

Phraseological Units of Culinary Vocabulary

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Annotation: This article considers phraseological units of culinary vocabulary as metaphorical means of modern linguistics. An analysis of the literature devoted to the role of culinary metaphorical means of language in the creation of a nationally and culturally colored linguistic picture of the world was carried out. Mental representations about food products are explained.

Key words: metaphorical models, metaphor, metaphorical images, language differences; stereotypes; system of cultural values, inductive path, Russian language picture of the world.

Metaphorical models as conceptual structures of our thinking objectify themselves in texts through figurative language units with metaphorical semantics. In this regard, three levels of analysis of the general language figurative system can be distinguished: 1) conceptual (cognitive) - the level of analysis of basic and particular metaphorical models, as well as typical figurative representations (figurative realizations of particular metaphorical models in the national language), rooted in a particular linguistic culture; 2) linguistic (semantic) - the level of analysis of figurative lexical and phraseological means of the language; 3) speech (discursive) - the level of analysis of texts that use metaphorical images to solve communicative problems in certain communication conditions.

The inductive path of the researcher goes from the analysis of textual material to the identification and study of figurative language means, and then to the generalization and systematization of metaphorical models and the reconstruction of a fragment of national worldviews [2]. The deductive logic of the presentation of research results in our book will move in the opposite direction.

We will present a fragment of the figurative structure of the language, limited by the metaphorization of the original conceptual area "Food / Food", which acts as a source of various metaphorical projections into such conceptual areas as "Man": "appearance", "character", "behavior", etc. ; "Society": "interpersonal relations", "social activity", "politics", "economics", "culture"; "Time", "Space", "Animals", "Plants", "Natural facts", "Artifacts" and some others. In this case, the lexico-phraseological material will be distributed in the first chapter in accordance with the typology of units of the general language figurative system, in the second - in accordance with the thematic headings of the source sphere, in the third - in accordance with the sphere of figurative nomination and characterization [5].

The overarching goal of the study is to describe a fragment of the Russian language picture of the world, reflecting the metaphorization of the "Food" sphere, against the background of other national pictures. The final fourth chapter is devoted to the problem of lexicography of a fragment of a figurative system in a linguoculturological dictionary. Let us return to the question of the speech usage of the culinary metaphor. In our opinion, the secret of the productivity and effectiveness of the culinary metaphor lies not only in the special semantic and expressive role of the metaphor as a whole, but also in the value significance of the gastronomic sphere for human life [1]. This predetermines the high "metaphor-generating" potential of cooking as a source of metaphorical images. Cooking is one of the most active areas of metaphorical expansion in many languages of the world. This pattern is due to many reasons.

Food is an urgent vital human need, therefore the processes of production and extraction of food, preparation of culinary dishes, ritualized forms of eating and drinking occupy an exceptional place, both in the household and in the social and industrial sphere of life.

In all world cultures, the above processes are filled with cultural and symbolic content - they acquire ritual, ritual, mythological, sacred meaning, they receive a special axiological meaning. According to many researchers – A. K. Baiburin, M. L. Kovshova, V. V. Krasnykh, V. N. Telia, S. M. Tolstoy and others – the culinary code of culture is included in the rituals of various types, has high world-modeling ability [3]. According to A. K. Baiburin, culture is experiencing a "semiotic need" for a symbolic rethinking of the gastronomic sphere.

Under the code of culture, we understand the historically established normative-value symbolic system of secondary meaning, which carries cultural information about the world, structures, organizes ethno-cultural consciousness and manifests itself in the processes of categorization of the world (including in the processes of linguistic world modeling). The culinary (food, gastronomic, glutonic) culture code is one of the basic ones (S. A. Arutyunov, A. K. Baiburin, T. B. Bankova, R. Bart, E. L. Berezovich, M. V. Gavrilova, G. D. Gachev, M. L. Kovshova, K. Levi-Strauss, N. I. Tolstoy, S. M. Tolstaya, V. N. Toporov, etc.).

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Cooking as one of the most mastered and significant areas of human life is part of the national culture and is filled with symbolic content. The gastronomic sphere as a whole and its individual parts become the basis for the conceptualization of the world, they represent one of the most important ethnic modules through which people build their nationally specific image of the world.

Images of food are visible, tangible, understandable and recognizable. Mental representations of food products are stored in a person's memory in the form of extremely bright, visual gestalt pictures, as well as frames and slots of a certain scenario for preparing and eating food [4]. A whole range of sensory sensations is associated with food, arising through various channels of perception: visual appearance (shape, size, color, structure, texture), smell, taste, tactile, temperature and even sound sensations. These images are associated with stable associations with the emotional and physiological feelings of a person - hunger, appetite, pleasure, irritation, intoxication, etc.

This makes the culinary metaphor extremely psychologically relevant in describing a wide variety of phenomena from the field of material, mental, mental and abstract categorical spheres of reality. Such sensory and emotional-psychological fullness of culinary images, their cultural-symbolic and cultural-valuable significance make the culinary metaphor an extremely effective means of emotional-psychological impact on the addressee of speech and determine the frequency of its use in modern discursive practices.

Native speakers comprehend and interpret the diverse phenomena of the surrounding reality through the prism of culinary images. A culinary metaphor (in the broad cognitivist sense of this term is embodied in various figurative means of language and speech, both general language, usual, and individual author's.

Culinary vocabulary is part of phraseological units and stable comparisons: do not slurp with bast shoes - 'to be no worse than others'; brew porridge - 'start a troublesome business'; their rooster's ear - 'nonsense, something ridiculous'; how to roll cheese in butter - 'to live prosperously, in abundance, in abundance'; hai fatto un minestrone / e' un minestrone ("made like minestrone soup") - 'about an illogical, incomprehensible text, work'; ciliegina sulla torta ("cherry on the cake") - 'a beautiful completion of smth., a bright final detail of smth.'

Culinary vocabulary and phraseology, both in direct original and in figurative use, have a bright national color, always turn out to be nationally colored and, according to the "linguo-cultural theory of the word" (V. M. Vereshchagin, V. G. Kostomarov) contain "cultural" or "country" component.

List of used literature:

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