

LEPL - Batumi Shota Rustaveli State University

Faculty of Humanities

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Folklore Heritage of the Pontic Greeks of Adjara

Field/ Specialization - Philology

Doctoral Educational Program - Literary Studies

PhD Thesis

Annotation

Batumi

2018

The PhD Thesis was completed at the Department of European Studies,

Faculty of Humanities,

Batumi Shota Rustaveli State University

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Introduction

Folklore studies is a wide and versatile topic, which means in depth analysis of the national customs and traditions based on the ready and available resources at hand, and collection of the already forgotten material scattered among the elderly people.

In order to study history of any people, written and material resources at hand are not sufficient; although they are the main and reliable resources to study the human history from various angles, however, folklore makes nonetheless contribution to this venture.

The interest towards the studies of the popular ethnic traditions, habits and customs reflected also in the folklore, has been increasing not only in Georgia, but also in other countries. The research object of the ethnographers and the folklorists are the calendar customs and the related folklore, which reflect the traditional lifestyle.

Scientific novelty of the research - The presented paper is the first attempt to record the patterns of the folklore characteristic to the Pontic Greeks living in Adjara, to analyze them and to present the database to the target audience as well as to the community in general for the better understanding of the Pontic Greeks traditions and cultural heritage.

Recording of the expressions, songs, verses, customs and habits, related to the everyday life of the Greeks, who migrated in Adjara, their in depth study and analysis of the collected materials in the general context of the Pontic Greeks folklore heritage has been actually implemented for the first time in the presented paper.

This is important since the living sources of information are mainly elderly people; therefore, working with them is a matter of urgency, i.e. recording of the folklore – ethnographic materials, in order to save the popular creative heritage from oblivion.

Studying of the folklore patterns at the verge of oblivion is interesting and important not only for the Georgian readership, but also for the descendants of the Pontic Greeks. Collection of the texts, their thematic classification, translation and comparative analysis with the Georgian resources is undoubtedly a research novelty.

The goal and the objectives of the paper - The goal of the paper is the recording and database set up on the folklore heritage of the Pontic Greeks living in Adjara, in order to study the Pontic Greeks lifestyle, worldview, and culture through the study of the collected empiric material. It is also important to throw light to the points of similarity and difference with the Georgian folklore. During the study we took into consideration the social and political events in Georgia by the time of Pontic Greeks migration, which definitely produced an impact on their lifestyle and folklore.

The theoretical and practical significance of the study is that it will enrich the studies of the migrated Pontic Greeks in Georgia, in particular on the territory of Adjara, their culture and lifestyle, develop the less researched areas of the study, and introduce to the scholarly audience. The research deliverables and the conclusions can be used in the lecture courses in philology, and in special courses. It would be also interesting to introduce the Greek community with the research outcomes, because we have collected many unknown interesting old texts regarding Adjara region, as well as general information.

Research methodology - The research process a package of various methods combined, involving comparative studies, historical approaches, analysis and synthesis. Most of the material was produced orally and recorded (on A/V facilities); Recording of the texts and collecting of other resources from the family archives or private diaries was also very significant for the research. It must be noted, that all the recorded texts which are in the private archive, and translated from Pontic dialect into Georgian language, were fulfilled by me.

During the paper development, the local Greek respondents were found in the cities of Batumi, Kobuleti, villages of Adjara: Akhalsheni, Kvirike, Dagva, Korolistavi (Chaisubani), Achkva etc. The filed works were also carried out with the Pontic Greeks migrated from Adjara to the Greek cities: Athens, Thessaloniki, Komotini and Alexandroupolis.

Despite the implemented work, in order to dwell upon the topic deeply and reproduce a perfect impression of the folklore of the Pontic Greeks who migrated into the Adjara region, we presume that research can be continued in the future, to find the new sources and throw light to the topic from the new angles.

Structure of the paper - The presented work consists of 194 pages and enorporates the introduction, 3 chapters, each divided into paragraphs and general conclusions. It is followed by the list of bibliography and internet resources. Annexed to the paper is the list of the recorded respondents.

The introduction of the dissertation surveys the peculiarities of the history, folklore and dialects of the Pontic Greeks, as well as the issues of the study of the Pontic Greeks' folklore.

The first chapter of the paper describes the history of Pontic Greeks settling in Adjara and their coexistence with the Georgians. It reflects the settling up new villages and building churches that leads to the development of the new community. We have defined the terms, applied by the Pontic Greeks to describe their homeland, national identity and the language, also, Georgian language, Georgia, and Georgians. They are juxtaposed with the different terms used in the other regions of Adjara. We think it was necessary to do so in order to give the thorough study of the chosen topic.

The second chapter of the paper is a survey of the folklore, describing the family habits of the Pontic Greeks. It describes on the separate basis the events related to the human life cycle: birth, baptizing, wedding and the death. In childhood, the human development is followed with many interesting side events. For the purpose of the study, we have singled out several subtopics: childcare, evil eye and prayers against it, lullabies, giving nicknames, games etc. On the basis of the recorded material, we have surveyed in detail each topic in connection with the related traditions, lexical units and phrasal units. The examples include the fieldwork as well as the personal memories, and from various famous sources. The

chapter also includes the survey of the popular family folklore songs related to the customs and habits.

The third chapter surveys the folklore related to the calendar and the religious customs and habits. We have devoted separate subchapters to the folklore related to the times of year, months, and weekdays. Having taken into consideration religious worldview of the Pontic Greeks, we focused on the Christian holidays and the celebration rules. This chapter is richly illustrated with the personal memories and the patterns of narrated texts.

The concluding chapter generalizes and sums up the research outcomes. Annex N1 contains a list of recorded speakers; the rest of the resources, i.e. a full collection of the recorded texts, songs, verses, prayers, phrases, personal memories etc. are preserved in the private archive.

We assume necessary to emphasize that the speakers mainly have been elderly people. 4 out of 27 respondents unfortunately died during the research period. The texts by some of the speakers are new not only for their grandchildren, but also for their children. Therefore, recording of their narratives is undoubtedly important. We assume that the present thesis will address the deficiency of the study in the given area, and will be an opportunity for the audience to learn better about the Pontic Greeks worldview.

History of the Topic Study - Georgian community is less aware of the folklore of the Pontic Greeks' folklore related to the customs, habits and rituals. Despite more attention is given to the study of the Pontic folklore in Greece, in Georgia it is a less explored area. The folklore heritage of the Pontic Greeks who migrated in various regions of Georgia, where has been partly surveyed into the book "Greeks in Georgia".

As for the habitual and ritual lexicon and the related folklore of the Greeks who migrated to Georgia, no prior research of the topic has been conducted until 2015-2017 when a team of scholars at Batumi Shota Rustaveli State University, sponsored with the grant from the Shota Rustaveli National Scientific Foundation carried out expeditions. This raises

interest towards this less explored area of study and emphasizes on the urgency of the research.

The rich folklore patterns of the Pontic Greeks are interesting for many reasons. Primarily, for their archaic (i.e old Greek) elements. The Pontian folklore often includes episodes of the old Greek mythology, or versions of it. That is why the Pontic dialect is often referred to as „a jewelry box of the old Greek lexicon“ («Ποντιακή διάλεκτος: Η κιβωτός λέξεων της αρχαίας ελληνικής»). There are instances, when some terms have changed or disappeared from the Modern Greek, while the Pontic Greek preserved them. In this regard, the research works of the “Romeyka” by the Cambridge University Dr Ioanna Sitaridou carried out on the contemporary Turkish territory are noteworthy.

Despite being disconnected from their native land, the Greeks who migrated in Adjara kept the ancestral traditions and folklore while living in cohabitation with Georgians. Though they would use absolutely different terms from their compatriots, who lived in other parts of Georgia, they would perform their rituals differently etc. Recording of these distinguishing features makes the present study relevant and significant.

While surveying the Pontic Greeks and their folklore heritage, it is important to account for the elements characteristic to other nations, or whether or not these elements exist in their folklore at all, how they express the self-sustained culture of the Pontic Greeks, which of the elements were especially valuable for them, or how they enriched the folklore heritage. Our object of study, in respect of the selected research topic, is recording and featuring the changes brought about to both parties as a result of their cohabitation. We tried to draw parallels with the Georgian folklore to identify and study the common and distinguishing signs, which will be helpful for the in-depth study.

Each nation tries to collect and record patterns of the folklore to render them to the future generations. The Pontic Greeks started to collect and popularize such patterns of folklore since the early 19th c. Their first attempt to do so dates back to 1849 in the philological research by Konstantinos Xanthopoulos «Ἄσματα τῶν παρὰ τὴν Τραπεζοῦνταν

χωρών και ολίγα περί Τραπεζούντος» - “Trabzon and the Surrounding Area Songs “. Later, other Pontic Greeks got involved into the activity, e.g. Perikles Triantafyllidis and Savvas Ioannidis. The dissertation gives a lot of information about the books, written by them and concerning the life in Pontus.

In 1870, the “Greek Philological Society of Constantinople” («Ελληνικός Φιλολογικός Σύλλογος Κωνσταντινουπόλεως») announced a competition for the collection of the “Live Monuments” (folklore patterns), which became known as «συλλογή ζώντων μνημείων», “A Collection of the Live Monuments”. We assume important to mention the publications, which played the major role in the popularization of the Pontic Greeks’ folklore. The Pontic folklore research outcomes were often published in Greece in the journal «Αρχαίον Πόντου» - “Pontic Archives”. Through 1966-1972 the materials were published quite frequently. There is another journal worth mentioning «Ποντιακή Εστία» - “The Pontic Heath”, which was remarkably active through 1950-1963. Collection of the folklore patterns remained an active process in Pontos, till 1922; however, after the mass migration of the Greeks, it continued beyond the Pontos borders. The extension contributed to the increase of the collected sources of the Pontic folklore. Beyond Trabzon, schools were opened elsewhere in Pontos, with the Great Giresun School of distinction («Μεγάλο Σχολείο Κερασούντας»). Other charitable societies and education support foundations included «Φιλόπτωχος Αδελφότης Τραπεζούντος» - “Trabzon Charitable Organization”, «Ξενοφών» - “Xenophone”, «Επί των ἔξω Σχολείων Επιτροπή» - “Exterior Committee of Schools” etc. Those organizations lobbied not only educational development and arranged charitable fundraising, but also led great literary activities. To refer to the historian V. Agdzidis, the Greek national publishing was launched in Pontos in the end of 19th c. In 1880-1920 there were published 29 newspapers, 7 journals, and several annual calendars.

There is no all-round study of Pontic regional folklore resources; No such study which would have been performed with the unification approach. All the published volumes are of general character, or studying folklore of the Pontic Greeks, or focus of some particular research object. Wedding traditions, folk songs, proverbs, tales and a lot of others,

written by D.Ikonomidi, A.Papadopoulos, G.Kandilapti, E.Athanasiadi St.Evstafiadi, X.Akoglu, S.Papadopoulos are presented in the long list of monographies of the dissertation.

The English scholar, Richard Dawkins, Professor of the Oxford University and a great admirer of the Greek culture contributed immensely to the collection and recording of the Pontic Greeks' folklore. The recorded materials in Pontic are kept as manuscripts at the library repositories of the Oxford University. Dawkins recorded folklore resources from 4 regions: 23 stories in Surmena, 9 in the Ophis region, 6 in Santa, 28 in the Imera area. Each region is devoted a book. The recorded texts are mainly fairy tales, however they include jokes also. Dawkins authored another book too, "Modern Greek in Asia Minor" in 1916, published by the Cambridge University. There are more of his works, including "Folk tales from Surmena and the valley of Ophis", "Notes on the study of the Modern Greek of Pontics", which include significant folklore resources; the manuscripts are preserved in the archives of the Oxford University Library.

Remarkably, the list of references regarding the current topic has been increasing on regular basis. This makes a wonderful opportunity for the Greek or international readership audience to get introduced.

Chapter 1

Pontic Greeks in Adjara

As it seems, the term "Pontic Greeks" is familiar to the other languages too, e.g. in Russian they mention the term „Понтийцы“ or „понтийские греки“, in Turkish "Pontus Rumları", or "Karadeniz Rumları", in English – "Pontic Greeks", in French „Les Grecs pontiques“, or „Pontiques“ etc. As the above mentioned volume defines, "They are called "Pontic" because they settled densely in one of the strategically important Pontic region in Turkey, in Pontus till XIX- XX. They lived in between the Easternmost Rize (τὸ Ριζαῖον) and to the west – Giresun (Κερασοῦς). The most famous centers of the area were Trabzon, Ünye, Samsun (old Amisos), and Gümüşhane (old Argyropolis)". Referring to various

sources, it is assumed that there were 102 Hellenophonic settlements in the region, though there were other ethnic groups also in the region, e. g. Lazis, who were referred to as Autochtons in the region. However, the records of the Ottoman Empire point out, that the Greek population was in majority in the Pontus region.

It is noteworthy, that the Greeks who live in Georgia and speak Pontic dialects identify themselves as “Romeos”, (occasionally as “Grekos” or “Hellinos”). The Turkish language Greeks call themselves “Urum”. Both names originate from the term “Rome”. As is known, according to the Greek traditions, the Greeks who used to live on the easternmost territory of the Roman Empire, even in the Byzantine era, were identified as “Romans” or “Ρωμαίοι”. Consequently, the term “Romeos” comes from that old name. “Urum”, as is assumed, was coined as a result of the Turkish transformation of the word «ο Ρωμαῖος» – formed with the article. Georgians call them Pontic Greeks, as well as their Byzantine ancestors.

The Greeks who migrated to Adjara used the term “Romeos” to identify their nationality, they would proudly say: «Ἐμεῖς Ρωμαῖοι εἴμεσ» - “We are Romans” (Pontic Greeks), «Ἐμεῖς οἱ Ρωμαῖοι ἀραέτς εφτάμε τὸ κανόνι» - “We, the Romans” (Pontic Greeks) do Kanoni this way” (private arch) etc.

As far as the paper surveys the folklore and popular customs and habits of the Pontic Greeks, domiciled in Adjara, Georgia, we think it necessary to mention the terms which they would use to identify Georgians, Georgia and Georgian language. Stathis Athanasiadis used the well-known Greek term «Γεωργιανοί» (Georgian) in his book «Ιστορία και λαογραφία της Σάντας» - “History and folklore of Santa” and noted that in Pontic the following vocatives were used to identify Georgians: «Κιουρτσής» - a Georgian man, «Κιουρτσήσα» or «Κιουρτσίτσα» - described a Georgian woman, «Γκιουρτσία» - described Georgia and «Κιουρτσίτικα» - Georgian language. Apparently, the above terms, conventional in the Pontic, were influenced by the Turkish language. These terms come from Turkish Gürcüler (Georgians), Gürcüce (Georgian language), Gürcistan (Georgia) etc. In General, the Pontic

Greek includes many other terms of Turkish etymology. After migration to Adjara, not only similar terms, but also others, of different roots, were introduced into the language. That was mainly due to the influence of the Georgian language. The Greeks residing in Batumi and Kobuleti would often times use the terms:

- «Κιρτσία» or «Κατσωδία» - Georgia (pronounced as: “Kirchia”, or “Katsodia”)
- «Κιρτσίσσα» or «Κατσάβα» - Georgian woman (pronounced as: “Kirchissa” or “Katsava”)
- «Κιρτσίς» or «κάτσος» - Georgian man (“Kirchis” or “Katsos”)
- «Κιρτσίδικα» and Κατσώδικα» - Georgian language (“Kirchidika” or “Katsodika”).

It is certain, that the words: «Κιρτσία», «Κιρτσίσσα», «Κιρτσίς» and «Κιρτσίδικα» reveal phonetical resemblance with the words mentioned by St. Athanasiadi, which have Turkish origin. As for the words recorded by us, «Κατσωδία», «Κατσάβα», «Κάτσος» and «Κατσώδικα», the root of which is „Κατς“(a man), presumably, Greeks have formed it through the borrowing of the Georgian word “Katsi”, as new terms to identify the Georgia, Georgian language, and Georgians(males and females). The recorded resources give ground to state that both versions have been in use by the Pontic Greeks migrated in Adjara, however, the individual preference to the term use was optional.

History of Settlement in Adjara

The Greek historian Sokratis Angelidis, dwelling upon the Greek churches and schools in various Georgian regions, categorized the history of Greek schools and churches in the Adjara region into three periods:

1. The period of building and formation (1881-1922)
2. Soviet period (1922-1985)
3. Post Iron Curtain period 1985 to present).

As the historian would say, despite the classification starts from 1881 (as proved with the formal documents reserved at the archives in Adjara), the first wave of Greek new settlers arrived to this region from the Ottoman Empire in 1849. The process of the intense migration of the Pontic Greeks started in 1878 and continued till 1920. By XX c. the number

of Greeks in Adjara has increased drastically. They densely populated villages; however, they used to mix with the local Georgians, thus forming the mixed ethnic groups.

Greeks used to settle in Batumi, as in the port city earlier, however, not many emigrants populated the villages. The massive migration of the Greeks from the Asia Minor in the Adjara villages started in the end of XIX, since 1881.

Remarkably, most of the Greeks of the Pontic Greeks in Adjara came from Trabzon and the surrounding regions, e.g. Santa (consisted of 7 villages), Surmena, and Ordu. This fact is confirmed in the historical sources and in the folklore texts. Many of the recorded speakers mentioned: «Ἐμεῖς Σαντέτες εἴμεν, οἱ παππούδες ἐμοῦν ἀσὴ Σάντα ἔσαν» - “We came from Santa, our predecessors were from Santa”, «Τεμετέρ ἀσὴ Τραπεζούντα καὶ γύρω χωρία ἔρθαν» - “Our ancestors arrived from Trabzon”, «Τὴ πάππος' μὲ ὁ πάππον ἀσὰ Σούρμενα ἔτον» - “My grand granddad was from Surmena”, «Οἱ Σηρμενίτες ἢ Σουρμενίτες ἀσὰ Σούρμενα ἔρθαν καὶ ζήνανε ἀδὰ, σὰ χωρία τῆς Ἀτσαράς» - “Surmenians arrived from Surmena and lived here, in the villages of Adjara” (private arch.)

It is not merely accidental, that the Pontic Greeks decided to head to Georgia in their hardest period of life: the tight relations of the Pontic Greeks and Georgians had been built during their cohabitation in Turkey. This precondition is also described by S. Athanasiadi in his monograph, in which, writing about various nationalities, he pointed out the following about Georgians: «Γεωργιανοὶ θεωροῦνταν οἱ ωραιότεροι ἀπὸ ὅλους τοὺς γνωστούς καὶ πολὺ φιλέληνες» - “Georgians are distinguished among other nations for their amicable attitude towards Greeks”. This phrase emphasizes on the warm disposal of the Pontic Greeks towards Georgians. This explains the fact that during purges and persecution, they fled to Georgia to find shelter. Another factor is the religious one, Orthodox Christianity, which is the common ground of both nations.

Upon dislocation in Georgia, Georgians and Greeks built firm and amicable relations, with mixed marriages. The Greeks, who were born and raised in Adjara would note: «Τσιπ καλὰ ἐζήναμε μὲ τοὺς Ἀτσαρλίδες. Εἰς ἁρμόνιαν ζῶντες καὶ κ' εἰχόμεν» - “We lived well with

Adjarians, and had no differences”, «Σὴν Ἀτσαρά ὄνταν ἔρθανε οἱ Ρωμαῖοι, ἐγάπεσαν τὸν τόπον, ἔγιναν φίλοι μὲ τοὺς Κιρτσίδες καὶ ἀραέτς πὰ ἐζήνανε ἔμορφα καὶ εἰρηνικά. Πολλοὶ πὰ ἐποίνανε τὰ οἰκογένειας καὶ ἀτώρα ποῦ φύγανε σὴν Ἑλλάδα, τὰ σπίτια καὶ τὰ ταφία ἐφέκαν σὴ Κιρτσίδες»(private arch.) – “When the Pointic Greeks settled here, they loved the neighborhood, made friends with Georgians and lived peacefully and nicely. Many of the marriages were mixed, and when they migrated back to Greece, they left their houses and cemeteries to Georgians”.

As they pointed out, the Greeks who settled in Adjara, were distinguished among other compatriots living elsewhere in Georgia, with their Greek language skills, kept up traditions, higher level of education and culture. Shortly upon their settlement, Greeks started to take care of the education of the future generation, building of the churches etc. The paper describes in details the Greeks names of the villages: Akhalsheni, Dagva, Kvirike, Chaisubani (Korolistavi), Achkva, as well as the surnames of the Greeks who lived there, and the recorded stories, narrated by the speakers, which describe the histories of the church building.

Speaking about the Greek diaspora in Batumi, it should be underlined that the Greeks had already been here, whereas the surrounding villages were not inhabited by Greek emmigrants. To be more precise, massive and periodic settlements of the Greeks in the villages of Adjara started of the XIX century. Important events of the Pontifical Greek patriotic activities are related to Batumi. In the beginning of the 20th century Greek newspapers were published in this black sea city: «Αργοναύτης» (“Argonauts”), by St.Galinos (Στ.Γαληνός), «Εθνική Δράσις» (“National action”) by P. Philippidi and «Ελεύθερος Πόντος» (“Free Pontus”), which was published by Dr. T.Theophilactou (γιατρός Θ.Θεοφυλάκτου). The newspaper “Free Pontus” was published twice a week in 1919-1920 and provided important information about the processes taking place in Pontus. The office publishing the newspaper was purchased by the Pontus National Council («Το Εθνικό συμβούλιο του Πόντου»). Its headquarters were located in Batumi. In addition to the newspaper, the books needed for Greek schools were printed. In 1920, the newspaper was closed by the Turkish

decision. It's known, that the newspaper "Free Pontus" played an important role in the liberation struggle of the Pontus Greeks.

We can single out two groups of the Greeks living in Georgia: "Elinophinic", i.e. speaking Greek language and Turkish language speaking groups, "Urums". On its behalf, the Pontic dialect of Greek spoken in Georgia is not homogenous and it is characterized with more or less variation around the regions. The Greeks who populated Adjara belonged to the "Hellenophonic" group. As noted above, their speech varied with distinguishing lexical units from the speech of the Greeks living elsewhere in Georgia. However, research of the linguistic variation – is a different area of study, hence we do not intend to give detailed analysis to it in the present paper.

It is interesting how the Pontic Greeks identified their spoken language: "The local Hellenophonic population use one term to describe the Pontic dialect, its expressions and varieties, used on the territory of modern Georgia, also for Greek language in general, called "Romeyka". Greeks living in Georgia also use the term "Pontiaka" («η ποντιακή γλώσσα») for the identification of their language. The latter identifies the Greek spoken in Georgia for the Greeks living in Greece; this term is sporadically used next to "Ellinika". It is recorded in the speech of the Greek population of Georgia, especially among those who keep in touch with Greece through their relatives living there, or who had been educated in Greek at the local schools" – is noted in the book "Greeks in Georgia".

One would frequently hear the phrases: «Ἐμεῖς ὅλ ξέρουμε ρωμέικα, τὰ ἑλληνικά ἔξεραν οἱ παππούδες ἐμούν, γανεύουμε, ἄμα κὶ καλατσεύουμε» (private arch.) – "We all have a command of "Romeyka", "Ellinika" was spoken by our granddads, we can understand it, but we don't speak it. " - In the speech of the Greeks living in Adjara.

The Pontic dialect preserved in Georgia, due to the certain historical or cultural conditions, noticeably altered from the other Greek dialects, and from the contemporary spoken and literary Greek language. It is totally natural, because the Pontic dialect was being developed mainly as a spoken variation, and in various historical and geographic

environments, and its recording has been just started. Therefore, it was less influenced with the literary language. The language of the Hellenophonic Greeks was mainly influenced by the languages spoken in the surrounding regions: Georgian, Turkish, Armenian and Russian, which is also a natural phenomenon. This influence is vividly reflected in the lexics (with the adding of the Greek affixes to the borrowed terms). However, the influence of the languages spoken in the neighbouring regions was also reflected on the phonetic structure of the Pontic dialect.

This part of the work contains a lot of terminology that have been influenced by the ancient Greek and Turkish languages in the Pontic dialect and in the Georgian language. There are also the words that are common for Georgian and Greek languages and the Pontic dialect.

Chapter II

Traditional Family Folklore

Childhood and Youth Folklore

Child Birth and Child Care - Pontic Greeks believed that the birth of a child was one of the most significant event of the life. They felt utmost responsibility towards the baby care and child raising. An expecting mother would suppose herself obliged to keep the house in good maintenance, in order not to give the guests who would come to visit the newborn a cause for chitty-chat, and that they would see the house neat and tide. Also, the future mother would prepare the baby clothing in advance, either she would sew them or would get in temporary usage or as a gift. This would secure the baby with all the necessary items for the first days. The pregnant woman was obliged to keep up a bunch of the rules. The paper reflects the recollections, which build a perfect picture of the above described phenomenon. It also makes available to learn about the popular tradition of congratulations in Adjara with the childbirth, which means of popular medicine were applied to cure the baby from illnesses, how the habit of foster-sibling was kept etc.

Lullabies - Originating from the pagan cult rituals, lullabies are the chants which over time turned into the function to sleep babies. Thus, Pontic mothers also would sing to their babies to sleep. Conventionally, a baby would be laying in a cot made of a walnut, however, some families, who could not afford the expensive cots, would make one by themselves and hung it on a rope in the ceiling to swing. Such hanging cots were called «σαλουτζάκ», «σαλαγάτσ». The Pontic Greeks living in Adjara would call it «λαϊστέρα» or «κουνίν».

Lullabys were given various names in different parts of Greece, e.g. «κανακίσματα», «νενιάσματα», «νιανία», «υπνωτικά», however, the most widely used terms are «ναναρίσματα» or «νανουρίσματα», whereas the Pontic Greeks call it in their dialect «Νανία», «νάνι», «λολαία».

The Pontic Greek mothers would read a short prayer before putting the baby into the cot: «Ἐλα, Χριστέ μ', καὶ Παναγία» - “Come dear Christ and Holly Virgin” or «Ἐλα, Χριστέ μ', ὅς σ' ὀνομα Σ'!» - “Come dear Christ, thy be the name”, and would start swinging the cot («ἐκούνιζαν τὸ κουνίν», «ἐλάϊζαν τὴ λαϊστέρα»). As a rule, the lullaby would be preceded by the longer melody, which would sooth the baby. This process was called «γαλένεσμαν τὴ μωρὶ» or, “soothing a baby”. In our region a term «γάλιασμαν» was coined to describe the procedure. The crying baby would be soothed first by a feeder, dummy or lukhum, and as soon as the baby stopped crying, a mother would start singing of a lullaby.

The text of the lullaby recorded by us was twice important because it is a rare folklore material related to the Pontic Greeks living in Adjara and it makes available to compare one particular text to another famous Pontic lullabies, to distinguish their common and distinguishing features. Lullaby texts start with kind wishes to the newborn. The speakers wished to ingrain into the babies that upon growing up, much will depend on him/her, and thus it's important to listen to whatever is advised by the elder generation, and to take into consideration. Mostly the lullabies are expression of affection towards the baby, and asking for reciprocal love. In the end (climax) mother advises the baby to learn about the positive

and negative sides of life, to distinguish between evil and kind and promises that she would be praying for his/her welfare.

«Νάνι, νάνι τὸ μικρόνι , αὔρι πάλι θὰ μερώνει.

Κάληνύχτα νὰ περνάς, ἔμορφα νὰ ἐξυπνάς

καὶ ὅλους νὰ χαμογελάς, νάνι, νάνινα...» (private arch.)

The Pontic Greeks overly characterized babies in their lullabies, using such phrases as ‘Tiny’, ‘royal twig’, ‘my bird’, ‘my lamb’, ‘my prince’, ‘my swallow’, ‘my pigeon’, ‘my sweet bird’, ‘sweet/sugary child’, ‘my beloved offspring’ («μικρίτσικον», «βασιλικόν κλωνάριν», «πουλί μ’», «πουλόπομ’», «ἀρνί μ’», «ἀρνόπομ’», «βασιλόπουλο», «τ’αηδονάκι μοῦ», «περιστεράκι μοῦ», «πουλί μ’ γλυκύτσικον», «τέκνον ζαχαρωμένον», «τέκνον ἀγαπημένον») etc. As for the couple of phrases popularly used in everyday speech, «γιαβρί μ’» and «ρίζα μ’», which are referred to in the lullabies as well, they are translated as ‘lovely’, and their literal meaning is very different: «γιαβρί μ’» – means ‘my successor’, and «ρίζα μ’» (‘my root’). However, as noted above, they are used to express affection mainly towards kids). In the speech of the Pontic Greeks in Adjara used both terms equally.

While putting to sleep, the Pontic mother would sing to the child a peaceful, pleasant sleep, and that frank wish is expressed in the emphatic wording: «Καλόν ὕπνον νὰ ἔεις, πουλί μ’ ! (‘Have a nice sleep, my bird!’), «Ὁ ὕπνο σ’ νὰ ἔν μελόπον καὶ γλυκόν, γιαβρί μ’!» (‘Your sleep be honey and jam’, my lovely!’), «Νάνι οὔς τὸν πουρνόν, ρίζα μ’!» (Private arch.) – ‘Sleep you till the early morning’, lovely!’ etc.

Whenever a grandmother sings for the grandchild, the kind wishes are followed with blessings. However, we recorded a lullaby which is mostly nostalgic and differs from the famous Pontic grandmothers’ lullabies.

Beyond lullabies, the Pontic mother would sing to a child the songs with absolutely different form and content, called as «Τὰ ταχταρίσματα» or «ταντινίσματα». Those were short rhymed songs which were instantly versed and aimed to soothe a newly woken up baby, to distract from crying or to amuse. The songs were named as «ταρναρίσματα,

κανακίσματα, τανταλίσματα», and were sung once the baby could start walking steadily. The Pontic Greek population of the Adjarian villages would term the songs as «Τὰ ταντανίγματα» (tantanighms), and the process of singing as «Ταντάνιγμα τῇ μωρί» (baby tantanighma).

The Pontic Greek tantanighms can be juxtaposed to the Georgian amusing songs, and since together with the lullabies they made the first poetic and melodic verses heard in early life, definitely they played an important role in the process of bringing up a child.

Evil eye and prayers - Each mother thought it necessary to protect a baby from an evil eye, therefore, they used to hang a special amulet («Φυλακτήριον», «Φυλαχτόν») on the cot. The terms «Φυλακτήριον» and «Φυλαχτόν» are translated as “protectors”. The Pontic Greeks chose the terms to accurately identify the protecting function of the amulet from all evil, in this particular case, from the evil eye.

The evil eye affect is mentioned in the Pontic dialects with the term «μάτιαμαν», «ματίασμαν» or «ὀμματίασμαν» and its magic power is best described by the folk expression «Λιθάρα κατασπάν’ τ’ ὀμμάτ’ ν’ ἀτ’» – “His/her eye can break the stones“.

The prayers are especially important folklore material because they are hard to get: the prayers are part of the secret knowledge, the prayer practitioners are afraid that if they produce the texts out loud the words may lose the magic force they possess; therefore, they are trying to murmur or whisper while praying:

«Μάτι, μάτι τὸ ζηλευτάρι, νὰ πὰς χάσε, ἀφίκον τὸ παιδί,

Μὴ στεναχωρεύεις τὸ παιδί...

Φτούσε, φτούσε διάβολος, νὰ πὰς βρίσκεσαι ἀλλοῦ.

Τὸ ματί ’ς νὰ πάει σὴν πέτρα, νὰ πάει στὸ σῆδερον ντὸ κρατάω στὸ χχερί μ’ καὶ σὰ ἄσχημα τὰ μέρια.

Τὰ ρδόμιας ὅλα κλεισμένα ἀπ’τὸ τίμιον σταυρόν...» (private arch.)

Moreover, the knowledge would go to a reliable and respectful person; It would often involve a prior selection process. The prayers against bad eye often resulted in positive outcome; therefore these procedures were often applied among the Pontic Greeks living in Adjara. The paper illustrates patterns of the prayers and related expressions, as well as the rituals against the bad eye affect.

Child speech - The Pontic Greek dialect contains some noteworthy patterns of child speech. At the earliest stage of development, when children are unaware of the fact, that all the items have already been named, they give names to the things or phenomena according to the situation of use (frequently, with an incorrect word order): «Βωβάν» (a child), «Λελέκα» (a hand), «Λολά» (lullaby), «Μάκια» (kisses), «Μαμ» (food), «Μπού» (water), «Κούτι-κούτι» (a dog), «Ψιψί» (a cat) etc.

It is not ruled out, that this or that word might identify not a particular item, but a group of similar items. The paper gives rich illustrations of lexical units expressing affection and love of the children.

Games - As the kids of all walks and of all nations, children Pontic Greeks used to play a lot various kinds of games, in small teams, or in pairs. They used a term «παίγνα», rarely using «η παίη» or «το παιξίμον».

Because of the dearth of the toys, the Pontic kids would think about the games or would amuse themselves with the games learnt from the predecessors («τὸ καρνακότζ', «τὰ σπιτίτζας», «τὸ «τιβόλ'», «ἄψιμον», «τὰ τάπαντζας» τὸ «ἀρόλρέτσκα») which they would find marvelous for their daily plays, also, the games would bring the kids closer, they would make friends, and socialize in general (it definitely played a major role to turn the childhood an unforgettable period of life).

Christening - Traditionally to Greeks, a newborn should have been christened by the 40th day of birth. It was perceived surprising unless a baby remained unchristened aftermath for some reason.

As a rule, a godparent («ή δεξαμένη»- godmother and «ό δεξάμενον»- godfather) had been the best man or a maid at the wedding. Asking for christening had also a ritual of its right: sending of the so called Lambada («ή λαμπάδα»), i.e. a larger candle, which would be sent to the future godparent. A Lambada would be decorated with a red (or any colorful lace around. One could not decline the request of Christening, and was presumed as a signal of distress for the candidate of christening.

During the Soviets, christening of the Pontic Greeks in Adjara used to occur secretly, because people feared that might be followed with repressions and other negative consequences. Most of the speakers have confirmed in our recording, that they used to christen their children at Batumi St. Nicholas Church, however, they sometimes would invite a priest over to christen their children in strict secrecy. «Έμέν σὰ κρυφά έβάφτησαν με σò σπιτ' οί συγγενίς, γιατί ό πάπας ήμ και ή θεία ήμ έτονε « τσλεν πάρτι» και φοβόντουσαν να μη λέγνε και να μη τούς διώξουν άσή πάρτια. Θυμούμαι καλά, πώς έρθεν ό ποπάς σò τεμέτερον τò σπιτ και με βάφτησεν»(private arch.)- said Mr. I.Venetikidis.

Giving Names and Nicknames - The Pontic Greeks used to name their successors conventional names of their predecessors; their elder child would be given grandmother's or grandfather's name, based on their gender. Professor Nikolaos Masmanidis, representative of the Adjara Pontic Greeks said that: "The Greeks who lived in Adjara would mostly give their children Christian names, while in other regions (e.g. in Tsalka), they would give their children old Greeks names" («Σήν Άτσαρα περισόν έδείναν Χριστιανικά όνόματα σà παιδιά, σà άλλα μέρη της Κιρτσίας (σήν Τσάλκα) είχαν πολλά αρχαία Ελληνικά όνόματα» (private arch).

Hence, the Greeks who migrated in that part of Georgia often name the males as Iorghos (George), Dimitrios, Nicholaos, Pavlos, Petros, Johannis, Mikhail, Konstantinos (Γεώργιος, Δημήτριος, Νικόλαος, Παύλος, Πέτρος, Ιωάννης, Μιχαήλ, Κωνσταντίνος) etc. the most frequently given names to females were Maria, Hellen, Olgha, Despina, Sophia (Μαρία, Ελένη, Όλγα, Δέσποινα, Σοφία) etc.

The tradition of giving children Christian names emphasized their belief in God and respect to the customs of the predecessors. It should be noted that in Adjara they would often name children with antic names (Odysseus, Themistokle, Aquilles, Iraklis, Dioniss, Sophoklis, Aristotle, Euripid etc).

As for the nicknames, they were given for the specific features, physical or mental characteristics, sometimes; giving nicknames might be preconditioned by the manner of their different type of dressing. Sometimes nicknames were given for the individual habits. The word nickname is expressed in the contemporary Greek with the terms «παρτσούκλια» and «παρωνύμιον», and in the Pontic dialect with «τα προσονείδε». The female nicknames often times would be formed from their husband's names, with the Slavic suffix “άβα” in the final position («Αλογάβα», «Πογιατζάβα» «Ζουρνατζάβα»). Many of the nicknames were given under the influence of the Turkish language («Αρκισίνα», «Ζιλτούρα», «Σαντούρτζ», «Τεντέλ»). The surnames of the Greeks who lived in Adjara frequently turned into their nicknames. The most special condition is that some surnames used to change totally. This is transparent in the list of the surnames below, given by A. Stavrianidi: Αθανασιάδης – Καζαντζάντ (Athanasiadis – Kazanchand), Δελιγιαννίδης – Τικάντ (Deligiannidis – Tikand), Ξαντινίδη – Κοσκορλή(Ksandinidis – Koskorli), Μαυρόπουλος – Σιαχάντ, Καραγιώρτζ(Μανροπουλος – Shiakhand, Karagiorz), Μακρίδης – Χατζιγιώρ (Makridis – Khadjigior), Μηχαλίδης – Κακάντ(Michailidis – Kakand), Σαββίδης – Σαβογλάντ, Κεσογλάντ(Savvidis – Savogland, Kesogland), Σαβουλίδης – Τσενικλάντ, Παπολέο (Savoulidis – Tsenikland, Papoleo), Πιλικίδης – Παλτάς (Pilikidis – Paltas) Γραμματικόπουλος – Σιπάντ(Grammatikopoulos – Shipand) Παπαδόπουλος – Παπαδάντ (Papadopoulos – Papadand), Ιωσηφίδης – Ισουφογλάντ(Iosifidis – Isoufogland) etc.

Child Raising - Human development into an individual starts from the early childhood; The stable roots will result in a good fruit – the Pontic speakers believe, saying “A good bird chirps from the egg” - «Τὸ καλὸν τὸ πουλὶν ἄς τ’ ὠβὸν κιάν’ κελαϊδεῖ.»

The Pontic Greeks would instruct their children with the important, but unwritten guidelines. They believed that if children were good listeners, they would get the desired results. Therefore, they used to instruct their offsprings in the proper time, teaching them affection of Our Lord, respect towards the elder people, moderate speaking, overcoming of the shyness, symmetrical power and solidarity, carefulness: «Ἀβουλα τῇ Θεοῦ τὸ φύλλον ἔκλινεται», «Πάντα κανεῖς νὰ λογαριάζει τσι μεγάλους!», «Ἄνθρωπος ἀγράμματος, ξύλον ἀπελέκετον», «Ὅλα τὰ ψύα ἕναν εἶναι» etc. The Pontic Greeks raised distinguished generations over years.

Wedding Customs, Traditions and Folklore

Wedding was supposed by the Pontic Greeks as an event of special important. This tradition remains actual up to present, which is well proved by the versatility of the rituals associated with the wedding. Most of them are reflected in the folklore of the Pontic Greeks.

This step is considered by the Church as an act of commitment and one of the Seven Secrets of the Sacred Church. This belief became a turning point for the Pontic Greek females and males to wed with the Church ceremony and to follow in strict precision all the ceremonies. Wedding was expressed with the term “χαράν”, translated as joy. Hence, it is apparent how their joy was great in regards of starting a new Christian family and how great were their expectations of living a full life.

One of the traditions, which the Pontic Greeks used to follow, was known as «Τὸ ψαλάφεμαν», and in Adjara domiciled Greeks would call it «ψαλαφόν», Both terms identify setting up a couple. It was a tradition followed faithfully by the Greeks living in Adjara. After the (oftentimes) parents of the groom and sometimes the groom himself would like a bride-to-be, they would dispatch a middle person to the family to learn whether or not the family was ready to continue the wedding negotiation. The role of a middle person (ἡ προξενήτρα), was played either by the close person to the groom's family, or a neighbor. Provided they received a positive response, the traditional determiner of the fact would be - «ἔχτησεν ἀπό», translated literally as “He built it”, identifying that the middle person struck

the deal. However, if the parents of the bride were not positive about the wedding, the groom would even kidnap her («σύρσιμο»). The public events such as wedding, funeral or collective labour were the places where the young people had an opportunity of meeting young ladies. It was a direct process of liking each other. Nonetheless, there used to be cases when two, absolutely unfamiliar to each other individuals, were wedded. Over time, that was doomed for oblivion, though. After the interested party (the groom's family) would receive approval on behalf of the bride's folks, which meant next week engagement and the related chores. The Pontic Greeks would call it as «σουμάδ, σουμάδεμαν or σημάδ» i.e. engagement. The groom, accompanied by the parents and relatives, would head to the bride's place to give her the engagement ring and other presents. 8 days earlier the wedding, traditionally occurred «Λογόπαρμαν» ("giving one's a word, promise"). This ritual was familiar in Adjara as «λογοκόψημον» - (literal translation: "cutting a word") family members of the groom, (father, uncle, the best man of the groom) would visit the bride's family to promise that everything would be ready for the wedding next week. This ritual ended up with a short family feast.

The bride (νύφε), would prepare for the wedding as meticulously as the groom (γαμπρόν). The tradition of the visit to the bride's family and taking her to the new family was called in Adjara as «νυμφέπαρμαν», while the common and widespread term was «νυφόπαρμαν», literally translated as 'bring home the bride'. This ritual would start with a festive ceremony of walking from the groom's house to the bride's, accompanied with music and dances. The merry-makers were mostly friends and the best man of the groom. Once the merry-makers would reach the bride's house, the hosts would stretch a rope in front of the gates «τραβούσαν σκινίν», and the groom did not have the right to enter the bride's house until the best man would "buy a hen". This tradition was called as "buying a hen" - «ή αγορά της κοσσάρας». At the final stage of the wedding, the groom's family would set a table, on the basis of the shared expenses by the bride's and the groom's families. The wedding table would be full of traditional food to the Pontic Greeks; however they added Georgian food as well. Many of the Georgian food names are kept unchanged in their vocabulary, e.g. «Τὰ

χατσαπούρια» (khachapuri), «τὰ τσάντια» (chadi –corn bread, «τὰ σσασσλίκια»(mtsvadi –steiks), and many more. Our thesis describes two very interesting wedding traditions, «Γαρσιλάεμαν» and «Κοσσαροκλέψιμον», recorded by Professor N. Masmaidi.

For the Pontic Greeks, the wedding represented not only a community act but also had the significance of the unification of the families; the most importantly, it was an act blessed by the Church. Therefore, they treated the wedding procedures with great respect and tried to keep up the traditions of their predecessors. As for the mixed weddings with the locals, those were not rare, and emphasized on the common spirit and kinship of the two nations.

Mourning Customs, Traditions and Folklore

The Pontic Greeks would keep many customary habits to hold the ceremony properly in case of death. They supposed the farewell ceremony as the last ever chance to respect and honor the beloved passed away person.

The Pontic Greeks living in Adjara kept the passed away person for 6-7 days at home, during that time they would notify the closest people and the relatives living far away, while they would get prepared for the funeral rituals. The relatives and the close people would stay vigil overnight at the coffin, and that was the “vigilance custom” («Τὸ μόναγμαν»).

A day earlier the funeral («τὸ λείψανον»), the family members would gather in the evening and watch silently the cooking of «τὸ κανόνι», or sweet wheat meal. A person with the special skills of cooking this particular meal would be invited over, in most of the cases, this would be a kin of the family.

The sweet wheat meal - “To Kanoni” («τὸ κανόνι») would be topped with the nuts and walnuts, wheat grains dipped in the coffee syrup. A form of a cross would be given the top of Kanoni, with the first and the last letters of the name of a passed away person. Traditionally, the end of the cross on the top of Kanoni was open, it was cooked for the wake or for the

forty days («Σὰ σεράντα»), and it meant that the soul of the dead person was still on the earth.

The Pontic Greeks traditionally would cry over the passed away person, with the high pitch, and they mostly voiced reproaches towards the person for leaving forever the beloved ones. Other traditions related to the funeral included dressing the doomed person in the new clothes, putting the favorite things into the coffin and cutting a small piece of the cloth to keep in the family. In case of the illness of a family member, they used to burn it.

During the period of living in Adjara, the Pontic Greeks got to love the place so much, that they would leave their will to their offspring to burry them here:

«Ἄν ἀποθάνω, θάψτε με σὴ Κούρικας τὰ ταφία,

("If I die, burry me on the Kvirike cemetery,")

Ἄς πάνε κ'έρχονταν τὰ πουλῖα, ἀφτνε με τὰ κερία»

("My children will come to visit and lit the candle") (private arch).

After burial, a wake would be held where the guests were treated with the lent food. E.Kourtidis recollected, that the Pontic Greeks would bid farewell to the dead person with the following words: «Καλόν Παράδεισον!» ("have good paradise"), «Ἐλαφρά τὰ χώματα!» ("soft soil"), «Ἀιωνία ἡ μνήμη!» ("eternal commemoration"), «Ν'ἀγιάζ' καὶ νὰ μυριάζ' ἡ ψήγ'!» ("be your soul blessed with chrism"), «Ν' ἀναπάουνταν τὰ στούδας'!» ("rest your bones in peace") etc.

Another important custom was a rapid wrap up of the wake table, with just a couple of toasts. To refer to the same source, there were customary toasts, including the obligatory "forgiveness", "to the blessing of the family members", "to the relatives and the future generations". Sometimes, the last couple of toasts were produced jointly and the wake table to honor the deceased person would be ended. After 40 days and after a year people would also perform the ritual of commemoration with the set table. The difference was the cross on

the top of Kanoni, which would be of common form to symbolize the soul that has found peace in the heaven.

Household-Family, Patriotic and Romance Verses and Songs

Popular songs have a distinct place in the study of the Pontic Greeks folklore and this is not surprising. Folk songs along with the traditional dances were part of the folklore resources that the Pontic nation handed down to the coming generations that has been kept to present with great care. The texts of the songs and the dances best reflect the mindset and attitude of the Pontic people, the joyful or sad events and emotions that follow them on daily basis. Many of the songs are performed by individual singers, however, there are songs performed by a chorus, dance songs, the songs sung when taking meal. As for the popular songs, their content is versatile, containing fables, lullabies, historical, wedding ceremony-related, Acritic, mournful, baby-songs, songs related to work etc. which are especially popular because of containing the nostalgic elements after the life in migration, national pain. Those songs remain in the memories of the Pontic Greeks.

In Pontic dialect the word “song” is expressed as «Τραγωδία», in transcription – “traghodia”, what in Greek is translated as “tragedy” – which is not accidental – the Pontic songs are imbued with the tragic history and the drama of their life. However, they used to bear all despairs with dignity; It is mostly merit of the family women, as bulwarks and inspirers.

One of the most popular and widespread songs, “The Bridge of Trikha” – «Τῇ Τρίχας τό γεφύρ» is about a woman, who is accountable for her duties and responsibilities towards the community, and commits herself to save it. The song is based on the myth about the Trikha bridge, located at the 18 km distance from Trabzon, on the motorway of Trabzon-Erzurum, which got destroyed every night without any reason. As people could not identify what caused its overnight ruining, and the only way out was bringing of a human victim, the constructor has to make a hard decision: he cannot give up his parents, siblings and children, and the only alternative victim is his wife. She bears her cross calmly and with dignity. She

remains fearless, bringing herself as a victim for building a stronger bridge and wishing her community welfare, she only worries about her baby in the cot, and who will soon become orphaned. The ‘Trikha Bridge’ was so popular among the Pontic Greeks living in Adjara, that they used to stage plays on its motives, e.g. in the village of Akhalsheni, by the Greeks theatre troupe.

The Pontic Greeks often verbalized patriotic verses, with nostalgic overtones, e.g. the texts still sung by the Greeks from the Sanda area, which we recorded during the fieldwork.

«Σάντα, Σάντα, Σαντα, Σαντα καὶ τεμόν ἡ πατρίδα.

“Santa, Santa, Santa, Santa, it is my homeland,

Ἐντονά τόσα χρονών, καλήν ημέραν κ’είδα.

I have aged, though my life is sad,

Σαντέτες σκύλ' υἱός εἶμαι, κανέναν κί φοοῦμαι.

I am a soldier from Santa (here called a bastard) but I don’t fear anyone,

Στῇ Σουμελά σὴ Πάναγιά θα πάω στεφανούμαι.

I will get married at the Sumela Monastery.” (private arch.)

Despite the songs were sung mainly at the festivals and holidays, those were sad and tragic ones. The sad content actually describes the tragic moments of the Pontic people life. Migration, abandoning of the homeland, aging and coming closer to the end of life, - there are various similar topics narrated in the stanzas of the verses which go from generation to generation of the emigrated Greeks. N.Masmanidis family archives keep many, as such rhymed lines:

«Πουλοπομ, κ’ ενεσπάλα σὲ κ’εγώ σὴ ξενητία,

“My child, I have not forgotten about you while being in the foreign lands,

Θὰ ἀφήνω σας καὶ πάω, θὰ καεὶ ἡ καρδία.

My heart burns, leaving you forever,

Πηδιαβαίνω τὰ ραχχία καὶ ὅλα τὰ χωρία,

I will go visit the mountains, villages

σήμερα ἀποχορίγουμαι ἀσεμά τὰ αυλία».

I will say farewell to my beloved home and yard” (private arch.) and the others.

Chapter III

Household – Calendar and Religious Folklore

Times of the Year

A year is described in the dialect of Greeks with the terms «Έτος» or «Χρόνος» and use of both is related to special cases. To express their wish, or to bless someone, the Pontic Greeks would use a term «Έτος», which is well seen in the expressions «Πολλά τὰ ἔτη!» and «Εἰς ἔτη πολλά!». Both exclamatory phrases have the similar meaning, translated as ‘many years! Though, the added «Χρόνος» - another word defining a year, is normally used, as proved in the expression: «Σ’ πολλά χρόνου!» However, the term «Χρόνος» was used elsewhere to identify time, or long period, as in the expression below: «Ἡμέρα χρόνος» (day, year) i.e. “the day dragged/stretched as long as a year”.

The Pontic Greeks in Adjara would express their blessing through a phrase - «Πολλά χρόνια καὶ καλά!», which meant “wish you many good years”. However, it was an alternative for another phrase - «Ὀλίγα χρόνια καὶ καλά» („few and good years! “) - Which meant that the speaker wished the addressee life without torture and sadness, though short, but happy. Apparently, the lifetime wisdom is enshrined in both phrases.

The Pontic Greeks’ philosophical perception of life and their attitude towards various issues is transparent through everyday speech and the fixed expressions which are full of common sense. To focus on some, there are phrases describing times of year, which

are numerous – “Years come and years go”, “A bad year will go but not a bad person”, i.e. a year may change, but not a year’, “What an educated person can do in a day, a fool cannot accomplish in a year” etc.

As for the names for the times of year, there are certain nuances and subtle differences worth attention, which hold true not only for the Greek language, but also differ from the names recorded in the folklore of the Pontic Greeks. Details about it will be given below while surveying each time of year.

In the contemporary Greek, the **spring** time is expressed by the term «Άνοιξη». In the Pontic Greek dialect, the same word «Άνοιξη» expresses the time of year. However, the Ellinophonic Greeks living in Adjara mention spring more frequently as the “first spring”, «Πρωτάνοιξη» and explain this phenomenon with their opinion, that “initially it is time for the first spring” and then “their spring”.

Coming of spring time brought along great joy for the people. The Greeks who migrated in Adjara used famous expressions about spring: ‘Spring does not come by chirping of one bird’, “A bird’s chirp cannot usher spring”, “Flipping of wings by a bird does not bring along spring”. The latter corresponds to the Georgian proverb “Chrip of a swallow does not bring along the spring”. The proverb is inscribed on the antique vase dating back VI c BC. The paper gives sundry of examples reflecting memories about the spring works in Adjara.

The Pontic dialect shows similarity to the contemporary Greek («Καλοκαίρι») to describe **summer** («Καλοκαίρτζ»). The word «Καλοκαίρτζ» means “good times” and it is assumed, that name in Pontic identified good weather conditions, characterized to summer time. The population of Giresun, Ünye, Trabzon, called «ό Καλοκαίρης», «Καλοκαίρτζ», «Καλοκαίριν» or «Καλοκαίρ» etc.

However, as mentioned above, the Greeks migrated in Adjara did not adopt that term and gave another term to summer: «Άνοιξη». Beginning of summer signaled start of the works in the tea plantations. That was hard and painstaking work, obligatory for all the

members of the family, without age and gender distinction, as proved by the recorded speeches. «Τὸ περισσὸν ἐμεῖς σὰ τεμέτερα τὰ νεότητα ἐσέρεβαμε τσάια. Χωρὶς τσάι κὶ ἀφήννανε μὰς μικρά, μωρά, ὅλ, ὅλ ἐσέρεβαμε τσάια....Τὴν πρωτάνοιξην κες ἐσέρεβαμε τὴ τσάι τὰ σπόρια κ'ἐπεκεί ἐρχίναμε τὸ σέρεμα τὴ τσάι ...Τὸ τσάι εἶχανε σὰ χωρία Ἀχασόν, Κούρικα, Τάκοβα, Ἄτσκοβα, σὸν Τσάκον, σὸ Τσετσχλαούρ, σὸ Ὅτσχαμούρ... Οἱ τεμετέρ σ'ὅλα τὰ χωρία ἐσέρευναν ἀτό»(private arch).

Autumn (contemporary Greek: «Φθινόπωρο»), the equivalent for which is the term «Μοθόπωρον» in the Pontic Greeks dialect. Most of the Adjara Greek population (like the Greeks from Sanda) identified summer with this term; however, there were different terms too: the Greeks who migrated from the Ordu area called it «μεθόπωρον», and those who migrated from Surma - «μεθοπώριν». It is clear, that these terms did not differ too much.

Autumn was known as a rainy, nasty season, which was reflected in the lines - «Κατάβρεχος, χονόβρεχος, πάντα κακοκαιρία» - translated as “Rainy, snowy, always with bad weather”. There is one folk expression related to autumn that seems interesting, as it raises the problem of mother-in-law and daughter-in-law statuses and relations. In particular, mother-in-laws in Adjara would say: «Τὴν πρωτανουιξή ὁ ἥλιον ἀς ἔν τὴ νύφεσ-ιμ' καὶ τὴ μεθόπωρινή – τὴ παιδίσ-ιμ'» (“Let the spring son be for my daughter-in-law, and the autumn sun for my son!”). In Pontic literature there is a saying: «Τοῦ Μαρτί ἥλιον ἀς κάψει τὴ νύφε μ' καὶ τ' Ἀπριλί-τὴ θαγατέρα μ'!»

Beginning of autumn was associated in Adjara with the citrus season, and to an end to the summer agricultural works. Besides, the fishing season would start along the Georgian Black Sea shores, and the Greeks would start fishing for their favorite and affordable food – anchovy. The Greeks living here would either fry, or stew it, or would salt it slightly with rough salt, laurel leave and a pinch of black pepper, to preserve it through winter. The Greeks loved anchovy so much, that they introduced the word in everyday speech to describe unpleasant situations, e.g. expressions like ‘bad news like anchovy with the heads’; Moreover, they would often chant some rhymed folk texts.

Winter (contemporary Greek term «Χειμώνας») was conceptualized with two terms: «Χειμωγκόν» and «Σειμογκόν», the Pontic Greeks and the local population in the region would use both in their speech.

There is an interesting phenomenon related to the times of year: the surnames of the Greeks who emigrated to Adjara have roots with the dominant semes of winter and snow, as in the surnames – Σόνους, Χιονίδης, Χειμωνίδης, Κακοσιμίδης etc. The above mentioned initial two surnames Σόνους და Χιονίδης have the semes meaning «χιον» (snow), consequently, these surnames are translated into Georgian as Tovlidze (wordbuilding rules: root – snow plus suffix –dze, identifying a son in Georgian), while Χειμωνίδης and Κακοσιμίδης originate from the word «χειμώνας»- winter and represent a direct correspondent to the surname in Georgian – Zamtaradze out of the word “zamtari”– winter. As far as winter and snow are intertwined concepts, the popular opinion goes that these surnames are related ones to each other; Definitely, the use of semes that came from those winter concepts were not accidental too, as well as the fact that such surnames were numeral.

The Pontic Greeks would expect this time of year with great care and with a lot of preparations, starting it out much earlier because of the severe winter. They would use salted khamsa fish. They would make a lot of preservations for winter, e.g. kuruti, dried cottage cheese, salted butter etc. They would also cook soup *chorba*, and often times drink tea (mainly black tea).

While talking about the Pontic Greeks and their cuisine, it should be emphasized that it was distinguished for the food cooked from vegetables and the dairies. It is explained by the situation that the Pontic Greeks could afford only those products. However, their cooking included various kinds of meals and was rich in option, which made it easy to sustain themselves without the less affordable meat courses. It made their period of keeping fast easier.

Hence, the examples above give is the ground to represent the names of the times of year in the Pontic dialect and the lexical differences, and also depict the attitude of the Pontic Greeks to each of them and the related customs and habits, which helped us to better understand their worldview.

12 Months of the Year

Calendar and Religious Holidays

Contemporary Greek and Georgian months had names with the Latin origin, as many of the other languages, while the dialect of the Pontic Greeks contained different terms for the twelve month of a year. As far as the difference of these terms stands out among others in the language, it is worthwhile to dwell upon the lexics related to the calendar.

The first month of a year is named as «Ιανουάριος» (“Ianuarios” from Latin “Ianuarius”) in the contemporary Greek, just as in Georgian [ianvari] while the Pontic Greeks call it «Καλαντάρις» - which makes it apparent, that this term was related to the “Kalanda tradition” and thus emphasized on the importance of the tradition.

“Kalanda Speech” was also adopted in the repertoire of other holidays, but according to the habit, it was performed mostly at New Year, Christmas, Christening. Kalanda (κάλαντα) was a chant message related to the particular Orthodox Christian holidays, which was performed by a team of the volunteers, mainly by children. In various other parts of Greece and in Ponto as well, after migration to Adjara, this tradition was continued. Those who heard the Kalanda chants would give to the singers coins or sweets, to get blessing of the family from them and get them visit the family next year.

The Kalanda recorded has much in common with the Pontic Kalanda texts. The addressees of blessing and kind wishes are the family members (both elder and young members); Also, St. Basil (Ὁ Μέγας Βασίλης – Great Basil) was mentioned as a person, who, along with the family members, allows the guests enter the house.

«Ἀρχῆς μηνιάς καὶ ἀρχῆς χρονός, βρίσκουμες σὴν αὐλή σου,

Earlier this month, earlier this month, we are in your yard,

Ἐμὰς στὸ σπίτις ἔγγεν μὰς ὁ Μέγας ὁ Βασίλης...(private arch.)

St. Basil brought us to your house and yard...”)

The above mentioned New Year Kalanda text demonstrates how much the Pontic Greeks, migrated in Adjara appreciated health and long, joyful life. They also paid attention to the importance of peace in the family and in the state; therefore, we hear an address to the listener, to be grateful for all to the passed year.

«Τὸ περασμένον τὸ χρονόν νὰ λέμε ευχαριστώ,

Let us all express gratitude to the passed year,

Παλί μαζί μὰς νὰ εἰναί Παναγία καὶ ὁ Χριστόν! (private arch.)

Holly Virgin and Christ were with us again!

One more Kalanda text was introduced by V. Mavropulo, who, as he said, chanted it at the eve of New Year, 13th January with his friends:

«Ἀρχή Κάλαντα καὶ ἀρχή τοῦ χρόνου, ἔρθαν τὰ τσορτσοπουλιά σὴν πόρτα.

“Kalanda starts, the year starts, kids have come to your door,

Ἄν ἀνοίεις μὰς καλὰ νὰ εἶσαι καὶ ἂν κ’ ἀνοίεις πὰ καλὰ νὰ εἶσαι!».

If you open, let you be well, if you don’t, stay well as well!” (private arch.)

Kalanda chants were performed by the phrases «Χρόνια πολλά πάντα καὶ τοῦ χρόνου!» (‘To many coming years, to the next year!’). It meant the wish of the Kalanda chanter to wish the family good luck for many coming years and to visit them. In the end of the so called “Akhalsheni Kalanda” V. Muratidu added blessing «Ἐτη πολλά», which means ‘wish you many coming years’. However, V. Mavropulo used a different blessing form «Σ’ ἔτη πολλά νὰ ζεῖ ὁ οἶκος!» - ‘Let this house live many years’. It is apparent that all the three examples have the same essence: to bless.

As for the New Year related other Greek traditions, in the morning of the New Year, as a rule, all the families were visited by a family member or an outsider, a first-footer (mainly kids) who, as the elders of the family believed, 'have good first-foot', «ἔχνε καλὸν ποδαρικόν». The first-footer traditional would hold an icon, most frequently, St. George's icon, because the Pontic Greeks treated St. George with special affection and respect.

Christmas was celebrated in Pontos on 25th December, whereas in Adjara the Pontic Greeks would celebrate Christmas on 7th January, in line with the Georgia church calendar, On the Christmas eve the kids would start saying Christmas Kalanda, which started from the Merry Christmas wishes, as in case of New Year Kalanda. There too, the head of the family was asked for gifts by the family members:

«Ἐρθαν τῇ Χριστοῦ τὰ παλικάρια	Here came the young guys sent by Christ,
καὶ θημίζ'νε τὸ νοικοκύρην,	chanting to the father of the family,
Νοικοκύρην' καὶ βασιλέα,	Father of the family and my King,
δέβα 'ς σο ταρέζ' κι ἐλα 'ς σὴν πόρταν,	You please go to the shelves and then come to the door,
Δος μὰς οὔβας καὶ λεφτοκάρια	Give us pecimon and nuts,
Κὶ ἀν ανοί'εις μὰς, χαράν 'ς σὴν πόρτα σ'»	If you open the door, happiness to your home!

A housewife, having heard the Kalanda chant (just right as in case of the New Year Kalanda), had to give generous presents to the children – small change, fruit, candies etc.

The tradition of New Year and Christmas Kalanda chant is also associated with the «Τὰ Μομογέρια» - a custom which is necessary to pay attention to the so called “Momogeria custom”. This New Year tradition was kept by the Pontic Greeks in 8 villages who lived in the south Greece after migration from Trabzon «Τραπεζούντα» in 1923. In December 2016 UNESCO enlisted it in the world heritage list. The tradition of Momogeria was very popular in Adjara, and it is best described as a Kalanda chant and bagging for gifts or money by a

group of masked and dressed in special disguising clothing, which could involve both old and young people.

Each 19th January was supposed to be the great date of christening water – the Pontic Greeks used to celebrate this day during their migration period in Georgia. -«Φώτιμαν» - as the Greeks from Trabzon, Sanda, Ordu called it, and «Φώτισμα» as the Greeks from Surmena, Amisos and others named it. They celebrated the day because it was the day of Christening of our Lord, and the water was blessed.

The day of Baptism, the kids would chant Kalanda since morning. It was a ‘Baptism Kalanda’:

«Σὸν Ἰορδάν ὁ πόταμον οὐρανὸν ἐνοί(γ)εν

“The sky opened on the river of Jordan

καὶ τ’ Αεφὼς ἄμον πουλὶν ’ς σὸν Χριστὸν ἐκατήβεν»

And St. fire descended upn Christ as a bird”.

On the Baptism holiday, after the consecration of water, the holy water («Τὸ ἁγιασμένον νερόν») was taken home and sprinkled to each corner of the home. Besides, the holy water should have been drunk by everyone in the family, and then it was kept in a small jar at the corner of the icons «σὸ οἰκονοστάς». The left water was kept during the year in that place and was taken in case of illness for quick recuperation.

The Christening festival ended the 12 days period between Christmas and Baptism, which the Pontic Greeks called as «Τὰ Καλαντόφωτα» and encapsulated two terms into it: «Κάλαντα» (Kalanda) and «Φώτα» (Baptism); while in the contemporary Greek this period was called as «Δωδεκαήμερο» - which meant twelve days.

February is in Greek «Φεβρουάριος» (“Fevruarios”) i.e. the name of the second month of a calendar year is related to the Roman mythology in Georgian and Greek, in particular, to the God Februs. However, the Pontic Greeks call February as «Ὁ Κούντουρον» (rough,

unsteady), or Λειψτός (lacking, deficient) and say: «Ὁ Κούντουρον ἐν' λειψός, ποδεδίζω τὸ Χριστό σ'» - "February is a lacking month, by Christ".

In February, the Pontic Greeks celebrated St. Vlass Holiday (Τ. Ἀε-Ζαρέα), and strictly observed the rules, in order not to incur anything bad («ζαρέα» means bent), they would be as careful about the wedding in February, because 29 days in February was seen as something that might invite evil.

March - «Μάρτιος» ("Martios"), the third day of the calendar year, got its name from the Romans god of war, Mars, as a sign of respect to it. The Pontic dialect made an insignificant to it: «Ὁ Μάρτης».

The expressions related to March exist in abundance: the Pontic Greeks reflected their attitude towards this unstable month in full in their dialect. The popular opinion about March is that it has a nasty and unpredictable character. Therefore, many of the expressions have reflected this disposition. The term March built another word «Μαρτεύκουμα» - which means "I am being obstinate", and in literal translation it means 'I'm being March'. Many times, the rhymed stanzas include this verb. "When March is being obstinate, it may become worse than January and when it is being nice, it may be better than summer"- said the people.

Beginning of the Great Lent is related to the beginning of February or March; consequently, the tradition of "Clean Monday" is related to it. «Καθαρά δευτέρα» - "Clean Monday" is the first day of the great lent. It is clean because the Greek housewives would clean their houses on the day. They would clean their kitchenware spotless from any animal-grease. "Clean Monday" meals were traditionally cooked for lent, and the Pontic Greeks would eat vegetables on the day. «Τὴν Καθαρά Δευτέρα εποίναμε νηστίσιμα φαία: «τὰ φασούλια», «τὰ λάχανα», τὸ κολονκύθ», «τὰ κοχλύδια», «τὰ κιντέατα» καὶ ἄλλα» - said E.Kourtova from Kvirike (private arch.) The term «Εμπονέστα», was also related to the great lent and it means start of the lent in the Pontic dialect.

At the beginning of the great lent, the Greeks in Pontos and in Adjara would keep the tradition of «Ὁ κουκάρης»: the housewives would take a large size potato or onion and would make a small scarecrow – the so called “Kukara”, which was hung in the ceiling, in the middle of the room. There were seven large feathers of a cock or hen fastened on the Kukara, and the kids were warned not to eat meat during the lent, in order not to make Kukara angry. At the end of each week, one feather was stripped off Kukara, which meant nearing of the Easter.

The fourth month of the calendar year, i.e. in April, «Ἀπρίλιος» (“Aprilios”) is the word of the Latin origin – Aprere – which means “opening” The Romans believed that spring started from the month. The Pontic Greeks used a similar term to the contemporary Greek one - «Ἀπρίλιος», however, they also called two other names, e.g. «Ἀγιοργίτις» and «Ἀεργίτις», which is translated as George’s month and is related to celebration of St. George holidays.

Since the Byzantine times, St. George was assumed to be a patron saint of the cities and states. Therefore, it is depicted on the flags and other state symbols. St. George was supposed to be the patron saint of cultivation of lands and the shephards and was greatly respected by the Pontic Greeks. They would build dedicated churches to St. George and would refer to the Saint as: «Ἄερ’ – ἡμ’ ἀλήγορε!» - “St. Georgia, you rapid!”, «Ἄερ’-ἡμ’ πρόφτασον!» - “St. George, come timely! ” etc. The Pontic Greeks believed that St. George on the white horse would listen to their prayers and would rapidly save them from evil. We think the following lines interesting:

Ἀγλήγορος, ἀνίκητος, δὲν ἔχει ἀναλόγους,

He’s rapid and invincible, none can compare to him,

Ἀέρτις μὲ τ’άσπρο τ’άλογον προφτάνει πάντα ὅλους.

Riding a white horse, this saint is timely to everywhere (private arch.)

Resident of the village of Achkva, K.Papadopoulou helped us to record a text from St. George's Tropar, which, as he used to say, would chant the believers while circling the St.George's Temple:

«Άγιε Γεώργιε, ἀφέντη μοῦ καὶ ἀφέντη καβαλάρη,

“Saint George, My Lord and leader,

ἄρματομένο μὲ σπαθὶ καὶ μὲ χρυσό κοντάρι!

Wearing a sword and a gold shield,

Ἄγγελος εἶσαι στὴν θωρία καὶ Ἅγιος στὴν θεότη,

You are the angel on the Earth, a saint in the heaven,

Παρακαλῶ-σὲ, βοήθα μὲ Ἅγιε στρατιότη!»(private arch.)

St. Warrior, help us, I beg you!”

Despite April was a herald of the spring, the weather was not yet stable, and it changed permanently, therefore, the Pontic Greeks would say about April: “April will come and pass, it sometimes cries and sometimes smiles”.

The greatest holiday of the holidays, Easter of our Lord, Jesus Christ was celebrated by the Pontic Greeks in a festive manner, and once the Easter holiday is a mobile date, it sometimes was celebrated in April and sometimes in May.

On the great Thursday the Pontic Greek housewives would bake Easter cookies, the so called “Churek” («Τὸ τσουρέκι») and would paint eggs in red. Churek was baked in the stone oven, called furnine (Σὸφουρνίν). Such stone ovens would be seen in the yard of the Pontic Greeks, and those who did not have them, would go to the neighbors and bake after prior negotiations and standing in a line of the other clients. The paper includes the story of the Greek housewife, living in the village of Kvirike: «Σὸ ζουμάρι ἐποίνανε σταυρόν κ’επεκεῖ ἀρχίνανε νὰ τὸ ζυμώνουνε», «Ὦνταν ἐφούσκωνε τὸ ζουμάρι, βάλνανε σὰ τηγάνια καὶ ἀποφκά ἀπλώνανε τὴ καστανὶ τὰ φύλλα», «Για νὰ τερούνε ἂν ἐξεστάθεν τὸ φουρνίν, βάλνανε τὸ χχερ ἀπὲς καὶ ἄμα ἀντέχανε νὰ μετρήσουν μέχρι τὰ εἴκοσι, ἔτοιμον ἔτονε για τὸ

ψήσιμο», «Τὰ ὠβά ἐπογιάτιζαν'ατά με τὴ κρεμμυδι τὰ φύλλα, σὸ νερόν ἀπὲς βάλνανε τὸ ξύδι καὶ ὁμορφένανε με τὰ διάφορα χωρταρικά. Ὑστερνὰ ἔλειφτανε με τὸ ἐλάδ γιὰ νὰ γυαλίζνε» (private arch.)

«Λαμπρήν» ('Easter'), is translated in the direct meaning as 'sunny days', and the Easter table was a continuation of the feast. The term and its use reflect the attitude of the nation to it. The Pontic Greeks would celebrate Easter during three days, accompanied with the Pontic dances and songs. The Easter period was known as «Λαμπροήμερα» and literally it meant sunny days. The traditional instruments played were lira (Ποντιακή λύρα) or Kemenche («ὁ κεμεντζές»), to which the famous dances were performed: «τὸ Ομάλ'», «τὴ Τρυγώνας», «τὸ Λανγκευτόν» etc.

May, the fifth month of the calendar year, was known with the term «Μάιος» ("Maios"), which originates from the goddess Maia. The Pontic Greeks use the term «**Μάης**» and «**Καλομηνάς**» i.e. a good month. Naming the months with such descriptive terms was not accidental. May, with its characteristic features, was supposed to be the best month of the year and was regarded as the public favorite: "May has come, drink as much milk as you wish", "May, May, golden May" etc. The Pontic Greeks supposed May to be a very pleasant month because of the harvest and the good weather; they thought it would be positive for their life, their mood and disposition. As for the rain, they believed in its curable force from the headache and thought it the best for the health of hair.

Name of the sixth month of a year, June differed from the Modern Greek «Ιούνιος» ("Iunios"). The Latin name for June is Junius. In Ponto the name of the month was associated with their favorite fruit, cherry and named it as "cherry month" («**Ο Κερασινόν**»). There are other interesting expressions involving June; "June brings in the sun and withers you as an apple", - i.e. the sun is so intense in June that it turns you red as an apple. "May has come and green leaves are budding".

On 21th June in the village of Achkva celebrated St.Theodore's Day. As A. Kourtidis said: «Ὁ Ἅγ-Θεόδωρος ἔτονε ἱατρός, εἰδικά ἱατρός γιὰ τὰ μάτια. Οἱ ἄθρῳπ ἐρχουσανε, ἐφερναν τὰ λώματα, ἐδεναν σὴν στόλμπα, ἀφηναν ἐκεκά γιὰ μίᾱ-δύο ἐβδομάδας κ'ἐπεκεῖ ἐφόρναν ἀπάν. Κάποιοι ἀφηναν σὴν ἐγκλεσίαν πὰ καὶ τὸν παρακάλλαν: Ἅγ Θεοδωρή, νὰ βοηθᾷς ... (ἔλεγαν τὸ ὄνομα ἀρρώστου) καὶ πολλοὶ ἐλαρούσαν ἀέτς» (private arch).

July – Greek «Ἰούλιος» (“Iulios”), is a seventh month of the calendar, which was named to honor the Roman emperor Julius Caesar. In the Pontic dialect this month is termed with «Χορτοθέρτζ» which is built from the word «Χορτο»(grass) and «θερίζω» (scythe), Thus the Pontic word «Χορτοθέρτζ» corresponds to the Georgian term “Tibatve” – scythe month. Though in the Matsuka and Surmena regions it was termed with the word «Θερ'νός», which has the same meaning, in Adjara the first version was more popular. People used to say: “Here, scythe month has come, take scythe”.

The Pontic Greeks celebrated the memorial day of two saints in July; St. Konstantine and St. Helen. Their place of meeting and celebration of this Christian saints was St. Konstantine and St. Helen Church located n the village of Kvirike. After the liturgy people would hold public festival, cut the sacrificed lamb and have feast. The paper illustrates recorded memories about the Kvirike Church construction.

In July they celebrated St. Peter and Paul's Holiday. The celebration was held in the St. Peter and Paul's Church in the village of Achkva.

August – Greek «Ἀυγουστος» (“Avgustos”) which is the eighth month of the calendar year was named after the Roman Emperor Augustus. The Pontic Greeks used the terms for the month: «Αὐγουστον» and «Ἀλωνάρτζ».

People had different opinions about August: «Αὐγουστον φέρ' τὰ γεμίσα ἄς σὴν κορφήν ὡς τὰ νύχα», «Καλά πολλά πανογύρια ἐμαζεύτανε Αὐγουστή», «Αὐγουστον πὰ φέρ' τ'αλώνα καὶ λαρών ὅλα τὰ πόννα» etc.

On 2th August Georgian Orthodox Church celebrated St. Ilia's Day. The same holiday was celebrated in a special manner in Ponto two weeks earlier; they would build churches after St. Ilia on the top of mountains or on some elevated landscapes.

In Adjara, the Greek Diaspora members visited St. George's church up in Feria, to honor its founder, Father Ilia Diamandidi, whose name was associated with numerous miracles. In case of a serious child disease, mother would consult a doctor in the village. If it was a hopeless case, they would go directly to church in Feria. The clairvoyants point out that this church is frequented not only from Adjara, but also from elsewhere in Georgia. Both children and elder people were miraculously healed. All the questioned respondents have affirmed they once went to this church. Moreover, some of them experienced the curable force of St. Ilia. «Ὁ Ἡλίας ἀδακά, σὴν Φέριαν ἐχτισεν τὴν ἐγκλεσίαν τ'Ἀέρ. Ἔτονε ξυλένιο καὶ σὴν αὐλήν ἀραέτς ἔτονε κρεβάτια. Ἀπὲς πὰ ἔτονε καὶ ὀξοκά πὰ. Ἐκεῖνος ἐδέβασεν νύχτα- ἡμέρας, μετάνοιας εποίενεν καὶ λάρωσε τσιπ πολλά λαόν. Ἐρχουσανε ντάζε τὸ ἀχούλ ἀτς ἄμα χάσανε, δεμένους κράτηγανε ἀδακά καὶ ἐκεῖνος μὲ τὰ γράμματα ὅλους εποίνε καὶ ἵνουνταν καλά. Καὶ ἀσά κανάν ἕναν καπίκ χρήμα κ'ἐπαίρνε», «Ὁ Ἡλίας ἐδίνε χρήμαν σὴ ἀρρώστους καὶ ἔλεγε- Τεμόν ἢ ἀρρώστια κ'εῖσαι γιὰ νὰ λαρώνω σέ. Νὰ, ντέβα σὰ μωρά ς καὶ ντέβα στὸν ἱατρόν σοῦ, ἔβρηκον τὸν ἱατρόν σοῦ....», Ἐκεῖνα τὰ μωρά ὅλα ἐλαρώθανε. Ὁ Ἀη-Ἡλίας ἔν πολλά δυνατός Ἅγιος», «Ἀχπαραγμένος ὅποιος ἔτονε, ἀπάν σὸ τάφον τοῦ Ἡλίας ἐκυλίαναν» - said the speakers.

9th August is a St. Panteleimon's Day, the famous healing saint. On that day, the Pontic Greeks would go to St. Panteleimon's Church in the village of Korolistavi, to express their respect to the saint. The believers would circle the church three times and then pray, they would enter the Temple on their knees. They would cut lamb and address St. Panteleimon with the words: St. Panteleimon, heal the people to health, and let us stay healthy'. St. Panteleimon's Day was celebrated by the all of the village. The church holiday was followed with popular songs and dances.

«Κορολιστάβ, Κορολιστάβ, ποῦ ἔν τεσά τὰ κάλια

Ποῦ ἔν τεσά τὰ κορτσοπά, τεσά τὰ παλικάρια....» - sung by the people.

On 19th August, festival of nativity, the Church of Metamorphosis (Ἡ ἐγγλεσία τῆς Μεταμόρφωσης) located in the village of Akhalsheni became an established meeting place for the Pontic Greeks living in Adjara; The Akhalsheni Church was definitely distinguished for the great spaciousness and gorgeous construction. The villagers and the guests shared the idea that the Church Metamorphose is a landmark of the village Akhalsheni («Τὴ Ἀχάλσον ἡ ἔμορφιά ἔν ἡ Μεταμόρφωση» (private arch.) They expressed love and respect towards the Church.

«Ἀχάλσόν σιονύεται, περ ὁ ἥλιον, λύεται,

Τὸ κοριτς ντὸ ἀγαπῶ, σὰ μακρὰ εὐρίεται.

Σὴ Ἀχάλσονί τὸ ποταμόν ἐρούξεν ἡ κλειδίτσα μ',

μανάμ τρέξον καὶ ἀράεψον σ' ἐμέν καὶ ωραία νυφήτσα» (private arch.)

In August, the holidays ended with the St. Mary's (Mariamoba) Holidays and on August 28 the village of Dagva and the church of Dormition of the Virgin that had been built there became a place of meeting and celebration for the Pontic Greeks living in Adjara. The memories related to the Dagva Church building makes the paper more interesting.

«Σὴν Τάκοβα ἐτράνηνα σὰ τεμά τὰ ραχχία..

Τὴ Τάκοβας τὸ ποτάμ ἔν Παναγιάας δακρία...

Ἡ Τάκοβα ἔν ἔμορφος ἀσόλτς ἀγαπεμένο...

Ἀσόν θεόν κι σὸν Χρηστόν ἔν εὐλογιμένο...» - told by A. Alexiadis (private arch.)

September, in Greek «Σεπτέμβριος» (Septemvrios") was a ninth month of the calendar year, however, its name in Latin meant seventh: 'septem' – because the old calendar prior to the reforms by Julius Caesar a year started in March and, consequently, September was the seventh month.

September was popularly known «Ὁ Σταυρίτης» and this name is related to the term «Ὁ Σταυρόν» (cross) since in September there is a holiday of "Exaltation of the Cross". Hence

the name of the month itself. On the Exaltation of the Cross holiday the Pontic Greeks used to keep lent. The Orthodox believers even avoided grapes to eat. It was perceived as a great sin since wine is made of grapes. Therefore, they did not think it acceptable to eat them. According to the recorded memories, 14th September was a beginning of new year. The icon of Christ was taken out on 13th September and left there till morning, when it was brought in. After that ritual, anyone could come in the house, the family believed that the icon was their first-footer.

The Pontic Greeks addressed the god with the prayer “Our Lord which art in the heaven”, the Greek version of which - «Πάτερ ημών» was widespread and popular. Although there is a translated text of «Πάτερ ημών» in the Pontic dialect, but its existence and use was less known to the population of the above mentioned region, because as they have proved, they know the Greek version or its translated version rather.

October, Greek «Οκτώμβριος» (“Oktomvrios”), in spite of being the tenth month of the calendar year, originates from the word ‘Octo’ i.e. eight. October was the eighth month before the reform by Julius Caesar. The Pontic Greeks declined the Latin name of the month and termed October as «Ὁ Τρυγομηνάς» which is translated as “a month of grape harvesting”. People would say about October: “October brings in firewood and it turns the leaves yellow and dumps them onto the ground” - «Ὁ Τρυγομηνάς φέρ’ ξύλα καὶ μαραίν’ καὶ ρούζ’ τὰ φύλλα» or «Ἐρθεν καὶ ὁ Τρυγομηνάς, ἄλλο σὸ ραχχὶν μὴ πας» etc.

November – Greek «Νοέμβριος» (“Noemvrios”) i.e. eleventh month of the calendar year, was named before the reform by Julius Caesar, similar to September and October; It also includes the Latin word ‘Novem’ which means nine. November is also known in Georgia as a month of St. George. The Greeks who resided in this area associated November with their favorite saint and named the month as «Αεργίτες». People believed that St. George was the most powerful saint and feared him. They used to say “St. George’s month” is rich and full of harvest, it brings in cold water and makes you drink it’. It meant that November

brought in cold. The paper also throws light to the memories about the St. George Church building, which contain important information.

The twelvth month of the calendar year, **December** (in Greek «Δεκέμβριος»-“Dekemvrios”), comes from the word “decem”, which in Latin means ten. December was the tenth month before the reform by Julius Caesar. In the Pontic dialect, the last month was named as «Ὁ Χριστιανάρης» i.e. Christmas month. People used to say about December: ‘December brings along cold. Blessed are those who are wealthy’. St. Nicholas Day was also celebrated in December; He was admitted as a saint of the sailors. This saint was asked to calm the rough sea. While praying, they would take some oil from the candle lit in front of the icon and drop it in the sea. There were many St. Nicholas churches along the Pontos seaside area. St. Nicholas was often referred to as a witness and was promised that they would keep their given word.

«Σὴν Παναγίαν ἔταξα δύο χρυσὰ εἰκόνας, “I’ve promised two gold icons to St. Mary,
Μάρτυρας ντὸ θὰ διγ’ατά ας ἔν Ἄε-Νικόλας» Let St. Nicholas be a witness of it.”

It is not accidental, that the Pontic Greeks, as Orthodox believers, used to ask their closest people to bring to their tombs the icons of St. Dimitry and St. Nicholas. Their last wish makes clear their attitude to the saints; That also sounds in the rhymed stanzas:

«Χτίσαν τὸ κοιμητέρι μοῦ, βάλεν ἅπᾶν’ εἰκόναν,

Put the icons on the tomb, next to the candles,

Τὸν Ἄιον Δημήτριον καὶ τὸν Ἄε- Νικόλαν»

One icon is of St. Dimitri and another is of St Nicholas.”

Hence, many folklore examples which we have found, and which are related to the religious and calendar rituals, lexis covering the customs and habits during 12 months of a year, all together played a huge rule to the perfect development of the paper. The lexical resources that are related to the weekdays have a great role in the study.

Customs and Habits Related to Week Days and Folklore

Weekdays are expressed in the Pontic dialect as «Τὰ ἡμέρας τῇ ἐβδομάδα», the same as in the contemporary Greek - «Οἱ μέρες τῆς εβδομάδας». There is no drastic lexical difference in the names of the days: In particular, The Pontic Greeks call Monday as «**Δευτέρα**» which is the same as the contemporary Greek - «Δευτέρα», Tuesday is named as «**Τρίτ'**» (Cont. Greek «Τρίτη»), Wednesday as «**Τετράδ'**» (Cont. Greek «Τετάρτη»), Thursday - «**Πεφτ'**» (Cont. Greek «Πέμπτη»), Friday in both cases is named as «**Παρασκευή**» and as for Saturday, in the Pontic dialect it is termed as «**Σάββα**» (Greek – «Σάββατο»), and Sunday is termed as «**Κερεκή**»-ς (Greek «Κυριακή»). In Pontic Greek dialect all the days of week are of feminine gender, while in the contemporary Greek, they are all of female gender except for Saturday (it is of neuter gender).

The Pontic Greeks living in Adjara developed different approaches to the days of week, which was reflected in their everyday life, lexics and traditions «Ὁ Θεὸς ἀέτις εἶπεν, ντὸ ἕναν βδομάδα χαρίζω σὰς, ὅτι θέλετε πεισεῖτε, ἅμα Κερεκή ἡμέρα για τεμένέν, νὰ ἔρχουσταν σ' ἐμόν σ' οσπίτ... (Ἐγκλεσία ἐν τὸ σπιτ' τῇ Θεοῦ). Νὰ ἔρχεσνε, νὰ παρακαλεῖτε, νὰ φτάτε μετάνιας- tald T.Shavkan- Paraskevonopoulo (private arch.) and other respondents noted: «Τὴν Δευτέρα κὶ γύνεται νὰ λούσκεσαι, κ' ἐν καλό», «Ἡ Τρίτη ἔτονε ἡ καλύτερη ἡμέρα», «Ἡ τετράδ καὶ Παρασκευή Θεοτικά ἡμέρας ἐν, ἐπορεῖς νὰ φτας κατ' για τ' ἀποθαμέντσ, νὰ αγγεύ' σ' ατς», «Ἡ Πέφτ' ἐν πολλὰ καλὸν ἡμέραν», «Ἄμα ἐλούστες τὴν παρασκευὴν ἐφτά φορὰς, μὴν λογαριάζεις ντὸ εἶσαι βαφτισμένος, χανς τὴν βάφτησιν σοῦ», «Τὴν Σάββαν πρεπ' νὰ λούσκεσαι καὶ νὰ πας σὴν ἐγκλεσία λουσιμένος», «Τὴν Σάββα ἀσὸ βράδυ ως τὴν Κυριακὴ τὸ βράδον τὸ βελόν κὶ κράτνε για νὰ μὴν τσιμπὰ τὸν διάβολον καὶ ὁ διάβολος πὰ νὰ μὴν ἐφτάει κακὸν σ' ἐκείνον», «Ἡ εβδομάδα ντὸ φέρνει, ἡ Κερεκή τὸ παίρνει» etc (private arch:33-48).

These distinctions were instrumental to carry out comparative analysis of the different perceptions of the world between the Pontic Greeks living in Adjara and their compatriots living elsewhere in Georgia.

Conclusions

Pontic Greeks hold significant place in the Georgian history. Their migration to Georgia was preconditioned, by the political processes several centuries earlier, due to the Turkish onslaught of Anatolia. Pontic Greeks densely populated Eastern area of the Black Sea since the antiquity, having intense relations with the Georgian tribes, including Hellenistic, Roman, Byzantine and post Byzantine periods.

Pontic Greeks started emigration to Georgia since XV when the Ottoman Empire conquered the larger part of the Near East and the Byzantine territory. The process of migration to Georgia was not a one time and simple process, it was a continuous process, having various contexts. Part of the Greek population living in the Georgian Black Sea area, and particularly in Adjara, are descendants of the Greeks from the Asia Minor, what is proved by number of evidence-based sources.

Along with the social and political reasons, the migration of the Anatolian Greeks to Georgian Black Sea area was due to the religious differences with the Ottomans, which became more palpable In XIX c. The first migration wave of the large number of Greeks to Adjara dates back in 80th of XIX c. however, there were recorded earlier dates too.

There are Greek settlements in the villages of Korolistavi (Chaisubani), Feria (Khelvachauri), Dagva, Kvirike, Achkva (Kobuleti), Akhalsheni, as well as in the cities of Batumi and Kobuleti. Beyond the cities and villages along the Black Sea, Greeks populated Adjarian highlands too, mostly mastering in blacksmith's works. The elderly people in Adjarian highlands keep several interesting legends about them, describing Greeks as good masters of blacksmith.

The Pontic Greeks narrated their folklore in the form which is correlated with their historic journey. The Pontic folklore genres developed as a result of their lifestyle and world vision. The research object was the collection, compilation thematic classification and analysis of the folklore resources of the Pontic Greeks migrated in Adjara, which are less

addressed and sunk to oblivion. However, the number of people who still can be recorded is decreasing, because of their back migration and aging. Nonetheless, we can validate the collected and recorded resources as trustworthy for the scholarly purposes, as it gives the fully fledged picture of the topic. In the future, a more inclusive research can be implemented on the other interesting areas of the study to fill the gaps as much as possible.

Having collected, analyzed and categorized the Pontic Greeks folklore patterns, and the samples manuscripts of other authors that focus on the Pontic Greeks folklore, we can make the following stipulations in regards of the distinct peculiarities characterized to the lifestyle and folklore of the Pontic Greeks living in Adjara:

- Among Greeks settled in different parts of Georgia, Greeks of Adjara have better preserved the Greek language, traditions and oral verbs.
- Shortly upon migration in Georgia, the Pontic Greeks started to take care of the education and spiritual development of the future generations, as well as they started construction of temples and schools. The paper also embodies the recorded memories about the temple constrictions and further developments.
- The Pontic Greeks started to celebrate Christian holidays according to the Georgian religious calendar, while they were celebrated in Ponto two weeks earlier with the new style. The joint celebration of the Christian holidays definitely supported to the process of closer coexistence of the two nations.
- The Pontic Greeks who migrated in Adjara found the natural environment quite severe for their everyday life; however, they overcame it with dignity and got adapted to the local area.
- The Greeks who migrated in Adjara often used the term “Romeos” to identify themselves, and used «Κιρτσία» or «Κατσωδία» to identify Georgians: «Κιουρτσής» a Georgian man, «Κιουρτσήσα» or «Κιουρτσίτσα» - described a Georgian woman, «Γκιουρτσία» - described Georgia and «Κιουρτσίτικα» - Georgian language. The paper emphasizes on the fact that the root of the terms: «Κατσωδία, Κατσάβα,

Κάτσος, Κατσώδικα» is “Kats”. The local Hellenophonic population unanimously used one term to identify Greek language – “Romeyka”.

- To better present the common everyday folklore, we divided the life cycle into several periods, of which the childhood is distinct with the variety of subtopics.
- We have dwelt upon the customs and habits related to the child care and child raising, which were obligatorily kept up by the pregnant or by mother. The paper also stresses the importance of the Greek gynecologist females who lived in the Adjarian villages, who gave consultations to the mothers, future mothers and pregnant and received childbirths. The paper gives detailed analysis of the rules which were kept up by both pregnant and mothers. During the childcare or in case of illness, the Pontic Greeks living in Adjara would refer to the popular medicine, which they had learnt from their predecessors.
- Lullaby was popular among the Greeks living in Adjara, which the paper proves with the rich palette of examples. The analysis of the illustrated materials has shown that the quintessence of the lullabys is expression of love and affection towards the baby, and as a rule, contains pieces of motherly advice to the offsprings. The distinctive feature of the Greek lullabys is overly descriptive texts of their offsprings. The lullabys sung by the grandmothers are characterized with nostalgic overtones.
- Tantanisms - «Τὰ ταντανίγματα» i.e. a mother's songs to a newly woken child or in case of crying for distraction, are rhymed short songs, which are similar to the Georgian songs. The latter were sung in Adjara and reveal formal and content-wise similarity to the versions popular in Ponto. Both vocatives towards children or beloved persons which were popularly used in everyday speech «γιαβρί μ'» and «ρίζα μ'» were used in Adjara too.
- Despite being deeply religious, the Pontic Greeks migrated in Adjara referred to magical prayers in case of necessity, which were performed with magical rituals. The most widespread however, were the prayers against the evil eye. The paper illustrates the recorded patterns of such prayers with the Georgian translations.

- Because of the hard economic conditions in Adjara, the Greek children did not have much to play with, thus the deficiency of the toys was filled with the group games to have fun. The speakers have recorded names of many games played by girls and boys in groups or separately.
- The child speech patterns of the Pontic dialect were identified in the speech of the locals of Adjara. It was significant to track down and analyze the common signs with the Georgian patterns.
- The Pontic Greeks living in Adjara would perform important Christian ritual – christening often in secrecy. Majority of the respondents have confirmed the facts of christening in the St. Nicholas Temple of Batumi, however, most christenings in the villages involved secret rituals held in the families by the invited priests. One of interesting Greek rituals in Adjara, was the tradition "buy chicken", that happened after christening.
- Children in Adjara were customarily given Christian names, which distinguishes them from their compatriots elsewhere in Georgia. There was another popular tradition of giving nicknames based on the physical or mental features of an individual. Many of the surnames of the Greeks in Adjara turned into their nicknames.
- The abundance of the rituals associated with the wedding traditions of the Pontic Greeks clearly points out its significance among the other rituals. The paper surveys popular wedding traditions characteristic to the Pontic Greeks, along with other different customs and habits famous among the population in the region. The paper analyzes rituals and habits characterized to the meeting, acquainting, wedding, engagement, post wedding days and folklore. The songs, of brides' farwell with their home, is known among the Georgians as well ("Gelino").
- The Pontic Greeks would follow all the rules to honor the deceased, including the night vigil, cooking of Kanoni meal, and celebration of 40th day, 6 month and one year celebration traditions, which were also adopted among those living in Adjara.

There are also mutual traditions among the Greeks and Georgians, for example: the death of the deceased, the feast of the khelekh and farewell to the deceased.

- The toasts and blessings at the festive tables was a customary tradition among the Pontic Greeks in Adjara. The formulations of the toasts differed to suit the occasions and facts to which the festive feast was devoted.
- The study identified different terms in the speech of the Hellenophonic Greeks living in Adjara, to identify the times of year, weekdays and months. Paper analyzes Pontic terms, their etymology and the folklore texts related to them (proverbs, phrases, sayings etc.).
- In the Pontus Greek dialect, as well as in Georgian, there are names, related to the monthly agricultural work. The Greek calendar or religious traditions included the popular custom of chanting in groups door to door, which has analogues among the Georgian traditions. In Georgia, this cycle of folklore is associated with the spring masked shows, while the Pontic Greeks perform the shows in December and January for Christmas and New Year. The paper surveys the famous versions of the Christmas and New Year Kalandas performed by the Pontic Greeks, and compared to the popular analogous texts recorded in Adjara. The common and distinguishing features have been outlined. Two texts of the New Year Kalanda have been recorded which has shown much in common with the famous Pontic Kalanda text. It contains blessing of the family members, and mentions St. Basil as a person who allows the Kalanda chanters to enter the family house.
- The "tradition of "Momogery" included in World Heritage List, which was found in Adjara, shows similarity with Georgian accorded rituals.
- Similar attitudes towards Christian holidays have been reflected in the Pontic Greek and Georgian folklore, where there is a large number of common Christmas and Easter traditions (egg colouring, pacemakers), mentioning dead,

The comparative analysis of the collected, as well as of the already available resources have revealed that from the structural and semantic points of view, the folklore of the Pontic

Greeks and of Georgians have much in common; This commonality is mostly revealed in the everyday routines, which were similar in many respects for both nations, mostly due to the historical events. That was reflected in the folklore also. Since the migration of the Pontic Greeks in Georgia (in Adjara in particular), the two close knit ethnic groups became even closer to each other, whether physically or spiritually. Definitely, this fact was reflected in the patterns of the folklore. The preservation of ethnic and cultural identity of the Greeks migrated to Adjara is undoubtedly the significance of their folklore heritage, which showed the history of migration of Pontus as well as their customs and moral opinions and gave us a complete picture of the Pontus Greeks.

The Pontic Greeks brought historically established cultural values in Georgia that was expressed in the traditional social relations system, economic life, material and spiritual culture, and also folklore and vocabulary. Greek diaspora retained its own culture in Georgian ethnic environment in the Black Sea region of Georgia and, in return, influenced the local environment. They were active and successful in the local public life and have always taken place in the economic, political and cultural life of Adjara.

The main statements of the dissertation are presented in the following publications:

1. Chkhartishvili S., “Les expressions phraséologiques en dialecte Pontien”, International Conference materials “Humanities in the Information Society – II“, volume II, Publishing House - “Batumi Shota Rustaveli State University”, ISSN 1987- 7625, ISBN 978-9941-434-91-4(General), ISBN 978-9941-434-94-5 (part II), p.251-254, Batumi, 2014.
2. Chkhartishvili S., “A Woman Image in the Folk Songs of Pontic Greeks”, Collection of works of International Students Scientific Conference, dedicated to the 80th Anniversary of Batumi Shota Rustaveli State University, Publishing House - “Batumi Shota Rustaveli State University”, ISBN 978-9941- 462-33-7, p.201-205, Batumi, 2015.
3. Tschartisvili S., “Greek Kalanda (New years day) and folklore connected to it”, VII International Conference of Semiotics, organized by the Batumi Shota Rustaveli State University and Ilia State University Research Center for Semiotics, Conference materials-Scientific journal “Semiotics”, #16, part II, Publishing House ”Universal”, ISSN 1512-2409, p.264-270, Tbilissi, 2016.
4. Giorgadze M., Tschartisvili S., “Traditional Spiritual Culture of Pontic Greeks”, Monograph “Pontic Greeks in Adjara – Past and present”. The project has been made possible by financial support from the Rustaveli National Science Fondation, ISBN 978-9941-27-393-3, Publishing House - “MGM”, III Chapter, p.194-311, Batumi, 2017.
5. Tschartisvili S., “Le folklore lié aux traditions de mariage des Grecs Pontiques”, Materials of Doctoral and Young Scientists II Scientific Conference of the Faculty of Humanities, dedicated to the 80th Anniversary of Batumi Shota Rustaveli State University, Publishing House - “Batumi Shota Rustaveli State University”, ISBN 978-9941-462- 47-4, p. 83-88, Batumi, 2017.