

**HISTORICAL AND MODERN TOPONYMY: THE EXAMPLE OF
QIQINETI VILLAGE**

**ИСТОРИЧЕСКАЯ И СОВРЕМЕННАЯ ТОПОНИМИКА НА
ПРИМЕРЕ ОДНОЙ ДЕРЕВНИ**

TARİHİ VE MODERN YER ADLARI: QIQİNETİ KÖYÜ ÖRNEĞİ

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ABSTRACT

The toponymy of the village Qiqineti is discussed in this article. The village is situated in Adigheni municipality of Samtskhe-Javakheti region, South Georgia. This part of the country is one of the oldest regions of Georgia – Meskheti, which is distinguished by its oldest toponymy. The names of villages such as Chobareti, Muskhi, Tskordza, Toba and others are as old as about two thousand years. In most of Meskheti villages, the population dwells here continuously so their toponym gives a clear clue of their remote history and traditionality. But there are still many villages, whose population migrated and new population took their places due to hard times in history. This caused cessation of the natural development processes and a new stream of toponymy, based on unnatural but forced administrative processes, appeared. The village Qiqineti belongs to such kind of villages and its microtoponymy is very interesting and exemplary for us today.

In this work, macrotoponymy is analysed by means of historical-comparative method. The toponyms acknowledged in the sources, in some cases, have been altered so far and it is, therefore, difficult to determine their real linguistic roots. As for the toponyms evidenced in the 20th century, they are derived mainly from the interviewees through direct and in-depth interviewing. Besides direct interviews to gather relevant data, we used the material gathered by the MA and PhD students in the related departments of Samtskhe-Javakheti State University.

When discussing the literature sources we gave preference to Georgian sources and also Osmal (Ottoman Empire) period sources, which are published in Georgian.

The material gathered from the interviewees and historical sources permits to conduct structural and semantic analysis, identify the forms produced through the mixture of the dialects which also reveal the new linguistic-dialectological situation characteristic for the village Qiqineti.

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Studying the toponymy of only one village enables us to carry out our research in detail, find out new linguistic layers, general characteristic features of the Georgian dialects and the special cases found out in the village.

The results of the research showed out that the main cause of disappearing the microtoponyms is the forced displacement of the population through administrative interference. The existence of oronymy as the basic orienting point for distribution of the lands and territories is also the result of the administrative interference.

Keywords: *Samtskhe-Javakheti, Toponym, Mohamedian (Muslim) Meskh, Naming, New Toponyms, XXth Century, Linguistic Situation, Meskkhetian Dialect*

АННОТАЦИЯ

В статье рассматривается топонимика села Кикинети. Деревня расположена на юге Грузии в Адигенском районе Самцхе-Джавахетского края. Этот край страны – Месхети, является одной из самых древних частей Грузии, которая также отличается своей древней топонимией. Названия таких деревень, как Чобарети, Мусхи, Цкордза, Тоба и другие, датируются более чем двух тысяч лет. В большинстве сёлах Месхети население живёт непрерывно, поэтому их топонимика представлена своей древностью и традициями. Но во многих деревнях, благодаря историческим баталиям, население мигрировало и оседали новые жители, что привело к прекращению естественных процессов развития топонимики и на основе искусственных административных вмешательств появлению нового потока топонимов. Село Кикинети принадлежит к ряду этих деревень. В связи с этим, изучение его микротопонимии актуально и по сегодняшний день.

В статье, макротопонимия анализируется историко-сравнительным методом. В некоторых случаях топонимы в источниках были изменены и в таком виде дошли до нас, что затрудняет определение его реальной языковой принадлежности. Топонимы, выявленные в 20-м столетий, были получены, в основном, от информаторов методом обычных и углубленных интервью. Помимо информаторов, при сборе данных мы использовали материалы бакалавров и магистрантов Самцхе-Джавахетского государственного университета.

При рассмотрении источников, помимо грузинского, преимущественно пользовались османскими источниками, которые были опубликованы на грузинском языке.

Материал, извлеченный из информаторов и исторических источников, позволяет нам проводить структурный и семантический анализ ряд форм, образованных через топонимов путем слияния диалектов, которые также указывают на вновь созданную лингво-диалектическую ситуацию, характерную для села.

Изучение топонимики одной деревни позволяет нам детализировать исследование, выделить новые слои, общие признаки, характерные для грузинской топонимики и частные случаи, выявленные в деревне.

Результаты исследования показали, что основной причиной исчезновения микротопонимии является вынужденное перемещение населения посредством административного вмешательства. Также, результатом административного вмешательства является фактор оронимов, как неизменного и главного ориентира в перераспределении земель и территорий.

Ключевые слова: *Самцхе-Джавахети, топоним, мусульманин месхетинец, название, новые топонимы, 20-й век, языковая ситуация, месхетинский диалект.*

ÖZ

Makalede Kikineti köyüne ait yer adlarının tetkiki yapılmıştır. Köy, Gürcistan'ın güneyinde, Samtshe-Cavakheti bölgesi Adigeni ilçesindedir. Ülkenin bu bölgesi Meskheti eski yer adlarıyla da ünlü, Gürcistan'ın en eski bölgelerinden biridir. Çobareti, Muskhi, Tskordza, Toba ve diğer köylerin isimleri iki bin yıldan daha eskidir. Meskheti'nin bazı köylerinde yerleşik halk mevcudiyetini muhafaza ettiği için yer adları kendi eskiliğini korumuş ve geleneklerini yansıtmıştır. Ancak, birçok köyde tarihi gelişmeler yüzünden nüfus göç etmiş ve buralara yeni sakinler yerleşmiştir. Bu durum, toponimlerin doğal gelişim sürecinin durmasına ve idari müdahaleler nedeniyle yeni toponimlerin ortaya çıkmasına sebep olmuştur. Kikineti köyü de bu köylerden birisidir. Bu bağlamda, günümüzde var olan mikrotoponimlerin incelenmesi önem arz etmektedir.

Makalede, makrotoponimler tarihsel ve karşılaştırmalı yönetime dayanarak analiz edilmiştir. Bazı durumlarda, kaynaklardaki toponimler değişmiş ve yeni şekilleri ile bize ulaşmıştır. Bu hal ise yer adlarının hangi dille bağlantısının olduğunu belirlemeyi zorlaştırmaktadır. 20. yüzyılda tespit edilen yer adları çoğunlukla görüşme yapılan kaynak kişilerden derin görüşme yöntemi ile elde edilmiştir. Bilgi kaynaklarına ek olarak, verileri toplarken, Samtshe-Cavakheti Devlet Üniversitesi lisans ve yüksek lisans öğrencilerinin malzemeleri de kullanılmıştır. Gürcüce dışındaki kaynakları tararken ağırlıklı olarak Gürcüce yayınlanan Osmanlı kaynaklarını da kullandık.

Bilgi kaynaklarından ve tarihsel kaynaklardan elde edilen materyaller, ağızları karıştırarak toponimlerden oluşan bir dizi formun yapısal ve semantik analizini sağladı ve bu durum köyün yeni oluşturulan linguo-diyalektik durumunun özelliğini de ortaya serdi.

Bir köyün toponimlerinin incelemenin detaylandırması, yeni katmanların belirlenmesi Gürcü toponimlerine has olan özelliklerin ve köyde tespit edilen özel durumların incelemesini sağladı.

Çalışmanın sonuçları, mikrotoponimlerin ortadan kaybolmasının temel nedeni olarak nüfusun idari müdahale yoluyla zorla yer değiştirmiş olduğu ortaya çıkmıştır. Ayrıca, idari müdahalenin sonucunda arazilerin ve yerlerin yeniden dağıtımında değişmez ve ana referans noktası olarak oronimlerin ne kadar önemli olduğu belirlenmiştir.

Anahtar Kelimeler: *Samtshe-Cavakheti, Yer Adları, Müslüman Meskh, İsimlendirme, Yeni Yer Adları, 20. Yüzyıl, Dil Durumu, Meskheti Bölgesi Lehçesi*

Introduction

The global study of toponyms (of a country, region, municipality) set forward the necessity of researching the toponymy of every village, as detailed elaboration of issues specifies the role of microtoponymy of the existing oronyms when determining the age of toponyms from the historical toponymy, and on this basis, analyzing the historical toponymy, linguistic affiliation and social environment becomes easier to carry out. All the above said makes it necessary to research the local toponyms of concrete villages. We founded the series of publications on the mentioned subject, under the title "Toponymy of one village." Three books of this series have already been published. Each of them suggests the readers hundreds of toponyms. Those villages are traditional villages; the inhabitants live there uninterruptedly, without outside interference. So, there is great number of micro-toponyms in the villages.

The opinion of the local population about the mentioned series is important. They consider that it becomes easier for them to accept and understand

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the toponyms of their homeland. Today it is very important not only to gather onomastic material but to make the gathered data available for society. After the 1990s, the social and economic relations in society failed all over Georgia, which was the part of the former society of the communist era with its economy (the collective farms at villages) and this fact caused migration of the population from the villages. In those years, many traditions and traditional behaviors were lost like the toponyms of the villages. They were forgotten. The Georgian population was forced to lose ties with their native places by the new conditions of life. Toponymy lost its main function – as a kind of address, pointing the place. In addition, to publish the toponyms of every single village separately really has a serious scientific importance. Publishing the material in such a manner shows the characteristics of every village. Among those features, remote dialect or language layers can rarely be seen; that phenomenon is not met either in literary language or in Meskhetian dialects. The processes of assimilation and dissimilation of the vowels in Meskhetian dialect are commonly known. The nouns with the vowel-systems show clear examples: **qva** [a stone] (sing.) → **qveebi** (pl.) → **qviebi** (pl.); (stone-stones); **klde** [rock mountain] (sing.) → **kldeebi** (pl.) → **kldiebi** (pl.). This process is so much specific for the dialect that we can even mark out Meskhetian dialect from others by this characteristic feature. It should be noted that nowadays the process itself cannot be evidenced. The nouns ending with vowel –a do not show the middle forms (assimilation). The form **qveebi**, for example, cannot be evidenced in the dialect any more. For this reason, we can conclude that this level of toponym has either never existed (i.e. it could be characteristic for western Georgian dialect only) or it should be evaluated as a full stem. The toponymy of the village Vale allows thinking that it is quite possible that the given dialect itself passed all the showed three levels. The toponym **chomaebi** is a good example for this. One more toponym with a full vowel stem is **gdzelaebi**. The origin stem is **grdzela** → **gdzela** –“long”. The characteristic speech of the village Vale also reveals the forms which are at the first sight unusual for Samtskhe-Javakheti dialect. For the dialect language it would be a norm to say **ჭომიები** [**chomiebi**] and **გძელიები** [**gdzeliebi**].

Losing the mark of the genitive case is a normal fact in Meskhetian dialect and consequently, the the forms of toponyms evidenced in the village Chobareti, such as **zedagubichala** and **zedagubihchala** show another picture. The same is with **shorahgzihpiri** to be observed in the same village. Such model of the phoenetic process is found only in Chobareti village.

The Jerusalem toponymy is quite frequent in Georgia (K. Kekelidze, Z. Kiknadze). Meskheti region does not show an exception. Here we meet such toponyms as Bethlehem [**betlemi**] but the toponym **Golgoti** represents the picture of special interest from this viewpoint. It is the name of the hill which is situated in Erkota and is not exceptional for a geographical place. The name of the place where Jesus Christ was crucified became generalized to denote a hill, a small mountain. It is clear that the name of the place lost its sacral meaning. So it lost the ending vowel and turn to be a noun with a consonant stem (**Golgot-i**).

So, writing down the toponyms of each village separately is useful not only for toponymy but for dialectology as well; sometimes, the forms acknowledged in this way, may point out several layers of the dialect or confirm some facts of the history of the language development.

It becomes necessary to analyse the toponyms of those villages the existence history of which is characterized by people's migration. For this reason, microtoponymy in them is not rich and is mostly new origin. One of such villages is the village Qiqineti, and we suggest the analysis of its microtoponymy.

The Research Methods

The linguistic research methods used in our work are historical-comparison method, the methods of reviewing the existing literature, methods of observing, deep interviewing, data gathering, analyzing and descriptive methods.

The Results

Forcing the native, local population to immigrate by administrative methods/authorities has caused microtoponymy to disappear. As a result of this, the new population creates new microtoponymy which is distinguished by transparency; as for the names of villages and large objects such as mountains, forests, fields, they remain the same.

The newly appearing toponymy is characterized by the mixed style of name-giving processes. The population also uses traditional lexis and modern names as well, which is usually the youth's choice. **Street (qucha)** and **district or quarter (ubani)** are such examples.

The names of hydronyms are characterized by diversity which results from the names of the objects past which the stream flows. For example, **oqrosts khali** ("golden water") and **stadionists khali** ("stadium water") are the names of the same hydronym.

When the main feature of the denotate is invariable, the new toponyms use new lexical units in the modifying function but the modified noun remains the same. The word **mlahse** ("too salty") now is less used in Georgian; it is replaced by **mariliani** ("salty") and the toponym **mlashe ckhali** ("very salty water") was changed to **mariliani ckhali** ("salty water").

The newly born toponymy reflects the linguistic situation which is forming in the village and there we meet the toponyms from the West Georgian dialectal circle alongside Meskhetian dialect.

In the 20th century, due to the collective farms system, the old toponyms disappeared from the speech. Then, later, when the Soviet collective farms were abolished, toponymy itself preserved old names of places in the speech of local people which quite often happens for its conservative character. Turning the general names into proper names has its characteristics, namely, when a general name becomes a proper name, it loses its semantics and the orientation function moves to forward. When people speak about the fields which once had their numeration ("the first field, the second field), they usually do not care about the

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exact sequence, simply because each name becomes an independent proper name. The anthroponames having appeared in the modern times also reflect the names of the people living in the village Qiqineti in the XXth century.

Discussion

The village Qiqineti is situated in Adigheni municipality in Varkhani community, on the south slope of the Meskheta ridge, on the way to Abastumani, on the right side to the village Varkhani, which is 7 kms away from it. It is neighbored also with the following villages: Kharjami, Tsakhani and Dziri.. The family names of the inhabitants of the village are: **Filishvili, Velidjanashvili. Gabedava, Keghoshvili, Datashvili, Lekishvili, Mazalishvili, Papidze, Gelashvili, Dianosashvili, Surmanidze, Shantadze and Bichakhchiani.**

According to family names, we can see that most of them are from Javakheti, namely, from Khizabavra village. The population which today dwells here came in 1944 after the Muslim Georgian population had been evacuated by force.

The inner meaning of the name **Qiqineti** is easy to guess according to its root. It is the verb root **ჟოჯობო (Qiqini)** (G. Gogolashvili, Ts. Kvantaliani, D. Shengelia, **The dictionary of the Georgian verb stems** (in Georgian), 1989:284). The derivative particle **-eti** which is usually a toponym derivating suffix, is added to the stem. According the Explanatory Dictionary of the Georgian language the meanings of the word **qiqini** are: 1. „**bzuli, zuzuni** -buzz, hum” or similar voice made by non-animated things. The words denoting such noise in Georgian are also: **shuli,shriali, zuzuni, or qiqini** (According Iakob Gogebashvili). 2. In Imeretian dialect –“**qiqini**” denotes the noise as the wind blows (**Imeretian, upper Racha dialects**). (Qartuli enis ganmartebiti leqsikoni, 1962, 331).

Truly, as we learn from the Explanatory Dictionary of the Georgian Language, in 1962, the word “**qiqini**” denoted noise of wind and it is evidenced in Imeretian and Upper Racha dialects; later the word-pair “qaris qrola” – blowing of wind –which explains the meaning of “qiqini,” became more widely spread but this term did not enter the dialectological dictionaries of the later editions (QarTul kilo-tqmata sityvis kona, 1984). So, it can be concluded that “qiqineti” means a place where the wind often blows, or a windy place. The local people also explain the name of the village in the same way: “as older generation used to say, “our village got the name because it is situated on the hill where the wind permanently blows (“uqiqinebs” – in Georgian) - Diana Bichakhchiani; [this Georgian word ‘qiqini’ means “not very strong wind, but still its blowing is felt”].

The name of the village is first evidenced in the 16th century. S. Jikia wrote: “the origin of the village’s name **Qiqineti** is undoubtedly related to the place where it is situated. It belongs to the Tsakhni regional municipality along with the villages **Tsakhanda** and **Tsaxanistskaro**. Earlier it was registered as dwelling place for six families but in 1870, 26 families already dwelt there” (Jikia, 1958:171). Out of the six families, three came from their large family the head of which was **Elia Jorjadze**. His brother’s name was Qemaza, who separated and

lived separately. The grandson of the man Elia, also separated from the family but his name remained unknown, it was not written down by Turkish officials” (Jiqia, 1941:126). According to the census, the names of two grandfathers of the family were also known and their descendants are known as **Khorazanas Shvilishvili – grandchild of Khorazan** and **Tarielas Shvilishvili – grandchild of Tariel** (Jiqia, 1941:126), though their own names are not known. There was also the family whose ancestor was **Iason**. The descendants are unknown.

Almost on the same territory of this village, only one kilometer far to the South-East, there is a place where once the village **Tutadjvari** used to be. It became desolate as early as the XVI century (Jiqia, 1941:126,1958:171-172), so in 1870 only three families lived there. In the 1930s, Tutajvari belonged to Tsakhani village local council, Adigheni region. The villages Qiqineti, Tsakhani, Churchuto and Tsakhanitskaro also belonged to the same council (Jiqia, 1958:172).

S. Jiqia supposed that **Tutadjvari** is a changed form of the early existed very old Georgian toponym ((Jiqia, 1958:171). Namely, he supposed that it was coming from the word-form **Tkhutadjvari**; as **Tskhuta** itself comes from the word **wkhvilita** (Jiqia, 1958:172). In the XIX century the form **Tskhurta** is also evidenced and the question about appearance of the consonant (**R**) instead of (**L**) is explained (Jiqia, 1958:172). Thus, according to the works by S. Jiqia, etymology of this toponym is as follows: თუთაჯვარი<წყუთაჯვარი<წყვილთაჯვარი II წყურთაჯვარი II წყრუთაჯვარი (in Georgian) = Tutadjvari<Tkhutadjvari<Tskviltadjvari II Tsurtadjvari II Tskrutadjvari .

The place named Tutadjvari is now uninhabited. As far as one kilometer from Qiqineti, as our informatory says, there used to be a village inhabited by Turk-Meskhethians, which were displaced by force into Central Asia, in 1944. The term “**Turqi meskhi**” – Turk-Meskhethian, has become active in recent times and it denotes Meskhs, i.e. ethnical Georgians, of Mohamedian (Muslim) religion. It is supposed that the houses of the people were destroyed and it could so happen that stones were used as material to build houses in the village Qiqineti. It is known that the territory of Tutadjvari is now used as a field. All the information about this place and its toponymy is obtained from the material gathered by the III grade student Tsira Pilishvili and Bachelor student Diana Bichakhchiani.

Though Tutadjvari is now an uninhabited locality, in D. Bichakhchiani’s opinion, who records the data about the toponymy of the village Qiqineti, this place is called “place of Acharian people” because they mainly live there and the second name of this place is “Tskhurutis qucha” – “Tskhuruti street”, because the people of the village Tskhuruti had their fields and they cut the grass there. If this name resembles the the name of the village **Tskhruti** and there is no motivation seen for the naming, and that the villagers used to cut grass only on half of the territory does not seem very strong argument, maybe we deal with the old name of the village Tutadjvari. Moreover, the village Tskhruti today is situated quite far from Qiqineti, in the other valley.

The toponymy of this village should be discussed in two directions: Old, historical toponyms and newly appearing population in the places in 20th century

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who gave new names to old toponyms. The toponymy of Samtskhe-Javakheti region is conditioned by unnatural interfering in the old names.

In the XIXth century, namely, after 1828, after Paskevich expedition Russia managed to occupy the country's territory. The local Muslim Georgians were exiled and Armenians entered their dwelling places. In 1944 again, on some provocative motivations, local Muslim Georgians were once more exiled and in this case Christian Georgians from different parts of Georgia were settled.

In both cases, changes (migrations) were carried out by administrative means. This is the reason changes (migrations) were conducted by administrative methods. That is the reason for microtoponymy losses. The names of villages and the names of the large geographic objects such as mountains, rivers and the like remain unchanged. It can be explained why such names, oikonyms, should necessarily remain unchanged for the necessities of the processes of population disposing and settling.

In the course of those events, estates of the villagers were distributed (agricultural fields, forests, fields and other agricultural territories) and it was necessary to determine the orientation of places, names, and first of all, village names. And as for microtoponymy, due to the fact that old population knowing the microtoponyms of every place was exiled, the names of the places began to be created by newly placed population. Macrotoponymy as well as newly born micro toponymy represents our main research object. In that regard, microtoponymy of villages is very interesting as it shows many interesting facts from the views of how the nomination was motivated and from the point of surroundings.

On the places where Armenians were not settled in the XIXth century, Georgian Muslims remain there. In the beginning, Russia tried to play the messianic role, showing struggle against the Muslim world, as if wanting to return the Muslim population of Akhaltsikhe region to Christianity, but as soon as 1828 year war ended, Russia acted just in the opposite direction, favoring Muslim religion and Muslim population influence over Meskheta region. Thus Russia tried to destroy the traditions of nationhood in South Georgia. From the beginning of the process, Russia tried to achieve its goal by the aid of the local Georgians. The battle of Akhaltsikhe in 1828 is a good example. In this battle, the Georgians played very active role but the result of the battle was Armenian migration and expulsion of the Muslim Georgians. Besides that, again with Russian help, Muslim people migrated to the region and active building of Muslim religious places started. The mosque in the village Qiqineti stands at the end of the village but supposedly in earlier times it was standing in the centre of the village and the stones of the destroyed Christian church. It was a usual practice of those times. The constructing material of the old worship place was used to construct a new one and in such cases, the type of confession did not matter. The toponym **mecheti** (mosque) emerged from this process. The mosque itself does not function now but the territory bears this name.

In Soviet times, the library and the medical station were opened in this mosque. It was often used also for some kinds of cultural events, such as concerts,

and meetings. The same situation was in the Christian worship places as well in the same period of time.

According to modern nomenclature, the word **street (qucha)**, as a term is an attribute of towns. It appears usually through administration and is named after a well known person or important event. This style of giving names established first during Russian governing and then in the Soviet period. Due to this method, the names of the streets were changing quite often in accordance with the existing political situation. In Qiqineti the word **qucha (street)** is used denoting a street or a quarter of the village. We have in parallel the terms **qucha** and **ubani**. Here are the following names of the streets: **zeda qucha (upper street)**, **qveda qucha (lower street)** as well as **zeda ubani** and **qveda ubani (upper quarter and lower quarter)**. There we have also **acharlebis qucha-acharlebis ubani**. The latter has another name too – **Tskhrutis ubani**.

In Qiqineti, we also meet the mixed style of nomination where street and quarter as nominant part are both presented. **Acharlebis qucha (Acharians street)** is an administrative style and **acharlebis ubani (Acharians quarter)** is a traditional nomination.

The names of the objects on the village territory are not set yet as toponyms. This can be said about the Church of St. Mary, built in 2005, the name of which is underlined only when used as exact naming of a church; in other instances, it is spoken about as a general noun – **a church (eklesia)**, just like **a mosk (mecheti)**.

Resulting from this, the toponym is **eklesia (a church)**.

For villages, in the 20th century, one of the obligatory indicator of sportive life of youth was having a stadium in the village. First of all, this was a football field of not standard type. Up to now, the place name **stadium** is on the way to turn into **toponym**. It is situated in upper part of the village; water reservoir is built here too and from it provides water for the whole village. As it flows on the territory of stadium, it is named **stadionis ckhali (water of stadium)** though it has its old name. Up to the reservoir, this water-flow is named **oqros ckhali (golden water)**. It flows from the hill, North to the village. Multiplicity of hydronyms is a well known fact. The main factor here is the number of objects by which it passes when flowing. In this case such object is a stadium. As for the second name of the river, “golden water”, it can easily come from the name of somebody, or maybe, in the place where the stream takes off, there prevails golden color, for example, in Borjomi municipality, there is a toponym **chitakhevi**, which is named after the red colour of the cliff; “**oqros tsikhe**” – “golden fortress” is related supposedly to the colour of the constructing material. The large rivers usually have multiple names or variations such as the name of the river **Mtkvari** in Meskheta region is evidenced as having multiple dialectical variations: **tkvari, tkvara, didickhali (big water), artanula** and others.

On the village territory, rivers or water reservoirs have their names argued by other reasons, for example: **gubetskhali** – it makes a kind of “**gube**” – **laguna** – so, it is “**laguna water**”; we meet also “**mariliani ckhali**” -

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salty water – because it tastes salty. Earlier, in Samtskhe-Javakheti region toponymy related to water was not evidenced with the attribute **“mariliani”** – **salty**. There was such name as **“mlashe tskhali”** – **mlashe** – **very salty** in Georgian. This word is evidenced in the toponyms **lashkhevi** in Akhaltsikhe and the village **mlashe** in Adigheni. This lexical unit is not used, it is rare in modern days dialects and is reflected in toponymy.

Between the villages Qiqineti and Ani there is a spring **“anis tskharo”** – Ani spring and despite the fact that it is on the Qiqineti territory, the name of the neighbouring village dominates its name. In other case it could not have possessed an attribute and would be named simply **“a spring – tskharo”** or it could have some other characteristic feature or a sign.

In the boggy place from which water has no way to flow out, the undrinkable spring shows up which is **“rotten” –dampali tskharo –rotten spring**. Such spring is evidenced in the hayfield and harvest field.

South Georgia is rich for the mineral waters which contain different minerals but all are known under one name – **mjhve tskhali** – (**sour water**); to say the truth they are salty rather than sour, but that is the fact. In our example the toponym **“mjhave tskhali”** – is a mineral water source flowing in the north-west to the village 2 km far away and has medical healing qualities.

In the modern lexis the word **ferma** and **fermeri** (farm - farmer) became very popular. In the communist times farms for cattle were only within collective farms where hundreds of cows and sheep were held. Today any person can have own animal farm. In earlier times the word **“farmer –fermeri”** was perceived as something strange and unreal because it was impossible to have such large private assets.

The places called farms in the village situate over large territories **and mainly represent the hayfields**. They are mentioned as farms because that place was earlier occupied by the cattle farm belonging to the collective farmers. The buildings are now destroyed and the name turned the toponym which is used in the plural form because of large number of the hayfields.

The 21st century can be called as a period of fighting the walnut trees in Georgia. The valuable old but still healthy trees are cut to be sold as expensive wooden material and now they are replaced by walnut trees of small type. Such kinds of trees though fruitful, are not durable and soon they wither. So we do not any more need special long and strong sticks to beat nuts down (**“sareki jokhi”** in Imeretian dialect and **“sabertyi keti”** in Javakhian dialect) as the new nut trees are low. They live only 10-15 years. Old traditional types of walnut trees needed 10-15 years to become fruitful but they were especially long living. There was also an interesting tradition in earlier times to hit a nut tree softly by an axe in order **“to frighten”** the tree – as if you warned **“if there will not be due fruit you will be cut down.”** Telling shortly, introducing new sorts of trees resulted in losing much better plants as well as the traditions and dialect peculiarities related to them.

კაკლები - **“kaklebi”** – **“walnut trees”** - that is the name of a place situating at the end of the village with three walnut trees. Today it is a part of

property of Velijanashvili family. But the population of the village did not name the place after the owner so it became a toponym distinguished by the walnut trees.

მოედანი - “moedani” - “the square” is also a new toponym in the North part of the village. From the beginning, this place was designed for sporting. In the literary Georgian, “moedani” is a a wide, plane surface surrounded by buildings, in a town or a village” (QarTuli enis ganmartebiti leqsikoni, 1958:641), In our case the square does not have any buildings around it. It is more likely corresponding to another definition: “a plane surface for training, sportive playing and ceremonial march; moedani does not have surroundings. (QarTuli enis ganmartebiti leqsikoni,1958:641). This word is met as early as in XII century, in the ancient poem by Rustaveli:

„Like that when a long way and fast run examines a horse,

The man is examined how physically fit he is by his abilities shown on the **moedani**” (word by word translation).

The name “moedani” is met in some variations as a name of a village in Samtskhe region. For example, there was a village **maidani** (=meidani) near the village Ude. Today it is one part of the village Ude. The same name of a village is met in other regions of Georgia, for example, Abasha region (Saqartvelos SSR administraciul-teritoriuli dayofa,1987:200); and also **medani** – name of the village in Lantckhuti region) (both examples are from west Georgia (Saqartvelos SSR administraciul-teritoriuli dayofa, 1987:204); moedani in the village Qiqineti continues the traditions of toponymy according which the meaning of denotate is motivating.

After exile of the Muslim Georgian population, the graveyard of those times still preserved, with fields and hayfields around itand the place is called “**tatris sasafiao**” – **graveyard of tatar** (=muslims). It is a well known fact that any Christian taking muslim religion was called **tatari** in Georgia. The same happened with Mahmadian Meskh population. That is a source of the above mentioned toponym.

After the local Georgians had taken muslim religion their speech altered. They obtained lots of Turk lexis, then Turkish which became their language. The toponym **uzumchiri** (long field) exists due to the mentioned fact. One nazal sound **n** which should be here is changed by another one **m** which happened under the Georgian language influence.

Naturally, the cemetery of the village is also new but it has its usual name **sasafiao** (cemetery) and parallel for it **sasafiaoebi** (cemeteries). The main orienting point for the newly settled population was the cemetery and such toponyms as **sasafiaos satibebi** (cemetery hey fileds) **sasafiaos khanebi** (cemetery grain fields) and **sasafiaos chalebi** (cemetery fields) emerged as new local toponyms. In the villages where there are some cemeteries, they are distinguished in name according the national-confession affiliation such are in Akhaltsikhe “**ebraelta sasafiao**” (Jewish cemetery)or “**somkhebis sasafiao**” (Armenian cemetery); or according the place –as for example **napurali** (place, where there wheat used to grow).

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In the 20th century rehabilitation of the old traditional branches of agriculture was in very active phase in Javakheti. Such traditional activity as vine growing was almost on the way to disappear. The collective farms in that period tried their best to make an advance in this branch. People who had migrated from Imereti region were especially active but they brought their endemic sorts instead of reconstruction the oldest vine culture. Those sorts from West Georgia did not assimilate to the unusual conditions. After abolishing the collective farms the introduced sorts of vineyards all disappeared and only the name **venakhis khana – grain field of vineyard** – remained as a toponym.

Those toponyms acknowledged in the communist era and relating to the church and its servants as denoting their profession, they undoubtedly had emerged before the communist regime; such example is **“mghvdlibaghebi” (“gardens of the priest** in the village Ghobieti and other examples. Such toponyms by no means could be created in the communist period.

As for **“mghvdlebis khanebi”** in Qiqineti it is really a new term associated to modern times church servants who worked on the fields.

The terms like **“qarsatsavi zoli – field windbreakers (=“tree belts”)** represent the interesting example of the 20th century toponyms. On this question our student Tsira Pilashvili wrote down an interesting material from the informatory Vepkhia Pilashvili, in 2018: “qarsatsavi zoli (windbreaker) begins at the former village place Churchuto, goes over the territory of Qiqineti from South to North and here joins with the existed forest. According the sayings, the trees were planted in 1950-ies in communist times, by the local population. The researcher Diana Bichachkhiani writes “:zoli is a small forest. The village is separated from the cemetery by zoli. This name was given to the place because the forest there resembles a line, a **stripe – zoli”**

It is clear that here we have two variations of the same name. During long times, some of the components of the toponym becomes “worn out” and only one component can remain. It was popular in the 20th century, to plant trees along the seeded fields. Such belts of trees made up new toponyms in South Georgia, for example in the village Zveli, there is a toponym **tkhis zoli – tkhe** (forest belt – a forest). The new created belts were also named “kulturebi” (cultures). That is because the trees are specially agricultured, not naturally. Often is said about the inhabitants that they are living **“kulturebshi” – “in the cultures”**. This means that “cultures” turn to be a name of one part of the village. (Beridze, 2012:110).

About the people living in such forests belt, it is said that they are living in **zolebis ubani – area of zoli**. (Beridze, 2012:74)

The name **“meliebis bude” (“a nest of foxes”)** is on its way to toponymisation. We want to note that foxes do not live in nests they live in holes. Here, the meaning of the word is confusing. **“Bude” is a nest**, a place in which birds live, lay eggs, grow their chickens.“ (QarTuli enis ganmartebiti leqsikoni, new edition, 2008:1083). Birds, insects also have nests - **“bude”** but wild animals do not; their living place is called as **“bude”** only in association. In our example there are no associations. It is simply a usual living place of the animal. Here the

word “**soro**” (სორო): „a living place of animal, a hole dug in the earth, where it crawls (Qartuli enis ganmartebiti leqsikoni, 1960:1127). Confusing the lexical meanings is characteristic for the population speaking the modern day’s dialects of the language. Let it be so, but besides that, a composite is represented in a literature form that is why a name of a place seems to be more an appellative than a toponym. The recorder explains:”meliebis bude” is a place where the foxes had a **bude** (nest). And so the place was called. Today it is a hayfield here.”

In the village Qiqineti the linguistic situation is not quite clear yet. It is not clear which dialect dominates here, though Javakh dialect shows some dominance, which can be evidenced by some examples, such as with the toponym **keghotubani** where mostly live the people whose family name is **Keghoshvili**. But in relation between the determining and determined parts, the determinant is evidenced with its full form in the genitive case which makes us to think that remaining full form of the case shows the reality in which the dialect of the western Georgia does not yield its positions fully. If the local dialect prevailed we would have had such form as **melibudiebi (fox holes)**, in case the word **bude** were the second component of that composite. But under the influence of the Imeretian dialect, we have full form – **meliebis bude**. The same can be seen by the example of the data such as „მელსორვიები- **melisorviebi** – the same in meaning - “fox holes where we see influence of the local.” By this name the boarder is denoted between the grain fields in the south of the village, nearly at half a kilometer distance. Our informators say that there used to be lots of foxes so that “all the territory was full of fox holes” (Beridze, 2012: 89). So, the dominating dialect in the village Qiqineti is not easy to be determined.

In the North part of the village about 8 km farther, სოფლის ჩრდილოეთით, the mountain called **Tchincharauli (ჭინჭარაული)**. The remains of the built up area points out that this high place was used as mountain traditionally but the name itself is not old. Chincharauli is an old family name in mountains situated in North-East of Georgia. The suffix **-ul/ur** is derivative of the family names but the suffix –“**ur**” is not a derivator for only the family names. „In Meskheti toponymy we have toponyms which show belonging and are derived from the anthroponyms: **Ginglika-ur-i**, it is a field; **kotora –uli** is a part of Aspindza town...” (Beridze, 2008:109).

Besides the anthroponyms, the suffix **-ur** may derive new toponyms from oykonoms : **სამსრული ჯალა (samsruli chala – a field of samsruli)**, **აგარული ნაჩეხი (agaruli nachekhi – cutting place of agara)** and other (Beridze, 2008:109). As for the oykonoms in Qiqineti, the situation differs. The possession is pointed by the suffix. According the informators, the fields and other places are full of **chinchari – nettle** – as informators say (namely, Vepkhvia Filishvili) ”Chincharauli is the name given to the place because there are pots of chincari.” (Diana Bichakhchiani). In Meskhetian dialect, **chinchari** (nettle) is called **djinchari**. It underlines once more that the mountain we mentioned above was given the name not very long time ago but nowadays. It is not casual that the

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mountain situated between Buzmareti and Chobareti (Aspindza) is called **ჯინჭრობი (Djinchrobi)** and not **ჩინჭრობი (Chinchrobi)**. Its derivative suffix is **ობ**

Using numerals as attributes in the Georgian toponymy is quite usual case (**Samgori, Orgora**). In the XX century number of such toponyms increased in microtoponymy and this fact is related to not the increased number of the toponyms with numerals, like the above mentioned instances, denoting the number of hills but in this case there matters the the measuring units of the land property. The collective farms of the Soviet period had divided the territories into land plots which were the collective properties to be used in agricultural works. The maps were designed to document the territories and divide them according some destination. Such division depended on geographical conditions, types of soil, site of plot and so on. Correspondingly, such toponyms emerged as “atgeqtiani” “tormetgeqtiani” (10 heqtar plot, 12 heqtar plot) and besides the names denoting square, collective farms used other types of nominating – according numeration: **pirveli mindori – the first field, meore mindori – the second field** and so on from 1 to 10. Now such names are not used in everyday life, they lost their destination, but they are preserved as toponyms.

Anthroponyms mainly emerge on the basis of the private estates, when a land is named after its owner or either positive or negative activities of a person, his initiatives. In Samtskhe-Javakheti it is traditional to meet the toponyms affiliated with forest or its cutting. In the abandoned territory of the village Erkota, a place **ყყუნაჩეხი - khakhunachekhi** can be met as the name of the forest which situates just at the road and a man whose name was Khakho who used to cut trees there; maybe that man was the ancestor of the family branch of **ყყვიენბო - Khakhvienti** (Beridze, 2013:55); we think that the story about the toponym **Viqtoris Ghele - water stream of Victor** – is also interesting. This large spring (**=ღღღღ-ghele**) is named after Victor Dianosashvili who once cut out a place for drinkable running water in the rock, just at the head of this river and for this reason people named this place after him. We can conclude that the man named Victor was a man of activity, a hard working person; he used to work in forest, cutting trees and even left a spring by his name after himself.

The toponym “**Alexis satibi**” (**the hayfield of Alexi**) relates to human activities too. So, there was a man named Alexi, who lived north from the village, about 4 km far he had a small village house (qokhi) and he used to cut hay harvest about on 1 hectare field.

As for the anthro-toponyms, which appeared from the family names of the earth owners, they are quite widely spread on the village territory: **Kakos chala** (**კაკოს ჭალა - the field related to the human name Kako** – the real person, Kako Endeladze); once, in this field, there was a fresh running water; the same can be said about the toponym “**Sikos baghi**” – **garden of Siko**, and the like.

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