

## **A Phraseological Presentation of the Concept of *Food* in Compatible Linguocultures**

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The linguistic personality of the nation is individual in its cultural concepts, which are of the greatest interest to linguists, being existentially significant for both the individual and the linguistic and cultural world. [5, p. 51]. Cultural concepts play an important role in both the individual and collective consciousness. The term cultural concept is commonly accepted in linguocultural studies.

The primary system of cognitive linguistics is the establishment of elementary units of linguistic consciousness. One form of verbalization of such elemental components of linguistic consciousness phraseological units [7, p. 32]. Phraseological units, reflecting in their semantics the long process of development of the culture of the people, capture and transmit cultural institutions and stereotypes, standards, and archetypes.

The purpose of this article is to analyze the concept of «Food» on the phraseological material of Ukrainian and Russian. The relevance of this study is determined by the recent increase of the interest in the study of linguistic conceptualization of reality as a way of reflecting the worldview of different peoples. The study of concepts in Ukrainian and Russian cultures helps to identify common and distinctive features in the conceptual spheres of people and allows to reproduce the linguistic picture of the world inherent in each nation.

The scientific interest of linguists primarily focuses on the basic concepts that are most closely linked to the culture of the people and thus give the most complete and striking picture of the specificity of its linguistic consciousness. Of particular importance in the context of this study is the concept of «*Food*», which is multifaceted. It is a complex mental formation, in which certain features that partially coincide in Ukrainian and Russian linguistic cultures can be distinguished. For this reason, we will consider the concept of «*Food*» using the analysis of phraseological units.

In the theory of cognitive linguistics, the problem of research and representation of the «*Food*» concept is of scientific interest to both linguists and philosophers, linguocultural scientists and psychologists. Significant problems of phraseological verbalization of this linguistic concept have been the subject of scientific research by S. Askoldov, V. Maslov, M. Molokha. As shown by observations, this concept in linguistic and cultural studies is one of the least studied and uniquely defined, while its significance and cultural value are quite high.

Such linguists such as V. Vinogradov and G. Vinokur considered linguistic units from the standpoint of phraseological stylistics. O. Levchenko explores metaphorical principles in phraseology, namely: taste as a concept and metaphorical principle. Among the comparative phraseological studies of the last decades, it is worth mentioning the scientific works of O. Arsenyeva and S. Shulezhkova. O. Selivanov stresses that «phraseologisms as nominative units of language are the product of the ethnoculturally epistemological ability to capture as a stereotypical anthropocentric attitude to the objective world, which eventually becomes prototypical in ethnic consciousness» [8, p. 11]. In our study, we provide examples that most clearly illustrate the meaning of phraseological units related to the «*Food*» concept. However, this element is considered in a figurative sense. The same idiomatic expression may be irrelevant in different situations. The phraseologisms in which food is mentioned exist in any language, the gastronomic vocabulary is characterized by national specificity, it is a kind of conceptual constant.

The conceptual dominant of the Ukrainian and Russian language pictures of the world is the multifaceted concept of «*Bread*», which forms, based on lexical and phraseological units of the

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language, the central zone of the concept «Food». The lexeme «хліб» as a key sign of linguistic culture is characterized by high pragmatic potential, wide associative range of functioning, imagery, and expressiveness.

**Хліб** is an important concept in all agricultural crops, it has a symbolic meaning in Christianity as well. For centuries, people have treated it as a sacred object. Bread was never thrown away but given to birds or cattle. Bread is one of the most ancient and important symbols of Ukrainian and Russian rites. Firstly, in the existing linguistic images of the world, bread symbolizes food, the most necessary means of existence. Bread symbolism shows a high degree of comparability in Ukrainian and Russian. It is the symbol of food, its most essential component: (укр.) *водити хліб-сіть (хліб і сіть) з ким* [13, p. 142]; (рос.) *водитъ хлеб-соль (хлеб и соль) с кем* [13, p. 74]; (укр.) *шматок хліба стає поперек горла (руба в горлі) кому* – «someone does not have the desire to eat something» [13, p. 967]; (рос.) *кусок в горло[в глотку] не идет* [13, p. 218]; (укр.) *ділити хліб [і сіть] (хліб-сіть) з ким* [13, p. 244]; *відривати [шматок (кусок) хліба]] від рота* [13, p. 125]; *ділитися останнім (последнім) [шматком хліба] з ким* [13, p. 244].

Secondly, bread is a symbol of the work that gives you earnings: (укр.) *відбивати (відбирати, перебивати) / відбити (відібрати, перебити) хліб чий, у кого, від кого, кому* [13, p. 113]; (рос.) *отбивать, отбить (перебивать, перебить) хлеб у кого* [13, p. 841]. Bread in the linguistic pictures of the world is understood as the main material value: (укр.) *дурно хліб (харч) переводити (істи)* – «не давати ніякої користі»; (рос.) *даром хлеб есть* [12, p. 506]. Third, bread symbolizes contextually (paired with optional water, kvass) poverty: (укр.) *перебиватися з хліба (з юшки) на воду (на квас)* – «to live very poorly, to suffer disadvantages» [13, p. 612]; (рос.) *перебиваться с хлеба на квас [с куска на кусок, с корочки на корочку...]* [12, p. 313].

As it is the basic component of mythological and religious consciousness, the dominance of «Bread» explains the signs of sacredness, the magical, ceremonial, and ritual nature of conceptualization, serves as an ethnocultural value standard ((укр.) *Хліб – усьому голова; Якщо є хліб і вода, то не буде голода*), symbolizing the main aspects of spirituality, the divine ((рос.) *Хлеб – дар божий; Хлеб наш насущный*), the human soul and life in general.

Phraseological symbolism of the concept of «сіть», in the Ukrainian and Russian languages and cultures coincides. Salt symbolizes continuity, eternity, loyalty, friendship and respect. All symbolic meanings associated with salt are motivated by its extremely important role in human life. In the phraseological appeal «*пуд солі з'їсти*» the word salt is a symbol of knowledge of the people's inner world. In the phraseological unit «*сіть землі*» something extremely important and meaningful is symbolized.

The national phrase information contains the following phraseologisms: (укр.) *поїхав як у Крим по сіть* – «long gone» [16, p. 77]; *заробити на сіть до оселедця* – «to earn nothing» [10, p. 219]. Besides, ancient mythological ideas about salt have been preserved in the Ukrainian phraseological system: *сіть тобі в очі* – «used as a well-established formula for caution against irradiation»; *сіть тобі на язик* – «the curse, the wishes of failure, the evil, all the bad».

Bread and salt in Russian and Ukrainian linguocultures are a symbol of food, treats, as well as a symbol of hospitality, friendliness (*хлібосольство*). In Russia, the ancient custom of meeting a dear guest with bread and salt has not lost its significance today. If bread represents strength and health, then salt is wealth.

«Porridge» has long occupied a large place in Russian and Ukrainian cuisine. Initially, porridge was a ceremonial and festive food, consumed on holidays and was synonymous with the word «feast». If a person during his life (рос.) *мало каши съел* – (укр.) *мало каші з'їв* – «so he has not lived for very long and therefore does not have enough experience» [143, p. 336]. Expression (рос.) *с ним (ней) каши не сварши* – (укр.) *каші не зварши* in modern Russian and Ukrainian has meaning of «not to agree with anyone, to achieve nothing» [13, p. 337].

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**Каша** is a symbol of a (difficult) situation, case: (укр.) *заварилася каша (катавасія)* – some complicated and troublesome or unpleasant business began, a quarrel, a fight ensued, a complete mess; *каша скисла* – «someone failed to hasten or to fulfill their intentions, ideas» [13, p. 367]. At the lexical level, porridge is a symbol of something disordered, inaudible, such as (рос.) *каша* – «confusion, turmoil» [2, т. 2, p. 100].

The names of traditional dishes can be called one of the ethno-cultural realities, and the composition of Ukrainian and Russian phraseologisms reveals their national originality and peculiarities of national associations. Phraseological units with component (укр.) **борщ** та (рос.) **щи** acquire national-cultural color. D. Zelenin states the following testimony: «The first and main hot dish of Ukrainians and some Belarusians is borscht, that is, beet soup, and in Russian cabbage soup. In the border areas, this distinction is particularly emphasized. For example, Ukrainians refusing to marry Russian girls (Muscovites) say: "хоч вони й вродливі, але борщ варити не вміють"» [4, p. 148].

The Ukrainian word *борщ* belongs to the so-called real vocabulary, in Russian is a borrowing from Ukrainian: «... for the Slavic languages the meaning «борщівник» primal, then «юшка з борщівника» and finally, first in Ukrainian only, «юшка, суп з буряка і капусти...» [3, т. 1, p. 236]. There are a number of Ukrainian phraseologisms dedicated to this dish: *причетився, як голодний до борщу* – «actively took up some business»; *вхопив як шилом борщу налив; взяв як на шило борщу* – «received nothing, failed»; *свищі в борщі* – «someone has nothing, someone is very poor»; *вигадати таке, що і в борщ не кришать* – «weave nonsense, nonsense»; *борщ густий як квас; борщ і капуста – хата не пуста; борщ найстарша страва; борщ рідкий, лиш ним голову мити; борщ такий густий, що би по нім Бойко в ходаках перейшов* [14, т. 41, p. 111].

«**Щи**» is a hot dish on the table of the Russians. The lexeme «**щи**» is used in many phraseologisms: *Ужо я те улью щей на ложку!* (the threat); *Подогретье щи* (about old news); *Не лантем щи хлебаю* (understand something, understand no worse than others).

In the Ukrainian phraseology we can see phraseological unit «**млинець**». Pancake has an ancient mythological symbolism, which, however, in phraseological systems does not detect, and phrase-creating activity of these components, in fact, and can be explained by ritual origin. Components (укр.) *млинець* / (рос.) *блин* have the following attributes (укр.) *пише як млинці пече* – «easily, without much effort» [16, p. 94]; (рос.) *печь как блины* – «create something quickly and in large numbers» [12, p. 320]; (рос.) *как блин круглый* [11, p. 13]; (укр.) *круглий як галушка* – «fat little to grow» [16, p. 35]. In the Russian phraseological system the concept of hypocrisy has been verbalized in terms of this concept: *как блин масляный* – «Fake man».

In the Ukrainian phraseological system, the component «**Олія**» is an optional sign of contrasting metaphorical models. Example: (укр.) *мати олію (лій, смалець, олій) в голові (під чубом)* – «to be reasonable, resourceful, prudent» [13, p. 479]. In the Russian phraseological system functions unity equivalent in imagery unit (рос.) *чепуха (ерунда) на постом масле* – «that which does not deserve attention, a trifle» [12, p. 747].

The number of Ukrainian phraseological units with the component «Сало» is significant – in «Dictionary of the Ukrainian Language» [10] 52 units and there are more verbal concepts. It is summed up by the traditions of Ukrainian cuisine. D. Zelenin writes: «From seasonings on the first place stands the salt of lard, the favorite seasoning of Ukrainians and Belarussians; otherwise Russians do not use it at all... Russians do not know it; they use smalets (rosette fat) only for frying» [4, p. 146].

The Ukrainian is at the intersection of the Russian mentality, it is associated with fat, which is reflected in for example, the numerical sense of the Russian folklore. The protép from the linguistic look of the whole thing is that of secrecy of the opposition, the stranger of the visionary assessment. In the Ukrainian modern picture, the word fat is a symbol of one that is commonly

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owned, good, and cinnamon: (укр.) *як салом по губах кому* – «someone accepts, gladly»; *як циган на сало* [13, с. 778]; (рос.) *как маслом по сердцу*. The fat component verbalizes the concept of completeness in certain contexts: *запливати / запливти жиром (салом)* «to become smooth, to be full» [13, p. 315]; (рос.) *сало за ухо зашло* – «about who is very, got better, got fatter» [9, p. 170]; (укр.) *обростати / обрости жиром (салом)* – «to become inert, indifferent to everything» [13, p. 574].

At the heart of the phraseological imagery of the phraseological unit «*вишкварки*» there is information about the process of cooking – *скаче як вишкварок на сковороді* – «overly lively, mobile people»; *шкварчить як вишкварок на сковороді* – «nervous, angry» [16, p. 23]. *Вишкварки* is also an optional sign of the little thing, the little things: *масляні (позаторішні) вишкварки* – «trifles» [13, p. 112].

The component *молоко* is widespread in phraseological units, its prototypical attributes reveal the context: something belonging – (укр.) *медові та молочні ріки* [13, p. 739]; (рос.) *молочные реки (и) кисельные берега* – «a free, secure life» [12, p. 388]. However, in the Ukrainian phraseology system there are specific phraseological units built on the basis of frame information: *pick* → *become bad* – (аж) *молоко кисне* – «it becomes unpleasant, spooky»; *молоко кисне від очей чийх* [13, p. 503]; *білий* → *сивий* – *вмочити в молоко* – «to become gray (about the head, mustache, beard)» [13, p. 139]; *братися молоком* – «go gray» [10, т. 4, p. 789]; (рос.) *как лунь седой (белый)* [12, p. 231]; *шукати кістки в молоці* – «to make turns, to demand something impossible, to scoff at something» [13, p. 969]. The phraseological unit *как по маслу* expresses value «easy, without any difficulty (to go)», but phraseology *снимать сливки* – «to take, to appropriate the best for no reason». The lexeme «*сливки*» in the Russian language is figurative – «the best, perfect part of someone, anything» (*сливки общества*).

In the studied phraseological systems, *квас* is a contextual symbol of poverty because of its prevalence and cheapness («.. the most common everyday drink of the Eastern Slavs is *квас* (рос.) *квас, суровец, сыровец*; (укр.) *квас, сирівець; білий квас*)» [15, p. 153]: (укр.) *дісталось перцю з квасом кому* – «anyone has suffered much grief, suffering, was in a difficult situation» [13, p. 248]; (рос.) *перебиваться с хлеба на квас* [с куска на кусок, с корочки на корочку, с гроша на копейку] [12, p. 313].

Symbols of «*яйця*» in the phraseological system relies on mythological representations in certain aspects, but the phraseological prototype has specificity. The egg, according to popular belief, is the center of vitality; symbol of rebirth and fertility. Eggs were, ritual food and were rarely used in daily life. The interesting thing is that in the mythological space the egg is the beginning of the world, and in phraseology it is said that eggs cannot teach chickens. In phraseological systems appears «*виїдене яйце*»: (укр.) *не вартій (не варт) виїденого яйця* (*вишкварки, дірки з бублика, фунта клоччя*). The lexeme *яйцо* in the Russian language is used as part of phraseology *выеденное яйцо* – «nothing, worthless business» (*дело яйца выеденного не стоит*).

The component «*писанка*» can be attributed to different headings, because in a sense the egg is a food, but the symbolic function in the rituals the egg acquires only by becoming an artifact. The Ukrainian language has developed symbolism «*писанки*» (*крашанки*), which reflects the phraseological system. «The egg is the source of birth, as is the sun, why it was, from ancient times, an emblem of the sun and revered. The Easter red egg has been especially revered ...» [6, p. 26-27]. Ukrainian *писанка (крашанка)* corresponds to the Russian phrase *пасхальное яйцо*. Comparing the calendar rituals of Russians, Belarussians and Ukrainians, D. Zelenin states: «Easter eggs are primarily colored eggs, mostly red; they exchange and kiss three times. In addition to monochrome eggs (*крашенки*), Ukrainians also have widespread multicolored, patterned (*писанки*)» [4, p. 392]. «*Писанка*» is also a meaningful symbol at the lexical level: the Easter egg «something nice, beautiful»; «pretty girl, woman»; «colored, too brightly dressed woman, girl» [10, v. 6, p. 359].

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Therefore, food names and everything related to it are key linguistic and cultural concepts. Gastronomic culture has become a complex phenomenon, one of the means of marking the social and cultural status of an individual. In the Ukrainian and Russian phraseological systems phraseologisms, which in their composition have a culinary component, are quite widely represented. The concept of Food, as a fragment of the linguistic picture of the world, explicates relevant concepts, representations, images, priorities, stereotypes and evaluations that reflect the specifics of national mentality and worldview, traditions, customs and beliefs characteristic of Ukrainian and Russian cultures.

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