

Religious and Mythological Foundations of Food Discourse in Uzbek and Chinese World View

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Abstract:

This article provides information about religious and mythological views on Chinese and Uzbek food discourse. Similar and different aspects of definitions and views on the concept of food between these two peoples have been widely revealed.

Keywords: food discourse, Uzbek food discourse, food in Chinese culture, religious and mythological view of food.

Introduction. The subjective attitude of each nation to food and food is inextricably linked with its culture, customs, history, religious and philosophical teachings. According to M. V. Undrisova, gluttonous discourse is a form of social discourse that aims at gluttonous communication, covering religious, philosophical, linguistic and ethnic features. In the formation of the food discourse in the Uzbek culture, the influence of the climatic conditions and the ancient religious teachings of Central Asia can be seen in the eating culture of the Uzbek people.

Processes taking place around the Uzbek people's diet, food and cuisine: eating food with bread, drinking tea after a meal, swimming when the family members are full; not to touch the table in the evening, to remove the knife from the table after eating, when the blessing is applied to the face, to clean the fat from the plate with bread after eating, and many other situations. In order to understand and correctly interpret semiotic expressions, a foreign tourist or a person who comes to Uzbekistan for a long time for business should have additional extralinguistic information.

Research design

Bread is deified in Uzbek food culture. Wasting bread was considered a great sin. Bread is deified through customs such as putting bread on a young baby's lap, putting bread under the pillow of the crib when going on a journey in the evening. It is believed that bread has a mystical power that attracts black forces. For example, if young children have a stomachache or new brides don't like it, old mothers make "kinna bread" and rub pieces of bread on the patient's stomach three times and order to feed it to an animal that chews. This custom still exists in the regions, and our ancestors believed that bread attracts the eye. In the pragmatic vision of Uzbek people about bread, this idea created the concept that "bread is a food with mystical power." In fact, in the Islamic religion, bread is considered a simple food along with all other foods. The mystical properties of bread are not mentioned in any chapter or hadith of the Qur'an. This approach to bread entered our culture during the years of World War II and after that, due to the bread shortage of that time. On the other hand, always breaking bread with two hands, not putting it upside down, putting the bread on the eyes and kissing it three times are the totemistic views that existed in Central Asia before Islam and after the Second World War. may be a new interpretation of the last war. Foods in the national landscape of the Uzbek gastronomic world can be divided into 3 different categories: 1. Daily food. 2. Foods prepared in various ceremonies. 3. Fast food. Foods used in daily consumption are mainly made from vegetables and meat. Typical dishes include a variety of kebabs and pastries. (Gulnoza Odilova)

Hospitality has been developed in Uzbek culture since ancient times. Yusuf Khos Hajib's work "Kutadgu Bilig" has a special chapter on hospitality etiquette, which provides information on waiting for guests, party rules, special dishes served on the table, and table manners. The basis of these procedures is, of course, the religion and culture of Islam. Starting food with the name of God, not reaching for food before one's elders, eating food with the right hand, not reaching for food in front of others, chewing food small, not eating very hot food and Habits such as not blowing on food and eating in moderation appeared under the influence of Islamic culture. Various sweets, dry and wet fruits, and sweet drinks are served after meals, indicating that the culture of eating has existed among the Turkic peoples for a long time. Yusuf Khos Hajib says about this:

Where there is food, there is drink.

You have to be able to eat and drink.

That is:

Where there is something to eat, there must also be something to drink.

Eatable should be equal to drinkable.

If you drink and eat, you will eat and drink.

Dry dead food is very fattening.

That is:

If you eat liquid, solid, put sweets, fruits,

Dry and wet fruit cake, put some sweets. (Yusuf Khos Hajib)

Even today, in modern Uzbek hospitality, everyday dishes are not used for guests. Every household deliberately buys more expensive, luxurious tableware for the arrival of guests. In Chinese culture, food is prepared according to the social class of people. Food consumption was regulated by strict rules: for example, the emperor ate mutton, beef, and pork; ministers could only eat mutton. In the following centuries, during the Shan and Zhou dynasties, there is information about the consumption of salted and smoked meat. At first, millet was consumed in the north and rice in the

south, but later the Chinese began to use barley and wheat. The fact that melon seeds were found in the stomach of one of Emperor U-Di's wives indicates that vegetables and fruits were widely consumed. In Chinese culture, much attention has been paid to food consumption since ancient times. Cooking is celebrated in China and requires great skill and taste. The demand for food in China is not only measured by its taste, color, and smell, but it is also important to decorate the food with delicate taste before weighing it.

Due to different climatic conditions in China, regional food preferences are not common. Southerners like to eat less spicy, less salty foods, while northerners like to eat foods with more salt, fat, and soy. For the Sichuanese, a meal without pepper is not considered a meal, and in Shanxi, all meals are not considered a meal unless they are seasoned with spices and vinegar. There are many cooking schools in China. There are several types of tea in China, which is considered the main drink for the Chinese and Uzbek people: blue, black, austhi, jasmine, round and tabular. The Chinese treat the process of eating as an art. (*Food Culture in China*) Chinese cuisine has a history of several thousand years, and is known for its wide and rich contrast, more than 80,000 individual cooking recipes incorporating the oldest products known to mankind. In the teaching of Yin and Yang, which is the main direction of Chinese philosophy, when dividing food into types, Yin represents delicate, soft, colorless, feminine, and Yan represents strong, vigorous, colorful, masculine. In cooking, it is Yin and Attention is paid to training while maintaining the balance of side relations.

Conclusion. The following can be said about Uzbek and Chinese culture:

In Uzbek culture, food should be made from clean products, it should be tasty, it should be presented to the guest in beautiful dishes, when eating, you should eat only from the food next to you, and you should not make any noise while eating.

In Chinese culture, food should be made from clean products, should be thoroughly cleaned before preparation, should be tasty, should be beautifully decorated, should be prepared according to the guest's career and the teachings of Yin and Yang, should be good for health, forms a conceptual chain that should be prepared according to the guest's career. As we can see, there are similarities and differences in the concepts of food and eating etiquette of the two cultures. However, the dishes and tastes of Chinese and Uzbek cuisine are fundamentally different from each other.

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