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*With the right of manuscript*

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**Analysis of Phraseological Units with Phytonymic Components in French  
and Georgian Languages**

Speciality – Linguistics

**Annotation**

of the Thesis submitted for acquiring the academic degree of

Doctor of Philology (PhD)

Batumi-2020

The thesis has been carried out at the Department of European Studies, Faculty of Humanities, Batumi Shota Rustaveli State University.

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## Introduction

In the era of globalization intercultural communication is of great importance. In order to communicate correctly and avoid embarrassing situations or cultural misunderstandings between communicants of different languages, it is desirable to know phraseological units of this or that culture. Knowing a foreign language means knowing lexemes, grammatical structures and linguistic patterns of a target language. All these enable the speakers to communicate. But it is impossible to achieve language proficiency without being aware of the culture. Every culture has its own, culture specific phraseologisms. Understanding and translating such kind of phraseologisms become more complicated if there is no equivalent in one's native language and translator has to define the phraseologism. Definition of culture specific phraseologisms helps foreign language learners to perceive a foreign culture.

In modern world people try to use as many idioms in their speech as it is possible. By using old phraseologisms in everyday speech, they immortalize the history and by creating new ones, they enrich the lexical fund of the language. Culture specific, unique phrases make up invaluable "treasure" of a particular language. As long as human beings intentionally or unintentionally use them in everyday speech, language and culture continue existence; Language is alive and its "heart" continues beating.

In the middle of the twentieth century anthropocentric paradigm dominated in linguistics. The attention was directed to a human being and his/her attitude towards the world. Language has become a special kind of culture code. According to Levi-Strauss «Language is not only a cultural product, but it is its constituent part. Language forms cultural codes» (Maslova, 2001: 22). Language is a mirror of culture. It is important for the maintenance of intangible cultural heritage and at the same time it is a part of it. Culture includes traditions or living expressions inherited from the ancestors and passed on to the descendants, such as oral traditions (myths, legends, fables), performing arts, rituals, social practices, festive events, knowledge, etc. Cultural peculiarities of a nation, wisdom of the ethnos, its mentality and national individuality are well-preserved in phraseologisms / idioms. They are passed down from generation to generation through social interactions.

Phraseologisms keep the memory of a culture and «nourish» the language speakers with valuable knowledge.

Phraseologisms with phytonymic components form phytonymic picture of the world, which is a part of the common language picture of the world. They contain ethnocultural information about plants (Fatkulina, ...2016: 93). Most of the phraseophytonyms are of symbolic character and give implicit information about a person or a thing. Phytonyms possess great connotative charge and metaphorical potential (Fatushina, 2013: 421). Phraseologisms with phytosemic components “.....are products of cognitive process and reflect nation’s mental peculiarities towards plant world” (Petrakova, 2015: 152).

«National character of phytomorphisms is determined by both - cultural traditions and varieties of plants or their geographical location» (Kkhong, 2018: 81). As geographical location determines types of plants, it is difficult for the scholars to compare phraseologisms with phytonymic components of different cultures. «Phytonyms as one of the types of semantic vocabulary comprise certain characteristics of plants and reflect spiritual world of the humans. Linguocultural study of these lexemes gives some insight into various linguistic events of this or that culture. It also makes possible to keep track of how non-linguistic reality intersects with language. Phytonymic idioms or phraseophytonyms are part of national picture of the world and possess their culture specific meanings (Lee, 2015: 14). Just this determines **topicality of the topic**.

**The relevance of this study** is determined by the fact that nowadays, the popularity of phraseological units with phytonymic component increases, which puts linguists and translators in the task of correctly interpreting them from one language into another.

The object of the study is French and Georgian phraseological units with the main semantic phytonymic components, obtained from various phraseological, explanatory or etymological dictionaries.

The subject of the study is finding similar and idiosyncratic features of French and Georgian phytomorphic phraseological units.

**The goal of the research is to study** French and Georgian phytonymic phraseologisms, mark attention towards similarities and differences existing between them and make their conceptual, lexical and content based classifications.

In order to achieve these goals we set ourselves the **following tasks**:

- To distinguish phraseology as an autonomous linguistic discipline, to specify its object of investigation;
- To trace the stages of the development of phraseology on the basis of theoretical studies of domestic and foreign linguistic scholars; To distinguish the function of phraseology in language; To get acquainted with different classifications of phraseologisms made by different scientists; To emphasize national nature of phraseology;
- To determine the essence of phytonyms and make linguistic classification of phraseophytonyms;
- To study etymology of French and Georgian phraseologisms with phytonymic components;
- To make conceptual classification of phraseophytonyms and distinguish between the two - homogeneous and heterogenous phytonymic idioms; To single out lexically similar and dissimilar phraseophytonyms;

**The methodological basis of the research** is determined by the goals and objectives. The methods used in the thesis are the following: contrastive method, method of linguistic observation, critical-analytical method, linguocultural and psycholinguistic methods.

**The theoretical value of the research** lies in combining points of view of French, Russian and Georgian linguists about phraseology as a field of linguistics, about types of phraseological units, about phraseophytonyms, about their universal and culture specific characteristics;

**The practical value of the research** is represented by the analysed material which can be used while teaching lexicology, phraseology, linguoculturology, cultural studies. The research material can be used in special courses or while working on bachelor or master theses. The practical significance of the present work is related to the possibility of using empirical material – French and Georgian phytonymic idioms at practical lessons. Ready

made lists of phytonymic idioms with definitions and etymology will make language learning process easier. In practical terms the research will be interesting for philologists interested in phraseology.

**The novelty of the research** is determined by the following objectives: the critical analysis of theoretical material and different approaches about phraseology and its types. The research also identifies and studies specifics of phraseophytonyms. Empirical material gathered from various types of dictionaries and Internet sources, their statistic analysis add value to the research.

**The volume and structure of the research** are determined by its objectives and goals. The thesis structurally consists of an introduction, three chapters, eleven paragraphs, general conclusion, the list of literature and internet resources, list of abbreviations and appendix. The research includes 174 printed pages. Appendix comprises 75 printed chapters (Total number of printed pages -249).

**Introduction** outlines several aspects of the thesis; the research topic, its objectives and goals to reach the objectives, the scientific innovation offered by the thesis, its theoretical and practical values. The introduction also reflects on the methods used in the process of the analysis.

**The first chapter** concentrates on the theoretical approaches of French, Russian and Georgian linguists. It reviews the linguists' points of view about phraseology as an autonomous linguistic discipline, its object of study and its importance.

**The second chapter** is devoted to the study of phytonyms and their classification. It also deals with etymological study of Georgian and French phraseological units with phytonymic components.

**The third chapter** is based on the analysis of practical material. It presents conceptual, lexical and content based classification of phytonymic idioms.

**The empirical material** is gathered from different sources: dictionaries and Internet resources. Total number of phraseological units with phytonymic components is one

thousand two hundred and fourty-seven (1,247). From them three hundred and fifty-eight (348) are Georgian and eight hundred ninety-nine (899) are French expressions.

## **Content of the Thesis**

**Chapter I «Phraseology – Stages of Development»** consists of five paragraphs.

**In 1.1. «Phraseology as a seperate linguistic discipline, its object of study»** the term »phraseology» is defined. «Term «phraseology» is derived from Greek words (Phrasis – way of speaking; logos – study of ) and means the unity of fixed expressions, such as idioms, phrasal verbs and other types of multi-word lexical units (phrasemes). The same term is used to denote the field of linguistics that studies set or fixed phrases» (Gamkrelidze,...2008: 375). It is mentioned that there are various terms used by different scholars to denote the same phenomenon. «Phraseologism as a term has many synonyms: phraseological unit, phraseological expression, cliché, phraseological fusion, phraseological unity, phraseological combinations. Besides there are terms like fixed expression, inseperable lexical units, stereotypical expressions, idiom, metaphorical expression, frozen units, etc» (Takaishvili, 1961: 13). « .... fixed phrases are devided into following subgroups: idioms, phraseological combinations, phrase schemes and figurative expressions (proverbs, aphorisms, etc.)» (Gamkrelidze,...2008: 376). There is discussion about the field of phraseology. It is underlined that phraseology is an intermediary field being close to literary studies, stylistics, lexicology and linguistics.

**1.2. Phraseology - different stages of development** - presents the brief survey of the development of phraseology. The concept of phraseologic unit (unité phraséologique) has been first used by Charles Bally, in «Précis de stylistique,» wherefrom it was taken by V. V. Vinogradov and other Soviet linguists, and then subsequently borrowed by different languages belonging to the European culture. Phraseology became a seperate liguistic discipline in the begining of XX th century and its foundation is connected with the name of Swiss linguist Charles Bally. He was the first scholar who paid special attention to

phraseological units and started to talk about peculiarities of phraseologisms. As a founder of modern phraseology, he made first classification of phraseological units and justified the importance of their thorough study. In this paragraph Bally's theories are analysed.

In the same paragraph the analysis of some other famous linguists' theories are presented. In French linguistics interesting phraseological researches were conducted by M. Ra, Zh. Maruzo, P. Giro, A. Rey, S. Chantreau, I. Gonzales Rey, A. Pamies. The contribution of Russian linguistics: V.V. Vinogradov, M. Babkina, S. Gavrin, V. Zhukov, B. Larin, V. Mokienko, M.T. Tagieva, Telya, N. Shanski, V. Gak, A.G. Nazarian, K.D. Prikhodko, Y. Retsker, I. N. Timeskova, A. Kunin, E. V. Polivanov, N. Amosova is greatest in the development of phraseology as a branch of linguistics.

**1.3. Phraseology Research in Georgian Linguistics** is devoted to the history of development of phraseology as a branch of linguistics in Georgia. From the middle of the XX century interest of Georgian linguists towards phraseological research increased. Georgian Linguists: T. Sakhokia, A. Neiman, K. Kandelaki, A. Oniani, A. Frangishvili, G. Shalamberidze, N. Gamrekeli, E. Mgaloblishvili, L. Lezhava, Al. Kobakhidze, T. Shavishvili, A. Takaishvili, I. Lobzhanidze, N. Surguladze, Ts. Akhvlediani, Ts. Bibileishvili, L. Darashvili, R. Gachava, N. Stambolishvili, I. Goshkheteliani, etc. made great contribution to the development of Georgian phraseology. The paragraph is dedicated to the analysis of their prominent works.

**1.4. Function of phraseologisms - Types of classification.** Scientists have always known about the importance of phraseologisms. "In the XVI th century A. Estien spoke about ability of phraseologisms, that they were able to express idea in short and laconic form. 18th-century lexicographer, compiler of a phraseological dictionary P. L. Bolker, indicated that phraseological units were means of communication" (Nazarian, 1987: 30). In the same paragraph the functions of phraseologisms are discussed. The researcher presents different types of classification of phraseological units. V. Vinogradov's classification is based on semantic principle. He singles out three subgroups; A. Kunin distinguishes four types of phraseological units and bases his classification on structural-semantic principle. N. Shanski's classification is based on structural/grammatical principle. According to him, there are seven types of phraseologisms. A. Nazarian takes into consideration communicative function of

phraseologisms and singles out three main types in French phraseologisms. A. Nazarian makes semantic classification of French phraseologisms as well and singles out two types of phraseological units. Georgian lexicographer A. Takaishvili singles out two types of phraseologisms marking attention towards the interdependence of its components.

**1.5. National Character of Phraseologisms.** The paragraph analyzes the specificity of verbalization of the national character by means of phraseology, identifies the features of the relationship between the national mentality, culture and language; phraseological picture of the world is seen as the result of cognitive perception of the reflected reality. Phraseological units store and re-create feelings, emotions, sensations, evaluations, moods.

The national character of French phraseology has been dictated by centuries of accumulated material from both its own native language and material from other languages. National spirit is at the basis of French and Georgian phraseological units. Their culture specific peculiarities are found on structural-grammatical, lexical, stylistic, phonetic and semantic level. This originality is expressed in the use and understanding of different forms of phrase production in different languages, which are characteristic of a given language only, and are encoded in specific "icons" prepared for new idioms. «Phraseology condenses an entire complex of cultures and psychology of this or that nation, its unique way of imaginative thinking»(Roizenzon,1972: 3, cited in Nazarian, 1987: 35).

The analysis of idioms clearly reveals the influence of the national-cultural background on the phraseologisms.

**Chapter II Analysis of Phraseophytonyms /Phytonymic idioms in French and Georgian languages** consists of three paragraphs.

**II. I. Essence of phytonyms and their linguistic classification.** In spite of the fact that phraseology as a field of linguistics is well-developed, phraseophytonyms are not so well-investigated. In modern phraseology, the popularity of phraseological units with phytonymic components increases. During last decades scholars working in different spheres of science like linguoculturology, psycholinguistics, ethnolinguistics, ethnobotany and literary studies started to investigate phytonyms from different angles.

Human beings have always had close connection with flora and it is not surprising that this connection was materialized in phytonymic idioms that reflect cultural, ethnic peculiarities of the nation, their mentality, their customs, traditions and their world vision. Plants were used in everyday life for different purposes – for food, for healing diseases, for aesthetic purposes. “Phytomorphisms reflect specific peculiarities of the world in terms of national culture and linguistic prism. The national peculiarity can be manifested in typical associations that are related to one or another form (Setarov, 2005: 94). National, culture specific peculiarities of phytomorphisms are determined by national-cultural traditions on the one hand and types of plants and their geographical location, on the other hand.

Scientists have tried to classify phytonyms based on different criteria. Linguistic classifications of phytonyms were made by many scientists and they differ from each other in many aspects.

T.V. Tsoi bears into consideration lexico-semantic peculiarities of phraseophytonyms and makes a vague classification of phraseological units. It is difficult to understand what characteristics of plants were taken into consideration by the researcher. According to the given classification, phytonyms fall into several groups: Plants: pink, narcissus, etc.; Trees: apple tree, elm tree, etc.; Grains: wheat, raye, berley; Flowers: spring crocus / snowdrop, violet, rose, daisy, etc.; Vegetables: aubergine, cabbage, beet-root, etc.; Fruit: watermelon, banana, melon, peach; Bushes: barbery, blackberry, etc.; Herbs: sedge, great plantain (Tsoi, 1985: 220-222 cited in Kkhong, 2018: 91-92).

Another scholar, L. Putsileva takes into account connotational meaning of phytonyms and gives characterization of plant names based on thematic and axiological criteria.

L. Putsileva singles out two main types of phytonyms: 1) phytonyms that characterize human beings, their appearance, age or physical condition; 2) phytonyms that have nothing in common with the characterization of human beings.

First group of phytonyms are subdivided into two subgroups: **subgroup A and subgroup B**. Phytonyms that are united in the first subgroup have associative meaning. They depict a person's physical appearance, age or physical condition. Phytonyms that are associated with

“Beauty” and “Youth” are the following: bud, peach, rose, violet, etc. Phytonyms that depict a person’s ugliness, inelegance or vale of years are: mushroom, morel fungus, etc. In order to speak about a human being’s appearance, his/her face, head or mouth, following plant names are used: potato, peach, rose, etc. Phytonyms that depict a human being’s age and physical condition are: cucumber and berry (young, strong and young), lemon, dandelion, mushroom, log (old, weak, exhausted).

Subgroup b comprises phytonyms that depict a human being’s character and behavior. Phytonyms united in this subgroup have special function - they mark a person’s 1) moral characteristics (**narcissus** – egoist), (**oak** – stubborn); 2) social-communicative characteristics (**log**, **oak** – unemotional, passionless), (**acantha**, **actus**, **nettle** – malicious, stubborn); 3) intellectual characteristics (**oak**, **cork oak**, **log** – stupid, ignorant), (**burdock** – unapprehensive).

According to L. Putsileva, phytonyms of the second group are not anthropomorphic, i.e. they do not characterize human beings. They have metaphorical nature, for example: small amount of something – grain; starting point of something – root, seed, shoot; result of something - fruit;

L. Putsileva classifies phytonyms axiologically and singles out three subgroups in it: ameliorative, pejorative and neutral.

In the *subgroup a* “Appearance, Physical condition, Age” some of the phytonyms have ameliorative connotation (rose, bud), but majority of phytonyms possess pejorative connotation (mushroom, cabbage, spruce). Only a few lexemes possess neutral meaning. In the *subgroup b* “Character and Behaviour” all phytonyms have pejorative connotation (actus, narcissus, burdock, etc.).

Researcher believes that it is difficult to classify phytonyms belonging to the second group “Phytonyms with non-anthropomorphic connotations” axiologically. They are mostly metaphorical and are used for characterizing abstract notions and phenomena (Putsileva 2008, cited in Kkhong, 2018: 95-98).

O. Rubtsova made a new classification of phytonyms in the thesis “Parmacophytonyms in different structured languages.” She singles out the following classes: 1) phytonyms used in medicine; 2) phytonyms used in everyday life; 3) smell and odour of the plants; 4) plant appearance; 5) location of the plant; 6) period of bloom; 7) colour of the plant; 8) faunistic lexis; 9) superstitions; 10) anthrophonemes (Rubtsova, 2015 cited in Kkhong, 2018: 98-100).

**2. 2. Phytonymic idims / Phraseophytonyms in French.** Semantics of phraseophytonyms is of great interest. Phraseophytonyms figuratively describe objects, human beings, their characteristics, condition. Phraseological units with phytonymic components describe not only a person or a thing, but are indicators of the national worldview and communicative behavior of native speakers. They reflect inner world of human beings, their emotions and relation towards the world. «Every type of text, no matter it is folkloristic or belongs to modern literature, contains names of plants, flowers, berries, trees and their parts (root, leaf, etc.). Phytonyms possess great connotative and metaphorical power» (Fatushina, 2013: 421).

Phraseologisms with phytonymic components form phytonymic picture of the world, which is a part of the common language picture of the world. Most of the phraseologisms are of symbolic character and give implicit information about a person or a thing.

Names of plants, fruit or vegetables are found in many French argot phrases. The analysis revealed that meanings of most phraseophytonyms are negative. They are associated with concepts: success, failure, appearance, flattery, naivety, wealth, mockery, misery, etc. Besides, phraseophytonyms can characterize human beings (stupid, arrogant, mad, boastful, scornful, considerate, sincere, happy, beautiful, ugly, etc).

In this paragraph special attention is given to etymological study of French phraseophytonyms. Every phraseological unit has its own history. The study of etymology makes it easier to understand the meaning and symbolic value of the idiom. Some of the phraseophytonyms have vague meaning, for example: une carotte - a carrot, un pissenlit- a dandelion, une poire - a pear, une pomme – an apple, un haricot – a bean, une fraise - a strawberry, une prune - plum, un oignon - an onion, un épinard- a spinach, un citron- a lemon, un chou - a cabbage, une pêche - a peach, une tomate – a tomato.



Phraseophytonym **Les carottes sont cuites** (literally “carrots are fried”) figuratively means “all is done,” “all is completed.” This expression dates back to the XVIIth century. At that time the poor were fed by vegetables. One more expression with the same phytonym - „ne vivre que de carottes” appeared later. The phrase meant “living in poor condition.” “Carrot” had a derogatory meaning till the end of the XIX century. In the same century phytonym acquired a more derogatory meaning „être mourant” – a death-like;

Phraseophytonym **Manger les pissenlits par la racine** (literally “to eat roots of a dandelion”) figuratively means “to die, “to be buried.” In the XIXth century it was believed that a dead person could reach the roots of certain plants. The reason why “dandelion” as a plant name was chosen for the phrase may be the following: Dandelion was a plant that grew faster on a grave than any other type of plant: poppies or lilacs. In G. Kenchoshvili’s dictionary “Symbols in Christian Art” interesting information is given about a dandelion. The author calls it a “bitter herb” and marks the readers’ attention towards its symbolic meaning. A dandelion is a traditional Christian symbol that is associated with grief/sorrow. This beautiful plant is often painted by Flemish and German painters of the medieval period. It depicts crucifixion of the Christ.

Phraseophytonym **Couper la poire en deux** (literally “to cut a pear in two”) figuratively means “to share something,” “to come to a compromise.” This expression appeared in French from a literary work. In 1982 Félix Galipaux and Lucien Cressonnois wrote a sketch “La poire en deux,” where two characters were arguing about how to devide a poetic text equally. At the end of the sketch a phraseophytonym **Couper la poire en deux** is heard. They divide the text in two equal parts (four stanzas for each character) and stop arguing. But they leave the stage without uttering their parts.

Phraseophytonym **Il a les pieds en bouquet de violettes** (literally “to have your toes in a bouquet of violets”) figuratively means “to be happy and satisfied,” “to feel great relaxation.”

The expression appeared in French language in the second half of



XXth century. In French culture phytonym “violet” is associated with XIXth century French history (the violets of Napoleon). Violet was a symbol of “bloom” in the empire of Napoleon Bonaparte.

**2.3. Phytonymic idioms / Phraseophytonyms in Georgian Language.** The paragraph is devoted to the study of etymology of Georgian phytonymic idioms. Georgian language is rich in phraseophytonyms. This fact proves that Georgians have always had close connection with nature and plants.

A frequently used phraseophytonym in Georgian is “**tkemalze zis**” (literally “to sit on a sour plum tree and eat its fruit”). Figuratively the phraseophytonym means “an ignorant person,” “a silly person who can’t distinguish between right and wrong.” Because of its sour taste, sour plum is the least loved plant in Georgia. Many people do not consider it as a fruit at all. And if a person climbs the sour plum tree and eats its fruit, it means that something is wrong with his/her brain. A silly person is often addressed by “Are you sitting on a sour plum tree?” (Sakhokia, 1954: 167).

Phraseophytonym “**Leghvia**” (literally “like a fig”) comes from Kakheti (a region in Eastern Georgia) and figuratively means “a lazy, idle, timid person who can not do his/her work properly.” It is a well-known fact, that a ripe fig is soft, softer than any other type of fruit and can take any shape. As a tree it is worthless; it is easily twisted or broken. It can’t be used as a building material or firewood. Hense are the phraseophytonyms “**moleghva**” (to run clumsily), “**moleghvili katsi**” (a clumsy man) (Sakhokia, 1950: 227).

Phraseophytonym “**kurebze khakhvi ar damachra**” (literally “you can’t cut onions on my ears”) is used as a threat by Georgians and figuratively means “you can’t defeat me!” Phraseology has an interesting history. In old times, slaves’ ears were cut. It was a sign of slavery. In order to stop bleeding, onion was put on the cut. An onion had a healing effect. This tradition was known by every Georgian living in mountainous regions. Expression “**kurebze khakhvis dachra**” (to cut onion on somebody’s ears) meant “to enslave someone.” If the expression “**kurebze khakhvi ar damachra!**” is used by a person, he/she wants to say “You

can't enslave me!" "You can't frighten or defeat me. I am strong enough!" (Sakhokia, 1955: 43-44).

Phraseophytonym “**Pantasavit chamosvla**” (literally “to fall like a wild pear”) means “to come down in large amounts.” It is a well-known fact that a wild pear has a great amount of fruit and when it is ripe, it comes down like rain. Expression “pantasavit tsviva” figuratively means “there is a great number of something” (Sakhokia, 1954: 84).

**Chapter III Phytonymic idioms with similar and different connotations** consists of three paragraphs.

**3.1. Semantically similar phraseophytonyms in French and Georgian.** Phraseologisms with phytonymic components form phytonymic picture of the world, which is a part of the common language picture of the world. Most of the phraseologisms are of symbolic character and give implicit information about a person or a thing. The mechanism of phraseologism creation is such: they are created by individuals and result from their mental processes. Later on, these mental processes are materialized in language. As E. M. Wolf mentions “Language reflects the person differently” (Wolf, 2002: 150). Language becomes unique in connection of culture. Contrastive analysis of phytonymic idioms is of great importance as it enables the researchers to see cultural, ethnic and mental differences existing between unrelated languages.

We studied empirical material and made conceptual or semantic classification of French and Georgian phraseophytonyms.

Concepts “**unvaluable**,” “**unworthy**,” “**valueless**,” “**useless**” in French are associated with the following plants: peanut, banana, cabbage grain, cherry, date, broad bean, straw, walnut, etc. **Ne pas valoir une cacahuète**<sup>1</sup> (literally “not worth a peanut”) figuratively “ an unvaluable thing”; **Ne pas peser un grain** (literally “has a weigh of a grain”), figuratively 1) someone who is quick and nimble; 2) something that is unimportant; something that is tiny and

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<sup>1</sup> <https://dictionnaire.reverso.net/francais-synonymes/ne+pas+valoir+une+cacahu%C3%A8te> (searched 10.11.18)

unnoticeable (Bibileishvili, ... 2010: 258); **Gagner des dattes**<sup>2</sup> (literally “to get/earn dates”), figuratively “to get nothing”;

In Georgian phraseologisms, the names of “leek” and “celery” are often found in connotation of something invaluable: **prasa – niakhuria** (literally “it is something like a leek / celery”) figuratively “It is something unimportant” (Sakhokia, 1954: 100); **Boloki da khbos tavi** (literally “a radish and a head of a calf”), figuratively “nothing” (Sakhokia, 1950: 35); **Tkemlis chirad michneva** (literally “to consider someone as a dried sour plum”), figuratively “someone or something that has a little value; valueless (Sakhokia, 1954: 168); **Dampali kitris fasi** (literally “having a price of a rotten cucumber”), figuratively “having no value at all; useless (Sakhokia, 1950: 86);

Concepts “**Drunk**”, “**Drunkard**” are associated with certain vegetables, fruits or plants in French: **Avoir sa prune** (literally “to have one’s own plums”) figuratively „to drink much” (Bibileishvili,... 2010: 442); **Avoir son bout de bois** (literally “to have a piece of wood”), figuratively “to be drunk” (Old French idiom) (Rey, ... 2015: 110); **Avoir l’air poivre** (literally “to have peppery expression on the face”), figuratively ”to be soaked” (Kadeishvili,... 2000: 128);

In Georgian we found only one example of this type. **Khapia** is a type of vegetable, a pumpkin that was used by Georgians in old times as a bailer, taking out wine from a large (buried) wine-jar called «churi». Figuratively «Khapia» means a heavy wine drinker; a toper; a drunkard (Sakhokia, 1955: 191).

The analysis showed that in both languages phraseophytonyms depict a person’s strengths and weaknesses, his / her emotional condition, mood, etc.

The French saw some kind of similarities between concepts: “**Fury**,” “**Anger**,” “**Rage**,” “**Wrath**” and certain plants: mustard, cabbage, flower, coconut tree, moss, hay, sorrel, etc. **Faire monter la moutarde au nez à qn** (literally “to raise the mustard to the nose”) figuratively “to make someone angry” (Bibileishvili,... 2010: 357); **Travailler du chou** (literally “to prepare cabbage”) figuratively “to get crazy about something or someone” (Bibileishvili,... 2010: 106);

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<sup>2</sup> [https://idioms\\_fr\\_ru.academic.ru/22537/gagner\\_des\\_dattes](https://idioms_fr_ru.academic.ru/22537/gagner_des_dattes) (searched 16.01.19)

**Avoir mangé de l'oseille** (literally “having eaten sorrel”) figuratively “to be upset / angry” (Bibileishvili,... 2010: 385); **Piler des oignons**<sup>3</sup> (literally “to chop onions”) (argot) “to make someone cry, to humiliate someone.”

In Georgian the same concepts are closely connected with certain types of herbs and vegetables having bitter, unpleasant taste. Using such kind of herbs or vegetables makes a person behave extraordinarily. For example: **lentsofa (henbane)** (Lat. *Hyoscyamus niger*) is a poisonous plant used as a drug. **Gizhana**, the same as **black nightshade** (Lat. *Belladonna*) is also a poisonous plant. If one uses them in small doses, they may have good medical effect, but if one overdoses, they may become poisonous and have lethal effect. People who behave strangely are often addressed in this way: “**lentsofa khom ar gichamia?**” (Have you eaten **henbane**? – meaning “Are you crazy?”) (Sakhokia, 1950: 226). Another form of address having the same meaning is: **Gizhana khom ar gichamia?** (Have you eaten **black nightshade**?) (Sakhokia, 1950: 64); **Ra ekalma uchkhvlita!** (literally: What thorn pricked him!) figuratively means “Why is he / she so infuriated, what made him / her so angry? (Sakhokia, 1954: 106); **gatsitsmateba** (literally “**to be like a garden cress**”), figuratively “to get furious,” “to get irritated / angry” (Sakhokia, 1950: 56).

In French concepts “**Caution**,” “**Prudence**,” “**Foresight**” are in connection with phytonyms: tree, salad, herbs, corn, pear, bark of the wood and onion. For example: **Jouer la carotte**<sup>4</sup> (literally “to play with carrots”) figuratively “to play carefully; to take no risks while playing; **Avoir (or envoyer, mettre dessus) toutes les herbes de la Saint-Jean** (literally “to have all the herbs of St. John”) figuratively 1. to do one’s best; 2. to take into consideration; to follow the rules (Bibileishvili,... 2010: 269); **Il a du foin aux cornes**<sup>5</sup> (literally “to have hay on the horns”) figuratively “a troublesome person, who should be avoided.”

<sup>3</sup> [https://idioms\\_fr\\_ru.academic.ru/34937/piler\\_des\\_oignons](https://idioms_fr_ru.academic.ru/34937/piler_des_oignons) (searched 17.01.19)

<sup>4</sup> <http://www.cnrtl.fr/definition/carotte> (searched 20.11.18)

<sup>5</sup> <https://www.littre.org/definition/foin> (searched 28.11.18)

In Georgian we found only one idiom associated with the above mentioned concepts. Idiom “**Ukare kakali**<sup>6</sup> (literally “Throw nuts”) figuratively means “no matter how hard one tries, there is no way out.”

In French concepts “**Price**,” “**Cost**” are connected with “pepper” and underline dearness of a thing. We found only one idiom of this type: **Cela est cher comme poivre**<sup>7</sup> (literally “as expensive as pepper”) figuratively “very expensive, very dear.”

In Georgian phytonyms show how cheap the things are. Georgia has always been rich in fruits and vegetables and they have always had low price. Idiomatic expression: **nivris fasad** (literally “at a price of a garlic”) figuratively means “at a low price” (Sakhokia, 1954: 72); **bzis fasad**<sup>8</sup> (literally “at a price of box”) figuratively “to pay little for something” (Sakhokia, 1950: 212); **Kitrad ghirs, Kitris fasad ikideba**<sup>9</sup> (literally “has the price of a cucumber”) figuratively “is very expensive.” **Chalis fasad gakidva** (literally “to sell something at a price of straw”) figuratively means “to sell something at a low price,” “to give something for free” (Tsetskhladze, 2018: 80).

Phytonyms in French culture do not always have negative connotations. Many fruits and vegetables have positive connotations. These phytonyms are: bean, medlar, wood, leek, apple, turnip, grain, coconut tree, straw, the leaf of the palm, broad bean, etc. Concepts “**Winning**,” “**Victory**” are associated with the following phytonyms: **Des nèfles!** (literally “Medlars!”) figuratively “You can’t defeat me!” (Kadeishvili, ... 1999: 909); **Des haricots** (literally “Beans”) figuratively “You will have nothing!” (Kadeishvili, ... 1999: 440); **Abattre bien du bois**<sup>10</sup> (literally “to cut down woods”) figuratively “to do hard work.” **C'est comme des pommes** (literally “It is like apples!”) figuratively “You can’t defeat me!” (Bibileishvili, ... 2010: 430); **Emporter (lever, enlever) la paille** (literally “to take straw with oneself”) figuratively “to gain success,” “a famous person.” (Rey, ... 2015: 668); **Trouver la fève (au**

<sup>6</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 23.01.19)

<sup>7</sup> <https://www.littre.org/definition/poivre> (searched 22.12.18)

<sup>8</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 23.01.19)

<sup>9</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 24.01.19)

<sup>10</sup> <https://www.littre.org/definition/bois> (searched 04.12.18)

**gâteau**) (literally “to find a bean in the cake”) figuratively 1. to find something desirable; to have luck, to be fortunate; 2. to open the case (Bibileishvili,... 2010: 227);

Phraseological unit **Ver mogartvi danivruli badrijani** (directly “You couldn’t get garlicky eggplant!”) figuratively means “You couldn’t cheat me!” “You couldn’t get what you wished!” “You are lost!” (Sakhokia, 1950: 127); **balba ar momikharsho** (literally “You do not need to boil mallow for me”) figuratively “You can’t bit me,” “You can’t cut me with a sharp tool, so there is no need of putting a boiled mallow on the cut” (Sakhokia, 1950: 26-27); **kurebze khakhvi ar damachra, kurebze khakhvi ar damatalo**<sup>11</sup> (literally “You can’t cut onions on my ears”) figuratively “You can’t defeat me; I am not afraid of your threats; You won’t be able to enslave me!” (Sakhokia, 1955: 43-44).

Concepts “Failure,” “Lack of success” are associated with different fruits and vegetables in French and in Georgian: **Fendre du bois avec un rasoir**<sup>12</sup> (literally “to cut wood with a razor”) figuratively “to use useless tools for doing something”; **Fruit sec**<sup>13</sup> (literally “dried fruit”) figuratively 1. a student who failed at exams; a student leaving the school without a diploma; 2. a silly and unlucky person; **Tuer un âne à coups de figues (molles)**<sup>14</sup> (literally “to kill a donkey throwing soft figs at it”) figuratively “to start doing something that endures long or is impossible to complete; **Glisser sur peau de banane** (literally “to slide on a banana skin”) figuratively “a failure caused by insignificant obstacles” (Kadeishvili,... 1998: 246); **Une guigne noire** (literally “black cherry”) figuratively “awful failure, “ill-fate” (Kadeishvili, ... 1999: 422).

Idiom “**Chalas echideboda**” (literally “to grip on straw”) figuratively means “to find something weak to hold on, especially in the hard period (Tsetskhladze, 2018: 80). **Khavsis chidili** (literally “to grip on a moss”) has the same meaning as the previous idiom (Sakhokia, 1955: 190). Idiom **Khavs echideba**<sup>15</sup>- is of similar semantics “He grips on a moss- he hopes for something that is not reliable.”

<sup>11</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 26.01.19)

<sup>12</sup> [https://idioms\\_fr\\_ru.academic.ru/21588/fendre\\_du\\_bois\\_avec\\_un\\_rasoir](https://idioms_fr_ru.academic.ru/21588/fendre_du_bois_avec_un_rasoir) (searched 17.01.19)

<sup>13</sup> [https://idioms\\_fr\\_ru.academic.ru/22444/fruit\\_sec](https://idioms_fr_ru.academic.ru/22444/fruit_sec) (searched 11.01.19)

<sup>14</sup> <http://www.expressio.fr/expressions/tuer-un-an-e-a-coups-de-figues-molles.php> (searched 13.11.18)

<sup>15</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 30.01.19)

In French culture phytonyms: onion, radish, stick, flower, wheat, carrot, hay are connected with concepts “Poor,” “Penniless,” “Lack all.” For example: **Se nourrir d'un oignon**<sup>16</sup>(literally “to feed on an onion”) figuratively “to be poor,” “to feed oneself badly.” **Être fleur** (literally “to be a flower”) argot, figuratively “to be penniless” (Caradec, 2005: 94); **Fauché comme les blés** (literally “to be scythed down like wheats”) figuratively “to be penniless” (Rey,... 2015: 83); **Manger son blé en vert** (literally “to eat green wheat”) (Old French idiom) figuratively “to waste money,” “to spend money in advance” (Kadeishvili,... 1998: 289).

In Georgian culture the above mentioned concepts are connected with phytonyms: bean, stem, twig / stick: **tsariel lobioze gadaivlis**<sup>17</sup> (literally “will live on beans”) figuratively “will have nothink to eat except beans” (Sakhokia, 1954: 102); **purze da tskalze kofna** (literally “to be on bread and water”) figuratively “to be extremely poor” (Sakhokia, 1954: 103); **tsariel purze zis (tsariel purze ijda)**<sup>18</sup> (literally “to be on bread”) figuratively “to be poor.”

Many phytonyms in French are associated with concepts “Stupid,” “Silly,” “Ignorant,” “Strange”: **Avoir l'air tomate**<sup>19</sup>(literally “to have appearance of a tomato”) figuratively “silly”; **(Être) creux comme un radis** (literally “to be as hollow as a radish”) figuratively “an ignorant person” (Rey,... 2015: 788); **Quelle banane!**<sup>20</sup> (literally “What a banana!”) figuratively “How stupid is he!”; **Pomme à eau** (literally “a juicy apple”) figuratively “a silly person” (Bibileishvili,... 2010: 429); **La reine des pommes**<sup>21-</sup> (literally “the queen of apples”) figuratively “stupid, fool, senile.” **Bonne poire** (literally “a good pear”) figuratively “dolt” (Bibileishvili, ... 2010: 428); **Ne rien avoir dans le chou**<sup>22</sup>(literally “to have nothing in the cabbage) figuratively “silly, stupid.”

Georgian Expression **ai, ina davade amat chkuas!** (literally “let me put henna on their brain!” means “He is so silly” (Sakhokia, 1950: 8); Expression **balze zis da tkemals chams**

<sup>16</sup> <https://www.lingvolve.com/ru-ru/translate/fr-ru/se%20nourrir%20d'un%20oignon> (searched 25.12.18)

<sup>17</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 24.01.19)

<sup>18</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 25.01.19)

<sup>19</sup> <http://www.cnrtl.fr/definition/tomate> (searched 29.11.18)

<sup>20</sup> <https://www.icem-pedagogie-freinet.org/book/export/html/3209> (searched 27.11.18)

<sup>21</sup> [https://idioms\\_fr\\_ru.academic.ru/26789/la\\_reine\\_des\\_pommes](https://idioms_fr_ru.academic.ru/26789/la_reine_des_pommes) (searched 07.01.19)

<sup>22</sup> <http://www.expressions-francaises.fr/expressions-n/2685-ne-rien-avoir-dans-le-chou.html> (searched 08.01.19)

(literally “to sit on a cherry tree and eat a sour plum”) figuratively means “He / she is stupid, can’t differentiate between wrong and right” (Tsetskhladze, 2018: 73); Expression **tkemalze zis** (literally “to sit on a sour plum tree”) has the same meaning as the previous phraseological unit (Sakhokia, 1954: 167); Expression **tavshi bze ukria** (literally “to have chaff inside the head”) figuratively means “he / she is brainless” (Sakhokia, 1950: 156); When somebody is addressed by **She kliavo!** (literally “You plum!”), it means that the person is silly. This expression is jargonic and humiliating at the same time (Bregadze, 2013: 138).

Concepts “**Wealth**,” “**Money**,” “**Carefree life**” are connected with phytonyms in the following examples: **Amasser mousse**<sup>23</sup> (literally “to gather moss”) figuratively 1. “to gather money,” “to gain great wealth”; 2. to turn serious; **Avoir de l'oseille**<sup>24</sup> – figuratively “to have money,” “to be rich”; **Avoir du blé en poche**<sup>25</sup> (literally “to have wheat in the pocket”) (argot) figuratively “to have a big pocket.” **En avoir noix** (literally “to have nuts”) figuratively “to have much jewellery and other valuables” (Bibileishvili, ... 2010: 367);

Georgian phraseological unit **kvatza aqvs da kakalits**<sup>26</sup> (literally “to have both stones and nuts”) figuratively means “to have everything”; Expressions **bzesavit aris, bzesavit aqvs**<sup>27</sup> (literally «to have chaff») mean «to have more than is needed»; Expression **keris ormoshi chavardna** (literally “to fall in the barley”) figuratively means “to become rich unexpectedly” (Sakhokia, 1979: 676); In old times, in Georgia the number of wood chips indicated at the owner’s wealth. Thus an expression **didi nafoti mitsviva sakhlshi** (literally “a big wood chip is in my house) meant that a person was really rich (Sakhokia, 1950: 102); **Lemon** is a jargonic expression meaning “million.” One word is replaced by another, phonetically similar word to keep secrecy (Bregadze, 2013: 86).

**3.2. French and Georgian phraseophytonyms having different content.** “Phytonyms are the fragments of the language picture of the world. They contain not only ethnocultural information about the plant, but they show axiological or stereotypical understanding.

<sup>23</sup> [https://idioms\\_fr\\_ru.academic.ru/2051/amasser\\_mousse](https://idioms_fr_ru.academic.ru/2051/amasser_mousse) (searched 17.01.19)

<sup>24</sup> <http://www.expressions-francaises.fr/expressions-a/2107-avoir-de-loseille.html?highlight=WyJvc2VpbGxIIO> (searched 29.12.18)

<sup>25</sup> <http://www.cnrtl.fr/definition/bl%C3%A9> (searched 25.11.18)

<sup>26</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 23.01.19)

<sup>27</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 23.01.19)

Nomination is both – the action of nominating and a cognitive process. At first a person perceives the subject and then nominates it (Garifulina et al., 2004). Nomination is conditioned by historical, geographic, cultural and other factors (Fatkulina, 2002). Phytonymic lexemes show transformation of the reality into icons. The icons themselves turn into linguistic forms. Every society exists and develops in objective conditions, which causes differences in creation of words and their nomination (Fatkulina, ... 2016: 93).

While working on French and Georgian phraseophytonyms, we singled out idioms having different content and made their conceptual classification. In Georgian we found a great number of phraseophytonyms connected with cursing and blessing. Such kind of formulas did not contain phytonyms in French.

«Cursing / Swearing is a genre of folklore. It is based on the belief that a word has magic power. It is a formula that intends to cause misfortune, evil, doom, etc to another. Cursing is an obscene oath or a word that is used for devastating the evil, envier or stop goety against oneself (Shioshvili, 2016: 162). From ancient times people believed that a word had magic power and were sure that their cursing would be effective. In Georgian one can find many phytonyms in cursing formulas.

Concept «Cursing»: **Shens erdoze balakhimts amosulao!** (literally «Let no grass grow around your house!») figuratively «Let god destroy your house and devastate your family members! » (Sakhokia, 1955: 67). This expression is a powerful cursing formula used by Georgians. In old times, in Georgia, especially in Kartli (one of the regions of Georgia) peasants lived in the houses with a flat earth roof called «erdos.» As soon as the grass grew on it, the peasants cut it, otherwise rain would enter the house. Grass grew on those houses, where no one lived; Expression **bzed da bred tsauva sakme**<sup>28</sup> figuratively means «he/she won't be lucky.»

Expression **shens toneshi chincharits amosulao!** (literally «Let the nettle grow in your oven») (Sakhokia, 1955: 67) has the same meaning as the previous one – Let no one stay alive in your family! This cursing formula was popular in Kartli (one of the regions of Georgia).

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<sup>28</sup> <http://idioms.iliauni.edu.ge/?q=ka> (searched 23.01.19)

Georgians baked flat bread in cylindrical clay bread ovens. If nettle grew in the ovens, it meant that no one lived in the house, all members of the family were dead. The content of the expression is based on logic.

«Blessing is another oldest genre of folklore. Like cursing, it is based on the belief that a word has magic power.» (Shioshvili, 2016: 171). In Georgian culture there are too many examples of blessing. They are spread over the whole country from different regions of Georgia.

Concept «**Blessing**» is found in the phraseological unit **ia da vardi gifenia** (literally «violets and roses are spread out in front of you») figuratively «Wish you all the best!» «Live without problems!». In Georgian society expression «**violets and roses are spread out in front of you**» was used even in the case when somebody departed and the host wished him good luck. Later this expression changed its meaning and today it is heard in situations like this: - **I won't stay with you! – Go away if you wish to go. Violets and roses are spread in front of you!** (Sakhokia, 1950: 183).

Concept «**Mercy**»: **pilpilmokrili madli** (literally «peppered mercy») figuratively «grudged kindness» (Sakhokia, 1954: 86); **pilpils moakris**<sup>29</sup> (literally «to strew pepper on something») figuratively «to use bitter words against someone.»

Concept «**Apology**»: Georgian phraseologism **piri khisken miknia**<sup>30</sup> (literally «to turn the face to the tree») is used as an apology to avoid evil or something bad.

Concept “**Fear**”: Georgian idiom **tanze eklis askhma** (literally “to wear spines”) figuratively means “to frighten someone, to scare someone” (Sakhokia, 1954: 162); **eklad daesva** – is afraid or embarrassed (Tsetskhladze, 2018: 80); **achinchvra tanis** (literally «to feel nettle touch on the body») figuratively «to feel startled or scared,» «to turn angry» (Sakhokia, 1979: 37).

Below given phraseophytonyms are characteristic to French language only and show their culture specific peculiarities.

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<sup>29</sup> <http://ena.ge/explanatory-online> (searched 29.01.19)

<sup>30</sup> <http://ena.ge/explanatory-online> (searched 09.02.19)

**Concept «Sleep»: Coucher dans le lit aux pois verts** (literally «to lie in bed full of beans») figuratively «to sleep in the open air.» (Kadeishvili,... 2000: 127); **Manger une (or la) soupe aux herbes (or à l'herbe)**<sup>31</sup>(literally«to eat green soup») figuratively 1. to sleep in the open air 2. To get pleasure in nature; **Dormir comme une bûche** (literally “to sleep as a log”) figuratively “a deep sleep” (Kadeishvili, ... 1998: 336);

**Concept «Appearance» :** **N'avoir plus de mousse sur le caillou**<sup>32</sup> (literally« to have no moss on the stone») figuratively « to be bald» ; **N'avoir plus de mouron sur la cage** (literally «no more chickens on the cage») - to be bald (Bibileishvili, ... 2010: 356); **Avoir le melon déplumé**<sup>33</sup> (literally “to have the melon plucked”) figuratively “a bald man”; **Jambes en forme des haricots vets** (literally “to have legs like green beans”) figuratively «to have crooked legs» (Kadeishvili,... 1999: 440).

**Concept «Death» :** **Manger les pissenlits par la racine**<sup>34</sup>- dead and buried; **Mourir sur la paille**-(literally «to die on the straw») figuratively «to die in poverty» (Bibileishvili,... 2010: 388); **Mourir au coin d'un bois (or d'une haie)** (literally «to die in the forest or in the corner of a fence») figuratively «to die without anyone on the side» (Bibileishvili, ... 2010: 116); **Sentir (or sonner) le sapin** (literally «to feel spruce») figuratively «to feel death approach» (Bibileishvili, ... 2010: 471).

### 3.3. French and Georgian Phraseophytonyms having similar or different lexical components.

While working on French and Georgian phraseophytonyms, we came across both types of phraseophytonyms: phraseophytonyms with similar and different lexical components. But it should be noted, that the number of phraseophytonyms with different lexical components prevailed the number of phraseophytonyms with similar lexical components. It is quite logical as we were comparing phraseological units of two unrelated languages. We singled out two basic subgroups in them:

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<sup>31</sup> [https://idioms\\_fr\\_ru.academic.ru/29078/manger\\_une\\_soupe\\_aux\\_herbes](https://idioms_fr_ru.academic.ru/29078/manger_une_soupe_aux_herbes) (searched 10.01.19)

<sup>32</sup> [https://idioms\\_fr\\_ru.academic.ru/4240/avoir\\_le\\_caillou\\_d%C3%A9plum%C3%A9](https://idioms_fr_ru.academic.ru/4240/avoir_le_caillou_d%C3%A9plum%C3%A9) (searched 17.01.19)

<sup>33</sup> [https://idioms\\_fr\\_ru.academic.ru/4376/avoir\\_le\\_melon\\_d%C3%A9plum%C3%A9](https://idioms_fr_ru.academic.ru/4376/avoir_le_melon_d%C3%A9plum%C3%A9) (searched 12.01.19)

<sup>34</sup> <http://www.expressio.fr/expressions/manger-les-pissenlits-par-la-racine.php> (searched 11.05.18)

## 1. French and Georgian phraseophytonyms with different lexical components :

Subgroup a) idioms having different plant names in both languages. For example: **Gagner des dattes**<sup>35</sup> (to gain dates) - **boloki da khbos tavi** (a radish and a head of a calf); **Casser la graine** (to break a seed) – **puris gatekha** (to break a bread) (Kadeishvili, ... 1999: 392); **Se taper la cerise**<sup>36</sup> (to eat cherry) - **puris chama** (to eat bread); **Se faire la cerise** (to cook cherry) – **niorivit gaparva** (to sneak out like a garlic) (Rey, ... 2015: 153); **Oh, des dattes** - **mokharshuli tsabli khom ar ginda!** (Do you want boiled chestnut?) (Bibileishvili, ... 2010: 154); **Causerie** (or **coversation**) à **batôns rompus** (to talk with brokem sticks) - **mtis da baris tqves** (to talk about all) (Bibileishvili, ... 2010: 48); **Être rouge comme une tomate**<sup>37</sup>-(as red as tomato) – **charkhalivit tsiteli** (as red as beetroot); **La paille et la poutre** (straw and beam) – **tavis tvalshi zels and dires ver amcnevs** (to notice no beam in oneself) (Rey, ... 2015: 668).

Subgroup b: French and Georgian idioms whose equivalents contain no phytonyms: **Avaler des pois gris**<sup>38</sup> (to swallow grey beans) figuratively 1. glutton, hog, greedy; 2. a person who loves to waste money; **En avoir plein le coco** (to fill something with coconut) (argot) – **mutslis amovseba** («to fill one's stomach») (Kadeishvili,... 1998: 457); **Mordre à la grappe** (to bite a bunch of grapes) figuratively 1. to eat grapes from the bunch; 2. to become addicted; 3. to be trapped (Bibileishvili, ... 2010: 259); **Envoyer dans les roses** (to send to the roses) – **zgartani gaadenina** (“to knock someone down”) (Kadeishvili, ... 2000: 365); **Compter les fèves**<sup>39</sup> (to count the beans) – **buzebis tvla chershi** (“to count flies in the ceiling” “to do nothing”); **C'est comme des dattes** (It is like dates!) figuratively «It is impossible to happen!» (Caradec, 2005: 70); **Les carottes sont cuites** (The carrots are fried!) 1. Everything is clear ! 2. All is ended! (Bibileishvili, ... 2010: 82); **Faire chou blanc** (to cook white cabbage) – **martskhis gantsda, khelis motsarva** (“to fail, to be unlucky or unfortunate”) (Kadeishvili, ... 1998: 430); **Mi-figue, mi-raisin** (or moitié figue, moitié raisin; ni figue, ni raisin) (Neither fig, nor grape) - **arts tskalia, arc ghvino, arts zmaria, arts tskali** (Neither water, nor wine; Neither vinegar, nor

<sup>35</sup> [https://idioms\\_fr\\_ru.academic.ru/22537/gagner\\_des\\_dattes](https://idioms_fr_ru.academic.ru/22537/gagner_des_dattes) (searched 16.01.19)

<sup>36</sup> [https://idioms\\_fr\\_ru.academic.ru/41271/se\\_taper\\_la\\_cerise](https://idioms_fr_ru.academic.ru/41271/se_taper_la_cerise) (searched 12.01.19)

<sup>37</sup> <http://www.linternaute.fr/expression/langue-francaise/330/etre-rouge-comme-une-tomate/> (searched 29.12.18)

<sup>38</sup> [https://idioms\\_fr\\_ru.academic.ru/3142/avaler\\_des\\_pois\\_gris](https://idioms_fr_ru.academic.ru/3142/avaler_des_pois_gris) (searched 09.01.19)

<sup>39</sup> <https://www.lingvolve.com/ru-ru/translate/fr-ru/compter%20les%20f%C3%A8ves> (searched 25.12.18)

water) (Bibileishvili, .... 2010: 228); **Marcher sur une mauvaise herbe** (to walk on a weed) figuratively “to get on the wrong side of the bed” (Bibileishvili, ... 2010: 269); **Garder une poire pour la soif**<sup>40</sup> (to keep a pear for thirst) – **shavi dghistvis shenakhva, gadadeba** (to save for a rainy day); **Kurebze khkhvi ar daachras**<sup>41</sup> (to cut onion on someone’s ears) -Il ne fait pas les poids (to have no strength for doing something); **Gatsitsmateba**<sup>42</sup> (to be like garden cress) - **Étre rouge de colère** (to become red; to get angry); **Gachrili vashlavit gavs**<sup>43</sup> (to look like two sides of an apple) - **Ressembler comme deux gouttes d'eau** (to look like two drops of water); **Keris ormoshi chavardna**<sup>44</sup> (to fall into a hole of barley) -**Vivre comme un coq en pâte** (to live like a cock in a dough);

2. French and Georgian phraseophytonyms having similar lexical components: **Avoir la tête comme une citrouille**<sup>45</sup> – (to have a head like a pumpkin) – **gograsavit** gasivebuli tavi (figuratively to be tired); **Ridé comme une pomme cuite** (or une vieille pomme)<sup>46</sup> (wrinkled like a baked apple) – **shemtsvari vashlavit shechmukhnuli**; **Presser qn comme un citron** (to squeeze like a lemon) – **limonivit gamotsurva** (Kadeishvili, ... 1998: 440); **Pomme de discorde** (the apple of discord) – **gankhetkilebis vashli** (Kadeishvili, ... 2000: 133); **Ça ne vaut pas un trognon de chou** (it is not worth a cabbage) **kombostos murkadats ar ghirs** (figuratively “it is priceless”) (Kadeishvili, ... 2000: 642), (Surguladze, 2013: 255); **C'est chercher une aiguille dans une botte de foin**<sup>47</sup> (it is looking for a needle in a haystack) – **tivis zvinshi nemsis dzebna**;

<sup>40</sup> [https://idioms\\_fr\\_ru.academic.ru/45249/une\\_poire\\_pour\\_la\\_soif](https://idioms_fr_ru.academic.ru/45249/une_poire_pour_la_soif) (searched 08.01.19)

<sup>41</sup> <http://idioms.tsu.ge/?p=5455> (searched 20.10.19)

<sup>42</sup> <http://idioms.tsu.ge/?p=2776> (searched 20.10.19)

<sup>43</sup> <http://idioms.tsu.ge/?p=2790> (searched 20.10.19)

<sup>44</sup> <http://idioms.tsu.ge/?p=5395> (searched 20.10.19)

<sup>45</sup> <http://www.expressions-francaises.fr/expressions-a/1426-avoir-la-tete-comme-une-citrouille.html> (searched 12.01.19)

<sup>46</sup> [https://idioms\\_fr\\_ru.academic.ru/38788/rid%C3%A9\\_comme\\_une\\_pomme\\_cuite](https://idioms_fr_ru.academic.ru/38788/rid%C3%A9_comme_une_pomme_cuite) (searched 07.01.19)

<sup>47</sup> <https://www.littre.org/definition/foin> (searched 28.11.18)

## Conclusion

The analysis of the theoretical and practical material above leads us to the following conclusion:

- Idioms are part and parcel of French and Georgian languages. These short, laconic and metaphorical expressions depict long experience of a particular nation. Idioms may be either universal or culture specific. One of the main reasons that makes idioms difficult to be interpreted is their cultural specificity. Comparison of French and Georgian phraseophytonyms / phytonymic idioms shows similarities and differences existing between two unrelated languages.
- Language is a tool for understanding the world. Culture not only reflects the real world around humans and their living conditions, but a nation's social consciousness, lifestyle, traditions, value systems, and world views. Language is a coating material for culture. Idioms preserve history and cultural symbols of a nation.
- Contrastive analysis of French and Georgian phraseological units revealed functional, semantic and ethnopsychological peculiarities of idioms.
- Phraseological fund of French and Georgian languages is large. Phraseological units with phytonymic components make up a small part of phraseological fund. In spite of the fact that phraseological units have different origins, they have close connection with human beings and objects. Phraseological units with phytonymic components describe not only a person or a thing, but they are indicators of the national worldview and communicative behavior of native speakers.
- Phytonyms are one of the oldest and most important types of vocabulary. In the phraseological units with phytonymic component one can see inner world of the native speakers. The phraseophytonymic worldview represents one of the important elements of the emotional sphere, as well as the national language worldview, which is verbalized in specific forms for the ethnos. The analysis revealed that thanks to phraseophytonyms we can get some insight into the historical and cultural moments that gave rise to them, to see how

diverse is the inner world of human beings. Research proves that idioms are complex semantic formations and are an integral part of the linguocultural component.

- The analysis of French and Georgian Phytonymic idioms showed that they express different notions: success, failure, appearance, naivity, poverty, misery, thrift, mockery, stupidity, weakness of will, annoyance, etc. Besides they can characterise human beings: stupid, mad, proud, boastful, satisfied, happy, beautiful, ugly, sincere, faithful, etc. The empirical material found in both languages highlights the profound influence of the plant world on human consciousness.
- The research revealed the necessity of dividing the obtained expressions into idioms with positive, neutral and negative connotations, which we determined in percentage terms. We gathered 449 French phraseophytonyms. From them only 24,7% of phraseologisms had positive connotation, 5,3% of phraseologisms with phytonymic component were neutral and 69,8% of phraseologisms had negative connotation. The number of Georgian phraseophytonyms collected by us - is 173. From them only 22,5% of idioms had positive connotation, 3,4% of idioms were neutral and 73,9% had negative connotation. The analysis of French and Georgian phraseophytonyms revealed that most of the semantically complex expressions – idioms have negative connotations. Only a small number of phraseophytonyms bare positive connotation.
- The empirical material that was gathered by us from different internet sources and dictionaries, made it possible to classify idioms lexically and study their semantics.

Semantically two groups of phytonymic idioms were singled out by us:

- 1) French and Georgian phytonymic idioms with similar semantics;
- 2) French and Georgian phytonymic idioms with different semantics;

Lexically two more groups of phytonymic idioms were singled out: 1) Phytonymic idioms with different lexical components. They are subdivided into two smaller groups: a) subgroup a: idioms that contain different phytonyms in both languages; b) subgroup b: idioms, whose Georgian equivalents do not comprise phytonyms or vice versa - idioms, whose French

equivalents do not comprise phytonyms; 2) Phytonymic idioms with similar lexical components.

- The analysis showed that in Georgian idioms main phytonymic components are - the herbs used in medicine and in everyday life. In French the phraseophytonyms contain a great variety of vegetable and fruit names. These are the names of the plants that are used in everyday life or are spread in their geographic area. These plants are: a) vegetables: carrot, cabbage, onion, garlic, leak, bean, pea, lettuce, cucumber, tomato, potato, asparagus, spinach, sorrel, mushroom, pepper; b) fruit: strawberry, banana, apple, fig, grapes, peach, lemon, plum, cherry, melon, watermelon, berry, quince, coconut, pumpkin, olive, chestnut; c) trees and its parts: palm tree, coconut tree, medlar, pistachio, root, thorn, bark, moss, log, wood, twigs; d) flowers: dandelion, violet, gillyflower, pheony; e) herbs: parsley; f) grains: straw, hay, oats, etc.

The most frequently used plant names in Georgian phraseophytonyms are: henna, straw, herbs, onion, leak, coriander, mallow, radish, bean, pea, nut, garlic, cabbage stalk, beetroot, cucumber, aubergine, melon, garden cress, pumpkin, thorn, dog rose, quince, apple, pear, sour plum, vine, dried fruit, fig, nettle, bay tree, chaff, violet, rose, spring crocus/snowdrop, moss, barley, bud, root, wood chips, twigs, nut shell, bran, etc.

- We studied the etymology of national, culture specific phraseophytonyms and emphasized the need of studying phytonymic idioms.
- Phytonyms were found in Georgian cursing and blessing formulas. In French, phytonyms were associated with the concept of «death.» Such connections were not found in Georgian.
- In French trees and their parts are the phytonyms that are associated with «betrayal» and «superstition.» Such kind of associations were not found in Georgian phraseophytonyms. We found the phraseophytonyms that arose identical associations in French and Georgian. In Georgian lexeme «stick» has a function of a pillar but in French another lexeme «cane» has the same function.
- Only Georgian language is characterized by phytonymical idioms that are used while threatening, apologizing or scaring someone.

- In French, phraseophytonyms are often used to characterize the following concepts: sleep, improvidence, appearance, fatigue, style and dress, power, praise, danger, intelligence, egoism, modesty, frivolity, seduction, kiss, etc. Phraseophhttonyms can describe different types of skills and moods of human beings as well.
- In French there are a great number of phraseophytonyms that characterize appearance of human beings, but in Georgian such kind of phraseologisms were not found.
- Thus the phraseophytonymic worldview represents one of the important elements of the emotional sphere, as well as the national language worldview, which is verbalized in specific forms for the ethnos.
- Phraseophytonyms are actively used in the linguistic conceptualization of particular subjects or phenomena. Phraseological units with phytonymic components describe not only a person or a thing, but are indicators of the national worldview and communicative behavior of native speakers.
- Thus, culture is that complex whole that is made up by values, basic assumptions, beliefs and attitudes shared by an ethnic group. «Culture» and «Language» are tightly connected with each other. Language is a mirror of culture. Cultural peculiarities of a nation, wisdom of the ethnos, its mentality and national individuality are well-preserved in phraseologisms / idioms. They are passed down from generation to generation through social interactions. Language is a «capsule» that keeps the memory of a culture and «nourishes» the language speakers with valuable knowledge.

The main findings and results of the thesis are presented in the following publications:

1. **Results of Digital Teaching Methods in French Philology**, CODFREURCOR 5<sup>th</sup> International Conference: XXI Century Challenges – Humanitarian and Social Sciences. Ilia State University, Journal EISH, p.84., ISSN:1987-8753, Tbilisi, 2018.  
<http://ojs.iliauni.edu.ge/index.php/eish/issue/view/29>
2. **Linguocultural Analysis of French and Georgian Phraseologisms**, Batumi Shota Rustaveli State University, Materials of III Scientific Conference for Young Researchers and PHD Students, Batumi, 2017, p. 97-100. ISBN 978-9941-462-79-5.
3. **Analysis of Phraseophytonyms in French and Georgian Languages**, “Humanities in the Information Society - III,” International Conference Proceedings, Batumi Shota Rustaveli State University, Batumi, 2018. ISSN 1987-7625, ISBN 978-9941-462-86-3 (general), 2018. (is being printed)
4. „**L'étude étymologique des idiomes phytonymiques**,“ (Co-autor Professor Natalia Surguladze) Le linguiste, Revue internationale en science du langage, N 24/hiver 2018, Iran: Qom, pp. 33-40; ISSN 2251-970X
5. „**Phytonymic idioms with similar and different connotations (Based on French and Georgian Phraseophytonyms)**“ (Co-author Professor Natalia Surguladze), Journal of Narrative and Language Studies (NALANS), p. [REDACTED], ISSN 2148-4066.

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