

FRUITS, VEGETABLES AND EDIBLE HERBACEOUS PLANTS IN GREEK AND SERBIAN PHRASEOLOGISMS

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Abstract

On the basis of constructive social-historical contacts and polyhedral cultural syncretism in daily communication the Serbian and the Modern Greek language represent a significant number of lexical units that designate different types of fruits, vegetables and edible herbaceous plants. In parallel, these remarkable manifestations appear diachronically in a much wider context of metaphorical images, complex constructions and set phraseological expressions. The corpus is excerpted from semasiological and onomasiological, general and phraseological, monolingual and bilingual dictionaries. The aim of this research is to perform a contrastive description of phraseologisms containing the names of fruits and vegetables, as well as to highlight their matching features and the main differences from a semantic point of view. The methodological framework used in this paper is the bilateral method of the systemic-functional comparison, it means the contrastive analysis. It is observed interlingually whereby the source language is Greek and the target language is Serbian.

Keywords: *phraseologism, fruits, vegetables, edible plants, Greek, Serbian*

Résumé

Sur la base de contacts socio-historiques constructifs et d'un syncrétisme culturel polyédrique dans la communication quotidienne, le serbe et le grec moderne présentent un nombre important d'unités lexicales qui désignent différents types de fruits, de légumes et de plantes herbacées comestibles. Parallèlement à ces manifestations remarquables apparaissent diachroniquement dans un contexte beaucoup plus large d'images métaphoriques, de constructions complexes et d'expressions phraséologiques établies. Le corpus est extrait de dictionnaires sémasiologiques et onomasiologiques, généraux et phraséologiques, monolingues et bilingues. L'objectif de cette recherche est d'effectuer une description contrastive des phraséologismes contenant les noms de fruits et légumes, ainsi que de mettre en

évidence leurs caractéristiques d'appariement et les principales différences d'un point de vue sémantique. Le cadre méthodologique utilisé dans cet article est la méthode bilatérale de la comparaison systémique-fonctionnelle, c'est-à-dire l'analyse contrastive. La manière d'observation est interlinguistique, la langue source étant le grec et la langue cible le serbe.

Mots-clés: *phraséologisme, fruits, légumes, plantes comestibles, le grec, le serbe*

A. Introductory remarks

Undoubtedly the delicious fruits¹ and the useful vegetables, but also the edible plants quite reasonably occupy a central place in the interpersonal cultural mosaic and in the nutritional habits of all people. Apart from their key contribution to human physical well-being, they vividly point to the heterogeneous manifestations of our daily psycho-spiritual activities. They transparently reflect widespread perceptions, while illustrating the dominant folk traditions. Therefore, from a linguistic point of view, they function as structural components of numerous idiomatic expressions with important frequency and impressive diversity.

The semantic analysis of phraseological units counting sixty one (61) types of fruits, vegetables and edible plants appears as the thematic axis of this paper, which primarily aims to clearly present their essential integration into the lexical system of Modern Greek and Serbian.

Using the method of Contrastive Analysis we approach the lexicographic material which consists of a total of five hundred and seventy two (572) cases: two hundred fifty seven (257) idioms concern exclusively to modern Greek; three hundred and fifteen (315) examples belong to Serbian; sixty nine (69) phrasemes are common in both languages.

From descriptive and phraseological, monolingual and bilingual dictionaries we have chosen the most characteristic multi-word expressions, so that at the semantic level we identify the most interesting similarities and basic differences. In accordance with the above-mentioned facts, this research cannot be considered a complete overview of the examined set phrases.

For a clearer study of phraseologisms classified in alphabetical order, we add explanatory marks: G: Greek; S: Serbian; M: Meaning; & = additional type; // =

¹ Лампић (1999, p. 112) claims: "The fruit is a symbol of immortality, essence, the peak of one state and the seed of the next. The fruit of the tree of passion is devotion to the world. The fruit of the tree of knowledge is the fall into sin. The fruit of the tree of life is immortality."

alternative type; ~ = Translation into Serbian; [] = Literal translation; () = Translation into English. The Greek multi-morphemic utterances are presented in their original form. They are also transcribed in English in proportion to the International Phonetic Alphabet and with the necessary auxiliary accentuation.

B. Analysis of the phraseological units

1. αγγούρι = anǵúri ~ краставац (cucumber)

{Greek: 14 + Serbian: 7 = 21}

1.1.

Consuming fresh cucumber often causes serious indigestion and undesirable stomach disorders. This real fact is embodied in Greek fixed expressions with metaphorical meaning:

G₁: η δουλειά είναι αγγούρι = *í duǐá ine anǵúri* [the work is a cucumber]

G₂: τα βρίσκω αγγούρια = *tá vrísko anǵúrja* [I find them cucumbers]

G₃: έχω ένα αγγούρι στον κόλλο = *éxo éna anǵúri stón kólo* [I have a cucumber in my ass]

G₄: μου βγήκε ένα αγγούρι = *mú vǵíke éna anǵúri* [a cucumber came out of me]

M: trouble encountered during a procedure; an extremely demanding and difficult case

1.2.

The characteristic shape of the cucumber shows an obvious identification with the male sexual organ when it is in the erect state:

G₁: περπατάει // στέκεται // κάθεται σαν αγγούρι = *perpatáí // stékete // káthete sán anǵúri* [He walks // stands // sits like a cucumber]

G₂: με κάνει σαν αγγούρι = *mé káni sán anǵúri* [it makes me like a cucumber]

G₃: είμαι σαν αγγούρι = *íme sán anǵúri* [I am like a cucumber]

M: a clumsy person, a man or a thing with complete absence of grace

1.3.

The variety Lungo Verde produces long, dark green cucumbers that are approximately 10 inches long:

G: αγγούρι καλυβιώτικο = *anǵúri kalivjótiko* [a cucumber grown in the fertile plain of Kalyvia, Agrinio]

M: a penis of supernatural dimensions

1.4.

The elongated and cylindrical type of this creeping vine often resembles a similarly shaped human nose:

G: έχει μύτη σαν **αγγούρι** = *éxi míti sán aηgúri* [He has a nose like a cucumber]

S: има нос као **краставац** [He has a nose like a cucumber]

M: someone's nose is big and thick

1.5.

In an upcoming intercourse a participant feels a bit uncomfortable, since he is exposed to his nakedness:

G: ξεβράκωτος στα **αγγούρια** = *ksevrákotos stá aηgúrija* [pantsless among the cucumbers]

M: to go somewhere unprepared; to experience a negative event due to recklessness

1.6.

The confirmed acidity of cucumbers prevents every customer from buying them:

S: продавати киселе **крававце** [to sell sour cucumbers]

M: a successful deception

1.7.

The vile nature which is wrongly attributed to cucumbers reflects a low spiritual level and foolish human behavior:

G: **αγγούρια** = *aηgúrija* [cucumbers]

S: кисели **крававци** [sour cucumbers]

M: stupid words; frivolous actions

AND

G: χορεύω τα **αγγούρια** = *xorévo tá aηgúrija* [I dance the cucumbers]

M: the avoidance of the main topic of a discussion with excuses

1.8.

Klain and Šipka (2008, p. 234) explain the inclusion of cucumbers that often grow on a spreading vine in a melon and watermelon field according to the service

of Janissary units forced to take care of the royal watermelon gardens. Consequently, the cucumber growers are extremely experienced and so skilful that it is difficult to be deceived by clumsy people who pretend to be smart:

G: σηκωθήκανε τα **αγγουράκια** να γαμήσουν το μανάβη = *sikoθíkane tá aḡgurákiá ná gamísune tó manávi* [the little cucumbers got up to have sex with the greengrocer]

S: бoстанцији **кpаставце** продавати [to sell cucumbers to a cucumber grower]

M: a failed attempt to deceive a more capable and experienced person

1.9.

In the marine world, holothuria is an echinoderm with a leathery skin and an elongated body. Because of that feature it resembles a cucumber in form:

G: **αγγούρι** της θάλασσας = *aḡúri tíς θálasas* [cucumber of the sea]

S: морски **кpаставац** [sea cucumber]

M: holothuria or sea cucumber is a marine animal with a leathery skin and an elongated body containing a single, branched gonad

1.10.

In fact, cucumbers are a good source of hydration for pigs:

S: сломити кога к'о свиња млад **кpаставац** [to break someone like a pig a young cucumber]

M: a total destruction

1.11.

Pickling is the process of preserving edible products in an acid solution, usually vinegar, or in salt solution (brine):

S: киселити **кpаставац** [to pickle a cucumber]

M: a physical sexual contact between individuals

2. **αγκινάρα** = **añginára** ~ **артичока** (artichoke)

{**Greek: 1 + Serbian: 0 = 1**}

2.1.

In Modern Greek the sensitive human heart is associated with the soft leaves of the budding artichoke flower-head:

G: καρδιά **αγκινάρα** = *karðjá añginára* [heart artichoke]

M: a person who falls in love easily or with many people at the same time; a tender-hearted man

3. άνηθος = άνιθος ~ μισοήμια (dill)

{Greek: 3 + Serbian: 0 = 3}

3.1.

The traditional Serbian cuisine shows frequent use of this spicy aromatic plant, especially in salads or stewed dishes. However, in the Serbian language there are lexical units with a negative connotation:

S₁: бити у чему **μισοήμια** [to be a dill in something]

S₂: бити **μισοήμια** у свакој чорби [to be a dill in every soup]

M: someone's annoying presence and intolerant interference in other people's business

AND

S: трпа се к'о **μισοήμια** [He is crammed like a dill]

M: an immoral person

4. αχλάδι & αχλάδα & απίδι = axládi & axláda & apídi ~ крyшка (pear)

{Greek: 17 + Serbian: 10 = 27}

4.1.

In the phraseological fund of the puristic Greek language the pear reflects a repulsive nuance:

G: μεταξύ τυρού και **αχλαδιού** = *metaxí tirú ké axladjú* [between the cheese and the pear]

M: a superficial discussion that takes place at the end of lunch; casually, in passing, on occasions, incidentally, parenthetically

4.2.

The researchers attribute the authentic historical origin of the following idiom to the period of the Venetian rule. The Greeks called the huge and wooden transport ships of the Venetians "αχλάδα" (big pear) on the basis of their shape. This important information seemed to be a clear sign of great danger:

G: πίσω έχει η **αχλάδα** την ουρά = *píso éxi í axláda tín urá* [the pear has its tail back]

M: to celebrate, plan, or begin to take advantage of a potential positive future outcome before it has happened or been accomplished; to count your chickens before they hatch

4.3.

When the Venetians conquered Parga, they allowed the inhabitants to pick pears in same bags and once a year share them with the other Greeks of the city. Often, there were not enough pears for all citizens. For that reason, serious quarrels broke out that led to the obligatory comparison of the size of the sacks:

G: πόσα **απίδια** έχει ο σάκος = *pósa apídja éxi ó sákos* [how many pears does the bag have]

M: a clear threat

4.4.

In youth slang the pear indicates sexual intercourse:

G: την κουνάει την **αχλαδιά** = *tín kunáí tén axlaðjá* [he shakes the pear tree]

M: homosexual behavior of a male person

4.5.

The narrow relation of the pear with the underground world and its obvious negative concept is determined by Шипка:²

G: έχω φάει πολλά **αχλάδια** = *éxo fáí polá axláðja* [I have eaten many pears]

S: нисам пао с **крушке** [I didn't fall off a pear tree]

M: a person's emphatic admission that he is very experienced and not mentally retarded

AND

S: одговарати као с **крушке** [to answer as from a pear tree]

M: a rude and arrogant response

4.6.

The bad consequence of suddenly falling to the ground is that a person becomes stupid:

S: као да је пао с **крушке** [as if he had fallen from a pear tree]

M: someone is extremely unwise

² Шипка (2009, pp. 108-110) has suggested: "Although the pear, according to Čajkanović, 'in the old religion, of course, had a better reputation and even enjoyed a certain cult', for which numerous examples are given, our people mostly perceived it as an 'evil tree' where demons and devils, witches and other evil monsters, and even Death gather. That is why the people considered those who would accidentally find themselves in that society, on a pear tree, and fall off it, crazy, stupid, unreasonable, etc."

4.7.

It is a common phenomenon to mix different kinds of fruits:

S: збрајати // мешати **крушке** и јабуке [to add up // to mix **pears** and apples]

M: the confusion of terms

4.8.

The fertile Serbian land produces large quantities of pears which is evident in three characteristic idioms:

S: тога има као гњилих **крушака** [there are some rotten pears]

M: the provided multitude and significant abundance

AND

S: купити // хватати нешто као **крушке** [to buy // to catch something like pears]

M: buying a product or catching an item with great ease

AND

S: пасти као гњила **крушка** [to fall like a rotten pear]

M: a city is conquered or a government is changed easily without any resistance

4.9.

The unfeasibility of the plan lies in the immediate conceptual relation to that fruit:

G: сан ανεβεί το γουρούνι πάνω στην **αχλαδιά** [*sán aneví tó gurúni páno stín axlaðjá*] = when the pig climbs the pear tree

S₁: чекати **крушке** на врби [to wait for the pears on the willow]

S₂: трести погрешну **крушку** [to shake a wrong pear tree]

M: waiting for something unrealizable or doing a useless action

4.10.

A wide female pelvis that looks like a pear is considered a credible symbol of fertility. Adopting Biedermann's opinion "the shape of the pear suggests that of a woman with a wide pelvis, and this may be why in analytic psychology the pear is seen as a sexual symbol" (Biedermann 1992: 258):

G: σώμα **αχλάδι** = *sóma axládi* [body pear]

S₁: тело као **крушка** [body like a pear]

S₂: грађена као **крушка** [built like a pear]

M: praising the attractive curves of women

4.11.

During outdoor work farmers leave their personal belongings on trees:

G: τα κρέμασε στην **αχλαδιά** = *tá krémase stín axladjá* [he hung them on the pear tree]

M: to be indifferent about something

4.12.

Due to their shape (narrow at the stalk and wider toward the base) carrying the pears by hand is not an easy task:

G₁: **αχλάδια** πιάνουν τα χέρια σου; = *axládja pḗánun tá xérja su*; [do your hands catch pears?]

G₂: **αχλάδια** κρατάς; = *axládja kratás*; [do you hold pears?]

M: a person is very awkward

4.13.

Continuously the loudmouthed traders of agricultural products arrange and display them on their stalls:

S: ударати к’о сељак **крушку** на вашару [to strike a pear like a peasant at a fair]

M: a fierce work, a ruthless action

AND

S₁: кад удари, претури **крушку** на вашару [when he strikes, he turns the pear at a fair]

S₂: отрес’о га к’о вашарску **крушку** [He shook him like a fairground pear]

M: a very strong man, a muscular person

4.14.

It makes perfect sense for every living organism to produce identical offspring:

S₁: **крушка** не рађа јабуку [a pear tree does not bear an apple]

S₂: не пада **крушка** под смокву [the pear does not fall under the fig tree]

S₃: куд ће **крушка** (пасти) него под **крушку** [where will the pear (fall) other than under the pear tree]

M: children are almost always similar to their parents

5. βερίκοκο = veríkoko ~ каиџија (apricot)

{Greek: 3 + Serbian: 2 = 5}

5.1.

In rural areas, the theft of fruit from foreign properties is a timeless phenomenon:

G₁: θα σου δείξω τι θα πει βερίκοκο = *θά σύ δίκσο τί θά πί veríkoko* [I will show you what the apricot will say]

G₂: τι εστί βερίκοκο = *τί estí veríkoko* [what is an apricot]

S: оврљао га к’о шашав кајџију [He crushed someone like a crazy person the apricot]

M: a threat of severe beating or strict punishment expressed in an obvious way

5.2.

In 1930 Greek fruit producers complained to the government, because the market police forced them to sell their goods at a price lower than the cost price. The government changed their mind and allowed them to determine the sale price themselves. Yet some of them seized the opportunity and made money selling apricots, even forty drachmas per oka (in Greece weight equal to 1.282 kg):

G: σαράντα το βερίκοκο = *saránda tó veríkoko* [forty the apricot]

M: assumption of unusual business risk in hopes of obtaining commensurate gain

5.3.

It is known that apricots are picked by hand, because they rot quickly when they fall onto the ground:

S: отрес’о га к’о будала кајџију [he shook him like a fool the apricot]

M: a person who lacks the qualities needed for effective action

6. βλήττα = vlíto ~ блитва (purple amaranth)

{Greek: 1 + Serbian: 0 = 1}

6.1.

The excessive consumption of purple amaranth results in a limited perception:

G: τρώω βλήττα = *tróo vlíta* [I eat purple amaranth]

M: a stupid person can be easily deceived

7. βρούβα = vrúva ~ слачица (black mustard)

{Greek: 3 + Serbian: 0 = 3}

7.1.

The black mustard is a common edible plant that grows everywhere in Greece, which means that it is really useless for someone to look for it in inaccessible places:

G: πάει για βρούβες = *pái já vrúves* [He goes for black mustard]

M: an unreasonable person has disappeared or even died; a thing is flawed

7.2.

The black mustard is a wild herb that grows everywhere in the Greek fields, so it is really pointless to set a goal to look for it:

G: στέλνω κάποιον για βρούβες = *stélno káp̃xon já vrúves* [I send somebody for black mustard]

M: a shrewd person who silences the interlocutor by presenting logical arguments; to kill someone; to deceive someone

AND

G: δεν τρώω βρούβες = *dén tróo vrúves* [I don't eat black mustards]

M: someone is not a naive person

8. βύσσινο = vísino ~ вишња (sour cherry)

{Greek: 1 + Serbian: 6 = 7}

8.1.

Approximately in 1905 a voter asked the waiter to serve the envoy sweet from sour cherries with the intention of asking him for protection. As the envoy did not show readiness to help him, the indignant voter turned to the waiter and cancelled the order:

G: να μου μένει // λείπει το βύσσινο = *ná mú méni // lípi tó vísino* [Let remain for me // Let me miss the sour cherry]

M: rejection of a harmful offer

AND

S: вишње на једно око [cherries on one eye]

M: high acidity of food leads to the characteristic grimace of closing the eye

8.2.

Many times, confectioners decorate their cakes with a sour cherry:

S: вишња на шлагу [a sour cherry on whipped cream]

M: an extra benefit; to make bad situation worse, to add insult to injury

AND

S: стави вишњу на крају [put the cherry to the end]

M: an abnormally lying friend

8.3.

The chub (*Squalius cephalus*) is a freshwater fish that likes sweet baits:

S: пеца се к’о клен **на вишњу** [He is fished like a maple on a cherry]

M: a silly man

8.4.

People, while greedily consuming sweet cherries, do not pay attention to their dangerous stones:

S: коштица од **вишње** [a cherry pip]

M: evil and misfortune lurk

8.5.

Cherry trees bloom in spring and bear cherries in late May, June, or early July:

S: пењати се на **вишњу** у децембру [to climb a cherry tree in December]

M: a useless work

9. γλιστρίδα = γlistrída ~ тушт (purslane)

{Greek: 1 + Serbian: 1 = 2}

9.1.

According to Greek folk beliefs, when someone eats purslane, he starts talking constantly about unimportant things:

G: γλιστρίδα έφαγε; = *γlistrída έfaje?* [Did he eat purslane?].

M: unrestrained chatter

9.2.

It is widely known that the purslane spreads in the environment and suffocates the nearby plants:

S: тушт и тма [purslane and darkness]

M: a multitude of people of dubious quality

10. δαμάσκηνο = damáskino ~ шљива (plum)

{Greek: 0 + Serbian: 4 = 4}

10.1.

The plum is very popular among the Serbs, so it is reasonably considered the main type of fruit. Furthermore, the Serbian people are especially extrovert, prone to a happy pastime. In every instance they like to have fun consuming large quantities of plum brandy. It is a strong alcoholic drink the basic ingredient of which is the plum. However, it is often the case that carefree merrymakers get drunk:

S₁: бити накићен // ударен **ШЉИВОВОМ** граном [to be adorned // to be struck by a plum branch]

S₂: нажитити се **ШЉИВОВОМ** граном [to adorn myself with a plum branch]

M: state of drunkenness

10.2.

The East Asian identification of the plum as a symbol of virginal charms and authentic eroticism of the wedding bed is interestingly differentiated in Serbian:

S: враћати **ШЉИВЕ** за брашно [to return plums for flour]

M: a conscious action in order to return an insult or to reciprocate a favour

10.3.

Plums are borne from August to October, while Pentecost is celebrated on the 50th day from Easter Sunday (around May or June):

S: када на Духове роди **ШЉИВА** [when the plum tree bears on Pentecost]

M: the futility of expectations and the impossibility of achieving a desired goal

11. δάφνη = δάφνι ~ ловор (laurel)

{Greek: 4 + Serbian: 3 = 7}

11.1.

Since ancient times, laurel has been valued and sacred. Its twigs were the main symbol of triumphant achievements and significant actions:

G: δρέπω **δάφνες** = *drépo dáfnes* [I reap laurels]

S: окитити се **ЛОВОРИКАМА** [to be adorned with laurels]

M: indication of great successes

AND

G: επαναπαύομαι στις **δάφνες** μου = *epanapávome stís dáfnes mu* [I rest on my laurels]

S: спавати на **ЛОВОРИКАМА** [to sleep on laurels]

M: limited activity related to the favourable outcome of the set goals

AND

G: στολίζομαι με ξένες **δάφνες** = *stolízome mé ksénes dáfnes* [I am decorated with foreign laurels]

M: the shameless exploitation of a honoured winner's success is inconsistent with his impeccable dignity and ideal courage

AND

G: στέφανος εκ **δάφνης** = *stéfanos ék dáfnis* [crown of laurel]

S: лoвopов вeнaц [a laurel crown]

M: conscious recognition of the abilities of important personalities

12. ελιά & ελαιά = eĩá & eléa ~ маслинка (olive)

{Greek: 5 + Serbian: 2 = 7}

12.1.

Throughout the ages the blessed olive tree has taken a unique position in the daily diet and in the various incarnations of the cultural heritage of the Balkan and Mediterranean lands. The Greek people have experienced bad hardships, so their poor survival is a constant feature of their long presence on Earth:

G₁: τρώω ψωμί και ελιές = *tróo psomí ké eĩés* [I eat bread and olives]

G₂: περνάω με ψωμί και ελιές = *pernáo mé psomí ké eĩés* [I pass with bread and olives]

G₃: τράβηξε της ελιάς τα βάσανα = *trávikse tis eĩás tá vásana* [He experienced the sufferings of the olive tree]

M: Under difficult circumstances people are forced to get the necessities and go through a meagre life.

12.2.

The Serbs believe that because of its strength and firmness the olive symbolizes strength:

S: има ноге // руке као стара маслина [He has legs // hands like an old olive tree]

M: one's legs or arms are full of veins and strong muscles

12.3.

The ancient Greeks believed that olive branches represented plenty and drove away evil spirits. Furthermore, an olive branch was one of the attributes of Eirene, the Greek goddess of peace:

G: φέρω // προσφέρω // κομίζω κλάδο ελαιάς = *féro // proféro // komízo kládo tis eléas* [to carry // offer // bring an olive branch]

S: махати маслиновом гранчицом [to wave an olive branch]

M: a universal symbol of peace

12.4.

The poor farmers who work for long hours in the fields, but also the bio-wrestlers in general used to share traditional Greek food, namely bread and olives:

G: φάγαμε μαζί ψωμί και ελιά = *fáyame mazí psomí kē eĩá* [we ate bread and olives together]

M: difficult circumstances strengthen the psycho-emotional bonds of people

13. καλαμπόκι = kalambóki ~ кукуруз (corn)

{Greek: 0 + Serbian: 1 = 1}

13.1.

For the healthy nutrition of domestic pigs, quality corn is used as a dry grain, which is one of the animal's favourite food:

S: као свиња // крава кроз кукуруз [like a pig // a cow through corn]

M: a clear indication of sentimental betrayal and breach of trust

14. καρότο = karóto ~ шаргарена & мрква (carrot)

{Greek: 2 + Serbian: 3 = 5}

14.1.

In order to speed up the donkey, the cattle breeders tie a carrot to a stick and put it in front of the snout of the poor animal that runs faster and faster in vain hoping to reach the desirable fruit. This alternative use of tempting means and dangerous threats finds sociopolitical reflection. On the one hand powerful states force economically disadvantaged countries by exerting pressure or threatening them with military action, while on the other hand they generously provide them with stable financial support and diplomatic aid:

G: καρότο και μαστίγιο // ραβδί = *karóto kē mastíjio // ravdí* [carrot and whip // stick]

S1: мркве и батина // палица [carrots and beating // stick]

S2: техника штапа и шаргарена [technique of stick and carrot]

M: a combination of reward and punishment to induce a desired behaviour

14.2.

Very often the dazzled farmers pick deformed carrots that look like a human body:

G: μένω καρότο = *méno karóto* [I remain carrot]

M: a bewildered man, a speechless person

14.3.

Carrot roots usually grow between 5 and 30 centimetres:

S: имаш фамилију као шаргарену [You have a family like a carrot]

M: the great members of a family are dead

15. καρπός = καρρός ~ плод (fruit & nut)

{Greek: 5 + Serbian: 7 = 12}

15.1.

The authentic challenge and the instinctive motive of man to exceed the limits of established rules lies in the real inadmissibility of the forbidden procedure. This situation is picturesquely described in an international phraseme of biblical origin:³

G₁: ο απαγορευμένος καρπός = *ó apagorevmenos karpós* [the forbidden fruit]

G₂: ο καρπός της αμαρτίας = *ó karpós tís amartías* [the fruit of sin]

S₁: забрањен плод [a forbidden fruit]

S₂: плод греха [the fruit of sin]

S₃: горки плодови [bitter fruits]

M: the result of pleasure or enjoyment that is considered illegal or immoral

15.2.

The systematic care of the fruit trees has as a direct consequence a rich production:

G: αποδίδω // αποφέρω καρπούς = *apodído // apoféro karpús* [to give // to bear fruit]

S: брати // донети плод [to pick // to bring fruit]

M: produce positive results, be successful

15.3.

In God's blessings for the obedience of the Israelites, as listed by Moses we may find the typical set phrase⁴ which acquires a modern metaphorical version as well:

G: ο καρπός της κοιλίας της = *ó karpós tís kílías tis* [the fruit of her belly]

S: плод утробе [the fruit of the womb]

M: a child born from a legal marriage

AND

G: ο καρπός του έρωτα = *ó karpós tú érota* [the fruit of love]

S: плод љубави [the fruit of love]

M: a child born after a legal or an extramarital sexual intercourse

³ Genesis 2.16-17: "And the Lord God commanded the man, You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

⁴ Deuteronomy 28.4: "The fruit of your womb will be blessed, and the crops of your land and the young of your livestock, the calves of your herds and the lambs of your flocks."

AND

S: морски плодови [the sea fruits]

M: children born nine months after their parents' vacation at sea

16. καρπούζι = karpúzi ~ лубеница & бостан (watermelon)

{**Greek: 12 + Serbian: 10 = 22**}

16.1.

“Μαρρα” is the Latin name for a towel, while in a broader sense indicates cheap items and worthless things:

G: μάρα το καρπούζι = *mápa tó karpúzi* [mop the watermelon]

M: disappointment at a result that does not meet someone's expectations

16.2.

It is a completely foolish act to cut off unripe fruit:

S: обрати зелен бостан [to pick a green (water)melon]

M: a careless action often results in a bad outcome

16.3.

The heart is the spiritual center of man, a key factor for the unmistakable recognition of sentimental qualities and the infallible mirror of his inner world. In addition, it serves as a linguistic means of gentle addressing and expressing true, “sweet” love. From the aspect of phytology, in the beginning the watermelon ripens from inside, i.e. from the heart to the first layer. Actually, in this way nature acts in order to secure the next generations: the animal must break the peel in order to taste the delicious fruit. By “digging up” the watermelon the aggressor realizes that it becomes sweeter the deeper he eats it. Before he reaches its heart, he finds a protective layer with seeds. During digestion he throws them into the ground.

G: η καρδιά του καρπούζιού = *í karðjá tú karpuzjú* [the heart of the watermelon]

S: срце лубенице [the heart of the watermelon]

M: the seedless and the sweetest part in the middle of the watermelon

16.4.

When the watermelon falls down on the ground, a characteristic dull sound is caused:

G: σκάω κάτω σαν καρπούζι = *skáo káto sán karpúzi* [I pop down like a watermelon]

S: пући // прснути као лубеница [to blow // to burst like a watermelon]

M: to fall from a height and get seriously injured

AND

G: θα σε σκάσω κάτω σαν καρπούζι = *thá sé skáso káto sán karpúzi* [I will pop you down like watermelon]

M: a threatening warning that we will give somebody a severe physical beating

AND

G: τον έσκασε σαν καρπούζι = *tón éskase sán karpúzi* [He popped him like a watermelon]

M: an act of merciless physical violence

16.5.

Sometimes the oblong shape of the watermelon either presents great similarities with human heads or indicates limited perceptual ability:

G: έχει ένα κεφάλι σαν καρπούζι = *éxi éna kefáli sán karpúzi* [He has a head like a watermelon]

M: a sleepy state after a heavy and sudden awakening or after drunkenness

BUT

S: глава је као лубеница [the head is like a watermelon]

M: a sleepy state after a heavy and sudden awakening or a bad drunkenness

16.6.

When we cut a watermelon, its vivid red colour resembles blood:

G: άνοιξε το κεφάλι του σαν καρπούζι = *ánikse tó kefáli tu sán karpúzi* [He opened his head like watermelon]

M: a severe head injury which is strongly bleeding

BUT

S: има пицу као лубеницу [She has vagina like a watermelon]

M: juicy female genitalia

16.7.

It is common for experienced (especially male) buyers to choose carefully and beat a lot of watermelons in order to ascertain if they are appropriate to buy:

G: δεν είναι ο γάμος καρπούζι = *dén íne ó gámos karpúzi* [marriage is not a watermelon]

S: бирање лубенице [selection of watermelon]

M: the partner's choice should be done with great care

16.8.

It is extremely difficult to carry two watermelons at the same time:

G: δυο καρπούζια σε μια μασχάλη δε χωράνε = *δύο καρπούζια σε μιά μασχάλη δέ χωράνε* [two watermelons in an armpit do not fit]

M: the simultaneous engagement with two or more cases is not considered a prudent act

16.9.

The equal distance from a place or a temporal period is identified with an indisputable sign of justice:

G: κόβω το καρπούζι στη μέση = *κόβο τό καρπούζι στί μέσι* [I cut the watermelon in half]

S: хирург за лубенице [a surgeon for watermelon]

M: the fair sharing; the impartial behaviour

16.10.

Due to the fact that the watermelon has an oval or spherical shape, there is no wonder that it resembles men's testicles or women's breasts:

G: μας τα (αρχίδια) έκανες καρπούζια = *μάς τά (αρχίδια) έκανες καρπούζια* [You made them (the testicles) watermelons for us]

M: an intense irritation; an annoying grumbling or uncontrollable chatter

AND

G: καρπούζι και περόνι ο πούτσος μου τεντώνει = *καρπούζι κέ περόνι ό πύτσος μου τεντόνι* [watermelon and melon my cock stretches]

M: penis in erection

AND

S: јабука и две лубенице [an apple and two watermelons]

M: the breasts of a woman photographed from an Iphone (an apple is its logo)

AND

S: муда к'о лубенице [testicles like watermelons]

M: a person or an animal with large testicles; a brave man

16.11.

The streamlined shape of a watermelon slice is reminiscent of a wide smile:

S: смеје се к'о кришка лубенице [He laughs like a slice of watermelon]

M: a person smiles widely, a man who has a big smile on his face

17. καρύδι = karíði ~ орах (nut)

{Greek: 15 + Serbian: 14 = 29}

17.1.

Very often persons of different nationalities, various languages and uncertain moral values are included in numerous groups:

G: κάθε καρυδιάς **καρύδι** = *káthe kariδjás karídi* [of every walnut tree nut]

M: all kind of people

17.2.

The fruit whose interior is empty is reasonably considered useless:

G: κούφια **καρύδια** = *kúf̃xa karíδja* [hollow nuts]

M: nonsense and stupidity; very bad food

AND

G: μόνο κούφια **καρύδια** δεν τρώει = *móno kúf̃xa karíδja dén trói* [only hollow nuts he does not eat]

M: a person who is willing to accept any invitation for lunch

AND

G: τρώει και τα κούφια **καρύδια** = *trói k̃é tá kúf̃xa karíδja* [He eats even hollow nuts]

M: a voracious person is not picky at all

17.3.

The Modern Greek phraseology compares the ovoid nut to Adam's apple:

G: θα σου κόψω // στρίψω // φάω το **καρύδι** = *thá sú kópso // strípso // fáo tó karídi* [I will cut // turn // eat you the nut]

M: an obvious threat of exemplary punishment

AND

G₁: τον αρπάζω // πιάνω από το **καρύδι** = *tón arpázo // p̃xáno apó tó karídi* [I seize // catch him from the nut]

G₂: του δάγκασα // έφαγα το **καρύδι** = *tú dángasa // éfaga tó karídi* [I bit // ate his nut]

M: a very bad physical mistreatment

17.4.

The great difficulty that lies in removing the walnut shell is considered a dirty and messy process:

S: не би му човек узео **орех** из руке [a man would not take a nut from his hand]

M: the incredible dirt and the big mess cause a feeling of disgust

17.5.

The hard shell of the walnut functions like a significant obstacle. The effective solution to that problem is possible only on the part of a powerful and responsible person:

S₁: загрести у тврд **орах** [to bite into a hard nut]

S₂: јаки зуби и тврд **орах** сломе [the strong teeth crack even a hard nut]

M: starting a difficult work or taking on a dangerous mission

17.6.

If the hard shell of the walnut is removed, a delicious fruit appears, while its inedible outer layer has no essential value:

S: кора без **ораха** [bark without nut]

M: meaninglessness and worthlessness

17.7.

The dark identity of walnuts and their harmfulness were marked by Biederman (1992, p. 372): “the shade of the walnut tree is particularly dark, and harmful for plants and persons.” Furthermore, according to Serbian prejudices man, due to his skill and cunningness, pushes the demonic forces into a walnut shell:

S: сабити кога у **орехову** љуску [to compress someone into a walnut shell]

M: a great intimidation; a complete overcoming thanks to spiritual superiority rather than physical power (Мршевић-Радовић 2008, pp. 143-144)

17.8.

Botanically, nuts are single seeded fruit with a hard or leathery shell that is sometimes very difficult to crack. Furthermore, the Jewish culture compares walnut shells to biblical writings: the hard walnut shells protect the delicious fruit, whereas the biblical writings hide historical facts, symbols and mysteries. The nut is also associated with the overall Christian teaching: the shell represents Jesus’ flesh and the bitterness of His Passions, while the core of the sweet interior reflects God’s providence:⁵

G: σκληρό **καρύδι** = *skliró karídi* [hard nut]

S: тврд **орах** [a hard nut]

M: an invincible opponent or an insurmountable problem

⁵ Biedermann (1992, p. 372) argues: “In the Jewish tradition of Biblical exegesis, Holy Scriptures are likened to a walnut: the shell corresponds to the historical facts they recount, which contain symbols and mysteries.”

AND

G: σπάει **καρύδια** = *spái karíðja* [He breaks nuts]

S: дупетом сломи **орахе** [with his ass he breaks nuts]

M: a negative feature to a large extent; a very tense situation

AND

S: и најтврђи **орак** се сломи [and the hardest nut is broken]

M: there is always a better opponent and a more capable competitor

AND

S: **орак** цура [walnut girl]

M: a young woman who has a restrained sex life

17.9.

The size of the wrinkly walnut shell describes negative situations:

G₁: μεγέθους **καρυδιού** = *mejéthus kariðjú* [of the size of a nut]

G₂: μεγάλος σαν **καρύδι** = *meýálos sán karíði* [big as a nut]

S₁: величине **ораха** [of the size of a nut]

S₂: велик као **орак** [big as a nut]

M: a dangerous health problem (swelling of the thyroid gland; carcinoma) or a bad meteorological phenomenon (hail)

17.10.

The rounded walnut as is curved in shape, without any points or sharp edges looks like the oval organ that produces sperm in men and other male mammals. Otherwise, as Biedermann (1992, p. 372) informs us “walnuts are a common wedding present, and Sextus Pompeius (second century after Christ) mentions the custom of pelting newlyweds with walnuts (as we might with rice). It is said in France that a rich harvest of walnuts means that many children will be born as well. Psychologists in the Jungian tradition seem to view the nut similarly: ‘Dreams of walnuts may refer to attempts to solve a difficult problem in which something valuable is at stake. But far more often walnuts, like so much graffiti, simply represent female genitalia’.”:

G₁: **καρύδια** με το μέλι = *karíðja mé tó méli* [nuts with honey]

G₂: περνώ **καρύδι** και μέλι = *pernó karíði ké méli* [I pass nut and honey]

S: мед и **ораси** [honey and nuts]

M: an aphrodisiac food; having a good time⁶; a comfortable and pleasant life

⁶ See: Biedermann, 1992, p. 372: “Walnuts are a common wedding present, and Sextus Pompeius (second century after Christ) mentions the custom of pelting newlyweds with walnuts (as we might with rice).”

17.11.

It is known that due to their shell nuts make a characteristic sound when we shake them. On the contrary, the pear-shaped fig has a green, thin skin:

G: τα δικά μας είναι **καρύδια** και ακούγονται, τα δικά τους σύκα και δεν ακούγονται = *tá diká mas íne karíðja ké akúyonde, tá diká tus síka ké dén akúyonde* [ours are nuts and they are heard, theirs are figs and they are not heard]

M: the other people's mistakes or flaws are shown and blamed, while ours are silenced and ignored

17.12.

According to Biedermann (1992, p. 372) the shade of the walnut tree is particularly dark, and harmful for plants and persons:

G: βαρύς σαν ίσκιος **καρυδιάς** = *varís sán ískios kariðjás* [heavy as a walnut shadow]

S: као **орахов** хлад [like a walnut shade]

M: a pleasant, but harmful situation

17.13.

The coconut palm is a large tree growing to 30 meters tall, especially in tropical countries:

S: кокосов **орех** [coconut]

M: the fruit of a tropical palm plant whose flesh is white and can be eaten raw or used in cooking

18. κάστανο = kástano ~ кестен (chestnut)

{Greek: 10 + Serbian: 3 = 13}

18.1

In 1826 the Turks tried to enslave the brave inhabitants of the Peloponnesian city of Mani. As they failed, Ibrahim Pasha sent his soldiers disguised as chestnut merchants to find out where the Greek warriors were hidden. However, the fact that instead of selling chestnuts, they gave them away caused great suspicion. The cautious residents arrested the Turkish spies and revealed Ibrahim Pasha's insidious plan:

G: δε χαρίζω **κάστανα** = *dé xarízo kástana* [I do not gift chestnuts]

M: an indication of not showing indulgence, but lasting impartiality

18.2.

The outer shell of chestnuts is hard, spiky and prickly. So, it is often very difficult to remove:

G₁: δεν τρέχει **κάστανο** = *dén tréxi kástano* [chestnut does not run]

G₂: δε νιώθω **κάστανο** = *dé níoθo kástano* [I do not feel chestnut]

M: there's nothing to worry about

AND

G: δεν την παλεύω **κάστανο** = *dén tín palévo kástano* [I do not fight it chestnut]

M: an unbearable situation

18.3.

Trying roasted chestnuts is an incomparably sweet feeling:

G: το ψητό έγινε σαν **κάστανο** = *tó psitó éjine sán kástano* [the roast became like a chestnut]

M: a tender grilled meat

18.4.

Since chestnuts are cooked at a high temperature, it is difficult to remove them from the baking appliance. Arguably, everyone would avoid such a dangerous responsibility. However, in La Fontaine's fable the wily monkey persuaded the gullible cat to give him some delicious and freshly baked chestnuts:⁷

G₁: βγάζω τα **κάστανα** από τη φωτιά = *vγázo tá kástana apó tí fotḗá* [I take the chestnuts out of the fire]

G₂: έβαλαν τον τρελό να βγάλει τα **κάστανα** από τη φωτιά = *évalan tón treló ná vγáli tá kástana apó tí fotḗá* [they put the madman to take the chestnuts out of the fire]

⁷ La Fontaine, 1913, p. 77: "Bertrand was a monkey and Ratter was a cat. They shared the same dwelling and had the same master, and a pretty mischievous pair they were. It was impossible to intimidate them. If anything was missed or spoiled, no one thought of blaming the other people in the house. Bertrand stole all he could lay his hands upon, and as for Ratter, he gave more attention to cheese than he did to the mice. One day, in the chimney corner, these two rascals sat watching some chestnuts that were roasting before the fire. How jolly it would be to steal them they thought: doubly desirable, for it would not only be joy to themselves, but an annoyance to others. 'Brother,' said Bertrand to Ratter, 'this day you shall achieve your master-stroke: you shall snatch some chestnuts out of the fire for me. Providence has not fitted me for that sort of game. If it had, I assure you chestnuts would have a fine time.' No sooner said than done. Ratter delicately stirred the cinders with his paw, stretched out his claws two or three times to prepare for the stroke, and then adroitly whipped out first one, then two, then three of the chestnuts, whilst Bertrand crunched them up between his teeth. In came a servant, and there was an end of the business. Farewell, ye rogues! I am told that Ratter was by no means satisfied with the affair. And princes are equally dissatisfied when, flattered to be employed in any uncomfortable concern, they burn their fingers in a distant province for the profit of some king."

G₃: καίνε τα **κάστανα** στα χέρια του = *kéne tá kástana stá xérja tu* [the chestnuts burn in his hands]

S₁: вадити // извлачити **кестене** из ватре [to take out // to pull out the chestnuts of the fire]

S₂: то је врућ **кестен** [it's a hot chestnut]

M: under extremely frightening circumstances and negative prospects a person is called upon to carry out a demanding task or to provide solution to a sensitive problem.

18.5.

In the old days of universal poverty, when almost everyone was hungry, the little child was laughing with delight on seeing his mother clean an egg for him:

G: **κάστανα** σου καθαρίζουν; = *kástana sí katharízun*; [Do they clean chestnuts to you?]

M: an ironic comment to a person who laughs unceasingly and with no apparent reason

18.6.

Emotional situations and romantic conditions are facilitated by special food:

G: τα **κάστανα** θέλουν κρασί και τα καρύδια μέλι = *tá kástana thélun krasí ké tá karíδja méli* [the chestnuts want wine and the honey nuts]

M: all cases are not treated in the same way

18.7.

The chestnut fruit is reddish-brown, while the coffee beans have a brown to reddish colour:

S: вода од **кестења** [water from chestnuts]

M: a watery coffee

19. **κεράσι** = *kérasi* ~ **трешња** (cherry)

{Greek: 3 + Serbian: 12 = 15}

19.1.

Cherries have an attractive appearance and a unique taste. Therefore, people offer them to beloved persons or friendly persons:

S: није добро заједно с ким **трешње** јести [it is not good to eat cherries with someone]

M: a lurking danger

AND

- S**₁: κ'ο дете с **трешње** [like a child from a cherry tree]
S₂: комшијине **трешње** [neighbour's cherries]
S₃: навалио κ'ο дете на **трешњу** [He pounced like a child on a cherry tree]
S₄: не силази // скида се κ'ο дете с **трешње** [He does not come down // remove like a child from a cherry tree]
M: excessive love, strong preference

19.2.

The cherry blossom is a symbol of maidenly freshness, but also of the sexually unrestrained woman, since the “cherry spring” is the poetic expression for the female genitalia (Biedermann 1992, p. 66):

G: χείλη σαν **κεράσι** = *χίλι сан кeράσι* [lips like a cherry]

S: уста као **трешња** [mouth like a cherry]

M: sensual attraction and erotic call of women's lips

AND

S: κ'ο циганце са **трешње** [like a young gypsy from a cherry tree]

M: a person disappears for a long time due to a new and passionate relationship

AND

S: κ'ο јапанска **трешња** у Београду [like a Japanese cherry in Belgrade]

M: an extremely attractive and desirable woman

BUT

G: άνθος **κερασιάς** = *άνθος кeрасiás* [flower of cherry tree]

S: **трешњин** цвет [cherry blossom]

M: the arrival of spring and happiness

19.3.

The first recipe for confectionery icing was published in 1769 in Elizabeth Raffeld's “The Experienced English Housekeeper”. It means that was sometime after 1769, when cakes became much more enjoyable thanks to the addition of fancy toppings:

G: το **κερασάκι** της τούρτας = *τό кeрасáки тiс túrtas* [the little cherry on the cake]

S: **трешња** на шлагу [a cherry on whipped cream]

M: the last in a series of difficult situations and unpleasant events that finally makes a person feel that he cannot continue to accept a bad situation; an attractive but inessential addition or enhancement.

19.4.

Cherry pits, stems, and leaves contain significant amounts of cyanide. Cats are especially sensitive to this toxic component and can become extremely sick or even die from it:

S: кад нађеш **трешње** испод мачкиног репа [when you find cherries under a cat's tail]

M: a situation cannot be expected to happen or exist

19.5.

Grafting is a horticultural technique whereby tissues of plants that are compatible within their genus or species are joined so as to continue their growth together:

S: не калеми се **трешња** на шљиву [the cherry is not grafted on the plum]

M: the complete inconsistency between dissimilar things

20. **κολοκύθι = kolokíthi ~ тиква & бундева (zucchini & pumpkin & gourd)**

{Greek: 7 + Serbian: 18 = 25}

20.1.

At maturity, zucchini can grow to nearly 1 metre in length, but they are normally harvested at about 15-25 cm, while a medium-sized fruit is about 196 grams heavy. At the same time a somewhat larger human head can be a sign of a serious medical condition or genetic disorder:

G: *έχει ένα κεφάλι σαν κολοκύθι = éxi éna kefáli sán kolokíthi* [He has a head like a zucchini]

M: a man with a big head is often the subject of fierce ridicule

20.2.

Although zucchini and watermelons are vining plants, they shouldn't be grown near each other. The results are disappointing, as they compete for the same soil nutrients and sunlight:

G: *το καρπούζι βγήκε κολοκύθι = tó karpúzi vjike kolokíthi* [the watermelon turned out to be a zucchini]

M: a tasteless or an unripe watermelon

20.3.

Due to the fact that zucchini is a favourite delicacy of the popular strata, it is considered a cheap vegetable. Therefore, it indicates a not so capable man or an insignificant thing:

G: *αυτό είναι κολοκύθι = aftó íne kolokíthi* [this is a zucchini]

M: during a conversation it happens that a person avoids naming a subject or defining a term.

AND

S: празна **ТИКВА** [an empty pumpkin]

M: an empty-headed and incompetent person

AND

S: **ТИКВА** држава [a pumpkin state]

M: a politically unstable and economically weak country

20.4.

During the German Occupation, zucchini was overpriced in relation to its lowest pre-war price and insignificant nutritional value:

G₁: **κολοκύθια** = *kolokíth̃xa* [the zucchini]

G₂: **κολοκύθια** με τη ρίγανη // στο πάτερο // τούμπανα // νερόβραστα = *kolokíth̃xa mé tí ríyani // stó pátero // túmbana // neróvrasta* [the zucchini with oregano // on the floor beam // drums // boiled]

M: nonsense, silly words, baseless allegations

20.5.

The “Pumpkin Vine” is a game played by both boys and girls and is known throughout Greece (Brewster 1948, p. 77):

G: την **κολοκυθιά** θα παίζουμε; = *tín kolokíth̃á thá péksume?* [Will we play the cucurbita?]

M: a repetitive and pointless conversation on the same topic

20.6.

The fall of the pumpkin on the ground implies its breaking into many, small pieces:

S: пукла **ТИКВА** [the pumpkin burst]

M: a harsh quarrel often causes the abrupt severance of friendly relationships

20.7.

For making delicious dishes the placenta and the seeds of cylindrical zucchini are pulled off. The space left is filled by pushing a mixture of minced meat, rice and several spices:

S: сабити кога у **ТИКВУ** [to crush somebody in a zucchini]

M: the great fear leads to the humiliating withdrawal of the enemy

20.8.

In the past, an ordinary jar for pouring drinking water was made of gourd:

S₁: надувена // надувана **ТИКВА** [an inflated pumpkin]

S₂: покондирена **ТИКВА** [a gourd that turned into a jar]

S₃: када се **ТИКВА** покондири [when the gourd turns into a jar]

M: a conceited person who adopts petty-bourgeois behaviour and such a way of life

20.9.

In general, the cultivation of theoretically undervalued zucchini is not considered very profitable:

S: садити с ким **ТИКВЕ** [to plant pumpkins with somebody]

M: a friendly relationship with a bad person

AND

S: садити с врагом **ТИКВЕ** [to plant pumpkins with the devil]

M: an unsuccessful work; an act with a bad outcome

20.10.

The housewives used to keep various liquids such as water, oil, wine in hollowed-out large pumpkins, while the small ones were intended for glasses:

S: трпати све у једну **ТИКВУ** [to cram it all in one pumpkin]

M: the unreasonable mixing of various objects; the difficulty in recognizing abstract phenomena and concepts

20.11.

The zucchini plants have a large root system. Actually, they have long tap roots that can grow up to three feet long:

S: **ТИКВА** без корена [a pumpkin without roots]

M: someone's dubious origin

20.12.

For the Romans, the pumpkin was a symbol of stupidity, emptiness, madness:

S: ићи као преко **бундева** [to go like across pumpkins]

M: something takes place without proper harmony and necessary order

20.13.

The pumpkins or the gourds are used to make wind musical instruments:

S: дувати // пишати // прдети у једну // исту **ТИКВУ** [to blow // to pee // to fart into one // the same pumpkin]

M: absolute coincidence in bad opinions or wrong activities

20.14.

The seeds of every plant fall under its stem:

S: каква **ТИКВА**, такве и семенке [such pumpkin, such seeds]

M: a child will have traits similar to its parents upon reaching adulthood

20.15.

The pumpkin vines may grow on a hard wooden fence for extra space in the garden or protection of the fruit:

S: једе **ТИКВУ** кроз тарабу [He eats a pumpkin through the fence]

M: a person with a protruding lower or upper jaw

20.16.

Although many people are unable to walk without difficulty as the result of an injury or illness affecting their legs or feet, they play football using their prosthetic limbs or loftstrand (forearm) crutches:

S: наштуирати као ћопав **ТИКВУ** [to kick the pumpkin like a lame]

M: strong frustration with someone's behaviour or actions leads to a direct threat of physical violation

20.17.

In Charles Perrault's famous fairy-tale "Cinderella" the Pumpkin Coach was a carriage made for Cinderella by her Fairy Godmother so she can attend the ball. At the stroke of midnight, it turned back into a pumpkin:

G: η άμαξα έγινε **κολοκύθα** = *í άmaksa éjine kolokítha* [the carriage became a pumpkin]

S: претворила се кочија у **ТИКВУ** [the carriage turned into a pumpkin]

M: a person must go to sleep around midnight; a great disappointment

20.18.

Since the Serbs love the sweet and honied flesh of pumpkins, this nutritious vegetable covers large and fertile areas:

S: сунце за **ТИКВУ** залази [the sun sets behind the pumpkin]

M: the infinity of the cultivated fields

21. κορόμηλο = korómilo ~ ђенерика (cherry plum)

{Greek: 2 + Serbian: 0 = 2}

21.1.

The fruit is an edible drupe, averaging 2 to 3 centimetres in diameter, with an oval to round shape:

G₁: το δάκρυ τρέχει // πέφτει **κορόμηλο** = *tó dáκρι tréxi // péfti korómilo* [the tear runs // falls like cherry plum]

G₂: χύνω το δάκρυ **κορόμηλο** = *χίνο τό δάκρι korómilo* [I shed the tear as like cherry plum]

M: an unpleasant situation in which someone cries a lot and sheds tears uncontrollably

22. κουκί = kuķí ~ боб (broad bean)

{Greek: 7 + Serbian: 7 = 14}

22.1.

Once upon a time in Greece, the broad beans and chickpeas were the favourite dishes of the lower social classes:

G: παραμύθι, παραμύθι, το **κουκί** και το ρεβίθι = *paramíthi, paramíthi, τό kuķí kē τό revíthi* [fairy tale, fairy tale, the broad bean and the chickpea]

M: in order to draw the attention of enchanted listeners, witty rhymes were used as an imaginative mark of the started fairy tales

AND

G: *πάλι κουκιά;* = *páli kuķá?* [again broad beans?]

M: a speaker's discomfort because of the total resumption of an unpleasant or annoying issue that was considered over

22.2.

Due to their abundance broad beans had imaginative functions and practical application:

G: **κουκιά** μετρημένα = *kuķá metriména* [broad beans counted]

M: during the election process the broad beans replaced the votes

AND

G: δε βγαίνουν τα **κουκιά** = *δέ vjénun tá kuķá* [the broad beans don't come out]

M: non-required number of votes for the political process; insufficient amount of money

22.3.

The inhabitants of the islands Chios and Lesbos are considered naive, gullible, but also passionate supporters of broad beans:

G: **κουκιά** τρώς, **κουκιά** μολογάς = *kuḱá trós, kuḱá mologás* [You eat broad beans, you admit broad beans]

M: a naive man who does not delve into the essence of things

22.4.

In Greek society the name Janis has an exceptional frequency. But also beans are a popular legume:

G: τι κάνεις, Γιάννη; **κουκιά** σπέρνω = *tí kánis, Jáni? kuḱá spérno* [John, what are you doing; I seed broad beans]

M: a complete misunderstanding

22.5.

When peeling fresh broad beans the fruit comes out abruptly:

G: πετάγεται σαν το ωμό **κουκί** = *petájete sán tó omó kuki* [He pops out as the raw broad bean]

M: a person who, without any rights or essential tact, intervenes in other people's conversations

22.6.

People usually invent smart games in order to spend their time carefree:

S: бацити **боб** о зид // стену [to throw a broad bean against a wall // a rock]

M: a meaningless action or a useless word

22.7.

The rich production of broad beans meets the nutritional needs of poor citizens, since the provided legume is of very low value:

S₁: не вреди ни шупља // пишљива // пушљива // пола **боба** [it is not worth even a hollow // a puny // a smoky // half a broad bean]

S₂: дати // давати // продавати нешто за **боб** и грашак [to give // to sell something for broad beans and peas]

S₃: има га као малог **боба** [he has it like a little broad bean]

M: an absolutely worthless thing

22.8.

The identical monosyllabic and phonetically matching lexemes convey metaphorical concepts that are very easy to remember:

S: знати шта је поп, а шта **боб** [to know what priest is and what broad bean is]

M: the ability to distinguish the real identity of a person

AND

S₁: **боб** и поп [a priest and a broad bean]

S₂: рећи попу поп, а **бобу боб** [to say priest to the priest and broad bean to the broad bean]

M: telling the truth openly, without twisting; calling a thing by its proper name

23. **κουνουπίδι = kunurídi ~ карфиол (cauliflower)**

{**Greek: 4 + Serbian: 1 = 5**}

23.1.

In appearance the cauliflower looks like a human mind whose image is not so attractive:

G₁: γίνομαι // είμαι **κουνουπίδι** = *jínome // íme kunurídi* [to become // to be a cauliflower]

G₂: τον κάνω **κουνουπίδι** = *tón káno kunurídi* [I make him cauliflower]

M: excessive intoxication from alcohol consumption

AND

G: τον πούτσο βάζει λάχανο, τον βγάξει **κουνουπίδι** = *tón pútsso vázi láxano, tón vǎzi kunurídi* [he puts the penis as a cabbage, he pulls it out as a cauliflower]

M: consent in anal intercourse

AND

G: μαλλί **κουνουπίδι** = *malí kunurídi* [hair cauliflower]

M: bushy hair is in the centre of the head, while the bangs are on the forehead

AND

S: **карфиол** фаца [a cauliflower face]

M: a man's face when he perceives a gallows sight

24. **κρεμμύδι = kremídi ~ црни лук (onion)**

{**Greek: 8 + Serbian: 6 = 14**}

24.1.

In an onion the number of layers (leaves) is between eight to thirteen:

G: είναι ντυμένος σαν **κρεμμύδι** = *íne diménos sán kremídi* [He is dressed like an onion]

M: a person wearing heavy clothes

24.2.

Peeling the onion takes relatively long time:

G: ώσπου // μέχρι να πεις **κρεμμύδι** = *óspu // méxri ná pís kremídi* [until // by the time you say onion]

M: an extremely quick action

24.3.

When preparing many delicious dishes, chopped onions are almost always necessary:

G: κάνω με τα **κρεμμυδάκια** = *káno mé tá kremidákja* [I do with small onions]

M: a triumph over the opponent, a violent beating

24.4.

According to Biedermann (1992, p. 246) it is widely known that “in time the onion and its cousins (leek, garlic, chive, shallot), because of their powerful odours, came to be thought of as food for the masses and rejected by the gentry.”:

S₁: ни **лук** јео, ни **лук** мирисао [neither the onion ate, nor the onion smelled]

S₂: збунити се као циганин у **луку** [to get confused as a gypsy in an onion]

M: the pretentious avoidance of personal liability from engaging in wrongdoing and bad activities

24.5.

The onion makes a characteristic sound, when we beat it on a hard surface:

S: ударити тук на **лук** [to hit the pig fat on the onion]

M: a fierce quarrel between two very similar, but stubborn people

AND

S: тучати **лук** на глави [to crush an onion on the head]

M: an unbearably boring person

24.6.

When an onion is sliced or diced, its cells release sulfuric acid which irritates the nerves around the eyes making them shed tears. Some people prefer to cut them while submerged in cold water:

S: бити лук и вода [to be onion and water]

M: a worthless item or an insignificant case

AND

S: бити с ким као лук и очи [to be with somebody like onion and eyes]

M: unfriendly or hostile relations between individuals

AND

G: **κρεμμύδια** σου καθαρίζουν; = *kremíðja sú katharízun*; [Do they peel onions to you?]

M: a person cries without good reason

24.7.

G: λογαριασμός **κρεμμύδι** = *logarjazmós kremíði* [bill onion]

M: an illegal feeder account used by offshore companies so that traders can't be revealed

24.8.

According to a Christian myth, when Satan was expelled from the Garden of Eden, garlic arose in his left footprint, and onion in the right (Pickering 2003, p. 211):

G: **κρεμμύδι**, σκόρδο = *kremíði, skórdo* [onion, garlic]

M: Hay foot, straw foot! (a gym order with ironic mood)

AND

G: σκόρδο ο ένας, **κρεμμύδι** ο άλλος = *skórdo ó énas, kremíði ó álos* [garlic one, onion the other]

M: a situation of complete disagreement

24.9.

Poor bio-wrestlers are deprived of many pleasures in order to save money:

G: κάλλιο ψωμί και **κρεμμύδι** = *kálio psomí ké kremíði* [Better bread and onion]

M: the voluntary acceptance of any difficulty facilitates the attainment of a goal

25. **κριθάρι** = *kriθári* ~ **ячм** (barley)

{{Greek: 4 + Serbian: 2 = 6}}

25.1.

Wheat is a cereal grain which is a worldwide staple food for human beings, while barley is mainly used as animal fodder:

G: δείχνει σιτάρι και πουλάει **κριθάρι** = *díxni sitári kḗ pulai kriθári* [He shows wheat and sells barley]

M: due to profiteering merchants who sell seemingly quality goods which are in fact of low quality

AND

G: δεν τρώω **κριθάρι** = *dén tróo kriθári* [I do not eat barley]

M: a person with a limited capacity of perception or judgment

AND

G: έσπειρε σιτάρι και εφύτρωσε **κριθάρι** = *éspire sitári kḗ efitrose kriθári* [He sowed wheat and barley sprang up]

M: the intention is not always to be judged of by the result

AND

G: το καλό το άλογο, βγάξει το **κριθάρι** του = *tó kaló tó álogo, vǵázi tó kriθári tu* [the good horse pulls out its barley]

M: the hardworking man has corresponding profits from his work

25.2.

Barley is the primary cereal used as the source of carbohydrates for brewing western-style beers:

S: течни **јечам** [liquid barley]

M: the beer is a carbonated, fermented alcoholic beverage

AND

S: мељу **јечам** [They grind barley]

M: too slow service performed by public servants or private employees

26. κυδώνι = kídōni ~ дуња (quince)

{**Greek: 1 + Serbian: 5 = 6**}

26.1.

The common quince blooms in April or May. Furthermore, the breeding season of river fish coincides with the end of the rains (in late April, early May). Then the water level is higher and the fish find rich food reserves:

S: кад **дуња** цвате [when the quince blooms]

M: the most favourable conditions for hunting river fish

26.2.

The scent of quince blossoms is truly incomparable:

S₁: дуња на орману [a quince on the cupboard]

S₂: мирише као дуња [it smells like a quince]

M: the surrounding space smells good thanks to the unique aroma of the blooming flowers or trees

26.3.

In ancient Greece the quince was considered a symbol of happiness, fertility and love. Plutarch described an interesting wedding custom: a quince is eaten by the bride and the bridegroom in order to ensure fertility:⁸

G: όλα πάνε κιδώνι = *óla páne kíðóni* [everything goes quince]

M: the positive evolution of a planned activity

26.4.

The quinces are often a lumpy fruit, round or pear-shaped with yellow, slightly furry skin:

S: дуња у њедрима [quince in bosom]

M: woman's breasts

26.5.

The raw quinces have a very tough flesh and sour, astringent flavour. But when they are cooked, they become soft and dense and develop a sweet, slightly piquant taste:

S: гњави к'о болан дуњу [He bothers the quince like a sick person]

M: a clumsy and incompetent man

27. λάχανο = láxano ~ купус (cabbage)

{Greek: 8 + Serbian: 18 = 26}

27.1.

During the Turkish occupation, Greek farmers could not pay income tax to the Turkish bey, because they had not sold their cabbages. The Turkish official threatened to take their cabbages in return:

⁸ Plut. *Sol.* 20.3: "Conformable to this, also, is the requirement that the bride eat a quince and be shut up in a chamber with the bridegroom; and that the husband of an heiress shall approach her thrice a month without fail."

G: σιγά // σπουδαία **τα λάχανα** = *siǵá // spudéa tá láxana* [slow // great cabbages]

M: disproportionate importance of persons or real worthlessness of objects

27.2.

Vegetable and fruit thieves are sometimes noticed by farm owners. Unfortunately, they shoot and kill the uninvited guests:

G: τον φάγανε **λάχανο** = *tón fájane láxano* [they ate him cabbage]

M: killing in a dishonest and corrupt manner

AND

G₁: τους φάγαμε **λάχανο** = *tús fájame láxano* [We ate them cabbage]

G₂: τον τρώω **λάχανο** = *tón tróo láxano* [I eat him cabbage]

M: the easy defeat of an opponent; the quality or state of being superior

AND

G: τρώω **λάχανο** = *tróo láxano* [I eat cabbage]

M: the skilful theft of an object or money

27.3.

Many domestic animals (as oxen or goats) like eating fresh cabbage leaves. So, they do not pay attention to the strong hits of shepherds who try to prevent great damage:

S: бити // млатити // тући као вола у **кунуцу** [to beat // to drub // to thrash like an ox in cabbage]

M: relentless beating

AND

S: дати јарцу // кози да чува **кунуц** [to give a male goat // goat to keep cabbage]

M: reckless trust in a reliable person is quite risky and immature behavior

AND

S: и **кунуц** спасти и козе [and cabbage to save the goats]

M: bridging of two diametrically opposed concepts and successful balancing between enemy forces

27.4.

Reheating cooked food makes it tastier:

S: подгрејан **кунуц** [reheated cabbage]

M: a thing that everyone already knows

27.5.

This funny, albeit paradoxical phraseological unit has indeterminate origin:

S: луд као **кyпyс** [crazy as cabbage]

M: lack of correct judgment in evaluating situations

27.6.

Meat as an edible product is very expensive, while cabbage despite its high nutritional contribution is cheaper and undervalued:

S₁: **кyпyс** гледа, месо вади [He looks at the cabbage, he takes the meat out]

S₂: **кyпyс** гледам, месо једем [I look at the cabbage, I eat the meat]

S₃: **кyпyс** гледа, набада печење [He looks at the cabbage, he forks up the roasted meat]

M: hypocritical behaviour and drawing attention to the secondary parametres of a case result in great deception and deliberate delusion, while the primary goal is achieved without substantial resistance

27.7.

Many domestic animals that feed on cabbage are despised and considered to be lame:

G: δεν τρώω **λάχανα** = *dén tróo láchana* [I do not eat cabbages]

M: a person who is neither stupid nor gullible

AND

G: τρώει **λάχανα** = *trói láchana* [He eats cabbages]

M: a stupid man, an incapable person

27.8.

A cabbage has seven to fifteen leaves and therefore resembles a pile of scattered things:

S: пише у **кyпyснoм** листу [it writes in the cabbage leaf]

M: in any place, nowhere

27.9.

The successful vegetable cultivation requires regular watering and supplementary fertilizer:

G: ме скаató και ме νερό γίνεται **λάχανο** γερό = *mé skató ké mé neró jínete láchano jeró* [with excrement and water the cabbage becomes strong]

M: a positive result is usually based on methodical work and the selection of the appropriate aids

27.10.

In Bosnian, Croatian, Serbian, Macedonian, and Bulgarian cuisines there is a popular homemade food preserve. It is commonly prepared in large barrels filled with whole cabbage heads and water salted with sea salt:

S: a **кyпyс** y кaцy, a дeтe y кyћy [and the cabbage in the wooden barrel, and the child in the house]

M: a woman who gives birth year after year

AND

S₁: добар си за **кyпyс** [You are good for cabbage]

S₂: добар за притиснути **кyпyс** [good for pressed cabbage]

S₃: гажење **кyпyсa** [tramping of cabbage]

S₄: камен за **кyпyс** [a stone for cabbage]

S₅: камен за потапање **кyпyсa** [a stone for sinking a cabbage]

M: a person who is not organized, skilled, or able to work in a satisfactory way

27.11.

Cabbage is an exceptionally healthy food. Before being consumed it should be firm and without browning or wilting:

S: без чврстог **кyпyсa**, нема добре салате [without firm cabbage, there is no good salad]

M: a harder erection improves sexual performance

AND

S₁: да је **кyпyс** добар и зец би имао 100 кила, а не 2 [if the cabbage was good, the rabbit would weigh 100 kilos, not 2]

S₂: да је кyпyс **добар**, зец би био исти као медвед [if the cabbage was good, the rabbit would be the same as a bear]

M: meat lovers often diminish the value of living solely upon vegetables, fruits, grains

28. λεμόνι = lemóni ~ лимун (lemon)

{Greek: 9 + Serbian: 10 = 19}

28.1.

Lemon juice is a healthy and refreshing drink with antioxidant properties. It is about 5% to 6% citric acid that gives it a distinctive sour taste:

G: είναι ξινός σαν λεμόνι = *íne ksinós sán lemóni* [it is sour like a lemon]

S: лимун на женске сузе [lemon on women's tears]

M: the food that has a sour taste or a person with awkward behaviour and sharpness in his remarks

28.2.

Drinking lemon in small quantities is a fine and beloved health tonic. But, if consumed in large amounts, it may cause headaches or gastrointestinal distress:

S: феномен слатког лимуна [the phenomenon of the sweet lemon]

M: too much emphasis on some things that are trivial

AND

S₁: Чекаш лимун? [Do You wait for a lemon?]

S₂: Хоћеш лимун? [Do You want a lemon?]

M: an indecisive or inert man

AND

S: лимун цеди директно у уста [He squeezes the lemon directly into the mouth]

M: a person who acts with excessive speed or insufficient consideration

28.3.

In Greece and in the Mediterranean countries, in general, lemons are widely cultivated. Since their crops are usually rich, the lemons are regarded as worthless:

G₁: παίρνω κάποιον με τα λεμόνια // σαπιολέμονα = *pérno kápxon mé tá lemóña // sapχolómona* [I take someone with lemons // rotten lemons]

G₂: κάρο με σάπια λεμόνια = *káro mé sápxa lemóña* [a cart with rotten lemons]

S: иди, сеци лимун [go, slice a lemon]

M: a dynamic gesture of disapproval

AND

G₁: πετάω σαν στυμμένη λεμονόκουπα // στυμμένο λεμόνι = *petáo sán stiméni lemonókupa // stiméno lemóñi* [I throw like a squeezed lemon // a squeezed lemon]

G₂: τον έστυψε σαν λεμόνι = *tón éstipse sán lemóñi* [He squeezed him like a lemon]

S₁: исцеђен као лимун [squeezed like a lemon]

S₂: исцеди **ЛИМУН**, па баџи кору [He squeezes the lemon, then he throws the peel]

M: an excessive exploitation and a state of complete worthlessness

AND

G: μείναμε μόνοι σαν το **λεμόνι** = *míname móni sán tó lemóñi* [we were left alone like a lemon]

M: older people often experience degrading behaviour and harsh marginalization

28.4.

The vivid yellow colour is characteristic of a fragrant, ripe lemon:

G₁: έγινε κίτρινος σαν **λεμόνι** = *éjine kítrinos sán lemóñi* [He became yellow like a lemon]

G₂: κίτρινισε σαν **λεμόνι** = *kítrínise sán lemóñi* [He turned yellow like a lemon]

S: жут као **ЛИМУН** [yellow like lemon]

M: an indisputable indication of physical exhaustion

28.5.

In Greek jargon the vinegar is equivalent to alcohol, while the lemon juice is often used to dissolve heroin powder before injection:

G: εγώ στο ξίδι και εσύ στο **λεμόνι** = *egó stó ksíði ké esí stó lemóñi* [I in vinegar and you in lemon]

M: a person's complete dependence on alcohol or drugs

28.6.

Uric acid is a normal component of urine:

S: баџити **ЛИМУН** [to throw a lemon]

M: a high need for urination

29. μαϊντανός & μαϊδανός = **maïdanós & maïðanós** ~ першун (parsley)

{**Greek: 2 + Serbian: 3 = 5**}

29.1.

Because of its light scent and fresh taste, parsley is used almost in any cooked food:

G: είναι **μαϊντανός** = *íne majdanós* [He is a parsley]

M: a person who appears always and everywhere or interferes in everything, although in fact his presence is not necessary

29.2.

Goats that are not considered smart animals may consume almost any green plant. However, the parsley is not particularly dear to them:

S: разумети се у шта као коза у **першун** [to have knowledge about something like a goat does about parsley]

M: a person who is mentally handicapped

29.3.

In Serbian slang, a usual curse is “иди у пичку материну” (“go to the mother’s pussy”, “go to hell”). Very often speakers avoid the vulgar word “пичка” and replace it by the word “першун”, because both start with “р”:

S: иди у **першун** [go to parsley]

M: an expression of disbelief; a bad swearword

29.4.

Ancient peoples like the Greeks and the Romans knew very well the parsley:

S: стара је као **першун** [She is as old as parsley]

M: an elderly woman

29.5.

Parsley usually grows to a height of 30 to 45cm:

G: το πιο ψηλό δέντρι είναι ο **μαϊντανός** = *tó p̄chó psiló dendrí ine ó majdanós* [the tallest tree is the parsley]

M: parched islands with very sparse vegetation

30. **μανιτάρι** = **manitári** ~ **печурка** & **гљива** (mushroom)

{Greek: 7 + Serbian: 10 = 17}

30.1.

Mushrooms require a lot of moisture, so they will pop up after rainstorms, or during the morning dew hours:

G₁: φυτρώνουν σαν τα **μανιτάρια** = *fitrónun sán tá manitárja* [they grow like mushrooms]

G₂: ξεφυτρώνει σαν **μανιτάρι** = *ksefitróni sán manitári* [it sprouts like a mushroom]

S: расти // ницати као **печурке** после кише [to grow // to sprout like mushrooms after rain]

M: people or objects appear suddenly and in large numbers

AND

G: εταιρεία **μανιτάρι** = *etería manitári* [a company mushroom]

M: a small business that suddenly appears, but due to competition or poor services closes very soon

30.2.

Magic mushrooms contain hallucinogens, usually the drugs psilocybin or psilocin:

G: μαγικά **μανιτάρια** = *majiká manitárja* [magic mushrooms]

S₁: као да се најео лудих **гљива** [as if he had eaten crazy mushrooms]

S₂: псилоцибинска // магична **гљива** [a psilocybin // magic mushroom]

M: crazy actions that do not harmonize with the usual patterns of good behaviour

30.3.

A mushroom cloud forms when an explosion creates a very hot bubble of gas:

G: ατομικό **μανιτάρι** = *atomikó manitári* [atomic mushroom]

S: атомска **гљива** [atomic mushroom]

M: a distinctive mushroom-shaped cloud that is most commonly associated with a nuclear explosion

30.4.

The mushroom is the conspicuous umbrella-shaped fruiting body of certain fungi:

G: θερμάστρα **μανιτάρι** = *thermástra manitári* [heater mushroom]

S: плинска **печурка** [gas mushroom]

M: an outdoor mushroom heater with propane intended for large spaces

AND

G: κρουστικό κομβίο-**μανιτάρι** = *krustikó komvío manitári* [percussive button mushroom]

S: печурка тастер [gas mushroom]

M: mushroom head buttons are pilot devices used to provide manual control of electrical components

30.5.

Mushrooms are known to grow faster in the dark than when exposed to light:

S₁: глумити печурку [to play a mushroom]

S₂: узгајање печурки [cultivating mushrooms]

M: to dwell in darkness; to be in a bad mood

AND

S: третирати као печурку [to treat like a mushroom]

M: a temporary or permanent state of mental confusion

30.6.

Wild mushrooms can come with all kinds of dirt, leaves and needles attached, since they are harvested from forest floors:

S: печурке у ушима [mushrooms in ears]

M: poor hygiene

31. μάραθο & μάραθος = máraθο & máraθος ~ коморач (fennel)

{Greek: 1 + Serbian: 0 = 1}

31.1.

Due to the fact that fennel is a perennial herb, grows and blooms over the spring and summer, dies back every autumn and winter. Then it returns from its rootstock or an overwintering structure:

G: σαν τα μάραθα = *sán tá máraθα* [like the fennels]

M: a meeting happens after a long time and quite unexpectedly

32. μελιτζάνα = melidzána ~ патлиџан (aubergine & eggplant)

{Greek: 2 + Serbian: 2 = 4}

32.1.

The eggplant is more often an oblong, deep dark purple vegetable:

G: άνθρωπος με μύτη σαν μελιτζάνα = *ánthropos mé míti sán melidzána* [a man with a nose like an eggplant]

M: a large and reddish nose

AND

G: πέος σαν **μελιτζάνα** = *péos sán melidzána* [a penis like an eggplant]

S: плави **патлиџан** [a blue eggplant]

M: the aubergine sign or egg-plant deformity is a clinical sign of a fractured penis which appears purple and swollen

AND

S: шиљити **патлиџан** [to sharpen the eggplant]

M: the male masturbation

33. μήλο = **mílo** ~ **јабука** (apple)

{Greek: 14 + Serbian: 26 = 40}

33.1.

The vivid red colour and hardness are clear signs of a good and tasty fruit, a healthy human organism or a positive financial situation:

G: μήλο είναι η ντομάτα = *mílo íne í domáta* [apple is the tomato]

S: као **јабука** има здраво ткиво [like an apple it has healthy tissue]

M: a ripe apple has excellent taste

AND

G: πότε **μήλα**, πότε φύλλα = *póte míla, póte fíla* [sometimes apples, sometimes leaves]

M: alternation of profitable and loss-making days

AND

S1: здрав // једар као **јабука** [healthy // vigorous like an apple]

S2: румен као **јабука** [rosy like an apple]

S3: бити као **јабука** [to be like an apple]

S4: као црвена // румена // златна **јабука** [like a red // rosy // golden apple]

S5: и родила ка' **јабуку** сина [and she gave birth to a son like an apple]

M: a person of excellent physical health

33.2.

Biedermann (1992, p. 16) underlines: “Erotic associations liken apples to women’s breasts, and the core of an apple cut in halves to the vulva.”:

S: има сису као **јабуку** [She has a breast like an apple]

M: coveted female breast

33.3.

During the spoilage and organic decomposition process the apple loses its characteristic red colour:

G: σάπιο μήλο = *sáp̃xo mílo* [rotten apple]

M: the purple colour

AND

G: δείχνει το σάπιο μήλο για να κρύψει τη σάπια μηλιά = *díxni tó sáp̃xo mílo já ná krípsi tí sáp̃xa mílía* [He shows the rotten apple to hide the rotten apple tree]

M: turning attention to an unimportant imperfection of a person, case or thing hides someone else's weakness or inadequacy

33.4.

The spherical shape of the ball looks like an apple:

G: παίζω τα μήλα = *pézo tá míla* [play the apples]

M: the dodgeball, a favourite children's game around the world that requires a large, soft rubber ball and several players

33.5.

The green colour usually indicates that a fruit is not ripe yet. In addition, the apple reflects wedding customs:⁹

G: το πράσινο μήλο = *tó prási-no mílo* [the green apple]

M: an unripe apple; a special kind of sour apple

BUT

S: зелена јабука [a green apple]

M: a young or immature person who is not of the appropriate age for marriage

AND

S: најести се зелених јабука [to eat many green apples]

M: rupture of the hymen by sexual intercourse

33.6.

The symbolic expression of friendly emotions, but mostly love situations (Лампић 1999, p. 48; Чајкановић 1994, p. 92) or sexual activities is clear in fixed phrases:

S: девојка је примила // узела јабуку [a girl received // took the apple]

M: the girl's acceptance of the marriage proposal

⁹ On that Biedermann (1992, p. 16) informs us: "In Athens newlyweds divided and ate an apple when they entered the bridal chamber. Sending or tossing apples was a part of courtship."

AND

S₁: бацити **јабуку** [to throw the apple]

S₂: гађање у **јабуку** на свадби [shooting an apple at a wedding]

M: the negative outcome of an engagement

AND

S: пасти златна **јабука** у крило [to fall a golden apple into lap]

M: the happiness of a man in married life

AND

S: брати **јабуке** [to pick apples]

M: a sexual intercourse

AND

G: όταν τρώμε ένα **μήλο**, το τρώμε απ' όλες τις μεριές = *ótan tróme éna mílo, tó tróme ap'óles tís plevrés* [When we eat an apple, we eat it from all sides]

M: complete lack of inhibitions during sexual intercourse; anal sex

AND

G: τ' αφράτο **μήλο**, ο κόρακας το τρώει = *t' afráto mílo, ó kórakas tó tróei* [the fluffy apple, the crow eats it]

M: ugly and unworthy men marry beautiful and sought-after women

33.7.

In the late summer of 1666 Sir Isaac Newton saw an apple fall. This phenomenon caused him to speculate upon the nature of gravitation and formulate the known theory:

G: το μήλο του Νεύτωνα = *tó mílo tú Néftona* [Newton's apple]

S: пасти као Њутнова **јабука** [to fall like Newton's apple]

M: an unexpected fact

33.8.

Certain objects are as large as a ripe apple:

S: велик као **јабука** [as big as an apple]

M: a thing of expanded size

33.9.

A very good yield for a well-cared apple tree grown is about 80-150 fruits per season. Moreover, in the Serbian argot the word “грана” (branch) is used instead of the lexeme “граница” (border):

S: к'о на грани **јабука** [like apple on a branch]

M: the easy trafficking of illegal goods across borders by experienced smugglers

33.10.

The acidity of a fruit prevents a person from tasting it:

S: загристи у киселу **јабуку** [to bite into a sour apple]

M: a responsible person who tries to solve a difficult case or undertakes a risky task

33.11.

An apple cut in half has two equal parts which fit perfectly:

S: као да си **јабуку** располовио [as if you had halved an apple]

M: a remarkable similarity in appearance, character, or way of thinking observed between siblings or two familiar persons

AND

G: το **μήλο** κάτω απ' τη μηλιά θα πέσει = *tó mílo káto ap' ti mīlá thá pési* [the apple will fall under the apple tree]

M: children inherit their parents' strengths and weaknesses

33.12.

In proportion to the biblical saying "eye for an eye, tooth for a tooth" Biedermann¹⁰ notices that Modern Serbian uses the apple:

S: дати **јабуку** за **јабуку** [to give an apple for an apple]

M: a vengeful gesture; a conscious return of an inflicted insult

33.13.

According to popular beliefs, the maple tree, which is considered the tree of life, has demonic, but also divine power. Its fruit, the so-called apples of rejuvenation, are associated with strengthening the hero's abilities and his vitality. In addition, a Christian teaching mentions that maple apples will ripen when the earth becomes a paradise again (Mrшевић-Радовић 2008, pp. 63-65):

S: када јавор **јабукама** роди [when the maple gives birth to apples]

M: never, not at any time or not on any occasion

¹⁰ Biedermann (1992, p. 17) underlines: "Finally, Nemesis, the goddess of the holy grove, who in later myths became a symbol of divine vengeance wrought upon arrogant kings, carries an apple-bough, her gift to heroes."

33.14.

According to a Greek myth, Eris, the goddess of strife was angry at not having been invited to the wedding of Thetis and Peleus. She took one golden apple and threw it among the attending goddesses. The apple was inscribed with the words “To the fairest” and caused confusion. Hera, Aphrodite and Athena claimed it. Their rivalry brought about the events leading up to the Trojan War:

G: το μήλο της έριδας¹¹ = *tó mílo tís éridas* [the apple of discord]

S: ябука раздора¹² [the apple of discord]

M: the core, or crux of an argument, or a small matter that could lead to a bigger dispute

33.15.

In the Garden of Eden Adam choke on a bite of the forbidden apple that Eve had convinced him to taste (having herself been tempted to nibble by an evil serpent). God made a chunk of apple get stuck in Adam’s throat as a reminder of his sin:

G: το μήλο του Αδάμ = *tó mílo tú Adám* [Adam’s apple]

S: Адамова ябука // ябучица [Adam’s apple // little apple]

M: in males the laryngeal prominence is the protrusion in the human neck formed by the angle of the thyroid cartilage surrounding the larynx.

AND

G: το απαγορευμένο μήλο = *tó απαγορευμένο mílo* [the forbidden apple]

S: забрањена ябука [the forbidden apple]

M: an immoral or illegal pleasure

33.16.

When an individual smiles or laughs, his cheeks tend to extend out from the general area of the face and take an apple-shaped form:

G: τα μήλα των παρειών // του προσώπου = *tá míla tón parión // tú prosópu* [the apples of the cheeks // the face]

S: ягодице на образима [the little strawberries on cheeks]

¹¹ Biedermann (1992, p. 16) writes: “The goddess Eris called for ‘the judgment of Paris’ when she threw down a golden apple marked ‘for the most beautiful’ (the ‘apple of discord’ that in other languages corresponds to the English ‘bone of contention’); Helen of Troy was Paris’ reward for choosing Aphrodite, but his abduction of Helen led to the Trojan War.”

¹² Шипка (2009, pp. 11-13) mentions: “The root cause of this great conflict was, as we have seen, the golden apple of Eris or the apple of discord.”

M: the two bones at the top of cheeks, just below eyes and towards ears; the cheekbones

33.17.

In the Greek family oranges and apples are the most favorite winter fruits:

G: κρίνει μήλα με πορτοκάλια = *kríni míla mé portokália* [He judges apples with oranges]

M: a comparison of dissimilar things; a complete confusion

34. μούρο = múro ~ дуд & дудиња & мурва (mulberry)

{Greek: 0 + Serbian: 1 = 1}

34.1.

In the Greek tale of Pyramus and Thisbe the two young lovers were forbidden to wed. For that reason, they used to meet secretly under a mulberry tree. Unfortunately, they both perished under the tree, and their blood is said to have stained the white berries dark red (Ov. *Met.* 4.55-166):

S: обесити // окачити о дуд [to hang // to suspend on a mulberry]

M: a person or a situation fades from our memory

35. μούσμουλο = múzmulo ~ мушмула & глогинја (loquat & medlar)

{Greek: 4 + Serbian: 3 = 7}

35.1.

Medlars have a pleasingly well-balanced taste that is sweet and acidulous at the same time. In addition, they contain several, fairly chunky stones. So, there is not a lot to eat. Furthermore, the wild medlar trees have thorns. For these reasons they are considered despised fruit and associated with a negative conceptual framework:

G: σιγά τα μούσμουλα = *siǵá tá múzmula* [slowly the medlars]

M: a worthless thing or an insignificant topic of conversation

AND

G: έφαγε τα μούσμουλα = *éfaje tá múzmula* [He ate the medlars]

M: the unpleasant feeling that floods a lover when his sweetheart rejects his romantic proposals (Νατσούλης 2007: 207)

AND

G: μούσμουλο η υπόθεση = *múzmulo í ipóthesi* [medlar the case]

M: the final result is not in line with the set goals and does not satisfy the desires despite the initial positive impressions

AND

G: δεν τρώω **μούσμουλα** = *den tróo múzmula* [I do not eat medlars]

M: a person who is not stupid

AND

S: млатити **глогиње** [to beat medlars]

M: engaging in useless work and unconstructive activities

AND

S: хранити децу **глогињама** [to feed the children with medlars]

M: bad financial situation

AND

S: туђим курцем // туђом гузицом **глогиње** млатити [to beat with someone else's penis // bottom]

M: drawing benefits from someone else's attempt

36. **μπάμια** = **бáмñа** ~ **бамија** (okra)

{Greek: 1 + Serbian: 0 = 1}

36.1.

The pods of the okra are mucilaginous, resulting in the characteristic slime when the seed pods are cooked. For this reason, the Greeks do not like eating it:

G: αυτός είναι **μπάμιας** = *aftós ine bámnas* [He is an okra]

M: a male person who is either stupid or inert; a man whose penis is small

37. **μπανάνα** = **банáна** ~ **банана** (banana)

{Greek: 8 + Serbian: 7 = 15}

37.1.

In Central American or tropical countries where poverty is widespread, the banana industry is critical:

G: δημοκρατία της **μπανάνας** = *dimokratía tis banáνας* [a republic of banana]

S: **банана** република // држава [a banana republic // state]

M: In political science, the term banana republic describes a small and poor state. It is politically unstable, since it is governed by an authoritarian regime and characterized by corruption and economic exploitation by foreign corporations conspiring with local government officials:¹³

¹³ In 1904 the American writer O. Henry (William Sydney Porter, 1862–1910) coined the term banana republic to describe the fictional Republic of Anchuria in the book “Cabbages and Kings”: “In the consultation of this small, maritime banana republic was a forgotten

37.2.

Banana peels are especially slippery because of polysaccharide molecules in the peel:

G: πάτησε την **μπανανόφλουδα** = *pátise tín bananófluða* [he slipped up on a banana skin]

S: кора од **банане** [the peel of banana]

M: a slippery surface; a murky behaviour leads to an unfavorable fall or a dangerous trap

37.3.

Bananas taste sweet due to higher sugar concentrations:

G: **μπανάνα** σπλιτ = *banána split* [a banana split]

S: **банана** – сплит [a banana split]

M: an ice cream served on a banana sliced in half lengthwise and usually garnished with chocolate sauce, pineapple, strawberry topping, nuts, and whipped cream

37.4.

S: и **банану** пере [He washes even the banana]

M: a person who is abnormally anxious about his health

37.5.

The fruit of banana is usually elongated and curved:

G: βύσμα **μπανάνα** = *vízma banána* [a plug of banana]

S: **банана**-утикач [a banana plug]

M: a single-pole connector with a curved (like a banana) strip of metal forming a spring along its tip.

AND

G: τηλέφωνο **μπανάνα** = *tiléfono banána* [a phone banana]

S: **банана** телефон [a banana phone]

M: a banana-shaped phone

AND

section that provided for the maintenance of a navy. [...] At that time, we had a treaty with about every foreign country except Belgium and that banana republic, Anchuria.” (Henry, 1904, pp. 132, 296).

G: σουτ **μπανάνα** = *sút banána* [kick banana]

S: **бана́на** шυτ [a banana kick]

M: a football kick striking the right or left side of the ball that causes the ball to curve laterally in the air

AND

G₁: κάτσε στην **μπανάνα** = *kátse stín banána* [sit on the banana]

G₂: την **μπανάνα** σου και στο κλουβί σου = *tín banána su kέ stó kluví su* [your banana in your cage]

M: an offensive response to a light-minded person who thought he was right, but the facts disproved him

38. **ντομάτα** = **domáta** ~ **парадајз** (tomato)

{Greek: 2 + Serbian: 7 = 9}

38.1.

Lycopene causes tomatoes to have their reddish colour that is associated with the vitality of blood as well as a sentimental situation and physical symptoms:

G: έχει μάγουλα κόκκινα σαν **ντομάτες** = *éxi máγυλα kókkiná sán domátes* [He has cheeks as red as tomatoes]

M: good health of a person

AND

G: κόκκινος σαν **ντομάτα** = *kókkinos sán domáta* [as red as a tomato]

S: црвен као **парадајз** [as red as a tomato]

M: a normal reaction to the stimulus of shame, excitement or excessive sun exposure is redness on the face or body

38.2.

Tomatoes are one of the most popular vegetables. They are delicious, cheap and healthy:

S: **парадајз** студент [a tomato student]

M: Because of their limited financial ability some parents who educate their children in the capital or in other main cities supply them with large quantities of food cooked at home.

AND

S: **парадајз** туриста [a tomato tourist]

M: Summer vacations are often very expensive, especially in the catering facilities of the most visited destinations. Many people reduce their expenses by consuming fresh fruit and vegetables or dry food.

38.3.

Harvest time for tomatoes usually occurs in late summer:

S: фебруарски **парадајз** [a February tomato]

M: a suspicious action; a deceptive situation

AND

S: није мој образ **парадајз** да му прође сезона [my cheek is not a tomato to pass its season]

M: an honest and responsible person, a man with strong character

AND

S: природна к'о **парадајз** у децембру [She is as natural as a tomato in December]

M: a female person who has undergone many cosmetic surgeries

38.4.

Tomato plants need support or they sprawl over the garden bed. Using sticks to stake them provides an inexpensive method to keep the tomato vine upright:

S: к'о претка за **парадајз** [like a stick for tomato]

M: a quite tall and extremely thin person

39. παντζάρι = pandzári ~ цвекла (beetroot)

{Greek: 3 + Serbian: 0 = 3}

39.1.

The deep red colour of beets results from the presence of betalain pigments:

G₁: γίνομαι κόκκινος σαν το **παντζάρι** = *jínome kókkinos sán tó pandzári* [I turn red like beetroot]

G₂: κοκκινίζω σαν το **παντζάρι** = *kokínízo sán tó pandzári* [I blush like the beetroot]

M: a fierce reaction to the excitement caused

39.2.

G: τη βάζει την πούτσα καρότο, τη βγάζει **παντζάρι** = *tí vázi tín pútsa karóto, tí vǵázi pandzári* [he puts the penis as a carrot, he pulls it out as a beetroot]

M: consent in anal intercourse

40. παπαρούνα = paparúna ~ мак (poppy)

{Greek: 2 + Serbian: 3 = 5}

40.1.

Every housewife has at least once cursed a thin thread that never passes through a small needle ear. Let's imagine a tiny poppy seed that needs to be pulled along the length of that thin thread. This is almost impossible:

S: тера **мак** на конач = [He pushes the poppy to the thread]

M: a stubborn person who persists in his opinion without taking into account the generally accepted evidence

40.2.

Poppy seeds are less than a millimetre in length. So, it takes about 3,300 poppy seeds to make up a gram:

S: постати мањи од **маковог** зрна [to become smaller than a poppy seed]

M: quantity reduction or mandatory withdrawal due to fear caused

40.3.

Red is traditionally considered the most common colour of the poppy:

G₁: γίνομαι κόκκινος σαν **παπαρούνα** = *jínome kókkinos sán paparína* [I turn red like a poppy]

G₂: κοκκινίζω σαν **παπαρούνα** = *kokínizo sán paparína* [I blush like a poppy]

S: бити црвен // поцрвенети као **мак** [to be red // to redden like a poppy]

M: an unpleasant feeling of shame or discomfort

41. πατάτα = patáta ~ кромпир (potato)

{**Greek: 11 + Serbian: 15 = 26**}

41.1.

The potato is one of the most popular crops around the world. Its easy consumption in many ways and slightly flattened oval shape make it an undervalued food with negative connotation:

G: αυτή είναι **πατάτα** = *aftí ine patáta* [She is a potato]

S: **кромпир** салата [a potato salad]

M: an ugly woman, an unattractive female person

AND

G: ο **πατάτας** = *ó patátas* [the potato]

M: an overweight man; an uninteresting male person

AND

S: добити **кромпир** [to get a potato]

M: a complete failure in sports competition

AND

S: **κρομμυρι** резултат [a potato result]

M: a draw in which none of the equal opponents is the winner

AND

G₁: τι **πατάτα!** = *tí patáta* [what a potato!]

G₂: λέω // πετάω **πατάτες** = *léo // petáo patátes* [I say // I throw potatoes]

G₃: κάνω **πατάτα** = *káno patáta* [I make a potato]

S₁: **κρομμυρι** у кваци [a potato in handle]

S₂: гулити **κρομμυри** [to peel potatoes]

S₃: подгрежан **κρομμυри** [the reheated potatoes]

M: a meaningless action or an inconceivable result of stupid behavior

AND

S: зна да ољушти **κρομμυри** [She knows how to peel potatoes]

M: young women are considered inadequate in housekeeping and especially in cooking.

41.2.

In some parts of the United Kingdom a baked potato may be served with fillings such as butter, cheese, sour cream, gravy, tuna, chili, baked beans, meat or corned beef:

S: **κρομμυри** у капуту [a potato in a coat]

M: a person who wears heavy clothes, even though the weather is warm

41.3.

Cooked potatoes retain considerable heat, because they contain a fair amount of water:

G: πετάω την καυτή **πατάτα** = *petáo tín kaftí patáta* [I drop the hot potato]

S: добити // ставити у руке // увалити // утрпати врућ **κρομμυри** [to receive // to put in hands // to get into // to cram into a potato]

M: a controversial question or an embarrassing issue that involves unpleasant or dangerous consequences for anyone dealing with it.

AND

S: к'о да има врео // врућ **κρομμυри** у дупету [as if he had a boiling // hot potato in his bottom]

M: an extremely fast and active person; someone who constantly stands.

41.4.

A solid body causes a characteristic noise, when it falls into a liquid:

G: **πατάτες** μπλουμ = *patátes blím* [potatoes in water]

M: potatoes boiled just with olive oil

41.5.

Eating large amounts of raw potato starch may cause digestive symptoms, like gas. This is because potato starch is fermented by bacteria in the human large intestine:

G: κλάνω **πατάτες** = *kláno patátes* [I fart potatoes]

M: an extremely frightened person, a terrified man

41.6.

In rural areas the main transport of agricultural products like potatoes is usually done by a wheeled cart which is pulled by one or more animals (horses, oxen, donkeys):

G: άλλο κάρο με **πατάτες** = *álo káro mé patátes* [another cart with potatoes]

M: an insignificant person; a worthless object

AND

S₁: као **кромпире** да вози [as if he drove potatoes]

S₂: **кромпир** транс [potato transport]

M: a clumsy driver carries crowded passengers

41.7.

Starch is a key determinant of the strength and flavour of beer, while the cells of the root tubers of the potato plant contain leucoplasts or starch grains:

G: γίνομαι **πατάτα** = *jínome patáta* [I become a potato]

S: гледа месо, бода **кромпир** [He looks at meat, he stabs potatoes]

M: excessive consumption of alcoholic beverages or drugs

41.8.

A sack is a large bag made of rough woven material that is used to carry or store things such as vegetables:

G: σαν σακί με **πατάτες** = *sán sakí mé patátes* [like a sack of potatoes]

S₁: бити врећа са **кромпиром** [to be a sack with potato]

S₂: цакови **кромпира** [sacks of potatoes]

M: the clumsiness; the unceremonious treatment of a person or thing

42. **πεπόνι = перóни ~ диња (melon)**

{Greek: 10 + Serbian: 5 = 15}

42.1.

The melon is a globose, round or elongate fruit:

G: κεφάλι σαν **πεπόνι** = *kefáli sán pepóni* [a head like a melon]

S: глава као **диња** [a head like a melon]

M: a human head which has a round or elongate shape

42.2.

Eating fresh melon after a hearty meal causes stomach upsets:

G₁: βαρύ **πεπόνι** = *varí pepóni* [a heavy melon]

G₂: κάνει το βαρύ **πεπόνι** = *káni tó varí pepóni* [He makes the heavy melon]

G₃: το παίζει βαρύ **πεπόνι** = *tó pézi varí pepóni* [he plays it heavy melon]

M: an indignant person whose face is constantly frowned upon by dissatisfaction or bad mood; a person who is all high and mighty or acts in an arrogant way

42.3.

For the easy consumption of delicious melons it is necessary to cut them with a knife:

G₁: έχεις μαχαίρι, τρώς **πεπόνι** = *éxis maǵéri, trós pepóni* [You have a knife, you eat melon]

G₂: δικό σου το μαχαίρι, δικό σου το **πεπόνι** = *dikó su tó maǵéri, dikó su tó pepóni* [your knife, your watermelon]

M: influential people usually have unlimited power

42.4.

The surface of the melon peel is so smooth that it is nearly a frictionless surface. If a person steps on it, his feet don't stop and slip forward, causing a dangerous fall:

G: πάτησε την **πεπονόφλουδα** = *pátise tín peponófluða* [He stepped on the melon peel]

M: falling into a trap; making a mistake

42.5.

Pigs are omnivores that have simple stomachs and an efficient digestive system. In nature they would consume a wide variety of foods, including vegetation, roots, fruit, eggs, flowers, leaves, fish, and dead animals:

S₁: шта зна свиња шта је **диња** [what does a pig know what a melon is]

S₂: шта зна клиња шта је **диња** [what does a young boy know what a melon is]

M: inability to recognize value and appreciate quality

42.6.

Melon is a refreshing and healthful fruit that is at its best during the months of May to September:

G: η γριά το μεσοχείμωνο **πεπόνι** επεθύμησε = *í γριά τό mesoxítono pepóni peθímise* [the old woman longed for a melon in midwinter]

M: the realization of a desire is practically impossible

42.7.

In Greece an excellent melon variety is related to the city of Argos in Peloponnese:

G: του άνοιξα το κεφάλι σαν **πεπόνι** αργεΐτικο = *tú ániksa τό kefáli sán pepóni arjítiko* [To him I opened the head like a melon from Argos]

M: a serious head injury which bleeds

AND

G: του άνοιξα την καρδιά μου σαν **πεπόνι** αργεΐτικο = *tú ániksa tín kardjá sán pepóni arjítiko* [To him I opened my heart like a melon from Argos]

M: sharing deepest or most intimate emotions, thoughts, or secrets, in a profuse or sudden manner

42.8.

A human hand is not able to carry two or more melons at the same time:

S: две **диње** под једну мишицу меће [He puts two melons under one upper arm]

M: a stingy person; a greedy man

42.9.

When a ripe melon falls down on the ground, it is scattered in all directions:

S: прс'о к'о **диња** [It burst like a melon]

M: a complete deconstruction; a severe injury

43. πιπεριά = piperjá ~ паприка (pepper)

{Greek: 3 + Serbian: 5 = 8}

43.1.

Peppers are “hot” due to capsaicin, a colourless, odourless oil-like compound found:

G: καυτερή **πιπεριά** = *kafterí piperjá* [hot pepper]

M: eating peppers makes someone’s mouth feel really hot

AND

S: љут као **паприка** [as angry as a pepper]

M: an outraged person, an extremely angry man

43.2.

The most frequent colour of pepper is red that is associated with intense emotional states:

G₁: κόκκινος σαν **πιπεριά** = *kókinos sán piperjá* [as red as a pepper]

G₂: κοκκινίζω σαν **πιπεριά** = *kokínízo sán piperjá* [I blush like a pepper]

S₁: црвен као **паприка** [as red as a pepper]

S₂: поцрвенети као **паприка** [to be red // to redden like a pepper]

S₃: αλεβα **паприка** [red pepper]

M: a painful feeling of guilt or regret

43.3.

Hard frost in winter can cause the leaves of evergreen plants to be scorched and turn brown, and may eventually lead to their death:

S: κ'ο мраз **паприку** [like frosting the pepper]

M: a superior characteristic; the quality or state of being superior

44. πρόσο = práso ~ праса & празирук (leek)

{Greek: 4 + Serbian: 3 = 7}

44.1.

The fresh leek is extremely soft:

G: κόβω σαν **πρόσο** = *kóvo sán práso* [I cut like a leek]

M: the cutting process is achieved without great effort

AND

S: везати κ'ο бика за **празирук** [to tie to a leek like a bull]

M: an unstable connection; a weak bond

44.2.

The typical plants of leeks have leaves that may grow a foot or two in length, on a stalk up to 12 inches long:

G: μαλλιά σαν **πρόσα** = *malía sán prása* [hair like leeks]

M: very long hair that grows on a person's head

44.3.

In the 19th century in the capital city of the newly formed Greece, the famous robber Teodoros Karras and his terrible band destroyed the houses and the stores of the helpless Athenians. The police failed to arrest them. One night, bandits decided to rob father Meletis, a rich and old, yet strong priest who was said to have a bag with gold coins. Suddenly the priest woke up and saw a shadow moving in the garden

among the leeks. He immediately attacked the bandits and arrested Karras (Νατσούλης 2007: 521-522):

G: τον έπιασα // τσάκωσα στα **πράσα** = *tón ép̄xasa // tsákosa stá prása* [I unexpectedly caught // discovered him in the leeks]

M: a case of seeing or arresting persons engaged in the commission of an offence

AND

G: τους έπιασαν // τσάκωσαν στα **πράσα** = *tús ép̄xasan // tsákosan stá prása* [they unexpectedly caught // discovered them in the leeks]

M: finding or interrupting persons during intercourse

44.4.

People who make a living by farm work or livestock activities feed on the vegetables they cultivate:

S: вири му **празирук** из дупета [a leek is peeking out of his ass]

M: a person who grew up in a rural area, but now he lives in a big city and demonstrates his wealth

44.5.

In French leeks are often called “poor man’s asparagus”, because they can be cooked in many ways: boiling, steaming or roasting.

S: сад ђу да те одерем ко сироче **празирук** [now I’m going to skin you like an orphan does with a leek]

M: a dynamic statement of a clear intention to inflict damage or punishment

45. ραδίκι = *radíki* ~ *цикорија* (wild chicory)

{Greek: 4 + Serbian: 0 = 4}

45.1.

When a person has been buried, various plants grow over his burial plot:

G: βλέπει τα **ραδίκια** ανάποδα = *vlépi tá radíkiǰa anápoða* [He sees the wild chicories upside down]

M: a buried man; a dead person

45.2.

Root chicory is a low-growing plant, while the physical ravages of tuberculosis include weight loss, lethargy, flushed cheeks, and pale skin:

G: φυματικό **ραδίκι** = *fimatikó radíki* [the tuberculous chicory]

M: a sick, pale and short person

45.3.

Chicory is used around the world as forage for cattle, sheep and goats which are incorrectly considered stupid:

G₁: είσαι πιο χαζός από τα **ραδίκια** = *ise p̄xó radíki* [You are sillier than the chicories]

G₂: άι κιου **ραδικιού** = *áj k̄ú radíkiú* [intelligence quotient of chicory]

M: a man who has or shows a great lack of intelligence or common sense

46. **ραπάνι & ρεπάνι = rapáni & repáni ~ ротква (radish)**

{**Greek: 2 + Serbian: 2 = 4**}

46.1.

When eaten raw, radishes are spicy, crisp, and zesty, while they seem to be a favourite appetizer:

G: ψωμί δεν έχουμε να φάμε, **ραπανάκια** για την όρεξη = *psomí dén éxume ná fáme, rapanákja já t̄n óreksi* [we have no bread to eat, radishes for the appetite]

M: some people do not have the essentials, but they seek to acquire unnecessary luxuries

46.2.

Radish is often used as food for livestock and, by extension, for poor social groups. That is why this edible root vegetable is considered worthless:

S: **роткви́н син** [a radish son]

M: a person who is contemptibly lacking in the courage to do or endure dangerous or unpleasant things

46.3.

Radishes have elongated, thin roots, averaging 15 to 17 centimeters in length:

G: τώρα βλέπει τις ρίζες από τα **ραπανάκια** = *tóra vlépi t̄is rízes apó tá rapanákja* [now he sees the roots of the radishes]

S: гледаћеш **ротквице** одоздо [You will see the radishes from below]

M: a dead person

47. **ρέβα = réva ~ репа (turnip)**

{**Greek: 2 + Serbian: 0 = 2**}

47.1.

The outer surface of the turnip is almost uncovered:

S: го као **репа** [as naked as a turnip]

M: a poverty-stricken person who has no basic means of subsistence

AND

S: **ρεπα** без корена [a turnip without roots]

M: a man whose social stratum is low, but he suddenly becomes rich and imitates the life of wealthy persons

48. ρόδι & ρόιδο = ródi & róido ~ нар & шипак (pomegranate)

{Greek: 2 + Serbian: 4 = 6}

48.1.

By analogy with the Greek tradition, the pomegranate plays an important role, as it is a symbol of fertility and abundance.¹⁴ Therefore, on New Year's Eve, the hosts are used to smashing a pomegranate in front of the house, so that its numerous seeds would protect their home and bring happiness to the whole family:

G: **σπάει το ρόδι** = *spáei tó ródi* [He breaks the pomegranate]

M: the end of bad luck

48.2.

A just married bride, before entering the marital home, knocks a cross-cut pomegranate on the door and throws it on the floor so that the pomegranate seeds fall all over the entire place. When newlyweds press the grains, a real mess is caused (Νατσούλης 2007: 487):

G: **τα έκανε ρόιδο** = *tá ékane róido* [He made them pomegranate]

M: an especially embarrassing blunder; a spectacularly humorous mistake, humiliating situation, that is subject to ridicule and given a greatly exaggerated importance

48.3.

The number of edible and sweet seeds in a red-purple pomegranate can vary from 200 to about 1,400:

S: **бити пун као шипак** [to be full like a pomegranate]

M: an excessive crowd

AND

S: **пун као шипак коштица** [full of pits like a pomegranate]

M: a well-off person who possesses a lot of material goods

¹⁴ Biedermann (1992, pp. 271-272) clarifies: "The many seeds embedded in the pulp of the fruit came to symbolize fertility; [...] In Rome Juno was represented holding a pomegranate as a symbol of marriage. The tree, with its fragrant, fiery red blossoms, was also seen as a symbol of love and marriage, followed by childbirth. Brides wore wreaths made from its twigs."

AND

S: добити **шипак** [to get a pomegranate]

M: investing effort in something useless

48.4.

In Serbia it is a grossly offensive act, when a person points his thumb between the index finger and the middle one. Then the shape that the hand takes is somewhat reminiscent of the fruit of the pomegranate:

S: показати **шипак** [to show a pomegranate]

M: a gesture of rude mockery

49. ρύζι = rízi ~ рижа & пиринач (rice)

{Greek: 1 + Serbian: 1 = 2}

49.1.

During the Balkan Wars, hungry soldiers of a Greek battalion entered the territory of Bulgaria. Arriving in the village of Gabrovo, they stole chickens hoping for a tastier meal. However, the honest major ordered them to return the delicious booty. Full of disappointment, the soldiers addressed to the cook:

G: βράσε **ρύζι** = *vráse rízi* [boil rice]

M: a dramatic situation with constant trouble and no possibility of improvement

49.2.

Before cooking, the housewives take a bag of rice and throw it on the table in order to remove dirt, bugs:

S: расипа се к'о **пиринач** пред требење [He is scattered like rice before cleaning]

M: a person lies with his back against the ground, on a bed

50. σιτάρι & στάρι = sitári & sitári ~ жито & пшеница (wheat)

{Greek: 2 + Serbian: 8 = 10}

50.1.

If the wheat bears well, it is really impossible to see what happens at the base of its stem. Furthermore, people believe that anything done in secret cannot be good.¹⁵

¹⁵ According to Чајкановић (1994, p. 170): “One of the signs that the end of the world is coming will be the fact that wheat will disappear on Earth”.

S: радити шта испод **жита** [to do something under the wheat]

M: secret and dishonest actions result in an unfavourable outcome

50.2.

The grains of this blessed cereal are of major nutritional importance, since around the world they are used to make bread. However, every grain is not so qualitative:

S: од тога **жита** нема погаче // брашна [of that wheat there is no bread // flour]

M: an ineffective attempt

50.3.

From time to time the experienced farmers eradicate all the harmful wild plants that prevent the normal growth of useful seedlings:

S: ишчупати с кукољем **жито** // **пшеницу** [to rip out the wheat // the wheat grain with the chaff]

M: in turbulent situations innocent people suffer terrible consequences due to great transgressions of the real culprits

50.4.

Chaff is a dry weed that has a severe impact on the production of wheat. Although it is indigestible by humans, in agriculture it is used as livestock fodder. Matthew the Evangelist mentions it in a Jesus' story:¹⁶

G: ξεχωρίζω την ήρα από το **σιτάρι** = *ksexorízo tίν ήρα από τό sitári* [to separate the chaff from the wheat]

S: одвајати кукољ од **жита** // **пшенице** // доброг зрна [to separate the chaff from the grain // wheat // good grain]

M: through a careful judge a person will distinguish the good people and useful things and get rid of everything that is not of value

50.5.

¹⁶ Matthew 13. 24-30: "Jesus told them another parable: 'The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'. 'An enemy did this,' he replied. The servants asked him, 'Do you want us to go and pull them up?'. 'No,' he answered, 'because while you are pulling the weeds, you may uproot the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn'."

In Greece, “kollyva” is a sweet dish prepared with boiled wheat berries, nuts, raisins, pomegranate and spices, which is taken to church to commemorate our deceased during funerals or memorials:

G: τρώω το **στάρι** κάποιου = *tróo tó stári kárxi* [to eat someone’s wheat]

S: ће му кусамо **жито** [We will taste his wheat]

M: one person lives longer than another, so he attends his funeral procession

AND

S: ал’ ћу ти се **жита** најести [but I will eat a lot of your wheat]

M: a sharp threat of punishing or killing someone

50.6.

Wheat plays a very vital role in stabilizing the foodgrain production all over the world:

S: бројати **жито** [to count the wheat]

M: a person who avoids working, a lazy man who spends his time without purpose.

50.7.

Governments often deliver financial assistance to producers for main operating costs (equipment, seed, fertilizer, repairs, land and water conservation, real estate purchases). But it sometimes happens that the beneficiaries misuse the generous support:

S: к’ о сељак државни подстицај за **пшеницу** [as a peasant the state stimulus for wheat]

M: a reckless action, frivolous behaviour

51. σκόρδο = skórdo ~ бели лук (garlic)

{Greek: 1 + Serbian: 2 = 3}

51.1.

According to widespread popular prejudices extreme praise for the successful outcome of a demanding endeavour and excessive admiration for a person’s good condition cause bad luck:

G: **σκόρδα** στα μάτια σου = *skórdá stá mát̃xa su* [garlic in your eyes]

S: **лук** ти у очи [garlic to you in eyes]

M: verbal protection from witchcraft

51.2.

Smashing garlic activates the release of its juices, while it is the easiest way to get the skin off. This practice is widespread among poor people who are employed in the countryside (manual workers, farmers, cattlemen):

S: जोश उदारा ना बेलि लुक [He still beats the garlic]

M: a countryman who acquires wealth and behaves like a bourgeois

52. σταφίδα = stafída ~ суво грожђе (raisin)

{Greek: 2 + Serbian: 1 = 3}

52.1.

Raisin is any of several varieties of sweet, seedless grapes that have been dried in the sun or by artificial heat, often used in cookery:

G: είμαι // γίνομαι **σταφίδα** = *íme // jínome stafída* [to be // to become a raisin]

M: the wrinkled face that a person has in old age or after drunkenness

52.2.

There is considerable scepticism whether dried fruits retains its vitamins and nutrients or lose them along with the freshness:

S: отпремити // отправити кога у суво **грожђе** [to dispatch // to send someone to dry raisin]

M: bringing a person to physical, material or moral ruin

AND

G: παπάρι-**σταφίδα** = *papári-stafída* [testicle-raisin]

M: a man who constantly practices masturbation

53. σταφύλι = stafili ~ грожђе (grape)

{Greek: 4 + Serbian: 6 = 10}

53.1.

A typical vine will produce about 40 grape clusters used for eating or winemaking:

G: κρέμονται σαν τα **σταφύλια** = *krémonde sán tá stafíla* [they hang like the grapes]

M: many similar things or a crowd of people who are gathered somewhere

53.2.

A tested method for extracting juice and making wine is stomping grapes with feet:

G: πατάω **σταφύλια** = *patáo stafíla* [I press the grapes]

M: the awkward running of a player due to fatigue or technical inadequacy; a clumsy dancer

AND

S: добра да гази **грожђе** [She is good to trample grapes]

M: an overweight woman

53.3.

Grapes do not continue to ripen once picked, so they stay as sour or as sweet as when they are harvested:

G: персинά ξινά **σταφύλια** = *persiná ksiná stafíla* [last year sour grapes]

M: a person or a thing that is very outdated or totally forgotten

53.4.

Figs and grapes as well are tasteful fruits that are easily available in summer:

G: από τα σύκα ως τα **σταφύλια** = *apó tá sika ós tá stafíla* [from the figs to the grapes]

M: a short period of time

53.5.

Badalanova Geller (2015: 199) presents an interesting historiola, a recorded short mythic story: “Saint Sisoy had a sister whose name was Meletia. The Devil had strangled all her children. With trickery he snatched away her last child and ran away. Saint Sisoy set off to find him. When he passed by a willow tree, he asked whether it had seen the Devil with an infant in his mouth. But it misled him and he cursed it, ‘You willow tree! May you blossom, but never bear fruit!’.”

S: кад на врби роди **грожђе** = when grapes grow on a willow

M: never; when pigs fly

53.6.

Widely known is the unsuccessful attempt of thieves who were found in the still unpicked grapes and beaten by the guardians of the vineyards (Шипка, 2009, p. 232):

S: наћи се у не(о)браном **грожђу** [to be found in (un) harvested grapes]

M: an unexpected fact or an unpleasant experience

53.7.

In Aesop’s fable “the Fox and the Grapes”¹⁷ a hungry fox was looking for food. Seeing a vine with large grapes, she tried to reach them, but she couldn’t. To

¹⁷ Phaed. 4.3: “An hungry Fox with fierce attack Sprang on a Vine, but tumbled back, Nor could attain the point in view, So near the sky the bunches grew. As he went off, ‘They’re

justify her failure, she convinced herself that the inaccessible grapes were unripe and therefore inedible:

S: кисело **грожђе** [sour grapes]

M: the deliberate disparagement of a desired, but unattainable object

53.8.

Winemaking is the production of wine, starting with the selection of the fruit, its fermentation into alcohol, and the bottling of the finished liquid:

S: бацио се на преврло **грожђе** [He threw himself on very good grapes]

M: a person addicted to intoxicating drinks, a man who drinks too much alcohol

AND

S: док је деда пио вино, ти си брао **грожђе** [While my grandfather was drinking wine, You were picking grapes]

M: giving advice to a more experienced person

54. σύκο & συκή = síko & siki ~ смоква (fig)

{Greek: 2+ Serbian: 2 = 4}

54.1.

It is worth emphasizing the long-term presence of the following idiom in the Greek language. The texts of ancient Greek writers¹⁸ bears out this fact and also the sexual connotation of the described fruit¹⁹:

G: λέω τα **σύκα σύκα** και τη σκάφη σκάφη = *léo tá síka síka kē tí skáfi skáfi*
[I say figs figs and craft craft]

M: a person speaks truthfully and directly on a topic, even to the point of bluntness or rudeness, and even if the subject is considered impolite, or unpleasant

54.2.

scurvy stuff,' Says he, "and not half ripe enough And I've more rev'ence for my tripes Than to torment them with the gripes." For those this tale is very pat Who lessen what they can't come at."

¹⁸ Plut. *Regum* 26: "he said that the Macedonians are by nature a rough and rustic people who call a spade a spade."

Luc. *Hist. Conscr.* 41: "There stands my model, then: fearless, incorruptible, independent, a believer in frankness and veracity; one that will call a spade a spade, make no concession to likes and dislikes, nor spare any man for pity or respect or propriety." ;

Luc. *J Tr.* 32: "Then allow me to speak my mind; I'm a blunt man; I call a spade a spade."

¹⁹ Ar. *Pax.* 1349-1350: "The bridegroom's fig is great and thick; The bride's very soft and tender."

As Biedermann (1992: 129) writes: “A symbolic gesture, believed to ward off the evil eye and offer general protection against hostile beings and powers; from the Italian *fica* (“vulva,” “fig”). It consists in making a fist with the thumb protruding between the index and middle fingers, and is interpreted as an “obscene gesture” of contempt, symbolic of sexual intercourse”:

S: показати коме **СМОКВУ** [to show someone a fig]

M: a clear act with offensive intent or an indisputable humiliating tone

54.3.

In the Biblical Book of Genesis Adam and Eve used fig leaves to cover their nudity after eating the forbidden fruit from the tree of the knowledge of good and evil:²⁰

G: φύλο **ΣΥΚΗΣ** = *filo sikís* [a leaf of a fig tree]

S: **СМОКВИН** ЛИСТ [a fig leaf]

M: a thing intended to conceal a difficulty or embarrassment

55. τσουκνίδα = tsuknída ~ коприва (nettle)

{Greek: 0 + Serbian: 9 = 9}

55.1.

For the Slavs Perun was a powerful deity of thunder²¹. The thunder strike in most cases leaves a trace behind, and where lightning strikes, fire is usually lit. On the other hand, the nettle leaf has small “thorns, which in contact with the skin create a painful irritation similar to that one we have when we burn ourselves. Therefore, it was believed that Perun and nettle were related, since both “produce” fire in their own way (Зечевић 1984: 354):

S: неће гром у **КОПРИВЕ** [there will be no thunder in the nettles]

M: there is a little or no chance that something will happen; bad people escape trouble

55.2.

Contact with the nettle produces a stinging, itchy, or burning rash on someone’s skin:

S₁: пишати на **КОПРИВЕ** [to pee on nettles]

²⁰ Genesis 3.7: “And both their eyes did open, and they knew that they were naked, and they sewed fig leaves and made themselves waist-belts.”

²¹ In Norse mythology, nettle is often associated with Thor, the god of thunder. During thunderstorms people threw nettle into the fire to appease Thor and keep their home from being struck by lightning. See: Rohde, 1922, p. 88.

S₂: трљао јаја **копривама** [He rubbed his testicles with nettles]

M: an unreasonably ill-tempered man, a grumpy person

AND

S₁: голим дупетом у **коприве** [with bare ass in nettles]

S₂: јајима у **коприве** [with testicles in nettles]

M: experience of a disaster; exposure to risk

AND

S₁: лако је туђим курцем млатити **коприве** [it is easy to beat nettles with someone else's dick]

S₂: лако с' туђу патку кроз **коприве** [it is easy with someone else's duck through the nettles]

M: securing an advantage and avoiding adverse consequences thanks to someone else's effort and determination

AND

S: раст'о у **копривама** [He grew in nettles]

M: a person has encountered various obstacles

AND

S: ухватити **коприву** [to grasp the nettle]²²

M: dealing with a problem, or doing something that is unpleasant, quickly and in a determined way.

56. **φάβα** = *fáva* ~ **грахорица** (fava bean)

{**Greek: 1 + Serbian: 0 = 1**}

56.1.

The Greeks from the Black Sea region used to eat a porridge of flour. Right in the middle of it they opened a little hole and put butter. This habit was adopted by the Turks, when they prepared pilaf. Furthermore, the Greeks add oil when cooking fava beans (Νατσούλης 2007: 269):

G: κάποιο λάκκο έχει η **φάβα** = *kápxo láko éxi i fáva* [the fava bean has a pit]

M: a strange situation or a suspicious event takes place

57. **φακή** = *faķí* ~ **сочиво** (lentil)

²² It is probably originated from Aesop's fable "The Boy and the Nettle". See: Townsend, 1887, p. 61: "A Boy was stung by a Nettle. He ran home and told his mother, saying, 'Although it pains me so much, I did but touch it ever so gently.' 'That was just it,' said his mother, 'which caused it to sting you. The next time you touch a Nettle, grasp it boldly, and it will be as soft as silk to your hand, and not in the least hurt you.'"

{Greek: 7 + Serbian: 1 = 8}

57.1.

In view of the fact that lentils (as legumes in general) are considered a “poor man’s food”, they are often consumed by persons whose financial opportunities are relatively limited. As a sequence, they are physically weak:

G: παλικάρι της φακής = *palikári tis fakís* [a young man of lentil]

M: a young person who is outwardly powerful or dangerous, but inwardly weak or ineffectual

AND

G₁: ζει με το φακόσπυρο = *zí mé tó fakóspi-ro* [He lives with the grain of lentil]

G₂: τρώει τη φακή με το πιρούνι = *trói tí fakí mé tó pirúni* [He eats the lentil with the fork]

M: a person who has not enough money to meet basic needs including food, clothing and shelter

AND

G: η φακή θα φάει // έφαγε το λάδι = *í fakí thá fái // éfaje tó ládi* [the lentil will eat // ate the oil]

M: the expenses of a business are more than its income

57.2.

Eating raw onion with legumes is a very healthy combination, while the spontaneous body movements and an authentic sense of joy are common features of dance and play:

G: η φακή με το κρεμμύδι κι ο χορός με το παιχνίδι = *í fakí mé tó kremídi kí ó chorós mé tó pexnídi* [the lentil with the onion and the dance with the game]

M: the component parts and different qualities must be appropriate for a successful result

57.3.

The biblical Book of Genesis speaks of the relationship between fraternal twins Jacob and Esau, sons of Isaac and Rebecca. Esau was a skillful hunter and a diligent farmer, and therefore dear to his father. On the contrary, Jacob was their mother’s favourite son, since he was constantly in tents. Once Esau came back from the fields and he was very hungry. So he asked his brother to give him some red pottage he was cooking at the time. Jacob accepted to give Esau a bowl of stew in exchange for his birthright (the right to be recognized as firstborn) and Esau agreed.²³

²³ Genesis 25. 29-34: “Once when Jacob was cooking some stew, Esau came in from the open country, famished. He said to Jacob, “Quick, let me have some of that red stew! I’m

G: αντί πινακίου φακής = *andí pinakíu fakís* [instead of a plate of lentil]

S: дано за чинију сочива [given for a bowl of lentils]

M: an unfavourable exchange of a good with a great value for something whose financial gain turns out to be low

57.4.

Lentils may be small, oval-shaped disks. So, they are similar to male reproductive glands:

G: γίνονται τα αρχίδια μου φακές = *jínonde tá arxíδια mu fakés* [my testicles become lentils]

M: a person who is exposed to very low temperature feels his testicles shrunk

58. φασόλι & φασούλι = *fasóli & fasúli* ~ пасуљ & грах (common bean)

{Greek: 3 + Serbian: 16 = 19}

58.1.

When cooked on high heat, the bean explodes, exposing the inner part:

G₁: άλλο φασούλι κι αυτό = *álo fasúli kí aftó* [another bean and that]

G₂: καινούριο φασούλι βγήκε = *kénúrjo fasúli vjike* [a new bean came out]

M: an unpleasant situation appears unexpectedly

58.2.

Each of the bean pods are 8-20 cm long and contains 4-6 beans. The beans are smooth, plump, kidney-shaped, up to 1.5 cm long:

G: (την πούτσα) την έχει φασόλι = *(tín pútsa) tín éxi fasóli* [(the penis) it has a bean]

M: a little penis

58.3.

Due to its exceptional caloric value and low price, this legume is particularly accessible to poor social classes whose daily dietary conditions are extremely limited:

S₁: одрасти на пасуљу [to grow up on bean]

S₂: пасуљ у котлићу [a bean in the cauldron]

S₃: бос пасуљ [barefoot beans]

famished!” (That is why he was also called Edom. Jacob replied, “First sell me your birthright. “Look, I am about to die,” Esau said. “What good is the birthright to me?” But Jacob said, “Swear to me first.” So he swore an oath to him, selling his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. So, Esau despised his birthright.”

S₄: гулити го **пасуљ** [to peel naked beans]

S₅: к'о војнички **пасуљ** [like military beans]

M: miserable living conditions; limited diversity of food products characterizes the daily life of poor people

AND

S: к'о пензионер хлеб у **пасуљ** [like a retiree bread in beans]

M: an incredibly violent assault, a severe attack

58.4.

Christmas Day is an ideal occasion for Orthodox Christians to prepare meals with better food and to consume a lot of quality meat or fine wine. Then the undervalued beans have no place on the rich and festive Christmas table. However, it is worth mentioning that in Japanese folk beliefs, the bean carries an interesting symbolism: because of its rich seed yield, it represents fertility and wealth (Biedermann 1992: 32):

S: иде као **пасуљ** на Божић [He goes like a bean on Christmas]

M: a person or a thing which is not appropriate to ceremonial circumstances

58.5.

Cooking this delicious dish is a relatively uncomplicated and quick process:

S: просто као **пасуљ** [simple like a bean]

M: a simple procedure that requires very little effort

58.6.

The Serbs like eating beans with smoked meat (bacon, ham):

S: ни за пасуљ [not even for beans]

M: a meat of extremely poor quality

58.7.

Favomancy that presents across the world's cultures is a form of divination (Ryan 1999: 113; Wigzell, 1998: 43). It involves throwing beans on the ground and interpreting the patterns into which the beans fall:

S₁: бацати **грах** [to throw a bean]

S₂: гледати у **грах** [to look at bean]

S₃: бацање **пасуља** [throwing of beans]

S₄: гатање у **пасуљ** [fortune-telling in beans]

M: the forecasting of future events by methods not ordinarily considered to have a rational basis (Мокиенко 1998: 21).

58.8.

In Slavic folk interpretations of dreams, beans were associated with tears and negative phenomena (death, misery):

S: **грахом** о зид [with a bean on the wall]

M: a futile attempt to convince a person

AND

S: неће **грах** у кашику [the bean does not want in the spoon]

M: the business is not so profitable

58.9.

Beans must be cooked in boiling water. It means that the number on the temperature dial may be set to 3:

S: вријев ко **пасуљ** на тројку [hot like beans on number three]

M: a hot, steamy day spent at home

59. φράουλα = fráula ~ јагода (strawberry)

{Greek: 0 + Serbian: 7 = 7}

59.1.

Strawberries are widely so popular, because of their characteristic aroma, bright red colour, juicy texture, pleasant sweet flavour and nutritional qualities:

S₁: ићи грлом у **јагоде** [to go with the throat to strawberries]

S₂: као була у **јагоде** [like a bull in strawberries]

M: a reckless procedure without prior provision of the necessary funds or an unprepared start of an important activity

AND

S: пригоде беру **јагоде** [occasions pick strawberries]

M: the indisputable sweetness of this pleasing fruit is identified with the irresistible desire to violate moral rules

59.2.

The average height of a strawberry plant is 15-20 cm:

S: метар и шумска **јагода** [meter and forest strawberry]

M: an extremely short, but adorable female person

AND

S: брати **јагоде** стојећи [to pick strawberries while standing]

M: a person much smaller than the normal size, an extremely short man

59.3.

Fresh strawberries and heavy cream make a delicious topping for cakes and parfaits:

S: јагода на шлагу [a strawberry on whipped cream]

M: peak of enjoyment

59.4.

Feeding strawberries to cows might seem extravagant, but fruit farmers sometimes have a lot of leftover produce that isn't good enough to sell:

S: једном крава иде у јагоде [once a cow goes to the strawberries]

M: a fortunate occurrence that will certainly not be repeated

60. φρούτο = frúto ~ воће (fruit)

{Greek: 5 + Serbian: 4 = 9}

60.1.

The earth's gravitational force is applied to the fruit as soon as it detaches from the tree. As a result of the earth's pull, the fruit falls to the ground:

G: έπεσε σαν ώριμο φρούτο = *épeše sán órimo frúto* [He fell like a ripe fruit]

S: пасти као зрело воће [to fall like mature fruit]

M: the realization of a certain plan is a combination result of favourable conditions

60.2.

Specific weather conditions, found only in a particular season, are favourable for the natural growth of the fruit. Due to artificial ripening techniques, there is hardly any completely seasonal fruits. Such scientific achievements are unpleasantly surprising:

G₁: άλλο // καινούριο φρούτο = *álo // kenúrjo frúto* [other // new fruit]

G₂: τι φρούτο είναι αυτός; = *tí frúto íne aftós*; [what fruit is he?]

G₃: καλό φρούτο είναι και αυτός = *kaló frúto íne kél aftós* [he is also a good fruit]

M: an eccentric personality with an unusual way of thinking and strange behaviour or a newly formed social habit

60.3.

All fruit contains some natural sugar. Brushing teeth after eating is recommended, since it removes food and plaque, a sticky white film that contains harmful bacteria:

S: jede воће после прања зуба [He eats fruit after brushing teeth]

M: a crazy person

60.4.

Some fruit provides important vitamins and minerals that can increase blood flow to the genitals and promote a healthy sex life:

G: αφροδισιακό // ερωτικό **φρούτο** = *afrodisiakó // erotikó frúto* [aphrodisiac // erotic fruit]

S: афродизијско // еротско **воће** [aphrodisiac // erotic fruit]

M: cherries, strawberries, figs, bananas are considered libido-boosting fruits

60.5.

Many fruits require warmer conditions and are sensitive to frost and large fluctuations in temperatures. Therefore, they often grow in the coastal areas, Mediterranean regions and tropical countries:

S: јужно **воће** [southern fruit]

M: orange, lemon, grapefruit, banana, mango, avocado, pineapple, kiwi belong to subtropical or Mediterranean fruits

61. χρένο = xréno ~ пен (horseradish)

{Greek: 0 + Serbian: 5 = 5}

61.1.

The active ingredient in horseradish root is a compound known more simply as mustard oil. It irritates the mucous membranes of the sinuses and eyes when the fresh root is grated:

S: натрти // нарендати **пена** под нос [to rub // to grate horseradish under nose]

M: serious criticism based on recalling past mistakes

61.2.

Consumption of horseradish can cause side effects including stomach upset, bloody vomiting, and diarrhea:

S: волети кога као очи **пена** [to love someone as the horseradish likes the eyes]

M: a feeling of extreme repulsion

AND

S: љут као **пен** [angry like the horseradish]

M: a person of grumpy nature or unpleasant behaviour

AND

S: **пен** и треница [horseradish and grater]

M: stubborn housemates or spouses who quarrel a lot and no one gives in

61.3.

The Serbians took advantage of the negative connotations and attributed a protective effect to this root vegetable:

S: рен ти у очи! [horseradish at your eyes]

M: an apotropaic reaction against the evil eye

C. Semantic classification

According to their meaning, the phraseologisms presented in this paper can be divided into ten subgroups. They:

1. characterize a person's aesthetic appearance and his physical condition:

S: здрав // једар као **јабука**

T: healthy // vigorous like an apple

M: a person of excellent physical health

2. describe manifestations of a man's character, his intellectual characteristics, as well as his emotional states:

G: καρδιά **αγκινάρα** = *karðjá añginára*

T: heart artichoke

M: a tender-hearted man

3. indicate someone's financial situation and his social origin:

S: го као **репа**

T: naked as a turnip

M: a poverty-stricken person who has no basic means of subsistence

4. express negative interpersonal relationships:

S: бити // млатити // тући као вола у **кунуцу**

T: to beat // to drub // to thrash like an ox in cabbage

M: relentless beating

5. are related to actions with a negative outcome:

G: πετάω την καυτή **πατάτα** = *petáo tín kaftí patáta*

T: I drop the hot potato

M: a controversial question or an embarrassing issue that involves unpleasant or dangerous consequences for anyone dealing with it.

6. mean engagement in dangerous events or adverse situations:

S: наћи се у не(о)браном **грожњу**

T: to be found in (un) harvested grapes

M: an unexpected fact or an unpleasant experience

7. point to favourable circumstances:

S: пасти златна **јабука** у крило

T: to let a golden apple fall into your lap

M: the happiness of a man in married life

8. present qualification of properties or values of objects:

G: **αγγούρια** = *anǵúrja*

T: cucumbers

M: stupid words; frivolous actions

9. denote an unattainable goal or a futile action:

S: када јавор **јабукама** роди

T: when the maple gives birth to apples

M: never, not at any time or not on any occasion

10. imply a large number:

S: тога има као гњилих **крушака**

T: there are some rotten pears

M: the provided multitude and significant abundance

D. Conclusions

In this contrastive linguistic paper, we deal with sixty one (61) names of fruits, vegetables and edible plants. A total of five hundred and seventy two (572) fixed expressions were found: two hundred and fifty seven (257) set phrases come from Modern Greek; three hundred and fifteen (315) idioms belong to the Serbian language.

The “apple” justifies the semantic nuance of the prototypal fruit (Dragićević 2007: 79) and therefore it is the most common component with forty (40) examples; the lexeme “nut”, which is found in twenty nine (29) phrasemes in second place in terms of frequency of occurrence; “cabbage” and “potato” follow with twenty-six (26) cases; the “zucchini” is present in twenty five (25) idioms and the “watermelon” in twenty two (22) ones; twenty one (21) multi-word lexical units of “cucumber” and nineteen (19) set expressions of “lemon” have been excerpted; the “mushroom” is noted in seventeen (17) phraseological combinations, while the “cherry”, the “banana” and the “melon” have fifteen (15) idiomatic expressions each; the “onion” and the “broad bean” have been recorded in fourteen (14) examples; the “chestnut” appears in thirteen (13) phrase structures; the “fruit” is represented in twelve (12); in

addition to the lexeme “grapes” the “wheat” is noticed in ten idioms. For each of the other names of fruits, vegetables and edible plants there are less than ten phrasemes.

Despite the matching conceptual nuances, it is worth noting that the confirmed limited difference in the semantic representation of the considered phraseological units is related to cultural stereotypes of their national language origins.

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