

**Shelia M., associate professor**  
**Marghania M., associate professor**  
Sokhumi State University (Tbilisi, Georgia)

## **CONCEPT OF “OAK» IN THE CONTEXT OF DIALOGUE OF CULTURES**

The language of any culture is peculiar and unique. In accordance with the linguistic and cultural approach, it is important to emphasize that the concept has a multi-layered structure that includes a wide cultural background;. The concept is a semantic formation marked by linguocultural specificity and in one or another way characterizing the bearers of a certain ethnoculture.

The question of the inseparability of language and culture became the basis of the concept of the famous American linguistic school of Sapir-Whorf. They determined human thinking and the way of understanding reality. E. Sapir noted that people perceive the world differently and this difference is, first of all, reflected in the language of the speakers of a particular culture (Sapir, 1960 176].

The purpose of our research is the lexical, semantic, comparative, cognitive and linguo-cultural analysis of the concept “oak”, which is a symbol of the strength and eternity of the Georgians and the British people.

In the first nomination of the concept, the oak, as a natural, perennial plant, has been associated with life in many cultures since ancient times.

Oak (*Quercus*) is a representative of the beech family. It is distinguished by its height, thickness and unusual silhouette. It is believed various species of oak grew in Europe even before the Ice Age in the Alps region. There are up to 600 species of oak around the globe.

The nations of the world have always held oak in high esteem for its strength and durability. It is often mentioned in historical sources, myths, literary works. "Oak, as the "king of the forest", occupied a special place in the pagan imagination of Western and Eastern Europe. Like other prominent trees,

the oak symbolized the "world axis". (აბზიანიძე, ელაშვილი, 2006: 155).

Since ancient times, oak was considered the most beautiful tree among many peoples, and it was treated with respect and love. Translated from Latin, it is called "beautiful tree" - Quercus, from the Celtic words "quer" - "beautiful" and "cuez" - "tree".

In Antiquity, the oak considered a sacred tree. So, the Greeks believed that the gods gave it to people first among all trees. As is known, one of the legends of Ancient Greece is about a golden sheep's skin. Arriving on the eastern coast of the Black Sea, where Colchis was located, Jason learned that obtaining the artefact was not an easy task. It was said that the Golden Fleece was spread over an Oak tree in a sacred grove of the god Ares and guarded by a giant serpent – the Colchian Dragon (Drakon Kholkikos) APOLLONIUS RHODIUS, ARGONAUTICA 2. 1267 FF.

The Romans considered oak to be the tree of the supreme god, Jupiter. Offering prayers and songs to the goddess of fertility, Ceres, they put oak wreaths on their heads.

In biblical tradition, oak is a symbol of pride. According to some versions of Christian tradition, the crucifix cross was made of oak.

In Christianity, the tree of life also symbolizes the development of the spiritual qualities of each person, his/her desire to know the almighty and the connection of each person with the one to whom he turns with prayers. E. Danzey states: “The meaning of oaks of righteousness is that we are solidly founded in Christ no matter what hardships come our way” (Danzey, 2021).

Isaiah 61:3 says, “To grant to those who mourn in Zion – to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified”.

“დასაწესებლად, რომ სიონზე მგლოვიარეთ მისცენ გვირგვინი ნაცრის ნაცვლად, სიხარულის ზეთი - გლოვის ნაცვლად, ქება-დიდებას სამოსელი - მჭმუნვარების სულის

ნაცვლად, რათა ეწოდოთ მათ სიმართლის მუხები - საუფლო ნერგი, რომ იდიდონ”. (ისაია 61 : 3)

Georgian oak (Lat. Quercus iberica) is a fairly mature tree that grows to a height of 20-25 meters, and in rare cases it reaches 40 meters. The varieties of Georgian oak are Hartvisi, Chali, Imeruli, Pontouri, Georgian, high mountain, i. e. eastern and Chorokhi oak.

In ancient Georgia, the oak, together with the vine, represented a cult plant and symbolized the "tree of life". It was a symbol of strength and wisdom. On the mural of Georgia's King Davit IV the Builder in the Gelati monastery, the oak tree acorn is depicted on the king's clothes.

As a symbol of strength and longevity, in pagan Georgia, like other nations, oak was adored and respected. On the site of Svetitskhovli in Mtskheta stood a huge holy oak, which people worshiped. And when the Mirian king converted to Christianity, they cut down an oak tree and built a wooden church on the same spot from its 6 branches. (მატიანე, № 1-2, 2018)

Holy oaks have their own souls, which are called "oak angels" in Georgian mythology. There was "Rkon" in the Tezmi valley, where people brought offerings to a huge lime tree and prayed: "Glory to the oak angel!"

Many famous Georgian poets dedicated poems to the oak tree, one of them is the words of a famous Georgian poet Galaktion Tabidze:

მუხა პირველი იგრძნობს ალიონს  
და პირველ სალამს განთიადისას,  
ამაყად გასცქერს მთას კავკასიონს,  
მეფურ ღუმლით დაჰყურებს მიწას.

Georgian and British toponyms with the component oak reflect the features of the natural conditions of historical processes, their linguistic specificity.

In different regions of Georgia, there are toponyms related to the word oak = მუხა - მუხნარი, მუხათწყარო, რკონი, მუხათი, მუხური, მუხაშურა, მუხიანი, ჭყონდიდი, მუხროვანი და ა. შ. (Chkoni -

ჭყონი Megrelian language means - oak, ჭყონიერი - chkonieri means strong). One of the remarkable buildings of Georgia is the old Megrelian monastery, which is called Chkondidi The creation of the monastery dates back to the end of the VII century. The name consists of two Megrelian words «ჭყონ» - oak, and the second component «დიდი» means big - «Big Oak». According to legend, the church refectory was built at the foot of a large oak tree, where a pagan temple had previously been located.

In the geographical names of Britain, the form of the lexemes including the word“oak” can be seen in the following toponyms. Oake, Oaken, Oakengates, Oakenshaw, Oakford, Oakham, Oakhanger, Oakley, Oakmere, Oakforth (Mills, 2003, c. 353).

Representation of oak in toponymy of Celtic origin in the UK is found in the topocomponent. Der - (oak) Londonderry, Ballinderry, Dernish, Derrycaw, Deryadd, Derrylane and others, in total more than 70 toponyms presented in the dictionary (Mills, 2003:151-153).

The British people, the Celts, and later the Anglo-Saxons expressed the oak’s strength and power in various genres of literature - poetry, prose, proverbs and sayings, idioms and metaphors. For example: “An oak is not felled by one blow / at one chop / at one stroke.”

A mighty oak tree starts with a small acorn and takes years to form, which is metaphorically reflected in the following idioms: Great oaks from little acorns grow. “An acorn one day proves an oak. The greatest oaks have been little acorns. Every oak has been/must be an acorn. Today's mighty oak is yesterday’s little nut that held its ground.”

The Celts believed that the Druids were as wise as oaks. One of the reasons for associating oak with wisdom was its healing properties. According to researchers the word "druid" comes from the ancient name of the oak with the meaning of "oak man," "oak dweller," "oak connoisseur," or "wise as oak." According to the Celts, everything that grows on this sacred tree is a gift from heaven. A special role is played by the image of an oak tree entwined with a

"golden branch" of mistletoe, and the oak symbolizes the male principle, and mistletoe - the female one. During the era of the Christianization of the Celts, many churches and monasteries in Ireland were often erected near oak trees.

Proverbs and sayings are the treasure of wisdom. They form an integral part of the vocabulary of the language. The expressions of the oak concept is reflected in the British and Georgian proverbs and sayings: Oaks may fall when reeds stand the storm - ქარიშხალმა შეიძლება მუხა წააქციოს, ლერწამი კი გაუძლებსო. Great oaks from little acorns grow - პაწაწინა რკოსგან უზარმაზარი მუხა აღმოცენდება. Little strokes fell great oaks - მცირე დარტყმები დიდ მუხებს აქცევს. Every oak must be acorn - ყოველი მუხა ერთ დროს რკო იყო. ბატონმა რომ თქვას - მუხას ვაშლი ასხიას, უნდა უთხრა, მწიფსთქო - If the master says - the apple is ripe from the oak tree, he should tell him to ripen it. ფერფლის წინ მუხა ფოთოლს გაუშვებს - მშრალ ზაფხულს. - Before the ash, the oak grows a leaf - a dry summer.

The wisdom of the oak tree is compared to the wisdom of the owl in the following rhyme. "A wise old owl lived in an oak. the more it saw the less it spoke. The less it spoke, the more it heard. Why can't we be like that wise old bird?"

People's observation of the behavior of trees during thunderstorms was verbalized in the following advice: "Beware the oak, it draws the stroke, avoid an ash, it counts the flash; creep under the thorn, it can save you from harm".

Traces of tree worship can be found in British poetry. The English poet of the Victorian era, Mary Howitt (1799-1888) is famous for her beautiful poems, among which is "The English Oak", where she describes the oak as a beautiful tree and the monarch of the forest. calls.

Sing for the Oak Tree,	That groweth broad and branching
The monarch of the wood;	Within the forest shade;
Sing for the Oak Tree,	That groweth now, and yet shall grow
That groweth green and good;	When we are lowly laid.

Here is a fragment of the poem "The Oak Tree" by Ann Hawkshaw, a 19th century English poetess, who also considers the oak tree as the ruler of the plant world, the monarch of the forest and conveys the greatness of the oak in the following words:

The oak it is a noble tree,  
The monarch of the wood;  
Through winter's storms a thousand years,  
Its hardy trunk hath stood.  
The oak it is a noble tree.

According to the belief of Georgians, the oak is male, which is associated with the cult of St. George, the patron saint of Georgia and England. The connection with St. George's oak is confirmed even today in the glories of Khevisberi.

The number of Georgian surnames with an oak component is small. For example, Mukhraneli, Mukhadze, Mukhashvili, Mukhiashvili, Mukhashavria. Mukhigulashvili, Mukhraneli, Mukhathvedeli, Mukhiguli, Mukhranashvili, Mukhranbatoni and Mukhulashvili.

British surnames with the Oak element are numerous: Oakam; Oakans; Oakbery; Oakbey; Oakby, Oakdon, Oakeson; Oakfield; Oakford; Oakham; Oakhill, Oakhurst; Oakleigh; Oakler; Oakless, etc.

The worship of trees, and oaks in particular, has played an important role in the history and culture of world nations, and this is quite natural, oak branches and leaves are a symbol of strength, power, heroism and immortality, which is also an attribute of the emblems of some countries.

In general, oak is an important element of the culture of many peoples. Its unique characteristics make it a valuable object of nature and an inspiration to many people.

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