

COMPARATIVE ANALYSIS OF BIBLICAL PHRASEOLOGICAL UNITS WITH BLUE AND GREEN COLOUR COMPONENTS (on the example of English, Russian and Georgian)

Науковий вісник Ужгородського університету. Серія: Філологія.

Випуск 2 (44).

УДК 811.111+811.161.1+811.353.1:81'373.7

DOI:10.24144/2663-6840/2020.2(44).17-27

Адамія З., Шелія М., Марганія М. Comparative Analysis of Biblical Phraseological Units with Blue and Green Colour Components (on the example of English, Russian and Georgian); кількість бібліографічних джерел – 18; мова англійська.

Abstract. Language as an important part of culture reflects our reality and interprets it, creating the reality in which we live. It expresses mentality of the nation, views of peoples in the world and is closely related to the history, culture and traditions of different countries.

The study of language is provided within many different disciplinary areas and from different theoretical angles, all of which inform modern approaches to linguistics.

Echoes of previous years remain today in proverbs, sayings, phraseological units, metaphors, culture symbols, etc. Language learning is a natural creative process.

A study and analysis of words cannot be done without the consideration of various features and linguistic theories.

Language attracts people's attention because of the wealth literature and knowledge enshrined in it. As is known English Russian and Georgian are considered as one of the most vital universal languages in the world. Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs. Proverbial expressions are still very much alive in everyday languages, and the daily conversation would seem rather dull without them. Biblical proverbs and sayings are the wisdom of thought.

Although English, Russian and Georgian belong to a family of different languages and systematically differs from each other, it is interesting to make comparative analysis of different lexical and phraseological units.

There are countless colours in nature. Colour is a physical, psychological, and linguistic phenomenon and a subject of analysis in many sciences, a component of many arts playing a great role in the life of society. The lexical group of colour designation is significant in creation and expression of a language picture.

The notion of colour is multifaceted, complex in its structure. It expresses not only visual perception but also connotative meanings. The diversity of the meanings of colors is due to the history of the development of states, religions and traditions. A colour palette has been reflected in mythology, legends, fairy tales, customs and various religious or mystical teachings.

In this paper, we aimed at discussing the phenomenon of blue and green colours, which has a wide range of nominal potential and semantic ambiguity. They are the most conservative colours in the spectrum, perceived in both human consciousness and languages with a wide range of symbolic meanings.

In linguistics, the study of colour concepts in different languages has a long tradition, presented by lots of publications. People can look at the same subject but perceive its colour differently. Colour terms differ across languages and the differences have been viewed through the prism of culture.

A phraseological unit is more complex and multi-dimensional space, as far as the language reveals its possibilities most in phraseological units. As language is a meaning of expressing thoughts, any linguistic unit (a word, phrase, saying ...) should be considered in context.

In our paper we have attempted to present phraseological units in three languages adapting bible words and expressions that made them own language property. Thus, it should be noted that phraseological units make the concentrated wisdom of all nations. They have certain pure linguistic features showing powerful universal and actually national culturological and language capacity. As far as we understand, phraseological units have their own connotative fields, analysing expressions with the above mentioned colours in the given languages, we can see that the connotative fields of the colours are not always integral. Life of biblical expressions in the modern European languages convincingly testifies to imperishability of spirit and a letter of the Book of books.

Comparative approach allows receiving information on similarity or distinction of colour concepts in different languages, national and specific, lingvocultural peculiarities, conceptual models of vision of the world and interpretations in separate languages.

Keywords: phraseological unit, linguistic phenomenon, biblical expressions, colours, comparative approach, history culture and traditions.

Each concrete language comprises a national, original system, which defines native speakers' outlook and forms some vision of the world picture. The human perception of the world is recorded and shown in language.

Various definitions of language have been proposed. Henry Sweet, an English phonetician and language

scholar, stated: "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts" [Encyclopedia Britannica.com].

In this connection, the well-known Georgian linguist Arnold Chikobava formulated the following

definition: “Language is a social phenomenon; it is a way of communicating, sharing thoughts and mutual understanding in a collective of people. **The fate of the language is tied to the fate of society**” [Chikobava 2008, p. 10].

It is worthy of note that language learning is a process of discovery. Roger Bacon, an English philosopher and scientist, also known as **Doctor Mirabilis (Latin: “Wonderful Teacher”)** stated: **“Knowledge of languages is the doorway to wisdom”**.

When we interact with different languages, it means that we are also interacting with the culture of the peoples speaking their own languages.

F. Humboldt considers language not only as a means of communication but also as perception, knowledge and judgment under the various circumstances. He remarked: “Different languages are not different designations of the same subject, but their different visions... Through the diversity of languages our knowledge of the world and what we learn in that world is directly enriched” [Humboldt 1993, p. 9].

Thinking language, by contrast, does not strive for the one correct neutral and objective language since it does not believe in its possibility or even its desirability. Rather, thinking language is convinced that it is precisely the diversity, the multitude of perspectives – given through different languages, but also within every language and in every single speaker and even in every moment of speaking – which endows the human world with its richness.

Thinking language, by contrast, does not strive for the one correct neutral and objective language since it does not believe in its possibility or even its desirability. Rather, thinking language is convinced that it is precisely the diversity, the multitude of perspectives – given through different languages, but also within every language and in every single speaker and even in every moment of speaking – which endows the human world with its richness GIVEN through different languages, but also within every language and in every single speaker and even in every moment of speaking – which endows the human world with its richness.

Problem statement. Lexical units are a treasure of language elements that allow us to research and get information on certain linguistic phenomena. The word can be compared to mosaic pebbles, which give a different picture and are distinguished by its colors and hues.

As it is known, language reflects the outside world and through different colours conveys the reality around us. At any stage of civilization, man perceived colour as a universal category. In the early stages of development, the importance of colour was given only on a superficial basis, while in the later stages of human development, the diversity of colours increased.

It is noteworthy that in ‘the process of peoples’ cultural development, the terminosystem of colours has been formed, which is a continuous process.

The lexical group of colour designation is significant in creation and expression of a language picture. The traditional English term for **colour** came into English from Old French, the French orthography of which

has survived to the present day, although its pronunciation has changed. The French word **colour**, in turn, is derived from the Latin **color**.

There are countless colours in nature. Artists in painting with artistic language, poets and writers in their works significantly expanded and enriched the range of colors with new means of expression.

Colour is a physical, psychological, and linguistic phenomenon and a subject of researching of many fundamental sciences, a component of many arts and plays a great role in society life. The ability of perceiving colour gives us vital information about the world we live in and can have a profound influence on the human temperament, from cooling to warming, from soothing to stimulating and from calming to exciting.

The diversity of the meaning of colours depends on the culture of different nations. M. Khomeriki and his co-authors note in this regard: “The ability to perceive colors and divide them into categories is one of the most important conditions for color vision. In the process of perception, the division of colors into categories facilitates their nomination. The number of names denoting color is limited compared to the colors we perceive. However, it should be noted that according to the already existing names of colours, they are perceived according to the categories” [Khomeriki 2009, p. 136].

A colour palette has been reflected in the Bible, mythology, legends, fairy tales, customs and various religious or mystical teachings.

As it is well known, colors are perceived differently in different cultures and languages. “Colours have both positive and negative connotations having different connotations in different cultures. The symbolic associations of colours change from culture to culture” [Sahlins 1976, p. 21].

Languages have been compared since early times. A comparative study and analysis of genetically unrelated languages are actually in modern linguistics researching their distinctions and similarities.

In linguistics studying of colour concepts in different languages has long tradition presented by lots of publications. The originality of colour concepts and meanings is most reflected in the phraseological picture of the world revealing the characteristic features of worldview of the people, including the influence of cultural, symbolic, psychological, socio-historical and other factors.

Analysis of the study. The study of the linguistic aspect of the problem of color designation is given quite a lot of attention in the work of scientists from various countries and languages. Highlighting the color designation in a special language-conceptual category, in them the color designation is considered on the material of different languages in the cognitive and linguo-cultural aspects.

In all languages there are numerous expressions in which colour plays an important role expressing moods and feelings. Symbolism of colour meanings is based on analogies and the associations connected with vision of colour, and possess ability to carry cultural and significant information.

People can look at the same subject but perceive its colour differently. Colour terms differ across languages and the differences have been viewed through the prism of culture. Comparative studies of colours give the chance to understand their specifics in English, Russian and Georgian mentality and 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, p. 374].

Language is rich with phraseological units, proverbs, sayings and idioms which constantly come across in literature, in movies, in mass media and in people's everyday communication. V.N. Telia notes that phraseological structure of language — it is “a mirror in which the linguocultural community identifies the national consciousness”, phraseological units impose upon native speakers' special vision of the world, a situation [Telia 1996].

Phraseological units play a particular role in creation of a language picture of the world. Phraseologisms cover the significant sector of the lexical fund of a language and are a complex formation in which mentality and culture of a nation are revealed.

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

Phraseological units as “mirror of national culture, psychology and philosophy” take a significant place in the course of the linguoculturological analysis [Tolstoi 1991, p. 125–133].

According to A. Kunin phraseological units are stable word-groups with partially or fully figurative meaning [Kunin 1970, p. 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, p. 74].

V.N. Telia points 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 use of phraseological units gives speech a unique originality and special expressiveness. Comparative study of expressions will give the chance of understanding of specifics of the Russian, English and Georgian mentality and culture. Comparison is the most ancient type of intellectual activity preceding the account. The effect of perception of comparison can be assimilated not to the sum of compared “pieces” of the world, and their work; it is explained by the following: elements of the world pulled together in comparison, besides similarity, are considerably various. Comparisons of different languages can lead one to pay attention to ‘universals’ – the ways in which all languages are similar, and to ‘particulars’ – the ways in which each individual language, or type of language, is special, even unique. In the words of Sapir: “Human

beings...are very much at the mercy of the particular language which has become the medium of expression for their society. ...The fact of the matter is that the “real world” is to a large extent unconsciously built up on the language habits of the group” [Sapir 1929]. Ethnic stereotype is forming by result of ethnic interrelation and giving any kind of mark for this or that ethnic group which is a cause of making various proverbs and expression.

The English, Russian, and Georgian (not an Indo-European family language) languages are not closely related languages; it can be found the thinnest nuances of sense of language units which can be most widely presented in biblical expressions. We should pay attention to specifics of this or that phenomenon connected with translation problems [Adamia 2019, p. 24].

Colour designations are similar in English, Russian and Georgian languages. The group of words denoting colours includes mainly geographical, human names, names of precious and semi-precious stones and minerals, flora and fauna words, metals, celestial bodies, liquids, which sometimes evoke a connection with specific colours.

Purpose, tasks of the paper. Our paper deals with the analysis of Biblical phraseological units with a component of blue and green colours in the English, Russian and Georgian languages.

The purpose of this paper is to analyze the perception symbolics of **blue** and **green** colour terms on cultural aspect and their usage in biblical expressions, in proverbs, sayings and idioms.

The purpose of the paper predetermined the setting and solving of the following specific tasks:

- Characterization of various scientific approaches to the problem of a colour concept;
- Consider the conceptual foundations of colour symbols of blue and green;
- Etymology and meaning of colour vocabulary;
- Colour function in phraseological units;
- Comprehensive analysis of colour semantics in phraseological units;
- Identify problem of translation equivalence.

Numerous important and interesting papers have been devoted to designation of color vocabulary and its function by linguists. Colour categorization came from a research conducted by Berlin and Kay [Berlin and Kay 2013] who introduced a concept of *basic color terms* and identified 11 basic terms in English (*black, white, red, green, yellow, blue, brown, pink, orange, purple* and *gray*). They discovered regularities in the shape of the basic colour vocabulary and studies color etymology investigated process of emergence and development of colour designation in various languages. They based their analysis on a comparison of color words in 20 languages from around the world.

The human eye is assumed to be so sensitive that it can distinguish between up to ten million different nuances. David Crystal draws attention to the way the semantic field of colour shows “patterns of lexical use in English”, because the visible spectrum is a continuum. He suggests that modern English has eleven basic

colour lexemes – white, black, red, green, yellow, blue, brown, purple, pink, orange and gray [Crystal 1995, p. 106].

Methods and techniques of the study. The methodological basis of the paper is determined by the object of the study itself. The symbolic imagination of colours takes a rather large place in prose or poetry, phraseologies, in proverbs, sayings, idioms, metaphors, slangs and fairy tales.

The tasks, as well as the linguistic specifics of the study, led to the use of the following linguistic methods: descriptive, lexico-semantic, cognitive, linguo-cultural, comparative analysis taking into account etymological data.

The purpose of the study methods considers providing a complete description of biblical expressions with the concepts of blue and green colours, as well as making a comparison of their lexical characteristics in English, Russian and Georgian translations.

Presentation of the basic material. For centuries people have used colours to symbolise particular beliefs. It should be noted that religion is an important part of culture, and that in every religion colours have their associations. In Christianity, colours have significant meaning in the Bible.

One of the primary colours **blue** represents the heavens and the Word of God. **Blue** is the colour of the sky and in some rites honours Mary. In Christian iconography, the Virgin Mary and the infant Jesus were closed in purple, after which we already see the colour blue. In heraldry blue means wisdom, truth and loyalty.

In Old English, the colour **blue** was *blaw*. English also gets some of its words from French, and blue is one of them. In Old French (one of the vulgar Latin dialects whose height was between the 9th and 13th centuries AD) blue was written *bleu* and *blew* and meant a variety of things including the color blue. Meaning grow in PIE, it was **ghre*. Subsequent languages wrote it *grene* (Old Frisian), *graenn* (Old Norse) and *grown* (Dutch). In Old English, it was *grene* and meant the color green as well as young and immature.

The question of cross-linguistic differences in color perception has a long history. Different languages divide color space differently. The colour has a complex meaning in different languages. English, Russian and Georgian colour terms divide the color spectrum differently. Unlike English, in the Russian and Georgian languages there is a certain distinction between lighter blues (“goluboy” – “голубой”, azure or cyan, “ცისვერი” – *cisperi*) and darker blues (“sinij” – “синий” (*sinij*, blue or navy blue, “ლურჯი” – “*lurji*”). For Russian and Georgian speakers, *sinii* – *lurji*, *goluboi* – *cisperi* are as separate terms as red and pink or orange and brown.

In Russian and Georgian languages, “голубой” (*goluboj*, azure or cyan, „ცისვერი” – *cisperi*) and “синий” (*sinij*, blue or navy blue, “ლურჯი” – “*lurji*”) are not two shades of the same color. As for making a distinctions between *sinii* – “синий” – *lurji* – “ლურჯი” and *goluboi* – “голубой” – *cisperi* – “ცისვერი” English speakers simply call dark and light blue. To Russian and Georgian speakers, *sinii* –

lurji and *goluboi* – *cisperi* are as separate as red and pink or orange and brown.

The Slavs very responsibly treated a choice of this or that colour. For everyday life the Slavs chose certain colors, for religious ceremonies they took others. Blue color is most often considered as a symbol of all spiritual. It is color of wisdom, infinity, eternity, truth, devotion, belief, purity, chastity, spiritual and intellectual life.

In the expressive group of blue *lazhvard-I* || *lazhvardovani* is combined. From Christian point of view *lazhvard-i* and a light blue is considered as John Lazare’s colour [Nutsbidze 1980, p. 49]. It should be noted that the word ლაჟვარდი, “ლაჟვარდოვანი” – azure, “blue” is also spread in the Indo-European languages. According to T. Nutsbidze’s note, its root in all European languages is Arabic “azul” – “blue sky”, which is reflected in aprecious stone. This stone is called “Lazuri” [Nutsbidze 1980, p. 49].

The European countries and peoples, accepting Christianity, relied on the knowledge in the field of classical philology, folklore, myths elements of which in large volume have been met in biblical texts and many times have been specified throughout centuries. For these centuries changed both translators’ skills and consumers’ tastes of translations, and signs of church translation to the corresponding originals remained in language without changes, than these phraseological units actually became archaic in the language relation.

As is known the Christian faith is based on historical fact. The Bible is a sacred book of Christians, the outstanding phenomenon, the highest spiritual essence of world culture enriched with philosophical expressions. It is an important source that has substantially enriched the vocabulary of the peoples of almost the entire planet. The biblical expressions reflect the cultural-Christian traditions and preach kindness and love for God and people and contain such concepts as friendship, compassion, justice, honesty and so on.

Since ancient times the Bible has been the subject of intense historical, sociocultural, and linguistic research. Language of the Bible has huge impact on formation of the literary languages of many peoples since ancient times acquainted with Christian culture. A lot of biblical expressions (especially *paremia*) are universal and typological in different peoples’ folklore.

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 2013, p. 114].

Biblical expressions are widely used in various genres of literary language, as well as in the mass me-

dia and everyday speech. They are the priceless treasure of humanity which play the most important role and teach children in the formation and development of their personality [Biblical expressions 2009, p. 3].

Blue colour symbolizes the heavenly realm; prayer; priesthood; authority; revealed God; grace; divinity; Holy Spirit. Blue color is God's chosen nation, the people of Israel, blue dating back to the time of David. It is noted in Ezek. 1:26 that the restored throne of David which will rule supreme in all the earth, being God's throne, is spoken of as sapphire, which is **blue**.

The problem of translation equivalence is closely connected with the stylistic aspect of translation. First of all, a translator is to distinguish between neutral, bookish and colloquial words and word combinations, translating them by relevant units of the target language.

Related symbol of the colour blue is supposed sapphire. Sapphire and the color blue tend to be synonymous. Although many sources claim that its name is of Greek derivation, its roots seem most likely to be from ancient Hebrew – which describes it as a deep blue stone. But sapphires are not just available in the blue variety for which they are named. They are also found in a colorless variety (which looks similar to diamond) and in other colors, called “fancy colours” – shades of orange, yellow, white, green, purple and pink. Three terms are used to refer to the color of sapphire [Adamia, Marhania 2017, p. 12–15].

“And above the **firmament** that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it” [Ezekiel 1:26].

In New International Version (contemporary English translation of the Bible) instead of blue or sapphire, the translators of the book are used **lapis lazuli**.

Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man [Ezekiel 1:26] NIV.

“А над **сводом**, который над головами их, было подобие престола по виду как бы из камня сапфира; а над подобием престола было как бы подобие человека вверху на нем” [Иезекииль 1:26].

“**ცამყარს** ზემოთ, მათ თავზე რომ იყო გადაჭიმული, რაღაც ტახტის მაგვარი რამ იდგა, თითქოს საფირონისგან ნაკეთები; ხოლო ამ ტახტისმაგვარზე სახით ადამიანისმაგვარი რამ იჯდა” [ეზეკიელ წინასწარმეტყველი თავი 1:26].

In Exodus, when Moses, his sons, and 70 elders of Israel went up to Mount Sinai to worship God, they saw God and described the pavement under His feet as being bright as the blue sky and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky [Exodus 24:10]. The New **International Version** (NIV). In the example of King James Version the colour sapphire is used instead of blue. “And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness” [Exodus 24:10]. (King James Version). Christianity.com

This colour is translated in Hebrew as *tekelet*. It is also found in the Bible to mean purple “Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.” [Ezekiel 23:6] or violet “Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men” [Jeremiah 10:9]. *Tekelet* was the color assigned for priest's clothing, in particular, their hems “And they shall take gold, and blue, and purple, and scarlet, and fine linen”. “And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work” [Exodus 28:5-6]. Blue is also associated with being the colour of God's grace.

For instance **Blue** is also associated with the commandments of God, the importance of remembering them and also the heavenly calling of those who had been chosen by God to be His people.

“Speak unto the children of Israel, and bid them that they make them **fringes** in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue” [Numbers 15:38]. “And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring” [Numbers 15:39]. “That ye may remember, and do all my commandments, and be holy unto your God” [Numbers 15:40].

„Объяви сынам Израилевым и скажи им, чтоб они делали себе **кисти** на краях одежд своих в роды их, и в кисти, которые на краях, вставляли нити из голубой шерсти” [Числа 15:38]. “И будут они в кистях у вас для того, чтобы вы, смотря на них, вспоминали все заповеди Господни, и исполняли их, и не ходили вслед сердца вашего и очей ваших, которые влекут вас к блудодейству” [Числа 15:39]. „Чтобы вы помнили и исполняли все заповеди Мои и были святы пред Богом вашим” [Числа 15:40] 38.

“დაელაპარაკე ისრაელიანებს, უთხარი მათ: გაიკეთონ **ფოჩები** სამოსლის კიდეებზე და ასე ჰქონდეთ თაობიდან თაობაში. ლურჯი ძაფი გაურიონ კიდურა ფოჩს” [რიცხვნი თავი 15:38]. “და გქონდეთ ფოჩში, რომ მისი დანახვისას გაიხსენოთ უფლის ყველა მცნება, შესარულოთ და არ აჰყვეთ გულსა და თვალს, რომლებიც გზა-კვალს გირევენ თქვენ” [რიცხვნი თავი 15:39]. “რათა გახსოვდეთ და ასრულებდეთ ჩემს მცნებებს და წმიდა იყვეთ უფლისა” [რიცხვნი თავი 15:40].

The ark of the covenant in the Tabernacle was covered with blue cloth representing its close association with the Word of God.

“They shall put a **fine leather cover over it**, spread a **cloth of solid blue** on top, and then insert the carrying poles”, “They shall spread a **bluer cloth** over the table for the bread offered to the Lord and put on it the dishes, the **incense** bowls, the offering bowls, and the jars for the wine offering. There shall always be bread on the table” [Numbers 4:6,7].

“И положат на нее покров **из кож синего**

цвета, и сверх его накинута покрывало все из голубой шерсти, и вложат шесты его”, “и стол хлебов предложения накроют одеждою из голубой шерсти, и поставят на нем блюда, тарелки, чаши и кружки для возлияния, и хлеб его всегдашний должен быть на нем” [Числа 4:6,7].

“ზედ დააფენენ თახაშის ტყავის ფარდაგს და ზემოდან გადააფარებენ ლურჯი მატყლის ქსოვოლს და გაუყრიან კეტებს”. “დასალაგებელ ტაბლაზე გაშლიან ლურჯი მატყლის ქსოვილს და დააწყობენ მასზე ჯამებს, კოვზებს, საწდეებს და თასებს საღვრელად. მუდმივი პური უნდა ეწყოს მასზე” [რიცხვნი 4:6,7].

The robe of the High Priest was also blue, again symbolising the close association with God and His Word. “The robe that goes under the ephod is to be made entirely of blue wool. All around its lower hem put **pomegranates** of blue, purple, and red wool, alternating with gold bells” [Exodus 28:31, 33].

“И сделай верхнюю ризу к ефоду всю голубого цвета; по подолу ее сделай **яблоки** из нитей голубого, **яхонтового, пурпурового и червленого** цвета, вокруг по подолу ее; позвонки золотые между ними кругом” [Exodus 28:31, 33].

In the Russian variant of this expression the word “яблоки” – “**apples**” is used instead of the word “**pomegranates**”. The terms for “blue” is used “**яхонтовый**”. According to V. Dahl’s Explanatory Dictionary – Яхонт – jakhont means ruby. It is worm-coloured, red, actually ruby. Яхонт – jakhont is blue, dark blue, sapphire. The following colours are not at all: jakhont cherry, amethyst; cherry, amethyst; jakhont yellow, hyacinth. Yakhontovy necklace [Dahl].

“გააკეთე ეფოდის მოსასხამი მთლიანად ლურჯი ქსოვილისგან. ამოქარგე მის კალთებზე ირგვლივ **ბროწეულები** ლურჯი, **მოწეული** და **ჭიაფერი** ძაფით და ოქროს ეჭვნები ჩამოჰკიდე ირგვლივ მათ შორის” [გამოსვლა 28: 31,33].

As a heavenly colour, blue is used quite extensively in the Old Testament to describe the various hangings, curtains, coverings in the holy places.

“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and **blue, and purple, and scarlet**: with cherubims of cunning work shalt thou make them” [Exodus 26:1].

“Make the tabernacle with ten curtains of finely twined linen and **blue, purple and scarlet** yarn, with cherubim worked into them by a skilled craftsman” [Exodus 26:1].

“Скинию же сделай из десяти покрывал крученого виссона и из **голубой, пурпуровой и червленой шерсти**, и херувимов сделай на них искусною работою” [Исход, глава 26:1].

“ხოლო სავანე დაგრეხილი სელის, ლურჯი, მოწეული და ჭიაფერი ქსოვილის ათი ნაჭრისაგან გააკეთე; ზედ ქერუბიმები ამოქარგე” [გამოსვლა 26:1].

And thou shalt make an hanging for the door of the tent, of **blue, and purple, and scarlet, and fine twined linen, wrought with needlework** [Exodus 26:36].

“For the entrance to the tent make a curtain of **blue, purple and scarlet** yarn and finely twined linen--the work of an embroiderer” [Exodus 26:36].

“И сделай завесу для входа в скинию из **голубой** и пурпуровой и червленой *шерсти* и из крученого виссона узорчатой работы” [Исход, глава 26:36].

“გაუკეთე სავანის შესასვლელს ჩამოსაფარებელი ლურჯი, მოწისფერი და ჭიაფერი ქსოვილისგან და გრეხილი, ნაქარგი სელისგან” [გამოსვლა 26:36].

“And for the gate of the court *shall be* an hanging of twenty cubits, of **blue, and purple, and scarlet, and fine twined linen, wrought with needle-work**: and their pillars *shall be* four, and their sockets four” [Exodus 27:16].

“For the entrance to the courtyard, provide a curtain twenty cubits long, of **blue, purple and scarlet** yarn and finely twined linen--the work of an embroiderer--with four posts and four bases” [Exodus 27:16].

“А для ворот двора завеса в двадцать локтей из **голубой** и пурпуровой и червленой шерсти и из крученого виссона узорчатой работы; столбов для нее четыре, и подножий к ним четыре” [Исход, глава 27:16].

“ეზოს კარისთვის ჩამოსაფარებელი ოცი წერტა ლურჯი, მოწისფერი ქსოვილისაგან და გრეხილი სელისაგან მოქარგული; ოთხი სვეტი ოთხი კვარცხლბეკითურთ” [გამოსვლა 27:16].

“And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of* gold, of **blue, and purple, and scarlet, and fine twined linen**” [Exodus 28:8].

“Its skillfully woven waistband is to be like it--of one piece with the ephod and made with gold, and with **blue, purple and scarlet** yarn, and with finely twined linen” [Exodus 28:8].

“И пояс ефода, который поверх его, должен быть одинаковой с ним работы, из золота, из **голубой, пурпуровой и червленой шерсти** и из крученого виссона” [Исход, глава 28:8].

“მისი სარტყელი იმგვარადვე ნახელავი უნდა იყოს - ოქროსფერი, ლურჯი, მოწისფერი და ჭიაფერი ქსოვილისგან და გრეხილი სელისაგან გაკეთებული” [გამოსვლა 28:8].

“And he made the vail of **blue, and purple, and crimson, and fine linen, and wrought cherubims thereon**” [II Chronicles 3:14].

“He made the curtain of **blue, purple and crimson** yarn and fine linen, with cherubim worked into it” [II Chronicles 3:14].

“И сделал завесу из **яхонтовой, пурпуровой и багряной ткани** и из виссона и изобразил на ней херувимов” [2-я Паралипоменон, глава 3:14].

“გააკეთა კრეტსაბმელი ლურჯი, მოწეული, მეწამული ნართისგან და სელისგან და მასზე ქერუბიმები გამოსახა” [მეორე ნემშტა 3:14].

In this expression blue is used as holy covering. In all variants the translation is identical.

“And thou shalt make the robe of the ephod all of **blue**” [Exodus 28:31].

“Make the robe of the ephod entirely of **blue**

cloth” [Exodus 28:31].

“И сделай верхнюю ризу к ефоду всю голубого цвета” [Исход, глава 28:31].

“გააკეთე ეფოდის მოსახზამი მთლიანად ლურჯი ქსოვილისგან” [გამოსვლა 28:31].

There are numerous objects denoting the colour green, which reflect the diversity of the outside world, which is traditionally perceived in many countries as a symbol of the plant world and nature. For example: Minerals / metals emerald-green, jade-green, copper-green, plants: - sage-green, olive-stained oak, natural realities - forest-green, moss-colored, alcoholic beverage - chartreuse, etc.

Green is the colour of growth, nature, fertility and life. The word green got its start in the Proto-Indo-European language. The Proto-Germanic form of this word is *gro- “growth”. The Proto-Germanic grōni and Old English grene (source also of Old Saxon grani, Old Frisian grene, Old Norse grænn, Danish grøn, Dutch groen, Old High German gruoni, German grün) derives from the Pro-Indo-European root *ghre- “grow”, through sense of “colour of growing plants”. The first recorded use of the word as a colour term in Old English dates to ca. AD 700 [Maerz and Paul 1930, p. 196].

In the classical Latin, the adjective **viridis** “green” is derived from the Proto-Indo-European ‘we-’ – “growth of sprouts”. The French word **vert**, the Spanish **verde** and the Italian **verde** originated from the Latin word ‘**viridis**.’

N. Okhrtskaya explains that “conceptual features derived from the multiplicity of green lexemes **Viridis, Vert, Verde, Verde, Green, Grun** are related to the newly grown meadow, the leaves, the scent and the emerald. In all linguocultures the lexemes that express the colour green are associated with something new, hence this colour has both positive and negative connotations. Positive connotations are associated with youth, energy, and health. For example: green years. Negative connotations: sickness, envy, vulgarity, obscenity. For example: **cuento verde** (Spanish – obscene story). The neutral aspect in different languages is also reflected in the green notations: climatic moderation, wine, money. The colour green also expresses a political aspect: the ecological movement in many countries” [Okhrtskaya 2012, p. 18].

In the English language the adjective “**green**” is considered as a symbol of youth, inexperience: “**as green as grass**” – very young, completely inexperienced, naïve, lacking training, often said of young people in new jobs; also “**greener**” – the beginner, inexperienced or a person who has only recently arrived. We can say that British people adore green colour. The green colour symbolizes calmness and warmth in the expression “**a green winter**” – snowless, mild winter.

In the Russian language a person is called “green” when they mean that he is too young. They say «**молодо – зелено**» – молодой, неопытный, неискушенный человек.

The meaning of green colour has a similar emotional load among Russian and English-speaking peoples, that points to the similarity of expressions and perception of the surrounding world: a **green belt** – is an area of land with fields or parks around a town or

city, where people are not allowed to build houses or factories by law. A **green card** – an official card, originally green, issued by the U.S. government to foreign nationals permitting them to work in the U.S., **green tea** – is a pale type of tea grown mainly in Japan and China and usually drunk without milk.

According to E. Shabaeva’s opinion the green colour in both languages, as well as in Georgian, is bipolar, i. e. neutral. “The analysis of the assessment of colour meaning green in Russian and English gives reason to believe that green is bipolar in both languages and is evaluated as neutral in phraseology. If we take into account that the area of “greens, plants” is neutral, then we can say that in both studied languages there is an equal number of areas of conceptualization of colour meaning green with a positive and negative assessment. In Russian, positive areas of assessment are: «направленный на охрану природы», «садоводческий, сельскохозяйственный», «разрешение, свобода», negative assessments are «неопытный, наивный», «пьянство, алкоголь», «нездоровый, болезненный, тоскливый». In English positive areas are: “full of strength, cheerful, healthy”, “permission freedom”, “Ecological, aimed at protecting nature”, negative assessments: “inexperienced, young, naive”, “jealousy, envy”, “related to marijuana” [Shabaeva 2012, p.19–20].

Green in the color spectrum as a symbol of eternal life appears in Christian embroidery. Its symbolic image is a tree. Green trees, forests and meadows are always perceived as a symbol of life, spring, renewal, revival. On Trinity Day, the temples are decorated with green plants. Green is also a symbol of Easter.

The colour green represents the biblical meaning of immortality – That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither – whatever they do prospers [Psalm 1: 3].

“И будет он как дерево, посаженное при потоках вод, которое приносит плод свой во время своё и лист которого не вянет; и во всем, что он ни делает, успеет” [Псалтирь 1 псалом : 3].

“და იქნება იგი წყლის ნაკადებთან დანერგულ ხესავით, თავის დროზე რომ იძლევა ნაყოფს და არ დაჰკნება ფოთოლი მისი. და ყოველივეში, რასაც იქმს, წარმატებულია” [ფსალმუნნი, ფსალმუნი 1:3].

Ryken L., Willhoyt D., Longman T. in the Dictionary of Biblical Images give the following definition of green in the Bible: “Green is a beautiful colour of amazing nature. This is an ideal image, expressing the state to which the natural world aspires. The concepts of reliability, livelihood and beauty are associated with it. To a greater extent than other paints, it serves as a designation of nature in its ideal form. The image of “green pastures” and “quiet waters” [Ps. 22:2 {“lush”}] is one of the most expressive paintings in poetry. Throughout the Bible, green is the expression of the norm, and its absence is seen as mortal. Accordingly, the green color means God’s goodwill and safety, and the deprivation of it means His judgment and disgrace.

“My God, I cry out by day, but you do not answer, by night, but I find no rest” [Psalm 22:2, NIV].

“Он покоит меня на значных пажитях и водит меня к водам тихим” [Псалом 22:2].

“ხასხასა მოლზე დამასვენებს და წყნარ წყლებზე წამიდევბა მე” (ფსალმუნნი, ფსალმუნი 22:2). As can be see the word green is missing in Modern Georgian variant of the Bible. As for Old Georgian variant of the Psalm the word “მწუანვილოანი” is used. “უფალმან მმწყსოს მე და მე არა მაკლდეს. ადგილსა მწუანვილოანსა მუნ დამამკვიდრა მე წყალთა ზედა განსასუენებელთასა გამომზარდა მე” [ფსალმუნნი, ფსალმუნი 22:2]. **The Georgian word “მწუანვილოანი” (mtsvalviloani) means an evergreen garden.**

“The LORD called your name”, “A green olive tree, beautiful in fruit and form”; With the noise of a great tumult He has kindled fire on it, And its branches are worthless” [Jeremiah 11:16].

“Зеленеющею маслиною, красующеюся приятными плодами, именовал тебя Господь. А ныне, при шуме сильного смятения, Он воспламенил огонь вокруг неё, и сокрушились ветви её” [Иеремия 11 глава:16].

“ამწვანებული, მშვენიერი, ნაყოფსავსე ზეთისხილი გიწოდა სახელად უფალმა, მაგრამ დიდი გრგვინვის ხმაზე ცეცხლი წაეკიდა და გაუფუჭდა რტოები” [იერემია წინასწარმეტყველი 11:16].

The correlation of green color with life and abundance was first manifested at the end of the creation process, when God gave the animals he created “all the herbs for food”. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food. And it was so [Genesis 1:30]. А всем зверям земным, и всем птицам небесным, и всякому пресмыкающемуся по земле, в котором душа живая, дал Я всю зелень травную в пищу. И стало так [Бытие 1 глава: 30].

“მიწის ყველა მხეცს, ცის ყველა ფრინველს, ყველა ქვემძრომს, რასაც კი სიცოცხლის სული უდგას, მწვანე ბალახი ჰქონდეს საჭმელად. და იქმნა ასე” [დაბადება 1:30].

After the flood, Noah, as the second Adam, received the same food, except that God added to the “green grass” all living and moving things, “Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything” [Genesis 9:3], “всё движущееся, что живёт, будет вам в пищу; как зелень травную даю вам всё” [Бытие 9 глава: 3].

“ყოველი იძვრისი, რაც კი ცოცხლობს, საჭმელად გქონდეთ; როგორც მწვანე ბალახს, ისე გაძლევთ ყველაფერს” [დაბადება 9:3].

Since then, the greens of the plant world have become a biblical example of the richness of nature. In the prophecy of Joel, along with the painting of “a tree bearing its fruit” and “a fig and a vine” are distinctly shown “pastures of the desert where grass grows”. “Do not be afraid, you wild animals, for the pastures in the

wilderness are becoming green. The trees are bearing their fruit; the fig tree and the vine yield their riches” [Joel 2:22].

“Не бойтесь, животные, ибо пастбища пустыни произрастят траву, дерево принесет плод свой, смоковница и виноградная лоза окажут свою силу” [Иоиль 2 глава: 22].

“ნუ გეშინიათ, ველის მხეცებო, რადგან ამოვა ბალახი უდაბნოს საძოვრებზე, რადგან ნაყოფს გამოიღებს ხე; ლეღვი და ვაზი გამოსცემენ თავიანთ დოვლათს” [იოველ წინასწარმეტყველი 2:22].

In the same sense Jeremiah paints a picture of a tree planted near the water, the leaves of which remain green, so that it “does not stop to bear fruit”. They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit” [Jer. 17:8], Ибо он будет как дерево, посаженное при водах и пускающее корни свои у потока; не знает оно, когда приходит зной; лист его зелен, и во время засухи оно не боится и не перестает приносить плод [Иеремия 17 глава :8].

“იქნება იგი წყლის პირას დარგულ ხესავით, რომელსაც მდინარესთან აქვს ფესვები გადგმული; არ უყურებს, რომ დადგება ხვატი, მწვანე ფოთლები ექნება მუდამ, არ უფრთხის გვალვიან წელიწადს და არასოდეს ელევა ნაყოფი” [იერემია წინასწარმეტყველი 17:8].

In addition to the images of green vegetation in the literal and physical sense, in the Scriptures we see three types of symbolic use of the image. Firstly, if greens are so closely associated in our view with natural life and food, it looks completely natural that in the human imagination it turns into a symbol of prosperity. The sage declares that “the righteous will become green like a leaf”. Those who trust in their riches will fall, but the righteous will thrive like a green leaf [Proverbs 11:28].

“Надеющийся на богатство своё упадёт; а праведники, как лист, будут зеленеть” [Притчи 11, глава :28]. “Надеющийся на богатства увянет, а праведный будет цвести, как зеленая ветка” [Притчи 11 глава: 28]. The new Russian translation is more relevant with English, New **International Version** than the synodal version.

Jeremiah compares Judea in her time of prosperity with “a greening olive flaunting with pleasant fruits” [Jer. 11:16].

“Зеленеющею маслиною, красующеюся приятными плодами, именовал тебя Господь. А ныне, при шуме сильного смятения, Он воспламенил огонь вокруг неё, и сокрушились ветви её” [Иеремия 11 глава : 16].

“ამწვანებული, მშვენიერი, ნაყოფსავსე ზეთისხილი გიწოდა სახელად უფალმა, მაგრამ დიდი გრგვინვის ხმაზე ცეცხლი წაეკიდა და გაუფუჭდა რტოები” [იერემია წინასწარმეტყველი 11:16].

Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society’s values and beliefs is its proverbs. Pro-

verbal expressions are still very much alive in everyday languages, and the daily conversation would seem rather dull without them. Biblical proverbs and sayings are the wisdom of thought.

Conclusions. Hence, the notion of colour is multifaceted, complex in its structure. It expresses not only visual perception but also connotative meanings. The diversity of the meanings of colours is due to the history of the development of countries, religions and traditions. In this paper, we have discussed the phenomenon of blue and green colours, which has a wide range of nominal potential and se-

mantic ambiguity. Blue and green are the most conservative colours in the spectrum, perceived in both human consciousness and languages with a wide range of symbolic meanings.

The conducted research has revealed the similarity and distinction of colour concepts as a linguocultural phenomenon and various interpretations in the English, Russian and Georgian languages.

The comparative analysis is the necessary precondition of profound studying of different languages. The usage of figurative expressions gives chance to perceive popular wisdom more deeply.

REFERENCES

1. Adamia Zoia (2019) Comparative analysis of Biblical phraseological units (in Russian, English and Georgian languages). *International Scientific and Pedagogical Organization of Philologists. Scientific Journal «West-East»*. Tbilisi, 2019. Vol. 1. N. 1 (March, 2019). P. 20–26. doi: 10.33739/2587-5434-2019-20-26 [in English]
2. Adamia Zoia, Marhania Maia (2018) Blue as a heavenly colour in Biblical expressions. *Cross Cultural Studies: Education and Science (CCS&ES)*. USA. P. 12–15 [in English].
3. Biblical Expressions in Georgian, English, Russian, French, German languages (2009) / The compilers N. Ushveridze, M. Shelia, K. Galoberi, L. Ratiani. Tbilisi: Publishing House “Universali” [in English].
4. Chikobava Arn. (2008) Enatmetsnierebis shesavali, arn. Chikobavas sakhelobis enatmetsnierebis instituti. TSU gamomtsemloba [in Georgian].
5. Crystal D. (1995) *The Cambridge Encyclopedia of the English Language*. Cambridge: Cambridge University Press. P. 106 [in English].
6. Dal V. (1989) *Tolkovyy slovar zhivogo velikoruskogo yazyka* [Explanatory Dictionary of the Living Great Russian Language]: v 4 t. Moskva: Russkiy yazyk. T. I–IV [in Russian].
7. *Dictionary of Biblical Imagery: an encyclopedic exploration of the images, symbols, motifs, metaphors, figures of speech and literary patterns of the Bible* (2010) / General Editors: Leland Ryken, James C. Wilhoit, Tremper Longman III. IVP Academic. 1073 p. Christianity.com www.biblegateway.com › versions › New-International The New International Version (NIV) – Bible Gateway Библия: <https://bible.by/syn/19/1/> [in English].
8. Hardin C.L. (2013) Berlin and Kay Theory. *Encyclopedia of Color Science and Technology*. P. 1. doi: 10.1007/978-3-642-27851-8_62-2 [in English].
9. Khomeriki M., Kezeli A., Lomashvili N. (2009) The Revealing of Color Categorical Boundaries among Georgian Speakers. საქართველოს მეცნიერებათა აკადემიის მოამბე, ტომი 3 № 3 [in English].
10. *Lepta bibleyskoy mudrosti: russko-slavyanskiy slovar bibleyskikh krylatykh vyrazheniy i aforizmov s sootvetstviyami v germanskikh, romanskikh, armyanskom i gruzinskom yazykakh* (2019) [Lepta of Biblical wisdom: a Russian-Slavic dictionary of Biblical catchphrases and aphorisms with correspondences in Germanic, Romance, Armenian and Georgian languages]: v 2 t. / Pod obschey redaktsiye E.E. Ivanova, V.M. Mokienco, D. Balakovoy, H. Valtera. Mogilev: MGU imeni A.A. Kuleshova. T. 1: A–O. 288 s.; T. 2: P–Ya. 308 s. Bibleizmyi v evropeyskoy frazeologii i paremiologii [in Russian].
11. Maerz A., Paul M. *Dictionary of Color* (1930). McGraw-Hill Book Company. P. 196 [in English].
12. Mokienco V.M. (2013) Bibleizmy v evropeyskoy frazeologii i paremiologii [Biblicalisms in European phraseology and paremiology]. *Die slawische Phraseologie und die Bibel – Славянская фразеология и Библия – Slovanská frazeológia a Biblia. Kollektiv monographie*. Universität Greifswald. P. 144–153 [in Russian].
13. Nutsbidze T. (1980) Peris poeturi punktisia kartvel da inglisel romantikosta shemokmedebashi. *Matsne. Enisa da lit'erat'uris seria*. Gv. 49 [in Georgian].
14. Ohritskaya N. (2012) *Lingvokulturologicheskiy aspekt mnogoznachnosti cvetonaimenovaniy* [The linguoculturological aspect of the polysemy of color names]: avtoref. diss. ... k. filol. n. Chelyabinsk [in Russian].
15. Sahlins Marshall (1976) Colors and Cultures. *Semiotica*. 1976. № 16 (1). P. 1–22. (Methuen 31978: 7, Hope/Walch 1990: 286) [in English].
16. Sapir E. (1929) The status of linguistics as a science. *Language* 5. Berkeley: University of California Press. P. 207–214 [in English].
17. Shabaeva E.A. (2012) *Frazeologicheskie edinicy s komponentom “cvet” v russkom i anglyskom yazykakh: Aksiologicheskiy aspekt* [Phraseological units with a component “color” in Russian and English: Axiological aspect]: avtoref. diss. ... k. filol. n. Kaliningrad, 2012. S. 19–20. [in Russian]. <https://core.ac.uk/download/pdf/197435325.pdf> [in Russian].
18. Telia V.N. (1996) *Russkaya frazeologiya* [Russian Phraseology]. Moskva. 288 c. [in Russian].

СРАВНИТЕЛЬНЫЙ АНАЛИЗ БИБЛЕЙСКИХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С КОМПОНЕНТАМИ, ОБОЗНАЧАЮЩИМИ СИНИЙ И ЗЕЛЕНый ЦВЕТ (НА ПРИМЕРЕ АНГЛИЙСКОГО, РУССКОГО И ГРУЗИНСКОГО ЯЗЫКОВ)

Аннотация. Язык как важная часть культуры отражает наши реалии и интерпретирует их, создавая реальность, в которой мы живем. Он выражает менталитет нации, взгляды народов мира и тесно связан с историей, культурой и традициями разных стран.

Изучение языка осуществляется в рамках множества различных дисциплинарных областей и с разных теоретических ракурсов, которые лежат в основе современных подходов к языкознанию.

Эхо предыдущих лет сохраняется и сегодня в пословицах, поговорках, фразеологических единицах, метафорах, культурных символах и др. Изучение языка является естественным творческим процессом, невозможным без учета различных особенностей и лингвистических теорий.

Язык привлекает внимание людей богатством знаний, заложенных в нем. Как известно, английский, русский и грузинский языки считаются одними из самых важных универсальных языков в мире. Ничто так не определяет культуру, как ее язык, а элементом языка, который наилучшим образом инкапсулирует ценности и убеждения общества, являются пословицы. Пословицы до сих пор очень живы в языках, и без них повседневная речь казалась бы довольно скучной. Библийские пословицы и поговорки – это мудрость мысли.

Несмотря на то, что английский, русский и грузинский языки относятся к разным группам и системно отличаются друг от друга, интересно провести сравнительный анализ различных лексических и фразеологических единиц.

В природе существует бесчисленное множество цветов. Цвет – это физическое, психологическое и лингвистическое явление и предмет анализа во многих науках, составляющая многих искусств, играющая большую роль в жизни общества. Лексическая группа обозначения цвета имеет большое значение в создании и выражении языковой картины.

Понятие цвета является многогранным, сложным по своей структуре. Оно выражает не только визуальное восприятие, но и коннотативные значения. Разнообразие значений цвета обусловлено историей развития государств, религий и традиций. Цветовая палитра отражена в мифологии, легендах, сказках, обычаях и различных религиозных или мистических учениях.

В данной работе мы стремились обсудить феномен синего и зеленого цветов, который имеет широкий диапазон номинального потенциала и семантической неоднозначности. Это наиболее консервативные цвета в спектре, воспринимаемые как в человеческом сознании, так и в языках с широким спектром символических значений.

В лингвистике изучение понятий цвета в разных языках имеет давнюю традицию, представленную множеством публикаций. Люди могут смотреть на одну и ту же тему, но воспринимать ее цвет по-разному. Термины цвета различаются в разных языках, и эти различия рассматриваются сквозь призму культуры.

Фразеологическая единица – это более сложное и многомерное пространство, поскольку язык наиболее полно раскрывает свои возможности в фразеологических единицах. Поскольку язык является средством выражения мыслей, любая языковая единица (слово, фраза, высказывание...) должна рассматриваться в контексте.

В нашей работе мы попытались представить фразеологические единицы в трех языках, адаптируя библийские слова и выражения, которые стали составной частью языка. Таким образом, следует отметить, что фразеологические единицы составляют концентрированную мудрость всех народов. Они обладают определенными лингвистическими особенностями, демонстрирующими мощные универсальные и фактически национальные культурологические и языковые возможности. Насколько мы понимаем, фразеологические единицы имеют свои коннотативные области. Анализируя выражения с вышеуказанными цветами в данных языках, мы видим, что коннотативные области цветов не всегда являются целостными. Жизнь библийских выражений в современных европейских языках убедительно свидетельствует о нетленности духа и буквы Книги книг.

Сравнительный подход позволяет получить информацию о сходстве или различии цветовых понятий в разных языках, национальных и специфических, лингвокультурных особенностях, концептуальных моделях мировоззрения и интерпретациях в отдельных языках.

Ключевые слова: фразеологическая единица, языковое явление, библийские выражения, цвет, сравнительный подход, историческая культура и традиции.

ПОРІВНЯЛЬНИЙ АНАЛІЗ БІБЛІЙНИХ ФРАЗЕОЛОГІЧНИХ ОДИНИЦЬ ІЗ КОМПОНЕНТАМИ НА ПОЗНАЧЕННЯ СИНЬОГО ТА ЗЕЛЕНОГО КОЛЬОРІВ (НА ПРИКЛАДІ АНГЛІЙСЬКОЇ, РОСІЙСЬКОЇ ТА ГРУЗИНСЬКОЇ МОВ)

Анотація. Мова як важлива частина культури відображає наші реалії та інтерпретує їх, створюючи реальність, в якій ми живемо. Вона відтворює менталітет нації, погляди народів світу й тісно пов'язана з історією, культурою і традиціями різних країн.

Вивчення мови здійснюється в межах різних дисциплін і з різних теоретичних ракурсів, які складають основу сучасних підходів до мовознавства.

Відлуння попередніх років зберігається і нині в прислів'ях, приказках, фразеологічних одиницях, метафорах, культурних символах і ін. Вивчення мови є природним творчим процесом, неможливим без урахування різних особливостей і лінгвістичних теорій.

Мова привертає увагу людей багатством знань, закладених у ній. Як відомо, англійська, російська й грузинська мови вважаються одними з найбільш важливих універсальних мов у світі. Ніщо так не визначає культуру, як її мова, а елементом мови, який найкраще інкапсулює цінності й переконання суспільства, є прислів'я. Прислів'я досі дуже живі в мовах, і без них повсякденне мовлення здавалося б досить нудним. Біблійні прислів'я та приказки – це мудрість думки.

Незважаючи на те, що англійська, російська і грузинська мови належать до різних груп мов і системно відрізняються одна від одної, цікаво провести порівняльний аналіз різних лексичних і фразеологічних одиниць.

У природі існує безліч кольорів. Колір – це фізичне, психологічне і лінгвістичне явище і предмет аналізу в багатьох науках, складова багатьох мистецтв, яка відіграє велику роль у житті суспільства. Лексична група на позначення кольору має велике значення у створенні й вираженні мовної картини.

Поняття кольору є багатограним, складним за своєю структурою. Воно виражає не тільки візуальне сприйняття, а й конотативне значення. Різноманітність значень кольору зумовлена історією розвитку держав, релігій і традицій. Колірна палітра відображена в міфології, легендах, казках, звичаях і різних релігійних та містичних учіннях.

У нашій роботі ми прагнули обговорити феномен синього й зеленого кольорів, який має широкий діапазон номінального потенціалу та семантичної неоднозначності.

У лінгвістиці вивчення понять кольору в різних мовах має давню традицію, представлену великою кількістю публікацій. Люди можуть дивитися на одну й ту ж річ, але сприймати її колір по-різному. Терміни кольору різняться в різних мовах, і ці відмінності розглядаються крізь призму культури.

Фразеологічні одиниці – це більш складний і багатовимірний простір, бо мова найповніше розкриває в них свої можливості. Оскільки мова є засобом вираження думок, будь-яка мовна одиниця (слово, фраза, висловлювання ...) повинна розглядатися в контексті.

У нашій роботі ми спробували представити фразеологічні одиниці в трьох мовах, адаптуючи біблійні слова і вислови, які стали складниками мови. Таким чином, слід зазначити, що фразеологічні одиниці – це концентрована мудрість усіх народів. Вони мають певні лінгвістичні особливості, що демонструють потужні універсальні і фактично національні культурологічні та мовні можливості. Ми дійшли висновку, що фразеологічні одиниці мають свої конотативні особливості. Аналізуючи висловлювання з вищевказаними назвами кольорів у зазначених мовах, бачимо, що їхні конотації не завжди є цілісними. Функціонування біблійних висловів у сучасних європейських мовах переконливо свідчить про нетлінність духу і букви Книги книг.

Порівняльний підхід дозволяє отримати інформацію про подібність або відмінності колірних понять у різних мовах, національних і специфічних, лінгвокультурних особливостях, концептуальних моделях світогляду та їх інтерпретаціях в окремих мовах.

Ключові слова: фразеологічна одиниця, мовне явище, біблійні вислови, колір, порівняльний підхід, історична культура і традиції.

© Адамія З., Шелія М., Марганія М., 2020 р.

Зоя Адамія – доктор філології, професор, в.о. директора Інституту російської мови і літератури Цхум-Абхазької Академії наук. Запрошений професор Сухумського державного університету, Тбілісі, Грузія; <https://orcid.org/0000-0001-6841-622X>

Zoia Adamia – PhD in Philology, Professor, Acting Director of the Institute of Russian Language and Literature of Tskhum-Abkhazian Academy of Sciences. Invited Professor of Sokhumi State University, Tbilisi, Georgia; <https://orcid.org/0000-0001-6841-622X>

Манана Шелія – доктор педагогіки, асоційований професор, Сухумський державний університет, Тбілісі, Грузія; <https://orcid.org/0000-0002-4374-1998>

Manana Shelia – PhD in Pedagogy, Associate Professor at Sokhumi State University, Tbilisi, Georgia; <https://orcid.org/0000-0002-4374-1998>

Майя Марганія – доктор філології, асоційований професор, Сухумський державний університет, Тбілісі, Грузія; <https://orcid.org/0000-0003-4574-1753>

Maia Marhania – PhD in Philology, Associate Professor at Sokhumi State University, Tbilisi, Georgia; <https://orcid.org/0000-0003-4574-1753>