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## EDITORIAL NOTE

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Svetlana Berikashvili, Irina Lobzhanidze (Tbilisi)

### COMPARATIVE ANALYSIS OF GREEK AND GEORGIAN IDIOMATIC EXPRESSIONS

A lot of languages obtain different kind of idiomatic expressions; the area of their usage is very wide. However, unlike the other word-formations, the idiomatic expressions consisting of common words are 'frozen, stable, fixed' units. Usually, their meaning as a whole is not equal to the sum of their components.<sup>1</sup> Idiomatic expressions are generally considered as '... a group of words which have a different meaning when used together from the one it would have if the meaning of each word were taken individually.'<sup>2</sup>

Idiomatic expressions can be considered as an integral part of everyday linguistic reality. Any idiom expresses such kind of ideas, notions or conceptions which can not be expressed by a separate word or free word-combination. Some of idiomatic constructions are involved in compositional meanings,<sup>3</sup> while the others can be considered as the aspect of structural semantics.<sup>4</sup> Each language has its own semantics and stylistics, which determine heterogeneity of linguistic structure; so called heterogeneity provokes special difficulties during the translation and interpretation of investigated texts.

In general, the translation of phraseological units, particularly, idiomatic expressions, is very difficult. It can be explained by the fact that a lot of idiomatic units belong to the kind of world-views and national pecu-

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<sup>1</sup> For details see Takaishvili A., *Issues on Georgian Phraseology*, Publ. Academy of Sciences of Georgian, Tbilisi 1961, 40 (in Georgian).

<sup>2</sup> Collins Cobuild Dictionary of Idioms, Harper Collins Publishers 2000.

<sup>3</sup> Nunberg G., Sag I. A., Wasow T., *Idioms*, in: *Language* 70, 1994, 491-538.

<sup>4</sup> Riehemann S., *A Constructional Approach to Idioms and Word Formation*, in: Ph.D. Thesis, Stanford 2001.

liarities. So, the general peculiarities of idiomatic expressions are expressivity, ethnical and cultural aspects, which cause difficulties during the translation of idioms. Special attention shall be paid to the comparative context, where idiomatic expressions are used. Moreover, the most part of idiomatic expressions has a lot of different meanings, which complicate their transmission to the other language.

This paper can be considered as an attempt to compare Greek and Georgian phraseological systems. Unfortunately, the contemporary linguistic literature does not obtain any special research dedicated to this issue. In spite of a long history of the research of Georgian study of idioms and phraseological units, including the work of Arli Takaishvili *Issues on Georgian Phraseology* published in 1961, which describes not only the issues of phraseology, but also gives thoroughly study of theoretical basis and other practical purposes of idiomatic expressions, no one researcher tried to implement synchronous-comparative analysis of Modern Greek and Georgian Idioms.

The goal of this paper is to describe well-known Modern Greek idiomatic expressions and to find their equivalents in Georgian Language. We have to note that some idiomatic expressions have exact equivalents in Georgian Language, and some – not, and, in such case, their translation is possible by means of line-by-line translation or survey of partial phraseological units. So, we follow the commonly used rule for the division of phraseological units into two groups, especially, we will consider:

1. Phraseological units, which have exact equivalents in Georgian Language; and;

2. Phraseological units, which have not exact equivalents.

From the other side, the units possessing equivalents can be of two kinds:

a. exact equivalents, which do not change during the translation and do not depend on the context, and;

b. so called partial equivalents, which depend on the context during the translation.<sup>5</sup>

Of course, it is impossible to consider all idiomatic expressions peculiar to Modern Greek Language in this paper. So, we have decided to look

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<sup>5</sup> For details see Кунин А. В., О переводе английских фразеологизмов в англо-русском фразеологическом словаре, Москва.

[http://belpaese2000.narod.ru/Trad/kunin\\_fra.htm](http://belpaese2000.narod.ru/Trad/kunin_fra.htm). The author describes *time is money* – *время – деньги*, *burn one's boats* – *сжечь свои корабли*, *in the seventh heaven* – *на седьмом небе* etc. as an example of exact phraseological equivalents, and *kill the goose that lays the golden eggs* – *убить курицу, несущую золотые яйца*, *put by for a rainy day* – *отложить про черный день* etc. as an example of partial equivalents.

through only one group of idiomatic expressions, especially, verbal constructions. Generally, they can be considered as idiomatic expressions associated with one verbal construction, e.g. to the verbs as ανοίγω – open, βάζω – place, βγάζω – take, etc. On the basis of comparative analysis of Modern Greek and Georgian idioms, we want to reveal those psycholinguistic realities, which are associated with world-views of Greek and Georgian people, and to determine and assess their identity and differences. So, there will be taken into account a lot of factors, especially: a) emotional nuances of idioms; b) assessment of idioms; c) usage of idioms; d) interdependence between the parts of idioms; e) existence of loanwords in the idiomatic expression. All the above mentioned factors shall be taken into account during the study of lexical meanings of words.<sup>6</sup> So, the similar criteria can be used for the description of idioms.

Thus, very often researchers consider the following three issues, especially:

- a. Study of idiomatic expressions in accordance with their different lexical levels in either language;
- b. Study of idiomatic expressions in either language, and their translations to the other languages, generally, Russian, English, German and French languages and compilation of dictionaries, and;
- c. Study of idiomatic and phraseological units as a part of intralinguistic elements, which allow us to compare different phraseological and idiomatic expressions in the works of different authors, and also, to explain linguistic phenomena of lexical and structural contents.

Our research has practical purpose, we want to implement comparative analysis of Modern Greek and Georgian idioms, especially, and our goal will reveal their psycholinguistic peculiarities.

We will represent the researched idiomatic expressions in the table.<sup>7</sup> Expressions will be placed in alphabetical order including the idiomatic expressions from Α α till Β β. In some cases there will be given synonymous expressions as follows: *άδειασε μου τη γωνία* – *momSordi, Tvalidan damekarge, χάσου από τα μάτια μου* – *momSordi, Cemma Tvalma ar daginaxos*.

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<sup>6</sup> For lexicological issues see Pochkhua B., *Lexicology of Georgian Language*, Tbilisi 1974, 15-21 (in Georgian).

<sup>7</sup> The above mentioned expressions are given on the basis of the following book: Δεμίρη-Προδρομίδου Ε., Νικολαΐδου-Νέστορα Δ., Τρύφωνα-Αντωνοπούλου Ν., *Η γλώσσα των ιδιωτισμών και των εκφράσεων*, University Studio Press, Εκδόσεις Επιστημονικών Βιβλίων & Περιοδικών, Θεσσαλονίκη 1983, 13-31.

MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
1. ο σκοπός <b>αγιάζει</b> τα μέσα	mizani wmindas xdis saSualebebs	mizani amarTlebs saSualebas
2. <b>άδειασε</b> τη γωνία	kuTxe gaaTavisufle	momSordi
χάσου από τα μάτια μου	daikarge Cemi Tvalebidan	damekarge, Cemma Tvalma ar dagi- naxos
3. <b>αλλάζει</b> χρώμα, χάνει το χρώμα του	fers cvlvis, fers kargavs	feri misdis
4. <b>ανάβει</b> φωτιά	cecxls unTebbs	cecxls ukidebs
5. <b>ν' ανοίξει</b> η γη να με καταπεί	<i>dedamiwa gaixsnas da Camylapos</i>	<i>dedamiwam Camylapos</i>
6. <b>ανοίγει</b> την καρδιά του	<i>aRebs Tavis guls</i>	<i>guls uSlis</i>
7. του <b>ανοίγει</b> τα μάτια	<i>Tvals uxels</i>	<i>Tvali gauXilia</i>
8. <b>ανοίγει</b> πληγές	<i>Wrilobebs xsnis</i>	<i>Wrilobebis gaxsna</i>
9. <b>ανοίγει</b> το στόμα του	<i>pirs aRebs</i>	<i>iwyebis saubars, pirs aRebs</i>
10. <b>απειλεί</b> θεούς και δαίμονες	emuqreba RmerTebbs da demonebs	wyevlis Tavis gaCenas
11. <b>απλώνει</b> την αριδα του	fexebbs Wimavs	isvenebbs
12. του <b>αρέσουν</b> τα ξινά	sasiyvarulo urTierTobebi moswons	meqalTanea
κυνηγά το ποδόγυρο	kabis kaTaze nadirobs	qalebs dasdevs
13. <b>τ' αρπάζει</b>	itacebs, Zarcavs	qrTams iRebs [qaCavs]
14. <b>τ' αρπάζει</b> αμέσως	uceb itacebs	advilad iTvisebs
είναι διαβόλου κάλτσα	eSmakis windaa	eSmakia, eSmakis fexia, Sebertyilia
σε πουλά και	gagyidis da giyidis	gagyidis da giyidis, wyalze Cagiyvans



MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
σε αγοράζει		da uwylod amogiyvans
παιζει στα δάχτυλα	TiTebze TamaSobs	xuTi TiTiviT icis
τα μασά κάτι τέτοια	ReWavs aseT raRaceebs	erTi xelis mosmiT akeTebS
15. <b>αστραφτει</b> ένα χαστούκι	silas aelvebs	Tvalebidan naperwklebs ayrevinebs
16. <b>αφήνει</b> στο δρόμο	quCaSi tovebs	usaxlkarod, upatronod tovebs; quCaSi tovebs
17. <b>αφήνει</b> εποχή	epoqas tovebs	kvals tovebs, TavS amaxsovrebs raRaciT, mTel epoqas qmnis
18. <b>αφήνει</b> στον τόπο	adgilze tovebs	adgilze tovebs, rCeba, SeSdeba
μένει στον τόπο	adgilze rCeba	adgilze rCeba
τα κακαρώνει	SeSdeba	SeSdeba, kvdeba
του πάει τριάντα μία	ocdaTerTmeti wavida	SiSisagan eleT-meleTi emarTeBa, Tma uTeTrdeba SiSisagan
19. <b>βάζει</b> στην άκρη	napirze debS	gadadeba
20. <b>βάζει</b> κατά μέρος	gverdze debS	gverdze gadadeba
21. <b>βάζει</b> τα γέλια	sicils debS	icinis, xarxarebs
22. <b>βάζει</b> λόγια	sityvebs debS	erTmaneTs akidebs, cils swamebs
23. <b>βάζει</b> ιδέες στο κεφάλι μου	ideebS debS TavSi	sisuleleebiT TavS iWedavs, cudi azrebi ebadeba
24. τα <b>βάζει</b> μαζί του	raRacas debS erTad	eCxubeba
25. <b>βάζει</b> νερό στο κρασί του	wyals umatebs Rvinos	midis daTmobaze, ukan ixevS
26. του <b>βάζει</b> νέφτι	skipidars vudeb	cecxils ukidebs
27. <b>βάζει</b> σε ρέγουλα	wesrigSi svams	rigSi svams, awesrigebs
28. <b>βάζει</b> φερμουάρ	elvas udebs	pirs ikeravs, xmas iwvyvets
29. <b>βάζει</b> φέσι	Tesas debS	yvelgan aqvs modebuli
30. <b>βάζει</b> τις	debS xmebs	yviris

MODERN GREEK IDIOM	WORD-BY-WORD TRANSLATION	GEORGIAN IDIOM
<i>φωνές</i>		
31. <i>βάζει χέρι</i>	<i>debs xels</i>	<i>jibeSi uZvrebA</i>
32. <i>βάζει ένα χέρι</i>	<i>debs raRac xels</i>	<i>xelis SeSveleba</i>
33. <i>βάζει το χεράκι του</i>	<i>debs Tavis xelukas</i>	<i>Tavis xels atyobs</i>
34. <i>από πού βαστάει η σκούφια της</i>	<i>saidan aris is qudi, romelic uWiravs</i>	<i>warmomavlobis dadgena, asaval-dasavali</i>
35. <i>του βγάζει το λάδι</i>	<i>zeTs gamoadens</i>	<i>suls amogaZrobs, qancs gagiwyvets, moTminebas dagakargvinebs</i>
<i>του κάνει το βιο αβιωτο</i>	<i>cxovrebas autanels xdis</i>	<i>cxovrebas jojoxeTad aqcevs, sicocxles umwarebs, sicocxlis xaliss akargvinebs, cxovrebas autanels xdis</i>
<i>βλέπει άσπρη μέρα</i>	<i>xedavs TeTr dRes</i>	<i>kargi cxovreba ar unaxavs, kargi dRe ar gasTenebia</i>
36. <i>βγάζει λεφτά με ουρά</i>	<i>iRebs fuls kudiT</i>	<i>bevr fuls Soulobs, fuls Wris</i>
37. <i>βγάζει από τη μέση</i>	<i>Suidan iRebs</i>	<i>moSoreba, motexa</i>
38. <i>τα βγάζει πέρα (I)</i> <i>τα βγάζει πέρα (II)</i>	<i>iqiT iRebs raRacas (I)</i> <i>iqiT iRebs raRacas (II)</i>	<i>Tavs arTmevs gaWirvebul mdgoma-reobas (I)</i> <i>aRwevs, laxavs (II)</i>
<i>φέρνει βόλτα</i>	<i>moaqvs seirnoba</i>	<i>gars uvlis, Tavis Wkuaze mohyavs</i>
39. <i>βγάζει στο σφυρί</i>	<i>CaquCze gaaqvs</i>	<i>Calis fasad yidis, auqcionze gaaqvs</i>
40. <i>βγάζει στη φόρα</i>	<i>Zalaze gaaqvs</i>	<i>saaSkaraoze gamoaqvs, gamoaaS-karavebs</i>

The samples given above reveal that in Georgian language exist as exact equivalents (e.g. *ανοίγω την καρδιά μου* – *gulis gadaSlə*), so partial ones (e.g. *ο σκοπός αγιάζει τα μέσα* – *mizani amarTlebs saSualebas*). Of course, there are such kinds of idioms, which can be considered as psychoform peculiar to Greek language only (e.g. *βάζω φέσι* – word-by-word means: *vdeb Tesas* (national Greek hat), is used in the meaning of: *yvelgan aqvs modebuli*, or *από πού βαστάει η σκούφια της* – *saidan aris is qudi, romelic xelSi uWiravs*). So, such kinds of expressions are used to reveal the origin of a human being. This can be explained as so called ‘National Idiomatic Expressions’. Such kind of idioms have not equivalents in other languages, they express realities peculiar to a concrete lan-

guage. But we have to be more careful, because the fact that some idiomatic expressions have not exact equivalents in other languages, does not mean that such kind of equivalents are not presented in the other ones. E.g. the researcher O. Migacheva in her paper *Greek and Russian Phraseology: Attempt of Comparative Analysis*<sup>8</sup> carries out comparative analysis of Greek and Russian Phraseological units and considers the expression *είναι διαβόλου κάλτσα* – *eSmakis fexia*<sup>9</sup> as nationally marked phraseological unit. It means that this expression shall not have equivalent in the other language, but Georgian language has partial equivalent of this expression (in Modern Greek *eSmakis windaa* (sock of the Devil) and not *fexi* (foot)).

Georgian language has such examples, which include similar idiomatic expressions in addition to the exact or partial ones. For example, *σε πουλά και σε αγοράζει* – *gagyidis da giyidis; wyalze Cagiyvans da uwylod amogiyvans*.

An idiomatic expression *απλώνω την αριδα μου* expressing ‘relaxation’ can be considered as a very interesting one, taking into account that its word-by-word translation means: *fexebi gafSika* and in Georgian language, the similar expression is used to express death, but not relaxation.

What kind of rules can be found on the basis of the material considered above? First of all, we have to mention that different words<sup>10</sup> can be associated with a certain verb, for example, verbal idiomatic expressions as *ανοίγω* – *vaReb* (*open*), *αφήνω* – *vtoveb* (*leave*) have equivalents (exact or partial), but the other

<sup>8</sup> Мигачева О. Ю., Греческая и русская фразеология: опыт компаративного исследования, Культура народов Причерноморья, №3, 1997.

<sup>9</sup> 'Исследуя семантику греческой фразеологии, мы обратили внимание на существование в ней особой группы, обусловленной экстралингвистическими факторами. Эта группа обслуживает специфические явления жизни, факты материальной и духовной культуры. Подобные фразеологизмы по природе своей исключительны и безэквивалентны, т.е. отражают реалии настоящего и прошлого, не свойственные при своем рождении другим народам. В качестве примеров НМФ можно привести следующие:

- *ei/nai diabjo/lou ka/ltsa* – досл. быть носком дьявола, т.е. очень хитрым;
- *ana/yane ta ai/mata/mou* – я рассердился;
- *apo/pou basta/ei h skou/fia sou* – досл. откуда появилась твоя шапка – т.е. откуда ты родом;
- *mou bgai/nei apo/th mu/th* – досл. мне это выйдет через нос, т.е. выйдет боком;
- *ka/poiov fou/rnov gkremi/sthke* – досл. какая-то печь взорвалась, т.е. что-то произошло внезапно, как гром среди ясного неба;
- *denw/to gaidaro/mou* – досл. привязать своего осла, т.е. заранее все предусмотреть и обеспечить.'

<sup>10</sup> Such verbs are represented in italics.

kind of verbal idiomatic expressions as *βάζω* – *vdeb* (*put*) and *βγάζω* – *viReb* (*take*) have not. Of course, the last kind of idioms allows us to find equivalents, but generally we can't find any. The above-mentioned can be associated with the polysemanticism of Modern Greek verbs. So, the exact equivalents can be found for the idiomatic expressions appeared on the basis of words with the semantics of body parts (heart, eye, hand, etc.), especially:

*ανοίγω την καρδιά μου* – *gulis gadaSla*  
*σου ανοίγω τα μάτια* – *Tvali gauxila*  
*ανοίγω πληγές* – *Wrilobebis gaxsna*  
*ανοίγω το στόμα μου* – *saubris dawyeba, piris gaReba*  
*παιζω στα δάχτυλα* – *xuTi TiTiViT vici*  
*βάζω χέρι* – *xelis Cayofa, jibeSi CaZvroma*  
*βάζω ένα χέρι* – *miSveleba, xelis SeSveleba*  
*βάζω το χεράκι μου* – *Cemi xeli davatyve*

Also, there were distinguished the following lexical levels: 1. Lexical Level (similar lexical units in Greek and Georgian Languages); 2. Semi-Lexical Level (partially similar lexical units in Greek and Georgian Languages); 3. Post-Lexical Level (different lexical units).

The existence of Semi-Lexical Level shows that the world-view of Greek and Georgian people have similar historic, religious and traditional environment; to confirm the mentioned above we have to implement more careful psycholinguistic analysis. We have implemented an experiment, especially, we have delivered the above-mentioned expressions (given in the context of concrete situations) to the students of the Fourth Course of the Institute of Classical, Byzantine and Modern Greek Studies (the knowledge of language is quiet high) and asked them to find similar Georgian expressions appropriate to Greek idioms. We tried to reveal the similarity between the linguistic situations in Georgian and Modern Greek languages. The majority of students have found equivalents to the above-mentioned 40 expressions, general difficulties were found during the translation of some special Modern Greek expressions, especially, so called 'National Idiomatic Expressions':

*βάζω φέσι* – *gvəlgan aqvs modebuli*  
*από πού βαστάει η σκούφια της* – *warmomavlobis dadgena, asaval-dasavali*

and, idiomatic expressions associated with the verbs *βάζω* – *vdeb* (*put*) and *βγάζω* – *viReb* (*take*):

*βάζω λόγια* – *erTmaneTze gadakideba, ciliswameba*  
*τα βάζω μαζί του* – *veCxubebi*

τα βγάζω πέρα (I) – *Tavi gaarTva gaWirvebul mdgomareobas*  
 τα βγάζω πέρα (II) – *miRweva, gadalaxva*  
 φέρνω βόλτα – *gars movla, Cems Wkuaze moyvana, moqceva, gadabi-*  
*reba*

We have concluded the following:

1. Exact equivalents were found for the idiomatic expressions e.g. for those appeared on the basis of the words with the semantics of body parts (heart, eye, hand, etc.) confirm the traditional identity between Georgian and Greek psycholinguistic factors. But, as an exception we can consider idiomatic expressions formed on the basis of the verbs as βάζω – *vdeb* (*put*) and βγάζω – *viReb* (*take*), which have not equivalents in Georgian Language. The above-mentioned problem can be associated with the polysemantism of Modern Greek verbs;
2. The existence of Semi-Lexical Level shows that the world-view of Greek and Georgian people have similar historic, religious and traditional environment; to confirm the mentioned above we have to implement more careful psycholinguistic analysis.
3. Also, we have to look through the Post-Lexical Level, but we have to be more careful, because the fact that some idiomatic expressions have not exact equivalents in other languages, does not mean that such kind of equivalents are not presented in the other languages. E.g. as we have already mentioned above, the researcher O. Migacheva in her paper *Greek and Russian Phraseology: Attempt of Comparative Analysis* carries out comparative analysis of Greek and Russian phraseological units and considers the expression *είναι διαβόλου κάλτσα* – *eSmakis fexia* as ethnically marked phraseological unit. It means that this expression shall not have equivalent in any other language, but Georgian language has partial equivalent of this expression (in Modern Greek *eSmakis windaa* (sock of the Devil) and not *fexi* (foot).

We hope that the further researches will allow us to make more detailed study of this issue, and to use the obtained data for the implementation of semantic diachronic and psycholinguistic studies.