

Fruit And Vegetables... Exploring Gastronomic Idioms In English And Uzbek (The Linguo-Cultural Analysis Of English And Uzbek Phraseological Units With The Components Fruit And Vegetables)

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ABSTRACT

The paper discusses the importance of gastronomic idioms and how they reflect the ethnic and cultural identity of a given nation. Gastronomic idioms can be analyzed from three different perspectives, i.e. the international, national, and the local. The article proves the idea that fruit and vegetable idioms are the best option to learn about the nation and its traditions. Phraseologies are signs of any nation and can illustrate the history and culture of any nation. English and Uzbek idioms were excerpted from a variety of lexicographic works and analyzed from a cultural perspective. Several English idioms have been studied and it becomes clear that they have a strong link with history and a close tie with religion. Since most idioms came from The Holy book, therefore, they have deep meaning. The article analyzes English idiomatic units with the help of Uzbek equivalents and it has been found that the majority of idiomatic units describe the identity of a nation that lives in the ethnic community with a wide cultural aspect. Most idioms have very close or even similar meanings although they appeared in various centuries.

KEYWORDS

Gastronomic, culture, phraseology, idiom, etymology, fruit, vegetable.

INTRODUCTION

Almost all phraseological units brilliantly describe the features of life, habits and self-esteem of any nation. And, of course, phraseology as any folk genre reflects almost

all the phenomena that have been encountered for centuries. It is known that all factors, including ethnographic aspects, affect the speech of the nation, from the tools of

Labor to the geographical location, agriculture and religious beliefs. According to M. Sergeyivna “at the moment, we can talk about a fairly detailed study of the linguo-semiotic, nominative and discursive actualization of the need for physiological survival on ethno specific language material. Thus, the English-language signs of the territory and habitat, within the borders of the needs were realized and studied by the British (Anglo-Saxon and Anglo-Norman) society”.(Sergeyivna 2017)

Laura Pinnavaia believes that majority of the food and drink idioms seem to derive from daily customs. Considering that the subject matter is food and drink, it is no surprise that so many should record episodes of everyday life in the home, in particular in the kitchen. She proves her idea with idioms like separate the wheat from the chaff, take two bites at the cherry etc.(Pinnavaia 2010)

This paragraph analyzes the English and Uzbek phraseological units with fruit and vegetable component together with their linguistic features. Phraseology with the components of fruits and vegetables has its place in linguistics, and each nation personifies them in different ways. If the Persian people express the need to live in gratitude with the idiom if there is no fruit even a red beet is an orange, Ashanti people say mushrooms are put in soup if there is no meat. The English alternative of these expressions is among the blind one-eyed man is a king, shows the cynic side of the English people, the Uzbek equivalent is in the absence of a nightingale even the frog is a singer indicates the humoristic character of the Uzbeks. Given phraseological units reflect the uniqueness of all nationalities.

THE MAIN FINDINGS AND RESULTS

Our study proves the multi-layered nature and wide application of gastronomic lexicon. However, it should be noted that the semantic and structural features of phraseologies with fruit and vegetable components in English are not studied separately and in monographic aspect.

An important factor in the formation of phraseologies with fruit and vegetable components is the daily lifestyle, linguistic and cultural characteristics of peoples. For example, the phrase тарвузи қўлтиғидан тушди (a watermelon fell from his armpits) is used if a person was very happy with a job but it ends with failure. Uzbeks often bring watermelons putting them between their armpits. Watermelon is cracked if it falls out of the armpits. Here from this circumstance came the phrase watermelon fell from the armpits. (Sh. Shomoqsudov 2018)

Since culture, like numerous other aspects of reality, is not given but perpetually and actively construed through language, it reveals itself in language. In the attempt to understand the culture of a society, one well-established approach is to focus on the vocabulary of its language with its dual function of reflecting and (due to its conceptualizing and hypostatizing power) also defining the cultural concepts of a society.(Skandera 2006)

The phraseologies with fruit and vegetable components have an important place in linguistics, and they play a significant role in the structure of phraseological units. The presence of lexemes in the composition of phraseological units with fruits and vegetables indicates the attitude of certain expressions to them. Usually, each fruit or vegetable is characterized by some specific features. It

represents the goodness if the fruits or vegetables are sweet, a bite at the cherry, or rather reflect the difficulty when sour.

Due to the green nature, the territory of England from ancient times was rich in various fruits and vegetables. These products are considered one of the most important nutrients of the British from time immemorial. Therefore, the axiological importance of phraseological units with a fruit and vegetable component is very great. Most often, the character of the phenomenon, thing or person is evaluated in comparative terms, depending on the appearance or taste of the phraseologies with fruit and vegetable components.

The majority of the phraseological units with vegetable-component in the lexical-semantic group reflect mental disorders and negative sides, this can be caused by the fact that they demand heavy labor rather than intellect.

With a few examples, we will prove our point of view:

Coach potato (жуда дангаса инсон), cool as a cucumber (совуққон), not the clean potato (шубҳали инсон), to be off one's onion (ақлдан озиш), etc...

The phrase cool as a cucumber describes the cold-blooded character of a person. This expression reflects the natural biological side of the cucumber. The inner layer of the cucumber is cold to 20 degrees than its upper part. The fact that the English people are more inclined to describe the origin, qualities than the appearance of components in

expressions, has been manifested in our analysis. English writer John Gay, in his book "Poems on Several Occasions", described a cold-blooded man with the phrase "as cool as cucumber", who always hides his calm feelings.

The specific taste of the cucumber was also used in negative content in the idiom бодрингча маза матраси йўқ (there is no any taste even as a cucumber). Cucumbers are not sweet, some are bitter. So this character of the vegetable is transferred in relation to the character of a person who constantly speaks nonsense.

There are also several phraseological units with a fruit components that express the negative meaning of human beings,

bad apple (ғаразли ёмон инсон), one bad apple spoils the (whole) bunch (тирақи бузоқ бодани бузадт), a bad apple/rotten apple (бундан нон чиқмайди), low hanging fruit (лапашанг), fruitcake (бесўнақай), not to give a fig (дунёни сув босса пинагини бузмайди)

The analyzed phraseological units include all kinds of vegetables and fruits like mushrooms, melons, cucumbers, beans, onions, red beets, etc. The etymology, origin and national cultural characteristics of phraseological units with fruit and vegetable units will be examined.

In English culture an apple as a fruit is very important. It can be proved with the presence of plenty of idioms with the component "apple"

№	English idiom	Uzbek equivalent of the idiom
1	Apple of one's eye	Кўз қорачиғи
2	An apple pie order	Сарамжон саришта
3	Apple Morton'd fork	
4	Apples and oranges	Ер билан осмондек
5	The apple never falls far from the tree	Олмани тагига олма тушади
6	One bad apple spoils the (whole) bunch	Тирақи бузоқ подани бузади
7	A bad apple/rotten apple	Ғаразли инсон
8	Easy as an apple pie	Писта чақандек осон
9	An apple a day keeps a doctor away	
10	Apple of discord	Жанжалнинг уяси
11	The apple of Sodom	Усти ялтироқ ичи қалтироқ

If we look at the distant past of English culture, the apple fruit was a divine fruit that rejuvenated people in the North mythology. In the etymological dictionary of the historian Douglas Harper, the "apple" is described as "an Apple is illustrated in many religious traditions, often as a magical or forbidden fruit. The confusion comes from the fact that from the seventeenth century all fruits, nuts, even vegetables from abroad, were called apples in religion, mythology and folklore. For example, when tomatoes first appeared in Europe, they called it "the apple of love". In French, Persian, German "cucumber" and "potatoes" were familiar with the term "The earth Apple". If oranges are called "golden apples" or "Chinese apples" in some languages, the poisonous plant of Datura is called "thorny apples".

Though the forbidden fruit in the Book of Genesis is not identified, popular Christian tradition holds that Adam and Eve ate an apple from the forbidden tree in the Garden of Eden. The unnamed fruit of Eden thus became an apple under the influence of the story of the golden apples in the Garden of Hesperidins. As a result, the apple became a symbol for knowledge, immortality, temptation, the fall of man and sin. (Wikipedia n.d.)

The fact that the "apple" is very reflected in ancient mythologies and the Biblical book makes it clear the reason for the origin of the phraseological units used with this component.

What one cherishes most? The pupil of the eye has long been known as the "apple" because of its supposed round, solid shape. To be deprived of the apple is to be blinded and lose

something extremely valuable. The Bible has: "He kept him as the apple of his eye" (Deuteronomy 32: 10). (Cassell's 2004)

There is also an assumption that the phrase came from the translations of King James Version in 1611 year. However, we can also meet this phrase in William Shakespeare's work "A Midsummer Night's Dream" (A Dream On Summer Night), written in the 1950s.

"Flower of this purple dye,

Hit with Cupid's archery,

Sink in apple of his eye"

An apple of one's eye phrase is also mentioned in the work of Charles Dickens, The Old Curiosity Shop.

"Dick", said dwarf, thrusting his head in at the door, my pupil, the apple of my eye, hey hey!"

this expression is used in Uzbek when talking about a very close and dear person (often a child).

In our scientific work, not only the most commonly used units, but also the unique phrases were analyzed. An example of this is the phrase apple Morton's fork. A kind of test where is no choice, dating from England in the fifteenth century. John Morton (c.1420-1500) was Archbishop of Canterbury and a minister to Henry VII. As a way of raising forced loans he would apply his "fork" – the argument that if people were obviously rich, then they could afford to pay. And, if people looked poor, then they were obviously holding something back and so could also afford to pay (an early form of Catch-22. Known by 1889). This expression appeared in those times. (Cassell's 2004)

Apple pie order means with everything in place, smart, the expression possibly derives from the French cap-a-pied, wearing armor 'from head to foot' (Known in English since 1780). Another suggested French origin is from nappe pliée, a folded table cloth or sheet (though this seems a more likely source for the term apple-pie-order, for one made so that you can't get into it). On the other hand, a folded cloth or napkin does convey the idea of crispness and smartness. (Cassell's 2004)

Another English phrase, wounded by the myth of Greg, apple of discord represents the cause of any trouble. This phrase was first used by the Roman historian Yustin (II century). According to the myth, the God of dispute in her husband's marriage sometimes rolls a golden apple with a unique inscription on the table of guests. Among the guests were the gods of Gera, Athens and Aphrodite, who began to argue about who would gain the Apple. Paris, the son of the king of Troy, had solved the dispute to the side of Aphrodite, as gratitude, Aphrodite helped him to take Elena, the wife of the Spartan king Menelai. According to the mythology, from that the Trojan War began.

In English and Uzbek languages the phraseological units with similar or close components which are close in terms of content, are very rare, but the English the apple never falls far from the tree is the similar with its Uzbek alternative олмани тагига олма тушади

The proverb in both languages reflects the fact that a person takes after his kin, will be like his mother or the father. As we said above, apples have been a divine blessing from time immemorial; they have also been used several times in the Bible. However, the

origin of this proverb is ambiguous, but we can see it in several notes that it is translated from European languages. For example, Benjamin Trope (1830), who translated Erasmus Rask's book Grammar of the Anglo-Saxon language, in his work "eplit frllr ekki lant fra eikinni the", translated this proverb as "the apple never falls far from the tree. (Rasmus Rask 1830) It is not clear whether this proverb entered the Uzbek language by translating the Russian idiom яблоко от яблони не далеко упала. In the Uzbek phraseological dictionaries this proverb is not given. But Sh. Shomaqsudov in his book "Маънолар маҳзани" the proverb олма тагидан йироққа тушмас ёки олмурт оғочидан олисга тушмас is given and it reflects the fact that the son-daughter's behavior, whether he or she well or bad

behaved, does not differ sharply from the parents.

The worldview, way of life and thought of a particular nation are also understood from the portable meaning of the fruit and vegetable idioms. Here the image of a fruit or vegetable used in the composition of the phrase which can also form an integral meaning in several tones or differ in its differential meanings.

However, the name and figurative image of some fruits and vegetables testify to the fact that in the culture of a number of ethnic nations universal character-the integrity of the connotative aspects, the generality of the concept, the existence of a holistic concept of the nations. This can be considered as "linguistic universality". For example,

	Item	Meaning of the concept	Uzbek idiom	English idiom	Russian idiom
1	Mushroom	Unnecessary	Ердан чиққан кўзиқорин	Spring up like mushrooms	Расты как грибы
2	Red beetroot	To be ashamed	Ловлагиси чиқиб кетди	Red as a beet	

The similarity in the formulaic units is explained by the general aspects of the sideshow in the confirmation of the world landscape. It is known that every nation has connected the reality of its life with similar events. No matter how complicated life is, the landscape of the world will consist of such small scenes. And all framed situations create the phraseological units. The fact that in all three languages exist phraseological units

with the same gastronomic component that serve for the expression of meaningful content close to each other is the result of a common outlook, a similar lifestyle in different people and nationalities. At the same time, the cultural influence of the Peoples among the nations also provided for the generality in the concept of phraseological units with gastronomic components.

Planting mushrooms does not require as much labor as other vegetables or fruits, it itself comes out of the ground. The same character we can see that the mushrooms are worthless in the languages of the nations. The Uzbek people used the phrase ердан чиққан қўзиқорин (mushroom which came out of the Earth) in the expression of something insignificant and unnecessary, the British say spring up like mushrooms, that is, like overgrown mushrooms.

The application of fruit and vegetable idioms in the expression of human feelings is based on the appearance of fruits or vegetables. For example, the phrase red as a beet in English is used in relation to a person who blushes from shame. The image of the red color of the red beet forms the basis of the image. Uzbeks also use the phrase beet component in relation to a person who blushes from shame. The phrase ловлагиси чиқиб кетди represents a man who is ashamed. If the French say rouge comme une tomato, that is, blushed like tomatoes, the Russian people reflect the characteristic of getting red in the process of cooking the crab красный как рак (red as crab)

The expression, беш олти қовун пишиғи бор (it has five or six melon ripens), is used in place of the year among the people. Melon ripens once in a year, summer and autumn. People use this idiom comparing a young man with lack of knowledge and experience to a skillful and experienced one, you can say that

he still has five or six melons, until he reaches the old hand man, it means he has five or six years until he reaches him. (Sh. Shomoqsudov 2018) Due to its geographical location and climate, melon and watermelon is one of the most desirable melons of the Uzbek people, and the phrases used with this component clearly indicate the character of the Uzbek nation.

In fact, as far as community unification is concerned, local color is one of the very important factors, each person views within the context of the conditions of his origin and outlook. Consequently, phraseological units reflect local feature and most typical components appear in the variety of semantic and structural type. In each local culture there are several objects that are characteristic of a particular virtue or behavior, therefore they are stereotyped for language owners, and they carry metaphorical meanings that reflect the social cultural knowledge of a particular community.

Phraseological units break the normal rules of understanding words, in the sentence it does not come in the sense that you expect. In fact, the phrase is a new linguistic factor with a special meaning, which can be quite far from the original meaning of the individual words that make up it. Although it is in the form of a phrase, it makes several meanings from one word.

Phraseological units with fruit names and their equivalents in the Uzbek language

English idiom	Uzbek equivalent
Bad apple	Тирақи бузоқ?
To compare apples and oranges	Ер билан осмондек
The apple of one's eye	Кўз қорачиғи
The apple never falls far from the tree	Олмани тагига олма тушади
One bad apple spoils the (whole) bunch	Битта тирақи бузоқ подани бузади
A bad apple/rotten apple	Будан нон чикмайди
An apple pie order	Сарамжон – саришта
Easy as an apple pie	-
To go bananas	Қони қайнамоқ
Top banana	Хўжайин
To cherry-pick	Сарасини танламоқ
To pop (one's) cherry	-
The cherry on the cake	Охирги нуқтаси
Sour grapes	Тарвузи қўлтиғидан тушиди
To hear (sth) through the grapevine	Миш- миш
A peach	Оқ кўнгил
Go pear-shaped	Чаппасига кетмоқ
To not give a fig	Дунёни сув босса, тўпиғига чиқмас Пинагини бузмайди
When life gives you lemons, make lemonade	-
To bear fruit	Қантдек бўлди
Fruitcake	Бесўнақай (истеричка, психапатка)
Forbidden fruit	Таъқиқланган олма
Low hanging fruit	Лапашанг
The fruit(s) of one's labour	-
The fruit(s) of one's loins	Бола-чақа

Phraseologies, expressed in English by a component of fruits and vegetables, describe the emotional state, appearance and character of a person. Twenty-five of the analyzed English-language fruits and vegetables have their own alternative in the Uzbek language, twenty-one of the component phraseologies. Six of them also include gastronomic components in the Uzbek language, such as: The apple never falls far from the tree (олманинг тагига олма тушади), a bad apple/rotten apple (бундан нон чиқмайди), sour grapes (тарвузи қўлитиғидан тушди), to not give a fig (дунёни сув босса, тўпига чиқмас, пинагини бузмайди), to bear fruit (кандек бўлди), forbidden fruit (таъқиқланган олма).

CONCLUSION

Analyses of phraseologies with fruit and vegetable components, which reflect openness or lightness in both languages, led us identify their symbolic value and describe its cultural function.

Overall, it is clear that phraseology plays a key role in expanding information about the culture and integrating it to the society. Therefore, idiomatic units are considered as "treasures of world culture" and they have inherited from ancestors to the young generation.

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