

ANTHROPONYMS AND PATRONYMS OF THE GEORGIANS IN DÜZCE REGION
(Turkey)

ქართველთა ანთროპონიმები და პატრონიმები დუზჯეს რეგიონში (თურქეთი)

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Abstract

In our article we review the anthroponyms and patronyms of the Georgians living in Düzce region. The most part of Muhajir Georgians' Düzce descendants have preserved the Georgian ethnical self-concept. The Georgian Muhajirs were Sunni Muslims and, respectively, they had Arabic and Ottoman names, although their surnames were Georgian – either original (the names they had before becoming part of Ottoman culture), or the Georgia names modified in the Ottoman manner.

It is worth noting that in the Ottoman Empire people did not have surnames, but peoples of non-Turkish origin (Georgians, Albanians, Bosnians etc.) had the so-called nick-surnames formed from patronymics or names of ancestors who had first converted to Islam. Quite often, non-Turkish peoples, especially noblemen, used eponyms of their former surnames as roots for new ottoman nick-surnames.

Today the Düzce Georgians, like the rest of the Turkish population, have Turkish names and surnames, which became mandatory under the *Soyadı Kanunu* passed by *Atatürk* in 1934. According to our materials, the anthroponyms (private names) of Muhajirs' descendants are still Turkish and Arabic (Muslim), while the personal nicknames (*layabebi*) are mostly Georgian. It is worth noting that when introducing themselves some Georgians gave us their Georgian first names and old Georgian surnames (although in their passports we found different names).

In the article, all the Illustrative phrases in Georgian are transcribed with specific Latin based transcription for Ibero-Caucasian Languages.

მაკა სალია-ბეშიროღლუ

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აბსტრაქტი

ჩვენს სტატიაში მიმოვიხილავთ იმ ანთროპონიმებსა და პატრონიმებს, რომლებიც დასტურდება დუზჯეს რეგიონში (თურქეთი) მცხოვრებ ქართველთა შორის. როგორც ცნობილია, დუზჯელ ქართველებს დღემდე მეტ-ნაკლებად კარგად აქვთ შემონახული ეთნიკური იდენტობა. მათი წინაპრები - ქართველი მუჰაჯირები რწმენით სუნიტი-მუსლიმანები იყვნენ და, შესაბამისად, არაბულ და ოსმალურ სახელებს ატარებდნენ, თუმცა გვარები ქართული ჰქონდათ - ან თავდაპირველი სახით შემონახული, ანდა ოსმალურ ყაიდაზე შეცვლილი.

აღსანიშნავია ისიც, რომ ოსმალეთის იმპერიის ქვეშევრდომებს გვარები, როგორც ასეთი, არ ჰქონდათ. მიუხედავად ამისა, იქ მცხოვრები არათურქული წარმომავლობის ხალხები (ქართველები, ალბანელები, ბოსნიელები...) ატარებდნენ ე.წ. „მეტგვარებს“, რომლებიც ნაწარმოები იყო ისლამზე მოქცეული მათივე წინაპრების სახელებისაგან. ასევე, ჰქონდათ ძველი

გვარები (განსაკუთრებით - არისტოკრატთა), ოღონდ, როგორც ითქვა, თურქულ-ოსმალურ ყაიდაზე შეცვლილი. ყოველი ასეთი გვარი შეიცავდა ძველ ეპონიმს და თურქულ-ოსმალურ სუფიქსს.

დღესდღეობით, დუზჯელი ქართველები ატარებენ იმ თურქულ სახელებსა და გვარებს, რომლებიც მათთვის, როგორც თურქეთის რესპუბლიკის მოქალაქეთათვის, სავალდებულო გახდა მუსტაფა ქემალ ათათურქის 1934 წლის კანონის (თურქ. Soyadı Kanunu) შესაბამისად. ჩვენ მიერ მოპოვებული მასალების თანახმად, დუზჯეს მკვიდრ ქართველთა საკუთარი სახელები (ანთროპონიმები) თურქულია ან არაბული (ისლამის რელიგიიდან გამომდინარე), თუმცა მეტსახელები უკლებლივ ქართულია. აქვე უნდა აღინიშნოს ისიც, რომ არაიშვიათად, როცა გვეცნობოდნენ, დუზჯელი ქართველები გვეუბნებოდნენ მათ მიერვე შერქმეულ ქართულ სახელებს - განსხვავებულს იმათგან, რაც პასპორტებში ეწერათ.

სტატიაში საილუსტრაციო მასალა მოცემულია იბერიულ-კავკასიურ ენათათვის ლათინური გრაფიკის საფუძველზე შემუშავებული ტრანსკრიფციით.

Key-words: Georgians, Anthroponyms, Patronyms, Georgia, Turkey;

საკვანძო სიტყვები: ქართველები, ანთროპონიმები, პატრონიმები, საქართველო, დუზჯე

Introduction

Anthroponyms are proper names of individuals or groups of people such as personal names, surnames, nicknames, bynames, pseudonyms, cryptonyms, pictonyms etc. (Tskhadaia, 1988, 17). The **patronyms** are hereditary common names which have a special function (Johnson, 1999:24).

One way of creating anthroponyms is formation of human personal names from appellatives. This process is known as **anthroponymization**. With time names undergo formal and essential changes and those changes are depicted in onomastics and its sub-fields including anthroponymy. Thus, anthroponymy is a subject of constant study (Kekua, 2017).

Anthroponyms are indivisible part of a language and demonstrate its richness. The study of proper names has a long history. Scholars have been studying them from different perspectives, as there can be different reasons for giving names to individuals. There are many interesting works on different issues of Georgian anthroponymy. It is known that the system of naming human beings is closely connected with the history of culture, ethnography, psychological peculiarities of particular nations, religion, traditions and other circumstances. The material we obtained for analysis can be divided into two parts: first names and surnames.

The Georgian population of the *Düzce* and *Sakarya* regions of Turkey – descendants of the Muhajirs who migrated to Turkey during 1877-1882, remember their old Georgian surnames or comparatively new Ottoman nick-surnames. Also, their personal nicknames (*layabebi*) are mostly Georgian. It is worth noting that when introducing themselves some Georgians gave us their Georgian first names and old Georgian surnames (although in their passports we found different names).

We also recorded many microanthroponyms with Turkish roots and Georgian suffixes, e.g. *kesk'inaj* (< Turkish Keskin “skillful, dexterous”), *k'urnazaj* (< Kurnaz “sly”), *tataroylaj* (< Tataroğlu “Tatar’s son”) etc.

Methods

From 6th to 18th April and 9th to 17th May 2021, during the linguistic field works arranged in the West Black Sea coast of the Republic of Turkey – in the provinces Sakarya, Düzce and Zonguldak – 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.

Results and Discussion

1. First names and nicknames of the Düzce Georgians

First names are people's names, their personal names – the names used for identifying individuals. In the civilized world of today, first names can be official and unofficial (Tskhadaia, 2005:99). The most part of the material presented below are unofficial names encountered only in the spoken language. These are the cases when ethnic Georgians add Georgian affixes stored in their memory to people's names. In that way they show their love for their children, friends, and, which is more, for their old mother tongue – Georgian:

k'ai baynebia Ahmedaj, Mahmedaj “Ahmed and Mehmed are good children”;

dedes Aliaj kwioda “[My] grandfather was called Ali”;

čemi pac'aj zmaja Sejhanaj “Seyhan is my younger brother”;

Aliaja umposi, memren ari Sultanaj “Ali is the elder brother, then Sultan is the younger”;

Pat'maj da Xat'ižej tejzejs gogwebi arian “Fatma and Hatice are the girls of [my] aunt”;

čemi Aliej k'ai nak'itxia “My [son] Ali is well educated person”

ese Zejnabajs badišia da me Ahmedajs ziaj war “This is Zeynep's granddaughter and I am an uncle of Ahmed” etc.

The first names mentioned above are different versions of official names encountered in the speech of Düzce Georgians. They are formed with the help of Georgian affixes used for expressing affection or diminutiveness in literary Georgian and its dialects. Such proper names are formed in the following way:

Ahmed > Ahmedaj, Mahmed > Mahmedaj, Ali > Alia //Aliaj // Alie, Sejhan > Sejhanaj, Sultan > Sultanaj, Zejnab > Zejnabaj, Abdullah > Abdulaj etc.

There are very many examples of forming personal names in such manner as almost all the personal names used in the narratives of Düzce Georgians (especially those aged over 70) are formed similarly to the above given versions:

Hažer > Hažeraj, Nuržan > Nuržanaj, Osman > Osmanaj, Jašar > Jašaraj, Žemile > Žemilej etc.

As it has been mentioned above, the **–a[j]** endings of these names is suffix.

Among the anthroponyms of Düzce Georgians, the most popular female names are **Xat'iže, Pat'ma** and **Meriemi**. The Turkish variant of the name Pat'ma is Fatma. As it is known, in Georgian we do not have the dento-labial voiceless phoneme **f**. Its Georgian equivalent is **p**. The older generation of Georgians living in Düzce always pronounce **f** as **p**. The aspirated consonant **t** is replaced by the glotalized **t'**. As a result of these phonetic processes, we have the form **Pat'ma**. It is the only variant of Fatma. In spoken language we also have **Pat'ume // Pat'uma // Pat'umaj // Pat'k'umaj // Pat'q'ume** forms.

Another name that is worth noting is **Xat'iže**. In the speech of Düzce Georgians, it has several variants like **Xat'unie // Xat'unaj // Xat'ulia**:

aka batomidan baywebi gamosulan ki, erts Xat'ulie kwioda, mewres - Ahmedaj “They was children, when they came here from Batumi. One was called Xat'ulia, other - Ahmed”;

čemi maidaj mis gogos Xat'unies et'q'oda da čwenc Xat'unies vet'q'odit. čemi Xat'ižesac axla Xat'ulies webnewi ki, amprad ari čwenebura da imit'om “My aunt called her girl Xat'unie and we called her that too. Now I also call my [daughter] Hatice as Xat'ulie, because it is so in our way” etc.

This statement of a narrator shows that Georgians living in Düzce had been trying to make proper names sound Georgian in order to keep their national spirit. For them that was one of the ways of preserving ethnic identity.

Of course, **Xatiže**, like other names mentioned above, is not Georgian, but it is remarkable that Düzce Georgians add Georgian affixes to foreign names. The forms **Xatiže // Xat'unie // Xat'unia // Xat'unai** have the common root **Xat'**. Compare: **xat'i** “the icon”, **Xat'ia // Xat'ulia** (female name) and **daxat'uli** (participle), which along with its literal meaning “painted” also means “very beautiful”.

Another popular female name is **Dila**. Unlike other names discussed above, it is mentioned in official documents in the same form. This is what one of the narrators told us:

rojcxɑ rom en c'ini cicaj gweq'ola, ra dawatkwat-deine, dewdušunet. kartuli saxeli dawatkwato, wtkwit. en kartuli saxeli Dila ariwo, mitxres da imit'om, Dila dawatkwit

“When a girl was born in our family, we wanted to give her a Georgian name; everybody said that Dila was a Georgian name, so we called her Dila.”

One of the most frequent male names for males is **Zekeri** and its phonetic variants: **Zekeria//Zekerie//Zakarie**. Compare Zekerya (Turkish).

Religious names **Meriem**, in spoken language **Mariemi** and the male name **Daut** also add Georgian affixes: **Dautaw//Dautaj**.

In Turkish personal names often end in consonants, e.g.: **Enes, Gizem, Mesüt, İlkiz...** In the speech of Düzce Georgians they have the nominative case marker **-i** at the end: **Enes-i, Gizem-i, Mesut-i, İlkiz-i...**

Anthroponyms also include **nicknames**. Some nicknames are transparent, while more of them are opaque. They seem difficult to understand now, but initially each of them must have had its own meaning.

The most common nicknames in Düzce are as follows:

Male names: **T'rink'a, Člat'a, K'it'k'it'a, Xot'ori, K'odani, Turka, Žaba, Kečani, Azmani, Azma'ali, Kartwelaj, Kwinali, Xoxoj, Lapiraj, Kočoraj.**

The reason of giving such nicknames to people is unknown today, as the narrators can explain the origin of just a few of them: **Punduk'a** is a male nickname. According to narrators, the person who was nicknamed, got such a name for always pronouncing **p** instead of **f**. In Turkish “Fındık” means “hazelnut”.

Female names: In the speech of Düzce Georgians, as well as in Acharan dialect, the name **Pacaj // Pacjaj // Pacjej** means a “little girl.” In the material analyzed by us, this proper name was also used as a nickname. In Megrelian, **Pacia** is encountered as both a first name and a surname. In her dissertation, Sopia Kekua speaks about **Pacia** as a surname. According to her, the semantic meaning of **Pacia** is a restless person who is always fussing about and keeps himself/herself busy (Kekua 2017:54). Respectively, **Pacia** might have been the nickname of someone who used to fuss a lot, and later it became a surname.

It is remarkable that **Paci** and its derivative **Pac-a** which is a male first name, are encountered in historical documents of Svaneti (WMS, II, 1988: 546; Ingorokva, 1941: 52, 81; Ghlonti, 1986: 200). Male first names and nicknames derived from the same root can be found in different parts of Georgia. They are **Pac-ac-i < *Pac-paci, Pac-it'-a, Pac-ic-a, Pac-o, Pac-ur-a, Pac-ur-ia** (Ghlonti, 1986, 200). There are female names and nicknames of the same origin: **Pac-i, Pac-a, Pac-ac-o, Pac-ia, Pac-ik'-o, Pac-o, Pac-u, Pac-un-i, Pac-un-ie, Pac-ur-a, Pac-uc-a** (Ghlonti, 1986: 301). It is possible that the surnames **Pacacia, Paciašwili, Pacinašwili, Paculia, Pacureišwili, Pacuria**, which are quite common today, were formed from the same anthroponyms with the help of different derivational affixes (Kekua, 2017).

The following word forms are also used as nicknames: **Pac'aj Cicaj Cacoj, Solayaj, K'odinenej, gaymaablaj ...**

Sometimes people are called their childhood nicknames for the rest of their life. Some nicknames derived from the names of locations, particularly, according to the rule that was widely spread in Achara, after marriage young women were called the names of their home villages or districts, etc.

2. Surnames of the Düzce Georgians

For the Georgian people hereditary names or surnames had a special function. The necessity of having hereditary names was conditioned by the Georgian feudal system. Peasant serfs working for feudal lords inherited their land from their ancestors, so hereditary names were needed in order to simplify social relations. That factor prevented Georgian peasants from freely moving to other places. During the feudal period, the legislature required legal entities to be specified. Land ownership was also based on the heritage principle, which largely determined the system of proper names.

Another significant function surnames performed in Georgia was the control of matrimonial relations: in our country, the people related by blood never married, and that was regulated by surnames, as those bearing the common surname had descended from common ancestors. Therefore, the 90% of Georgian surnames have male names as roots. Thus, the necessity of surnames or hereditary names in Georgia was also conditioned by exogamy.

As it is known, the earliest Georgian family name dates back to the 8th century. However, Georgian family names existed before that, but the written monuments containing them have not survived. Based on the analysis of ethnographic materials, it can be concluded that in Georgia a continuous process took place: the primeval family/clan names became later family names and they, on their part, turned into surnames. In Georgian, the primeval and later family names are expressed by the same term (the present “family”, which previously was called “house”).

The surnames and nick-surnames preserved by the Georgian Muhajirs’ descendants are of special interest. As we have already mentioned, the Muhajirs’ descendants remember their old Georgian surnames and Ottoman nick-surnames, but for village sections they use Ottoman versions, which reflects the traditions established in the period when they settled those territories. For instance, the residents of Hamamüstü village in Gölyaka have the following surnames: **čelebioyli, ač’aroyli, deliasanoyli, čiček’oyli**... The village Yeşil Mahallesi in Çilimli is only populated by *helimoyli*; the population of A have the surnames: **tatunoyli, xožaoyli, alimoyli, axisxaloyli, salixoyli**... while in Yeşiltepe we encountered the surnames: **čoloyli, abdioyli, ustaoyli, topuzoyli**... In Hacı Yakup köyü village of Gölyaka people had the surnames: **bekiroyli, temiroyli, šainoyli** etc. Most of these surnames have Turkish and Arabic anthroponyms as stems, while others (e.g. **ač’aroyli, Axisxaloyli**) originated from old community names (Compare Turkish Acar “Acharan,” Ahiskalı “Akhalsikhian”).

Although the Muhajirs’ descendants living in Düzce Province do not officially bear Georgian surnames, most of them know what their Georgian surnames are. Many families have put together their family tree and pass the knowledge of their history to next generations. Some only know their mother’s surname. Düzce Georgians are still looking for their roots. They are looking for their relatives whom fate scattered among different Turkish villages. “They brought our ancestors in a ship and took them to different places, after that they were not able to come together again... we got scattered, lost” – says a narrator.

The information we collected about the Georgian surnames in Düzce Province is given in the timetable below. The timetable contains the old Georgian surnames of the Georgians living in the villages of Düzce Province compared to their newer Turkish surnames. This information is all the more remarkable as it presents the Georgian surnames divided into two columns: the first column contains the surnames in the form they are borne in Georgia, while the surnames in the second column are formed by adding Turkish affixes. However, the Georgian roots have still survived. Elimination of such traces must have been the reason why Georgians were given completely different surnames.

In Ottoman Turkey there were no surnames. Hereditary names did not serve as a basis for tracing genealogy and a patronymic ceased to be a hereditary name for grandchildren’s’ generation. However, there are cases when the surnames formed in Turkish manner are passed down from generation to generation and finally becomes a common name for a wide circle of relatives.

This information is all the more remarkable as it presents the Georgian surnames divided into two columns: the first column contains the surnames in the form they are borne in Georgia, while the

surnames in the second column are formed by adding Turkish affixes. However, the Georgian roots have still survived. Elimination of such traces must have been the reason why Georgians were given completely different surnames. The timetable provides information about Muhajirs' place of residence naming the villages where they first arrived and the year when they finally settled down in the village of Düzce Region.

#	Old Georgian surname	The Ottoman nick-surname	New (Turkish) surname	Old place of residence and year of leaving	The first place of settlement in Ottoman Empire and year	The place of settlement in Düzce Region and year
1	K'wirxilaže	K'wirxiloyli, Goloyli	Abak, Ural	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
2	Gogit'ize	Mezaržoyli	Mezarci, Temiz	Achara, Tsoniarisi 1881	Çilimli, Hızardere 1894	Hacı Yakup Köyü 1938
3	?	Turanoyli	Akçay, Aban, Turan	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
4	?	Ismajloyli	Sakal, Yavuz	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
5	Q'ojtaze	Q'ojtoyli	Arslan, Başar, Başır,	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
6	?	Q'oržoyli	Aktaş	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü	Hamamüstü 1895

					1881	
7	?	Molaxmedoyli	Kılıç	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
8	?	Muxažiroyli	Şenlikoğlu	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	İmamlar 1950
9	Omeriže	Omeroyli	Çelebi, Özdoğan, Özdemir	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hacı Yakup 1940
10	Kinzašwili	Jahioyli	Çakar Çakır	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1914
11	Q'antaraze	Q'antaroyli, Şahanalioyli	Şahin	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
12	Čelebaze	Čeleboyli	Çelebi, Çelebioğlu	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
13	C'arbage	C'arboyli	Aydinoğlu Mutlu Zengin	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü 1881	Hamamüstü 1895
14	Č'axilaze	Č'axiloyli	Yaslı	Achara, Tsoniarisi 1881	Giresun, Ambaralan köyü	Hacı Yakup 1940

					1881	
15	Baxt'araze	Bajraxt'aroyli	Bayrak	Batumi 1877	Çilimli Hızardere 1877	Hamamüstü, 1910
16	Zecaze	Zecaoyli	Cengiz	Batumi 1878	Karasu, Köyyeri 1878	Yeşilköy 1970
17	Dalakişwili	Berberoyli	Uygun	Batumi 1878	Karasu, Köyyeri 1878	Açma, 1960
18	Adaze	Adaoylu	Adak	Upper Achara, Beshumi 1880	?	Hamamüstü, 1910
19	?	?	Çelebi	Upper Achara, Beshumi 1880	?	Hamamüstü, 1910
20	?	Helimoyli	Halim	Batumi, 1900	?	Hamamüstü, 1910

According to their structure, the Ottoman nick-surnames are quite similar to the traditional Georgian and Balkan-Slavic patronyms – they are derived from eponyms by adding *-oyli* (< -oğlu, in Turkish: “son, child”) formant. As a rule, nick-surnames were used for official identification of non-Turkish subjects of the Ottoman Empire. For informal use, the old local patronyms were more common (Donia, Antwerp, 1994:34-35).

In July 2021, based on the data obtained during the expedition conducted by the Georgian Patriarchate St Andrew the First-Called University Center of Kartvelology, the Georgian population of the *Düzce and Sakarya regions* of Turkey – descendants of the Muhajirs who migrated to Turkey during 1877-1882, remember their old Georgian surnames or comparatively new Ottoman nick-surnames. Today they, like the rest of the Turkish population, have Turkish surnames, which became mandatory under the *Soyadı Kanunu* passed by *Atatürk* in 1934. According to our materials, the private names of Muhajirs' descendants are Turkish and Arabic (Muslim); while personal nicknames (*layabebi*) are mostly Georgian.

It is worth noting that when introducing themselves some Georgians gave us their Georgian first names and old Georgian surnames (although in their passports we found different names).

The fact that Georgian surnames have a long history is supported by numerous toponyms named after surnames. Such toponyms can be encountered throughout Georgia, especially in Samegrelo, Mtiuleti and Achara.

Orally transmitted materials keep the history and culture of particular nations and their languages and with time, themselves become part of history. Hence obtaining any kind of materials is an urgent matter. In this regard, the information provided by Georgian Muhajirs' descendants is very significant. It is important what they remember, what they know and believe and how they imagine their historical past.

Conclusion

Thus, as regards to formation of anthroponyms and patronyms, in the speech of Georgian Muhajirs' descendants living on the Düzce Region we can identify both Kartvelian (Georgian) and Turkish layers. It is normal in bilingual environment, although in our case it is significant that the phonematic structure and word formation is mostly Georgian. The “onomastic legends” recorded in the mentioned region revealed that the formation of separate identification onyms, namely anthroponyms in Muhajirs' speech was based on the Georgian social norms even after Georgians' settlement in Ottoman Turkey. Therefore, they have preserved both Georgian and Turkish characteristics to this day.

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