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CHANGE OF RELIGIOUS ORIENTATION AND LANGUAGE ADAPTATION

Georgia in the Soviet epoch, as any Soviet republic (or independent formation), more or less, has become a victim of anti-religious violence. Atheism, which represented one of the components of the state ideology, influenced consciousness of the man in two basic directions:

It weakened the authority of religion and compelled the person to disguise the religious aspirations.

Both these aspects found the response in the language validity and changed some areas of lexicon:

1. "Pseudo-believer" the believer referred to as "godless" (which meant the immoral, ruthless man in the past) in the Soviet period as it was understood positively and designated atheist as to be correctly conceiving.

2. In word collocations of the certain type religious semantics has weakened and been other connotative aspects was put forward (for example, formula of blessing and damnation);

3. There appeared phraseology expressing atheistic ideology.

4. In both textbooks of the *Works Marxism-Leninism* and *The History of The Communist Party of the Soviet Union (CPSU)* the religious terminology was specifically used;

5. Unification of the names, the secular names (basically of communist and religious holidays);

6. In the eighties begins the new era from the religious point of view, which has caused activation of the forgotten areas of lexicon. The religious literature designed for the masses has appeared. The discussions on theology and theosophy have begun in mass media. Numerous modernized translations of the Georgian religious texts have also appeared, shifted on modern language, that in number of cases, probably caused changes in religious outlook.