

FOOD CULTURAL CODE IN BRITISH LINGUOCULTURE (USING CONCEPTS 'BREAD' AND 'MILK' AS EXAMPLES)

Olena Galynska

The National University of Food Technologies

Introduction. Each nation is formed in certain natural conditions and is gradually adapting for them. Food traditions (cooking dishes, food preferences, taboos) of a nation are formed in dependence to the natural, geographical and historical conditions. In the process of ethnogenesis an ethnic group is developing its own focus on certain food and products which the ethnos is accustomed to.

Food is one of the most important and ancient elements of the material culture. Society is shaping personal food preferences during people's lifetime. These preferences are very often a remarkable ethnical marker. Culinary traditions which have been formed in the course of time provide an interesting material for the analysis of mythological and religious beliefs of the ethnos, its way of life, spiritual, social and historical experience [1].

Materials and methods. Linguoculturology is characterized by the tendency to study cultural semantics of language signs (phraseological signs as well) which is formed in correlation of the language and culture. Linguacultural aspect in phraseology is aimed at solving some problems, the most essential of which is the search of culturally marked signals in phraseologisms and establishing their interrelation with cultural codes.

Results. In this research English phraseologisms of food cultural code have been analyzed.

As early as in paganism worldview, food symbolized inner connection with those magic properties that were appropriate for plants and animals consumed by people. Ancient people believed that consumed plants and animals were a gift to the gods.

M. Makovskyi, who made an attempt to investigate some words of modern English with obscured etymology through the prism of culture, had come to an interesting conclusion. The researcher suggests that one can speak about ritual origin of the language. Ritual is older than language, and ritual activity became a basis for visual thinking appearance [2].

For example, bread and other wheat products was sacrificed to the gods, that is proved by the comparison of the English word *bread* and Indo-European **bhlad* "sacrifice". Wedding bread personified a grave mound: a bride getting married (*bread* is relevant to *bride*, like "(wedding) bread"), should 'bury' her maidhood at first and only after that she got the status of a wife [2, p. 80].

In ancient times there was a mystic act when the bread grain sacrificed to the gods, was put on the sacrarium. Everybody was watching the grain in silence. That act symbolized foreverness of the change of life and death, foreverness of the grain's 'death' and its rising in the soil [2, p. 97]. Very

often there were so-called corn-dances to trigger rain and to have plentiful land. All those activities speak for importance of bread for ancient people.

I fixed a few phrases connected with bread and everyday social life, e.g. *to have one's bread buttered for life; to eat the bread of luxury; to eat bread and salt* (the phrase comes from the old oath *by bread and salt!*); *the best thing since sliced bread*. I did not find the information that bread has special meaning for the British, thus, it is possible to assume that for British people the bread did not have such symbolics as for Ukrainians who reckon bread as the most important symbol of the nation. Bread was the first support for the Ukrainian family, symbol of hospitality, prosperity and health.

English phraseology there are units connected with some baked food (*cake, pudding, biscuit*): *the land of Cakes; to take the cake; to have one's cake baked; Yorkshire pudding; (as) dry as biscuit; (as) flat as a pancake*. As we can see, all the similes characterize the person's appearance and their special features.

The Bible was the origin of some 'food' phraseologisms, like *the land flowing with milk and honey; salt of the earth*. In ancient mythopoetic tradition milk considered the drink of life. It was the symbol of the universe harmony, as well as the symbol of rebirth and fertility. In English phraseology there are some phrases connected with milk and dairy products: *like milk and roses; (as) white as milk / cream* (to describe a beautiful woman, her body); *(as) fat as butter / cream; (as) pale as cream; It is no use crying over spilt milk*.

Some British traditions were the source of phraseologisms' origin: *to eat bread and salt; to bring home the bacon*. Some phrases come from the literature and folklore, e.g.: *a pound of flesh* (William Shakespeare's *The Merchant of Venice*); *jam tomorrow* (in Lewis Carroll's *Through the Looking Glass* (1871)) which means 'a promise of good things to come which rarely appear'.

Conclusion. As I can conclude, food is one of the most important and ancient elements of material culture. Food cultural code provides the researcher with interesting material to investigate social, historical and religious experience of the nation, its ethnic features. As the analysis has revealed, the main sources of food phraseologisms' origin are ritual and traditional sources, the Bible, literature and folklore.

References

1. Капелюшник Е.В. Человек сквозь призму кулинарного кода культуры / Е.В. Капелюшник // Вестник Томского государственного университета. – Вып. 435. – 2011. – С.11-15.
2. Маковский М.М. Язык – миф – культура. Символы жизни и жизнь символов / Марк Михайлович Маковский. – М., 1996. – 329 с.