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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

## ФРАЗЕОЛОГИЗМЫ С КЛЮЧЕВЫМИ СЛОВАМИ-СИМВОЛАМИ (НА МАТЕРИАЛЕ УКРАИНСКОГО И РУССКОГО ЯЗЫКОВ)

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**Аннотация.** Статья посвящена исследованию одной из самых актуальных проблем современного языкознания – отражению во фразеологических выражениях наиважнейших ментальных особенностей славянских народов, в частности, украинцев и россиян. Цель работы – зафиксировать наиболее репрезентативные устойчивые единицы с ключевым словом-символом ВОДА и произвести их лингвистическое описание. Вода – самый большой дар неба земле, поскольку она оживляет ее и делает плодородной. В связи с особой важностью этой природной субстанции в жизни людей, они создали неповторимые фразеологические единицы с ключевым словом ВОДА. Для достижения цели использованы описательный, сравнительно-сопоставительный методы, метод моделирования концептосфер, компонентный и контекстуальный анализ. В процессе работы автор базируется на главном научном постулате известных украинских и зарубежных ученых, привнося в них и свое видение проблемы. Исследуемый материал позволил выделить десять наиважнейших, по мнению автора, концептосфер, которые формируют концепт ВОДА с соответствующим ключевым словом-символом. В результате проведенных изысканий автор приходит к выводу о том, что зафиксированные фразеологические выражения являются яркими репрезентантами ментальных особенностей украинцев и россиян, в частности, отражают их быт, обычаи, верования, черты характера, отношения между собой и др.

**Ключевые слова:** фразеологическое выражение, слово-символ ВОДА, концепт, концептосфера, ментальные особенности

**INTRODUCTION.** Water, according to people's beliefs, is the most sublime gift of heaven to the Earth, because it resuscitates it and makes fruitful. It is also a means of magic cleaning, poeticized in people's creative work as a human life is closely connected with it from birth to death. Water symbolizes first of all health, is also a symbol of coupling, impregnation, reproduction – in old times the marriages were entered at water. Water among people was associated with moral cleanness. *Stormy water* symbolizes danger, *quiet water* is a symbol of inmost increase of discord in a young couple. *Quiet water* also symbolized an even tempered person, who sometimes outbreaks of anger against limitations, rebels. *Muddy water* is a symbol of sorrow (Zhaivoronok 2018). Every nation has created its own unique phraseological expressions, in the stock of which the keyword WATER is realized.

It seems expedient to analyse just these phrases of the Ukrainian language, forming concept WATER and, being realized, reflect the most versatile manifestations of life and activities of a human being (opportunately we shall compare with a corresponding material of the Russian language).

**A SURVEY OF LITERATURE.** After V. Mokienco we point out that phraseology of any language has a double individuality. It is individual as a phenomenon of modern literary language as any expression is an independent splint of active speech model, which has lost its topicality. It is also individual as a phenomenon of certain national realia that personified in its time the originality of culture of any ethnos. And an individual thing is especially a strong solution in the interaction of peoples and their cultures, because it is exactly the original national treasure during cultural exchange among nations (Mokiyenko 2007).

We share the opinion of V. Zhaivoronok, who affirms, that it is the anthropocentric approach to learning language units that excited incentive to the role of language as a social phenomenon in the system of spiritual values of any ethnos. But not only a human being influences the language, it also forms personality to a considerable extent. Anyway, the ethnos formation without language is impossible as it is one of the key signs of a nation (Zhaivoronok 2018).

Valuable for us are N. Alefirenko's thought who points out, that one of the most important tasks of cognitive linguistics is the problem of sense formation, expressed with phrasemes and modeling of discourse-sense scope of a phraseme. The study of sense in cognitive phraseology anticipates revealing regularities of forming systemic phrase meanings and discourse semantics of those communicative creations, within which these phrasemes function (Alefirenko 2008).

In our opinion, an important task in this context at present is to study a linguocultural aspects of concept WATER, embodied in phrases of different languages, in particular, Ukrainian, opportunately comparing at this phrase material of closely related Russian. A. Arkhangelskaya's investigation in this respect is also of great interest for it (Arkhangelskaya 2013).

**METHODS OF STUDY.** The descriptive method is applied for inventorying, systematization and interpretation of the fixed material, reproduction of the most multiform manifestations of life and activities of Ukrainians and Russians by means of phrase studies as well as comparative-confrontation method – for singling out peculiarities of mentality of the people, reflected in the phraseological stock of the above mentioned Slavonic languages. The newest method of conceptosphere modelling is also applied for structural organization of the selected material, *componential analysis* is used for the reproduction of lexical meaning of phrase constituents, *contextual analysis* for qualification of appliance language units to phraseological language system.

**RESULTS AND DISCUSSION.** We distinguish the following conceptospheres that form concept WATER, reproduced in phraseological expressions.

1) the symbol of being, e.g.: Ukr. *на ясні зорі, на тихі води* (a proverb), – ‘to homeland’; *без води і ні туди, і ні сюди* (a proverb) – ‘the importance of water in human life’; *без води борщу не звариш* (a proverb) – the same (Ukrainian *prykazky*, 2004). Compare Russian *вода, вода, кругом вода* – about a vast water body (river, sea, ocean); about enormous accumulation of ground water; idle talks (Birikh et al., 2005, 104).

2) the features of human character, e.g. Ukr.: *ані в воді не втоне, ні в огні не згорить* (a proverb) – ‘endurance’ (Ukrainian *prykazky*, 2004); *і на холодну воду дме* (a proverb) – ‘caution’ (ibidem); *тиха вода береги рве* (a proverb) – ‘perfidy’ (ibidem); *з брудної води ще ніхто чистим не вийшов* (a proverb) – ‘dishonourableness’ (ibidem); *чистої води* – ‘without falsity, true’ (SFUM, 121); *під лежачий камінь вода не тече* – ‘lazy’ (ibidem); *проти води пливе* – ‘acts contrary to fixed views, standards, traditions’ (SFUM, 520); *тихіший від води, нижчий від трави* – ‘very modest, submissive, imperceptible’ (SFUM, 712); Compare, e.g., Russian *тише воды, ниже травы* = Ukr. Primarily this was a folk saying and had another form – *ниже воды, тише травы* and a more profound sense, as to become more quiet than water and lower than glass is not so difficult, but lower than water and more quiet than grass – is difficult up to impossibility. A usual form of the expression *more quiet than water, lower than grass* is primordial. The symbolism of water in Russian and Slavonic folklore proves logicality of correlation of water with quietness. Colloquial speech confirms the acknowledgement of water as the measure of something not high. Thus, the symbolism of the expression *тихіше води, нижче трави* is not logically justified, but also consecrated with the old folklore tradition, which closely connected water with the epithet *quiet* and grass with the epithet *low* (Birikh, et al., 2005, 109).

3) positive and negative human actions, e.g. Ukr. *пройти крізь вогонь, воду і мідні труби, в вогонь і воду* – ‘to suffer probations’; *скаламутити воду* – ‘to sow seeds of discord, worry in something’ (Birikh, et al., 2005, 285); *щоб рибу їсти, треба в воду лізти* – ‘to work well’; *ловити рибку в каламутній воді* – ‘to be cunning for one’s own benefit’ (SFUM, 352); *втопити в ложці води* – ‘to aggrieve strongly’ (SFUM, 136); *ані за холодну воду не братися* – ‘to idle’ (SFUM, 122);

*товкти воду в ступі* – ‘to busy oneself with something unnecessary, to-waste time’ (SFUM, 714); *толоць воду в ступе* (Birikh, et al., 2005, 107) – ‘the same’; *решетом у воді зірки водити* – ‘the same’, *решетом воду носити* – ‘the same’. Russian *носить воду в решете* (Birikh, et al., 2005, 106) – ‘the same’, *різати воду ножицями* – ‘the same’, *лізти у воду, не знаючи броду* – ‘to do something without previous contemplation, to be incautious’ (SFUM, 346); *не плюй у криницю, бо схочеш водиці* (a proverb) – ‘to offend somebody in vain’ (Ukrainian *prykazky*, 2004); *пролиту воду назад не збереш* (a proverb) – ‘what is done, cannot be undone’ (ibidem); *вчораїньої води не здоженеш* (a proverb) – ‘the same’ (ibidem); *вийти сухим із води* – ‘to avoid punishment or complaint’ (SFUM, 93); Russian *вийти сухим из воды* (Birikh, et al., 2005, 108) – ‘the same’; *не ходи у воду за птицею, а в ліс за рибою* (a proverb) – ‘do your own business’ (Ukrainian *prykazky*, 2004); *лити воду на млин чийсь* – ‘to act for somebody’s benefit’ (SFUM, 336); *і кінці в воду* – ‘not to leave any track of crime, a worthless action’ complaint’ (SFUM, 296). Compare, e.g., Russian *и концы в воду* – Ukr. Spatial metaphor forms the foundation of image, which is based on the symbol function of water and in which the component *the ends* is comprehended as the completion of some worthless action, which is liable to be hidden. In this metaphor hiding the tracks (ends) of a criminal action is associated with dipping some object into water body, leaving correlated no trace in it. The image of this phrase also correlates with a spiritual code of culture that is with the totality of moral principles and ideas in which a similar behavior as well as the wish to avoid responsibility or punishment in any possible way is negatively assessed. A phrase reflects a stereotyped idea about committing a criminal, morally unworthy action, the tracks of which are attempted to be hidden (BFSRYA, 250-251).

4) human appearance, the similarity with somebody, e.g., Ukr. *хоч з лиця води напийся* – ‘very handsome’ (SFUM, 424); *з роси і води* – ‘very handsome’; *у десятьох водах митий* – ‘very clean’ (SFUM, 234); *як дві краплі води* – ‘very similar’ (SFUM, 311). Compare Russian *как две капли воды* = Ukr. The image of a phrase correlated with a natural code of culture, that is with the totality of names or their combinations, which designate natural objects, including those, familiarized by man; it also correlates with a metric and standard system, mastered by a human being. The phraseological expression has a metaphor in which a person, the subjects of the world around, circumstances are assimilated to a drop of water, which plays a role of standard of full identity, uniformity in this case (BFSRYA, 303).

5) speech activities of a human being, e.g.: Ukr. *лити водицю* – ‘to speak incorrectly, emptily, not in an interesting way’ (SFUM, 336); *вода все сполоще, а злого слова – ні* (a proverb) – ‘one mustn’t say wicked words’; *вода ума не мутить, та й голови не смутить* (a proverb – ‘the same’), *набирати води в рот* – ‘not to say anything, to keep silence’ (SFUM, p. 415). Compare, e.g. Russian *набрать воды в рот* = Ukr. In the phrase *mouth* is identified with a place of action. A stereotyped everyday situation underlies the image: the one who has his or her mouth full of water is unable to express a sound (BFSRYA, 447).

6) the status of man and the state of nature, e.g., Ukr. *як риба у воді* – ‘easily, naturally, well be sure, familiarized’ (SFUM, 598); *як сіль у воді* – ‘to vanish, leaving no trace’ (SFUM, 651); *хоч з мосту та в воду* – ‘a hopeless (desperate) situation’ (SFUM, 655); *хоч у воду скачи (стрибай)* – ‘the same’; *мов облитий холодною водою* – ‘confused, stunned’ (SFUM, 453). Russian *как будто холодной водой окатили* (Birikh, et al., 2005, 104); *як скупаний у мертвій воді* – ‘depressed, sad, sorrowful’ (SFUM, 660); *як у воді намочений* ‘discontented, mournful, angry’ (SFUM, 423); *як хто линув холодною водою з льодом* – ‘very impressed, silent’ (SFUM, 334); *боятися як чорт (дідько) свяченої води* – ‘to be afraid very much’ (SFUM, 769); *вплисти на чисту воду* – ‘to become well-known’ (SFUM, 80); *як пірнути (шубовснути) у воду* – ‘to vanish, leaving no trace’ (SFUM, 127); *канути в воду* –

'the same'; *як камінь у воду* – 'the same'; *вилами по воді писано* – 'it is unknown what to be' (SFUM, 502); *лопнути як булька на воді* – 'to suffer a defeat, to get the knock' (SFUM, 354); *лютий воду відпускає, а березень – підбирає* (a proverb) – 'water is melting'; *буря в скляниці води* – 'alarm on trifles' (SFUM, 48). Russian *буря в стакане воды* – 'the same'; (Birikh, et al., 2005, 109); *від великої води надійся біди* (a proverb) – 'flood'; *де вода, там і біда* (a proverb) – 'the same'; *чайка сіла у воду – чекай доброї погоди* (a sign) – 'it will be sunny'; *як у воду опущений* – 'gloomy, sad' (SFUM, 468). Compare, e.g. Russian *как будто (словно, точно) в воду опущенный* = Ukr. The meaning of the phraseological expression is connected with old customs of God's Court – ordeal with fire and water, fixed up in "The Russian Truth" by Yaroslav the Wise. The accused person was thrown into a river or lake: this one who swam out – was innocent. The image of a phrase correlates with a natural and landscape (through the component of water) the code of culture. Spatial metaphor underlies the image, in which water, water-depths are symbolically connected with mystical space, which negatively influences a human being. This metaphor assimilates a depressed state of a person to the result of a negative magic influence of water on him or her as a hostile element people find themselves not at their own free will (BFSRYA, 293 – 294 ).

7) the relations of people, e.g.: Ukr. *водою не розілляти* (не розлити) – 'strong, friendly, sincere relations' (SFUM, 611); Russian *водой не разольешь* – 'the same' (Birikh, et al., 2005, 104); *хоч водою розливай* – 'one cannot stop somebody in quarrel, fight, argument' (SFUM, 611); *варити воду* – 'to treat cruelly anybody, showing one's whims' (SFUM, 51); *вивести на чисту воду* – 'to expose anybody's dishonourableness, perfidy, dishonesty' (SFUM, 66); *ваша вода мокра та ще й зимна* – 'the expression of groundless claims' (SFUM, 569); *десята (сьома) вода на киселі* – 'very distant relatives' (SFUM, 211). Compare, e.g., Russian *десятая (седьмая вода на киселе)* = Ukr. The expression is known from the time of Kievan Rus. It is connected with cooking of ground oats, the flour of which was several times washed out. It is natural, that the seventh (the tenth, etc.) water had in its body very little kissel jelly and therefore too much differed from the first one. A digital code of culture also underlies the phraseme (the use of the magic member 7 as well as 10, etc.) (Birikh, et al., 2005, 103).

8) the time of action, e.g. Ukr. *ніти за водою* – 'not to return for the past' (SFUM, 516); *як лист за водою* – 'to disappear for ever' (ibidem, p. 335); *багато (мало) води сплигло (уплигло)* – 'much time has passed' (ibidem, p. 22). Compare, e.g., Russian *много воды утекло* (since the time, when) = Ukr. One of the versions of the expression origin is connected with the antique water clock – *клепсыдра*, known in Assyria, Babylon, Ancient Greece in the form of the united vessels. Time was measured with the quantity of water that flowed out from the upper reservoir to the lower one. Such a clock was used in the old Roman court for the limitation of time for public address of the accusers and the accused. If an orator spoke very much and uttered many idle phrases, then during his speech much water flowed out. Therefore they said "There is much water I such a speech", At the same time the data of many languages confirm that the connection with the ancient clepsydra is secondary. In fact, the question is about a river, spring or sea water. Thus, a Russian expression reflects not an ancient method of measuring time with a water clock, but an old time metaphor, connected with water among many peoples, which is flowing and never returns as well as an irretrievable flow of time (Birich, et al., 2005, 109).

9) quantity Ukr. *як у решети води* – 'there is altogether nothing' (SFUM, 121) Russian *как в решете воды* – 'the same' (Birikh, et al., 2005, 106); *там води – горобцеві по коліна* (a proverb) – 'little'.

10) economic conditions, e. g. Ukr. *чий берег, того й вода* (a proverb) – 'rich', *перебиватися з хліба (з юшки) на воду* – 'to suffer from want' (SFUM, 489); *посадити на хліб і воду* – 'to hunger' (ibidem, p. 628). Russian *посадить на хлеб и воду* (BFSRYA, 527) – 'the same'.

**CONCLUSION.** Summing up, we point out, that the overwhelming majority of phraseological expressions with the keyword-symbol WATER have analogues both in Ukrainian and Russian as well as common origin. At the same time in the proverbs of Ukrainian we note after certain distinctions in the reproduction of reality in comparison with metal peculiarities, the difference in the mode of life, behaviour, beliefs, customs, etc.

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**VERBALIZATION OF THE CONCEPT "FAMILY" IN THE JAPANESE LANGUAGE  
(ON THE MATERIAL OF PHRASEOLOGICAL UNITS AND PAREMIAS)**

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**Abstract.** The article analyzes the significance of the concept "family" for Japanese culture on the basis of phraseological units. Exploring the specifics of the notion of "family" in Japanese, the author identified a number of idioms, that illustrate the former attitude of the Japanese to the family and the view of the modern generation on the changed status of the family institution. The findings obtained by the author testify to the longevity and inviolability of family traditions in the minds of the Japanese.

**Keywords:** Japan, family, tradition, phraseology, Confucianism

**ВЕРБАЛИЗАЦИЯ ПОНЯТИЯ «СЕМЬЯ» В ЯПОНСКОМ ЯЗЫКЕ (НА МАТЕРИАЛЕ  
ФРАЗЕОЛОГИЗМОВ И ПАРЕМИЙ)**

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**Аннотация.** В статье анализируется значимость понятия «семья» для японской культуры на материале фразеологизмов. Исследуя специфику обозначения понятия «семья» в японском языке, автор выявил ряд паремий, которые иллюстрируют былое отношение японцев к семье и взгляд современного поколения на изменившийся статус института семьи. Полученные автором выводы свидетельствуют о долговечности и нерушимости семейных традиций в сознании японцев.

**Ключевые слова:** Япония, семья, традиции, фразеологизм, конфуцианство

**ВВЕДЕНИЕ.** Язык не просто отражает мир человека и его культуру. Важнейшая функция языка заключается в том, что он хранит культуру и передает её из поколения в поколение. Поэтому в формировании личности, национального характера, этнической общности, народа и нации язык играет столь значительную роль. В идиоматике языка, отражаются ценностные ориентиры, общественная мораль, отношение к миру, к людям, к другим народам. Фразеологизмы, пословицы, поговорки наиболее наглядно иллюстрируют образ жизни, географическое положение, историю, быт, традиции той или иной общности, объединенной одной культурой.