Appearances of Ethno Linguistic Units Related with the Ceremony in Turkish Languages

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Abstract: *Comparative investigation of the structural-semantic and functional evaluation of ceremony lexemes and ethno linguistics factors is one of the more importance issues in linguistics. We can obviously observed determination process of the learning aspects of this lexical layer with not only semantic process, and also phonetics delimitation during analyzing ceremony lexemes which reflects ethical national features, being the product of creative thought of people. Appearances forms of the using "belge"," husband", and "guda" lexemes in Turkish language, various phonetic changes, and semantic differentiation are shown in the article. The structural elements of ethno linguistics elements in source language, sound formula and semantic features are taken into the consideration.*

Keywords: ceremony, Turkish, belge, stamp, husband, guda

1. Introduction

Ceremony lexicology – reflecting lot of material and moral culture characteristics, ethnic national features – is the one of the most lexic layers. Analyzing the ethnographic lexicology which is necessary to be studied every time, we can note the studying aspects of this lexic layer with not only semantic processes, but also can be defined with phonetic delimitation. If overview to the Azerbaijan and Turkish lexicography the lexemes of more ancient periods are enough. These are tightly genetically connected with the Ural-Altay languages, especially mongol and tungus-mancur languages.

For example, the mongol originated term "belge" is observed in different languages with various phonetic changes and semantic differentiations. Thus , the word "belge" linguistic unit which etymological age covered more ancient periods in Azeri language "belge". In Turkmen Kirgiz Kazakh Uzbek languages "belgi", in Bashgird language "bilge" phonetic variant can be seen [1,p.119]. The structure element and voice form in source language the" belge " ethnolnguistic term had been derived from mogul language " bel" (to sign mark and brand)" gu" (voice) words. Let's consider the verb " be" in mogo; language expresses the meaning to see and to be seen . If to look the word through this context the formation formula will be as "be+l+gu" and as of meaning the mark put in order to be seen more quickly and attract the attention can be seen clearly. As due to the phonetic formation the vowel and consonant voices harmony must be noted specially in the Turkmen language, the " belgu" word is met in the same semantic structure but in various phonetic undertone; belgu – the sign indicating something waist mark sign badge (commander badge on the boys collar).

In this language the word belgi" can be met as to sign, mark to be signed marked as ,to put sign, mark on something also to make somebody to put sign mark on something.

In Mahmud Kashgary's Divan the word "belge "was noted as belgu" sign mark in phonetic content and homogenially the same meaning in Turkmen language. [2,p.83]. In ancient Turkish written monuments the ethno linguistic term

"belgu" is considered as phonetic undertone sign, mark indication meanings in those sources also many derivations fro that word "belge". (belgula, belguluk, belgun, belguluk, belgurmag belgursuz) were reflected widely. [3,p.470].

If we pay attention to the Turkish language vocabulary the "belge" differing meaning from source language has been some semantically differenced.
1) Any mark on the surface of anything or material
2) Showing the accuracy of any claim,
3) Writing, photo picture –acquainting any reality

But here the word true semantic traces are observed. Thus any sign showing the accuracy of any claim is "belge". (This can be writing document photo card etc.)

The root of "bel" in Anadolu Turkish is famous in all Turkish colloqual. The meaning of "belgülüg", "belgürmek" in Asia Turkish is to go out into a glade. If we pay attention to the ancient turkish written monuments the words adding gü, ge, kü, ke sounds to the stem of the word are in large numbers as "bil-bilge", "ber-berge", "süpür-süpürge" etc. The meaning "bel-bil" in the etymological vocabulary of Turkish language is track, stamp, height. [4,p.83].

If we look at the Turkish languages semantic layers we would observe the "belge" lexeme belonging to the Turkish lexical layers as multi feathered semantic structure. Only in Azeri language some meaning undertone and homonym variants exist. In generally 13 homonym lexeme variants exist in Turkish languages. At the present the initial meaning of the word "belge' which is used in limited areas andarchaic in Azeri language is not only sign and mark but also showing the name of the definite wedding ceremony process.And used as to be engaged marriage betroth. This term is met in the same phonetic content and meaning in XV-XVI century ashug poesy.

Gurban says to know these troubles.
Com'n kinsfolk's altogether.
Engage in betroth party.
And stop the row scandals of girls.
As to this belief one of the saint days is chosen for this ceremony.

1) Among the people, the first betrothal ring kerchief sent to the girl home by marrying boy.
2) Sign survey showing the boundary of planting places.
3) Excuse reason evidence.
4) Something sign ribbon bounded around the arm in fight [5,p.274].

The word various semantic characteristics are shown inn Azeri language dialectological vocabulary.
1) Belge - (Slavias) – excuse. A good person doesn't excuse.
2) Belge (Baki)-fabric ribbon bounded around the arm in wood fight
3) Belge (Kalbacar)-first betrothal
4) Belge (Shusha)-to tanthe leather .and flour made from rafinated pomegranate peel and leaf Tanning is over and the leather is left in wet.
5) Belge (Agdash)-sign, mark showing the boundary of planting places. Put sign on these places.
6) Belge (Baki) dry peach. [6,p.70]

In our language "belli", belirmek, belirli," and other word like this were derived from the same root of the word "belge". Possessing the polysemantic features the ethnographic term "belge" exist in Azeri language as synonym variants. Thus, the word "en" is used in west groupdialect and accent means as "brand sign mark put on the cattle ears" In Mahmud Kashgary's "Divan" the word "en had been reflected in the same semantic features and phonetic contents. By the way, as to D.Nemet's opinion the word "en", "ene" possesses the meaning "to rely on and reliable". And here also the word superior semantics is obviously observed. One of the synonym variants of the word "belge"is the word "damga"(brand). Araz Gurbanov gave the explanation of the word "damga"-"brand" like this:

Brand means –the decrees with the lord seal on, laconic ornamental signs reflecting the craftsmen's authority rights on it., tax fees paid by money.

In Medial centuries medial Asia ,near East, Eastern, Europe, Turkish people and salvias tightly related with them used the word "tavro" as synonym of the word "brand" and this expresses the brand on the cattle bodies and cattle earmarks.

This word is given as "tugra" phonetic variant in Mahmud Kashgary's "Divan" and "Tugralig" (brander, marker) is shown as a duty officer in Salcug government [7,p.23].

Analyzing the semantic features, the structure voice formula in various Turkish languages the word "belge "which is concluded intothe content part of ancient Turkish layer , it is possible to draw a conclusion that, even if the word means various homonyms seal, brand, the superior meaning is sign and mark. In comparatively researching the Azeri and Turkish languages lexicology, there is a view that,only the words and expressions incoming to the ceremony lexicology act as a carrier of lexical-semantic properties belonging to the more ancient period of the language. Sometimes such words are met in the content of these compared languages that, it is possible to observe them as in other Turkish languages.

For example: the word "soy-sop"(nesilnecabet, soy kok tayfa - nobility family root tribe) can be belonged to the parage homonyms.

So this word is coincided in Qaraim language as "coy-con" in addition to the Turkish language that in this language this lexical unit is used as the meaning of "family". Looking at the researches connected with the ceremony lexicology in Turkish and Azeri languages.we stand face to face with few of such researches in linguistic literature.

Researching the ceremony lexicology which is carrier of the people national moral values we think that aptly facts and results can be revealed. Oguz group Turkish language lexicology is enlightened variously from different aspects. For example, Y.Cungayev enlightening Turkmen and ancient Turkish languages talks about the Turkish parallels in Venger language [8,p.18]. But while we researching the ceremony language we base on Azeri and Turkish languages material included to the oguz group Turkish languages, not such different languages. In both languages the ceremony lexicology had not been enough widely enlightened and involved in the typical researches and linguistic analyzes

Lexic units of more ancient chronological history period exist in Azery and Turkish ceremony lexicology. These are closely genetically linked with Ural-Altay languages, especially Mongol and tungus-manjur languages.

For example: the first component of the "ere getmek" (to marry) - which is linked with the wedding ceremony the lexic unit "er" incontrast to Azeri language is observed with the some semantic differentiations in Turkish languages. "erat"(men. people) etc. In the same time "erbash"(officer) derived from the word "er" in Turkish language can be shown as a sample of this differentiation.

The word "er" in Azeri language is used as –legal husband of wife ,also as strong brave man. Men's earned name after marriage as a meaning of woman's spouse the lexic unit "er"-"husband" is coincided in many Turkish languages. "er" in Yakut , "er" in Uygur, Turkmen, Azeri languages, "ar" in Chuvash and etc.

Many derivates of this word as "ergenlik"- minors, not married boy or girl's situation. "erlik"-"husband's attitude towards his wife, "er-arvad"- husband-wife, and also "eryen"- the wedding expenses given to the marrying brother from the father's property", and also many derivates as "er-ayal, "er-xeyel" can be met in many Turkish languages.

Semantic structure of this ancient Turkish term is multi component in reality. As a result, in any cases, the last semem of this term is "to obtain" that this also can observed in the verb "ermek" of Turkish language. it is output as semantic theme of the verb "ermish" expressing the meaning of "yetkinleshmish"- matured" with the same meaning of the verb "er" in Turkmen language.

The other lexic component closed with wedding lexicology and human meaning is the word "quad». this lexic unit expressing "the married couples'' parents in Azeri language

even if is not met in Turkish literary language , but is being used in the same meaning in other Turkish languages. "Kuda"in Uyghur and Uzbek languages, "quad" in Turkmen language, "koda" in Tatar language,(married couples' fathers), "kudagoy"in Kazakh language,"kudagiy" in Kirgiz language,"khodagoy"in Yakut language, "khuda" in Kalmyk language and so on. "Quda" is a synonym to the term "kuda" – is used as "elchi"(messenger),"quda"(couples' parents),"yad, Ozge" (strange meanings.) In modern Turkish language this relative term derived with the morpheme "tunur" (uygur), Dunur "donur"(Turkish),"tunur", "tumor" (yakut),"dunurju" (Qaqauz)has the variant as "suvatu'(messenger, wife's father) in Qaqauz language.The element "u" in the word "suvat" is the indicating of Salvias languages.

L.P.Potatov shows the word "dunkur" semantics to be differed. This word derived from the Mongol language means as "tunur –tur" "shaman timbrel, tambourine" in some Altay languages.

The word "tungum" is being used as the meaning of "father in low and other in law in Mongol languages. The lexic unit "quda" in Azeri language holds the parallelism in the phonetic view with the "quda" in Turkmen language. In comparison with the other Turkish languages the changes "k" to 'q' and "u' to "o" are observed. These changes create supposition of this word to be dated from the first century of our era.

2. Result

So we meet the genesis problem of the intervocalic consonants "d" in the source of this word term that,this coincides to be being voiced the voiceless consonants in that period of Turkish language.

The noted facts lead us to the conclusion that, the ceremony lexicology features can be defined with not only semantic processes but also with phonetic processes.

We think that, peripheral phonetic features of lexic units included to theceremony lexicology in particular of a great importance in the etymology structure explanation.

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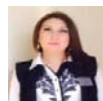
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