

FIGURATIVE SPEECH ACCORDING TO TWO VALEYS (DANDALO, MERISI)

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Abstract: Figurative expressions convey a certain condensed meaning and often carry allegorical or metaphorical significance. They are frequently used in literature; however, it should be noted that figurative expressions also occupy a prominent place in everyday speech.

Every language has its own characteristic figurative expressions, used to better express thoughts, emotions, and intentions. The study of such expressions is a complex task, as it is closely connected to the history, culture, and identity of the people who created them.

Georgian dialects are rich in figurative expressions, including the Ajarian dialect, which has been the subject of numerous studies, works, articles, and monographs. Noteworthy are the investigations by M. Khubua, Al. Glonti, Sh. Nijaradze, Sh. Dzidziguri, A. Takaishvili, J. Noghaideli, and others (Futkaradze, 2010: 71). Nevertheless, the number of figurative expressions is so vast that a complete study has not yet been achieved. This is because „traditional linguistics pays little attention to the study of dialectal phraseology... there are no separate lexicons for individual dialects“ (Tsetskhladze, 2018: 9).

It is therefore necessary to collect, analyze, synthesize, and publish figurative expressions and idioms according to specific dialects. „The study of folk figurative expressions is accompanied by certain difficulties. This type of vocabulary requires long-term and systematic observation of living speech. Such material can be abundantly obtained through direct interaction with people, when conversation unfolds freely and naturally, touching on everyday matters“ (Noghaideli, 2007: 6).

The present article introduces figurative expressions identified through observation of the living speech in two mountain valleys of Upper Adjara – Merisi and Dandalo.

Keywords: two valleys, figurative expressions, cultural heritage

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Introduction: Both valleys of Upper Adjara (Merisi and Dandalo) represent one of the most significant areas in terms of historical, natural, and cultural heritage. The figurative expressions presented in this article reflect the uniqueness of these valleys and the deeply rooted everyday and religious concepts within the language and culture of their inhabitants. The study of this topic is highly relevant, as Georgian dialects are gradually fading into oblivion, and their preservation and protection are the responsibility of every Georgian.

The aim of the article “Figurative Expressions According to Two Valleys (Dandalo, Merisi)” is to collect, record, and analyze figurative expressions characteristic of Upper Adjara, in order to explore and understand how figurative language reflects the local cultural and natural environment. In this regard, texts were recorded in the valleys of Upper Adjara, where numerous interesting and distinctive figurative expressions were identified.

The scientific novelty of the article lies in the systematic analysis of these expressions, which contributes to a better understanding of the cultural and linguistic peculiarities of the region. Furthermore, the research facilitates the examination of the metaphorical language of the valleys in both cultural and linguistic contexts.

Research Methods: In the process of preparing this article, the following methods were used: empirical material analysis, historical-comparative method, description, analysis, and synthesis.

Discussion: As already mentioned, both valleys (Merisi and Dandalo) are located in Upper Adjara. Specifically, Merisi lies 700 meters above sea level and includes the following villages: Garetkhe, Gundaurebi, Inasharidzeebi, Namonastrevi, Sikhaldzeebi, and Silibauri. Dandalo is situated in the Adjarian Basin, on the left bank of the Adjaristkali River, and includes the villages of Baladzeebi, Gogiashvilebi, Dandalo, Mosiashvilebi, Takidzeebi, Kharaula, and Jalabashvilebi. The figurative expressions presented in the article were identified through observation of the living speech recorded in these villages of both valleys. The dialects of both valleys are characterized by a number of linguistic features, including distinctive lexical traits.

To illustrate, here are several figurative expressions:

“May your hands flourish” (Agikhvavda khelebi) – a form of blessing: „God make your hands flourish“ (Gmertma agikhvava mai sheni khelebi).

“Did I rock his cradle?” (Akvani khom ar mirtsia) – means I didn’t put any effort into it; it’s none of my concern: “Did I rock his cradle, should I die for it?” “If something happens to them, I won’t worry – did I rock their cradle?” (Futkaradze, Noghaideli, 2022: 22–23).

“You can tell from the rising sun” (Amomaval mzés tavidan etyobao) – used when someone’s nature or future can be predicted early on: “I immediately knew what kind of girl she would become – as the old saying goes, you can tell from the rising sun”.

“You’ll look at your toes” (Gaikhedav phekis titebshi) – you will die soon: “You’ll suffer so much that one day you’ll look at your toes (you’ll die)”.

“It’s not painted on his heart” (Gulze ar ekhateba) – he doesn’t like it; it’s not pleasant to him: “He really doesn’t like it, it’s not painted on his heart, but he endures it for his child’s sake”.

“There’s fire burning on my heart” (Gulze tskhlis shenteba) – to be very anxious, deeply worried: “I’m so worried, there’s fire burning on my heart”. „How can I think about food now, when my heart is on fire?”

“My heart got tired” (Guli damelia) – to wait for too long; to grow weary from waiting: “Where have you been so long? My heart got tired waiting for you!”, „After waiting so long, my heart is worn out”.

“My heart got dark (evening fell on my heart)” (Gulis daghameba) – to feel hungry: “Today, my heart got dark very early – I’m already hungry”.

“The knife won’t open its mouth” (Dana pirs ar ukhsnis) – he is angry and doesn’t speak at all: “He’s so angry that the knife won’t open its mouth”.

“The knife is at the throat” (Dana k’elshi) – a situation is desperate or near the end; literally, to be about to be killed: “If this doesn’t help either, the knife is already at the throat”.

“The day won’t go into the ground” (Dghe mitsashi ar tsagyveba) – a person will not die before their time: “That man survived – his day won’t go into the ground before its time.” „That three-month-old baby was hanging from a tree branch and survived – his day hadn’t yet gone into the ground”.

“To bite your tongue” (Enaze kbilis dach’era) – to stay silent; to hold back words: “He made me bite my tongue.” „I’d better bite my tongue”.

“To kill with the tongue” (Enit moklva) – to hurt someone deeply with words; to insult harshly: “She spoke such bitter words, she killed the man with her tongue”.

“To lengthen the tongue” (Enis tsagrdzeleba) – to talk back; to be rude or impudent: “I talked back to the teacher.” „She’ll see later what it means to lengthen the tongue”.

“It’s on the top of my tongue” (Enis tsverze midgavs) – I almost remember, but can’t recall exactly: “It’s on the top of my tongue, but I just can’t remember it”.

“To go on the same line” (Ert sisrorze tsasvla) – to agree; to act together toward one goal: “A husband and wife must go on the same line.” „Don’t go around in circles – stay on the same line” (Futkaradze, 2021: 113).

“He has one hand toward her” (Erti kheli misk'en aq) – to support or help someone: “My brother gave his daughter to a poor man – but what can he do, he lends him a hand.” „He married his daughter to a poor man, and now he's giving them a hand“.

“The devil covered him” (Eshmaki gadaephara) – used when someone or something cannot be found for a long time: “He was right here, but I couldn't see him – the devil must have covered him“.

“He didn't jump (in)” (Ver chakhta) – he didn't understand; didn't catch the meaning: “He couldn't figure out the riddle – he didn't jump in.” „I told him, but he didn't get it“. (Futkaradze, 2021: 113).

“I don't have time to scratch my head” (Tavis mosapkhanad ar mts'alia) – I'm extremely busy: “I have so much work, I don't even have time to scratch my head.” “What can he do – he doesn't have time even to scratch his head“.

“His head is in the hat” (Tavi kudshi aqvs) – everything is settled; he has no worries left: “He's fine – everything's in the hat for him“.

“There's fog over his eyes” (Tvalebze nisli aqvs gadakruli) – he can't see well; can't perceive clearly: “He can't see anything – there's fog over his eyes.” „What can I see, I've got fog over my eyes“.

“Your eyes would stay there” (Tvalebi dagrcheboda) – you'd be amazed; you'd love it; it's breathtaking: „That boy was so handsome – your eyes would've stayed on him.“ „I saw such beautiful cookware – your eyes would've stayed there“.

“May their eyes be taken away” (Tvalebi daleodes) – a form of curse meaning „may they die“: “May God take away the eyes of our enemies“. (Gmertma tvalebi dalios chven mt'rebs.)

“I laid my eyes on it” (Tvali davadgi) – I liked it; it caught my attention: “I laid my eyes on that big rooster“.

“The eye eats and the eye drinks” (Tvali chamis da tvali svams) – used to express admiration; something is so beautiful or appealing that it pleases the eye: “How could you not taste it? The eye eats and the eye drinks“.

“The eye eats” (Tvali chamis) – again means „it's visually pleasing; it looks beautiful or appetizing“: „I'm not hungry, but it's so beautiful that the eye eats – how can I not taste it?“

“I'm hanging by my neck” (Kisrit var dakidebuli) – an idiom meaning being in an unbearable or extremely busy state; overwhelmed with work or responsibilities: “What are you talking about, girl? I'm hanging by my neck because of all the work I have to do“.

“Break the devil's leg” (Motekhet eshmak's pekhi) – to be clever, resourceful, or show skill: “Come visit me sometime – show your cleverness, break the devil's leg!“

“Cut the head off the work” (Moch'ra sakmes tavi) – to finish or resolve something quickly: “You should finish this job soon – cut the head off the work“.

“May the enemy's eyes melt away” (Mters tvalebi daleodes) – a curse meaning „may our enemies die“: “May my house be filled with blessings, and may our enemies' eyes melt away“.

“Water filled my knees” (Mukhlebshi ts'q'ali chamidga) – to be very tired or exhausted: “I helped at the feast yesterday – my knees filled with water, I was so tired“.

“Bitter life” (Mts'are tskhovreba) – a life full of hardship and sorrow: “That woman had such a bitter life“.

“My body melted” (Skheuli damadna) – to deeply feel another person's pain or sorrow: “She cried so much that my whole body melted for her“.

“I've got two Fridays left” (Ori paraskevi makvs darchenili) – means death is near: “Anyway, I've got only two Fridays left“.

“To step on someone's face” (Pirze pekhis dadgma) – to shame or disrespect someone: “He loves her, but he couldn't step on his parents' face“.

“My mouth is leaning toward wood or stone” (Piri khisken/kvishken miqnia) – a polite way to introduce bad news: “My mouth leans toward stone – I have something bad to tell you“.

“Honey pours from their mouth” (Piridan tapli gadmodis) – to speak sweetly or kindly: “She spoke so sweetly, honey poured from her mouth“.

“I’d take food out of my mouth for you” (Piridan lukma gamovigheb) – said to someone deeply loved; to do anything for them: “Grandma, I’d take food out of my mouth for you”.

“Not giving the mouth” (Piris ar mits’ema) – to refuse to speak to someone: “They had a fight and aren’t giving each other their mouth anymore”.

“Giving the mouth” (Piris mits’ema) – to show kindness or give help: “She’s always giving her mouth – helping and comforting everyone”.

“No one puts food in my mouth” (Sachmeli pirshi vinmem ar chamido) – to say „I have to work for myself”: “If I don’t move, no one will put food in my mouth”.

“The food’s head hurts” (Sachmels tavi atkviva) – to say food has gone bad: “Check if the beans have gone bad – maybe their head hurts”.

“I saw death with my own eyes” (Sikvdili tvalit davinakh’e) – to experience a near-death situation or great hardship: “I ate those mandarins and got poisoned – I saw death with my own eyes”.

“Their blood is boiling” (Siskhli udught) – said about energetic, lively young people: “They’re kids – their blood is boiling!”

“I wouldn’t pity my soul for you” (Suli ar shemebraleba) – said about someone you love so much that you’d sacrifice everything: “For you, I wouldn’t even pity my soul”.

“My soul is held by my teeth” (Suli kbilit mikavia) – to be barely surviving; to live in extreme difficulty: “Go away, I’m barely surviving – my soul’s held by my teeth”.

“Brainwashed” (Tvini gamoretskhili aqvs) – to have lost sense or reason; to forget everything: “He doesn’t understand anything – his brain’s washed out”.

“To put a flea on its feet” (Tilis pekze dassma) – to make someone arrogant or full of themselves after success: “That’s what they say about someone who puts a flea on its feet and lifts it over their head – got too proud too fast”.

Conclusion. In conclusion, the local collection of figurative expressions according to valleys and villages allows us to study those expressions characteristic of Upper Adjara and contributes to the compilation of dictionaries of figurative expressions.

This research paves the way for further, more in-depth and detailed analyses, not only of Adjarian dialects but of Georgian dialects in general, in order to preserve and safeguard both the Georgian language and its cultural heritage.

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