

GEORGIAN MUHAJIRS' DESCENDANTS LIVING IN AMASYA REGION
(THEIR LINGUAL AND ETHNIC IDENTITY)¹

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Abstract

In our article we review a Georgian lingual and ethnic identity of the Georgian Muhajirs' descendants in Amasya, Turkey. All the research materials are obtained by us during the expedition July 8-19, 2019 in Turkey, Karadeniz (Black Sea Coast) region. In the article, all the Illustrative phrases in Georgian are transcribed with specific Latin based transcription for Ibero-Caucasian Languages.

The most part of Muhajir Georgians' amasya descendants have preserved the Georgian ethnical self-concept. Due to the code switching process going on during 140 years the historical mother tongue is only spoken by the older generation; their knowledge of the Turkish language is mostly poor. The people of middle generation are usually bilingual speaking both Georgian and Turkish. The younger generation speaks only Turkish, which they consider more prestigious than the mother tongue of their ancestors.

¹ The article was prepared with financial support of Shota Rustaveli National Science Foundation, within the frameworks of the project **“The Kartvelian-Turkish Code-mixing regularities According to the Speech of Kartvelian-speaking Muhajirs' Descendants”** (FR-18-14869, Supervisor – Prof. Tariel Putkaradze), a winner of the 2018 state science grants competitions for fundamental research.

Based on our data, the identity of ethnic Georgians' new generation is determined by the Turkish citizenship: one part of Muhajirs consider themselves "Turkish". Such self-concept is conditioned by their free integration into the Turkish state through the Turkish language. Those who consider themselves Turkish are well aware of their Georgian origin.

Keywords: Georgians, Muhajirs, Turkey, Georgia, Amasya;

ტარიელ ფუტკარაძე

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აბსტრაქტი

ჩვენს სტატიაში განხილულია ამასიაში (თურქეთი) მცხოვრებ ქართველ მუჰაჯირთა შთამომავლების ქართული ენობრივ-ეთნიკური იდენტობის თავისებურებანი. მონაცემები შეკრებილია ჩვენ მიერ, 2019 წლის 8-19 ივლისს, თურქეთის შავიზღვისპირა რეგიონში მოწყობილი საენათმეცნიერო ექსპედიციის შედეგად. ყველა საილუსტრაციო ფრაზა წარმოდგენილია საგანგებო ტრანსკრიფციით, რომელიც შექმნილია ლათინურ გრაფიკაზე დაყრდნობით, იბერიულ-კავკასიურ ენათათვის.

ამასიაში მცხოვრებ ქართველ მუჰაჯირთა შთამომავლებს, მეტწილად კარგად აქვთ დაცული ქართული ენობრივ-ეთნიკური თვითშეგნება. თუმცა, ქართულ და თურქულ სამეტყველო კოდთა 140 წლიანი შერევა-აღრევის გამო, დედაენა შემოინახა ძირითადად უფროსმა თაობამ, რომელიც თურქულ ენას შედარებით ცუდად ფლობს. საშუალო თაობა უმეტესად, მთლიანად ორენოვანია: თანაბრად ფლობენ როგორც ქართულ, ისე - თურქულ ენებსაც. ახალგაზრდა თაობა უკვე სავსებით თურქულად მეტყველებს. თურქულ ენას ისინი გაცილებით უფრო პრესტიჟულად მიიჩნევენ, ვიდრე წინაპართა დედაენას.

ჩვენი მონაცემების მიხედვით, ამასიაში მცხოვრებ ქართველ მუჰაჯირთა შთამომავლების ახალგაზრდა თაობის იდენტობაზე დიდ გავლენას ახდენს თურქეთის მოქალაქეობა - მათი ერთი ნაწილი თავს „თურქად“ მიიჩნევს იმიტომ, რომ დაიბადა და გაიზარდა თურქეთში,

ინტეგრირებულია თურქულ საზოგადოებრიობაში თურქული ენის მეშვეობით და ა.შ. თუმცა იმავდროულად, არ ივიწყებს ქართულ ფესვებსაც.

საკვანძო სიტყვები: ქართველები, მუჰაჯირები, თურქეთი, საქართველო, ამასია.

Introduction

By the San Stefano *Preliminary Treaty of Peace* concluded on March 3, 1878, the historical Southwestern Georgia – **Achara** with **Machakhela**, **Shavsheti**, **Livana (Nigali)** and the eastern part of **Lazeti (Gonio-Limani** district, valleys of the rivers **Chkhala** and **Beghlewani**) were ceded to the Russian Empire. Russians merged the mentioned territories to form the Batumi region (“okrug”), which was divided into two parts – districts of Batumi and Artvini². At the end of 1878, with the purpose of ousting ethnic Georgians from the annexed territories, Russian officials promoted the idea of Muhajir migration. The Ottoman government was also interested in settling battleworthy and hardworking Georgians in the inland part of the empire. Therefore, Ottoman officials spread letters telling about the merciful Ottoman Sultan and the fertile lands, which he offered the former subjects of the empire for settlement. All that had an influence on Muslim Georgians: for fear of Russians, a big part of Muslim Georgians was forced to leave their ancestral homes for good and go to Ottoman Turkey. On February 3, 1882, the official deadline for moving to the Ottoman Empire expired. The government disseminated a special appeal to the public saying that from that day on it was not possible to enter Ottoman Turkey without a foreign passport.

The present article is an attempt at telling a sad story of what happened 140 years ago based on the narratives of our contemporaries – descendants of Muhajirs.

Today, descendants of Muhajir Georgians live in three regions of Turkey: on the Black Sea coast of Turkey (Girsun, Ordu, Samsun, Sinop and Amasya ils), in Northwestern Turkey (Düzce, Sakarya, Izmit, Bursa ils), on the Marmara and Aegean coastline (mostly in Gönen il). A small part of them lives in Lazeti – Rize il Pazar (Atina) İlçe village Hamidiye (Laz. Eski Trabuzani) and the city Kayseri (in the center of Turkey). Separate families have left the mentioned regions for big cities of Turkey (Istanbul, Ankara, Izmir...). According to the data provided by T. Putkaradze (2015), M. Chokharadze (2016:55-57), T. Topchishvili (2017), I. Ghutidze (2016) and other scholars, also based on the results of quite a few expeditions conducted by us, it can be concluded that the number of Georgian Muhajirs’ descendants living currently in Turkey is more than three million. However, the number of those who consider themselves ethnic Georgians is much smaller.

Due to the purposeful informational pressure, unlike Iranian Georgians, Turkish Georgians wrongly believe that the tragedy of their migration was caused by other Georgians’ aggression.² Such belief makes it easier for Muhajirs’ descendants to integrate into the host society and accelerates the

² The policy of imperial Russia should not be identified with Russian people either.

disappearance of the Georgian linguistic and cultural heritage. Compare: all generations of Georgians deported to Iran are very well aware of the reason of their tragedy – deportation. 100 years after the deportation this pain was made worse by the massacre of Fereydan Georgians by Karim Khan during the siege of Tsikhe-Mta (“climbing wall”, Tr., N.). (For details, see T. Putkaradze, 2019). The **knowledge of the real history of Muhajir migration**, particularly, recognition of the fact that the Muhajir migration was caused by the imperial interests of Russia and Ottoman Turkey and not Christian Georgians’ aggression, **will reduce their alienation from Christian Georgians**. On the one hand, **knowledge of unbiased truth about the history** will enable present day Georgian citizens of Turkey to promote strengthening the neighborly relations between Georgia and Turkey; and, on the other hand, Muhajir Georgians’ descendants will be more motivated to preserve the linguistic and cultural heritage of the Georgians living in Turkey.

Methods

The research is mainly based on the material collected during the field expedition. From 8th to 19th July, 2019, during the linguistic expedition arranged in the Black Sea coast of the Republic of Turkey – in the provinces Giresun, Ordu, Samsun, and Sinop – we recorded many different stories from Georgian Muhajirs’ descendants. They told us about their ancestors’ adventures in the period when they were banished from their native country and had to settle down in the Ottoman Empire. It is remarkable that some of the narratives mostly coincide with the events in the history of Muhajirs (1877-1882), which are supported by historical evidence.

During our visit to **Akıyazı**, a village of Amasya İli, a local resident called **Ali Özkan (Ali K'axize)** named several young people who learnt Georgian. Their speech did not really differ from the Georgian spoken by our expedition members. Recently, the cases when people study literary Georgian are not rare, but are not common either.

Results and Discussion

1. Amasya Region and Its Georgian Settlers (General Overview)

Amasya province is located in the northeastern Turkey and belongs to the Black Sea region. The center of the province is Amasya city, whose history goes back 3000 years. Amasya province is supposed to have been a part of the kingdom of Hittites during III-II centuries B.C. Based on Greek sources, in II-I centuries B.C. Amasya was settled by the ancient Georgian tribes of Tabal/Tobal and Tibareni/Tobareni (for the analysis of documentary sources see Putkaradze, 2005:100-103). It is known that later Amasya was incorporated into the Byzantine Empire and then into the Ottoman Empire. It was one of the significant cities of the Ottoman Empire, where sultans’ children received education. Therefore, it was called the princes’ city. Amasya province includes seven districts. It borders with the provinces of Tokat, Yozgat, Samsun and Çorum.

The Black Sea region of Turkey is well known for its Georgian settlements and **Amasya province** is one of them. Here too, there are villages of Georgian Muhajirs who migrated from Achara (Acharistskali Valley, Machakhela, Kobuleti, Chakvi), a historical district of Georgia, 150 years ago. Within the frameworks of the project funded by Shota Rustaveli National Science Foundation, in 2019

we obtained materials from Muhajirs' descendants, which are interesting from the point of view of migration history, Georgian culture, lingual identity and other issues.

The Georgian Muhajirs living in Amasya province use the following terms to refer to Georgians: **gurži** “A Georgian” (**čwen guržebi wart** - We are Georgians) and **čweneburi** (“Chveneburi” which in Georgian means “of our country” and is used in Turkey to refer to ethnic Georgians) (**čweneburi xar tu?** - “Are you Chveneburi?” **čweneburi iq'o erti...** - “There was one Chveneburi”). Respectively, the Georgian language is called **guržiža[j]**: (**guržiža[j] lap'aik'obda** – “He/she spoke Georgian”) and **čweneburaj**: **čweneburaj ici tu?** – “Do you speak Chveneburi?”, **čweneburaj icoda, turkče ar icoda** - “He/she spoke Chveneburi, not Turkish”.

Our respondents said that the terms **kartuli** (“Georgian” referring to a language) and **Kartweli** (“Georgian” referring to ethnicity) were familiar to them, but they had not heard them from their ancestors. They used the terms **Gurži** and **Čweneburi**, the latter being more widespread. According to them, for **Gurži**, **Čweneburi** was a kind of password, while **K'udiani** (“sorcerer”) was the word they used to refer to Turks. The term **Čweneburi** is interpreted in the same way by Georgian Muhajirs throughout Turkey, but one part of Muhajirs' descendants find it unacceptable: “We are Georgian and there is no need to use this artificial term **Čweneburi** to refer to us,” they say.

Amasyan Georgians also call themselves **Doksan üç harbı muhacirleri** (in Turkish “Muhajirs of 93”): in 1878, when Muhajirs started to migrate from southwestern Georgia (from Batumi district, which at that time belongs to the Russian Empire) according to Hijrah (the Muslim calendar used in the Ottoman Empire until 1922) it was the year 1293. This is how the name, now spread throughout Turkey, originated (for more details see Kasap, 2019:23-34).

2. Georgian villages in Amasya İli

At present, Amasya İli includes the following villages settled by Georgians: **Akıyazı**, **Beldağı köyü**, **Çatalçam köyü**, **Yuva köyü** in Merkez İlçe; **Altınlı**, **Ilıcapınarı köyü** and **Darmaderesi** in Taşova İlçe. Below is given their detailed description.

Akıyazı

The villages Akıyazı stands out among the Georgian villages of Amasya. It has a reputation for being a real georgian, Acharan village. All its residents are Georgian. The men often marry foreign women, but when the head of a family is Georgian, his children grow up speaking Georgian and his wife gradually becomes Georgian too. Based on the current data, the population permanently residing in Akıyazı makes 41.

“Only Gürcis live in this village. The first comers were also Gürcis. Four brothers arrived from Khulo, two of them settled down here in Akıyazı and the other two went to a different place” (Putkaradze, 2017:97). Based on the materials obtained by us, Georgian Muhajirs did not come directly to Akıyazı, but first went to different cities - Istanbul, Izmit, Adafazari, Marsin, Iskenderun and Samsun – and only after that settled down in the villages of Amasya.

At first only seven families settled in Akıyazı. According to a narrator, at that time, its territory belonged to a private person and the grassland around the historical oak tree that grows in the village center was big enough for six flocks of sheep. The first seven families that arrived in the village settled on the territory between the section **Değirmendere** and the mosque. With the growth of migration from Batumi, the village extended northwards and eastwards.

The main avenue, inner streets, the village center, the mosque and streams were built in Akıyazı very soon after its foundation. Two-story houses with tiled roofing surrounded by gardens can still be seen here. The main income sources for the village were agriculture and stockbreeding. They mostly grew barley, wheat and sugar beet.

The village is surrounded by oak forest and the villagers used to collect their firewood in this forest. In past the village was densely populated: it had 80-90 households (about 500-600 people). However, because of insufficient agricultural lands most of its residents were forced to move to Amasya, Ankara, Istanbul, Izmir and other big cities. The hardworking, reliable and honest Akıyazı Georgians are respected throughout Amasya.

The narrators expressed their regret that only few Georgian speakers were left in that purely Georgian village. However, Akıyazians have preserved their **lingual and ethnic self-concept**. They are proud to call themselves Gürjis: “Our ancestors did not speak Turkish, they only spoke Georgian. It was so good. Now we have lost the language, but we are still Georgians, and this is important.”

Young people practically do not speak Georgian. Considering this, it is interesting that **Enes Yılmaz** is a Master’s student doing a course in the Georgian language at Düzce University. This is what he told us: “I was very glad to hear that a department of Georgian language was opened at Düzce University. It looked as if God had sent me a chance to learn Georgian. At home, my parents did speak Georgian, not often though. They always told us that we were Georgian... I had chosen a different profession, but when I heard about the Georgian language department, I did not think twice about seizing that opportunity and now I am very happy.”

Enes lives in Izmit, but often visits Akıyazı. He is interested in the peculiarities of the Georgian speech preserved by Amasyan Georgians, his ancestors’ language and culture. His master’s thesis also addresses that subject. Enes’ Georgian surname is **K'axiže** and he has adopted a second name – Beka, which his Georgian friend picked for him. K'axidzes know that their ancestors were from the village **Beyleti**. Enes often comes to Georgia to visit this village.

Apart from **K'axižes**, there are other Georgian surnames borne by the ancestors of Akıyazı Georgians. Such surnames are **Xmalaze**, **Šavaze**, **Šantize**, **Pančize**, **Turmaniže**. K'axižes and Xmalazes came from **Beyleti**, while Šavazes were from **Bozawari**. Pančizes and Turmanižes migrated from **Bazgireti**.

Beldağı

This village is populated by descendants of Muhajirs who arrived in 1879 from Machakhela, Khelvachauri, Shuakhevi and Khulo. The total number of its population is 562. The narrators named

the historical villages from which their ancestors had migrated: **Čxut'uneti, Zedvak'e, Beyleti, K'irnati, K'axaberi, Cxemlana, Gurta...** (See also: Putkaradze, 2017:96). The residents of those villages have official surnames as well as nick-surnames. Their nick-surnames are **Nadiroyli, Pašaoyli, Bairaxt'aroyli, Xožioyli, Ustabekiroyli, Čirianogli, Molaxasanoyli, Qadioyli, Žaxeogli, Fewzioyli, Ust'axasanoyli, Odabašoyli**. They do not know their Georgian surnames. The older generation speaks Georgian better than the youth. **Beldağı** consists of the following parts: **Gaymasira, Žamikari, Ciapa, Q'arana and Q'arapunq'ari** (Putkaradze, 2017:96). The Georgian micro-toponyms preserved in this area are **Zemo Q'anebi, C'iskwilis K'ari, Vak'iebi, and Gayma Č'ala**. As one narrator mentioned, Beldağı is a village where Georgian mullahs were raised: “We are Muslims, but by heart and blood we are Gürcis.”

According to an old Zemoacharan tradition, some families had a separate guest room (Sakonagho) in the garden until 1950, but with time, this tradition disappeared. In past there was another tradition called **Nadi**. Until 1970s they ploughed cornfields with a plough and used bullock carts for carrying goods. Today there are 40 carts preserved in the village. The population lives off the land.

At present Beldağı farmers grow tobacco, wheat, maize, haricot, chickpeas and beetroots. One part of its population has moved to Istanbul and some have gone abroad.

Çatal Cami

This village, which was founded in 1878, is located 47 kilometers from the center of Amasya province. Its residents, whose total number is 88, mostly come from Machakhela. The climate of this village is very much like the climate in Machakhela, therefore, the main occupation of its population is stock-breeding. They have not lost their native language and still speak Georgian. Nick-surnames of Georgians living in this village are **Sadik'oyli, Surit'oyli, Lemsiyli, Rešitogli and Gotoyli**.

Yuva

Yuva is 55 kilometers from Amasya. It is populated with descendants of Machakhelian Georgians, whose total number makes 242.

Micro-toponyms encountered in this village are **Badiran Jajla, Q'očbojnuzi, Čamliburnu, Ejnedolu, Siraçaylari, Deveži, Patmapunyari, K'iremitluyi, Sokmetarla, Kožasuyi, Gurgenuyli, Eriklidere, Tastekne, Kučukoyli, Meseliduzi, Kirampa, Kačayi, Kalailičali, Kučukčali, Bujukčali, Božukonu, Sivričali, Iassičali, Kožadobaži, Kulluki, Čukuru, Kajaardi, Ewlia (Sutbaba), Kurukofru, Gavurevleri, Sudušen, Gokčelik, Okuzjatayi, Kušpunyari, Kirenliburuni, Jukarə Tarlalarə, Deretarlarə, Misir Hoža, Danažioylu, Jolmaža, Žamieri, Goz, Dereler, Jolustu, Almalək, Jalbalkoža, Tekmezer, Isirgarnidere, Kožatepe, Yazilarə Kojonu**.

The land is not good for husbandry, so until 1970 its residents practiced cattle breeding. Then, at least one male from each family was forced to go to big cities in search of a living.

Since 1969, people from this village started to migrate to Germany, Holland and France to work there as manual laborers. From 1980, many found jobs and settled down in Istanbul, Izmir and Bursa. Poor possibilities of cultivating the village farmlands led to development of handicraft: women in every family of the village learnt handicraft.

Among the residents of Yuva there were many artisans working with stone, iron and wood. Most of them became well known in neighboring Turkish and Circassian villages. For example, **Musa, Kadir, Şevket, Kazim** and **Mustafa Iymayas** were masters of breaking off and facing quern-stones, **Ragif-Zekeriya Gümüs** was renowned as a woodworker. **Ahmet Iymaya** and **Ahmet Gümüs** were well known builders and **Halil Iymaya** was famous for blacksmithing and repairing firearms...

At present, the situation in the village is different. The Georgians grown up in Yuva hold high positions in Turkey and abroad. The village takes great pride in them. We will name some of them:

1. **Ahmet Iymaya**: a graduate of the Faculty of Law at Ankara Univeristy, currently a lawyer;
2. **Halis Gümüs**: deputy headmaster of a primary school in Berlin, a representative of educational field and a member of the city council;
3. **Yunus Kocak**: director of a bank, currently retired;
4. **Üzeyr Iymaya**: a graduate of the Faculty of Political Sciences at Ankara Univeristy, a civil servant at the Turkish Ministry of Finances, currently an expert of accounts;
5. **Abdüllah Köse**: a retired teacher and former vice-president of Turhal Municipality;
6. **Ahmet (Hacı Bekir) Iymaya**: a lecturer and administrator at Konya University of Theology.

The most common surnames in Yuva are **Gümüs, Kocak** and **Iymaya**. Most of the villagers have now moved to Istanbul, Izmir, Bursa, Ankara and other cities. Until 1970s, here as well as in Mountainous Achara the tradition of **Memteuris** (grazing cattle to high mountains from May through September) had been maintained. The highest summer pasture of Yuva was **Badiran Yaila**.

Teneke

Today this village is officially called **Altınlı**. As the descendants of Georgian Muhajirs say, the name they use now was given to the village back in the Ottoman period. During the 1870s, Teneke was settled by Muhajirs coming from Keda. At present, the number of its residents is 88. The local Georgians' nick-surnames are **Memişoyli, Musoyli, Xoşioyli (Jahioyli), Kosioyli**.

Çermuki

The new name of this village is Ilıcapınarı köyü. Ancestors of the Georgians living here came from Machakhela. Although they do not remember their native language, they consider themselves Georgians. As people in this village say, their ancestors did not speak Georgian either. Now there are only few families left. The total number of population is 45.

Even though they do not speak Georgian, Chermukians stress that by blood they are and will always remain Gürjis. They gave us the names of some traditional dishes learnt from their ancestors: **Pxali** (a dish of chopped and minced vegetables), **Malaxto** (a dish made from legumes), **Lobio** (haricot), **Keşkeşi** (porridge made of wheat and beef) and **Mç'adi** (cornbread).

T'atlipunyari //T'atlipinari

In this village, whose modern name is Darmaderesi, only old people speak Georgian. The younger generation understands Georgian, but cannot speak it. However, they have preserved the Georgian identity. This is what one of the local residents said:

“We are Gürjis by flesh and blood. It is bad that we lost our language, but no one can say that we are Turkish. I am a citizen of Turkey, I grew up here and I love this country, but I am Georgian, and this is my nationality. Yes, I am Muslim, but Georgian will be always Georgian and it makes no difference if he is Muslim, Christian or pagan.

The local Georgians have the following nick-surnames: **Kemaloyli, Altunoyli, Muradoyli, Onbaşıogli, Omeroyli, Seidoyli, Iakupoyli, Bambaoyli, Čelebogli...** Many of them know their old Georgian surnames: **Wacaže** (Beşiroğlu, Atamtürk), **Wasaze, Žardeniže** (Aydoğan), **Kawtarize** (Şentürk, Eyupoğlu), **Kobulaže, Gogiže** (Uğur), **Gundariže** (Köseoğlu, Erköç), **Mutiže** (Mutioğlu, Mutlu).

They also name their ancestors' villages: **Čxut'uneti, Čikuneti, Zedwak'e, Eprat'i, cxemlana, Beyleti, Bzubzu, Ğurta, Riq'eti.**

It is interesting that the nicknames of T'atlipunyari residents are mostly Georgian: **Sanatori, Gejgeli, Čičmugai//Žižmukai, Kotmanai, Sipsipa, Patera, Bulula, P'ulula, Žeže, Cecei, Pintiso, Bunža//Bunža, Taxtaxa, Takvi, Humbala//Xumpala, Došmi, Tosomi, Gapsunia, Xotana, Mani-Mani, Poso, C'iwc'iwa, K'unt'uli, Čotani, Cotani, Put'k'ara, Kobuali, Aptara, Lomp'ap'i, Čitibude, Punduk'ai.** Nicknames are usually given according to personal qualities, speech peculiarities, appearance, manners etc.

3. The names of Amasya Georgian Dishes

The materials we have obtained include **the names of Georgian dishes**, which can be marked out as a separate category: **Kalažo, Č'adi, Pipina, Šorba, Pخالobia, Xapišorba, c'q'alšikvercxi, Malaxto, Sinorai** and **K'irk'it'oi.** Georgian dishes are seasoned with coriander. One narrator told us that only Georgians grow coriander, because Turks never use it. Georgians also add ground walnuts to their dishes.

They also make **Šavi Pخالis T'olma** (stuffed black cabbage rolls) – They stuff black cabbage leaves with chopped onions, mint, chickpeas seasoned with sauce, spices, and make rolls. They let bony meat boil over slow fire.

Boiled whole beans – This tasteful dish is made from haricot beans grown in a village. Its peculiarity is that it is quite easy to cook. It has a slight taste of meat. Ingredients: haricot beans, meat, onion, sauce and a little spice.

Sini Börek – It is a five-layer cake stuffed with curds, nuts and some fat when prepared in winter. This cake is served on holidays, engagements, wedding parties and wakes held 40 days after death. Moreover, it is a necessary part of Suhoor meal during the month of Ramazan.

They also make **gözmele** - unleavened bread.

4. Names of traditional children's games

Seesaw (Gažirdak). “This game was named according to the sounds emitted while children play it. Every child can play seesaw. A pole is set across a large log placed in a deep hole. Both ends of the pole are balanced and children have fun as it moves around.”

Žoxbila (čelik). “In some villages, they call this game “a steel handle,” but in our village it has a different name. A steel stick was placed one meter above a pit and they hit it with a longer stick and threw it in the air, after which it fell to the bottom of the pit. If the opponent team managed to touch or catch the stick, they would win the game. The game was played between two teams and they counted points, which means that the game was quite competitive. It also had quite detailed rules.”

Catch (Esir). This game is played by a group of five children. It requires resistance, flexibility and good running skills. It is quite competitive. The game is played in the area between two goals located 50-60 meters apart.

Somak. With one-meter-long sticks, they place an oval wooden ball in a hole, which is as deep as a saucepan. This game has detailed rules and the minimum number of players is three. It has a leader who establishes rules. Somak is similar to field hockey.

Güvercin taklas. It is a game played by two groups of four people. This game develops sport skills. Four people stand one behind the other and bend down to touch their toes. Two more people stand behind them. Members of the opponent team take turns in jumping over them. If any of them falls down, the next person will jump. This game is competitive and funny.

More game names are **Xodwela** and **Gargari**. The narrators said that they were Georgian children's games, but they did not remember how they were played.

5. Folklore

While the Georgians living in Turkey failed to preserve written culture, they still speak Georgian, although this language is close to extinction. In villages, Georgian folk poems and songs can still be heard. Some of them are given below:

iger gayma tetri kwaj xeli dawk'ar, ar amq'wa

hori nanaj, hori nanaj. iger gayma nalja

žer sadili malja, hori nanaj hori nanaj

With that white stone I would play, but alas, it's far away,

Hori nanai, hori nanai, over there's a maze store,

Till food's ready, wait some more – hori nanai, hori nanai

saxlebzeda tq'imali, k'onc'ol-k'onc'ol k'idia,

ro ar minda i gogoi me ra čamomkidia

Like the strings of lovely beads, wild plums sway in the breeze,

Do I need her? Not at all. Tell that girl to leave me please.

čawel yele-yurneši ert gatexil suristün

gogo erti gakoso mamašenis sulistün

I will get a broken flask from the bottom of the stream,

Let me kiss you, pretty girl, come to me, don't ruin my dream.

According to narrators, the song Hori Nana used to accompany Khorumi dance. When Georgian Muhajirs arrived from Machakhela, they brought two musical instruments, which they played, especially during winter. Unfortunately, people have forgotten those old songs and dances and do not perform them anymore, even at weddings.

A Georgian idiom preserved in Amasya province says: **wir q'ur uxewen - ra exaxuneba** (They tear a donkey's ear off, but it does not feel anything, Tr. N.). It means that a person may not realize what is happening to him/her.

If a ladybird sat on a girl's hand, she would say this: **merieme bibi, meriema bibi, himk'enidan damasaxlo** "Ladybird, ladybird, where will my home be?" They believed that by the direction of her flight the ladybird would show the girl where her future husband would be from.

Conclusion

Based on the materials we obtained, it can be concluded that most Georgian villages in Amasya district are at risk of losing the Georgian language, although they have preserved the Georgian identity. Even those narrators who do not speak Georgian stress that neither they nor their descendants will ever lose the Georgian nationality and Georgian identity. However, they share this concern with us: **“We are like embers covered with ashes. The ashes are thicker in some places and thinner in others. Please help us, blow on us a little and do not give up on us. We are burning slowly, quietly... It burns and aches us to be Georgian. Blow on us, help us not to go out.”**

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