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Anthroponymy in the Linguistic World Image and its Dynamics
(based on the materials from Upper Ajara)

Specialty: Linguistics

of the dissertation submitted for the Academic Degree of Doctor of Philology

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Abstract

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Introduction

Relevance and novelty of the research. Anthroponomy, and Onomastics in general, is a layer of language, whose formation and dynamics pierces through history of society (nation, ethnos, subethnos, ethnological group). Consequently, the traces of time and eras are found in it clearly and distinctively, creating a very interesting picture in terms of origin, preservation, or, vice versa, loss of the ethnocultural identity of the society. Therefore, the relevance of research in this area is conditioned by the paradigm of anthropocentric linguistics, which is especially vivid in the context of the social, political or other cataclysms. They radically change the usual environment of society (linguistic and ethnocultural unity), the traditionally established order and leave a deep imprint on its collective memory. These developments are directly mirrored by the language: the transformation of the linguistic image of the world begins, including the anthroponymic profile (old Latin *Transformatio* - "transformation"), which is accompanied by tendencies of fading ethnic (national) identity or contrary to this, revitalization and strengthening.

Researches in this area have not received much encouragement in the Georgian Soviet linguistics, so this field has not yet been properly studied. R. Topchishvili writes: "**A complex and long monographic study of the origin and transformation of the Georgian surnames is a matter of the future, when the full scope of the Georgian historical documents will be fully published and ethno-historical and ethnosocial issues of surnames will be researched into.** parties" (Topchishvili, 1997: 109). He emphasizes the need for a comprehensive study of the problem: "Independent linguists, ethnologists and historians did their work independently, but due to a lack of knowledge in these areas, some scientists made annoying mistakes" (Topchishvili, 2010: 5-6). Therefore, our article is interdisciplinary and not purely linguistic. The main attention is paid to the **socio-cultural aspects and consequences of the transformation of the anthroponymic profile in the context of multiple changes in the political, linguistic and religious-cultural paradigms.** The structure and its transfer from one language to another, etc.

The aforementioned factors determined the **aim of the study** was the diachronic analysis of the Anthroponymic Profile of a singular area, Upper Ajara, in order to identify the main trends in its dynamics, which took place in a certain period of time under the influence of extralinguistic factors - from the 16th century to the present.

The **object of the research** has been translated from Ottoman Turkish and in some parts of Georgia historical documents, works, records of public figures, population censuses, archival materials, **data from our surveys of the population and other documents.**

The **scientific** novelty of the research, theoretical and practical value: numerous steps have been taken to study anthroponymy in Upper Ajara, which, obviously, we are considering. At the same time, a monographic study of the dynamics of the Anthroponymic Profile of the region in connection with the socio-cultural context has not yet been carried out. The presented article is intended to present the problem from this point of view, which, in our opinion, largely determines its **theoretical value and novelty**.

The work is of **practical value** from the point of view of documenting multiple, primarily linguistic data. General, in recent years, significant steps have been made in Georgian linguistics in this direction: the Ethnographic Dictionary of Ajara has already been created (Mgeladze N., Tunadze T. Batumi, 2018). In addition, the following works are being developed: a linguistic portrait of Georgia, dictionaries of the Georgian dialect corpus, a large Georgian dialect base, and what is important for our research, the "Corpus of the Adjara dialect", which does not yet cover the unofficial dialectal anthroponymy. Accordingly, pursuant to the historical (unofficial) surnames and personal names analyzed in this study, an extremely interesting part covers **linguocultural, dialectological, ethno and sociolinguistic information that is of practical value in the study of the Adjarian dialect**.

The empirical material acquired for the study and the results of its analysis can be used in such educational courses as Onomasiology, Kartvelian Onomastics, Georgian Dialectology, Sociolinguistics, etc. This material will be of great help to history researchers, etc.

Upper Ajara was selected as the area of our research on the grounds that it (and not only it) was a part of the Ottoman Empire in a foreign environment for centuries, starting from the late 16th century. Consequently, in the face of repeated radical changes in the socio-political, linguistic and cultural-religious paradigms, the anthroponymy of this region has also undergone many transformations. Georgian and Religious names and Georgian surnames were replaced by Islamic names and Turkish "- oghli". After the Russian/Turkish war of 1877-1878, an era of turning point began, which, by the way, did not go smoothly and painlessly.

It should be emphasized at the outset that in the transformation of the anthroponymic picture, we mean the change of both surnames and personal name systems and models, although in the latter we do not consider the existence of names of pure Georgian origin and their replacement with Oriental names in general. Almost completely extralinguistic factor was completely removed from use: the Christian religion. Therefore, in the term "transformation" in this case we mean the replacement of the pre-Ottoman (mostly Religious) anthroponymic

system with a monotonous system consisting of sharply distinctive dogmatic Islamic names, and later the return of Georgian and Religious personal names.

Research Objectives. In order to achieve aims set for the purpose for the research, the following tasks had to be implemented:

1. **Restoration and analysis of the Anthroponymic Profile of Upper Ajara of the late 16th century as much as possible, which enables more or less "extensive and short books of Ajara "liv" translated from Ottoman Turkish to Georgian by Zaza Shashikadze and Mirian Makharadze (Shashikadze, Makharadze, 2011). To draw parallels, S.Jikia also translated from Ottoman Turkish into Georgian "The Great Book of Gurjistan Province" (Jikia, 1958), "The Great Book of Tbilisi Province of 1728" and other similar documents.**
2. **Identifying and analyzing the main tendencies of anthroponymic profile transformation in Ajara in the 16th-19th centuries and the beginning of the 20th century, for which the the following data was used: the archival materials of the Ottoman census of 1835 and the Soviet census of 1922, D. Bakradze, T. Sakhokia, Z. Chichinadze, G. Records and works by Kazbegi and other public figures or travelers, articles and works of writers and public figures, etc. The parallels are also drawn with the so-called today's Anthroponymic Profile of the Ottoman Georgia, for which we used works by M. Paghava, M. Tsintsadze, Sh. Putkaradze, M. Kamadadze, M. Chokharadze, E. Beridze, N. Tsetskhladze, T. Shioshvili, Z. Shashikadze, M. Makharadze, T. Putkaradze, N. Mgeladze, E. Makaradze, T. Avaliani, the materials of numerous scientific expeditions conducted in historical Georgia, etc.**
3. **Analysis of the main trends in the transformation of the anthroponymic profile of Upper Ajara in 1921-1991.** The first half of this period is the period of friendship between Kemalist Turkey and the Soviet Empire, when the borders between them were still not strictly controlled (1921-1940). The following years are the period of the USSR's hostile policy towards Turkey, during which the strict anti-Islamist measures are taken in the areas bordering Turkey. Thereof, state policy was taken to speed up the process of changing Islamic names and Turkish surnames.
4. **Trends in the dynamics of the Anthroponymic Profile of Upper Ajara from 1991 to the present.** This is a period of independent Georgia, democratization and Turkey-Georgia neighborly and friendly relations, which led to the period of free religious belief and free choice of personal name for the child.

5. **The role of the collective memory in presenting one of the visible traces of the dynamics of the Anthroponymic Profile of Upper Ajara** in the dynamics of surnames, dual names, and family tree 'branches' ('surname branches') of a certain part of the current population of Upper Ajara.
6. **Compilation of the 'oghli' form-based of Muslim surnames, branches and their geography of the population of Upper Ajara** during the Ottoman period, as well as a ranking table of Turkish personal names according to the survey material that was analyzed.

Research Methodology: the research material was analyzed not only on the basis of literature, press, archival and other materials, but also on the basis of the collective memory of the population. It also involved field surveys. Accordingly, the research methods applied included questionnaires, survey, quantitative processing of material, classification, systematization, etc. The interview of the population was based on a pre-compiled questionnaire given in the dissertation. The collected data was processed and put into the system using descriptive (observation, generalization, classification) comparative and diachronic research methods, which allowed us to present the main trends and determinants of anthroponymic profile transformation in the region in dynamics, socio-political and linguistic-cultural.

The structure of the paper is determined by the set goals and objectives. It consists of an introduction, divided into paragraphs and sub-paragraphs 6 From the chapter, from the final provisions, to the list of used literature (total 121 title) and From the appendix.

Content of the Dissertation

Chapter I. Anthroponymy as an Object of Sociolinguistic Research

1.1. Aspects of Anthroponymy Research in Modern Linguistics

The first chapter of the paper is devoted to a brief history of research on the extralinguistic factors of anthroponymy. The first section reviews the works by A.Superanskaya, V.Bondoletov, A. Reformatsky, S. Jikia, M. Jikia, S.Weselowski, I.Kyurshunova, L.Chenchen, G. Khazieva-Demirbashi, V.Vashakidze, V.Nikonov and other linguists of the past and contemporary ones, which clearly show the different directions of not only Anthroponymy, but also Onomastic research in general: global, areas, and regional.

1.2. Problems of Anthroponymy Research in Georgian Linguistics

Famous Georgian lexicologist A.Ghlonti wrote recently: "Kartvelian anthroponomy is so poorly studied that it is too early to discuss its genesis and the exact distinguishing specific, unique signs." (Ghlonti 1988: p. 164). At present, important steps have been taken in this direction by Al. Glontis, Sh. Dzidziguri, I. Maisuradze, R. Topchishvili, I. Akhuashvili, G. Khornauli, d. Kirtadze, E. By Beridze et al. Particular emphasis is placed on studies of anthroponymic and onomastic problems of cross-border Chveneburebi, as well as separate parts of Georgia, such as V. Nikonov, Sh. Putkaradze, M. Kamadadze, M. Paghava, m. Tsintsadze, Nugzar Tsetskhadze, Nana Tsetskhadze, R. Surmanidze, I. Bekirishvili, b. Gogokhia, R. Khalvashi Ts. Works of Narakidze, Fevzi Chelebi, etc.

1.3. Dynamics of Anthroponomy and Collective Memory

When studying the dynamics of the Anthroponymic Profile of a particular region, what should not be ignored is the cultural and collective memory in this process. Accordingly, the analysis of the survey materials of the part of the population of Upper Ajara was done in order to assess the information about the anthroponomy of their ancestors, first of all, the surnames left in their collective memory. In addition, the analysis also focused on the works by M.Aroshidze, K.Bolkvadze, T.Putkaradze, N.Aroshidze, E.Kvachantiradze, N.Tokhvadze, M.Dalakishvili, etc., the founders of the concept of collective memory M. Hubbell, E. Nosenko-Stein, Pierre Nora, etc.

2. Dynamics of the Anthroponymic Profile of Upper Ajara in the Period

from the Late 16th Century to 1878

2.1. Anthroponymic Profile of Pre-Ottoman Upper Ajara at the End of the 16th Century According to the "Extensive and Short Books of Ajara Liv"

In order to restore the Anthroponymic Profile of Upper Ajara in the second half of the 16th century, we present in the paper the list of **750 proper names** of about 3,000 inhabitants recorded in the "Books": Elisha, his brother , etc.; From the village of Chid: Nowruz, son of Daniel; Joseph, his son, , etc. From the village of Skhalta: Vasil Mghvdeli, son of Zankuri; Abram, his brother; From the village of Tsablvani: Zakara, son of George; Arna, son of her , etc. From the village of Danisparauli - Basil, son of Daniel; Evangelist, son of her; John the Priest , etc. From the village of Khula: Gogicha, son of George; Resurrection, son of her; From the village of Ghorjomi - John, son of George; Gocha, his son; From the village of Nigazeuli - Gabriel, son of Melik; George,

his brother , etc. From the village of Merisi: Kvirike, son of Saginas; Khakhuta, son of her; From the village of Dandalo: Gabriel, son of Joseph; Jabanus, his brother, and so on

2.2. Pre-Ottoman Upper Ajara Corpus of Personal Names According to the "Books" of the End of the 16th Century

We were interested in the data on the frequency (ranking) of the use of personal names in the "books". Accordingly, the list below illustrates the first ten of the most frequent personal names ranked in the following order:

No	Name	Number	%	No	Name	Number	%
1	Giorgi	43 ¹	5.7	6	Basili	22	2.9
2	Gogicha	40	5.3	7	Ioane	17	2.3
3	Ioseb	35	4.7	8	Levan(i)	16	2.1
4	Makharebel	29	3.7	9	Abram	11	1.4
5	Gabriel	27	3.6	10	Zakara	10	1.3

The vast majority of personal names are Religious or Georgian. Muslim names are practically not recorded in the "books".

2.3. Surnames or Patronymics, or Anthroponymic of "books" of the Model

Ottoman "Books" is a translation of Georgian anthroponymic models in Upper Ajara in the second half of the 16th century. Ioane, son of Giorgi (and not - Basil Makhareblisdze, Ioane Giorgisdze, or - Makharebulisdze Basili, Giorgisdze Ioane, etc., as it is given in Georgian sources). There are also such models: Basil, brother of George; John, his Son "and so on. Absolutely identical models are given in other "books" translated from Ottoman. Are surnames fixed in these models? In this regard, an interesting opinion is expressed about the anthroponymy given in the "Great Book of the Tbilisi Province of 1728". Mamistvalishvili: "It is noteworthy that in this Ottoman source, unlike the Georgian written monuments of the same period, according to the customs of the Eastern peoples, the men in the lists are named only by their own names and father's names. If otherwise, then by comparing the census books of Georgian documents of the

¹ The number next to the name indicates the number of people having those names.

relevant period, it would be possible to identify many of them "(Mamistvalishvili, 2013: 32-36). Klara Baratashvili, a researcher on the Anthroponymic Profile of Meskheti, comes to a similar conclusion: We share these views, especially since the situation in Georgian documents is completely different. To draw a parallel, we will analyze the anthroponymy of the "Chronicle of the Souls of Tbeta" (hereinafter - the "Chronicle") and other Georgian sources.

2.4. Anthroponymy of the Chronicle of Tbeta Souls and some other Georgian Sources and Parallel to the Anthroponymy of Upper Ajara at the time of the Books

As it is known, Tbeta Cathedral is located in Shavsheti, however, donors of five villages from Ajara are also found in this monument, three of which are located in Keda or our study area (Chkhutuneti, Chikuneti, Zedvake). Unlike the "books", there is no doubt about the existence of surnames here, in particular, it contains 348 surnames. "The surnames ending in -dze are the most abundant, followed by -et and -shvil. Rare surnames ending in -ur, -el, -ul, -pkhe, -na, -ia, -ti, in, -akhi, -isa, -tki suffixes are rare. We can find surnames made with up to 20 suffixes in total. " These are: **Abeslamet, Giorgaet, Abeslamisdze, Akhalasdze, Balasdze, Davitadze, Davitisdze, Basilisdze, Bedinasdze, Berasdze, Bazandrishvili, Kokopinashvili, Malekmashshvili, Nikolapkheshvili, Joturi, Shavchitki**, etc. (Kakhidze, 2013: 31-32). Especially noteworthy are the anthroponymic models given in the "Chronicle", which have two members, unlike the "books" though, these are surname + name type models, such as: Nikolapkheshvili Goga, Shavchitki Giorgi, Joturi Bright, etc. (Enukidze, 1977: 66; Shalikadze, 2015: 56-58) ". The picture is similar in the Georgian (and not translated) documents of the time of the "Books" (as well as before and after). The 12th century "Mkhitaraisdzeni David's son: Okroi and Makhara, Brachi and Ioane", etc.; (surname + father's name + name); 13th century - "Chronicle of the Congregation of Suaneti" - we want Apakiani, Giorgi Chikovani, Botso Kurdiani, etc. (name + surname), 14th century - "Quenifneveli, son of Largveli, Tsilosan" - name + father's name + surname "; etc. The same is true in the "Annotated Dictionary of Persons": Jumuani Beshken (15th century), Karasshvili Omar (1505); Jomardidze Shalva (1539). Jikhvadze for his father (1578), Kancheli Otar (1619), , etc.

Presumably, the Georgian anthroponymic models found in the "Books of Ajara Liv" provided before the description of the inhabitants of Upper Ajara should have been like this (i.e.: Makhareblisdze Basili and not - Basili, son of Makharebeli; Giorgisdze Ioane, and not - Ioane, son of Giorgi, etc.).

2.5. Anthroponymic Profile of Upper Ajara during the Ottoman Period According to the Census Conducted by the Ottoman Sultan Mahmud II in 1835

Materials for the first stage of the transformation of the anthroponymic profile of Upper Ajara during the Ottoman period provides a clear picture of the population census in Ajara conducted by Ottoman officials in 1835.

2.5.1. Anthroponymic Profile of the Village of Dandalo According to the Ottoman Census of 1835

A total of 70 personal names of 504 men were recorded in the village of Dandalo and its surrounding villages. They are completely non-Georgian and non-Religious. The quantitative data and percentage of the names included in the top ten are as follows:²

No	Name	Number	No	Name	Number
1	Mehmed	80	6	Hasan	36
2	Ali	59	7	Husein	31
3	Ahmed	38	8	Ismail	17
4	Suleiman	37	9	Joshkhun, Jivan, Husein, Halim	7
5	Osman	37	10	Shirin, Arif, Karaman, Memish	6

The unified list of names contains double names, some of which are composed of two names (Gul-Ahmed, Shirin-Mehmed), and some of which are derived from the name of the profession, social status, status, etc. (Osman Effendi, Yetim Selim).

As for surnames, they are virtually absent (neither Georgian nor the ones in "-oghli" form, **which is something hard to understand, because surnames are recorded in other villages.**

2.5.2. Anthroponymic Profile of the Village Bzubzu Ottoman According to the Census data of 1835

a) Surnames

² In this case and in case of other villages, the names were recorded included the one of all the other rating groups in the research.

Unlike the village of Dandalo, the village of Bzubzu has three-member anthroponymic models: name + surname + father's name, therefore, there are 27 surnames, in particular, there are 27 surnames, four of which (or 14.8%) are Georgian: **Akhiskheli, Bazandaridze, Bazanziridze** (presumably, Bazandridze), **Bazhandididze** (presumably, Bezhanidze). The rest of the "-oghli" are formal Turkish surnames. There is also a surname added to the complete Georgian surname + "-oghli" - **Rodunidze-oghli**.

b) Personal names

As for the personal names of the men living in the village of Bzubzu, they are represented by **57 names of 170 men**. They are completely non-Georgian and non-Christian, and their vast majority is of Turkish, Arabic or Persian origin. The quantitative data of the first ten of the most highly-rated names are as follows:

No	Name	Number	No	Name	Number
1	Mehmed	37	6	Suleiman	18
2	Ahmen	30	7	Husein	16
3	Hasan	23	8	Iusuf	14
4	Ali	20	9	Ismail	12
5	Osman	19	10	Numani	10

**2.5.3. Anthroponymic Profile of the Village of Vaio
according to the Ottoman census data of 1835**

a) Surnames

Unlike Dandalo and Bzubzu, there are three-part anthroponymic models: first name + last name + father's name. In particular, according to this census, there are **26 surnames of 163 men** in the village of Vaio, of which 6 (or 23%) are Georgian: Makhachkadze (probably present-day Makhachadze); Sonogadze (?); Tetemadze; Chivadze (?) (Probably today's Chikvaidze); Churkveidze. In addition to them, the current village of Vaio is home to 20 trains with "-Oghli" format..

b) Personal Names

According to the census materials, there are **45 personal names of 163 men** in the village of Vaio, who are completely non-Georgian and non-Christian. The top ten top rated names are as follows:

No	Name	Number	No	Name	Number
7	Mehmed	21	6	Iusuf	7
5	Osman	20	7	Kamil	5
4	Suleiman	15	8	Husein	4
3	Ahmed	13	9	Selim	3
3	Ali	9	10	Ibrahim	2

2.5.4. Anthroponymic Profile of the Village of Maradidi from the Ottoman census of 1835

a) Surnames

Like Bzubzu and Vaio, the Anthroponymic Profile of Maradidi is represented by three elements: first name + last name + father's name. A total of 43 surnames of 226 men have been recorded, among which the Georgians are only 3 (6.9%). These are: Deghikidze, Makhareli, Muteveli. The other 40 surnames are formed with the addition of "Oghli" form.

b) Personal Names

The total number of personal names is 60 personal names of 226 men, which are completely non-Georgian, non-Religious here as well. The top ten highest-ranking names are as follows:

No	Name	Number	%	No	Name	Number
1	Osman	28		6	Suleiman	9
2	Ahmed	27		7	Husein	8
3	Hasan	22		8	Ali	8
4	Mehmed	11		9	Omer	8
5	Dursun	9		10	Murad	7

3. Anthroponymic Profile of Upper Ajara in the Period from the late 19th Century to 1921

This stage begins after the liberation of Ajara, which logically gave momentum to the new process of transformation of the anthroponymic profile of Upper Ajara.

3.1. Surnames Mentioned by Tedo Sakhokia in Kvemo Ajara in 1897

Tedo Sakhokia provides interesting information about the surnames of the inhabitants of Upper Ajara just twenty years after returning to the motherland of Ajara. He does not separate the surnames of the inhabitants of Upper and Lower Ajara, however, he adds, it is assumed that in addition to the surnames listed here, there are no more than twenty different ones in Upper Ajara. He has a total of 146 surnames, thereof 141 (96.5%) are Georgian ones: Abashidze, Abuladze, Avaliani, Ananidze, Asambadze, Baladze, Baramidze, Basiladze, Bedinadze, Bezhanidze, Beridze, Bolkvadze, etc. The question arises: what triggered such radical changes in the anthroponymic (in particular, surname) image of Ajara in just years that followed? Clearly, this did not happen as a result of Tsarist Russia's activity. It is obvious that in the collective memory of the population of Ajara, the native surnames, which were actually forbidden for centuries, were firmly preserved, which were removed from the surface whenever possible.

3.2. Anthroponymic Profile of Upper Ajara According to Z. Chichinadze

Examples of anthroponymic profile transformation of the same period are abundant in Z. Chichinadze's work as well. He writes: "The surnames of the inhabitants of Ajara are mostly inherited by their sons and those of *-dzeni* by their children. Even the surnames of the ancient nobles and princes - this is how they are distinguished in Ajara (Chichinadze, 1913: 66). **It lists 61 surnames, of which 54 or 88.5% are Georgian. Therefore, the tendency to change the anthroponymic profile of Turkish into Georgian is obvious.**

3.3. Anthroponymic Profile of Upper Ajara according to the data of the 1922 Soviet census

The final document of the second stage of the transformation of the anthroponymic profile of Upper Ajara is the so-called Materials of the Population Census conducted after the Soviet Union, which reflect the final results of the spontaneous processes of transformation of the anthroponymic profile established in 1878 - 1921.

3.3.1. Keda. Anthroponymic Profile of Today's Dandalo Community Villages according to the Soviet census of 1922

a) Surnames

The 1922 census from the villages of the Dandalo community contains the record of 74 surnames and 80 personal names of 160 men (heads of households) living in the villages. 7 of them are Georgian (9.4%): Avaliani, Manvelidze, Tsintsadze, Chikalidze, Beridze, Mgelandze, Tarieladze, whereas the other 67 are Turkish: Alishanoghli, Ardzenoghli, Bayazoghli, Kalaijoghli, Chkhuboghli, etc.

The Georgian surnames are formed as follows: 1) by taking the form "-yan" - Avaliani, 2) by taking the form "-dze", such as - Beridze, Manvelidze, Mgelandze, Tsintsadze, Tarieladze, Chikalidze. The Georgian surnames formed by adding "dze" ('son') are not found in the aforementioned materials.

b) Personal Names

There are 80 personal names of 160 men registered in the villages of Dandalo community, 100% of whom are again entirely non-Georgian and non-Religious.

The so-called first ten of the highest-ranking names are as follows:

No	Name	Number	No	Name	Number
1	Mevlud	12	6	Akhmed, Zakeria, Merjan, Khusein	5
2	Dursun	11	7	Eub, Memed, Mukhamed, Khasan	4
3	Suleiman	10	8	Abdul, Ali, Iskender, Iunus	3
4	Osman	9	9	Aslan, Demurali, Zabit, Tevfik	2
5	Ismail	7	10	etc.	

3.3.2. Keda. Anthroponymic Profile of the Villages in the Present-day Tskhmorisi Community According to the Soviet Census of 1922

a) Surnames

Nowadays, in four villages of Tskhmorisi community, **85 surnames of 240 men** living there at that time are registered, of which **26 (or 30.5%) are Georgian**: Abashidze, Ananidze, Baladze,

Beridze, Bolkvadze, Gegelidze, etc. The vast majority of Georgian surnames (23 out of 26) are written in the form "- dze", there is also the only surname "aliaghashvili" has the form - "shvili".

59 surnames (or 69.5%) - Turkish surnames with the form "oghli" are Abuketeloghl, Omeroghli, Sulioghli, Kazimoghli, Kotkhoroghl, etc.

b) Personal Names

The total number of personal names of men is 78 personal names of 240 men, 100% of which are completely non-Georgian and non-Religious. The first ten of rated names are listed below:

No	Name	Number	No	Name	Number
1	Mevlud, Osman	18	6	Omer, Kedir	7
2	Khusein	16	7	Khasan	6
3	Dursun, Merjan, Abdul	10	8	Shakir	5
4	Akhmed	9	9	Shakban, Sula	4
5	Isma(gh)il	8	10	Sherif, Khulus	3

3.3.3. Keda. Anthroponymic Profile of the Villages of the Present-day Tsoniarisi Community According to the Soviet Census of 1922

a) Surnames

The census data of 1922 of the village of Tsoniaris and its villages includes: 72 surnames and 71 personal names of 153 men. Only 5 of them are Georgian (5.6%): Baramidze, Beridze, Gegidze, Tsulukidze and Papunidze, all of them are in "-dze" format. The surname made in the form "-son" is not found in Tsoniari.

The other 50 surnames (94.4%) are Turkish: Alibayrakhtaroghli, Alijanoghli, Delimimishoghli Topchioghlu, Yuzbashoghlu, etc.

b) Personal Names

The records of the aforementioned census states that 71 personal names of 153 men are registered in the villages of Tsoniari; 100% of them are completely non-Georgian and non-Religious. The so called top five rated names are listed in the table below:

	Name	Number	No	Name	Number

1	Khusein	10	6	Bashagha, Daut, Talib, Ismail, Memedali, Merjan, Kadir, Shakir	3
2	Suleiman	9	7	Demurali, Iub, Zekeria, Turan, etc.	2
3	Dursun, Khasan	7			
4	Osman	6			
5	Abdul, Akhmed, Mevlud, Memed	4			

3.3.4. Keda. Anthroponymic Profile of the Villages of the Present-day Merisi Community According to the Soviet Census of 1922

a) Surnames

There are 85 surnames of 281 inhabitants in the villages of Merisi community, thereof: 58 or 68% are Turkish, 22 surnames or 26% are Georgian, they are: Beridze, Broladze Gogolishvili, Devadze, Diasamidze, Dolidze, Dumbadze, etc. The vast majority of them, 19 or 86%, are in *-dze* format.

There are also double surnames: Diasamidze-Kediroghli, Devadze-Merjanoghli, Jabnidzoghli-Tsarieloghli, Poteloghli-Chakveloghli.

b) Personal Names

As for personal names, 98 names of 281 persons were recorded. The first ten of the highest-ranking personal names are as follows:

Nº	Name	Number	Nº	Name	Number
1	Khasan	19	6	Akhmed	14
2	Suleiman	18	7	Alijan	11
3	Abdul	17	8	Iusuf	10
4	Osman	16	9	Khusein	8
5	Dursun	15	10	Shakir	7

3.3.5. Keda. Anthroponymic Profile of the Makhuntseti Community According to the Soviet Census of 1922

a) Surnames

In the eight villages of Makhuntseti community today, there are 52 surnames of 298 persons, of which 38 - 73% are Georgian: Abeslomidze, Aznauridze, Vardmanidze, Varshanidze, Verdzadze, Kurtskhalidze, etc. All of them are made with the suffix -dze. The rest is Turkish.

b) Personal Names

There are **88 personal names** in Makhuntseti which are completely non-Georgian and non-Religious.

No	Name	Number	No	Name	Number
1	Memed	27	6	Suleiman	12
2	Iusuf	20	7	Khusein	11
3	Khasan	19	8	Ali	9
4	Akhmed	17	9	Ismail	7
5	Osman	16	10	Mevlud	5

3.3.6. Keda, an Anthroponymic Profile of the Dologna Community

According to the Soviet Census of 1922

a) Names

35 surnames of 126 persons are registered in the four villages within the borders of the Dologni community today, of which 11 are Georgian (or 31.5%): Losebidze, Bedinadze, Davitadze, Tebidze, Mikeladze, Saparidze Osanadze. All of them are formed with the suffix "-dze". The other 24 surnames are Turkish: Abduloglu, Alioglu, Bekiroghli, Velioglu, Lazoglu, etc.

b) Personal Names

There are 47 personal names in Makhuntseti, the first ten of which are as follows:

No	Name	Number	No	Name	Number
1	Osman	12	6	Dursun	5
2	Khusein	11	7	Mustafa	4
3	Memed	10	8	Salikh	4
4	Akhmed	8	9	Ali, Aslan, Mevlud, etc.	3
5	Suleiman	7	10	Abdul, Ibragim, etc.	2

The vast majority of personal names are Muslim. The exceptions are: Theopile (Bedinadze) and Naira (Chitadze).

3.3.7. Anthroponymic Profile of Didachari Community of Khulo Region

According to the Soviet Census 1922

a) Surnames

Didachari community has 28 villages with the registered 96 surnames of 949 men living in these villages; thereof: 80 (or 83.3%) are Georgian surnames, such as Abuladze, Artmeladze, Abashidze, Khutashvili, Khimshiashvili, Khalvashi, etc. Among the mentioned 80 Georgian surnames, only seven are works - works in child format, and 73 are "-dze" format surnames. 11 surnames are Turkish and are created by adding the "-Oghli" form. There is one double surname (Muradoghli-Geladze), as well as surnames produced in 2 Greek and 3 Russian formats: Papamdopulo (Ilia), Focaidi (Ilia), as well as works in Russian form with '-ev': Musiev (David), Efrikov (Daneli), Khumasov (Terpogis).

b) Personal Names

The total number is about 250 personal names of 949 men, almost 100% of whom are non-Georgian and non-Religious. The top ten of these names include:

Nº	Name	Number	Nº	Name	Number
1	Khasan	42	6	Mukhamed	26
2	Ismail	39	7	Iub	25
3	Eziz	37	8	Akhmed	24
4	Suleiman	30	9	Osman	18
5	Mevlud	28	10	Khusein	17

3.3.8. Khulo. Anthroponymic Profile of Skhalta Community According to the Soviet Census of 1922

a) Surnames

The data of the 1922 census states that Skhalta community has 104 surnames and 264 personal names of 1,243 men (heads of the households) living in 33 villages. 92.3% (96) of the surnames are Georgian: Abashidze, Abuladze, Aslanidze, Batnidze Zoidze, Tavdgiridze, Turadze, Turmanidze, Tkhiladze, Iremadze, etc., out of which 88 surnames have the form "-dze", while only seven have the form "-shvili".

b) Personal Names

The situation in the corpus of personal names does not change, in particular, in the above-mentioned villages their total number is 264 personal names of 1243 men, of which only Gula / Gulo is non-Muslim; Sula / Sulo; გულა / გულო, Alali, Rostom, uncle. Jacob, Isaac. The rest (i.e. 96%) are Muslim. The so-called Dozens of rated names are as follows:

No	Name	Number	No	Name	Number
1	Dursun	44	6	Khasan	24
2	Shakir, Mevlud	30	7	Khusein	23
3	Akhmed, Suleiman	28	8	Iusuf	21
4	Mukhamed, Aslan, Iunus	27	9	Osman	20
5	Nuri	25	10	Iskender	19

3.3.9. Khulo. Anthroponymic Profile of the Chvan Community

According to the Soviet Census of 1922

a) Surnames

Chvani community has 81 surnames and 125 personal names of 400 inhabitants of 18 villages. Out of the mentioned 81 surnames, 46 (or 56.7%) are Georgian, which are formed with the suffix "-dze": Davitadze, Darchidze, Diasamidze, Dimitradze, Mamaladze, Makharadze , etc. And 35 (or 43.7%) "- Oghli" is a Turkish surname. In addition, there are Georgian-Turkish dual surnames: Beridze-Akhmedoghli, Beridze-Dautoghli, Beridze-Khasanoghli, Tsenteradze – Memedoghli, etc.

b) Personal Names

As for personal names, according to the data from the census, their total number in the villages of Chvani community is 125, of which 17 (13.6%) are not dogmatic Muslim names: Arali, uncle, Bukhuti, Gula, Gulo, Vladimir, Jacob, Isaac, Kukula, Nano et al. The remaining 86.4%, or the vast majority, are Muslim names though. Their top ten rankings are as follows:

No	Name	Number	No	Name	Number
1	Mukhamed	27	6	Akhmed	15
2	Ismail	22	7	Emin, Mevlud, Khasan	10
3	Osman	21	8	Ali, Iunus	9
4	Dursun	18	9	Daut	8
5	Suleiman	16	10	Zabit, Memed, Rejeb	7

3.3.10. Khulo (present-day Shuakhevi). Anthroponymic Profile of the Uchamp Community According to the Soviet Census of 1922

a) Surnames

the 1922 census of the Uchamp community covers 19 villages with 154 surnames and 139 personal names of approximately 500 individuals. Almost half of the surnames which is 67 (or 43.5%) are Georgian. These are: Bezhnidze, Beridze, Bolkvadze, Gamkrelidze, Gogorachadze, Davitadze, etc. All of them are produced with the suffix '-dze'. The rest are entirely Turkish-surnames in "-oghli" format.

b) Personal Names

Out of 139 personal names of 500 men, only 5 (3.5%) may not belong to the group of dogmatic Muslim names: Aslan, Gula, Theophilus, Roman, Michael - the remaining 96.5% are Muslim. The so-called top ten names are as follows:

No	Name	Number	No	Name	Number
1	Suleiman	32	6	Khasan	19
2	Akhmed	25	7	Osman	19
3	Mukhamed	24	8	Memed	18
4	Dursun	22	9	Khusein, Mevlud	15
5	Ali	20	10	Shakir	12

4. Dynamics of the Anthroponymic Profile of Upper Ajara in the Soviet Period (1922-1991)

In general, the attitude towards the state language policy of the Soviet period is heterogeneous. In terms of anthroponomy itself, a very interesting picture can be observed; for example, the dynamics of the anthroponymic profile of the corpus of teachers and students in 1922 - 1960.

4.1. The Process of Transformation of Anthroponomy in Upper Ajara According to the Anthroponymic Profile of the Corpus of Teachers and Students in the Soviet Period

We selected this thematic group on the grounds that if any stratum of society was to be supported in the process of reviving the national anthroponymic system, it must have been, first and foremost, the stratum of teachers. Follow the facts.

4.1.1. Anthroponymic Profile of Teachers and Students Corpus

In 1920s

a. According to the archival materials of 1922

The archival materials of 1922 contain the record saying that 35 teachers were in the schools that time (including madrassas), most of which functioned within mosques; only ten or 28.5% of them had the Turkish surname "oghli". Three of them are indicated in the column "Nationality": "Ottoman"; Two - "Turk", one - "Azeri", one - "Lazi" and one - "Georgian". The columns indicate "Muslim Georgian". **Secondly, absolutely all teachers have a Muslim personal name, of which 12 are double names containing the "effendi" component.**

b. According to the archival materials of 1927.

According to the archival data of 1927, out of 58 staff of Khulo (along with Shuakhevi) district schools, two carry the Turkish surname "Oghli" - Demuroghli and Kibaroghli, both of whom have "Georgian Muslim" in their nationality, and both of them have Muslim and father's names: Ahmed Ali and Mamud-Efendi Ali. The remaining 56 staff (96.5%) are the bearers of 43 Georgian surnames: the vast majority of Georgian surnames, out of 43 out of 43 (ie except for Khimshiashvili and Jayani) are in "-dze" format.

The situation in the corpus of personal names and patronymics is quite different: almost 100% of them are still selected by the Muslim factor, namely, 64 out of 66 names included in the name of the father are Muslim, therefore, the process of renaming has not started yet.

c. Anthroponymic Profile of the student body according to the archival materials of 1925

The same is true of the Anthroponymic Profile of the youth age group. In this light, it is interesting to draw a parallel with the list of students aged 8-12 in Tkhilnari school, in which 9 out of 14 surnames of 18 students are Georgian (64, 2%): Bezhanidze, Beridze, Devadze, Dumbadze, Kotladze, Mikeladze, Shervashidze, Zakaradze, Mikeladze, And Turkish surnames are: Bekiroghli, Gulaberoghli, Shishmanoglu, Hakimoghli, Shainoghli.

As for personal names, all are Muslim: Abdul, Ahmed, Ali, Gulfidan, Islam, Murtes, Mexud, Nazim, Omar, Said, Sheban, Shukri, Shakir, Jemal, Hussein.

4.1.2. Anthroponymic Profile of Teachers and Students Corpus in the 1940s and 1950s

The situation has changed radically since the 1940s, when Turkey and the USSR found themselves in extremely hostile relationship. This significantly contributed to the USSR state policy in the USSR-Turkey border region. Which had the effect of accelerating the process of transformation of the anthroponic image of **Upper Ajara, in particular, the replacement of not only Muslim personal names, but also the names of fathers, as a state policy.**

All this was done obviously, not for the pursuit of the Georgian national policy, but for completely different purposes and reasons, which will not be covered in this research.

a. Anthroponymic Profile of Upper Ajara teachers' corpus for 1951³

The names, surnames and patronymics of 21 graduates of Keda pedagogical school and 50 graduates of Khulo pedagogical school are recorded in the protocol of the state exams to be held in the fourth year of Keda and Khulo state pedagogical schools in 1951. The picture is as follows: The corpus of both surnames and personal names of the graduates of Keda Pedagogical School

³ It should be noted that some of the teachers working during this period were requested or transferred to work from other parts of Georgia. We will not discriminate their names and surnames separately.

has been completely replaced by non-Muslim and non-Turkish anthroponyms. The corpus of surnames of the graduates of Khulo Pedagogical School is also entirely Georgian. Of the 18 personal names, 6 or 33.3% are still traces of the Muslim factor.

In accordance with the archival materials, there were 119 teachers working in 51 schools in Keda district, all of whom have Georgian surnames. The vast majority of them are in "-dze" format. As for the corpus of personal names, here is the picture: 45 (57%) out of 77 names of 119 teachers are Muslim, the rest are Georgian

Only one of the 171 teachers with 64 surnames in Khulo district has a Turkish surname - Bairakhtaroglu. The other 63 are Georgian. As for the corpus of personal names, 171 teachers have 75 personal names, out of which 44 are Muslim.

5. Two Names and Two Surnames - one of the Traces of the Anthroponymic Dynamics of the Population in Upper Ajara

Another important trace left by the process of transformation of both surnames and personal names in Upper Ajara is the non-Muslim/Muslim (or rather, secular-Muslim) dualism, and the Georgian/Turkish dualism. Over 250 respondents that have been interviewed for this study resulted in the following data: 75 Georgian surnames; the responses are stipulated in full in the dissertation.

5.1. Non-Muslim/Muslim (secular-Muslim) Dualism

The survey materials reveal that a part of the population (mostly older) has a tradition of naming second, unofficial, but Muslim names along with official names. It is obvious that the mentality of Muslim Georgians could not easily tolerate the sudden loss of Muslim names, which is why these names moved into the realm of communication in informal, family and close circles. In the survey questionnaire, a separate point tackled to this issue, resulting in the answers as detailed below:

- Roman Bezhanidze, 34 years old, Shuakhevi, Chvana: "...Mother and Father also have other names, for example, my mother is called Nazibrola and Aiguli";
- Vardo Shantadze, 56, Khulo, Okruashvilebi: "... my mother was called Guguli and Guneshi, she was officially Guguli, however the family and relatives call her Guneshi, ... My husband is officially called Revazi, but everyone calls him Hasan".

- Nugzar Kedelidze, 32, Khulo, Kedlebi: "My second name is Mukhamed; some call me Nugzar, and others even call me Mukho. Mukho is more common in my family, I am officially Nugzar", etc. (given in full in the paper).

5.2. Georgian/Turkish Dualism in Upper Ajara and its Function

The so called of dualism is an interesting phenomenon which can be represented by the model found in Upper Ajara: "Official Georgian surname + unofficial Turkish surname". The latter (Turkish surnames) are preserved in human memory and are not recorded anywhere in writing, in any kind of document. The survey data indicates that the respondents name their old surnames, and thus, emphasize that they actually have two surnames. For example, the Varshanidzes from Makhuntsetelis say that they are the old Huseynoghes, the Kakabadzes from Meriseli are the Aghajanogles, and the Dologneli-Kochadzes are the Molaghols, etc. There are cases when the representatives of the same Georgian surname are divided into several "-ogles", for example, the Davitadzes are spread all over Ajara, almost all of them though are related to the origin of their surname Shuakhevi alone in the small town of turnout and the surrounding villages, it combines 'branches': *Abdioghlebi, Bairakhtaroghlebi, Boghochoghlebi, Budzgioghlebi, Bulutoghlebi, Gulamedoghlebi, Delimemishoghlebi, Dursunoghlebi, Velioghlebi, Iaoghlebi, Lazoghlebi, Matarajoghlebi, Melekoghlebi, Selimoghlebi, Tatlioghlebi, Uzeiroghllebi, Uchioghlebi, Kazanjoghlebi, Khazinadaroghlebi, Khinveloghlebi, Ishiopghlebi*, etc. Similarly, the Bolkvadzes of Ajara have the 'branches' such as *Kadioghles, Omaroghles, Jalabogles, Khatibogles, Molakesumugles, Chakhalogles, Salogles, Sadzelogles, Parparoghles*, etc. which are distinguished from each other. Similarly, the Putkaradzes still retain a good memory of how the family of the Putkaradzes of Shuakhevi unites the *Mustagols, Gochioghs, Mazanogles, Bobologles, Shirinogles, Onbashogles, Kuchkalogles, Kurtasanogles, and Mededaghishvilis*, etc.

What about their functional load? In general, the study of the phenomenon of branching of surnames occupies an important place in modern anthroponymic problems. Their research is dedicated to Al.Glonti, B. Jorbenadze, N. Mgelandze, M. Mchedlishvili, T. Natroshvili, Sh. Putkaradze, M. Kobiashvili, M. Works of Paghava et al. At the same time, its essence, basics of origin and functional load have not yet been properly studied and fully understood. Interestingly, a similar phenomenon can be found in the materials of the 1886 census, as mentioned by R. Topchishvili who wrote: "Sometimes the bearer of the Gregorian faith and the Armenian surname is also referred to as the second (Georgian) surname ... The second surname is an old

surname, which was rarely changed in Georgia during the feudal and capitalist period" (Topchishvili, 2005). In addition to this workload, as in other parts of Georgia, one of the important functions of surnames in Ajara should be to find out blood relatives. For example, in some families both the wife and the husband are Beridze, but they are of different branches (oghli). As can be seen from our survey, the same can be said about the Zoidzes, Putkaradzes, etc. On the other hand, for example, in the village of Dandalo in Keda Municipality, there is the village of Baladzeebi, where only Baladzes live who also have different "old surnames": Kataroghes, Kudogles, Saterogles, Chkhakogles, Leghvoghlebi, etc. At the same time, one will not find a single family here, where both spouses will be Baladze; it is a small, compact surname living in one village, whose representatives are firmly entrenched in the perception of their close blood relationship.

The opposite cases are also interesting: for example, the Jortmenadzes living in the village of Dandalo and the Kurtskhaldzes living in Makhuntseti had a common Turkish surname: Gurjioghli. Are these two Georgian surnames Gurjioghli derivatives? It is possible that this is the case, but the respondents are not able to prove it exactly, since the situation preceding the naming of Gurjioghlu is hard to determine today. The situation is different, for example, in the case of the local Alishanidzes, Mgelandzes and Gandelidzes who have different Georgian surnames now, but claim to have a common ancestor *Kasumi*. That is why his children were slaughtered. Then the three brothers split up and each of them was given different Georgian surnames derived from their names.

6. Contemporary Anthroponymic Profile of Upper Ajara

6.1. Surnames

The final result of the almost four-and-a-half-century multi-faceted process of transformation of the anthroponymic profile of Upper Ajara is clearly reflected in the current situation. According to the 2014 census materials and electoral lists of the population of Georgia, the first twenty lists of the fixed surnames in Upper Ajara (Keda, Shuakhevi and Khulo administrative units) are detailed below:

	Surname	Number	No	Surname	Number
1	Beridze	3969	11	Surmanidze	1062
2	Bolkvadze	2465	12	Shainidze	1014

3	Abuladze	1841	13	Tsetskhladze	995
4	Diasamidze	1460	14	Dumbadze	880
5	Shavadze	1441	15	Gorgadze	847
6	Putkaradze	1344	16	Zoidze	846
7	Davitadze	1281	17	Iremadze	793
8	Abashidze	1274	18	Meladze	699
9	Mikeladze	1263	19	Khozrevanidze	672
10	Makharadze	1215	20	Turmanidze	612

The table shows that all surnames in the first platoon are Georgian and it goes like that throughout the entire list: out of about 320 surnames of 55,349 residents of both sexes living in Upper Ajara, absolutely all are Georgian. Therefore, no Turkish surname with "-oghli" in it can be found officially registered in Upper Ajara. As for the other rating groups, they will not be discussed in detail, obviously. It has to be noted though, that out of 320 surnames, only 15 are "**shoulder**" format, and 288 are in "-dze" format.

6.2. Personal Names

According to the census materials, 55349 inhabitants have a total of 1125 names, of which 650 are male and 475 are female. The first platoon of their ranking list is as follows:

a) Women's names

	Surname	Number	No	Surname	Number
1	Natela	1070	11	Mzia	422
2	Eteri	900	12	Manana	405
3	Zhuzhuna	753	13	Guguli	369
4	Nanuli	662	14	Teona	365
5	Makvala	621	15	Tina	364
6	Meri	584	16	Khatuna	346
7	Tamar	554	17	Nargiz	335
8	Nino	442	18	Natia	302
9	Shushana	433	19	Dariko	294
10	Maia	430	20	Mzevinar	293

A small number (40 or 3.5%), but there are still old, sharply pronounced Muslim names, mostly for the elderly and middle-aged: Partkume - 182⁴ (the youngest one born in 1961), Aishe-170 (the youngest one born in 1970), Asia-154 (the youngest one born in 1961), etc. This applies to the vast majority. At the same time, the ones having the personal name - Suriye - two of the 70 people were born in the 1990s, etc.

b) Men's surnames

The first set of contemporary personal names for men in Upper Ajara is as follows:

	Surname	Number	No	Surname	Number
1	Nodar	737	11	Nugzar	469
2	Zurab	730	12	Avtandil	465
3	Tamaz	690	13	Otar	464
4	Davit	617	14	Malkhaz	461
5	Ramaz	561	15	Levan	448
6	Guram	560	16	Revaz	445
7	Temur	541	17	Badri	419
8	Amiran	502	18	Jemal	418
9	Giorgi	495	19	Gocha	418
10	Merab	475	20	Zviad	351

There is also a number of Muslim names: Abdul-23; Ali-38, Aliosman-16, Ahmed-78, Binal-23, Dursun-46, Enver-43, Ismail-45, Hassan-81, Khamid-21, Hussein-60 , etc. However, the vast majority of them are no longer among the names of those born in the 90s and later. Instead, in the 90s, there are a number of names that did not appear after the 60s: Muhamed -15⁵ (1990-1996), (1997), Ahmed-5 (1996), Khusein - 4 (1994), Enver -3 (1994); Khemid - 3 (1996), etc.

6.3. Corpus of Personal Names of Pre-school Children (2016-2017)

The analysis of the corpus of personal names of current school- and pre-school children forms the basis for making very interesting conclusions in terms of the century-old dynamics of personal names. For example, even in the Ghorjomi Valley in Khulo Municipality, where virtually

⁴ The number next to the name indicates the number of people having that name.

⁵ The first number indicates the number of names, the second - the year of birth.

no Christian families live, parents no longer give their children old, dogmatic Muslim personal names. For example, in Ghorjomi kindergarten, none of the 70 children of 2,016 have such names. In general, according to the data of 2016-2017, we analyzed the corpus of personal names of kindergarten children in Khulo and Keda municipalities and obtained the following picture:

159 personal names of 657 children of 16 kindergartens operating in the administrative unit of Khulo in 2016-2017: Alexander, Anuki, Anamaria, Anastasia, Anano, Andria, Andro, Henri, Anrike, Achiko, Badri, Barbara, Bachuk, Gabriel, Gabriela, Gvantsa, Giga, Gigi, Gigla, Giorgi, Darina, David, Data, Dato, Dachi, Diana, Dima, Dimitri, Dito, Eka, Eliso, Elsa, etc. Similarly, out of 306 children in Keda kindergartens for the academic years in 2016 and 2017, virtually 100% of the so-called trend of modern names.

Conclusions

1. As our research shows, anthroponomy has an important place in the linguistic profile of Upper Ajara - surnames, personal names, patronymics, nicknames, surnames, surnames. The paper analyzes the century-old process of their transformation, which took place in stages from the end of the 16th century to the present day in accordance with the change of sociolinguistic factors (linguistic-cultural, socio-political and religious paradigm).
2. The starting point for the transformation of the anthroponymic profile of Upper Ajara is the end of the 16th century, whose analysis shows that the anthroponymic profile of Upper Ajara, in particular, the corpus of personal names, as expected, is entirely Georgian or Christian.
3. As for the surnames, as indicated by the Georgian translations of all the other Ottoman "books" of that time, there are no anthroponymic models of the pattern "name + Georgian surname + father's name", "Georgian surname + name" or "name + Georgian surname". Instead the following models are found: Basil, son of the evangelist; John, son of George, etc. There are also the following types of models: "Babuna, his son", "Joseph, his brother", "John the priest", etc. What is the reason why these models are found and not found: Basil Makhareblisdze, Ioane Giorgisdze, or - Makharebulisdze Basil, Giorgisdze Ioane, etc., as it is given in the "Chronicle of the Souls of Tbeti" and other Georgian sources, it can be assumed that what is recorded in the original of the "books" or in the Ottoman documents are the anthroponymic models translated / transferred from

Georgian to Ottoman Turkish by the Ottoman officials according to their opinion. In the Georgian translation of the "books", these Ottoman-recorded models are again transformed / transferred to Georgian.

4. Another situation can be observed at the stage of transformation, which includes the period from the compilation of the mentioned books to 1878 (Ottoman stage), which is the clear proof of this difference is the materials of the Ottoman census of 1835, in particular:

4.1. The profile has changed dramatically in the direction of establishing Muslim personal names and Turkish surnames with the "oghli" form added to them. According to the data, the ratio of Georgian and Turkish elements in the anthroponomy of the four villages that was analyzed (a total of 232 personal names and 96 surnames of 1063 men) shows the following:

	<i>Number of censed persons</i>	<i>Ones with the Muslim names</i>	<i>Thereof 'oghli' in the total number of the recorded surnames</i>	<i>Highest ranking names</i>	
Dandalo	504	≈100%	Surname not in use	Mehmedi	15,8%
Vaio	163	≈100%	84%	Mehmedi	12,8%
Bzubzu	170	≈100%	86,2%	Mehmedi	21,7%
Maradidi	226	≈100%	93%	Osmani	12,3%

4.2. Anthroponymic models of "surname + name + father's name" appear in the materials of the mentioned description, which contain both Turkish and Georgian surnames such as: Tetemadze Hasan Osmanisdze (Vaio); Makhachkadze Ahmed Ali (Vaio); Koroghli Kamil Ahmed (Vaio); Chakhaloghli Suleiman Mehmed (Bzubzu), Islamoghli Mehmed Selim (Bzubzu), etc.

4.3. The third stage covers the period from 1878 to 1922, one of the most prominent sources reflecting the situation of this stage is the description of the population of Georgia conducted in 1922, the materials of which clearly show the final results of the transformation of the Anthroponymic Profile of Upper Ajara from 1574 to 1922. According to the 16th century books, the anthroponymic model has two

parts, but the types of this model are different: if in the first case it was "name + probably father's name", then in the 1922 census the name + surname, therefore, does not record the father's name; however, in order to verify the identity, the name of the father (Tunadze, Mevlud, Ismaili) is sometimes mentioned. The analysis covered the anthroponymic corpus of the villages of the community (929 personal names and 654 surnames of 4865 men in total), 1088 of them (22.36%) have the Turkish surname with "oghli". 22 - has a double Georgian-Turkish surname (Devadze-Shirinoghli) and the other 3745 (77%) - Georgian surname. The situation is similar in the materials reflecting the trip of Georgian scientists and public figures to Ajara.

4.4. Another crucial stage, which can be called a turning point, dates back to 1922 (ie from the so-called Soviets of Ajara), the peculiarity of which is that the process of expelling the Turkish element from the anthroponymy of Upper Ajara was accelerated as much as possible. In case of surnames, it was mostly spontaneous, with the desire of the population to return to their roots, so it ended very quickly. In the field of personal names, this process has been going on for several decades under the influence of the Muslim faith. The fact that Turkey and the Soviet Union found themselves in the rival camps played a crucial role in these processes. Due to these circumstances, the USSR/Turkey border area was completely closed to the outside world, where a strict procedures was established, in which not only Turkish anthroponymy; however, even loyalty to the Muslim faith was qualified as unreliable elements and subversive activities of the state. Trends in the transformation of the anthroponymic profile during this period are clearly evident, for example, in the anthroponymy of the teacher corpus:

	<i>Number of persons</i>	<i>Muslim names</i>	<i>Number of 'oghli'</i>
Teacher's corpus (1922)	35	≈100%	28,5%
Schoolchildren' corpus (1927)	58	≈100%	3,5%
Tkhilnari School Teacher's corpus (1925)	18	≈100%	35,5%
Keda Pedagogical School graduates	21	5	0

corpus (1951)			
Khulo School graduates corpus (1951)	50	33,3%	0
Keda Pedagogical School Teacher's corpus (1951)	119	66,6%	0
Khulo (Shuakhevi included) District Teacher's Corpus (1951)	171	69,5%	0

5. According to our research, the final stage of the transformation of the anthroponomy of Upper Ajara is the post-1991 period, during which, according to the latest census of the Georgian population, out of 697 surnames of 55349 residents of both sexes living in Upper Ajara, absolutely all are Georgian. Therefore, today in Upper Ajara the Turkish surname "-Oghli" format is practically not officially registered.
6. As for the corpus of personal names, it includes 1125 personal names of men and women, of which none of the conspicuous Muslim names in the first ranking platoon are recorded. However, on the whole there are such names as well, but mostly with older people.
7. The most important trend is clear: today, in the conditions of freedom of belief and expression, naming is completely free from religious factors. It was subject to more personal factors and complete freedom of choice than to the dogmatic demands of any religion. Proof of all this is the analysis of the personal names of the children of Zemo Ajara kindergardens in 2010.

During the Soviet period, surnames were transformed from the anthroponomy of the population of Upper Ajara most quickly and spontaneously. At the same time, as the analysis of our field surveys shows, the Ottoman surnames in the "-Oghli" format have not been erased from the collective memory of the population, where they have been assigned the function of a new style.

Articles published on the topic of the dissertation:

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3. Temur Avaliani Ekaterine Baramidze Anthroponomic Picture of Upper Adjara from a Semiotic Point of View (On the example of the villages of the Decanashvilebi community of Khulo municipality). Semiotics Scientific Journal XVIII, Georgian American University GAU. Ilia Chavchavadze saguramo state Museum. Semiotics Reserch Centre. Tbilisi. 2019. ISSN 1512-2409. p. 107-116.
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