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GEORGIAN AND TURKISH ETHNIC - CULTURAL RELATIONS (according the ethnographic materials from Ianeti indigenous repatrian)

Georgian and Turkish ethnic - cultural issue is reviewing according the several examples of households now living in Ianeti who were Indigenous historical Meskheti Middle Ages to Islam, in forty years of the twentieth century resettled in the Soviet Muslim republics.

It can be said that the Georgian Historical – Ethnographic Unit Samtskhe-Javakheti residents of Ianeti repatrian meskhians on their family relations and traditions was reflected the matters happen on base Georgians political history habits of the social and economic life on the basis of moral and legal changes. However, the presence of these historic communities in the Ottoman, discourteous attitude of Russians and communists with everything of Georgian, to resettle local indigenous people in the Soviet Muslim countries could not fully changed Georgian's family life. Traditional relation changes were reflected in some forms of family life. According to the ethnographic material is studied the living style consisting parents and their children and the children only, their characteristics. Features of household, effects on property rights, the property issue of married and unmarried women in the family. about relations between family members. The Ethnographic materials prove the three types about family property by Ivane Javakhishvili: lands (Succession and inheritance of family property), Brought from woman's belongings, The total assets of the domestic labor. The obligations of younger brother, married and single Sisters, property rights, the relation of members to the traditional family consisting of the parents and children, to the old: father, grandfather ,great grandfather, how to respect them. It turns out that in the household there could have been consisting of several families before resettling. This fact and living among other ethnic had lost the tradition of indivisible and integral family.

Ianetian repatrians had maintained the Georgian tradition of having the man of the family as a head and the leader. According to the established rules After his death His eldest son takes his place. Distinctive with his personal qualities such as: smart, capable, with good relations to strangers, neighbors, a person who could satisfy the requirement of

the head of the family.

According to the materials of Ijanetian repatrians before division for the father of the family was typical character of the property ownership. Tradition of living with cousins as a large family was lost in the period of resettlement in Uzbekistan.

After division, as in Georgia in the families of resettled Meskhians the younger son was remained because he could not live independently. If the son was already Adult, than the rule was ignored and the parents could allow him to go separately and stay themselves with the son, whom they could easily communicate. According to their tradition the son remained with parents had to take care of them to get a right on property. The parents as well try to leave with a younger son. The reason was that he was small. The elder one could build another house nearby. I had an example of my uncle from Krasnodar, he felt well with his elder son and his wife and decided to live with them. Father could tell the son what to give his brothers after his death. If not, than the youngest one had the only right on the family property. His own part belonged to father and to other brothers which were not stay in the family. The own part belonged to the adopted one.

While division the land was not divided among the daughters of the family but they could buy her the land. The unmarried woman had her own part too. The only things they could not give her were coat of arms, family Documents and books. The main thing for the family was the land. There were things which belonged only to the head of the family such as Relic of the family. They could give them only to the sons, not to the daughters. "When my aunt was resettled, she took utmost hidden with her the books, documents written in Georgian of her own. When I left for Uzbekistan I was little. They were told me the tales. I arrived and I heard about that our ancestors knew, that it was our relic".

It is interesting that the Islam couldn't change the respect to the women neither in Samtskhe-javakheti, nor in Adjarian Georgian families. The traditions connected with her. In special literature is mentioned about the status of Adjarian woman, that was contributed to the cultural maintaining of national identity. (T.Achugba. 1987, p63). The survey has the member of the Ijanetian meskhians, "the woman of the age is the main housewife. She could take part in family management, in distribution of household of family. Although our wives are not Georgians they had the right to deal the products (Wheat, milk, meat)/. We teach according to our Georgian traditions, that's why the Georgian woman has been preserved up to today family customs. In our families the head is always the man. Most of us had the wives of not Georgian origin, that's why it was hard to maintain the language I abroad and she could not help us in this case"

In Ijanetian repatrians we sometimes can meet awkward rule of living the son-in-law in the family. In the Soviet countries where we were resettled these cases we met very rare. Though the son-in-law was considered as a son and he had the right on the property."It's rather awkward to live with the wife's family, I am not a girl to be married. Despite of being Moslem in our country was the similar rule like Soviet countries, living the son-in-law in the wife's family. Your own and adopted one, both are yours, It's Georgian too, you don't pay attention that your son-in-law has another parents".

The fact that "father" is considered to be the head of family is seemed in the lifestyle of Ijanetian repatrians. Repatrian Meskhians have the tradition to give her own belongings to the sister after she is married. The family was ready to buy her a land, essentials she needed. Internally Islam's settlements of Ijaneti had non-Georgian elements "to

give much money and gold, though to give some other belongings are maintained again as a Georgian rule”

It's rather interesting that the Ethnographic materials in ianetian meskhians up to days can prove the family terms from Circulation Research by Ivane Javakhishvili. From the side of mother and father were told about words formed while living abroad. The relative unit in ianetians is a family name consisting of brothers and cousins. The uncle's wife is called the “aunt”, the husband of the daughter is called the “son-in-law” and their parents “relation”. ata in uzbekistan means “mother”, and Turkish “ata” means father, grandfather, in Georgian. (Turkish-georgian dictionary istambul, 2001) the sister of mother is called “khala” the cousin “khaladazi”, the uncle is called “emi”, and his son is called “emumogli” and his son-“emitoeubi”. the sister of father is called-“bibi”

In conclusion can be said :a) the Ianetian meskhians have their own ancestral provincial ethnographic, National – cultural family relations experience; b) Repatrians consider to be faithful of maintaining the family traditions of their ancestors; c) Internally becoming muslims and resettlement couldn't change their family lifestyle and traditions.

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Georgian and Turkish ethnic - cultural relations

(according the ethnographic materials from Ianeti indigenous repatrian)

The following has been established as a result of the study of the ways of lives of repatriate Meskhetian families, residing in Ianeti: features of a household consisting of parents and children; who is a head of a household; about relations between and among family members; rights and duties, property issues of elder and younger brothers, of a would-be marrying sister and an unmarried sister; about the occurrence of three kinds of familial property, established by Ivane Javakhishvili: a family's inherited property, dowry brought by a woman, and jointly acquired property; it was established that a household could contain several families, that is, a household was both divided and undivided.”

Social, economic, and moral changes, having occurred owing to Georgians' political life,

are reflected in a repatriate Meskhetian family, residing in Ianeti. It has been established that the Ottoman dominance in the Georgian historical province of Samtskhe-Javakheti for three centuries and later deportation of its residents have greatly influenced their way of family life, however, they could not totally change the traditional familial relations, having been conditioned by the Georgian way of life. "Respect to a head of a family" has been retained in a traditional, consisting of parents and children, family. The institution of a family head, that is, father, having been characteristic to the common Georgian custom, occurs in the way of life in the families of forcibly Muslimized Georgians, originating from Samtskhe-Javakheti and currently residing in Ianeti; in accordance to the established norm, after the decease of a head of a family, he was substituted by his elder son: "elder, distinguished with personal features, smart, capable, provident, able to communicate with strangers, to tolerate neighbors, fair, should a personality who would meet all the demands for a head of a family."

The word **mamuli** is used to refer to one's ethnic origin.

It is interesting that, despite Islamization and deportation, one's surname is a basic unit of kinship association. A relative is a brother, child, cousin. An association, consisting of brother and cousins, is referred to as **sabidzashvilo** among the Meskheians, residing in Ianeti. An uncle's wife is referred to as **bitsola**. A relatives, acquired after one's marriage, are referred as the Georgian word **moqvare**. Mothers are addressed by an Uzbek term **-ata**; mother's sister is referred to as **-xala**; her son or daughter is **-xaladaz**; an uncle is **-emi**; his son or daughter is **emumoqli**; a cousin's child is **emitorubi**; **bibi** is a father's sister.

The study of the ethnographic data has established: a. together with their own provincial ethnographic and common Georgian national-cultural features, the Meskhetians, currently residing in Ianeti, have acquired a great and "blend" experience of family relations owing to forcible Islamization and later deportation; b. repatriates consider it to be loyalty to their Georgiannes how well they preserve their ancestors' Georgian traditions.