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LINGUISTICS, LITERARY CRITICISM

BER-ROOT SURNAMES IN ADJARA

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Abstract

The study of surnames is closely related to the historical, linguistic and ethnographic data of the Georgian nation.

The aim of the research of this article is to reveal common surnames with root roots in Adjara, to study the production of surnames from personal names by means of affixes, their structure, semantics and etymology. The research is based on ancient and modern Georgian language texts, dictionaries, dialectal data, historical-ethnographic documents and diachronic analysis of scientific literature.

The observation of the analytical materials showed us that *beri* is a lexical unit of the old Georgian language, from it numerous common and proper names were obtained in Adjara through production means and composite word combinations, the semantic variety of *ber-* element and the production model of place, castle, personal names and surnames are interesting.

*Ber-*element in public names is often expressive of age, old age, old age in today's sense, in geographical names confirmed in historical documents, in most cases, *ber* expresses the semantics of monk-nun,

ecclesiastical person (Berta, Beriati...), however, in the names of arable places (Berimitsebi, Berikana, monk cucumber ...) of old age, it should be expressive of softness.

The semantic and phonetic variation of Ber-element surnames proves that Ber was originally used in a general sense. From a common name without affixation or by means of affixes, a common name turned into a personal name or a personal name moved from one lexical-semantic and functional group to a surname (Beridze, Bersenadze, Berseladze (Berseli), Beruli, Berishvili, Kakhaberidze, Gulaberidze, Dolaberidze, Jokhtaberidze, Janberidze, Ghoghoberidze...). Showing the masculine gender of one's own name, son, son, determines the semantics of the verb-root confirmed in surnames. This kind of tendency is a common Georgian language phenomenon and can be observed even today in the dialects of the Georgian language.

The conclusions obtained as a result of the research are important for diachronic analysis of Georgian lexicology, onomastics and, in general, key issues related to surnames.

Keywords: Georgian language; Adjara; monk; vocabulary; semantics; surname; structure; production.

Introduction

Linguistic analysis of surnames, clarification of their phonetic changes, separation of root and producer is one of the interesting and important objects of linguistic research. Clarifying the specific period and location of origin of surnames is problematic and requires careful study. The origin and development of surnames with a Ber element are related to the history of the Georgian nation and the ethnographic life of the Georgian people. It is necessary to find the necessary materials to determine the history and migration of each of these types of surnames.

The study of the issue is closely related to the past and present of Adjara, therefore we consider it important to study the dynamics of ancient and modern Georgian language texts, dictionaries, dialectal-ethnographic data, historical documents and fixed recent materials (Abuladze, 1973; Eriashvili, 1987; Orbeliani, 1991; Sikharulidze, 1958; Tsetsholadze, 2002; Kakhidze, 2013; Koberidze, 2023 b...)

Methods

Observational, descriptive, historical-comparative, quantitative and critical analysis methods were used in the research. We first divided the searched materials into separate parts, described them, then compared the semantics of the lexical unit - *beri* confirmed in ancient and modern texts, dialectal and ethnographic data. Based on the distribution area of *Ber*-element surnames and a critical analysis of the latest literature, we have drawn relevant conclusions.

Results

In the scientific work, the surnames with the *Ber* element common in Adjara are investigated; Empirical materials recorded in historical documents, ethnographic and linguistic scientific literature are chronologically analysed; The production model and area of distribution of surnames with *Ber* element are revealed; Production of surnames from personal names by means of affixes, their structure, semantics and etymology have been specified and studied.

Discussion

Monk is a polysemantic word. Related terms and definitions can be found in Georgian. Ilia Abuladze, based on the texts of the old Georgian language, gives the definition of the word "*monk*" - old, nun: celibacy, old age, old age, old age, old age, old age. *Berva* "to inflate", to inflate: to inflate, to inflate, to inflate, to inflate... (Abuladze, 1973: 131, 139).

Monk - an old man - a long-lived man. Old man, monkhood, old man, old man, man, *Khevi-monk* (Orbeliani, 1991: 102).

Ber-i (*Berisa*): 1. old, aged, old (person)// in general, long time old, old (thing); 2. A member of the ecclesiastical fraternity, who has

adopted the ascetic life in the monastery//monk, ordained as a monk (explanatory dictionary of the Georgian language, 2008: 996).

It is indicated in the scientific literature that the monk originally meant a baby (Marr, 1935: 351-355; Surguladze, 1989: 40,41).

According to Ivane Javakhishvili, "age included three main ages, which were sometimes called Chabuki "young man", Shuakaci "middle man" and Beri "monk". Beri is a common Georgian word for a son (Javakhishvili, 1928: 366; Javakhishvili 1937: 186).

Hall or Sabero belonged to the public-cult building (the abode of Khevisbers) in Mtianeti of Eastern Georgia (Eriashvili, 1987: 124).

It was common in Mta to appoint the eldest son as a berad daq-eneba/berad shedgoma "to become a monk" (Ghudushauri, 2011: 5). The rule of consecrating a child as a monk was observed until late (Bitsadze 2015: 139-140). Both children aged 10-13 years and old men knew how to "make a monk" (Bardavelidze 1947:5-65; Antelava, 2017:163).

The rule of making a son a monk is also confirmed in Kartli and Kakheti. In the Fron valley, a childless husband and wife or a family that did not have a son would pray to the icon of the Cathedral of the Mother of God in Dirbi to "make their long-awaited son a monk" (Koberidze, 2023 b: 252-260). A parallel can be drawn with an interesting tradition related to childbirth, widespread in Adjara (Nogaideli, 2007: 3-40).

Making one's son a monk in the Mokheur shrine is a sacrificial offering of a bloodless sacrifice in the church-celebration practice (Makalatia, 1934: 244). Male relatives of the deceased in the mountains used beard and hair until the year. That is why people called themts 'lis berebi "monks of the year" (Khakhanashvili, 1988: 2-3; Koberidze, 2023a: 287).

On the basis of verified ethnographic materials, we can assume that the original meaning of beri should have been an older male name

(and not an old man's), and later the meaning of rightfully older should have developed.

The term "monk" is also recorded in the dictionary materials of the Kartli dialect, according to which "monk" is a child conspired for an icon according to old custom, whose hair has not been cut for some time. In the same dictionary, the term - Berzvara is confirmed, which according to old custom was called a slaughter for an icon (Meshkhishvili 2006, 75, 76). Only the son was conspired for the icon.

Beroba is derived from ber by word formation (root + affix): 1. old age, old age; 2. Being a monk, monasticism; 3. Collection of monks (explanatory dictionary of the Georgian language, 2008: 996). Beroba ←Ber+ oba "Monkhood" - oba is a producer of proper nouns. At the same time, it expresses collectiveness. aging (from the verb to grow old); Sibere (←si-ber-e "Old age" si-e is a fixed name producing fix). In old Georgian, uberesi -- medat beri is confirmed (Abuladze, 1973: 31, 388, 417). U-ber-es-i. u-e is a master degree producer.

Berry is a component of the composite in common names: Dedaberi (←Deda+ Ber-i)- an elderly woman; Mother-aged (←Mother+Ber+ Ebri)- similar to Mother-Bere; Old (←ber-ber. The composite is obtained by doubling the root, losing the r- sound) - elderly, aged person.

In Acharul, the lexical unit Deduleti Fardi is confirmed - Bebreuti/ Bebrevti - "for the grandson, the mother's homeland is Bebrueti". The mentioned word is not fixed in any other dialect of the Georgian language (Noghaideli, 2013: 35, 36, 96).

It is necessary to take into account the assumption about the root of the word bebrevti/bebreuti - bebera. Bebera (←ber-ber+a) is confirmed in Kartluri - 1. Swollen, waterlogged skin as a result of burns, damage. 2. Spider, vegetable worm (Berozashvili, 1981: 59). The word should be obtained by reduplication of the root ber: bebera (←ber-ber+a). The word should be obtained by reduplication of the root ber: bebera (←ber-ber+a). by losing the r sound. -a should be the producing affix of the property.

Shinabera (shina+ber+a)- unmarried woman; Berbicha (ber+boy+a. -a producer of fertility) - an unmarried man; Berikatsi (←monk + man) - an old man. Berikali (← monk + woman) - an old woman; Khevisberi (←khevis + beri) - an older man...

Beri KItri - an overripe seed cucumber. "Seed cucumber is called Sabero" (Noghaideli, 2013: 96). sa-ber-o.

Ber- can be found in the toponyms of the composite production of southwestern Georgia: Bergudzoli, Beritke, Berketi, Berinaskhlevi, Berikana, Beritke, Berichala, Beritskaro, Berkalo, Beriakho, Berisarchobi (Sikharulidze, 1958: 56, 59, 73, 77, 86, 113, 109, 126, 135).

Ber - confirmed in Shavshet-Imerkhevi place names: Beriakho (mower), Beriati (village district) - Chikhor; Beris Akho (sowing)-field; Beruli (forest) - scarred; Berkheda (mower) - water-sucking; Berjueti (Satesi) Dabaksrili (Tshekladze, 2000: 166); Berthistskali (Sikharulidze, 1988: 11, 23).

The village of Breti is located in the municipality of Kareli, which should be taken from Beri-et.

Toponyms are confirmed in the Nigal valley: Beberati, Berthas Khevi, Berdznevi, Berulikana (Beridze, 2009: 110; 13,14, 22,28, 109).

Among the listed toponyms, Ber occupies the first place.

Bertha - temple in historical Tao-Klarjeti (IX century). Zekepe Bereteli (Bertheli) (10th century) was the figure of this savan (Menabde, 1962: 47). Berta is a village in Tsalki district. Bertha←ber-t-a. The noun is formed by the plural form of t. Berthubani village (Ber-T+ district) is located in the Dzama valley in the Kareli municipality. The temple included in the Davit Gareji monastic complex is the Cathedral of the Virgin of Berthubani (XII century) (Dvali, 2019: 231-233).

Kakhaber - a village in Adjara. Previously, it was the sign of the plain between Batumi and Erge. i. According to Sikharulidze, the emergence of this geographical name should be related to Kakhaber, who worked in the first half of the 16th century (Sikharulidze, Kakhaber, 1992). Z. According to Chichinadze, Kakhaber was the commander of the Georgian army in the battle of Batumi in 1519 and won a victory

(Chichinadze, 1927: 7). This Kakhaber was Vardanidze, an Erist family member of Svaneti (Brose, 1998: 302; Gogitidze, 2002: 102).

Compositional or composite names based on two proper names. E.g.: Kakhaber, Chiaber, Janiber, Kuraber, Shalaber, Kakuber, Dolaber, Tavber, Kilaber, Losaber, Mikaber, Sulaber, Shiober, Jokhtaber, Gagiber, Giorgiber, Gulaber, Yaber, Gholaber..... Ber holds the second place in composites. Such names are no longer found today. Chiaber and Kakhaber are names of historical persons.

Therefore, we consider it possible to underline the fact that over time the meaning of *beri* has weakened and it has increased with the specific names of *beri*, new complex names of men have been created: Kakhaber, Mikaber, Tskhadaber, Tavaber... Some names of this type - Tutaber, Kakuber, Jamtaber, Gogiber, Kakhaber appear as independent surnames.

I. Maisuradze rightly points out that *Ber-* should have been used in surnames with complex roots earlier, before it turned into a proper name. Which means that Gogiber, Kakhaber they should not represent pairs of their own names (*Gog* and *Beri*, *Kaxa* and *Beri*), but here only the first part should be a man's name (*Kaxa*, *Gog*), and *Ber* should be used in a general sense as a postpositional attributive delimiter, a word denoting the male gender. (*son*, *boy*, *boy*) (Maisuradze 1965: 237, 241) From the mentioned point of view, the monk here should be the expression of the meaning of *son*, *man*. The same can be said about other complex-based surnames, which reveal complex-based first names.

Historical documents confirm the people from *Beret*: *Beri*, the youngest son of the King of Imereti, *Giorgi Mesami*; Monk *Egnatashvili*, Monk *Erushneli*, Monk *Mgvimeli* (writer). *Bersabe* (the first wife of the biblical *David*) (*Life of Kartli*, 1959: 177, 326, 365, 415, 522).

The surname *Kakhaberisdze* is confirmed in the "Annals of the Souls of Tbet" (Kakhidze, 2013: 31-32). The last name is similar to the

first name - Kakhaber. Without the monk, we have the surname Kakhadze, Kakhidze.

The village of Mother Bera can be found in Z. Chichinadze's records. Today this village is called Stefanovka (Chichinadze, 2013: 129). Currently, Stefanovka is one of the districts of Batumi. In the same records, monk means an old man (Chichinadze, 2013:199).

Personal names and surnames are created by changing from the lexical-semantic and functional group of the common name "Beri" to a proper name by means of affixes.

Many of the words found in the surname were first used as a proper name (or nickname) and then a surname was formed from these names (Chumburidze, 1987: 319).

In the long and short books of Livy of Adjara, the villages of Adjariskali valley and its population in the second half of the sixteenth century are given. Ber-rooted personal names and surnames are confirmed in these documents: Davbanaza Beruk (village Boghauri), Mamisa Beruli; His son Tavberi (village of Lower Kurdza), his brother Bartaia; Shakara Berul (Nigazeuli village), Luluja Beruk (Tago village), Mehmed Berul (Chao village) (Extensive and Short Records of Livy of Adjara, 2011: 65, 69, 74).

Are Beruli, Beruk, Tavberi ... surnames or first names confirmed in the mentioned illustrative examples?

According to the material given in the long and short books of the Livy of Adjara and other types of Ottoman "books", it is very difficult to prove by identification what the Georgian anthroponymic model was in Upper Ajara at that time. "Davtres" does not show what kind of anthroponymic model the Ottomans met on the ground before the census. Therefore, one part of researchers believes that surnames are not recorded in them, first names and father's names are given in them (Baramidze, 2021:46).

Ottoman enumerators (Devterdars) did not understand the meaning of Georgian surnames during the census, "therefore it is not surprising that they did not mention them either." They sometimes

recorded the surname as the father's name. That is why Osmalo Devterdar's surnames were found in the registry: Beridze, Demetradze, Varidze, Kavsadze, Tsirekidze, Junbadze, Jevlidze, Jujuladze" (Jikia, 2013: 66; Baramidze, 2021: 46).

In Georgian historical documents, the surname was always recorded together with the first name and the father's name, "Whoever wanted to write it the way he wanted." Sometimes the father's name was on the first place, sometimes the surname, sometimes the first name" (Tofchishvili, 2000: 178).

As can be seen from the analysis, in the Georgian three-membered (name + patronymic + surname) or two-membered (name + surname) anthroponymic models recorded in Georgian historical documents, surnames undoubtedly appear during the conquest of Adjara by the Ottomans and several centuries before the conquest.

We think that the abbreviated surnames "Beruli", "Bartaia", "Beruki", "Tavberi" confirmed in the long and short books of Livy of Adjara should be represented by Berulashvili, Bartadze, Berukashvili, Tavberidze...

In the "Annals of the Souls of Tbet" it is confirmed: Mariam Gogaberuili, Berasdze Kutni, Mikaeli Gogaberet, Gogaberisdze Jovane, Mariam Gogaberuili, Iovane Tsilaberisdze (Chronicle of the Souls of Tbet, 1977: 19, 20, 37, 39, 80, 323).

In monument surnames, only female surnames and first names are produced with ul and ur. These surnames are derived from male first names or surnames. Often, from the same name of a man, a man's surname is produced by means of -dze or et, and a woman's surname is produced by means of -ur, ul and phhe (Chronicle of the Kings of Tbet, 1977: 40).

N. Kakhidze especially draws attention to the surnames confirmed in the "Annal of Souls of Tbet" - Berasdze, Bererisdze, Kakhaberisdze. Kakhaberisdze is named among the surnames that have reached today in an unchanged form (Kakhidze, 1974: 10-12).

One of the important issues during the study of surnames is to find out the time of the appearance of the surname and its entry into common use. There is an opinion that the surname appeared in Georgia in the 6th century. More precisely, it can be said that the majority of today's surnames originate from the 14th-15th centuries, although it is also very significant that the 18th-century Georgian historian and geographer Vakhushti Batonishvili (who deals specifically with the issue of surnames) names of the ancient Georgian chieftains belong to the 6th-15th centuries. It is also noteworthy that after the conquest of southwestern Georgia by the Ottoman authorities in 1595, the materials of the general census for the purpose of taxing the population (Silagadze, Totadze, 1997: 11).

In the same document, Beridze (Khelvachauri, Kobuleti), Berseladze (Chokhatauri, Kobuleti, Ozurgeti), Bersenadze (Ozurgeti, Tbilisi, Batumi), Gulaberidze (Batumi, Kobuleti, Khelvachauri) are named (Silagadze, Totadze, 1997: 42, 67).

T. Among the surnames named by Sakhokia, there are also surnames derived from -Ber: Beridze and Kakhaberidze (Sakhokia, 1985: 146, 209, 212).

Z. Chichinadze lists seventy-five surnames in Kvemo and Zemo Adjara (Zegan), among which Beridze is named (Chichinadze, 1913: 67).

During the period of Ottoman rule, the Beridzes were named Khabadzogli, Korogli, Haidarogli, Ogorogli, Hadjiogli, Nigazevlogli... (Baramidze, 2021: 122). This fact indicates that there should have been a place for the separation of genera from one genus (Tofchishvili, 2010: 260).

Written documents destroyed during the rule of the Ottoman Empire are an obstacle to studying the genealogy of the Beridze family. According to oral tradition, the Beridzes, especially the Beridzes of Kvemo Adjara, were saved as begs (the title was similar to the nobility). The existence of Beridzes in Adjara is confirmed by the documents found by Dimitri Bakradze. According to him, this document

was compiled before it was distributed in Adjara, probably in the second half of the 15th century. This document is known as the deed of Yase Tsintsadze, in which Bezhita Beridze is mentioned (Bakradze, 1987:33).

The Beridzes were nobles of the Tsitsishvili family in Satsitsiano. In the document of 1411, Davit Beridze is mentioned in Kartli. In 1448, Beridzetsa was named as a witness along with others in the book of property poles given to Siaosh Falavandishvili by King Alexander. Demetri Beridze is found as a witness in the blood certificate given to Katsiber Topuridze by the same King Alexander in 1484-1510. Dauta Beridze is a witness in the purchase book of the serf estate by Giorgi Saakadze from Javakhishvili from Farsa. In the years 1578-1675, Aznaur Beridze of Tsitsishvili in Kartli had three households of serfs in Matsleti and Khamleti. The Beridzes were not only Tsitsishvili gentry in Kartli, they were also enrolled in the Saamilakhvro gentry (Akhvashvili 1997: 48).

Beridze's family name is mentioned in "Ruisi's flock register" of 1715 (Taqaishvili, 1907: 127-207).

In the first half of the nineteenth century, Memed-beg Chakhalogli-Beridze, who was from the village of Zesofli (Kedi municipality), organized the people's liberation movement of southwestern Georgia from the Ottoman rule. Memed Beg was Chakhalogli and was called Chakhali because of his sharp and thin eyes. He was a comrade and contemporary of Selim Khimshiashvili. There were three brothers. Memed-beg Chakhalogli is known as Bayrakhtari. Chakhalogli's 100-man squad had connections not only in Adjara, but also in Samtskhe-Javakheti, Samegrelo (Akhvlediani, 1970:160).

Among the surnames that remained in their original form in "Kveda-Adjara" during the period of Ottoman domination, three ber-rooted surnames are confirmed in the materials collected by Tedo Sakhokia: Beridze, Kakhaberidze, Kiboridze. T. Sakhokia mentions four representatives from the Beridze family: Suleiman Beridze, known as a wise man in Zemo Adjara, who traveled from Zortikeli to Ghorjomi.

Yusuf Beridze escorted him from Khulo to Furtiosa; Khulo was hosted by Nuri Beridze; Aleksandre Beridze accompanied him in Oladauri and on the summer pastures of Sarichairi (Sakhokia, 1985: 209, 212, 251, 280).

Z. Chichinadze names Suleiman Beridze and Nuri Efendi Beridze from the Beridze family (Chichinadze, 1913: 177, 199, 2019).

In the materials of the Soviet census of 1922 (atssa; f. 178; ag 1; sak. 29; # 14, p. 187-188) Beridze is recorded in various villages of Adjara. In Keda, Tshkomoris and Kokotauri, Tsaniyaris, Meris, Garetke, Gundauro, Inasharidze, Namonastrevi, Silibauri, Sikhalidze, Akutsa, Shuakhevi, Chvana (Baramidze, 2021: 98).

Beridze is the most numerous surnames in the named materials. According to the 2014 census, 3969 Beridze people live in Adjara.

The village of Beriati was located in the municipality of Baghdati, the name of which is related to the family of the Beridze people who were forced to emigrate from Meskheti. In Nasoflar, there is a small ruin of the Beriati church, where a traditional holiday is held on September 2, the day of commemoration of St. Elijah (Beriati; historical monuments of Baghdati municipality).

Currently Beridzes live in: Khulo municipality - Agara, Akhalsheni, Bako, Danisparauli. Dekanashvili, Gorgadze, Gurdzauli, Diakonidze, Vashlovani, Verni, Jacobidze, Labaidze, Bodzauro, Kvatia, Mekeidze, Mintadze, Mtisubani, Paksadze, Rakvta, Riketi, Satsikhuri, Stefanashvili, Tunadze, Kurduli, Ghorjomi, Kedli, Kishla Ghurta, Dzirkvadze, Tsablana, Tsintskalashvili, Chakhauri (Chakhavri), Ceri, Khikhadziri, Khulo....

Shuakhevi Municipality - Baratuli, Buturauro, Brill, Gomarduli, Gorgivli, Jacobauri, Dagatsveli, Vani, Darchidze, Intskirveti, Lachkheki, Lomanauri, Okropilauri, Nunia, Nigvarevi, Furtio, Samoleti, Jabnidze, Oladauro, Paposhvili, Makhalakidze, Tomasheti, Takidze, Tskhmelis, Shuakhevi, Chvana, Chala. Khabelashvili...

Municipality of Kedi - Abuketa, Arsenauri, Akutsa, Akho, Lower Bzubzu, Baladzebi, Gegelidzebi, Gobroneti, Dandallo, Vaio,

Varjanis, Zendidi, Zesofeli, Zvare, Zundag, Kantauri, Kvasta, Kokotauri, Kolotauri, Koromkheti, Makhuntseti, Medzibna, Milisi, Ortsva, the first of May, Sikholidzes, Takidzes, Tibeta, Keda, Tskhemna, Shebaburi, Tskmoris, Khunkuda, Dzentsmani, Tsaniyaris, Chinkadzes, Jalabashvilis...

Khelvachauri Municipality - Agara, Akhalshen, Gantiadi, Erge, Varshalomidze, Zanakidze, Tikhilnar, Todogauri, Kapnistavi, Kakh-
aberi, Kibe, Kirnati, Maradidi, Masaura, Machakhlispiri, Mkhuraui, Makhinjauri, Makho, Mejinitskal, Minda, Mirveti, Mosiashvili, Green
Cape, Ortabatun, Salibauri, Sameba, Satekhia, Simoneti, Feria, Urekh,
Civadze, Chelta, Prosvla, Korolistavi, Sharabidze, Shavidze, Charnal,
Jocho, Khelvachauri...

Municipality of Kobuleti - Alambari, Ackhva, Ackhivistavi, Bob-
okvati, Buknari, Gogmachauri, Daga, Zeniti, Kvirike, Leghva, Mukhae-
state, Nakaidzebi, Ochkhauri, Sakhalvasho, Kobuleti, Shuaghele,
Chakvi, Chaisubani, Tsikhaziri, Tskhavroka, Chakhati, Jikhanjuri ...

Ber-root surnames living in Adjara are:

Ghoghoberidze - Angisa, Arsenauli, Akho, Batumi, Bobokvati,
Bzuzu, Gonio, Gulubi, Erge, Varshalomidzebi, Varjanis, Zanakidzebi,
Tikhilnari, Kakhaberi, Gzuraui, Makhuntseti, Mejinistskali, Green
Cape, Ortska, First of May, Salibauri, Urekhi, Uchkhiti, Feria, Keda,
Kosofeli, Shavidze, Sharabidze, Chaisubani, Dzentsmani, Charnal,
Khelvachauri, Jocho...

Berseladze - Batumi, Gvara, Nagvarevi, Korolistavi, Chaisubani,
Khelvachauri... Bersenadze - Batumi, Erge, Urekhi... Burkvadze - Bat-
umi. This surname must be Berkvadze in origin. Gwibiridze (Gwib-
eridze) - Batumi, Salibarausi. Gulaberidze-Akhalsofeli, Batumi, Tikhi-
lnar, Kakhaberi, May Day, Chakvi Khelvachauri... Kobidze-Batumi,
Buknari, Vashlovani, Kobuleti... Janberidze-Batumi... Jokhtaberidze-
Batumi.

Several models of ber-component surnames can be distin-
guished:

Surnames with simple roots (ber + dze): Beridze, Berasdze (ber-a-s-dze). Surnames assume a first name: Beri, Bera.

1. Surnames formed from names formed with the suffix -el knobiti: Berseladze, Bersenadze. Surnames assume the first name Ber-s-el-a [ber-s-en-a. En]el alternation. S- sign of the given rotation.

2. Shortened, simple-based surnames confirmed in historical documents: Beruk, Beruli, which suggests the surnames Berukishvili, Berukadze, Berulashvili, Berulava. Surnames are derived from proper names: Beruk (←Ber+uk-i), Beruli ([ber-ul-i).

3. In complex surnames, the Ber-component is in the first place: Berkvadze (← Ber+kv+ dze)

4. In surnames with complex roots, the -ber- component is in the second place: Ghogoberidze ([ghogho + beri-dze), Kakhaberidze//Kakhaberidze//Kakhaberidze ([kakha+beri-dze), Janberidze ([jan+beridze), Jokhtaberidze ([Jokhta+Beridze), Gulaberidze (←Gula+ Beridze), Gogaberidze (←Goga+ Beridze), Gogaberidze (←Goga+ Beridze) Tsiliberidze (Red+ Beridze)... Surnames suggest personal names: Kakha, Ghogho, Jano, Jokhta, Gula, Goga, Red... Kakhadze, Kakhishvili, Jokhtadze, Guladze, Geladze, Gogadze, Tsitladze...

5. In the composite surname, ber is represented by a certain phonetic change:

a) i←th alternately: Gwibiridze (←Gviberidze)...

b) U←e: Burkvadze (←Berkvadze)...

c) O ←e: Kiboridze (←ki+ Beridze). Koberidze is a surname of similar origin.

Conclusion

The observation of the analytical materials showed us that beri is a lexical unit of the old Georgian language, from it numerous common and proper names have been obtained in Adjara through means of production and composite word combinations. It is interesting to note the semantic variety of ber-dziri and the production model of place, castle, personal names and surnames. Ber-dziri in public names is often expressive of age, old age, old age in today's

sense, in geographical names confirmed in historical documents, in most cases, ber expresses the semantics of monk-nun, ecclesiastical person (Berta, Beriati...), however, in the names of arable places (Berimitsebi, Berikana, Beri Kitri...) should be expressive of old age, aging.

The semantic and phonetic variation of Ber-element surnames proves that Ber was originally used in a general sense. From a common name without affixation or by means of affixes, a common name turned into a personal name or a personal name moved from one lexical-semantic and functional group to a surname (Beridze, Bersenadze, Berseladze (Berseli), Beruli, Berishvili, Kakhaberidze, Gulaberidze, Dolaberidze, Jokhtaberidze, Janberidze, Ghoghoberidze ...). Showing the masculine gender of one's own name, son, son, determines the semantics of the verb-root confirmed in surnames. This kind of tendency is a common Georgian language phenomenon and can be observed even today in the dialects of the Georgian language.

Determining the localization of Ber-rooted surnames is a difficult process and requires a deep study of historical-ethnographic and linguistic data and a new understanding in relation to modernity.

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