



ენათმეცნიერება, ლიტერატურათმცოდნეობა
LINGUISTICS, LITERARY CRITICISM

**Linguacultural Features of Georgian-German and Eastern
Phraseological Units - Contrastive Analysis**

Nana Stambolishvili

Batumi Shota Rustaveli State University
Professor of Department of European Studies
Georgia, 6010. Batumi, Ninoshvili str. 32/35
+ 995593324653. nana.stambolishvili@bsu.edu.ge
<https://orcid.org.0000-0001-6924-8184>

Teona Beridze

Batumi Shota Rustaveli State University
Associate Professor of Department of European Studies
Georgia, 6010. Batumi, Ninoshvili str. 32/35
+ 995599940363. teona.beridze@bsu.edu.ge
<https://orcid.org/0009-0002-2764-0561>

Abstract

Perception of the world begins with the language. Language is a constituent part of the national culture and a factor involved in its construction. Language, culture and thinking determine and shape national identity and take part in the formation of national character.

Specific characteristics of national identity are best reflected in the phraseological units. Phraseological units of national character are considered to be the part of world linguistic picture.

The aim of the paper is to study phraseological units of Georgian, German and Oriental origin, to find their specific characteristics, to do their structural-semantic analysis and study their functioning;

The present paper aims to do contrastive analysis of Georgian, German and Oriental phraseological units and to fill the research gaps in this field.

Georgian lexemes that are borrowed from Arabic, Turkish, Persian are part and parcel of Georgian vocabulary. The foreign origin and historical background of these lexical units are found in their etymology. Scientific articles that are based on contrastive analysis of phraseological units are always of great interest.

Keywords: language; culture; national character; Phraseologisms.

Introduction

It is known that phraseology is one of the most important parts of the language. The phraseological fund of every language is figurative, expressive, evaluative and emotional. Moreover, phraseological units have the ability to transmit universal and national knowledge from person to person and from generation to generation.

Phraseological units are always directed to the subject. Accordingly, they are used in language to describe the world, interpret and reflect the subjective attitude to reality. For this reason, the phraseology of a language can be defined as a kind of reflection of national identity in a certain linguistic culture.

Phraseologisms are combinations of words, that is, indivisible groups of words that exist in the language and appear in the speech process as separate words. Almost all linguists share this definition. According to Schippan: "Phraseologisms are solid units consisting of more than one word" (Schippan, 1992:47). Phraseology refers to those fixed groups of words that are stored in long-term memory (mental lexicon) like individual words; However, they differ from words and free word groups (cf. Römer, 2005: 158).

With the help of phraseological units, it is possible to discover the culture preserved in the language. These linguistic units enable researchers to study the cultural peculiarities of the nation, get

acquainted with the cognitive mechanisms through which the national-linguistic images of the world are understood.

Methodology

Research methods that are used while working on the paper are the following: comparative/contrastive, qualitative, descriptive. The research is based on contrastive analysis of Georgian, German and Oriental (Arabic, Turkish, Persian) phraseological units. Contrastive analysis enables us to see similarities and differences between the world vision of the above-mentioned cultures.

Theoretically our article is based on H. Burgeri, V. Fleisher, V. Vinogradov, A. Takaishvili's scientific researches. As for practical material, empirical material for the article is taken from N. Stambolishvili's "German-Georgian Phraseological Dictionary."

Results

Phraseological units play a great role in the development of language competence. In the article our purpose is to discuss lexicosemantic and social-territorial features of phraseological units of different cultures. We aim at classifying types of phraseological units and conduct contrastive analysis of Georgian, German and Oriental phraseologisms.

Phraseological units may be of different types: national (relative to one culture) or universal. Some phraseologisms have Biblical, mythological, literary origin or reflect famous historical events. National Georgian phraseologisms are: bevrma tsخالma chaira (much water has passed), alikuris chmeva (to give someone alikuri). Phraseologisms of Biblical origin are: the prodigal son, leaves no stone unturned, etc.

V. Vinogradov divided phraseological units into three big groups: phraseological fusions, phraseological unities and phraseological collocations/ combinations. V. Vinogradov's classification is mainly based on the semantic principle.

According to the author, in the language of every culture, there is a group of phraseological units that are semantically indivisible the meaning of which are never influenced by the meanings of its components. Such units are called phraseological fusions: For example:

(Chailuris tskali dalia - **He drank Chailuri water**, kurebze khakhvi ar damachra - **do not cut onions on my ears**, tvals tskali daalevina – **his eyes were watered**).

Georgian language has extremely rich vocabulary. With its vocabulary, it stands next to the most developed languages in the world. In Georgian language, it is possible to find phraseologisms containing lexemes from German, Arabic, Turkish and Persian languages. For example: ikhtibari ar gaitekha (**Ikhtibar** comes from Arabic and means „experience“), ainunshi ar chaagdo (**ainun** comes from Arabic and means „eyes“), abrus ar itekhs (**abru** is derived from Persian where ab means face, ru-water).

Discussion

Each language is unique not only from the point of view of structure, but also from the point of view of the national outlook fixed in it. The division of the objective world by the speaker of this or that language

Phraseologisms are known to native speakers, but foreigners have difficulty in guessing the meaning of phraseological units. If a speaker uses phraseological expressions, idioms and collocations correctly, it means that he/ she knows the foreign language well.

"Phraseologisms are figurative linguistic units that convey the customs of the nation, their aspirations, culture. Phraseologisms are complex linguistic units. The words included in the phraseological units do not have independent meaning. They are solid expressions" (Wood, 1986: 6).

Phraseology must meet criteria as polylexicality, repeatability, stability and idiomaticity.

General description of phraseological units

Phraseological units are part of the linguistic worldview. They not only describe the world, but also interpret, evaluate and express a subjective attitude towards it. This is the feature that distinguishes idioms and metaphors from other nominal entities.

Phraseologisms have their own history and origin. Phraseologisms are sometimes called idioms, figurative expressions, or figurative

sayings. As a rule, we use them figuratively. Phraseologisms are characterized by the invariance of the composition. Most of them cannot adapt to the inclusion of a new word.

Phraseological units may be of different types: national or universal. Some phraseologisms have Biblical, mythological, literary origin or reflect famous historical events. National Georgian phraseologisms are: bevrma tsxhalma chaira (much water has passed), alikuris chmeva (to give someone alikuri). Phraseologisms of Biblical origin are: the prodigal son (This phraseological unit comes from the parable of Christ, who tells us about a young man who squandered all his possessions, led a faulty lifestyle, and on the verge of death returned to his father, who received him with love and joy (Luke, 15: 11-32), leaves no stone unturned (meaning: it destroys everything; Not one stone will be left upon another, everything will fall to pieces (Mark, 13:1,2), etc.

Phraseologisms are known by different terms: phraseological units, phraseological expressions, solid expressions, idioms, idiomatic phraseology.

Among the various types of phraseology, first of all, we distinguish idioms (the same as idiomatic phraseology), that are characterized by all the features that are characteristic of phraseology in general. It is in idioms that the spirit and identity of the nation, the linguistic picture of their world, is reflected. "We often say phraseologism and first of all we mean idiom, because all idioms are phraseologisms, although not all phraseologisms are idioms" (Stambolishvili, 1998:14).

Idiom is an expression whose overall meaning is not derived from the sum of the meanings of the individual components of the idiom. For example: "To kick the bucket" (to die), Ins Gras beißen (to die).

Unique Components

When in phraseology we encounter linguistic elements that are no longer used outside of phraseology, these are so-called unique components. Following Donalies, I adhere to a narrow concept of

unique constituents and understand them as linguistic features that appear only in one or more connections (cf. Donalies, 2010:15). Donald points out, that the constituents are phraseologically bound and isolated. Since unique components were mostly used in the past, Pociask referred to them as "necrotisms" (Pociask, 2007:22).

Unique components are words that confirm, among other things, the stability and strength of phraseology. They bare characteristics of idiomaticity, because they are responsible for the fact that the overall meaning of idioms cannot be easily determined from the meaning of the components. These may be obsolete words that have survived only thanks to phraseology.

Wolfgang Fleischer understands that unique components are words whose formation no longer occurs outside of phraseology (cf. Fleischer 1997: 37). Nouns, adjectives, verbs and adverbs are used as components (Fleischer, 1997: 37-39).

Palm (1995:36-62) gives several examples of unique components: noun phrases: *kein Hehl aus etw. machen* - to hide nothing; *am Hungertuch nagen*- gnaw of hunger; Verb phrases: *sich nicht lumpen lassen*- do not allow yourself to be deceived; *tauben Ohren predigen* - knock on the wall, read the gospel on the wolf's head, he gave his wits in vain etc. Adjective phrases: *gang und gäbe* - ordinary story, event; *klipp und klar*- clear as day; *mit kling und klang* - with a loud noise.

Fleischer (1997:39) adds that foreign words and foreign word combinations can also function as unique components: *ganz down sein* - to be completely down; *in/out sein* - to be inside/outside; *ad absurdum führen* - leading to the absurd; *die Leviten lesen* - he shared his wits; Most of the foreign words cited by Fleischer come from Latin or French.

German phraseologisms are also unique components that can be called necrotisms. For example, a phraseology is idiomatic if its meaning does not correspond to the sum of the meanings of its individual components (cf. Burger, 1998:31). In terms of degree of idiomaticity, all components have distinct meaning. eg, *einen Affen an jmdm. fressen* - moves in the soul, indulges, loves madly; has a synonym:

einen Narren an jemandem gefressen haben - goes crazy; Necrotisms in constructions with components are: *Maulaffen feilhalten* - counting the flies, doing nothing; *jemanden ins Bockshorn jagen* - to surprise, frighten, intimidate someone; *Ins Fettnäpfchen treten* - step on the painful place; *jemanden übers Ohr hauen* - He will deceive, he will arrange things; das Ohr, über das er mich gehauen hat (Burger et. al. 1982:76) - The ear over which he slapped me (Burger, et. al. 1982:76).

The study of loan words is the key to know more about the nation, about its history, language and socio-cultural relationship with other countries. Borrowed words are sometimes widespread in the language. They become widely used, sometimes they are lost, they are no longer used independently in the language, "often words go out of use, they don't leave a trace, but the idiom still remains" (Taqaishvili, 1961: 53).

Semantic phraseology

A relatively correct understanding of the object of study of phraseology is given by V. Vinogradov. Vinogradov identified three main types of phraseological units: **phraseological fusions**, **phraseological unities** and **phraseological collocations/combinations**.

Phraseology is the field where imagery, expressiveness, interactivity and evaluation are intertwined. Phraseological fusion is an absolutely unmotivated unity of words, in which the meaning of the whole does not coincide with the meaning of the constituent components of the unit. Moreover, phraseological fusions belong to that layer of the vocabulary of the language, which is characterized by meticulous specificity that makes translation from one language into another difficult.

V. Vinogradov believes that only phraseological fusions are idioms. The example of phraseological fusion in German is "*auf der Bärenhaut liegen*", means "to do nothing". This idiomatic expression depicts the picture how ancient Germans lived. Main activities of German men were fighting and hunting. In their free time, they did almost nothing (they laid on a bear skin), while women were busy with household and field work.

In our opinion, V. Vinogradov's distinction of phraseological fusions from phraseological unities is not accurate, because phraseological fusions are expressive expressions that lost their imaginary motivation time by time. The good examples of phraseological fusions in Georgian are „კკას ხიდი გაიარა“ (to be lost), თავზე ლაფის დასხმა (to be ashamed). German phraseological fusion “*etwas (viel) auf dem Kerbholz haben*” lost its imaginary motivation and nowadays is used figuratively, meaning "he has sinned".

In the phraseological fund, it is easy to distinguish the types of absolutely inseparable expressions, the meaning of which does not depend on the meaning of the components. Such units are called **phraseological fusions**. Some more examples of Georgian phraseological fusions are:

„ჩაიღურის წყალი დალია,“ "he drank the water of Chailuri," he disappeared without a trace, he passed into oblivion, he was forgotten; This idiom is related to Georgian history. The "Chailuri river" flows in Kakheti, in Kizik, and the prisoner crossing this river was considered lost. Later, the meaning of the idiomatic expression was expanded and it means "departing from the country", "death" (<https://sites.google.com/site/mygeoling-ua/khatovani-sitqva-tkmani>).

„ეურებზე ხახვი არ დამჭრა,“ "Don't cut an onion on my ears, ". In ancient times, cut ear was the sign of slavery or punishment. After cutting the ear, the onion was put on the wound to stop bleeding and to disinfect it (Oniani, 1966: 164).

„თვალს წყალი დააღევინა“ "He gave the eye water to drink" figuratively meaning "he had fun, he enjoyed "(some spectacle) (Neyman, 1978: 559).

Finally, V. Vinogradov came to the conclusion that there is no difference between phraseological fusions and unities. "Phraseological fusions and phraseological unities are not two separate things, they are different stages of the development of the same thing." These two types of logically solid expressions were combined and they were called idioms. Therefore, phraseology is divided into two groups: idioms and phraseological expressions. " In Phraseological unities there is

a weak indication of the general meaning of motivation. They exist in the majority of languages as a free form" (Vinogradov, 1947:111). A. Taqaishvili says: "It is reasonable to combine these two types of solid expressions and call them an idiom" (Taqaishvili, 1961:10-17)). A. Taqaishvili separately studies idioms and phraseological expressions in Georgian language, because the general meaning of phraseological expressions is partially derived from their base word. Only one component of a phraseological unity is metaphorized, and phraseological unity performs the function of one syntactic member. One member is non-free, eg, სიჩუმე ჩამოვარდა (silence fell). The word "fell" is an empty semantic form. The noun "silence" has turned into a verb and means "to be silent." There are too many examples of phraseological unities in German, for example "Bewegung bringen" - to move, to set in motion. The verb bringen means "to bring". Noun "Bewegung" - becomes verb "bewegen".

Arabic, Turkish and Persian loanwords in Georgian

There are many words in Georgian language: **Abri** (აბრუ), **Ilaji** (ილაჯი), **navli** (ყავლი), **halhi** (ყალყი), **nira** (ყირა), **Araqati** (არაქათი), **siqa** (სიქა), **ainun** (აინუნი), **Ikhtibari** (იხტიბარი) that have Arabic and Persian origin. These words are well preserved in phraseology: აბრუს გატეხა, ყავლის გასვლა, აინუნში მოსვლა, ყალყზე დადგომა, ყირაზე გასვლა, ილაჯის გაწყვეტა, არაქათის გაცლა. These are unique components that we call necrotisms. Despite the monolith structure of Georgian written language, there are traces of different languages in it. There are a lot of Eastern lexemes in the southern dialects. Arabic, Persian and Turkish words are found in the semi-kalkis. This is an interesting fact from the point of view of history, historical dialectology and linguistic culture. The construction of phrases on other bases is interesting from the point of view of psycholinguistics as well (Tshetskhladze, 2018: 276).

Sikhinti Mereva – (სიხინთი მერევა) (Sikhinti Turk. Sadness (სევდა), anxiety of the soul (სულის წუხილი);

Kheber (ხებერი) (Arab. haber) - a story, information, message.
ხებერი არ აქვს - **Heberi ar aqvs** - he does not know anything, he will

not understand anything about the case, he does not know the situation) (Tshetskhladze, 2011:48).

It should be noted that Turkish words used here are in common use in the Adjarian dialect.

Zahmet - ზაჰმეთი (zahmet) - business, concern, trouble. The word "Zahmet" is often used in Kobuleti in everyday speech, but the Turkish meaning of "Zahmet" is slightly transformed here. In Turkish, if they say that Zahmet has been solved here, it probably means that the case or trouble has already been solved. But in Georgian „შენი ზაჰმეთი“ (Your zahmet) means invitation or begging pardon.

In Georgian language, there are idioms of this type, which are often used in the language, but the meaning of their individual component, due to its foreign origin, is difficult to guess. For example, აინუნშიც არ მოსდის/აინუნშიც არ აგდებს, აინუნში არ ატარებს. **Ainun** (ainun) in Arabic means eyes (**ain** - eye and **un** - plural number), means "coming into the eye" in Georgian. **The meaning of the phraseologism is:** it doesn't even come to his mind; he doesn't pay attention. In German the equivalent of this phrase will be "*etw. auf die leichte Achsel nehmen*"

In Georgian phraseological unit „იხტიბარი არ გაიტეხა“ ikhtiba*r is Arabic word and means "**experience**", "**ability**." But the figurative meaning of the phraseological unit is „he doesn't lose hope.“ This idiom has a synonymous idiom „აბრუ არ გაიტეხა“, that contains word of Persian origin Abru. Abru (abru: **ab**-face, ru-**water**) is a Persian word and in Georgian figuratively means honour, reputation, nobility. „აბრუს არ გატეხს“ means “ he will not embarrass his name”, “he will not humiliate himself” Abru is the same as ikhtibar (Neiman, Dictionary of Georgian Synonyms 559). According to Taqaishvili, **Abru** is a Persian word and means honesty, name, authority (Taqaishvili, 1961:55). In another definition, Abru means eyebrow, which may have been a symbol of conscience and honesty in ancient times (cf.: the identification of moustache and honour in ancient Georgia).

Conclusion

In the modern era, linguacultural studies are very popular. A great deal of scientific studies is based on comparative analysis of phraseological units.

Georgian linguistic and cultural space is national and reflects collective consciousness of Georgians.

Borrowed words are found in all languages. Time passes, and they start to assimilate with national words. In Georgian there are words borrowed from Arabic, Turkish and Persian. The reason of borrowing words from oriental languages are: neighbourhood, multi-cultural connections, etc.

The neighbourhood of Georgia and Turkey and the multifaceted relationship between the countries made a great impact on Georgian history and language; The list of phraseological units and borrowed words is a good example of it.

The process of establishing new and foreign words in the language continues even today. Most of the international words that are commonly used in modern languages are established in Georgian language as well. Words of foreign origin occupy a large place in our daily speech.

References:

- BURGER, H. (2010). *Phraseologie: eine Einführung am Beispiel des Deutschen*. 4., neu bearbeitete Aufl. Berlin: E. Schmidt, 2010. Grundlagen der Germanistik, 36. ISBN 978-3-503-12204-2.
- BURGER, H. (2007). *Phraseologie: eine Einführung am Beispiel des Deutschen*. Berlin: Erich Schmidt.
- DONALIES, E. (2009). *Basiswissen Deutsche Phraseologie*. Tübingen/Basel: Francke. ISBN 978-382-5231-934.
- VINOGRADOV, V.V. (1977). "About the main types of phraseological units in Russian language" Akademik Shchahmatov. Collection of articles and materials M-L; Moscow.
- WOOD, M. (1986). "*Definition of Idiom*" Bloomington: Indiana University Linguistics Club.

- Taqishvili, A. (1961). *Issues of Georgian Phraseology*, Publishing House of the Academy of Sciences of the SSR of Georgia, Tbilisi.
- Neumann, Al. (1978). "Dictionary of Georgian synonyms". 3rd publishing house "Education", 559 p. Tbilisi.
- Oniani, Al. (1966). "Georgian idioms". Ed. "Stream". Tbilisi.
- Palm, Ch. (1995). *Phraseologie: eine Einführung*. Tübingen: Gunter Narr Verlag.
- Römer, Ch. et al., (2005). *Lexikologie des Deutschen* Tübingen Gunter Narr Verlag.
- Sakhokia, T. (1979). "Georgian iconic word-saying" publishing house "Meran", Tbilisi
- Stambolishvili, N. (2018). "Linguistic and extralinguistic factors of the origin of idioms" "Études interdisciplinaires en Sciences humaines (EISH) N 5.
- FLEISCHER, W. (1982). *Phraseologie der deutschen Gegenwartssprache*. Leipzig: Niemeyer Max Verlag.
- FLEISCHER, W. (1997). *Phraseologie der deutschen Gegenwartssprache*. 2. durchges. und ergänz. Aufl. Tübingen: Max Niemeyer.
- Schippan, Th. (1992). *Lexikologie der deutschen Gegenwartsprache*. Max Niemeyer Verlag. Tübingen.
- Thetskhladze, N. (2011). *Calcareous and semi-calcareous phraseology in the vocabulary of demonstratives*. Materials of the XXXI Republican Dialectological Scientific Session. Dedicated to the 150th anniversary of Vazha-Pshavela's birth. Tbilisi.
- Thetskhladze, N. (2018). *Research aspects of phraseology*. "Iverion" publishing house, p. 278. Tbilisi.
- Dzidziguri, Sh. (1960). *Linguistic conversations*. "Nakaduli" publishing house, Tbilisi.

Dictionary

German-Georgian Phraseological Dictionary (2010). Publishing house "Shota Rustaveli State University", Batumi (author, Stambolishvili N.).

Other Sources

- Inanishvili, Revaz, Shio Pappas and the story of his face
<http://litklubi.ge/biblioteka/view-nawarmoebi.php?id=9141>
(viewed on September 10, 2017).
- Gegia, Merab, "Msajuli" <http://www.bu.org.ge/x2420?page=2&tab=3>
(accessed 12 December 2017).
- Sakhokia, T. (1979). Georgian iconic word-saying, publisher "Merani"
Tbilisi. <https://sites.google.com/site/mygeolingua/khatovani-sitqva-tkmani>.