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COMPARATIVE ANALYSIS OF GREEK AND GEORGIAN IDIOMATIC EXPRESSIONS

A lot of languages obtain different kind of idiomatic expressions; the area of their usage is very wide. However, unlike the other word-formations, the idiomatic expressions consisting of common words are 'frozen, stable, fixed' units. Usually, their meaning as a whole is not equal to the sum of their components.¹ Idiomatic expressions are generally considered as '... a group of words which have a different meaning when used together from the one it would have if the meaning of each word were taken individually.'²

Idiomatic expressions can be considered as an integral part of everyday linguistic reality. Any idiom expresses such kind of ideas, notions or conceptions which can not be expressed by a separate word or free word-combination. Some of idiomatic constructions are involved in compositional meanings,³ while the others can be considered as the aspect of structural semantics.⁴ Each language has its own semantics and stylistics, which determine heterogeneity of linguistic structure; so called heterogeneity provokes special difficulties during the translation and interpretation of investigated texts.

In general, the translation of phraseological units, particularly, idiomatic expressions, is very difficult. It can be explained by the fact that a lot of idiomatic units belong to the kind of world-views and national pecu-

¹ For details see Takaishvili A., *Issues on Georgian Phraseology*, Publ. Academy of Sciences of Georgian, Tbilisi 1961, 40 (in Georgian).

² Collins Cobuild Dictionary of Idioms, Harper Collins Publishers 2000.

³ Nunberg G., Sag I. A., Wasow T., *Idioms*, in: *Language* 70, 1994, 491-538.

⁴ Riehemann S., *A Constructional Approach to Idioms and Word Formation*, in: Ph.D. Thesis, Stanford 2001.

liarities. So, the general peculiarities of idiomatic expressions are expressivity, ethnical and cultural aspects, which cause difficulties during the translation of idioms. Special attention shall be paid to the comparative context, where idiomatic expressions are used. Moreover, the most part of idiomatic expressions has a lot of different meanings, which complicate their transmission to the other language.

This paper can be considered as an attempt to compare Greek and Georgian phraseological systems. Unfortunately, the contemporary linguistic literature does not obtain any special research dedicated to this issue. In spite of a long history of the research of Georgian study of idioms and phraseological units, including the work of Arli Takaishvili *Issues on Georgian Phraseology* published in 1961, which describes not only the issues of phraseology, but also gives thoroughly study of theoretical basis and other practical purposes of idiomatic expressions, no one researcher tried to implement synchronous-comparative analysis of Modern Greek and Georgian Idioms.

The goal of this paper is to describe well-known Modern Greek idiomatic expressions and to find their equivalents in Georgian Language. We have to note that some idiomatic expressions have exact equivalents in Georgian Language, and some – not, and, in such case, their translation is possible by means of line-by-line translation or survey of partial phraseological units. So, we follow the commonly used rule for the division of phraseological units into two groups, especially, we will consider:

1. Phraseological units, which have exact equivalents in Georgian Language; and;

2. Phraseological units, which have not exact equivalents.

From the other side, the units possessing equivalents can be of two kinds:

a. exact equivalents, which do not change during the translation and do not depend on the context, and;

b. so called partial equivalents, which depend on the context during the translation.⁵

Of course, it is impossible to consider all idiomatic expressions peculiar to Modern Greek Language in this paper. So, we have decided to look

⁵ For details see Кунин А. В., О переводе английских фразеологизмов в англо-русском фразеологическом словаре, Москва.

http://belpaese2000.narod.ru/Trad/kunin_fra.htm. The author describes *time is money – время – деньги*, *burn one's boats – сжечь свои корабли*, *in the seventh heaven – на седьмом небе* etc. as an example of exact phraseological equivalents, and *kill the goose that lays the golden eggs – убить курицу, несущую золотые яйца*, *put by for a rainy day – отложить про черный день* etc. as an example of partial equivalents.

through only one group of idiomatic expressions, especially, verbal constructions. Generally, they can be considered as idiomatic expressions associated with one verbal construction, e.g. to the verbs as ανοίγω – open, βάζω – place, βγάζω – take, etc. On the basis of comparative analysis of Modern Greek and Georgian idioms, we want to reveal those psycholinguistic realities, which are associated with world-views of Greek and Georgian people, and to determine and assess their identity and differences. So, there will be taken into account a lot of factors, especially: a) emotional nuances of idioms; b) assessment of idioms; c) usage of idioms; d) interdependence between the parts of idioms; e) existence of loanwords in the idiomatic expression. All the above mentioned factors shall be taken into account during the study of lexical meanings of words.⁶ So, the similar criteria can be used for the description of idioms.

Thus, very often researchers consider the following three issues, especially:

- a. Study of idiomatic expressions in accordance with their different lexical levels in either language;
- b. Study of idiomatic expressions in either language, and their translations to the other languages, generally, Russian, English, German and French languages and compilation of dictionaries, and;
- c. Study of idiomatic and phraseological units as a part of intralinguistic elements, which allow us to compare different phraseological and idiomatic expressions in the works of different authors, and also, to explain linguistic phenomena of lexical and structural contents.

Our research has practical purpose, we want to implement comparative analysis of Modern Greek and Georgian idioms, especially, and our goal will reveal their psycholinguistic peculiarities.

We will represent the researched idiomatic expressions in the table.⁷ Expressions will be placed in alphabetical order including the idiomatic expressions from Α α till Β β. In some cases there will be given synonymous expressions as follows: *άδειασε μου τη γωνία – მომშორდო, σγαλροჯან ღაძეკარჯე, χάσου από τα μάτια μου – მომშორდო, ჩემმა სვალმა არ ღავობახობს.*

⁶ For lexicological issues see Pochkhua B., *Lexicology of Georgian Language*, Tbilisi 1974, 15-21 (in Georgian).

⁷ The above mentioned expressions are given on the basis of the following book: Δεμίρη-Προδρομίδου Ε., Νικολαΐδου-Νέστορα Δ., Τρύφωνα-Αντωνοπούλου Ν., *Η γλώσσα των ιδιωτισμών και των εκφράσεων*, University Studio Press, Εκδόσεις Επιστημονικών Βιβλίων & Περιοδικών, Θεσσαλονίκη 1983, 13-31.

MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
1. ο σκοπός αγιάζει τα μέσα	მიზანი წმინდას ხდის საშუალებებს	მიზანი ამართლებს საშუალებ- ბას
2. άδειασε τη γωνία	კუთხე გაათავისუ- ფლე	მომშორდი
χάσου από τα μάτια μου	დაიკარგე ჩემი თვა- ლებიდან	დამეკარგე, ჩემმა თვალმა არ დაგინახოს
3. αλλάζει χρώμα, χάνει το χρώμα του	ფერს ცვლის, ფერს კარგავს	ფერი მისდის
4. ανάβει φωτιά	ცეცხლს უნთებს	ცეცხლს უკიდებს
5. ν' ανοίξει η γη να με καταπιεί	დედამიწა გაიხსნას და ჩამეღაპოს	დედამიწა ჩამეღაპოს
6. ανοίγει την καρδιά του	აღებს თავის გულს	გულს უშლის
7. του ανοίγει τα μάτια	თვალს უხვებს	თვალი გაუხილა
8. ανοίγει πληγές	ჭრილობებს ხსნის	ჭრილობების გახსნა
9. ανοίγει το στόμα του	პირს აღებს	იწყებს საუბარს, პირს აღებს
10. απειλεί θεός και δαίμονες	ემუქრება ღმერთებსა და დემონებს	წყევლის თავის გაჩენას
11. απλώνει την αρίδα του	ფეხებს ჭიმავს	ისვენებს
12. του αρέσουν τα ζινά	სასიყვარულო ურ- თიერთობები მოს- წონს	მექალთანვა
κυνηγά το ποδόγυρο	კაბის კალთაზე ნა- დირობს	ქალებს დასდევს
13. τ' αρπάζει	იტაცებს, ძარცავს	ქრთამს იღებს [ქაჩავს]
14. τ' αρπάζει αμέσως	უცებ იტაცებს	ადვილად ითვისებს
είναι διαβόλου κάλτσα	ეშმაკის წინდაა	ეშმაკია, ეშმაკის ფეხია, შე- ბერტყილია
σε πουλά και	გაგყიდის და გიყიდის	გაგყიდის და გიყიდის, წყალზე

MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
σε αγοράζει		ჩაგიყვანს და უწყლოდ ამოგიყვანს
παίζει στα δάχτυλα	თითებზე თამაშობს	ხუთი თითოვით იცის
τα μασά κάτι τέτοια	ღეჭავს ასეთ რა- ღაცეებს	ერთი ხელის მოსმით აკეთებს
15. αστραφτεί ένα χαστούκι	სილას აელვებს	თვალებიდან ნაპერწკლებს აყრევინებს
16. αφήνει στο δρόμο	ქუჩაში ტოვებს	უსახლკაროდ, უპატრონოდ ტოვებს; ქუჩაში ტოვებს
17. αφήνει εποχή	ეპოქას ტოვებს	კვალს ტოვებს, თავს ამახსო- ვრებს რაღაცით, მთელ ეპოქას ქმნის
18. αφήνει στον τόπο	ადგილზე ტოვებს	ადგილზე ტოვებს, რჩება, შეშ- დება
μένει στον τόπο	ადგილზე რჩება	ადგილზე რჩება
τα κακαρώνει	შეშდება	შეშდება, კვდება
του πάει τριάντα μία	ოცდათერთმეტი წავიდა	შიშისაგან ელეთ-მელეთი ემართება, თმა უთეთრდება შიშისაგან
19. βάζει στην άκρη	ნაპირზე დებს	გადადება
20. βάζει κατά μέρος	გვერდზე დებს	გვერდზე გადადება
21. βάζει τα γέλια	სიცილს დებს	იცინის, ხარხარებს
22. βάζει λόγια	სიტყვებს დებს	ერთმანეთს აკიდებს, ცილს სწამებს
23. βάζει ιδέες στο κεφάλι μου	იდეებს დებს თავში	სისულელეებით თავს იჭედავს, ცუდი აზრები ებადება
24. τα βάζει μαζί του	რაღაცას დებს ერთად	ენხუბება
25. βάζει νερό στο κρασί του	წყალს უმატებს ღვი- ნოს	მიდის დათმობაზე, უკან იხევს
26. του βάζει νέφτι	სკიპიდარს ვუდებ	ცეცხლს უკიდებს
27. βάζει σε ρέγουλα	წესრიგში სვამს	რიგში სვამს, აწესრიგებს
28. βάζει φερμουάρ	ელვას უდებს	პირს იკერავს, ხმას იწყვეტს

MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
29. βάζει φέσι	თეხას დებს	ვევლეგან აქვს მოღებული
30. βάζει πς φωνές	დებს ხმებს	ვევირის
31. βάζει χέρι	დებს ხელს	ჯიბეში უძვრება
32. βάζει ένα χέρι	დებს რალაც ხელს	ხელის შეშველება
33. βάζει το χεράκι του	დებს თავის ხელუკას	თავის ხელს ატყობს
34. από πού βαστάει η σκοούφια της	საიდან არის ის ქუდი, რომელიც უჭირავს	წარმომავლობის დადგენა, ასავალ-დასავალი
35. του βγάζει το λάδι	ზეთს გამოადენს	სულის ამოგაძრობს, ქანცს გაგი- წყვეტს, მოთმინებას დაგა- კარგვინებს
του κάνει το βίο αβίωτο	ცხოვრებას აუტან- ვლს ხდის	ცხოვრებას ჯოჯოხეთად აქ- ცევს, სიცოცხლეს უმწარებს, სიცოცხლის ხალისს აკარგვი- ნებს, ცხოვრებას აუტანველს ხდის
βλέπει άσπρη μέρα	ხედავს თეთრ დღეს	კარგი ცხოვრება არ უნახავს, კარგი დღე არ გასთენებია
36. βγάζει λεφτά με ουρά	იღებს ფულს კუდით	ბევრ ფულს შოულობს, ფულს ჭრის
37. βγάζει από τη μέση	შუიდან იღებს	მოშორება, მოტეხა
38. τα βγάζει πέρα (I) τα βγάζει πέρα (II)	იქით იღებს რალაცას (I) იქით იღებს რალაცას (II)	თავს ართმევს გაჭირვებულ მდგომარეობას (I) აღწევს, ლახავს (II)
φέρνει βόλτα	მოაქვს სეირნობა	გარს უვლის, თავის ჭკუაზე მოჰყავს
39. βγάζει στο σφυρί	ჩაქუჩზე გააქვს	ჩალის ფასად ყიღის, აუ- ქციონზე გააქვს
40. βγάζει στη φόρα	ძალაზე გააქვს	სააშკარაოზე გამოაქვს, გამო- ააშკარავებს

The samples given above reveal that in Georgian language exist as exact equivalents (e.g. ανοίγω την καρδιά μου – გულის გადაშლა), so partial ones (e.g. ο σκοπός αγιάζει τα μέσα – მიზანი ამართლებს საშუალებას). Of course, there are such kinds of idioms, which can be considered as psychoform peculiar to Greek language only (e.g. βάζω φέσι – word-by-word means: ვდებ თეხას (national Greek hat), is used in the meaning of: ვევლეგან აქვს მოღებული;

or από πού βαστάει η σκούφια της – *სადაც არის ის ქუდი, რომელიც ხელში უჭირავს*). So, such kinds of expressions are used to reveal the origin of a human being. This can be explained as so called 'National Idiomatic Expressions'. Such kind of idioms have not equivalents in other languages, they express realities peculiar to a concrete language. But we have to be more careful, because the fact that some idiomatic expressions have not exact equivalents in other languages, does not mean that such kind of equivalents are not presented in the other ones. E.g. the researcher O. Migacheva in her paper *Greek and Russian Phraseology: Attempt of Comparative Analysis*⁸ carries out comparative analysis of Greek and Russian Phraseological units and considers the expression *είναι διαβόλου κάλτσα – ეშმაკის ფეხი*⁹ as nationally marked phraseological unit. It means that this expression shall not have equivalent in the other language, but Georgian language has partial equivalent of this expression (in Modern Greek *εშμαკის φόδρα* (sock of the Devil) and not *φεხი* (foot)).

Georgian language has such examples, which include similar idiomatic expressions in addition to the exact or partial ones. For example, *σε πουλά και σε αγοράζει – ვაჯიჯიღოს და ვიგიღოს; წყალზე ჩავიყვანს და უწყლოდ ამოვიყვანს*.

An idiomatic expression *απλώνω την αριδα μου* expressing 'relaxation' can be considered as a very interesting one, taking into account that its word-by-word translation means: *ფეხები ვაფშობა* and in Georgian language, the similar expression is used to express death, but not relaxation.

⁸ Migacheva O. Ю., Греческая и русская фразеология: опыт компаративного исследования, Культура народов Причерноморья, №3, 1997.

⁹ Исследуя семантику греческой фразеологии, мы обратили внимание на существование в ней особой группы, обусловленной экстралингвистическими факторами. Эта группа обуславливает специфические явления жизни, факты материальной и духовной культуры. Подобные фразеологизмы по природе своей исключительны и безэквивалентны, т.е. отражают реалии настоящего и прошлого, не свойственные при своем рождении другим народам. В качестве примеров НМФ можно привести следующие:

- *ei/nai diabjo/lou ka/ltsa* – досл. быть носком дьявола, т.е. очень хитрым;
- *ana/yane ta ai/mata/mou* – я рассердился;
- *apo/pou basta/ei h skou/fia sou* – досл. откуда появилась твоя шапка – т.е. откуда ты родом;
- *mou bgai/nei apo/th mu/th* – досл. мне это выйдет через нос, т.е. выйдет боком;
- *ka/roion fou/mov gkremi/sthke* – досл. какая-то печь взорвалась, т.е. что-то произошло внезапно, как гром среди ясного неба;
- *denw/to gaidaro/mou* – досл. привязать своего осла, т.е. заранее все предусмотреть и обеспечить.'

What kind of rules can be found on the basis of the material considered above? First of all, we have to mention that different words¹⁰ can be associated with a certain verb, for example, verbal idiomatic expressions as *ανοίγω* – *ვალღებ* (*open*), *αφήνω* – *ვტოვებ* (*leave*) have equivalents (exact or partial), but the other kind of verbal idiomatic expressions as *βάζω* – *ვდებ* (*put*) and *βγάζω* – *ვიღებ* (*take*) have not. Of course, the last kind of idioms allows us to find equivalents, but generally we can't find any. The above-mentioned can be associated with the polysemanticism of Modern Greek verbs. So, the exact equivalents can be found for the idiomatic expressions appeared on the basis of words with the semantics of body parts (heart, eye, hand, etc.), especially:

ανοίγω την καρδιά μου – *ვუღოს ვადამღა*
σου ανοίγω τα μάτια – *თვალი ვაუხილა*
ανοίγω πληγές – *ჭრილობების ვახსნა*
ανοίγω το στόμα μου – *საუბრის დაწყება, პირის ვაღება*
παιζω στα δάχτυλα – *ხუთი თითოვით ვიცი*
βάζω χέρι – *ხელის ჩაყოფა, ვიბეში ჩადვრომა*
βάζω ένα χέρι – *მიშველება, ხელის შეშველება*
βάζω το χεράκι μου – *ჩემი ხელი დავატყვევ*

Also, there were distinguished the following lexical levels: 1. Lexical Level (similar lexical units in Greek and Georgian Languages); 2. Semi-Lexical Level (partially similar lexical units in Greek and Georgian Languages); 3. Post-Lexical Level (different lexical units).

The existence of Semi-Lexical Level shows that the world-view of Greek and Georgian people have similar historic, religious and traditional environment; to confirm the mentioned above we have to implement more careful psycholinguistic analysis. We have implemented an experiment, especially, we have delivered the above-mentioned expressions (given in the context of concrete situations) to the students of the Fourth Course of the Institute of Classical, Byzantine and Modern Greek Studies (the knowledge of language is quiet high) and asked them to find similar Georgian expressions appropriate to Greek idioms. We tried to reveal the similarity between the linguistic situations in Georgian and Modern Greek languages. The majority of students have found equivalents to the above-mentioned 40 expressions, general difficulties were found during the translation of some special Modern Greek expressions, especially, so called 'National Idiomatic Expressions':

¹⁰ Such verbs are represented in italics.

βάζω φέσι – ყველგან აქვს მოღებული

από ποῦ βαστάει η σκούφια της – წარმომავლობის დადგენა, ასავალ-დასავალი

and, idiomatic expressions associated with the verbs *βάζω* – ვდებ (*put*) and *βγάζω* – ვიღებ (*take*):

βάζω λόγια – ერთმანეთზე გადაკიდება, ცილისწამება

τα βάζω μαζί του – ვეჩხუბები

τα βγάζω πέρα (I) – თავი გაართვა გაჭირვებულ მდგომარეობას

τα βγάζω πέρα (II) – მიღწევა, გადალახვა

φέρνω βόλτα – ვარს მოვლა, ჩემს ჭკუაზე მოყვანა, მოქცევა, გადაბიძრება

We have concluded the following:

1. Exact equivalents were found for the idiomatic expressions e.g. for those appeared on the basis of the words with the semantics of body parts (heart, eye, hand, etc.) confirm the traditional identity between Georgian and Greek psycholinguistic factors. But, as an exception we can consider idiomatic expressions formed on the basis of the verbs as *βάζω* – ვდებ (*put*) and *βγάζω* – ვიღებ (*take*), which have not equivalents in Georgian Language. The above-mentioned problem can be associated with the polysemantism of Modern Greek verbs;

2. The existence of Semi-Lexical Level shows that the world-view of Greek and Georgian people have similar historic, religious and traditional environment; to confirm the mentioned above we have to implement more careful psycholinguistic analysis.

3. Also, we have to look through the Post-Lexical Level, but we have to be more careful, because the fact that some idiomatic expressions have not exact equivalents in other languages, does not mean that such kind of equivalents are not presented in the other languages. E.g. as we have already mentioned above, the researcher O. Migacheva in her paper *Greek and Russian Phraseology: Attempt of Comparative Analysis* carries out comparative analysis of Greek and Russian phraseological units and considers the expression *είναι διαβόλου κάλτσα* – ეშმაკის ფეხი as ethnically marked phraseological unit. It means that this expression shall not have equivalent in any other language, but Georgian language has partial equivalent of this expression (in Modern Greek *εშმაკის წინდა* (sock of the Devil) and not *ფეხი* (foot)).

We hope that the further researches will allow us to make more detailed study of this issue, and to use the obtained data for the implementation of semantic diachronic and psycholinguistic studies.