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T

kertme kelimesi ile ifade ederler.

80-

ABSTRACT

Anahtar kelimeler:

*-Balkar ve Macar gelenekleri*1

Key words: pear-cult, kertme, Karachay-Balkar and Hungarian traditions

2

olan *rawbazi* ol

armut

*armut*3 ya da *ahlat*4 gibi kelimeler yoktur; bunun yerine *kertme*

256), *kertme*

kertme (armut), *kertme terek*

-
5

kertme

kertme, (armut) olarak
kertme hem de *armut*
kertme Codex

birne

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kertme

6

7

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ve

r alan

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8

-h godax XX-go v.)

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Kafkaslara ait

Sen tarkaymagan⁹ terekse

n

erekse

n

e

10 *tiley kelgenbiz*

11

k

Sen herkese kendini sevdirttin

12 *terek*

r

13

14

r

olarak

-

15.

Sa

-

Armut

-

*kurtuel
kertme*

*< *kertmeli < *kertmelig < *kertmelik
kertmelik

Armut (-

16 ve aile isimlerinde17,

fa, kelimesini ifade eder.],

armut

[18](#)

M. Iga Macar Folklor Ansiklopedisi

ter

Sok gyalog katona

r

Megpihen alatta

.

:

ke dob szerda[19](#)

a

:

Kisujjam megette.

)

Terek

Moses Das

, *su* ve

tengrism

20

21 tapar. Dashuranci, Cennetler

ku

-Tas 1999: 151, 366).

r

edilir. Ku

Bu kelimeler, *som* *alma* (elma),

-700) bu tarihi,

Kafkaslardaki armut-

R

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1

2

3 *Armut*,

101), *armut*
Yunanid

armut

armut

-Zajonekovski-

almurt

almurut

armut

armud

almurt

armut

Azemoun 1999: 108), Khalaj *armut*
almurut

nok

-Abuov- Kambarov-

amurt ve *almurt*
amrud, *amut*, *armut*
a. jayaci

-Abuov-Kambarov-Azemoun

a. droexii

4 *Kertme, ahlat ve armut*

ilir. *Ahlat*, evvelden beri Redhouse

ahlap

5

gertme
kertme

gertme

kertme

6

(<id)

lgyfon
fon

igy

-Tas 1999: 366).

7

s.37).

8 Khurzuk nehri Kuban

9 Kelimeye Esk

tarkal

targa-

tarkay-

379), Balkar *tarqay-*

-, eksil-

tarka-

tarqan-

udahin

1965: 707), -(Kklp), <Mo. *tarqa-*

10

kelimesini

uppa-

-Sujunčev 1989: 738)-

-Sujunčev 1989: 684)

parn. *k*

11

ola

kelimesidir (Clauson 1972: 345).

95),

12

13

inde

kelimesi, mevcuttur (Tavkul 2000: 157). Bu ikinci isim, *etedile* kelimesi ile birlikte

[14](#) *t*

1991: 15

a eski

[15](#)

[16](#)

[17](#)

(1542),

(1632) (Kazmer 1993: 642).

(1461),

(1420),

[18](#) Bir Macar kelimesi olan

ve b.

m < -b, - m kertme

eden Ob-

e

rt, rt

kat

sondan ekli

gibi - uzun seslisi ile biten formlarda *v-*

[19](#) Macar folklorunda, *szerda* bahsedilir.

dob szerda

[20](#)

eder (Tavkul 2000: 287, 250).

[21](#)

eden

(Tavkul 2000, 180, 207).

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TRACES OF THE PEAR-TREE CULT IN THE CAUCASUS

É. CŠAKI

ABSTRACT

Key words: *pear-cult, kertme, Karachay-Balkar and Hungarian traditions*

In the Karachay - Turkish dictionary there is an entry that set me on the way of my research concerning the traditions in connection with pear. This is 'Malkar'da amanizm döneminde kutsal oldu una inanılan bir armut a aci'-'the sacred pear-tree in Balkar during the shamanistic period'+ (Tavkul 2000:322). The word is also present in the Karachay - Russian dictionary, Tenišev takes it for a Balkar word: Balk. 'raubazi (derevo pokloneniya balkarcev v period jazy estva)'; tž. Kr. (Tenišev-Sujun 1989:525).

In Karachay there is no entry for 'pear' there is no word like or what we have in different Turkic dictionaries, instead they have 'gruša || gruševyj' (Tenišev 1989:328), 'armut', 'armut a aci' (Tavkul 2000: 256), 'armut' (Karça-Ko ay 1954:133). It also exists in other Turkic languages of the Caucasus. It was also mediated to non-Turkic languages spoken in the Caucasus, e.g. into Osetic 'gruša' (Abaev 1958:584).

Since the word occurs in Hungarian it is probable that the Hungarians borrowed the word in that region. Ligeti stressed the importance of the word from an area linguistic point of view (Ligeti 1986:292). can not to be found in Old Turkic, while it is attested in some Middle Turkic sources as 'pear', both and occur in Turkmen *= Middle O uz+(Toparlı-Çögenli-Yanık 2000:8, 117), 'Birne'in the dictionary of Codex Cumanicus (Grønbech 1942:141). Most probably the word 'pear' belongs to the lexical stock of the region north of the Caucasus.

Tree cult is a well researched topic of the folklore of Turkic peoples. Tree worshipping is observed among pagan Turkic peoples e.g. the Old Turks who emerged from the legendary - the holy forest of the Turks. There are certain big old lonely trees considered to be 'holy'. Holy trees have a long tradition, one example is 'saint votive tree' in Turkey. Turks approach the with their secret wishes written on a piece of paper that they hang on the branches of the votive tree. Though this habit considered as pagan was banned with the conversion to Islam it survived in heterodox Islam also nowadays especially among the Alevi and Bektashi communities in Turkey (see for details Er 1996).

In the second tale of the Dede Korkut Kitabı the son of the O uz lord Salur Kazan called Uruz escapes his death speaking to a tree in the following way:

Let it be man or woman tree is threat for them

Let me look at your leaves, leafless tree

Let me look at your foot, rootless tree

... They hang me on you, don't sustain me tree!

The Turkmen tribe used to organize its worship ceremony putting down candles in a big circle around a selected big tree. Among others and minorities also adore lonely trees (Ocak 1983:88-94). No ays living in the North Caucasus also revered the tree. The Uy urs believed that their Xans were created from a tree (Golden 1980:92).

As for 'lonely tree' – mentioned above by Tenišev, as a custom of the Karachays - 'étn. derevo na beregu reki Hurzuk () (Tenišev-Sujun ev 1989:227) – the tradition was banned and the tree was cut down in the thirties of the twentieth century.

We have some other data in the Caucasus. There is a prayer preserved in Karachay that used to be cited under the 'lonely tree' (Tavkul 1993:241).

It goes like this:

You are a tree that never dries out

Evergreen, that never becomes yellow

Please give us long life like that of yours

We came for much help to you

Tree making people happy

You made everybody love you

Tree helping people

Golden leaves motionless on top

Feast is organized around you.

One of the songs collected by us among Turks in 1999 in Thrace, belongs to the so called songs – a tradition to be held around the 40th day after the spring equinox. It used to be repeated with the name of seven different fruits. It normally accompanies a circle dance or in another variant the people queue up in two long lines (boys and girls, or little ones and big ones separated) face to face and sing it in question-answer form:

Wild pear grew on the wild pear tree, its twig
broke down, alas! They broke down

Caravan broke its green leaves

Rain can not pervade, rain can not pervade

Not only the word but also the tradition was borrowed by the Hungarians before the conquest of the Carpathian Basin. It was recorded in the 22nd paragraph of the 1st part in Corpus Juris that the Hungarian king St. Ladislaus (1046-1095) inflicted a punishment on those offering up sacrifice in the vicinity of wells, rocks, springs and trees, and since there was prohibition there must have been practice.

The word 'pear' is well documented in early Hungarian sources. We consider it as a Turkic loan-word from the pre-conquest time (before 896 A.D.). Its first occurrence is 'pear' from 1055 and Hungarians had used it in this longer form for some four centuries before it gained a shorter form . (Further occurrences are fa *pear-tree' + < < | Middle Turkic 'pear', Turkic * 'pear-tree'.)

The pear(-tree) is well represented in the text of Hungarian folksongs, old place- and family names alike in many forms: 'pear'
 *these compound words mean 'pear-tree' where the second part: stands for 'tree' +
 [another compound word, where the second part means 'grove, garden', the first part means 'with pear' +

In connection with 'pear-tree' M. Igaz writes in the Hungarian Encyclopaedia of Folklore (Ortutay 1980:309), that it is a singing child-game in the shape of circle-dance. It is sung in several variations: . Péter Bornemissza makes a mention of this child-game with the name of in his work written in 1578.

Z. Kodály collected the following song in Ghymes (Nyitra) in 1906 (Bartók 1991:706):

Pear-tree, pear-tree

Pear-tree in Gyöngyös

Many a foot-soldier
 Rests underneath.

Hungarian children sung in the following way in the 1960-es in Vásárhely in the school yard, while dancing in a circle:

Pear-tree, pear-tree, pear tree in K rös, Kerepes

Farmer in town, dance in Gyöngyös,

. Easy going young wife, drum Wednesday.

There are several variants of this song preserved in the archive of the Institute for Musicology Hungarian Academy of Sciences (under No. 45.015), and apart from this kind of songs there is another kind called 'counting the fingers'. The latter is played with the fingers of babies, holding them on the lap, mothers sing the following verse:

My thumb is a pear-tree,

, My forefinger shook it,

My middle finger picked up.

H

My ring finger carried them

My little finger ate them up.

It is not any more than a hypothesis that there was a pear-cult practised by Balkars in the Caucasus. The word (see above) makes me think so. We also know about the cult of 'Lonely Tree' the cult of trees. There are theories on shamanism claiming, that the type of shamanism practised in the western part of the steppe region is somewhat transitional (Voigt 1975:211). It is seen among people who are not so much forest dwellers but rather nomads breeding animals and wandering with herds.

Mention was made in 681 by Moses Dashuranci of the religion of the North Caucasian Huns [= Khazars]. He clearly complains of their filthy heathen cult including fire-, water- and tree-worshipping, they themselves consider this as a great religion (Golden 1980:90). They adored the Sun God and the God of Heavens. Dashuranci speaks of the holy tree of the Khazars which they consecrated to the God of Heavens. After they had been converted to Christianity their old holy tree was also converted: they carved out a cross of the holy tree (Róna-Tas 1999:151, 366).

Conclusion

The tree-cult of different Turkic peoples includes the cult of the pear-tree. This was a living tradition in the region North to the Caucasus.

The Hungarians had lived in the area before they migrated to Etelköz. They brought to their present land different traditions they had adopted from the Khazars or other Turks and neighbours. These traditions are represented by the first layer of Turkic loanwords in Hungarian. There are certain names of plants that were borrowed by the forefathers of the Hungarians around the Kuban river and northern shores of Black Sea region, because these plants grow in that area. This concerns 'cornel cherry', 'apple', 'nut' and 'pear' among others. The latter word was borrowed together with a tradition for we must have learnt about pear-cult the same area. And just because we know the approximate date of the Hungarians' migration from the Kuban region to Etelköz (sometimes between 680 and 700 A.D.), we can offer this date as a chronology to the presence of the pear-cult in the Caucasus.

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