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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 05 Volume: 121

Published: 04.05.2023 <http://T-Science.org>

Issue

Article



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## CONCEPTUAL MEANING IN CULINARY PHRASEOLOGY

**Abstract:** In the article, culinary phraseology is considered from the aspect of cognitive linguistics. Issues of cognitive linguistics focused on phraseology are considered through culinary phraseology. It is noted that examples of culinary phraseology are language units with wide possibilities in the study of some issues of cognitive linguistics. The understanding of the concept is considered in the cognitive direction. Culinary phraseology is studied mainly from the conceptual meaning aspect of cognitive linguistics. Conceptualization of culinary phraseology by frame concept type is shown. It is stated that the semantics of the lexical units in which the components of culinary phraseology are expressed constitute the conceptual meaning. Several lexical units expressing the components of culinary phraseology are given as examples and the concepts formed by them are shown. Examples of phraseological units that make up the concept are given. The conceptual meanings of culinary phraseology are explained.

**Key words:** culinary phraseology, cognitive linguistics, conceptual meaning, frame concept type, concept, archetype, semantics.

**Language:** English

**Citation:** Mammadzada, A. T. (2023). Conceptual meaning in culinary phraseology. *ISJ Theoretical & Applied Science*, 05 (121), 30-35.

**Soi:** <http://s-o-i.org/1.1/TAS-05-121-5> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.05.121.5>

**Scopus ASCC:** 1203.

### Introduction

Phraseology is a branch of Azerbaijani linguistics and is mainly studied from the aspect of structural linguistics. Along with structural linguistics, it can also be studied in terms of cognitive linguistics. Through cognitive linguistics, the meaning of integrity and expression of culinary phraseology as a linguistic unit can be clarified as a result of historical and cultural influences. In terms of meaning integrity, stability and expressiveness are the most important features of the formation of phraseological units. To better clarify these features, it is appropriate to concentrate on the conceptual meaning available in cognitive linguistics. Conceptual meaning is quite useful in explaining the fact that culinary phraseology is a secondary nominative unit.

In cognitive linguistics, linguistic units are studied, which reflect the historical processes of a certain nation, and the influence of its customs and traditions. When the phraseological system in the language is examined according to the conceptual meaning, the people's outlook, wisdom, perspective on life, and national psychology can be partially clarified with examples of phraseology. Semantics is

the leading criterion in cognitive linguistics, and culinary phraseology organizes and encompasses conceptual meaning based on semantic meaning. It is possible to conceptualize culinary phraseology by looking at its semantic meaning.

The field of modern linguistics mainly studies the concept in 3 directions: 1. linguistic direction, 2. cognitive direction, 3. cultural side of the sign (8.206). Here, in the study of culinary phraseology, the concept is considered more in a cognitive direction.

Conceptual meaning is a concept that requires shared background information (9.575), and examples of culinary phraseology have corresponding background information with a variety of semantic meanings related to the profession of cooking that they represent. Culinary phraseology reflects the way of life, living and culture of our people related to nutrition and cooking.

In cognitive linguistics, certain concepts are studied and shown in the form of various concepts and archetypes. The phraseology of the Azerbaijani language is also suitable for research in cognitive linguistics and includes universal patterns corresponding to concepts and archetypes. Archetypes

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are created from the denotant of lexical units and phraseological units, and that denotant should have a universal character. Culinary phraseology can organize concepts and archetypes through the denotants of lexical units and phraseological units on the sphere of nutrition, which is the basic need of people and is expressed in the language. The concept cannot bypass the lexical units and phraseological units that reflect the processes of nutrition, cooking, etc., which are a reality of life.

The conceptual meaning of phraseological units comes from two directions. The first is derived from the denotant possessed by the lexical units, in which the components of all phraseological units are expressed. Secondly, the single meaning expressed by the components of phraseological units together can form a conceptual meaning due to the aspect of expressing a relation as a secondary nominative meaning.

A. Mammadli notes that the concept may not be fully reflected in one word. He shows that conceptual content is a broader concept and it can be a broader concept than lexical units or phraseological units which are linguistic units (9.576). It means here, the study of conceptual content that can be expressed in the form of phraseological units.

Archetypes are universal patterns through which universal thought-forms formulates similarities in the languages of the world people. The lexical and phraseological units used by the Azerbaijani people mostly fit those archetypes. Because the denotant of archetypes is universal. For example: denotant of lexical units as *bread, salt, water, oil, honey*, etc., have the same meaning in many languages. Phraseological units whose components are bread, salt, water, oil, honey and other lexical units also indicate universality in content.

There is a frame concept type in cognitive linguistics (8.203). The frame is expressed by the verbal means of the language and expresses itself with the situation within the text. Frame concept type is studied with two approaches: 1. linguistic-cultural approach, 2. semantic cognitive approach (9.204). The first one, it is approached from the aspect of culture-human, human-culture. In the second part, human understanding, the sem, sthe emem, the semantic structure of the word, idea image and other issues are studied. Lexical units and phraseological units can be clarified by the frame concept type as a linguistic sign. In general, the semem is the smallest unit of semasiology in linguistics, it is both the content and the meaning of the word (10.461).

Lexical frames are the realization of the common and important features of objects and events in human thought that are perceived in our consciousness, or rather, a conceptualization (8.204). In the 1980s, for the first time, Charles Fillmore brought the concept of frame semantics to linguistics. (8.205). He showed the idea that the frame is formed during the

comprehension of the text. That is, the frame is the concrete situation in the text itself. The frame gives structure to the lexical units and phraseological units, and the frame ensures their diversity in the future. In general, a frame is a cognitive unit rather than a linguistic unit.

The frame concept type in Azerbaijani linguistics looks at the semantics of phraseological units in two ways: 1. the issue of universality, 2. issues related to the general Turkish language. That is, the semantic side of any phraseological unit in the Azerbaijani language is compatible with universal understandings and resonates with the content of general Turkish thought (8.207-208).

Culinary phraseology is characterized by the fact that it covers various concepts in terms of conceptual meaning. A few can be reviewed.

The concept of "*çörək*" (bread) involves purely culinary phraseology. Bread is a flour product made from grain products such as wheat, rye and etc. Bread is an integral part of our people's daily food intake. The fact that bread is the main food of Azerbaijani cuisine is also a sign of good life. According to the Azerbaijani tradition, the existence of bread is equated with employment. The lack of bread has a negative meaning, it is equated with the meaning of being unemployed or poor.

Here are some examples of phraseological expressions where *bread*(*çörək*) is associated with provision of employment: *çörək ağacı* (7.391)(a bread-winner), *çörək dalınca qaçma, bilik dalınca get* (7.391)(to prefer knowledge to money), *çörək vermək* (to employ someone) (6.77), *çörəyi çıxmaq* (to lose job)(7.393), *əli çörəyə çatmaq* (7.569) / *əlini çörəyə çatdırmaq*(7.584) (to make his bread), *ağzı çörəyə çatmaq* (7.71) / *ağzını çörəyə çatdırmaq*(5.24) (to make his bread), *çörək yiyəsi olmaq*(7.393)(to earn money), *çörəyi sazdan, sözdən çıxmaq* (7.394)(to earn money by doing some job), *halal çörək* (7.716) (to earn money fairly), *adamın öz yavan çörəyi özgənir plovundan yaxşıdır*(7.32) (to earn money without any forced thanks to anyone), *çörəyi çörəkçiyə vermək* (6.78) (to trust to experts).

Examples of phraseological expressions of bread that mean unemployment or impoverishment can be: *yol çörəyi, yaylım əppəyi baldan şirin olar* (7.1515) (the supply is not a burden), *çörək tapanda ayran tapmamaq, ayran tapanda çörək tapmamaq* (7.392)( to be very poor), *çörəyinə bais olmaq* (6.78)(to fire someone), *dişə vurmağa çörək qalmamaq* (7.473)(have nothing to eat), *hər şeyi bir qarın çörəyə satmaq* (7.747)( to be a traitor for nothing), *xəsis uşaqlarına çörək verib, atam xeyratına deyər* (7.777)( to be stingy and spend twice as much), *qapazı başına vurub, çörəyini əlindən almaq* (7.921)( to take advantage of someone), *qarın dolusu çörək yeməmək* (7.935)(to be hungry and poor), *son parça çörəyini boğazından çıxarıb aparmaq* (7.1262)(to lose your last chance), *boğazından çörək ötməmək* (7.308)/

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boğazından çörək getməmək (7.308)( to worry about something), bir qarın çörəyə möhtac olmaq (3.60) / çörəyə möhtac olmaq (7.393)(to be in need of food), çörəyinə haram qatmaq (6.78)(to earn money unfairly), çörəyi daşdan çıxmaq (6.78)(to work hardly).

Eating bread with another person means friendship, companionship, and being a friend. For example: çörək kəsmək (1.498) (to break bread with someone).

Disagreement in friendship is shown again with expressions related to bread. Çörəyi ayaqlamaq (6.78)(to disrespect someone), çörək itirmək (6.78)/ çörəyini yeyib, ayağından çəkmək (7.395)/çörəyi dizinin üstündə durmaq (1.498)(to know on which side his bread is buttered), çörəyinə təpik atmaq (6.78) (to underestimate).

Bread has many other meanings. Çörəkdən düşmək (6.77)(to be very ill not to eat) means to be sick. Çörəyə əl basmaq(6.78)(to swear) means swearing. It can be used in the sense of not being respected by people, not being appreciated. Çörəyini it yeyər, boynunu bit (6.78) / çörəyinin duzu olmamaq (6.78) ( to be disrespected).

“Duz” (salt) creates a separate concept in culinary phraseology as a food that is mentioned more often than spices. In the psychology of the Azerbaijani people, salt makes the food tasty, as well as carries the semantics of being meaningful. The presence or absence of salt indicates the existence of meaning and logic. Duzunu qaçırmaq (6.98)/ duzu qaçmaq (6.98) (not to be funny), duza getmək (6.98)( to fall into the habit).

Most often, it forms phraseological combinations together with the word bread. Bread with salt is the basic food served first when the table is set in Azerbaijani cuisine. The word salt and bread means friendship, and companionship: duz-çörək acı olmamaq (7.493) (giving importance to spirituality), duz-çörək kəsmək (6.98) /duz-çörək yemək (7.494) (to break bread with someone), duz-çörəklə gözləmək (7.494) (to respect).

Some of the phraseological expressions that are said about a person when they are not worthy of friendship are used with the lexical units of salt and bread. Duz-çörək tutsun (it is a word for traitors)(7.494), duz-çörəyə xəyanət etmək (7.494) (to betray friendship), duz-çörəyi itirmək (7.494) / duz-çörəyi tapdalamaq (7.494) / kəsdikləri duz-çörəyi basmaq (7.870) (to disregard friendship), duz-çörək itirmək (5.91) (to lose a friendship), duz-çörək unutmaq (4.405)( to forget friendship).

“Yağ” (butter), which is one of the products used in cooking, can create a certain concept as a dairy product. Among Azerbaijani people the semantic meaning of the word "butter" means people, are in a good state of well-being, they are in security. It also means that everything is in order.

An example of the culinary phraseology where the lexical unit of *butter* means that the state of well-being is good and it is used in the sense of good living are these ones: daşdan yağ, yağdan duz çıxarmaq (7.417)( to be shrewd), yanağından yağ dammaq (7.1480)/ kipriklərindən yağ dammaq (7.876) / tükələrindən yağ dammaq (6.254) (to be very healthy), payına yağlı tikə düşmək (7.1190)(to have a good fortune), yağlı yerdən yapışmaq (6.270)(to benefit from good opportunity), yağlı ov (7.1467)( profitable thing), ağıldan yava, cibdən yağlı (7.54)(to be wealthy but brainless), birisi yağ gölündə üzür, birisi ağartıya tamrızı qalib (7.302)(the one is fortunated, another is unfortunated), böyrək kimi yağ içində bəsləmək (7.320)( to be surrounded by care), canavar yağlı tikəyə yüyürən kimi (7.344)(as opportunist gets the opportunity), tərə yeyən də çıxar yaza, kərə yeyən də (7.1343)( once everyone will die), bəylərlə cücəplov yemir ki, bığı yağa batar (7.266)(to miss chance because of useless detail).

There are several examples of culinary phraseology that contain the word butter to mean that there are no problems, obstacles, that everything is in order, that things are in order, and that you are satisfied with the progress of the work. İşləri lap sarı yağ kimi getmək (7.832)(to have no problems), kərə yağı kimi canına yayılmaq (7.870) / sarı yağ kimi cana yayılmaq (7.1227)/ sarı yağ kimi yayılmaq (4.39) / adamın canına sarı yağ kimi yayılır (7.31) (to like very much), yağ içində böyrək kimi bəsləmək (7.1463) / yağla yatıb, qaymaqla oyanmaq (7.1466) ( to be surrounded by care), ürəyinin yağı ərimək (7.1416)( to be upset), yağdan tük çəkən kimi (7.1465)(too easy), yağı yağ üstə çıxır, ayrıni ayrınlıq olur (7.1465) (to have what one deserves), yağın çoxluğundan plova ziyan dəyməz (7.1465) (many do not harm), yağlı aş bişirmək (7.1466)(to punish).

The meaning of being in the order expressed by the word butter may not always have a positive meaning, sometimes it can be part of a phraseological unit with a negative connotation: yağ da yesə, dirilməz (7.1463)(to be dead at all), yağ yağ ilə qarışib, yarmalar yavan qalar (7.1464) (to have what one deserves), it qursağı yağ götürməz (7.837)( not being able to become a nobleman), hamı öləcək: kərə yeyəndə, tərə yeyən də (7.720) )(once everyone will die), yağlı əppək olub göyə çıxmaq (6.270)(to disappear), yağla şora fərqi qoymamaq (7.270)(not differ good from bad).

The lexical unit *butter* is used in compounds in the form of greasy and means a well-made lie: yağlı dil ilə (7.1466)/ yağlı dil tökmək (7.1466) / yağlı vədələr vermək (7.1467)( to make false promises), yağlı dilə aldanmaq (7.1466) / yağlı dilinə uymaq (7.1466)( to believe a false promise), yağlı dillə danışmaq (7.1467)/ yağlı dilini işə salmaq (6.270)( to flatter).

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The semantic nuances of meaning of the word butter listed above all originate from the content of being in order, in place.

The concept of “su”(water) does not only cover culinary phraseology. The word "water" is used in different fields and its semantic meaning is used in the meaning corresponding to those fields. Water is only used in culinary phraseology as the water we use to drink when we are thirsty. In the profession of miller, agriculture, fishing and in other areas the word water is used in other background content. For example: sudan quru çıxmaq (4.157) (getting away with less damage).

Water is the basic need of human beings, water is indispensable for human life as life without water can not exist. Daily consumption of water is very necessary for people. There are many examples of culinary phraseology in the sense of drinking water, not technical water. Suyu şirin gəlmək (7.1297) / suyu şirin olmaq (7.1297)(to make a good impression), təzə bardağın suyu sərin olar (7.1350)(the new is better), yeyib, üstündən də su içmək (7.1513)( misappropriating someone else's property), ağzına su alıb oturmaq (7.77)/ ağzına su alıb susmaq (7.77)( to be silent), ağzında su ilinməmək (7.79)( to reveal the secret), gözü su içməmək (7.679)( not to trust), gözüne su ver (7.687)( take a lesson), gülüb suyunda yuyunmaq (7.697)( to give up bad deeds), xəlbirlə su daşmaq (7.774)( no time to waste), su girdi qaba oldu içməli (7.1289)( the result must be accepted), su görəndə susuyur, çörək görəndə acır (7.1289)( to expect a share of everything), su içdiyini quyuya tüpürmə (7.1289)( not to be ungrateful), su içəndə boğazında görükür (7.1290)(to be a white), su sənəyi suda sınar (7.1292)( things happen because of the things you do).

Whether the water is hot or not means that the situation will be solved not easily, but with difficulty. Suyu üfürə-üfürə içmək (7.1297)( to be very careful), qaynar qazana soyuq su çağıldatmaq (7.943)/ qaynar qazanın aşına buzlu su qatmaq (7.943) ( to be a hindrance to another), sanki başına bir qazan qaynar su tökdülər (7.1225)( to be affected by bad news).

Among the nuts, the walnut fruit is more often used in phraseological combinations and creates the concept of “qoz”(walnut). Walnut is a fruit with high nutritional value, but its inside can sometimes turn out to be rotten or useless. Therefore, when our people express their attitude according to the degree of the orderliness of the work, they use expressions on the nut. The concept of nut mainly creates phraseological units with negative connotations. It means that the expected effect of work is absent.

This can be seen with examples: sanılı qoz kimi (7.1225)(to be OK), çürük bir qoza dəyməmək (7.396)(to be worthless), qarğa, mən də qoz var (7.932)( to manifest oneself), qoz qabığına soxmaq (3.195)( to criticize), qoz qayaya dəyib qayıdan kimi (7.997)(not understanding the advice), qoz-qoz

oynamaq (3.195)( to compete), qozunun üstünə qoz qoymaq (3.195)(to increase the problem), nə qoz ye, nə də meşəbəyinin üzünü gör (7.1094)(to try not to cause trouble for yourself), aldım qoz, satdım qoz (7.92)/ aldım qoz, satdım qoz, məndə qaldı şaxşaxı(7.92)(to remain unprofitable), başında qoz sındırmaq (7.232)( to oppress), başını yarıb ələyinə qoz tökmək (7.241)(to conduct a dual policy).

“Aş”(pilaf-rice meal) is a dish cooked with rice. In ancient times, the word “aş” meant the general name of all dishes in all Turkic languages. In the Azerbaijani language, the word "aş" later underwent semantic narrowing and only means the name of pilaf dish. Pilaf is considered the king of all dishes in the cuisine of the Azerbaijani people. “Aş” means excellent work, well-done work. The emergence of problems in the preparation of pilaf means that things are not in order, the semantics of things are lagging behind.

The word “aş” indicates the background information that the work is in order. There are many examples of the concept of cooking: harda aş, orda baş (7.724)( a profiteer), nazirlərlə plov yemir ki, bığı yağa batar (7.1085)( to have a high opinion of himself), aş bişirmək (7.156)/ aşı bişirilmək(7.157)/ aşının suyunu vermək (7.157) (to punish), aş olmaz, bozbaş yeyərik (7.156) (living within means), aş yoldaşı çox, baş yoldaşı yox (7.156)( having many friends but not having a friend who advises), aşından ki yeməyəcəksən, tüstüsündən niyə kor olasan? (7.157) (to suffer harm instead of benefit), azacıq aşım, ağrımaz başım (7.188)/ azca aşım, ağrımaz başım (7.189)(to be satisfied with less), bilmirsən aş harada bişib, deyirsən bir kəfkir qoy (7.272)(expressing an opinion without knowing the conversation).

The word “aş” always means background information that the work is in order. If the phraseological units using the word “aş” mean that the work is not in order, it is not because of the word “aş”, but because obstacles and problems arise as a result of interfering in the matter later. The word "aş" in phraseological combinations means work that is in order. Əli aş çatanda başına daş düşmək (7.566)/ ağzı aş çatanda başı daşa çatmaq (5.7) ( to face failure after achieving what you want), isti aşına soyuq su qatmaq (7.823)/ şəkərli aş duz tökmək (7.1311)/ buzlu suyu qaynar qazanın aşına qoyma (7.336) (to intentionally obstruct affairs), Əli aşından da olmaq, Vəli aşından da olmaq (7.566)(to lose all opportunities), nə tökərsən aşına, o da çıxar qaşığına (7.1096) (to face the consequences of one's actions), nə yemirsən, turşulu aş (7.1098)(to beat a lot), söz ilə plov olmaz, yağ-düyü gərək (7.1272)( you need to do things, not talk), yetimin ağzı aş çatanda, başı daşa çatar (7.1512)(when an orphan builds his own life, his life ends), az aşın duzu deyil (7.187)/ azacıq aşın duzu olmamaq (7.188)/ azacıq aşın duzu olmamaq (7.188)( to look calm but be cunning).

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The concept of “xəmir” (dough) has a certain place in culinary phraseology. All flour products preparation starts from the form of dough and it turns into a food to be consumed after cooking. The word dough has the semantic meaning of the base, starting stage, building material or core of a certain work. Bu xəmir hələ çox su aparacaq (7.326)/ xəmiri suya doymamaq (7.776) (it's not easy to solve the problem for a long time), xəmiri küt getmək (7.775)/kündəsi küt getmək (7.897) (not to resolve cases from the initial stage).

Dough has other meanings due to the semantics of meaning the base of a work. Through dough, the characteristics of human character are expressed in phraseological units. Dough is understood as the basis of human character. For example: xəmiri bir yerdən götürülüb (7.775)/ xəmirləri bir torpaqdan yoğrulmaq (7.776) (husband and wife have the same character), xəmiri hiylədən yoğrulmaq (7.775) (to be dishonest), xəmiri yoğrulmaq (7.776) (to be in accordance with something), xəmirinə özgə mayası qatmamaq (2.445) (to earn money fairly), mayası başqa xəmirədən olmaq (7.1040), xəmirəsi tərsə məzhəb yoğrulmaq (7.775)/ xəmirləri ayrı cür yoğrulub (2.445) (to be in accordance with evil thing).

Also, the dough is soft, and due to this feature, it also means that a person behaves lightly in communication and exhibits an unexpected character. Xəmirəgiz olmaq (7.766) (weak-willed), xəmir yeyənə etibar yoxdur (7.775)/ xəmir yeyənin fağırı olmaz (7.775) (no trust in man), xəmir kimi (2.445), xəmiri yumşaq (2.445) (unreliable)

It is also used in the sense of criticizing the character: xəmirini yoğurmaq (7.776) (to criticize).

As a lexical unit, “bal” (honey) means the name of a very sweet, useful, valuable food that is a product of beekeeping and should be consumed by everyone.

The word *honey* means being valuable, and a person who does not know the value of honey is understood as someone who has no understanding of value and benefit. There are phraseological units in which the word honey is used in the good, valuable sense: dil var bal gətirər, dil var bəla gətirər (7.453) (about good treatment or bad treatment), eşşək nə bilir bal nədir? (7.532) (not understanding the subtlety), xaldan qara, baldan şirin (7.764) (about the definition of goods), arının qəhrini çəkməyən, balın qədrin bilməz (7.148) (not knowing the value of the hard earned), ağzına bal sürtmək (5.18), sözüünə bal qatmaq (5.222) (to please, gratify someone)

Sometimes the word honey is used ironically in the composition of phraseological units: əli bala bulaşmaq (7.567) (to be successful), müftə sirkə baldan şirin olur (7.1072) (what is earned without effort is dearer), zəhəri də bal dadır (7.1542) (challenges become easy), bal istədin, bəlaya düşdün (7.199) (not being able to achieve one's dream), beş barmağın bal eləsən, ağıdır (7.250)/ beş barmağın beşini də bal elə, deyər zəhərdir (7.251) (to be an ungrateful person), sözüünü bal ilə də yemək olmamaq (5.222) (unable to accept, unacceptable)

For the understanding of the concept, the semantic meaning of a specific lexical unit should be able to perform the function of reporting a piece of common background information in the formation of several phraseological units. That background information participates in the creation of phraseology covering the psychology of the Azerbaijani people related to specific traditions.

Therefore, the emergence of culinary phraseology in the Azerbaijani language is mainly explained from the point of view of semantic meaning, and it is correct to study culinary phraseology from the perspective of cognitive linguistics.

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