

O'ZBEK FOLK PROVERBS FORMED BASED ON THE NAMES OF BEVERAGES

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Abstract: This article analyzes Uzbek folk proverbs containing beverage names from linguistic and cultural perspectives. Beverage names function as an important cultural code reflecting the lifestyle, values, worldview, and social relations of the people. The study examines proverbs involving lexemes such as *tea*, *water*, *milk*, *kumis*, and *wine*, focusing on their semantic and conceptual meanings. Furthermore, the analysis highlights how these proverbs convey attitudes toward social relations, labor, hospitality and moral values in Uzbek culture.

Keywords: Uzbek folk proverbs, gastronomic unit, beverage names, linguistic culture, semantics.

Uzbek folk proverbs constitute one of the most ancient and valuable layers of national oral tradition. They embody the collective wisdom, lifestyle, worldview, and social experiences of the Uzbek people, forming a rich cultural heritage. Each proverb, in its concise and expressive form, encapsulates life experiences, spiritual values, and ethical norms, playing a significant role in the historical and cultural consciousness of the nation. Consequently, proverbs hold particular importance in linguistic and linguocultural studies.

Gastronomic elements found in proverbs, specifically the names of food products, dishes, and beverages, serve as symbolic units that reflect the worldview of the people. In the Uzbek consciousness, proverbs formed around beverage names convey a wide range of social, spiritual, and everyday concepts. Beverages such as water, milk, tea, kymyz, ayran, yogurt, and wine are not merely consumable products but also carry specific symbolic meanings and values in Uzbek culture. For instance, water is revered as the source of life, while tea is regarded as a symbol of hospitality and affection.

From a linguistic perspective, proverbs incorporating beverage names exhibit a broad semantic scope, encapsulating themes such as social relationships, labor, friendship, love, and moral values. Analyzing these proverbs through a linguocultural approach facilitates the identification of the role beverages play in the collective consciousness and their function as symbolic codes. Therefore, studying beverage names in proverbs is significant not only for linguistics but also for a deeper understanding of the cultural and spiritual heritage of the Uzbek people.

Within the scope of this study, 35 proverbs featuring the gastronomic code of milk were identified, making it the most prevalent beverage in proverbs. In the Uzbek worldview, milk symbolizes purity, maternal affection, and abundance. Examples include:

- The soil of the homeland is dearer than a mother's milk.
- A cow's milk is in its tongue, a man's treasure is in his people.
- To a slanderer, even white milk appears black.
- If someone else tends your sheep, who drinks its milk?
- Give fire to your enemy, but milk to your friend.
- A rooster has no milk, a coward has no courage.
- What does not enter with a mother's milk cannot enter with a cow's milk.



- What enters with milk exits with the soul.
- If a child does not cry, the mother does not give milk.
- An orphaned lamb never gets enough milk.
- If a calf dies in the field, the dog gets the milk at home.
- A skillful shepherd milks even a billy goat.
- A horse provides its ride, its milk to drink, and its meat to eat.
- A poor guest is honored with milk, a rich guest is sent off with words.
- If a mother eats, her child receives milk.
- If you want to milk, there's no milk; if you want to shear, there's no wool.
- Give milk to someone who cannot be given water.
- A girl's virtue is good, milk's essence is pure.
- A noisy cow gives no milk.
- A willing shepherd milks even a billy goat.
- A hasty fly lands in the milk.
- A cow without milk is like a cow without honor.
- A girl's dowry is like milk money.
- Ayran is sour, milk is sweet.
- One who burns their mouth with hot milk blows on yogurt too.
- A cow without milk is followed by a barren cow; drink its milk, but don't inquire about the cow.
- Let it be a goat or a billy goat, as long as it gives milk.
- A barren cow gives no milk.
- Drinking kymyz makes you lively, drinking milk makes you calm.
- If you take a cow, milk it and taste its milk and butter.
- A cow that gives no milk is slaughtered for meat.
- Good meat makes good broth, good milk makes good cream.
- If the Pisces season is good, milk flows abundantly.
- If the Pisces season is good, look at the fish; if the dates are ripe, look at the milk.
- An orphaned lamb never gets enough milk.

Analyzing the proverb "What enters with milk exits with the soul," it becomes evident that the Uzbek people, having observed human flaws over centuries, concluded that "they cannot be reformed, nor can they be fixed," weaving this insight into the proverb (Shomaksudov & Shorakhmedov, 2001, p. 325). Similarly, the proverbs "If the Pisces season is good, milk flows abundantly" and "If the Pisces season is good, look at the fish; if the dates are ripe, look at the milk" are closely related. The term "hut" refers to the Arabic name for the twelfth month in the solar calendar, corresponding to the period between February 22 and March 21, marking the end of winter and the onset of spring (Shomaksudov & Shorakhmedov, 2001, p. 436). These proverbs express the organic connection between nature, labor, and abundance in a folkloric manner, reflecting the Uzbek people's gastronomic worldview, industriousness, and philosophy of living in harmony with nature.

Proverbs featuring the gastronomic code of water are also abundant in Uzbek oral tradition, with 25 examples identified and analyzed. Water appears as a symbol of life, purity, and abundance, encompassing multiple semantic layers:

- Give milk to someone who cannot be given water.
- Without water, there is no willow; without a head, there is no child.
- Drinking water in a dream does not quench thirst.
- Water does not settle until it becomes muddy.
- Where there is water, there is life.



- The one who brings water is humbled, the one who breaks the jug is cherished.
- Water flows away, stones remain; grass fades, eyebrows remain.
- Water is a silent enemy.
- Do not take off your boots before seeing the water.
- A pinch of iron sinks in water, but a willing heart cannot be bought with gold.
- Where there is water, there is life.
- A scoundrel makes halva from water.
- In bad soil, no child grows; in waterless land, no willow grows.
- What belongs to fire goes to fire, what belongs to water goes to water, leaving the cost of yogurt behind.
- Soup comes from the big, water from the small.
- Give milk to someone who cannot be given water.
- Without water, there is no willow; without a head, there is no child.
- Some cannot find water to drink, others cannot find water to ford.
- Eat an apricot and drink water; if you don't grumble, come to me.
- Drinking water in a dream does not quench thirst.
- The taste of soup comes from salt, the taste of water from ice.
- If you seek water, ask Solomon.
- Oil dropped in water does not sink.
- The water of Assad is honey water.
- The water of Sumbul is wine.
- Flowing water is never impure.

In these proverbs, water is interpreted as a source of life, stability, and sustenance. The proverb "Where there is water, there is life" vividly illustrates this. Ancestors, referring to water as "obi-hayot" (the water of life), emphasized its indispensable value for humanity and nature through various metaphors, advocating for its appreciation, conservation, and purity: "Water is dearer than gold"; "Water is treasure, the water-bearer is a jeweler"; "Water came, light came"; "Water came, the canal filled with light" (Shomaksudov & Shorakhmedov, 2001, p. 322).

In Uzbek culture, tea is not merely a beverage but a symbol of social interaction and hospitality. Consequently, proverbs formed around the gastronomic code of tea embody themes of conversation, sincerity, and affection. More than ten proverbs featuring tea were identified:

- A table without tea is incomplete.
- A people who do not drink tea are unaware of conversation.
- Give the last of your tea to your friend.
- If you have no sweet tea, let your words be sweet.
- Tea is the whip of pilaf.
- Do not give the last of your tea even to your father.
- Spilled tea does not become a stream, gathered stars do not become a moon.
- Without fat, without cream, let there be tea; without kindness, without generosity, let there be wealth.
- Do not give the last of your tea even to your father.
- All teas are one way, but shamma tea is another.
- You cannot eat unboiled meat, nor drink unboiled tea.

Through these proverbs, the Uzbek people place tea at the center of social life. The saying "A table without tea is incomplete" underscores tea's integral role in national culture. The proverb "Without fat, without cream, let there be tea; without kindness, without generosity, let there be wealth" is widely used, humorously mocking stingy, selfish, and miserly wealthy individuals (Shomaksudov & Shorakhmedov, 2001, p. 113).



Proverbs based on the gastronomic code of kymyz are also significant in Uzbek oral tradition. Kymyz, “a mildly intoxicating, medicinal beverage made from mare’s milk fermented in special containers” (Explanatory Dictionary of the Uzbek Language, Vol. II, 1981, p. 579), is primarily viewed as a symbol of health, strength, and vigor, particularly in regions engaged in animal husbandry:

- One who drinks kymyz does not age, and if they do, they feel no pain.
- Drinking kymyz makes you lively, drinking milk makes you calm.
- One who drinks kymyz gains strength.
- Give a girl to the one who asks, kymyz to the one who thirsts.
- Who does not love a girl, who does not drink kymyz?
- Kymyz belongs to the one who drinks it, a girl to the one who loves her.
- A sledge does not surpass another sledge, nor kymyz a vessel.
- Without starter, yogurt does not set; without ferment, kymyz does not form.

In these proverbs, kymyz is not only a beverage but also a symbol of vitality and health, reflecting the Uzbek people’s views on strength and a healthy lifestyle.

Proverbs formed around the gastronomic code of wine also exist in Uzbek oral tradition, where wine is depicted as a valuable beverage:

- If wine is free, everyone drinks; a freeloader abandons their conscience.
- Even a judge drinks free wine.
- The water of Sumbul is wine.
- Wine takes its color from the grape, a person from another person.
- A little wine is medicine, too much is poison.

In the proverb “If wine is free, everyone drinks; a freeloader abandons their conscience,” the gastronomic code of wine highlights moral values such as conscience, honesty, and patience. Proverbs involving wine serve as a tool for moral instruction, advocating for sobriety, moderation, and avoidance of harmful habits.

Ayran, “a beverage prepared by mixing yogurt with water and stirring” (Explanatory Dictionary of the Uzbek Language, Vol. I, 1981, p. 34), is valued as a simple yet nourishing drink in Uzbek life, symbolizing contentment, industriousness, and health. Fifteen proverbs featuring the gastronomic code of ayran were identified:

- Sweet words are like creamy ayran.
- Ayran is not a meal, nor a fool a leader.
- For an empty stomach, sour ayran.
- Instead of a meal, ayran; a house with a co-wife is in ruins.
- Ayran is sour, milk is sweet.
- If yogurt spills, its essence remains; if ayran spills, what remains?
- No one calls their own ayran sour.
- One who drinks ayran is satisfied, one who licks the bucket is caught.
- A poor man’s ayran is sweet to him.
- If a rich man comes from an orphan, he gives no ayran to drink; if a rich man comes from a tailor, he gives no scissors to cut.
- One who takes two cows has ayran; one who takes two wives has ruin.
- I did not drink the cream of the bowl, but I longed for the ayran of the jug.
- If a thorn goes down your throat, you’ll chew even ayran.
- Without a calf, there is no herd; without a herd, there is no ayran.
- No one calls their own ayran sour.



Yogurt, “a product made by fermenting milk with a starter” (Explanatory Dictionary of the Uzbek Language, Vol. II, 1981, p. 560), is another significant beverage in Uzbek life. Nine proverbs featuring the gastronomic code of yogurt were identified:

- One who burns their mouth with hot milk blows on yogurt too.
- If yogurt spills, its essence remains; if ayran spills, what remains?
- Autumn yogurt is too good to give even to a son-in-law.
- Cash yogurt is better than credit cream.
- What belongs to fire goes to fire, what belongs to water goes to water, leaving the cost of yogurt behind.
- In a poor house, yogurt does not set.
- If you are frugal, what you drink will be yogurt.
- Without starter, yogurt does not set; without ferment, kymyz does not form.
- Summer’s labor is winter’s meal and yogurt.

The proverb “Autumn yogurt is too good to give even to a son-in-law” reflects the wisdom of the Uzbek people. Milk from cows that graze on autumn grass is richer than in summer, resulting in thicker, creamier, and tastier yogurt. This proverb hyperbolically suggests that such exquisite yogurt is too precious even for a highly respected son-in-law (Shomaksudov & Shorakhmedov, 2001, p. 185). Thus, yogurt serves as a linguocultural symbol of simplicity, naturalness, labor, honesty, and abundance, occupying a central place in the gastronomic code of Uzbek thought. Through these proverbs, the Uzbek people teach virtues such as caution, honesty, justice, patience, and frugality.

In conclusion, beverage names in Uzbek folk proverbs represent significant linguocultural codes that express the collective thought, lifestyle, and cultural values of the Uzbek people. The imagery of water, tea, kymyz, wine, milk, ayran, and yogurt reflects the nation’s life and worldview in a symbolic manner. Studying these proverbs facilitates a deeper understanding of the Uzbek mentality, national identity, and cultural heritage, encompassing various aspects of their social and spiritual life.

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