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### NAMES OF SAINTS AND ECCLESIASTICAL THEMATICS IN GEORGIAN TOPONYMS

The article provides an analysis of several aspects of the ecclesionyms from a lingvo-culturological and a sociolinguistic perspective:

1. anthroponymic model of a saint is differently presented in Georgian:

a) an anthroponymic pattern: Saint + an anthroponymic component: *minda giorgi* (Saint George), *minda kviriķe* (Saint Kvirike), *minda saba* (Saint Saba), *minda ŧepane* (Saint Stephane), etc.

b) a hagnonymic pattern: a hagnonymic component + *Tsminda* (Saint): *ninominda* (NinoTsminda), *niķorminda* (Nikortsmdinda), *giorgiminda* (Giorgitsmdinda), *ŧepanminda* (Stepantsmdinda), *sabaminda* (Sabatsmdinda), etc.

There is a similar situation in Megrelian:

*ina ķverķve* (<*minda ķverķve* "Saint Kvirike"), *inagola* (< Saint Mountain), etc.

2. Except for the chtematonyms of Saint Nino and Queen Tamar (*tamarisi* (Tamarisi), *tamaris ci'e* (Tamaris Tsikhe, Tamar's Castle/Fortress), *tamaris qaro* (Tamaris Tsqaro, Tamar's spring/source), *ninominda* (NinoTsminda), etc.) the names of female Saints are rare among the Kartvelian toponyms; as though it is prevented due to specific degree of sacrality.

The article also highlights the ecclesionyms derived from choronyms, artionyms, appellatives and toponyms.