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**TYPES OF NAMING OF CHRISTIAN-RELIGIOUS CONCEPTS AS
THE EXPRESSION OF THE**

DIFFERENTIAL PSYCHOLOGY OF LANGUAGES

I traced the two typologically different tendencies of naming the Christian religious concepts along with other meanings close to them. Certain languages, Georgian, for example, give preference to the explicit expression of the kernel, nuclear content of the phenomenon and signify the essence of the most central meaning. On the other hand languages like Russian or some other European languages choose the course, so to say, of the **metonymical nomination** _ fixing upon the one of the sensorially perceptible elements, part of the ritual, some ascribed quality or process of the whole phenomenon under nomination. Or they take lexical units from the early Christian vocabulary of other languages and use them in the same function. Such words appear to have gone through the same course of coinage before coming up to this existence.