

SUB-CODE *FOOD* IN THE PROVERBIAL CODES OF MULTI-STRUCTURAL LANGUAGES

Tatyana A.Soldatkina^{1*}, Svetlana L. Yakovleva², Ksenia Yu.Vavilova³, Galina N. Kazyro⁴

¹Assoc. Prof., Mari State University, RUSSIA, fia.solta@gmail.com

²Assoc. Prof., Mari State University, RUSSIA, zavkaf1@gmail.com

³Assoc. Prof., Mari State University, RUSSIA, vuk_2004@mail.ru

⁴Assoc. Prof., Mari State University, RUSSIA, galinarfa@yandex.ru

*Corresponding Author

Abstract

This study was conducted in the framework of several sciences, namely cognitive linguistics, ethnolinguistics, linguistic and cultural studies. Images of artifacts are widely represented in the proverbial code of the English, the German and the Chuvash languages under study. The article is aimed to establish semantic and pragmatic features in the English, German and Chuvash linguistic sub-code *Food*. Linguistic code *Artifacts* is divided into a number of sub-codes. Sub-code *Food* is under the discussion in the article. The object of the research is the linguistic and cultural code *Artifacts* namely the slots of the sub-code *Food* in the English, German and Chuvash phraseology. The theoretical basis of the study were the works of home and foreign scientists in the field of semiotics, cultural linguistics, cognitive linguistics, sociolinguistics, ethnolinguistics, etymology, phraseology, and the theory of frames: I. A. Boduen de Courtine, A. A. Potebnya, V. M. Savitsky, F. de Saussure, V. N. Telia, Ch. Fillmore, R. Hudson. The scientific novelty of the research is that the slots of the sub-code *Food* of the linguistic and cultural code *Artifacts* namely of the English, German and Chuvash languages are investigated and described together for the first time. The semiotic features of the proverbial codes have been described. Culturally significant symbols of the slots in the sub-code *Food* of the linguistic and cultural code *Artifacts* in the English, German and Chuvash languages have been singled out. In the course of studies the following results have been obtained. English, German and Chuvash idioms analyzed in the framework of the sub-code *Food* were subdivided into the slots. The symbolic component in their meaning has been singled out. Thus, in the slot *Bread* it is presented in the following connotation. Bread is a food item; bread is a symbol of luxury, an indicator of well-being. Butter and salt are also reflected as luxurious symbols in the English and Chuvash languages. Negative connotation of the salt is due to its dual character. It stands not only for something positive, but it is also the embodiment of something evil. Such drinks as tea and coffee stand for activity, strong will, even witness (in the Chuvash language). Coffee is the embodiment of gossiping, talks and pleasant rest. Wine is usually associated with such concepts as fun, joy, but also the truth that dates back to the Ancient times.

Keywords: Linguistic and cultural code, sub-code, idioms, multi-structural languages

1 INTRODUCTION

Artifacts occupy an important place in the system of human material and cultural values. They display a rich symbolism. Artifacts images in many cases express abstract ideas and become culture symbols fixed in figurative vocabulary, proverbs and idioms.

Images of artifacts and related concepts constitute one of the most extensive cultural codes. The lexical and phraseological field *Artifacts* is a highly developed cultural code from the standpoint of the semiotics of culture. Linguistic code *Artifacts* is divided into a number of sub-codes. Sub-code *Food* is under the discussion in the article. The concept *Artifact* includes several definitions. Firstly, it is a man-made object. Secondly, it is a process or education not typically peculiar to the subject and it usually occurs in the course of his studies [9, p. 2].

The object of the research is the linguistic and cultural code *Artifacts* namely the slots of the sub-code *Food* in the English, German and Chuvash phraseology. The subject of the research is semantic and pragmatic characteristics of the linguistic and cultural code *Artifacts* namely the slots of the sub-code *Food* in the English, German and Chuvash phraseology. The article is aimed to establish semantic and pragmatic features in the English, German and Chuvash linguistic sub-code *Food*. The following tasks have been set in the course of the studies. Firstly, to describe the sub-code *Food* of the proverbial code *Artifacts* from the standpoint of the semiotics of culture. Secondly, to identify significant symbols that make the sub-code *Food* of the linguistic and cultural code *Artifacts* within the English, German and Chuvash linguistic cultures.

The theoretical basis of the study was the work of home and foreign scientists in the field of semiotics of culture, cultural linguistics, cognitive linguistics, sociolinguistics, ethnolinguistics, etymology, phraseology, and the theory of frames: I. A. Boduen de Courtine, A. A. Potebnya, V. M. Savitsky, F. de Saussure, V. N. Telia, Ch. Fillmore, R. Hudson. The scientific novelty of the research is that the slots of the sub-code *Food* of the linguistic and cultural code *Artifacts* namely of the English, German and Chuvash languages are investigated and described together for the first time. The semiotic features of the proverbial codes have been described. Culturally significant symbols of the slots in the sub-code *Food* of the linguistic and cultural code *Artifacts* in the English, German and Chuvash languages have been established.

2 METHODOLOGY

The research is based on the idioms of the English and Chuvash languages selected by continuous sampling from such dictionaries as *Oxford Dictionary of Current Idiomatic English* [9], *Longman Dictionary of the English Language and Culture* [8], *the Anglo-Russian Phraseological Dictionary* by A. V. Kunin [6], *the Chuvash-Russian Dictionary* edited by M. F. Chernov [3], the collection *Чăваш халăх нълмарулăхĕ. Ваттисен сăмахĕсем – the Chuvash Proverbs and Sayings* edited by O. N. Terentyeva [11].

The Oxford Dictionary of Current Idiomatic English [9], published in 1975, contains more than 25,000 English idioms explaining the meaning and the origin of the idioms. The dictionary is designed for everyone who is interested in English. *Longman Dictionary of the English Language and Culture* [8] issued in 2005 includes idioms of the English language as well as the information about the British and American culture which facilitates to understand the origin of the idioms.

The English-Russian Phraseological Dictionary by A.V. Kunin [6] contains about 20,000 phraseological units which are widely used in the English language. The dictionary contains numerous examples from the works of English and American classics and contemporary writers, indicating the author and the work. The dictionary is designed for people reading English and American fiction, social and political literature, the press, translators, researchers and students.

The second edition of *the German-Russian Phraseological Dictionary* by L. E. Binevich [2] contains 14 thousand phraseological units, idioms, proverbs, sayings, set-expressions. It is the most complete collection of phraseological units of the German language. Phraseological units are widely illustrated with excerpts from the works of the greatest writers of the XIX-XX centuries and outstanding masters of The German modern literature which will help the reader to understand phraseological units and use them correctly in every day speech. The dictionary is meant for the specialists, translators, teachers and students of the language universities.

Published in 2013, the dictionary *Duden Redewendungen: Wörterbuch der Deutschen Idiomatik* [10], contains more than 10,000 phraseological units, being an integral tool for the study of the modern phraseological system of the German language.

The Chuvash-Russian Phraseological Dictionary edited by M. F. Chernov [3] was released in 1982 and includes the most common phraseological units of the Chuvash language and their translations into Russian. M. V. Chernov is an honorable worker of science of the Chuvash Republic, Doctor of Philology, Professor, Professor of the Chuvash and Russian languages of the Chuvash State Pedagogical Institute named after I. Ya. Yakovlev (1988 – 1991). He has been the head of the Department of the Chuvash Language and Literature since 1991. The dictionary is meant for a wide range of readers, students and all those who are

interested in the Chuvash language and culture. *Чăваш халăх пултарулăхĕ. Ваттисен сăмахĕсем – the Chuvash Proverbs and Sayings* edited by O. N. Terentyeva [11] is the fourth book of the multi-volume set of the Chuvash folklore. It is an academic, the most complete publication including published and archival materials. The proverbs and sayings reflect the socio-historical, moral experience of the Chuvash people, its philosophy in the figurative meaning. The texts are arranged in subject-shaped groups based on the thematic binary opposition. They preserve the linguistic characteristics of the upper, lower and middle-class Chuvash. The publication is provided with comments, index and bibliography. The book is addressed to a wide range of readers and specialists studying the spiritual culture of the Chuvash people.

Being lexicographic sources the selected dictionaries are significant for the practical study of the phraseological funds of the given languages. Idioms with the *Food* component were selected from these sources in the course of work. The following research methods were used while considering the semantic and pragmatic features of idioms with the *Food* component:

- 1) The method of continuous sampling of material from phraseological dictionaries helped to choose 216 phraseological units of the English language, 141 units from the German language and 127 units of the Chuvash language;
- 2) The method of synthesis and analysis was used to identify the semantic features of idioms;
- 3) The comparative method was used to identify common and distinctive features in the meanings of phraseological units with the *Artifact* component in the English, German and Chuvash languages;
- 4) The method of observation and generalization made it possible to obtain the results and to draw the conclusions.

3 RESULTS

3.1 Sub-code *Food*

The article deals with the subcode *Food* and its cultural symbols in the framework of the linguistic code Artefacts.

Food is an important part of the material culture. The food culture is influenced by the people's activity, the level of productive forces development, geographical environment, ethnic history of the country. A set of customs, and socio-cultural situations and communication on the whole make up the subcode *Food*. Food as an object of consumption accumulates a certain situation and it has a certain significance further. It is a sign and a part of the communication system. The main elements of the English, German and Chuvash linguistic and cultural code *Food* are the lexemes *bread, butter, sugar, salt, tea, coffee, wine*. These lexemes often appear in symbolic meanings. Historically, the above items used to be and still remain the basic food items and symbolize the basic life values.

3.1.1 Slot *Bread*

For example, *bread (loaf of bread)* for many peoples, including English, is an important food and has deep symbolism. In English, the word *bread* has an expanded meaning along with the literal one. It stands for food, livelihood, as the main food product: *every day brings its bread* [9, p. 99]; *life isn't bad when you have bread* [6, p. 99]; *bread and butter* [9, p. 100]; *man cannot live by bread alone* [9, p. 100]; *to live on bread and milk* [9, p.100]; *to live on bread and water* [9, p. 100]; *take the bread out of somebody's mouth* [6, p. 101]; *daily bread* [6, p. 223]; *quarrel with bread and butter* [8, p. 223].

Absolutely similar meaning is presented in the German language: *sein tägliches Brot suchen* – to earn one's bread [10, p. 123]; *etwas nötig haben wie's tägliches Brot* – to need something like bread [10, p. 123]; *sein Brot verdienen* – to earn one's living [10, p. 123]; *sein eigen Brot essen* – to live by one's own labor [10, p. 123]; *j-m das Brot nehmen (j-n ums Brot bringen)* – to deprive someone of income, a piece of bread [10, p. 123]; *j-m vom Brote tun (helfen)* – to deprive a person of his life [10, 123]; *j-m den Brotkorb höher hängen* – to keep someone starving; to starve [10, p. 127]; *nach Brot gehen* – to look for earnings, to beg [10, p. 127].

This symbolism has a positive meaning and indicates something important for a person. According to the Bible, unleavened bread symbolizes the highest moral value: *unleavened bread of purity and truth* in the meaning 'lack of sin' (lit. *unleavened bread of purity and truth*), as it is said in the New Testament. The basis of this symbolism is quite clear. Unleavened bread is less susceptible to be spoilt than the sour one. It was an unleavened bread, that the Jews took with them at the Exodus from Egypt. Sour bread gets moldy quickly and it symbolizes moral decay and the collapse of moral foundations.

It is the most sacred kind of food, a symbol of prosperity, abundance and material well-being in the English and German linguistic culture: *bread and circuses* [10, p. 37]; *eat the bread of idleness* [9, p.37]; *in Brot und Lohn bei j-m stehen* – to have food and a salary from someone [10, p. 123]; *sein gutes Brot haben* – to earn well [10, p. 123].

The bread is a symbol of hospitality: *a bread-and-butter letter* stands for written gratitude for the well spent time together in [9, p. 37]; *break bread with* [9, p.37].

Rye bread takes the most important place among the cookies from flour in the Chuvash. *Хура çăкăр* which was often the only food. Every woman knew how to bake bread. The hostess was appreciated according to the taste qualities of bread. It is interesting to note that the bread received flattering assessment in the Chuvash literature. Prince Kurbsky in the XVI century wrote, that the Chuvash bread was the sweetest and so precious of the rolls [4, p. 87].

Bread symbolizes an essential means of well-being in the English, German, and the Chuvash cultures. It is the main food product: *çăкăр çитер* – to feed someone [12, p. 94]; *шывпа çăкăр — ёмёрхи тăвансем* – bread and water are the relatives forever [12, p. 94]; *чăваш пёр çăмартана пёр çăкăр çинё тет* – they say, the Chuvash lived by one bread and egg [12, p. 94]; *шывпа çăкăр пулсан пурăнма пулать теççё* – they say you can live only by bread and water [12, p. 95]; *çăкăр çиме пёлекенён çăкăр тупма ёс пултăр* – let anyone who wants to eat bread to earn for it with his own mind [12, p. 95]; *тăрăшмасан çăкăр та пулмасть* –to earn a living without any efforts [12, p. 95]; *çăкăр çёртсе пурăн* – useless life (lit. to waste the food) [12, p.96]. The Chuvash always respected the bread. This respect was regarded from generation to generation. Thus, the bread appears in sacred form: *çăкăр татăкне çёре пăрахсан çылăх пулать теççё* – they say the one who dropped the piece of bread on the floor will be sinful [12, p. 96]; *çăкăр умёнче хаяр калаçни аван мар* – do not say rude words sitting at a table where there is bread [12, p. 96]; *çăкăр тёлне пёччен çисен аташакан пулать теççё* – a person can choke if he ate the last piece of bread alone without sharing it [12, p. 96]; *çăкăр халăх пуянлăхё, ёна упрама пёлес пулать* – bread is a national wealth which should be cherished [12, p.96].

Bread represents hospitality in the Chuvash language as well as in the English: *çăкăр ларт* – to feed someone, to put a treat (for guests) [12, p. 95]; *килекен сынна çăкăр лартма хушнă* – the guest is supposed to be fed [12, p. 95].

Finally, the third connotation is ‘to live in abundance’: *çăкăр çи* – to eat bread (lit. *to live in prosperity*) [12, p. 94]; *çăкăрне çи* – to live on bread [12, p.94].

The image of *loaf* symbolizes wealth and abundance. This symbolism dates back to the New Testament tradition that Christ fed many people with five loaves and two fish. This is reflected in the language in the following idioms: *half a bread (half a loaf is better than by bread)* [9, p. 196]; *loaves and fishes* [9, p. 196]; *use your loaf* in the meaning ‘think your head, move your brains’ [9, p. 196].

3.1.2 Slot Salt

The image of salt is of great symbolism for a number of reasons. Salt used to be a rare and expensive product. Salt has always been considered a symbol of wealth because it was worth its weight in gold. Salt has long been considered a symbol of hospitality and well-being in many peoples’ world cultures. These qualities influenced the formation of the following idiomatic units: *to eat salt with somebody* in the connotation ‘to use the benefits provided by someone’ [8, p. 569]; *to eat somebody’s salt* – to be dependent on someone [8, p. 569]; *above the salt* – to occupy a high position in the society [9, p.282]; *to sit below the salt* – to occupy a very modest position in the society [9, p. 282]; *nicht das Salz zum Brote haben* – to live in extreme poverty [10, p. 123]; *nicht das Salz zur Suppe verdienen* – not to earn even a piece of bread [8, p. 123].

Secondly, if salt is added to food in small amounts it gives a more pleasant taste, changes the quality of the object: *to salt something* – to increase the value of something [8, p. 569]; *salt the book* – to overestimate the amount of income (revenues) [8, p. 569]; *salt a mine* –dishonest manipulation to increase the value of the mine (for selling) [8, p. 569].

Salt is the basis of all the substances for alchemists. It symbolizes quintessence, the essence. The primary substance, the salt of baptism, is a symbol of spiritual food and integrity. It was the basis for the salt to be associated with the value and witness: *worth your salt* – worthy [10, p. 282]; *salt of the matter* – the crux of the matter, the essence of the case [8, p. 569]; *the salt of the Earth* [8, p. 570]; *old salt* – old sailor [8, p. 570]; *with a grain of a salt* (lat. *grano salis*) – witty [8, p. 570]; *full of salt-witty* [8, p.570]; *like a dose of salt* – easy and fast [8, p. 571]; *weder Salz noch Schmalz haben* – to be deprived of means for living [2, p. 123].

The attitude to salt has been developed in two directions. Firstly, it is 'sacred' salt in the connotation 'a symbol of eternity, purity, integrity, constancy. Secondly, it is 'damned' salt in the connotation 'a symbol of evil, misfortune'. On the one hand, the salt purified by its holiness. On the other hand, it cursed by its magical property: *rub salt into the wound* [9, p. 514]; *throw salt on someone's game* – to spoil plans [9, p. 514]; *das ist für ihn Salz auf die Wunde* – it is a sharp knife (about something extremely unpleasant) [8, p. 548]; *im Salz liegen* – to experience difficulties [8, p. 548]; *jemanden ins Salz hacken* – mix someone with the dirty [8, p. 548]. The salt has a number of properties. It should be used in small doses as it can corrode living tissue. It formed the basis of salt symbolism reflected in the following idioms: *take something with a pinch of salt* – do not trust, doubt [9, p.515]; *eat a peck of salt with somebody* in the connotation 'to know someone well' (the salt is consumed in small quantities so to eat a peck of salt takes much time) [9, p. 515].

The Chuvash peasants were strongly burdened with the fees for state arable lands and hayfields, board and hop crops, beaver rut, mill places, fishing and the Chuvash weddings. New types of fees were introduced in the eighteenth century. Peasant bath houses (15 cents per year), pagan kiremeteys, beekeeping hives, branding clamps, three-roublous tax on grooms were among them. The farmer had to sell about 8 poods of bread [5, p.206] to buy one pood of salt. The concept of salt coincides with the primary meaning of bread, i.e. the main product in the Chuvash language. Salt is equivalent to bread: *тăвар тăсен вѣтелет, арманта авăртсан тырă çăнăх пулать, пѣсерсен çăкăрпа тăвар хырăм тутта теççĕ* – if one grinds the salt its chips will be quite small; the work at the mill gives us flour, and we are always fed with salt and bread [12, p. 111]; *çăкăрпа тăвар* – пѣртăван – bread and salt are relatives [12, p. 111]; *çăкăр-тăвар пулсан шĕкĕр теççĕ* – thank the Lord for bread and salt on the table [12, p. 111]; *тăван тăвана тăвар парса та пулин пулăшать* – help relatives with salt in hard times is already a good thing [12, 111]; *çăкăр-тăвар хире-хирĕç* – bread and salt are mutual [12, p. 111]. The second connotation of the salt is its being a symbol of hospitality in the Chuvash culture since ancient times: *килен-каяна кĕртсе çăкăр-тăвар çитерсе яр* – always offer the guest to eat bread with salt [12, p. 112]; *çăкăр-тăвар çынпа паллаштарать* – people get to know each other through the bread and salt [12, p. 112].

Finally, the third connotation is related to the ontology. Salt represents something unpleasant in the Chuvash language as well as in English and German: *кăмăллă çыншăн пур çĕрте те вырăн пур, çилĕллĕ çыншăн пур çĕрте те тăвар* –there is always a place for a good person, but for an angry one any place is like a salt in the wound [12, p. 113]; *Тутарла тăвар каланă, су каламан, — тесе каланă тет* – they say that listening to the Tatar language it tastes like salt not butter [12, p. 113]. All of the above examples show that the ontological properties of realities determine the symbolism of the image.

3.1.3 Slot Sugar

According to psychosocial studies sugar is consumed much more in America than in Europe. Americans regularly go to dairy bars, where the lack of alcohol is compensated by an abundance of sweetened drinks. Sugar is not just a commodity. It is associated with a certain way of life, certain customs in which it acquired the status of a sign. Considering the question of the sugar benefit and harm, it should be noted that this sweet product is sometimes called the 'vitamin of joy' despite of the threat of diabetes. When brain cells experience a significant lack of glucose, moderate consumption of sugar will effectively increase efficiency, actively reduce fatigue and bad mood, reduce headache. All these qualities influenced the formation of linguistic and cultural code. The image of sugar represents something that is very pleasant. An easy life in the English and German languages: *sugar/sweeten the pill* – to gold the pill [9, p. 776]; *sugar and spice* – cute charm [6, p. 568]; *give someone some sugar* – to kiss [9, p. 568]; *sugar coat* – to present rosy [9, p. 568]; *Zucker sein* – fine, dandy [2, p. 878]; *jemandem Zucker in den Hintern/Arsch blasen* – to spoil too much [2, p 878]; *kein Zuckerschlecken/Zuckerlecken sein* – not sweet, something that is not sugar; tiring, a stressful and difficult task [2, p. 878]; *seinem Affen Zucker geben* – to let loose and indulge in fun [2, p. 878]. Sugar is perceived as something nice in the Chuvash culture as well as in the English and German ones: *юратса парсан юр та сахăр пек* – yielding with love; sometimes even the snow will remind you of sweet sugar in the mouth [12, p. 99]; *сахал сăмах сахăр пек, нумай сăмах нимĕр пек* – brevity is good for hearing as sugar for food, and the verbiage is like much mashed potatoes in his mouth [12, p. 99].

3.1.4 Slot Butter/Oil

Geographical location of the UK is favorable for sheeping and cattle breeding. As a result, a certain part of the diet of the British was meat and dairy products. The British conceived them as as the basis of life and well-being. This led to the symbolism of these objects. The images of dairy products are widely represented in the English language. Butter was widely used in the V century in Ireland. The image of butter symbolizes luxury and benefit unlike the image of bread. It mainly symbolizes the basic, vital values: *to have one's bread*

battered – to be prosperous, to live in prosperity [9, p. 282]; *bread buttered on both sides* – mutually beneficial transactions; well-being; security [9, p. 282]; *know which side (one's) bread is buttered (on)* – know your benefit [9, p. 282]; *alles ist in Butter* – all is well [2, p. 878].

Lexeme *çy* (butter) of the subcode *Food* is of the positive connotation in the Chuvash linguistic culture. Primarily positive connotation is connected with such pleasant feelings as joy, pleasure: *çy сёрсен çёрёк çăпата та тутлă* – even the rotten sandals are delicious if spread with butter [12, p. 93]; *ырă çыннăн кăмăлĕ катса çиес сар çу пек* – the soul of a kind man is like butter oil [12, p. 93].

The second connotation is wealth, well-being and a prosperous life: *май пёлекен çу çинĕ тет* – they say that a cunning man tasted the butter [12, p. 93]; *уç ласан–уçласан çу пулатех* – if you whip long you'll get butter [12, p. 93]; *тарçă тăварпа пуçса çиет, улпут услам çупа пуçса çиет* – the servant will sprinkle a piece of bread with little salt, and a gentleman will spread some butter [12, p. 93].

3.1.5 Slot Tea

India had been an English colony for a long time. The British have become connoisseurs of tea for this time. Tea is brewed with special care. Casually brewed tea is great impoliteness for the Englishman: *English bacon, their bread, their butter, their tea are always good*.

The image of tea symbolizes comfort, human warmth, devotion to traditions, some stiffness. Ceremony with a cup of tea helps to relax and to detach from what is going on: *tea and sympathy* – compassion, empathy [6, p. 567]; *be somebody's cup of tea* – a reliable person [9, p. 451].

German linguistic code is similar the English one. Tea drinking should not be carried out in a hurry, but in a state of internal concentration and concentration on the internal and external harmony. Ritual connected to this ceremony inspires the man to be calm and relaxed: *Tee bei j–m reiten (sich bei jemandem im Tee setzen)* – to win somebody's trust [2, p. 653] *Abwarten und Tee trinken!* – will live, will see [2, p. 653].

As for the tea, it is still not silent debate about whether or not to mix it with alcohol. The historical tradition of adding rum to the tea was the cause to make such an idiom as: *im Tee sein* – cherry-merry [2, p. 653]; *einen im Tee haben* – to drink, to be drunk [2, p. 653].

The Chuvash rarely drank tea. However, it has become common for wealthy and average families in the early 20th century when it became prestigious to have a samovar at home. Tea became popular due to contacts with other ethnic groups – Russian, Tatars, etc. in the areas of the Kama river region, the Urals and Siberia. Coffee and cocoa were very rare. *Чей* (tea) has been known since the 19th century but was not widely spread [5, p. 54]. Close contacts with the Tatar population who drank hot strong tea in large amounts led to the fact that the tea was associated with them: *чăваш тутар мар, чей ёçнипех пурăнаймасть* – the Chuvash are not the Tatars, can't live with tea only [12, p. 153]; *тутар чей тесе вилсе кайнă тет* – a Tatar is ready for everything having heard only one word 'tea' [12, p. 154]. The second connotation is associated with the denotative qualities of tea. It is a refreshing drink, a symbol of development and speculation: *чее сын чей ёçнипех ас хушать* – a witty man will become more intelligent if he drinks only one cup of tea [12, p. 154]; *чее этем чей ёçет, куштан этем юн ёçет* – cunning people always drink good tea, haughty and arrogant people drink people's blood [12, p. 154]; *чей эрех мар, ураран ўкермест* – if vodka knocks down, the tea vice versa [12, p. 154]; *чей ёçекенĕн никĕс тапранать, эреке ёçекенĕн пурт тăрри вистенет* – tea stirs the mind, vodka blows one's mind [12, p.154].

3.1.6 Slot Coffee

Coffee relieves drowsiness, gives vigor. These properties formed the basis of this drink symbolizm: *wake up and smell the coffee* – to see the reality, open one's eyes [9, p. 148]. Coffee is perceived not only as a drink, but also as an excuse to take a break from work in many cultures. So, those places and cases when people were going to talk and drink coffee in an informal setting were called: *coffee house* – to be engaged in gossip, idle chatter [9, p. 101]; *coffee shop* – 'coffee-tea' shop [9, p. 101]; *coffee klatch* – talk and gossip (over a cup of coffee) [9, p. 102].

Coffee gradually began to replace tea completely in Germany. It cost much cheaper than tea leaves which were brought from China. Coffee is highly appreciated in Germany. They drink it for the whole day there. Traditionally, the morning of an average German begins with a cup of fragrant and invigorating coffee with fresh pastries. Modern Germans have kept the tradition of drinking coffee after lunch, preferring it with condensed milk or whipped cream. Ready morning coffee in Germany is served in the coffee pot: *Kaffee* includes coffee and light pastries [2, p. 198]; *Kaffee* – morning coffee, light breakfast [2, p. 199]. Coffee shops were the meeting place for men or women. Guests played various tabletop games, especially cards,

or they simply listened to music in addition to coffee drinking. Therefore, the meaning 'coffee' is the same as in the English culture: *Kaffee und Kuchen* – coffee break [2, p. 197]; *die Kaffeepause* – short coffee break, coffee break [2, p. 197]; *der Kaffeeklatsch (die Kaffeeklatsche)* – the chatter over a cup of coffee, gossip [2, p. 198]; *kalter Kaffee sein* – updated, uninteresting information, nonsense [2, p. 199].

Excessive coffee consumption and its unpleasant consequences (anxiety; indigestion) originated the following idioms in the German language: *dir hat wohl jmd./dir haben sie wohl [et]was in den Kaffee getan* – are you stupid? [2, p. 102]; *jmdm. kommt der Kaffee hoch* – sickening [2, p. 102]; *Kaffee auf haben* – to be fed up with [9, p. 102].

3.1.7 Slot Wine

Wine also possesses certain symbolism. According to etiquette, different dishes are served with different varieties of wines. Good, expensive wine symbolizes luxurious life full of pleasure: *wine, women, and song* [9, p. 711]; *wine and dine* – to treat [9, p. 711]. Wine is a multifunctional symbol. On the one hand, it is the source of energy and intoxication, but on the other hand, wine symbolizes knowledge and truth: *there is truth in wine* [9, p. 711]; *jemandem reinen/klaren Wein einschenken* – to tell someone the truth (in my eyes) [8, 2, p. 713]; *im Wein ist/liegt Wahrheit* – the truth is in wine [2, p. 678]. The image of the wine reflects the traditions of the English people. According to the ancient custom, innkeepers hung ivy branches as a sign that there is good wine on sale. Hence the expression: *good wine needs no bush* [9, p. 711].

For centuries, the Bible was the most widely cited book in England and Germany. Not only separate words but also entire idiomatic expressions entered the English and German languages from the pages of the Bible. For example, *new wine in old bottles* – new content in an old form, new wine in old furs [9, p. 711]; *junger/neuer Wein in alten Schläuchen* – new content in the old form, the old song but in a new way [2, p. 678].

4 CONCLUSIONS

This study was conducted in the framework of several sciences, namely cognitive linguistics, ethnolinguistics, linguistic and cultural studies. Images of artifacts are widely represented in the proverbial code of the English, German and Chuvash languages under study. In the course of studies the following results have been obtained in the framework of the sub-code *Food*. English, German and Chuvash idioms analyzed in the framework of the subcode *Food* were subdivided into the slots. The symbolic component in their meaning has been singled out. Thus, in the slot *Bread* it is presented in the following connotation. Bread is a food item; bread is a symbol of luxury, an indicator of well-being. Butter and salt are also reflected as luxurious symbols in the English and Chuvash languages. Negative connotation of the salt is due to its dual character. It stands not only for something positive, but it is also the embodiment of something evil. Such drinks as tea and coffee stand for activity, strong will, even witness (in the Chuvash language). Coffee is the embodiment of gossiping, talks and pleasant rest. Wine is usually associated with such concepts as fun, joy, but also the truth that dates back to the Ancient times.

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