

BARBARISMS AND SLANG IN GEORGIAN FOLKLORE

ABSTRACT

The Georgian language is one of the ancient and cultural languages of the world. The literary Georgian is both rich and simple, vernacular and sophisticated. The literary language, both written and oral, follows certain rules and norms in which it differs from territorial or social dialects.

Modern day life clearly shows increased use of barbarisms and slang. Such vocabulary is not only actively used in the streets of cities and villages as well as other public places but it also has a gradual strong presence in radio and TV broadcasting context and the speech of public officials.

In literary works, barbarisms are used for the description of characters as well as of the social environment, and for the depiction of other peoples' everyday life, locations and local color.

Barbarisms and slang words and phrases are rather frequent in folklore as well. We frequently encounter words and expressions such as *bazari araa!* (No question about it), *ḡaroče* (to cut a long story short; in short), *magra mevaseba* (I like him/her/it very much), *goimia* (he/she is tacky (uneducated)), *ḡargi roḡaa* (he/she is a good person), *maquti (puli) misca* (he/she gave him/her money), *mariaḡobs* (he/she acts deceptively, he/she is showing off)! *ver gakača* (could not make it) and so on. This type of vocabulary is actively used mostly by the younger generation.

The article analyzes the material (a rhyme-like dialogue between father and son) that we have recorded in Surami which explicitly demonstrates the tendency of the excessive use of slang and barbarisms in contemporary speech.

Keywords: Barbarisms, slangs, Georgian folklore.