
Author's Interpretation of Toponyms of the Historical Sources and the Hagiographic Literary Works

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Abstract: Geographical names give us lots of noteworthy information about the historical, geographical, political, economic, religious, cultural, etc. picture of a denotation. Due to this the onomastic data are the valuable sources to study the history, language, dialectology, geography, geology, archeology and ethnography of a country. In Georgia one hardly find a small place without a name. Towns, hamlets, villages, groves, gardens, vineyards, arable fields, hills, mountains, water, grassland, former settlements and sometimes trees, rocks and large rocks are given names. Researchers interested in geographical names accept two basic ways of origin of toponyms: 1. either via the toponimization of appellatives without derivation (which is called semantic word-formation: changing of a lexeme's status, while the form remains unchangeable) or derivation: 2. transonimization of proper names: transition from one onymic class to another as well as transtoponimization, transhydronimization, and a transoikonymization, etc. The toponyms originated via the first (toponimization) method is called the primary toponyms, and the ones originated via the second (transonimization) method - secondary toponyms. The research goal is to study an author's interpretation and semantic properties of the geographic names of hagiographic works and historical sources of the 5-10th cc. In the sources under research the authors give us not only the information on the location of any geographic object, but they offer a noteworthy explanation of some toponyms and microtoponyms as well. An author's etymology has extra linguistic and linguistic character and therefore it is of scientific importance, the motivation - persuasive. Existing standpoints on location and explanation of some geographical names (Darialani, Tsertaisni, Satakhve, Zarzma, Garedja, Divri, Tskhenistsqali) are represented in comment form. On the basis of analyzed material the paper demonstrates that the ancient Georgian artistic and historical written sources show the ways and means of origin of toponyms. The cited episodes highlight the basic principle of toponymic word-derivation - the contents of a name is relevant to an object's name. This is achieved via the following the grammatical means: 1. elision (either determinatum or determinandum component is elided: tsertaisni ← adgilni tsertaisni; bakta ← adgili bakta). 2. derivation (Sataxve – structurally it is a derived form); 3. word-amalgamation (Sheshistavi, Zarzma, Gareja... are structurally compound two-component entries).

Keywords: Toponymy, Localization, Etymology, Hagiographic Literary

1. Introduction

Explanation of the meanings of the names of geographic objects is given in the BC sources. In this regard ancient Greek and Roman geographers and historians Herodotus (circa 484-425 BC), Strabo (circa 64/63 BC – circa 23/24 AD), Tacitus (circa 55/56 - 116/117) and others are noteworthy. Many toponyms have been scientifically analyzed by them. In this respect Georgian scholars made progress, as well. As it is widely known, geographer and historian of the 18th c. Vakhushti Bagrationi an author of the fundamental work "Description of the Georgian kingdom" is

a founder of Georgian onomastics. In the 19th c. Georgian as well as foreign researchers have greatly contributed to the studies of Georgian toponyms: N. Marr, N. Chubinashvili, D. Bakradze, G. Kazbegi, M. Brosset, A. Pavlinov, J. Muriel, N. Nadezhdin, V. Nikonov, N. Podolskaya, A. Superanskaya, M. Melkheev and others. Interest towards toponymy has been especially strengthened in the 20th c. Historical toponymy has scientifically studied by Iv. Jabakhishvili, E. Taqaishvilis, T. Sakhokia, M. Janashvili, A. Shanidze, P. Ingoroqva, T. Jordania, S. Janashia, D. Berdzenishvili, A. Ghlonti, I. Abuladze, S. Makalatia, E. Metreveli, Sh. Gogatishvili, G. Zardalishvili, M. Chikovani, N. Tsetskhladze, K. Kharadzie and others.

In Georgia one hardly find a small place without a name. Towns, villages, groves, gardens, vineyards, arable fields, hills, mountains, water bodies, grassland, settlements and sometimes trees, and large rocks have are given names. Geographical names as the "passports of land" give us lots of noteworthy information about historical, geographical, political, economic, religious, cultural, etc. picture of a denotation. Due to this the onomastic data are the valuable sources to study the history, language, dialectology, geography, geology, archeology and ethnography of a country. Along with theory, toponymic studies have profound practical significance: "Names of geographical objects aren't only the ordinary sound combinations and senseless cohesion of words. They reflect our past and therefore, to study them means to study the history of a country" [1, p. 22].

Researchers interested in geographical names accept two basic ways of origin of toponyms: 1. either via the toponimization of appellatives without derivation (which is called semantic word-formation: changing of a lexeme's status, while the form remains unchangeable) or derivation: 2. transonimization of proper names: transition from one onymic class to another (e.g., anthroponym → toponym) as well as transtoponimization, transhydronimization, and a transoikonymization, etc. The toponyms originated via the first (toponimization) method is called the primary toponyms, and the ones originated via the second (transonimization) method - secondary toponyms.

The research goal is to investigate an author's interpretation and semantic properties of the geographic names of hagiographic works and historical sources of the 5-10th cc. We learn every work and historical sources which contains the centuries we speak above. The comparative analysis has shown to us that geographic names by author's understanding in the hagiographic works in 8th c [2, pp. 46-81], and in historical sources 5th c [3, pp. 139-244] are celebrated from that centuries. In the sources under research the authors give us not only the information about the location of any geographic object, but they offer a noteworthy explanation of some microtoponyms, as well. An author's etymology has extra linguistic and linguistic character and accordingly it is of scientific importance, the motivation - persuasive. Existing standpoints on location and explanation of some geographical names (Darialani, Tsertaisni, Satakhve, Zarzma, Garedja, Divri, Tskhenistsqali) are represented in comment form.

The work makes use of descriptive and comparative methods. The changes which took place in the analytical geographical names have been discussed from synchronic as well as diachronic standpoint.

2. Results

The Martyrdom of St Abo Tbileli " (8th c.) clearly shows the author's high linguistic thinking. J. Sabanisdze provides the historical view on the sameness of the Door of Ovseti and Darialani: Nerse duke has passed the Door of Ovseti which is called Darialan" [2, p. 58].

Darial - is an antecedent part of the Tergi gorge in the Stepantsminda (former Kazbegi) municipality. The gorge is located in the 1000m depth in an axial zone of the Caucasus and runs via a rocky corridor in a side ridge. Its source is at the Chkheri river confluence and ended at the Upper Larsi (length 11km). Its the narrowest and rocky part is between the confluences of the Qabakhi and Khdi rivers. The gorge is built with palaeozoic granitoids and crystal slates. There is lack of soil and flora on a large part of steep collapsed riverbank. The Georgian Military Road runs on the Darial Gorge.

According to the view in the specialist literature, Darialani (Dariali) was a connecting way between Georgia and generally, between the South Caucasus and North Caucasus. Darial - is an antecedent part of the Tergi gorge in the Stepantsminda (former Kazbegi) municipality. The gorge is located in the 1000m depth in an axial zone of the Caucasus and runs via a rocky corridor in a side ridge. Its source is at the Chkheri river confluence and ended at the Upper Larsi (length 11km). Its the narrowest and rocky part is between the confluences of the Qabakhi and Khdi rivers. The gorge is built with palaeozoic granitoids and crystal slates. There is lack of soil and flora on a large part of steep collapsed riverbank. The Georgian Military Road runs on the Darial Gorge. If needed, Dariali Door could be easily locked. There where the valley surrounded by the rocks was narrowing, there was a castle on the border of Georgia and Ossetia: "Just this place was called Dari Alan or Dariala, which in Persian means" a Door of Alans (Ossetians)"; in Arabic - Bab-el-Alan. In ancient times it was called "Door of Alans", ie "Door of Ossetians". It was called also "Door of Aragvi", "Door of Iberia", "Door of Caucasus" and so forth" [4, p. 24]. At different times Dariali was also called, "Door of Sarmati", "Kumania", "Door of ravine", "Caspian Door " [5, p.265].

In the this work the author offers some noteworthy explanations of microtoponyms "The place is called Sagodebeli (lit. "place of grieving, mourning" D.K.) because it is a graveyard" [2, p. 73].

In "The Martyrdom of St Abo Tbileli" the author clearly indicates the location of the geographical object: "...the place which is to the east of castle city which is called Sadilego, at the rock edge – the rock of a large river which runs to the east of the city, is called Mtkuari"[2, p. 73]

Notably, the old Georgian hagiographic literature, as well as "Life of Georgia" calls the Mtkvari river "large river". Its other names: "Kuros" // "Kirus" aren't attested.

Mtkvari / Kura - mother-river of Georgia, starts in Turkey in Qizil-Giaduk mountains, in a Kola grassy hollow. It flows in Meskhet-Javakheti, Shida (Inner) Kartli and on the territories of Kvemo (Lower) Kartli, Gori, Kaspi, Mtskheta, Gardabani municipalities and Tbilisi. Mtkvari/Kura is the largest river in the southern Caucasus. In Georgia it flows between the Erusheti, Mtianeti and Javakheti upland, near Vardzia, runs a Akhaltsikhe structural basin, flows between the Meskheta and Trialeti ridges, from where it flows on the Shida Kartli valley till the village Dzegvi (Mtskheta municipality) where it is located between the Trialeti and Kvernaki ridges. At the v.

Dzegvi it enters Mtskheta canyon and flows the Tbilisi structural basin, on the Lower Kartli valley. From the Georgia's territory it flows near the Khrami, runs the Ivri upland, Mingachevir reservoir, Kura-Araxes lowland and drains into the Caspian Sea.

There are many various standpoints on the origin of the name Mtkvari/Kura said by Georgian as well as foreign scholars. Most of them support old Greek historian Strabo. According to Strabo, kuros/koros (i.g. Kura) is originated from the name of the province (Kola). As regards Strabo's other view, the name is connected with Cyrus the Great, emperor of Persia. Some contemporary historians considered that „Kur was the name of Zeus' daughter and the name Kura had been sourced just from this name" [6, p. 221]. Azerbaijani researcher Akhundov A. connects the name Kura with Old Albanian kur/qjur ("reservoir", "pondage"). Other Azerbaijani specialist in toponymy Aliev K. considers that Kura generally denotes "water", "river". There is one Azerbaijani etymology according to which qjur/kur means "wilful, restless, stubborn river". Russian specialist in toponymy Nikonov V. explains Mtkvari/Kura as thus: "Good water". I believe that a researcher identifies Mtkvari with the word mtknari 'fresh water'. Another Russian specialist in toponymy Melkheev M. supposes that Mtkvari/Kura is a Persian word and denotes "water, river". A researcher considers a kjur stem to be Azerbaijani and says "that the river has been given such a name due to inconstant, caprice character" [7, p. 150]. Hahn supported the standpoint according to which the name Kura is related to the name Cyrus the Great, emperor of Persia. According to his viewpoint, "Mtkvari means "a mountain water" [8, p. 90]. Hahn supposed that the Georgian name Mtkvari is the combination of Georgian and Latin words: mt-mť- 'mountain' and Latin akva arva 'river'. The specialist literature informs that Mtkvari is a general name of water flowing freshly, drizzling, running Amraki. Ingoroqva P. supposes that in old times a geographical place Kola (from where Mtkvari starts) was known under the name of "Kora and Mtkvari is originated just from the word kor/kora. As a scholar confirms, an initial form of the name was D-Kori which then originated the form Md-kor-i ("Kori river") [9, p. 438]. The Georgian researcher Chumburdze Z. considers, that origination of Mtkvari on the basis of a mountain is trustworthy (Rus. Kura, Turk. Kjur), but supposes that it is possible that Mtkvari is a general name of 'water, river', like Tkori. The mentioned standpoint is supported by Gogatishvili Sh, as well. Chikobava Arn. considers m-d-kor stem in which m- is supposed to be an phonetic addition and d- - a class marker, to be an initial form for mtkvar- word: "m-d-kuari -> m-t-kuar-i (via regressive assimilation)" [10, p. 130].

The author of "Life of St Grigol Khandzteli" (10th c.) Giorgi (George) Merchule writes: "In Anchkora there was a rich man and his name was Tserta. And at present the place which is called Tsertaisni, it was the stall of goats" [2, p. 317]; "sadguri" means "a dwelling place" and it is obvious that certajisni is derived from the determinatum via elision: adgilni certajisni "places of Tsertais".

Tsertaisni is a place in southwestern Georgia, in Klarjeti, in

particular, in Anchkora (Anakerti gorge), at present on the territory of Turkey. The name has been originated from a human's name "Tserta". "The toponym is of Georgian origin" [9, p. 435].

One part of "Life of St Serapion Zarzmeli (Serapion from Zarzma)" (10th c.) describes how Serapion and his brethren are searching a place for building a monastery. The author, Basili Zarzmeli (Basili from Zarzma) gives the names of persons and geographical places on their way. Especially noteworthy are those episodes, which explain the origin of toponyms. Extra linguistic and linguistic analysis of the author's etymology is scientific, the motivation – convincing:

Episode I: Serapion asks: "What is called this place?" A host (named Ia) answers: "Since it is a gathering place of wild animals it is called the place of Bakta" [2, p. 329] (lit: place for pounds, paddocks", D.K.). The toponym is derived due to the loss of determinatum component: bakta "pounds/-paddocks" → "adgili bakta" – "place of pounds/paddocks".

Episode II: the monastery seekers came near the lake. Ia explains: "It is a very turbid lake, that is called Sataxve" [2, p. 329] (lit. "place of beavers", D.K.) since there are lots of beavers in it". The toponym (hydronym) is derived from a stem lexeme and affixes of purpose are added to it. Satakhve is a derived name.

Satakhve is a lake in southern Georgia, in Akhaltsikhe foundation pit. "Today it is known under the name Qarageli" [11, p. 79]. According to the same source, due to predatory hunting character a beaver - the valuable rodents animal – no longer exists there.

Episode III: Serpion took interest in the mountain, which is in front of him. A host explains: "This mountain has a high top that is called a top of firewood: since the mountain top is wood/forest, it is called Sheshistavi [2, p. 330] (lit. "top of firewood"). Sheshistavi means "top of a wood/forest". For naming a method of word-combination is used.

In the "Life of Serapion Zarzmeli" an author's etymology of the toponym Zarzma is noteworthy: "One of them was named Zarzma since it was obsessed with horror and fear" [2, p. 336].

The toponym Zarzma is originated from zaris zhama//zar-zhama → Zarzma [12, p. 159]. The scholar suggests that the toponym is of double-stemmed: zar-zma. The scholar considers the latter word is a phonetically altered form of zma "time". But there is another interpretation, namely, Iv. Javakhishvili analyzes Zarzma along with the toponyms with -ma suffix like Bochor-ma, Udjar-ma and so forth. The researcher notes that "ma is a suffix, which should be thoroughly studied, but, obviously, it is suffix for geographic names" [13, p. 134].

The toponymy Zarzma is still occurs under this name. It is located in South Georgia, in Samtskhe, in particular, in the Adigen Municipal, at the right side of the Kvabiani river [14, p. 35].

"Life of St. David Garejeli (Gavid from Gareja)" (10th c.) informs: "And St Father David went to the desert to punish, torment himself... For this he chose the place to be punished, tormented from outside in the desert. Due to this it is called

Garedja" [2, p. 229]. According to the author's interpretation the toponym Garedja is derived from two components – an adverb of a place and deverbative noun: "garet sja" → garedja, via the elision of the final consonant of the first member and the first one of the second member.

The complex of the monastic caves of the Feudal period Garedja, i.e. the Davidgaredja, is located on "the Ivri upland, at 60-70 km far, at southeast of Tbilisi, in the historical region Kakheti, in the rocky mountains of Gareji" [5, p. 216].

Noteworthy definition of the geographic names occurs in the hagiographic work of an anonymous writer "Readings of two brothers David and Tirichani" (9th c.): "And when Tirichan saw his brother's terrible death, fearing he went to the village Divri, which is called due to demon" [2, p. 188]. A Georgian stem dev- entered from ancient Indian language. "At first the word denoted God (goddess), deity. Gradually the ancient Indian Devi (Goddess) denoted "evil spirit, the devil, demons" [12, p. 188].

Along with geographical monuments I studied historical sources, as well. It turned out that the analogies to that of above-mentioned samples occurred there, as well. The author's interpretation of the hydronyms - Abasha and Tskhenistsqali is noteworthy: "Because the ancestors of Abashas encamped by the side of the upper river, which is called Abasha, while horses and carriages encamped by the riverside, which is called Tskhenistsqali [3, p. 237]". The narrator explains: "...and they encamped by the sides of two rivers. It began hard rain. The rivers overflowed. And the small river swept away twenty-three thousand warriors, and the big river swept away thirty-five thousand horses. And since then the two rivers had been named Tskhenistsqali (lit. "water of horse") and Abasha [3, p. 238].

Abasha – is a river in the Martvili and Abasha municipalities, a left tributary of the river Tekhura, length – 66 km, basin area – 370 km², starts from the south slopes of Askhi limestone arrays. The Abasha river begins at the confluence of the rivers Rachkhistsqali and Tobi, at the upper part of the village Baldi, at 325 m above sea level.

Tskhenistsqali - is a river in West Georgia. Its source is on the southern slope of the Svaneti Great Caucasus range, to the west of Pasismta, at the 2,710 high. It joins the Rioni river to the right at the village Sajavakho. Its length is 176 km, basin area – 2,120 km². Upper and middle flows of the river run on the south slope of the Caucasus, lower – on the Colcheti Lowland. In springs and summers it swells. The main right tributaries of the river are Zeskho, Kheledula,

Jonoula, left ones – Gobishuri, Leusheristsqali and Khopuri.

Contemporary researchers suppose that "before Tskhenistsqali river might have called Tenistsqali, since at its source, in Svaneti, there is the village Tsana, ie Tsena. Later on Tsenistsqali has been changed into Tskhenistsqali t" [15, 526]. As ancient Greek sources demonstrate, this river has been called Tskhenistsqali since the distant past: "Greeks translated its name and called it hippo, that in Greek means horse" (ibid.).

In historical sources there are attested several occurrences where the writers give us some information about the location of a geographical object: "And encamped by the coast of the Pitiota sea which is called Tskhumi" [3, p. 238]; "And the commander of the Caesar Leon, entered in the castle Sobga which is located at the border of Ossetia" [3, p. 235]; "And they took the rock of Tao, which was called Kalmakhi" [3, p. 244]; "And an upper village was divided, which is Kartli" [3, p. 242]; "And a bishop was appointed... in one village, which is Khunan" [3, pp.198-199]; "And he gave his son the town which is called Khornabudji" [3, p. 199]; "...They came in Kakheti ... encamped on the field... which is called Darpaka" [3, p. 201]; "And when Eruma entered Klisura, which was the border between Greece and Georgia that time, and wiped out Tskhumi of Apshilet" [3, p. 235]; "And in Kartli to the south of Mtkvari there was Trialeti, Manglisi valley and Skvireti" [3, p. 376].

According to the findings hagiographic monuments (The Martdom of St. Shushanik," „The Martyrdom of Saint Jevstatije Mtskheteli," „The Martyrdom of Saint Abo," „The Martyrdom of Saint Costante Kakhi," „The Martyrdom of St. Gobron," „Kollyvades serfs Martyrdom," „David and tirichanis Reading," „the holy ioane dzedadzneli's life," „Shio and Evagrius life," „davit gareddjeli life," „St. Abibos Nekreseli life," „St. Gregory Khandzteli life," „Serapion Zarzmeli life.") represent the total number of toponyms (Table12) and the number of toponyms (Table 2).

Table 1. The Total Numbers of Toponyms According to Hagiographic Works.

Hagiographical works	Number of Toponyms
On the territory of modern Georgia	39
On the border of the Georgia and Neighbouring countries	8
Outside of Georgia	66
Including territory of Historical Georgia	34
Uncertain toponyms	39
	152

Table 2. The Numbers of Toponyms According to Hagiographic Works.

Hagiographical works	On the territory of Modern Georgia	On the border of the Georgia and Neighbouring Countries	Outside of Georgia	Including territory of Historical Georgia	Uncertain Toponyms	Summary
"Martyrdom of the Holy Queen Shushanik" ("The Passion of Saint Shushani")	1	1	3		1	6
"Martyrdom of Eustace of Mtskheta"	4		10		3	17
"Martyrdom of Abo of Tiflis or Abo Tbileli"	8		9	2		17

Hagiographical works	On the territory of Modern Georgia	On the border of the Georgia and Neighbouring Countries	Outside of Georgia	Including territory of Historical Georgia	Uncertain Toponyms	Summary
"Martyrdom of Konstanti Kakhay"	4		8		1	13
"Martyrdom of Gobron"	5		13	4	12	30
"Martyrdom of Boys from Kola"	1		2	1		3
"Martyrdom of David and Tirichan"			6	3	6	12
"Life of Iovane Zedazneli"	9		9			18
"Life of Shio and Evagre"	7		2		1	10
"Life of Davit Garejeli"	2		2		2	6
"Life of Abibos Nekresi"	8		3		2	13
"Life of Gregory of Khandzta"	8	4	30	24	1	43
"Life of Serapion Zarzveli"	12	2	7	3	11	32

3. Conclusions

The above examples clearly show that the authors of hagiographic as well as historical works indicate the location of the geographical object with scientific accuracy and try, somehow to explain any toponyms and micro-roponyms. Therefore I can say that the even the ancient Georgian literary and historical works discuss the ways and means of toponymic origin. The basic principle of toponymic word-building is outlined in the analyzed episodes - the contents of a name is relevant with a named object. This is achieved by means of some grammatical tools: 1. via elision (either determinatum or determinatum component is elided : certaisni ← adgilni certaisni; bakta ← adgili bakta); 2. via derivation (satakhve – structurally a derived form); 3. via word-amalgamation (Sheshistavi, Zarzma, Gareja...are compound two-component units).

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