Batumi Shota Rustaveli State University

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Department of Slavic Studies

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Khatuna Bolkvadze

Semiotic Mechanism of Cultural Memory and Problems of Concept Translation

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Academic Supervisor   Nino Aroshidze

                             Doctor of Philology, Associate Professor

                             Batumi Shota Rustaveli State University

Local Oponents   Davit Gotsiridze

                             Doctor of Phylology, Professor

                             Tbilisi Ivane Javakhishvili State University

                             Irine Goshkheteliani

                             Candidate of pedagogic studies, Professor

                             Batumi Shota Rustaveli State University

                             Temur Avaliani

                             Candidate of Phylology, Associate Professor,

                             Batumi Shota Rustaveli State University

External Evaluators   Kristina popova

                             Candidate of history studies

                             Professor of South-West University of Neofit Rilski

                             Bulgaria

                             Petar Vodenicharov

                             Professor of South-West University of Neofit Rilski

                             Bulgaria

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Introduction

Existence of human being is closely related to social activity. The social activity itself can't be realized without mutual understanding. The language is the universal mean of communication. A language is constantly renewing and developing system of acoustically perceived signs which helps a person to form his/her opinion and make it understandable for him/herself and the others as well. A language enables the process of thinking and understanding of the certain reality. By the mean of language as a system of signs it is possible to display opinions and emotional feelings as well to save and fix gained knowledge.

Linguists made a wonderful discovery in the second half of XX century. Besides the fact that linguistics as theoretical science has a long history, HOMO LOQUENS used to be remained out of linguists' attention. Development of communication theory and semiotics, as well scientific-technical revolution, processes of globalization and integration caused development of a new linguistic, anthropocentric paradigm. Studying of HOMO LOQUENS requested launching of wide spectrum of pragmatics. Lingo-cultural, psycho-linguistic and socio-linguistic researches have been developed.

Scientists used to be always interested in the relation of language and culture but only development of intercultural communication and semiotics enabled to realize such most important fact that a person is between language and a real world with his/her mind, worldview, experience, background knowledge and cultural customs. Intensive dual process has been stared: understanding of culture within the language and studying of the language by the means of cultural and semiotic categories.

Every language has its own linguistic image of the world and a person is obliged to ensure the sense of expressions relevant to this image. Conceptual system is being developed on the base of national experience and perception of the world in which ethno-mental temper and cultural memory of the nation are fixed by the means of linguistic markers.

The Actuality and Novelty of the work

The notion of linguistic image of the world is formed by studying personal viewpoints about the world. If the world is the relation between a person and an environment then the linguistic image of the world is the result of information processing about the person and the world. Consequently, the representatives of cognitive linguistics rightly claim that our conceptual system depends on the

experience of the nation and moreover directly is related to it. Formation of ethno-mental character of the nation takes long period and even centuries.

National ethno-mental specification is fixed in the cultural memory of the nation by the means of special linguistic markers. Therefore emotional experience of the nation during its history is more or less expressed on the different levels of the linguistic structure. Ethno mentality is the base of the national identification and it is always expressed verbally in the linguistic system.

Effective Communication – is the main condition of developing peaceful and successful humanity and translation is one of its important varieties. Studying of language and culture, linguistic markers and cultural memory, concepts and means of their expression deepens and improves the quality of translation. Cultural Memory is preserved and fixed by various means and markers (material monuments, memorial things and places), however intensive research of language and culture made it evidential that the universal form is a language in order to fix the cultural memory. Learning of conceptual system in a view point of translation is the vital condition of inter-cultural communication.

The actuality of our research is caused by the all above mentioned.

The Object of the Research

The object of our research is lexical paradigm of concept "War" the units of which we picked up from Georgian, Russian and English dictionaries. We, by the means of random choice took all the lexis which are used/considered as linguist markers of the concept "war" in the mentioned languages. As these units gained additional connotations while functioning in different discourse types, we tried to enlarge empirical base of our research by literature and folklore of different periods. In order to raise reliability of our research we used statistical and empirical materials given in the national corpus of Georgian, Russian and English languages: http://www.ruscorpora.ru/search-main.html;http://gnc.gov.ge/gnc/corpus-list; http://www.natcorp.ox.ac.uk/.

The aim of the research

The aim of our research is to study semiotic mechanism of cultural memory and discuss translation problems of the concepts expressing the cultural memory.

There are the following specific tasks of the research:

1.   Research of the notion of Cultural Memory and mechanism of its semiotic formation;

2.   The variety of collective memory in the society and the means of their saving:

3.   Studying of the concept as the basic sense of the culture, its linguistic markers and dynamic;

4.   Comparative analysis of national conceptive paradigms in the linguistic image of Georgian, Russian and English languages;

5.   Discussion of the problems of concept translation.

Scientific and practical value of the work

Scientific value of the work is expressed in studding of cultural memory in cultural and linguistic spaces of Georgian language and also in learning linguistic markers of the concept. The special attention is paid to studying collective memory of the nation which is built up on semiotic mechanism having a mankind value and is the special linguistic archetype of the linguistic thinking.

Practical importance of the research results is undoubtable as in English and Russian cultural spaces, studying of cultural memory and conceptual paradigm is on the active stage while the process is on the initial level in Georgian cultural space. The analysis of the empirical material given in the thesis might be used on the practical courses of the following disciplines: General translation theory and practices, text linguistics, intercultural communication, linguo-culturology and etc.

The research methodology

The basis of the research methodology is much complex. The following methodologies and means were used during the research: method of linguistic description; basic means of comparative-typological research; the method of interpretation and generalization, methods of analogies; inter-lingual equivalent finding method and method of center-periphery-descriptive analysis.

The volume and structure of the work

The work consists of an introduction, 4 chapters, 16 paragraphs, general conclusions and the references.

The first chapter of the work- **The sense of Cultural Memory, its diversity in the society and semiotic mechanism of its formation** - consists of 5 paragraphs. The mentioned chapter is important in a viewpoint of its direct relation to the object of our research; it stresses out that national markers expressing the concept are the cultural ones also.

The second chapter – **Concept as the basic notion of the culture and its linguistic markers,** involves the relation of a language and culture, it also defines the concept as the base of the linguistic image of the world, its notion and importance as in linguo-culturology as well in translation studies and relative disciplines.

The third chapter of the work - **Relative analysis of the conceptual paradigm in the linguistic images of Georgian, Russian and English languages** involves 4 paragraphs. The chapter is important in a way that the cultural concept "War" is represented and analyzed in three languages. The important, characteristic feature and distinctive aspects of the mentioned concept are also highlighted in the given chapter.

The fourth chapter-**Problems of concept translation** focuses on translation specifics and means of cultural items. The mentioned chapter is represented with two chapters. They discuss concepts and their parts which in our opinion are the markers of cultural memory. Exactly the markers make barriers for translators and interpreters in the process of translation and the conceptual vision is one of the main conditions of successful translation.

Conclusion

The research is summarized and novelties of our research are presented in the conclusion.

Chapter I- The sense of cultural memory, its diversity in the society and semiotic mechanism of its formation

1.1. The notion of memory and memory types;

"Cultural" (or, "collective", Social") memory is evidently multi notion, the term is used ambiguously and vaguely very often. Nowadays the following aspects are united under the meaning: media, myths, monuments, historiography, rites, conservative memory and cultural knowledge (Erll, 2008:4-5). Memory is the special mental skill of a person. As a widely spread opinion memory is the ability to save and restore the information. It belongs both biological and cognitive processes. Memory

is studied on three basic levels: individual (studied by psychologists and psychiatrist), collective (the sphere of sociologists, cultural scientists and historians) and institutional (studied by politicians, cultural scientists and historians) levels.

The notion of "Collective Memory" was established by Maurice Halbwachs, French sociologist in the scientific literature at the beginning of XX century. Collective memory is the general memory transferred and constructed by the group. James Young used the notion of "Collected" Memory instead of "Collective memory". Jan Assman developed the notion of communication memory as one of the types of collective memory which is based on everyday communication. The form of the memory becomes collective in the process of oral histories. According to Pier Nora, collective memory is something remained as a result of active experience of the unities, as for the historical memory it is the memory of specific group-historians. Eviathar Zerubavel-an American sociologist considered that collective memory is common for families, ethnic groups, nations and other communities. Collective memory is not only the unity of private memories of one of the members of the community but it also involves memories common for all the members of the group (Zerubavel, 1997:70).

1.2. Semiotic mechanism of cultural memory

Jan Assman distinguishes the following characteristic features of cultural memory:

1. Concretion of Identity, or relation with the group. Cultural memory possesses the knowledge from which the group develops the sense of unity and specialty.

2. Ability of reconstruction. Cultural memory is always being reconstructed and existing knowledge is always related to the current situation.

3. Formation ability. Crystallization of communication meaning and collective knowledge is the precondition of its transmission in cultural heritage of the society.

4. Organization. Cultural memory depends on specialized practice, so called "collection". In the most special cases, in written texts such collection might be enormously grown and significantly differ from each other.

5. Obligation. Relation with group's self-recognition forms clear system and distinctive features of values which make the cultural reserve of knowledge and symbols.

6. Reflexiveness. Cultural memory is reflexive in three directions: 1) experience-reflexive, under which general experience is meant in ethno-theories, proverbs, rites and etc.; 2) self-reflexive-

means, definition, interpretation, control, checking and etc. of the events; 3) it is reflexive towards own imagination as it reflects groups self-understanding by the preoccupation of own social system.

1.3. Diversity of the cultural memory in the society

According to J. Assman, cultural memory is based on the fixed points of the past. He thinks that even in the cultural memory the past is not saved but it is gathered in symbols and later represented in oral or written myths, rituals and they are continuously reflecting changeable past. Difference between myth and history does not exist in the context of cultural memory. Cultural memory is not only the past searched by archeologists and historians but the one in the manner it is memorized. Here, the time horizon of the cultural memory is interesting in the context of cultural memory. Cultural memory reaches the part of the past that can be considered as "ours". That is why the form of historical consciousness is considered as a "memory" and not only the knowledge about the past.

1.4. The means of saving cultural memory

The researchers distinguish different forms of remembering the past. For example, Peter Burk speaks about the 5 mediums by the means of which the past is transferred: 1. Oral tradition; 2. Work of historian; 3. Expressive and photo icons; 4. Space for localization of memory icons; 5. Activities, rites (Burk, 1980:100-101).

Pier Nora distinguishes 4 types of sites/realms of memory: 1. Symbolic area- holidays, rites, anniversaries and etc.; 2. Functional area-manuals, autobiographies and etc.; 3. Monumental area-graves, buildings and other types of material reality; 4. Topographic area- archives, libraries, museums (Nora, 1989:102).

1.5. Linguistic markers of memory

Linguistic markers are the universal markers, universal means of the cultural memory as the language reserves and saves everything ever fixed by the means of linguistic channels. The language has the ability to restore and revive the event even in the case when the memory is hazy and the fact does not exist about the event itself.

- *For example, linguistic marker "Eternal flame" at the entrance of Batumi city, Georgia is related to the obelisk dedicated to the warriors/people deceased in the 2nd World War 1941-1945, for their eternal memory by the generations.*

- Also, linguistic marker "The War of August" indicates the war between Georgia and Russia started in August 7, 2008. The war lasted for five days, therefore it is often mentioned with a name of "Five Days War". As the fact took place in the recent past, the linguistic marker is very actual and there can be hardly found a person in the modern society not remembering the war expressed by this linguistic marker. Moreover, the war is known and familiar not only in Georgia, but also over the world, as it was transmitted by TV, Radio, Internet and different publications and even the film shot by Hollywood were dedicated to the War.

- "October Coup" is also known from the Russian history. The name "The Great October Coup" was firstly met in the declaration of the Constitutional Assembly. In the 30ies of 20th century, there is also met "The Great October Socialist Revolution" in the historiography, which initially carried negative and later positive meaning.

Chapter II

Concept as the basic sense of the culture and its linguistic markers

2.1 Language and Culture

The language is a verbal treasury of a nation, the mean to transfer a thought/opinion which is conversed in special linguistic structures by it. Native language is closely related to the various sides of the person acting in the society. The statement is fair for all the people and languages. The various aspects of the person's life are considered by the fact that the person is the member of the society. The combination of such aspects is the culture. They admit that culture is what is mastered by the person as a member of the society. Culture seen by this point involves wide sphere of person's life and behavior and the most visible and important weapon of which is a language (Gamkrelidze: 2008-463). The language is the weapon of the culture. The works of many scientists include the knowledge about how the culture and the elements of the world perception are stored in the language and how they are formed during the communication.

2.2. Linguistic image of the world

Linguistic picture of the world reflects the reality by the linguistic means not directly but by cultural image of the world ("Language is the mirror of the culture"). As the real image of the world is

represented by the linguistic means in a person's consciousness, the reflection of it is done by the means of language and they already own the form created by the national language on the base of the culture. The notion of the world image (and linguistic one also) is formed by studying a person's views about the world. If the world is seen as an interaction of the person and an environment then the world image is a result of information processing about the person and the world.

2.3. Cultural Concept - the basis of the linguistic image of the world

Concept is the base of linguistic image of the world. National (ethnic) world vision is reflected in it. Relation between the language and national culture is realized by the means of cultural connotations. Such cultural-marked connotation is produced in the language as a result of interpretation of specific expressions (idioms, phraseologisms) existing in it. Individuality of the conceptual system is expressed in the formation of specific, subjective "linguistic image of the world". Cultural concept is the operative unit of the memory its mental vocabulary. The most important concepts are expressed exactly in the language. In case the mental formation does not carry etnical-cultural specification it can not be considered as a cultural concept.

2.4. Linguistic markers of the concept

Concepts expressed in the national language are some kind of markers which define the variety of human activities. Typology of concepts can be done as structural-semantically as well discursively. Likhachov suggests sociological classification of concepts and he divides them into the following groups:

1. Universal Concepts (Life/ Death);
2. Ethnical Concepts (Native land/ intelligence);
3. Group Concepts (stage for an actor or audience);
4. Individual Concepts.

On the base of multiple explanatory analysis, we form the following definition of the concept:

Concept is the unit of knowledge and memory involving imaginary and valuable dimensions. Concept is complex, mental composition having its own linguistic fixators. It units individual-personal,

cultural-group and national-universal meanings. Studying of the concept requires inter-discipline approaches.

Cultural concept is the mental unit of linguistic image of the world and conceptual systems of one specific nation. It is an important notion fixed and formed in the language and actively used by the nation. Concept has an emotional character and not only its notion with additional connotations but also an imagination/ assessment of the nation are fixed in it.

Concept is the mirror of the national spirit sometimes transferred from generation to generation and not loosing its emotional character and sensitivity but sometimes it lasts only decades and changes with the change of the epoch.

Chapter III

Comparative analysis of the conceptual paradigms in Georgian, Russian and English Cognitive image

3.1. Structure of the concept "War"- meaning and national characteristics of its expression

"War" as a concept has a complex structure: firstly because that it is the part of dual concept "War-Peace", secondly as a macro-universal concept it involves and separates different micro-universal levels and concepts: war types, war title, duration of the war, struggles and etc. It also has a connection with bordering concepts: "Weapon", "Military", "Hero", "Homeland", "Medicine", "Life", "Death" and etc.

Many types of war have been taking place on every stage of mankind history which are reflected in relevant linguistic markers.

I-Combat actions according to scales:

World War, Regional War, Interregional War, Colonial War, Civil War and etc.

II- According to war reasons:

Aggressive War, War of Liberation, Legal War, Patriotic War and etc.

III War according the location:

Air War, Sea War, Submarine War, War Outside of the Country, War at Homeland and etc.

IV according to the utilized weapon:

Nuclear War, Chemical War, Biological War, Cold War and etc.

V according to the war actions:

Economical War, Ideological War, Physiological War and etc.

According to the data of National Corpuses the most often used war types are the following: *Preventive war; Civil war; Partisan war; Proxy war; Psychological war; Nuclear war; Arctic war; Urban war; Climate war; Total war; Conventional and non-conventional war; Economical war; Cold war, Diplomatic war, Intellectual war and etc.*

The special importance of the concept war caused the relation of the dual concept with the bordering ones, such as: *Homeland; Hero, Weapon, Life, Death and etc.* It should be also mentioned that if the war types are the core of the concept "War" then proper names are arranged in its peripheries: *The first invasion of Tamerlane, War of Caucasus, War of August; Great Patriotic War, Great Northern War, Seven Years' War; Hundred Years' War, Six-Day War, Punic Wars and etc.*

Lexical paradigm of the concept "War" is very rich in Georgian language which of course is caused by the tragic history of Georgia. Georgian people are continuously warring in order to save their identity and homeland. We want to stop our attention on Russo-Turkish war 1877-1878 as a result of which our region Adjara was returned to its mother-land-Georgia after 300 years of occupation; At the same time exactly the war was searched and studied by us in the frame work of scientific grant (in Graz, Austria) in a view point of cultural memory and as a linguists, we for sure were interested in linguistic markers of the cultural memory as only they remain in the memory of the representative of the specific culture. The term "Ottoman Georgia" was established to identify the people who used to be conquered by Ottomans and used to be under the Ottoman Empire during the centuries.

3.2. Concept "War" in Russian Linguistic Image

As a result of recent political situations it becomes interesting by us to determine the place of cultural concept "War" in Georgian, Russian and English languages.

The concept "War" is repeatedly studied in Russian and English linguistic images of the world. Analysis of all those existing texts and situations will help us to determine which words can be considered as cultural concepts, where they are used. For more data reliability we used the base of national corpuses of Russian language (http://www.ruscorpora.ru/search-main.html). The concept is most often revealed in paremia (proverbs, expressions, sayings, phraseologisms and etc.).

Proverbs and expressions about "the war" in Russian literature:

Хорошо про войну слышать, да не дай бог ее видеть. Хороша война за горами. В мор намрутся, в войну наглутся, нахвастаются. Войной да огнём не шутит. Всякая война от супостата, не от бога. И я б шел на войну, да жаль покинуть жену. Собирались грибы на войну идти (из песни). «Мир хижинам, война дворцом».

Expressions by using the verb "fight/struggle" in Russian language.

Воюют, так воруют, т.е. плутуют. Кто силен да богат, тому хорошо воевать. В доме-то у них, словно Мамай воевал, велик беспорядок. Знал бы, так и не воевал бы. И еще бы воевал, да пищаль потерял. И работал, и воевал, да ничто не взял. Воевать тебе на печи с тараканами. Нужда горюет, нужда воюет.

Folk Sayings:

Войну хорошо слышать да тяжело видеть. Если хочешь мира, будь готов к войне. Волки воют под жильём к морозу или к войне. Один в поле не воин. Дружно за мир стоять – войне не бывать.

On the base of the given examples we can conclude that the cultural concept "War" has the following characteristics:

1. Absence of peace, conflict, armed conflict between or within the states with some social groups;

2. Military actions, war actions, military operation;

3. Tensed condition, unarmed conflict between the states the main reason of which is to spread own ideology, weaken the opponent in economic, political and other spheres and so on. Industrial-economical wars and etc.

4. Hostility, fight and controversy among the individuals or civilians; quarrel, dispute.

War raises the whole gamma of feelings such as: horror, disgrace, and fear in the consciousness of the human; it is also related to pain and sorrow, despair, empathy towards the soldiers and hate. War can enhance such human feelings as: responsibility, durability, gratitude, sympathy. There is a stereotype in Russian people that a person who knows the war is not afraid of death and is very brave. Reminding war, a Russian person tells the things he/she saw, did and suffered. Struggles, wars and clashes are risen in the memory.

Thus, on the base of the mentioned examples it can be said that the concept "War" takes an important place in Russian culture, Russian linguistic image of the world and in the memory of Russian people. Data given in vocabularies and Russian national corpus show that dual concept "War-Peace" is most often realized in Russian literature and publicism which is explained by the historical stages of Russia.
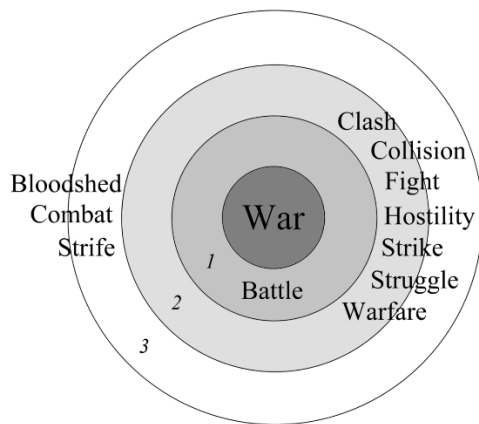
3.3. Concept "War" in English Linguistic Image

The concept "War" takes an important place in the linguistic image of any nation and English one is not also exception. Studding of the mentioned concept enables us to understand mentality of separate individuals better.

The concept "War" is studied in English linguistic image many times. In order to research the mentioned concept we used attitude of N. Stepanova who herself used the Podkovirov analysis method for her research. The subject of her research was exactly the concept "War". For studying the mentioned concept Stepanova uses eight basic dictionaries Oxford and Cambridge ones among them, also the dictionaries of synonyms. The concept "War" is defined in details in the part of dictionaries and only with some words in the other ones. Finally we understand that it is an armed conflict between two or more sides.

Stepanova distinguishes two lexical-semantic variants of the concept "War" on the base of analysis. According to the first variant the "War" is defined as following: A conflict carried on by force of arms, as between nations or between parties within a nation. Here it is possible to separate the following: *conflict, force, arms, nation, and parties.* Later there are met the following definitions of synonyms which derive out of lexical-semantic field of the concept: *battle, bloodshed, combat, conflict, contest, fight, hostility, strife, strike, struggle, warfare.*
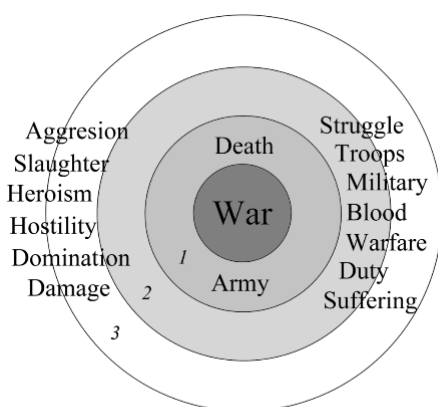
According to the lexical-semantic variant the concept "War" is represented with the following zones:

Clash
Collision
Fight
Bloodshed
Combat
Strife
War
Hostility
Strike
Struggle
Warfare
Battle

1
2
3

On the next stage Stepanova discusses associative-notional field of the mentioned concept on the base of British authors:

- *Pat Barker "Regeneration";*

- *Zadie Smith "White teeth";*

- *David Mitchell "Black swan green";*

- *Ian McEwan "Atonement";*

- *Jonathan Coal "What a carve up."*

Associative-notional field is the instrument of conceptual analysis. The following picture has been got after studding the works of modern British writers:

Aggresion
Slaughter
Heroism
Hostility
Domination
Damage
Death
War
Army
Struggle
Troops
Military
Blood
Warfare
Duty
Suffering

1
2
3

So, as a conclusion it can be said that if concept "war" is the conflict between the states for the British people the association towards the concept is-*struggle*. In the consciousness of Englishman the

war is directly related to clash, struggle and war actions. The most rarely are met such associations as: *arguing, disagreement, bloodshed and objecting*. According to Stepanova such associations as: *destruction, anxiety, defense of homeland and etc.* do not exist at all. This is caused by the fact that English people were almost always warring on the territories of the other states and countries in order to protect their own colonial interests.

3.4. Concept "War" in Georgian Linguistic Image

In the explanatory dictionary of Georgian language the word "War" is explained in the following ways:

1. Armed conflict between the states for achievement of economic or political interests;

2. Fight, clash, quarrel;

3. Irreconcilable action, attack on something on someone (http://www.nplg.gov.ge).

The concept "War" takes an important place in Georgian linguistic image of the world. As per history the concept "war" took an important role into consciousness and linguistic image of Georgian nation. Georgian nation always praise the worth of life. They knew how to fight and never avoided any war for freedom of homeland. War for Georgian is equaled to bravery, courage, devotion and craving to life. War is a love, the love of homeland; according to Rustaveli, a duty of lover is to conduct an act of heroism, to protect a mother country. A war is a religion, a Christianity, a maintenance of self-existence. While discussing the war, it is unacceptable to avoid the subject of symbolism that can be regarded as an icon of bravery of Georgian man standing at the service of home country.

One of the remarkable examples is a symbol of "Georgian Mother", a monumental sculpture by Elguja Amashukeli in Tbilisi. "Georgian Mother" is a symbol of national character of Georgian people: the sculpture holds a bowl of wine in her right hand greeting the friends, and a sword in her left hand for enemies. A war is an optimism, patriotism and a fight. There are plenty of proverbs on war in Georgian Language that once again prove the fact that war is related to bravery, heroism, courage and obstinacy. Georgians used to have numerous wars and fought against enemies for their beliefs and home country. A war is a sacrifice to God, Christianity and devotion to homeland.

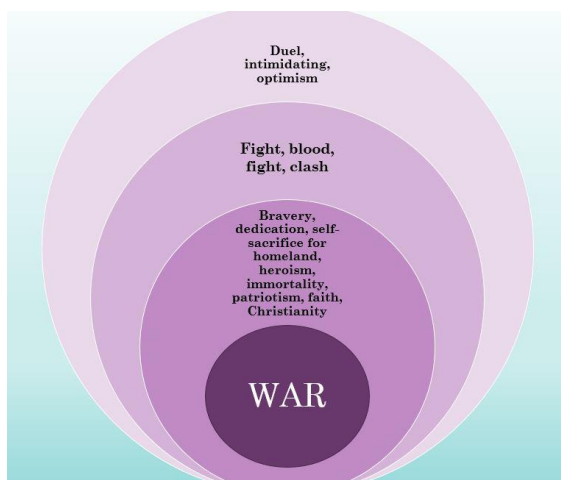Example of War symbols:

a)   In Georgian Linguistic image:

b) In Russian Linguistic image:

c) In English Linguistic image:

On the base of given examples we made lexical-semantic filed of the concept "War":

On the base of the Georgian national corpus (http://gnc.gov.ge/gnc/concordance) we distinguished phraseologisms and idioms:

აირია მონასტერი; მტერს ანგარიში გაუსწორა; მოწინააღმდეგეს ანდერძი/წესი აუგო; ანკესზე წამოგება; ალღვა პირისაგან მიჭისა; ბოლოს მოღება; განკითხვის დღის დადგომა; გ ზიდან ჩამოცი.ლება; გულის დუღილი; სამშობლოსათვის გულის მიცემა.

Collocations:

ომი ასტყდა; ქნეს ომი; შეგნებულთან ომი; ომი მოუგია; ომი წავაგეთ; ომი შრომისაა; ომი გვაქვ; ომი სიმძაფრით; გაახლდა ომი; ომი ავტეხოთ, მწარე ომი; ომი დაუწყია; გრძელდება ომი; ომი გერჩივნოს; ომი ასტყდა; უცილოდ ომი; ფიცხელი ომი; თათრებთან ომი; ომი ახლოა; ომი უსისხლო; ომი მწადიან; შესწყვიტა ომი; ომი გვექნება; ომი მოიხადა; ომი გათავდება.

After studying the concept "war" in three languages we can conclude the following:

1. Dual concept ("war-peace") is represented by its most important part-War and its representation in mentioned three cultures is quite diverse which is proved the processed examples by us.

2. Linguistic markers of the searched concept is represented by separate lexeme, phraseologisms, metaphoric constructions and most often with paremia, the part of which is adequate to each other and exactly the fact stresses out the importance of the concept in three cultures.

3. The researched concept is the dynamic system: the analysis of war types revealed some part of outdated linguistic markers, for instance: Feudal wars, Crusades and etc. The part of linguistic markers is the direct result of scientific-technical revolution, for ex.: Nuclear war, chemical war, biological war, electronic war and etc.

4. The significant differences were revealed on the metaphoric level in these three languages while researching and analyzing the concept "war" for example: Happy Wars, Star Wars; Hammering War- in English; *Священная война; Чернильная война; Великая Отечественная Война*, *кнопочная война-in Russian; ღირსეული ომი; ფიცხელი ომი; აგვისტოს ხუთდღიანი ომი-in Georgian;*

5. The linguistic markers of the researched concept can be conditionally divided into three groups:

a) Linguistic matching conditioned by the mankind importance (World War – мировая война - მსოფლიო ომი);

b) Linguistic markers the difference of which is caused by national specification, phraseologisms and paremia (*И еще бы воевал, да пищаль потерял; ფიცხელი ომი);*

c) Social-political regional markers are united in this group (Great Patriotic War) and etc.

Chapter IV

The Problems of Concept Translation

4.1. Text-Translation-Concept

While discussing the linguistic markers of cultural memory it is essential to emphasize the meaning of the text, as the text presents the functional sphere of linguistic markers. The term "culture" and all its related issues became very actual for linguistic researches. By Scientific- technical revolution and by the development of pschyco-lingistics the theoretical acknowledgment of the translation has been deepened according to which translation is regarded as the phenomenon that covers not only the correlation of language forms but also comparison and contrasting of visions of two nations.

Linguistic markers of the cultural memory undergo three main stages in translation process:

1. Perception of the original text by the translator who is bilingual and has a role of addressee. This stage is very important because the mediator should perceive all markers of the text information include the implicit information.

2. A translator tries to find exact equivalents of source and target markers and applies to various typed of transformation.

3. At the third stage, during the target text edition, markers go through pragmatic adaptation process. Since the foreign speaker is the representative of other culture, he/she has different background knowledge on customs and habits, traditions and etc.

As we are working on linguistic markers of the war, the analysis of linguistic markers in Georgian, English and Russian languages revealed two different types of groups:

We include the equivalents into first group closeness of which is determined by the wide meaning of the concepts:

Linguistic markers are united into the second group that reflect the certain identification and specification of metaphorical units of any culture.

While dealing and analyzing of the materials, we outlined the following types of equivalents based on different categories:

Types of war:

ინგლისური	რუსული	ქართული
Electronic warfare	*Информационная война*	*საინფორმაციო ომი*

Information warfare	*Электронная война*	*ელექტრონული ომი*
Asymmetric warfare	*Асимметричная война*	*ასიმეტრიული ომი*
Civil war	*Гражданская война*	*სამოქალაქო ომი*
Cold war	*Холодная война*	*ცივი ომი*
Nuclear warfare	*Ядерная война*	*ბირთვული ომი*
Religious war	*Религиозная война*	*რელიგიური ომი*
Total war	*Тотальная война*	*ტოტალური ომი*
Economic warfare	*Экономическая война*	*ეკონომიკური ომი*

An interesting equivalent: *Proxy war - Война чужими руками –ომი შუამავლის მეშვეობით,* in English language *proxy* means authorized person, that is why Georgian equivalent is very precise (*ომი შუამავლის მეშვეობით),* when in Russian language a well known phraseology is used *чужими руками* (full version - *чужими руками жар загребать).*

As a result of the target concepts analysis we have defined the analogies of the paremia:

ინგლისური	რუსული	ქართული
If you want peace, (you must) prepare for war/To a man prepared for war peace is assured.	*Если хочешь мира, будь готов к войне.*	*გინდა მშვიდობა, ემზადე ომისთვის.*
All's fair in love and war.	*В любви и на войне все средства хороши.*	*ომში რა სჯობიათ, და-რაც ხელში მოჰხვდებაო.*
If you are far from enemy make him believe you are near.	*Держи друзей близко, а врагов еше ближе.*	*მტერმა მტრის ამბავი თუ იცის, მასთან ბრძოლა არ გაუძნელდებაო.*

But we experience different paramia as well, for instance Russian proverbs: *«Кому война - а кому мать родна», «Не хвались, идучи на рать, а хвались, идучи с рати»;* Georgian proverbs: *„ომიანობა*

ზოგს ააშენებს, ზოგს გადააშენებს", „ომიანობა რომ არ იყვეს, გამარჯვებას პატივი არ ეკნებოდაო", „ომში ნაცადი ხმალისა იმედი გკონდეს სახლშიო". *War makes thieves, and peace hangs them (Scottish Proverb), It takes two blows to make a battle (English proverb); He that makes a good war, makes a good peace (English proverb). If you want peace, prepare for war (English proverb).*

Concept of war is expressed by various types of markers and is an interesting combinations of the concept presented in our three research languages:

1) Identical syntagmatic examples of concept of war;
2) Non identical syntagmatic examples of the concept of war;

Identical syntagmatic area of concept of war:

• *The reasons of war;* • *War policy;* • *War propaganda;* • *Prepare for war;* • *Termination of the war;* • *To avoid war;* • *The possibility of war;* • *War threats;* • *War threats;* • *The proximity of war;* *To declare war.*	• *Причины войны* • *Политика войны;* • *Пропаганда войны;* • *Подготовка войны;* • *Прекращение войны;* • *Предотвращение войны;* • *Возможность войни;* • *Угроза войны;* • *Опасность войны;* • *Близость войны;* • *Объявление войны.*	• *ომის მიზეზები* • *ომის პოლიტიკა;* • *ომის პროპაგანდა;* • *ომის მომზადება;* • *ომის შეწყვეტა;* • *ომის თავიდან აცილება;* • *ომის შესაძლებლობა;* • *ომის საფრთხე;* • *ომის საშიშროება;* • *ომის სიახლოვე;* • *ომის გამოცხადება.*

Non identical syntagmatic area of concept of war:

In English language: *Happy Wars; Hammering War; Star Wars; Dispenser War, Hundred Years' War; Bishops' Wars;* [Quasi-War](#)*; Cyber war.*

In Russian language: Священная война, Отечественная война, Великая Отечественная война, Ледовое побоище, Чернильная война and etc.

In Georgian language: *დირსეული ომი; ფიცხელი ომი; აკვისტოს ხუთიდღიანი ომი* და სხვ.

The examples are given on the base of National corpuses of Georgian, Russian and English languages. The following picture has been got after proceeing the corpuses in three languages:

- The concept "War" is used in 18 984 documents 121 295 times in Russian national corpus. The statistics is given according to the gender of authors, sphere of functionality, text type, text thematic and genre;

- British national corpus is represented by different universities: Brigham Young University-26881 cases of using the concept, Lancaster University-the concept is used 27217 times in 2204 types of texts; Oxford University (the access is allowed only for the students of Oxford university);

- As for the national corpus of Georgian language the concept is used 22172 times. However, classification is not given here.

On the base of analysis we can conclude that, the concept "War" is represented in three cultures in various ways and somehow they are covering each other. At the same time the part of linguistic markers of the concept is characterized by national specifics which is very much important in translation works.

4.2. Translation Specific of Cultural Concepts

Translation of cultural concepts is one of the most difficult task for translators. To say in other words, culture and inter-cultural communication are much more complex phenomena than it could be imagined. Therefore as more educated a translator is in culture specifications and inter-cultural distinctiveness as better the translation will be. Cultural concepts are linguistic markers saturated with cultural verification. According to Lewis "We together admit that cultural variety is huge and perfect" (Lewis: 2006:4). There are many different cultures in the world and all of them are unique and interesting. In fact some concepts are met in many cultures but their meanings are different. These differences sometimes could be so interesting that one can think there are no other cultures in the world and as if different cultures live in different worlds".

In 1988 Newmark defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression", thus acknowledging that each language group has its own culturally specific features. He also introduced 'Cultural word' which the readership is unlikely to understand and the translation strategies for this kind of concept depend on

the particular text-type, requirements of the readership and client and importance of the cultural word in the text.

Peter Newmark also categorized the cultural words as follows:

1) Ecology: flora, fauna, hills, winds, plains

2) Material Culture: food, clothes, houses and towns, transport

3) Social Culture: work and leisure

4) Organizations Customs, Activities, Procedures,

Concepts:

· Political and administrative

· Religious

· Artistic

5) Gestures and Habits

He introduced contextual factors for translation process which include:

1- Purpose of text

2- Motivation and cultural, technical and linguistic level of readership

3- Importance of referent in SL text

4- Setting (does recognized translation exist?)

5- Recency of word/referent

6- Future or refrent Newmark, 1988:81).

Some strategies introduced by Newmark for dealing with cultural gap:

1. Transfer- process of transferring a word of SL to TL; in includes transliteration. Ex.: *Georgia =საქართველო;*

2. Naturalization - A strategy when a SL word is transferred into TL text in its original form. Ex.: *music=მუსიკა, computer=კომპიუტერი, intelligent=ინტელიგენტი;*

3. Cultural equivalent - The SL cultural word is translated by TL cultural word. ex.: *ბიწკალი=Jiaozi;*

4. Descriptive and functional equivalent - In explanation of source language cultural item there is two elements: one is descriptive and another one would be functional. Descriptive equivalent talks about size, color and composition. The functional equivalent talks about the purpose of the SL cultural-specific word. Ex.: *Khorumi=a war dance originated in the region Adjara, Georgia;*

5. Component analysis – analysis of word meaning or linguistic unit by discretive semantic components. Ex.: *man= [+male], [+mature]; boy = [+male], [-mature]; women= [-male], [+mature]; girl= [-male], [-mature]*.

6. Synonimy – is close to equivalent of TL; it is a direct translation of general collocations, organizations and composing components. Ex.: *hot pants=შორტები;*

7. Transposition – Grammatic change (number, structure, part of speech) from SL to TL. Ex.: *a pair of shoes=ფეხსაცმლის წყვილი;*

8. Modulation – the strategy takes place when text massage of SL is transferred to TL by the norms of the latest.

9. Explanation as footnote - The translator may wish to give extra information to the TL reader. He would explain this extra information in a footnote. It may come at the bottom of the page, at the end of chapter or at the end of the book. ex.: *ჩურჩხელა=Georgian traditional candale shaped candy.*

10. Compensation - A technique which is used when confronting a loss of meaning, sound effect, pragmatic effect or metaphor in one part of a text. The word or concept is compensated in other part of the text.

11. Periphrase – Procedure when the word meaning is explained in more details than it is done in descriptive equivalent.

12. Couplet or triplet and quadruplet - Is another technique the translator adopts at the time of transferring, naturalizing or calques to avoid any misunderstanding: according to him it is a number of strategies combine together to handle one problem. ex.: *Boneca (Portugis)=Boneka (Bahasa Indonesia)* (Newmark, 1988:91).

Choosing of the strategies requires from translator conceptual approach for which comparative analysis of the linguistic markers is necessary; this especially applies to Georgian cultural sphere as cultural concepts are not studied enough yet.

Phraseologisms are the most difficult to translate among the linguistic markers of the concept for this concern we revealed some different groups from stereotype units. At the first stage we distinguished phraseological equivalents the functionality of which is possible in Georgian, English and Russian languages simultaneously:

1) Crossing stereotype units:

English	Russian	Georgian
Armed to the teeth	Вооруженный до зубов	კბილებამდე შეიარაღებული
To rise like a phoenix from the ashes	Восстать как Феникс из пепла	ფერფლიდან აღადგინა
To drive someone into a corner	Загнать в угол	კუთხეში მიმწყვდევა
To die like a dog	Умереть как собака	ჩააძღდა
Hot war	Горячая война	
Push-button warfare	Кнопочная война	

2) Non-crossing stereotype units:

To cry one's eyes out	Выплакать (все) глаза	თვალების დავსება
To sink through the floor	Сквозь землю провалился	ადიგავა პირისაგან მიწისა
To fly a kite	Закидывать удочку	ანკესის გადაგდება
to hook	Поймать на крючок	ანკესზე წამოგება
Out of the frying-pan into the fire/to jump out of the frying-pan into the fire.	Из огня да в полымя	ვაის გავეყარე და ვუის შევეყარე

Sometimes the difference takes place in stylistic definition ((*Сквозь землю провалился - ადიგავა პირისაგან მიწისა)*, in some cases it is different towards the action within one tipical situation (*Поймать на крючок - ანკესზე წამოგება).*

We have discussed the functionality of the linguistic markers on the base of conceptual material given in English, Russian and Gergian national corpuses (http://gnc.gov.ge/gnc/corpus-list; Поиск в корпусе. Национальный корпус русского языка; http://www.natcorp.ox.ac.uk/).

Examples of the concept translation from the literature:

არწივი	The Eagle	The Eagle
არწივი ვნახე დაჭრილი, ყვავ-ყორნებს **ომებოდა**, ეწადა ბეჩავს აფრენა, მაგრამ ვეღარა დგებოდა. _ვაჟა-ფშაველა_	I saw a wounded eagle, It was **warring** with crows and ravens, The poor thing yearned to get up, But it could no longer get up. _George Hewitt_	In haughty pride, though wounded sore, An eagle **fought** the raven-crow. The bird in desperation strove To rise but fell in frenzied woe. _Venera Urushadze_

Я видел орла. **Бедняга Был ранен.** Шёл, ковыляя, Не мог взлететь. Над несчастным Кружила воронья стая. _Ирина Санадзе_	Видел: орел израненный **Схватился** с вороньей стаей. Хочет бедняга вздыбиться Когти в землю врастают. _Лариса Адамова_	Орла я видел. Пулей сбит, Скакал, хромая. Никак взлететь уже не мог, А эта стая Хрипящих злобою ворон, Его терзая, Кривые клювы в кровь крыла Опять вонзая, _Анатолий Яни_

In the above given example, one translator uses *warring* and another-*fought,* the difference takes place both stylistically and grammatically. As for the Russian translations here translator uses three different phrases: бедняга был ранен; схватился, пулей сбит.

Example 2:

„ქალო, შენს მოდალატესა ზევით ღმერთი გაუწყრესა,	"Woman, may God above show his wrath to your betrayer,
სალბუზისა მინდორზედა ნიავქარი აუტყდესა;	May a storm break above his head on Salbuz's meadow?
მტერზე ამოღებულ ხმალი ვადაშიამც გაუტყდესა,	May his sword drawn on the foe break at the right moment,
მტერზე ამოღებულ თოფი ჩახმახშიაც გაუტყდესა".	May his gun raised against the foe break right in the trigger!
<u>ხალხური ჩვეულებანი თუშეთში</u>	<u>George Hewitt</u>

Example 3:

„თურქი, სპარსი, ლეკი, ოსი, ჩერქეზ, ღლიღვი, დიდო, ქისტი,	The Turks, Ossetians, Lekis, Persians, Cherkez, Ghlighvis, Didos and Kists
სრულად ქართლის მტერნი იყვნენ, *ყველამ წაკრა თითო ქიშტი,*	Were ever Georgia's enemies, *Assaulting her with blood-smeared fists.*
მერმე შინათ აიშალნენ, მმამ მოუღვა მმასა ყისტი,	But soon at home domestic broils, Quarrels and feuds arose like mists.
თავის თავსა ხრმალი იყეს, გულთა მოიხვედრეს ხიშტი."	Brothers with brothers grappled. ThusDid trifles cause mighty contests
<u>დავით გურამიშვილი-ქართლის ჭირი</u>	<u>Venera Urushadze</u>

Example 4:

ქართვლის დედაო! შუქმე ქართვლისა	O Georgian mother! Thou gavest sons

უწინ მამულსა უზრდიდა შვილსა;

დედის ნანასთან კვითინი მთისა

მას უმზადებდა მომავალ გმირსა...

გაჰქრა ის დროცა!.. დიდმა ნაღველმა,

კირთების ქვეშ დაჩაგრულ ბედმა

სრულად მოგიცვა სიცოცხლის ძალა,

თვით შენი შვილიც ჩრდილად შესცვალა.

მითხარ, სადაა მამაპაპური

მხნეობა, ხმალი, მკლავი ქველური,

სახელისათვის ამაყი თრთოლა,

მამულის მტერთან მედგარი **ბრძოლა?**

ილია ჭავჭავაძე

To home and land in days of yore.

The future braves were lulled to sleep

With lullabies and mountain lore.

Alas! those days are past, and now

By sorrow is thy country swayed.

Thy very breath of life is fled.

Thy warrior son is now a shade.

Where is the courage of our sires,

The dagger and the crushing blow,

The honour and the pride of old,

*The fearless **struggle** with the foe?*

Venera Urushadze

Example 5:

დაჰჟანგებულხარ, გორდაო,

დაგობებია ქარქაში,

სადა გყავს შენი პატრონი,

დაგაწყვებინოს კაშკაში?

სადა მყავს, ძმაო, პატრონი:

შამქორს გავწირე მკვდარია,

ორმოცგან სჭირდა ნახმლევი,

სდიოდა სისხლის ღვარია.

ომში წინ წასვლა უყვარდა,

ხელთ დაბღუჯვილი ფარია;

არას დასდევდა სიკვდილსა,

ოღმე არ შარცხვეს ჯარია,

Rust adorns thee, sword, and mould'ring

Is thy scabbard once so fine.

Where's thy master's arm of iron,

Where's that flashing gleam of thine?'

"On the fatal plain of Shamkor,

He fell dead, with many a wound,

And his blood flowed like a torrent,

Dyeing red the battle ground.

*Though he fell beneath **the struggle***

With the deadly enemy,

Valiant were his deeds and dauntless.

Matchless was his bravery

მეფის თამარის გვირგვინი,	Foremost was he in the **battle,**
ქართველთ სამეფო გვარია.	Smiting, hewing down the foe.
ეხლა უშნოდ ვარ... დამკიდეს	Georgia and a soldier's honour
ლაჩართ კედელზე უქმადა;	Made him bear the crushing blow.
ვისდა სვალიან ჩემთვისა,	A coward's hand has hung me useless
ქვეყანა იქცა დუქნადა.	Here to rust in endless night.
გადამაგდებენ გირაოდ...	Georgia has become a market
და გზირ-ნაცვლების ხელითა	Cursed and doomed by venal blight!
ქვეყანა მხედავს მდებარეს	I, who proudly fought for freedom,
"არშინის", "ჩოთქის" გვერდითა.	Now am pawned or sold for gold,
შვიდასი წელი გამიხდა,	A bartered thing to crown the downfall
არ გავპობილვარ დუმითა,	Of my country's pride of old.
არ ვულესივარ ქართველსა	Many years have passed since
დალიღინებით ჩუმითა.	Georgia's Son did whet me till I flashed,
მისი ხმა აღარ მსმენია:	Rendered sharp my blade so deadly,
"გასჭერ, გამიშვი წინაო,	And with me to battle dashed.
თუ სახელს არ მაშოვნინებ,	Nor have I heard sounds of trumpets,
როგორ დავბრუნდე შინაო!"	Nor the shouts of victory...
<u>ვაჟა-ფშაველა</u>	I have passed an age thus hanging
	Here in rust and slavery."
	<u>Venera Urushadze</u>

Comparison of translation procedures:

Various translation procedures have been elaborated and used by such scholars as: Pizzuto A.; Baker M.; Newmark P.; Chesterman E.; Fawcett P.; Davies E. and etc. Some strategies differ only in terminology and subdivisons, for instance some of them mention one strategy and other one two different ones. The bellow given table shows the mentioned translation strategies:

Table: Comparison of translation procedures

Pizzuto	Baker	Newmark	Chesterman	Fawcett	Davies
Borrowing	Tranlsation by a more general word	Word-for-word translation	Literal translation	Concretization	Preservation
Calque	Translation by a more neutral word	Literal translation	Loan, calque	Logical derivation	Addition
Literal translation	Translation by cultural substitution	Faithful translation	Transposition	Antonymic translation	Omission
Transposition	Translation using a loan word	Semantic translation	Unit shift	Compensation	Globalization
Modulation	Translation by paraphrase using a related word	Adaptation	Phrase structure change		Localisation
Equivalence	Translation by paraphrase using unrelated words	Free translation	Clause structure		Transformations
Adaptation	Translation by omission	Idiomatic translation	Sentence structure change		Creation
	Translation by illustration	Communicative translation	Cohesion		
	Using an idiom of similar meaning and form	Transference	Level shift		

	Using an idiom of similar meaning but dissimilar form	Naturalization	Scheme change		
	Translation by paraphrase	Cultura equivalent	Synonymy		
	Translation by omission	Functional equivalent	Antonomy		
		Descriptive equivalent	Hyponymy		
		Synonymy	Converses		
		Through-translation	Abstarction change		
		Shifts or transpositions	Distribution		
		Modulation	Emphasis change		
		Recognized translation	Paraphrase		
		Translation label	Trope change		
		Compensation	Other semantic changes		
		Componential analysis	Cultural filtering		

The value of the empirical material is expressed in the inevitability of the conceptual approach on the base of linguistic markers of concept "War". Choosing of the most effective translation strategy requires knowledge of the whole concept and understanding of the translatable unit in its structure.

Less studied Georgian cultural concepts need special attention to be paid in order to save their national specification in the translation.

Conclusion

Therefore, on the base of the above presented theoretical and practical materials we can make some main conclusions:

1) Generally, memory is the most complex phenomenon. It is related to human consciousness and mentality. Transfer of memory from physiology and psychology into socio-linguistics has been one of the most important phenomena stressing out its complexity and variety once again. Memory has become the subject of inter-discipline researches and studies. From the processed theoretical materials it is clear that German philosophers and representatives of German Linguo Culturology are the leaders in this field. Their works are undoubtedly valuable and they answer many questions around the socio-linguistics and Linguo Culturology.

2) There are many multiple agents of memory and the means of memory transfer are also many and diverse. A language is the greatest fixator of memory as it is the universal way of communication. From the theoretical and practical materials processed by us, it is clear that linguistic markers are the universal markers of the memory, as a language preserves and saves everything ever stated via linguistic channels. A language is able to restore and alive the phenomena even in such cases when the memory about it is vague and the fact does not exists at all.

3) Concept is the unit to fix and remember the cultural memory. As we can see from the above given examples concept is the unit of knowledge and memory and it involves imaginary and valuable dimensions. Cultural concept is a complex mental compound having its linguistic fixators. It unites individual-personal, cultural-group, national and universal meanings. Studying of the concept requires inter-discipline approaches.

Cultural concept is the mental unit of linguistic and conceptual worlds of a specific nation accumulated in the language and actively used by the representatives of the culture. The concept is emotional and not only its notion but also estimation of the nation with its additional connotations are fixed in it.

Concept is the mirror of the nation's spirit which sometimes is transferred from generation to generation not losing emotionality and sensitivity but sometimes it lives only decades and is changed with the epoch.

4) Discussion of the concept "War" in three linguistic images of the world (English, Russian and Georgian) enables us to conclude the following:

a) Dual concept ("war-peace") is represented by its most important part-War and its representation in mentioned three cultures is quite diverse which is proved the processed examples by us.

b) Linguistic markers of the searched concept is represented by separate lexeme, phraseologisms, metaphoric construction and most often with paremia, the part of which is adequate to each other and exactly the fact stresses out the importance of the concept in three cultures.

c) The researched concept is the dynamic system: the analysis of war types revealed some part of outdated linguistic markers, for instance: Feudal wars, Crusades and etc. The part of linguistic markers is the direct result of scientific-technical revolution, for ex.: Nuclear war, chemical war, biological war, electronic war and etc.

d) The significant differences were revealed on the metaphoric level in these three languages while researching and analyzing the concept "war" for example: Happy Wars, Star Wars; Hammering War- in English; *Священная война; Чернильная война; Великая Отечественная Война*; *кнопочная война*-in Russian; *დინსეული ომი; ფიცხელი ომი; აგვისტოს ხუთდღიანი ომი*-in Georgian;

5) The linguistic markers of the researched concept can be conditionally divided into three groups:

a) Linguistic matching conditioned by the mankind importance (World War – мировая война - მსოფლიო ომი);

b) Linguistic markers the difference of which is caused by national specification, phraseologisms and paremia (*И еще бы воевал, да пищаль потерял; ფიცხელი ომი);*

c) Social-political regional markers are united in this group (Great Patriotic War) and etc.

6) Apparently war is the conflict between the states or some social classes of groups. War is associated with armed action in parallel of which there might be diplomatic, ideological, economical,

psychological, etc. and other types of wars between the confronted sides. It is also evident that according to individual dimensions the war can be local, regional and world. "Armed conflict" which can be also considered as one of the composing parts of the war is much smaller than the war itself both in a view point of geography and duration. Besides the fact the scientists claim that there does not exist classification how the war differs from the armed conflict. The war can be short (which lasts several days, for example: 5 days of war, 2008) and long (several years, for example: Hundred Years' war).

7) Thus, on the base of presented examples it can be said that the concept "war" has negative emotional character. In Russian language the character is much clear and evident. In English language war is equated with a fight and is not fatal. As for the Georgian language, here war is felt emotionally and much more related to love of homeland and own country. There are crossings and differences on lexical and grammatical levels but the fact is that concept "war" takes an important place in culture and linguistic image of the world of any nation and studding deeper the concept enables us to understand better the nation and its mentality.

8) The concept "War" takes an important place in the linguistic image of Georgian. War means protection of the homeland and religious for a Georgian man. There are many symbols in Georgia proving the warring nature and bravery of Georgians. Georgia has a long history of wars, it has been struggling with domestic and foreign enemies to protect its self-identity, Christianity and homeland for ages.

9) Analysis of Georgian, Russian and English linguistic images of the world enables us to conclude that representation of the concept "War" is quite diverse in three languages and in some cases they are even crossed. Some part of linguistic markers are national and requires much attention in a view point of translation.

10) Translating cultural concepts is one of the most challenging works for a translator which requires not only knowledge of the SL and TL but also knowledge of the cultures. The conducted research is valuable in a view point of conceptual approach on the base of linguistic markers of the concept "War". Choosing of an effective translation strategy requires knowledge of the whole concept and understanding the place of the translating unit in its structure. Less studied Georgian cultural concepts need special attention in order to save their national specification in translation.

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5. Culture and Semiotics. International Conference "Semiotics of Chaos and Cosmos". Batumi Shota Rustaveli State University, 2016 p. 72-76.

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1. International Scientific Conference "Literature and intercultural pathways", Komotini (Greece). May 30-31, 2014.

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Abstract: "Emotive texts and translation problems".

7. VII international scientific conference "Semiotics of Chaos and Cosmos", Batumi 2016, October 21-23.

Abstract: "Culture and Semiotics".

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