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**Speech Peculiarities of the Pontic Greeks Living in Adjara
(Sociocultural Aspects)**

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Annotation

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General overview of the thesis

Introduction

Georgia has had established historical, social and cultural relations with numerous ethnic groups. This tradition is continues to the present day. We can claim that in the rich ethnic mosaic of our country,

which those relations developed, Greeks have had an important place. These two nations, who suffered many predicaments, were connected by the history since times immemorial. These close relations has created a logical system of multi century contacts, which on its behalf amalgamated elements of the two cultures, traditions, lifestyle. The process of cultural blending is a long process which is reflected on the language as well.

The study of the influence of the foreign language, the dialogue of the cultures, social and cultural aspects can lead to the formulation of the common profile of a particular language development and the historical graph.

Language is an infinite source of the traditional social culture, national heritage, identity sign system. The sign system, which has the major assertive power to decide the national uniqueness and its mentality.

It is important to study the language or one particular dialect, moreover, if the dialect under the study is used in the foreign language environment, with the high risk of its total assimilation or loss. The questions that rise need scholarly studies. We assume, the language peculiarities of the Greek diaspora should be placed within the framework of the research fields in order to have plausible answers to the questions.

The research object. of the paper is to study the language of the Pontic Greeks who live in the Adjara geographic area and reveal interdisciplinary and sociocultural specifications, the phonetic, lexical and grammatical peculiarities which is instilled in the speech and memory of the local inhabitants. The object of the research is the ‘language in the social environment’. While we are focused on the society, as our research object, is interesting as a key mechanism of the features characteristic to the language. The research object is the language of the Adjara Black Sea Greeks in its social context.

We assume that the purely linguistic research of the lexical units and phraseology is interesting as far as it spans beyond the language and extends to the culture, showing how one nation and culture in the foreign language environment can become part of another culture.

The goal and the objectives of the paper. The research goal of the thesis is the study of the speech peculiarities of the Greeks located in Adjara, since their migration, repatriation to their homeland and back migration to the adjacent villages of Batumi left some traces from the points of view of the ethnic changes, historical and geographical development, lexical and socio-cultural alternations.

Another part of our goal is to study the socio-cultural aspects of the Pontic Greeks, as markers of their identity and mentality, and the language can best reveal the system of these signs, as far as they get into the scientific turnout by means of the language.

We have studied the authentic speech of the Pontic Greeks and the current condition of the language through the field work. We have recorded each lexical unit, grammar form and constructions to

present the linguistic reflections of their multi century contacts with the foreigners, the form of the modern language and the cause of the changes.

We have examined the collected resources and the resources within our accessibility to study the language of the Pontic Greeks, their lexical and grammatical forms and syntactic features. We have focused on the ethno-mental markers, the Greek-Georgian linguistic and cultural background, the contact zone where the cultural influences occur, and the degree of the identity and authenticity of the Pontic Greeks.

Scientific novelty of the research. Remarkably, the Greek Diaspora has developed its culture in the Georgian ethnic environment and even exerted some influence on it. Moreover, they adopted from the locals much. Later they even exported some of it internationally. The long and complex process of the cultural merger, interaction and exchange was on its way, which is best reflected in the language.

The language is a live organism, it changes permanently, it gains new forms, however, it is important not to lose its authenticity. The study of these issues gives relevance to the study. We assume that these aspects in their unity are relevant to be examined as much as the modern world (globalization, migration and back migration) can be a cause of loss or alternation of many linguistic elements and peculiarities of the traditional lifestyle. The relevance of the research topic is more significant with the fact that the Pontic language is among the endangered languages, since they are not recorded in written forms and the only mode of their use is spoken from generation to generation. In the environment of the foreign language, the Pontic Greeks speech undergoes deeper influences on daily basis, which increases the language contamination or loss. The major part of the language resources selected for the study is live patterns of speech, gained through the field work. We have also applied corpus resources from the international portal (corpus resource: TLA, Donated Corpora, XTYP Lab) (<https://corpus1.mpi.nl/ds/asv/?95>).

The thesis is concentrated not only on the examination of the collected material obtained through the field work, which is limited to the speech peculiarities of the Pontic Greeks living in Adjara, but also on the comparative study of these resources with the Pontic dialect, and its draws parallels with the old and contemporary Greek. As we presume, this approach outlines an interesting picture. It is important to learn how much of the archaic elements has been preserved in the speech of the Greeks living in Georgia, at what extent it differs from the Pontic dialect, and from the literary language. These features are essential to outline the common picture.

The scientific novelty of the research: it's noteworthy, that despite there are remarkable scholarly studies about the Pontic Greeks, they deal with the hellenophile population at the least extent. There

are several recent studies of the Georgian resident Pontic Greeks speech, which focus on one specific issue of the Pontic speech.

The speech of the Greeks who domicile the Adjara Black Sea territory has least studied. Our work is the first attempt to investigate the Pontic Greeks speech within the realms of language and social culture with the monographic approach. Therefore, this determines its scientific novelty.

Methodology of the research. We have used field work approach for the study, which is an instrument for the collection of the materials within the natural environment. Besides, it is an opportunity to study the culture of the traditional lifestyle. We have obtained empiric material during the field work, which was recorded manually and on the A/V . The latter allows going back to the data and re-examining the resources.

The observation method was used to explain linguistic phenomena, meaning of the lexical units, phrases and their equivalents as understood by the authentic speakers of the language under the study, as the representatives of the culture.

The method of analysis was used for the consistency and classification of the classification of the empiric material. Another method applied during the research was a **comparative-historical method**, which gives us an opportunity to research the similarities and differences between the particular linguistic phenomena. The methodology gave us an opportunity to observe the historical and genetic relations and the borrowed lexical units.

Theoretical and practical value of the thesis. The Pontic dialect of the Greek language has been developing isolated due to the historical and geographic conditions, therefore, it shows differences from the other dialects of the Greek language, as well as from the literary language.

The dialect within the foreign language environment has been developing mostly through the spoken mode. The current increasing interest towards the documentation of dialects has not yet attracted the interest to the speech of the Greeks located at the Black Sea area.

Presumably, the speech of the Pontic Greeks and its research should have importance from the theoretical and practical points of view, since it contributes to the studies of the processes of the historical development. It is also considerable, that the locations where speakers of the Pontic Greeks live is decreasing.

The added value of the paper is the fact of throwing light to the interrelation of the Pontic Greeks with the Lazi Georgian tribes, who also lived in the so called Pontic region. The result of the interrelation are “not only the separate linguistic elements, which, on the one hand, reflect the trace of the Pontic dialect and its influence on the Lazi population located in Turkey, and on the other hand, reflect the Georgian language influence on the Pontic dialect, as well as the process of the population merging.

Remarkably, Greeks migrated to Georgia a many decades earlier, they found another homeland here, and this relocation must have been imbedded in their lifestyle, language, and psychology, the study of which adds theoretical and practical value to the doctoral thesis.

The theoretical and practical database of the paper— The major research material is the empiric data compiled during the field work based on the special surveys specially developed within the Project “Pontic Greeks in Adjara, Past and Present” financed by the Shota Rustaveli National Science Foundation. We also carried out individual field work in order to verify some of the material and to fill in with the additional data.

The field work was carried out nearby Batumi, in the adjacent villages of the Khelvachauri and Kobuleti municipalities, which are Dagva, Kvrike, Akhalsheni, Achkva, Ortabatumi, Peria.

Besides, we have used the comparable material from the scientific turnout (Pontic texts, lexics) with the indication of the adequate sources.

We have used the data from the corpus from the international portal (corpusresource: TLA, DonatedCorpora, XTYP Lab). The corpus includes recorded interviews with the Pontic Greeks dated with 2005-2014-2016. The interviews were conducted by the Bielefeld University (Germany) scholars. Simultaneously with the fieldwork, we have studied the adequate scholarly sources and literature.

The structure of the thesis. The thesis consists of four chapters.

I Chapter **Phonetic Peculiarities** discusses the phonetic specifications of the Adjara domiciled Pontic Greeks speech, sound composition and key phonetic phenomena.

II Chapter **Grammatic Peculiarities of the Pontic Dialect** analyzes the peculiar morphological and Syntactic features of the Adjara domiciled Pontic Greeks speech.

III Chapter, **Lexical Peculiarities of the Pontic Dialect** is concentrated on the lexical features of the Adjara domiciled Pontic Greeks speech. It overviews the speech types and forms, borrowings (from Turkish, Russian, Georgian). The analysis of the Pontic Greek lexics juxtaposes it with the contemporary Greek language and the Pontic dialect.

The Pontic Greek lexics in comparison with the modern Greek language and the Pontic dialect reflects the archaisms established in the vocabulary of the Adjara domiciled Pontic Greeks speech and Greekisms fixed in the Lazi and Georgian languages.

IV Chapter **Socio-Cultural Aspects of Georgian-Greek Relations** is devoted to the Georgian – Greek cultural relations reflected in the speech of the Greeks of Adjara. A separate paragraph discusses Georgianisms in the Pontic Greeks speech as well as the Pontic Greeks cultural heritage. The conclusion summarizes the major outcomes of the conducted research.

Content of the Thesis

Introduction

The introductory part of the dissertation overviews the research topic, its relevance, major directions, goals and objectives. It highlights the scientific novelty and value, research methods, theoretical and practical importance, information on the previous researches, and general information about the Pontic Greeks settlements in Georgia, and the dialect status of their speech.

I Chapter Phonetic Peculiarities

Chapter one of the dissertation concentrates on the phonetic features of the Pontic Greeks speech. It consists of two paragraphs: **1. Sound composition** and **2. Major phonetic phenomena**.

It outlines significant phonetic peculiarities which were revealed in the Pontic Greeks speech in comparison with the old and contemporary Greek languages, and also with the Pontic dialect. This throws light to the fact, that the sound system of the Pontic Greek dialect of the Adjara domiciled Pontic Greeks shows more or less departures from the old and contemporary Greek. However, it does not differ too much from the sound system of the Pontic dialect.

Besides the vowel system, characteristic to the Pontic Greek, the scientific literature classifies four specific so called Umlaut vowels. Those belong to the sound system of the Pontic Greek used in Turkey and Georgia, and is explained with the influence of the Turkish language.

To note, the so called Umlaut vowels are less attended in the presented materials. As we have observed, the Umlaut vowels are not used in the Pontic Greek in the Adjara domiciled Pontic Greeks speech. This is explained with the influence of the Georgian. We take into consideration the palatalized vowels used in the Georgian dialects. Umlaut as a phonetic phenomenon in some of the Georgian dialects can be explained with its exposition and contacts to the Turkish language for a long time. We assume it is an sporadic and secondary for the language. We also allow the possibility that the Pontic Greeks who migrated to Georgia might have brought along Umlaut, or a similar phenomenon embedded in their speech due to the Turkish influence. However, this phenomenon regressed.

Similar to the old and contemporary Greek, the Pontic shows complex vowels, and it is characterized with the diphthongs, which is characteristic to the other dialects of the Greek language.

Which are characteristic to the other dialects of the Greek language, e.g. *γυναίκα* (ghineka)-woman, *αύριον* (*avrion*)-tomorrow, *όνειρον* (oniron)-dream, *έν(φ)κερον* (*ev(p)keron*)-empty, *οικοκύρα* (ikokira)-wife, *στούδι* (*studi*)-bone.

The Adjara domiciled Pontic Greeks speech, as the materials have revealed, mostly has preserved the sound system of the Greek, however, compared to the Greek literary language and other dialects, it has shown specific features.

The Greek consonants are not characterized with the affricates (**dz, ths, ts, j, tch, ch**) which are features of the Caucasian and other Indo-European languages, palate-alveolar (**zh-sh**) phonemes which do not appear in the old and new Greek, besides the “**ts**” consonant (which in the Greek is expressed with double consonants **τς**) and in Georgian –**dz** phoneme, which corresponds to the-**τς**. We accept the scholarly opinion that Pontic used in Georgia has mentioned affricate sounds and point out, that, according to the materials compiled for the dissertation, the Pontic is highly characterized with the affricates and palate-alveolar sounds which are correspondent to the sounds in the Georgian and Indo-European languages. This holds true both for the borrowings and the Pontic lexics. The phoneme -sh is the mostly widespread in the Pontic, whereas -ch, -ts, - dz voiceless phonemes are relatively less used.

As for the phonemens –ths, -tch and -j they occur mostly in the borroings. Although the Pontic Greeks speech is under the influence of the Turkish and Russian languages, the existence and frquency of the above phonemes is explained with the influence of the Georgian language.

These “borrowings” are result of the intercultural dialogue. Greeks used to be in contact with the Georgian, Russian and Turkish cultures. Therefore, the process of borrowing spanned beyond the lexics. The influence of other languages can be traced more or less at any level. The frequent contacts of the languages made the lending language phonemes natural for the Pontic Greek.

E.g. -sh: **in the bowered words:** κα[sh]κίν (kashkin) (Russ..косынка) -[contemp.. Greek – η μαντίλα, το τσεμπέρι] (i mandila, totsemperi)–head scarf. Comp.. Geo. scarf (ζ σ θ β γ λ ο) (Fr.)-wrap around fabric, warm (GLED, 1990:567); γάι[sh] (γ σ ο θ) (Turk.kayış) - [contemp. Greek - ηζώνη] (izon) -belt. comp. Adj. γ σ ο θ ο (σ. Kayis)–leatherbelt, strap, waistband (Nizharadze, 1971:367); [sh]αρβάλ (trousers) (Georgian.)-[contemp. Greek-το παντελόνι] (to pandelon) -trousers. **θ :** **In Greek:** [sh]ίλια (shilia) (Pont.) –χείλος (khilos) (contemp. Greek.)-lips; [sh]ιονίζ (shioniz) (Pont.) – χιονίζω (khionizo) (contemp. Greek)- snowing; κο[sh]κίν (koshkin) (Pont.) –κόσκινο (Koskino) (contemp. Greek)-sieve;

-ts: in the borrowed words: [τσ]ιτρούσια (citrus) (Pont.) (Lat.citrus)-subtropical fruit, [Contemp. Greek - τοεσπεριδοειδές] (to esperidoides)-citrus, is also established in Georgian from Latin.

-ts: in Greek: παρακύρ[τσ] (parakirts) (Pont.)-[Contemp. Greek - οπατριός] (o patrios) –step-father;

- j: mostly occurs: πι[τζ]άκ(suit) (Pont.) -suit, (Eng.pea-jacket) they are established in the Georgian, which means- part of the man’s suit, upper part of thegarment (Tsotsanidze.., 2014:491)[Contemp. Greek - το σακάκι] (to sakaki); [τζ]εβζέ (jevze) (Pont.) (Turk .cezve)[Contemp. Greek - ηκαφετιέρα] (i capetiera)-jezve; γριν[τζ]άνιμαν (ghrinjaminon)(Pont.)-yelp, (compare Geo.Ighrijeba, daghreja) – making ugly faces (Tsotsanidze...,2014:222), (nu ighrijebi – is told to someone who makes faces in

an ugly manner) – [Contemp. Greek- ογογγισμός] (oghongismos)[old Greek. - οσιγγογισμόν] (ο singogismon);

(See) γριν[τζ]άνιμαν (pt.) - the cavity, (cirk kr., smiling) - face to face (Tsotsanidze ..., 2014: 222), (Do not be scared - do not lie down to the face) [Contemp. Greek - ογογγισμός] (ohnogosmos) [c. Greek - οσιγγογισμόν] (o);

-dz: in the borrowed lexics: μπριν[τζ]/μπριν[τζ]ολις (Prindz/Prindzolis) (Geo. rice) (Pont.)-rice - [Contemp. Greek – το ρύζι] (to rizi), [old. Greek - ὅρυζα] in the Pontic itoccurs in -ρύζform; γριν[τζ]ίλια (ghrindzilia) (Geo. ghrdzili) (Pont.)-ghrdzili -[Contemp. Greek- τοούλο/ταούλα] [old Greek - τὸ οὐλον/τὰ οὐλα];

-dz: in the Greek: μιν[τζ]ίν (mindzin) (Pont.) - [Contemp. Greek- η μυζήθρα] (imizitra)-cottage cheese;

ch: in the borrowed lexics: [ch]ιβίαν (complain) (Pont.)(Turk. Civi) - Contemp. Greek- η ράβδος] a stick.Chivi is widespread in the Adjarian dialect, which is a Turkish word and one of its definitions is a wedge, a stick with a handle, which can be used when planting tobacco, pear seedlings etc. (Nizharadze, 1971:401), chivi is also confirmed in the Muhajirs speech and it means -wedge, stick, (Putkaradze, 1993:641); [ch]αμέ[sh] (chamech) (Pont.) - [Contemp. Greek - βούβαλος] (vuvalos)- [old Greek- το βουνβαλο] (to vuvbalo)- buffalo; [ch]ανγκιά (changia)-jaw, (απάνι[ch]ανγκιά) (apanchangia)- upper jaw, αφκά [ch]ανγκιά (apka changia) –lower jaw) (Pont.)- [Contemp. Greek- τοσαγόνι] (to saghoni), [Contemp. Greek- ή σιαγών] (isiaghon), comp. Adjar.. chenge< Turk. Çene –lower jaw (Putkaradze, 1993:640; Nizharadze, 1971:400);

-ch: in the Greek: ματο[ch]α[ch]α (matochacha) (Pont.) – ματόκλαδο/βλεφαρίδα (matoklado /vleparida) (Contemp. Greek) in the ματοτσιάτσια-eyelashes; τα παπού[ch]ιαμ (ta papuchiam) (Pont.), παπούτσι/υπόδημα (paputsi /ipozima) (Contemp. Greek)-shoes;

-zh: in the borrowed: [τζ]αγγομένονχρώμα (zhangomenonkhroma) (Pont.) - [Contemp. Greek- τοχρώμασκουριάς] (to khromaskurias)- rust colour; φύλλο[τζ]βέρι [Contemp. Greek- το φύλλο] [old Greek. Greek - τὸ φύλλον]-a leaf;

- ts in the borrowed lexics: [τζ]ι[τζ]μάτ (watercress) (Pont.) - [Contemp. Greek- τολεπίδιο] (tolepidio), το ήμερο (to imero), το κάρδαμο (to cardamo), old Greek - τὸ κάρδαμον (to cardamon) - water;

-tch: the borrowed lexics: [τζ]ίπαν (chipan) (Pont.) - [Contemp. Greek- οαφαλός (o apalos), οομφαλός (o ompalos), old Greek - ὁ ὄμφαλός (o ompalos) –a naval...

There occur cases of assimilation, dissimilation, loss of a sound, occurrence of a sound, metathesis and sound exchanges.

The Adjara domiciled Pontic Greeks speech is characterized with the rich and interesting sound transformations. There are words which have the common root with the literary Greek, whereas they established in the Pontic with certain phonetic transformations. There are cases of assimilation, **assimilation: ε>ο:** full —γεμάτος (ghematos) (Contemp. Greek.) -γομάτον (ghomaton) (Pont.)-full; **θ>τ:ζαχτυλίθρα** (dakhtilitra) (Contemp. Greek.) - δαχτιλίτρα (dakhtilitra)(Pont.) – thimble; **dissimilation:ε-ε>α-ε:** βρεγμένος, μουσκεμένος (Contemp. Greek)(vrehmenos)-βραχμένον(vrakhmenon) (Pont.)- saturated drenched; γγ>γκ - στρογγυλός (strongilos) (Contemp. Greek) -στρογκιλόν (strongilon) (Pont.) –round; **Loss of a sound:τομάγλο** (to maghlo), [Contemp. Greek - τομάγονλο] (tp maghulo)-a cheek; **άρκος**(arkos) (Pont.) –ηάρκτος (iarktos), **ηαρκούνδα**(iarkuda) (Contemp. Greek)-a bear; **μύα (mia)** (Pont.) – [Contemp. Greek - ημύγα](imigha), ημύα, old Greek - μονια (muia)-a fly; Inclusion of a sound **ατινιάζω** (atiniazo) (Pont.) - [contemp Greek. - τινάζω] (tinazo)-shake; **βραδιζνό** [contemp. Greek - τοβραδινό]- supper; transposition of sounds (**metathesis**): **κινδέα**[contemp Greekηκνίδη, ητσουκνίδα]-nettle; **[τζ]εβζέ** (jevze) (Pont.) (Turk.cezve) [contemp Greek - ηκαφετιέρα] (ikafetiera)- jezve; transposition of sounds: **μόρια** (moria) (Pont.) – μουριά (muria)(contemp. Greek)-blackberry; **ειδ (eid) (Pont.)** - [contemporary Greek - ηκατσίκα, οτράγος, old Greek - αἴξ, αἴγος](aix)-goat; Besides, the speech of the Pontic Greeks settled in the Adjara Black Sea area has preserved the cases of the use of Elizia and Krasis, preserved in the old Greek. The contemporary Greek seldom uses it. E.g. Elizia – behind- οπίς (opis) (Pont.) - [contemp Greek - πίσω] (piso), but from behind - **απ'οπίς**(ap'opis) - [contemp Greek - απόπισω] (apopiso); below - **αφκά (apka)**, but from below **απόφκα (apo'pka) (oa)**-[contemp. Greek - απόκάτω] (apokato); krasis: **hour** (what time? which minute?) **τοώραεν?** (to oraen) (Pont.) - **Τιώραείναι?** (ti ora ine) (contemp Greek); **τεμόνοπατέρας**-my father;

It is noteworthy, that in general, the Greek is characterized with double consonants, whereas, the of the Adjara domiciled Pontic Greeks speech distinguishes only one phoneme. We can assume, that this phenomenon is due to the influence of the Georgian phonotactics, where two identical consonants can not coexist. E.g. **κρεβάτι** (krevati) (Pont.) – **κρεββάτι** (krevvati) (contemp. Greek)-bed; **εκλησία** (church) (Pont.) – **εκκλησία** (ekklisia) (contemp. Greek), εκκλησία (old Greek)-church. We assume possible, that in the Georgian environment the dialect underwent the influence of the Georgian language phonotactics, which started the process of simplification of the double consonants.

As far as the Pontic Greek is spoken and has no written mode, the generations have studied it without learning the alphabet or the written texts, therefore, they produce those phonemes which they hear. Hence the omission of the double consonants occurred in the Pontic dialect.

II Chapter

Peculiarities of the Pontic Dialect

The second chapter is composed of two paragraphs: 1. **Morphology** and 2. **Syntax**

The grammar peculiarities involve the gender of the nouns. The Pontic distinguishes three categories gender: feminine, masculine and neuter genders. However, major part of the nouns are the neuter gender.

In most cases, the nouns which are of the masculine gender in the old Greek, have neuter gender in the Pontic. In some cases, the nouns which are of the feminine gender in the contemporary Greek, have neuter gender in the Pontic. However, it should be noted, that the nouns which are of the feminine gender in the Pontic, have not changed drastically, these nouns have preserved the same gender which they have in the old and the contemporary Greek, e.g. language - **ηγλώσσα**(gholsa)(Pont.)- [contemp. Greek - **ηγλώσσα**, old Greek- **ή γλῶσσα**]; and- **ηαδελφή**(v) (adelpin) (Pont.)- [contemp. Greek - **ηαδελφή**, old Greek - **ή ἀδελφή**];

Compared to the contemporary Greek, the Pontic preserves the forms characteristic to the old Greek however, in some cases it shows similarities with the contemporary Greek; e.g. **ο ψάρ** (**o psar**)-fish in the old Greek has a **masculine gender** while it belongs to the neuter gender in the contemporary Greek.

In the **Pontic masculine gender** - **ο ψάρ**. also, mouse - **οπένδικος**(pendikos) (Pont.) [contemp. Greek - **τοποντίκι** (to Pondiki), old Greek **-ό ποντικός, μῦς** (o pontikos, mus)];

Feminine gender in the old Greek transformed into the neuter gender in the Pontic, similar to the contemporary Greek, e.g. arm **ζ ρων** **ζ ο** -**το** [sh]éri (sheri) (Pont.)- [contemp. Greek - **τοχέρι**] (tokheri); Medieval Greek **τοχέριν**, **τοχέριον** (to kherin), [old Greek- **ή χείρ**] (i kheir); **Masculine nouns may occur without the adequate suffixes in the Pontic**, e.g. step-father - **παρακύρτς**(parakirts), -[contemp. Greek - **οπατρίος** (o patrios), old Greek - **-ό πατριούς** (opatrios), **ό πατρώσις**];

Neuter gender nouns in the Pontic are much more productive and feature specific peculiarities.

boy (young boy, teenager) - **χάταλον**, **αγούρ**(aghur), **μωρόν**, **αγουρόπον** [contemp. Greek- **τοαγόρι**] (to aghor), Medieval **οάγορος**- demunitive of **αγορι**(v), old Greek - **οάωρος**(oaoros) (að.); foot - **τοποδάρι/ ποδάρα**(to podari/podara) (Pont.)-[contemp. Greek - **τοπόδι**] (topodi), old Greek - **-ό πούς**(o pus) (**ποδός, πόδιον**)

In the Pontic dialect, those nouns which are of **double gender**, feminine or masculine gender in the old and contemporary Greek are of neuter gender, e.g. a thigh **το μερίν**, **ταμερία**(to merin, ta meria)

[contemp. Greek - **ομηρός**] (omeros), **τομηρί**(to meri), τοισχίο, ογόφος, old Greek - **ὁ μηρός** (o meros), **τὸ μηρίον** (to merion); back, shoulder, - **τοωμίν**(to omin), **ταωμία**(ta omia) - [contemp. Greek - **ηωμοπλάτη, οώμος**] (iomoplati, omos), old Greek - **ἡ ωμοπλατη** (iomoplati) **ὁ ωμος** (ωμός).

In the old Greek the week days are mainly of the masculine gender, and in the contemporary Greek they are of the feminine gender. In the Pontic, they are understood as feminine nouns, however, they do not end with the suffix which forms feminine gender.

Some of the borrowed words can not converse gender and, consequently, gender is not grammatically marked. We assume that it can be explained with the influence of a foreign language, which does not grammatically distinguish gender, hence, the form which was borrowed into the Greek was retained unchanged. E.g. fiancé (masculine gender) and fiancée (feminine gender) are pronounced similarly in the Pontic - **νου[sh]αλού**(nushalu) which originates from the Turkish word **nisanli Kiz** (fiancée), **nisanli** (fiancé),

In the old and contemporary Greek the equivalent for the fiancé is **ογαμπρός** (o ghambros), and for the fiancée - **ηνύφη** (nipi) – in the contemporary Greek and **ἡ νύμφη** (nimpi) in the old Greek.

We accept the scholarly hypothesis that the borrowed words in the Pontic do not form grammatical markers to distinguish gender. This phenomenon is explained as a result of the “possible phonological inactiveness”. The lack of the gender marking formants can be related to the Turkish language, which does not distinguish grammatical category of gender. Along with the Turkish language influence, other factors, such as internal linguistic reasons might also have caused deficiency of the gender markers in some of the borrowings.

Gender, as a grammatical category is somewhat fused in the speech of the Pontic Greeks settled at the Black Sea area of Adjara. This might have been caused with the increase in the borrowed lexics in the Pontic speech.

The original languages of the borrowings (Turkish, Georgian) are not characterized with the gender category, therefore, they do not lexicalize gender markers. We think that the borrowed lexics might influence and weaken gender category in the Pontic.

Notably, the Pontic dialect, compared with the old and contemporary Greek follows a different model of forming plural. The formants of plural are the suffixes: **-ς, -α, αρα, αδες, ιδες, ανδ – οι, -ομε,-zero ..(μάνα(mana)(singular) –μανα-δες(manades) (plural)-mother, θεγατέρ(tegater)(singular) – θεγατέρ-α(tegatera) (plural)-daughter, πλεκος(plekos)(singular) –πλεκ-ομε (plekome) (plural), ποδι /ποδαρι(podi/podara)(singular)– ποδ-αρι-ας (podarias) (plural)-foot, δαχτηλο(dakhtilo) (singular) – δαχτιλα-ς(daktilas)(plural)-finger.**

As the study has indicated, some adjectives of the Pontic language form the same way as the adjectives with the similar roots in the contemporary and old Greek language. However, compared to the contemporary and old Greek language they feature certain peculiarities.

It is also important, that the Pontic, in difference with the contemporary Greek, has preserved the forms characteristic to the old Greek. In particular, to form the neuter gender -vsuffix, e.g. bitter-**πικρόν**(pikron) [contemp. Greek - **πικρός/η/ο**, old Greek - **πικρός /α/ν**]; long - **μακρίν**(makrin) [contemp. Greek - **μακρύς, μακρός/α/ο**](makris); medieval times - **μακρύς**, old Greek -**μακρός /α/ν** (makros); thin - **λεπτόν**(lapton) [contemp. Greek - **λεπτός/η/ο** (laptos), old Greek- **λεπτός /η/ν** (laptos)];

The degrees of the adjectives are not formed with the suffixes in the Pontic Greek. It mainly applies descriptive formation and uses auxiliary verbs as formants, and this category of word building differs from the old and contemporary Greek. This confirms that the adjectives in the Pontic have a special model of formation, which is not characteristic to the old and modern Greek. E.g. **Μικρόν** – **κιάλλομικρός** – **πόλλαμικρός/ [ch]ιπμικρόν**(micron -ki alo mikros - polamikros, chip mikros) – small, smaller, the smallest; **τράνονε** (tranone)-big, **κεαλλοτράνον** (kea lo tranon)- bigger, **[ch]ιπτράνο** (chip trano) –the biggest; **κάλον** (kalon)-good -**ολιγόνκαλο** (oli (gh)on kalo) –better - **[ch]ιπκάλον** (chip kalon) – the best;

The Pontic resembles the Georgian in the formation of the degrees of those color adjectives, which are derived from the nouns. They are formed with the descriptive approach, e.g. cherry-colour in Georgian (alublisperi) **βυσσινίχρώμα** [contempt Greek -**βυσσινίχρώμα, βυσσινής**; old Greek - **βυσσινός**]; rosy (vardisperi) - **τριαντάφυλιχρώμα**[contemp. Greek - **τριανταφυλλής, ροζ**]; honey-color taplisperi - **μέλιχρώμα** [contemp. Greek - **μελής**]...

The Pontic is also characterized with the participle forms, the passive participle is especially widespread. Similar to the contemporary Greek, it can function as an adjective. **Μ-εν-ος / η / α / μ-εν-τδα, μενον/σεν** : **closed** - **κλειδωμένος**(klidomenos)[contemp. Greek, - **κλειδωμένος, κλειστός** (klidomenos, Klistos); old Greek - **κληϊστός** (Klistos)]; divorced - χωρισμ-έν-ος, χωριμ-έν-τζαγάριν, ανδρισμ-έν-τζακεν[contemp. Greek - **χωρισμένος/χωρισμένη**, from the medieval form **χωρισμός**– split up, break up]; sugared - **ζαχάροσεν**, (zakharosen) **ζαχαρομένον** (zakharomenon)[contemp. Greek - **ζαχαρωμένος** (zakharomenos)];

The numerals are also characterized with more or less peculiarities in the Pontic language. The widespread derivative numerals with **-αρ, -ορ** suffixes to which the Georgian correspondents are –**[jan]** (ο – σ – δ –)suffixes (ενα>εναρ – ertiani (one), διο>διαρ/διορ (dio>diar)-oriani (two).

To the old and to the contemporary Greek, suppletive derivation of the pronouns is characteristic. They distinguish demonstrative, interrogative, negative, reciprocal, definite and indefinite pronouns. The Pontic often follows the old Greek model in the pronoun derivation.

It is noteworthy, that in the old Greek, beyond the possessive pronoun, relative case of the personal pronouns were used with the function of possessive pronouns. Therefore, we had parallel forms: **οεμόςφίλος / οφίλοςμον**, the possessive case form of the personal pronoun is still remaining in the contemporary Greek. The Pontic has preserved both forms and applies both as parallel forms. E.g.: **τ'εμονημανα**(temon i mama) / **ημάναμον** (i mama mu) –my mother/mother if mine.

It's noteworthy, that in the old Greek, except for the possessive pronoun, the forms of the wsaq. It is also noteworthy, that the Pontic uses demonstrative pronoun (**εκεινος -εκεινη**) with the function of the third person, just as the Attic dialect: e.g. **εκείνοςετώ** (Ekinos eto) –it was; **εκείνεσαν** (ekin esan) – they were; **εκείνεσανπεντένοματ**(Ekin esan pendenomat)- they were five.

Despite the pronoun in the modern Greek is transformed compared to the Archaic, and it may be said, that in this respect the Pontic pronouns are closer to the contemporary Greek, they still have retained many elements that originate from the old Greek. The possessive elements are especially characterized with the archaic elements.

Similar to the old Greek, the Pontic dialect reveals prepositional order of the possessive pronouns, while the contemporary Greek, on the contrary, is characterized with the postpositional order, which marks the difference between it and the Pontic. **Τοεμέτερονφιλον** (old Greek), **τεμέτεροντοχοριον** (contemp. Greek). Contemporary Greek is characteristic to the postpositional order, because the contemporary Greek has preserved the weak forms of the personal pronouns. It always stands after the word it signifies and is pronounced as one word (ηικανότητάμουείναιμεγάλη).

In the interrogative and negative constructions, the Pontic repeats the order which is characteristic to the old Greek, which differentiates it from the contemporary Greek.

In difference from the contemporary and old Greek languages, for which the single person verb is characteristic, the Pontic reveals specific feature, the verb becomes multi person.

Pontic can allow verbs with a single, two or three person verbs, which is explained with the influence of the Caucasian languages. **ψε[sh]κετεφαην** (pseshkete pain) –the meal is being ready. **Εγωψενωφαη** (egho pseno pai) –I cook. **Ψενωφαηγειατοπεδιν**(pseno pai(the same) an ia to pedin (I cook for my child) –I cook for my child **εσυεμενψεν[δ]μενφαη** (esi (emen) psendzmen pai) –you cook meal for me.

The adverbs which are widespread in the Pontic, are quite productive, mainly the adverbs of place, condition, cause, purpose...

The Pontic dialect forms the adverbs in the manner that differs from the old and new Greek. This difference is reflected at the level of formation of the adverbs, and their phonetic forms, e.g. here - **αδακά** (adaka)(Pont.)-[contemp. Greek- **εδώ-** is formed from the old Greek **ῳδε**]; the other day - **σαβούταταημέρας**(savutataimeras)(Pont.)[contemp. Greek - **προσφάτως**, **πρόσφατα**, **τελευταία**(prospatos), old Greek - **προσφατός**]; against - **ενανδίον**(enandion) (Pont.)-[contemp. Greek - **απέναντι, έναντι**; old Greek - **ἐναντίος**]; **Καθόλου**(Katolu) –**absolutely**, **μιάν**(mian) -once, **διόν**(dion) –twice, **πολάφορας**(polaporas) –many times...

The prefixes in the Pontic have the same function, as the prefixes in the Georgian. However, the Pontic distinguishes suffixes as well, one of which corresponds to the Georgian(from-**დას ნ**) suffix - **აპო**. **აპოჭაკიან**(apopkakian) –from below -(Pont.)-[contemp. Greek - **απόκατω**(apokato), old Greek - **κάτωθεν** (katoten)]; **far from** - **აპომაკრა**(apomakra) (Pont.)-[contemp. Greek - **აპომაკრა**]; **corresponds to the suffix -tan-** (with) in the Georgian. **თა, თათ: გეიათისპიტი**, **გეიათისაბათი**(ia to spit,ia to savato) –for the house, for Saturday; **-shi** - is an equivalent of a suffix -**ს(თ)ი, სი:** **თეთალასა, სისპიტ** (si salasa, so spit) –on the sea, at home ს ა ბ ღშ ი; **აპან** -**above** - **სისთოლაპან**(so stol apan)- on the table;

There are diminutives that are also characterized to the Pontic Greek. The suffixes are the same as in the literary language. **აკი**:a lamb - **προβατάκι**(Pont.)[contemp. Greek - **τοαρνάκι, τοπρόβατο**; old Greek - **τὸ πρόβατον**]; a cub of a bear - **არკოუძაკი**(Pont.)[contemp Greek - **τοαρκουძაკი**]; **ოულ**:a kitten - **კათოპიულ**(Pont.) [contemp. Greek - **τογაτάκι**]; **იკა**:grandfather, - **ოპაპიულეც** (**παππოულიკა**- dimunitive) (Pont.) [contemp. Greek - **οπαππούς**, old Greek - **ὦ πάππος**]; **ოვ**:father (daddy, daddie,) - **ოპატერას, იპაპას, παπον**(Pont.)[contemp. Greek - **οπατέρας**; old Greek - **ὦ πατήρ**].

From the syntactic point of view there are no specific differences. It should be remarked, that the borrowed nouns in the Pontic Greek spoken by the Greeks in Adjara, have formants of declension and number similar to the Greek, **δიოლიტ-ცგალა, δიოპაკე-ც ალეურე, δენესანეცემენტ-თა, თოვნისტი-ვ ეჯო, პესკირი-ა, სკამ-თ-ა...**;

III Chapter

Lexical Peculiarities of the Pontic Dialect

In the third chapter we will discuss lexical peculiarities of the Pontic dialect where four paragraphs are allocated: **1. For the speech of Pontian Greeks living in Ajara, 2. Linguistic peculiarities of the Vocabulary of Pontians living in Ajara, 3. Borrowed vocabulary and 4. Greekisms in Georgian.**

The samples of the Pontic Greeks living in Ajara show an interesting picture to study the identity of the Pontians, where their identity issues will be tracked. To find out how much the elements of their

identity are presented to local residents and what they received from them, how much are they mixed, what did they take close to their souls and to what extent were Georgian cultural elements established in their culture?

We note that the Greek language of Pontus is still preserved quite well, but it should also be noted that their speech is more likely to trace the contacts of languages, there are the elements of life or lexical-grammatical features, created due to cultural mix.

Apart from the borrowed vocabulary, we will pay attention to the **Pontic Greek speech of Pontian Greeks**, Pontian Greeks's **speechof Georgian** and the Pontian's, as **Bilingual / Multilingual's** speech, because all three forms of speech demonstrate certain linguistic peculiarities.

It is not surprising that the Pontians living in Adjara know Georgian very well: they were born here, grew up here, got acquainted to the Georgian culturefrom their childhood, and became intimately linked to the traditions of local people, living and lifestyle. Their speech of Georgian is a clear proof of this. The important thing here is that the Greek vocabulary is also left in Pontian's speech of Georgian, which is a clear testimony of their mentality, such as, for example: *magis mshoblebs chemi tavi ar undoden da movtatse, mevikavikλέφτε*(a thief); *chemi kumbarea*(godfather). (Her parents did not want me as a son-in-law and I kidnapped her,I was **κλέφτε** (a thief); **Mykumbare** (godfather).

The speechof Georgianof Pontian Greeks seems to have been influenced by Ajarian speech. Here we can see not only the lexical-grammatical features that are characteristic for Ajarian dialect, but also some elements ofculture, lifestyle and consciousness of the particular communitycan be tracked. For instance: *-erti alali berdzenia, rom kvelas vukvarvar da kvelai mafasebs, erti ulvashaidagrehili, „atchareli“ (kvirike)*. (There I am one honest Greek, that everyone loves and appreciates, one with moustaches, **wrung,,Ajarian“ (Kvirike-village in Ajara)**. *Patara, shavi* (Little, black) *karamanai, khristoi*, (a name of a person)*karaja-i* - black, dark-complexioned, plain, homely(Nizharadze,1971:369), also similar words **kurumi-tchvartli, muri** (soot) (Nizharadze, 1971:377);

In the speech of Georgian of Pontian Greeks there are many Turkisms which are natural for Ajarian dialect, such as the **mosafiri** (visitor), **emo** (uncle, your father's brother)... We think theyentered and established in their speechmostly throughGeorgian language, if we do not include the Turkismsthat were established in Pontian Greek's speech before their settlement in Black Sea region and it has become lexical fund of the Pontic Dialcet.

In the process of **multilingual speech** there is code switching in every level of languagehierarchy.In the process of speaking Pontic Greeks show the swithching from one language to another, which is due to different reasons. The switching reason often is an identification of they have to say, other casesare because of bilingualism. For instance: *dagvasστηνπαναγιά* (*Mariamobas* – **celebration** of

Virgin Mary's Day is meant), **σα ίκοσι επτά** (on 28th) *iqneba kontserti, ori avtobusi mova..*(village Dagva); **ΕμείςKhuloεβδομάδαν, εμείςστοBeshumi, ενέσοfeli, ενέ oktomberi** (village), *Dioknisi* (village)... *ra vitsi, mteli chemi tskhovreba maqgavatare...*(Kvirike); (In Dagva, on Virgin Mary's Day there will be a concert, two buses will come, (village Dagva); **Khulo**, (Ajarian mountaneous village), **Beshumi**, village Oktomberi, Dioknisi (village in Khulo)... I don't know what else, I spent whole my life there... (kvirike).

Ολοντοκοσμόνπουταχαρτιάπείναμε~~столы-а~~, επείναμετραπέδια, **garmoshka,isa**,(interjection-when remembering the name of smth) **doli, akardioni..**(*Names of musical instruments (Kvirike) – mteli qvekana, kvela vshlit magidebs da aris garmoshka, doli, akardioni..*(Whole village, all of us set the tables and there is garmoshka, doli, akardioni (musical instruments).

Pontian's speech in two or more languages is specially eye catching when they speak to Georgian (foreigner for them) and tell them about their past, culture, or lifestyle. When speaking to us, as Georgians, in spite the fact that we asked them to tell in Pontic, since we understand the language, their speech still turned out to be bilingual: (Russian-Greek / Georgian-Greek), like, using Georgian and Russian vocabulary they make us feel that they are also a part of Georgian culture. In this case, using Georgian or other language during their speech, obviously, is the result of code switching and this doesn't make us think that this vocabulary is established among them and they do not remember the Greek equivalents of those words.

We think that, Georgian vocabulary, displayed in live speech should be separated from the vocabulary which seems entered and established in Pontian's Pontic speech and that cannot be considered as the indicator of code switching. In the first case they use Georgian vocabulary for identification of what they have to say, to make the telling more convincing for somebody new, and in the second case, the Greek equivalents of Georgian lexemes are forgotten, such as: celery, "we know what's celery too" (kvirike).. coriander and others.

Interesting cases of adstrat are displayed in their speech, which is the result of interrelation of two independent languages. For instance: **αφούσκωgogol mogolπείκανεζαχάρη**, **κετονούτουροmargarine,λίγονταζαχάρια** (*afusko gogli mogli, pikane zakhari, ke to vuturo margarine, lighon ta zakharia*) – *I whip gogol mogul, I add sugar and butter and margarine, a little bit of a sugar;* **tchadis αλένυρια** (tchadis alevria)-corn flour; **κοκιαετατοενκανονα****day of a funeral** **εφταμετηνκοια** (*kokia eta to en kanona tirlis dgheeftane tin kokia*) - they say that on the day of a funeral they make a traditional dish, called kokia.

Adstrat is one witty saying established in the speech of Pontian Greeks', which is common in Ajarian's speech also, this is:**molam tskhenze shezhda da ia kismet/dedofali tskhenzeshezhda da ia kismet izakhdao.** (**Mullah mounted his horse and was saying./A bride mounted a horse and**

was saying..)Ia kismetmeans - such a thing may happen, which you do not expect. **Kismet**is an Arabic word and it means – fate, fortune, one's portion. (Nizharadze, 1971:373).

Above mentioned phraseological unit is an adstrat developed in Pontic speech. And it is preserved in the Greek translation with the same form. It seems, that sometimes, during the translation, and they say it as it is, such is for example - they cannot find the same lexical equivalent for a word,**Ia Kismet“.**

Pontian Greek's **Pontic speech** is distinguished by variety of borrowed vocabulary. Turkish and Russian borrowings are natural in it, also quite a lot of Georgian vocabulary is evidenced in it, some of which are already established, and some, so to say „has led secretly tiptoed”, but it doesn't seem to have established completely, because in other parts they still remember Greek equivalent's of those words, such as: **information**στηνελλαδα. **Information** in Greek isπληροφορία. They had difficulty to remind the Pontic equivalent of Georgian midwife, “**bebiaqali** (midwife), *I don't know another name for it, it sounds nicer in Georgian, I don't know how to say it in our language*” – says Khristo, Ksandopulo (Kvirike). On one place they used ακου[sh]ερκα (Akusherka), which is Russian itself., „Midwife“ in today's Greek language is called μαία/μαμή (**maia/mami**);

From the displayed lexemes Pontic Greek has received and preserved some of them from archaic, but some lexemes are common for old and modern Greek language, they haven't changed at none of their development stage, and are preserved in Pontic with the same form. It is true that from the first time, the modern Greek lexemes are derived from archaic, but in this case it is difficult to say how archaic the lexemes are for the Pontic Greek, that the Pontic Greek is directly derived from the ancient Greek language, or the existence of similar lexemes, belong to any other period of language development.

The Pontic dialect of modern Greek was developed in isolation due to certain historical-geographical conditions, and thus it is highly distinguished from other dialects of Greek as well as literary language. In addition, it should be noted that the Pontic is more conservative compared to other dialects of modern Greek, which in turn contributed to the preservation of old Greek forms.

We tried to introduce linguistic aspects of Pontic Greeks' language, who live in Ajara, related specifically to Pontic Dialect vocabulary fund. Since vocabulary is of a main importance during studying the characteristics of dialects. Linguistic characteristics of certain dialects are found in vocabulary.

It is also known that lexical fund has more changes in the language, and Grammar Structure has less changes. Together with socio-political changes, the lexical fund also changes, which is a direct expression of these changes. "Thus, outdated words and expressions that were coined in the course of

centuries are faded and forgotten gradually, and instead, the terminology, reflecting the new lifestyle is being established. And when on the background of these changes a language is still preserved, how the dialect of this language is developed and integrated.

Taking into consideration these circumstances, it is interesting to what extent the speech of one area preserves characteristics of the dialect itself, where will changes be spotted, and what are the types of transformations of change.

We tried to compare the speech of the Black Sea Region people to the Pontic Dialect itself, as "the profile of a provincial speech, first of all, reflects in the varied and peculiar verbal fund, by which one dialect is different from both, the literary language and other dialects."

Modifications are more or less observed at all levels of language hierarchy. Some of the phenomena of the Pontian Greeks living in Ajara may only play the role of an indicator at this stage, although it is known that the indicator can become a marker and the markers will „eventually create a peculiarity that may be as different from other groups that they will become stereotypes".

The borrowed lexics: mustache - **πουίχια**(puikhia) (Pont.)-μουστάκι (contemp. Greek), comp Turk. **Biyik-** mustache. It's widespread in the Lazi - buo ughi. This word was borrowed from Turkish in the Adjarian, Shavshi, Klarji, and Tao (Chokharadze...,2015:512).It's confirmed in **the Pontic - Μουστάκι**.

bedsheet[ch]αρ[ch]άφ(charchap) (Pont.)- **σεντόνι** (sentoni) (contemp. Greek), comp. **Turk. carsaf-** bedsheets, in the Pontic **-σεντόνι**.

Hat - **[sh]άπκαν**(shapkan) (Pont.) - **καπέλο** / **πίλος** (kapelo/pilos) (contemp. Greek), comp. **Rus.**

Шарка-s Adj. shapkha –hat cylinder;

umbrella- **ζόντικον**- (zontikon) (Pont.) -**ομπρέλα** (ombrela) (contemp. Greek), comp **Rus. зонтик-** umbrella;

buffalo- **[ch]αμέ[sh]** [contemp. Greek - **βούβαλος**, old Greek - **ο βούβαλος**], comp. **Geo. buffalo**;

fist - **μούστα** (**musta**) (Pont.) -**γροθιά** (**ghrotia**) –fist (contemp. Greek). **Comp.Geo.fist;**

The Pontic lexics has revealed certain similarities and differences compared to the contemporary Greek. Many lexical units has been preserved in the Pontic, just as is characterized for the old and contemporary Greek. Part of the lexics transformed phonologically, phonetically and semantically. It is also noteworthy, that the Pontic has preserved archaic linguistic layers at the lexical, grammatical, syntactic levels. Many lexical units, lost or transformed in the contemporary Greek has preserved in the Pontic with minor phonetical alternations, and in some cases they have retained precisely the forms characteristic to the archaic Greek. This was mainly due to the conservative nature of the Pontic and compact lifestyle of the locals. E.g. eggold Greek pronunciation - **τὸ φῶν**(to oon), **in the Pontic dialect occurrence of -β-derived ωβόν**(ovon), in the speech of the Adjara domiciled Pontic Greeks **οβά** (ova) form is used, **contemp. Greek -τοανγό**(toavgho); ear, ears –old Greek-**τὸ ους, ωτός**, (sing.

relative case. **ωτοιν**, mascul. Nominat**ωτα**, relat. **ωτων**) Doric **ω ζ.** **Ponticωτιν**, **ωτια**(otin, otia) form is confirmed, we think that it must have born markers of the Archaic Greek. In the contemp. Greek we have **τοαντι/τοαφτι** (to avti/apti), which originates from the old Greek plural **ταοντια<τ' αφτια<τ' αφτι**form; **Μετρούγα**(metrughα) The Pontic step-mother, which is a variant of the archaic Greek **ἡμητρια** (**metruia**)form, derived from the occurance of a phoneme. In the **contemp. Greek** we have **ημητρια**(metria), as a result of the language development. – which originates from the archaic form of the Greek **Μητρια<μητηρ**.

Based on materials, we suppose that some of the features have already become a linguistic cliché of the language of Pontic, which distinguishes it from the Pontic dialect, and if we take into consideration scientific observations on the language condition of pontic dialect used in the Republic of Turkey, changes, that made us suspicious about regarding Adjara lateral Pontic Greek speech seperate sub-dialect of the Pontic dialect, will be obvious.

Analyzing our material makes clear that pontic is closer to old Greek lexical and grammatical way, but Adjarian Pontic speech today is characterised by modern Greek language vocabulary establishment tendency, that can be explained by strong relationship with the Hellenistic Greeks. Georgia dwelling Greeks' generations live in Greece, speak Hellenic Greek and new Greek vocabulary establishes in Pontus, as a result of frequent contacts with them, which in itself creates another basis for the transformation of the Pontic dialect.

Language influence and culture fusion resulted lexic derivatives give an interesting picture. We have presented quite big variety of borrowed vocabulary into Pontics' speech by the influence of Turkish, Russian and Georgian languages.

Our work regards the ways and forms of morphological integration of borrowed vocabulary, which is quite interesting.

It is noted, that Turkish borrowings do not contain sex marking, while Russian borrowings add sex - marking suffix as in original. Also, the phnological form of borrowed vocabulary while morphological integration is more defining rather than grammatical. Should be noted that neither Georgian is characterized by sex-markers as an influence of Georgian language nature.

Interesting cases of substrate and superstar stratifications are confirmed.

It is noteworthy, that Pontic is not only influenced by but it influences on another languages too, Georgian and Laz in this case.

Word borrowing process was going on both directions, from Greek to Laz and Adjarian, and on the contrary, from Georgian to Greek.

Ponti^ʒ was progressively borrowing words from laz, bearing peculiarities of Adjarian and Georgian languiage group.

Particularly interesting is the linguistic connection between laz and Greek languages. The result of their close relationship should be the linguistic elements, which depict on the one hand, the Pontic dialect influence on Turkish laz population language and, on the other hand, on Pontic-laz.

Many Greek words are established in laz and adjarian. for instance: **Kestane** (laz.) chestnut – **το κάστανο, η καστανιά/καστανέα** (kastano)(Greek) - chestnut (cf.Adj. kestana- pumpkin, gourd); **the horon** (laz)-dance-**οχορός (horos)**(Greek)-dance,chorus,(cf.Adj. khoromi//khorumi//khoroni-group folk(Adjarian-Gurian) dance(Nidzjaradze, 1971-438). They say in Adjara that Khoroni is easy to dance for outsiders =easy to say to dance).

The ways of integration between Adjarian and Kobuleti established vocabulary are different. A number of Greeks are confirmed only in Adjarian, as well as in Laz, and in this case Turkish should be the path of integration. Greeks, which are only found in Kobuleturi and are alien to Adjarian - are proof of direct loans.

Besides lexicogrammatical peculiarities in the PontIC Greeks's speech, there are many interesting cases of cultural borrowings, which represent a number of interesting facts from linguistic point of view.

Pontic ethno-mental characteristics are revealed interestingly.

Naturally, ethno-mental influences of foreign languages are great, though cultural strikes have been observed on the background of influences, which is proof of their mentality.

IV Chapter **Socio-Cultural Aspects of Georgian-Greek Relations**

IV Chapter is composed of two paragraphs: **1. Reflection of Georgian-Greek Relations in the Speech of the Pontic Greeks Living in Adjara”; 2. The Cultural Heratage of the Pontic Greeks.**

The Pontic Greeks acquired the elements of the local culture while being in Anatolia , which were naturally taken at the time of resettlement.After settling in Georgia, Greeks were under the influence of georgian culture as much as they faced with new environment, customs and traditions.

Cultural integration is also reflected in the traditional way of life, which appears in the daily life of Greek people. There is a synthesis of cultures, a merging process.

It can be said, that the Pontic Greeks brought historically established cultural values in Georgia. It is revealed in their everyday or material and spiritual culture and in the sectoral vocabulary. In addition, the historic events developed in the Pontus Greek is naturally reflected on their existence, speech, culture and world view.Greeks had been struggling for years to maintain their own identity, and to establish their place in a foreign environment.

Greeks established settlements on the seaside supported their cultural integration with local population. They experienced a serious influence of local custom and culture, but at the same time, local population acquired a centuries-old knowledge and experience from Greeks.

Greek ethnic groups were cut off from their homeland, as if they were living isolately, obtaining parental traditions while cohabitation with Georgians, acquiring Georgian traditions too, changing in their own way. Cultures were integrating, which created common traditional stereotypes.

It is expected, that while living in a foreign environment, the hereditary values of the traditional culture undergo changes in most cases. The traditional appearance of the Pontic Greeks', living in Georgia, is a clear example of such variation.

Field materials reveal, that against the background of their own traditions, Greeks were acquiring Georgian culture, customs and traditions, and enriching it after synthesis with their own culture. To confirm it, many examples are mentioned from Greeks' current lifestyle. For example: Pontic Greeks for the first sight of the newborn baby say: "not evil eye" that equals wishing "being avoided from evil eye".

The tradition of "buying a child" was also widely spread in Pontus, which is identical to the tradition in Adjara, when the constant sick child of a family was bought by realtive family at a certain amount of money (must have been coin,

"iron coin"). At the age of adults, the child should be redeemed for the same amount of money as the child had to go back to their name and "to have the opportunity to see each other in Eternal residence". Another junction of traditions are in relation to the infant childcare. The baby's navel was dried up, wrapped in tissue and kept by toiling to put or bury it in front of the school ground, as it was associated with a child's well-being. Similar tradition is still widespread in Georgia. The baby's navel was kept in the book - woul have loved books, taken in the "big" building (meaning governmental, educational) - would have been - "a man on a high position" - or educated or someone official. They Avoided keeping it in the closet - to avoid being disorderer. Neither word "udjmuri" (meaning gruff) is unfamiliar for them and they acquired Georgian cuisine reasonably well too.

We can not state firmly, Pontic Greeks acquired these traditions just after migrating in Georgia or bring it from original settlement, but in fact, the process of integration into traditional culture should have started earlier. They should have realized and acquired many things while being in Anatolia. Similarity of Georgian-Caucasus and Anatolian population history of culture, facing with identical culture in Georgia, should have supported keeping and development of similar traditions. Human associates him/herself with culture related to his/her origin, location, upbringing, traditions, language he/she uses and through which he/she thinks. But over the years, a lot of things are reversed, revised, created. Vivid evidence is material-describing Greek's life. Everything is reflected in a

language. The fact is that, the impact of the Georgian language and culture is great, but against the background of influence, they kept their identity and many details expressing it.

While doing ethno-cultural research, traditional culture, as a sign of ethnicity, should be taken into consideration.

Studying Pontic Greek's life routine is one of the most urgent issues due to the necessity of ethno-cultural process analyses and importance of cultural influence studied that the newcomer Greeks and local dwellers underwent.

Studying Pontic Greek's life routine might become impossible in the future, because back-migration threatens losing value of historically established cultural values of the Greeks living in Georgia and Greek-Georgian unified cultural identity.

While speaking about Greek's identity and uniqueness, it should be taken into consideration that it is a culture - reflected in the Greek's consciousness, that reveals the peculiarities of the Greek's speech, national consciousness and communication peculiarities. This is part of the culture, that they kept in their memory and preserves its originality up-to-date.

The process of the ethno-cultural research always takes into consideration that the traditional culture, is the most significant factor that can reflect the ethnicity.

The study of the Pontic Greeks lifestyle is definitely one of the most relevant problems,

The study of the Pontic Greeks lifestyle is one of the relevant problems, which needs to be addressed due to the need of analyzing the ethnocultural processes, and due to the significance of studying the cultural reciprocity and influences which the migrated Greeks and the locals underwent.

In the future, the traditional lifestyle of the Pontic Greeks may become impossible, since the repatriation -back-migration processes places at risk the historically established values of the Greeks living in Georgia, as well as the traditional lifestyle. It puts at hazard the Greek-Georgian common cultural image. Pontic Greeks.

While we discuss the Greeks identity, authenticity, and the related issues, we have to take into consideration that this is the culture reflected by the mass cognition of the Greeks, and it reflects the peculiarities of the language as spoken by the Greek people, their national cognition, and specifics of communication. It is part of the culture, which is preserved as a residue in their memory and more or less retains its authenticity.

It shall be mentioned, that despite the influences of the foreign language, the amalgamation with the other traditional cultures, the Pontic Greeks have not lost their authenticity and national mentality, They try to preserve what they have brought with them, and they diligently follow the rules of their predecessors which are the cornerstones and evidence of their identity. They have preserved the traditional cuisine, such as “**Khapsopulia**”, “**Prasotighano**”, “**Vrasti**”, “**Ghalatokolon**”

“**Ghulia**” etc. They recollect a species of pear with the perfect aroma, and its name “**Qitronape**” in Greek. The pear was grown on the plot of land which once belonged to their grandfather. They cook Greek “**Kokia**”, and perform Greek traditions, known as “**Kanonas**”.

Language is the **major evidence of the identity** and cultural heritage of **Greeks**. The Greeks living in the Adjara Black Sea area have a good command of the Pontic and use it as a common language of communication. It shall be noted also, that the Greeks who migrated from the Adjara Black Sea area to Greece, pursue the policy of teaching their children and grandchildren the Pontic, not to lose their language and to keep it for generations.

The cultural and spiritual life of the Greek community procured maintenance of the national values in the foreign country. Although many elements which are embedded in the Pontic Greeks lifestyle and culture are pagan, but what is important, the territorial-local groups made all efforts to maintain the characteristic traditions, lifestyle realia, cultura and language in the foreign ethnic environment. That equaled to the protection of the national identity and national mentality. Through the protection of the cultural, linguistic and religious identity the Pontic Greeks managed to maintain their ethnic authenticity in the Anatolian and other regions, including Georgia. Another facilitating factor for the protection of the heritage values was commonly shared life and interrelation of the related group members, living in the neighborhood. That was also an expression of their national identity and authenticity.

This is the general picture which features the speech of the nation living in the foreign language environment. The nation, with the history of multiple territorial shifts, migrations, repatriation, back-migration, the nation which became a part of the foreign language and foreign culture, had almost always to struggle for the protection of its own identity. Despite of the above said, the physical appearance of the Pontic Greeks living in Georgia transformed into the Caucasian and they became integral part of the contemporary Georgian life.

Scholars have distinguished the donor culture and the recipient culture in their studies of the process of cultural interrelation. The former contributes more than receives, while the latter does vice versa. However, as the scholars admit, these roles may changeover times. If we follow this experience of the cultural influences, the donor function belonged to the Georgian culture and that is natural. However, all cultures have a system of protective mechanisms, which ensures them when exposed to the intense impact of other cultures. This mechanism works in the case of the Pontic Greeks, and the material which we have collected also verifies it.

Key Conclusions

1. The Adjara domiciled Pontic Greeks speech features many interesting peculiarities. It has maintained many archaic layers which might have been related to the isolated and dense style of living of Greeks.
2. Besides, it shall be noted, that the speech of the Pontic Greeks living in Adjara, compared to the Pontic Greek dialect, features contemporary Greek lexics, which is explained with the frequent contacts with the Hellenic language speakers. Moreover, their speech reflects impact of some other languages (Turkish, Russian, Georgian) through their contact.
3. As has been mentioned, the lifestyle of the Adjara domiciled Pontic Greeks, due to the historical past was always exposed to the other cultures, such as the Ottoman, Black Sea region cultures. In spite of this, we may assert that the Greek culture established itself as an authentic one with many common elements.
4. The Adjara domiciled Pontic Greeks speech features many significant peculiarities at all the levels of the linguistic hierarchy, which distinguishes it from the old and contemporary Greek language and also from the Pontic dialect. Based on the research outcomes, we can theoretically argue that the Adjara domiciled Pontic Greeks's speech is a separate sub-dialect of the Pontic dialect.
5. We assume that the linguistic factors that have been discovered during the study are significant, since the dialect operates in the spoken mode and passed on from generations to generations, it may erase from the memory and becomes residue of the cultural memory. There is a decreasing number of individuals in the generation who speak the Pontic dialect. The language changes and the Pontic is at the risk of absolute assimilation. Naturally, it is significant to describe and record what still survives.
6. The Pontic dialect spoken on the territory of Turkey is extensively exposed to the Turkish language impact. The scholarly literature about the linguistic condition of the Pontic mentions that the language is at risk of extinction, some of the villages are depopulating, while the language has borrowed too much of the lexics and transformed the grammar. The Turkish language influence was partly facilitated by the political factor; Some of the Pontic Greek families who adopted Muslim as their religion tried to avoid use of the Pontic, since they feared that the language might have stood on the way of their children's successful integration into the society. The Pontic Greeks who live in Adjara try to teach the Pontic to their children and grandchildren, but the generation of their grandchildren rarely have a command of the Pontic, which their parents still have. The spoken mode of the language use is also vulnerable for the original version of the language.
7. In conclusion, we assume that it is urgent to study and record the speech of that part of the nation, which comes from ancient civilization but which was displaced into the foreign world. That part of the nation had to survive in the environment of the others for centuries on. Therefore, the study has a

high scholarly value not only from the point of view of sociolinguistics and cultural linguistics, but also it can serve the purpose of studying the processes of the historical development of the Greek and various of its dialects.

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1. **“Principles of Compilation of the Pontic Greek Thematic Dictionary”**. Batumi Shota Rustaveli State University, Faculty of Humanities, International Conference “Humanities in the Informed Society” II" (Theses). Co-author Marine Giorgadze. ISBN 978-9941-434-86-0. Publishing House “Batumi Shota Rustaveli State University”, Batumi, 2014 pp. 41-42;
2. **“Georgian Lexics in the Speech of the Adjara Domiciled Greeks and some Issues of the Greek Identity,”** Students International Scientific Conference dedicated to the 80th Anniversary of the Batumi Shota Rustaveli State University. Conference proceedings. ISBN 978-9941-462-33-7. Publishing House “Batumi Shota Rustaveli State University”, Batumi, 2016. pp. 211-215;
3. **“Adjara Domiciled Pontic Greeks’s Speech, some Peculiarities.”** Batumi Shota Rustaveli State University, Faculty of Humanities, Ilia State University, Semiotics Research Centre, VII International Scientific Conference “Research in the Humanities”, part 2. Scientific journal “Semiotics”, №XVI. ISSN 1512-2409. Publishing house “Universal,” Tbilisi. 2016. pp. 16-21;
4. **“Adjara Domiciled Pontic Greeks’s Speechas Compared to the Literary Greek”**. Georgian National Academy of Sciences, Regional Scientific Centre of the Adjara Autonomous Republic, volume of papers, II. ISSN 2449-2507. Publishing House of the Georgian National Academy of Sciences, Tbilisi, 2017 pp. 250-256;
5. **“Greek Lexics in the Lazi”** II Graduates and Young Scholars Scientific Conference at the Faculty of Humanities, dedicated to the 80th Anniversary of the Batumi Shota Rustaveli State University. Conference proceedings, ISBN 978-9941-462-47-4. Publishing House “Batumi Shota Rustaveli State University”, Batumi, 2017 pp. 103-106;
6. **“Georgian Culture and its Reflexion in the Speech of the Adjara Domiciled Pontic Greeks”**. Adjara Autonomous Republic Government’s subdivision, Archives Directory, South-West Georgia (History, Archeology, Ethnology). Proceedings of the international scientific conference, VII. ISSN 2298-0776. Publishing House “Universal”, Tbilisi, 2017, pp. 337-344;
7. **“Speech Peculiarities Among Adjara Domiciled Pontic Greeks”**.
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8. “**Code Switching Cases in the Adjara Domiciled Pontic Greeks’ Speech**”, Batumi Shota Rustaveli State University, Faculty of Humanities, III Graduate students scientific conference proceedings, Batumi, 2018 (to be printed)