

## PHILOLOGY AND LINGUISTICS

### «Anti-proverb» or «Quasi-proverb» – transformation of a standard proverb: Georgian case

**Jgharkava Giorgi<sup>1</sup>**

<sup>1</sup> PhD Student;  
Ivane Javakhishvili Tbilisi State University, Georgia

This research [PHDF-21-125] has been supported by Shota Rustaveli National  
Science Foundation of Georgia (SRNSFG)

The proverb is the unique wealth of a particular language and an integral part of a culture. It serves not only artistic expression of an opinion, but it also includes history, experience, worldview of a people and so on; Therefore, the in-depth study of the proverb also means to reveal the mental and personal characteristics of its creator people and studying the legality of the thinking.

Paroemias are characterized by variability, along with sustainability. In order to denote the proverbs transformed by different reasons and objectives, one of the most common term is the anti-proverb (Germ. „Antishprichwort”), which was introduced by the famous Paremiologist Wolfgang Mieder to the science. The modified version of traditional proverb is also referred by other terms. Among them are: „twisted wisdom”, „silicon proverbs”, „intertextual jokes”, „perverb” (perverse proverb), „велеризм”, „кукизм”, „инопословица”, „противословица”, „пословичные новообразования” etc. (see: Mieder 1999, Militz, H.-M., & Militz, K. U. 1999, Hrisztová-Gotthardt and Varga 2015, Mandziuk 2016, Pavlović 2016, Pintarić, A. P., & Škifić, S.).

There is broad discussion about different terminological qualifications of transformed paremic units in this paper. There are discussed weaknesses of the „anti-proverb” as a term and instead of it, relatively neutral significance – „quasi-proverb” is offered. The important lapse should be eliminated in this way, according to which a prefix element („anti-”) gives the negative, anti-proverb and opposed

## PHILOLOGY AND LINGUISTICS

semantic to the given word-form. In contrast, the term „quasi-proverb“ has the meaning of its closer and external alike traditional proverb owing to the prefix element („quasi-“) and it is much closer to the concept essence, as quasi-proverb does not use the new, opposed to the traditional proverb shape, but it uses the already existed proverb model and follows its logic structure.

### References:

- [1] Hrisztova-Gotthardt, H., Varga M. A. (eds.). (2015). *Introduction to Paremiology: A Comprehensive Guide to Proverb Studies*. Berlin, New York, Amsterdam: Mouton de Gruyter.
- [2] Mandziuk, J. (2016). "A Proverb a Day Keeps Boredom Away." *Anti-Proverbs, Twisted Proverbs, Perverbs and Other Animals*. *New Horizons in English Studies* 1/2016, 21-30. <https://journals.umcs.pl/nh/article/view/4886/3559>
- [3] Mieder, W., & Litovkina, A. (1999). *Twisted Wisdom: Modern Anti-Proverbs*. Burlington: The University of Vermont.
- [4] Militz, H.-M., & Militz, K. U. (1999). *Proverb-Antiproverb: Wolfgang Mieder's Paremiological Approach*. *Western Folklore*, 58(1), 25-32. <https://doi.org/10.2307/1500360>
- [5] Pavlović, V. (2017). *Anti-Proverbs in English and Serbian*. *Facta Universitatis Series: Linguistics and Literature*, 129-136. <http://casopisi.junis.ni.ac.rs/index.php/FULingLit/article/view/2062/1539>
- [6] Pintarić, A. P., & Škifić, S. (2016). *Changes of Proverbs in Form and Meaning: The Case of Croatian "Odjeća ne čini čovjeka čovjekom"* (Clothes Do Not Make the Man). *Folklore*, 127(2), 210-228. <http://www.jstor.org/stable/24774385>