

**AKAKI TSERETELI STATE UNIVERSITY
FACULTY OF ARTS**

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**QUASIREALIA - UNIVERSAL LINGUISTIC AND
CULTURAL PHENOMENA AND THEIR
VERBALIZATION IN DIFFERENT LANGUAGE SYSTEMS
(On the Material of English and Georgian Prose)**

AN ABSTRACT

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The dissertation will be available from the library of the Faculty of Arts at Akaki Tsereteli State University (59 Tamar Mepe Str., Kutaisi, 4600).

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General Overview of the Research

The research paper is devoted to the study of quasi-realia as universal linguistic and cultural phenomena and the analysis of the ways of their verbalization in various language systems. Quasi-realia create a group of referents emerged in the process of establishing a specific cultural-genetic unity which reflects national and cultural specifics conditioned by a peculiar structure of material and spiritual values. Quasi-realia do not belong to non-equivalent vocabulary and they have their equivalents in a language of comparison with identical essential characteristic features and contrasting minor characteristics that are determined by particular socio-cultural peculiarities.

The study of the relationship between language and culture is one of the most current trends in modern communicative linguistics. This can be explained by the increasing demand for the intensive intercultural communication throughout the last decades, which is determined by the scientific-technical progress, globalization and the intensification of international relations at an accelerated pace. In the process of the dialogue between different cultures there cannot be successful communication without the synthesis of linguistic and cultural competences. The issue has not yet been thoroughly explored in terms of the theoretical point of view, and in spite of the strong interest in the culture revealed in a language, research methodology of linguistic units labeled on the national and cultural grounds is still in the process of establishment. The above-mentioned factors determine **the actuality of the research**.

The novelty of the research lies in the fact that it is the first time a contrastive analysis of quasi-realia has been carried out based on the materials from the English and Georgian languages which, on one hand, encourages the in-depth study of the phenomena and their verbalization and, on the other hand, contributes to the research of

the Georgian linguoculturological problems and the broadening of the relevant linguoculturological vocabulary database.

The purpose of the research is to study quasi-realia as universal phenomena that synthesize linguistic and cultural aspects; to determine how the phenomena are verbalized in different language systems.

In accordance with the general purpose of the research the following **tasks** are set:

- The conceptual apparatus for the research has been designed;
- The problems about the relationship between language and culture, interlinguistic equivalence and linguoculturological interference have been analyzed;
- Quasi-realia have been identified as universal linguistic and cultural phenomena;
- Semantic areas - conceptual categories, which are the basis for comparison of quasi-realia in different language systems (in this case English and Georgian), have been defined;
- Semantic and structural similarities and differences between English and Georgian quasi-realia have been identified by means of contrastive analysis.

The theoretical value of the work lies in the fact that at this point there has not been any complex study of quasi-realia. Consequently, the present work aims at contributing to the research in this area.

The practical value is determined by the research results that can be applied to theoretical special courses and seminars in higher education institutions. This work will provide theoretical material for foreign language teaching methodology, translation theory and linguoculturological lexicography.

The research methodology is derived from the objectives. The general methodology, proceeding from the specifics of the

research, is interdisciplinary in nature and constitutes a synthesis of anthropocentric-communicative and linguoculturological approaches. I apply to contrastive and descriptive methods and component analysis for a complex study of the phenomena of quasi-realia: for detecting their semantic potential and ways of objectivation in structurally contrasting languages and for identifying the regulations determining the observed similarities and differences.

Due to the interdisciplinary nature of the research methodology, the process of the selection of the bibliography went in several directions. The work is predominantly based on the theoretical data of modern communicative linguistics, linguoculturology, cognitive linguistics and contrastive linguistics.

Empirical material of this dissertation presents some examples from English and Georgian prose.

The structure and volume of the work are determined by the goals and objectives of the research. The work consists of the introduction, three chapters and the conclusion.

The introduction gives an explanation of the choice of the research topic, its significance and scientific innovation. There are the research goals and objectives determined, also the theoretical and practical value of the work, the methodological approach to the problem and the basic research principles.

Chapter One – “The dialectical relationship between language and culture through the prism of anthropocentric paradigm” – discusses issues related to the relationship between language, thought and culture; to the problem of intercultural communication and interlinguistic equivalence; to the national-cultural aspect objectivized in a language.

Chapter Two – “Quasi-realia as a transitional stage between universals and realia” – is about the research history, linguistic and cultural point of view about the issue and theoretical provisions. Quasi-realia have been studied as a transitional stage between

semantic universals and realia. The chapter also deals with the relation of quasi-realialia to other linguistic units labeled on the national and cultural grounds.

Chapter Three -- "Contrastive analysis of English and Georgian quasi-realialia" -- is devoted to the contrastive analysis of quasi-realialia based on English and Georgian prose materials. I focus on the basis for the contrastive research: the conceptual systems marked with national and cultural specifics - historical, ethnocultural and sociocultural areas along with their constituent subsystems. As a result of the contrastive analysis, similarities and differences between the planes of content and expression of the English and Georgian quasi-realialia have been revealed.

The Concluding Chapter summarizes and generalizes the research results.

The main results of the research have been presented as papers at the international scientific conference Modern Interdisciplinarity and Humanitarian Thinking (Akaki Tsereteli State University, Kutaisi), scientific sessions of Akaki Tsereteli State University and scientific seminars of the English Philology Department. The dissertation was presented and approved by the English Philology Department staff meeting on January 15, 2014.

The Main Content of the Work

The choice of the topic was determined by the Referent Classification Model according to which a distinction has been made between universals with identical primary and secondary signs, realialia -- with contrasting primary and secondary signs and quasi-realialia -- with identical primary signs and contrasting secondary signs. The signs of essential nature make quasi-realialia closer to universals and the secondary characteristics make them closer to realialia. The signs of essential nature include invariant semes in the semantics

of linguistic units, and the secondary signs mean variant features in both semantics and structure, the existence of which is determined by national and cultural specifics. Thus, quasi-realialia constitute a transitional stage between the two universal linguistic-cultural phenomena -- semantic universals and realialia. In fact, we are dealing with a particular type of realialia which has a functional analogue in a foreign language, and according to its specifics it requires a different research approach and methodology.

Chapter I. Dialectical Relationship between Language and Culture through the Prism of Anthropocentric Paradigm

Today when the linguistic thought has undergone the complex and controversial way from immanentism to the recognition of the necessity of in-depth study of the extralinguistic reality; when the modern communicative paradigm, proceeding from its inner nature, aims at maintaining the achievements of all previously existing paradigms to deal with the tasks of linguistic anthropocentrism; when the two main concepts of the language - Humboldt's concept of *energeia* and Saussure's semiotic vision - are in constant dialogue, constantly complement each other and constantly evolve, the triad - language, thought and culture - is in the form of unity of dialectically interrelated multidimensional phenomena. Each member of the triad serves two special seemingly contradictory functions: being the creator and, at the same time, the product of the rest of the members. Almost all the dimensions of these phenomena are important to be taken into account for any modern research. The same is true for my research. However, the nature of the research topic makes me focus on the specific aspects of the triad members: a) language - as a world view that creates a unique picture of the world and thanks to the cumulative function, it constitutes the most objective historian of personal and public experiences; b) thought - within the scope of

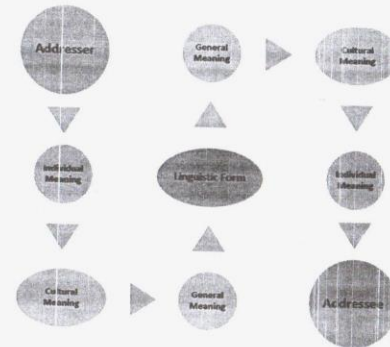
linguistic determinism, as a result of which language is our unique choice of the world perception and interpretation; c) culture - in its universal and national dimensions.

No culture of any civilized nation and its linguistic system has ever been shut for universal elements, which has always resulted in the development and diversification of thought based on the local cultural values. In intercultural relations universal meaning and expressions are appropriately perceived by the representatives of different cultures, whereas understanding national and cultural views and expressions requires further competence.

In the 1950s one of the first theorists of intercultural communication and contrastive linguistics, the American linguist R. Lado suggested a scheme reflecting a typical process of communication (Scheme 1), according to which the addresser's message, until it is used in a particular language, gradually passes through the three prisms of meaning: individual, cultural and general. Individual meaning (the one reflected in the addresser's consciousness) obtains general meaning (the one reflected in the universal consciousness) through the prism of cultural meaning (the one reflected in the national consciousness) and is communicated to the addressee as a specific linguistic form. The recipient decodes the information in reverse order. The first stage focuses on the general meaning. Afterward, the decoding continues through the understanding of cultural and individual levels. Proceeding from the purposes of the research, I emphasize the cultural meaning. In case of neglecting the most important level which is made by the cultural component of semantics, it is impossible to achieve successful communication.

The failure of intercultural communication is caused by linguoculturological interference: impacts of the habits, set in the heart of the recipient's native culture, onto the perception and learning processes of foreign cultural phenomena. The deviation

Scheme 1. Communication Process

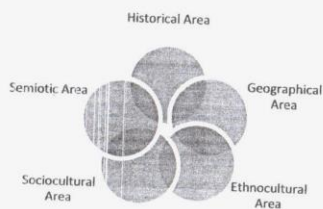


from the regulations is the result of the insufficient knowledge of the foreign linguistic picture of the universe. In such cases, the benchmark for the participants of the communication act is only native cultural area. From communicated messages the addresser and the addressee frequently select only those facts that are relevant to their way of thinking and ignore the accumulated mental models, or give erroneous interpretation to the facts that do not support their vision.

It seemed in some ways that the globalization process reduced the quality of multiculturalism and the probability of misinterpreting the information of the foreign culture, but the fact is that it is subject only to the neutralization of the superficial contrasts between cultures, whereas profound differences remain unchanged.

The national and cultural specifics involved in the semantics of linguistic units are expressed by various terms in special literature: historical-cultural component, national-cultural component, the background knowledge. In all cases, we are dealing with a particular aspect of semantics, which is one of the foundations of my research. This is the semantic component which ensures the accumulation, transformation and storage of the information of national and cultural nature. National and cultural specifics may be seen as a certain background, which is divided into several sectors - historical area (the historical information encoded in the national consciousness), geographical area (the geographical information encoded in the national consciousness), ethnocultural area (the ethnocultural information encoded in the national consciousness), sociocultural area (the sociocultural information encoded in the national consciousness) and semiotic area (the information about the symbols of the national consciousness) (Scheme 2).

Scheme 2. Areas Reflecting National-cultural Specifics



Interpenetration is typical of these areas because they include many interrelated aspects and present the national culture objectified in a language in various ways.

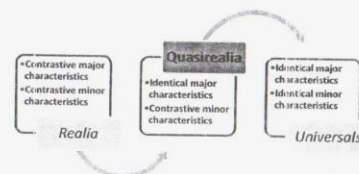
Chapter II. Quasi-realia as a transitional stage between realia and universals

There are three types of interrelation between referents while contrasting different cultures. Accordingly, referents of culture, conventionally, are divided into three groups:

The first group includes elements that are congruent in contrasting cultures with both primary and secondary characteristics: sun - მზე, air - ჰაერი, fire - ცეცხლი, love - სიყვარული, happiness - ბედნიერება. The elements of the second group are characterized by the uniqueness of both primary and secondary signs - Big Ben, Thanksgiving, kilt, pudding - სვეტიცხოველი, ლომისობა, ჩობა, ჩურჩხელა. The elements of the third group are similar in essential features but different in secondary characteristics: sabbatical year - შემოქმედებითი სვეტულა.

Because of the different degree of uniqueness: the first group, as it has been suggested, is considered as universals, the second group - as realia and the third - as quasi-realia (Scheme 3).

Scheme 3. Referent Classification Model



Quasi-realia, on one hand, include identical basic features making them closer to universals and, on the other hand, have some contrasting secondary characteristics which make them closer to realia. Secondary features can be evident in both the plane of content and the plane of expression. Thus, quasi-realia are a transitional stage between semantic universals and realia.

Semantic universals convey the same concept in words of different phonemic composition in different languages. It should also be noted that semantic universals are approximate rather than exact, i.e. the same concept is not conveyed with absolutely the same meaning in different languages. In addition, most of the semantic universals are statistical rather than absolute.

Semantic universals are conceptual-cultural universals. While contrasting a variety of conceptual systems presented by different languages, it is obvious that linguistic and cultural systems significantly differ from one another, but there are semantic universals that refer to the common conceptual basis of language, thought and culture.

Semantic or cultural universals are related to the subject matter of the universe, as well as ethnic, national-cultural and moral issues. These two aspects lead to the semantic capacity of universals and their ability to be a presenter of national and epochal characteristics.

Thus, invariant features of quasi-realia are related to semantic universals. As for the variant signs, in this case we are dealing with the relationship between quasi-realia and realia.

The issue of realia is quite thoroughly covered in special literature dedicated to the translation theory and practice. The issue is analysed according to various aspects in the works of O.S. Akhmanova, L.S. Barkhudarov, E.M. Vereshchagin, V.S. Vinogradov, V.N. Komissarov, V.P. Konetskaia, V.G. Kostomarov, M.M. Larson, E.A. Nida, A. Neubert, D. Robinson, A.V. Superanskaia, J.C. Catford, A. Chesterman, etc.

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The notion of realia is polysemic and is perceived differently. Realia can be considered as objects and events in our surrounding reality. However, according to the translation theory and practice the notion is related to the things and events of reality, which are characteristic of a specific culture. Another meaning has risen based on this meaning: linguistic units that denote unique things and events of reality are referred to as realia.

Realia, first of all, are seen as referents, semantic objects verbalized as linguistic units. The term "realia" refers to both real objects and their linguistic expression. The latter is also known as linguistic realia.

Linguistic realia are often referred to as non-equivalent lexical units. Authors also mention the translation of realia which appears in the form of conventional and simplified means of interpretation (transcription, transliteration, loan translation, generalization, descriptive methods).

Classification of realia is not an easy task because they cover almost every aspect of the nation's culture. During the classification there are two basic approaches: classification on the basis of the subject matter and temporal marks.

According to the subject matter realia are divided into categories which fall within the scope of human activities, and it does not matter whether they are used in modern languages or not. These are the following categories:

Geographical Realia: prairie, loch; ქობი, ორქობი.

Ethnocultural Realia: Culinary Products: molasses, pudding, quiche, ploughman's lunch; საცივი, სულგუნი, გოზინაცი, თათარა/ფელამუმი, წურჭხელი; Clothes: moccasin, sandal, kilt; წიბა, ახალუბი, ვაზალაბი; Residence: terraced house, penthouse; ოცდა, სვანური კოშკი; Holidays: Thanksgiving; ღობისობა; Mythological Characters: Cinderella; ნაგარქქია; Games: "king of the castle", "puss in the corner"; ვაზაბი, ლახტაობა, თარზაი;

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Sociocultural Realia: Administrative-territorial Units: county, West/East End; ხეკა, საერისთავო, მაზრა; Officials: Lord Chancellor; ერისთავი; Social-political Organizations, Figures, Trends: tory, whig, labour party, hippie; თერგდალეულები, ეროვნულ-დემოკრატიული პარტია; Rank, Status: earl, peer; თავადი, აზნაური;

The classification of realia based on temporal marks is characterized by the diachronic approach. Realia are classified according to whether they are used in the modern language. In this case it does not matter what area of human activity they are connected to. Therefore, two groups of realia are singled out: historical and modern realia. However, sometimes it is difficult to draw a clear line between them. In some cases, realia as objects no longer exist, but the relevant linguistic realia continue to exist, as they have already acquired a new meaning. (workhouse - today in American English means prison, but in the past it meant an asylum in Britain, where poor people supported themselves by their own labor).

Among linguistic realia we distinguish historicisms - words that denote dead realia (franklin - free landowner in the Middle Ages) and neologisms - newly established realia (D-day - February 15th, 1971, the day of introducing the decimal coinage system in the UK and Ireland). In lexical-grammatical realia there are various categorical features reflected. Most of them are substantives. Verbal forms constitute the smallest group. For example, to squat - means settling on unoccupied land without legal claim. Some verbs are produced as a result of conversion: to whip - calling MPs to session. Adjectival forms, basically, derive from proper names: Edwardian - of the period of King Edward VII.

Linguistic realia relatively rarely create homonym pairs, for example, D-day (June 6th, 1944 - the day when Anglo-American armed forces entered Normandy) and D-day (February 15th, 1971 - the day of introducing the decimal coinage system).

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The following types of word formation are separated from each other: root words - bingo (a lotto-type game); derivatives - oxfordettes (strap ankle boots for women); compounds - Irc inside (King Edmund II and Oliver Cromwell's nickname); derived compounds - double-decker; compound short forms - D-Day (full form - Decimal Day); derived short form - bookie (from the word - bookmaker); abbreviations - WRNS - Women's Royal Naval Service.

The objects of my research - quasi-realia (Lat. quasi - "almost", "as if") - were not considered as separate group of referents for quite a long period of time. They were identified as a group of referents which could be translated by means of their functional analogues, or by using an equivalent that is relevant to them with essential features. The new model of referent classification indicates a change in the attitude to the issue.

Let us discuss a specific example of quasi-realia: English "sabbatical year" and Georgian „შემოქმედებითი შვებულება“. The quasi-realia denote the opportunity universally provided by educational institutions for their academic staff to take a paid leave and be discharged from their duties to pursue an academic or educational pursuit within several years, often lasting from two months to a year. This is the identical major feature of both quasirealia. As for the minor characteristics, there is a contrasting association same in the semantics of the English version. Proceeding from the English national and cultural consciousness and way of thinking, this version is associated with the Biblical seventh day of rest and the ancient agricultural tradition observed by Jews once every seven years during which they refrained from the use of the agricultural lands in order to increase their fertility. The aforementioned same contributes to the unique verbalization of the English version. Georgian national and cultural consciousness, on the other hand, relates this semantic universal to the concept of creativity („შემოქმედებითი“ - "creative").

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Thus, the universal concept is uniquely verbalized in English and Georgian owing to the contrasting minor characteristics that are based on the peculiarities of the unique national-cultural areas. Furthermore, there is another contrasting characteristic in the semantics of the English version: "sabbatical" refers not only to the leave granted to academic staff, but also to employees from other areas.

In the plane of expression the synthesis of adjectival and substantival forms is similar in both cases. The English version can be found as the abbreviated form – sabbatical, which is a substantivized adjective.

In order to define the phenomena of quasi-realia more clearly I focus on their relation to neighbouring groups, such as term, professionalism, slangism, dialectism and the vocabulary bearing cultural connotation. Realia and quasi-realia are close to them because of the unique nature of their referents, but this uniqueness has contrasting motivations. Term doesn't have a national connotation as it is found in the languages of all the nations which are familiar to its referent. Thus, it is free of national identity and is considered to be an achievement of the whole humanity. Realia and quasi-realia, on the other hand, belong to the nation where they were originated. Unlike term, realia are included into another language, regardless of whether the nation is familiar to their referents or not. The referents of professionalism are known to relatively small professional groups. Together with slangs they belong to the nonliterary vocabulary, whereas realia and quasi-realia belong to the literary vocabulary. Dialectism belongs to the other variety of the language – a dialect.

The vocabulary with cultural connotation is close to the phenomena of quasi-realia in essence, but they cannot be considered one and the same, because in this case the contrasts are observed only in their semantics. On one hand, we are dealing with semantic universals. On the other hand, the semantics of each lexical unit carries a national and cultural connotation. For example, as a semantic

universal, in a lot of different cultures, the concept of the queen of flowers - rose - is associated with beauty, the symbolic expression of love, the source of inspiration for artists, etc. The concept of rose carries the same associations in the English and Georgian cultural reality. However, in the English version there are particular national symbolic associations closely related to rose, representing the latter as a symbol of British sovereignty. This association originated in the national consciousness during the fierce and bloody dynastic confrontation known as the Wars of the Roses. Red and white roses were depicted on the family emblems of the rivals. The Wars of the Roses resulted in the long-term stability of the government. Accordingly, rose became a symbol of victory, strength and power.

The concept of vine common in many cultures including British and Georgian is also an example of semantic universals. However, in the Georgian national consciousness it was once a pagan cult as an expression of outstanding winemaking traditions and later became a particularly significant Christian symbol.

Chapter III. Contrastive Analysis of English and Georgian Quasi-realia

In order to determine the basis for the contrastive analysis of English and Georgian quasi-realia, we should return to the areas reflecting national-cultural specifics - historical, geographical, ethnocultural, sociocultural and semiotic backgrounds, and, first of all, find out what kind of relations the phenomena of quasi-realia have to each of them.

While discussing the relations of quasi-realia to the historical area, the issue of the chronological classification, which separates historical and modern quasi-realia, is in the center of attention.

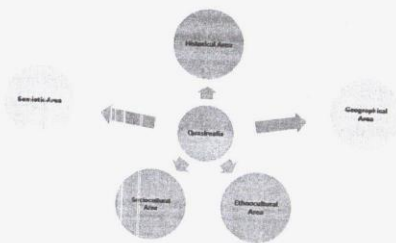
In the geographic area, because of the distinct universality or uniqueness of the geographical environment, universals and realia are predominantly presented.

Quasi-realia are widely spread in the ethnocultural and sociocultural areas.

Semiotic linguistic units create connotative vocabulary which, as noted, is close to the phenomena of quasi-realia in its essence.

Thus, the three (historical, ethnocultural and sociocultural) out of the aforementioned five areas can be chosen as the basis for the contrastive analysis of quasi-realia (Scheme 4).

Scheme 4. Relation of Quasi-realia to National-cultural Areas



Thus, I have used the universal categories reflecting national-cultural specifics as the basis for the direct comparison of English and Georgian quasi-realia: ethnocultural and sociocultural conceptual systems and their constituent subsystems. As for the historical area, it has not been isolated as a separate basis for comparison, since historical specifics is evident in the ethnocultural and sociocultural areas, demonstrating synchronic as well as diachronic aspects.

In order to identify the identical primary and contrasting secondary signs, I use the contrastive analysis of their planes of content and

expression and determine the basic similarities and differences between the English and Georgian quasi-realia.

There is a large number of quasi-realia in the **ethnocultural** area as the national-cultural specifics is most clearly reflected here. According to the semantic characteristics the limit is drawn between several subsystems: *Culinary Products*: sauce - საწებელი, porter - ლუდი, cornbread - მჭადი, cheesecake - ხაჭაპური; *clothes*: sweatpants - სპორტული შარვალი, felt cloak - ნაზადი; *Residence-related Referents*: mansion - ციხე-დარბაზი, semi - შეწყვეტილებული სახლი, cottage - ფაცხა, cottage garden - ბაღი, sunporch - შუშაბანდი, mantelpiece - ბუხრის თარო, landlord - ბინის პატრონი; *Labour Activities*: barn-raising/log-rolling - ნადი, ploughman - გუთნისდედა; *Festive Rituals*: feast - სუფრა, toastmaster - თამადა, toast - საღებურბელი, wedding party - მადრონი, best man/groomsman - ეჯიბი/ზელისმომკიდე/მეჯეარე, bridesmaid - მდადეზელისმომკიდე/მეჯეარე; *Funeral-related Referents*: wake - ქეღები, mourner - მოზარე; *Traditions and Customs*: foster mother - დედამტე, bonfire - ჭიკოკონა, bundling - სწორფრობა/წაწლობა, cuckolding - თავზე რქების დადგმა; *Holidays*: Christmas - შობა; *Mythological Characters*: beauty - მზეთუნახავი, dwarf - ქონდრისკაცი/ცეროდენა, witch - კუდიანი; *Games*: rugby - ლელი, hopscotch - კლასობანა;

In the **sociocultural** area we distinguish several subsystems: *Administrative-territorial Units*: city - ქალაქი; *Officials*: Home Secretary - შინაგან საქმეთა მინისტრი; *Social-political Institutions*: Parliament - ოსნის კრავი; *Security and Defense*: policeman, sheriff - მანდატური, იასაული, ბოქაული, მილიციელი, პოლიციელი, პატრული; *Education System*: Grammar School - კლასიკური გიმნაზია;

These examples include not only essential invariant semes, but also variant characteristics determined by national and cultural specifics.

As shown by the examples, the majority of quasi-realia are substantives.

In the English examples there are the following word types of substantives:

Root substantives: *sauce, feast, toast, wake, dwarf, witch*; derived substantives: *manxion, cottage, mourner, beauty, parliament*; compound substantives: *cornbread, cheesecake, sunporch, mantelpiece, landlord, ploughman, toastmaster, bridesmaid, groomstman, bonfire, Christmas, hopscotch, policeman, sheriff*; plural substantives: *sweatpants*.

Verbs formed by conversion are also a way of verbalization - *bundle, cuckold*.

There are the following types of collocation: a) substantive+substantive: *cottage garden, Home Secretary, Grammar School*; b) adjective+substantive: *felt coat, best man, foster mother, sabbatical year*; c) substantive+gerund: *log rolling, barn raising*; d) substantivized gerund +substantive: *wedding party, boarding school*;

There are short forms: *porter (porter ale), semi (semi-detached house), sweats (sweatpants), Home Secretary (Her Majesty's Principal Secretary of State for the Home Department)*.

Based on the above-mentioned quasi-realia, different parts of speech are formed through affixation, composition and conversion:

Derived substantives: *cuckoldry, dwarfism*; compound substantives: *Christmastide* (in the Catholic world from December 24 to January 4), *Christmastime*; derived adjectives: *sauceless, dwarfish, pre-Christmas, citified, parliamentary*; complex adjectives: *dwarf-like, city-like*; verbs formed through conversion: *toast, dwarf, hopscotch*; adverbs derived through affixation: *dwarfishly*. As we can see, the form *dwarf* is included in all the paradigms mentioned above (root substantives, derivatives and compounds, verbs derived through conversion and derived adverbs).

Proceeding from the presented examples, the principal features of the plane of expression of the English quasi-realia are visible: substantive forms are the morphological centre. Peripheral components - adjectives, verbs, adverbs and a variety of collocations are mostly formed on the basis of the central component.

As for the Georgian quasi-realia, their verbalization is allowed by:

Root substantives: *ლუდი, მჭადი, ფაცხა, ნადი, სუფრა, თამადა, მდადე, ეჯიბი, ქელეხი, ლულო, ქალაქი*; derived substantives: *საწებელი, საბადი, ბაღჩა, მაყრიონი, მეჯვარე, მოზარე, კლასიზმან, მანდატური, ბოქაული, იასაული, მილიციელი, პატრული*; compound substantives: noun+noun: *ბაჭაპური, ციხე-დარბაზი, გუთნისდედა, დედამტე, ჭიაკოკონა, ქონდრისკაცი, სკოლა-ინტერნატი*; adjective+noun: *სწორფერი*; noun+participle: *ხელისმომკიდე, მზეთუნახავი*; substantives derived from the noun+noun compound: *სადღეგრძელო*;

Among the adjectival forms substantivized derived adjectives are worthy of note: *ცეროდენა, კულიანი*. In addition, the latter can be seen as a short form that is a component of an adjective+noun collocation (*კულიანი დედაბერი*).

Among the examples discussed during the contrastive analysis there is a substantivized morpheme derived from a verbal form - *შობა* - and a verb derived from a substantive compound - *გუთნისდედა* (*გუთნისდედობს*).

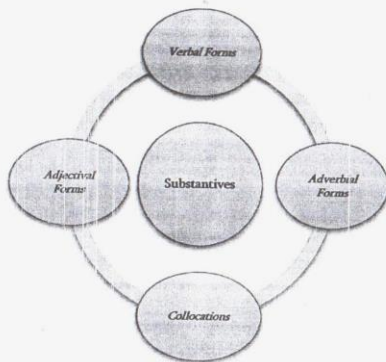
There is also an adverbial form - *ქალაქურად*.

In addition, the Georgian quasi-realia are represented in the form of different collocations: substantival collocations: *ბუხრის თარი, ბინის პატრონი, ისნის კარავი*; substantival-adjectival collocations: *სპორტული შარვალი, შინაგან საქმეთა მინისტრი, კლასიკური გიმნაზია, შემოქმედებითი შევბულება*; substantival-participial collocations: *შეწყვილებული სახლი*; collocations made through

the synthesis of substantival and verbal forms: თავზე რქების დადგმა;

Thus, in Georgian like in English substantives constitute the morphological centre of the plane of expression and the peripheral elements (adjectival, verbal, adverbial forms, collocation)s are formed on its basis (Scheme 5).

Scheme 5. Central and Peripheral Elements of the Plane of Expression of Quasi-realia in English and Georgian



Full or partial structural symmetry is typical of the planes of expression of a relatively small part of the English and Georgian quasi-realia: a) structures of the variants are totally identical: root substantives: *feast* - *სუფრა*, *wake* - *ქეღები*; derived substantives: *mourner* - *მოზარე*; substantival compounds: *cheesecake* - *ხაჭაპუ-*

რი, *ploughman* - *გუთნისდედა*, *bonfire* - *ჭიკაკონა*; substantival-adjectival collocations: *sabbatical year* - *შემოკლებული წელიწადი*; substantival-participial collocations: *semi-detached house* - *შესწველი სახლი*; b) structures of the variants partially coincide with each other: *mantelpiece* (substantival compound) - *მუხრის თარო* (substantival collocation), *landlord* (substantival compound) - *ბინის პატრონი* (substantival collocation), *groomsman* (substantival compound) - *ხელისმომკიდე* (substantival-participial collocation), *foster mother* (substantival-adjectival collocation) - *დედამტე* (substantival compound), *Grammar School* (substantival collocation) - *კლასიკური გიმნაზია* (substantival-adjectival collocation), *boarding school* (the collocation formed through the synthesis of a substantivized gerund and substantive) - *სკოლა-ინტერნატი* (substantival compound);

The rest of the examples discussed in this work and, in general, the majority of the versions of Georgian and English quasi-realia are asymmetric in terms of structure – the structures of the versions are contrasting.

The plane of content of some examples indicates a specific gender:

With some forms there are opposite-gender equivalents: in English: *landlord* – *landlady*, *best man/groomsman* – *bridesmaid*, *foster father* - *foster mother*, *policeman*-*police woman*; in Georgian: *მდადე* – *ეჯიბი*, *დედამტე* – *მამამტე*;

Some quasi-realia do not have opposite-gender equivalents: in English: *toastmaster* (masc.), *ploughman* (masc.), *beauty* (fem.), *dwarf* (masc.), *witch* (fem.); In Georgian: *თამადა* (masc.), *გუთნისდედა* (masc.), *მზეთუნახავი* (fem.), *ქონდრისკავი* (masc.), *ცეროდენა* (masc.), *კულიანი* (fem.); There are also some neutral forms: in English: *mourner*, *bundler*, *Home Secretary*; in Georgian: *მეცვარე*, *ხელისმომკიდე*, *მოზარე*, *სწორფერი*, *წაწალი*;

Thus, the plane of expression of the English and Georgian quasi-realia is represented by the central substantival forms and peripheral components – adjectival, verbal, adverbial forms and various types of collocations. While contrasting the structures of the English and Georgian versions, three types of interrelations are observed: full symmetry, partial symmetry and asymmetry.

Conclusions

The results of the research can be stated as the following conclusions:

An important prerequisite for successful communication – developing linguoculturological competence – means the acquisition of the multi-dimensional background information which is based on the national culture objectivized in the language. Thus, the analysis of the linguistic units that are marked with national-cultural signs is one of the current trends in the modern anthropocentric-communicative and linguoculturological research.

Linguistic units marked with national-cultural signs - Quasi-realia - are partly attributed to the equivalent vocabulary and constitute a transitional step between the two universal linguistic and cultural phenomena - universals and realia, since the identity of the essential signs makes quasi-realia closer to semantic universals, and the contrasts of the secondary signs connects them to realia. In fact, quasi-realia can be seen as particular types of realia which have their functional analogues in a foreign language and, proceeding from their specifics, require a different research approach and methodology.

The phenomena of quasi-realia give a broad perspective for contrastive studies. In this case the bases of the contrastive analysis are semantic universals that essential, primary, invariant features of quasi-realia are associated with. Examining the relation between the phenomena of quasi-realia and the universal national-cultural

areas (historical, geographical, ethnocultural, sociocultural and semiotic) makes it obvious that in a geographical area, because of the distinct universality or uniqueness of the geographical environment, there are only universals and realia presented. The ethnocultural and sociocultural areas are extremely wide fields for the spread of quasi-realia. While understanding the relation of quasi-realia to the historical area, special attention is paid to the issue of the chronological classification of quasi-realia that separates historic and modern quasi-realia from each other. The linguistic units that are in the semiotic area create connotative vocabulary which is inherently close to the phenomena of quasi-realia, although they are not completely identical, since the contrasts are observed only in their semantics.

Thus, the three (historical, ethnocultural, sociocultural) out of the five macro concepts can be chosen as the basis for the contrastive analysis of quasi-realia. In addition, the historical area has not been selected as a separate basis for comparison, because historical peculiarities make themselves evident in the ethnocultural and sociocultural areas and demonstrate diachronic aspects together with synchronic ones.

There are similarities and differences revealed between the English and Georgian quasi-realia in both content and expression planes.

The planes of content are identical in terms of the essential features - universal semes which are common to the referents of both ethnocultural and sociocultural areas. Bases for comparison have been selected according to the following concepts: culinary products, clothes, residence-related referents, labour activities, festive rituals, funeral-related referents, customs, traditions, holidays, mythological characters, games, administrative-territorial units, officials, social-political institutions, security and defense, education system.

Each of the discussed examples, on one hand, is a semantic universal and, on the other hand, involves unique national-cultural

semes. This creates both similarities and differences in the semantics of quasi-realia.

The following examples of isomorphism have been revealed in the plane of expression:

- In both languages the morphological centre is a substantive that forms the peripheral elements: adjectival, verbal, adverbial forms and a variety of collocations.
- Full or partial structural symmetry is observed between some of the variants of the English and Georgian quasi-realia. The variants are fully or partially identical in structure.
- There is a similarity between the word formation types: various forms of the English and Georgian quasi-realia can be found as a root form or are produced through derivation and composition.
- There is a similarity between the collocations: in both English and Georgian there are collocations arising from the combination of substantives or adjectives and substantives.
- In both languages the plane of content of some examples indicates a specific gender – masculine or feminine. There are also forms with gender-neutral semantics.

The following examples of allomorphy have been revealed in the plane of expression:

- In the forms of the English and Georgian versions a number of roots originate from contrasting motivations, because the motivation of meaning is determined by the associations connected with any of the variant forms in the English and Georgian national-cultural consciousness.
- There is structural asymmetry observed between some English and Georgian examples of quasi-realia – the variant structures are contrastive.
- There are differences found between the word formation types:

a) Some English quasi-realia are formed through conversion, unlike the Georgian variants.

b) Short forms are more common in English than in Georgian.

To sum up, the phenomena of quasirealia as objects of contrastive analysis not only reveal the similarities and differences between contrasting languages, but also show a lot of new unforeseen sides within separate languages. The results of the aforementioned analysis are of great importance for the solution of specific problems that arise in the exceedingly complex process of intercultural dialogue and act as deterrents to the major aim of linguistics – successful communication.

THE MAIN CONCEPTS OF THE DISSERTATION ARE GIVEN IN THE FOLLOWING WORKS:

1. Tavidashvili N. *National and Cultural Aspect of Semantics*. Scientific Journal "Language and Culture", Kutaisi, 2012, № 7, pp. 82-85.
2. Tavidashvili N. *Lexical Background – Particular Area of Semantics*. Scientific Journal "Language and Culture", Kutaisi, 2012, № 8, pp. 67-69.
3. Tavidashvili N. *Lexical Units with National and Cultural Specifics*. The works of the Faculty of Arts, Kutaisi, Akaki Tsereteli State University Press, 2013, vol. XIII, pp. 149-153.
4. Tavidashvili N. *Quasirealia: Universal Linguistic and Cultural Phenomena*. The International Scientific Conference – "Modern Interdisciplinarity and Humanitarian Thinking" - Scientific Papers, Kutaisi, Akaki Tsereteli State University Press, 2013, pp. 160-164.