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THE LINGUISTIC APPROACH OF THE ENGLISH AND GEORGIAN GASTRONOMIC PAREMIAS

Abstract: Proverbs fully cover all stages of human life. Some would say that they contain almost all the important issues that a person encounters throughout life. Proverbs are complex linguistic units which do not have one concrete definition. Proverbs, i.e., paroemias, exist simply in every language and represent their inseparable units. Of the various verbal folklore genres (fairy tales, legends, tall tales, jokes, and riddles) proverbs are the most concise but not necessarily the simplest form. This study will examine linguistic components of proverbs within the framework of those related to gastronomic topics. Proverbs predominantly have a short form and express the fundamental truth. With the data collected from various materials (mostly the books and online materials of the English and Georgian proverbs) the study reveals that most English and Georgian proverbs have both literal and figurative meaning. Accordingly, they are rich with various stylistic devices and expressive means. Moreover, one and the same proverb may serve as an example of more than one stylistic device. This study also concludes that the gastronomic proverbs in both languages teach us about the culture surrounding eating on the semantic level.

Key words: proverb, gastronomic paroemia, figurative speech, stylistic devices, linguistics, language.

Language: English

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Introduction

When hearing the word ‘proverb,’ one most often thinks of the wisdom imparted by King Solomon in the Bible or of the clever analects of the sagely Confucius. But proverbs are common to nearly all

cultures, ancient and modern, literate and non-literate [11, p. xii].

Proverbs fully cover all stages of human life. They can be applied to almost all the important issues that a person encounters throughout life. Proverbs are

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complex linguistic units which do not have one concrete definition. The definition of a proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone” [12, p.3]. Mieder [6, p. 119; 7, p. 24] managed to summarize all types of notions and ideas formularizing a clear definition of a proverb nothing that “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.” The proverb is a witty saying that captures the logic, culture and observations of a people. It evolves from traditional lore, history, and religion, and is usually attributed to elders as it is believed to contain the wisdom of the elders or ancestors in the society (4; p.61-62).

Proverbs, i.e., paroemias, exist simply in every language and represent their inseparable units. Of the various verbal folklore genres (fairy tales, legends, tall tales, jokes, and riddles) proverbs are the most concise but not necessarily the simplest form. According to Mieder, proverbs, like riddles, jokes, or fairy tales, neither fall out of the sky and nor are they the products of a mythical “soul of the folk” (7, p.29). Instead, they are always coined by an individual either intentionally or unintentionally.

Proverbs primarily have a short form and express a fundamental truth. Most proverbs have both literal and figurative meaning. Accordingly, they are rich with various stylistic devices and expressive means.

Methodology

The goal of the research is to identify stylistic devices and expressive means in the English and Georgian paroemias including the gastronomic lexicon. Observation and comparative methods of linguistic research have been primarily used during the analysis. Approximately 340 proverbs including the gastronomic lexicon have been selected (110 proverbs in the English language and 230 proverbs in the Georgian language) for the study.

Results

On the basis of the research goals, the identified stylistic devices are divided according to the stylistic ways of their expression i.e., **phonetic**, **syntactic** and **lexical**. We will try to analyze each way of expressing stylistic devices in the English and Georgian gastronomic proverbs. It is worth mentioning that one and the same proverb can be easily served as the representation of more than one figurative device in each case.

Starting with the phonetics, the vast number of proverbs in both languages is based on the rhyming principle. From our personal observation, rhyme is one of the most effective phonetically expressed devices dominating in the Georgian proverbs around the gastronomic issues, though we find some vivid examples of this device in the English proverbs as well. The rhyming construction is expressed graphically in each sample.

- An apple a **day** keeps the doctor **away**.
- Jam tomorrow and Jam yester**day**, but never jam to**day**.
- September blow **soft** ‘til the fruit’s in the **loft**.
- Walnuts and **pears** you plant for your **heirs**.

The same picture is shown in the Georgian language, where almost all the proverbs are based on rhyming principle.

• როცა გზია ზაქარია, ცივი მჭადიც ზაქარია / არა გზია ზაქარია, თორემ მჭადიც ზაქარია- [rotsa gshia zaqaria, tsivi mchadic shaqaria / ara gshia zaqaria, torem mchadic shaqaria] - When one is hungry the cold mchadi (Georgian cornbread) is also delicious (equivalent proverbs in English “Nothing comes amiss to a hungry stomach; A good appetite is the best sauce)

• არ მინდამა არ ჭამაო, ცხრა ხინკალი შეჭამაო - [ar mindama ar tchamao, tskhra khinkali shetchamao] - A person denying to eat, has eaten nine pieces of Khinkali (traditional Georgian meat dumplings)

• ვინამც ჭამა ერბო, იმას მეტი ერგო - [vinats tchama erbo, imas meti ergo] - Whoever eats Erbo (melted butter), has more to eat.

• თავად არ იყო ძმარო, შიგ გაურიეს წყალო - [tavad ar iko dzmario, shig gauries tskalio] -The liquid was hardly called to be a vinegar, still it was mixed with water.

Accordingly, we can conclude that the linguistic formation of the Georgian proverbs follows the poetic construction principles rather than prosaic one; still the examples of this kind are also easily observed in the English proverbs.

If we follow the phonetic way of expressing stylistic devices in proverbs, alliteration and assonance cannot be avoid which, in turn, plays an important role in the poetic, i.e. rhythmical construction of proverbs in each language. It is also worth mentioning that one and the same proverb often contained both devices (alliteration/assonance) especially in the Georgian proverbs.

- **M**eat and **m**ass never hindered **m**an.
- **S**eptember blow **s**oft ‘til the fruit’s in the **l**oft.
- Kill not the **g**oose that laid the **g**olden **e**gg.
- The **c**at **w**ould **a**t fish but **w**ould not **w**et her feet.

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• An apple-pie without some cheese is like a kiss without a squeeze.

There is an interesting, albeit misogynistic English proverb which also involves cruelty to animals. This proverb is included because of its example/representation of assonance and alliteration in the same sentence: *A woman, a dog and a walnut, the more you beat them the better they be*. Here the alliteration is expressed by the repetition of consonant sound [b] in the words “beat, better, be”, while the repetition of vowel sound [o] expressed by [“o”] as in “dog” and “a” as in “walnut”, as well as the repetition of vowel sound [i] expressed by the diphthong [ea] in the word “beat” and by the pure vowel [e] in the word ‘be’ help to create the case of assonance in the sentence.

The cases of expressing assonance-alliteration through one sentence are quite numerous in the Georgian gastronomic proverbs as well.

• თავად არ დეო ძმარიო, შიგ გაურთეს წყალდო. [tavad ar iko dzmario, shig gauries tskali] The liquid was hardly called to be a vinegar, still it was mixed with water.

In this proverb the most vivid example of assonance-alliteration is expressed with the repetition of consonant **რ** [r] and vowels **ა** [a] and **ი** [i].

• არც არავის ყმა ცყოფილვარ, არც არავინ ყმად მყოლია; ძველი ღვინო, ძველი პური წლით-წლობამდე გამყოლია. [arts aravis kma vkopilvar, arts aravin kmad mkolia; dzveli gvhino, dzveli puri tsolidan tsilamde gamkolia] I have never been a slave, nor have enslaved the others; stale bread and old wine lasted for a year-round.

This proverb appears to be the most interesting example in regard to assonance-alliteration as the whole sentence is based on the repetition of numerous vowels and consonants, which in its turn forms rhythm throughout the text.

• წყალი ნაყეს, ნაყეს და ისევ წყალი დარჩა. [tskali nakes nakes da isev wkali dartcha] Water was constantly ground, still it remained water. This sentence is an obvious representation of alliteration, as the consonant **ყ** [k] is repeated for several times in the text.

• ობლის კვერი ცხვა, ცხვა, გვიან გამოცხვაო. [oblis kveri tskhva, tskhva, gvian gamotskhva] An orphan’s cake was being baked for a long time and it was cooked at last. This case represents the repetition of consonant combinations of **ც** [ts], **ხ** [kh], **ვ** [v].

The syntactic way of expressing stylistic devices throughout the English and Georgian gastronomic proverbs is not diverse. The study material has revealed the cases of parallel construction i.e., repetition as the unique syntactic way of expressing

stylistic devices in both languages. Here are the examples:

• You buy land, you buy stones; you buy meat, you buy bones.

• A cherry year, a merry year; a palm year, a dumb year.

• Jam tomorrow, and jam yesterday but never jam today.

• შენ რომ გგონია ერბო ქონია, ერბო - ერბოა, ქონი - ქონია. [shen rom ggonia erbo qonia, erbo – erboa, qoni – qonia] If you think the melted butter is fat, you are much mistaken.

• ვისაც თონე ცხელი ჰქონდეს, იმას პურიც ბევრი ჰქონდეს. [visats tone tskheli hqondes, imas puric bevri hqondes] One, who keeps the tannour (oven) hot, has much bread.

Lexical way of expressing stylistic devices has appeared to be the most diverse in both languages, which is quite natural as the lexical items are most powerful and substantial tools for constructing expressive means.

The research has shown that the English and Georgian gastronomic proverbs are not rich with the examples of the pun (also called paronomasia) but they are extremely interesting in regard to their literary coloring. “A pun is a joke based on the interplay of homophones — words with the same pronunciation but different meanings. It can also play with words that sound *similar*, but not exactly the same. The joke’s humor (if any) comes from the confusion of the two meanings” (<https://literaryterms.net/pun/>).

The following examples prove that the pun (paronomasia) gives a humorous effect to the sentence. In both languages the words with wordplay usage have been italicized for more visual effects.

• Eat to live, not live to eat.

• He that drinks beer, thinks beer (Irving Washington).

• არც არვის ყმა ცყოფილვარ, არც არავინ ყმად მყოლია; ძველი ღვინო, ძველი პური წლით-წლობამდე გამყოლია. [arts aravis kma vkopilvar, arts Arvin kma mkolia; dzveli gvhino, dzveli puri tsilit-tslobamde gamkolia] I have never been a slave, nor have enslaved the others; Stale bread and old wine lasted for a year-round.

• ვისაც თონე ცხელი ჰქონდეს, იმას პურიც ბევრი ჰქონდეს. [visats tone tskheli hqondes, imas purist bevri hqondes] One, who keeps the tannour hot, has got much bread.

The other powerful instrument for giving the literal effect to the sentence is metonymy “that replaces words with related or associated words” (<https://literaryterms.net/metonymy/>).

While analyzing the examples of metonymy and metaphor in proverbs it is impossible to avoid the definition of each term. In George Lakoff and Mark Johnson’s noted book *Metaphors We Live By* (3, p.36)

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we get a complete information about the metonymy and metaphor. According to the authors, metaphor is principally a way of conceiving one thing in terms of another, and its primary function understands. Metonymy, on the other hand, has primarily a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential device. It also serves the function of providing understanding.

Here are the cases of the English and Georgian proverbs around the gastronomic issues representing the figurative language with the help of metonymy and metaphors.

- Revenge is a dish that can be eaten cold.
- The devil makes his Christmas pies of lawyer's tongue and clerk's fingers.
- One **bad apple** spoils the whole lot.

In the English proverbs the first sentence is the case of metaphor and the rest two represents the samples of metonymy. As for the Georgian proverbs, only the first sentence shows the case of metonymy all the rest sentences are the samples of metaphor.

- მჭადი კარამდე, ქერი მთამდე, წმინდა პური გადავლამდეო. [*mchadi karamde, qeri mtamde, tsminda puri gadavlamdeo*] Mchadi (cornbread) may fill a man till the door, barley 'til the mountain and **the saint bread** till the end of the life.

- ერბოკვერცხის სიყვარულით, ტაფას ჰკოცნიდნენო. [*erbo kvetskhis sikvarulit, tapas hkotsnidnen*] In favor of/with a love of scrambled eggs (omelette), one was kissing the pan amorously.

- წყალი ნაყეს ნაყეს და ისევ წყალი დარჩა. [*tskali nakes nakes da isev wkali dartcha*] Water was elaborately/carefully grinded still it remained the liquid water

- კაი კაცის პურმარილი ზღვაზე ხიდად გაიდება. [*kai katsis purmarili zghvaze khidad gaideba*] A good man's feast may serve as a bridge over the sea.

- შვილმა ხელის გულზე თუნდაც ერბოკვერცხი მოიწვას, დედის ამაგს მაინც ვერ გადაიხდისო. [*shvilma khelis gulze tundats erbokvertshi moitsvas, dedis amags maints ver gadaikhdiso*] Even a child attempts to fry an egg on his/her palm, still s/he is unable to repay/return the mother's care.

Along with metaphors and metonymy epithets also enrich the figurative language of the Georgian and English gastronomic proverbs. The cases of epithets are italicized in the following sentences:

- A **clean fast** is better than a **dirty breakfast**.
- Kill not the goose that laid the **golden egg**.
- **მორცხვი ქალი** ქალადა ღირს, **მორცხვი კაცი** ქალამნადო. [*mortskhvi qali qalada ghirs, mortskhvi katsi qalamnado*] A **shy woman** is worth a real woman, a **shy man** is worth a Kalamani (a traditional shoe of Georgian peasants)

The research has revealed that the English and Georgian gastronomic proverbs are rich with the examples of irony which by its nature are characterized by the contrast between reality and appearance. Linguistically three types of irony are distinguished: verbal irony, dramatic irony and situational irony. In our study we refer the verbal irony, and the proverbs below are the clear representation of ironic expressions giving a special literary coloring to the figurative language of the gastronomic proverbs in the English and Georgian languages.

- God will send nuts to those who have no teeth.
- The only free cheese is in the mouse trap.
- The way to a man's heart is through his stomach.

- ვირი ქორწილში დაჰპატიჟეს და წყალი მიანც იმას აზიდინესო. [*vir qortsilshi dahpatijes da tskali mainc imas azidineso*] The donkey was invited to the wedding, yet he was forced to carry the water.

- მელამ მგელს წასძახა: ჰაიტ შე უმიხორტჩამიაო. [*melam mgels gasdzakha: hait she umikhortschamiao*] The fox called out to the wolf: Hey! YOU the flesh-eater.

- ანაკლიაში კაცს შემწვარი თევზი მიჰკონდაო. [*anakliashi kats shemtsvari tevzi mihqondao*] Man was carrying the fried fish to Anaklia (a seaside resort near the Black Sea, Georgia)

The Georgian gastronomic proverbs are extremely rich and interesting from the viewpoint of toponyms while not a single case of this issue has been reviled in the English gastronomic paroemias.

- პური ატენე ბერიძე, მაგ დამთვრალ ხევსურს ერიდე. [*pur atene beridze, mag damtvral khevsurs eride*] Beridze (a surname in Georgian), try to give some bread and move to a distance to that drunken **Khevsur**! (Khevsurians are an ethnographical group of Georgians, mainly living in Khevsureti, on both sides of the Caucasus Mountain Chain in the watersheds of the rivers Aragvi and Argun. There existed a stereotype about the drunken khevsurs being extremely aggressive and bellicose).

- ანაკლიაში კაცს შემწვარი თევზი მიჰკონდაო. [*anakliashi kats shemtsvari tevzi mihqondao*] Man was carrying the fried fish to **Anaklia** (a seaside resort near the Black Sea, Georgia which has rich fishing industry)

- **ლეჩხუმურ ლობიოს**, **ლეჩხუმური წყალი** მოხარშავსო. [*lechkhumur lobios, lechkhumuri tskali mokharshavso*] **Lechkhumian** (a historical province in Northwestern Georgia) **beans** can only be cooked in the **Lechkhumian water**.

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(lechkhumian beabs are considered to be one of the most delicious beans in the region)

- იმერელს მჭადის სახელი დაავიწყდაო. [imerels mchadis sakheli daavitskdao] An **Imeretian man** has forgotten the name of Mchadi (cornbread) [historically Imeretians, who are the inhabitants of Western Georgia, are famous for their delicious traditional mchadi i.e. cornbread]

Besides the similarities, gastronomic proverbs in both languages are characterized by their peculiarities. The comparison i.e., simile has the minor representation (only two proverbs) in the English gastronomic proverbs. Our study has not revealed a single case of this figurative device in the Georgian language.

- Enough is as good as a feast.
- Promises, like pie-crust, are made to be broken.

On the contrary, onomatopoeia (the process of creating a word that phonetically imitates, resembles, or suggests the sound that it describes) seems to be characteristic for the Georgian gastronomic proverbs only.

- თაფლის მჭამელსა დათვსაო, ბუზი დაბზუს თავსაო. [taplis mchamelsa datvsao, buzi dabzuis tavsao] The bear, eating honey, is surrounded by the sounds of flies' **buzzing**.

During the study we managed to find the Georgian gastronomic proverbs containing obsolete words and giving the whole sentence an archaic style.

- ოდეს მამზრალს მოსწყურდებოს, მაშინ წყალი ღვინოდ ღირსა. [odes mashvral mostkurdebis, mashin tkali ghvinod ghirsas] **When an extremely tired man is thirsty** water **is worth** wine (water is equal to wine).

Conclusion

With regard to the results, the study has shown that in both (English/Georgian) languages, most proverbs with gastronomic issues are based on the rhyming principle which indicates that such proverbs are more oriented on the poetic arrangement of the text rather than the prosaic one. The figurative language of the gastronomic proverbs is extremely rich and varied. Almost all the gastronomic proverbs are full of numerous stylistic devices and expressive means. During the study a vast number of the English and Georgian proverbs are identified which contain more than one stylistic device in one and the same sentence.

The following national concepts such as **პურმარილი** (wine and dine), **პური** (bread), **წყალი** (water), **ღვინო** (wine) and **მჭადი** mchadi (Georgian cornbread) are identified in the Georgian gastronomic paroemias. It may be explained by the ethnographic bases of the Georgian nation. Historically Georgians were famous for their hospitality. Therefore, feast and entertainment were a rescue for them during the misery.

What is most interesting is that the gastronomic proverbs in both languages teach us the eating cultures of the countries on the semantic level.

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	GIF (Australia)	= 0.564	ESJI (KZ)	= 8.100	IBI (India)	= 4.260
	JIF	= 1.500	SJIF (Morocco)	= 7.184	OAJI (USA)	= 0.350

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