

## PHRASEOLOGICAL UNITS AS SOURCES OF METAPHORICAL PROJECTIONS

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### ABSTRACT

This article reveals interest in the problems of the semantics of phraseological and lexical units in various languages, examines the phraseological fund of the Russian language. Identification of types of invariance, evaluation of the value paradigm of the Russian linguocultural communities. Various examples are given.

**Keywords:** lexical units, cognitive value, phraseological gisms, expressive sayings, figurative sayings, historicalera, stable comparisons, phraseological units, paraphrases, distinctive features, combinations, types of invariance.

### АННОТАЦИЯ

В данной статье раскрывается интерес к проблемам фразеологизмов как источников метафорических проекций, рассматривается фразеологический фонд русского языка. Выделение типов инвариантности, оценочная оценка ценностной парадигмы русского лингвокультурного сообщества. Приводятся соответствующие примеры.

### ANNOTATSIYA

Ushbu maqola turli tillardagi frazeologik va leksik birliklarning semantikasi muammolariga qiziqishni ochib beradi, rus tilining frazeologik fondini o'rganadi. Invariantlik turlarini aniqlash, rus lingvomadaniy hamjamiyatining qiymat paradigmasini baholash. Turli misollar keltiriladi.

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. 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 lexicophraseological 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.

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. 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, receive a special axiological meaning. According to many researchers – A. K. Baiburin, M. L. Kovshova, V. V. Krasnykh, V. N. Teliya, S. M. Tolstoy and others – the culinary code

of culture is included in the rituals of various types, has a high world-modeling ability. 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).

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. 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.

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