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CULTURAL AND HISTORICAL CODE OF PHRASEOLOGICAL UNITS WITH GASTRONOMIC COMPONENT IN ENGLISH, UKRAINIAN AND FRENCH LANGUAGES

Summary. *This article examines the cultural and historical code of phraseological units with a gastronomic component in English, Ukrainian and French through the prism of linguistic culturology. Modern Ukrainian linguistics aims to study the problems of interaction of language, culture and consciousness in society. Linguistic and cultural studies occupy a leading place in science. Phraseological units with a gastronomic component reflect the national identity, history, culture, traditional way of life of the English, Ukrainian and French peoples, respectively, and is a segment of the phraseological picture of the world of these ethnic groups. The studied idioms originated on a national basis and have their roots in different epochs. Their sources are related to customs, traditions, beliefs, historical events, social and political aspects of people’s lives, their way of life, folklore and literature. The research material was 435 phraseological units of the English language, 357 phraseological units of the Ukrainian language and 527 phraseological units of the French language with a gastronomic component. The main purpose of the study is to describe and compare the cultural and historical specifics of phraseology with the gastronomic component in English, Ukrainian and French. The main concepts of the research were formulated in the article, the most frequent gastronomic components in English, Ukrainian and French phraseology were determined; the researched material is classified by lexical groups; linguistic and cultural commentary on each of the lexical groups and comparative characteristics of phraseological units of English, Ukrainian and French languages are given. The result of the study is that phraseology with a gastronomic component in three languages (English, Ukrainian and French) really shows the features of national cuisine, history and culture, linguistic and cultural worldview of peoples, has common features and values. Based on the collected data, we can conclude that the phraseological systems of English, French and Ukrainian language are in some way similar and differ. The analysis showed that the gastronomic component belongs to the active class of components of phraseological units in all three languages.*

Key words: *lexical groups, item, idiom, phraseology, linguistic picture of the world, cultural commentary, national identity.*

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КУЛЬТУРНИЙ ТА ІСТОРИЧНИЙ КОД ФРАЗЕОЛОГІМІВ З ГАСТРОНОМІЧНИМ КОМПОНЕНТОМ У АНГЛІЙСЬКІЙ, УКРАЇНСЬКІЙ ТА ФРАНЦУЗЬКІЙ МОВАХ

Анотація. У статті досліджено культурний та історичний коди фразеологізмів з гастрономічним компонентом у англійській, українській та французькій мовах крізь призму лінгвокультурології. Лінгвокультурологічні дослідження посідають провідне місце у сучасному мовознавстві загалом, українському зокрема. Фразеологізми з гастрономічним компонентом відображають національну своєрідність історії, культури, традиційного способу життя англійського, українського та французького народів і є сегментом фразеологічної картини світу цих етносів. Досліджувані ФО виникли на національній основі та сягають своїм корінням різних епох. Джерела їхнього походження пов'язані зі звичаями, традиціями, віруваннями, історичними подіями, соціальними та політичними аспектами життя народів, з їхнім побутом, фольклором та літературою. Матеріалом дослідження послуговували 435 фразеологічних одиниць англійської мови, 357 фразеологічних одиниць української мови та 527 фразеологічних одиниць французької мови з гастрономічним компонентом. Мета дослідження – опис та зіставлення культурної та історичної специфіки фразеологізмів з гастрономічним компонентом у англійській, українській та французькій мовах.

У статті уточнено основні поняття дослідження, визначено найчастотніші гастрономічні компоненти в англійській, українській і французькій фразеологіях; скласифіковано досліджений матеріал за лексичними групами та дано лінгвокультурологічний коментар до кожної з них; здійснено зіставний аналіз фразеологічних одиниць англійської, української та французької мов. Результат дослідження полягає в тому, що на матеріалі англійських, українських та французьких фразеологізмів із гастрономічним компонентом засвідчено особливості національної кухні, історії, культури, світогляду цих народів, а також їхні спільні риси та цінності. На основі зібраних даних зроблено висновок, що фразеологічні системи англійської, французької та української мов мають поміж собою як спільні риси, так і відмінні. Аналіз показав, що гастрономічний компонент належить до активного класу компонентів фразеологізмів у кожній із досліджуваних мов.

Ключові слова: лексичні групи, одиниця, ідіома, фразеологія, мовна картина світу, культурний коментар, національна ідентичність.

Relevance of the topic. It is determined by the expansion of the scientific interests of Ukrainian scientists to study the problems of interaction of language, culture and consciousness, as well as the evolution of linguistic culturology as an independent scientific paradigm of social knowledge. Today, the need to analyze the basic components of linguistic

and cultural communities, intertwined in dynamic linguistic and cultural space, is more important than ever. The study of the food code in English, French and Ukrainian phraseology is a new problem and has not been worked out either in theoretical and methodological or in applied aspects, which emphasizes the relevance of the research issues.

Analysis of recent research and publications. Phraseological units with a gastronomic component are the object of consideration in theoretical and practical research of scientists such as Branitska Y., Burkova P., Kopchak O.I., Lapynina O., Bartoshi V., Dabrowska A., Chollet I., Cheminée P. and others. Phraseology is a stable combination of words with complex semantics, which are not formed by structural and semantic models of variable phrases (Dabrowska, 2019). Phraseological units with a gastronomic component reproduce the past of the British, Ukrainians and French, and reveal the present character of peoples. Food is the basis of life in any culture and plays a crucial role in human life. The phraseological fund of the language allows to effectively study English, French and Ukrainian cultures from the point of view of linguistic and cultural studies, to compare both directly the languages and cultures of the peoples. The object of research is the cultural and historical code, which is studied in phraseological units. The subject of the research is English, Ukrainian and French phraseological units with a gastronomic component. The research material is 435 phraseological units of the English language, 357 phraseological units of the Ukrainian language and 527 phraseological units of the French language with a food component.

Definition of the purpose and main tasks of the research. The aim of the work is to describe and compare the cultural and historical specific features of idioms with the gastronomic component in English, Ukrainian and French languages. Achieving this goal became possible as a result of solving the following tasks: to formulate working definitions of «phraseology», «cultural and historical code»; identify the most frequent gastronomic components in English, Ukrainian and French phraseology; classify the researched material by lexical groups; give linguistic and cultural commentary on each of the lexical groups and comparative characteristics of phraseological units of English, Ukrainian and French. The principle of systematicity is integral to the study of any lexical material, because the semantic structure of a word exists in language not in isolation, but in the system, it is correlated with other words, and the volume of each meaning of the word depends on it.

Presentation of the main research material. Phraseology is a branch of linguistics in which lexically indivisible combinations of words are studied. Phraseology is also called a set of established phrases and expressions. Phraseological unit is a reproducible unit of language of two or more words, integral in its meaning and stable in composition and structure. The semantics of the word is the result of the reflection of reality, fixed in the minds of the representatives of a particular language group for this material shell (Lakoff, Johnson, 2003). The selection of thematic groups of gastronomic components is closely related to the nutrition of the English, French and Ukrainian peoples, the development of industrial relations and productive forces, and shows how extralingual factors affect the development of vocabulary. Gastronomic components, which name food of animal and plant origin, are combined into a structurally complex group with many thematic subgroups, each of which has a different activity in the process of phrase formation in English, Ukrainian and French.

Cereals, and flour products subgroup. Thematic subgroup, which includes such gastronomic components as *bread/le pain/хліб*, *cake/la brioche/містечко*, *la farine de blé/пшеничне борошно*, *rice/ le riz/рис* etc. A lexical item *bread/pain/хліб* is the most commonly used in the studied phraseological units with a gastronomic component. In all linguistic cultures, bread symbolizes something vital, both materially and spiritually: French. «*pain quotidien (donnez-nous notre pain quotidien)*» and Ukr. «*хліб насущний*». This phraseological unit comes from the prayer given in the Gospel: «Give us this day our daily bread.» In this expression, bread symbolizes not only material and spiritual food, but also a source of strength that constantly nourishes our spiritual life. In French, English and Ukrainian language pictures of the world, bread also symbolizes a minimum of food: Ukr. «*посадити на хліб і воду*», «*сидіти на воді та хлібі*», «*перебиватися з хліба на квас*» and French «*vivre au pain et à l'eau*» – «жити з хлібом та водою», «*mettre qn au pain et à l'eau*» – «хліб з водою», «*manger du pain sec*» – «їсти сухий хліб», «*chercher son pain*» – «шукати хліб» and others. In three languages, bread symbolizes earnings, self-sufficiency: Ukr. «*заробляти на*

хліб», «мати свій хліб», French «gagner son pain» – «заробляти на хліб», «gagner son pain à la sueur de son front» – «заробляти хліб в поті чола» Eng. «earn one's daily bread». In Ukrainian, English and French cultures, Ukr. «хліб відбити (відбивати)», French «enlever (ôter, retirer) le pain de la bouche» – «забрати хліб з роти»). As noted, bread is a type of food that is hard to come by; this feature has been rethought in the categories of value that has made bread the most revered food (Rat, 2002). Confirmation of this we can find in the following English phraseological units «as I live by bread» – a word of honor, I swear by life; «daily bread; bread and butter» – income; «bread-and-butter letter» – a letter of thanks sent after a visit; «bread and water» – minimum ration; «greatest thing since sliced bread» – the best thing; «know which side one's bread is buttered» – know which side of one's bread is buttered; «break bread with smb» – to share a meal with anyone; «cast one's bread upon the waters» – to do nobly, without expecting a reward; «bread and circuses; white-bread» – boring, routine. Thus, during our research it was found that phraseological units with a gastronomic component of this subgroup are used quite often.

Meat and meat products, eggs subgroup.

The subgroup includes the following gastronomic components: *meat/la viande/м'ясо, ham/jambon/шинка, bacon/le bacon (lard) /сало, sausage/le saucisson/ковбаса, egg/les oeufs/яйця* etc. The popularity of meat products in Ukrainian cuisine is reflected in numerous idioms with the gastronomic component of meat, which is one of the most used in the studied phraseology. For example, «знає кішка, чие м'ясо з'їла» – about a man who knows his bad deed, «ні риба, ні м'ясо» – has no exact definition, «голодному і хрущ м'ясо» – about the unpretentious man. It should also be noted French phraseology with the component *la viande/meat*: – «*la viande creuse*» – lean meat; vain hopes, «*ce n'est pas la viande prête*» – is another long song. Also, it is worth noting that in the French mentality, the component of meat and meat products has a negative color: «*oeil bordé de jambon*» – «eye framed by ham», red eyes from fatigue, «*acheter un canard*» – «buy a duck», which means «believe in fake news», «*viande froide*» – «cold meat» – a corpse. The «meat» components in English include *meat,*

beef, mutton, bacon. In the English phraseology, in most cases these images symbolize happiness, success, something necessary or appropriate. We attribute this to the fact that at the end of the XIII century, meat began to be associated with physical strength, later becoming an integral part of the diet of aristocrats (Aerts, Molenberghs, 1998). So meat in English culture is not the food of the common people – the poor peasants did not eat it: *carry meat in one's mouth* – to be a source of income; *cry roast meat* – to tell everyone about your happiness, *bring home the bacon* – to achieve great success. In Ukrainian phraseology and culture, the most popular product of animal origin is lard. Phraseological units with a lard component have a positive connotation, pointing to something pleasant and desirable «*як кіт на сало*», «*як салом мастити*», «*як салом по губах*».

A prominent place in this subgroup is occupied by *eggs/les oeufs/яйця* component in three languages. The egg has long been one of the most common and affordable food, and in mythology and religion, it is a symbol of life, purity, origin and fertility, as well as an integral attribute of Easter. For example, the French associate the concept of «success and profit» with the lexical item: *oeufs* – «eggs», which is reflected in the phraseological units «*tuer la poule aux oeufs d'or*» – «kill a hen that lays golden eggs» (deprive yourself of future benefits through immediate needs, «*qui casse les oeufs les paie*» (“one who breaks eggs, pays”) (everyone should be responsible for their actions). The designation of long work is close to the semantics of the egg component in the Ukrainian language: «*носиться як курка з яйцем*» – to do something for a long time without results, «*як квочка на яйцях*» – to take care of someone, something. Quantitative indicators of our study prove the opinion of some anthropologists that eggs in English cuisine are a basic component. Until the twentieth century they were the most satisfying and affordable food among the common people (Dabrowska, 2019). The image itself is characterized as something insignificant («*To take eggs for money*» – deceive, be deceived, demolish the image), even banal, but which still has value: «*Better an egg in peace than an ox in war*» – It is better to have something in a peaceful way than using war. The egg component can also

denote an activity, especially in the context of the addressee's interference in the addressee's affairs: *Go and teach your grandmother to suck eggs; Have eggs on the spit.*

Vegetables and greens subgroup. It is a significant subgroup in terms of the number of gastronomic components: *potato/la pomme de terre/картопля, cabbage/le chou/капустя, beet/la betterave/буряк, pepper/le piment/перець, tomato/la tomate/помідор* and others. Today, it is impossible to imagine the menu of Ukrainians without potatoes, which has become one of the main food and an ingredient in many dishes. Potatoes of Ukraine appeared in the XIX century. At first, the peasants were suspicious of growing potatoes, because this plant was unfamiliar to them, raw potatoes were so tasteless that even dogs did not want to eat it. But later they realized that boiled potatoes are very tasty and filling (Avksentiev, 1988). And already at the end of the XIX century, when big cities appeared, potatoes were the most important food product, especially for the poorer sections of the population → «картопля – другий хліб» – «маючи картоплю, завжди будеш ситим та в достатку». The French associate the lexical unit *potato* not only with poverty, but also with its proper processing, which is reflected in the expression: *"Personne ne veut manger de pomme de terre crues"* – no one wants to eat raw potatoes. Thus, to determine the red color in French, we found seven options for comparison with plants: – *"rouge comme une betterave (une cerise, une gigne, une framboise, une fraise, une pomme, une tomate)* – red (ruddy) as beets (cherry, sweet cherry, raspberry, strawberry, apple, tomato). In the Ukrainian language there are complete analogues – «червоний як буряк, червоний як помідор». Tomatoes began to be eaten first by the French since the Revolution, and later on by Ukrainians in the twentieth century (Dabrowska, 2019). Potatoes are a very popular vegetable in Great Britain, so its name appears in a number of popular expressions. Everyone is familiar with the expression *"couch potato"*, which means a lazy man who spends all his time lying on the couch in front of the TV. In modern slang, there is a similar expression: *"mouse potato"*, which means a person who spends all his time on the Internet or playing computer games, dependent on the computer. *"A hot potato"* – an unpleasant thing or question that you want to throw, but have to deal with it;

what you want to get rid of as soon as possible. For example, French *«envoyer des tomates»* – to throw tomatoes, about the bad acting, so in Ukrainian language there is a phrase *«закидати яйцями»*, *«air tomate»* – «виглядати як помідор», stupid look. Pepper in French and Ukrainian languages is associated with sharpness and pepper: French *«donner du piment à la conversation»* – «to give the conversation sharpness», Ukr. *«гострий як перець»* – about a corrosive person. Also, the lexical unit *pepper* can be used in phraseology in the sense of severely punishing someone: *«всунати (дати) перцю комусь»*. Vegetables such as cucumber and beet are also popular in English language culture. *"As cool as cucumber"* – calm, unmoved; in spite of tense atmosphere; *"As red as beetroot"* – red as beets, red as cancer (from shame, embarrassment, anger).

Milk and dairy products subgroup. This thematic subgroup is presented in our study by the following gastronomic components: *milk/lait/молоко, butter/beurre/масло, cheese/fromage/сир, cream/la crème/вершук* etc. Cheese is one of the favorite gastronomic delicacies of the French, which led to the phrasing activity of the *fromage/cheese* component. It is a component of many desserts, sweet dishes and their essential ingredient. Together with Italy, Switzerland and the Netherlands, France is one of the most important cheese-producing countries and produces more than 150 varieties. There are a lot of French idioms with this component: *"fromage et dessert"* – what only the soul does not want, *"trouver un bon fromage"* – to find a light job, "warm place". For Ukrainians, cheese is also a symbol of prosperity *«як сир в маслі»* – a quiet, rich life. For Ukrainians, milk is a symbol of beauty and health: *«дівчина – кров з молоком»* (she has a flourishing, healthy look). Instead, we found an interesting example that milk is a symbol of an unattainable dream in France, expression *"pot au lait de Perrette"* – a jug of Perette's milk. The image is taken from Lafontaine's fable about a young peasant woman who brings a jug of milk to the market, selling which she will be able to buy chickens, piglets and calves. While dreaming, she drops and breaks the jug, and with it her dreams are broken. Butter in France is a traditional baguette spread, so this component in the phraseology is a sign of wealth and success, as in ancient times: *"battre*

son beurre” – take the best, “*mettre du beurre dans*” – a joke, improve your financial situation. In Ukrainian language, butter also means abundance «*як сир у маслі катається*», «*як вареник у маслі*», «*маслом каші не зіпсуєш*». The image expressed by the English lexical item *cheese* is often found in phrases denoting poverty (bread-and-cheese marriage – marriage to the poor). This is because cheese used to be made in almost every home in England. Cheese has been a typical food for farmers, miners, soldiers and builders for centuries (Dabrowska, 2019). In Ukrainian culture, on the contrary, phraseology with the component cheese contains in semantics a symbolic meaning of prosperity. A number of proverbs, which include the components “*cheese and chalk*”, indicate the presence or absence of the ability to assess what is happening; “*chalk for cheese*” – very low price for a good thing. The next figurative component is the word *butter*. In both English and Ukrainian phraseology, this image has a positive connotation and is associated with prosperity, luxury: “*butter one’s bread on both sides*” – to afford excessive luxuries; “*have one’s bread buttered for life*” – live in abundance.

Conclusions and prospects for further research on this topic. Gastronomy component as a carrier of cultural information determines the national and cultural semantics of phraseological units. Their semantic structure is formed under the influence of linguistic and extralingual factors, which determines the national character of the studied language units. The main social factors are life, customs and traditions, religious views, beliefs and omens, folklore, development of literature and music, handicrafts, trade and professions, history, government and foreign policy, social status and economic development. Based on the collected data, we can conclude that the phraseological systems of English, French and Ukrainian language are in some way similar and differ. The analysis showed that the gastronomic component belongs to the active class of components of phraseological units in both languages. It was found that the most frequent in the study of English, French and Ukrainian languages are phraseological units with a gastronomic component of the thematic group «Food of animal and plant origin», which correspond to standards, symbols, stereotypes of the national culture of a certain people.

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