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TURKISH-GEORGIAN EQUIVALENT PROVERBS AND TURKISH LOAN-WORDS IN GEORGIAN LANGUAGE

TÜRK-GÜRCÜ EŞ ANLAMLI ATASÖZLERİ VE TÜRKÇEDEN GÜRCÜ DİLİNE GEÇEN KELİMELER

ЭКВИВАЛЕНТНЫЕ МНОГОЗНАЧНЫЕ ПОСЛОВИЦЫ В ТУРЕЦКОМ И ГРУЗИНСКОМ ЯЗЫКАХ: ИСПОЛЬЗОВАНИЕ В ГРУЗИНСКОМ ЯЗЫКЕ ЗАИМСТВОВАННЫХ СЛОВ ТУРЕЦКОГО ПРОИСХОЖДЕНИЯ

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ABSTRACT

Regardless of the period of time or the cultural and geographical space they live in, people reveal the same kind of emotions in certain situations, which their proverbs mostly show. The Turks have been in direct contact with speakers of Georgian for many years. The researcher, as a Turkish Language Lecturer in Georgia for 5 years, conducted a research and focussed on the similiar proverbs and Turkish loan-words in Georgian Language.

Key words: Georgian, Turkish, Proverbs, Culture, Word, Caucasus, Idioms

ÖZET

İnsanoğlu yaşadığı coğrafya, kültür ve zamana bakmazsınız, benzer durumlara karşı, onların atasözlerinde de gördüğümüz gibi aynı duygusal tepkileri gösterirler. Türkler yıllardır Gürcü halkı ile iletişim halindedir. Gürcistan'da beş yıldır Türk dili okutmanı olarak çalışan araştırmacı, Gürcü dilindeki benzer atasözleri ve Türkçe'den Gürcüceye geçen kelimeler üzerine bir araştırma yapmıştır.

Anahtar kelimeler: Gürcüce, Türkçe, atasözleri, kültür, kelime, Kafkas, deyim

Аннотация

На протяжении существования человечества эмоциональная реакция на географию, культуру, время, противоречия отражается в пословицах. В течение многих лет Турция находится в тесных связях с грузинским народом. Исследователи, которые работают около пяти лет в качестве преподавателей турецкого языка в Грузии, проанализировали эквивалентные многозначные пословицы грузинского и

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турецкого языков, а также заимствования слов турецкого происхождения в грузинском языке.

Ключевые слова: грузинские, турецкие, пословицы, культура, слово, Кавказ, фразеологизм.

1. Introduction: Proverbs and culture

Culture is one of the essential elements that distinguishes a society from most of other communities, and it is a complex combination of elements, such as language, history, literature, art, folklore, etc. In general, culture includes all the social practices that bind people together but also those which distinguish them from others. The culture expresses the ideas, material and spiritual values of the community that are acquired over and are reflected in the culture.

Proverbs are combination of “universal” and “national-cultural” factors, which are interwoven. The proverbs are common to all communities and though each culture has its own set of proverbs, the same wisdom can usually be recognised in a different culture.

2. Literature review and research question

There are loan-words in Georgian language and we have determined some loan-words from Turkish by directly and indirectly in this research and listed them in this article. Loan words are primarily an indication of close contacts between cultures and people that enriches the vocabulary. Proverbs provide wisdom and advice for life events, which are generally used to help a person find direction in decision making or discussions. Although they are generalisations, proverbs can be very useful when common language fails to adequately describe a specific situation.

As part of our research was to explore the proverbs of two neighbouring regions Georgia and Turkey, naturally, we were interested in how were cultural differences or similarities expressed in the proverbs of Georgian and Turkish nations. The researcher, as a Turkish Language Lecturer in Georgia for 5 years, conducted an independent research and focussed on the proverbs and Turkish loan-words which included nationally or regionally significant identifiers in their structure. These included national realias, names of places, proper names, verbs, adjectives etc.

3. Method, data and discussion:

Georgian proverbs about children were chosen from the dictionary by Gvardjaladze (1976), Georgian proverbs with their English Equivalents and the dictionary by Oniani (1973), Svan Proverbs.

Turkish proverbs were taken from the book “A dictionary of Turkish Proverbs”. Metin Yurtbaşı prepared the proverbs in a thematic classification and this dictionary embodies the deepest feelings of the Turkish people by reflecting their attitudes in 172 different categories for Turkish proverbs such as agriculture, occupations, pride, patience etc.

Several groups of culturally significant proverbs were identified, out of which we were interested in those groups which were found on both, Georgian and Turkish cultures and could be classed as complete or partial equivalents. We grouped the relevant proverbs into several semantic models. In order to explore the paradigm of the proverbs related to

different topics in Georgian and Turkish languages and cultures, the researcher conducted the research in two stages:

1) We identified relevant proverbs in the corpus of these languages. In this process we relied on several points:

a) The definition of proverb: The definition which really deserves attention is by a Turkish paremiologist O.A.AKSOY: "Proverbs are a collection of quotations which express the experience and knowledge the society formed from yesterday to today in an exact, short and certain judicial form. The accuracy of a proverb is admitted by the people and they are the largest judiciary at the time of dispute show how their independent meaning sums up the situation and gives an influential contribution to the whole context. (Aksoy 1998: 15).

There are also several proverbs about proverbs, representing some sort of folk definitions. Yurtbaşı, 1993:

1. "Proverbs are the children of experience"
2. "Proverbs are the wisdom of the streets"
3. "Proverbs are true words"
4. "A good maxim is never out of season"
5. "All the good sense of the world runs into proverbs"
6. "Proverbs are the wisdom of the streets"
7. "Nothing can beat a proverb"
8. "Proverbs cannot be contradicted"
9. "Though the old proverb be given up, it is none the less true"
10. "The old saying cannot be excelled"
11. "The wisdom of the proverb cannot be surpassed"
12. "Common proverb seldom lies"
13. "The old saying, long proved true, shall never be belied"
14. "Old saws speak truth"
15. "Every proverb is truth"
16. "Old proverbs are the children of truth"
17. "What everyone says is true"

b) Secondly, we identified the proverbs by means of presence in their structure of similiar words.

2) We analysed the proverb data relying on the pragma-semantic model of the proverb suggested by Rusieshvili (Rusieshvili, 1998; Rusieshvili, 2005).

According to this theory, the semantic model of a proverb consists of **three interdependent layers-explicit, implicit and presuppositional**. Each of them has its own status, function and playing a definite role in the creation of a general meaning of a proverb:

On the explicit level: The direct meaning of a proverb metaphor is realised

On the implicit level: Its figurative meaning

The implicit level, in its turn, consists of two layers: The proverb metaphor is decoded on the first one, the undelying nucleus of a proverb- a binary semantic structure (or structures) is fixed on the second one.

The presuppositional level: It actualises the part of the linguistic model of the world connected with the extralinguistic knowledge expressed in a proverb.

This theory gives a considerable insight into the nature of the proverb on the intralanguagual as well as inter-linguistic planes. Finally, we analysed the data and revealed partial and full interlanguage equivalents.

It is interesting to note that this model includes fully equivalent inter-language proverbs, which coincide on all the layers of the model. They coincide in the form, express similar meaning and actualize identical parts of the linguistic world model. The Turkish and Georgian proverbs in the following choose the same images and style. In those cultures, the same images chosen create metaphor which makes the proverbs more memorable and clear in both languages.

Here are the examples:

- **Put something aside for every day to meet possible emergencies in the future.**

Turkish: Ak akça kara gün için.

English Translation: White akcha (money, coins) for a black (bad) day.

Georgian: თეთრი ფარჩა შავი დღისთვისაო. Tetri parcha shavi dghistviso.

English Translation: White “piece of cloth” (parcha) is for the black day.

It is obvious that in both proverbs the binary antythetic semantic structures (bad/good; black/white) are similar. The sense of “ak, თეთრი(tetri); white” is held to combine “good” while the sense of “kara, შავი(shavi); black” is held to “bad”. They are classified as binary antonymy.

- **Parents and grandparents should be particularly cautious while following the code of honesty as children will be affected by their ancestors’ sins.**

Turkish: Babası koruk yer, oğlunun dişi kamaşır.

English Translation: Sour plum (koruk) eaten by the father sets the children’s teeth on edge.

Georgian: პაპის ნაჭამმა ტყემალმა შვილიშვის მოსჭრა კბილიო. Papis natchamma tkemalma shvilishvils mostchra kbilio.

English Translation: Sour plum (tkemali) eaten by grandfather sets the children’s teeth on edge.

Sour plum “tkemali and koruk” in both geographical lands are taken as a metaphorical figure which is effectively used to show how elderly family members affect their children even grandchildren.

- **The importance of children for a parent.**

Turkish: Çocuksuz baba meyvesiz ağaca benzer.

English Translation: A father without children is like a fruitless tree.

Georgian: უშვილო ქალი უნაყოფო ხეაო. Ushvilo kali unakopo kheao

English Translation: A woman without a child is a fruitless tree.

The proverbs included in this subgroup make up fully-equivalents and possess same images. Both of them compare a parent (mother or father) to a tree and they are also of interest as they include identical images though concerning different parents. Turkish compare “a father” while Georgian “a woman” to a tree.

- **The sorrow inflicted by the bad behavior of the children is overwhelming.**

Turkish: Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş.

English Translation: The father gave his son a vineyard, but the son did not give him a bunch of grapes.

Georgian: მამამ შვილს ვენახი აჩუქა და შვილმა მტევანიც არ მიაწოდა. Mamam shvils venakhi achuka da shvilma mtevanits ar miatsoda.

English Translation: The father gave his son a vineyard, but the son did not give him a bunch of grapes.

There is an antonymy of complementary relations between “მამა (mama), baba; father; oğul, ვაჟიშვილი (shvils); son” which is built upon opposition between persons or entities bearing bonds such as kinship or partnership. In both cultures family ties are strong which obliges children to respect and help parents in their old age. Consequently, when children do not do so, they are considered ungrateful. It is interesting to note that this model includes fully equivalent inter-language proverbs, which coincide on all the layers of the model: They coincide in the form, express similar meaning and actualize identical parts of the linguistic world model.

- **Children should not be spoiled by pampering**

Turkish: Çocuğu şımartma, başına çıkar.

English Translation: Do not spoil the child or he will sit on your head.

Georgian: ბავშვს რომ გაუცინებ თავზე დაგაჯდებაო. Bavshvs rom gautsineb, tavze dagadjdeba.

English Translation: When you smile at the child, he will sit on your head.

This model includes full cross-language equivalent proverbs in both languages though different factors in the process of children’s upbringing are emphasised. It is stressed that pampering a child leads to bad results like sitting on the head metaphorically which means takes the control of you. Turkish proverb stresses on “şımartmak, spoiling” while Georgian proverb “გაუცინებ, smiling” meaning to be careful not to spoil children.

- **Good children are friends and parents are proud of them.**

Turkish: İyi evlat (anayı) babayı vezir eder, kötü evlat rezil eder.

English Translation: A good child makes his parents proud, a bad one makes them ashamed of him.

Georgian: კარგი შვილი დედის გულის ვარდიაო. ავი შვილი დედის გულის დარდიაო. Kargi shvili dedis gulis vardiao. Avi shvili dedis gulis dardiao.

English Translation: A good child is a rose of his/her mother’s heart, a bad child is the sorrow of his/her mother’s heart.

There is reversivity between antonymous adjectives substitutable for one another such as good and bad. (“iyi, კარგი, (kargi), good; kötü, bad; ავი (avi), unkind)

- **It is important to plan the number of children in the family.**

Turkish: Bir tane az, iki tane karar, üç tane zarar.

English Translation: One at least, two proper, but three harm (is too much).

Georgian: ერთი შვილი არა შვილი, ორი შვილი ვითომ შვილი, სამი შვილი მართლა შვილი. Erti shvili-ara shvili, ori shvili-vitom shvili, sami shvili-martla shvili.

English Translation: One child is no child; two children do not count either, three children are real children.

There is substitutional antonymy between nouns demonstrating change in quantity such as “One child, two children, three children”. Because of the above-mentioned proverbs, the number of children should be balanced, as Georgian (3) and Turkish proverbs(2) claim.

- **A true friend is a person who will help you when you really need help.**

Turkish: Dost kara günde belli olur.

English Translation: It becomes clear in a time of trouble(black day) who one's friend.

Georgian: ძმა ძმისთვისაო, შავი დღისთვისაო Dzma dzmistvisao shavi dghistvisao

English Translation: The brother is the brother in a black (trouble) day.

It is obvious that in both proverbs the binary antythetic semantic structure (bad; black) is similar.

- **Mothers have great influence on the child's development.**

Turkish: Anasına bak kızını al, kenarına bak bezini al.

English Translation: Look at the mother and then marry the daughter; examine the selvage and then buy the cloth.

Georgian1: სამოსელს ნაწიბური გაუსინჯე და შვილს დედ-მამაო. Samosels natsiburi gausindje da shvils ded-mamao.

English Translation1: When you buy clothes look at the seams, when you look at the child ask for her/his mother and father.

Georgian2: დედა ნახე, მამა ნახე შვილი ისე გამონახე. Deda nakhe, mama nakhe, shvili ise gamonakhe.

English Translation2: Look at mother and father and then decide about the child.

For this proverb, it is possible to establish a way of thinking as below: The actions of the child will be the same as the actions of parents. Children always imitate parents, want to be the same and do the same thing as them. The seam is the line where two or more layers of fabric are held together by stitching. The selvage is the term for the self-finished edges of fabric. The selvage and the seam are a result of how the fabric is created, so by using this metaphor the proverb becomes more memorable and clear. (selvage: kenar, ნაწიბური (natsiburi); cloth: bez, სამოსელს(samosels)

- **Mind other men but most yourself.**

Turkish: Önce can sonra canan.

English Translation: First myself, and then sweet heart.

Georgian: ჯერ თავო და თავო, მერე ცოლო და შვილო. Djer tavo da tavo mere tsolo da shvilo.

English Translation: First myself, then wife and children.

- **Everyone is confident or at ease when on home ground.**

Turkish: Her horoz kendi çöplüğünde öter.

English Translation: Every cock crows on his own dunghill.

Georgian: თავის ბინაზე მამალიც მამალიაო. (Tavis binaze mamalits mamaliao.)

English Translation: Every cock crows on his own apartment.

- **One who loves something, would not mind what comes with it.**

Turkish: Dikensiz gül olmaz.

English Translation: There are no roses without thorns.

Georgian: ვარდი უეკლოდ არავის მოუწყვეტია. Vardi ueklod aravis moutskvetia

English Translation: No one picked rose without thorns.

- **Plan your aims and activities in line with your resources and circumstances.**

Turkish: Ayağını yorganına göre uzat.

English Translation: Stretch your legs according to the size of your quilt.

Georgian: საბანი ისე დაიხურე, როგორც ფეხი გაგიწვდებოდეს. - Sabani ise daikhure, rogorots pekhi gagitsvdebodes

English Translation: Stretch your legs according to the size of your quilt.

The soma center of the Georgian proverb, like Turkish, is a foot (ayak, ფეხი(pekhi). The semantic nucleus foot is connected with the movement, activity. So, the meaning of the proverb much depends on this soma center. The proverb is considered fully-equivalent with the Turkish one. Similarity of the meaning in both languages shows cross-cultural dialogue between the nations.

- **Fools and lazy people are always having fun by enjoying the present moment.**

Turkish: Deliye hergün bayram.

English Translation: To a fool everyday is festival.

Georgian: ზარმაცისათვის ყოველი დღე უქმეა. Zarmatsisatvis koveli dghe ukmea.

English Translation: For lazy guy everyday is a holiday.

- **Never be too optimistic about anything; wait until your difficulties are over before you boast of success.**

Turkish: Doğmadık çocuğa kaftan biçilmez.

English Translation: You should not cut out /make clothes for an unborn child.

Georgian: ბავშვი არ დაბადებულა, აბრამს არქმევდნენო. Bavshvi ar dabadebula, abrams arqmevdnenno.

English Translation: The child was not yet born and his name was already Abraham.

- **Seek and you shall find; knock and it shall be opened unto you.**

Turkish: Ağlamayan çocuğa meme vermezler.

English Translation: They will not suckle the baby unless it cries.

Georgian: ბავშვმა თუ არ იტირა, ძუძუს არ მოაწოვებენო. Bavshvma tu ar itira dzudzus ar moatsovebeno

English Translation: If baby will not cry, will not be suckled.

The proverbs stress reciprocal communication patterns develop between two events. For example, your baby might cry, you respond back by sucking giving another meaning seek and you will find in the proverbs.

- **A harsh word stirs up anger but a gentle answer deflects anger.**

Turkish: Tatlı dil yılanı deliğinden çıkarır.

English Translation: Pleasant words will lure a snake from his hole.

Georgian: გველსა ხერელით ამოიყვანს ენა ტკბილად მოუბარი. Gvelsa khvrelit amoikvans ena tkbilad moubari.

English Translation: Pleasant words will lure a snake from his hole.

- **Talk about a certain person, and that person appears.**

Turkish: İti an, çomacı hazır!.

English Translation: Speak of the dog, ready the stick.

Georgian: ძაღლი ახსენე და ჯოხი გვერდზე მოიდეთ. Dzaghli akhsene da djokhi gverdze moideo.

English Translation: Speak of the dog, put the stick next to you.

The crucial words “köpek, ძაღლი(dzaghli)” refer to “dog” and “çomak, ჯოხი(djokhi)” refer to “stick”. Literal translation has different meaning as “Name the dog and it will appear” something or someone and then they unexpectedly show up. But usually has an unpleasant meaning figuratively in both cultures.

- **Someone is talking much but not accomplishing anything.**

Turkish: Boş fıçı çok langırdar.

English Translation: Empty vessels make the most loudest noise.

Georgian: ცარიელი ქვევრი მეტს ხმაურობსო.(Tsarieli qvevri mets khmaurobso.)

English Translation: Empty vessels make the most noise.

The words “fıçı and ქვევრი(qvevri)” are metal receptacles such as buckets, oil-drums, and petrol-cans, which, when struck, make more noise when they are empty than when they are full. The meaning of the proverb is that empty-headed persons are always the most talkative and noisy.

As seen from the data, from the cultural point of view, the proverbs from both cultures highlighted similar issues due to geo-political closeness and contacts but it is expected to see difference from cultural and religious points of view. The similarity can be explained by

the fact that both cultures belong to the in-group, close-knit communities with strong family ties. It is also worth noting that, as revealed by the study, the majority of relevant proverbs in both languages belonged to fully-equivalents. They, according to the model suggested by Rusieshvili, shared the middle layer on which both, general meaning of the proverb as well as its contextual parameters are fixed.

Turkish Loan-words in Georgian Language

Human languages have constantly come and still continue to come in contact with each other. Language, especially its vocabulary, develops so rapidly that sometimes it is difficult to comprehend all the new changes. The process of borrowing and adaptation of English words in the Georgian language is apparent in its modern usage. There are many words in the Georgian language borrowed from different languages: Russian, Turkish, Persian, Arabic, Latin, Greek, French, German, Italian, etc. It is the proof of flexibility and dynamism of the Georgian language. It is open to any change, but still it maintains its own vocabulary, structure and semantics. (Goshkheteliani, 2012)

There are Turkish loan-words in Georgian language and we have determined some loan-words from Turkish in this research. We listed them in this article which are primarily an indication of close contacts between cultures and people that enriches the vocabulary. The words are all checked in both Georgian and Turkish dictionaries for their origins.

Here are the examples:

No	TURKISH	GEORGIAN	How to read in Georgian	ENGLISH
1	Gemi	გემი	gemi	ship
2	Damga	დამღა	damga	stamp
3	Top	თოფი	topi	gun
4	Tütün	თუთუნი	tutuni	tobacco
5	Yara	იარა	iara	injury
6	Nacak	ნაჯახი	najakhi	small axe
7	Oda	ოდა	oda	room
8	Kürk	ქურქი	qurqi	fur
9	Çekiç	ჩაქუჩი	chaquchi	hammer
10	Sağlam	სადი	sagi	not rotten
11	Koç	კოჩი	kochi	male sheep
12	Bayrak	ბაირაღი	bairagi	flag

13	Fincan	ფინჯანი	pinjani	cup
14	Kaçak	ყაჩაღი	kachagi	fugitive
15	Boğa	ბუღა	buga	bull
16	Ütü	უტო	uto	iron
17	Halı	ხალიჩა	khalicha	carpet
18	Çakmak	ჩახმაზი	chakhmakhi	matchlock
19	Elçi	ელჩი	elchi	ambassador
20	Dolma	ტოლმა	tolma	stuffed food
21	Arslan	ასლანი	aslani	lion (used as a proper name for a person)
22	Haşlamak	ხაშლაშა	khashlama	boiled food
23	Kavurmak	ყავურმა	kaurma	roasted food
24	Çanta	ჩანთა	chanta	bag
25	Pastırma	პასტურმა	basturma	air-dried cured beef
26	Boğmak	ბოღმა	bogma	to choke
27	Bohça	ბოღჩა	bogcha	bundle
28	Pekmez	ბაქმაზი	bakmazi	food(molasses)
29	Körpe	კორფა	korpa	fresh-young
30	Ocak	ოჯახი	ojakhi	family

4. Conclusion:

Our study on the material of Turkish and Georgian proverbs and loan-words also gives us the opportunity to argue that the cultural and economic contacts between the peoples living in the region have passed into their languages and folklore. That is visible in proverbs and words which are the part of them.

Georgian and Turkish proverbs in many cases reveal coincidence of culturally marked realia because of the geo-political situation of these countries, which conditioned their cultural and economic relations. Our study on the material of Turkish and Georgian proverbs also gives us the opportunity to argue that the cultural and economic contacts between the peoples living in the region have permeated their languages and folklore simmering down in proverbs which are the part of them.

The proverbs included in this group make up fully-equivalents as they coincide with the general meaning fixed on all the layers of the semantic model and they are also of interest as they include same images in the proverbs. The analysis of the proverbs (36) and loan-words (31) in Turkish and Georgian has revealed that these two languages and cultures

share a number of proverbs and words which confirm that these nations have had contacts with each other for centuries. This is expressed in their languages as well.

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