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### ON THE GEORGIAN-TURKISH CULTURAL RELATIONSHIPS IN IMERKHEVIAN DIALECT

(According to blessing and curse patterns)

In spite of the strong influence of the Turkish language on the Imerkhebian dialect the latter still preserves archaic Georgian word forms. At the same time Turkish words and expressions have gradually been encroaching and establishing in it. Turkish language forms are felt intensely tangible in the vocabulary; of particular interest in this respect is the terminology related to Christian religion. Religious conversion obviously resulted in the emergence of the new rituals with their concomitant verbal expressions. Biblical words and phrases, although often with distorted forms, are still alive in the language, chiefly in the phraseology units.

In general, bound phraseology units, idiomatic expressions, convey visions of the speaking community reflected in the language forms... the struggle between the Turkish and Georgian language forms in the blessing and curse patterns continues to these days. Language patterns are found side by side in the parallel structures of the Georgian and Turkish variants that can, by and large, be viewed as the consequence of the close contacts of the Georgian and Turkish languages and of cultural interferences.

In general the structure of the blessing and curse contents conveyance are basically analogous in Imerkhebian and the Georgian literary language and of other Georgian dialects. The permanent component of the phrase is *ghmerti* (god) or its synonyms, like *gamcheneli* (creator), *ghmertgamcheneli* (god-the-creator...). Alongside the Georgian patterns Turkish variants (comprising *Alah*) are also in use; however, they are less frequent and cannot substitute yet its Georgian parallel forms with the same degree.