

**Batumi Shota Rustaveli State University**  
**Faculty of Humanities**

FACULTY OF HUMANITIES

DOCTORAL PROGRAM: LINGUISTICS

**Anastasia Dumbadze**

**Linguoculturological problems of translation and peculiarities of their overcoming (on the  
example of Russian, Ukrainian and Georgian languages)**

**Abstract**

**of the dissertation submitted for the Academic Degree of Doctor of Philology**

**Batumi**  
**2020**

## INTRODUCTION

Modern research shows the special interest of the academic community in the study of linguoculturological concepts from the perspective of existing anthropocentric paradigm. The processes of interconnection, mutual enrichment and mutual influence of two forms of expression of human thinking and consciousness (language and culture) are examined within the framework of linguoculturological studies.

The course of research of the modern linguistic anthropocentric paradigm is aimed at studying language as a social phenomenon that exists, changes, and develops within a particular society. In turn, any nation exists within the boundaries of its own culture, which is visible both on the non-verbal and verbal levels. The influence of cultural norms, traditions and customs, the foundations of life as well as societal views on the world are especially demonstrated in multi-level and multifaceted terms of the language, named as concepts.

Currently, this concept is the object of study of a number of sciences, such as cognitive linguistics, cultural studies, cultural linguistics, political science, sociology, ethnopsychology. This indicates a heightened scientific interest in this concept as well as its versatility and scope.

One of the most intensively developing areas in modern linguistics are linguo-cognitive and linguoculturological studies of concepts. Among the many tasks of such studies, one should note the most complete identification of the composition of linguistic means that represent the investigated concept; modeling the contents of the investigated concept as a global mental unit in its national identity; determining the place of the concept within the national conceptual framework (Karasik, Sternin 2007: 9).

Any social or cultural changes are inevitably reflected in the entire language system and in its individual elements. Concepts are also dynamic elements of the language system that absorb such changes. However, it is worth noting that this takes place smoothly. The change of the conceptual system is a somewhat more difficult and more time consuming process than the change in the meanings of individual linguistic units.

The semantic meanings of the concepts embody the features of the mentality and peculiarities of the national character of the people, traditions, norms, customs, rules of behavior, historical experience and cultural memory. The ethnocultural characteristics of concepts are frequently traced in the connotations of linguistic units representing the concept.

Every nation has a unique cultural heritage that is reflected in different forms, including language. For a long time, concepts have been studied not only within one culture, one language, but also in the form of comparisons of two or more cultures / languages. We can find many academic papers comparing concepts in Russian and English, Russian and German. These

languages are not closely related and the cultures of these peoples have many significant differences. Of course, if researching concepts from this perspective, a big linguocultural difference becomes visible. But is it possible to find the same significant difference within the contents of concepts in closely related languages? The analysis of the academic literature on this topic showed the absence of significant research of this aspect and the need for such.

For the research, we use two closely related languages - Ukrainian and Russian, as well as unrelated in relation to these two languages - Georgian. The Georgian language differs significantly from Ukrainian and Russian at all language levels: phonetic, lexical, grammatical, etc. And the Georgian culture does not lend itself to comparison with Ukrainian or Russian due to its great originality and unique features. The conceptual base of this language will reflect differences in the semantic content of concepts that are formed, *inter alia*, under the influence of cultural processes. Also, the difference will be seen in the expressive (verbalized) plan of the concept's features, in their meaning and understanding by native speakers.

It is interesting to identify common features within the framework of some semantic meanings of the same concepts in Russian, Ukrainian and Georgian languages. The reason for these may be, for example, the historical realities of the entry and long-term stay of Ukraine, Georgia and Russia as part of the same state formations - the Russian Empire, the Soviet Union. The Ukrainian and Georgian peoples are united by the similarity of historical destinies - the centuries-old periodical struggle for freedom and independence, confirmation in the world community, common political aspirations for European integration, etc.

Ukrainian and Russian are the languages of one group of East Slavic languages, which have a common ancestor - the Proto-Slavic language, from which East Slavic emerged (in some sources it is referred to as Old Russian). But, starting from the 11th century, these languages began a separate development, albeit with constant partial or significant interaction. Whilst similar processes could take place in the Ukrainian and Russian languages in different eras, it is worth noting that the cultures of the two peoples developed under the influence of different historical events, distinctive political decisions and social processes. In this regard, there is a unique diversity and many differences in Ukrainian and Russian cultures. These differences are inevitably reflected in the language, in particular in the semantic features of concepts as cultural representatives in the language.

The absence of such comparative-comparative studies indicates the **relevance** of their conduct, which will undoubtedly enrich linguacultural knowledge.

The **aim** of the dissertation is a comparative study of linguistic units representing concepts in closely related and unrelated languages and cultures.

The implementation of this goal is achieved by solving the following specific **tasks**:

1. Analysis of linguoculturological meanings of linguistic units of specific concepts (the "language" concept and the binary concept of "freedom" - "will") on the basis of the Georgian, Ukrainian and Russian languages. The study analyzes several concepts in order to present them as a structuring beginning of the conceptual framework of the world, interconnectedness of the relationship between several concepts, representation of how the same factors influence the formation of similar conceptual features. In addition, key concepts of both Ukrainian and Russian and Georgian linguocultures were used for the analysis. In addition to relating to the basic central concepts, the concepts of "will" / "freedom", "language" are also characterized by a volumetric ethnocultural filling, which forms a set of unique features and characteristics.
2. Characterization of various cultural extralinguistic factors influencing the formation of the meanings of concepts and the conceptual framework as a whole.
3. Coverage of the importance of studying the same concepts, primarily in related languages and also in unrelated languages, on the basis of examples from lexicographic sources, texts of fiction, paremiological fund and other sources. The importance is due to the emphasis of translators' attention on the correctness of the study of meanings of concepts and all linguistic units in general, with a mandatory analysis of the cultural content of the meanings of such units.

The implementation of the goals and objectives is carried out by applying a complex of scientific **research methods**: a) the method of comparison; b) the method of description; c) the method of conceptual analysis.

**The scientific novelty** of our dissertation research is determined by the following factors:

- 1) For the first time, a comparative analysis of the concepts "language", "freedom" and "will" in related - Ukrainian and Russian languages; and unrelated - Ukrainian and Georgian is made.
- 2) Cultural and mental factors influencing the meaning of the main factors representing the concepts "language", "freedom", "will" in Ukrainian, Georgian, Russian culture and languages are identified and argued.
- 3) A significant linguocultural difference between the meaning of the concepts "language", "freedom", "will" in closely related and unrelated cultures / languages is revealed, which is necessary as a theoretical basis for comprehensive analysis of the meaning of concepts and also for application during practical translation activities.

**The theoretical significance** of the dissertation research is the identification of the linguoculturological difference in the meaning of the concepts "language", "freedom", "will", as a result of the analysis of this the topic, which complements the existing scientific research of individual concepts by introducing a new perspective - a comparison of concepts in closely related languages - Ukrainian and Russian. It also complements existing academic linguocultural works by comparing unrelated languages - Georgian and Ukrainian.

**The practical value** of the work lies in the identification and description of the linguoculturological difference in the meaning of linguistic units that is important for practical translation activity as represented by the concepts "language", "freedom", "will" in the Ukrainian, Georgian and Russian linguocultures.

**The material** for our research was taken from the fiction literature, oral folk art, journalistic texts, lexicographic dictionaries.

**Work structure:** the dissertation consists of an introduction, three chapters, a conclusion and a bibliography. In the introduction, the value, scientific novelty of the work are argued, the main goals and objectives of the study are given, the methodological basis of the study is clarified, the theoretical and practical significance of its results is substantiated.

**Chapter I - The theory of the concept and the formation of conceptual space** - is presented in three paragraphs, which contain an analysis of modern scientific approaches to understanding the subject of cognitive linguistics (1.1); a detailed analytical review of versatile definitions of a multifaceted scientific term - concept (1.2); consideration of the factors influencing the formation and existence of the conceptual space (1.3).

**Chapter II - The closeness and difference of conceptual pictures of the world of related (Ukrainian and Russian) and unrelated (Georgian and Ukrainian) languages** - consists of three paragraphs, which contain practical material in the form of an analysis of the content side of the concepts of "freedom", "will" (Georgian - "tavisupleba", "neba") in Georgian, Russian and Ukrainian linguocultures, as well as comparison of the most important distinguishing semantic features of these concepts:

2.1 - the analysis of the linguistic design of the binary concept "freedom" - "will" in the Ukrainian language is carried out by analyzing the paremiological fund, creativity of T.G. Shevchenko and works of fiction of the XX - XXI centuries;

2.2 - analysis and description of nominative units, representing the concepts of "freedom" - "will" in the Russian language from the perspective of a comparative analysis of semantic units, presented concepts in Russian linguistic culture with Ukrainian linguistic culture;

2.3 - a descriptive generalized analysis of the concepts "freedom" - "will" ("tavisupleba - neba") in the Georgian linguistic culture in terms of similarities and distinctive features, both with Ukrainian and Russian concepts.

**Chapter III - Comparative analysis of the concept of "language" in the Ukrainian, Russian and Georgian linguocultures** - consists of three paragraphs, which contain a comparative analysis of the main (key) linguistic units representing the concept of "language" in Russian, Ukrainian and Georgian linguocultures ; an analysis of various extralinguistic factors that influenced the formation of such semantic features of concepts is carried out, and important features of the culture of peoples are considered, which are reflected not only in individual concepts, but also fill the conceptual system as a whole:

3.1. - the analysis of important semantic features of the concept "language" in Ukrainian linguoculture is carried out;

3.2. - a comparative and comparative study of the key meanings of the concept "language" in Russian linguoculture in terms of the analysis of similar meanings in the Ukrainian conceptual base, with an emphasis on the important linguoculturological difference in concepts in related languages.

3.3. - generalized analysis of the representation of the concept "language" in the Georgian linguistic picture of the world.

In the conclusion of the thesis, the results of the research are given.

## **THEORY OF THE CONCEPT AND FORMATION OF THE CONCEPTUAL SPACE**

### **1.1. Contemporary cognitive linguistics**

Within the framework of modern linguistic research, questions that are included in the field of cognitive linguistics acquire special relevance. Among the most famous representatives of European and American cognitive linguistics, it is worth highlighting such representatives as C. Fillmore (frame semantics), R. Lanecker, L. Talmy (cognitive grammar), J. Lakoff, M. Johnson, M. Turner (conceptual metaphor), D. Gerarts, A. Barcelona, R. Dirven, G. Rudden (conceptual metonymy). (Konnova 2012: 13). In Russia, the issues of cognitive linguistics are being dealt with by such researchers as E.S. Kubryakova, Yu.S. Stepanov, Z.D. Popova, I.A. Sternin, V.Z. Demyankov, N.N. Boldyrev and V.I. Zabotkina, E.V. Petrukhina, E.I. Golovanova, E.V. Rakhilina, and others.

Among the main tasks that cognitive linguistics sets itself, it is worth highlighting the study of the role of language in the processes of cognition, in the process of receiving and processing, as well as transmitting information; study of the issues of comprehending individual processes of cognition and the world as a whole; description of the means and methods of linguistic categorization and conceptualization of culture constants; study of concepts, concept sphere, conceptual and linguistic picture of the world. (Maslova 2004: 24-25).

From the point of view of cognitive linguistics, language is a source of storage, transmission of knowledge, processing of thoughts, a means of knowledge exchange. Thus, language performs, along with many others previously studied (communicative, semiotic, etc.) a new important function - cognitive.

One of the basic formations, the study of the features of which cognitive linguistics deals with, are the concept and concept sphere. Exploring the terms of concepts and the concept sphere, cognitive linguistics operates with language as a source of information about the linguistic picture of the world, with the help of which the semantics of the concept is formed, the national mentality is embodied, the national consciousness, national character, and the peculiarities of the perception of the world by a separate ethnos are transmitted. The concept embodies the mental features of the nation, which means that it is a unit of both individual and collective thinking. (Karasik, Sternin 2007: 9).

Cognitive linguistics has a specific subject of research that opens up a new perspective on language. It serves as a verbal material that contains knowledge formed by experience, which is formed by contemplating the world by a certain ethnos with its specific ethnocultural view. But apart from the distinctive subject, this science has also formed a specific research method - conceptual analysis - which is the leading method in this area of scientific development. Within the framework of this method, various techniques are used - conceptual or cognitive modeling, frame or prototype analysis, and some others (Boldyrev, 2004: 23)

### **1.2 Concept as a term**

A person perceives the world, constantly absorbing new knowledge about it. In the process of cognition, the information obtained is defined into separate concepts, among which concepts play a special role. As many scientists point out, a human being thinks and acts in the world of concepts. Initially, forming their semantic meanings, subsequently a person operates with the same meanings when explaining other concepts or concepts.

Since the concept is a very multifaceted and multifaceted concept, it is investigated within a variety of directions and within a range of sciences, such as cognitive linguistics, cultural studies, cultural linguistics, political science, sociology and ethnopsychology. Each direction sees various important sides in this concept, and therefore in science there are many different definitions of the concept of a concept.

There are many approaches to the study of concepts, among which the work draws attention to the two most developed and reasoned: cognitive and linguocultural approaches (Kubryakova, 1988: 143).

Cognitive research of concepts occurs within the framework of the development of cognitive linguistics, which studies concepts like "quanta of knowledge" and cognitive processes based on the material of consciousness, draws conclusions about the types and contents of concepts in human consciousness (Karasik, Slyshkin, 2005: 14).

The linguoculturological approach operates with the representation of the concept as a "clot of culture in the human mind", while considering in the first place the cultural processes that affect the formation of the meanings of concepts (Stepanov, 2001: 43). In cultural linguistics, the study of concepts is the subject of the works of N.D. Arutyunova, Z.



Kh. Bizheva, A. Vezhbetskaya, S. G. Vorkacheva, V. I. Karasik, V.A.Maslova, G.G.Slyshkina, Yu.S. Stepanov, V.N. Telia, G.V. Tokarev, R.M. Frumkina and others.

Many linguists and cultural linguists, in particular, consider the concept in close connection with another important term, namely the linguistic picture of the world. The interconnection of such formations is primarily due to the commonality of the sources that form them. As pointed out by Z.D. Popova and I.A. Sternin, the formation of concepts is influenced by a specific sensory experience, which in turn is formed in the process of perceiving the world; objective human activity; mental assessment of already formed concepts; language communication; constant continuous knowledge of the world, linguistic units in particular. (Popova, Sternin, 2001: 40).

The concept is an important linguistic term which performs certain functions in this science. The main distinguishing function of the concept, as defined by many researchers, is the function of replacement. It replaces several generic terms with one lexeme. In addition, the concept is categorized within the framework of a certain term and its meanings, a picture of the world, which is, in fact, a substitution. It is interesting to note the position of D.S. Likhachev, who emphasizes, in addition to the substitutional, the second important function of the concept - the ability to expand meaning, leaving place for conjecture.

Like any multifaceted and complex term, the concept is studied not only from the point of view of an integrated view, but also from a detailed examination of the structure. Thus, academics are trying to distinguish between the structural elements of this term, while at the same time encountering such important characteristics of the concept as blurring boundaries, dynamism and convention.

Comparative research of concepts is a relevant area for studying new and important scientific issues.

### **1.3 Formation of conceptual space**

The meaning of linguistic units cannot be determined separately; it becomes clear only in the context of other cognitive structures. In addition, this meaning should be formed not only by looking at the paradigmatic and syntagmatic context, but also at the cognitive one - these are certain blocks of knowledge that stand behind these meanings and provide their understanding (Boldyrev, 2004: 25).

The conceptual system of each language is formed under the influence of various factors, among which it is worth highlighting the worldview and perception of a particular people, its way of life, norms and traditions, the historical past and modern conditions of development, etc. Cultural norms and principles are inevitably reflected in the language, embodied in a variety of connotative meanings and specific semantics of the meanings of linguistic units.

The conceptual system is filled with the main meanings and is a combination of knowledge, assessments, ideas about the world, which is perceived in its own way by a certain people. Thus, although the conceptual system reflects objective knowledge about the world, their formation and accumulation is impossible without the subjective perception of this world by a specific person and people as a whole.

Features of the way of life, world outlook and worldview, mental traits and cultural norms and traditions are inevitably reflected in the language in the meanings of linguistic units. The features of the conceptual system are most vividly embodied in such formations as concepts.

By the end of the XX century. In science, many works have appeared on the problem of the linguistic picture of the world and the picture of the world, in particular (the works of G.A. Brutyan, S.A. Vasiliev, G.V. Kolshansky, M. Black, D. in language. Language and picture of the world "(M., 1988) and others). In linguistic science, the picture of the world is understood as an ordered body of knowledge about reality, which is formed under the influence of experience, norms, rules, traditions, customs. The meaning of a picture of the world, the concept, conceptual sphere is the subject of research in many scientific areas and is relevant in the framework of anthropocentric linguistic research.

## **CLOSE AND DIFFERENCE OF CONCEPTUAL PICTURES OF THE WORLD OF RELATED (UKRAINIAN AND RUSSIAN) AND UNRELATED (UKRAINIAN AND GEORGIAN) LANGUAGES**

### **2.1. Linguistic design and specificity of the binary concept "freedom" - "will" in the Ukrainian language**

#### **2.1.1. Semantic signs of the concept "will", "freedom", which are revealed in lexicography and paremiological fund**

Within the framework of practical research, we carried out a comparative analysis of the concepts "will," freedom, which are the most accurate representatives of both language and culture in their relationship. In other words, in the scientific literature, such concepts are called constants. Constants are concepts that exist in the culture of a people for a fairly long period of time, or, as some scientists dare to say, always exist. They may coincide in name with the

constants of another national culture, but, of course, with a difference in semantic content. Their content is revealed not in the scientific-conceptual, but in the everyday-conceptual dimension in connection with the ideas about reality prevailing in culture. They represent the collective consciousness and are objective in a certain society.

The category of will is especially valuable for the Ukrainian people. Such a position of this concept is due to important historical factors that influenced the formation of the mentality of the Ukrainian nation. For many centuries, at one time or another, the Ukrainian people have fought and continue to fight for their will (freedom) and independence: for the independence of territories, borders, economic and political independence and freedom in all spheres of life.

The verbal concept in the Ukrainian language is represented by a complex of dictionary and contextual meanings. The main verbalizers are the lexemes "will" and "freedom", which in modern science are often identified with the symbols of a person of the XXI century (Vasilenko, Semenishin 2016: 113).

It should be noted that the lexeme "will" rather than "freedom" is more widespread in use, both in folk art and in poetry. The Ukrainian concept "will" combines both the personal aspect and the national one. At the same time, the large role of the national aspect influences the formation of the perception of will individually by each Ukrainian.

The linguistic concept of will at a deep level has a complex psycholinguistic structure, due to non-uniform psychophysical parameters, is characterized by polysemicity. The dichotomy of the concepts of freedom and will is based on the opposition of mental and socio-political categories, however, in the case of transferring mental phenomena to the social level or, conversely, from the social to the mental sphere, both concepts intersect and overlap.

The concept of "will" is widely disclosed in numerous paremias, which reveal the semantics of the concept "will" as a moral and volitional character trait (Вільному воля не потрібна.); will is a dream, desire, benefit (Сам у неволі, а мрії на волі. Або волю здобути, або дома не бути.); will is strength (Воля дає силу слабім.); will, as a value: more valuable than life and wealth, the highest good (Життя не має ціни, а воля дорожча за життя. За народ і волю віддамо життя і долю.); will is a condition of a happy fate (Хто без волі, той без долі); will is a condition for a full life (Чоловік без волі, як кінь на припоні.); will is a potential action (На волі я й гори потоплю.); will is the meaning and purpose of the life of the Ukrainian Cossack, struggle (Степ та воля – козацька доля.); will is personal (*У своїй хаті своя правда і сила, і воля*); will in negative connotation (Дай серцю волю, а сам підеш у неволю.); will - sprae (Коли козак у полі, то він на волі.).

Analyzing the paremiological fund, we came to the conclusion that among the main (in science they are called in another way nuclear) signs of the concept "will" it is worth highlighting: will - *strength, desire, moral and volitional qualities*.

The concept of "freedom" in paremiology does not clearly reveal its scope of meanings. Since it is represented in a few proverbs and sayings (*Ліпше холодно і голодно, але вільно. Народ без свободи, як безплідна земля, лиш терен родить. Народ без свободи — як риба без води*).

The semantic content of the concept is revealed through the analysis of lexicographic material, which conveys the following meanings of the concept of "freedom": 1) the absence of political and economic oppression, oppression and restrictions in the social and political life, both of the whole society and of a particular class; democratic freedoms, will; 2) being not under arrest, imprisoned, not in captivity, etc .; 3) life, existence regardless of anyone, the ability to behave at your own discretion; 4) the ability to act without barriers and prohibitions in any area; 5) the philosophical category - the possibility of the subject manifesting his will in conditions of awareness of the laws of the development of nature and society; 6) ease, lack of difficulty in anything; 7) simplicity, ease of use; 8) free time from work "(Dictionary of Ukrainian Language, 1970: 98).

The concept of "will" in the dictionary is represented by the following meanings: 1) one of the functions of the human psyche, which consists, first of all, in power over oneself, control over one's actions and conscious regulation of one's own behavior; striving to achieve your goal; 2) desire, desire, demand, order; 3) the right to dispose at its own discretion; power; permission, consent, decision; 4) no restrictions; freedom; personal life at home; 5) freedom, independence; 6) the liberation of peasants from serfdom (Dictionary of Ukrainian Language, 1980: 735).

Dictionary meanings distribute semantics between concepts, which in some meanings intersect, but still have important differences: the will conveys the internal state of both an individual and a people, which cannot be taken away, but which is limited and oppressed. Freedom is associated with the absence of restrictions in the sphere of social and political life, being not under arrest.

Ukrainian paremias widely disclose the semantics of the concept "will", but do not convey the meaning of the concept "freedom" at all, since at the level of paremias the lexeme "will" itself is rarely used.

### 2.1.2. Concepts "will", "freedom" in the works of Taras Grigorievich Shevchenko

The idea of freedom and will in Taras Grigorievich Shevchenko is one of the central problems in the poet's work. The poet himself, his life and his work is an example of the idea of freedom. As the researcher Shkrabalyuk A.A. points out, in his dissertation, the idea of freedom in Shevchenko's work is expressed in the concept of "will", which is very rich in content and in its content has no analogues not only in Ukrainian, but also in world literature (Shkrabalyuk: 2010: 8-10).

Thus, in the poetic speech of Taras Shevchenko, the concept of "will" is clearly described, not "freedom". Some researchers consider these concepts to be synonymous from the point of view of the poet's work. But we will distinguish between them, since the big semantic difference between these concepts in the Ukrainian language was discussed above. In general, it should be noted that in the works of the great poet, as well as in the Ukrainian language in general, it is the lexeme "will" that is directly used, not "freedom". The concept of "freedom" was used several times by the poet in the works that were written in Russian: *«Твои горы, твое море; Все красы природы не искупят его горя, не дадут свободы»* («Тризна, 1983г.); *«Свободу людям - в братстве их ты проявил великим словом...»* («Тризна, 1983г.; *«... Не отходя благословил свободу мысли, дух любви*» («Тризна, 1983г.).» (Шевченко, «Кобзар») ((Shevchenko, "Kobzar").

Ukrainian researcher V. Vaschenko, researching in the 1960s the language of T.G. Shevchenko, discovered that the word "will" is used in the poet's works about 160 times, which testifies to the significant role and importance of this concept in the poet's worldview. (Vaschenko, 1963: 25)

The concept of "will" in the works of T. Shevchenko was deeply studied by Lyudmila Fateeva, who identifies 12 vectors of development of the semantic content of this concept: "will-desire", "will-power", "will-power", "will-fate", "will-action", "will-bondage", "will-volitional traits", "will-state", "will-space", "will-necessity", "will-ethical characteristics", "will-emotional characteristics".

Analyzing the concept of "will", which is very widely disclosed in the work of Taras Shevchenko, we can say that the genius poet in his great works quite vividly conveyed all the semantic shades and connotative meanings that this concept carries. Nuclear meanings - desire, strength, value - are also supplemented by many important additional meanings that make up the understanding of different meanings of a multifaceted concept. Among these, it is worth highlighting will, as fate, slavery; the will is holy, given by God; will is more valuable than life

and immortal, like a soul; will as a living being; will - the Cossacks, the liberation struggle and many others.

The work of the great poet does not reveal the semantic meaning of the concept of "freedom". In our opinion, this is one of the facts confirming that in the Ukrainian language the use of the word "will" in the vocabulary is more private than the word "freedom", in particular in the poetic speech of the 19th century. From single lines of several poetic works of Shevchenko, we see the transfer of the meaning of the lexeme of freedom, as independent actions and realization of will. But such conclusions are very generalizing and not groundless from the point of view of the analysis of Shevchenko's work, since the rare use of this lexeme does not fully reveal the meaningfulness as a concept.

This situation was changed in the XX century under the influence of various extralinguistic factors - social and social movements, changes in the state system, cultural realities and many others.

### **2.1.3. Analysis of the meanings of the concepts "will", "freedom" in the literature of the XX - XXI centuries**

At the beginning of the 20th century, various extralinguistic factors made significant changes in the linguistic picture of the Ukrainian language. On the Ukrainian ethnic territory, the word "freedom" is widely spread. Similar changes were manifested in the more frequent use of this word, both in fiction and journalism. In connection with the development of social and political life and the struggle of the working class for their rights, such expressions as "freedom of speech, the right to freedom, freedom of the individual, freedom of printing" (Ukrainian) appeared, which began to be used in fiction: *«Я просвічена людина, маю право на свободу, на самостійність», «Народ ще тільки осмислює конституційні простори своєї свободи, а уряд уже стріляє».*

During this period, the word "freedom" was assigned the meaning of the absence of political and economic infringement and restrictions in social and political life. And the word "will" was assigned the main meaning as an internal mental state of the ability to control one's actions and consciously regulate one's behavior, to realize desires (Kataeva 2003: 11).

The concept of "freedom" in the 20th century acquired completely new shades of meaning, which were associated with the acquisition of a person's status of a citizen. It is worth noting that at the end of the 20th - at the beginning of the 21st century, the semantic content of the concept of "freedom" in the Ukrainian language was enriched with a significantly new meaning: the global understanding of freedom began to narrow in a narrower understanding - freedom of the individual, freedom of the citizen.

As the researcher A. Ivchenko points out, the freedom of an individual is one of the defining criteria for the freedom of the whole society, and one of the distinguishing features of modern civilization is a significant strengthening of the personal. A free person is the basis of a democratic society (Ivchenko: 2001, 32). The concept of “freedom” acquired a socio-political connotation due to the use of lexemes in phrases such as “freedom of the press”, “freedom of speech”, “freedom of movement”, “freedom to choose a place of residence” and other similar freedoms. In the Ukrainian language there is the word "freedom", which is used in the plural, which cannot be said about the word "will" (it is used only in the singular).

The above mentioned values are relevant for the semantics of the modern concept of "freedom". At the same time, the understanding of freedom as personal rights in the near future may change towards a more comprehensive understanding. Striving for geopolitism significantly changes people's worldview. They begin to think in broader terms. And if earlier the dyad “person - people or / and the state” prevailed in the world perception, now it is worth talking about the inclusion of a more global component: person - people and / or state - international community (other countries and peoples).

## **2.2. Semantic content and linguistic design of the concepts "will", "freedom" in Russian**

In the Russian linguistic picture of the world, the concepts of "will" and "freedom" are given no less important place than in the Ukrainian conceptual sphere, since they differ in semantic richness, are closely related to the socio-cultural aspects of life and life of Russians. These concepts deeply show how the speakers of the Russian linguistic consciousness manifest their worldview through language (Petrov, 2002: 207). Such a deep fullness and importance of the concepts "will" and "freedom" in Russian linguoculture brings them closer to the importance of these same concepts in Ukrainian linguoculture.

A.S. Solokhina, on the basis of an analysis of lexicographic sources, identifies four basic meanings of the concept of "freedom": 1) the ability to do what you want, to act at will; 2) the absence of restrictions, prohibitions in the political field; 3) absence of restrictions, constraints, regardless of the sphere; 4) freedom as being not in prison, not in slavery (Solokhina, 2004: 54–55).

E. V. Uryson in a comparative analysis of concepts indicates that "will" is synonymous with the concept of "freedom" in the meaning of a state, but not a feeling, since in the Russian language there is not even the expression "feeling of will", but there is a "sense of freedom". These two lexemes are also synonymous when it comes to the possibility of unimpeded action, and the restrictions that can impede them are established by both a person and society as a

whole, traditions, morality, lack of material resources, life circumstances. It is worth noting the important conclusion of the researcher Uryson E.V. that the lexeme “will” is perceived as outdated in modern Russian, while “freedom” is an actual concept and has a more general meaning (Uryson, 2004: 697).

In the Ukrainian and Russian languages, the concept of "freedom" has acquired a lot of important semantic meaning - social and political freedom. But at the same time, such a meaning did not become key in the Russian language. In comparative terms, this state of affairs can be explained by the following circumstances: most of the meanings that are associated with independence, the ability to act in accordance with your desires, to show your fortitude, etc. in the Ukrainian language the concept of "will" was fixed. The word "will" itself, as already indicated, is more commonly used in the language. In turn, the concept of "freedom" in the Ukrainian language has acquired a different color and one of the nuclear meanings of this concept in our time is the absence of oppression in the exercise of their social legal rights as a member of a civil society.

In the Russian language, the volume of semantic meanings of the concepts "will", "freedom" is distributed in a completely different way. A deeper fullness and a wider range of semantics are contained in the concept of "freedom", which combines the concept of the ability to do what you want within a certain framework imposed by society; the absence of restrictions and the ability to exercise their will based on the laws of nature. The word "freedom" itself is more commonly used in all spheres of life, and the word "will" is becoming more and more archaic, that is, it is becoming obsolete in modern Russian.

As we can see in the comparative-comparative plan, the semantic fullness, the connotative meanings of the concepts "will", "freedom" in the Russian and Ukrainian languages differ significantly. In some aspects (for example, the modern meaning of the concept "will") in this pair of languages we see not only a difference, but a completely opposite semantic content of the concept. The corresponding differences indicate a difference in the linguistic and conceptual picture of the Ukrainian and Russian linguocultures.

Thus, the presence of the same verbal expression of linguistic units does not at all mean that the meaning of these units as concepts will be the same. In this example, we saw very significant differences between two related languages - Ukrainian and Russian, which indicates the importance of conducting such studies of concepts in a comparative-comparative sense.

The Russian concept "will" differs significantly from the Ukrainian concept in terms of the lack of meaning of the struggle for will, sacredness and necessity, the idea of will as a state more valuable than life and a condition of fate. Such values were formed under the influence of the actual Ukrainian realities of social and political life, long-term oppression, control by different



states and foreign governments. The Russian people are unfamiliar with such realities due to the existence of their own power and state, personal space and native land.

In addition, an important distinctive connotation of the concepts is the negative attitude towards will in the Russian linguistic picture of the world, which is widely disclosed in folk art and is not inherent in the Ukrainian concept. Also, the meaning of "wide endless space" is an important connotation of the Russian concept, which is also not typical for the Ukrainian concept of "will".

### **2.3. Semantic content and linguistic design of the concepts "tavisupleba", "neba" in Georgian**

There are two linguistic units in the Georgian language: tavisupleba and neba, which with some degree of convention can be translated as "freedom" and "will", respectively. The conventionality of such a translation lies in the fact that the semantic content of these units does not quite correspond to both Russian and Ukrainian concepts.

The concept "tavisupleba", which can be translated into Russian as "freedom", carries a wide range of meanings, among which, according to the materials of the National Parliamentary Library, the following are worth noting: freedom of speech, press, religion, person, information, thought, conscience, expression, manifestation, organization; civil liberty, personal freedom; the will of the individual, person, society. The Georgian concept "neba" (will) is translated as personal freedom: that which cannot be taken away from a person.

In the dictionary meanings of the concept "tavisupleba" (freedom), personal freedom is distinguished, the meaning of which is also carried by the concept "neba" (will), as well as civil freedom - freedom in the exercise of one's rights and possibilities. The concepts "tavisupleba" (freedom) and "neba" (will) are closely related in their meanings, but it should be noted that "neba" (will) is associated with a person - this is a personal right, an opportunity. Similar semantics connects this concept with the Russian concept of "will", which also conveys the personal aspect of freedom, but differs from the Ukrainian concept "will", which is dominant in the Ukrainian national consciousness in comparison with the concepts of "freedom". But, at the same time, it should be noted that the Russian concept "will" is not quite similar to the Georgian one in terms of its use in speech. The Russian lexeme "will" is increasingly acquiring an archaistic character and has passed into the category of obsolete units that may eventually disappear from living speech. This feature of the concept is distinctive in the Russian conceptual system and is not observed in the Ukrainian or Georgian languages.

The works of Georgian poets of the late XIX - XX centuries widely reveal the following meanings of the concept "tavisupleba": close connection with the homeland (Georgia), with love for the country; a periodical struggle is waged for "freedom". It is not so easy for the Georgian people. The aspect of "struggle, liberation" fills the concept of "freedom" with an important value - *this is the historical path of development of the Georgian nation, its history, oppressed right (hence even more desirable and valued); a symbol of the love of the Georgian people; for every Georgian the concept of "freedom" is an integral part of his spiritual world; eternal freedom - like faith, people, homeland.*

It should be noted that such a semantics of the Georgian concept "tavisupleba" (freedom) brings it closer to the Ukrainian concept of "will". This similarity is explained by the similarity of the historical destinies of the Ukrainian and Georgian peoples (frequent attacks and seizures of territory, control of the Russian Empire, the realities of the Soviet period). Such common historical realities influenced the formation of similar meanings of concepts, which means that in the conceptual picture of the world of the Georgian and Ukrainian peoples we can observe common features - the aspect of the struggle for national rights, including the freedom of their country and state. Also common is a special valuable attitude towards freedom, due to the difficult path to its acquisition. Both the Ukrainian and Georgian peoples have always been distinguished by their love of freedom, which is reflected in the understanding of the concept of "freedom" and its important role in the linguistic picture of the world.

## **COMPARATIVE ANALYSIS OF THE "LANGUAGE" CONCEPT IN UKRAINIAN, RUSSIAN, GEORGIAN LINGUISTIC CULTURES**

### **3.1. Analysis of semantic features of linguistic units representing the concept "language" in Ukrainian linguoculture**

The concept "language" is one of the basic concepts in the conceptual picture of the world of both the Ukrainian and Georgian and Russian peoples.

For the Ukrainian people, the issue of attitude to their language is very painful and close, since for centuries Ukrainians have been fighting not only for freedom (freedom), national recognition, statehood and independence, but also for the development and existence of the Ukrainian language as a whole.

In the Ukrainian language, the concept language is represented by the lexeme "мова". Thanks to the analysis of the paremiological fund, the works of Ukrainian poets and writers, the main semantic features of the concept of "mov" in the Ukrainian linguistic picture of the world

were determined. Among such signs, it is worth highlighting: *«рідна», «милослівна», «калінова», «солов'їна», «материнська»*.

The analysis of lexicographic material and poetic creativity made it possible to determine the main meanings of the lexeme *«рідна»* in relation to the concept of "language" in the Ukrainian linguistic picture of the world: mother's language; the language of the Ukrainian song, lullaby, kobzars; language of the people; language - historically formed; that which is inherent in man.

The semantics of the sign *«материнська мова»* is revealed in the following meanings: language, like a mother, is unique; the language must be loved like a mother (with the same power of love); language comes first, like a mother among other people; language - mother's lullaby (first song); language is the most valuable thing, like a mother; language must be protected, appreciated, like a mother; "Motherboard"; mother - Ukraine - the language of the people (integral triad); mother - song - lullaby - language (close relationship of expressions).

The expression *"милослівна мова"* carries a deep meaning associated with the phonetic (vocal) features of the Ukrainian language and its perception, both by its own people and by other nationalities. Ukrainian poetry and folk art compare the Ukrainian language with the song of a nightingale. Therefore, together with the epithet *"милослівна мова"* when describing the language on a level, the epithet *«солов'їна»* is often used.

The expression *"калінова мова"* is an ethnocultural metaphor and does not have a direct meaning. This expression is very multifaceted and deep. It can only be explained descriptively. In addition, it is seen as impossible to directly and fully convey the meaning of this phrase. The expression *«наша мова – калінова»* speaks of the tenderness of the Ukrainian language, something deeply dear to the heart and soul, actually belonging and inalienable, deeply national. Viburnum is a symbol of Ukraine and this symbolism is conveyed in the semantics of the descriptive lexeme *"калінова"* in relation to the concept of "language".

The subsequent analysis of the concept "language" in Russian linguoculture has shown important significant differences in the semantics of concepts.

### **3.2 Semantic content, connotative meanings of the concept "language" in Russian linguoculture**

In Russian linguoculture, the concept of "language" (Rus. «язык») occupies a very important place, since it has a volumetric cognitive structure, deep semantics. The concept "language" in the Russian linguistic picture of the world has many semantic, conceptual, figurative, associative connections.

In the study of the scientist L.A. Tavdgiridze. the following nuclear features of the concept "Russian language" are indicated: *богатый, красивый, сложный, родной, выразительный*. In addition, we consider it important to pay attention to special and very important signs - *gr великий, могучий, международный*.

The phrase *родной язык* ("native language") in relation to the meaning of the concept in Russian linguoculture combines many shades of meanings, among which it is worth highlighting: native - connection with the homeland; native - connection with native land; native - language that is understandable; native - who is familiar from childhood; dear - precious, strong.

Sema «*богатый*» ("rich") speaks of the high value of the language, its versatility and volume, diversity, spaciousness. „*Великий и могучий*“ are epithets that, from the point of view of the concept's characteristics, refer to the expressive component, as well as to the evaluative categories. But at the same time, due to their frequent use in speech, in fiction, journalism and other sources, these semes border on the conceptual layer of the concept, being part of the evaluative definition of the concept of "Russian language".

The adjective «*могучий*» is an interconnecting component for the "language-state" dyad. In many works of art, this lexeme is filled with the meaning of the strength and greatness of the Russian state. In turn, the language, as an integral part not only of the people, but also of the state, acquired an important connotation - "a strong state - a strong language."

Paremmas reveal the meaning of the concept of "language" as an organ of speech („tongue”), which plays an important role in human life, carrying in itself to a greater extent danger and even hostility (*Худое слово доведёт до дела. За худые слова слетит и голова*). The positive attitude towards non-verbosity and silence is the opposite side of the Russian national mentality (*Где слова редки, там они вес имеют*).

Despite the diverse connotations with which folk art fills the meaning of the concept "language", it is worth noting that, to a greater extent, proverbs and sayings associate language with the organ of speech, and not with the national identifier. Presumably, we can explain this by the fact that in the mentality of the Russian people there is no need to identify the native language, to establish it as a national one. Historically, over the course of

many centuries, the Russian language has been developing without oppression from other languages.

Analysis of Ukrainian paremias showed the presence of important distinctive features and characteristics:

- the Ukrainian language is allocated the word "language as an organ" into a separate lexeme - Ukrainian "язик" (Engl. "tongue"). Consequently, the word "мова" of this meaning is not fixed and the concept of "мова" is most saturated with the meaning of language as a means of communication, expressing national mentality and culture, as an identifier of a nation;

- among the Ukrainian paremias, the lexeme «слово» ("word") is the most common; cases of the use of lexemes «мова», «язик» are rare;

- among the Russian paremias, the lexeme «слово» ("word") is not as common as the lexeme «язык» ("language"). In addition, the main meaning that Russian paremiology is saturated with is "tongue - the organ of speech, speaking."

In addition, it should be noted that the nuclear meanings of the Ukrainian concept "мова" ("language") and the Russian "язык" ("language") converge only in the meaning – *родной* ("native"). The semantics of the lexeme "родной" is filled with different distinctive meanings. Some descriptive lexemes of the Ukrainian concept are difficult to translate («милословна мова») or untranslatable («калінова мова») in relation to the Russian language due to their great ethnocultural coloring.

### 3.3. The concept of "language" in the Georgian language picture of the world

In the Georgian language, the concept language is represented by a lexeme - "ena". An analysis of the artistic heritage, paremias, dictionaries showed that the most frequent lexemes that are descriptive and used with the lexeme "ena" are the following: "dedaena", "mshobliuri", "ucmindesi", "tkbili", "unatipesi", "udzvelesi".

Analysis of the poetic heritage of the Georgian people made it possible to highlight the following important meanings and connotations of the concept «ena» (the most important part of the concept's meanings is concentrated in the semantics of the lexeme "dedaena"): a strong connection with the book - the alphabet of Jacob Gogebashvili "dedaena"; language - which the child received from the mother; the language given by God, the language of prayer, the sacred

language ("cminda ena"); the language of the motherland – "mshobliuri ena" "dedaena" - very related concepts; the language of the Georgian people is the only national language symbol of national identity; the language of the heart and soul; sweet tongue; a language that through the centuries conveys a connection with the great Shota Rustaveli; the language of the mountain peaks (born, exists in the mountain peaks, which is heard through the mountains).

From the above analyzed definitions of the semantics of the concept "ena" ("dedaena"), we can observe some parallels with the Ukrainian concept " мова " (language):

- transfer of connection with the mother ("dedaena" and " *материнська мова* ") - both in the Georgian and Ukrainian national consciousness, the mother has a special role. In Ukrainian and Georgian society, there are traditions of respectful attitude towards mothers, with love and care. Such realities of life are reflected in conceptual meanings and bring together the conceptual pictures of the world of the Ukrainian and Georgian peoples;

- transmission of the connection of the language with the homeland and with the people - both for the Ukrainian people and for the Georgian, the native language is a symbol of national self-identification. In addition, in different historical periods we can observe similar extralinguistic factors that influenced the development of the Georgian and Ukrainian languages - the imperial policy of banning native languages, Russification, the Soviet policy of spreading the Russian language in the republics as the state language along with the national one. Such historical realities brought to both the Ukrainian concept and the Georgian concept an element of the need to strengthen the role, development, and raise the prestige of the native Georgian and Ukrainian languages.

It should be noted that the concept of "language" in the Russian national consciousness is filled with completely different meanings and connotations, which make it possible to put it in a separate place without comparing either with a related language - Ukrainian, or with an unrelated language - Georgian. At the same time, the conceptual pictures of the world of the Georgian and Ukrainian languages, which were formed under the influence of similar cultural, social, political processes, contain many common features that characterize the Georgian and Ukrainian concepts. Such similarities are worth paying research attention to, since they can explain many other conceptual meanings and be useful in scientific or translation activities.

## CONCLUSION

The study of concepts and the linguistic picture of the world is important for the formation of a correct understanding of how a person in a particular society comprehends the world. The formation of many connotative meanings, semantics of linguistic units, the origin of many linguistic processes are based on the conceptual basis.

The uniqueness of each culture is reflected in the national language. Researchers see the manifestation of cultural mental traits in the semantic meanings of linguistic units, which form, first of all, the nuclear field of the concept and also peripheral meanings. The semantic meanings of linguistic units that convey the conceptual meaning embodied in a separate concept are formed under the influence of cultural norms, traditions and customs, the foundations of life, views of the world of society. In addition, the formation of the meanings of concepts is influenced by everyday consciousness and mental processes in general.

In this study, a comparison of the binary concepts "freedom", "will", as well as the concept "language" in closely related Ukrainian and Russian languages, as well as in the unrelated Georgian language in relation to these languages, is carried out. Ukrainian and Russian languages are closely related, since they have a common ancestor, and also belong to the same group of East Slavic languages. Due to their common roots, they are similar languages at different levels. Despite the similarity in the lexical, grammatical structure, in the study of the semantics of linguistic units that explicate ethnocultural concepts, a significant difference was found, which was formed in connection with different cultural features and national mentality of the Ukrainian and Russian people.

The Georgian language differs significantly at all levels (grammatical, lexical, syntactic, etc.) from both Ukrainian and Russian. Georgian culture is also distinguished by a big difference and its own characteristics. But, at the same time, the Ukrainian and Georgian people at different historical stages of their development experienced similar realities, succumbed to similar restrictions, were part of the same state formations, and therefore existed under the influence of similar conditions and the action of similar factors.

The study of the binary concept "freedom - will" in the Russian and Ukrainian linguistic and conceptual picture of the world has shown important differences in the perspective of the distribution of semantic meanings between these concepts. It is worth noting that in the Ukrainian and Russian languages these concepts are represented by the same lexemes, the expression plan of which does not differ (only the pronunciation differs): ukr. *воля* - rus. *воля*; Ukrainian *свобода* - Russian *свобода*.

The semantics of the concept "will" in the Ukrainian language differs significantly from the same Russian concept. In contrast to the Russian language, in the Ukrainian language the word "will" («воля») is more used than "freedom" («свобода»). In addition, in the Russian language the word "will" («воля») has acquired an archaistic character and is rarely found in fiction, journalism, or other discourses in general.

The semantic content of the concepts "freedom" and "will" in two languages is characterized by the presence of different nuclear meanings. In addition, they are characterized by different connotative colors that complement the main meanings.

In the Ukrainian language, the concept "will" («воля» in Ukrainian) has the main semantic load and is of great importance, which carries the main array of meanings: dream, desire, goal; strength and value; moral and volitional qualities of both a person and the people in general. In addition, the absence of restrictions in actions, the presence of a person not in custody, not in custody in the minds of the Ukrainian people is associated with the word "will". Perhaps that is why the most severe punishments in the Criminal Code of Ukraine are formulated as follows: «позбавлення волі», «обмеження волі» ("letting go of the will" (imprisonment), "curbing the will" (restriction of freedom).

The lexeme "will" (ukr.«воля») is widely used in the Ukrainian language. A large number of parameters convey the semantics of this concept. In addition, the desire for "will", the struggle for "will", "holy will" are the central ideas of the work of the great Ukrainian poet Taras Shevchenko.

During the research it was also found that the concept of "freedom" (ukr.«свобода») in the Ukrainian linguistic picture of the world does not find its deep reflection and was delimited in semantics from the concepts of "will" only at the beginning of the XX century. Since this period, the concept of "freedom" has been revealed in discourses that operate with the concepts of civil rights: "freedom of speech", "freedom of printing" (freedom of the press) and other freedoms. Social and civil liberties have become key fillers for the content of the concept of "freedom" in the Ukrainian linguistic consciousness.

The concepts of "will" and "freedom" in the Ukrainian linguistic consciousness reveal their meaning more in the social plane than in the personal - freedom and will of the people, and not separately of each person. In addition, there is a periodic or constant struggle for freedom and will. Such meanings are not inherent in the Russian linguistic consciousness, the concept of "will" in the conceptual picture of the Russian language does not contain the semantics of "struggle", "struggle against slavery, oppression."

It is also worth noting that the Russian linguistic picture of the world reveals a completely opposite state of affairs in terms of the frequency of the use of lexemes. The lexeme "freedom" is



generally used, and the lexeme "will" has acquired an archaistic character or is used to convey a special expression, an additional level of emotions in poetry. In addition, the semantics of concepts contains many important distinctive meanings in comparison with Ukrainian concepts.

In addition to many distinctive features, it is also worth paying attention to some of the common content sides of the concepts of "freedom" in the Ukrainian and Russian language picture. In recent decades, this concept has been increasingly filled with meaning - the freedom of a social person in his civil rights. In addition, the similarity also lies in some semantics of the concept of "will" as a mental state.

Thus, in the process of comparative research, many differences were found in the conceptual meanings of the binary concepts "freedom" "will" in the Ukrainian and Russian linguistic cultures. Such differences were formed due to the great cultural difference, the distinctive historical socio-political conditions of life of the Ukrainian and Russian peoples. The formation of the semantics of the concepts "will", "freedom" in the Ukrainian and Russian linguistic picture of the world was influenced by various extralinguistic factors, which formed many differences, both in the semantics of the concepts and in various connotations.

In the Georgian language, there are linguistic units "tavisupleba", "neba", which, with some degree of convention, can be translated as "freedom" and "will", respectively. It should be noted that the main array of meanings and more diverse semantics in the Georgian language contains the concept of "tavisupleba", which is revealed not only in the personal aspect, but also contains the national and social factor. At the same time, the concept of "neba" is revealed in terms of the personal right to realize one's own desires. The semantics of the "neba" concept connects this concept with the Russian "will", which also conveys the personal aspect of freedom, but differs from the Ukrainian concept "will", which is dominant in the Ukrainian national consciousness in comparison with the concepts of "freedom". But, at the same time, it is worth noting that the Russian concept "will" is not quite similar to the Georgian one in terms of its use in speech. The Russian lexeme "will" is increasingly acquiring an archaistic character and has passed into the category of obsolete units that may eventually disappear from living speech. This feature of the concept is distinctive in the Russian conceptual system and is not observed in the Ukrainian or Georgian languages.

An analysis of the lexicographic material, paremiological fund, poetic works of Georgian poets and writers reveals the semantics of the multifaceted concept tavisupleba. This concept focuses on the meanings of both personal freedom (an individual) and civil freedom (people, state). Among the main connotations that fill this concept, it is worth highlighting the following: close connection with the homeland (Georgia), with love for the country; a periodical struggle is

waged for "freedom"; a symbol of the love of freedom of the Georgian people; for every Georgian the concept of "freedom" is an integral part of his spiritual world; eternal freedom - like faith, people, homeland.

The above mentioned connotations of the Georgian concept "tavisupleba" (freedom) bring it closer to the Ukrainian concept "will", which is key in the Ukrainian linguistic picture of the world. This similarity is explained by the similarity of the historical destinies of the Ukrainian and Georgian peoples. Conceptual pictures of the world of the Georgian and Ukrainian languages reflect important similarities that have been formed in connection with the common historical realities. Such features are verbally fixed in the semantic meanings of concepts, as the main representatives of the interaction between culture and language.

Comparative analysis of the concept "language" in the Ukrainian, Russian and Georgian linguistic cultures showed that the conclusions about the similarity of ideas about the world, the commonality of cultural features of the Georgian and Ukrainian peoples are very strongly united by the concept of "language" (Ukrainian " мова", Georgian "ena") in Ukrainian and Georgian languages. At the same time, the analysis of the concept "language" in the Russian linguistic culture (Russian "язык") has revealed many differences between related Ukrainian and Russian languages in terms of the meanings of concepts.

First, I would like to note the cardinal conceptual differences that emerged in the analysis of the most important lexemes that represent the concept of "language" («мова»). The Ukrainian concept language is described by lexemes: *«рідна», «милословна», «калинова», «солов'їна», «материнська»*. While in the study of the scientist Tavdgiridze L.A. the following nuclear features of the concept "Russian language" are indicated: *богатый, красивый, сложный, родной, выразительный*. And also important signs are added: *«великий» и «могучий»*, which are not included in the nuclear structure, but are no less important for describing the concept of "language", in our opinion. As you can see, the main semantic features coincide only in the meaning of "native language" (Russian - *родной язык*; Ukrainian – *рідна мова* "). But it is worth noting that the associative links and connotations that this lexeme has in Ukrainian and Russian are not identical and have some important differences.

In the Ukrainian linguistic picture of the world, " *рідна мова* " ("native language") combines the following main meanings: the language that the child learned from the mother (with mother's milk, from a lullaby); the language associated with the Ukrainian song (the melody of the Ukrainian language is an integral feature of the concept); the language of the people is an integral part of both the entire people and the individual; a language that has great historical roots.

Analyzing the semantic content of the phrase "native language" in the Russian linguistic picture of the world (*«родной язык»*), the following main meanings were found: language conveys a connection with the homeland; the language conveys a connection with the native land; it is a language that is familiar from childhood; it is understandable language (additional connotation)

In comparison with the Ukrainian language, it is worth pointing out that for the Russian concept "language" the semantic meaning "native" does not convey the connection of the language with the mother, or such associative connections are infrequent. Such a word is more filled with the meaning of connection with the homeland - the home country, place of birth, childhood.

The Ukrainian concept "language", in addition to the fact that this "native" connects with the mother, complements its meaning with the word "*материнська мова*", thereby increasing the role of the mother in the conceptual picture of the world of the Ukrainian people. Such connotations are formed in connection with an important cultural moment - the high position of a woman-mother in the national consciousness of Ukrainians. The connection between the language and the mother is reinforced by an important national peculiarity: in the minds of Ukrainians, the country of Ukraine itself appears as a young woman-mother, whose children are the entire nation. A similar meaning can be seen in a variety of illustrations and fiction.

In the Russian language, one can trace the important place of the motherland, the native land in the consciousness of the Russian people and in the Russian mentality. Accordingly, the language absorbs such a content of the conceptual picture of the world and reflects this in the connotations of linguistic units, in their semantics: the native language is the language of the motherland. In turn, the close relationship of the concept "language" with the homeland in the Russian linguistic picture of the world can be traced in the semantics of other linguistic units that explicate this concept, for example, *«великий и могучий русский язык»*. ("the great and mighty Russian language"). Such semes reveal their meaning in folk art, poetic heritage, which convey the connection with the homeland, its vastness, the greatness of Russia as a huge strong country.

It is also worth noting the revealed distinctive aspect between the semantics of the phrase "*рідна мова*" in the Ukrainian language, in contrast to Russian - this is the connection of the language with the song, mostly with the lullaby, the song of the mother. In this sense, the semantics of the native lexeme is also closely related to the epithet "mother tongue". In addition, in this sense, the concept is filled with an ethnocultural aspect - a great connection between the language and the folk song, lullaby, song in general. This is explained by the vocal (phonetic) features of the Ukrainian language - a slight coincidence of vowels, consonant saturation, rhythm melodies, etc. The reproduction of Ukrainian words in songs enhances the above-mentioned

vocal features of Ukrainian speech. The epithet "солов'їна мова" complements the aforementioned semantics, introducing even more specific associative meaning - the language in the Ukrainian linguistic consciousness is associated with the gentle song of the nightingale. In numerous folk songs, poetic works about the language, as often as the epithet "рідна мова" is used "солов'їна мова".

From the point of view of characterizing the concept as a whole, the ethnocultural aspect is present in a richer sense in the concept of "language" in the Ukrainian linguistic picture of the world. It is worth highlighting separately the lexemes «милословна», «калінова», «солов'їна», which, as it was revealed in the course of the research, are difficult to translate from Ukrainian into Russian and possibly into other languages. A similar fact is associated with a large cultural semantics, a multitude of ethnic connotations that fill these lexemes. The lexemes «богатый, красивый, сложный, родной, выразительный, международный» in relation to the description of the concept "language" in the Russian linguistic picture of the world, of course, have a certain ethnic connotation, as they are formed in the minds of native speakers of the Russian language and under the influence of Russian culture. But at the same time, their universality and comprehensibility for representatives of other peoples does not cause controversy. In addition, it should be noted that there are no big difficulties with the translation of such units into the Ukrainian language, since these words have similar analogues in the Ukrainian language.

From a completely different perspective, it is worth considering the lexemes «великий, могучий» ( "great, mighty"), which, although they are not difficult to translate into Ukrainian, are filled with important ethno-cultural connotative shades, which, undoubtedly, can affect the quality of translation of such units. The difficulty of conveying the ethnocultural aspect of the expressions "great Russian language", "mighty Russian language" lies in the fact that such senses, when translated, lose a diverse complex of meanings, many connotations, voluminous explicit and implicit information. The lexemes convey many shades of meanings, among which it is worth highlighting the great connection with Russia - a mighty, great country. In addition, the "great Russian language", "the mighty Russian language" acts as a unifier of a large multinational country, a keeper of the nation's cultural treasury, its folk wisdom, great works, etc. Its speakers also see the power of the language in the prevalence of communication within the planet: Russian is the language of international communication, international and widely used. Such connotations permeate the semantics of the concept "language" in Russian linguoculture, embodied in descriptive lexemes – «великий, могучий».

Thus, the analysis of the second concept "language" in a comparative perspective revealed an even greater conceptual difference between the Ukrainian and Russian languages. In addition, the work analyzed various extralinguistic factors - historical events, the socio-political situation

in different historical periods, including the cultural characteristics of the life of peoples, which influenced the formation of different semantic meanings of the same concepts.

From the perspective of a comparative analysis with the Ukrainian and Russian linguoculture, the concept of ena in Georgian linguoculture was analyzed.

In the Georgian linguistic picture of the world, the concept of language (ena) has a special role, since the language of the Georgian people is very ancient, with a long history, a long literary tradition. The value of the native language, its greatness and important role is conveyed in numerous poetic works of Georgian poets, as well as in quotes by writers and prominent scientists. In the Georgian language, the concept language is represented by a lexeme - "ena". Analysis of the artistic heritage, paremias, dictionaries showed that the most frequent lexemes that are descriptive and used with the lexeme "ena" are the following: "dedaena", "mshobliuri", "ucmindesi", "tkbili", "unatipesi", "udzvelesi".

During the analysis, it was found that an important (central) lexeme that is synonymous with the lexeme ena is დედაენა. In the process of analyzing various sources, we have identified the following most important semantic meanings and connotations, which reveal the meaning of the lexeme "dedaena":

- connection with the alphabet of Jacob Gogebashvili (textbook "dedaena"), which was published in 1876 and was of great importance for Georgian children and society in general.
- connection with the mother. In numerous poetic works the word "dedaena" is revealed in its meaning as the language that the child received from the mother (with her milk, with her lullaby);
- understanding the language as given by God, the language of prayer, the sacred language. A similar meaning was formed in connection with the importance of the Christian faith in the Georgian society.
- connection between language and homeland, language and people: language as an integral part of the homeland; the language is as important as the homeland; the only language, like mom, like God, like homeland; which must be loved, respected, like a homeland; which must be protected as a homeland;
- language is a symbol of the national identity of the Georgian people.

It is also worth pointing out some important connotations of the dedaena concept, which can be seen in the artistic work of poets and writers: language is in the heart, in the soul; a language that bears a connection with the great genius of the Georgian people - Shota Rustaveli; the language that is born exists in the mountain peaks, which is heard through the mountains:

Such connotations reveal even more widely the ethno-specific features of the conceptual picture of the world of the Georgian people. The formation of such connotations was influenced by cultural (the great role of Shota Rustaveli's work), geographic (mountainous country) and other features of the life of the Georgian people.

Among the analyzed and highlighted semantic meanings, associative links and connotations, there is a high degree of ethnocultural coloring of meanings, which, in turn, indicates the need to study such units and meanings by translators in the aspect of parallel study of the cultural characteristics of the life of the people. In addition, I would like to draw your attention to the revealed features of the Georgian concept in a comparative-comparative way with the Ukrainian and Russian concepts. From the above analyzed definitions of the semantics of the concept "ena" ("dedaena"), we can observe some parallels with the Ukrainian concept "мова" (language):

- transfer of connection with the mother both in the Georgian and Ukrainian national consciousness, the mother has a special role. In Ukrainian and Georgian society, there are traditions of respectful attitude towards mothers, with love and care. Such realities of life are reflected in conceptual meanings and bring together the conceptual pictures of the world of the Ukrainian and Georgian peoples;

- the transmission of the connection of the language with the homeland and with the people - both for the Ukrainian people and for the Georgian, the native language is a symbol of national self-identification. In addition, in different historical periods, we can observe similar extralinguistic factors that influenced the development of the Georgian and Ukrainian languages
- the imperial policy of prohibition of native languages, Russification, the Soviet policy of spreading the Russian language in the republics as the state language on a par with the national. Such historical realities brought to both the Ukrainian concept and the Georgian concept an element of the need to strengthen the role, development, and raise the prestige of the native Georgian and Ukrainian languages.

It should be noted that the concept of "language" in the Russian national consciousness is filled with completely different meanings and connotations that are not observed either in the Ukrainian or Georgian linguistic culture. At the same time, the conceptual pictures of the world of the Georgian and Ukrainian languages, which were formed under the influence of similar cultural, social, political processes, contain many common features that characterize the Georgian and Ukrainian concepts. Such similarities are worth paying research attention to, since they can explain many other conceptual meanings and be useful in scientific or translation activities.

In view of the above analyzed material and these conclusions, I would like to note that such a study draws attention to the need to consider concepts in their comparative terms. After all, a comparison of two languages and two cultures reveals an important difference in conceptual pictures of the world and complements the research that is conducted at the level of one language. In addition, the analyzed historical, cultural extralinguistic (non-linguistic) factors that influenced the formation of the meanings of linguistic and cultural concepts are important for understanding other linguistic processes and for describing other elements of conceptual systems.

In addition to the above, it should be noted that the research carried out contains special value for practical translation activities. Since it conducted a deep study of the meanings of concepts and their comparison in three languages and linguocultures - closely related Ukrainian and Russian and unrelated to these languages Georgian. In the course of the research, important similarities were discovered between the Ukrainian and Georgian languages, which indicates the similarity of ideas about the world, worldview and worldview of the Ukrainian and Georgian people. The similarities analyzed above were formed under the influence of common extralinguistic factors. At the same time, the closeness of the language systems of the Ukrainian and Russian languages does not mean complete similarity in the meanings of the concepts. On the basis of the above examples, an important linguocultural difference was discovered, which manifests itself in different semantics and distinctive connotations of the main meanings of the concepts. Distinctive cultural traits have formed a large difference in the meanings of concepts.

Such studies complement the importance of anthropocentric perception of linguistic phenomena and the development in the scientific world of research areas for studying phenomena from the point of view of the influence of cultural, social and other factors.

### **Bibliography**

1. Академический толковый словарь украинского языка. (1970—1980). Электронный ресурс. Режим доступа: [ <http://sum.in.ua/s/ridnyj>].
2. Андреев А.В. — Историческая динамика психологии свободы в духовности советского человека: опыт 1940 - начала 1990 гг. XX века // Психолог. – 2017. – № 3. – С. 16 - 34. DOI: 10.7256/2409-8701.2017.3.22911 URL: [https://nbpublish.com/library\\_read\\_article.php?id=22911](https://nbpublish.com/library_read_article.php?id=22911)

3. Апресян Ю.Д. Коннотация как часть прагматики слова // Избранные труды. Интегральное описание языков и системная лексикография. Т.2. М.: Шк. «Яз. рус. культуры», 1995. с. 156-177.
4. Арутюнова Н. Д. Введение // Логический анализ языка: Ментальные действия: сб. статей / Под ред. Н. К. Рябцевой. М.: Наука, 1993. 176 с.
5. Арутюнова Н. Д. Язык и мир человека - М.: Языки русской культуры. 1999г. 896 с.
6. Арутюнова, Н. Д. Воля и свобода [Текст] / Н. Д. Арутюнова // Логический анализ языка. – М.: Индрик, 2003. – С. 73–99.
7. Аскольдов С.А. Концепт и слово // Русская словесность: От теории словесности к структуре текста: ас нтология / под ред. проф. В.П. Нерознака. М.: Academia, 1997. с. 267-279.
8. Бабушкин, А. П. Типы концептов в лексико-фразеологической семантике языка [Текст] / А. П. Бабушкин. - Воронеж : Изд-во Воронежского государственного университета, 1996. - 104 с.
9. Балмагамбетова Ж.Т., Нургалиева А.А. Понятие концепта в лингвокультурологии и лингвокогнитологии. Актуальные проблемы филологии: материалы международной научной конференции. Краснодар. 2016г. - с.83-87.
10. Балашова Е.Ю. Концепты любовь и ненависть в русском и американском языковых сознаниях. Автореф. дис... канд. филол. наук. Саратов, 2004.
11. Белянин В.П. Учебное пособие по курсу “Психолингвистика”. – М.: Новый Гуманитарный Университет Натальи Нестеровой, 1999. – 37 с.
12. Бибик С. Новий словник епітетів української мови: до корпусу поетичної мови. Культура слова №77. 2012. 64 – 72 с.
13. Боднар К.А. Феномен свободы в демократическом обществе. Політологічний вісник, 2015. Випуск 79.- с.113-119
14. Бодуэн де Куртенэ И.А. Количественность в языковом мышлении // И.А. Бодуэн де Куртенэ. Избранные труды по общему языкознанию. Ч. 1. М., 1963. - с. 311-324.
15. Болдырев Н.Н. Концептуальное пространство когнитивной лингвистики / Вопросы когнитивной лингвистики. Вып.№1 (001). 2004. с.18-35
16. Большой энциклопедический словарь русского языка. Электронный ресурс. Режим доступа:  
[\[https://gufo.me/dict/bes/%D0%A0%D0%A3%D0%A1%D0%A1%D0%9A%D0%98%D0%99%D0%AF%D0%97%D0%AB%D0%9A\]](https://gufo.me/dict/bes/%D0%A0%D0%A3%D0%A1%D0%A1%D0%9A%D0%98%D0%99%D0%AF%D0%97%D0%AB%D0%9A).
17. Брагина Л.Г. Память в языке и культуре. Издательство: М.: Языки славянской культуры. 2007г. – 520 с.



18. Ванхала-Анишевски М., Сиилин Л. (Ювяскюля, Йоэнсуу) «Не великое дело, великое слово». Функционирование слова великий в современном русском языке // Инструментарий русистики: корпусные подходы. Хельсинки. 2008. 25 – 42 с.
19. Василенко О.М., Семенишин О.И. Лінгвокультурні концепти «воля / свобода» (liberty / freedom). Збірник наукових праць «Гілея: науковий вісник». Випуск 104, 2016, с.116 – 119.
20. Варзин А. В. «Свобода» в словарной фиксации XIX – начала XX века: отражение трансформации смыслов под влиянием либеральной идеологии [Текст] / А. В. Варзин // Политическая лингвистика. – 2011. – № 1. – С. 206–212.
21. Ващенко В.С. Мова Тараса Шевченка. Харків. Вид-во Харків. ун-ту. 1963р. 252 с.
22. Великий тлумачний словник сучасної української мови (з дод. і допов.) : [уклад. і голов. ред. В. Т. Бусел]. – К. : Ірпінь : ВТФ “Перун”, 2005. – 1728 с.
23. Вдовиченко Н.В. Вербалізація морально-етичних концептів в українській мовній картині світу. дисертація на здобуття наук. ступ. кандид. філолог. наук. Одеса, , 2015. - 212 с.
24. Вдовиченко Н. В. Етнокультурні чинники вербалізації морально-етичних концептів в українській мовній картині світу / Н. В. Вдовиченко // Мовознавчий вісник. - 2014. - Вип. 18. - С. 70-74.
25. Вежбицкая А. Семантические универсалии и описание языков. М.: Языки русской культуры, 1999. 780 с.
26. Вежбицкая А. Понимание культуры через посредство ключевых слов / Пер. с англ. М., 2001. – 288с.
27. Верещагин Е. М., Костомаров В. Г. Язык и культура: Лингвострановедение в преподавании русского языка как иностранного. М., 1983.
28. Воркачев С.Г. Лингвокультурный концепт: типология и области бытования. – Волгоград: ВолГУ, 2007. – 400 с.
29. Воркачев С.Г. Семиотика лингвокультурного концепта и концептология. Язык, коммуникация и социальная среда. №12. – 2014. – 50-69 с.
30. Воркачев С. Г. Методологические основания лингвоконцептологии // Теоретическая и прикладная лингвистика. Вып. 3: Аспекты метакommunikативной деятельности. Воронеж, 2002. 79–95 с.
31. Воркачев С.Г. Счастье как лингвокультурный концепт, М., ИТДГК «Гнозис», 2004.
32. Воркачев С. Г. Лингвоконцептология и межкультурная коммуникация: истоки и цели // ФН. 2005а. № 4. С. 76–83.

33. [Воркачев С. Г., Воркачева Е. А. Концепт счастья в английском языке: значимостная составляющая // Массовая культура на рубеже XX-XI веков: Человек и его дискурс. М., 2003. С. 263–275.](#)
34. [Гачев, Г. Ментальности народов мира \[Текст\] / Г. Гачев. – М.: Эксмо, 2003. – 544 с.](#)
35. [Голубовська І. О. Етнічні особливості мовних картин світу: монографія / І. О. Голубовська, 2-е вид., випр. і доп. – К. : Логос, 2004. – 284 с.](#)
36. [Гончарова Н.Н. Языковая картина мира как объект лингвистического описания // Известия ТулГУ. Гуманитарные науки. Вып. 2. Тула: Изд-во ТулГУ, 2012. с 396-405.](#)
37. [Гончарова Н.Н. Концепт – основная единица языковых картин мира. Журнал «Известия Тульского государственного университета. гуманитарные науки». // Издательство: Тульский государственный университет \(Тула\). ISSN: 2071-6141. с.225 – 234.](#)
38. [Грабович Г. Між словом і схемою \(у пошуках Шевченкового тексту\) / Г. Грабович // Сучасність. – 1993. – № 11. – С. 118.](#)
39. [Граф А. Концепт «свобода» в современной русско лирике. ACTA UNIVERSITATIS LODZIENSIS. FOLIA LITTERARIA ROSSICA 7. – 2014. – 193 – 200 с.](#)
40. [Григорьева А.А. Русский менталитет: сущность и структура ... ..автореф. дис ... канд. философ. наук: 09:00:11 – Томск: 2008г. – 24с.](#)
41. [Гутовская М.С. Концепт «язык» в русской языковой картине мира и в обыденном сознании. Концептосфера русского языка. Минск. 2016. 252 –255 с.](#)
42. [Гумбольдт В. Язык и философия культуры. М., 1985.](#)
43. [Даль В. И. Толковый словарь живого великорусского языка: В 4-х т. Т. 1: А-З. М.: Рус. яз., 1989. 699 с.; Т. 4: Р-У. М.: Рус. яз., 1991. 683 с.](#)
44. [Дзюбишина Мельник Н. Поняття «рідна мова» в контексті сучасних реалій: матеріали четвертого Міжнародного конгресу українців 26–29 серпня 1999 р., м. Одеса. – К. : Пульсари, 2002. – С. 157](#)
45. [Дмитриева О. А. Об этнокультурной специфике пословиц и афоризмов. // Языковая личность: культурные концепты. Волгоград-Архангельск, 1996. С. 67–80.](#)
46. [Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов: на материале фр. и рус. яз. дис...канд. филол. наук: 10.02.20– Москва: 1997. – 189с.](#)
47. [Егорова О. С., Кириллова О. А. «Свобода» и «воля» как ключевые концепты русской культуры. Ярославский педагогический вестник – 2012 – № 4 – Том I \(Гуманитарные науки\). 161 – 167 с.](#)
48. [Егорова, О. С., Кириллова, О. А. Языковая р-презентация концепта «свобода» в медиадискурсе \(на материале прецедентных феноменов\) \[Текст\] / Яро-славский](#)

- педагогический вестник. Гуманитарные науки : научный журнал. – Ярославль : Изд-во ЯГПУ, 2010. – № 2. – С. 154–158.
49. Ермоленко С.Я. Територія мови Тараса Шевченка: Монографія / [С.Я. Ермоленко, Г.М. Вокальчук, А.Ю. Ганжа, Л.П. Гнатюк, Г.М. Сютя]; за ред. С.Я. Ермоленко. –К.: Видавничий дім Дмитра Бураго, 2016. – 348 с.
50. Ермоленко С.Я. Мова і українознавчий світогляд»: Монографія – К – НДИУ , 2007 – 444с.
51. Ефремов В.А. Теория концепта и концептуальное пространство // Журнал «Известия Российского государственного педагогического университета им. А.И. Герцена. Филология 2009г. с.96-105.
52. Жаботинская С. А. Концептуальный анализ: типы фреймов / С. А. Жаботинская // Вісник Черкаського університету. Серія “Філологічні науки”. – Черкаси, 1999. – Вип. 11. – с. 12–25.
53. Жданова Л.А., Ревзина О.Г. «Культурное слово» милосердие. //Логический анализ языка. Культурные концепты. М., Наука, 1991.
54. Зогрянян Э. Концептуализация понятия времени в языковой картине мира (на материале современного русского языка). дис....док.филол.наук. Тбилиси. 2011г. 204 с.
55. Иванова Е.В. Концепт как одна из основных единиц когнитивной лингвистики. Вестник Санкт-Петербургского университета. 2006г.сер.9, вып.3. с.40-47.
56. Ивасюта М. Світ українських символів. Наук.вісн.Чернів.універ. 2013. Випуск 697 – 699. Слов’янська філологія. 384 – 386с.
57. Ивченко О. Розуміння свободи в реаліях ХХІ століття. Вища освіта України. №1, 2001 г. 32 – 39 с.
58. Исаева, Л. А. О соотношении понятий «концептуализация», «стереотипизация» и «прецедентизация»/ / Культурная жизнь Юга России. – Краснодар, 2012. – № 2. – С. 58–60.
59. Караулов Ю. Н. Русский ассоциативный словарь как новый лингвистический источник и инструмент анализа языковой способности // Русский ассоциативный словарь. Кн. 1. М., 1994. С. 190–218.
60. Колесов В. В. Отражение русского менталитета в слове // Человек в зеркале наук. Л.,1991. С. 90-138.
61. Кононенко В. Концепти українського дискурсу. Монографія. - Київ-Івано-Франківськ, 2004, 248 с.

62. Кононеко В.І. Символи української мови: монографія, 2-е издание, Івано-Франковск: Издат-во Прикарпат. Нац. Ун-ту ім. Стефаника; 2013 – 440 с.
63. Костомаров Н. Воспоминание о двух малярах. «Основа», 1861. 50 – 54 с.
64. Карасик В.И. Языковой круг: личность, концепты, дискурс. М.: Гнозис, 2004. 390 с.
65. Карасик В. И. Языковые концепты как измерения культуры (субкатегориальный кластер темпоральности) / Концепты. Выпуск 2. Архангельск, 1997. с. 156–158.
66. Карасик В. И., Слышкин Г. Г. Базовые характеристики лингвокультурных концептов // Антология концептов / Под ред. В. И. Карасика, И. А. Стернина. Волгоград: Парадигма, 2005. Т. I. с. 13–15.
67. Карасик В. И., Слышкин Г. Г. Лингвокультурный концепт как единица исследования // Методологические проблемы когнитивной лингвистики: Сборник научных трудов. Воронеж, 2001. с. 76–77.
68. Карасик В.И., Стернин И.А. Антология концептов / под ред. Карасика В.И., Стернина И.А. - М.: ГНОЗИС, 2007. - 512 с.
69. Катаева Н.М. Русский концепт «Воля». автореф. дис ... канд. філол. наук: 10.02.01 – Екатеринбург. 2004. – 23 с.
70. Колесов В.В. О логике логоса в сфере ментальности / В.В.Колесов // Мир русского слова. - 2000.- №2.- 52-59с.
71. Колесов В.В. Слово и дело. Из истории русских слов. СПб.: Изд-во С.-Петерб. ун-та, 2004. С. 67.
72. Колшанский Г.В. Объективная картина мира в познании и языке. — М., 1990. — 128 с.
73. Коннова М. Н. Введение в лингвистику : учебное пособие. Изд. 2-е, Калининград : Изд-во БФУ им. И. Канта, 2012. — 313 с.
74. Кононеко В.І. Символи української мови: монографія, 2-е издание, Івано-Франковск: Издат-во Прикарпат. Нац. Ун-ту ім. Стефаника; 2013 – 440 с.
75. Кошарная С.А. Миф и язык / С.А.Кошарная – Белгород, 2002.- 287с.
76. Красных В.В. Картина мира vs. языковая картина мира. "Свой" среди "чужих": миф или реальность? / Красных В.В. – М.: ИТДГК "Гнозис", 2003. – 375 с. – с. 17-21
77. Красных В. В. Этнопсихолінгвістика і лінгвокультурологія: Курс лекцій. М., 2002.
78. Красных В. В. Русское культурное пространство: концепт «сторона»./Русское слово в мировой культуре. Конгресс Международной ассоциации преподавателей русского языка и литературы. Сб. докладов. Том I, СПб., 2003.

79. Краткий словарь когнитивных терминов / под ред. Е. С. Кубряковой [и др.]. М., 1997.
80. Кубрякова Е.С. Роль словообразования в формировании языковой картины мира // Роль человеческого фактора в языке: Язык и картина мира / отв. ред. Б.А. Серебренников. М.: Наука, 1988. с. 141-172.
81. Кубрякова Е. С. Язык и знание. М., 2004.
82. Кубрякова Е. С. Концепт // Краткий словарь когнитивных терминов / Под общ. ред. Е. С. Кубряковой. М.: Изд-во МГУ, 1996. с. 90–93
83. Кудинова Е. А. Концепт и отражение языковой картины мира. Альманах современной науки и образования Тамбов: Грамота, 2008. № 8 (15): в 2-х ч. Ч. I. с. 106-107.
84. Леонтович О.А. Методы коммуникативных исследований. М.: Гнозис, 2011.- 224 с.
85. Леонтович О. А. Русские и американцы: парадоксы межкультурного общения: монография. М.: Гнозис, 2005. 352 с.
86. Лисицын А.Г. Анализ концепта свобода-воля-вольность в русском языке... автореф. дис ... канд. филол. наук: 10.02.01– Москва: 1995. – 25с.
87. Лисяк-Рудницький І. Україна між Сходом і Заходом / І. Лисяк-Рудницький // Історичні есе : в 2 т. / [пер. з англ. М. Бадік, У. Гавришків, Я. Грицака, А. Дешиці, Г. Киван, Е. Панкеевої]. – К.: Основи, 1994. – Т. 1. – 554 с.
88. Лихачев Д.С. Концептосфера русского языка // Русская словесность: антология / под ред. В.П. Нерознака. М.: Academia, 1997. с. 280-287.
89. Лукашевич Е. В. Становление когнитивной структуры слова: лингвоментальный аспект / Е. В. Лукашевич // Методология современной психолингвистики: Сборник статей. – М., Барнаул : Изд-во Алтайск. ун-та, 2003. – С. 70–90. – Режим доступа: <http://psycholing.narod.ru/monograf/lukash-psy-hr>
90. Ляпин С. Х. Концептология: к становлению подхода // Концепты. Научные труды Центрконцепта. Вып. 1. Архангельск, 1977. с. 11–55.
91. Малинович М. В. Универсальные концепты и категории: проблема иерархии и взаимодействия в пространстве языка / М. В. Малинович, Д. А. Арипова, В. В. Батицкая [и др.]. // Концепты. Категории : языковая реальность. – Иркутск : ИГЛУ, 2011. – С. 10–42. – Режим доступа: [http://www.islu.ru/files/rar/2011/Professores/malinovich/universalnye\\_koncepty\\_i\\_kategorii.pdf](http://www.islu.ru/files/rar/2011/Professores/malinovich/universalnye_koncepty_i_kategorii.pdf)
92. Маслова В.А. Введение в когнитивную лингвистику: учеб.пособ. - М.: Флинта: Наука, 2004. - 296с.

93. Маслова В. А. Когнитивная лингвистика. 3-е изд. Минск, 2008. 272 с.
94. Маслова В.А. Лингвокультурология. М.: Академия, 2001. 208 с.
95. Мартінек С. В. Український асоціативний словник : У 2 т. – 2-е вид., стереотип. / С. В. Мартінек. – Львів : ПАІС. – 2008.
96. Мельникова А. А. Язык и национальный характер. Взаимосвязь структуры языка и ментальности. СПб., 2003.
97. Мечковская Н. Б. Семиотика: Язык. Природа. Культура: Курс лекций. М., 2004.
98. Мірчук І. Світогляд українського народу. Спроба характеристики // Філософія. Історія. Політологія. Генеза. – 1994. – № 2. – С. 87 – 95.
99. Мова – душа народу : матеріали бібліотек області до Міжнародного дня рідної мови та Дня української мови та писемності / Житомирська обласна універсальна наукова бібліотека ім. О. Ольжича ; уклад. О. Люблянська, ред.Г. Врублевська. – Житомир : ЖОУНБ ім. О. Ольжича, 2015. – 47с.
100. Морковкин В.В., Морковкина А.В. Русские агнонимы. М.,1996. 415 с.
101. Москвин В. П. Семантическая структура и парадигматические связи полисеманта (на примере слова судьба): лексикографический аспект. Волгоград, 1997.
102. Новый объяснительный словарь синонимов русского языка: [Электронный ресурс] ; под общ. руков. Ю. Д. Апресяна. – [2-е изд.]. – М. : Школа “Языки славянской культуры”, 2003. – 1122–1128с. – Режим доступа: <http://www.twirpx.com/file/122914/>
103. Ожегов С.И., Шведова Н.Ю. Толковый словарь русского языка / Российская академия наук. Институт русского языка имени В.В. Виноградова. — 4-е изд., доп. — М.: Азбуковник, 1997. — 944 с.
104. Павлюк Л.В. Концепт язык в обыденном языковом сознании. Веснт.Воронеж.гос.универс. серия Филология.Журналистика. 2009. №2. 86 – 88 с.
105. Панченко Н. Н. Средства объективации концепта «обман» (на материале английского и русского языков) АКД. Волгоград, 1999.
106. Пермяков Г. Л. Основы структурной паремиологии. — М.: Наука, 1988. — 236 с.
107. Петренко В. Ф. Психосемантика сознания. Монография. – М. : Изд-во Моск. ун-та, 1988. – 208 с.
108. Петровых Н. М. Концепты воля и свобода в русском языковом сознании : [На материале романа В. М. Шукшина «Я пришел дать вам волю»] / Н. М. Петровых // Известия Уральского государственного университета. — 2002. — № 24. — С. 207-217.
109. Пивовар Е.С. Ключевой концепт как структурирующее начало языковой картины мира у белорусов и русских. Русистика. Т.17, №2, 2019, 243 – 254с.

110. Пименова М. В. Методология концептуальных исследований // Антология концептов / Под ред. В. И. Карасика, И. А. Стернина. Волгоград: Парадигма, 2005. Т. I. с. 15–19
111. Полинченко Д.Ю. Естественный язык как лингвокультурный семиотический концепт (на материале русского и английского языков). автореф. дис... канд. филол. наук. Волгоград, 2004. 22 с.
112. Попова З.Д., Стернин И.А. Очерки по когнитивной лингвистике. Воронеж: Истоки, 2001. 191 с.
113. Попова З.Д., Стернин И.А. Когнитивная лингвистика // Когнитивная лингвистика. Монография. 2007г. Москва АСТ: «Восток-Запад». 314 с.
114. Пословицы: большой сборник. Электронный ресурс. Режим доступа: <https://posloviz.ru/category/yazyk-rech/>.
115. Постовалова 1987 - Постовалова В.И. Существует ли языковая картина мира? // Язык как коммуникативная деятельность человека. Сб. науч.трудов МГПИИЯ. Вып. 284. — М., 1987. — С. 65-72.
116. Постовалова В. И. Картина мира в жизнедеятельности человека / В. И. Постовалова // Роль человеческого фактора в языке : язык и картина мира ; отв. ред. Б. А. Серебренников. — М., 1988. — С. 8–69.
117. Преображенский А. Г. Этимологический словарь русского языка в 2-х тт. [Электронный ресурс] / А. Г. Преображенский. — М. : Гос. изд.-во иностр. и нац. словарей, 1959. — Т. 1. А–О. — 720 с.; Т. 2. П–Я. — 552 с. — Режим доступа: <http://etymolog.ruslang.ru/index.php?act=preobrazhenskij>
118. Пригодий О. Концепт «свобода» як елемент концептуальної картини світу. Науковий вісник МНУ імені в. О. Сухомлинського. №2 (20). Киев, 2017, с.188 – 190.
119. Прохоров Ю.Е. (ред.) Россия. Большой лингвострановедческий словарь/ М.: АСТ-ПРЕСС, 2007. - 737 с.
120. Радзієвська Т. В. Сценарний та оцінний компоненти концептів етичної сфери (на прикладі концепту гріх) // Лінгвістичні студії : [зб. статей]. – Черкаський держ. ун-т. – 2002. – Вип. 4. – С. 141–153.
121. Ракитина О. Н. Концепт море в русском фольклоре // Методологические проблемы когнитивной лингвистики. Воронеж, 2001. С. 114–124.
122. Ракитина О. Н. Признаки концепта «гора» и их актуализация в значении слова (на материале русских и немецких сказок) // Проблемы вербализации концептов в семантике языка и текста. Ч. 2. Волгоград, 2003. С. 291–192.
123. Савицкий, В. М. Идея, схваченная знаком. Несколько вопросов по поводу объекта лингвоконцептологии. — Самара: ПГСГА, 2012. — 124 с.

124. Самситова Л. Х. Сущность и специфика культурных концептов в языковой картине мира // Вестник Башкирского университета, 2012. Т. 17. №3(1). С. 1529–1532.
125. Самситова Л. Х., Байназарова Г.М. Понятие концепта в лингвокультурологии: история развития, структура, классификация. Вестник Башкирского университета. 2014. Т. 19. №4. с.1373-1377.
126. Светоносowa Т.А. Когнитивная лингвистика и лингвокультурология : черты и различия // Филологические науки в МГИМО : сборник науч. трудов. № 27 (42) / М. : МГИМО Университет, 2007. – 203 с. – ISBN 978-5-9228-0272-7. – с.39-46.
127. Символика украинцев [Электронный ресурс]: <https://uk.wikipedia.org/wiki>.
128. Селіванова О. О. Сучасна лінгвістика : напрями і проблеми / О. О. Селіванова. – Полтава : Довкілля-К, 2008. – 712 с.
129. Словарь русского языка: в 4 т. / под ред. А. П. Евгеньевой. М., 1984. Т.4. – 800с.
130. Словарь синонимов русского языка [Электронный ресурс] режим доступа: <https://text.ru/synonym>.
131. Словник української мови : в 11 томах / [гол.ред.кол. І. К. Білодід]. – К. : Наукова думка, 1970 – 1980. – Т.1– 1970. – С.735
132. Словник української мови : в 11 томах / [гол.ред.кол. І. К. Білодід]. – К. : Наукова думка, 1970 – 1978. – Т.9– 1970. – С. 98
133. Словник синонімів української мови : В 2 т. / А. А. Бурячок, Г. М. Гнатюк, С. І. Головащук та ін. – К. : Наук. думка, 2001. – (Словники України).
134. Солохина А. С. Концепт «свобода» в англий-ской и русской лингвокультурах [Текст] : дис. ... канд. филол. наук: 10.02.20. – М.: РГБ, 2004. – 191 с.
135. Сорок стихов об украинском языке. Электронный ресурс. Режим доступа: <https://osvitanova.com.ua/posts/2982-40-virshiv-pro-ukrainsku-movu>
136. Степанов Ю. С. Константы: Словарь русской культуры. М., 1997. 824с.
137. Степанов Ю. С. Константы: Словарь русской культуры. 2-е изд., испр. и доп. М., 2001. 990 с.
138. Степанов Ю.С. Константы: словарь русской культуры. Изд. 3-е, М.: Академический проект, 2004. с.42 – 67.
139. Сурина, В. Н. Понятие концепта и концептосферы / В. Н. Сурина. — Текст : непосредственный // Молодой ученый. — 2010. — № 5 (16). — Т. 2. — С. 43-46.
140. Сусов А. А., Сусов И. П. Размышления о концептах.//Вестник Харьковского государственного университета им. В. Н. Каразина. Харьков, 2006, №49.
141. Тавдгиридзе Л.А. Концепт «русский язык» в русском языковом сознании. специальность 10.02.01 – дис....кандид. филол. наук // Воронеж. 2005.



142. Телия В.Н. К проблеме связанного значения слова: гипотезы, факты, перспективы.// Язык система, язык - текст, язык-способность. - Москва: 1995, с.25-36.
143. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М., 1996.
144. Токарев Г.В. Проблемы лингвокультурологического описания концепта (на примере «трудовая деятельность») / Г.В.Токарев. - Тула, 2000. - 92с.
145. Трансформация украинской национальной идеи. / книга под редакц.О.Доней., К.:2019. – 464с.
146. Тубалова И.В., Эмер Ю.А. Ценностная составляющая концепта «украинский язык» в дискурсе украинских СМИ (на материале текстов аналитических статей). Томский государственный университет. Сибирский филологический журнал. 2008. №4. 273 – 284 с.
147. Тубалова И.В., Эмер Ю.А. Концепт «национальный язык» в зеркале белорусских СМИ // Русин. 2016 №4. 276 – 293 с.
148. Ужченко В. Д. Фразеологія сучасної української мови: навч. посіб. / В. Д. Ужченко, Д. В. Ужченко. – К. : Знання, 2007. – 494 с.
149. Українське народознавство : [навч. посіб.] ; [за ред. С. П. Павлюка; передмова М. Г. Жулинського]. – 3-тє вид., випр. – К. : Знання, 2006. – 568 с.
150. Урысон Е.В. Еще раз о свободе и воле // Сокровенные смыслы. Слово. Текст. Культура. Сборник статей в честь Н.Д. Арутюновой. М.: Языки славянской культуры, 2004, с. 694—703.
151. Урысон Е. В. Проблемы исследования языковой картины мира: Аналогия в семантике / Е. В. Урысон. – М. : Языки славянской культуры, 2003. – 224 с.
152. Уфимцева Н. В. Русские: Опыт еще одного самопознания // Этнокультурная специфика языкового сознания. – М. : Ин-т языкознания РАН, 1996. – С. 139–162.
153. Ушаков Д.Н. Толковый словарь русского языка: В 4 т. — М.: Сов. энцикл.: ОГИЗ, 1935—1940.
154. Фасмер М. Этимологический словарь русского языка: В 3-х т. / М. Фасмер. – М.: Прогресс, 1964. – Т. 1 : А–Д [пер. с нем. и доп. О. Н. Трубачева ; под ред. и с предисл. Б. А. Ларина. – 2-е изд., стер.] – М. : Прогресс, 1986. – 576 с.
155. Фатеева Л. М. Концепт «воля» в поезії Т.Г. Шевченка. Лінгвістичні студії: Збірник наукових праць. 2008. с.293 – 297.
156. Фатеева Л.М. Лінгвокультурологічний концепт «воля» (пареміологічний аспект). Збірник «Наукові праці». Том 67. Випуск 54. 2007, с.92 – 94.

157. [Хворостяний І.Г. Концепт свободи в історико-літературному контексті XIX ст. \(творчість Панаса Мирного\). Русская литература. Исследования. Выпуск XV. 2011, с.295 – 306](#)
158. [Храмова В. До проблеми української ментальності / В. Храмова // Українська душа : \[зб. наук. праць\] ; відп. ред. В. Храмова. – К. : Фенікс, 1992. – С. 3 – 35.](#)
159. [Шайкевич А.Я. Русская языковая картина мира в ряду других картинок //Московский лингвистический журнал. – 2005, № 2. - С.5-21](#)
160. [Шевченко Т.Г. Кобзар - собрание стихов. Электронный ресурс:   
https://be2.aldebaran.ru/get\\_file/4970706/36326926/Shevchenko\\_T\\_Kobzar.](#)
161. [Шмелев А.Д. Еще раз о русских словах свобода и воля. Вестник РУДН. Серия: Лингвистика. 2018, с 675—700.](#)
162. [Шмелев Д. Н. Современный русский язык: Лексика. М., 1977.335 с. Шукшин В. М. Вопросы самому себе. М., 1981.256 с. Шукшин. Жизнь и творчество. Барнаул, 1992. Вып. 2.](#)
163. [Шмелёв А. Д. Русский язык и внеязыковая действительность / А. Д. Шмелёв. – М. : Языки славянской культуры, 2002. – 492 с. – \(Язык. Семиотика. Культура\).](#)
164. [Шкрабалюк А.О. Феномен свободи у творчості Тараса Шевченка. автореф. дис ... канд. філол. наук: 10.01.01 – Киев: 2010. – 24с.](#)
165. [Энциклопедический словарь символов культуры Украины. За ред.В.П. Коцура, О.И. Потапенка, В.В. Куйбиды – 5-е видання – Корсунь-Шевченківський. – 2015. – 912с.](#)
166. [Яцкевич О. О. Лінгвокультурний концепт «Воля»: динаміка смислоутворення / О. О. Яцкевич // Мова і культура. Вип. 10. Том II \(102\). – К., 2008. – С. 92 – 96.](#)
167. [Яцкевич, О.О. Концепт "Воля" в українській мовній картині світу : автореф. дис ... канд. філол. наук: 10.02.01 – Харків : Б.в., 2009 . – 19 с.](#)
168. [Baratashvili N., Works, Tbilisi, 1968;](#)
169. [Barbakadze T., Concept “Otsneba” \[dream\] \(Semiotic Analysis\), 2012,   
https://semioticsjournal;](#)
170. [Dictionary of Georgian Language, http://ena.ge/explanatory-online;](#)
171. [Freedom and Fear. Heinrich Böll Foundation, South Caucasus Regional Bureau, 2012;](#)
172. [Freedom, Justice and Democracy in Georgian Mentality. Civil Society Institute Tbilisi, 2019;](#)
173. [Georgian National Corpus: http://gnc.gov.ge/gnc/simple-query?corpus=grc ,   
http://gnc.gov.ge/gnc/concordance](#)
174. [Georgian Poems: https://www.aura.ge/317-lqsebi-deda-enaze.html](#)

Field Code Changed

Field Code Changed

Field Code Changed

Field Code Changed

Field Code Changed

175. Makhachadze.: Makhachadze S., „First there was a Myth“, Batumi, 2004;
176. Melikishvili I. The Etymological Range of Concept *Freedom*. From Social to Individual. Linguistic Issues, Volume II., Tbilisi, 2008;
177. Orbeliani Sulkhan-Saba, Georgian Dictionary, Volume 1, Tbilisi;
178. Robakidze M., Some Concepts Expressing the Idea of "Freedom" in the old Georgian Language", Topical Problems in Georgian Studies, Volume 1, Tbilisi, 2012;
179. Sakvarelidze P. Main Concepts Related to Human Rights and Liberties - Freedom, <http://tolerantoba.ge/index.php?id=1281619775&kat=283>
180. Vazha Pshavela 1961: Vazha Pshavela, Complete Collection of Works in five volumes, Volume V, Tbilisi.

Field Code Changed