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## LEXICO-SEMANTIC ASPECT OF LINGUOCULTUROLOGICAL CONCEPTS “BREAD” AND “WINE” IN THE GEORGIAN AND ENGLISH PHRASEOLOGICAL UNITS

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**Abstract.** Language is used in the most various spheres of public life. The study of language is provided within many different disciplinary areas and from different theoretical angles, all of which inform modern approaches to linguistics. Bread and wine are harmonious result of human work. Throughout many centuries the winemaking was not only a basis of economic and richness of Georgia, but also part of its spiritual culture. In the people’s consciousness the concept “bread” has been strongly communicated with the ideas of food and life since ancient times.

The paper aims at analyzing of lexico-semantic and linguo-culturological concepts “bread” and “wine” in the Georgian and English phraseological units. In the phraseological fund of languages there are specific elements of a national character that characterize the peculiarities of culture and life of different peoples.

**Keywords:** the Bible, concept, bread, wine, phraseological units, linguo-culturological

## ЛЕКСИКО-СЕМАНТИЧЕСКИЙ АСПЕКТ ЛИНГВОКУЛЬТУРНЫХ ПОНЯТИЙ «ХЛЕБ» И «ВИНО» В ГРУЗИНСКИХ И АНГЛИЙСКИХ ФРАЗЕОЛОГИЗМАХ

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**Аннотация.** Язык используется в самых разных сферах общественной жизни. Изучение языка проводится во многих дисциплинарных областях и с разных теоретических точек зрения, и все они определяют современные подходы к лингвистике. Хлеб и вино гармоничный результат человеческого труда и умений в области сельского хозяйства. На протяжении многих веков виноделие было не только основой экономики и богатства Грузии, но и частью ее духовной культуры. В сознании людей понятие «хлеб» было тесно связано с идеями пищи и жизни с древних времен. Целью статьи является анализ лексико-семантических и лингвокультурологических понятий «хлеб» и «вино» в грузинских и английских фразеологических единицах. Во фразеологическом фонде языков существуют специфические элементы национального характера, характеризующие особенности культуры и быта разных народов.

**Ключевые слова:** Библия, концепт, хлеб, вино, фразеологизмы, лингвокультурологический

**Introduction.** Language reflects our reality and interprets it, creating the reality in which we live. It expresses mentality of the nation. Echoes of previous years remain today in proverbs, sayings, phraseological units, metaphors, culture symbols, etc.

According to Arnold Chikobava, language is an important part of culture that is closely related to the history, culture, and traditions of a country. The language serves the society as a weapon of communication, exchange of ideas and understanding. (Chikobava 2008: 10)

As an object of linguistic study, "language" has two primary meanings: an abstract concept, and a specific linguistic system. The study of language is provided within many different disciplinary areas and from different theoretical angles, all of which inform modern approaches to linguistics.

The present paper proposes descriptive analysis of the concepts “bread” and “wine” used in Georgian and English phraseological units, as well as interpretation of similarities and differences in both languages. In the phraseological fund of languages there are specific elements of a national character that characterize the peculiarities of culture and life of different peoples.

**1.2 Concept of bread in linguo-culturology.** The research of concept in linguo-culturology is actual as it extends the image of the language and a so-called "the language picture of the world". It is considered as the system of cognitive models, the interpretations and views based on linguistic and extralinguistic human experience – individual and collective.

**Manna** sometimes or archaically spelled **mana** is the supernatural food God gave to the Israelites during their 40-year wandering in the desert. It is an edible substance white like coriander seed and tasted like wafers made with honey which, according to the Bible, God provided for the Israelites during their travels in the desert during the forty-

year period. In Hebrew, manna is pronounced as “Man-gha?” - What is it? - The name of "Heavenly Bread" “When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was’. (Exodus 16:14-36)

The Lord often commanded: I am the bread of life. Heavenly Mana was the preperson of the Lord turned into a man, the true blood and flesh that spiritually feeds the people.

In the people’s consciousness the concept “**bread**” has been strongly communicated with the ideas of food and life since ancient times.

In Hebrew "**Bethlehem**" means 'house of bread. In the Old Testament the Eternal sends manna to the Hebrews when they are crossing the desert (Exodus). Manna symbolizes bread and prefigures the Christian Eucharist. It is a sign of the generosity of God toward humankind. Jewish matzoh is unleavened bread that is eaten to commemorate this event. As it is known the Orthodox Church uses leavened bread.

<https://www.encyclopedia.com/food/encyclopedias-almanacs...and.../bread-symbolism>

According to **history**, the earliest **bread** was made in or around 8000 BC in the Middle East, specifically Egypt. In fact, recent scholarship suggests **humans** started **baking bread** at least 30,000 years ago.

According to Online Etymology Dictionary **bread (n.)** is "kind of food made from flour or the meal of some grain, kneaded into a dough, fermented, and baked," This word is originated from Old English *bread* "bit, crumb, morsel; bread," cognate with Old Norse *brauð*, Danish *brød*, Old Frisian *brot*, Dutch *brood*, Goth. *broe*, German *Brot*. According to one theory [Watkins, etc.] from Proto-Germanic *\*brautham*, from PIE root **\*bhreu-** Engl. (to) brew "to boil, bubble, effervesce, burn," in reference to the leavening.

It should be noted that in all cultures bread is considered as important food for the person and his activity: bread is a source of satisfying hunger; wealth symbol; symbol of life, growth and development; the symbol of faith and justice, bread symbolizes practically any value - both spiritual, and material.

Bread and wine are one of the Georgian heritages and have always been playing an important role in various celebrations and sad rituals. Since ancient times Georgians met the newborn by bread and wine and buried the dead by the same two products being sacramental.

The gospel says: when the Lord breaks bread and gives it to his disciples, he gives his flesh and says, "Take and eat, for this is the meat broken for you for the forgiveness of sins." Thus, the essence of the bread means all things necessary for the soul and the body. "

In Lord’s Prayer we read: 'Our **Father** in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.'"

In this prayer we ask for bread, it is the request of the Heavenly Bread - Christ's flesh, which believers get sacrament. this is the usual bread that is also given to us from God. From this point of view, the bread of the substance is meant to be good enough, but its predominant importance is the flesh of the Lord. When the Lord breaks bread and gives it to his disciples, he gives his flesh and says, "Take and eat, this is the meat that I have broken for you for the forgiveness of sins" (Luke 11:2-4).

In the Old Testament wheat and bread are symbols of the fecundity of the earth. The New Testament associates the fruits of the earth—a gift of God to humankind—with the symbolism of wheat and associates the gifts of God with the hearts of humans (grace), especially in the parable of the good seed and the bad seed. Bread becomes the symbol of the supreme gift from God to humankind—eternal life, the body of Christ in the Eucharist: "Take this and eat, for this is my body." <https://www.encyclopedia.com/food/encyclopedias-almanacs...and.../bread-symbolism>

Archeological materials dating back to seven millennia, proves that bread baking was at high levels in Mesopotamia. For Sumerians bread is a life source. The Sumerians were proud of bread - with civilized labor product.

In Europe, wheat has penetrated from Asia, and therefore the Indo-Europeans have learned bread baking from the local population. The word "bread" means pure, purified, clear, unblended, non-sacrilegious and transparent.

The ancient Greeks got acquainted with wheat from Pelasgians (relating to or denoting an ancient people inhabiting the coasts and islands of the Aegean Sea and eastern Mediterranean before the arrival of Greek-speaking peoples in the Bronze Age (12th century BC).), and the art of bread baking acquired from the Egyptians (Perhaps the least unlikely theory connects at least some of the Pelasgians with the Iberian-Caucasian cultures of the prehistoric Caucasus, known to the Greeks as Colchis. Numerous Georgian scholars - including M.G. Tseretheli, R.V. Gordeziani, M. Abdushelishvili, and Dr. Zviad Gamsakhurdia - claim both linguistic and anthropological similarities between the Pelasgians and the early inhabitants of the Caucasus -- as well as with almost every known non-Indo-European language in Europe).

The origin of the Georgian word bread - პური dates back to ancient times. The semantics of the stem "პურ" - "pur" in Indo-European reveals the similarity-identity with the Georgian name of this product. It should be noted an interesting fact about the similarity in culinary terminology, for example Hindi word for bread is puri. (Goldstein, 2013 : 36)

The Georgian term Khorbali (in Laz dialect – Kovali/Kuvali/Kuali/Qvali; in Megrelian – Kobali; in Svan – Kvetsen) initially denoted all kinds of cereal crops and later on, the whole-wheat species. Later on, the term Khorbali changed its meaning and was complemented by the term Puri, differentiating between wheat as a crop and as baked bread, respectively. (Pruidze and others 2004) A prosphoron (plural - prosphora, Georg. სეფოსპური) is a small loaf of

leavened bread used in Orthodox Christian and Greek Catholic liturgies for sacrament. The term originally meant any offering made to a temple, but in Orthodox Christianity it has come to mean specifically the bread offered at the Divine Liturgy.

**1.3 The origin of the concept “wine” and its use in various languages.** Wine is a valuable part of the agriculture. Georgia is one of the *oldest wine* regions in the world and is recognized as the most ancient center of wine culture. Throughout many centuries the winemaking was not only a basis economic and richness of Georgia, but also part of its spiritual culture. As the myth of Jason and the Argonauts suggests, the source of the Greek knowledge might lie in the Caucasian region, Georgia could actually be the cradle of winemaking. Tools, grape pits and amphorae (Qvevris) have been excavated in the valley of Alazani (Kakheti), which date back more than 4000 years. Close to the city of Vani, grape pips were found, which derive from the variety of Rkatsiteli, which is still largely cultivated today. All of this shows Georgia to be the country with the earliest proof of cultivation of *Vitis Vinifera*, the common grape vine. About 500 varieties of grapes are still encountered on the territory of Georgia.

The earliest confirmations of cultivation of a grapevine and production of wine, allows us to speak about the earliest name of this product in the Georgian language. The word "wine" - comes from the Indo-European root and there are reasons that origin of this word quite old. Really, the Georgian word **g'vino** - ღვინო, was used much earlier, before the origin of modern languages.

As is known the word “wine” is encountered in many various languages: English **wine**, French **vin**, Latin. **vinum**, and Spanish. **vin**, German. **Wein**, Old Greek **oivos**, Italian. **vin**, Armenian **gini**, Welsh **gwîn**, Arabic. **wainun**, Hebrew, **vayin**, Assirian. **înu**. Hittite **wiyan(a)**, Luvian. **wa/i-ya-na**, and other

Almost all languages have an identical root of the word designating wine. In Kartvelian languages it is pronounced so: **ghvino** (Georg.) - ღვინო (ქართ.) **ghvini**- (Zan.) - ღვინი (ზან.) **ghvinal**- (Svan.) - ღვინალ (სვან.).

It is obvious that these words come from one common root, they have one origin and possibly entered in all other languages from the country which is considered as the wine homeland. As it has been noted above a culture of grapes was known from the most ancient, early Bronze Age in the territory of Georgia. Some scientists note similarity between wine names in Kartvelian languages (for example, Georgian **ghvino**-, ღვინო"), Indo-European languages (for example, Russian «вино») and Semitic (**\*Wayn**), pointing to possibility of the common origin from the word designating "wine" in these language families. [6.] Some scientists approve about the Georgian origin of this word and that it was borrowed by Indo-European languages through Semitic group. Supporters of this viewpoint state that in Kartvelian languages the semantic relation of the word "wine" (ღვინო - **ghvino**, ღვინი - **ghvini**, ღვინალ - **ghvinal**) goes back to "**ghvivili**" verb (ღვავილი to blossom, bring to boiling) and the root "**GHV**"(ღვ) which is considered as common root of a lot of Kartvelian words (for example, **გაღვიძება** - (**gaghvidzeba**) - **to awaken**; **მღვდელი** - (**mghvdeli**) - a priest; - **ღვავილი** - **gvivli** - - to ferment; **მღვიმე** - **mghvime**, - a cave; **ღვთაება** - **ghvtaeba** - god; **ღვაწილი** - **ghvatsli** - a contribution; **ღვიძლი** - **ghvidzli** - liver and so on). The earliest confirmations of cultivation of a grapevine and production of wine, allows us to speak about the earliest name of this product in the Georgian language.

The traditional hospitality is associated with bread and wine that is specific for Georgian as well as British culture. In all the languages there are numerous expressions with the concepts **bread** and **wine** which can be seen in Georgian and English phraseological units: proverbs and sayings and idioms.

There are different interpretations related to phraseological units. Phraseology is one of the sources that enriches vocabulary and a valuable linguistic heritage in which the vision of the world, national culture, customs and beliefs, imagination and history-are reflected.

**2.1 Phraseological units as a phenomenon of culture.** A set of stable word combination is called phraseology. Components of phrasemes (phrasemes, lexicalized or phraseologisms, phraseological units) are called stable word combinations. (Gamkrelidze 2008: 374)

Phraseological units as "mirror of national culture, psychology and philosophy" take a significant place in the course of the linguoculturological analysis (Tolstoi 1991 : 125-133). According to A. Kunin phraseological units are stable word-groups with partially or fully figurative meaning (Kunin 1970:78).

R. S. Ginzburg defines them as habitually non-motivated word-groups that cannot be freely made up in speech but are reproduced as ready-made units (Ginzburg 1979 : 74). V. N. Teliapoints out that the typical feature of phraseological units is their image-based motivation, which is directly connected with the nation world outlook (Telia 1996).

V.A.Maslova stresses the close connection of PUs with the cultural-historical traditions of people speaking the language (Maslova 2001). The meaning of the word is not only represented by the dictionary definition, but the word itself is related to the concept. Concept does not directly arise from the word. It is the result of a collision of the vocabulary word meaning with the personal and national experience. It seems that concept extends the meaning of the word.

Proverbial expressions are still very much alive in everyday languages. Biblical proverbs and sayings are the wisdom of thought.

The Biblical expressions inspire and give wise advice to everybody. ‘Language of the Bible has huge impact on formation of the literary languages of many peoples since ancient times acquainted with Christian culture. The translations of the Holy Writ into national languages became a basis of book languages of Europe, including Slavic. Thus that commenting of the text of the Bible is one of the most ancient and most traditional occupations of the

philologists, many aspects of this difficult perspective should be referred to the little developed. Questions of specifics of assimilation by concrete languages of those elements which go back to the Bible text, about nature of their further development in each of these languages, etc. are that, in particular” (Mokienko 2003 :144).

“Phraseological units are unique richness of lexicon of any language. They are not simply graceful expressions, emotions of thought, the history and events remaining in memory of people that are reflected in languages” (Adamia 2019: 21)

**2.2 Linguoculturological concepts “bread” and “wine” in English and Georgian and phraseological units.** Many references to bread can be found in the Bible. In the Christianity bread is the daily essentials in the life of people. We have gathered some examples related to bread from the Bible:

Jesus said to them: "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst" (John 6:35).

„ჰრქუა მათ იესუ: მე ვარ პური ცხორებისად ; რომელი მოვიდეს ჩემდა, არა შიოდის, და რომელსა ჰრქმენ ეს ჩემი, არასა და სწყუროდის”. (იოანეს სახარება 6: 35)

"I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." (John 6:51)

„მე ვარ პური ცხოველი, რომელი ზეცით გარდამოვკვედ. უკუე თუ ვინმე ჭამდეს ამის პურისაგან, არა მოკუდეს, არამედ ცხოვნდეს უკუნისამდე. და პური, რომელი მე მივსცე, ჯორცი ჩემი არს, რომელსა მე მივსცემ ცხორებისათვის სოფლისა. (იოანეს სახარება.” 6: 51)

The expression "breaking of bread" means having everything in common, a shared meal, bread must not be broken alone. A person must share bread, break it in pieces together with other persons that everyone can have some.

“While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." (Matthew 26:26)

„დავით არცა ჭამდეს იგინი, მოიღო იესუ პური და ჰმადლობდა და განტეხა და მისცა მოწაფეთათვისთა და ჰრქუა მათ: მიიღეთ და ჭამეთ: ესე არს ჯორცი ჩემი”. (მათეს სახარება 26:26)

The word "wine" used in the Bible designates both alcoholic and nonalcoholic beverages and approving moderate drinking of alcohol. Many well-meaning Christians find the fundamental justification for their moderate drinking of alcoholic beverages in the teachings and example of Jesus.

The first mention of wine in the Bible is planting of a vineyard and drink of wine from it: "Noah, a man of the soil, was the first to plant a vineyard. He drank some of the **wine** and became drunk, and he lay uncovered in his tent" (Genesis 9:21-22) „დაიწყო ნოემ, მიწაზე შრომა და პირველი იყო, რომელმაც ვენახი გააშენა. და შესვა ღვინო, დათვრა და გაშიშვლდა თავის კარავში”. (დაბადება 9: 20 - 21)

The **bread and wine** were symbolic that would have been eaten during a Passover meal.

Go then, eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works. (Ecclesiastes 9:7)

წადი, მხიარულად ჭამე შენი პური და გულის სიხარულით სვი შენი ღვინო, რაკი ღმერთმა მოგიწონა ნამოქმედარი. (ეკლესიასტე 9:7)

Christian views on alcohol are varied positive reference to "wine" belongs to nonalcoholic grape juice. Because of its natural and nutritious properties, grape juice fully represents divine blessings of material welfare: “Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and **wine**” (Genesis 27:28), „და მოგცეს ღმერთმა ცვარიცისა, სინოციერემიწისა, დაუზვად პური და ღვინო! (დაბადება 27:28), Psalm 104:14-15 states that God gives wine “that makes glad the heart of men.” The expression marks that drinking wine from your own vineyard is considered as a sign of God’s blessing. “and I will bring my people Israel back from exile. They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. (Amos 9:14) „და მოვაქციო ტყუეობა ერისა ჩემისაის რაჭლისადა. და აღაშენენ ქალაქნი უჩინო ქმნილნი და და იმკვდრენ და დაჰნერგენ ვენაჰნიდა სუმიდეს ღვინოსა მათსა და შექმნენ მტილნი და ჭამდენაყოფსამათსა”. (ამოსწინასწარმეტყველი). In this expression the God positively expresses his attitude towards alcohol, he advises them the following "Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk without money and without price. (Isaiah 55:1) „ჰოი, მწყურვალნი, ყველანი წყალთანმიდით, დავერცხლისუქონელნი, წადით, იყიდეთ დაჭამეთ! წადით და იყიდეთ უვერცხლოდ და უსასყიდლოდ ღვინო და რძე!” (ესაია წინასწარმეტყველი 55:1)

The Bible even mentions medicinal value of wine, for the apostle Paul encouraged Timothy to “use a little wine for the sake of [his] stomach.” (1 Timothy Luke 10:34) “And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him”. (Luke 10:34) „წუღარ სვამ მარტო წყალს, ცოტა ღვინოც იხმარე შენი კუჭისა და შენი ხშირი უძღურების გამო”. (პავლე მოციქულის პირველი წერილი ტიმოთეს მიმართ, I ტიმოთეს 5:23); „მივიდა მასთან, ჰრილობები შეუხვია, ზეთი და ღვინო დაასხა, შესვა თავის პირუტყვზე, მიიყვანა სასტუმროში და იზრუნა მასზე”. (ლუკას სახარება 10:34)

Great wisdom is reflected in the proverbial expressions. Proverbs and sayings are mostly created by people. First of all they come from life practice and most important source is world literature. The abundance of proverbs and figurative expressions and their intensive use in speech acts have long attracted linguists' attention. The study of ethnic peculiarities and customs of the British and Georgians on the basis of proverbs and sayings continuously underlines the importance of people's daily routine and culture.

Bread and wine are a vital importance in a person's life, as a loaf of bread is the staff of life. As for wine it is used not only during festivals where people give toasts expressing everlasting friendships, happiness and wellbeing but as a beneficial remedy. A lot of people around the world have a presence at every meal. It is important in cuisine of almost all the cultures of the world.

In British mythological proverbs and sayings, in the English, Welsh, Scottish and Irish languages bread is an integral part of culture and heritage. Here is a list of Georgian and English proverbs, sayings and idioms connected with bread and wine.

**English proverbs - Bread always falls buttered side down.** – It means that bread falling buttered side down causes bad luck. **Fall out with your bread and butter.** - You should not have arguments (fall out) with those who support you. **Acorns were good till bread was found** – English proverb, late 16<sup>th</sup> century – Opportunities and pleasures come too late for them to be enjoyed.

**Scottish proverbs – Bread is the staff of life, but the pudding makes a good crutch.** Bread is considered to be a “staff of life” - the most important and basic food people eat every day. **Bannocks is not better nor naebreid** - “half a loaf is better than none” - something is better than nothing, and to be grateful for what you have.

**Welsh proverbs - Baraac ymenyn un tamaid.** The English equivalent is “one single morsel is **the bread** with the butter on it spread”. **No right hath he to break the bread.** - it means sharing a sense of friendly relationships with someone or some group of people.

**Irish Proverbs- Never buy bread from a butcher.** - It clearly means if you have a problem to be solved, you must ask for help one who will do it well. **Half a loaf is better than no bread.** - If something goes wrong, the outcome is likely to be as bad as possible.

In Georgia respectand meeting guests with bread and wine was perceived as the respect of Christ. Bread and wine are considered as Eucharist for Christians, people's soul and heart as well. **პური და ღვინო** სტუმარსა წავა შინ მოაგონდებაო; **პური და ღვინო** ძველის ჯობია, ბატონი კი ახალიო.

Bread and salt as a traditional welcome of respect to guests in several cultures was considered as sacred. People equally esteemed bread and salt as a source of wealth and life.

**პურ-მარილი** გზაზე დასდე, გამოივლი წინ დაგხვდებაო. - Doing good is a part of human nature that brings joy to people, because goodness never gets lost. **სანამ თონე ცხელია, პური** მანამ ჩააკარო. - Until the tandoor is hot, bake the bread. This proverb emphasizes that everything should be done in time.

In most Georgian proverbs excessive drink of alcohol has a more harmful influence on health and soul. For example:

**ღვინით** გალახულს ჯობით გალახული სჯობიაო. – It's better to beat by a stick than be woozy. Excessive wine damages human health. **ღვინო** კი არა, მსმელია მავებსო. - Not the wine, but the drinker offends. **ღვინო** მართმევს გონებასაც და ქონებასაცო. - Wine takes away the mind and the property. **ღვინოს** დაუმეგობრდება, ნამუსს დაემშვიდობებაო. If you make friends with wine, you will forget your conscience. **ღვინო** ქვევრს ხეთქავს და კაცს რას უზამსო. - The wine throws a pitcher and what it will do to the man. **ღვინოში** მეტი ხალხი იხრჩობა, ვიდრე წყალშიო. - More people drown in wine than in water, etc.

**Conclusion.** In the end we would like to say that language is used in the most various spheres of public life, the concept of the word and its research gives opportunities to investigate and solve linguistic problems. It is noteworthy to state that descriptive and comparative analysis of phraseological units related to different concepts is a necessary precondition of profound study of language problems and gives chance of understanding different peoples' mentality and cultural specifics. Complex study of phraseological units as the object of linguistic research is significant and actual from the viewpoint of semantics and linguoculturology. They play a considerable role in the perception of specific features of national cultures.

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## PHRASES WITH THE KEYWORD-SYMBOLS (ON THE MATERIAL OF THE UKRAINIAN AND RUSSIAN LANGUAGES)

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**Abstract.** The article deals with the study of one of the topical problems of Modern Linguistics – the reflection of the most important mental peculiarities of Slavonic peoples, in particular, Ukrainian and Russians. The aim of the paper is to fix up the most representative stable units with the help of the key word-symbol WATER and accomplish their linguistic description. Water is the biggest gift of heaven to the Earth, resuscitates it and makes fruitful. In connection with a special importance of this natural substance in people’s life, the above-mentioned nations created unique phraseological units with the keyword WATER. For achieving the aim the descriptive, comparative-confrontation methods, the method of conceptsphere modelling, componential and contextual analyses have been used. During the work the author bases his research on the main scholarly postulates of well-known Ukrainian and foreign learned men, introducing their own vision of the problem to them. The material under investigation enabled distinguishing ten the most important conceptspheres, in the author’s opinion, which form the concept *water* with the corresponding word-symbol. As a result of carrying out the research the author comes to the conclusion that fixed up phraseological expressions are vivid representatives of mental peculiarities of Ukrainians and Russians, in particular they reflect their mode of life, customs, beliefs, the features of the character, the relations among them, etc.

**Keywords:** phraseological expression, a word-symbol WATER, concept, conceptsphere, mental peculiarities