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Semantics of Death in Georgian and Turkish

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Abstract

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General Description of the Thesis

Globalization of economic life stimulates the processes of unification, standardization, culture "westernization". Cultures collide, interact, intersect and conflict with each other. Such conditions can cause the problem of ethnic and cultural identity. Therefore, the issues, related to intercultural communications, are of particular importance. The relevance of the thesis is explained by the need to study the close interrelation between a language and a culture, a linguistic expression of the relevant culture values in the practical activity of modern humans.

The present work deals with the concepts of "life" and "death". Their interpretation considers the cognitive, psychological and cultural research assessment criteria. The interest in these concepts is due to the fact that they are the key concepts of the culture, which have not been sufficiently studied in Linguistics, supposedly, because their interpretation is quite difficult, as it requires interdisciplinary approach.

The concepts of "life" and "death" take a central place among the cultural concepts. Although these words and the concepts, included in them, are existentially important for both individuals and the humanity as a whole, there are almost no articles devoted to these concepts, especially in terms of comparative analysis. This fact also determines the relevance of the topic.

According to the theory of speech relationship, the relevance of the problem is related to the ambiguity of meanings of the above concepts, what causes possible conflicts and misunderstandings.

The relevance of the issue is also related to the interpretation, as a special case of the theory of speech relationship, with the help of which many conflicts, caused by misunderstandings, can be avoided.

Another fact, that causes the topic relevance, is that the research of human ethnomental world provides information about the values, what facilitates the regulation of the intercultural communication system. The task of investigating the semantisation of cultural space by means of language is also relevant, since language determines the type of thinking of its carrier. On the other hand, the language, in which the thinking process happens, can determine the means of understanding the external world.

The relevance of the research is confirmed by the fact, that neither the phenomenon of consciousness (as human mental reality), nor the problem of constructing its content and the specifics of human ethnomental representation in the speech process have sufficiently been reflected in Georgian and foreign linguistics.

The present work is relevant in the field of modern linguistics due to the importance of studying the functioning of linguistic units in the discourse, the asymmetry of the content and shape expressed in the communication process. Pragmalinguistic interpretation of the speech act envisages both linguistic and extralinguistic parameters that enable us to analyze their influence on the functioning of linguistic units.

The scientific novelty of the dissertation work is related to the following facts:

1. For the first time, the analysis of the concepts of "death" and "life" is based on the cognitive and cross-cultural research achievements of Informology Communication Theory, that allows us to consider this phenomenon in a broader context;

2. The specifics of the material used, represented by Georgian and Turkish empirical structures (data);

3. The identification of intercultural axiology and comparative analysis of the above concepts that promotes the process of harmonization of intercultural communication;

4. The use of the Linguistic Field Theory in the field structure for systemic interpretation of concepts.

The scientific novelty of the paper is related to the topic choice, as well as many other phenomena discussed in the study, and is defined by the following factors: the importance of ethno-specifical interpretation of the world in the issue of harmonization of intercultural communication and the absence of these mechanisms in relation to the concepts of "death" and "life"; the need to identify criteria for values reflecting the priorities of the ethno-linguistic consciousness; the need to improve the methodology of cross-cultural analysis.

The scientific novelty is represented by the fact, that the study of the language personality, Linguopersonology (except for a few articles) is an entirely young trend. Moreover, it has never been an object of cross-cultural research. The theoretical significance of the work is that the obtained results can be used in the study of Communication Theory, Linguistic Pragmatics, general issues of Linguistics and typological interpretation of the above mentioned speech act. Naturally, theoretical significance is closely related to the

practical one. The linguistic personalities are communicants, direct participants of communication.

The goals and objectives of the research are:

To conduct a crosscultural analysis of the manifestation of two fragments (life and death) of the world national picture in ethno-linguistic consciousness of native speakers of Georgian and Turkish languages;

To carry out a complex interdisciplinary study of the concepts of "life" and "death", which are remain components of any linguistic and cognitive world picture. Our observation is based on the materials of Georgian and Turkish languages, in some cases – Russian as well. The general task of the research is a complete reconstruction of the given fragment of the linguistic picture of the universe.

The following specific tasks have been outlined in the process of work:

- Identification of the peculiarities of language manifestation of the concepts ("life" and "death") in Georgian and Turkish languages;
- Identification of the ethno-linguistic specificity of the given concepts;
- Identification of universal and national-specific features of research phenomena;
- Analysis and systematization of linguistic markers of ethnocultural information expressing mentality;
- Linguoculturological analysis of the concepts of "life" and "death" for identifying their linguistic cognitive component zone and to reveal the logical (rational) and "sanctioned" sublogical fields, based on the material both found in the dictionaries and used in the separate areas of communication, i.e. to determine the universal and national-cultural peculiarities of the above concepts within the relevant concept capabilities;
- A syntagmatic description of the concepts of "life" and "death" for identifying the usual representations that stand behind these names and determine their semantic boundaries.

The theoretical value of the paper is determined by the fact that it somehow expands and generalizes the theoretical research of conceptualization and categorization process. At the same time, theoretical significance is closely related to the practical one.

The practical value of the work is represented by the fact that, through the complex analysis, it is possible to determine the new characteristics of the phenomena, with the help of which it is possible to solve a number of controversial issues, such as the conflict of ethnolinguistic consciousness in the process of translating, the adapted variant evaluation methodology, etc.

The practical significance of the paper is related to the possibility of the use of research results in such areas as translation theory and practice, text linguistics, intercultural communication, ethno-psycholinguistics, informatics, linguo-stylistics, communication theory, etc. The results obtained in the research process can be used to determine the possible zones of intercultural conflicts, to prepare such training and methodological materials for special courses and seminars as "Linguoculturology", "Translation theory and practice", "Intercultural communication", "Theory of artistic text", etc.

The practical value lies in the fact that the results of the research can be used in lecture course on Linguoculturology, Phraseology, Paremiology, Ethnolinguistics, Linguogeography, Cognitive Linguistics and also in practice of concept dictionary compilation.

The methodological basis of our research is represented by the complex methodology:

1. *The structural-functional method* enables us to understand the interrelation of a structure and functions of concept expression in systematic dynamics;
2. The comparative method helps us to identify the specifics of the opposition units;
3. *The dynamic equivalence method* allows us to formulate the principles of irregular word combination;
4. *The praxeological method* defines the characteristics of functioning in the culture of such concepts as efficiency, reliability, constructiveness and understanding;
5. *The complex philological analysis* allows us to combine linguistic, psychological, ethnolinguistic and translational approaches;
6. *The method of cross-cultural analysis* allows us to identify ethnonational specifics of research concepts;
7. *The Component and Conceptual Analysis Methods* are used in the present paper as well.

The research of verbal manifestations of concepts of “death” and “life” has been conducted on the basis of the above methods.

The important **empirical material** of the research is also represented by the phraseologisms and paremies that include the given lexemes or their derivatives. In this respect, the most significant is the conceptual analysis, as it gives us the possibility to reveal the “subjective” connotation of "life" and "death", intersected in difficult reproducible linguistic units (phraseologisms and paremies), on the basis of the substantive (as non-free and dependent) combination with existential verbs and descriptive adjectives.

The synchronous analysis of the concepts of "life" and "death", which shows the modern structure of the concept (on the material of dictionaries and discourse), contains diachronic and comparative digressions, the basis of which is represented by etymological dictionaries and encyclopedic materials. The comparative method, used in the paper, allows us to consider the concepts in the crosscultural perspective and reveal the specifics of linguistic awareness of comparable cultures.

Approbation of the Thesis. The dissertation is accomplished at the Department of Georgian Philology and Department of Oriental Studies. The approbation was held on 12 July 2017 (Minutes #07). Some parts of the dissertation are published in scholarly journals and collections, presented as papers at university, republican and international conferences.

The structure of the research: The Thesis consists of 125 pages, Introduction, Literary review, three Chapters divided into sections, and Conclusion. A list of references, used in the research process, is attached to the work.

Chapter I, "Theoretical Prerequisites of the Thesis", deals with the scientific literature related to the problem, which represents the basis for the theoretical principles of the conducted analysis, and our position on such issues as the essence of the concept and its assessment criteria. The mechanisms for describing and interpreting concepts of “death” and “life” are analyzed there as well. The manifestation of the concept implies such an interference of an interpreter when its meaning is derived from the ethnic consciousness of the appropriate culture. The Chapter also discusses the relationship of language, thinking and consciousness with culture, what allows us to understand the essence of the ambiguous semantics of the concepts.

In Chapter II, “Key Concepts of Culture and Concept of “Death-Life””, the examined concepts are considered in the semiotic space of a culture in relation to the linguistic mechanisms and the corresponding concept spheres. A concept is considered as one of the structural components of “transcoding”, which exists in the mental reality of a human as a unity of knowledge and information in the context of development of actual or anticipated events (in the real world emotions, feelings, associations, etc.). Its perception allows us to reconstruct the mental world of a carrier of conceptual system and characterize his ethnomentality. "Cultural concepts" (in our case, the concept of "life" and "death") are the special types of concepts. As we have already mentioned, each concept, expressed by verbal means, has its own semantic form with determined meanings and ethnocultural characteristics, containing connotative, modal, emotional, expressive, pragmatic and other types of assessment. "Cultural concepts" or “key concepts of culture” are the core units of the world picture. They have very significant both for a separate linguistic personality and the whole linguocultural unity. According to D.S. Likhachov, the concepts should be regarded as hints at possible meanings and universal categories of culture that differ from the national categories of culture, reflected in the collective consciousness of a nation.

A working definition of the concept in the paper is the following: a concept is a cognitive formation, organized according to a field principle, which combines concepts, knowledge, representations, associations, experiences, as the structured core based on the conceptual categories derived from collective consciousness, as well as the periphery related to individual associations. The concept involves verbalized and nonverbalized parts. The verbal part can be described in the process of analyzing various empirical sources (explanatory, etymological, phraseological, encyclopedic, etc.). At the same time, the texts created by a specific person, are of great importance, as they give an idea of individual variants of the concept, which do not represent a linguistic fact.

In the human consciousness the world modeling is carried out by means of concepts. The linguistic picture of the world, i.e. the way of thinking, peculiar to the era, the spiritual values and the general value hierarchy developed by the humanity, correspond to the declared goals of life and the vital tasks.

The concepts of “death” and “life” represent a fragment of ethnolinguistic consciousness of the universe, which reflects the world's ethnospecific vision.

Chapter III — “Death-Life” in the Ethno-Linguistic Consciousness” deals with general and national-specific signs of the concepts considered in cross-cultural perspective and reflected in relevant ethnolinguistic consciousness. This allowed us to examine and analyze the object of our interest comprehensively and verify our observations.

Linguistic and cultural analysis of the two concepts, two fragments - "death" and "life" has shown that, they correspond to the types of scientific, artistic consciousness, and allowed to see a full reconstruction of the relevant fragment of the linguistic picture of the world.

The linguistic and cultural analysis of the concept of "death" and "life" was intended to identify the national-cultural specifics of linguistic manifestation of these concepts in Georgian and Turkish languages, to demonstrate the usual representations that stand behind these concepts and limit their semantic area. The specificity of the relationship between the concepts and a culture was revealed in linguistic facts, which allowed us to establish the following:

Axiology of “death” and “life” in relevant cultures;

Universal and national-specific signs of assessment;

Reflection and presentation of ethnospecific realities in the "death-life" concept sphere.

The life field is processively linked to the stages of birth, life and death, what is confirmed by appropriate linguistic units.

Chapter I. Theoretical Prerequisites of the Thesis

Chapter I – “Theoretical Prerequisites of the Thesis” – deals with the interdependence of language, thinking and consciousness and analysis of the categorical nature of a concept and its relationship with ethnic culture. According to the anthropocentric paradigm, a human takes the central place due to the role of the language. In each thinking process, the language creates new mental spaces and takes a person beyond the immediate observation. It reflects the movements of human mind, builds possible worlds, and fixes the thinking dynamics and the means of its presentation through linguistic resources.

Among the main directions of communication linguistics, developed in the frameworks of the anthropocentric paradigm, it is necessary to mention Linguoculturology, Linguistic Pragmatics, Cognitive Linguistics, Ethnolinguistics, etc. If Linguoculturology is interested in

language as a phenomenon of culture, then Cognitive Linguistics operates by the "information" category and the category of "knowledge structure" obtained as a result of thinking activity, which is represented in human mind and linguistic forms. If Cognitive Linguistics tries to answer the questions about the nature of human mind, its perception of the world, the formation of mental spaces, then Culturology focuses on a human's existence in culture and language, what requires the analysis of the following issues: human perception of the world, the role of metaphors and symbols in culture, the role of consciousness in culture representation, etc. Ethnocultural specificity is related to such a discipline as Ethnopsycholinguistics, which discusses a speech act in the context of national-cultural specificity and examines the ethnopsycholinguistic determination of communication and linguistic consciousness.

A native speaker is regarded as a bearer of a particular culture, a representative of a defined social group, with a certain ethnolinguosocial status. It should be noted that the understanding of the other culture intersects the area of anthropocentric paradigm. Conflict situations are mostly related to the factor of ignoring national-cultural peculiarities of the communicants. It is interesting, that a recent new trend, called "Lingoconflictology", aims to explore the emergence of possible conflict situations and develop practical recommendations to prevent them, what, in its turn, requires the knowledge of the mentality of people.

Language consciousness, which reflects the basic concepts of culture in the form of defined concepts, represents a completed picture of the world. It should be noted that despite the "unity of the material foundations of the universe", the perception of the latter differs in various cultures, what is also expressed in the manifestation specificity of linguistic forms of reality. We assume that mentality can be understood on the basis of appropriate language consciousness. Thereby, the concepts of "life" and "death" represent a special interest, as they allow us to reveal the specificity of language consciousness.

By its very nature, the phenomenon of thinking implies a material world independent of man and reflected by him, on the one hand, and the verbal means of its expression, on the other hand.

During the thinking process the reality is reflected in a human consciousness as an accumulated knowledge about it, represented in the material forms of a language. The language provides operation of such forms of human thinking, which are exploited in the

semantics of verbal forms. Thus, thinking exists in forms of its representation and is realized in specific verbal forms as well.

According to T.Fesenko and other scientists (N.Zhinkin, I.Stepanov and others), the study of relationship between the mental and linguistic structures and their role in the reality perception allows to postulate the "intermediate language of thinking", which, being a "language of mental constructions", represents an "intermediate code" between a universal subject code and a real speech and carries out the "transcoding" of the thinking code content in verbal signs.

T. Fesenko considers a concept to be one of its structural components; he states, that it exists in person's mental reality as the unity of knowledge and information in the context of actual or current affairs, emotions, feelings, associations, etc., of the real world. Its perception allows to restore the mental world of a carrier of the conceptual system and to reveal its ethnomental characteristics.

Over the past decades, the issue of the development of intercultural dialogue has become increasingly important for the expansion of international relations. The interaction of different cultures in Cultural Anthropology is called Intercultural Communication - a dialogue between the representatives of different cultures who try to achieve mutual understanding. The process of Intercultural Communication reveals the general, ethnic and linguopersonologic specificity.

The effective communication in a foreign language is important for the correct understanding of the communication strategies and the development of practical skills. The present paper deals with the intercultural communication as a dialogue of "speaking consciousness", realized by the representatives of different cultures.

In modern Linguistics the issue of intercultural Communication is relevant and significant, because it can be conducted at the level of political, diplomatic and personal, informal relations. The Intercultural Communication is naturally carried out by specific individuals, therefore, the individual factor is of particular importance in the study of this process. On the other hand, the intercultural relations imply the interaction of the world icons, which is also an interesting and topical issue of modern Linguistics.

By observing linguistic participants of communication we can study the practical side of the Intercultural Communication. Putting a linguistic participant in the foreground

emphasizes the importance of cultural identity. Since a linguistic personality is formed within the framework of a culture, scientists have set out to study the language factors that contribute to the formation of a "cultural personality" from the "linguistic personality". From this point of view, it is important to study such linguocultural signs as linguoculturemes, i.e. "concepts, linguocultural stereotypes," logoepistemes", etc., as they represent the linguistic and extralinguistic unity and comprise both linguistic and cultural segment. A linguocultureme is a kind of code, a certain matrix that reflects the way of thinking, controls the content and form of mental and linguistic representations.

The culture icon of the world is realized in the language and is delivered from generation to generation. Language is seemed to obey the perception of the world and the cognition process by its native speakers. The interaction of cultures is related to the fundamental problems of the modern world, which can be solved in the process of cultural values mutual consideration.

Chapter I deals with the theoretical basis of the thesis, which includes the issues of communication typology, culture of communication; it discusses the types of relations, the principles and postulates of Pragmatics, communication strategies and tactics. Theoretical analysis allows us to move directly to the analysis of material.

The paper reviews the principles of speech act typology, the expression of speech act in Georgian and Turkish. Language is a mirror of a culture, which reflects not only the real world but also the nation's social self-consciousness, its mentality, national character, life style, traditions, customs, morals, values, outlook. Language is a bearer of a culture; it conveys national cultural treasure to generations; it does not exist regardless of culture. Language is a powerful weapon in hands of a language collective that forms the ethnos through the transfer and preservation of culture, traditions.

Although, the changes in social, political and economic life have recently caused the increase of migration level and, therefore, the number of cases of cultural conflicts has also increased, at the same time, the scientific-technical progress and people's desire to communicate with each other also made intercultural communication and its participants relevant for Linguistics. Communication is not only a verbal process; its effectiveness depends on many different factors.

The effective communication implies overcoming the cultural barrier. As I. Morovina and I. Sorokin state, the national-specific peculiarities of certain components of the communicants' culture can complicate the process of intercultural relationship. There are the following cultural components:

- Traditions, customs and rituals;
- Domestic (daily) culture that is closely related to traditions, as a result, often called a traditional culture; daily behavior, as well as related to it mimic and pantomime (kinesthetic) code used by members of some linguistic societies;
- The National Icon of the World (Picture), which describes the specific perception of the outside world by the representatives of a particular culture, the national peculiarities of thinking;
- The artistic culture that reflects the cultural traditions of some ethnic groups.

A bearer of the national language and culture is also characterized by specific peculiarities. Intercultural relationship implies consideration of national characteristic features of communicants, their emotional type and specific thinking. According to E. Sepir, each cultural system and individual public behavior explicitly or implicitly involve communication.

According to Terminosova, it is important to study an icon (not a language) of a native speaker's world in a broad ethnographic sense. Language cannot exist without culture, i.e. socially conditioned practical skills and ideas that characterize our life style.

Terminosova notes that, if there is an obvious language barrier in intercultural communication, then a cultural barrier becomes obvious only in direct contact of our culture with other cultures.

The cultural barrier in intercultural communication is much more "dangerous" than the language barrier. It often seems invisible, but we face the fact that we have a problem; cultural errors are much more painfully perceived than language ones. The guidelines do not include ready-made rules and recipes. If linguistic mistakes can be easily forgiven, the same cannot be said about the cultural mistakes, which may more negatively influence the relationship.

The interaction of language and reality, language and culture is very important in our research. Ignoring these problematic issues is often associated with unsuccessful intercultural

communication. As we know, language is a mirror of outside world, it reflects the reality and creates a specific unique world icon of every nation, every ethnic group. Behind each word there is a subject or event of the real world. A language is linked with its carrier by a close relationship. The social nature of language is manifested during its functioning (bilingualism, multilingualism, study of languages, etc.), as well as in language structure itself (grammar, vocabulary, etc.).

As for a human, who is standing between the language and the real world, he perceives the world through the senses and creates his own idea of the world. After the thinking processes, occurring in his mind, he conveys his thoughts to other people of the linguistic community through the language. In other words, thinking occupies the place between the reality and the language. The relationship between the language and the thinking is a complex problem that is examined and explored by such disciplines as Linguistics, Philosophy and other.

A word depicts not a real thing, but its icon, which is caused by the perception of the given object. The “path” from the real world to a concept and a subsequent verbal expression is different for different nations, which is due to the history, geography, life conditions and, therefore, the development of their public thinking.

Thus, language, thinking and culture are so closely interconnected that they create almost one whole. None of these components can function (and, therefore, exist) without the two others:

The human outside world has three forms: the real picture of the world (icon); the cultural icon of the world; the linguistic icon of the world.

The real icon of the world is an objective one, representing the world around a person. The cultural icon of the world is a reflection of the real picture through the views and the concepts, formed by human sense organs. The linguistic icon of the world depicts the reality through the cultural icon of the world.

Nowadays, it is recognized that the cultural and linguistic icons of the world are closely linked and interact with each other, because not only a linguistic form, but also a content, play a significant role.

Content, semantics, meaning of linguistic units, words represent a sound (or graphic) expression of a subject or an event of the real world. The Linguistic Semantics opens the

“doors” to the real world. This connecting thread is actually a cultural representation of objects and events of the cultural world that are peculiar to a given linguistic collective in general and to an individual native speaker, in particular.

The significant fact is that different people, different nations have various linguistic icons, because the path from a non-verbal reality to a concept and then to a verbal expression, verbalization, is not the same for all nations, due to their history, specific development and public thinking. It is expressed in the categorization of reality, while its materialization occurs in vocabulary, grammar.

The national cultural icon of the world is primary; it is more complete, rich and profound than the linguistic one. It is realized in language and is passed to generations. Language cannot fix everything, but it can describe everything.

A language not only expresses everything in a passive mode, but it also promotes the formation of its carrier – a human, as a personality, as a part of the sociocultural society.

The universe, reflected in language, is a collective creation of the nation speaking this language, and every subsequent generation, together with its native language, acquires a complete “set” of culture - elements of national character, worldview, morality, etc.

A language reflects the world and creates its carrier. It is a mirror and, at the same time, an instrument, i.e. it performs passive (reflection) and active (creation) functions. These functions are realized in the process of communication, the main means of which is a language.

A language not only reflects the human world and his culture, but it has a very important function - to store and pass the culture to the next generations. Therefore, language plays an important, decisive role in the formation of personality, nature of nationality, ethnicity and nation. However, the most attention should be paid to the role of language (of course, together with culture) in the upbringing of a person, which, according to Terminosova, is a product of language and culture. From the birth a person gets an idea of the world and society through language. He becomes aware of and shares the rules of life and behavior, values, etc.

The national character, according to Erofeev, is an ethnic representation, "the verbal portrait of another nation". The psychological form of nation is "a certain combination of the various events of the spiritual life of the nation". The national character can be described by

stereotypes that are associated with the nation. A stereotype is defined as a schematic, standard idea of a social event or an object, usually emotionally colored and stable. It expresses a person's primary attitude towards an event that is formed under the influence of social conditions and previous experience.

"Its Majesty Communication", as Terinasova calls it, manages life, development, people's behavior, the perception of the world. It is a foundation, a basis of human existence.

The term "communication" came into scientific circulation in the beginning of XX century and is defined in the modern psychosociological literature as follows:

- 1) The means of communication between any objects of material and spiritual world;
- 2) The process of exchanging information between people (exchanging of ideas, mood, feelings, etc.);
- 3) The exchanging of information in society in order to affect the social processes occurring in it.

The first definition is related to the differentiation and systematization of communication means, the second one - to the interpersonal impact issues, the third one – to the mass communication problems. However, communication in each of them represents a link between the interaction of individual and social information. As we have already mentioned, communication is one of the essential and specific conditions for human existence. It is a relationship, an action and a process simultaneously. The communication task is usually related to the action, oriented and planned by a subject, and also includes a perceptual purpose determining the speech perception. As this process is largely deliberate, optimal and situational, a subject decides his perceptual goal himself.

Communication is also a process that involves at least 2 applicants: a recipient and an addressee. The objective of the linguistic research has become the relevance of language use in the social context. E.F. Tarasova has emphasized that the relationship of individuals is not chaotic, but systematic. We completely share the opinion that "during communication individuals carry out such social relations that limit the behavior and make it organized and systematic." Consequently, the speech acts are carried out in the structure of social relations, the interpersonal communication conveys a social character.

Although there are many other interpretations of the term "communication", the researchers agree that it has sharply expressed social nature. According to A.N. Leontyev, "communication is a relation between humans as members of society."

Communication is a socially defined process of sharing thoughts and feelings among people. First of all, it is realized through verbal communication. V. P. Konetskaya believes that "communication is a socially conditioned process of transmitting information by means of interpersonal and mass communication (verbal, non-verbal, etc.)."

It is important to focus on the recognition of communication as a deliberate and motivated process, a single system. On the other hand, such processes affect the social relationships and require the use of various specific means, primarily, linguistic ones. A communication activity is not absolutely independent and isolated from other activities; it includes two sides that interact with each other: linguistic and social ones. In a particular situation of the relationship, any expression has a wide range of preconditions that affect the organization of the action and are based on the mental and practical actions of an individual in the society.

Communication reveals the properties of the participants and, therefore, acquires social and emotional coloring; it affects the dynamics of the cognition process. Moreover, public relations are developed through the direct involvement of individuals. Communication activity should be considered in close connection with social activities, while communication itself should be regarded as a form of social interaction, in process of which the ideas and interests are mutually exchanged.

Sometimes communication is considered as one of the sides of the relationship, and is defined as a complex, multilateral process of establishing and developing relationships between people, which is based on the joint action requirements and includes information exchange, the development of the unified strategy of interaction, the perception and understanding of interlocutor.

Chapter II. Key Concepts of Culture and a Concept of "Death-Life"

The examined concepts have been discussed in the semiotic space of culture in regard with the linguistic mechanisms and the corresponding conceptual sphere.

A concept is one of the structural components of the content code "transcoding" in the verbal signs. It exists in the mental reality of a human, as the unity of knowledge and

information in the context of current or prospective cases. Its perception allows us to reconstruct the mental world of the conceptual system carrier and to give it ethnomental characterization.

Like I.S. Stepanov, we interpret a concept as a fragment of human ethnocultural world in his mental world. In the interpreted mode the system of verbal values correlates with the socio-ethno-cultural competence of a language carrier, whose conceptual content is one of the decisive features of the nation's mentality. The interpretation of the fragment of reality in the conceptual system represents the constructing information about a certain world or "picture of the world". There is no doubt that the content of the basic concepts is much more voluminous than the one of homogeneous linguistic essence, since their understanding involves the whole ideological field. The existence of undisputed communication with the conceptual system of ideologically organized language expressions allows us to consider the verbal ideological organization as a conceptual model of representation, which includes the knowledge about the universe and the values that are accumulated by this community.

The "cultural concepts" (in our case, the concept of "life" and "death") are unique among the other ones. As it has already been mentioned, each concept is expressed by verbal means, has its own semantic form with values characterized by ethnocultural determinants and containing all the types of assessment (connotation, modal, emotional, expressive, pragmatic, etc.).

The "cultural concepts" or "the key concepts of culture" represent the core units of the world picture, which have an existential meaning for both separate linguistic personalities and the whole linguistic entities.

According to D.S. Likhachov, concepts appear in a human mind not only as a reference to possible meanings, but as a response of human to the previous linguistic (poetic, prose, scientific, social, historical, etc.) experience in general. "Universal categories of culture" (such as time, space, movement) are opposed to the "categories of national culture", which occupy a significant position in the collective language consciousness of a nation.

The problem of collective linguistic consciousness, which reflects certain regularities in the organization of words and sentences, has been analyzed on the basis of the universal

concepts ("life" and "death"), in which the specificity of the national world picture is revealed. The concepts of "life" and "death" play the most important role among other cultural concepts, since they are existentially significant for both an individual and the humanity as a whole.

A human occupies the central place in anthropocentric paradigm due to the recognition of the role of language as a main feature of a human. During the thinking process, a language creates new mental spaces and emits a person beyond direct observation. It depicts the idea of human thinking, builds possible worlds, fixes the thinking dynamics and means through linguistic resources.

Among the main directions of Communicative Linguistics, which are formed in the framework of the anthropocentric paradigm, it is necessary to mention Linguocultural Studies, Linguistic Pragmatics, Cognitive Linguistics, Ethnolinguistics, Ethnopsycholinguistics and others.

Linguocultural studies deal with the language as a phenomenon of culture; Cognitive Linguistics operates through the categories of "knowledge structure" obtained after the processing of "information" by human thinking and reflected in human mind and linguistic forms; Cognitive Linguistics tries to answer the question related to a mental area of a human; Cultural studies focus on the human existence in a culture and a language; Ethnopsycholinguistics is related to the national-cultural specificity. It considers the speech act in terms of national-cultural specificity and examines the ethnopsycholinguistic termination of communication and linguistic consciousness.

The mind phenomenon implies a material world independent from a human and reflected by him, on one hand, and the verbal means of its expression, on the other hand.

As L. Shestak fairly states, there are the basic concepts from which the other ones are created. The most important concepts are regulated by the conceptual space and represent the main rubrics of its segmentation. The main constituents of conceptual system are the object of perception and its parts: variability (movement and object interaction), place (space), time and the signs of objects and actions.

Despite the numerous attempts within the various scientific disciplines (including the pure linguistic ones), the problem of the term "concept" definition is still active; though, the recognized universal characteristic feature is an absolute anthropocentrism which is connected with the (individual or collective) consciousness of a subject.

As we have already mentioned, Anthropocentrism is the main direction of modern science development. A human defines the subject, tasks, goals, and values of modern Linguistics. In turn, the language itself is anthropocentric. The human existence appears in the whole range of language functionality, and particularly it can be found in lexis and syntax - word semantics, structure and discourse organization.

In the area of linguistic studies, the term "concept" is the result of relevant worldview changes, which replace understanding of the essence as an abstract phenomenon (which discusses the expression separated from the author and addressee) by the essence of human. "

It is impossible to answer key questions of Linguistics without considering the principles of human cognitive activity and regulatory principles. Modern cognitivists think that language should be considered not as an autonomous form, but as a system that correlates with other systems.

Despite the fact that a lot of works are dedicated to the theory of concept in modern Linguistics, the scientists have not yet worked out a common approach to the given phenomena and its analysis.

The important issue, related to the examined problem, is the process of concept localization. Some researchers discuss a concept as a part of the conceptosphere, whereas the others consider it as a conceptual picture of the world; some believe it represents a linguistic picture of the world, the others- mentality or linguistic consciousness(V. Karasaki). In our thesis we consider a concept as a part of the world conceptual picture (conceptosphere), or to be more precise, as a verbalized part presented in the world linguistic picture (Language Semantic field).

The definition of the concept in the work is as follows: a concept is a cognitive derivative organized by the field principle and combining the concepts, knowledge, imaginations, associations, experiences associated with the structured core; it is also

aperiphery related to the individual-associations based on the conceptual categories derived from collective consciousness. The concept consists of verbalized and non-verbalized parts. The verbalized part can be described in the process of analyzing various empirical sources (explanatory, etymological, phraseological, encyclopedic, associative, paremiological, dictionaries and reports based on experiment results).

According to I. Stepanov, the examined concepts are considered as fragments of ethnocultural world reflected in human's mentality. The system of verbal indicators in the interpretation mode is equal to the socio-ethnocultural competence of a language carrier in which the conceptual content represents one of the defining characteristics of the nation's mentality. The interpretation of the reality fragments in the conceptual system represent significant information about a picture of the world. As it was mentioned above, the content of the basic concepts is much more volumetric than the one of a certain linguistic existence, since the area of their awareness applies to the whole ideological field, which includes a different image of the category. The existence of undisputed communication with the conceptual system of ideologically organized language expressions allows us to examine the verbal ideological organization as a conceptual model of representation, comprising all sorts of knowledge about the universe, the whole system of values, and the experience that is accumulated by the community.

As it has already been mentioned, each concept has its own semantic form that is characterized by ethnocultural peculiarities, as it has all kinds of assessment (conotative, modal, emotional, expressive, pragmatic, etc.).

We consider the problem of the concept typology as well. There are common national, group and individual concepts that can be typologically subdivided into nationally and universally marked concepts. The nationally marking quality of a specific concept is evaluated in terms of speech, during the interpretation of the main cultural concept expressed by other language means. The existence of a word-equivalent in different languages gives us the opportunity to talk about the concept universality, while the absence of such a correlation indicates to its uniqueness and connection with a specific culture. If a concept can be presented in a descriptive way, then it has the qualities of both groups.

An exhaustive description of the concept structure is impossible, since its content part is wider than a rational one and represents an open structure that can always be replenished. We should note that the lexicographic space is less limited than the conceptual one. Moreover, elements of semantic structure are included in the semantic structure of a concept.

The valuable component of the concept is directed towards the spiritual life of a person. It stipulates the internal perception of the concept, what makes it possible to identify the priorities and valuable dominants that form the type of culture protected by language. The assessment predicates, expressing the values, are "good", "bad", "interesting", "tiring", etc. The existence of the three constituent elements in the structure of a concept determines the relation between the concept and the language that provides its objectification and determines the specificity of culture as a national value system and human consciousness.

The concept as a mental formation is practically never verbalized in language, so its objectification requires focusing on some specific details of a language. Most of the linguists, who work on the theoretical problems of the concept, share the opinion that the main means of the linguistic explanation is a word, which determines its verbalization. A word, that completely and relevantly expresses a content of a certain concept, acquires the status of a linguistic concept.

It should be said that a word is not the only means of linguistic expression of a concept. According to the peculiarities of the language representation, concepts can be expressed by a lexeme (lexical), a lexical combination (phraseological) and a text of any length.

A human is a language carrier of a certain culture, a representative of a defined community, which determines its ethnolinguistic social status. It is necessary to note that the understanding of the other culture covers the area of anthropocentric paradigm. Conflict situations are related to the ignorance of national-cultural peculiarities of speakers. It is interesting to note that Linguoconflictology tries to investigate possible conflict situations and develop practical recommendations for preventing them. The first and necessary condition is the knowledge of people mentality. A language consciousness, which reflects the basic concepts of culture, represents a single picture of the world. It should be noted that

despite the "unity of the material foundations of the universe", the perception of the latter is different in various cultures.

The concepts of "death" and "life" are the real-world phenomena with their denotative status. It should be mentioned that the semantic symmetry of antonyms does not necessarily mean that they are pragmatically equal. If we consider the concept of "death" and "life" from the cognitive point of view, we should realize that the events standing behind them are completely different in terms of individual experience. This difference has been noticed by M. Montene: "As for the death, we cannot feel it. We feel it only with our mind, because only a second separates it from life". This idea is confirmed by the combinatorics of the "death" and "life" concepts: "thinking about life (own, others and life in general) and death (only other's and in general); the description (even observation) of life (own, others, in general) and death (only others); recollection of life (own or others) and death (only other's).

The author gives the definitions of above concepts from different lexicographic sources. According to Ozhigov and Shvedov's interpretation, "Life is 1. The combination of events in the organism, a special form of matter existence. 2. Physiological existence of a human, an animal, every living being. 3. The time of the existence, from the emergence to the end, or at any time. 4. Community or human activity in some form of manifestation. 5. Revival, activity, and energy manifestation. 6. Recovery, activity, and energy manifestation... Death is" 1. Termination of animal activity of the organism. 2. End, complete termination of any kind of action.

"Death" and "Life" are the universal concepts of culture, which hold the most important place in the linguistic picture of the universe and a writer's creativity as well. The main linguistic material that verbalizes the lexemes "life" and "death" is represented by the words derived from one root ("canlandırıcı, hayatverici", «животворный» - life-giving; "ölmez" «бессмертный» - immortal), their synonyms, antonyms and words with semantic components ("tabut, mezar", «гроб», «могила» – coffin, grave).

The concept of "life" in Zabolotsky's poetry is represented as "life as a chain of endless metamorphosis", "life as a history of the soul", "life as a "dense hell of life", "life as the existence of nature", "life as a candle" («жизнь как цепь бесконечных метаморфоз», «жизнь как история души», «жизнь как густое печлобытия»,

«жизнькакуществованиеприроды», «жизнькаксвеча»). Their verbalization is carried out through traditional stable symbols, such as life-candle; a burnt-out candle is perceived as a sign of approaching death. (Жизнь-свеча; восприятиедогогорающейсвечикакуказаниянаприближениесмерти), as well as individual author's means: anaphora, personifying details, oxymoron metaphors, metamorphosis, expressive syntactic constructions, occasional lexical compatibility, etc.;

A concept of "death" in the poet's work is interpreted as "death as a transition to another being", "death as a destructive force," "death as an oblivion," "death as a geometric figure or an architectural structure," "death as the inevitable end of life," "death as the suffering of love," "death as a violence", "death as a distant land", "death as a reflection of the spiritual work of man and nature", "death as the death of the soul") («смертькакпереход в иноебытие», «смертькакразрушительнаясила», «смертькакзабвение», «смертькакгеометрическаяфигураилиархитектурноесооружение», «смертькакнеизбежныйконецжизни», «смертькакстраданиелюбви», «смертькакнасилие», «смертькакотдаленныйкрай», «смертькакотражениедушевноготрудачеловекаиприроды», «смертькакгибельдуши»).

The concepts of "life" and "death" are reflected in the linguistic consciousness of Georgian, Turkish and Russian native speakers with the minor difference in languages, what can be explained by the universality of these concepts.

The core and periphery of the concepts of "life" and "death" are structured as "positive (core) - negative (periphery) according to the data of the psycholinguistic experiment.

The results of the research have indicated to the closeness of the concepts reflection in Georgian and Turkish languages. Experiments show that the concept of "death" in comparison with the concept of "life" is more universal. One of the tasks of our research is the identification of the difference between the core and the periphery of the concepts of "life" and "death".

We have developed a classification of the reflection of the concepts of "life" and "death" in the particular language systems and the consciousness of their carriers. Thus, the universal and unique characteristics of the concepts are revealed more fully and accurately. A linguocultural concept is an operating unit of thinking, characterized by a linguistic

expressiveness and linguocultural specificity. In our opinion, the linguocultural concepts can be distinguished on the basis of eleven criteria. In particular:

- A word-concept should be high-frequency;
- A word-name^[11] of the concept should include an active forming base;
- A word-representative of the concept should be actively included in the composition of stable idiomatic constructions.

In addition, there are the following essential signs:

- "experience" of the concepts;
- "Nominative concentration";
- "Uncertainty";
- "Worldview orientation";
- "Linguocultural identity";
- "Communicative relevance";
- "Etymological memory";
- "Language abstraction".

The concepts of "death" and "life" correspond to all these criteria. Moreover, in the modern world linguistic picture they occupy the third place after the concepts of "man" and "house", and they play the most significant role among the linguocultural concepts, since the "naïve" representations, included in them, are existentialistically important both for a specific individual and the entire nation.

Chapter III "Death-life" in Ethnolinguistic Consciousness

Chapter III deals with the generalized and national-specific signs of the concepts, considered in a cross-cultural perspective, and their reflection in the relevant ethnolinguistic consciousness.

The linguoculturological analysis of the concepts of "death" and "life" was aimed to identify the national-cultural specificity of the language manifestation of the present concepts in Georgian and Turkish languages; to demonstrate the usual representations that stand behind these names and cover the semantic area. The specificity of the union of concepts and culture is revealed in linguistic facts, what allow us to establish the following:

- Axiology of death and life in relevant cultures;
- Universal and national-specific signs of assessment;
- Reflection and presentation of ethnospecific realities in the "death-life" concept field.

The reaction to death-life is unequally represented in different languages. Depending on the relationship with the deceased, there is a wide range of stylistic gradations: humorous - ვირისდასაფლავება - "donkey's burial" (i.e. without burial) (bibl.)-«ослиноепогребение» (т.е. безпогребения) (библ.)

Dramatic: mourning, stages of mourning, mourning institutes (Оплакивание–Горевать); the dressing of a deceased has a ritual importance; the attitude towards the deceased and his family is different as well - from the positive: long live! დიდოღღემოგცეს! - Многилета!, to negative: go to hell -ჯანდაბამდისაცგზაჰქონია - (проклятие) отправляйся в ад. The funeral ceremony is associated with a lot of words and phrases: there is a wide range of words denoting home and grave;

The burial process is largely connected to the ground. Metaphors are particularly common, but their artistic faces have a completely different basis:

The idioms containing precedent units, (sea slang) sink - ჩაიძირო, fell to the bottom - დაეშვაფსკერზე, die during the voyage - მოკვდესაზღვარშიგზაურობისდროს; metaphors-comparisons;

Death and life are presented in stable language comparisons. The metaphors and idioms related to these concepts are quite common, but the emotional charge in them is no less important. Proverbs and poems on the theme of death and life are widespread as well.

Sansara

Death-life cycle,

Physical death, destruction, leaving the world;

About a human (mainly) and an animal;

Only about a human;

Only about an animal or a human (roughly).

ФИЗИЧЕСКАЯ СМЕРТЬ, УНИЧТОЖЕНИЕ, УХОД ИЗ ЖИЗНИ

о человеке и животном или преимущественно о человеке

ТОЛЬКО О ЧЕЛОВЕКЕ

ТОЛЬКО О ЖИВОТНОМ ИЛИ О ЧЕЛОВЕКЕ - грубо

О ЛЮБОМЖИВОМ

The end of existence

The very end of existence is self-expressing and directly perceived;

Actually becoming something different;

becoming better or worse;

Without the participation of a stimulating object;

With the participation of a stimulating (potential) subject;

General or undivided designations of termination of self-identification and perception;

termination of self-identification perceived by sight;

termination of self-identification perceived by hearing;

General notation or designations applied to many different subjects;

Notations, applicable only to some subjects or their groups (in some combinations);

Without additional qualitative, temporal, local characteristics;

With additional qualitative, temporal, local characteristics;

With additional qualitative characteristics;

With additional temporal characteristics;

With additional local characteristics;

Fast;

Imperceptibly, abruptly, immediately;

Completely, to the end;

Gradually, not completely;

About the phenomena of nature;

About sound, light, smell and phenomena of nature, the existence of which is impossible without their sounding, glow;

About life situations, actions, something settled, entered into life, about thoughts, feelings;

About rumor, fame of individual subjects;

Конец бытия

Сам конец бытия;

Конец бытия самовыявляющегося и непосредственно воспринимаемого;
 Собственно стать чем-то иным;
 Стать лучше или хуже;
 Без участия стимулирующего субъекта;
 С участием стимулирующего (потенциального) субъекта;
 Общие или нерасчленённые обозначения прекращения самовыявления и восприятия;
 Прекращение самовыявления и восприятия зрением;
 Прекращение самовыявления и восприятия слухом;
 Общие обозначения или обозначения применительно ко многим разным субъектам;
 Обозначения применительно лишь к некоторым субъектам или их группам (в некоторых сочетаниях);
 Без дополнительных качественных, темпоральных, локальных характеристик;
 С дополнительными качествами, темпоральными, локальными характеристиками;
 С дополнительными качественными характеристиками;
 С дополнительными темпоральными характеристиками;
 С дополнительными локальными характеристиками;
 Быстро;
 Незаметно, резко, сразу;
 Полностью, до конца;
 Постепенно, не полностью;
 О явлениях природы;
 О звуке, свете, запахе и о явлениях природы, существование которых невозможно без их звучания, свечения;
 О жизненных ситуациях, поступках, о чём-н. устоявшемся, вошедшем в жизнь, о мыслях, чувствах;
 О молве, славе^[1] об отдельных предметах;

CONCLUSION

1. The conceptual field of “death”/“life” in the examined cultures represents the national-cultural manifestation of the universal field, the integral forms of which are existence and non-existence (the end of existence);

2. The existence / non-existence problem is related to the existential and processual understanding of the event. In the first case, “death” and “life” are quantifiers of an existence, while in the second case they are quantifiers of an action, which is related to a number of factors: whether they depend on a person, an attitude of an object towards the nature of the act of death (natural or violent character);
3. The phenomenon of “death” and “life” covers the entire organic world, what gives the difference in the nomination on the basis of the biological status of the object of death—it concerns a human, an animal or a plant;
4. The opposition of “the living” and “the dead” world as well as the relationship between them are relevant in all three cultures. It is also important that this relationship is not understood monovectorally and the bilateral movement is possible, what is also reflected in the linguistic units;
5. The death-life nomination shows the attitude towards these events, what is reflected in the appropriate axiology. The evaluation of these events varies: depending on the content of existence, “death” has often a positive connotation, while “life” (especially unworthy) is negative, what is confirmed by the relevant empirical material;
6. The nomination of “death” / “life” includes an assessment-dependency sense, which is revealed in stylistic differences (ჩამადღდა / აღესრულა - died);
7. The sacral nature of “death”-“life” leads to the euphemism tendencies that are somewhat associated with natural fears. The caressing and humorous forms are frequently used as well;
8. From the artistic point of view, it is common to use speech figures (metaphor, metonymy, etc.);
9. From the linguistic point of view, the given concepts are realized by units of different levels (lexical, phraseological and paremiological, textual);
10. It is important to separate the national and individual (author’s) consciousness, which is demonstrated by the specific material;
11. The analysis of the examined cultures has revealed the specific differences between the cultures’ outlooks and the different axiology in ethnolinguistic consciousness.

The research includes a scheme of conceptual analysis which is composed of eight stages:

1. We have examined the etymology of the concept word-name, revealed the original meanings of etymon, analyzed the ways of meaning development, the history of a word meaning;
2. The linguistic definitions of a word-name concept have been examined by the component analysis method. As a result, the semes are represented as semantic signs. The semes are actualized in many concepts, becoming conceptual signs;
3. The additional conceptual signs have been revealed by the word-name compatibility analysis method;
4. Since the concepts "death" and "life" are put not in a word, but in the root of a word and are realized in the paradigm of the whole word, the component and distributive analysis of verbal representation of examined concept has been carried out;
5. The metaphorical compatibility analysis of the concept word-representatives has been conducted as well;
6. The compatibility of the examined concepts with the other ones has revealed the content value of the concepts;
7. The national-cultural understanding of the world in Turkish linguistic world picture has been described as well.
8. The associative analysis has been carried out in the end of the research.

The analysis has shown that the concepts of "death" and "life" represent a complex mental-linguistic derivative of the Turkish language world picture consisting of several conceptual signs and metaphors, perceiving as a whole, having the value characteristics, verbalizing by the whole word-derived paradigm (more than one hundred units) in the Turkish language.

The linguoculturological analysis of the concepts of "death" and "life" has revealed the ideas of these concepts (existing in different genre texts), that correspond to the types of scientific and artistic consciousness.

The cross-cultural analysis of the two fragments of the world national picture - "life" and "death" - in Georgian and Turkish languages allows us completely reconstruct the fragments of the relevant linguistic pictures. The linguocultural analysis of the concepts of "death" and "life" has enabled us to:

- reveal the national-cultural specificity of language manifestation of the given concepts in Georgian, Turkish and Russian languages;
- establish the national-cultural specificity and universal qualities of the given concepts in the process of their understanding;
- give a syntagmatic characterization of the concept of "death" and "life" in order to identify the usual representations that stand behind these names and cover their semantic range.

The specificity of the "death"/ "life" concepts is discussed in a comparative context that enables us to reconstruct important fragments of the national picture of the world.

The universal and national cultural peculiarities of semantics and pragmatics of the concepts are based on explanatory, semantic, ideological, etymological and phraseological Turkish and Georgian dictionaries, a collection of aphorisms and paremias, materials from newspapers, and even crossassociative data.

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