

ETYMOLOGY OF PHRASEOLOGICAL UNITS WITH DAIRY PRODUCTS: MILK, BUTTER AND CHEESE

Saodat Saidakbarova

A Teacher

Orginal Article

ABSTRACT

This article describes the history and origin of more than 10 English and Uzbek idioms with dairy products.

The main actuality of this article is that phraseological units with milk components reflected by history and culture have not been studied yet. The main purpose of this article is to study idioms with dairy products as well as their origin and historical and cultural value. In this article idioms have been analyzed with etymological units, and it reveals their unique charm.

The article gives a broad overview of the formulation of national cultural expressions, in particular, the importance of nutrition. English and Uzbek phraseological units with components milk, butter and cheese are broad and they have significant differences from meaning to structure. Having studied these entire idioms one could study not only history and culture of the nation but also their religious beliefs. The result of the analysis shows that, despite the fact that English and Uzbek people are different, the meaning of some of idioms is very close to each other.

The purpose of the article is to study the phraseological units with dairy products in different languages, together with a comparative study of the period and origin. The article analyzes rare units as well as frequently used phrases in English. Together with their origin and history, they inform lifestyle of ancient people. The author points to the importance of phraseology and the role of phraseological units in deepening the outlook, the structure of society and tradition, as well as all branches of phraseology with historical facts.

Key words:

dairy, etymology, phraseology, idiom, culture, linguistic, origin.



Мақолада инглиз ҳамда ўзбек тилларида ўндан ортиқ сут маҳсулотлари компонентли фразеологизмларни таҳлил қилиш баробарида тарих ва маданият билан узвийлиги кўриб чиқилган.

Мақоланинг ҳозирги кунда долзарблиги шундаки, фразеологизмларнинг сут, сариёғ ва пишлок компонентлари билан боғлиқ ҳусусиятлари икки ҳалқнинг тарихи ҳамда маданияти билан боғлиқ ҳолда уларнинг келиб чиқиши ҳали ўрганилмаган. Мақолада миллий-маданий ҳусусиятли ибораларни шакллантиришда, айниқса, озиқ-овқат ва таом номлари ўзига хос аҳамиятга эгалиги кенг маънода ёритилиб берилган. Инглиз ҳамда ўзбек тилларида сут, сариёғ ва пишлок компонентлари билан шаклланган иборалар маъно ҳамда тузилиш жиҳатдан хилма-хилиги, уларни ўрганиш жараёнида ўша ҳалқнинг нафакат ҳаёт тарзи, тарихи, менталитетини билиб олиш мумкинлиги кенг материаллар билан келтирилган. Таҳлил натижаси шуни кўрсатади, инглиз ҳамда ўзбек тил оиласи бир-биридан фарқ қилишига қарамай, айрим ибораларнинг маъноси жуда яқин.

Мақоланинг мақсади инглиз ва ўзбек тилларида сут, сариёғ ва пишлок компонентлари билан тасвирланган фразеологик бирикмаларни киёсий ўрганиш билан биргаликда уларнинг келиб чиқиши қайси даврга ва ҳодисага боғлиқлигини таҳлил қилишдир. Инглиз тилда кенг кўлланиладиган иборалар ва таркибий қисмидаги бирликлар ҳам таҳлил қилинган. Уларнинг келиб чиқиши, тарихи ўша даврда инсонларнинг ҳаёт тарзи ҳақида маълумот бериши аниқланди. Муаллиф ҳалқ дунёкараши, жамият тузилиши ва урф-одатларини чуқур ўрганишда фразеология ҳамда фразеологик бирликларнинг ўрни жуда муҳимлиги ҳамда фразеологизмнинг барча соҳалари каби, иборалар ҳам фоят муҳим аҳамиятга эгалиги тарихий фактлар билан кўрсатиб ўтган. Маъно ва услубий вазифа жиҳатдан ўхшаш эквивалентлардан образлини кузага келтирадиган таянч компонент кам бўлиб, фикрни нутқ маданияти доирасида ифо-

да этиш маъсулияти ҳам ҳар қайси тил мөъёрига мувофиқ амалга оширилади.

Ўзбек ҳамда инглиз тиллари ниҳоятда бой фразеологик ҳазинага эгалиги ҳамда гастроономик иборалар ўзлари таалуқли бўлган тилларнинг бадийлигини очиб беришга хизмат қилиши назарий жиҳатдан асосланган.

Kalit so'zlar: sut mahsulotlotlari, etymologiya, phraseologiya, ibora, madaniyat, linguistika, kelib chiqishi.

В этой статье рассказывается об истории и культуре более 10 идиом с компонентами молочных продуктов на английском и узбекском языках. Актуальность статьи заключается в том, что фразеологизмы с компонентами молока, масла и сыра еще не изучены с историей и культурой двух народов. В статье дается широкий обзор формулировки национально-культурных выражений, в частности, значение питания. На английском и узбекском языках значения идиом с компонентами молока, масла и сыра являются широкими и существенно отличаются по смыслу и по составу. Изучая их можно узнать не только образ жизни, истории, но и религиозные убеждения народов. Результат анализа показывает, что, несмотря на то, что народ и языки разные, смысл некоторых идиом очень близки друг к другу.

Цель статьи - изучить фразеологических элементов с компонентами молока, масла и сыра на английском и узбекском языках вместе со сравнительным изучением периода и происхождения. В статье также анализируются редкие комбинации часто используемых фраз на английском языке. Вместе со своим происхождением и историей они показывают образ жизни людей того времени. Автор указывает на важность фразеологизма и роли фразеологических единиц в углублении мировоззрения, структуры общества и традиции, а также всех ветвей фразеологии с историческими фактами.

В дополнение к сходным смысловым значениям и методологии мало или вообще нет актуализации текста на одном языке, и ответствен-

Saodat Saidakbarova

ФИЛОЛОГИЯ МАСАЛАЛАРИ

2018/3

ность за выражение идеи в культуре речи требует необходимости подчиняться любым языковым нормам.

В статье показано, что узбекский и английский языки богаты сокровищами фразеологии, а гастрономические выражения раскрывают красоту, элегантность и гениальность их языка.

Ключевые слова: молочные продукты, этимология, фразеология, идиома, культура, лингвистика, происхождения.

This article surely reveals an intimate tie between phraseology and history. Phraseological units tend to describe particular meaning as each of them has its own culture, history and origin. Dairy products which include milk, egg, cheese, butter clearly illustrate the evolution of ancient people and their culture. Idioms with nutritious elements always played a key role in Uzbek and British history or rather there culture of this or that historic period.

Most linguistics come to the point that it is easier and more accurate to cumulate and store facts about past, cultural semantics of a nation, traditions, customs, folklore, etc. because of the so called "cumulative" function of a language. The element which renders the information is called "national-cultural component". According to F. I. Buslayev, phraseology is a small world where all standards and principles of morality have been inherited from ancestors. It is a life of national language which emphasizes a unique manner of any nation. It is easy to notice a cultural "sign" of any nation in aspects of phraseology.

In both languages "milk" often symbolizes some attributes of "divine" and purity. Idioms like "the land of milk and honey" and "sutdek oppoq" (white like milk) prove the idea that milk was essential part of most nation. In old times people lived in hard conditions and most of them died of starvation and milk was important part of their life.

A certain definition was given by I. P. Pavlova, who said that "milk" was one of the main nutritious

products in most civilization. Ancient romans believed that Jupiter drank milk of divine goat Amalfei. People of different country tried to provide their family with milk and bread. According to history ancient people used milk in various purposes. For example, milk was considered as an essential drug and widely used in medicine.

Having analyzed several milk idioms it was found that from ancient time milk was really regarded and essential part of living in both nations. This article will compare the etymology of these idioms with historical events. Most of them reflect different historical events, customs of some historical periods. Further, they will be explained and arranged in a detailed way.

Uzbek people also value "milk" and compare it with goodness, sincerity and life. Milk is often considered with mother, since any infant grows up with "mother's milk". People always regard mother's milk and compare it with something magnificent. Kindness and fairness of people are always illustrated with "mother's milk". For example, when people believe that it is impossible to alter someone's character they say "sut bilan kirgan, jon bilan chiqadi" which means that people's character never changes. People's habit was formulated from their childhood and it is impossible to change it. The same sequence emerges with the idiom "xom sut emgan banda", there the idiom alludes to the fact that mother's milk is raw and accordingly people who drink raw milk will make mistakes and can not be wholly faultless. On the other hand, the idiom "ona sutidek halol" gives totally opposite meaning and claims that there is nothing purer than mother's milk and when someone comes into fortune legally without deception, the idiom is right to use.

Analysis of phraseology with gastronomic units let us identify that the symbolic value of "mother's milk" exists in all culture. The English idiom "to absorb with mother's milk" takes the source from the ancient times as a natural process

of assimilating the meal. This idiom actually came from Latin “Ut poene cum lacta nutricis errorem suxisse videamur” (Копьова, 2009) So, we, it seems, absorb all errors with the milk of nurse. (Cicero in Tusculum conversations) The emergence of this form is related to the archetypal contrast of soul and body and ancient myth of realizing the world which animated virtues of human and their demonstration. It might be said that the form of idiom is connected with the archetype of mother and baby. However, spiritual education underlie on the base of this idiomatic unit. Feeding babies with milk emphasizes the process of a deeply learning or mastering some necessary skills.

Having analyzed this phraseological unit, we discovered that the verb “to absorb” gives the new meaning and can be interpreted as getting or obtaining knowledge. On the other hand, the phrase “Mother’s milk” also switches from its origin meaning to something highly regarded and spiritual. Actually, people have created a symbolic link from the ordinary process like feeding. The same process occurs in Uzbek language with the idiom Mother’s milk which has also interesting moments in phraseology. Being so respected, in some circumstances Mother’s milk can give negative meaning, for example: “Она сuti og’zimga keldi”(I could taste my mother’s milk) which defines the tiredness of people after hard working.

Actually, local color is a very significant unit of the identity, as many people think in the local categories. Consequently, the idioms reflect the local particularity and most typical components appear in the variety of a semantic and structural type. There are several objects in each local culture, which are typical examples of certain qualities, so they become stereotypic for the languages users. Proper tend to carry metaphorical meanings, which reflect the socio – cultural knowledge of a given community. (Szerszunowicz., 2017) Uzbek lexicology has unique idiom which peculiars to its cultural aspects. “Она сuti og’zidan ketcagan” (Шотурсин Шомаксудов, 2011) “mother’s milk has not left his mouth yet” for foreigner who is not familiar with

Uzbek specific nature this idiom will sound strange and confusing. However, it has deep meaning and most Uzbeks use to show someone’s immaturity and childishness. One important aspect is that “mother’s milk” often illustrates people’s personality or some features their character.

“Mother’s milk” is considered as a God’s gift for human without it hardly any infant would survive in old times. The idiom “она сuti оqlamoq” which means to prove and deserve mother’s milk wholly illustrates cultural habitant of Uzbek nation. People should regard and behave always respectively to prove their mother’s trust and bringing up.

Literally, highly regarded component like milk is also essential ingredient for British people and idioms with milk items often can give main characteristics about nation. For instance, (there's) no point crying over spilt milk which means that getting upset over certain things, like spilled milk, is not going to fix it. James Howell, a historian and writer, used the phrase in his book called *Paramoigraphy* (proverbs), 1659: “No weeping for shed milk.” According to etymology, the exact origin of the idiom is not exactly known; it is quite likely to have come from faery lore. In the days when people believed strongly in fairies, it was common to lay out a shrine for them, consisting of small quantities of food and drink; particularly of their favorite drink, milk. Whenever milk was spilled, it was considered to be nothing more than a little extra offering to the fairies, and nothing to worry about.

Having analyzed given idiom, some intriguing aspects were found. Firstly, it has close equivalent even though languages totally diversify from each other. For instance, Chinese equivalent of this idiom also expresses with the help of gastronomic item. “Fu shui nan shou” (Spilt water is hard to recover) However, specific feature of Chinese culture also occurs there. Japanese idiom “Fuku sui bon ni kaerazu” (what is done is done) releases the strong character of japan people without any extra words. Uzbek people tend to use natural process “rain” to express there disappointment at lost opportunity. The idiom “O’tib ketgan yoms’irning ketidan o’pkalama”

Saodat Saidakbarova**ФИЛОЛОГИЯ МАСАЛАЛАРИ**

2018/3

(Ziyouz.com) shows calmness of our nation. Nowadays, these kinds of idioms can be very useful to educated people to be generous and noble. The idiom “O’tib ketgan yomg’irning ketidan o’pkalama” has deep meaning and it is related to social relationships as well as values. Uzbek people often use given idiom to support people to do further actions and not to feel sorry about past.

Since most English idioms originated from the Bible, they have a great impact on nation and culture. Definitely, religion plays a key role in formulation of notion in any nation and idioms which came from The Holy books are important to understand semantics of these phraseological units. For instance, “the land of milk and honey” and “the milk of human kindness” emphasizes something special and connected with “God’s gift” The bible uses variety of terms to symbolize itself and milk is one of the most frequent aspects. The writer to the Hebrews compared the basics of the Word of God to milk. It was used as the basic elements of the oracles of God. “People need milk, not solid food; for everyone who lives on milk, being still an infant, is unskilled in the world of righteousness. But solid food for the mature those who whose faculties have been trained by practice to distinguish well from evil”. But when it became an idiom and switched from Bible to people’s ordinary speech. In 1719 on April 25 was published a fantastic novel “The life and strange Surprising adventures of Robinson Crusoe” by Daniel Defoe. That times only one source of entertainment existed and it was “reading books” of course. There is no surprise that most idioms came from literature, by reading novels which were rich in common idioms; people started using them in their daily life. There were two very different lifestyles in 18th century in England, that of the rich and that of the poor. With the Industrial Revolution, which started in the middle of the century, the world faced with the new machinery that saved time and made some people very wealthy. The rich were getting

richer and the poor poorer. Many people were out of work because suddenly machines were doing their jobs. During that period the idiom “the milk of human kindness” appeared and widely expanded among the poor class of England.

In Uzbek the variation of the unit is “sutdek oppoq” which means the integrity of someone or something. Furthermore, the application of this idiom is essential when people want to prove that their intentions are good and fair. Generally, people’s traits are often compared with milk and its purity and whiteness. The term “sutdek oppoq” (white as milk) describes the faultlessness of people. Most writers tend to illustrate infant’s purity with the help of given idiom so writers find this idiom as the best option to illustrate hero’s personality. However, translation of the story “Love to life” by Jack London has proved that not only writers but also translators often address to this idiom. There translator depicted flowing water and said that it was white as milk. It is clear from the passage that white and fair color of milk unintentionally influence people’s conscious and they associate it with purity and goodness.

Analysis of phraseology with milk components which mean openness or lightness in both languages let us identify their symbolic value and describe its cultural function. Consequently, it is found that there are numerous idioms with milk components which represent purity or its absence. Uzbek idioms “sutdek oppoq” or “yuzi sutga chayqalgandek” are best alternatives to show someone’s kindheartedness or fairness.

However, analyses reveal that not all idioms with milk component illustrate positive meaning. The English common idiom “milk and water” is used to point someone’s weakness and lacking strength or determination. John Gordon in his “Seize the reckless wind” used the idiom to show the weakness of egalitarianism (“Ah yes, those good old values are old-fashioned in today’s milk-and-water egalitarianism and the world owes us a living

ethic"). Most novelists preferred using this idiom to describe people and their ineffectiveness. For example, Oliver Optic in his novel "In the Saddle" described his hero by using "milk and water" (but he was not a milk and water man; and, gentle as were his manners, he was an earnest man). (Collin, 2012)

Article intends to analyze not only idioms with milk components but also all products which are connected with them. Uzbek and English languages are rich in idioms with dairy products. Being one of the parts of dairy, butter played essential role and was important source of living in any nation. So Uzbek phraseology has various idioms with butter one of them is "Nonni yog' bilan yemoq (to eat bread with butter) which means to live in wealth; If one has not only bread but also butter to eat, it indicates how rich this person is. Nonni yog' bilan yemoq, this idiom illustrates the local color of nation. With one word the meaning of the idiom may be changed from negative to positive one. There, the phrase butter reveals prosperity and reference to the upper class. Actually, English famous idiom "bread and butter" has also very close meaning. This idiom often used as a synonym for the earnings of a person. The origin of this phrase is also connected with lifestyle of European and English people. The etymology is in keeping with the story where people started earning in order to earn their bread and butter. It was considered the basic after which was earned, one could purchase more items for themselves and their households. On the other hand, according to Christine Ammer, given idiom can be expressed with several items. Firstly, the most common explanation is, if something is one's bread and butter, it is his most important or only source of income. One's bread-and-butter business is the part of his business which produces the main part of his income. It's not exactly thrilling but it is good bread-and-butter work all the same. Another given point is that the bread and butter of a situation or activity is its most basic or important aspects. (Ammer, 2003)

Another idiom with butter was analyzed by Sh. Shomaqsudov, in his book "qayroqi so'zlar" (Winged words) writer mentioned about very old idiom "yog'

ichida qaynamagan" word by word translation means "is not boiled inside the fat" The origin of this idiom came from human's physiology, usually kidney locates in the fat although the kidney is inside the fat it never grows or gets thick, and it always stays stable. This condition of kidney transferred to the human's character. There are some people who look always poor and ill, and no matter how wealthy they are. The English idiom "butter would not melt in his mouth" sounds very close to the equivalent but it has totally different meaning. This is also old idiom which refers to someone who looks innocent and as if they would never do anything wrong. Butter usually melts in someone's hand, let alone his mouth, so a person like this always appears calm and in control, and perhaps, self-satisfied, like the cat that ate the canary. This person might look quite gentle and innocent, but looks are deceiving. The phrase was listed as a proverb in 1562 in the work "The proverbs and Epigram of John Heywood. In spite of the fact that this idiom is rather old most modern magazines like The Guardian and The Altoona Mirror tend to often address to this idiom. (Grammarist.com)

Having analyzed modern idioms it becomes clear that idioms with components cheese are getting widely used especially in European countries. However, there are not any idioms with cheese component in Uzbek language. Most cheese idioms are relatively new and modern. For example, "a big cheese" also appeared in early 20th century and describes someone who has an important and powerful position in an organization. There is a suggestion that the word "cheese" in this idiom initially had another meaning and might be misunderstanding of the Urdu word "chiz" or "cheez", meaning "thing" This started being used in English in about 1840 because of the British presence in India. Later the word came to refer to a person or boss. Even today in most company's staff call their boss or supervisors as "big cheese". Equivalent of this idiom in Uzbek is "katta baliq" (big fish) instead of cheese Uzbek people tend to use word fish as it is more common rather than cheese.

Saodat Saidakbarova

ФИЛОЛОГИЯ МАСАЛАЛАРИ

2018/3

English phraseology has also very meaningful idiom which reveals difference of two things. There are many idioms and phrases in English which indicate the identity of things like “as like as two peas in a pod” and “similes”. They are commonplace in everyday speech. However, the idiom like “as different as chalk and cheese” is one of the rarest expressions which explicitly refer to the difference between things. This is an old expression and the earliest citation is in John Gower’s Middle English text *Confessio Amantis*, 1390. (There must be many pairs of things that are more different than chalk and cheese) According to Gary Martin, the etymology of this idiom refers to the time when England needed phrase to express the idea that two things were “as different as X and Y” and John Gower transferred X and Y to chalk and cheese in 1390 as these words sounded easy and memorable. Uzbek equivalent of this idiom is “yer bilan osmondek” (as the earth and the sky) and it is clear that X and Y are changed to the sky and the earth. Consequently, the difference between two things compared to the distance between the sky and the earth. Analysis of idioms showed that many idiomatic expressions have very close meaning although they are expressed with different components.

Majority of idiomatic units describe the identity of a nation which lives in the ethnic community with a wide cultural aspect. Therefore, the presence of particular idioms can be interpreted as the proof of belonging to one nation of Earth. It can be proved with plenty of idioms belonging to two absolutely different nations as well as religion. However, they have very close or even similar meanings although they appeared in various centuries.

In these circumstances, the analysis gave us the opportunity to find various equivalents of English and Uzbek idioms which are close to each other. The idiom “milk it for all its worth” probably appeared in the 1950s when industrialism and globalization were in their high points. It was tough time and people tried to survive and do their best to grab their

portion of prosperity. And the idiom “milk it for all its worth” which means squeezing, pulling and drawing out all the value contained in a situation. Of course, it was drawing off the sense of milking a cow and extracting every last drop contained in the udder. Therefore, this idiom wholly demonstrates ambitious of people at that time. Uzbek equivalent of this idiom is also close to its English variation. Uzbek people say “oxirgi tomchigacha siqib ol” to remove till the last drop” there the word milk was replaced to the word drop. The existence of the same idiom in Uzbek and English lexicology can surprise with its similarity in translation and in meaning. Therefore, the presence of particular idioms can be interpreted as the proof of belonging to one nation of Earth. It can be proved with plenty of idioms belonging to two absolutely different nations as well as religion. However, they have very close or even similar meanings although they appeared in various centuries. For instance, the English idiom “butter someone up” is similar to Uzbek phrase “og’zini moylab qo’y” there the meaning and components are the same. In Both nations the idiom means to praise someone by flattering and to treat someone especially nicely to get some benefit. Uzbek variation of this idiom came from 19th century as money was not essential that time and the main currency was goods. Even taxes of Khan and Amir were measured with raw materials. And “blackmail” for authorities were a sheep or a cow, the idiom “o’g’zini moylab qo’ydi” was originated from that time. (Шотурчин Шомаксудов, 2011) On the other hand, English idiom “butter someone up” also accomplished with component butter and there are several versions of the origin of this idiom. First of all, it is said that flattering with someone illustrates the process of buttering bread and trying to be nice with them in order to get benefit. However some linguists claim that it was originated from Indians who throw butter to statues to get divine goodness from their “God” (international.com, 2014)

The analysis gave us the opportunity to find various examples the previously described idioms with milk, cheese and butter components in both English and Uzbek languages. The purpose of the study is to overview of certain issues regarding the cultural and historical base of bread idioms. Based on our results, it is clearly seen that “dairy products” have always been honorable and regarded items and that’s way idioms with them can really reflect people’s history and culture. Subsequently, it can be seen that several idioms which have very deep roots in history and culture have been analyzed. They have their origins in traditional skills, such as ancient myths, literature and social life.

In this study, we presented the analysis of idioms with dairy products which were really regarded and essential part of living in both nations. The main aim of this article is the comparison of etymology with historical events. Most of them reflect different historical events, customs of some historical periods. The controversial idioms and their meanings show the importance of phraseological units and the value of studying them deeply and carefully.

REFERENCE

1. Koshova, M.L., Pishivoy kod v culture i vo frazeologii. Diss. Doct. Fil.nauk Moscow 2009
2. Joanna Szerszunowicz. “Humanities in new Europe 2” Vytautas Magnus University. P 445
3. Shomaqsudov Sh. “Qayroqi so’zlar” 2011. B-124
4. Uzbek farzeologizm lug’ati 1981. B-25
5. Collin dictionary-Complete & Unabridged 2012 digital edition.
6. Christine Ammer. The American Heritage. Dictionary of idioms. 2003
7. Grammarist.com
8. ZIYO.uz
9. Bloomsbury international.com “Idiom of the week” 2014