

FOR SOME FORMS OF LINGUISTIC ETIQUETTE ACCORDING TO THE LETTERS OF „GEORGIAN MONASTERY OF ISTANBUL ”

MAIA KIKVADZE

Candidate of Philological Sciences,
Professor at Batumi Shota Rustaveli State University
E-mail: maia.kikvadze@bsu.edu.ge
ORCID: 0009-0002-5048-9011)

Abstract. The archive of the Georgian Savane in Istanbul preserves interesting materials reflecting the cultural and good-neighborly relations between Turkey and Georgia.

The letters and correspondence cards preserved in the Savane are valuable materials from both linguistic and cultural perspectives. The presentation focuses on forms expressing greetings, apologies, and gratitude. It analyzes private letters of well-known public figures and clergy, correspondence cards of Georgian emigrants, and anonymous and pseudonymous publicist letters, which clearly show forms of linguistic etiquette.

These letters are excellent examples of speech culture, which instill in the reader a sense of pride, trust, and respect for the past.

Keywords: letters, language, culture, speech, etiquette.

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Introduction. Monuments of Georgian culture are preserved in many countries around the world, but a distinguished place among them belongs to the Georgian Savane of Istanbul, whose archive preserves interesting materials reflecting the cultural and neighborly relations between Turkey and Georgia. The scientist, researcher, and BSU Emeritus Professor Shushana Putkaradze set out to study this archive. Since 1989, she has frequently visited this most important center of Georgian culture and, together with colleagues and young researchers, studied (and this multi-generational work continues to this day) the historical sources preserved in the Savane, unique linguistic materials for linguists, and journalistic letters, which became fully accessible to the wider public interested in the subject from 2017.

The aim of our research is to study linguistic etiquette through the letters of the „Georgian Savane in Istanbul.“

Using methods of description, observation, and analysis of empirical material, we have analyzed forms expressing greetings, apologies, and gratitude in private letters of clergy, correspondence cards of Georgian emigrants, letters of well-known public figures, and anonymous and pseudonymous publicist writings.

Main Part. A letter is one of the genres of newspaper and magazine journalism, aimed at providing information and influencing the reader.

The author of a journalistic letter – the publicist – focuses on socially significant or specific problems important to the nation. Highlighting current issues, sharpness, clarity, emotionality, expression of the author's attitude, and simple, understandable language are the main characteristics of a journalistic letter.

Publications are characterized by: addressing the reader, persuasion, excessive use of expressive techniques to influence the reader, frequent use of interrogative and exclamatory sentences, mixing of literary and conversational speech styles, argumentation of facts and events, and repetition of others' statements. All these characteristics can be read in the letters of the Georgian Savane of Istanbul.

The era during which these letters or cards were created, the condition of nineteenth-twentieth century Georgia, truly required bringing urgent and relevant issues to the forefront. The journalistic style, with its characteristics, provided the best opportunity to discuss problematic issues.

In the correspondence between Christian and Muslim Georgians, human relationships, patriotic duty, and attitudes toward the homeland, toward Georgia, are most clearly visible.

The structure and content of the letters, their vocabulary, and even more interesting, the linguistic etiquette of the letters are noteworthy, specifically how linguistic etiquette is verbalized in correspondence.

“Linguistic etiquette is a unity of requirements, form, content, and situational appropriateness that exist within a culture. It varies greatly across different countries and cultures. If we consider linguistic etiquette in a narrow sense, it includes words and expressions that people use when greeting, addressing/calling, requesting, ordering, apologizing, expressing gratitude, and showing sympathy” (Gochitashvili, Gabunia, 2011:2-7).

The term **etiquette** is multifunctional. The relationship between language and culture is revealed in etiquette.

“Etiquette is a historical category, as the rules of human behavior were formed according to their living conditions and as a result of humanity’s evolutionary development” (Arveladze, 2024:72).

In the dictionary of foreign words, the concept of „etiquette“ is defined as follows: „Etiquette – 1) a collection of rules for conduct and interaction at royal courts, in diplomatic circles, etc.; 2) rules of conduct and polite treatment accepted in a particular society“ (Chabashvili, 1989:228).

When we talk about linguistic etiquette, naturally, we are talking about the interconnection between language and culture, about the culture of speech. „It is universally known how essential language is for the formation and development of society. Language is both a product of a nation’s culture and the foundation (stimulus) for its further development“ (Jorbenadze, 1997:5).

Ethnic views, intergenerational relationships, and respect for elders are clearly visible in linguistic etiquette.

In the „Letters of the Georgian Savane of Istanbul,“ one can read all the verbal characteristics that define etiquette. We encounter linguistic etiquettes in forms of greeting, farewell, sending regards, receiving and hosting guests, apologizing, and other forms. These are the forms that a person receives from childhood and gradually enriches.

The presentation focuses on forms expressing regards, apologies, and gratitude. We analyzed several letters, specifically private letters from well-known public figures and clergy, correspondence cards of Georgian emigrants, and journalistic letters without authors or with pseudonyms. The authors of the letters are people of different ages and professions. They had business correspondence with each other.

In the letters, linguistic etiquette is expressed mostly through polite forms and forms of address. Here, the harmonious relationships between people are clearly visible.

The phrases, phraseological units, types of sentences, and word order in the letters are interesting. The diversity of verbal forms deserves special mention.

In letters of greeting and regards, apology, and gratitude, we encounter fixed formulas and ready-made phrases. The use of dialecticisms, epithets, metaphors, and allusions gives them even more artistic quality.

Among parts of speech, there are frequent instances of adjectives, especially superlative adjectives, and adverbs of manner.

Greeting and Regards: „According to Georgian tradition, greeting is a mandatory rule. In Georgia, even enemies are greeted; by observing the custom of greeting, the nature of greeting, it is possible to distinguish the quality of social and everyday relationships between speakers“ (<https://www.tsu.ge/assets/media/files/48/disertaciebi5/Ekaterine-Gogaladze.pdf>).

In letters of regards, authors often use adjectives: „გთხოვთ, გადაეცით ჩემგან ფრიად **თავაზიანი სალამი** თქვენს მასპინძელს“-Please, convey from me a very **polite** greeting to your host“; „შორეულ შვეიცარიიდან გაახლებთ ყოვლად **თავაზიანს** და **მამულიშვილურ სალამს** და **გამოგთხოვ** ლოცვა-კურთხევას თქვენი **მადლიანი** ხელით და გულით... გთხოვთ, ინებეთ ჩემგან **მორჩილი** და

მამულიშვილური სალამი და **წრფელი** და **უხვი** სურვილი თქვენი პატივისცემისა და სამსახურისა“ – „From distant Switzerland, I extend to you a most **courteous** and **patriotic greeting** and **ask for** prayer and blessing from your **gracious** hand and heart... Please, accept from me **humble** and **patriotic** greetings and **sincere** and **abundant** wishes for your respect and service“;

Forms of regards, besides their greeting function, also have other functional significance; they clearly show a special attitude toward the homeland, with an abundance of emotion-expressing vocabulary: „გიძღვნით შენ და მინადორას გულწრფელ სალამს და გისურვებთ დაბრუნებას **„მრავალტანჯულ“ სამშობლოში**“-“I dedicate to you and Minadora sincere greetings and wish you a return to the ‘much-suffering’ homeland’.“

The beginnings of the letters are very similar to each other; they often start with wishes and end with wishes, in which one feels boundless gratitude, love, and unity toward the addressee regarding common national affairs: „გისურვებ კარგად ყოფნას და ჯანმრთელობას, ხანგრძლივ და ჩვენს **ნატრულ ძვირფას საქართველოში** დაბრუნებას“ – “I wish you well-being and health, a long life and return to our dreamed-of **precious Georgia**“; „„გისურვებ ცხოვრებაში კარგათ ყოფნას და გისურვებ დიად პროგრესს **ბრწყინვალე მომავლისას**“ – „I wish you well-being in life and I wish you great progress for a **brilliant future**.“

The endings of the letters are mostly similar, with a few lexical units changed, specifically, the word **brilliant** is replaced by **glorious**: „„ბატონო ანტონ, იყავით კარგათ და ჯანმრთელად და გისურვებ ბრწყინვალე მიზნების განხორციელებას **დიადი მომავლისას**“-“Mr. Anton, be well and healthy and I wish you the fulfillment of brilliant goals for a **glorious future**.“

A dialectal form is **მიდღემჩი** – **midghemchi**=always: „Be well and **always** well. I impatiently await your letter. Be peaceful and well.“Gratitude and expressing gratitude is one of humanity’s greatest qualities – it’s a gift that people express emotionally. Moreover, beginning a letter by expressing gratitude serves one purpose from the very start – to express the warm relationship that already exists or should develop between the correspondents.

The authors of letters from the Georgian monastery in Istanbul thank their addressees for various reasons, most of which concern patriotic work, charity, helping young people in emigration receive education, providing books and brochures, and more. Such is Haidar Japaridze’s letter to Father Anton: „I offer you the greatest thanks for the books and brochures you sent, and if you send me readable brochures and a history of Georgia, I cannot repay you with adequate respect. Only in this foreign land, we will not forget our identity, and this much grace will be enough for you too.“= **...ამდენი მადლი შენც გეყოფა**“.

In the expressions of gratitude, one feels amazing sincerity, openness, and humility: „ბ-ნო სიმონ, თუ ვინმემ მიკითხოს ეს **გაჭირვებული ქობულეთელი, მადლობა და სალამი გადაეცი ჩემს მაგივრად**...“ „Mr. Simon, if anyone asks about this **struggling person from Kobuleti, give them my thanks and greetings on my behalf**...“

Letters of this type, like all others, are filled with lexical units expressing emotion. Particularly emotional are the letters of Georgian Catholics exiled from their homeland, which convey their message metaphorically. Interesting is the letter from **უნალვლესი Unaghvleli =Carefree (Mikhako Tsereteli)** to the editor of a French newspaper. The author expresses gratitude to the editor because through the French newspaper, the Georgian nation learns about the situation of Georgians living in Istanbul and Georgian Catholic monks: „**მადლობა ეუძღვნათ** იმ ფრანგულ გაზეთებს, რომელთაც გამოაქვეყნეს ჩვენი **წყლულები**, თორემ ჩვენ ვერ გავბედავდით და ეს **წყლულები სიკვდილამდე მიგვიყვანდა**“-“We repeat and consider it our duty **to express our gratitude** to those French newspapers that have published **our wounds**, because we would not have dared, and these **wounds would have led us to death**“.

A rare example of a letter of gratitude is Vladimir Tsereteli’s letter to Akaki Tsereteli. On the occasion of Akaki’s 50th anniversary, a jubilee committee was formed on the initiative of Georgians in Istanbul. The letter is a eulogy to the genius Georgian poet. In this substantial letter, rich in content, it is shown just how grateful the Georgian Catholics of Istanbul are for Akaki Tsereteli’s contributions. „ქართველის **სულის მესაიდუმლე**, ჩვენი ერის **უდიდებულესო პოეტო აკაკი**“ „The **confidant of the Georgian soul**,

our nation's **most magnificent** poet Akaki“ – this form of address begins the letter. The use of superlative forms is generally characteristic of these letters. Gratitude is also shown toward the initiators of Akaki's jubilee, specifically, Vladimir Tsereteli and the Georgian Catholic brothers: „Vladimir Tsereteli deserves great thanks, under whose leadership the jubilee was organized. The Georgian Catholic priests and brothers also deserve thanks, who do not follow distorted monastic formalism and graced our gathering with their bright presence...” .

Letters of gratitude were also written at the beginning of the twentieth century, and their authors were writers, artists, and public figures. Some letters begin with thanks and end with apologies. Such are the correspondences between Konstantine Gamsakhurdia and Akaki Khoshtaria. The beginning of the letter: „Highly respected Mr. Akaki! First of all, I express my heartfelt thanks to you for encouraging me with your sincere letter...”

The end of the letter – **an apology**: „Please forgive me for taking so much of your time”.

“I received your letter, for which I thank you greatly... I send you **great thanks and heartfelt regards**“; Evidently, there is common vocabulary in the letters of the correspondence authors, mostly epithets with the component გული-**gul** (heart): **გულითადი, გულწრფელი**...heartfelt, sincere...

Apologies: The authors of the letters mainly apologize to the addressees for bothering them or for delayed responses due to various reasons. Several letters are significant in this regard: „**დიდ ბოდიშს ვიხდი**, რომ განუხებთ, მაგრამ რა ექნა, ასეთია ჩემი მდგომარეობა...”

„**დიდ ბოდიში ვარ**, რომ ისე დავაგვიანე -“**I deeply apologize** for troubling you, but what can I do, such is my situation...”

“**I am greatly apologetic** that I delayed so much and am only responding now, but this entire February I was ill and had no opportunity at all to sit at a desk and write anything...”

In Parsadan Tatishvili's next letter, the apology becomes even more intense. The letter written to Shalva Vardidze in 1957 also begins similarly to the letter from 1954; if we compare them, we see a slight difference created by the adverb of circumstance – **dzalian** (very):

„**მე ძალიან დიდ ბოდიში ვარ**, რომ ამდენი ხანი არაფერი არ დავწერე-“**I am very deeply apologetic** that I haven't written anything for so long. My situation was very bad and even now is not good... **Please forgive me as soon as you can**, your always respectful Parsadan Tatishvili“

Figurative expressions are confirmed in the letters: „**ვებრძვიტ ცხოვრებას**“ – „**We are fighting life**“; „**ეს წელულები სიკვდილამდე მიგვიყვანდა**“-“**These wounds would have led us to death**“

The use of others' statements (quotation) is generally characteristic of journalistic style. This case also appears in the monastery letters. Authors use quotations as supporting arguments for acute problems. Such examples include: „We are under the same fate, Labav, you and I, let us pull our yoke faithfully“ „like good shepherds...”

Conclusion. „The Letters of Istanbul's Georgian Savane“ represent an inexhaustible wealth of material for researchers in various fields.

The letters are excellent examples of speech culture, which are read with the same interest years later and instill in the reader a sense of pride, trust, and respect for the past. This is a great history of how well-known and lesser-known people wrote and communicated, how they strived for their homeland. Despite numerous obstacles, hardships, and persecution, they carefully preserved their Georgian identity and language, and their writings – whether in secretly sent letters or correspondence cards – reveal the linguistic etiquette so characteristic of the Georgian

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