of mythology and ethno cultural religion.

Gluttonic discourse is one of the ways to reveal the peculiarity of the language in the process of communication associated with nutrition. While the process of food consumption is a reflection of ethnic, religious views of Nations, "food" is a number of semiotic features inherent in the gastronomic communication of the same nation, which occupy the main place as the dominant concept, which embodies spiritual unity.

M.V.Undrisova emphasizes that the gastronomic landscape of the universe is formed in the gastronomic nominative fund, it receives its metaphors, phraseological units. According to the scientist, the gastronomic landscape occurs on the basis of the following factors:

1) mythological reflections on nutrition;
2) restrictions or permissions related to the consumption of food from the point of religion view;
3) climatic conditions that served the transformation of some ecologists into the main consumer status;
4) the impact of nature on territorial location.

In fact, religion is a nation of gastronomic landscape the main factor in its formation. The national linguistic landscape of the world has a great effect on religious and mythological views of people's
gastronomic preferences. As a result based on religious beliefs and views, the gastronomic landscape of each nation is diverse.

This, in turn, is reflected in the gluttonic discourse. There are restrictions on the consumption of food in the Qur'an. In particular, chapter five is devoted to the nutrition, where Holy Book provides a list of halal (allowed) and haraam (forbidden) dishes, and a whole-headed gastronomic lexicon is used. Pork, alcohol and carrion are prohibited. It is said that the servants who lived the ordered way of life will enter paradise. There they will be honored with the happiness of tasting the fresh fruits they want, the meat of the poultry, the waters of the springs (Qur'an, Chapter 56, verses 18-21) + the theoretical views of Undrisova are confirmed by both the mystical teachings that have arisen on the basis of the Qur'an and the Islamic ideas that have been absorbed into the minds of our nation and literature.

Abu Nasr Sarraj records the following Comments on Sufism: 1. Repentance. 2. Alms. 3. Satisfaction 4. Fasting 5. Patience. 6. Hope. 7. Pilgrimage. 8. The testimony of faith. 9. Consent. The fourth status is the continuation of satisfaction - Fasting, which means abstinence from eating. In this case, attention is paid to the refusal of food and drink, and the exclusion of alcohol, special attention is paid to the separation of Halal and Haraam. For the direction of Fasting, the present world is temporary, and there should be no desire to have worldly goods. (Hadith: whoever refrains from eating worldly food, his soul will turn into a place where the light of manifestation enters). The words of Junaid Baghdad: "Fasting is voluntarily giving up worldly goods and not worrying about it". In Turkic literature there is a struggle between spirit and matter, which are absorbed into spiritual roots when materialism - animalism prevails, when soul - Divinity prevails. And his mystical views on primacy serve as the historical basis of the gastronomic landscape of the peoples of Central Asia. After all, "a condition was laid down in the teaching of
Sufism to be content with very little,” says Professor Najmiddin Komilov, a Sufi scientist. Secondly, every able-bodied person who earned bread by honest work, for him only the bread obtained by his labor was considered halal. In the works of the followers of classical literature, who followed the mystical teachings, preferred to refrain from eating less food, describing its taste in words.

The role of mythological gluttonyms in the formation of the Kazakh gastronomic landscape is discussed. Mythological ideas about bread, water, dishes, knives, ovens not only took their place in Kazakh gluttonomic discourses as sacred concepts, but also became gastronomic frameworks or archetypes that form the basis of glutonomical communication. The geographical location of the countries leads to a different reflection of the gastronomic landscape of the world in different languages. For example, the concept of "wine" for France, 12 regions of which specialize in winemaking, which has geographically favorable climatic conditions for growing grapes, has such meanings as "a symbol of the historical traditions of the French nation." Wine in this country is revered as a national pride. The French believe that the ability to distinguish between the type of wine, to taste their taste and quality is one of the high qualities of a person. Ordinary French people can also taste wine, as a result of which the concept of "wine" is perceived in the French mentality — the traditions of culture, knowing it well, the sense of taste, as an example of a high level of taste. It is, in turn, a positive paint acquisition of pragmatic associations associated with wine, the French the gastronomic landscape serves to ensure that the wine has a positive connotation.

Reference: