

## LEXICAL-THEMATIC CHARACTERISTICS OF PROVERBS OF KARTVELIAN LANGUAGES

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### **Abstract**

Lexical-thematic characteristics of proverbs and observing them is worth considering in many different ways, since, on the one hand, it reflects the lifestyle, occupation and history of people, and on the other hand, the structural-semantic aspect of a certain lexeme can dictate the place of origination/expansion of the proverb. Alongside the universal lexical data characteristic of Kartvelian languages, specific lexical units sharply marked by cultural elements are confirmed in the proverbs of certain (Megrelian, Laz or Svan) languages, which demonstrate cultural, geographical or other locational characteristics distinctive for a certain language collective. There can also be encountered some obsolete, obscure words in case of absence of special definitions in some proverbs.

**The aim** of the article is to reveal the main groups of paremial units imprinted with originality characteristic of a certain region alongside with universal lexical-thematic data existed in the proverbs of Kartvelian languages. There have also been discussed some proverbs that include certain passively used and less recognizable lexical units.

**Keywords:** *Kartvelian languages, Paremiology, Proverbs vocabulary, Proverbs themes*

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*East European University***Introduction**

The study of the lexis of proverbs and the identification of existing thematic fields is of special significance for exploring the life, activities, and history of the people creators of the paremic units which still function today. The lexical items employed in proverbs are close to colloquial speech, which once again emphasizes the folklore nature of the paremias. The social nature of the proverb also largely determines the fact that the form and content of a particular lexical item may indicate the place of origin and / or spread of the proverb. Particularly noteworthy, in this regard, are the dialectal units emerging in the paremias. However, on the other hand, proverbs may present an outdated, incomprehensible word or group of words.<sup>1</sup>

The fact that the language of proverbs is diverse, peculiar and interesting is conditioned by various reasons. Along with the universal lexical data (such as birds and animals, plants, human species, etc.) emerging in the proverbs of other Kartvelian languages, separate languages, e. g. in Megrelian, Laz or in Svan proverbs, there are also specific lexical items which are strongly marked with cultural elements (anthroponyms, toponyms, hydronyms, etc.), which reveal significant cultural, geographical or local features of the specific linguistic community.

This paper aims to identify the main groups of paremic units typical of the regions which, along with the lexical and thematic parameters characteristic of the Kartvelian languages, reveal original features. The paper also discusses proverbs that include one or more obsolete and less intelligible lexical items employed passively. Their existence sometimes makes the meaning of the paremia vague and further explanation is thus required. However, in many cases, the meaning expressed in the paremia is understandable and, therefore, the proverb achieves its purpose.

**Data analysis**

From the lexical point of view, several thematic groups can be distinguished in Georgian, Megrelian, Laz and Svan proverbs. Among them, proverbs frequently refer to the core and extended family members (cousins, parents, children, sons-in-law, daughters-in-law, etc.) or the relationship between them.

Here are some examples:

**Georgian:**

(1) L1: დედინაცვალის თვალში ნაცარიო (Jorjaneli, 2003).

L2: dedinacvali tvalši nacario.

Word by word: A stepmother is like ashes in the eye (It is difficult to live with a stepmother).

(2) L1: ერთიმეორის ცქერით ძმებს სახლი დაეწვათო (ibid).

<sup>1</sup> Lexical peculiarities of Georgian proverbs are discussed in L. Lezhava (Lezhava, 1959).

L2: ertimeoris ckerit zmebs saxli daečvato.

Word by word: While looking at each other, the brothers' had their house burnt down.

(People should not rely on others but look after own affairs).

(3) L1: ინდიშვილი, მინდიშვილი, რაც დედ-მამა, იგივე შვილი (ibid).

L2: indišvili, mindišvili, rac ded-mama, igiv švili.

Word by word: Parents and children look and behave alike.

(4) L1: პაპას შვილიშვილი ძველ დროს ასწავლიდაო (ibid).

L2: pāpās švilišvili zvel dros ašcavlidao.

Conceptual equivalent: Don't (try to) teach your grandmother to suck eggs.

(5) L1: რძალო, დედამთილი გიჩივისო, – რას მიჩივის ის სულძაღლიო, – აი, სწორედ მაგასაო (ibid).

L2: ržalo, dedamtili gičiviso, – ras mičivis is sulzaglio, – ai, sčored magasao.

Word by word: Young people/family members should not treat older people badly.

(6) L1: სიძემა თქვა: ჩემი თოხი მომიტანეთო (ibid).

L2: sižema tkva: čemi toxi momitaneto.

Conceptual equivalent: If you want a pretence to whip a dog, say that he ate the frying pan ([www idioms.tsu.ge](http://www idioms.tsu.ge)).

### Megrelian:

(7) L1: ბაბუს დო მოთას ართ ჭკუა უღუნია (Sherozia & Memishishi, 1994).

L2: babus do motas art čkua uğunia.

Word by word: grandfather and grandchild think alike.

(8) L1: და ჯიმაში სინწარეს გეგენსენი, თექ დოლო ვეფალუნცია (ibid).

L2: da žimaši sinčares gegensəni, tek dolo vepaluncia.

Word by word: The place where a brother learns about his brother's death, will be cursed forever.

(9) L1: დიანთიქ ნოსა იმოწმუა დო ნოსაქ მუშ დუდია (ibid).

L2: diantik nosa imočmua do nosak muš dudia.

Word by word: The mother-in-law referred to her sister-in-law and the latter to herself.

(10) L1: დიდას ქაფუნია ნასხაპა და სქუათ ქოსხაპუნსია (ibid).

L2: didas kapunia nasaxapa da skuat kosxapunsia.

Conceptual equivalent: Like mother, like child (daughter).

### Laz:

(11) L1: ჯუმაკალა მწკუფისთი კაი გოაღუნ (Sherozia & Memishishi, 1994).

L2: žumakala mčkupisti kai gojlen.

Word by word: brothers can find their way in the dark.

(12) L1: პაპული დო ნანდიდიში რდელი ბერე ელამცქვერი იყვენ (ibid).

L2: pāpuli do nandidiši rdeli bere elamckveri iqven.

Word by word: Grandparents pamper grandchildren.

(13) L1: მწკუფი სეის თუთა უნონ, სელი ქომოლის დნოსაი ოხორჯა უნონ (ibid).

L2: Mčkupi seis tuta unon, seili komolis gnosai oxhorža unon.

Word by word: A dark night needs the moon, a silly husband needs a clever wife.

(14) L1: და კაი სიჯა გიყოონტასინონ, და კაი ეშეგია (ibid).

L2: ja kai siža giqoontasinon, ja kai eshegia.

Word by word: "One should have either a good son-in-law or a good donkey".

(15) L1: ნანაშანტეში გიყოონ-ნა, ბაბათი ბაბაშანტეში იყვენ (ibid)<sup>2</sup>.

L2: nanašanteši giqoon-na, babati babašanteši iqven.

Conceptual equivalent: When one has a stepmother, father also becomes a stepfather (www idioms.tsu.ge).

### Svan:

(16) L1: ბაბაშ გუი ნიბაშინს ესერ ესედა (Davitiani, 1973).

L2: babäš gui nibäšins eser esseda.

Word by word: Grandpa's heart belongs to the grandchild.

(17) L1: დამბალ მუემ გეზალი დამბალ ესერ ლი (ibid).

L2: dambäl muš gezali dambäl eser li.

Word by word: A short father has a short son.

Conceptual equivalent: Like father, like son (daughter) (www idioms.tsu.ge).

(18) L1: დი გეზლიშ ბედჟი ლემასგუ ესერ ჟი ესჩიდი ე, გუი დემის ხეზი (ibid).

L2: di gezliš bedži lemasgû eser ži eščidi e, gûi demis xebzi.

Word by word: A mother will do anything for her children.

(19) L1: მუხუბე მუხუბემ ესერ ლაჭად შიყ კი (ibid).

L2: Muxûbe muxûbem eser laçad šiç ki.

Conceptual equivalent: A brother is also the best friend (www idioms.tsu.ge).

(20) L1: ხოჩა თელღრა გიგას დინაგეზალდ ესერ ხესპი (ibid).

L2: xoča telğara gigas dinagezald eser xespi.

Word by word: A good sister-in-law treats her mother-in-law like her mother.

In the proverbs of the Kartvelian languages, a separate large group refers to the topics related to agricultural activities, labour processes, tools and, in general, describe a peasant's life as well as the names of pets and birds, planters, etc. for example:

### Georgian:

(21) L1: შენ რას იკვეხი, მამულო, ყანა ამინდის შვილიაო (Jorjaneli, 2003).

L2: šen ras ikvexi, mamulo, qana amindis šviliao.

Word by word: People should not boast about something they have not done.

(22) L1: მუშა კაცის სასჯელი უქმად ყოფნა არისო (ibid).

L2: muša kacis sasželi ukmad qopna ariso.

Word by word: A hardworking man finds it hard not to work.

(23) L1: კარგი მეურნე მარხილს ზაფხულში გააკეთებს და ურემს კი ზამთარშიო (ibid).

L2: kargi meurne marxils zapxulshi gaaketeb da urems ki zamtaršio.

<sup>2</sup> It is not surprising that in the proverbs of the Kartvelian languages, the stepmother is a negative figure. In this sense, the proverb echoes another genre of oral tradition, such as a fairy tale.

Word by word: A good manager knows how to plan things.

(24) L1: მეზობელს მეზობლის ქათამი აქლემი ეგონაო (ibid).

L2: mezobels mezoblis katami aklemi egonaო.

Conceptual equivalent: Grass is always greener in the neighbour's garden.

(www idioms.tsu.ge).

(25) L1: ვისაც სიმინდი უყვარს, თოხიც უყვარდესო (ibid).

L2: visac simindi uqvars, toxic uqvardeso.

Conceptual equivalent: After dinner comes the reckoning (www idioms.tsu.ge).

(26) L1: ერთი ხისგან ბარც გამოვა და ნიჩაბიცო (ibid).

L2: erti xisgan baric gamova da ničabico.

Conceptual equivalent: six of one, half a dozen of the other.

(27) L1: თავგს უთქვამს: ყანას ისე ვერ მომკით, ჩემი სამყოფი აღარ დაგრჩეთო (ibid).

L2: tagvs utkvams: qanas ise ver momkit, čemi samqopi ađar dagrčeto.

### **Megrelian:**

(28) L1: ბერგი დიხას ვადაჩირთუნია (ვეჯოჩირთუნია) (Sherozia & Memishishi, 1994).

L2: bergi dexas vadačirtunia (vejočirtunia).

Word by word: It's not worth hurrying up.

(29) L1: ბრიგადირი დო გუგული ართი რენია – ჟირხოლო მხვას მუშაობას უძახუნია (ibid).

L2: brigadiri do guguli arti renia – žirxolo šxas mušaobas uzaxunia.

Word by word: The collective group leader and the cuckoo are one and the same – both encourage others to work.

(30) L1: ბულიშა სხული ვევიცონუნია (ibid).

L2: buliša sxuli vegi'onunia.

Conceptual equivalent: birds of a feather flock together (www idioms.tsu.ge).

(31) L1: გირინიში ნახადი ცხენქ ოჭკომუა.

L2: giriniši naxadi cxenk očkumua (ibid).

Word by word: the work by the donkey was used by the horse.

(32) L1: დუ ინაჟინალო ვერგ, ვარა გური ჯგირი უღუნია (ibid).

L2: ğu inažinalo verg, vara guri žğiri uđunia.

Conceptual equivalent: Appearances are deceptive.

### **Laz:**

(33) L1: ბაშქაში ბერგითენ ყონა ვარ იხაჩქენ (Sherozia & Memishishi, 1994).

L2: baškaši bergiten qona var ixačken.

Word by word: a field will not be sewn with the other person's hue.

(34) L1: ფუჯიქ ყონა ძირუ დო ღობერი ვარ ძირუ (ibid).

L2: pužik qona ziru do ğoberi var ziru.

Word by word: the cow noticed the field and not the hedge.

(35) L1: ეშედის ფალანი მუში მონკა ვარ აყვენ (ibid).

L2: ešegis palani muši monka var aqven.

Word by word: The donkey will not be burdened by its saddle.

(36) L1: ზღეი წკარითენ ქარმატექ ვა მქუმს (ibid).

L2: zdei çkariten karmaṭek va mkums.

Word by word: The mill will not work on the water brought with buckets.

(37) L1: იხიქ მეჩხომეს ნა უნონსთერი ვა ბარს (ibid).

L2: ixik mečxomes na unonsteri va bars.

Word by word: The wind will not blow the way the fisherman wants it to.

(38) L1: უსთას ოხორი ვარ უღუნ (ibid).

L2: uostas oxori var uğun.

Word by word: A carpenter does not have a house.

### Svan:

(39) L1: აშჷ ლადღიშ სგებნაჷ ნაჰანჷ აშჷ ნაგზომჷ სგებინჩუ ესერ ითი (Davitiani, 1973).

L2: ašû lădğış sgebnau naqanû ašû nagzošû sgebinçu eser iti.

Conceptual equivalent: "Make hay while the sun shines" ([www.idioms.tsu.ge](http://www.idioms.tsu.ge)).

(40) L1: კეცნემ ნამატჷინ ჭამინს ესერ ლახშდესა (ibid).

L2: kecnem namätûin çamins eser laxšdexa.

Word by word: who hides away from bread will have to eat barley.

(41) L1: მედგარი ჩაჷჷ მერ ესერ ხეჯჷადი (ibid).

L2: medgari čažû mer eser xečûadi.

Word by word: flies hover over a dying horse.

(42) L1: მიჩ' ადგიჷი ბერგიშ ნამჷიჩჷ ესერი ხოჩა ლი (ibid).

L2: mič' adgiži bergiš namqičû eseri xoča li.

Word by word: In its place even an old hue is good.

(43) L1: ფედლიშ დაბ ლამშაშ ესერ სეუდგარ ხოჩა ლი (ibid).

L2: pedliš dab lamšăš eser seudggar xoča li.

Word by word: Even a nearby field is good for those who love work.

As shown by the analysis of the empirical material, the proverbs of the Kartvelian languages reveal rich thematics. By depicting the peasant's life and daily activities, they convey significant and noteworthy general wisdom. The majority of the groups of proverbs singled out in the paper can be found in the funds of proverbs in all four Kartvelian languages. However, within the related languages, thematically and semantically different proverbs may also appear. Such paremias are marked from the point of view of both the activities of the language communities and geographical environment. To illustrate the above-mentioned, the proverbs in Megrelian, Laz and Svan, based on the lexical items, can be claimed to be directly related to the above-mentioned regions of Georgia.

### Megrelian:

(44) L1: გიორგი ცხონდია – ირკოჩიში მორდია (Sherozia & Memishishi, 1994).

L2: Giorgi Cxondia – irkočiši mordia.

Word by word: Giorgi Cxondia is everyone's godfather.

(45) L1: დადიაკ ყაზახის – ოშმეში ღულა გაფუნია დო – ხოჯი ოგაფუუა (ibid).

L2: dadiak qazaxis – ošmeši ğula gapunia do – xoǰi ogapuua.

Conceptual equivalent: A carper will cavil at anything (www idioms.tsu.ge).

(46) L1: სონი ჩიქახე, სო მიშახე (ibid)<sup>3</sup>.

L2: soni čikaxe, so mišaxe.

Word by word: The daughter of Chikovani, is sitting here.

(47) L1: უჭირო საჭირო ჩანგელიამ კარსია (ibid)<sup>4</sup>.

L2: učiro sačiro čangeliaš karsia.

Word by word: Unplanned/spontaneous<sup>5</sup> hardship is on Changelia house.

(48) L1: უტუში ნინა მუში ნაჭკადაში უჯგუშო ჭკირუნცია (ibid)<sup>6</sup>.

L2: ušuši nina muši načkadaši uǰǰušo čkiruncia.

Conceptual equivalence: The tongue is not steel but (yet) it cuts (www idioms.tsu.ge).

(49) L1: ჭილაიამ ხოჯი ეკობონს ხონუნსია (ibid).

L2: čilaiaš xoǰi ekoxons xonunsia.

Word by word: The ox of Chilaia ploughs up the hill.

#### Laz:

(50) L1: აჯარალიქ დადიკელე იწკენ, ლაზიქ მზოდაკელე (Sherozia & Memishishi, 1994).

L2: aǰaralik daǰikele ičken, lazik mzoǰakele.

Word by word: An Ajarian looks towards the wood, and a Laz desires the sea.

(51) L1: ზულაკალა ნა სკიდუნს ომჩვირუთი აჩქინენ (ibid).

L2: zugaqala na skiduns omčviruti ačkinen.

Word by word: Those who live at the sea can swim.

(52) L1: წყარიშ მომალერი წყარიქ ნიმერს (ibid)<sup>7</sup>.

L2: čqariš momalери čqarik nimerš.

Conceptual equivalent: Easy come, easy go.

(53) L1: პოლის ჯუმორი დვაბერენან დო ნჩხალას ხარჯი იკვანტერენან (ibid)<sup>8</sup>.

L2: polis ǰumori dvaberenan do nčxalaxarǰi iqvantterenan.

Word by word: Vinegar was spilt in Istanbul and pay was demanded in Chkhala.

(54) L1: ხოფას ლაზი ღურუ, პოლის ბგარა დოდგეს (ibid).

L2: xopax lazi ğuru, polis bgara dodges.

Word by word: A Laz died in Khopa and the funeral was held in Istanbul.

<sup>3</sup> Variant: soni ǰikaxe, so mišaxe (Folklore. II, 1991). The following proverb has a similar meaning: Axalaiak pačaraias mišaxaǰua. “Akhalaiia interfered with Pataraiia’s dance (Sherozia & Memishishi, 1994); or Axalaiiaš ǰogori gošuas ǰogorens mišalalandua. “Akhalaiia’s dog barked with Goshua’s dogs” (ibid).

<sup>4</sup> The content of the proverb is explained in the collection as follows: “Peasant Changelia found salmon on the bank of the Enguri and gave it to Dadiani. Dadiani became angry with the peasant not to have brought such a gift before and ordered him to bring salmon every year (Sherozia & Memishishi, 1994).

<sup>5</sup> The lexemes in the brackets are inserted by the author.

<sup>6</sup> In Volume II of the Georgian Folklore (Megrelian texts) the following explanation is found under the proverb: “Utu Mikava, a blacksmith by profession, the leader of the peasants of Samegrelo in 1858, was also known for his oratorical talent” (Folklore II, 1991).

<sup>7</sup> Compare the Georgian proverb: karis močanils karive čaiǰebso (Easy come, easy go).

<sup>8</sup> Compare: the Georgian proverb: a man was beaten in Gori and became angry in Tskhinvali (Jorjaneli, 2003); **Megrelian proverb:** Xorgas ǰoči golaxes do Xetas gurk murtua. (A man was beaten in Khorga and became angry in Kheta) (Sherozia & Memishishi, 1994).

(55) L1: მოლლა ცხენიშენ მელუ-ში: – ზათთან ცხენიშენ გეფტამინტუ-მა (ibid)<sup>9</sup>.

L2: molla cxenišen melu-ši: – zattan cxenišen, geṭaminṭu-ja.

Word by word: Mullah fell off the horse – I was going to get off anyway.

**Svan:**

(56) L1: აშუ ლეთ ხანსარჟი ესერი ლაღეთი ლი (Davitiani, 1973)<sup>10</sup>.

L2: ašû let xansarġi eseri lâleti li.

Word by word: one can spend a night even on a glacier.

(57) L1: ბაჩუ ბაჩუჟი ლგეს მურყუამ ესერ ახფასა (ibid).

L2: baĉû baĉuġi lægs murqûam eser axpasa.

Word by word: A stone put on another stone makes a tower.

Conceptual equivalent: Add little to little and there will be a great heap ([www idioms.tsu.ge](http://www idioms.tsu.ge)).

(58) L1: იჟალაღედ ხუნ ესერ ლახმელ ი ზეგირ ჩუბეჟეჟი (ibid).

L2: iġalâdeġ xun eser laxmæl i zegir ĉubeġeġi.

Word by word: From the times immemorial the foundation was in Lakhamula and the roof in Chubekhevi.

(59) L1: მამანდრე გადან მეზგალისგა ზისხ ესერ ლი (ibid)<sup>11</sup>.

L2: māmandre gadan mezġalisga zisx eser li.

Word by word: the worst debt for the family to pay is the blood debt.

(60) L1: ნაბაჩუ ი ნაჟაიშდ მაიდს ესერ უშხუარ ხამშერალახ (ibid)<sup>12</sup>.

L2: nābaĉû i naġaišd māids eser ušxûar xamšeralax.

Word by word: men from Becho and Khaishi complained about hunger to each other.

(61) L1: ჟერჟალე ჯენის ესერ ესფეშუდა ი გადრანარს კაცხთე ხაწრალა (ibid).

L2: ġerġale ġenis eser esfešûda i gadranârs kâcxte xâĉrala.

Word by word: Some man fell in the stream and cursed the family of the Gadrani until reaching the village of Katskhi.

The given examples illustrate instances of lexical activation of every day realities characteristic of a certain part of Georgia. For instance, in Laz, these are the lexical items related to sea and water, fishmongery, names of people of Turkish origin, toponyms and vocabulary common in the Eastern world. In Megrelian and Svan there are proverbs marked with anthroponyms, and various local historical and geographical features. All this determines the closeness of paremias to certain parts of Georgia. However, the proverb still maintains a generalized character and conveys wisdom that is maybe applied everywhere and by many.

Therefore, in these proverbs, the universal and didactic characteristics of paremias are tinted locally. Therefore, despite the difference concerning separate lexical units, the general content and meaning of Megrelian, Laz and Svan proverbs are discussed in a common Kartvelian context and understood by all.<sup>13</sup>

Here are cases which involve the necessity of explanation of the meaning of the archaisms, dialectic forms and other lexical items emerging in the Paremians, which are passively used in everyday speech<sup>14</sup>:

<sup>9</sup> Compare to a Georgian proverb: *ḳata ver šešcvda zexvsao, ṗarasḳevia dġesao* (So near and yet so far).

<sup>10</sup> Compare to a Georgian proverb: „ერთი ალილუია მღვდელსაც შეეშლებო“. *erti alilua mġvdelsac šešeľbao* (A good marksman may miss).

<sup>11</sup> According to our observations, the proverb echoes the tradition of vendetta, which was common in Svaneti in ancient times. Cf. See also: *mârem dagraġa hed eser liĉûri li ĉes, modej ĉor*. “For a man to die, either taking blood is a rule or a compensation” (Davitiani, 1973).

<sup>12</sup> Becho and Khaishi are toponyms in Svaneti.

<sup>13</sup> Only in a few cases does the proverb require additional, relatively broad explanations and reasoning from a historical perspective (see (45), (46) proverbs for an example).

<sup>14</sup> The following definitions of the words are taken from the electronic version of the Orthography Dictionary of the Georgian Language (available at the following address: [www.ena.ge](http://www.ena.ge)).



- (62) L1: ერთი კოჭობი<sup>15</sup> კუპრი ყოველ ოჯახში დედსო [http://idioms.tsu.ge/?p=1307].  
L2: erti koçobi kupri qovel ojaxši dugso.  
Conceptual equivalent: No garden is without its weeds.
- (63) L1: ჰამქარი<sup>16</sup> ჰამქარს შორიდანვე იცნობსო [http://idioms.tsu.ge/?p=11118].  
L2: hamkari hamkars šoridanve icnobso.  
Conceptual equivalent: Birds of a feather flock together.
- (64) L1: ხარაზი რომ ხაბაზობას დაიწყებს, პური კუტი<sup>17</sup> გამოვავ [http://idioms.tsu.ge/?p=8641].  
L2: xarazi rom xabazobas daiçqebis, puri kuti gamovao.  
Conceptual equivalent: A Cobbler should stick to his last.
- (65) L1: როგორც ალაგიო, ისეთი ალაბიო<sup>18</sup> [http://idioms.tsu.ge/?p=11509].  
L2: rogoric alagio, iseti alabio.  
Conceptual equivalent: As the man, so his cattle.
- (66) L1: შუბი ხალთაში<sup>19</sup> არ დაიმალებაო [http://idioms.tsu.ge/?p=8548].  
L2: šubi xaltaši ar daimalebao.  
Conceptual equivalent: Fire cannot be hidden in a flax.
- (67) L1: ცეცხლის პატარა ნაპერწკალი დიდ ხორას<sup>20</sup> გადასწვავსო [http://idioms.tsu.ge/?p=14887].  
L2: cecxlis patara napercçali did xoras gadasçvavso.  
Conceptual equivalent: A spark will kindle a flame.
- (68) L1: რაც არ ექნეს მამაშენსა, ნურც შენ დახევ მარმაშებსა<sup>21</sup> [http://idioms.tsu.ge/?p=11495].  
L2: rac ar eknes mama šensa, nurc šen daxev marmašebsa.  
Conceptual equivalent: Mules are always boasting that their ancestors were horses.
- (69) L1: რწყილს ტყავს გახდის, რუმბად<sup>22</sup> იხმარსო [http://idioms.tsu.ge/?p=11525].  
L2: rçqils tqavs gaxdis, rumbad ixmarso.  
Conceptual equivalent: To sweat one's guts out.
- (70) L1: დაადარე მსხალი პანტას, მალაჩინი<sup>23</sup> – მაჯალოსა<sup>24</sup> [http://idioms.tsu.ge/?p=11211].  
L2: daadare msxali pantas, malačini – mažalosa.  
Conceptual equivalent: Tigers and deer do not stroll together.

Therefore, exploration of lexical and thematic features of proverbs in Kartvelian languages, apart from the items with universal cultural realias shared by the members of the Kartvelian community, allow singling out the group of items with specific lexical units demonstrating cultural, geographical or other locational characteristics distinctive for a certain language community. Despite the universality of wisdom expressed, such proverbs require an additional explanation of the meaning (proverbs 45, 46). As well as this, an additional explanation becomes necessary if the proverbs contain obsolete archaisms or forgotten dialectisms.

<sup>15</sup> koçobi – a small pot [ODGL].

<sup>16</sup> hamkari / amkari – a union of craftsmen and merchants of one craft, a partnership [ODGL].

<sup>17</sup> kuti – burnt bread [ODGL].

<sup>18</sup> alab – measurement unit [ODGL].

<sup>19</sup> xalta – a leather bag [ODGL].

<sup>20</sup> xora – stacked firewood, building materials and the like. [ODGL].

<sup>21</sup> marmaši – thin, transparent fabric [ODGL].

<sup>22</sup> rumbi – a large tiki of cow, ox or buffalo skin [ODGL].

<sup>23</sup> malačini – quince (Neiman, 1978).

<sup>24</sup> mažalo – [Malus orientalis] A medium-sized or high tree bearing small sour fruits – wild forest apples [ODGL].

This explanation is based on practical considerations and should be taken into account while publishing the collection of proverbs.

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## Abbreviations and Contractions

**L1** – Linguistic data in the original language;

**L2** – Transcription;

**ODGL** – Electronic version of Georgian Explanatory Dictionary.