

BATUMI SHOTA RUSTAVELI STATE UNIVERSITY

Faculty of Humanities

Department of Slavic Languages

with the right of manuscript

Zeinab Akhvlediani

Contemporary Turkish-Georgian Lexicography and Problems of
Translation

Specialty: Linguistics (Translation Studies)

Submitted to acquire the academic degree of Doctor of Philology

Summary

Batumi

2018

Brief description of the work

The modern period, as many researchers note, could be described as the time of rising of lexicography, due to the fact that many researchers are interested in it. It is not limited to only theoretical improvement but also successful practical use of the lexicographic experience.

The question is, what has caused the interest in lexicography? There are several factors, and one of them is the formation of anthropocentric nature of the modern linguistic paradigm. This is the first theoretical paradigm in the development of linguistics, when people are in the center of attention.

The 21st Century has become a very important period in the history of our country: the end of domination of the Soviet Empire, Georgia has become independent and at the same time started to move towards integration into European family, which has entirely changed the life of the country.

As a result of the political, economic or cultural development of Georgia, the linguistic vocabulary is undergoing daily changes, which of course results in lexicological changes. Language is a living organism and thus has no fixed form; society, culture, communication with other nations, of course reflects in the new linguistic realities, which is why it is necessary to timely and systematically record changes in vocabulary, which requires dedication and a lot of work from linguists.

Despite the fact that Georgian writing and lexicography originates from the ancient times, due to a series of historic-political events, modern Georgian lexicography, in the light of the world's lexicographic activity, modern informational boom, scientific-technical revolution and cultural backgrounds in society tends to be poor.

Human-oriented communications' linguistics have begun intensive search of means of enhancing communication efficiency. Of course, lexicographic studies and creation of new type of dictionaries help to achieve this difficult task. This process was even more difficult for Georgia being behind "the iron curtain" during the Soviet domination, relations with other countries were primarily possible only through Russian language and culture, resulting in a better development of Russian-Georgian and Georgian-Russian translation and lexicography.

The change of socio-political paradigm has brought new challenges to Georgia, in particular to Georgian scientists, interpreters and lexicographers. The first issue was establishing close ties with neighboring countries.

The topic of our discussion is the Georgian-Turkish lexicography, which due to the current critical state, should really get the attention of the lexicographers. Nowadays, considering the fact that Georgia-Turkey partner relations serve the purpose of deepening the level of cooperation and growing economic ties between two countries, it is crucial to provide qualified translation services and appropriate lexicographic development, which will help the society to understand opposing language and cultural values.

Active communication between the nations, as usual becomes the reason of linguistic development, and namely teaching languages and lexicography. Although, because of the growing demand we have more textbooks and dictionaries, they only cover the minimum needs to satisfy this demand.

Unfortunately, today's Georgian-Turkish dictionaries often represent reference books and have limited vocabulary with very few illustrative materials. In order to satisfy the growing demand for Turkish speaking individuals, these dictionaries require considerable improvement in terms of different criteria.

Providing vocabulary and presenting it in the most decoded form requires not only definition of the semantic meaning, but also number of examples of using the word in sentences. Considering the fact that language and culture and development of the society are interconnected, besides describing the lexical foundation of the word, it is important to explore the cultural background as well. This kind of universal dictionaries are the main concerns of today's lexicographers, since language learning and adequate translation can only be done by using the similar dictionaries.

Existing gap also conditions the lack of qualified interpreters on the market. Translation, or in other words transformations of words from one language into another and its adaptation requires competent interpreter and using of the dictionaries that provide not only the semantic meaning of the words, but also demonstrate the wide variety of contextual meaning of the certain words; with development of Turkish-Georgian economic cooperation, there is a growing demand on specialized dictionaries with certain thematic and terminology. Their availability makes it possible to adapt certain texts from one language into another. In order to provide proper transition, to create adequate and emotional impact on the reader, it is necessary to create-develop lingvo-cultural dictionaries, which will help in decoding the conceptual world of the language, its ethno-cultural space and will help in understanding the social and ethno-cultural stereotypes associated with the specific linguistic society.

All above mentioned lexicographical problems, the absence of proper dictionaries have negative impact on Georgia-Turkey cultural and economic relations. Above mentioned factors demonstrate the **actuality of our work**, because well-developed lexicography is a prerequisite for the successful translation and the deepening of cultural and economic relations between two countries.

The novelty of our work is also based on the fact that we do not only analyze the situation in the Turkish-Georgian and Georgian-Turkish lexicography, but also study the lingvo-cultural entities in Turkish and Georgian cultures in order to prove the necessity of creating a lingvo-cultural dictionary for successful development of interpretation.

In order to achieve this goal we have set the following specific tasks:

- 1) Overview of lexicography history from the perspective of interpretation;
- 2) Critical analysis of existing dictionaries on materials of Turkish and Georgian languages;
- 3) Study of the modern period trends of Turkish-Georgian and Georgian-Turkish lexicography;
- 4) Characterization of the problems of perception of Georgian and Turkish cultural realities based on the implemented experiment;
- 5) Collecting materials of Georgian-Turkish lingvo-cultural dictionary and developing recommendations.

The theoretical significance of the dissertation thesis is in the specification and refinement of a number of concepts (cultural space, realities, connotations, new type of monolingual dictionaries, etc.). We also discuss the less studied problems of Georgian-Turkish and Turkish-Georgian lexicography from the perspective of interpretation.

Practical significance: The practical significance of the results of the research is undoubtful, since the analyzed materials and presented conclusions are of interest to linguists, interpreters, lexicographers, and can be used in practical terms for a number of disciplines (lexicology, sociolinguistics, theory of interpretation, lingvo-culturology, text linguistics, intercultural communication, etc.).

Our research **methodology basis** represents the complex methodology, which ensures the effectiveness and reliability of the conclusions drawn from the research, the following methods and techniques were used: linguistic description method, main methods of comparison-typological research, interpretation and generalization method, the method of analogies, inter-linguistic equivalent identification method and the main method of hermeneutics - interpretative analyses.

The purpose and objectives of the research have determined the following structure: The work consists of introduction, three chapters, conclusion and bibliography (the work is accompanied by annex in which the practical materials and recommendations of the lingvo-cultural dictionary are given).

CHAPTER I. Lexicography and Its Role in Modern Society.

1.1. The Essence of Lexicography.

Interpretation and in particular interpretational lexicography, in the period of modern globalization and integration, informational boom or scientific-technical revolution, is one of the most important concerns of society. It is the main precondition of preparing highly qualified interpreters.

The end of the 20th century and the beginning of the 21st century, are described as the "epoch of dictionaries", "lexicographical boom", sometimes even called the "golden age of lexicography" (Фесенко 2013:1). First of all, it should be noted that the dictionaries - the culture of ethnos - is a product of religious, political, scientific and technical thinking. It is the only tool that can be used during the process of interpretation, the process of international significance. Besides the ability to eliminate linguistic confusion, i.e. understanding the semantic significance of the word, interpretation also helps in overcoming the cultural barriers, and represents the only way to understand the background of the certain words. Dictionaries are essential in providing the interpretation.

The level of lexicographic development in a particular country, represents the characteristics of cultural and social developments, chronological developments of historic events in specific period of time. The complete dictionary covers all areas existing in society, including: literature, religion, history, law, etc. The dictionary should represent encyclopedia, with the basic principle of providing the characteristic of the linguistic elements, as well as providing information on conceptual world of the words.

Despite the occasions where the terms lexicography and lexicology are considered as the one, we should characterize them separately. According to Crystal: the term lexicology is mostly used in semantics when discussing "conducted work on vocabulary of dictionaries", lexicography on the other hand "the science and art used by the dictionary authors in the process of dictionary development" (Crystal 2003:267), (Ørnbo 2011:10).

1.2. Dictionaries From the Time of Creation Till Now

What was the reason and where was the dictionary first created is unknown. The list of words given by the Babylonians in the form of synonyms, written on clay plates, was found in the form of bilingual dictionaries, which was the precondition for creation of bilingual dictionaries. Until 1990 the definitions of the words on these plates were considered as the first dictionary. In the scientific works created after 1990s, some scientists assume that before creating the bilingual dictionary, in order to understand and preserve your own language, there should have been monolingual dictionary. Based on this assumption, the first dictionary is considered not to be the bilingual, but monolingual dictionary. As it turned out, the history of dictionaries relates to the period of ancient Egypt (გამგანი 2014:2).

In the end of the 18th Century, certain materials have been discovered, which did not entirely have the form of a classic dictionary, but most certainly could be considered as the preparatory work for creating one. This was the first example of accumulating experience or the attempt to create the first dictionary. At first, the bilingual dictionaries were printed ones and considering the political situation, comprised mostly of information and instructions of military nature. These type of books often had bilingual dictionaries in them for communication (ლიპოვანი 2009:17). In the first half of the twentieth century, grammar dictionaries are being published, in which articles are dedicated to linguistic terms, making it easier for the reader to understand them. These type of papers represent linguistic encyclopedias (ლიპოვანი 2009:28).

Modern lexicography. According to Fasenko, The development of lexicographical practices is based on 4 main directions: the **first** is the most widely used terminological, learning dictionaries (for schoolchildren, students and professionals in various fields), bilingual dictionaries (for foreign language learners), etc. The **second direction** of lexicographers - creation of new types of dictionaries, that demonstrate not the statistics of the linguistic system, but the dynamics of it. The changes in the language are related to the level of its development and, of course, are conditioned by the various reasons. Therefore, each new dictionary reflects linguistic changes - linguistic and verbal reality. First of all, the language changes in the historical aspect. Therefore, in most cases the lexicographic edition (historical dictionaries) are related to different phases of development of this language (Фесенко 2013:2). The **third direction** of the modern lexicography - the complex dictionaries. Firstly, these are lingvo-cultural dictionaries, which describe the concepts of the certain language, dictionaries dedicated to "reconstruction of the linguistic picture". From our point of view, the most difficult and at the same time productive is the **fourth direction** of modern lexicography - creation of computer dictionaries. This lexicographic form

will enable us to combine the results of studies, that are developed to create the above dictionaries (Фесенко 2013:5-6).

1.3. History of the Georgian Lexicography

Georgian lexicography has great traditions and long history. The sophisticated literary language of *Martyrdom of the Holy Queen Shushanik* testifies to the fact that by the 5th century there was well-developed Georgian and scientific terminology. The Tao-Klarjeti Literary school, established by Grigol Khandzeli in the 18th-19th centuries, created a new phase for development of terminology (Tariel Phutkaradze, 2006). The Georgian-Italian, dictionary, created by Stefano Paulin and Nikefore Irbak (published in Rome, 1629) is the oldest of Georgian dictionaries.

The lexicological advances begin with the educational work of Vakhtang VI and Sulkhan-Saba from the 17th century. “Georgian dictionary” by Saba is interesting in many sides (the great lexicographer notes with the big regret that Georgians had a dictionary that had “disappeared through time”). The lexicographic masterpiece of Saba is still one of the main sources of development of terminology in some fields of interest. The legacy of Vakhtang VI, Vakhusheti Batonishvili, Anton Catholic, David Rector, Niko and Davit Chubinashvili is also extremely important for the history of the Georgian lexis (Tariel Phutkaradze, 2006).

In the beginning of the 19th century, Georgia became part of the Russian Empire that is why translated lexicography was limited to the creation and edition of only the Russian-Georgian dictionaries (Margalitadze, 2011:3)

In the early 20th century, Georgia became one of the Soviet Union’s member states, foreign literature was translated only into Russian and Georgian lexicography was limited to Georgian-Russian dictionaries. By the end of the 20th century, due to the collapse of the Soviet Union and the Georgia’s shift towards European, accordingly, the attempt to establish new political and economic relations, Georgian lexicography appeared to be in need for rapid development of Georgian-Foreign language lexicography.

Today, in the modern era of globalization, when our country’s socio-economic progress is based on relationships of the world’s leading countries, when we have a relationship with external world, the translation and its backbone, dictionaries, are the only means of curtailing of confusions, the bilingual works of Georgian lexicography are largely confined household vocabulary, and low quality dictionaries.

1.4. History of the Turkish Lexicography

Turkish lexicography was effected by Arabic and Persian, as the eastern influence, and traditions of Russian language traditions among the European languages, as the westerns influence. In the 11th century, from the beginning of “Kaşgarlı Mahmut’un “Divanülugat-it-Türk” dictionary, Kipchoges, Chagatauri, Ottoman, the Turkish lexicographical history of chronological period of the Soviet era, at the beginning of the 20th century, continues to exist to contribute to the world’s lexicographic heritage. While speaking of the Turkish lexicography, it is impossible not to speak about the Arabic lexicography, as its foundation, because the first Turkish thesis is based on the theory and methodological principles of the Arabic science (Cumakunova 2011:17).

All dictionaries before establishment of the Ottoman typography are based on the Arabic lexicography. Since the 18th century, dictionaries of the Turkish vocabulary are not found. In the dictionary “Lehçet-ülLugat” by Esas Mehmed, created in the 18th century, the words are predominantly Turkish and there are equivalents of Arabic and Persian words (BİNGÖL 2006:6).

The Turkish Language Research Society was created to facilitate the official and scientific framework of the work on Turkish language issues. This society has also created dictionaries and has made a profound contribution in terms of collecting and searching for Turkish words. “Türkçe Sözlük – Turkish dictionary” (1983) is one of the most important dictionaries by a lexicographer Mehmed Ali Aghaia, which enriched the lexical stock of the Turkish vocabulary of the 20th century. Dictionaries issued in later years are obviously based on this dictionary (BİNGÖL 2006:8).

The Turkish linguistics urgently needs the monographs in lexicographic theory and terminology. It is necessary to put the issue of developing the lexicography on agenda based on the thorough examination of all dictionaries published up to date, highlighting its positive aspects and eliminating the existing gaps. The remedy of the shortcomings is the duty of the competent society, which will make great contribution to the Turkish lexicography.

Chapter II. Analysis of Turkish-Georgian and Georgian-Turkish Dictionaries

2.1. Modern Status Quo of the Turkish-Georgian Lexicography

Our field of interest is the world lexicographical development background, current situation with the Turkish-Georgian lexicography, the results of the contemporary Turkish-Georgian lexicographical activities, description of the problems in this field, development prospects, since the developed lexicography is a prerequisite for successful translation, which supports the

development of cultural-economic and political relations with the connecting bridge between the nations.

It should be noted that recent years have been marked with strengthening of the economic and social ties between Georgia and Turkey. This relationship covered all areas: trade, tourism, construction, and education. The banks, schools, and universities were open. Students and pupils were involved in exchange programs. The demand for translators in construction and tourism is growing.

On the background of the existing lexicographical boom in the world, the picture of the contemporary Turkish-Georgian lexicography is completely different, and might be even considered alarming.

The Soviet period has made a great impact on any developments in the Georgian-Turkish lexicography, during which the translations were created only in Russian language. In the end of the 20th century, the collapse of the Soviet Union and the opening of the borders caused a great demand for Turkish-Georgian and Georgian-Turkish dictionaries. Due to the well-known historical events, the Russian-Turkish dictionaries are in abundance in Georgia, but lack of the Georgian-Turkish dictionaries today is a significant backdrop for enhancing the cultural and economic relations between Turkey and Georgia.

Thematic terminology, which was created under the influence of the Russian language during the Soviet Union, is fully processed. Thematic terminology, which have become the most important since the restoration of independence in Georgia, covers the following areas: economic, trading, financial, political, military and others (Margalitadze, 2010).

Except for the limited number of dictionaries, it should be noted that the majority of the existing Georgian-Turkish and Turkish-Georgian dictionaries are largely a reference book, in short of information on word meaning and is oriented on the superficial knowledge of the lexical stock of the language. In the most cases, the existing dictionaries do not provide a contextual definition of the word, we have only one or two basic meanings of speech, which lack any illustrative material, basic morphological information about the word, etc. In order to satisfy the growing demand for Turkish language users, these dictionaries require considerable improvement with different criteria.

In modern era, when the partnership cooperation with Turkey serves to deepen bilateral relations and to enhance economic ties, you agree with the importance of explanatory dictionaries of the Turkish and Georgian economies and business, especially the encyclopedic economic

dictionaries, which are economic terminology. Unfortunately, we do not have Turkish-Georgian and Georgian-Turkish Grammatical dictionaries, which is a true achievement for foreign learners.

Besides the problems to translators caused by the lack of dictionaries mentioned above, sadly, we encounter other problems in translation: for example, the Georgian-Turkish and Turkish-Georgian dictionaries, created by Turkish lexicographers, leave room for improvement in terms of the semantics of words, due to the ignorance of the language, in some case the lack of background knowledge.

As it is known, the events in the society, are immediately reflected in the language, resulting in new words emerging in the language, creating a lot of new economic and cultural universal concepts. The only way to understand such universal vocabulary by foreign recipients is linguocultural lexicography, which represents the highest level of lexicography development. The linguocultural dictionaries provide the adduce of the conceptual world of the language, the enormous culture and the spiritual values of the language which is enshrined in the linguistic community. Such dictionaries will help translators make translated text sound and feel like source text as the reader is foreign and has different background knowledge. The task of creating linguistic theoretical dictionaries leads us to the furrow of the thesaurus, the ideological, explanatory dictionary, which as S. Nikitaina says serves as “a tool for detecting cultural-language picture”.

As we can see, the Georgian-Turkish lexicography has a shortage of vocabulary types. To overcome the existing shortcomings we need to initiate serious projects by the lexicographers, and requires intensive work, because well-developed lexicography is a prerequisite for deepening the existing economic and cultural relations between two nations.

2.2. Analysis of Explanatory Dictionaries

Explanatory dictionaries bear one of the most important functions of lexicography: to describe, standardize and document the native language. Since the 18th century, the function of the description and normalization of native language became the main task of lexicographers in European countries (margaliti.com/members/semasiology/lecture6.pdf).

Among the Georgian explanatory dictionaries, the one to be noted is the eight-volume interpretive dictionary, which was created in the 50-60s of the last century, by a great linguist and academician Arnold Chikobava. There are 113,000 words in the dictionary, as stated in the foreword of the dictionary, but it does not exhaust the lexical treasure of the Georgian language. The first volume of dictionary was published in 1950, and last one, the eighth volume was issued in 1964. The new addition of the Georgian language explanatory dictionary was started in 2008.

The second volume of the new edition was published in 2010. We hope that the edition will continue and will be completed within a few years (margaliti.com/members/semasiology/lecture6.pdf).

As for the Turkish explanatory dictionaries, the Turkish language definition of Turkish language is a tenth edition of “Turkish dictionaries”, which was published for the 60th anniversary of the first edition in 2005. Like other dictionaries, this one is scrupulously reflects changes in the language. The dictionary of Turkish language consists of words, terms, particles, and others. It consists of 104,481 words (Türk Dil Kurumu 2015:11). “Turkish vocabulary” can provide invaluable assistance to translators with its extensive explanations, detailed examples of word use, expressions, and phraseology.

2.3. The structure of Bilingual Dictionaries and their Analysis

As noted above, it is hard to overestimate the devastating condition of the Turkish-Georgian lexicography. After becoming a part of the Soviet Union, Georgia came under influence of Russian language, and as a result, fiction was translated into Russian, the dictionaries, in the fact, were published in Russian and foreign languages. In the end of the 20th century, the collapse of the Soviet Union and the opening of borders deepened relations between Georgia and Turkey, which led to serious demand for the creation of different types of dictionaries of Georgian-Turkish languages.

Today’s picture of Turkish-Georgian and Georgian-Turkish dictionaries is unfortunately fairly poor: the minuscule volume of word entry, is often incompatible with the illustrative material of words, and as a reference can only provide some superficial clarification to users: there is no information about the peculiarities of syntactic-morphological inflection forms; nor does it provide specific linguographical units such as phraseology, metaphors, proverbs, fixed collocations; and in most cases, the word is limited to only one or more synonymous definitions.

An example of such dictionary is the Turkish-Georgian Dictionary created by V. Jangidze and S. Jikia, published in 1998. As for the main part of the dictionary, grammatical characterization is proceeded with the grammatical description for all words, the definition of words is limited to only one or two synonyms, and in some cases, it provides 1-2 collocations.

For example: account is. Hesap; hesaplama; f. Hesaplamak, hesap etmek. (Jangidze, Jikia, 1972:21)

Taş – stone, Taşçı – mason, Taşlık – stony place (Jangidze, jikia 1972:246)

The same characteristics can be attributed to the Turkish-Georgian Dictionaries created by Ekrem Polati, which includes most frequently used 8,000 words. For example:

Bağlanmak – connect, *canlı yayına* – call live, *internete* – connecting to internet, (Polati, 2010:22).
Derivations: *Bağlanti* – connect; relationship. *Internet ~ si* – connect to internet; *Internet ~ si* – connect to telephone, *Bağı* – 1. Bond, bound; 2. Subordinate; 3. Connected.

In most cases, the word entry provides a rather poor word definition such as: *Heyecanlamak* – an agitation. (Polati, 2010:112)

This demonstrates that the dictionary definitions by Ekrem Polati, like the dictionary above, do not help specialists in their work, because it lacks definition of lots of words in the linguistic context, and is not suitable for learners; the definition does not say much about the word and its morphological-syntactic forms. That is why such dictionaries only provide a superficial description of a language lexical fund for learner or translators.

Another dictionary worth mentioning was published in Ankara, Turkey, by Turkish language society, in Ankara, in 2010, created by Ibrahim Arisoy. The dictionary contains more than 23,000 words from various fields. Georgian words are accompanied by transcription in Turkish letters, part of speech is indicated, and necessary definition of the basic meanings of word is given, together with synonyms wherever possible. The aforementioned dictionary can provide some help to learners at the initial stage, but the closer study of the dictionary's lexical stock and definitions, uncovers a large number of grammatical, semantics and errors in both, the source and the target languages.

We often find the meaning and the distorted forms, sometimes words of ambiguous meaning: *Shuffle* – *zehirlemek* (Arisoy, 2010:86), what seems to be meant is the word *poison*; at first glance, this word can be associated with *milk*, but according to the Turkish collocation provided, *meydan okuyan*, the author meant “causing factor”, it must have been a spelling error; to collapse - *koparmak*, *yolmak* (Arisoy, 2010:77). It can be assumed that the Turkish author meant *to grab*, *cut off*, etc.; however, it is obviously the semantic and spelling errors in the source language. It should be noted that such misspellings make it difficult to find the required words, and it gets even more complicated when such words are often accompanied by an inaccurate definitions. For example, გატლივინება (Arisoy, 2010:81), may be related to გლობული, but surprisingly, the definition is *kabalaşmak* (cheeky behavior); ვაჩიოვება - it is interesting where this word comes from and why it has the definition of *büyümek* (development, grow).

As for the Georgian-Turkish and Turkish-Georgian dictionaries, the Georgian-Turkish lexicography by Orhan Memishishi, is an improved version of the above-mentioned dictionary in terms of semantics. As for the main foundation of the dictionary, words entries, they do not include grammatical characteristics of the respective word, nor do they have the syntax and morphological forms of the lexical unit, which can significantly facilitate the grammatical study of the language for beginners, and it lacks illustrated material in the word article. The most extensive volume of the word article looks like this:

Düşmek – 1. fell; dropped;

kabine düştü – cabinet is lost;

fiyarlар düşüyor – prices fall;

yere düştü – dropped on the ground;

bayram pazara düşüyor – festival is coming on Sunday.

2. go, follow.

Arkama düş – follow me back;

However, as the foreword indicates, the author does not claim that the dictionary is the best, but he believes that this dictionary will be able to fill the existing emptiness and contribute to the development of Georgian-Turkish cultural relations.

For translator, one of the biggest challenges that arise during translation is the phraseology, i.e. idiomatic expressions. There are fixed expressions in all language, a combination of different semantic meanings, whose definition is not defined by the knowledge of semantics of its individual lexical component. The only way to prevent any misunderstanding is a dictionary of phraseology, whose purpose is to provide adequate compatibility of solid words in the source text for readers. Such a dictionary is “Turkish-Georgian phraseological dictionary” created by Eter Mamulia in 2006. According to its introduction, various dictionaries, fiction, press and etc. are used in both languages as a source of phraseology. Because of the lack of translation in the Georgian language of the Turkish literature, most of the translations of proposals are made by the Turkish authors (Mamulia, 2006:7).

The phraseology of the language is the eruption of the spiritual condition of the nation, people live in, and the historical past. Failure to translate the phraseology and ignorance puts translators in rather inconvenient situation, since translating or using phraseology such as:

1. iğne yutmuş köpeğe döndü – “be like a puppy dog” – has become slim, spoiled ♦ like the cat’s lugged, the stomach spun out of the backbone. (Mamulia, 2006:167). 2. yukarı tükürsem büyük, aşağı tükürsem sakal – I’m confused, I cannot decide how to behave. ♦ I’m between two fires, I’m between two waters (Mamulia, 2006:298). The use of phraseology like these is only possible in the context of the equivalence in the native language.

In the context of the growing socio-economic and cultural relations between Turkey and Georgia leads to the need for filling the gap in understanding the differences in the idiomatic language by the recipient. As the authors notes in the foreword, the first “Turkish-Georgian Phraseological Dictionary” cannot be exempted from the inaccuracies, but the author hopes that it will assist all those people who interested in studying the Turkish language (Mamulia, 2006:6).

In the modern dictionaries, in the subjective point of view, the Georgian-Turkish legal dictionary created by Giga Kamushadze, may be granted as the first step in the Georgian-Turkish thematic lexicographic space. It is intended for a wide range of the Turkish language students, translators, interpreters, for example:

1. Alibi - dokunulmazlık (Kamushadze 2016:6).
2. Attend - süre bitimi; after the expiration of the limitation period - zaman aşımı dolayısıyle.
After the expiration of this term - bu süre dolduktan sonar. (Kamushadze, 2016:7).

As we can see, the dictionary entries of modern legal terms and phrases used in the definition of the scarce examples of limited volume, while the specific thematic terms widely spread, the extensive situation in the dictionary of explanations will be useful for translating the specific text. As the author says, the first attempt to create Georgian-Turkish legal dictionary cannot be insured from inaccuracies. However, we hope that the aforementioned dictionary will be the foundation for the work of the further larger and valuable materials, which will translate the terminology of the particular topic, particularly thematic terminology that are relevant to the Turkish-Georgian relationship.

On the background of world lexicological prosperity, our interest in Turkish-Georgian lexicon can be called deplorable. Listed dictionaries listed by us are the kind of lexicographical limitations making Georgian and Turkish users suffer. As the present dictionaries indicate, words in Turkish-Georgian dictionaries are restricted to only a few synonyms in definition, and are not explicitly explained: it is short of grammatical-semantic meaning, syntactic-phraseological word forms, which is very important for foreign language learners. After the collapse of the Soviet Union, the replacement of Turkish-Russian lexicographical works by Georgian is still possible.

There are almost no narrative dictionaries of the thematic terminology, resulting in increased demands in the course of the economic-cultural relations.

The prospering linguistic online lexicography world-wide is growing and focuses not only individual lexems, but also on the online translation, and clearly indicates that there are almost no Turkish-Georgian and Georgian-Turkish online dictionaries. Multilingual dictionaries present in the online space such as: Translate.ge; Glosbe, Targmne.com and etc. the user will agree me, are vacant and full of errors.

The application of language and adequate translation is not possible out only with knowledge of the grammar-semantic aspects of the lexical stock. The penetration into the cultural background beyond the language and perception of the culture and spiritual values of the linguistic collective means the comprehensive knowledge of the language. The only way to perceive and understand these linguistic riches is linguocultural lexicography. Unfortunately, such a dictionary as a brilliant way of the author's perception of conceptual world, peak of modern lexicography does not have a Turkish-Georgian lexicography.

Chapter III. The Role of New Types of Dictionaries in Translation

3.1. Special Dictionaries at Translator's Service

The dictionaries have been written for countless years and therefore changed the shape of the form and content structure. Today, in the course of technological development, when the printed dictionaries have been nearly replaced by the electronic dictionaries, we can say that the Georgian-Turkish online lexicography is virtually non-existent. Together with the joint effort of lexicographers and technologists, taking into consideration the word poly-semantic and grammatical-semantic formations, it is necessary to develop Turkish-Georgian online dictionaries that support such hard work as a translation, in quick and convenient conditions.

The lexical experiences accumulated together with the algorithm also led to the change of its structure: in the second half of the 20th century, there appeared dictionaries, that emphasized the description of the cultural background, beyond the language, except the description and comparison of linguistic systems for the adequate translation. It is widely known that inter-community exchange between linguistics is achieved through translations. The function of the translator through the linguistic system can only be translated into a text-accepting language,

which is only effective through cultural painting that connects the spiritual world between the two: aims to curtail the cultural traditions and values.

In order to avoid intercultural misunderstanding, the recipient's national-cultural space is to be understood as the native language of the mind. Specialized dictionaries help to translators in this difficult task of accessing the cultural memory of the nation, the essence and purpose of which is a conceptual approach to language that covers cultural values: It features not only the semantic-grammatical meaning of the word, but its emotional-mental connotation, thus enabling the linguists to cover a certain linguistic society in a certain period of history. When we talk about specialized dictionaries, in addition to the characteristic peculiarities that illustrate the life of the nation, it should be noted as the function of his accomplishment. It's known that any historical epoch is distinguished by its vision of the world, which, of course, primarily associated with environmental factors. Dialectic dictionaries of the mental character will enable us to take a historic excursion in the past and to understand consistently the spiritual and cultural conditions of the nation. To these types of dictionaries belong the synthesis of the linguistic dictionary and the encyclopedia, the presenter of the conceptual world of the nation, the linguistic theoretical dictionary. From these dictionaries should be noted dictionary "Russia", published in 2007, created by I. E. Prokhorov. Word-articles include words, phraseology, phrases that serve to present all Russian items, phenomena, traditions, personality and artistic work of the Russian nation's cultural background. In addition, the word-articles are illustrated with photos reflecting the content of the article, which provides the visual side of the interpretation.

The type of specialized dictionaries belongs to an associative dictionary, which identifies the nation's consciousness, thinking and culture. As we know, the implistic events in the text have a large communicative load, of which decoding made by translator with the reaction to the recipient's collection of text. In this difficult process, an associative dictionary can help to translator, these dictionaries are already available in English, German, French and Armenian languages. As a result of long-term work, there was created the Bulgarian associative dictionary of cultural elements by Baltova, Eftimova, Lipovska and Petrov for Slav people. Slavic associative dictionary, based on associative experiments, with representatives of Belarusian, Bulgarian, Russian and Ukrainian languages, gives a researcher a unique opportunity to get into four Slavic Cultural Consciousness, including the similarity and difference.

The cultural-historical past of the country is presented by E.L. Khokhlova's dictionary of historical terms, concepts and realizations issued in Moscow in 2004, in which religious church, international relations, architecture, military work, ethnographical 1800 words term or event

associated with the world history. As in the foreword is told, this kind of book is the first edition of this country. It should be noted that dictionary presents a definitive representation of world historical facts, secular life in the 3 languages (English, French and German).

Such linguistic phenomena, like as the translator's femininity known as "false friends of translators", is a form of language in different languages, but the linguistic entity denoting different events in the translation process can cause significant errors in the translation process. "False friend of translators" is well studied and recorded in bilingual dictionaries in English, Russian and other languages. Unfortunately, it should be noted that the false friends of the translators in the Georgian and Turkish space have not been studied, like in other languages. For example: I am – var (to be; present simple, III person); Perhaps - élbet (necessity); Land – masal (fairy tale, fable); and etc. As we can see, this small list of Georgian-Turkish interlanguage omonis reveals the necessity of making lectures of Georgian-Turkish "false friends of the translator", because the existence of such dictionary, is of low level of linguistic errors such as the above examples and serious assistance to language users.

As we already noted, the study of the language and the translation do not envisage only the linguistic description of language. Implementation of complete translation is possible in decoding concrete world of concrete language. The above-mentioned dictionaries represent the function of cultural life of ethnos, which are detailed in the religious and cultural traditions, of the linguistic community, national state and social order, national peculiarities. Dictionaries, which are under study in the consciousness of nations and their introduction into the associative performances, based on the similarity of outlook between nations if the absolute difference is focused on the discovery, dictionaries, which are based on historical arrangement of historical terms, concepts and realities of the customer provides for the submission, and unfortunately, it is not the case in the Georgian-Turkish lexicography.

3.2 Necessity for Developing Lingvoculturo Dictionaries

Speaking of translation with the adequate emotional deliverance similar to source text, it requires flexible use of internal and external language transformations. We must consider preservation of source text's invariance; the way of preserving the author's specific language having originated from the transaltor's literary traditions of the native language saturated with dialects; peculiarities of foreign language readers understanding different local words, by which will be possible to see and perceive thought the character's eyes. Thus, ligvocultural dictionary helps translator to do this huge labor.

Some types of lingvocultural dictionaries are: precedential texts and names, symbolic expressions of the animals, presenter of the Russian cultural world depicting myth and fable characters, *Russian Cultural Space* edited by I.V Zakharenko, V.V Krasnikh, and D.B. Gudkova in 2004. This dictionary described phenomena that are representatives of the Russian cultural space (Zakharenko, Krasnikh, Gudkova 2004:11). Dictionary consists of four parts: the first part is “Zoomorphic images”, which introduces zoonyms often used in zoomorphic description of human beings; “precedential names”, “precedential texts”, “precedential sayings”. In the above-mentioned dictionary section, the word entry is divided into three sub-sections: 1) describing phenomenon about the place in the mythological pantheon; 2) the cultural views and its role; 3) function it has in the discourse.

Our cultural memory, extensive past, huge literary heritage gives us the opportunity to create a unique cultural collection, which will be good chance to fix historical precedence of topics and a brilliant way to present Georgian cultural value, firstly for Georgians themselves, and secondly, for those who study Georgian.

Georgian fairytales are great examples of Georgian folklore, the popularity of which created many precedence individuals, phrases and zoonym images. For example, the fable *A Cat and a Lion* by Sulkhan Saba obviously exposed the vicious side of human being and remains relevant up to date. In the fable, a lion cub tries to eat up its tutor, the cat, which escaped the lion by climbing a tree; an enraged lion shouts up to the cat: “My tutor, you taught me all your morals and manners, why did you not teach me climbing trees?!” to which the cat answered: “I kept it for myself to use in a difficult situation like this”. Situational use: the text perfectly expresses the human’s vicious side, especially ungratefulness and underestimation of the merit and the phrase “to teach climbing a tree”, with all its contextual reference, has became incredibly popular and still has not lost the feel of precedence. Georgians use it in situations when they teach somebody but retain vital information or skill to themselves in order to safeguard their position: “ეგღა მაკლია ხეზე ასვლაც ვასწავლო.... ხეზე ასვლა არ უნდა გესწავლებინა” (“Don’t expect me to teach how to climb a tree... You should not have taught to climb the tree”), and this phrase in certain situations will instantly become clear to you.

There is not a single Georgian who unfamiliar with the use of the phrase “Murman’s thorn”. It is a nationa-wide popular saying which comes from the Georgian romantic epos “A Story of Abesalom and Eteri “: a slave of Abesalom Murman broke their marriage with a sorcerer powers, the history ends tragically with their death. On the grave of Abesalom and Eteri grows other lilac and rose bended to each, but the thorn from the grave of the Murman is still the hindrance of their

love. Usage situation: Murman's Thorn is used to nickname the third person who becomes an obstacle for the love of the other two people; however, it has become so popular that now definition of this phrase may even be used to nominate someone who joins a conversation at an inappropriate moment.

In Georgia, one of the popular images is Luarsab Tatkardze from *Is man a human?!* by Ilia Chavchavadze. The main character, Luarsab, became an epiphany of people who pursue idle life, tumble on the couch, and live and breath only to stuff their stomachs with copious amount of food. Luarsab's image, his character is still popular and actively used as a comparison by the Georgian people; usage situations are truly multiple: „ლუარსაბივით წამოვტრიალებულა“, „ლუარსაბივით ფშვინავ“, „ლუარსაბივით ჭერში ბუზები ითვლის“ (“lying like Luarsab, snoring like Luarsab, counting flies like Luarsab...”), etc.

One of the leading and honorable places among the Georgian precedent names belongs Khanuma from *Keto and Kote* (a Soviet Georgian film of 1948). Her shrewdness helped Keto and Kote to get married. The character created in the author's amazing masterpiece translated perfectly into the film with a long outstanding portrait of Khanuma occupies a special place in the cultural memory of people and serves as a precedent name: Khanuma is a person who enjoys and actually manages to help people to get married.

Based on the model of the *Russian Cultural Space*, the example of Georgian cultural precedents demonstrates necessity of existence such of a cultural dictionary, because foreigners who know the Georgian language well will be able to figure out a situation, and understand nation's nature and values encoded in these saying beyond the phrases' direct meaning only employing such dictionaries. It should also be noted that the linguocultural dicitoanry, in addition to the cultural background of the nation, has a different value. These arbitrary works are a collection of favorite characters, their stories, vivid events, beautiful phrases that serve to convey precious information stored in the country's cultural memory to the following generations.

Speaking of adequate translation with cultural features on the recipient's language by the translator, it is hard to overestimate the importance of such dictionaries. We have attempted to draw attention of the reader to the diversity of the Turkish-Georgian cultures through the researches. For example, according to Karaulov, conception precedential units comprise precedential names, precedential phrases, texts and zoonyms. We have conducted the research to demonstrate the cultural peculiarities of Georgia and Turkey: free association experiment, based on the researches of the scientists such as: Karaulov, Ufimtsev, N.Imedadze, D.Gotsiridze,

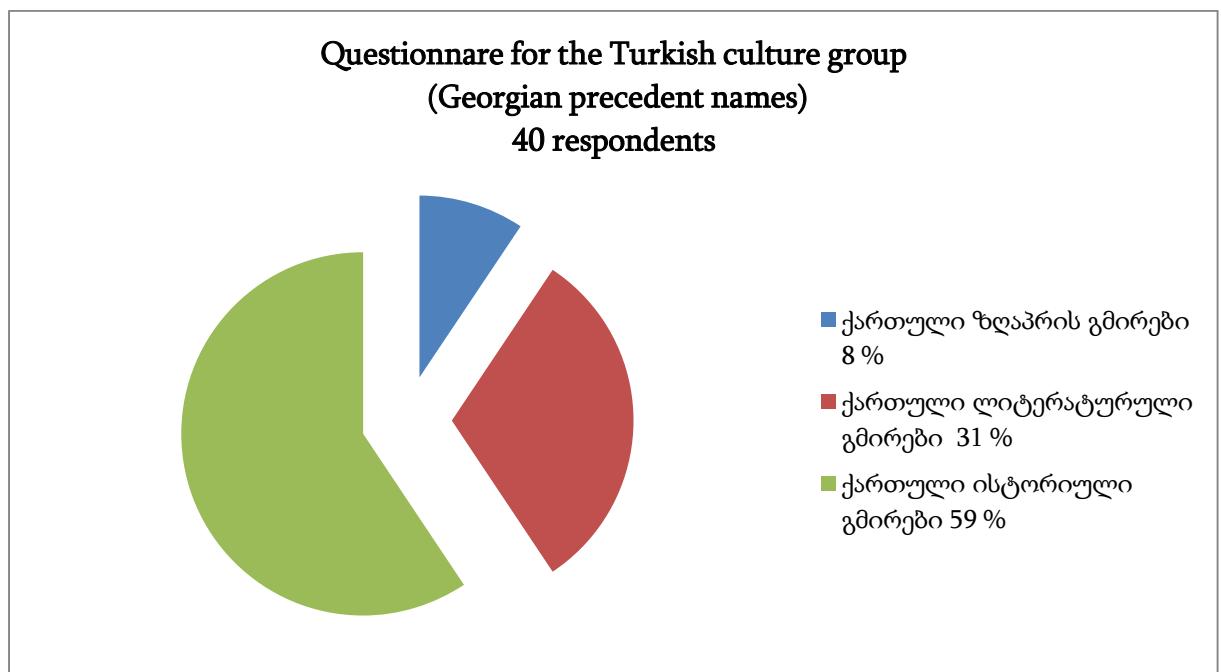
M.Aroshidze. In our research the focus was made on two aspects in attempt to discover the linguocultural features: (1) subtypes of precedential names, and (2) the similarities and differences of additional connotation of zoonyms in the Georgian and Turkish cultures.

The experiments presented are free experiments: the first one involving the Georgians and Turkish juxtaposed the cultural world of the languages and aimed at identifying the information acquired about precedent and modern characters. Our findings are based on the completed questioners by the respondents in areas such as: literature, historical heroes and modern characters: politicians, sportsmen, singers, actors, artists. This stage enabled us to observe how well the Georgian and Turkish communities knew each other's cultural elements, which is founded on the historical and cultural past of the nations and represents modern values. It should be noted that the majority of the questionnaires were filled in online and partly offline. According to common practice, the questionnaires were completed anonymously with only the nationality and age of the recipient being indicated.

For those belonging to the Georgian and Turkish cultures						
Turkish/Georgian fairytale characters	Turkish/Georgian literary characters	Turkish/Georgian historical heroes	Turkish/Georgian modern heroes			
			Politicians	Sportsmen	singers	actors

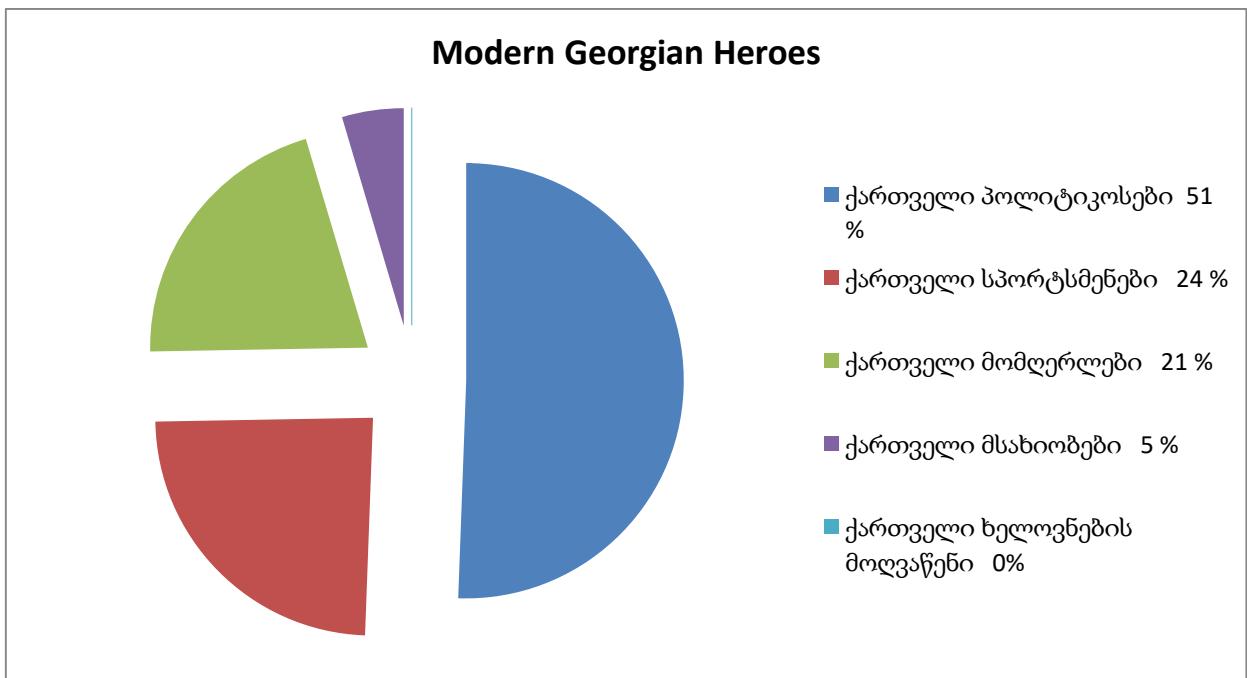
First part of the questionnaire consists of three columns with the following precedents: 1) fairytale characters, 2) literary characters, and 3) historical heroes. The second part consists of five columns presenting modern heroes: 1) politicians, 2) sportsmen, 3) singers, 4) actors, and 5) artists. The questionnaire is divided into two parts, because presented heroes in the first part are already precedent units, but the precedence of the units in the second part is an issue only the future will show and it depends on nation's attitude towards these national cultural characters.

In accordance with the developed procedure, we selected two test groups for research: Group I is a group of about 40 individuals belonging to the Turkish culture residing in Georgia (most of them are Turkish students at university and several teachers of the Turkish schools in Batumi); Group II – the members of this group of 60 belong to the Georgian culture, and are mostly represented by the university students. It should be noted, that both of the group recipient's age are approximately from 20 to 40. The research of precedent names gave us the following results:



Data on the graph:

The questionnaire for Turkish culture representatives (Georgian precedence names)	From the 40 respondents	Georgian fairy tales 8 %	Georgian literary heroes 31 %	Georgian historic heroes 59 %
--	-------------------------	--------------------------	-------------------------------	-------------------------------



Data on the graph:

Georgian politicians 51 %

Georgian actors 5 %

Georgian sportsmen 24 %

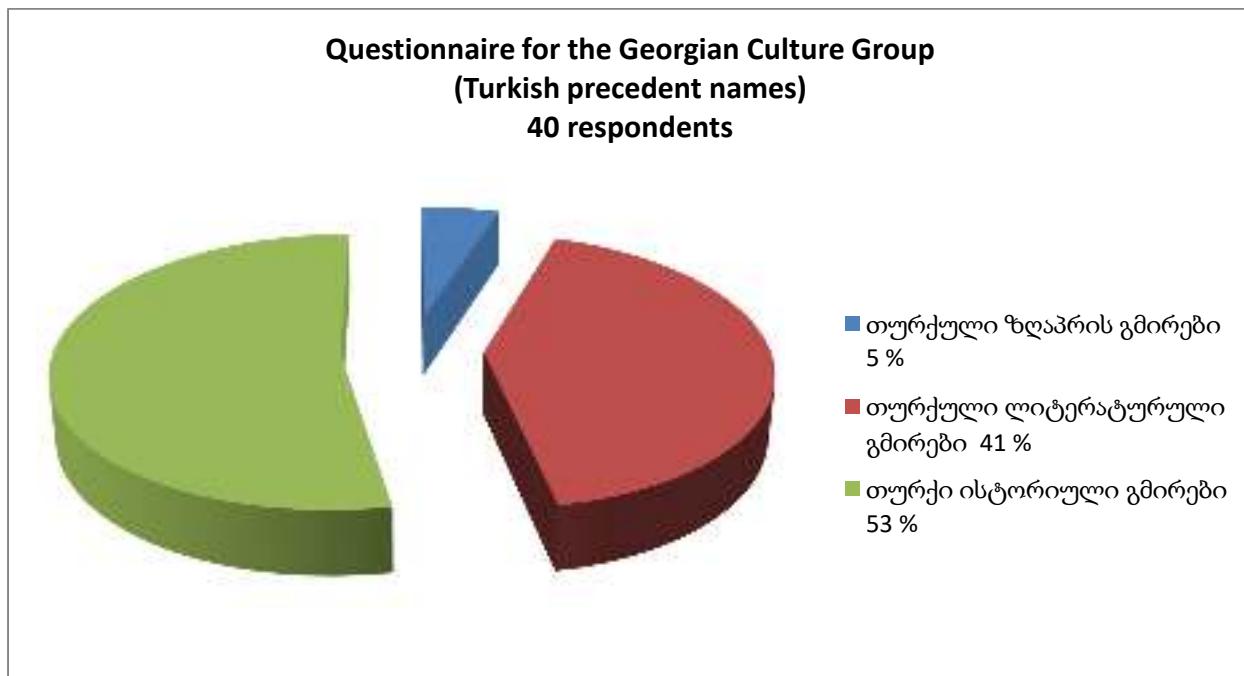
Georgian artists 0 %

Georgian singers 21 %

The Turks living in Georgia who have completed the survey are represented by the following groups: the majority of them are students, i.e. people who apart from living in the Georgian linguistic community, have access to and constant contact with the Georgian language and literature. The survey has revealed the following results: the interviewed Turks are more aware of the modern heroes because of TV channels, the Internet, videos and visual sources, where these personalities regularly discussed. For example, Mikheil Saakashvili became the most voted person (20 out of 40 respondents), Bidzina Ivanishvili (13 votes); and famous Georgian sportsmen: Arveladze Brothers (12 votes). The reason for the Arveladzes' popularity might be the years they spent in Turkey, made a brilliant career in football and gained the love of the Turkish people.

As for Turks' level of awareness about Georgian precedents, the Turkish recipients were interviewed on that matter as well. Despite living together with the linguistic community in

question, they have poor information about the Georgian precedent units and national-cultural elements. The reason for this is that the Turks are less familiar with Georgian literature, which, in turn, represents the general image of the nation on the basis of the historical events. The language serves to present the national-cultural values in the language of acceptance.

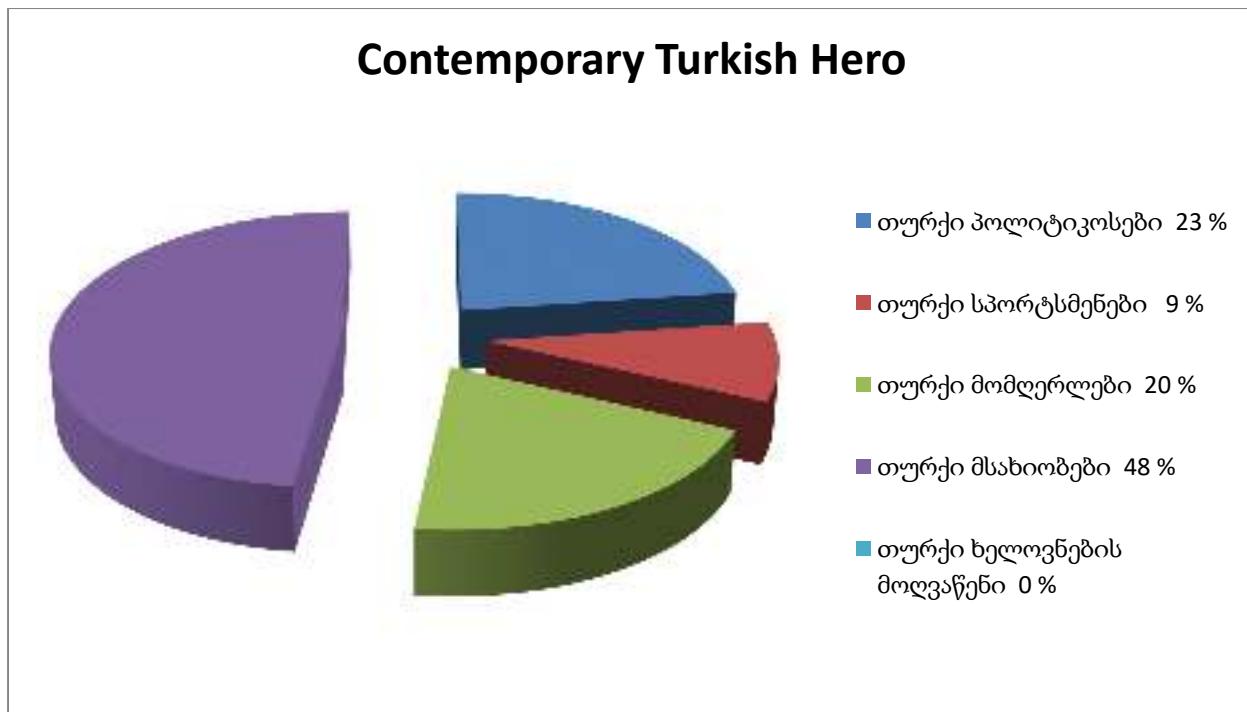


Data on the graph:

Turkish fairy tales heroes 5 %

Turkish literary heroes 41 %

Turkish historic heroes 53 %



Data on the graph:

Turkish politicians 23 %

Turkish singers 20 %

Turkish artists 0%

Turkish sportsmen 9 % Turkish actors 48 %

The survey of Georgians revealed the following results: the most popular among the respondents turned out to be these modern heroes, thereof, the Turkish President Recep Tayyip Erdogan with 50 votes. It should be noted that no other precedent on this list was the match with equal popularity. The most popular face for the Georgian respondents was a Turkish singer Tarkhan (Tevetoglu) with 39 votes; the most popular modern Turkish actor is Murat Yildirim with 30, and Chagatay Ulusoy with 25 votes. It should be noted here that the category with Turkish actors was especially rich with information. The heroes enjoying the most are known as the characters in the series distinguished by their appearance, courage, and generally positive qualities. Other Turkish precedent names of fame were the historical heroes: Sultan Suleiman was the first nominated by 33 votes. His popularity was the result of broadcast of the historic series *The Magnificent Century* which was recently broadcasted on the Georgian TV and earned great approval; Mustafa Kemal

Ataturk earned 30 votes. As for fictional heroes and fairy tales, the knowledge of the Georgians is significantly limited in this respect.

Thus, the survey, conducted to determine the awareness of the Georgian and Turkish groups of respondents in the language and culture, revealed the following picture:

Despite being neighbours, the Georgians and Turks have a little information about the other's cultural background of the language and precedent names of the nation. As we know, the fact of becoming a precedent concept is in connection with the historical past of nation, its cultural taste and spiritual values. That is the reason why it is crucial to consider the historical and cultural life of the nation apart from learning language systems, which is one of the precondition of conducting crosscultural communication and implementation of adequate translation.

The comparison of the Turkish and Georgian awareness data revealed another fact: despite their coexistence with Georgian linguistic community, the surveyed Georgians have far more profound informational background about the Turkish culture compared to the information about Georgians demonstrated by the Turks. Another fact that the Georgian party knows more about their Turkish counterpart is the fact that they managed to name fictional heroes in addition to the authors; whereas, the majority of the Turkish group named only rather limited number of writers. The Georgians possess more information about the historical and contemporary persons from Turkey, and this is the basis for our assumption that the Georgians are more interested in the cultural elements of the contrasted languages in comparison to the Turks.

As for in comparison of the survey data concerning the modern and precedent names, it should be noted that both groups are more interested in modern heroes rather than the past heroes. The reason for that may be abundance of the visual information (news channels, video clips, internet resources), which closely covers the current political events and persons. The role of visual information has also appeared to be significant in introducing the Georgians to the modern Turkish artists and singers. In the recent years, the local televisions dedicate significant broadcast time to the Turkish TV series whose characters provoke great interest in the Georgian respondents as illustrated by the survey results. This is the reason for the popularity of persons such as: **Recep Tayyip Erdogan with 50 votes, Tarkhan (Tovstoglu) with 39 votes, Sultan Suleiman (Tv series *Magnificent Century*) with 33 votes, hero of Turkish Tv series, Murad Yildirim with 30 votes, and Mikheil Saakashvili with 20 votes.**

As for the information about fairy tales whose characters reflect the nation's culture, history and the past values, the respective rubrics in the survey were left almost entirely vacant

by both groups. Likewise, zero information was provided for the questions about the people of art.

As we can see, the questionnaires completed by the Georgian and Turkish groups and displaying the insufficient awareness of the cultural background of contrasted languages of these two nations, reveals the necessity for creating a linguoculturological dictionary. Such step will contribute to the avoidance of cultural misunderstanding between the Georgian and Turkish parties, and will ensure the successful translation.

The second part of our research is the questionnaire on zoonyms whose purpose is to derive the assumptions about the linguocultural factors based on the recorded similarity or difference in associations about animals. The survey will be an attempt to determine how important is to perceive and study a language from the cultural angle, and what role is played by the stereotypical and world vision typical for the nations in question for translation purposes.

The zoonymic form we developed includes only three columns: 1. A Word-stimulus; 2. Reaction; 3. Comment. Like the form above, this form is completed in two ways: manually and online, and it was filled by 50 Georgian and 80 Turkish respondents. The age of the respondents of both groups ranges between 20 and 40. The questionnaire-based survey allowed to single out 2 distinctive groups: zoonyms that have the same symbolic meaning for both nations and case identical associations. For example: *pigeon*, which conveys a symbolic meaning of peace and a post carrier in the time of the breach in communication, not only in Georgiana and Turkey but world-wise. *Lion* also conveys the common symbolic meaning pronouncing it the forest king for all nations and associated with strength and leadership. *Eagle* displays the same association, in different forms though, and expresses strength, height and bravery for both nations. *Fox* is insidious, eager to use the other for its own benefit – this is the identical image of this animal in the Georgian and Turkish cultures. As we can see, using these animals in respective situations will cause no cultural misunderstanding or awkwardness between the nations. The situation is different in other cases though:

The second group includes the animals of which the Turkish and Georgian notions differ in their opinion; moreover, they are absolutely different from each others: *Crane* - in addition to the fact that many Georgians compare a crane to the tallest person due to the stories from cartoons and parents, we are reminded of the beautiful memories of childhood. *Crane* is associated with a wrapped child. We have seen a white crane in various cartoons, which is carrying a wrapped child with its beak for the parents who are awaiting for a baby. This is the reality that cartoons like this are connected to the period of Soviet Union but we have to tell that associated imaginations about

the cane are not changed at all. The Georgian respondents, regardless of their age, (the majority of respondents are students) unanimously associate the Crane with a child.

However surprising it might sound, for the vast majority of the Turkish respondents, *crane* is associated with refugees, migrations and travels, and represents the symbol of love and missing. The vast majority of the Turkish respondents think that *crane* is equated to the following Turkish folk song which is dedicated to the person who is in love with his motherland: *Gitme turnam vuracaklar, kanadını kiracaklar....* (do not go crane, they will shoot you and they will cut your wings) where they are begging the crane to come back, in order to prevent any misfortunes. The following statement was made about the crane: „*Turnayı gözüünden vurmak*“ (to shoot crane in eyes), in metaphorical meaning: to achieve the goal through right choice.

The responses concerning *wolf* provided particularly interesting information: for the Georgian respondents it is the symbol of mercilessness, detest and cruelty. Multiple works of art and cartoons have influenced formation of this kind of the stereotype, for example: French tale writer Charles Perrault's popular tale in Georgia is *Little Red Riding Hood* according to which the wolf is evil as it wants to eat “little red riding hood” and her grandmother. Akaki Tsereteli's speak volumes: *A Wolf and a Lamb*, where the wolf uses the weakness of the lamb as a symbol of abuse and injustice. The stereotype of the wolf is reflected in our questionnaires where a wolf is associated to mercilessness, cruelty, evil, disgust, etc. As for the Turkish peoples' image of a wolf, we have come across absolutely different cultural connotation with this notion: in Turkey, *wolf* does not provoke negative feelings. On the contrary, for them it is an experienced, clever, careful character, professional in job, smart, strong and free, whereas female wolf is road indicator the one who shows the way, i.e. is the leader. The positive attitude towards a wolf in Turkey is also demonstrated by the fact the Bozkurt, or a grey wolf, is the national symbol of the Turks. In the early period of the republic, its pictures were depicted on the Turkish money. It should be said that the cult of the wolf still exists and it is the symbol of the Turkish national movement parties. It is interesting to see how the Georgian population would be in line with the party whose ideas and spiritual world's expression symbol could be wolf. It can be assumed that the attitude would not be positive. So this happens when we come across with other nation's stereotypical, connotational, cultural point of view and it seems strange to assume that we should know about its cultural past. The past that led to the challenge of such stereotypical performances on the part of the nation.

Giraffe for Georgians is associated with height, and for Turks it is often associated with stupidity. The statements made by the Turkish respondents confirm this: “*Zürafada da boy var*“ – the height has giraffe too.... „*Zürafanın düğünü beyaz giyer kış günü*“ (The giraffe even walks in white clothes), where the comparison is made to a light-minded person who cares only about

appearance, although some respondents think that giraffe is associated to the elegant person and beauty.

The survey data gave us absolutely different and interesting impressions of the Georgians and Turks in relation to animals: *cows* make the Georgian people think of fertility, obesity, and much eating. As for the Turks, the absolute majority associate it with the following statement: the pupil which is oriented only on education and is hardworking: *inek gibi çalışkan* – „he is as hardworking as cow”. But the expression conveys some cynical attitude. For a Georgian who has no idea of this context and a cow is a harmless and a stupid domestic animal chewing all day long. *Cow* being used as a kind of "compliment" would sound obviously insane and absolutely incomprehensible as diligent work in the Georgian mentality is associated only with a donkey. The questionnaires provided an interesting expression as stated by the Turkish respondents: *balık hafızalı* is the way Turkish people call a person of short memory. This expression is so far from the Georgian image of it that it is easily possible to end up in the challenge and extremely uncomfortable situation due to the ignorance. The majority of the respondents stated one important expression connected to *donkey* in the Turkish culture: „*eşek şakası*“ – joke of a donkey. Joke of a donkey is a silly joke, which can be the reason of humans deplorable conditions. The use of similar expressions, in the absence of analogy in the native culture is only appropriate in the case of the kcontent is known.

As we can see, the precedent names and zoonyms questionnaires aimed at: 1. establishing intercultural cultural elements and determining information culture of languages confronted by Georgian-Turkish society; 2. The distinction of inter-cultural cultural associations is to address the following task: cross-communications and translation can not be accomplished only with the linguistic approach and without the perceptions of cultural memory, taste and values based on the cultural past of the nation. As questionnaires have shown, there is a great conceptual world behind every nation that has led to the historical past of the nation. With aim of crossing linguocultural barrier, a linguocultural dictionary is the most helpful tool for translators in using correctly pragmatic adaptive methods. This will facilitate the development of translation knowledge based on the access to the cultural thinking of the linguistic coommunity, the spiritual closeness of the nation, and will promote the crosscultural dialogue.

Conclusion

Lexicographical development is of great importance to the country not only for the development of linguistics, but also the best way to reflect all spheres of functioning of the country's development stages. Although the history of Georgian alphabet dates back to the old times, because of historical-political situations, modern Georgian lexicography seems to be poor

in the context of the world lexicographical activities, modern informational boom, scientific-technological revolutions, and the background of the expansion of cultural relations in society.

As mentioned, our aim is to study the contemporary Turkish-Georgian lexicographical work, describe and analyse the existing problems in the field in question, discuss the prospects and ways of development. On this basis it can be said that the development of the Turkish-Georgian and Georgian-Turkish dictionaries in our country does not meet the requirements set by Georgian and Turkish in establishing deeper social and cultural liaison. It should be noted that replacement of the Russian lexicographic works with the Georgian ones still did not happen. The words in the existing Turkish-Georgian dictionaries are limited, and stipulate superficial and poor word range, with 1-2 synonyms in most cases; there are almost no contextual examples of the word use which would allow adequate use of the polysemantic words. There is no grammatical dictionary to describe the inflectional forms of the lexical unit in the linguistic point of view. Scarce are phraseological dictionaries, in very small quantities, which would offer the best way to decoding fixed word combinations. We do not have dictionaries in economy and business, or terminology dictionaries, which can provide great assistance to the field specialist.

In the context of development of online lexicography, when serious work is being done to transfer the meaning of an individual lexeme as well as the entire text, it should be noted that there are almost no Turkish-Georgian and Georgian-Turkish online dictionaries. The users of multilingual dictionaries existing in the online space, such as *translate.ge*, *dictionaries*, *targmne.com*, etc. would agree that these resources provide very non-contextual and inaccurate translations.

As it has already been mentioned, the development of language as a linguistic expression of society is only considered through perceiving the culture. Sharing the cultural achievements occurs in translation. The translator, in carrying out this difficult task, is offered great assistance if supported by specialized dictionaries whose purpose is to present the conceptual world of language based on the access to the cultural thinking of the nation.

Unfortunately, dictionaries based on the perceptions of the associations of the researchers, as unique papers presenting the cultural life of ethnus and clarifying the country's state and social form, religion and cultural traditions, are oriented on the identification of the similarity or absolute distinction of the interglobalism. Unfortunately, the Georgian-Turkish lexicography does not have dictionaries that provide historical terms, concepts and realae to users based on excursions in the past.

A source of adequate emotional translation, like the text, requires the translator to make flexible transformation, which envisages the source of the text and the authors' specific language, and through which foreign readers get access to the realms of the other language

and perceive the world perceived by the eyes of the nation. First of all, only those translators can implement such a difficult task who have acquired the knowledge of foreign language's background as compared to their mother tongue. Besides the translator's competence, the main leverage of this enormous labor is one of the specialized dictionaries of the dictionary, the linguographical dictionary.

On the basis of the cultural relevance of the nations, the inquiries about the precedent names and zoonyms conducted in order to draw the attention of the reader to the role of the linguistic theoretical dictionary, the following goals were set: 1. Establishing crosscultural elements and establishing the information on the culture of the contrasted languages spoken the Georgian-Turkish communities; 2. Determining and presenting the cultural differences between the Georgian and Turkish associations. This leaves us with the following findings:

The questionnaires completed by the Georgian-Turkish groups clearly indicate the lack of information on the cultural background of the opposing language: in spite of being neighbors, Georgians and Turks almost do not have national-cultural information that serves to present the nation's values, cultural tastes, and the spiritual world. Their information is largely limited to the knowledge of modern politicians and actors, which are the modern heroes of the screen, thanks to the abundance of visual information on the news channels, video clips and Internet websites.

Research into zoonyms, based on comparison of Georgian-Turkish national symbolic representations of animals, has shown deviation in the Georgian-Turkish cultures, which may be the cause of cultural misunderstanding in the first place. The Georgians and Turks viewpoint of animals are often different in connotations that are related to the cultural memory of the country based on historical past. This once again convinced us to study the language and complete the translation, in addition to the linguistic approach to the need to perceive the cultural background of the language.

Considering how poor is the Georgian-Turkish lexicography, it seems to be a distant dream when linguoculurological dictionaries will be created depicting spiritual culture, stereotypical imagination, spiritual values. Such a dictionary is the only way to decode the characteristic linguocultural peculiarities reflected in the language without. The absence of dictionary will make it impossible to decode the conceptual world of the source language by the addressees of the translated text and the latter will not make the same impact on its addressees as the source text would have.

As we can see, our interest, i.e. the status quo of the Turkish-Georgian lexicography, which can be fairly and without any exaggeration called poor, request implementation of the serious project and lexicographers' hard work for a certain period of time to rectify this lexicographical gap, as well developed lexicography on the basis of the competent translation is viewed by us as

a vital condition for being presented as the mirror of science, culture and public opinion and becoming a part of the international community.

References:

1. **Адамович, 2015:** Адамович С.В., Современные проблемы лексикографии: Материалы конференции / отв. ред. О.Н. Крылова; Ин-т лингв. исслед. РАН. – СПб.: Нестор-История, – 212 с.;
2. **Балтова, Ефимова, Липовска, Петрова 2003:** Балтова П., Ефимова А., Липовска А. Петрова К: «Славянски асоциативен речник»;
3. **Беленчикова, 2015:** Беленчикова Р., Современные проблемы лексикографии: Материалы конференции / отв. ред. О. Н. Крылова; Ин-т лингв. исслед. РАН. – СПб.: Нестор-История, – 212 с.;
5. **Бачаева, 2015:** Бачаева С.Е., Современные проблемы лексикографии: Материалы конференции / отв. ред. О.Н. Крылова; Ин-т лингв. исслед. РАН. – СПб.: Нестор-История;
6. **Дамбуев, 2011:** Дамбуев И.А. Современная лексикография: статус и направления развития. Вестник Бурятского государственного университета;
7. **Дронова, 2012:** Дронова Л.П., Лексикографические проблемы в свете антропологической лингвистики /Л.П. Дронова // Вопросы лексикографии;
8. **Дубичинский, 2008:** Дубичинский В.В. Лексикография русского языка : учебное пособие / В. В. Дубичинский. - Москва: Флинта: Наука;
9. **Жаботинская, 2009:** Жаботинская С.А., Онтологии для словарей тезаурусов: лингвокогнитивный подход;
10. **Захаренко, Красных, Гудкова, Гнозис, 2004:** Захаренко И.В., Красных В.В., Гудкова Д.Б. М., Гнозис - „Русское культурное пространство“;
11. **Караулов, 2004:** Караулов Ю.Н. Русский язык и языковая личность – М.: Едиториал УРСС;

12. **Липовска, 2009:** Липовска А., Русско-болгарская лексикография: Традиции и тенденции развития, Университетско издательство «Св. Климент Охридски»;
13. **Маслова, 2001:** Маслова В., Лингвокультурология, Москва;
14. **Мелерович, 2006:** Мелерович А.М., Трансформационный потенциал фразеологических единиц различных структурно-семантических типов (по материалам проспекта учебного словаря «Жизнь русских фразеологизмов в художественной речи». Кострома);
15. **Прохорова, 2007:** Прохорова Ю.Е., Россия большой лингвострановедческий словарь. ООО «АСТ-ПРЕСС КНИГА»;
16. **Тюленев, 2004:** Тюленев С.В., Лексикографические аспекты перевода; Учебное пособие / С.В. Тюленев. – М.: Гардарики;
17. **Фесенко, 2013:** Фесенко О.П., Современная лексикография: проблемы и перспективы развития / О.П. Фесенко // Инновационное образование и экономика;
18. **ХоХлова, 2004:** ХоХлова Е.Л., „Словарь исторических терминов, понятий и реалий“;
19. **Шакlein, 2012:** Шакlein В.М., ЛИНГВОКУЛЬТУРОЛОГИЯ, ТРАДИЦИИ И ИННОВАЦИИ, Издательство «Флинта» Москва;
20. **Шестакова, 2012:** Шестакова Л.Л. Русская авторская лексикография: Теория, история, современность. Автореферат дис. на соискание уч.ст. д.филол.н.,Москва;
21. **Юдина, 2007:** Юдина Н.В., О некоторых «национальных решениях» в современной отечественной лексикографии / Н.В. Юдина // Современная лексикография: глобальные проблемы и национальные решения: Материалы VII Международной школы-семинара, Иваново, 12-14 сентября года. – Иваново: Иван.гос.ун-т, 2007. – С. 219-221;
22. **Мустафаев, Шербинин, 1972:** Мустафаев Э.М.Э., Шербинин В.Г. Русско-турецкий словарь, издательство «Советская энциклопедия», Москва;
23. **Austin, 1973:** Austin J.L., How to do things with words. Oxford UP, New York;
24. **Chandler 2007:** Chandler D. The Basics semiotics NY.;
25. **Crystal, 2003:** A Dictionary of Linguistics & Phonetics, Blackwell Publishing, Malden-USA;

26. **Cloutier, 1973:** Cloutier J., *La communication audio-scripto-visuelle a l'heure des self-media*. Montreal: Press de l'Universite de Montreal;
27. **Foley, 2007:** Joseph A. Foley, *English as a Global Language*;
28. **Akalın, 2010:** Akalın S. H., "Sozguk Bilimi ve Sozlukculuk", *Turk Dili*;
29. **Aksan, 1998:** Aksan, D., "Turklerde Sozlukculuk, Bugun Turkiye'de Sozluk", *Kebikec*;
30. **Aksan, 2007:** Aksan D., *Her Yonuyle Dil Ana Cizgileriyle Dilbilim*, C. III, TDK Yayınları, Ankara;
31. **Aydın, 2007:** Aydın, M., *Dilbilim El Kitabı*, 3F Yayınevi, İstanbul;
32. **55. Ayverdi, 2011:** Ayverdi I., *Kubbealtı Lugati-Misalli Buyuk Turkce Sozluk*, Kubbealtı Nesriyatı, İstanbul.
33. **BASKIN, 2014:** BASKIN S., *International Journal of Language Academy* Volume 2/4 Winter 445/457;
34. **Boz, 2011:** Boz E., Leksikografi Teriminin Tanımı ve Türkçe Karşılığı Üzerine, *Dil ve Edebiyat Araştırmaları Dergisi*, S. 4;
35. **Cumakunova, 2011:** Cumakunova G, Türk Sözlük Biliminin Etkileşim Alanları, *Dil ve Edebiyat Araştırmaları Dergisi*, S. 4;
36. **Imer, KOCAMAN, OZSOY, 2011:** Imer K; KOCAMAN A ve OZSOY A. S., *Dilbilim Sozlugu*, Bogazici Universitesi Yayınevi, İstanbul;
37. **İnan, 2007:** İnan S., *Türkçe deyimler sözlüğü*;
38. **Ilhan, 2009:** Ilhan N.: *Sozluk Hazırlama Ilkeleri, Cesitleri ve Ozellikleri*, *Turkish Studies*;
39. **Kocaman, 1998:** Kocaman A., *Dilbilim, Sozluk, Sozlukculuk*, **Kebikec**;
40. **Korkmaz, 2007:** Korkmaz Z., *Gramer Terimleri Sozlugu*, TDK Yayınları, Ankara.
41. **Oztokat, 1979:** Oztokat E, "Sozluk ustune gozlemler", "Dilbilim IV";
42. **Sarıgül, 2011:** Sarigül K, *DİL BİLİM, SÖZLÜK BİLİM VE BİLGİSAYAR*, DilveEdebiyatAraştırmalarıDergisi, S. 4;
43. **Türk dil kurumu, 2005:** Türkçe sözlük, Akşam Sanat Okulu matbaası;
44. (margaliti.com/members/semasiology/lecture6.pdf) - ელექტრონული ვერსია
45. **Usta, 2010:** Usta H., *Modem türklük araştırmaları dergisi*, hazırlan 2010, "Sözlükçülük ve sözlük araştırmacılığı".

46. **Yuksekkaya, 2001:** Yuksekkaya H. Y., Avrupa'daki Modern Sozluk Arastirmaları ve Bu Arastirmaların Turk Metasozlukculugune Yansımaları”, Uluslararası Sozlukbilim Sempozyumu Bildirileri (20-23 Mayıs 1999, Gazimagusa), (Edt. Nurettin DEMIR - Emine YILMAZ), Hacettepe Yayınları, Ankara;

47. **Yuksel, 2005:** Yuksel T., Dilbilgisi Kavramları Sozlugu, Uyanış Yayınevi, İstanbul.

48. **Zengin, 2010:** Zengin D., Turkcenin Tersine Sozlugu, Turkiye'de ve Dunyada Sozluk Yazımı ve Arastirmalari Uluslar Arası Sempozyumu Bildirileri, Kubbealtı Nesriyat, İstanbul.