

INTERACTION AMONG PEOPLE OF DIFFERENT CULTURES AND THE RESULTING EFFECT ON PERSONAL, ANIMAL AND GEOGRAPHIC NAMES, A CASE STUDY ON THE TOWN OF SAVSAT IN ARTVIN

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Abstract

This study focuses on how communication and interaction among people of different cultures and languages affect personal, animal and geographic names. For this purpose the town of Şavşat in Artvin province was chosen as the region because of its close geographical, cultural and historical ties with Georgian and Persian peoples and cultures. The names in questions mainly belong to Turkmen people who speak a dialect of Turkish and who live in the villages on the slope of Yalnızçam Mountain. These people began migrating from Caucasians in the 18th century. The data was gathered through snowball sampling and document analysis was done on registration books of Births and Deaths.

The study demonstrated that male and female personal names in Turkmen villages in Şavşat, for the most part were borrowed from Arabic and Persian languages. It is, however, interesting to note that there appears to be no direct relationship between personal names and the ethnicity. This may be due to the fact that the relationship with different nations and cultures dates back to thousands of years ago. Further Turkmens were influenced by Persian language and culture before arriving to the region. As for Arabic names, they began to appear in their life after the introduction of Islam. On the other hand, geographical names are different from personal names. These names were given by local people (Georgians) who had lived in the region before the Turkish settlement. Interestingly, animal names were different from personal and geographical names since most of them are Turkish. In other words the names that were given to farm animals were Turkish.

Key words: Caucasians, Turkmens, interaction, personal names, Şavşat, culture, language.

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Özet

Bu çalışmada, insan, yer ve hayvan isimlerinin farklı diller ve kültürlerle kurulan iletişimden nasıl etkilendiği ele alınmıştır. Çalışmanın temeli, Artvin İli'nin Şavşat ilçesi ve köylerinde derlenen 1100' ün üzerinde şahıs adı ile yüzlerce yer ve hayvan ismine dayanmaktadır. Bu isimler ağırlıklı olarak 18. yüzyılda Kafkasya'dan göç ederek gelen Kafkas kökenli Türkmenlere aittir.

Çalışma Kadın ve erkek isimlerinin büyük bir bölümü Farsça ve Arapça olduğunu gösterdi. Dolayısıyla Öz Türkçe isimler azdır. Bu durum bize insan isimleriyle etnik köken ve konuşulan dil arasında doğrudan bağ kurulamayacağını gösterebilir. Buna karşılık şahıs isimlerinin uzun tarihsel süreç boyunca yakın ilişki kurulan kültürler ve dillerle bağlara işaret edebileceğini gösterir. Türklerinin bölgeye gelmeden önce İran'da Fars dili ve kültüründen oldukça etkilendiğini, Arapçanın da İslamiyet'in kabulü ile belirgin olarak isimlere yansıtıldığı anlaşılır.

Yer adlarında durum farklıdır. Bölge kullanılan yer adlarının büyük çoğunluğu Türkmenlerin gelişinden önce bölgede yaşayan yerel halkın (Gürcüler) kullandığı isimlerdir. Bu durum Ahıska kökenli toplumlar bölgeye geldiklerinde bir süre köylerde Gürcüce konuşan halkla birlikte yaşadığını göstermektedir. Diğer taraftan hayvan adları ise çoğunlukla, şahıs isimleri ve yer adlarından farklı olarak Ahıska kökenli toplumun kendi dilindedir. Bu bölgede koyun, keçi, sığır ve köpek gibi hayvanlara koyulan isimler daha çok Türkçedir.

Anahtar kelimeler: Kafkasyalılar, Türkmenler, etkileşim, özel isimler, Şavşat, kültür, dil

Introduction

It is a fact that neighboring nations who have close relationship borrow from and lend words to each other. Borrowing is one of the ways to expand a language's vocabulary. When a new notion or concept arises in other countries, or a new product is introduced, there are two options: The word for the notion or the product is made up or borrowed. According to Memmedova (2009), sometimes word transfer can be a result of political, social, economic, religious or cultural interaction with nation all over the world.

The Turkmens, during their migration from middle Asia to Anatolia, met many nations and were introduced to Islam and its civilization. Having met and been influenced by Arabic and Persian nations, they decided to use the Arabic alphabet as a means of written communication (Güzel vd. 2002). This was likely done because it made it easier for them to read Arabic and Persian literature and communicate with each other. Ultimately, they borrowed many words from Persian and Arabic languages as a result of this close contact (Memmedova 2009).

Not only did they borrow from Arabic and Persian languages, but also from western languages such as Italian, French, German and English, as a result of political, commercial, and military relationships (Kundakçı, 1978;

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Sunel, 1992). In other words, with an increase in social, political, commercial and military relationships with other nations, the number of borrowed words in the language of Turkish people increased. To what extent these people were affected by the neighboring cultures in terms of person, place and animal names may be of some value to understand this interaction. Onomastics, which is the study of proper names of all kinds, and tries to find their origins, has yet to be discovered in Turkish research circles. According to Sakaoğlu (2001), there are few studies on names of any kind in Turkish. Therefore, the current study is of importance as it deals with the names of persons, animals, and settlement places in villages in the town of Şavaşat in Artvin province where Turkmens live. Artvin, which is situated in north-east of Turkey, is a small city and a home to many civilization, such as the Hurri, Urartu, Corchis, Byzantines, Georgians, Abbasids, Seljuk Turks, Anatolian Turkish beyliks, Safavids, and the Ottoman (Temel Britannica, 1992). Although great majority of the population is of Turkish, people with different ethnicity like the Georgian, and Laz live there too.

There are hundreds of names that historically date back to thousands of years ago or that belong to originally different nations and cultures. On the other hand, all kind of names we use can be important documents for us to identify an area and the people living there because names and naming practices are closely connected to cultural values, beliefs and interaction within the same vicinity or neighboring communities. A name gives information about the individual that it signifies, the culture from which it is framed, and the language from which it is constructed, and of course the society that ascribes it. A name may not necessarily indicate the linguistic phenomenon but may indicate the collective history and life experiences of the people and the region. Therefore, it is necessary to study these names and classify them according to the languages that they originally belong to. Every name may have a different and interesting story. But, what is the first story of each name when it was named or borrowed for the first time? Why did they need to do so? What nations that Turkmens were in close relationship lent more names?

For example, people may not know that the name *İskender* is the Turkish version of Greek name *Alexander* that belonged to Alexander the Great. In 334 BC, Alexander invaded and took over Anatolia that was under Persian rule at that time. Later, he conquered the whole Persian country and expanded his country's border from Adriatic Sea to the Indus River in India. Alexander became a legend and everybody acknowledged his success (Temel Britannica, 1992). Although he was not Turkish, the Turkish version of his name *İskender* has been given to persons as a symbol of power and courage, without any idea of where it came from and what it means. A noted Turkish cartographer, Abdurrahman Aygün, General Director of Cartography in the years between 1930 and 1940, was reported to imply the possibility that Grand Turk, an island in Atlantic Ocean, got its Turkish name as

there were Turkish people among the crew during the landfall of the island by Christopher Columbus (Alagöz, 1984). Interestingly enough, the same name (Grand Turk) is also claimed to come from a species of cactus on the island, the Turk's cap cactus (*melocactusintortus*), which has a distinctive cap, reminiscent of a Turkish fez (Kohen, 2008).

Lately, social sciences have focused on the relationship between nature and culture. As a result of these studies Toponymy emerged as the scientific study of place names and their origins, meanings, use and typology (Yediyıldız, 1984). Defined as a branch of Onomastic, toponymy provides the most useful geographical reference system. It is quiet important to note that in identifying geographical names with established a toponymist holds interviews with local residents.

According to Karaboran (1982) place names are defined as a broad term that includes many groups of local place names such as settlement venues, mountains, rivers, lakes, forests, small areas and, fields. Gülensoy (1984) asserts that place names, in terms of the history of settlement, area of great help for both historians and linguists. In addition, they are never randomly given. Alagöz (1972) affirms that settlement and area names are very meaningful and interesting. That is, the people have always found interesting names to call them. Therefore, it is worth studying these names.

On the other hand, since 1940, many places names that belonged to not only foreign languages but also Turkish have been replaced with new ones, which made it extremely difficult for researchers to study. In 1956, a committee was formed by representatives of all ministries and universities concerned in order to change problematic place names. They changed many names of villages, mountains, rivers but they did not change area and field names in villages as they were not officially recorded (Karaboran, 1984). People probably did not attempt to change these names, whether they were Turkish or not, as they considered them as a part of their life and culture.

There are few researchers who conducted studies on place names. For one thing, Yediyıldız (1984) studied 1340 place names over 6 regions in Turkey and concluded that nearly all names were Turkish and some places were named with human names (e.g., Tarıklar, Abdurrahman, İbrahim); some places were named according to their characteristic (e.g., Tepeköy, Tepecik, Ovacık, Taşlık, Sarı-kır, Ala-kaya); some places were given job names (e.g., Kazancı, Kovancı, Okçulu); some were given religious terms (e.g., Akça-kilise, Şeyhlü, Tekke-pınarı); some were given commercial terms (e.g., Çarşu, Bazar, Meryem-Hanı); and, some were given animal names (e.g., Kuşluca, Turna-suyu, Balıklı, Katırlı).

In his study, Karaboran (1984) classified place names into two main groups: 1) names based on natural and physical conditions like environment, plants, animals 2) names derived from daily life of human beings and societies like foods, drinks, goods, feelings and relative and religious names.

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He concluded that there was a close relationship between the place names and human beings' feelings and thoughts.

Emiroğlu (1984) studied about 2000 place names in Bolu province and found out that nature played an important role on naming and great majority of them were Turkish. He confirmed that 15% of them were related to colours like ak, kara, al, boz, sarı, that, for the most part, animal names were used (e.g., Kurtdağı, Domuztepe, Eşeklerbayırı, Yılkayatepe, Derebalık), that tree names were used (e.g., Meşe, Çınar, Çam, Ardıç, Kavak, Karaağaç, Elma, Ihlamur) and that personal names were used (e.g., Bayramtepe, Karamuratgölü, Hacıalitepe, Aliyanı, Ahmetleritepe, Halilsırtı, Turanlarmevkii, Yunusdağı). Carefully examining, one can easily find out where these people came from, what nations they lived and communicated with.

Methodology

The aim of the study was to find out to what extent cultural relationships with different nations are related to the names of people, animals, and places where they live. The research methodology of this study required gathering personal names from the documents such as the registration books of Births at the Deaths Registrar's office in the Artvin town of Şavaşat and those of schools in villages where Turkmens live. Because of the primarily exploratory nature of the study, snowball sampling, a non-probability sampling technique, was decided to be the most appropriate sampling method for the study as we were very much limited to a small key subgroup of the population. Once we contacted the initial informant(s), we asked for assistance from the informant(s) to help contact people with similar trait to provide information about the names under investigation. In this respect, the snowball sampling method was more directed and purposeful. For the names of animals and places, three Turkmen villages were visited as the key informants were conveniently available to provide detailed and reliable information about the names and inhabitants of each village who had lived there for more than fifty years were interviewed as they knew the area and the past very well because of their old age.

In order to categorize and analyze the names gathered into languages they had been borrowed from linguists who know Arabic, Persian, and Georgian language were needed; Arabic personal names were determined and classified by the field experts from Arabic Language and Literature Department at Ataturk University of Erzurum, Persian names from Persian Language and Literature Department at Ataturk University, Georgian place names from Georgian-Turkish villagers who live in villages in Şavaşat near the Georgian border. In the light of this information all names were classified into languages and number and percentage of each category were calculated.

Data Analysis

Personal Names

For this study, 1177 personal names were gathered in villages of Şavşat where only Turkmens live. The sources of gathering data were school register books, phonebooks, and birth certificates at the register office (See Appendix A, B, C for full personal names). Only personal names used before 1980 were included in to the data to eliminate the effect of media such as TV, newspapers, and magazines on the traditions of naming. The data for personal names were classified into languages they were borrowed from and presented in Table 1 below.

Table 1. *Classification of personal names*

Language	Number of names	Percentage
Arabic	768	68.44
Persian	151	13.45
Turkish	203	18.09
Total	1122	100

The table shows the percentages of Arabic and Persian borrowing names and that of Turkish names. It detected interesting results. First, according to the table, 68.44% of the personal names were Arabic, which has the highest proportion, 18% of them were Turkish, and 11.8% of them were Persian. That is, about 82% of them were borrowed from foreign language. The effect of Arabic language on Turkish is obvious. Second, although Turkish had borrowed from western languages too, there were only two names borrowed from them: Eflatun and İskender. Main reason for this may be that Arabic, Persian and Turkish people are Muslims, and they are geographically closer to each other compared to western nations. As a result, this ended up with more communication, and more borrowing words including personal names. Third, comparing the names to ones included by Erol (1999) in his study *Adlarımız*, it was detected that there were some names used only in this part and nowhere else in Turkey (e.g., Kaydu, Hisabali, Cevhernaz, Karabek, Ferahnaz, Zernişa).

In addition, there are compound personal names made up of two different languages like Arabic/Persian (Kibrinaz, Nargül, Nurdane), Persian/Turkish (Güldalı, Gülhanım, Güllihan, Gülpaşa, Gülseren, Gülserin), Turkish/Persian (İlkinaz), Persian/Arabic (Gülender, Gülhayat, Gülnar, Gülseher, Gülşan), Arabic/Turkish (Alican, Mollabey, Mollapaşa, Nuray, Nurbay, Nurdan, Şeman), and finally Turkish/Arabic (Atanur, Ataullah, Ayfettin, Aynur, Muğdettin) which were not classified into one single language category. If they were taken into consideration, the percentage of the foreign names would be even higher.

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Animal Names

Cow, ox, and dog names were studied gathered from three Turkmen villages of Arpalı, Susuz, and Hanlı in the town of Şavşat in this study. They were grouped on the base of languages they belong to and presented in Table 2 (see Appendix D, E, F for full animal names).

Table 2.*Classification of animal names*

Language	Number of names	Percentage
Arabic	5	7.35
Persian	1	1.4
Turkish	54	79.41
Unclassified	8	11.8
Total	68	100

It is clear in Table 2 that about 80 % of the animal names are Turkish and nearly 10% of the dog names did not fall into any categories. Among all animal names, 65.21% of cow, 88.88% of ox, and 70% of dog names were Turkish (See Appendix B for full animal names). Unlike personal names, great majority of the animal names were Turkish and no any borrowings from Arabic and Persian languages were detected. It can be concluded that although they had borrowed personal names, for the most part, from Arabic and Persian nations with whom they had close relationship, they preferred not to borrow animal names from them and to use Turkish ones only.

Field and place names in villages

Field and place names gathered from the same three villages were classified and presented in table 3 below.

Table 3.*Classification of place and field names*

Language	Number of names	Percentage
Arabic	0	0
Persian	0	0
Turkish	12	21.05
Georgian	45	78.94
Unclassified	0	0
Total	57	100

It shows that most of place and field names people use were Georgian. According to Table 3, about 79% of them were Georgian and 21% of them were Turkish (for full place names, see Appendix G). It was found out that many names were inherited from Georgian settlers who were the previous owners of the area and fields before the Turkmens migrated there. This

may indicate that Turkmens lived together with Georgian people for some time and picked up the place names. From then on, they have preferred to use them as they were and never thought to replace them with Turkish ones.

Conclusion

Every nation's culture is affected by that of nations they communicate with. This is reflected in every field of their way of life. One of the areas it is reflected is a nation's language. Every nation that closely interacts with others borrows words including names into their language.

This study investigated the effect of interaction between Turkmens and different nations and cultures on human, animal, and place names in Şavşat town of Artvin Province, and which ones are affected more, which ones less, and which ones not. Among the languages that have lent many words including personal names to Turkish general, Arabic has the lion's share and Persian comes next for that area too, whereas Georgians left over only settlement names, but not a single human name with nearly all place names being Georgian and more than three fourths of human names being Arabic. It can be stated that one of the main reasons for that may be the fact that great majority of Arabic, Persian, and Turkish nations follow the same religion resulting in intensive interaction, since Georgian nation which is geographically the closest of all and of a different religion does not appear to have lent a name into the names of people who live in the area. In addition, although Turkish has borrowed vocabulary rather than names from the nations that follow different religions no matter they are either close or far, Turkish does not tend to borrow personal names. In other words, it can be stated that while Turkmens in Artvin who have had strong ties with Arabic, Persian, and Georgian nations have their own traditions for naming their babies, they also borrow names for themselves and their places with great majority of their personal names being inherited from Arabic and Persian and almost all of their place names from Georgians from whom they took over the land.

On the other hand, although personal and geographic names involve many borrowings, animal names such as dogs', cows', and bulls' in the area were found not to have been borrowed from foreign languages. Animal names demonstrated different characteristics from other name categories with all that were classified being Turkish solely. It can be said that while Turkmens welcome foreign place and personal names, they seem to be conservative and traditional in naming their animals. In this study, there is diversity in personal names and unity in animal and geographical names. Traces of one nation's own culture may be found in the names of animal they keep but, not in their personal names. In other words, their own personal names may not reveal their identity and history but their animals' names do.

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While our study is informative about the resulting effect of interaction among other nations on one nation's personal, animal, and settlement names particularly in a small area of Turkey, it is important to be cautious in drawing conclusions for different areas in Turkey and other countries, as this was a case study. For example, the result that personal names of those people studied did not correlate to their ethnicity, but their own animals' did may not necessarily mean that this would be the case for every group of people anywhere else. Unfortunately, there are no studies comparing borrowing names in these three categories. Indeed, the present study appears to be the first about the effect of different languages on personal, animal, and settlement names of one group of people. It is hoped that other researchers from diverse context will conduct similar studies and add to small pool of knowledge that is currently held.

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Appendix A. Names borrowed from Arabic Language

Abbas	Bahri	Cumali	Fecriye	Halis	Hüküm	Kebire	Medine
Abdulkadir	Bahriye	Dürüye	Fedli	Halise	Hüsniye	Kehriban	Mediye
Abdullah	Baki	Efrail	Feheddis	Halit	Hüsniye	Kelime	Meşkü/ure
Abdullatifi	Bakire	Efraim	Fehmi	Haliye	Hümayir	Kemal	Mehbule
Abdurrahman	Battal	Efreddin	Fehminaz	Hafit	Huriye	Kemalettin	Mehdi
Abdurrezak	Bedel	Efrettin	Feraset	Hamdi	Hürrem	Kenan	Melek
Abid	Bedil	Ekrem	Ferayiz	Hamide	Hüsamettin	Keramettin	Melekşah
Abide	Bedir	Eleddin	Ferhan	Hamit	Hüseyin	Kerem	Melekşah
Abit	Bedire	Eleddin	Feride	Hamiyet	Husniye	Keriman	Melice
Abuzer	Bedire	Elfinur	Ferit	Hanife	Hüsniyekemal	Kesibe	Meliha/e
Aclan	Bedriye	Elfiye	Fetehna	Harbiye	İbare	Kibriye	Melik
Adil	Beşir	Elveda	Fetiye	Harun	İbrahim	Kifayet	Memiş
Adle	Behçet	Elvinur	Fettah	Hasan	İdris	Kudret	Memnune
Adnan	Behiç	Emin	Fevzi	Hasbi	İfaket	Kurban	Memuriye
Adul	Behice	Emniyet	Fevziye	Hasibe	İfaze	Kurbani	Menduh
Advıye	Behinur	Emriye	Feyrullah	Hasibe	İftinur	Kıyafet	Meral
Afide	Behire	Emrullah	Feyzettin	Hasret	İkbal	Kıyas	Mercan
Afiye	Behize/a	Emsal	Feyzullah	Hatime	İlmafiye	Kıyasettin	Merice
Ahmet	Behlül	Emsile	Fezair	Hatip	İlminur	Kıymet	Mersiye
Akif	Bekir	Engin	Fezayir	Hatun	İlyas	Latif	Mesnet
Alaaddin	Belkis	Enis	Fezile	Hava	İmadettin	Lemiye	Mesude
Ali	Besim	Enise	Fezime	Havva	İmayet	Letife	Metin
Ali ihsan	Bidayet	Ensafi	Fikri	Hayal	İmren	Leylanur	Metine
Alikemal	Bilal	Ensar	Fikriye	Haydar	İmsek	Leyli	Mevcut
Alinaci	Binali	Enver	Firaki	Hayrettin	İnayet	Leylife	Mevlüt
Arif	Bünyemin	Esed	Firdevs	Hayriye	İradet	Libas	Mezayim
Arife	Cabbar	Esme/a	Fitnat	Hazım	İirfan	Lisan	Midayet
Asime	Cabir	Esmender	Fitnet	Hebib	İrşat	Lokman	Mikail
Asiya/e	Cafer	Etem	Fuat	Hebil	İsa	Loman	Milliye

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Asuman	Cahide	Evhed	Fırsat	Hedise	İshak	Lütfiye	Mollamelek
Abbas	Casim	Eyip (Eyüp)	Gani	Hediye	İsmail	Mafriye	Muammer
Asım	Cebrail	Fadime	Habip	Helim	İsmet	Maşikar	Muber
Aşir	Celal	Fahamettin	Hacer	Helime	İsmi	Mahmuriye	Murat
Aşkınur	Cemal	Fahrettin	Hacer	Hemdi	İsrafil	Maksut	Muştak
Avni	Cemil	Fahri	Hacip	Henife	İsrail	Mamure	Muştak
Avniye	Cemile	Fahriye	Hadise	Hesibe	İzamet	Mamuriye	Muhabbet
Azam	Cesarettin	Faide	Hafia	Heva	İzmullah	Mansur	Muherre
Azamet	Cevahir	Faiz	Hafiye/a	Hicaret	İznullah	Mazlum	Muhibbi
Azap	Cevahir	Fakiye	Hafız	Hidayet	İzzet	Mazlum	Muhibe
Azime	Cevat	Faris/z	Haşim	Hikayet	Kabil	Mazrufe	Muhittin
Azimet	Cevdet	Fathiye	Hafız	Hikmet	Kadem	Mağfur	Muhlis
Aziz	Cevri	Fatih	Hafız	Hilmi	Kadriye	Mecbure	Muhsine
Azmi	Cevriye	Fatma	Hakim	Himmat	Kamil	Mecidiye	Muhteber
Azmindar	Cezair	Fathiye	Hakime	Hitabi	Karani	Mecit	Mukaddim
Azmiye	Cezmi	Fayiza	Hakkı	Hubbat	Kasım	Medayin	Mukades
Başer	Cezminur	Fazilet	Halife	Hüccet	Katip	Medeni	Mukassim
Bahadin	Cihat	Fazli/ı	Halil	Hüccet	Kaydı	Medet	Mukim
Bahali	Cuma	Feccar	Halime	Hukmiye	Kazım	Median	Mukrim

Munir	Müşire	Necibe	Nurullah	Saire	Sevicer	Şemsuban	Vahap
Murşit	Mütünteha	Necip	Nusrat	Sait	Sidret	Şenem	Vehbi
Mursel	Müzembil	Necla	Nusrat	Sakin	Sidret	Şennan	<i>Velit</i>
Murtaza	Müzeyyen	Neda	Nusreddin	Sakine	Sima	Şerif	Veliye
Murtez	Nabi	Nedim	Ömer	Sakinet	Seyfettin	Şevket	Vesile
Murteza	Naci	Nedime	Ömür	Salhe	Seyfidar	Şevki	Yusuf
Murvet	Nacip	Nefer	Osman	Salih	Seyfullah	Şöhret	Yahya
Mustafa	Naciye	Nefiya	Rabia	Saliha	Seyhan	Şuayip	Yasemin
Mukessim	Nadi	Nesibe	Rabiya	Salim	Seyhat	Şükran	Yasin
Muştak	Nadime	Nesir	Rabiye	Salime	Seynat	Şukri/ü	Zabit
Muti	Nafi	Nesiya	Raci	Saliye	Seyran	Tacettin	Zafer
Muzaffer	Nafiye	Nesrullah	Rafahattin	Samime	Seyyare	Tacir	Zafide
Muzekkir	Nafiz	Nevfer	Rafiye	Saniye	Seyyide	Tahir	Zahide
Müberra/e	Nahide	Nevreste	Reside	Saniye	Sina	Tahsin	Zahir
Mübin	Nahide	Nezafet	Resmiye	Sayım	Sinan	Talat	Zakir
Mübniye	Nahir	Nezahat	Resul	Sayime	Sinnar	Talha	Zakire
Müçettin	Nahit	Nezaket	Revdet	Sayittin	Siyaset	Talip	Zekeriya
Mücevher	Naicer	Nezife	Reyhan	Saynur	Sofu	Tamir	Zekiye
Müchit	Nail	Nezir	Rezak	Sebile	Sufiyan	Tamire	Zelha
Müdamı	Naile	Nezire	Risalet	Secaat	Süfyan	Tecriye	Zeliha

Müddet	Naime	Neziya	Rivayet	Secalet	Süheyle	Tekmile	Zemim
Müdes	Nait	Neziye	Riyaze	Secalettin	Sündüs	Telat	Zülkiye
Müdesim	Namık	Nidayim	Rızalı	Sediye	Sündüs	Temim	Zülküf
Müdesir	Nariye	Nihayet	Rüştü	Sedriye	Sunduz	Tenzil	Zümre
Müdessir	Nasar	Nisbet	Ruhiye	Sefer	Sündüz	Tenzile	Zihaddin
Müezzın	Naside	Niyalet	Ruhse/at	Sefine	Süreyya	Tevrat	Zihni
Müferiye	Nasime	Niyazi	Rukiye	Seher	Surur	Tufan	Zeyna/el
Müferre	Nasiye	Nizam	Rüstem	Selahattin	Sürür	Ülfet	Zikri
Müfide	Nayide	Niğmet	Ruveyde	Selatin	Sıddık	Ulviye	Zılfinaz
Müfit	Nayıl	Nokta	Rıfat	Sema	Sıddıka	Ümıddin	Ziy(a)ettin
Mükerrem	Nazife	Nuhdi	Rıfki	Semahat	Sıdkı	Ümmihan	Ziyafet
Mükim	Nazimat	Numan	Rıza	Semanur	Sıla	Ümran	Ziyameddin
Mükrim	Nazime	Nunife	Rızalı	Selim	Sırrı	Unzile	Ziyamet
Mülazım	Nazire	Nurettin	Saadet	Selma	Şaban	Ünzüle	Ziyeddin
Mülkiye	Nazire	Nurfettin	Sabit	Semenur	Şadiye	Vezir	Ziyet
Mümine	Nazlı	Nurşen	Sabri	Semiha	Şahap	Vezni	Zo/öhre
Mümtaz	Nazmi	Nurhayat	Sabriye	Semiya	Şahide	Vilayet	Züfer
Münever	Nazmiye	Nurice	Sacit	Semiye	Şahin	Vacip	Zühre
Münice	Nazım	Nurinaz	Sadak	Semra	Şamil	Vacip	Zühtü
Münir	Nazır	Nuris	Sadık	Semran	Şaziye	Vahide	Zülal
Münire	Nebahat	Nuriyaz	Saffet	Semriye	Şefika	Vahip	Zülali
Münise	<i>Nebat</i>	Nuriye	Safiye	Senem	Şehri	Vali	Züleyha
Müniser	Nebi	Nurize	Sahim	Seracettin	Şehriye	Vasfi	Zülfe
Mürüvet	Nebiya	Nurlar	Sahit	Setaret	Şeker	Vasfiye	Zülfikar
Mürüvvet	Nebiye	Nursal	Sahriye	Settar	Şemsettin	Vasif	Zulfinaz
Müsiye	Necahet	Nursen	Saim	Seval	Şemsiban	Vasif	Zülfükar
Müslı/üm	Necati	Nurtaç	Saime	Sevde	Şemsinur	Vecide	Zenure
Müşfik	Necdet	Nurten	Saine	Sevdiye	Şemsiye	Vedat	Zennure

Appendix B. Names borrowed from Persian language

Afinaz	Efruz	Gülide	Hüner	Mahinaz	Nazer	Selver
Aşur	Efruze	Gülifer	Hünkar	Mahitap	Neriman	Selvi
Bahadır	Esfender	Gülinaz	Hünker	Mahiye	Nerime	Selvigül
Bahtışen	Ferman	Gülistan	Hurşit	Mahişeker	Nerminaz	Selvernaz
Baton	Firuze	Gülüşan	Hurşutşah	Mahize	Nevrize	Serfinaz
Behzat	Gevher	Güliz	Hurişan	Mahizer	Nevruse	Serma
Camandar	Gonca	Güllı	Hurinaz	Mahperi	Nevzar	Sermin
Cavit	Gülbahar	Güllizar	Huriset	Mahpuş	Nevzat	Sermiye
Cemafer	Gülbiye	Güllü	Kahrıman	Mahşeker	Nigar	Server
Cihan	Güldane	Gülminaz	Kamber	Merdişah	Nihat	Servi
Cihanper	Gülcan	Gülperi	Kanber	Meydan	Pakize	Sezai
Cimşit	Gülendam	Gülsüm	Keziban	Mihriban	Peri	Simuzer

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Civan	Gülcihan	Gülsüme	Kezziban	Mihrinaz	Peride	Sona
Destegül	Gülfaz	Gülşen	Kimzime	Mihriye	Pertev	Susi
Derviş	Gülfem	Gülten	Kirman	Mirza	Peruze	Suti
Dilaver	Gülfikar	Gülüfe	Kirmanşah	Muber	Pervin	Şahbaz
Dilber	Gülfinaz	Gürbüz	Lalezar	Mühürdar	Polat	Şahbender
Dilbeste	Gülfiyet	Günnaz	Lalinder	Nagihan	Permin	Şahmerdan
Dildar	Gülfiz	Günnigar	Lalizar	Nakifer	Resminaz	Selvernaz
Dilfez	Gülfüye	Handan	Lebize	Nalan	Salinaz	-----
Dilfinaz	Gülgün	Hoşnaz	Mahigül	Nazen	Seda	-----
Ecnan	Gülibat	Huner	Mahistan	Nazeni	Selman	-----

Appendix C. Turkish personal names

Adıgül	Aykan	Çiçek	Ersoy	Gülzade	Oğuz	Sancak	Taner
Ağabek	Ayla	Dede	Ersusal	Güneş	Özden	Sancaktar	Tanguç
Aleyman	Aysek	Demur	Ertan	Güner	Özer	Saray	Tangül
Akçe	Aytaç	Demurşah	Ertugay	Güngör	Özgür	Sarıkız	Tükez
Akgün	Ayser	Dinçel	Ertunç	Hanım	Özgüven	Satüt	Tülmen
Akoy	Ayten	Dinçer	Ertuğrul	Herdem	Özkan	Savaş	Tümer
Akner	Batuhan	Döndü	Esbender	İpek	Okan	Savcı	Tuncel
Ağali	Baybars	Döndüye	Genco	İlhan	Oktay	Saydam	Tuncer
Ağani	Bayhan	Elçin	Gökçel	İlimdar	Olgun	Saydan	Turan
Ağca	Beşli	Erbay	Gökçen	İlken	Önder	Saygın	Tütye
Alkaplan	Bektaş	Ercan	Gökhan	İlker	Öner	Seçkin	Tutuş
Altay	Bener	Erdem	Göksel	İlksan	Onur	Selçuk	Turgay
Altın	Beyhan	Erdeniz	Göktürk	Leman	Oray	Semindar	Türkan
Altun	Bilgen	Eylen	Gönül	Karabek	Orçun	Senay	Türkay
Arslan	Bilgişen	Esengül	Görgün	Kaptan	Orhan	Serdal	Türkel
Arslanbek	Bilgihan	Erdin	Gülen	Kara	Orhun	Seren	Türken
Asimdar	Bilgin	Erdine	Güler	Karataş	Orkun	Sevil	Türker
Ash	Bilgiye	Erdoğan	Gülesen	Kaya	Ozan	Sevilay	Üçgüzel
Atakan	Bilgüze	Erdoğan	Gülsem	Kayabey	Özay	Sevilgül	Ulaş
Ataman	Bilsen	Erşan	Gülümser	Keskin	Özbey	Sevin	Ülke
Atilla	Binbal	Ergüven	Gürsel	Keskin	Özbin	Sevinç	Ülkü
Atun	Bulunmaz	Erhan	Günselin	Kibar	Paşali	Soner	Türkel
Ayçen	Buranduk	Erkiral	Gülverdi	Köksal	Pamuk	Songül	Türken
Aydan	Çaykuran	Erol	Gülyar	Küçük	Pantuş	Şenay	Türker
Ayfer	Çağatay	Ersal	Gülyeter	Mutlutürk	Pembe	Şener	Üçgüzel
Ayhan	Çağrı	Ersin	Gülzade	Öztürk	Sagıp	Şenol	-----

Appendix D. Cow names

Cow names	Language
Bağdagül	Turkish
Ceylan	Arabic
Çınar	Turkish
Destegül	Persian
Gülistan	Persian
İnce	Turkish
Karakız	Turkish
Kiraz	Turkish
Limon	Turkish
Mayıs	Turkish
Menekşe	Turkish
Mercan	Arabic
Narigül	Arabic-Persian
Naristan	Arabic
Pembe	Turkish
Sarıgül	Turkish
Sarıköz	Turkish
Sedef	Arabic
Seylan	Arabic
Tazegül	Turkish
Tercan	Turkish
Yağmur	Turkish
Yaprak	Turkish

Appendix E. Ox names

Ox names	Language
Alagöz	Turkish
Aydın	Turkish
Bazar	Persian
Comart	N/A
Çerkez	Turkish
Dilber	Turkish
Doğan	Turkish
Karagöz	Turkish
Kınalı	Turkish
Koçak	Turkish
Morkan	Turkish
Saçak	Turkish
Salman	Turkish
Sümbül	Turkish
Telli	Turkish
Tombul	Turkish
Yosma	Turkish
Zorba	Turkish

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Appendix F. Dog names

Dog names	Language
Alabaş	Turkish
Banzo	N/A
Bozo	Turkish
Boğar	Turkish
Çelik	Turkish
Çember	Turkish
Dolaş	Turkish
Ejder	Turkish
Kavuş	Turkish
Karabaş	Turkish
Kedo	Turkish
Keleş	Turkish
Komus	N/A
Kömür	Turkish
Makro	N/A
Matus	N/A
Muro	N/A
Nikaş	N/A
Palak	N/A
Poyraz	Turkish
Tobus	N/A
Tombak	Turkish
Samur	Turkish
Sarhoş	Turkish
Yeriş	Turkish
Yetiş	Turkish
Zalim	Turkish

Appendix G. Place and field names

Place names	Language
Abcereul	Georgian
Afşinat	Georgian
Ağmadağma	Georgian
Ahot	Georgian
Alhocor	Georgian
Amodin	Georgian
Arknal	Georgian
Avazanat	Georgian
Balatlar	Georgian
Biyetur	Georgian
Bucac	Georgian
Büyükçökek	Turkish
Ceberula	Georgian
Cicelet	Georgian
Cilluk	Georgian
Ciskhanat	Georgian

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Cumrul	Georgian
Cuta	Georgian
Çayađzı	Turkish
Dereyonca	Turkish
Düzmeşe	Turkish
Essavur	Georgian
Gordezil	Georgian
Ğurlumola	Georgian
Hanlar	Turkish
Haradevla	Georgian
Hork	Georgian
İhbiyan	Georgian
Karakaya	Turkish
Kışla	Turkish
Kokhola	Georgian
Köprübaşı	Turkish
Lesmana	Georgian
Meşamolla	Georgian
Nadarbazev	Georgian
Nakmurt	Georgian
Narikola	Georgian
Natiyev	Georgian
Nazliev	Turkish
Otyolu	Turkish
Pançatur	Georgian
Sakriyet	Georgian
Sasonet	Georgian
Savayil	Georgian
Sıpirt	Georgian
Sırtınbayırı	Turkish
Sogla	Georgian
Şavkana	Georgian
Şorah	Georgian
Tavkala	Georgian
Taşlyol	Turkish
Topyolu	Turkish
Tesahtar	Georgian
Vakiyat	Georgian
Vela	Georgian
Yeğmetur	Georgian
Zelkana	Georgian