

**Natalia Surguladze**

**Batumi Shota Rustaveli State University, Georgia**

[natalia.surguladze@bsu.edu.ge], <http://orcid.org/0000-0002-6868-5398>

**Irine Goshkheteliani**

**Batumi Shota Rustaveli State University, Georgia**

[irine.goshkheteliani@bsu.edu.ge], <http://orcid.org/0000-0001-8879-640X>

**Sophio Kakhidze**

**Batumi Shota Rustaveli State University, Georgia**

[kakhidze\_sophie@yahoo.fr], <http://orcid.org/0009-0006-6859-8266>

## **French, English, and Georgian National and Cultural Heritage Reflected in Idioms**

**Abstract:** *This paper explores the national and cultural heritage embedded in French, English, and Georgian idiomatic expressions, examining how language reflects cultural values, beliefs, and stereotypes associated with different nations and regions. Figurative expressions, such as idioms, proverbs, metaphors, and similes, often encapsulate elements specific to a particular culture or society. Analyzing these expressions provides valuable insights into a nation's collective mindset, history, and social dynamics. Many of these units distinctly express the national identity of a language, reflecting customs, culture, traditions, and everyday behaviors. These include kinetic codes, which represent the national worldview and express the specifics of world perception and the distinctive ways of thinking characteristic of a particular culture. This study encompasses the complex culture and ethnopsychology of the French, English, and Georgian peoples and their unique modes of figurative thinking.*

*This research aims to analyze the national characteristics reflected in French, English, and Georgian idioms, particularly those related to etymology and the customs of these cultures, which have acquired various semantic connotations over time. The methodology of this idiom research in the three languages involves comparative and contrastive analysis, lexical and semantic analysis, identification of national characteristics, etymological analysis, cultural contextualization, and cultural semantics. As a result, the following factors were found to be nearly common among the French, English, and Georgian peoples: boasting, love, friendship, family, labor, intelligence, skill, humor, cowardice, patience, suffering, loyalty, kindness, courage, forgetfulness, avoidance, help, guidance, ridicule, insult, talkativeness, stupidity, hedonism, pessimism, appearance, and treason. Analyzing French, English, and Georgian idiomatic expressions reveals both similarities and differences, highlighting cultural nuances across these languages.*

**Keywords:** idioms; national characteristics; cultural heritage; etymology; cultural contextualization.

## Introduction

Studying the cultural heritage embedded in idiomatic expressions in French, English, and Georgian offers a unique insight into the interconnectedness of language, culture, and national identity. Idiomatic expressions—deeply rooted in the cultures of their respective nations—reflect customs and social norms that shape a community's worldview. These expressions encompass various cultural traits, values, beliefs, stereotypes, and historical influences unique to each nation. Although these traits may not apply to everyone in a culture, they provide valuable insights into the collective mindset and cultural identity of that society.

Linguists examine the national characteristics of idioms through interdisciplinary approaches, integrating linguistic analysis, cultural studies, sociolinguistics, and discourse analysis. Their research covers a broad range of topics related to figurative language, including the origins, meanings, usage patterns, and cultural significance of idiomatic expressions. Piirainen (2008) argues that idioms are "carriers of cultures" and emphasizes that modern phraseological research must engage with cultural phenomena. Similarly, Jaskot (2019) views idiomatic expressions as reflections of different historical and cognitive modes of acquiring knowledge and encoding cultural information. Studying such expressions helps us better understand how culture, history, and language intersect.

The implicit understanding of idioms among native speakers is a crucial part of their ability to use language fluently and effectively, which is essential for effective communication. In everyday situations, native speakers often use language in an idiomatic way. It is generally expected that advanced learners of a foreign language should also aim to achieve idiomatic proficiency.

Cultures are often specific to certain regions, making idioms localized and not universally understood. Some idioms act as conversational metaphors that require background knowledge or shared cultural experiences to be fully grasped. However, certain idioms might be more universal and can be easily translated or understood metaphorically. For instance, the idiom "kill time" is common in English, Georgian, and many other languages.

The cultural nature of idiomaticity is an essential part of a speaker's linguistic intelligence. Moreover, phraseology is one of the domains where the relationship between language and culture is most evident. Cultural background often informs idiomatic expressions, with

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some units associated with significant events in the history of a speech community (Szerszunowicz, 2011:299).

Bolkvadze (2017:5) points out that as a nation develops, a distinct worldview and ethnic-mental character take shape. This worldview, along with the specific ethnic mentality, is reflected in the cultural linguistic structure. Consequently, ethnic mentality, which underpins national identity, is consistently expressed through language.

Ter-Minasova (2017) outlines the culturally specific components of idioms, including (a) traditions, customs, and habits; (b) living culture, which maintains and adapts traditions; (c) everyday behaviors, including kinetic and mimic codes; (d) "national images of the world," which convey culturally specific ways of perceiving reality; and (e) artistic culture, which reflects the traditions of a particular ethnic group. Understanding these aspects is essential for effective intercultural communication. Awareness of national character, emotional states, and idiomatic expressions is crucial. Since idioms often originate from specific cultural contexts, studying them can uncover a nation's unique cultural traits and values.

This paper explores the national characteristics reflected in French, English, and Georgian idiomatic expressions. This study examines how language preserves and conveys cultural memory and values by analyzing the origins and cultural meanings of these expressions. Comparing these idiomatic expressions reveals the subtle ways in which national identity and worldviews are communicated through language.

### **Methodology of research**

Studying national characteristics of French, English, and Georgian idiomatic expressions in a cultural context involves examining how language reflects and shapes the cultural identity, values, and stereotypes associated with different nations or regions. This interdisciplinary field draws on insights from linguistics, cultural studies, anthropology, and literary analysis to explore the intricate relationship between language and culture.

The research of French, English, and Georgian idioms was conducted according to the following methodology:

**Collection and analysis of idiomatic expressions:** We collected and analyzed a corpus of 210 idiomatic expressions: 70 French, 70 English, and 70 Georgian idioms from dictionaries and folklore.

French idioms are selected from Planelles, Georges.(2014). *Les 1001 expressions préférées des Français*. Les éditions de l'Opportun.

Georgian idioms were selected from the books and dictionaries: a) Sakhokia, T. Georgian Figurative Words and Sayings; b) Tshekladze, N. Aspects of Phraseology Research. c) Oniani, A. Georgian Idioms. d) Ilia State University Idiom Dictionary.

English idioms were selected from a) The Oxford Dictionary of Idioms; b) Cambridge Dictionary; (c) Merriam-Webster Dictionary; d) Vocabulary Dictionary; e) Tbilisi State University Idiom Dictionary.

The collected corpus of idiomatic expressions was selected based on the principle of clearly expressing themes such as love, friendship, family, diligence, intelligence, skillfulness, humor, cowardice, patience, suffering, loyalty, kindness, courage, forgetfulness, avoidance, help, guidance, ridicule, talkativeness, stupidity, hedonism, pessimism, appearance, treason, and boasting among the French, English, and Georgian peoples.

**Comparative and contrastive analysis:** Comparative studies of idiomatic expressions offer insights into cultural diversity, linguistic relativity, and universal human experiences across different nations. We analyzed the usage, form, and interpretation of idioms within various cultural contexts, highlighting the similarities, differences, and cross-cultural variations that reflect the unique characteristics of each nation.

We analyzed the usage, structure, and interpretation of idioms in various cultural contexts, highlighting the similarities, differences, and cross-cultural variations that reflect national characteristics.

**Semantic Analysis:** We examined the semantic properties of selected idiomatic expressions to understand how meaning is conveyed through metaphorical or non-literal language. We investigated the cognitive processes involved in interpreting figurative language and explored the relationship between literal and figurative meanings in idiomatic expressions.

**Identification of national characteristics:** Next, we analyzed the collected expressions to identify themes, motifs, and recurring patterns that reflect national characteristics. This involved examining the cultural references, and imagery used in the expressions to uncover underlying values, beliefs, and stereotypes associated with French, English, and Georgian cultures.

**Cultural Contextualization and Cultural Semantics:** Idiomatic expressions do not exist in isolation; they are embedded within

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specific cultural contexts and social dynamics. We contextualized the identified national characteristics within broader cultural frameworks, considering factors such as history, geography, culinary traditions, etiquette, and social norms. This contextual analysis helped us to elucidate the deeper meanings and significance of the expressions within their cultural milieu. We investigated how cultural factors shape the meanings and usage of figurative expressions in these societies.

**National Characteristics and Cross-Cultural Communication:** idiomatic expressions often perpetuate stereotypes or common perceptions about certain nationalities or ethnic groups. We critically examined these national characteristics to uncover the underlying biases and prejudices. We considered how the national peculiarities are constructed, reinforced, and challenged through language use, and how they influence intercultural communication and relations. We investigated how cultural differences in worldview, language usage, and communicative styles affect the comprehension and interpretation of idiomatic language in intercultural communication contexts.

The study of national characteristics of French, English, and Georgian figurative expressions in a cultural context offers a rich and nuanced understanding of the intricate interplay between language, culture, and identity. It provides valuable insights into how language both reflects and shapes national cultures and how cultural meanings are negotiated and contested through linguistic practices.

### **French, English, and Georgian Idioms with a Nationally Specific Flavor**

These idioms often include components of culture with a nationally specific flavor, reflecting the unique history, traditions, values, and social norms of each language community.

Here are some components of culture commonly found in French, English, and Georgian idioms.

#### **Historical References:**

Many idiomatic expressions have historical or sociopolitical origins, reflecting pivotal events, figures, or movements in a nation's history. We examined the etymology and historical context of various expressions to understand how they have been influenced by, and have contributed to, national narratives, identities, and ideologies. We investigated the historical origins and evolution of idiomatic expressions in French, English, and Georgian, tracing their linguistic development over time and through different historical periods.

- **French idioms** may reference historical events, figures, or periods specific to French history. For example, the expression *Être sorti de la côte de Charlemagne* –[verbatim:-*To have originated from the side of Charlemagne*]-lit. meaning:- *to have a high opinion of oneself*. This expression is associated with the king of the Franks, Charlemagne (King Charles the Great. *C'est le chien de Jean de Nivelle (qui s'enfuit quand on l'appelle)*-verbatim:- [It's Jean de Nivelle's dog (who runs away when you call it)]- lit. meaning –lit. meaning:-*a person who avoids a task or hides when needed*. When Louis XI asked his ally Jean II for help in the fight against the Duke of Burgundy, Jean II ordered his son Jean de Neuville to help Louis in this opposition, but the son disobeyed his father and refused him. The Duke disinherited his son and called him a “dog” in front of everyone, thereby humiliating him (Planelles 264-265).

- **English idioms** may contain historical allusions or references to British history, traditions, or famous figures. For example, the expression "to read the Riot Act" lit. meaning *to speak angrily to someone about something they have done and warn that person that they will be punished if it happens again*, comes from the historical document The Riot of the Act (1715). Some English idioms contain references to historical events, figures, or symbols. “*To meet one's Waterloo*”-“*to be defeated by someone who is too strong for you or by a problem that is too difficult for you*”.

- **Some Georgian idioms** preserved the memory of historical events, either. E.g. *სოსხო ჯოს ძსრბილი* ([Atasi kisa marchili—verbatim: purse full of thousand coins]-lit. meaning: *countless money, countless wealth*). *Marchil* was an old Georgian money, equal to three *abaz* (coin) of Georgian silver. In old times, money was kept in bags, and purses sewn from a fabric called *Kisa*. When the Georgians wanted to express the great value of something, they would say, “*I can't give you that for a thousand kisa(a bag containing money)*”.

### Culinary Traditions:

- **French idioms** often incorporate references to food, cooking, and culinary traditions, reflecting the importance of gastronomy in French culture. For example, the expression *-mettre son grain de sel*—verbatim: [to put one's grain of salt]- lit. meaning- *one's opinion or input*, reflects the significance of salt as a seasoning in French cuisine.

- **English idioms** often refer to food and dining practices. For example, the expression "big cheese," meaning *a very important person*, comes from the Urdu word *chiz*, which means "a thing." The British

colonization of India brought English speakers and Urdu speakers together, and one result was the phrase "the real *chiz*" to mean "*a big thing or event* (Cambridge Dictionary)." This evolved into *big cheese*. Idiom (*don't*) *cry over spilled milk* meaning *get upset over something that has happened and cannot be changed*. This expression is old, going back at least 360 years. The English historian and writer James Howell used the phrase in a book called "Proverbs in 1659" — "No weeping for shed milk." (see Mytv)

- In **Georgian** cuisine, many national foods are reflected in idioms, such as *აჯაფსანდალი გახდა* ([ajafsandali gakhda--verbatim: it became ajapsandali(Georgian meal)]-lit. meaning: *the matter is very confusing, and you won't be able to understand it yourself*). *Ajapsandali* is a Georgian food made of eggplant, sweet paper, chilly, carrots, potatoes, tomatoes, greens, and everything is mixed and fried. This expression is used when this or that case is complicated, a person cannot understand where or how it begins, where or how it ends. *ღვინოს და პირის სრ ელალა ტების* ([rvinos da purs ar eralatebis—verbatim: *you cannot betray wine and bread*]-lit. meaning *Wine and Bread are the staff of life*). "Wine" is the most important beverage in Georgia. Researchers analyzed the residue contained within the vessels—the remains of grapes and grape seeds—and dated the material to 6000 BCE. This establishes ancient Georgia as the first known location of grape winemaking (see Wine History).

### Social Customs and Etiquette:

- **French idioms** may reflect social customs, manners, and etiquette specific to French society. For example, the expression *faire la bise*-lit. meaning--*to kiss* refers to the custom of greeting someone with a kiss on the cheek, which is common in French-speaking countries and reflects cultural norms of warmth and familiarity. *Ne pas y aller par quatre chemins*-verbatim:[*Not beating around the bush*] - lit. meaning-*speak or act openly*; *Un grand abateur de besogne*--verbatim: [*A great doer of work*] -lit.meaning:- *hardworking*; *Franc comme l'osier* - verbatim: [*Frank as a willow*]- lit. meaning:-*sincere*; *Droit comme un arbre* -verbatim: [*Straight as an arrow*]—lit. meaning: - *incorruptible, honest*.

- **English idioms** may contain references to social conventions and behaviors, although they may differ from those found in French culture. For example, the expressions "*keep a civil tongue*" and "*stand on ceremony*" are connected to the British Character to be polite and not offensive. The idiom *beat around the bush* means *to avoid saying*

*what you mean, usually because it is uncomfortable.* It came from the tradition of bird hunting when hunters used to beat bushes to stir the birds from them while others caught them in nets (see Learn English)

- **Georgian idiom** ბეტვის ხიდი გავალოვა ([betsvis khidze gavla-verbatim: *to cross a fur bridge*]-lit. meaning: *hard risky to overcome*). According to people's belief, before a person enters heaven or hell, he must pass through the fur bridge thrown on the sea of boiling tar. If he is a sinner, the bridge will be broken, and he will remain in the pit forever, and if he is good, he will put his good deeds and fatigue on his shoulders, cross the fur bridge in peace, and enter heaven. Hence, the fur bridge became a synonym for difficult work, and overcoming adversity.

#### **Geographical features and landscapes:**

- Figurative expressions often draw on the geographical features and landscapes of a nation to convey meaning. The idiom “*carry coals to Newcastle*”- “*taking something to a place where there is already plenty of it*” shows that Newcastle is rich in coal mines. The idiom *New York minute* means *a very short time; a moment* regarding the hectic pace of life in New York City (see Merriam-Webster Dictionary).

- Georgian idioms ჩაილურის წყალი დაღია ([chailuris tskali dalia-verbatim: *He drank Chailuri river water*]-lit. meaning; *disappeared forever; died*); კაკას ხიდი გაიარა ([kakas khidi gaiara-verbatim: *He crossed Kaka Bridge*]-lit. meaning “*disappeared forever*”) are connected with the geographical locations on the border of Georgia and North Caucasus. These idioms come from the historical fact of kidnapping people and cattle from the regions of Georgia.

#### **Stereotypes that are universal for many languages:**

Some figurative expressions perpetuate stereotypes or common perceptions about certain nationalities or ethnic groups. For instance, phrases from the fable "*Stubborn as a donkey*" or "*Sly as a fox*" reflect stereotypical traits attributed to specific cultures or individuals. Georgian idioms ვირივით ჯიუჯი ([virivit jiuti=as stubborn as a donkey]) and მელასავით გაიძვერა ([melasavit gaidzvera=as cunning as a fox]) mean the same as English ones: stubbornness and cunning.

### **Etymological and Semantic Analysis of Idiomatic Expressions**

Many figurative expressions have historical roots, reflecting cultural events, traditions, or significant historical figures. Examining the origins and historical context of these expressions reveals how national characteristics have developed.

Implicit information can be uncovered through the etymological analysis of idiomatic expressions. French, English, and Georgian languages contain numerous phraseological units, and their etymological backgrounds reveal distinct national characteristics. These characteristics reflect the attitudes of each nation toward specific human traits and behaviors, which serve as the foundation for these figurative expressions.

In the analysis of French, English, and Georgian idiomatic expressions, we found that ethnocultural perspectives are often present in the structure of these expressions, where they incorporate onomasiological components like toponyms, semiotic signs, proper names, and references to historical or literary figures rooted in ethnosculture.

#### **French idiomatic expressions featuring proper names:**

*Être aussi chanceux que le chien à Brusquet*--verbatim: [To be as lucky as the dog in Brusquet] – lit. meaning:--*To be unlucky*, originating from a French folk tale about a dog heroically saving children from wolves. *Le grain de sable de Pascal*--verbatim: [Pascal's grain of sand] – lit. meaning: - *Being unable to act*, derived from Pascal's famous words: “*If not for a grain of sand, Cromwell* (who died of kidney stones) would have changed the fate of Europe.” *Faire le Jacques*--verbatim: [Doing the Jacques]- lit. meaning: - *To do something foolish*, derived from the character Jacques, a symbol of simplicity and naivety in French culture. *C'est le chien de Jean de Nivelle*--verbatim: [It's Jean de Nivelle's dog]- lit. meaning- *a person who avoids tasks*, connected to the disobedience of Jean de Nivelle in French history.

The link between the names of some French provinces and the traits of their populations is a deeply rooted aspect of French national mentality. In particular, the names of these provinces often appear in idiomatic expressions, such as "Normand," "Gascon," and "Bretagne." Typically, a Norman is viewed as cautious, reserved, and prudent. In contrast, a Gascon is known for his eloquence and tendency to exaggerate, often excelling at navigating difficult situations effectively. On the other hand, the term "Breton" is associated with a stubborn, rude, and uncultured individual—exemplified by the phrase "de bas Breton," which denotes rudeness and a lack of sophistication.

#### **English idiomatic expressions featuring proper names:**

*Tomfoolery*: Refers to playful or silly behavior, often associated with someone named Tom. *Nigel No-Friends*: Describes someone perceived as unpopular or lacking social connections. *Simon Says*: A game where participants follow commands only if prefaced with “Simon

says,” indicating obedience. *Johnny-on-the-spot*: Refers to someone ready to help or take action. *Tom, Dick, and Harry*: Represent generic or unspecified individuals. These idiomatic expressions enhance the English language and culture by providing vivid imagery and allusions to social dynamics, behaviors, and character traits.

### **Georgian Idiomatic Expressions featuring proper names:**

Georgian culture also includes a significant number of idiomatic expressions with toponyms, semiotic signs, proper names, and historical or literary references deeply rooted in ethnosculture:

*ვე არის ვა ვორის გობე* ([*Eg aris da goris tsikhe* – verbatim: *here it is, and Gori Fortress*]-lit. meaning: *We have achieved the victory*). This expression refers to something strong or invincible, connected to the famed fortress of Gori. *მტკვარი ვერ გამოვცხავს* ([*Mtkvari ver garetskhav*--verbatim: *the Mtkvari (river) cannot cleanse*-lit. meaning: *a shameful act that even an abundance of water (like the Mtkvari river) cannot cleanse; a person was scolded too much*). *გორგასლის ხმალი* (*Gorgaslis khmali*--verbatim: *King Gorgasali's sword*)]—lit. meaning: *strong, powerful, relentless, suppressing the enemy, plunging everyone*). The inspiration came from the legendary King Vakhtang Gorgasali of Georgia. He ruled in the 5th century. The chronicler describes the king as having a tall, muscular, Goliath-like body; a person with great physical strength who wields a proper sword (Sakhokia, 1979: 101-102).

These examples illustrate how idiomatic expressions act as cultural markers, embodying specific values, traditions, and historical contexts that enhance both language and culture. The semantic analysis reveals a fascinating array of national characteristics as reflected in the idiomatic expressions from French, English, and Georgian cultures.

These features not only highlight the essential traits associated with national identities but also emphasize how idioms serve as cultural artifacts, providing insights into a society's temperament, values, and social norms. For instance, the French phrase "*être tiré à quatre épingle*," meaning *dressed magnificently*, showcases the French cultural appreciation for elegance. In contrast, the English phrase "*less is more*" reflects a cultural preference for simplicity and subtlety.

### **Basic Features (Temperament and Natural Characteristics)**

**French:** The idioms often focus on mood and demeanor, portraying French people as open, direct, or phlegmatic. For example- *Être froid comme une carafe d'orgeat*--verbatim: *[To be as cold as a carafe of orgeat]*-lit. meaning- *To be cold like a jug of orgeat* emphasizes a

phlegmatic, unemotional nature. *Ne pas y aller par quatre chemins*-verbatim: -*Don't beat around the bush*] - lit. meaning- *a direct, candid way of interacting*. *Tomber dans l'abattement* --verbatim: [Fall into despondency]– lit. meaning: *to fall into pessimism*; *Faire qch. Sur-le-champ/trois coups de cuiller à pot* -verbatim: [Do something On the spot/three strokes of a wooden spoon]-lit. meaning: *to do something suddenly, immediately*; *Avoir l'air triste comme un bonnet de nuit* –verbatim-[*To look as sad as a nightcap*]- lit. meaning: *to look annoyed*.

**English:** The connection between nature and landscape is significant in English idioms. English culture values restraint, stoicism, and understatement. For example, *Make a mountain out of a molehill*: A characteristic caution against exaggeration. *Out of the woods*: Refers to navigating through difficulties with a sense of control and caution.

**Georgian:** Georgian idioms reflect a passionate and intense temperament, where emotions are frequently tied to expressions of anger, pride, or rapid reactions. For example, ავანთუ და დავანთუ ([Avante da davante--verbatim: I turned it on]-lit. meaning: *the quick rise of anger*). აბრაილებულ ჩალასავით ჩაქრობა ([Abrialebul chalasavit chakroba--verbatim: *extinguish like a burnt straw*]-lit. meaning--*unable to moderate behavior, indicative of volatility*).

#### **Ethical Characteristics (Values and Social Morals):**

**French:** French idioms capture a society that values sincerity, honesty, and at times, sophistication in social interactions. However, some expressions reflect a certain cynicism or pragmatism toward human behavior. For example, *Franc comme l'osier*: -verbatim: [Straightforward as a willow]-lit. meaning- *the importance of being straightforward and sincere*. *Poli comme une porte de Prison*- verbatim: [Polite as a prison door] -lit. meaning: *a biting sarcasm, calling out false politeness*.

**English:** Ethical idioms highlight the importance of integrity, fairness, and valuing actions over mere words. For instance: - *Honest as the day is long*: This phrase reflects the high regard for honesty and trustworthiness. - *Stand on your own two feet*: This expression encourages self-reliance, independence, and personal responsibility. - *Keep your word*: This emphasizes the significance of honoring commitments and promises.

**Georgian:** Georgian expressions stress fidelity, hard work, and moral integrity, often placing a high value on personal sacrifice and communal support. For example, გულგოს ავაძიანი ([Gulgia adami-ani--verbatim: *an open-hearted person*] -lit. meaning- *an open-hearted*,

*honest person, valuing sincerity.* სლალი ლუკმის ჩამა ქადა ([alali oplit lukmis chama - verbatim: to eat a bite with an honest sweat]—lit. meaning: to earn an honest livelihood. To turn an honest penny.

**Aesthetic Features (Artistic or Eccentric Traits):**

The French often reference high culture and refinement, while English expressions emphasize pragmatism and functionality. Georgian idioms blend aesthetics with intense emotional states, reflecting a vivid, expressive cultural heritage.

**French:** aesthetic features characterize a person according to his attitude towards himself, as well as his appearance: *Être fait comme un torchon /être ficelé/fichu comme l'as de pique/un sac* -verbatim: [To be done like a dishcloth / to be tied up / to be in a bad way / a mess] -lit meaning:-*a person dressed tastelessly and badly*; *Être tiré à quatre épingle* -verbatim: [To be dressed to the nines] -lit. meaning; - *magnificently dressed from head to toe*; *Un Beau Brummel* - a very handsome and elegant man.

**English:** idioms reflect the aesthetic character or values often associated with English people including their appreciation for simplicity, beauty, creativity, and attention to detail. For example, *Beauty is in the eye of the beholder* - Acknowledging that perceptions of beauty are subjective and vary from person to person. *Form follows function* - Emphasizing the importance of practicality and efficiency in design. *Art for art's sake* - Appreciating art and creativity purely for its intrinsic value, rather than for any external purpose or agenda.

**Georgian:** The aesthetic features characteristic of the representatives of the Georgian nation are manifested in appearance: A person dressed tastelessly, untidy. For example, *კავის ბუდეს დამსგავსება* ([kvavis budes damsgavseba (tmisa)--verbatim: similar to a crow's nest (about hair) – lit. meaning:-untidy, unkempt hair). This idiom is very visual and may not have an equivalent in other languages. *ვარსკვლავებს ეთამასხება* ([varsckvlavebs etamasheba --verbatim: she plays with the stars]-lit. meaning:-*She is lovely beyond compare*). *თამარ დედოფალის* ([Tamar dedopalia –verbatim: She is Queen Tamar )-lit. meaning:--*She is extremely beautiful*). This idiom refers specifically to Georgia's history, as Queen Tamar is regarded as the most powerful and celebrated ruler, known for her beauty.

**Eccentric Peculiarities:** Each of the cultures represented here reveals idiosyncrasies that make them unique. Some idioms in all three

languages are described with humor, admiration, and sometimes disdain to show eccentricity.

**French:** The balance between candor and wit, sometimes coupled with a certain cold detachment, portrays a complex, refined social character. For example, **egocentrism:** *le coq du village / être fier comme un pou / se rengorger comme un dindon*-verbatim: [the rooster of the village / to be as proud as a peacock / to strut like a turkey] -lit. meaning:- *to be proud, arrogant, to have a high conceit*; **spinelessness:** *quit de soi-même - indifference to oneself; n'avoir ni forme ni couleur* -verbatim: [indifference to oneself; to have neither form nor color]-lit. meaning:- *does not stand out from the crowd; Monsieur le Bon-fool*-verbatim: [Mr. Good] -lit. meaning:- *idiot*; **having a super-negative character:** *bijou de la foire Saint-Ovide/villain bonhomme- mauvaise grine*-verbatim:[jewel of the Saint-Ovide fair/mean fellow-bad grin]-lit. meaning:- *unvillain coco- nonentity, scoundrel, very bad person*.

**English:** Reserved, valuing practicality and fairness, yet often humorously self-aware of exaggeration or understatement. For example, **not mentally sound:** *Not playing with a full deck* - indicating that someone is not entirely mentally sound or rational. **Unintelligence:** *Not the brightest bulb in the box* - describing someone who is not very intelligent or astute. **Strangeness:** *Off one's rocker* - suggesting that someone is behaving irrationally or strangely. **Stupidity:** *Not the sharpest tool in the shed* - Implying that someone is not very bright or clever.

**Georgian:** Passionate and driven by deep emotional responses, where personal integrity and social connections hold powerful significance. For example, **Egocentrism:** დიდი გულის ქმნა ([didi gulis kona--verbatim: *He/she has a huge heart*] )-lit. meaning:-*He is arrogant*. ზევიდან უყურებელი ([zevidan uyurebs--verbatim: *look down from the top*]- lit. meaning: - *Consider yourself to be in a superior position*). **Bad mood:** უცხვირპირი ([utskhvirpiro -verbatim: *without nose and mouth*]-lit. meaning:- *gloomy individual, who is constantly in a bad mood*). **Supernegative character:** გველის წიწილა ([gvelis tsitsila --verbatim: *snakelet*]-lit meaning- *cruel, devious, and ruthless individual*).

## Results

As a result of semantic analysis of the studied French, English, and Georgian idiomatic expressions with national specifics, we have identified the following characteristic features that are nearly common

to French, English, and Georgian people: stupidity, hedonism, pessimism, appearance, treason, boasting love, friendship, family, labor, intelligence, skill, humor, cowardice, patience, suffering, loyalty, kindness, courage, forgetfulness, avoidance, help, guidance, ridicule, insult, talkativeness (see the table below).

**Table 1. French, English, and Georgian national characters depicted in idioms**

Some Characteristics of the French People	Some Characteristics of the English People	Some Characteristics of the Georgian People	Number of French idioms	Number of English idioms	Number of Georgian idioms
stupidity	Stupidity	Stupidity	19%	18%	20%
Hedonism	Hedonism	Hedonism	14%	3%	17%
Pessimism	Pessimism	Pessimism	13%	9%	14%
Appearance	Appearance	Appearance	11%	7%	15%
Treason	Treason	Treason	8%	4%	4%
boasting	Boasting	Boasting	8%	8%	10%
Love, friendship, family	Love, friendship, family	Love, friendship, family	7%	26%	10%
diligence	diligence	diligence	6%	5%	6%
Intelligence, skillfulness	Intelligence, skillfulness	Intelligence, skillfulness	4%	15%	17%
Humor	Humor	Humor	3%	8%	3%
Cowardice	Cowardice	Cowardice	3%	6%	3%
patience, suffering	patience, suffering	patience, suffering	2%	13%	7%
Loyalty, kindness, courage	Loyalty, kindness, courage	Loyalty, kindness, courage	7%	19%	10%
Forgetfulness, avoidance	Forgetfulness, avoidance	Forgetfulness, avoidance	3%	7%	6%
Help, guidance	Help, guidance	Help, guidance	4%	9%	10%
ridicule, insult	ridicule, insult	ridicule, insult	5%	10%	2%
Talkativeness	Talkativeness	Talkativeness	2%	4%	9%

Our research revealed a profound insight into how idiomatic expressions embody national characteristics and serve as a window into the cultural, cognitive, and historical context of the French, English, and Georgian societies. By conducting a semantic analysis of idioms, we

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have uncovered shared features such as *stupidity*, *hedonism*, *pessimism*, *appearance*, and *talkativeness* reflecting common human traits across these cultures while capturing distinct nuances within each society.

The idiomatic expressions we explored illustrate that language reflects a nation's temperament and values. French idioms emphasize precision, mood, and directness; English idioms often utilize natural metaphors to convey themes of stoicism, self-reliance, and ethical integrity; while Georgian expressions highlight passion, communal support, and strong ethical principles.

### Conclusion

This research on the national characteristics of French, English, and Georgian idiomatic expressions offers valuable insights into the complex interplay between language, culture, and cognition in shaping the meanings and usage of figurative language within these societies. The idiomatic expressions used by these cultures were influenced by various historical events, cultural shifts, and social developments over the centuries. These idioms often reflect the values, beliefs, and experiences of the people who used them, providing an understanding of the historical context in which they originated. This research enhances our understanding of cultural diversity, linguistic creativity, and communicative competence inherent in figurative expressions across different national and cultural contexts.

Cultural Implications became vivid while exploring the idioms in French, English, and Georgian languages that proved that societal norms in the respective countries differ. Interpersonal Dynamics is shown in many of these idioms that express attitudes towards interpersonal relations (flattery, boasting, rudeness), which could indicate how each culture navigates social hierarchies or expectations.

The comparative analysis highlighted cultural differences in idiomatic expressions. For instance, Georgian idioms often emphasize vivid imagery and metaphors related to nature or everyday objects. In contrast, French idioms typically stress elegance and social status. English expressions, particularly those concerning aesthetics and eccentricity, tend to focus on moderation, restraint, or pragmatism, exemplified by the saying "form follows function."

**Cultural Reflection:** Selected idiomatic expressions reflect the values, beliefs, and historical experiences of the French, English, and Georgian people. The expressions examined often reveal attitudes

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toward everyday behaviors, relationships, and societal norms. For instance, hedonism appears more frequently in Georgian and French idioms, while intelligence and skill are more pronounced in English idioms.

**Shared Traits Across Cultures:** The study shows that idiomatic expressions from different languages often capture universal human characteristics, such as *boasting*, *loyalty*, *humor*, and *family bonds*. However, the frequency and emphasis on these characteristics vary across French, English, and Georgian idioms.

**Linguistic Diversity and Richness:** research underscores the richness of the vocabulary in these languages. The idioms represent linguistic creativity and cultural diversity, drawing from imagery, symbolism, and history to create a complex tapestry of meanings. The vivid metaphors and symbolic devices present in these idioms enhance the aesthetic qualities of the language, as well as their communicative function.

**Pragmatic Functions:** idioms are not just figurative or poetic; they also play a crucial role in communication by conveying politeness, sarcasm, humor, or solidarity. This aspect underscores how idioms operate as social tools, reflecting interpersonal dynamics within specific cultural settings.

**Cross-linguistic Comparison:** through comparative analysis, we have illustrated how idioms from different languages may share a common concept (such as *boasting* or *ridicule*) but differ in how they are expressed. These contrasts provide deeper insights into how each culture perceives and represents these characteristics.

Many idiomatic expressions are vivid in their imagery and symbolism, which enhances their effectiveness in communication. By examining the imagery and symbolism behind these idioms, we gain a deeper understanding of literary texts. Additionally, idioms serve various pragmatic functions in communication, including conveying politeness, humor, sarcasm, or a sense of solidarity. The structure of many idiomatic expressions contains codes that express nationality, culture, and customs, making the lexical resources of the French, English, and Georgian languages diverse and rich. Comparing and contrasting idiomatic expressions enables cross-linguistic analysis, highlighting similarities, differences, and cultural nuances across these languages. Such comparative and contrastive studies contribute to a broader understanding of language universals and linguistic diversity.

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