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VOCABULARY DENOTING KINSHIP IN TURKISH AND GEORGIAN. TERMINOLOGY RELATED TO WEDDING RITUALS IN TURKISH AND GEORGIAN

The Georgian-Turkish relationships have a long history. Naturally, lexical borrowings and linguistic interactions, in these multi-faceted contacts, occupy an important place. From this point of view, the vocabulary denoting kinship (terminology related to the wedding ceremony) in Turkish and Georgian languages evokes definite scientific interest.

The concepts, denoting kinship relationships create an organized system in all languages and occupy one of the most important places in the vocabulary. Their research allows scholars to get a deep understanding of the content nature of the language and observe the laws operating in it. Linguists, ethnologists, sociologists are interested in the study of lexical units denoting the kinship relations, because they consider that this system, by the time of its formation, was a reflection of the relationships actually existing in the society. With its help, it is possible to create a certain idea about the forms of marriage and family, prevalent at that time.

A term expressing kinship is a word or a group of words that define an earlier or earlier and subsequent member of a kinship relationship at the same time. For example, with the Georgian term “mamida” (father’s sister), the speaker always refers to a woman who is related to him in a certain way. The woman, who is “mamida” to the speaker, appears as an earlier member of the kinship relation. In Turkish, the term “Anneanne” means grandmother (from mother’s side). She is an earlier member of the kinship relation.

Anatolian Turkic belongs to the branch of Turkic languages of the Oghuz-Seljuk group.

Many scholars, like A. L. Pakrovsakaya, V. A. Moshkova, A. N. Bernstein, A. P. Dulzon, T. A. Zhdanko and others have dedicated their works to the description and study of the kinship relations of the Turkic people. They were interested in the ethnography of the people of Turkic origin and on the way they analyzed the terms denoting kinship. The main tasks of the scientists were: 1) to determine and characterize kinship terminology, common for all Turkic languages; 2) to designate - define specific lexi-

cal-semantic groups from individual Turkic languages.

The goal of the research is to establish and characterize the Turkish kinship vocabulary according to their belonging to the original terms or to those borrowed from another language; whether the terms distributed from other languages are used in the modern Turkish, the type of these terms from the point of word formation (organic or derived) and their parallels in the Georgian linguistic world, the mutual influence of these parallels in language and dialects. Also, their participation in word production and their polysemy are very interesting.

There are two types of kinship relationships: blood and marriage. Besides, they can be characterized as direct or lateral kinship; due to the age ratio between the members of these relations. At the same time, terms denoting blood kinship relations are differentiated into two groups: terms of direct and lateral kinship. Their sequence is as follows: Terms denoting blood kinship:

1. Direct kinship: anne (mother), baba (father), yavru (child), kız (daughter), oğul (son), büyük anne (grandmother), büyük baba (grandfather), torun (grandchild).

2. Lateral kinship: kardeş (sibling), yeğen (niece, nephew), dayı (maternal uncle), amca (paternal uncle), teyze (maternal aunt), hala (paternal aunt), dayızade (maternal cousin), amcazade (paternal cousin), teyzezade (maternal aunt's child), halazade (paternal aunt's child). Terms of marriage relations: karı (wife), koca (husband), kayınana (mother-in-laws), kayınbaba (father-in-laws), gelin (daughter-in-law, sister-in-law), enişte (son-in-law, brother-in-law), baldız (wife's sister), kayın (husband's brother; wife's brother), görümce (husband's sister), bacı (uncle's wife), bacanak (husband of a wife's sister), dünür (in-law- parents of both sides).

In Anatolian Turkic, kinship relations are denoted as by Turkish terms, that are common to Turkic languages, so by the terms that have disseminated from other languages, mainly from Arabic and Persian.

For example, the organic term "ana||anne" in Turkish also, "madder" in Iranian and – "üm", "valide" in Arabic denote a female parent. Georgian has only one term "deda" to denote this concept. Male parent is expressed by baba, ata, which in modern Turkish means ancestor, as well as Persian "peder", Arabic "valit". The same concept in Georgian is expressed by the term "mama", while in local dialect (Gurian, Imeretian, Megrelian) "baba" is recorded, which is disseminated from Turkish. The Turkish "kız" and the Arabic terms "bint", "kerim" denote female child "daughter", and the male child is denoted by "oğul||oğlan". In Georgian "asuli" and "qal-işvili" denote female child "daughter", and a male child "son" in Georgian is expressed by "ze", "važi", "važişvili".

Kinship relations from mother and father's sides are lexically distinguished in Turkish language. The term "büyük anne" means "grandmoth-

er”. Both from the mother and father’s sides; at the same time, they are differentiated, “anneanne” – mother’s mother or grandmother from the maternal side, “baba anne” – father’s mother or grandmother from the fraternal side. There is a different situation in the Georgian language, the mother of both parents is denoted by the same terms “dideda” i.e. “bebia”. Mother and father’s brothers (dayı, amca) are denoted by different terms in Turkish, the same concepts are expressed in Georgian by “bizia”, “zia”; mother and father’s brothers are conveyed with the same sound complex. The children of a daughter and a son are also differentiated: “kız ođlu” – daughter’s son, “ođul ođlu” – son’s son. In Turkish, child of a daughter or a son is denoted by the organic term “torun”, although the daughter’s and son’s children are distinguished by terms. In Georgian the same concept is conveyed by the term “švilišvili”, in the local dialectic “badiši” is common.

Sometimes one and the same term denotes different kinship relations. For example, the same terms – “kayınan||kayınvalide” denote the “husband’s mother” for a wife and the “wife’s mother” for a husband (mother-in-laws). This term is formed descriptively. In Georgian, these concepts are expressed with different sound complexes: “dedamtili” – husband’s mother for his wife, “sidedri” – wife’s mother for her husband. In Turkish one and the same linguistic units “kayınbaba||kayınata||kayınpeder” denote “father-in laws” for husband and wife. In Georgian, these concepts are marked with a different sound complex: “mamamtili” – “husband’s father for his wife; “simamri” – “wife’s father” for her husband.

The descriptive word formation is applied in Turkish to denote the parents of a mother or a father – “büyük anne” (great-grandmother, grandmother) in Georgian – “dideda”, “bebia”; “büyük baba” (grandfather) in Georgian “papa”, “babua”. Literally, the terms mean: “grandmother”, “grandfather”. Such word formation has been characteristic of the Turkic languages. In Georgian, the word “dideda” (mother’s or father’s mother) is derived from “didi deda”/“grandmother”.

Turkish language applies “üvey” for denoting non-genetic, not real but pronominal relationship; “üvey ana” – stepmother/“dedinacvali”, “üvey baba” – stepfather/“maminacvali”, “üvey kız” – stepdaughter/“geri”, “üvey ođul” – stepson/ “geri”. The term “nacvali”/substituent is used in this case in Georgian: “dedinacvali” – stepmother; “maminacvali” – stepfather; And the non-genetic child, i.e. the child of one of the spouses, is denoted by “geri”.

The affixes of the possessive category in Turkish language are added to kinship terms and perform the same function as possessive pronouns do in Georgian. All terms denoting kinship add the possessive affixes in Turkish, while in Georgian, only words ending in the vowel “a”, the two or more

syllable words, also words expressing one step elder kinship relationship like: “deda” (mother), “mama” (father), “bizia” (uncle...) add possessive pronouns.

The Turkish language uses the kinship term in its initial form, and also forms derived by adding the diminutive-hypocoristic affix to its stem, as an addressing form. The addressing forms in Georgian are more diverse. for example:

In Turkish the addressing form to a “mother” is “ana||anne”;

The address form is received by adding the diminutive-hypocoristic affix like to “ana//anne” and means: mom, mommy;

In Georgian, the term “deda” is used when referring to a female parent, as well as its diminutive-hypocoristic forms like:

1. “dediko”, “dedikosi” – mommy, mommy’s;
2. “dedilo” is met in vocative case;
3. “dedilo’s” shortened form is “dedi”;
4. “dedilam”, “dedilas”;
5. “dedaisi”;
6. “dedižan”.

As in Turkish so in Georgian, the kinship terms are the components of this or that composite, denoting kinship relations:

“Ana”: “üvey ana” – stepmother. “Üvey” means not real, not genetic ic. From this comes the meaning of the composite: not real, not genetic mother i.e. stepmother.

Mother: mother and father (mother and father’s) – mother and father, parents;

“Baba”: “babasının oğlu” – the copy of his father i.e. dad’s boy.

“Oğul”: “ana oğul” – mother and child (son).

“Son”: daughter-son.

“Kardeş”: “kardeş **çocukları**” literally means “brother’s children”, the meaning of the composite is “cousins”.

Brother: brother-in-law –wife’s brother, sister-brother, mother’s brother.

“papa”/grandfather: “papida” (grandfather’s sister).

“dayı”: dayızade (cousin from mother’s side).

“karı”: karı koca (husband and wife/spouses).

Wife: wife and children/family – a wife and a child

“kayınana”: *kayınana dili* – a plant, one of the species of cactus and also figuratively in the sense “mother-in-law’s tongue”.

Besides the fact, that these terms refer to kinship relationships, some of them have other meanings. for example:

In Anatolian Turkic, ana, in addition to kinship, conveys the meaning: main, basic; female (animal, bird)

“ana defter” – the main notebook in which the accounting takes place.

“ana fikir” – bottom line, main idea, essence.

“ana kapı” – the main entrance door/front door of the building.

“ana kent” – the main city (capital) of a country or region.

“ana saat” – astronomical term: “the main clock in the observatory”.

“Mother” in Georgian has other meanings besides family relations. For example:

Mother is applied to:

1. Some bird, animal, or insect to its young.

2. “gadasats’idni” // Mother of vine.

3. Means the principal, fundamental, essential thing

4. From the religious point of view, it means the Mother of God.

“Mother” has a completely notional meaning, in particular, it means rennet applied in cheese producing.

As for the types of marriage spread in Türkiye and Georgia, they are more or less similar, especially the similarity is observed in Adjara, which can be explained by the influence of Türkiye on Adjara, historical conditions, and the influence of Islam. Such rituals as betrothal, abduction, “sitting down”, the rule of “returning the bride”, “časizeba”/moving of a husband into the house of his wife after marriage – are similar. The so-called marriage between cousins is prohibited in Georgia, while allowed by faith in Turkey. It is true that it is not written in the Qur’an that such a marriage is allowed, but it is not spoken about its prohibition either. Similarity is found in participation of an uncle, especially from the maternal side, in the marriage of the niece as well as of elder brothers; spreading the hair for the bride to protect her against evil spirits, closing the opened scissors, knife. Turkish and Arabic terms Besides the wedding rules have been introduced in Adjara:

Altın||altun – “altuni” – gold; gold coin.

Aşçı – “ašči//arči” – cook.

Baldız – “baldizi” – wife’s sister.

Başlık – “başluği” – the amount of money, that the groom pays to his father-in-law at the time of wedding.

Bayramlık – “bairamluği” – festive, a festive present.

Beşik kertme – “beşikertma” – make incisions on the cradle.

Duvak – “tvaği//duvaği” – headdress, mask.

Düğün – “duguni” – wedding.

Elçi – “elçi” – ambassador.

Erişte – “erišta” – sugared, finely chopped thin bread dough – finely chopped thin dough.

Mıhr||Mehr – “mihri||mehri” – the amount payable to the family of a

woman according to Muslim rules.

Nikâh – “nikaxi” – marriage: 1. Getting married 2. The amount agreed upon at the wedding, which the groom had to pay to the wife in case of divorce or death.

Nišan – “nišnoba” – engagement.

Ocak – “ožaxi” – family, house.

Rüşvet – “rišveti” – a bribe.

It is a common practice to send someone for inviting guests to the wedding, to give support to the wedding family. As afore mentioned, the deal of brothers and uncles is important, although parents play the biggest role in marrying their children.

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