

THE CONCEPT OF "DOG" IN FRENCH AND GEORGIAN IDIOMS

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Abstract. The aim of our paper is to conduct a contrastive study of the concept of “dog” in French and Georgian idioms. Contrastive studies based on French and Georgian idioms will enable us to see the similarities and differences between the mode of thinking and perception of the world of the French and Georgian people.

We aim at conducting a contrastive analysis of French and Georgian idioms with the keyword “DOG”. Frequent usage of such kinds of idioms in oral speech reflects what people belonging to different cultures value. Idioms enrich the language as they illustrate the spirit of the people who use them. Popular wisdom is materialized in explanations, even in advice. Idioms are used in everyday speech and express different types of emotions.

It is interesting for us to observe what meaning the “DOG” as a concept has in French and Georgian cultures, and what associations it evokes in French and Georgian people.

Keywords: Dog, Idiom, Contrastive, Concept, Culture.

Introduction. As a result, Phraseology is an object of interdisciplinary research, which is of interest to linguistics, folklore studies, literature, psycholinguistics, linguoculturology, pragmatics, stylistics, anthropology, etc (tsetskhladze, 2018: 5)

The semantics of a word are universal in the linguistic consciousness of many people, but each national culture makes it unique (tsetskhladze, 2018: 204).

T. Shavladze concludes that, despite the fact that when studying radically different cultures, there are obvious similarities in the phraseology of representatives of that culture, because there are universal human values that all private cultures describe with their own prism, although there is often a conceptual convergence between distant cultures and different cultures (tsetskhladze, 2018: 205).

Ethnic-origin information is better preserved in figurative expressions. They create a complete vision of a people, as they contain unambiguous information about the worldview, briefly, expressing national realities.

Phraseologisms store information about the material and cultural achievements of people, social values, lifestyle, language, traditions, and customs. They preserve historical facts. Ethnographic and folkloric reports cite all these realia. They establish the worldview of the nation; they are a cultural image of the conceptual system, a national world that has formed over centuries.

Phraseologisms and idioms are one of the outstanding means of verbal understanding of the world and linguo-creative thinking (tsetskhladze, 2018: 208-209).

Methodology

In linguistics, there are various methods to study concepts and their typology. But almost all scholars agree that the cognitive study of concepts cannot be separated from their functional and communicative study. One of the main directions of the study of the possible variation of concepts is the comparison of their content in different cultures. The research will be carried out using contrastive, descriptive, analytical, linguacultural and psycholinguistic methods.

Contrastive method enabled us to see similarities and differences (mental, cultural or ethnic) between idioms of two unrelated languages.

Descriptive and analytical methods were used by us in order to see lexical and semantic peculiarities of idioms of French and Georgian languages.

As for *linguacultural and psycholinguistic* methods, they made it possible to see how French and Georgian worldview differ from each other, how differently do they conceptualize the world.

We classified French and Georgian idioms according to similarities and differences paying much attention to their positive and negative connotations.

Results and Discussion

In the idiomatics of the language, within that layer, which, according to the definition, is nationally specific, the system of values, public morality, attitude towards the world, towards people, towards other peoples is stored. Phraseologisms, proverbs most clearly illustrate the way of life, geographical location, history and traditions of one or another unit combined by one culture.

Due to the national and stylistic tone, idiomatics has always attracted the increased attention of both linguists and foreign language learners (t'er-minasova, 2017: 127).

The language protects the culture of the people and transmits it to future generations based on a certain notion. We will try to consider the language's ability with idioms composed of the word 'Dog,' to show how they reflect the real and cultural world of its collective, to see a specific verbal image of the world drawn by French and Georgian languages.

In modern linguistics, there are various methods of studying concepts. But almost all scholars agree that the cognitive study of concepts cannot be separated from their functional and communicative study. Concepts should be considered as "phenomena of the dynamic level of cooperation of language, consciousness, discourse and cultures characterized by the possibility of the senses, receiving precision only at the discursive level, under the conditions of cooperation of all its components" (Kubryakova, 2004: 11). The authors of several conceptual studies say that the content of the concept is changeable and depends on multiple factors (Goldin 2003, Varzin 2003, Karassik 2002, Popov, Sternin 2001, Slychkin 2004, Stepan 1997, Frumkina 1995). One of the main directions of studying concepts is conducting a comparative study of contents in different cultures. Factors like age, gender, and social background make a great influence on the content of the certain concept and these factors must be taken into consideration when studying national or cultural specifics of concepts.

It is interesting for us to observe what meaning the "DOG" as a concept has in French and Georgian cultures, and what associations it evokes in French and Georgian people.

In general, the dog is a very positive domestic animal. It is man's faithful friend who brings the game to hunters, leads blind, takes care of flocks, searches for truffles, finds criminals, etc. So, it is the symbol of fidelity and courage. But the analysis revealed that the perception of "DOG" is negative in French and Georgian languages.

Equivalent French and Georgian idioms

For example, the idiom «être chien» [to be a dog] means "an extremely greedy person." The same meaning is found in the French expression «ne pas attacher son (ses) chien(s) avec des saucisses » [to be tight-fisted]. Contrary to the French, Georgians use another concept "Pig" to express the same meaning: «être cochon » [to be a pig]. But metaphorical interjection "Dog!" ძაღლო! [dzaglo] or ძუკნა! [dzukna] expresses a sense of confrontation and contempt addressed to someone.

French expressions «un temps de chien» and «il fait un temps à ne pas mettre un chien dehors » [It is dog's weather / bad weather] and Georgian: « ისეთი ამინდია ძაღლი არ გაიგდება გარეთ » [Iseti amindia dzagli ar gaigdeba garet] are used with the same meaning in both languages to replace *awful, terrible, bad weather*.

French idiom: «Mourir, finir ou crever un chien » [to die like a dog] means "death in misery." Georgian idiom: «ჩაძაღლდა » [chadzaglda] means "death of an unwanted or a negative person."

French idiom: «Ressembler à un chien / chat coiffé » [to look like a dog/cat] and Georgian idiom: ძაღლის ნათრევი [dzaglis natrevi] means "an ugly person."

French idiom "Être comme chien et chat" [to be like a cat and a dog] means "to live arguing all the time, not to get along at all." Georgian equivalent of this idiom is: "როგორც ძაღლს კატა, ისე ეჯავრებოდა" [rogorts dzagls kata ise ejavreboda].

French idiom: « Chien de commissaire » means “a police officer/ an inspector.” Its Georgian equivalent is: ძაღლი [zagli – chien [dog] having the same meaning.

In the above-mentioned French and Georgian idioms we observed that “Dog” as a concept has a negative connotation. Alongside these expressions, there are idioms that are relative to one specific culture. Below are idioms with the lexeme "DOG" existing only in French.

FR: *Le premier chien coiffé* [the first dog to get his hair done]: the first one to come.

FR: *Avoir un mal de chien* [to have a dog's pain, be sick as a dog, be as sick as a dog]: To have a lot of difficulty in doing something.

FR: *Chienné de vie !* [Life's a bitch]: It's a dog's life!

FR: *Caractère de chien* [Dog's character]: Very unpleasant character.

FR: *Comme un chien* [Like a dog]: To be treated like a dog, to be treated badly;

FR: *Coup de chien* [Dog's knock]: a sudden storm.

FR: *Entre chien et loup* [Between a dog and a wolf]: at twilight, at dusk.

FR: *Être chien* [to be a dog]: to be stingy.

FR: *Chien de commissaire* [Commissioner's dog]: a police officer, an inspector.

FR: *Garder à quelqu'un un chien de sa chienne* [Keeping someone's dog from his bitch]: Planning to take revenge on someone.

FR: *Recevoir quelqu'un comme un chien dans un jeu de quilles* [to receive someone like a dog in a game of Skittles]: to receive someone badly, with great contempt.

FR: *Se regarder en chiens de faïence* [to look at each other in earthenware dogs]: staring at each other with a fixed and irritated eye.

FR: *Être comme chien et chat* [to be like a cat and a dog]: to fight like a cat and a dog, to argue all the time, not to get along at all.

FR: *Les chiens ne font pas des chats* [Dogs don't make cats]: We often look like our parents.

FR: *Les chiens aboient et la caravane passe* [The dogs bark and the caravan passes]-1. The formula is used when one is sure of oneself and disdains the obstacles that others try to put on our way. 2. It's also used when one pretends not to be affected by an insult or criticism.

Lorsqu'on veut tuer son chien on dit qu'il est enragé [When you want to kill your dog, you say that it is rabid]: all pretexts are good to get rid of someone without being seen.

FR: *Faire le chien couchant*¹ [Doing the lying down dog]: being servile, flat-bellied, low.

FR: *Chien effilé* [Slender dog]: a dog that has run too fast, or too young;

FR: *Chien de chasse* [Hunting dog]: a police officer.

FR: *Chien de cour (en argot)* [Yard dog (in slang)]: a class leader.

FR: *Chien de la maison* [Dog of the house]: a lazy person, idler.

FR: *Mauvais chien* [Bad dog]: a mean, envious person.

FR: *Sacré chien (en familier)* [Sacred dog (informal)]: vodka

FR: *En chien de fusil* [In gun dog] lying on your side with your legs bent towards your chest.

FR: *Avoir du chien dans le ventre (en familier)* [to have a dog in the stomach (informal)]: to be courageous, brave.

FR: *Avoir du chien (en familier)* [to have a dog (informal)]: to be hot, to have a seductive character or provocative charm, especially when speaking about women.

FR: *Faire les chiens écrasés (en médias)* [doing the dogs crashed (in medias)]: miscellaneous news item.

FR: *Faire le chien enragé* [doing the rabid dog]: an angry, enraged person.

FR: *Faire une vie de chien* [living a dog's life]: Living a miserable life.

FR: *Faire le jeune chien* [doing the young dog]: A stupid, crazy person.

FR: *Garder à qqn un chien de sa chienne* [keeping a dog from his bitch]: To have resentment towards someone who has done wrong and to plan revenge.

FR: *Parler à qqn ou Traiter qqn comme un chien* [to talk to sb. or treat sb. like a dog]: to talk to sb. or treat sb. rudely, without consideration, in a rude and coarse manner.

FR: *Piquer un chien* [putting down a dog]: to have a dog euthanized.

¹ <http://www.jacqueslanciant.com/2012/09/13/le-mot-du-jour-chien-couchant-et-faire-le-chien-couchant/> (searched 21/08/2018)

- FR: *Rompre les chiens [breaking the dogs]: interrupting an embarrassing conversation;*
 FR: *Comme un chien dans un jeu de quilles [Like a dog in a game of Skittles]: Ill-timed, misplaced;*
 FR: *Être comme un chien d'attache [To be like a tethered dog]: to be the subject to continuous work.*
 FR: *Ce sont trop de chiens après un os (en familier) [There are too many dogs after a bone (informal)]: great competition.*
 FR: *Les chiens ont mangé la crotte (en familier) [The dogs have eaten the poop (in informal): said when the frost has dried up the streets.*
 FR: *Voilà (c'est la) le chiendent !² [That's a couch grass !] : a difficult place ;*
 FR: *Dormir en chien de fusil (Guilleron, 2008, p. 44) [Sleeping like a gun dog]: to sleep with the knees curled up on the body.*
 FR: *C'est le chien de JEAN NIVELLE [This is JEAN NIVELLE' dog]: a person who runs away when called.*
 FR: *Un chien regarde bien un évêque [A dog looks well at a bishop]: 1. One should not be irritated by being looked at (by a person of lower status); 2. A humble person should be able to allow himself to approach a high person.*
 FR: *À la chien [to the dog]: said of a hairstyle in which the hair falls on the forehead.*
 FR: *Ce n'est pas fait pour les chiens [It's not made for dogs]: you have to employ it, use it occasionally.*
 FR: *Chien de garde [watchdog, guard dog]: a person who ardently defends the interests of someone, or a group.*
 FR: *Chien de quartier/ de caserne [Neighborhood/ barracks dog]: warrant officer.*
 FR: *Nom de chien [Dog name] – familiar swear word.*
 FR: *Coup de chien [dog's blow]: sudden storm; an unexpected event that strikes suddenly.*
 FR: *Mal de chien: [dog's pain, dog's ache] great pain, extreme difficulty.*
 FR: *Mourir comme un chien [to die like a dog]: to die in abandonment or without having received the sacraments of the Church.*

The French expression "**entre chien et loup**" (between dog and wolf) refers to the time of day when the sun gradually begins to disappear, in Georgian the equivalent of this idiom does not exist.

Although the dog is perceived as a positive animal, in idiomatic expressions it has mostly a negative connotation.

The dog was a domestic animal that was not loved by the Romans. It was declared unclean by the peoples of the Middle East. But dogs were adored in France. Because of dogs' virtues: docile, faithful, good, forgetful of offenses, and obedient, they were the servants of the most Christian kings of France and, for these qualities, dogs had the right to enter the churches. (Cosson, 2010, p. 78).

It should be noted that in regional French there are idiomatic expressions expressing the weather forecast, which notes the popular experience and the result of their observation of nature:

- FR: *Chien qui mange du chiendent [Dog eating quack grass]: the rain is close (in Normandy).*
 FR: *Chien qui se roule avec délectation [Dog that rolls with delight]: the wind will change direction (in Brittany):*
 FR: *Chiens tristes se roulant, se couchant à couvert (Guilleron, 2008, p. 44) [Sad dogs rolling around, lying down under cover]: bad weather will have a setback (in Brittany)*

Different Georgian idioms with the dog:

- GE: *ძაღლადაც არ ჩააგდო [dzagladats ar chaagdo] – to make fun of somebody.*
 GE: *ძაღლის ფეხის გამოძმა [dzaglis fekhis gamobma] - walk a lot, hang out.*
 GE: *ძაღლი არ დაჰყევს (ვისიმე) ბედს [dzagli ar dakhkefs (visime) beds] – to be utterly happy.*
 GE: *ძაღლი ძაღლის ტყავს არ დავლეჯს [dzagli dzaglis tkavs ar dagejs]- not to betray sb.*

² <https://www.notrefamille.com/dictionnaire/definition/chiendent/#IXYvzj43BZqSPO6g.99> (searched 2/09/2018)

GE: ძაღლს ვაჭმევ ჩემს ხორცს და შენ არ შეგარჩენ ჩემ დამცირებას/სხვის გულზე ძაღლის დაპურება [dzagls vachmev chems khorcis da shen ar shegarchen chem damtsirebas/skhvis gulze dzaglis dapureba]- to offend someone.

GE: ძაღლის ალიონზე ადგომა [dzaglis alionze adgoma]- to get up very early.

GE: ძაღლის გუნებაზე ყოფნა [dzaglis gunebaze kofna] – to be in a foul / bad mood.

GE: ძაღლის ბედის ქონა [dzaglis bedis qona]- to be lucky.

GE: ძუკნა [dzukna] - Bitch! (Swear word).

In Georgia before Christianity, dogs and cats were considered unclean animals. In old times Georgians sent dogs or cats to their enemies even after their death, hence Georgian cursing: GE: ძაღლი/კატა მიაკვდა სულში [zagli/kata miakvda sulshi].

Conclusion

The concept "DOG" is a cultural linguistic concept. On the one hand it is universal and on the other hand, it reflects national characteristics. Being universal and existing in every language of the world, this concept is also specific and individual, as it contains valid meanings reflecting specific mental peculiarities of the nation.

Each person perceives and interprets the notion "dog" through the prism of personal life experience.

The analysis revealed that the perception of “DOG” is negative in French and Georgian languages. Among 65 French idioms studied, 63 French expressions have a negative connotation and only 2 idioms are with a positive connotation. The same can be said about Georgian idioms with the same keyword. Only 3 idioms are with a positive meaning.

A high degree of variation of the concept "Dog" in French and Georgian languages, and the diversity of factors in the formation of the content of this concept - all these prove the importance of its contrastive study.

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