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ON THE ISSUE OF MARKING ISLAM AND ITS FOLLOWERS IN GEORGIAN

Muslim religion and culture has been well-known in Georgia from distant past, therefore it has been well-perceived through language. In Georgian the vocabulary related to Islam is very extensive and surely deserves the attention of researchers. We will particularly point out only a few issues:

a) currently, according to the orthographic norms of Georgian the following terms are in use: *mahmadiani (Muslim)//muslimani (Muslim)*, *mahmadianuri (Islamic)// muslimanuri (Islamic)*, *mahmadianoba (Islam)// muslimanoba (Islam)*;

However, *muslimi (Muslim)*, *muslimuri (Islamic)*, *musulmanoba (Islam)* more frequently occur in media language and in the speech of politicians which means that the norm started to fluctuate. Some of the forms attested in old Georgian (*musulmani (Muslim)*, *muslumani (Muslim)*, *musurmani (Muslim)*, *musurmanta (of Muslims)*) are currently preserved in dialects.

b) Forms of the name Muhammad in old Georgian and the Georgian dialects are diverse; namely, the following forms are encountered: *mohmedi*, *mohmadi*, *muhamedi*, *mamadi*:

Contacts between Georgia and the Muslim world became particularly active at the turn of the 21st century. Within the modern social-political discourse a sensitive issue such as the vocabulary applied in interconfessional relations must be specifically considered; the very vocabulary should by no means be discriminatory.