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**I**

**PROBLEMS AND PROSPECTS OF  
KARTVELOLOGY**

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**ABSTRACTS**

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## **The Issue of Language and Statehood in Georgian Literature and Politics of Old and Recent Period**

1. At the turn of IV-III centuries B.C., when King Parnavaz was establishing the first unitary Georgian State, the peak of the process was the declaration of Georgian as a State language and creation of the Georgian writing system.

2. In the early fourth century, when Iberia was left without a descendent of the Parnavazids, local nobles invited a certain Persian prince Mihran, in Georgia known as Mirian, as king. Mirian married the last female descendant of the Parnavazid dynasty, “he loved the Georgians, forgot Persian, learned Georgian and adorned the tomb of Parnavaz”. Georgian remained as Iberia’s state language.

3. In the VI-VII centuries, when the Kingdom of Kartli started to become united, church service in the borderline provinces of Georgia was conducted in the Georgian language even for the non-Georgian-speaking parish. This process of unification of the Georgian lands was known by the introduction of the unifying term “Entire Kartli” and the construction of the Cross Monastery near Mtskheta, “The Protector of the Entire Kartli”.

4. Due to Arab invasion, Georgia lost independence and fell into parts. However, in the X century the process of unification started anew. The Georgia of David the Builder and King Tamar was gradually developing. Based on the 13-centuries’ experience, a genius Georgian scholar expressed a simple and clear idea: “Kartli is the land where the liturgy is performed in Georgian and all prayers are said in the Georgian language”. In other words, the boundaries of Georgia were defined according to the area of spreading of Georgian as a State and church language.

5. In the period of unified Georgia the name for the country was defined. It was clear that the term “Kartli” (even “The Entire Kartli”) did not cover the territory where church service was performed in Georgian. Then, at the council of Ruis-Urbnisi, the current name of the country – Saqartvelo (Georgia) was officially declared. Since this day, it was understood by everyone that Georgia and the Georgian language were univocal concepts; Formation of the State and creation of the language was a unified, inalienable process, and neither could exist separately.

6. When the entire Georgian kingdom was destroyed, its symbol – the Georgian language still remained and united the disintegrated country, as “all prayers” were still said in Georgian everywhere. That is why various parts of Georgia were mentioned as Saqartveloebi (“Georgias”), although they had their own names. Georgian was the State language everywhere.

7. After Georgia was annexed by Russia, it lost its statehood, but retained its past and preserved its memory. According to the proclamation of the plot in 1832, Georgia had lost three most important things: faith, State language and the King.

8. In the second half of the XIX century a violent movement started aimed at the preservation of the Georgian language. According to the outstanding public figures of this period, preservation of the language implied the salvation of the nation. Alt-

though Georgia fell into two provinces – Tbilisi and Kutaisi, the name of the country Sakartvelo was preserved (e.g. “Sakartvelos Moambe”). However, there was no demand for the restoration of the Georgian language either in State agencies or major churches.

9. With the strengthening of the Marxist parties, Georgian printed media almost forgot about the preservation of the national language. However, some statesmen (A. Djordjadze) demanded re-introduction of the Georgian language in the State agencies and the church. This was similar to the demand of restoration of Georgian as the State language. This issue was later included in the constitution of the independent Georgia.

10. In every constitution of the Soviet Georgia the Georgian language was declared as the State language. In 1978 the Soviet authorities made an attempt to withdraw the corresponding Article from the constitution. Due to the joint effort of the entire Georgian nation, the Article about the State language was preserved in the new Constitution. This efficient protest filled the nation with the spirit of regaining national independence.

11. According to the Constitution of the independent Georgia, the Georgian language was declared State language, but the adoption of the law on the national language was delayed. Now everything depends on the appropriate implementation of the above-mentioned law.

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### **The Pattern and Style in Old Georgian Prose**

The genre of hagiography is distinguished by clearly expressed canonical character. The author thoroughly observes ideological, stylistic, structural and theological norms of writing. A hagiographical work has strictly determined compositional scheme. The setting is clearly distinguished. Structural and contextual realities of the Bible are used.

The imperative character of a pattern is also expressed by the fact that an author is not free in choosing the theme. It is commissioned or given to the author by order. The author takes an order and specially warns the reader that he renders what exists in the memory of the society and makes no use of literary invention.

It is true, the author of hagiographical work makes no use of a literary invention but he does not give up the elements of fiction either. It should be also mentioned that a pattern also participates in the use of literary devices, although partially. In this case the author has an opportunity to be comparatively free when using such kinds of tropes as rhetorical figures, metaphors, similes, epithets, reminiscences.

Systematic use of tropic forms creates the opportunity for the formation of a style as such.

The style of hagiography reflects all those ideological, world outlook and literary realities which took place within the long history of the development of genre. Therefore, if we want to understand the style of hagiography, we should comprehend

the inner logic of this style and determine whether the given system of literary elements is the sum of private cases or general regularity.

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### **Jurisdiction of Georgian church- Georgian ethno-cultural area**

Since its establishment, the jurisdiction of the Georgian Church, has included considerably larger territories than modern Georgia. We presume, those territories were Georgian tribespeople's settlement areas, due to which Georgian Church set out to take care of their Christianity and successfully materialized it. Thus, it can be legitimately called Georgian Ethno-Cultural space. To define this, we can place reliance in the document of Georgian Church's Autocephaly Renewal from the beginning of the twentieth century.

On 9th September 1917, in Sioni Cathedral City of Tbilisi, the first council of Georgian Church figures, based on historical sources, restored the canonical borders of Georgian Church, within which, for many centuries Georgian Apostolic Orthodox Christian Church existed, up to cancellation of its autocephaly.

According to Dipych, the first eparchy had been called Mtskheta and it was ruled by Catholicos-Patriarch of all Georgia,

The second eparchy was Tbilisi-Metropolitan it is a territory in the south of the Russian empire former Borchalodistrict, nowadays this is Lore-Tashir historical land in the Republic of Armenia.

The third eparchy – Abba Alaverdeli Bishopric Administration included historical province of north Didoet- Durdzuket, with the border specified on the Charter as follows: “..Didoet-Durdzuket, included into Terek and Dagestan territories”

The fourth eparchy was Bodbe Parish, the canonical borders of which, according to Charter of Church Administration, had been spread over quite large territory. In addition to Kizikhi, it was included historical provinces of Hereti, Rani, Shaki and Tsuqeti. The Charter specified the mentioned territory by the list of regions and districts of Russian Empire. There were included Zaqatala, Samuri, Nukhi, Areshi, Ganja and Kazakhi regions and districts covering the large north-wester territory of nowadays' Azerbaijan.

The fifth eparchy was Urbnisi Bishopic Administration, with the canonical composition including historical Dcaleti, currently southern part of Alagiri district of nowadays' North Ossetia.

The sixth – Atskuri eparchy included Basiani and Valashkerti districts within the Ottoman borders, as well as Artaani, Karsi and Kaghzevani (Aghzevani;Khalizmani) districts within the Russian Empire. These are territories of Armenia, orthodox Christian population of which (mostly of Georgian by origin) comprised the parish of Georgia Church.

Eparchies of Kutaisi, Gelati, Nikortsminda, Tsageri, Chkondidi and Tskhurn-Beda were located within the Georgian territory only, while Batumi-Shemocimedeli Parish included Guria-Atchara, Tao-Klarjeti and Tchaneti vast territories. For identification of the canonical borders thereof, the Charter of Church

Administration initially mentioned the historical bishopric cathedrae covered by new, Batumi-Shemocimedeli eparchy and further, for exact specification of this territory, listed the districts of Ottoman and Russian empires comprising the territory of this eparchy. Batumi-Shemoqmedeli Eparchy, in addition to the cathedrae within the territory of Georgia, covered Tchaneti or Lazeti Bishopric Cathedra — Satrapela (of) and Tao-Klarjeti bishopric centers — Tbeti, Anchi, Ishkhani and Bani. These were former Artvini and Oltisi districts of Russian Empire and within Ottoman borders — Tortomi, Kiskimi, Ispiri, Rize, Atina and Khopa districts.

Above mentioned list, probably should also include the extensive territories of Cherkessia, Anisi, Arzumi and other regions that are stated in the Document of the Boundaries of Georgian Church, 1648.

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**Ossetian “Xatiag yvzag” and Georgian “Xatis ena”**

Ossetian version of the Nart saga often mentions *Xatiag yvzag* ‘Khatiag language’, which in exceptional cases is spoken by the hero(ine)es of Nart saga (of non-Nart characters this language is spoken by Gvimes and a mother and her son with whom Narts met during the war. *Xatiag yvzag* is spoken by the swallow as well – famous messenger of Narts). As the saga shows they speak, pray and write in *Xatiag yvzag*. It should be said that the language is not spoken by all the characters of Nart saga. In one legend Batradzi says that of the 39 Nart fighters only he knows this language. According to another variant, *Xatiag yvzag* is spoken by male relatives of Uruzmag, i. e. Akhsartagats (for Borats it is a foreign language: Uruzmag and Batradz who are visiting them are speaking *Xatiag yvzag* in order not to be understood their speech by the Borats). One thing is clear: only featured characters of Nart saga, i.e. Akhsartagats knew *Xatiag yvzag* which also has a miraculous power: using this language the trunk of the enemy of Narts Qandzargasi (according to one Digorian legend, using the Qalmiq language a trunk opens) and a metal gate of the black rock can be opened.

*Xatiag yvzag* ‘Khatiag language’ attracted the special attention of researchers of Nart saga. One part of scholars linked the language with Hattian, the second part – with Chinese ( according to one variant, old Georgian term **Xat’aeti** entered the Ossetian with different sonority, according to other one – it is a loan word from medieval Turkish- Mongolian ethnonym **Xataj** “China”). At present, these etymologies aren’t accepted. H. Bailey believes that in **xati** component could manifest the tribal name **Akatiroi – inhabitants** of the Black Sea steppe. In the component a prefix **a-** is phonetically developed. Additionally, reconstructing the Iranian \***hatur-** / **xatura-** “nomadic”, the scholar considers the latter to be initial for the analytical term (**Akatiroi, xati**). Therefore, the modern Ossetian researchers consider the xati term to be ethnonym.

If *Xatiag yvzag* ‘Khatiag language’ is the language of a particular people, the saga should have alluded to either the people or their country. It seems that the cre-

ators of the saga not only lived in neighborhood of the people speaking the mentioned language, but they were not aware of their presence. This was expected, because the ethnic group speaking this language didn't exist. However, it should be said that the *Xatiag yvzag* 'Khatiag language' cannot be considered to be a *nom de fantaisié* not by any means, as it is deemed by a well-known researcher of Nart saga Georges Dumézil. Judging according to the saga, it is a living language, in which only featured saga characters speak and write it is not historical language of a particular people, but the secret, sacred language of the featured people. Such a language could have been the language of clergies of the neighbors of the Ossetians – East Georgian mountaineers – '*Xatis ena*' or '*Jvaris ena*'. Linguistic analysis of the term supports the mentioned standpoint: the word xatiag consists of a stem **xati** and Ossetian adjectival suffi -ag. As regards the Khats, linking the word xati-ag with the Georgian (**Xat'aeti**) and the Turkish-Mongolian (**Xataj**) terms are linguistically incorrect because in the fi case in Ossetian there should have been not xati-ag, but xataet-ag, in the second case – xatay-ag. From material standpoint, the Ossetian xati- is the same as Georgian xat'i "house of prayer/shrine", "patron, saint" (Georgian nominative case marker -i formant preserved in Ossetian term supports the Georgian origin character of **xati**), and *Xatiag yvzag*, i.e. *Xatis ena* is the language of Georgian clergies, which existence Ossetians knew (cf. Ossetian **ǰuar** and East Georgian Mountaineers **ǰvari/xat'i** with identical semantics "house of prayer/shrine", "patron, saint").

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### A State Language as a Cornerstone for Generalizing a State

The whole history of the mankind confirms that at a certain stage of its development the central subject – a nation is formed; it is also noteworthy that the quintessence of its formation is a language; more precisely, the bases for creating this awareness is the knowing of the importance of a common language during the process of realizing a national idea and the physical and spiritual self-affirmation.

That is why there are almost no identical examples of forming a language geographically and spatially or socially and organizationally or in terms of the historical time and the formation pace.

Based on the earliest history of the Georgian literary language it is quite clear that at the time of the establishment of Christianity in Georgia the awareness of the common national language already exists. This is confirmed by

- The classical norm of Khanmetoba;
- The minimal variance of the live speech at the earliest stage of literacy that is tangible during the later period of the language development (IX-X centuries).

The qualified linguistic ambitions by translators which become visible by their attempts to use and establish Georgian basic terms and structures, e.g. ხუცესი (priest), მოციქული (disciple), ხარება (Annunciation), წათლის-ღება (Epiphany) etc.

In general, with respect to the intensive changes, a kind of analogy can be seen between the problems of the beginning of the first millennium and the present-day ones. Apparently, even then the multilateral pressure from foreign languages in the new cultural and ideological process was quite intense. Perhaps, the uncontrolled influx of Greekisms in the new translations was understood in this way.

Some national languages have a special mission at a certain stage of their development – to assume the function of the state language. At the same time, using the irrefutable examples the history of the mankind confirms that this special mission is not specified by the number of people or the power of a nation (though not taking the importance of the factor of number into account would not be correct).

Thus, a state language is a particular rank of the development of a national language. The main question is whether the Georgian national language is the state language at present?

We believe that these assumptions are possible. For evidence of this, along with the above-mentioned facts we can list the following:

- In the earliest Georgian literary monuments such basic Georgian concepts can be found that clearly point to the existence of the state world view and its projection on “the linguistic development map”, e.g. ქუეყანა (country), ერი (nation), მეფე/მეუფე (king), ხელმწიფე (king), მკვიდრი და უცხო (locals and foreigners) etc.

- At a certain stage of the development of the Georgian Christian culture extra ambitious texts appear e.g. „ქებაი და დიდებაი ქართულისა ენისაი“ (Praise and Glorification of the Georgian language). Its date is not known but it is obvious that the inspiration for its main idea is a state claim – to be equal (and prior) among equals. We think this is manifested in the following wording: “და ესე ენაი, შემკული და კურთხეული სახელითა ღმრთისაითა, მდაბალი და დაწუნებული, მოელის დღესა მას მეორედ მოსლვასა ღმრთისასა...” (This God blessed language, humble and rejected, is waiting for Second Coming).

The word “humble” exists when there are tangible differences between high and low conditions, while the word “rejected” means that there is always someone or something that rejects. Most importantly, such appeals are based on the state ambitions and awareness.

The name of the united country that is state-generalized and extended appears in the Georgian language – „არამედ ქართლად ფრიადი ქუეყანაი აღირაცხების...“ (The whole country is called Kartli). It is more interesting as this idea is connected to the quite old national heritage in the historical sources. We mean the information about King Pharnavaz by Leonti Mroveli.

The special importance of a language in the formation of a state is confirmed by a regularity: as soon as the separate signs that determine the statehood is weakened, “the value” of the national (state) language becomes stronger. The history of Georgia is a vivid example of this regularity.

The beginning of the third millennium puts the historical languages before a new challenge. At this stage it is almost impossible to go through the same formation way of the national and state languages as it was in the first or the second millenniums. At this stage of the civilization, on the one hand, as it seems the communica-

tional function of a language became extremely simplified but on the other hand, the conditions for existing official (state) languages became so multilateral, comprehensive, dynamic and intensive that maintaining the traditional, gained living space is a vital problem nowadays. That is why planning the rational, pragmatic policy towards the functioning and the development of the state languages is a strategic objective of today's developed countries.

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### **Vakhtangian Edition of “The Georgian Chronicles” and the Method of Its Publishing**

In the beginning of XVIII century, the commission of “scholars” which was created by the king of Georgia – Vakhtang VI. The existed text of “The Georgian chronicles”, where the narration ended on the facts of the fiyears of XIV century, polished the language, added the new inserts (especially from the history of the Georgian Church) and fith the history of the XIV-XVII centuries. As a result, this edition established in the scientifi literature was named – Vakhtangian. Filling and editing of “The Georgian Chronicles” continued further based on the texts of “scholars”. All these editions (Vakhtangian and further editions) are known as “The Georgian Chronicles”. Up to 15 manuscripts of a new cycle of “The Georgian Chronicles”, where the texts of the “scholars” are represented in some of them. The text represented on the other lists with the similarity and difference of edition makes the two major groups.

It is necessary to consider this classification of the manuscripts while publishing new editions of “The Georgian Chronicles” as well as Vaxtangian. The latter edition must be based on the above mentioned 6 manuscripts (RDC<sup>1</sup>m<sup>1</sup>S<sup>1</sup>I), where the texts of Vakhtangian edition are represented and must be marked off form the late editions. Thus, we avoid the unjustified merge of different editions of “The Georgian Chronicles”.

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### **The Category of Voice in the Kartvelian Languages: Reinterpretations and an Attempt of Reconstruction**

Two different formal models traditionally called ‘Active’ and ‘Passive’ ones are clearly distinguished in the Kartvelian languages; yet, simple semantic and/or functional interpretations of the models cannot be given inasmuch as the constructions pointed out either as an ‘Active’ or ‘Passive’ one do not strictly represent the active-passive semantics and/or functional opposition and actually mark various semantics; e.g., the active model formalizes not only transitive active verbs, but also intransitive-atelic actions and reflexives, while the passive model formalizes not



only intransitive conversive-passive forms, but also intransitive-dynamic-telic actions, potentials, deponents and others.

Thus, the problem with the paradigms is that it is difficult to predict the meaning from the form: the models are governed by the certain combinations of semantic features that makes quite complicated not only the reconstruction of the voice category for the Proto-Kartvelian language, but even the simple qualification of the models in the separate Kartvelian language. To such an extent, traditional terms ‘Active’ and ‘Passive’ actually have a conventional character and it seems better to speak about the reinterpreted opposition: “Broadened Active” (according to Shandize’s terminology I and III class verbs)~”Broadened Passive” (according to Shandize’s terminology II class verbs including all peculiar semantic nuances).

The paper offers an attempt to construct a model within the new theoretical approaches of M. Shibatani. He considers the active-passive opposition as a continuum, where polar dimensions fit in with the prototypical active and passive constructions, while non-polar, inter-medial cases share only some semantic-categorical features of the categories characteristic for the prototypical ones.

During the formal representation of medial forms the Kartvelian languages create the new formal model showing the auxiliary conjugation for Static Passive verbs; while for other medial forms it chooses either the active or the passive formal model. The strategy of choice is defined by the specific, conventionally accepted linguistic “decision”: which categorical-semantic features of prototypical constructions are regarded as the decisive, central, main ones.

The paper offers a cognitive productive strategy based on the decisive semantic features: ‘DINAMICITY’, ‘TELICITY’, ‘AORIST’, and also the character of ‘VERB ARGUMENTS’. The arguments are distinguished by the feature ‘FREE WILL’: an argument included in an event according to its ‘FW’ is pointed out as +[FW], while an argument not-included in the event according to its ‘FW’ is pointed out as –[FW]. What about the argument which is semantically ‘undergoer’ and does not exist independently of the event, the feature FW seems to be redundant for it; that is, it might be structurally qualified as an argument with a priory *zero* FW and is pointed out as  $\emptyset$ .

The model is organized as an algorithm with the four stages of implicational- prescriptive rules and mirrors the hierarchically organised optimal generative process of linguistic structuring of an active~passive continuum in the Kartvelian languages.

- |    |   |   |                                     |                      |   |
|----|---|---|-------------------------------------|----------------------|---|
| I. | { | -[Free Will] → Dative case  |                                     |                      |   |
|    |   | -[DYNAMIC] → Nominative construction  | (IV class verbs)                    |                      |   |
|    |   | {(-[F.W.] $\wedge$ $\emptyset$ ) → Nominative construction                        | (II class verbs)                    |                      |   |
|    |   | {-[F.W] <sub>EXP</sub> ( $\wedge$ + $\emptyset$ ) → Dative construction           | (IV class <sub>exp</sub> )          |                      |   |
|    |   | {+[F.W] <sub>NONEVIDENTIAL</sub> ( $\wedge$ + $\emptyset$ ) → Dative construction | (I/III class <sub>IIIseries</sub> ) |                      |   |
|    |   | +[F.W] → II.  |                                     | + $\emptyset$ → III. | +[AORIST] → Ergative construction (I class)   |
|    |   |   |                                     |                      |   |
|    |   |   |                                     | - $\emptyset$ → IV.  | +[TELIC] → Nominative construction (II class) |
|    |   |   |                                     |                      |   |

The string of rules is strictly organized as the hierarchy with the four stages: I>II>III/>IV. In Laz III-stage is excluded, while in Megrelian IV-stage does not play any role; In Georgian and Svan both III- and IV-stages are decisive: after the application of IV-rule, in case of – [TELIC], the algorithm recursively returns to III-rule and follows it. Thus, the existence of the category of voice in the Kartvelian languages and, consequently, its reconstruction for the Proto-Kartvelian level is problematic, yet, the reconstruction of the models defined by the above given semantic features seems to be quite adequate and even essential. The models give appropriate grounds for the formation of voice and, supposedly, the process of its grammaticalization goes independently in each Kartvelian language showing some semantic-functional or formal peculiarities. The process reveals the general tendency of the Kartvelian languages development: a semantically oriented language system transforms to the functionally oriented system.

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### **On the Report read in Constantinople by General Ilia Odishelidze in 1921-1922**

General Odishelidze read his report “on Causes of Defeat of Georgia“ in Constantinople in two parts. The first part of the report was read in December, 1921 and the second part – in March, 1922. Taking into consideration the positions taken by General Odishelidze during the period of the first republic of Georgia, his report would be obviously very interesting and significant.

The part of the report was published in 1935 in the newspaper “The Caucasus“ („Кавказ“) (№ 6/18; 7-8/19-20; 9-10/21-22; 25-27). The little fragments of the article, considered by the editorial board to bear a personal character were seized from the text published in the newspaper. The report in the newspaper raised great interest; consequently it was translated by the journal “KLDE“ („Rock“) into the Georgian language and published (journal “KLDE“, Berlin, 1935; №16; №17-18; 1936 – №19; № 22-23. The last part in the journal pointed out that the text would be continued, though the journal did not publish the next parts of the text). In 2005 Guram Sharadze published the material from the journal “KLDE“ in volume VII of the “History of Georgian Emigrant Journalism“.

Mrs. Ana Cheishvili, our compatriot living in Paris provided us with the full version of Ilia Odishelidze`s report from her archive. Taking this opportunity we would like to express our gratitude for her kind support and help.

The report of General Odishelidze contains 76 pages printed in the Russian language; the pages 1-49 of it were published but the pages 50-76 still remain unpublished. These 26 pages amount to 1/3 part of the whole report; this is the part that was not published in the journal “KLDE“, relevantly it was not published by Guram Sharadze either. As far as we know the report was not published by the newspaper “The Caucasus“ either, thus, this part of the report, which in our opinion is the most significant fragment remains unknown to the public.

It should be pointed out that the fragments taken out by the editorial board of “The Caucasus“ from the report, contain quite interesting information, for ex-

ample: in the removed fragment seized General Odishelidze talks about the period when he had the position of the Commander in Chief of the Caucasian army etc.

As for the unpublished part of the report, in this part General Odishelidze reviews the following issues: his view on the rights and duties of the commander in chief (accordingly a reader can learn the logic of his action before the war and during the first days of the war); the ten-point Decree sent to General Ioseb Gedevanishvili; the outcomes of the inspection of the south-east front; his conversation with Akaki Chkhenkeli (this is the significant moment as numerous Georgian public figures wrote that the issue of disintegration of troops into small detachments in Lore region was decided by Odishelidze after his conversation with Chkhenkeli, though this report outlines another circumstance); the situation during the first days of war; the consequences of leaving Tbilisi etc. The unpublished part of the report of General Ilia Odishelidze contains very interesting and significant information about Russian-Georgian war of 1921.

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### **The Doctrine of Ascetic-Mystical Practice in Georgian Hagiography**

Hagiographic literature is an anthropodic literature, which is based on the freedom of Christological understanding. The ontological perspectives of anthropos in hagiographic works are widespread, and ascetic acting, devoted service, praxis are prerequisites for the return to veritable freedom. Hagiographic literature is a theodic literature as well and therefore, when we talk about monastic asceticism principles and the ideals of perfection in Georgian hagiography, these two currents become consistent: theodicy and anthropodicy, and taking it into account the theurgic argument of praxis and the “intelligent Creation”, the understanding of ontologically humiliated state of creature after the Fall, the analysis of the interdependence between asceticism and soteriology is required.

Writers on matters of everyday life (and hagiographers are such) often refer the reader to the Bible and the writings of Fathers of the Church. The study of biblical flow and the determination of its role is a traditional research topic for historians of the Georgian spiritual literature, for all the rules of monastic life find their confirmation in the Bible, and, more precisely, arise from the Holy Scripture. «მთწესე» in Georgian hagiographic literature means “a man living by the rules”, and “a monk” is a synonym. Therefore it is clear that it is impossible to judge of the formation of monasticism and the ideals of ascetic practice without the understanding of monastic way of life.

Christian rules (წესი ქრისტიანობისაი) and Christian theology (ტვირთი სჯულისაი lit. «the burden of the law») are sharply delimited in in hagiographic genre. Rules are created for the monks and even the most successful ascetic has not got a dispensation – without it the path to building the holiness is closed.

Thus, Georgian hagiographers raise purely theological themes in their works, too. The iconography of the hero of the Georgian spiritual prose, the saint,

can not be incarnated without the denunciation of heresies and heretics of various kinds, without the controversy with paganism, Judaism, fire-worship, Islam.

What ideals of monastic life did the Georgian hagiographic literature anticipate and how did Georgian monastic world live? Which laws concerning monasticism were implemented in the one true Church? The Ascetic doctrine of martyrdom, virginity ascetic doctrine, anchoritism and, finally, the ideal model of monastic coexistence finds an original, specific reflection in the monuments of the Georgian spiritual prose, which allows us to talk about the proper Georgian mystical traditions.

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### **The District of Tao-Klarjeti According to our Sixteen Years Surveys**

The surveys on the region of Tao-Klarjeti were started in 1995 by a group under directory of Ass. Prof. Mine Kadiroğlu. In 1997, I joined as a member of the team, the after 2005 me with Ass. Prof. Turgay Yazar continued the research and completed in the year 2011.

The surveys had been done in the cities; Artvin, Ardahan, Erzurum and partially in Kars and their districts, within the structures visited before by scholars, a lot of new structures which are not mentioned before, were identified.

Our researches were restricted with religious architecture; 177 structure consists of monastery, church, chapel were documented.

The region gained importance within the foundation of the kingdom of Kartli, had been chosen after the establishment of Arabian Emirate in Tbilisi. Initially within the 12 monasteries founded by Priest Grigol and his three friends who came to the region in the year of 780, the region became an important religious site. It appeared politically within the establishment of Bagrationi Principality by Ashot the I in 9th century who made Ardanuch as capital city. The monuments which are belong to the period called “Transtion Period” in Georgian Art were built in the Tao Klarjeti region in the period until the reunion of the Kartli Kingdom by the founder David who conquered Tbilisi in 1122 are witness of the creativity of the region.

In this paper, especially newly founded structures will be presented, and their contribution to Georgian Art will be evaluated according to the perspective of the all structures in the region, typology of plans, facade order, wall paintings.

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### **Morphological and syntactic properties of Georgian word forms**

Georgian morphology has become a favourite topic of theoretical discussions in linguistics. In this paper, I will draw the attention of Kartvelologists to some properties of Georgian nouns and verbs that are morre or less known, but whose relevance has not really been understood so far.

The inflection of Georgian words does not simply consist in the addition of morphemes or phonological segments to a base. There are several phenomena which show that a Georgian word can have constituents:

- (1) [ამ დილა]მდელი ამბავი
- (2) [ასეთ უჩვეულო სათაურ]იანი რომანი
- (3) [[[კუს] ძვლის] ჩარჩო]იანი სათვალე (ჭაბაშვილი 1988: 7)
- (4) [[უცნობი ქალაქის] ხედებ]იან ალბომს

In (1) and (2) the bracketed segments are syntactic units that are embedded in words. These units are not clausal units, since they are not case-marked. Their constituents are uninflected pronominal stems (am-, aseT-), which cannot be case-marked because suffixes do not govern case. Moreover, the embedded units cannot be compound words since they do not all occur as free forms in a sentence. Similarly, the bracketed units in

(3) and (4) are syntactic units with an uninflected noun which governs a genitive noun phrase. In (4), the attributive adjective ucnobi agrees with its head noun qalaqis: ucnobi qalaqis and not: \*ucnob qalaqis. So the description of (1)-(4) requires the concept of “constituent”. The same applies to forms like:

- (5) [ვერცხლ, ტყვია და სპილენძ]ნარევი მადანი (შანიძე 1973 § 196; Boeder 1999)

*ვერცხლ, ტყვია* ანდ *სპილენძ* are stems which together form a coordinative constituent of the word *ვერცხლ, ტყვია და სპილენძ*ნარევი.

Correspondingly, we have word constituents embedded in finite verb forms, as in (5) and (6), where *xar* and *varT* are finite verb forms inside finite verb forms:

- (6) მიყვარხარ
- (7) გამოგ-იგზავნივართ

The embedded nature of the finite verb in (6) is obvious in one of its readings where *var* is included by material of the whole word: “Tqven gamogigzavnivarT me”, where the suffix -T does not belong to *var-*, but pluralizes the prefix *g-*. So *xar* and *var* are constituents of verb forms in (6) and (7), and they belong to a subordinate level of constituent structure. – The fact that *xar* and *var* are constituents is also confirmed by the formation of verbal *dvandvas*:

- (8) მისულხართ + მოსულხართ > მისულ-მოსულხართ  
(\**მისულხ-მოსულხართ*)

*ხარ* ანდ *ვართ* are deleted as a whole, and *ar-* cannot be deleted alone.

However, verbs differ from nouns in that they allow only the embedding of words, but not of complex syntactic units. The complex nouns and verbs in (1)-(7) are words and not syntactic units, although they in turn contain syntactic units or words, respectively, as their constituents.

With regard to their positional properties these constituents do not differ from simple morphological segments. For example, they show the same type of slot competition of 3rd person subject markers with other morphological units. In the aorist, 3rd person markers compete with paradigm markers (*მწკრივის ნიშნები*) for the same position:

- (9) დავეწერე ვს. დაწერა (\**დაწერე-ე-ა*)

Similarly, it competes with the extension marker -i in the imperfect:

(10) ვწერ-დ-ი ვს. წერ-დ-ა (\*წერ-დ-ი-ა)

Now the same is true for perfect forms:

(11) გაუგზავნი-ვარ ვს. გაუგზავნი-ა (\*გაუგზავნი-არის), გაუგზავნი-ან (\*გაუგზავნი-არიან)

where -a and -an are not copula forms on a synchronic level. Rather, the 3rd person suffixes “win” the competition with the copula for one and the same position.

The paper will discuss the implications of these materials for morphological theory and for linguistic typology.

***Levan Bregadze***

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### **Georgian Nonfiction**

Georgian nonfiction has long and rich traditions. It appeared right after the arrival of Christianity in Georgia. Its first example may be considered *The Life of Saint Nino* by an anonymous author, which was followed by such masterpieces as *The Martyrdom of the Holy Queen Shushanik* by Jacob the Priest, *The Martyrdom of Saint Abo Tbileli* by Ioane Sabanisdze, *The Life of Grigol Khandzteli* by Giorgi Merchule, *The Life of Giorgi the Hagiorite* by Giorgi Mtsire; *The Story of Vakhtang Gorgasali*, *The Story of David Aghmashenebeli*, *Hundred-Year Chronicles*, and others, the authors of which tell us with remarkable mastery about historic facts and events of regional and international importance, creating impressive portraits, external and internal (spiritual) ones, of historic personalities. To the masterpieces of this genre belong also *The road to Europe* by Sulkhan-Saba Orbeliani, *The Life-Testament* by Iase Baratashvili, *Memoirs of a Former Shepard* by Alexander Kazbegi...

Nonfiction is very popular in the contemporary Georgian writing as well. One can say that in today's Georgian literature nonfiction is a leading trend.

Reflection and revival of real events by means of words requires special skills from a writer, since there are several aesthetic principles in nonfiction that are quite different from those in fiction. To that point we are paying special attention in this work. At the same time we try to reveal international significance of those texts.

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### **Church Political Elite of Great Britain and the Georgian Orthodox Church (60-s of the XIX c. – 20-s of the XX c.)**

Though the interest of the church political elite of Great Britain towards the Georgian Church starts from the 60-th of the XIX c., it should be said that the English authors first mentioned Georgia and the Georgians in the XIV c. Later on

(XVII-XVIII) thanks to some Catholic missionaries the English world becomes better acquainted with Georgia and its Religion. It is noteworthy, that in 1633, a publication concerning St. Queen Ketevan appeared in England.

The first person to become interested in the Georgian Church was a clergyman from Switzerland, a polyglot Solomon Sozar Malani, who was active at work in England at that time. It was the person who translated the History of the Georgian Church by P. Ioseliani into English in 1886. In 1887 he published 15 Preachings by Bishop Gabriel. Introductions attached to both publications are of great interest. Thanks to Malani's translations the English-speaking world came to know the past of the Georgian Church. Malani got so interested in the Georgian Church that he studied Georgian, arrived in Georgia in 1871 and got closely acquainted with Bishop Gabriel.

From the beginning of the 80-th of the XIX c. great interest was shown to Georgia, to be more precise, to the history of its church by a sister and brother Marjory and Oliver Waldrops. Marjory was especially active at work. She translated into English the life of St. Nino. There was close relationship between them and the Georgian clergymen. They showed their sympathy to the movement of the Georgian autocephalists. Marjory collected some material concerning the autocephalists published in the Russian Imperial periodic press, translated it into English and informed the English public of the ecclesiastic and political processes taking place in Georgia. In 1907-09 she helped the clergy prosecuted by the Empire. In order to help the repressed St. Kirion (Sadzaglishvili), Marjory applied for help to the Bishop of Gibraltar, thanks to the help of V. Cherkezishvili working in England at that time and Marjory Waldrop, International Organizations joined in an attempt of defending St. Kirion's rights.

The interest of the church political elite of Great Britain to the Georgian Church life was at its height when in 1912, „The History of the Georgian Church” by Douling was published. Though it was a replica of P. Ioseliani's work, a great part of it was devoted to the demonstration of the period of Exarchos (1811-1911) of the Georgian Church. There is a list of important documents attached to the publication, the history of the Georgian Church that has become known only thanks to the above mentioned publication.

After the Recovery of the Georgian Autocephaly (1912) interest towards the Georgian and Anglican Churches become bilateral, that is proved by the appeal of the Georgian Catholicos Patriarch Leonide to the Archbishop of Kanterbury for help to publish Georgian Biblical book.

After the Georgian atheistic regime (1921), the British government of that time showed its interest to the difficult religious situation. In this respect we should mention a letter dated March 26, 1924, sent from Moscow to London by the head of the British Mission.

The letter deals with the prosecution of St. Ambrosi Khelaia and, in general, the English Anglican Church in answer to the request of the Georgian emigrants, but the following events testify to the fact that the English side shouldn't have remained indifferent to the Bolshevics' Atheistic policy carried out in Georgia.

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**An Attempt to Describe the World's Languages in 'Kalmasoba'  
by Ioane Batonishvili**

During its existence the Georgian language had multiple contacts with the languages of different origin and structure. The duration and intensity of contacts is conditioned by the historical, political, geographical and other factors. Such contacts are especially intense in case of co-existence in one area and they become the basis for the mutual influence between languages. Their study is important not only and not so much in terms of the characteristics of the languages in contact but in the sociolinguistic respect as well. "Kalmasoba" is one of the best works from the creative heritage of Georgian government official, educator, encyclopedist, writer, scientist and lexicographer – Ioane Batonishvili. A didactic novel almost completely reflects the level of scientific knowledge between XVIII-XIX centuries in Georgia.

Language-related information is especially valuable for us. 'In the Scripture we learn that when building the Tower of Babel the God confused people's languages and the multiplicity of languages arose' (Ioane Batonishvili 1990).

Similar to one of the chapters ('For Languages') that have been analyzed by us (the first book, 1990) in the other chapter ('For the Geography, i.e. Description of the Country) of the second book (1991) Ioane Batonishvili pays much attention to descriptions of various languages existing in the world. It should be noted that in this chapter the author provides socio-linguistic dimensions of these languages which undoubtedly is very valuable information.

The information provided by Ioane Batonishvili is more valuable for the reconstruction of the ethno-linguistic situation of the Caucasus of those days from the historical and factual point of view. Consequently, the information is used as the object of diachronic sociolinguistics.

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**The Model of the Georgian Court Literature of Early Period –  
the Historic Prose and Epic Poetry**

The aim of the presented work is to restore the model of late antic and early Christian period's Georgian Court literature, according to Leonti Mroveli's "The Kings' Lives" historical data. It gives a certain impression about the secular literature of that period, the principal stages of the development of the historical prose, ideological tendencies and the peculiarities of creative work.

At the verge of Hellenistic-Roman epochs, the Georgian State (Kartli, Kakheti and Egrisi-Svaneti) Kartli's (Iberia's) Kingdome (about 190-169 BC).By



the first King, Parnavaz's efforts the most significant reforms were implemented: a) administrative- the territorial division into principalities and princely regions b) economical-(financial- taxation) – “the Royal and the principality tributes.” c) Religious, establishment of the supreme Deity's (Armaz's) cult; d) stating of the Georgian language out of the Kartvelian languages- “Spread of the Georgian Language”; e) Georgian literacy “creation of the Georgian literature”

The Georgian State language became the language of literature after the creation of the national writing, which determined the beginning of the Georgian literature. All this lay the foundation of the Georgian Court literature, namely, the historical prose, which gradually got created according to various historical epochs(‘was described epoch, after epoch’). This long, multi-century literary process is consistently described in the Georgian, historical compositions (“The Turning of Kartli” and “The Kings’ Lives” by Leonti Mroveli).

The principal specific feature of the work is, that in the monuments of this period, a historical person is presented as a literary person, as an epic hero, the main heroes’ monumental image is revealed. Various historical episodes are organically interconnected according to the development of the narration and presenting of the event. The narration is simple and free, the remarkable life episodes of the Georgian kings (Parnavaz, Saurmag, Amazasp, Parsman – the merciful and the others) are presented in a natural and artistic refinement. Their historical portraits are presented according to their deeds and work, their personal characteristic features are emphasized. The narration is sometimes epic and sometimes short and laconic. All this is determined by the fact what kind of important role was carried out by a certain historical person for the country.

At the same time “The Torture of Prokopi” and “the Hellenistic Tales”, which are written in ancient Greek Dactyl, hexametric style, in the Georgian translation certain lines are presented in a twenty-syllable Bisticauri poetical way, which probably indicates of the existence of the Georgian epic poetry in an early stage (It should be significant and taken into consideration, that the Christian, ecclesiastic hymns of the Byzantine period are created in dactyl hexametric style and they are translated into Georgian into twelve syllable iambs).

The presented work enables us to restore the historical-cultural and literary processes, by drawing parallels between the ancient Georgian secular court literature, namely the historical prose of the corresponding period of the foreign (Greek-Roman and Armenian) historical essays and the original Ecclesiastic-spiritual monuments by their consecutive study and revealing the creative picture of the Georgian epic prose.

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### **Expression of Optative and conditional moods in Georgian and Turkish Languages**

There are some difficulties in comparing Georgian with languages of different structures. The same is relevant regarding expression of mood category as well.

The category of mood is one of the most important categories of the verb in general. However, numbers of moods differ from language to language, including Georgian and Turkish. According to traditionally accepted view there are three basic moods in modern literary Georgian (indicative mood, conjunction mood, imperative mood), five moods in Turkish (indicative, optative, imperative, conditional, necessity moods). There exist different opinions regarding the number of grammatical moods in Georgian Language. Some scientists consider optative and conditional moods as being separate moods.

We regard examining Georgian-Turkish linguistic data in connection with mood category as being interesting. This time we will examine semantics of expression of optative and conditional moods in both languages.

In literary Turkish Language indicative moods is regarded as separate from other four types of moods. Conditional and optative moods (in other terms: „optative mood“) are independent moods. Optative moods expresses the intention of conducting a particular action while conditional-optative mood basically expresses the conditionality as well as the intentionality of a particular action. In both languages indicative mood is being expressed by the tense forms of the verb. As for the rest moods, each mood in Turkish has its original sign: conditional-optative: **-sa / -se**. Example: Keşke bugün dedem gelse (If today comes my grandpa) – in this sentence **-se** sign expresses conditionality- intentionality, but in the sentence – Ödevimi akşama bitirirsem yarın sinemaya gidebilirim (if I finish my homework till evening I may go to cinema tomorrow). Here, **-se** expresses condition; The sign of optative mood is **-a / -e**. Example: Çok yorgunum, biraz dinleneyim (I am very tired, ill get some rest).

Conditional and optative moods are not regarded as independent moods in Georgian. In order to express Turkish conditional and optative moods in Georgian, different forms of conjunction mood is being used (present conjunction, II conjunction and III conjunction forms) as well as *თუ* and *რომ* (if) constructs. For instance, in the sentence – Eğer bir şeyler yapıyorsam, hepimiz için yapıyorum! (If I am doing something, I am doing it for every one of us!) – is being translated into Georgian in the following form: *თუ რაიმეს ვაკეთებ, ჩვენი საქმისთვის ვაკეთებ!* Or: Erken gidebilersen, yetişirsin (if you go earlier, you will catch up). In this sentence, distinctly from the first sentence, intentionality is more explicit than conditionality. **-se** sign is being used as a sign of conditional mood.

The areal of expression of Turkish II conjunction is wider than I and II conjunctions. While expressing the mentioned mood in Turkish, optative, necessity and imperative mood semantics is being expressed as well. For example, Turkish sentence – Çok acıktım biraz yemek yiyeyim (I got vey hungry, I have to eat some food) – will be translated into Georgian in the following manner: *ძლიან მომშივდა, ცოტა საქმელი ვჭამო...* In this case Turkish verb of optative mood is being expressed by the Georgian II conjunctive form.

After the analysis of the Georgian-Turkish verb mood forms the differences as well as similarities between these two languages are clearly seen. Differences and similarities are seen in relevancies of means in semantic, grammatical and lexical spheres.

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### **The Transformation forms of Face-symbols and Separate Motives in Fabulous Epic**

Fabulous epic is an ancient genre of the world's verbal art. The face-symbols and separate motives take roots from the mythological thoughts and depict the stages of the perception peculiarities about the world. These stages are defined by the ancient presentation of the faith that had been changed for the centuries, till they molded as developed religions. These ancient changes of faith left its trace on the works depicting reality causing the reinterpretation of the face-symbols and motives. Georgian fabulous epic is abounding with the examples depicting the above mentioned process and showing the forms of transformation of humanity art thoughts. Fairy tale has idea that is revealed in the victory of the divine hero, the idea of creating such works carried the sense of strengthening faith and it also was guarantee of the well being of the people.

According to the Georgian fabulous epic data we will try to represent what kind types of transformation the face-symbols and separate motives experienced for centuries. Here we will pay our attention only on the fox face and the ritual of the initiation.

Fox can eat grape and cereals; it goes as a guest to people caring ears of corn, cock, millet, it also protects miller and hunter, it gives rain to the ploughmen. Fox as the soul of bread lives with the bear and wolf in the mill, it gives fortune to traditionally molded people, and gives the adequate reaction to them who violates traditions. Fox, like the sun deity, usually survived people whose houses have windows to east or to west are always surprised.

A number of motives experiences the transformation because of the lost of significance of the rituals, it gains absolutely different interpretation. For example the ritual of the initiation, when parents gave their children. This ritual ends beneficially for adults, to be in more advanced stage. These motive gained tragic interpretation, and the significance of such rituals was forgotten.

Today many rituals are misinterpreted and misunderstood because of the lost of its ancient significance. Thus the reinterpretation of the ancient traditions and faith presentation, forgetting the initial essence of the rituals makes the transformation of the number of face symbols and separate motives of the fabulous epic.

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### **Two Sets of the Personal Markers in Georgian**

It is known that there are two sets (groups) of the personal markers in Georgian called *vin*-and *man*- sets (by personal marker **v** and another marker **m**).

It is traditionally considered that **v**- set (group) markers denote subjects and they are known as subject person markers, and **m**-group (set) markers denote objects,

so they are called object person markers. Generally, when describing personal markers system, subject and object markers tables are represented separately.

To our opinion the mentioned two sets of personal markers do not serve expressing subject or object persons. The function of the personal markers is rather expressing with which person we are dealing than denoting subject or object. We have the markers of the first, second and third person. Expressing number is directly associated with expressing person. Thus, it is natural that personal and number markers are usually discussed together. As for two sets (groups) of the personal markers, choice of a group depends not on the subject and object categories, but on the case of the corresponding noun. Some other linguists also note about this regularity: D. Meliqishvili, R. Asatiani, T. Gurgenzidze.

Here we represent the personal markers system from the mentioned viewpoint. The system is given for the Modern Georgian. Person is denoted with the symbol **P**; We call two sets of markers Group a and Group b. The table is as follows:

### The Table of the Personal and Number

Markers Singular number	Plural number
<b>First person - P<sub>1</sub></b>	
Group a: <b>v</b> -	<b>v</b> ----- <b>-t'</b>
Group b: <b>m</b> -	<b>gv</b> -
<b>Second person - P<sub>2</sub></b>	
Group a : <b>0 / x</b> -	<b>0 / x</b> - ----- <b>-t'</b>
Group b: <b>g</b> -	<b>g</b> ----- <b>-t'</b>
<b>Third person - P<sub>3</sub></b>	
Group a: <b>s/ -a / -o</b>	<b>-es / -en / -an / -nen / -n</b>
Group b : <b>s-/ h- /0-</b>	<b>s-/ h- /0-</b> ----- <b>- t'</b>

The choice of the personal markers depends from one side on the case of the person and from other side on alongside which-case persons it is represented in the word combination with the particular verb form.

If a verb person is in the ergative, the personal marker of the Group a corresponds to it (dacer-**a** man, da-**v**-xate me – he wrote, I drew) . And as for the dative case, it takes a marker from the Group b (**m**-efereba me, **g**-emaleba sen – caresses me, hides from you). In a situation, where an ergative-case noun corresponds to the verb together with the one in the dative, it also takes a marker from the Group b (se-**m**-aqo man me, ga-**g**-zarda man sen – he (she) praised me, he (she) brought you up). In any other case, it takes Group a marker (**v**-cer me, tamasob-**s** is -I write, he (she) plays...). This rule has no exception.

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### **Georgian Language Corpus**

In the paper I aim to present the Georgian Language Corpus (GLC) that has been developed at the Institute of Linguistic Studies of Ilia State University since 2009. The rich language legacy is presented in the GLC not only from the diachronic perspective but also in terms of relations with other languages and cultures.

The corpus has two main sections, monolingual and bilingual. The monolingual section consists of a) Old and Middle Georgian, and b) New and Modern Georgian. The Old Georgian Corpus on its part contains translations and original texts compiled according to translation and literary schools, i.e. the hystorico-chronological and literary-stylistic principles (pre-Athonite, Athonite, Antiochian, Gelatian). The corpus of translations consists of subcorpora structured according to source texts (cf. Greek – Georgian, Syriac – Georgian, Christian Arabic – Georgian, Armenian – Georgian). The bilingual section includes parallel corpora of *The Georgian Chronicle (Kartlis Tskhovreba)*, an Old Georgian-Old Armenian corpus) and *The Knight in the Panther's Skin (Vepkhistkaosani)*, a Georgian-English corpus). At present, the *Kartlis Tskhovreba* parallel corpus also contains Robert W. Thomson's English translations of Old Georgian and Old Armenian texts. The parallel corpus of *The Martyrdom of the Holy Queen Shushanik*, the first Georgian literary text translated into a foreign language, has been added to the bilingual corpus this year.

The Institute of Linguistic Studies developed and integrated into the GLC a finite state morphological analyzer and generator of New and Modern Georgian language (Beeslay K.R., Kartunnen L., 2003, Koskeniemi K., 1983). At present, the analyzer is being adjusted to literary works in Old and Middle Georgian.

My presentation mainly targets the challenges accompanying text documentation and meta-annotation, as well as development of morphological and morphosyntactic tools. I will also dwell on other projects in digital humanities developed by the Institute of Linguistic Studies: the Epigraphic Corpus of Eastern Georgia (Georgian, Greek, Aramaic and Armenian) and the prosographical database of the First Republic of Georgia (1918-1921).

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### **Intervals of Poetry**

In the program lyric of the 20s "Ephemera" by Galaktion Tabidze (1922) is used lexeme "Intervali" which, generally, is linked to the poetical understanding of the idea of poetry (at the lyric contest – only intervals). "Interval" – probably because of the phonetic similarity – is identified with a word: "Integral" without establishing its specific contextual idea.

In the paper, based on the study, is shown that the word: “Interval” represents synonym of “Integral”. Moreover, it goes back to the philosophic-critical work by the great English romantic Percy Bysshe Shelley as well as is aesthetical conceptual notion in the poetry of Galaktion.

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### **Cremation Graves of Tusheti (VII-VI cc. BC) and the Topic of Moskhs’ Settlement in Georgia (Based on Archeological Material)**

In 1988, eleven cremation graves of VII-VI cc. BC were discovered during archeological excavations organized by the Georgian National Museum in the village Shenako in Tusheti. The ages of the cremation graves were determined by radiocarbon dating. Despite their small numbers, the discovered artifacts offer an opportunity to make certain assumptions about the early history of tribes residing in Tusheti, as well as in Colchis and Georgia in general.

The name denoting Tushs in ancient oral traditions of Lek and Tush tribes – Mosokh/ Moseq – and its similarity to the ethnonym of ancient Kartvelian tribe – Moskhs, later called Meskhs – is an ethnographic fact of historical value, which must be considered in relation to the ethnic identity of Tushs. Besides the similarity of ethnonyms, the presence of the Kartvelian Moskh tribe from Asia Minor in Tusheti is indicated by other materials: archeological – the crematory ritual from the VII-VI cc. BC, which is an ethnic symbol of the “Hittitized” Moskh tribe and serves as a connection with the Indo-European world of Asia Minor (it is especially noteworthy that there is a closeness between Hittite-Tush burial rituals and those of Colchis; sometimes, these rituals are identical, as demonstrated by archeological and ethnographic materials); written sources – indications in the writings of ancient authors, which allow us to consider Moskhs to be the tribe, residing on the territory of Tusheti, as well as notes about Moskhs, residing in Colchis; ethnography – which explains through legends preserved by people a number of ethnographic and ritualistic acts and beliefs related to cremation rituals, such as “Sashuaghamo,” moon ritual depicting Moskhs’ attack against the moon, etc.; toponymy – which interprets ancient toponyms from Asia Minor, relates them to other locations, etc.

All the above-mentioned sources indicate that in VII-VI cc. BC Kartvelian tribe of Moskhs must have entered the territory of Tusheti from Asia Minor and introduced the ritual of cremation. It is also noteworthy that despite geographical closeness, cremation graves from this period have not been found in the regions neighboring Tusheti – Chechnya, Ingushetia, Dagestan, Kakheti and Eastern Georgia in general (except one exception), which indicates that Moskhs’ migratory wave did not spread beyond Tusheti. In this context, the opinion that Moskhs were settled in Mtskheta in Eastern Georgia appears unconvincing.

It is extremely important that the cremation ritual, which is uncommon for neighboring peoples of Tusheti, is spread and dominant in far-away regions from Tusheti, such as Western Georgia – lowlands and mountainous regions of

Colchis – Racha, Svaneti, modern-day Abkhazia, Meskheti, as well as the Kuban river basin, and, in extremely rare cases, Armenia. Such similarity – chronological coincidence as well as similarity of rituals cannot be a simple coincidence. It points out that the migration of Moskhs into these regions from Asia Minor and introduction of cremation ritual by them must have been concurrent processes.

The majority of cremation graves date from the VII-VI cc. BC. There are several exceptions from VIII and V cc. BC. From the VI c. BC onwards, they cease existing and similar graves from later periods are rarely found.

There are typological differences between cremation graves in Georgia. Cremation ritual was not uniform either. But besides burning the dead, these rituals also had another common trait: all dead were put in the ground. This constitutes a major shift in the ritual of burial, given that before the appearance of cremation graves, there are no graves found from the late-Bronze-early-Iron Age periods in Colchis (except very rare ones). The extremely rich Bronze Age culture of Colchis is preserved entirely through treasures. The absence of graves from this period in Colchis allows us to admit the existence of a ritual of hanging the dead from trees (see Apollonius of Rhodes' *Argonautica*). Given the discovery of cremation graves, this archeological material, which is a novel tool for the study of Moskhs, allows to determine the time and area of Moskhs' resettlement in Georgia from Asia Minor.

*Nicolae V. Dură*  
(Romania, Bukharest)

### **New contributions on the life and work of Anthim the Iberian and Mihail Stefan (Iştvanovici)**

From the pages of our paper, the informed reader will take notice of the existence of some gaps and inaccuracies in the Romanian and Georgian historiography on the life and work of Anthim the Iberian (the georgian) and his disciple, in the field of the art of printing, the romanian Mihail Stefan ([Iştvanovici](#)), who contributed to the promotion and development of the Romanian and Georgian culture by printing books in the language of the two peoples, Romanian and Georgian.

Regarding the great humanist and scholar, Anthim the Iberian, the Metropolitan of Wallachia (1708-1716), among many omissions and inaccuracies of the romanian and georgian historians, we found and detained few, namely:

- a) We have no clear information on his birth date;
- b) It is not known yet where Andrei took the monastic robe;
- c) We do not know where he learned the art of printing;
- d) It is not known exactly the date of the arrival of Andrei (Anthim) on romanian soil.

Regarding the romanian typographer, Mihail Ştefan ([Iştvanovici](#)), we noticed the following omissions and inaccuracies:

- a) In some studies of the georgian historians, this romanian typographer, born in Transylvania, – ancient romanian land – where he worked as a typographer at order of the romanian prince, Constantin Brancoveanu, with “the

blessing” of the Metropolitan of this Principality, Antim Ivireanul, he is considered to be “hungarian”, that means Magyar;

- b) The Georgian historiography did not retained the fact that romanian Mihail Ștefan perfected only his art of printing in the printing presses who were led by Anthim the Iberian in Wallachia, because Mihail had already learned the art of printing before the arrival of Andrei (Anthim) in Bucharest;
- c) Anthim the Iberian has the merit to make Mihail Ștefan (Iștvanovici) come to Georgia, his homeland, to print books with georgian character and provide – inter alia – to the Georgian people the first Bible printed in the Georgian language, thus contributing to the promotion and development of the literary culture, religion, history, etc., havind a Georgian expression, which had a decisive impact in the field of the great christian culture within the Caucasian and European space.

By reporting some omissions and inaccuracies, concerning the biography of the Georgian Anthim the Iberian and his “worthy” disciple in the art of printing, the romanian Mihail Ștefan (Iștvanovici) – that we fi in the pages of the works of some Romanian and Georgian historians – we hope to incite the researchers to stop with more zeal, attention and competence on life and activity of these two personalities of the two christian world, Romanian and Georgian, and bring the necessary correctives, because their personal history is an integral part not only within the religious and laic history of the culture of the two people, but also it is an important part of the present civilized world.

*Maka Elbakidze*  
(*Georgia, Tbilisi*)

### **Towards the Socio-cultural and Ritual-symbolic Functions of Clothes in Medieval Literature (The Knight in the Panther’s Skin, European Chivalry Romances)**

Dressing and eating etiquettes play an important role in the culture of any civilized society. The Middle Ages can be regarded as prominent in this regard and they can conditionally be called the “ritualised era”. Clothes – “symbolic gestures in social life” (Le Goff) – occupied a most important role in the system of values. Clothes not only warmed and adorned medieval people, but they were also regarded as the main criterion defining a person’s social status.

Studying the role of dressing etiquette is as important in art and literature as in social practice, as in literary works, this etiquette not only defined the social status of heroes, but it also symbolised certain turns in the plot and emphasised important passages in the narrative.

In European Chivalry Romances as well as in *The Knight in the Panther’s Skin*, clothes have socio-cultural, socio-professional, and ritual-symbolic functions. Correspondingly: a) They help to identify a person (in this case, a hero) in society and emphasise his/her social status and role; b) They are (together with jewellery) indispensable attributes of the main principle in feudal society –



making presents; c) They symbolically reflect certain rituals and traditional rules characteristic of feudal societies; d) In a number of cases, the symbolism of clothes has not so much a purely ethnographic and ritual function, but rather an artistic and aesthetic function.

European Chivalry Romances are called courtly as well as adventurous, because a significant part of the narratives unfold far away from the courtly civilisation - in a so-called "other space" (wild forests, seas, and so forth). As adventurer elements are introduced in the narratives, the dressing code's role is reduced to the minimum. There is no other way out here, as action unfolds in a forest – a so-called wild environment, where real danger awaits knights and where there is no real need to observe clothing rules and to show precious clothes. The clothes of warriors or hunters become most important in the forest.

After the motive of wandering/searching is exhausted, action reverts to its initial point (the court of the seignior), which means that the protagonists return to the environment that is familiar and comfortable (civilised) for them. Correspondingly, in this segment of the narrative, the heroes wear ceremonial dresses, a move that is mostly intertwined with the motive of giving presents and is followed by a so-called gastronomic apotheosis that is a kind of declaration of the luxury characteristic of the courtly civilisation.

*Reuven Enoch*  
(*Israel, Ariel*)

### **Notes on the Identity of the Speech of the Georgian Jews and the Significance of its Examination for Georgian Linguistic Studies**

The Jews have been settled in Georgia throughout the centuries. They have preserved their religion intact and employed the sacred language – Ivrit (Hebrew) for prayers during their life in Georgia. The Georgian language was used as a common language for their daily communication. The same practice was applied by the majority of Jewish Diasporas everywhere else.

During the second half of the last century investigations of the so called Jews' languages were held intensively; Studies were conducted for identifying the relation between the local language and the way the Jewish population speaks considering the peculiarities of the Jewish speech that distinguish it from the common language. It is obvious that such signs really exist, yet the degree of their emergence varies from one language to the other.

The Jewish languages generally divide into two main groups: 1. independent languages – languages that are highly separated from base languages and can be considered as separate linguistic entities, like **Yiddish** – developed from German (the Language of the Jews in Central and Eastern Europe, as well as in some regions of Western Europe) and **Ladino** – developed on the basis of Spanish (the language of the Jews' in some regions of Southern Europe and North Africa);

2. "Hebrewised" languages – i. e. languages that acquired certain specific features up to a degree, they parted from the base language, but they are still linked with it.

The question is: what is the situation in this respect in the speech of the Georgian Jews? What is their language: Is it one of the Hebrew languages or is it a dialect of the Georgian language (basically the Hebrewised languages usually turn into dialects), or does it transform into the subdialects and phrases borrowed from the local dialects?

Unfortunately, the speech of the Georgian Jews is not investigated thoroughly (a brief review will be introduced in the presentation). Therefore, the number of questions exceeds the possibility of finding answers to them all. One thing can be said without an exaggeration – the speech of the Georgian Jews differ significantly from the literary language as well as from the local dialects. It seems that the Georgian-speakers were perfectly aware of the fact while introducing a special titles for their speech manners: “kivruli”, “Uriuli” (“Uruli”). The Jews itself developed additional terms, such as “Chveneburuli” (“like Ours”), in Kutaisi - “Zeitquchuri” (“the upper-street alike”) (the speech of the people who lived in the Jewish area) there is no common opinion on the identity of the Georgian Jews’ speech among the specialists of the Hebrew languages. The report will provide an analysis of different defenders’ views over the general signs which are attributed to the Jews’ languages; also a careful examination of the Georgian Jews’ speech will be presented.

In spite of how we are going to estimate the Georgian Jews’ speech, it is obvious, that its study and investigation has signifi importance for the research of the Georgian language itself. Here the two layers/levels should be discussed: 1. Historical: the translations of the Bible and other sacred books by the Georgian Jews are preserved, which were passed on verbally from one generation to the other (possibly since the 11th century). They attest the ancient samples of the historical Georgian speech. 2. In the contemporary practice of the Georgian Jews’ speech there are a number of cases which could undoubtedly enrich the Georgian dialectology through the phonetic, morphological, syntactic and lexical analysis. Many examples of both cases will be presented in the paper.

*Tamaz Gamkrelidze*  
(*Georgia, Tbilisi*)

### **Phonological Foundations of Giorgi Akhvlediani’s Phonetic Theory**

Giorgi Akhvlediani’s contribution in theoretical linguistics is less known to the international scholarly community.

It is our duty to familiarize a broader public with Giorgi Akhvlediani’s thoughts in this field and find a credible place deserved by him in the history of the world linguistics, and this is the place of one of the pioneers in such linguistic trend as functional-phonological analysis of language, which made possible an adequate description and study of language in general as a communication system.

*Givi Gambashidze*  
(*Georgia, Tbilisi*)

### **The Georgian Psalm from Maghi–Ierda’s Church (Ingushetia)**

The two sheets of the Georgian psalm book (3) come from the church Maghi- Ierda(1:418-427, 2:389), situated near the village of Salgi, in the Jvariakhi Gorge.

Ornamented with edge-points, the text, performed in calligraphic majuscule in brownish ink and cinnabar, is written on the parchment with worn out edges, in one column; The letters and words are faded in some places.

According to the textual-editorial and paleographic data, Maghi-Ierda’s fragments of the psalm, the same as the Tkobia-Ierda’s church (Ingushetia) psalm (4;67-71), before Giorgi of Mtatsminda’s (1009-1065), b-edition (5;63-65, 238-241) psalm and we date it by II half of X century – I half of XI century, which coincides with that period in Durdzuketi (Ingushetia) and generally, the existence of the historical fact of the Christian religion and Georgian religious rites (6;514-520).

*Shakhrudin Gapurov, Vakha Magomaeov*  
(*The Chechen Republic, Grozny*)

### **Georgian issue in external Russian policy at the end of XVIII – beginning XIX centuries**

In the middle of the XVI century, when Russia (after the capture of the Khan of Astrakhan) came to the borders of the Caucasus, there was set a task with the approval of its influence in the region. This was demanded by the strategic, geopolitical (approval on the shores of the Black and Caspian Seas) and economic (trade with countries of the East, the use of natural resources of the Caucasus) interests of Russia. In a statement, the Russian influence on the Caucasus could help to unify Georgia, with which the Russian connection were established from the period of ancient Russia. Georgia itself was interested in the rapprochement with Russia (this applies especially to Eastern Georgia), torn by civil strife, constantly subjected to attacks in Turkey, Iran and Lezgins (Iekianoba). Since the XVI century between Russia and Georgia intensive diplomatic exchange through the territory of Chechnya began. Especially Russian-Georgian relations were intensified under Heraclius II, after combining them in 1762 Kartli and Kakheti. Thus it is necessary to consider a fair comment by V.V. Degoeva that Irakli II and Russia needed each other, but each side is pursuing its own goals coinciding to a certain angular momentum. Both sides maintained an active diplomatic relations and serve as a potential basis for a closer union with the need by the appearance.

This necessity arose at the turn of XVIII-XIX centuries, when a terrible threat from the Qajar Iran appeared before Georgia. As a result, it was concluded first Russian-Georgian George's treatise in 1783 on Russian patronage ment of Georgia and then in 1801 was adopted by the manifesto of Alexander I of accession of Georgia to

Russia. The last act has led to the elimination of the Georgian royal house of Bagratuni and Georgian statehood.

***Leichi Garsaev***  
(*Chechen Republic, Grozny*)

### **From the history of Nakhsko-Georgian relations since ancient times**

Nakh-Kartvelian links go deep into history. According to the collection of historical works of the Georgian people "Kartlis Tskhovreba" and the information of the Georgian chronicler of XI century Leontius Mroveli, these relationships begin with the end of the first millennium and continue to modern times.

In these works Nakhi are referred as dzurdzukami, country of which is localized on the territory of present-day Chechnya and Ingushetia. According to the same sources, the first Georgian king Farnavaz (III century BC) was married to the daughter of the ruler of Dzurduksky. Later, his son Saurmag used in the fight against the rebels against him eristavis dzurdzukov troops and Ossetians, and with their help defeated the enemy, proclaimed himself on the throne [1].

In Kakheti, in Kazbegi region today there are Pshavs, Hebron suras, Tushes and other Georgians who consider themselves descendants of the mountainous Chechen and Ingush: Kazbegi – Marsagishvili in Horbalo – Dadashvili, Margoshvili, in Tianeti district – Kavtarashvili in Kvareli district – and Garashvili Such azashvili, in the village of Csaba – Ganishashvili, Kistauri and Kistishvili, Albutashvili, Tagauri from the village of Kimchi, Likokeli of Khevsureti.

Separate Chechens, Ingushes and Taipas do not forget their Georgian origin. For example, representatives taipas Kahtoy and traits in Chechnya claim that they have their origin from the mountains came to the Georgians.

A group Kists finally took shape in the second half of the XIX century. Chechens from Chechnya's Argun Gorge, without taking power Shamil. Several kistin villages are located in the upper reaches of the river Alazan (Duisi, Dzhokolo, Birkiani, Omalo, Khalatsani, Zibahevi ...). About seven thousand people populate it. [2]

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***Gia Gelashvili***  
(*Georgia, Tbilisi*)

### **British Travelers of the 1810-1830-ies in Georgia**

1. A particular interest towards Caucasus appears in the XIX century, when Russia invades Georgia and the whole Caucasus and there enters the so called

“Eastern Issue” in the agenda of the day. Russia attacks the East and opens up its way to India via Iran.

2. English-Russian rivalry finds its reflection in the works of the travelers of those times: John Johnson, Thomas Lumsden, Sir Robert Ker Porter, Robert Mignan, Robert Lyall, Richard Wilbraham. They visited Georgia in 1817-1837.

3. The travelers not only used to become familiar with the local situation, but also used to make relationships with governor-generals (Ermolov, Paskevitch, Rosen), characterize their personalities and activities (character, education, intelligence, looks, business, families). The travelers can see it well that Georgia is now under the immediate administration of the military governor-general. The form of the administration is similar to that of the governments of Russia.

4. The status of the Russian military men is interesting (wages, quarters, soldiers mortality).

5. The travelers describe in detail the settlements they pass through. Description of Tbilisi is very interesting: its streets, houses, bazaars, inns, baths etc.

6. All the travelers remark the beauty of Georgian women, their dress, adornment, jewellery.

7. All foreigners mention the best quality of the Kakhetian wine; its transportation.

8. Both the natural events and disasters: floods, avalanches escape the attention of the travelers.

Correct analysis of the traveler’s information shall elucidate the truth and reality about the country and shall help to avoid many misunderstandings.

*Rusudan Gersamia, Medea Sagliani*  
(Georgia, Tbilisi)

### **Interfix Model of Phonosemantic Reduplication in the Kartvelian Languages**

Reduplication implies gemination, repetition (duplication/doubling). Linguistics describes it as phonological and morphological concepts and, therefore, it is a morphonological phenomenon. In the Kartvelian languages – Georgian, Svan, Megrelian and Laz – there are two types of structural reduplication: (CVC)<sup>2</sup> and (CV)<sup>2</sup>. In both cases, the sequence length of consonants can increase in anlaut as well as in auslaut: (CnVCn)<sup>2</sup>, (CnV)<sup>2</sup>. (CVC)<sup>2</sup> reduplication can occur total (duplication) and partially (alternation), among the root structures in sequence with an interfix or without it: CVC-CVC, CVC- V-CVC, CVC-CV-CVC. Models of interfix sound reduplication are characteristic of Georgian and Svan linguistic systems. The paper is an attempt to describe and analyze the mentioned type which is interpreted differently in the specialist literature.

An empirical analysis of the material demonstrates that in Georgian reduplicated models only vocals occur inter-positionally, while in Svan, a syllable occurs along with vowel element (see Table) and examples create a number of paradigms.

Table of interfixes		
Georgian	Svan	
Vowels		Syllables
<b>a</b>		<b>ma/mä</b>
<b>i</b>	<b>i</b>	

In reduplicated models to the right and left of an interfix different vowels with identical or different function occur. In Svan sequence of vowels in consonant structure is based on the principles of vocalic harmony.

It is noteworthy that identical vowel sequences aren't manifested even in different consonantal models. An analytical type is of ablaut character. In a base and reduplicant different vowels occur, and therefore, reduplication is partial. Opposing vowels are different in Georgian and Svan models: Geo. /**a-u**/ and Svan /**i-a**/. As for auslaut of reduplicated stem, it is only consonantal in Georgian – /**i**/ is uniquely a nominative marker. In Svan generally and in this case, a nominative morpheme is represented in a zero marker, and a stem next to a consonant is ended with /**a**/ vowel (see Table).

Georgian	Svan	
	Vowels	Syllable
<b>a-[a]-u+i (NOM)</b>	<b>i-[i]-a-a (NOM)</b>	<b>i-[ma]-i(NOM)</b>
<b>a-[i]-u+i (NOM)</b>		<b>ä-[ma]-ä (NOM)</b>
		<b>u-[ma]-u(NOM)</b>

Swan is only language among the Kartvelian languages which includes a syllable during (CVC)<sup>2</sup> reduplication. In this model the paradigms are constructed for phonosemantic as well as non-phonosemantic lexemes; /-**ma**/ is a typological difference exists in the involved models and different functional-semantic aspects of /-**ma**-/ interfix create the basis for two kinds of classification of CVC-CV-CVC-type models.

*Ketevan Gigashvili*  
(Georgia, Telavi)

### **About One Interesting Case of Blocking Code-switching (According Orbeliani's Epistolary Legacy)**

The linguistic phenomena of code-switching has widely been considered in linguistic literature for several decades. The search for its linguistic or extralinguistic causes has often become the subject of many scholars' research. In the literature available to us, we have not yet observed any discussions on the issue of blocking code-switching (we do not mean morphem's blocking) which is as interesting for linguists

tics as its contributing factors. The phenomena, which reveals the speaker's attitude towards the language as the best means of expressing identity, is manifested in Grigol Orbeliani's epistolary legacy. The poet's letters draw the attention of experts in many different ways; among them one of the most significant is the area of language usage with its related issues.

Grigol Orbeliani is bilingual and his letters, the number of which reaches several hundreds, reveal important code-switching patterns (in our case this is the usage of linguistic variations of the Georgian and Russian languages).

Obviously, the examples of bilingualism are revealed in the letters addressed to bilinguals. Some exceptions are the letters sent to bilinguals – Anastasia Batonishvili, Queen Mariam, Giorgi Avalishvili and others – living in Russia. They are written in a distinctive, refined and staid Georgian with not a single Russian word in them. This phenomenon belongs to the unique cases of blocking code-switching.

In the consciousness of the poet these noblemen are associated with the old glory of Georgia, the national traditions and values, including the Georgian language and history having an exceptional place among them. The poet is well aware of the fact that their nostalgia is particularly severe in Russia as well as the sense of their native language. Besides this, if Grigol's bilingualism is free-willed, bilingualism of the royal court members and other noblemen is compelled: against their will, they were sent away from homeland and forced to live on the land of the empire.

The letters sent to Ekaterine Chavchavadze prove the genuineness of our findings. Some of the letters are written in the time of her living in Georgia while the others during her stay in Moscow. The former letters are rich with bilingual materials, for example: "My favourite sister Kekelav! You are writing about your mood change, but do not state the cause (Georgian phrase). – (Be frank with me. I swear I will not tell anyone. Let me guess, are you in love? – who is the villain who dared to make such a change in your mood. Just tell me, and I will kill him (Russian phrase). Ah! I have remembered my Sofiko, where is she?" (Georgian phrase) (The letter is written on July 25, 1835).

As for the latter, they show the patterns of blocking code-switching: "By the God's blessing, the mercy of the great emperor and your children's lives, I hope you would have returned to Mengrelia; returned with a merry heart for the joy of your faithful people and folk from whom I am the first in terms of love and devotion" (written on November 28, 1856).

As a bilingual, Grigoli guesses the basis of the interlocutor's linguistic status – whether it is free-willed or forced. While interacting with his brothers and other bilingual relatives, the poet is delightful, and switches between these two linguistic systems; he chooses the appropriate one according to the situation and the topic.

Based on the above discussed issue, Grigol Orbeliani considers the language to be a phenomena closely related to identity and self-expression of the nation. A unique case of verifying the interrelation of language and identity is preserved in his epistolary legacy which attracts our attention not only in terms of linguistics. As far as we have not encountered such patterns in any of the literature available to us, this might be a pure Georgian phenomena.

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(Georgia, Tbilisi)

### **Studies on Iranian Borrowings in Fereidanian**

To the west and south-west of Isfahan lies a region named Fereydunshahr (Fereydan), 10 to 12 villages of which are fully or partially populated by descendants of the Georgians deported in the first quarter of the 17<sup>th</sup> century from Eastern Georgia by Shah Abbas I. Their general self-designation is Fereydanians.

Since the end of the 19<sup>th</sup> century specialists have been studying the history and mode of life of the Fereydanians. These issues were dealt in works of Georgian and foreign scholars – L. Aghniashvili, A. Chelidze, Z. Chichinadze, P. Oberling, M. Sepiani, Z. Sharashenidze, G. Chipashvili, B. Rezvani.

As for the linguistic side of the problem, it was already noted in 1927 that “deprived of links with other dialects and absolutely free from the influence of literary Georgian, the Fereydanian dialect holds an essentially unique position among the Georgian dialects. through it one can conceptualize the form Georgian speech will assume when exposed to an alien language setting, how the characteristic tendencies of its immanent essence will unfold, and what influence of foreign language environment will have on it” (A. Chikobava).

Publication of Fereydanian texts carried out during the last two decades makes it possible to examine this dialect diachronically, offering new conceptions on its historical development.

From this point Iranian borrowings present a special interest. Existing textual material enables systematic researches of Iranian lexis in all its dynamism, revealing aspects of morpho-phonological adaptations, grammatical shaping and semantic alternations.

The paper presents a distributional analysis of several Iranian loan words in Fereydanian, being distinguished phonetically and semantically from the literary Georgian forms (cf. Fereyd. *pasoxi* “an answer”, Georg. *p’asuxi*, Fereyd. *qagazebi* “letters”, Georg. *qagaldi* “paper”). Some of complex verbal calques as well as partial calques are also considered (Fereyd. *tambaqos zidva* “to smoke” – Georg. *tutunis motseva*; Fereyd. *axdis qna* “to make a weeding act” – Georg. *saqortsino shetanxmeba*).

*Irene Giviashvili*  
(Turkey, Ankara)

### **Kartvelian Studies in Support of the Georgian State**

Kartvelian studies, as a field of research, go beyond its scholarly importance.

Same was during the medieval ages, when the most important educational centers were established by the Georgians in the main centers of West and East: in Jerusalem, Constantinople, on Mount Athos etc. Those centers, together with local monasteries and academies served as a main source of progressive ideas, scien-



tific achievements and cultural interrelations; and finally as an important base for the establishment of a strong state. By the end of 20thc, when Georgia gained independence, a long economical crises badly influenced not only inobservance of borders, but also the level of education, that caused a kind of isolation of the society. In spite the fact that some Georgian scholars managed to establish contacts with the West this cooperation appeared to be mostly individual and less institutional.

Kartvelologian studies nowadays, as it was in old days support promotion of Georgian culture. Who are the Kartvelologists working outside the country? They are academics of different fields, whose professional development is based on their inner inspiration and motivation. Interests and funding possibilities of scholars determine fields, objects, and scale of the research.

I argue that in such circumstances Kartvelologian studies should be supported by the State. The present conference proves to be one of such examples. I consider absolutely necessary to establish Georgian Institutes outside the country. Taking into consideration analogies of different countries, such institutions must have state status. These institutions should be funded as by the governmental budget, as well as by different donors. Such institutions will help to improve: priorities of Kartvelologian studies; coordination between Kartvelologists of different profiles and their institutions; establishment of a network on institutional level all around the world; encouragement and involvement of foreign scholars into Kartvelologian studies; establishing contacts for Georgian scholars in foreign educational and research centers, museums and archives; organizing joint and exchange programs for the Georgian students and young researchers; publication of Kartvelologian studies outside Georgia. Georgian Institutes outside the country have to become a main pillar for Georgian culture in the world. They have to support not only studies and publicity of our history, language, literature, art and culture, but at the same time, they will support Georgia in obtaining the image of a modern country. And finally, Georgian Institutes have to become a kind of Soft Power of Georgia in the outside world.

*Giorgi Gogolashvili*  
(Georgia, Tbilisi)

### **Voice as Morphological Category of the Verb in Georgian**

In Georgian, voice is viewed as a morphological category of the verb. It is noted that the “marker” of voice as a morphological category is a corresponding model, i.e. the chief “markers” of voice forms are formal models (B. Jorbenadze). The models of active and passive voice are chiefly distinguished. Formally, medial voice can also be distinguished. The lack of screeves is the key “marker” of the medial voice (A. Shanidze). The formation of the category of voice is a longstanding process and it is not yet finished. This can be proved by the systemic morphological changes in the language, which are based on the factor of voice:

In Old Georgian the screeve of the present tense in the third person singular added the suffix-ს both in the active (აკეთებ-ს, ხატავ-ს...) and passive (კეთდები-ს, ტფები-ს...). In New Georgian passive forms systematically add suffix- (კეთდებ-ა, თბებ-ა...).

In the simple past in Old Georgian the third person plural subject was marked with-ებს suffix both in the active voice (დაწერ-ებს, გააკეთ-ებს...) and the passive voice (იგინი დაბერდ-ებს, გათბ-ებს...). In New Georgian the third person plural verbs in past simple passive add suffix -ენ (-ნენ) (დაბერდ-ნენ, გათბ-ენ...).

In Old Georgian the marker of Subjunctive II was the same for active and passive (მან იგი შვ-ეს, იგი იშვ-ეს..... მან იგი დაწვ-ას, იგი დაიწვ-ას...). In New Georgian there is a tendency to add -ა in the active (მან ის შვ-ას, დაწვ-ას...), and suffix -ე in the passive forms (ის იშვ-ეს, დაიწვ-ეს...).

Base markers form a significant difference between Old and New Georgian (verbs which formerly had no base markers, have now acquired them, whereas those with base markers have lost them in New Georgian...) It seems the distribution of base markers in New Georgian is dependent on voice; The tendency is as follows:

-ავ/-ამ base markers are widespread in active voice, whereas – ებ base marker is found in passive voice and -ობ base marker is found in the medial voice; i.e. the verbs in the medial voice differ from others in two formal features: a) they lack certain screeves (having only present screeves and those of the I series) and b) they use-ობ as a base marker...

As it was mentioned, the aim of the formal changes in the language is to enhance formal differences between the models of various voice forms.

*Guram Grigolia*  
(Georgia, Tbilisi)

### **New materials for the Localization of the City of Petra**

According to the VI century historian Procopius of Caesarea, at the Black Sea coast, at the edge of the borders of Lazika and Roman empires, the strategist Tsibe built the city Petra, which had the special trade-economic, military-strategic and political importance. That is why the issue of location of Petra has long been a special interest of the scientific community.

We can see the first attempt to determine the location of the city Petra in the travel record in Transcaucasian Christian Countries of the Patriarch of Jerusalem, Archbishop Dositheos (1659-60, 1677), according to which, the ruins of the city Petra should be the ruins of a castle, located about one hour drive from the east of Kobuleti, named Tsikhisdziri. Thus, the identification of city Petra to Kobuleti Tsikhisdziri is considered almost to be textbook truth, with the exception of some scientists, who are suspicious of such location of the city Petra (German Byzantinologist Bertold Rubin, D. Bakradze, N. Berdzenishvili, D. Muskhelishvili).

25-30 years ago, we were interested in this problem, and by new interpretation of the location of city Petra set by Procopius of Caesarea and by the reference o the

written sources, historical geography, folklore and archaeological materials we considered that city Petra must have been in modern Turkey, in the surroundings of city Khopa. Unfortunately, due to hindering objective reasons we were unable to conduct exploration works in this region. Later, after the independence of Georgia, we have explored the Khopa-Arkhave area three times. Together with the employees of Shota Rustaveli Batumi State University, the Archaeological Museum and the Gonio-Apsaros Museum of Nature, in the mountainous coastal terrain we have found two large fortresses. One of them is located in the middle of Khopa and Arkhave, and the local population calls it Jikha, the castle, and the other, which is closer to the village Pancholi of Kopa, is called by village name "Panchola Jikha". It should be noted that the ceramic material from the surface is dated by VI century, which in case of stationary archaeological research should be considered as a pledge to obtaining the desired results.

These castles fully control, on the one hand, West Georgia (Old Lazica) and Turkey (ancient Rome), and on the other hand, the highways toward Lazika and Iberia- Persarmenia, which has been repeatedly emphasized by Procopius of Caesarea about the location of the city Petra. It should be noted that in these areas is confirmed "Hidronimi Petro Lal", which in English means steam of Petra. Petra is mentioned in the folk material of the same area as well.

At the end, in favor of the new location of Petra is evidenced by Procopius of Caesarea in his sources. Before that, the identification of Petra with Thikhisdziri is unclear as a result of the confusions of the sources of Procopius of Caesarea.

***Vakhtang Guruli***  
*(Georgia, Tbilisi)*

### **Foreign Policy Orientation of Georgia (March 1917 – May 1918)**

As a result of the revolution in February-March, 1917, the existence of Russian Empire got terminated. By spring of 1917, Georgian social-political movement was determined by three political forces: Social Democrats, Social Federalists and National Democrats. Social Revolutionaries, Anarchists and non-party figures did not have any decisive influence on the political processes.

The issue of foreign political orientation was very significant from March-April of 1917. At the first and second inter-party assemblies of Georgia (April 1917) and in the Inter-party National Council of Georgia (August-November 1917), two foreign-political orientations were apparent – pro-Russian (Social Democrats, Social Federalists) and pro-western (National Democrats, non-party politicians) orientations. Socialist-Federalists regarded that Georgia could remain within the composition of democratic Russia, if Russia was formed as a federal state. Social Democrats regarded that Georgia should stay within democratic Russia, even if the Russian state had been a unitary one. National Democrats abstained from declaring their pro-western foreign political orientation, given presence of Russian Caucasian army on the territory of Georgia and presence of Russian navy at the Black Sea and they had to contend themselves with the requirement of a wide autonomy for Georgia within the Russian democratic state.

Positions of the supporters of pro-western orientation have significantly strengthened after counter-revolution of 24-25 October 1917 by Bolsheviks in Russia. None of the political forces regarded that Georgia could exist within the Soviet Russia in any form. Trans-Caucasian political forces did not recognize Soviet Russian government and on 15 November 1917, they established the regional government body – Trans-Caucasian Commissariat (Chairman: Evgeni Gegechkori) and later they created the legislative authority – Trans-Caucasian Seim (Chairman: Karlo Chkheidze). Georgian politicians, similar to many politicians in the world, hoped that democratic formation in Russia would be restored soon. Therefore, Georgian National Assembly (opened on 19 November 1917) maintained pro-Russian orientation in effect. The positions of pro-western orientation supporters weakened after the visit of Entente (England, France, USA, Italy) delegation in Tbilisi on 8 December 1917 refused to provide any military or monetary assistance, as Entente regarded Georgia as a part of Russia.

In May 1918, the military-political situation was extremely heavy. Soviet Russia and Persia expected a favorable moment for the occupation of Georgia and the Entente did not support independence of Georgia and did not intend to protect it. In such a situation, Georgian politicians found the only correct solution. On 14 May 1918, The Executive Committee of Georgian National Council confirmed its pro-German orientation and commenced its implementation. German Empire properly fulfilled its commitments to Georgia. The restoration of the state independence of Georgia on 26 May 1918 was possible as a result of the pro-German orientation of foreign politics.

*Otar Janelidze*  
(Georgia, Tbilisi)

### **Bolshevik Occupation of Georgia and Social and Political Attitudes of the Population in 1921-1923**

The military aggression realized in Georgia in 1921, February-March, was declared as an act of liberation of the country by the Bolsheviks. Soviet historiography agreed with this view without any kind of criticism and deliberately falsified Georgian reality of the 20s of the twentieth century.

The present work is an attempt of rethinking of the first years of establishment of the Soviet power in Georgia, an attempt to demonstrate the transformation of Georgian attitudes to the new regime and to explain its causes.

Three years of independence made a serious impact on Georgian people's consciousness. A significant part of the population managed to feel the value of its statehood, which is why the loss of it was perceived painfully. Initially, emotions prevailed, but later the dissatisfaction acquired a form of an organized protest.

Mistrust was mutual: various segments of society met the new regime with suspicion. In addition, the Government (regime) took intransigent position to-

wards this segment of the society; it was announced as an enemy and was regarded with life-death confrontation.

Protests against the occupational regime from the beginning had a peaceful character, but soon the anti-Soviet rebellion broke out in Svaneti and in 1922 in the highlands of Pshav-Khevsureti people started armed protests.

Anti-Soviet political parties took leadership in the liberation struggle. Their protest movement was carried out illegally. The main slogan was the demand of withdrawal of the Red Army from the country and restoration of independence.

The Bolsheviks did not avoid applying of suppressive measures. Repressions acquired a massive character. Physical liquidation, imprisonments, exiles and expulsions of people considered as enemies became ordinary things. On May 20, 1923 by the resolution of the Special Committee of Georgia, by extrajudicial executions all the members of "The Military Center" were shot etc.

The Soviet press more than frequently published correspondences expressing admiration for a new reality. Sometimes they were accompanied by collective signatures of groups of workers or peasants, but these ordered or prepared by the editors-in-chief letters cannot be used as a barometer to measure the spirit of the public opinion. It seems that more sincere were the workers who at a meeting in Nadzaladevi Club in July 1921 accused Stalin who arrived in Tbilisi, for the occupation of Georgia.

Georgian political emigration hoped that the occupational regime in Georgia would soon be overthrown, because it did not have a reasonable foothold here and the international situation changed to unfavorable for the Bolsheviks.

In 1921-1923 in Georgia there were outlined several different attitudes to the Soviet Government: the poorest part of the population, whose life conditions actually improved, became loyal to the regime, the majority of them believed in Bolshevik social demagogy and took its side looking for a better future. A certain part of the society was forced to the loyalty of the government due to fear of reprisals, while others embarked on the same path by a tactical point of view, those who were absolutely adamant of reconciliation started preparations for a new rebellion.

*Vakhtang Japaridze*  
(Georgia, Tbilisi)

**For the question of the Trade-Economic relationships in the South-West  
Caucasus of Prehistoric and Antique periods  
(the question of traditions and continuity)**

The archaeological data of the last several decades, in several instances provides possibility to raise and pursue the study of general issues. This concerns the ancient settlements, production centers, trade-economic relations, roads and other topics. For the study of the contacts of South Caucasus, namely of Iberia-Colchis, important research is: of the lower part of river Phasis (T. Mikeladze, G. Grigolia); of South-West Georgian ancient and Antique settlements and production centers early (D. Khakhutaishvili) and recent (A. Kakhidzeet. Al.) studies; Imereti plain lands (V. Japaridze), mountainous, sections bordering East, with Iberia (G. Makharadze

et.al) and recent data from Svaneti (Sh. Chartolani). The data from the ancient settlements of Colchis (D. Koridze, E. Gogadze, R. Papuashvili etc.) establishes continuity on the other bank of river Enguri in the section of Pichor-Gagida, through findings of archaeological expedition of Apkhazeti, in forms of settlement hills and burial grounds.

Here we have possibility to trace development of Colchian society from early Bronze time till including Hellenic period. From these settlements, the main attention is drawn by lower 8-th layer of the Pichora settlement and its central hills, dated by third quarter of the III millennia that presents uncontested data about bronze metallurgy. Besides Bronze artifacts, their casts are found as well. Matter of interest are also agricultural hoes and some of the axes with tubal handles, etc. Data about external contacts are found in upper two layers, where there are imported Greek products, presumably from the mainland Greece, predominantly from the Asia Minor. They define the direction of the trade relations of Colchis from the classical time. Based on the indirect data, we should envision the contacts with the Greek world from much earlier period. It is of significant interest, the wide spread of the settlements, more to the North and partially to the North-East. This could indicate (must be researched further) on the major concentration of Colchian settlements and the demographic changes in certain times. After the early period of producing metal, these settlements, while widespread, connect with the period of manufacturing magnetic Iron (X-VI centuries B.C.). These, in both cases indicate at the external contacts through the sea.

The center for metal production, more to the south, also from the Bronze Age and especially from the period of production of magnetic iron also points to the external communications through the sea. One of the interests for the Greek colonization was exactly the interest towards the iron ore (D. Khakhutaishvili). The internal communication systems of these settlements, from the Bronze-Antique period, river and channel systems indicate at even more important systems of communications (rivers Kodori, Enguri, Tskhenistskali, Kvirila etc.). These, just like the analogous Iberian systems, connect with the main channel of Phasis-Kura. Known from the antique sources, the functioning of this important road is dated mainly by Hellenic and early Roman periods (O. Lortkipanidze, D. Muskhelishvili). Certain sections are thought to be established from the early antique (classical) period (O. Lortkipanidze). According to us, not only the data from lower Rioni, but also relation of the hills of Colchian Valley (Patriketi, Sakulia, Sviri "Tsikhurebi", Bashis "Sajixaslo" of the early maps, Maghlaki "Nacikhvartavi" and the natural hills of Lower and Upper Dimi to the river Kvirilawith the other, potential roads, imply the possibility of emergence of these communications from the early period (Late Bronze – Early Iron Age). From antiquity, namely in the Roman and later periods, we can discuss the reemergence of the lively roads along river Rioni (Phasis) based on the data from the imported materials.

*Niko Javakhishvili*  
(Georgia, Tbilisi)

**Representing the Baltic States In the Public Thinking  
of Georgian Emigration: XX century**

1. Outstanding Georgian military –political figures and scholars being active in emigration, maintained close relations with their Baltic peers. The information bearing evidence to this fact is preserved in the emigrant press and memoir literature.

2. The Socialist and Labour Parties of European countries, the Baltic Republics among them, voiced an official protest against Russian Federal Soviet Socialist Republic’s intervention of Georgia in 1921 and its results. The press published in the Baltic Republics made an impartial evaluation of the events going on in Georgia.

3. Georgian communities in West European countries organized various activities, where besides others the Baltic, Lithuanian, Latvian and Estonian diplomats and representatives of their communities were invited.

4. The Georgian press, coming out abroad, quite often published articles about what Georgian emigrants thought of the Baltic republics. The authors of these articles were outstanding representatives of the Georgian emigration: Noe Jordania (1868-1953), Zurab Avalishvili (1875-1944), Shalva Amirejibi (1886 - 1943), Victor Nozadze (1893-1975), Elise Pataridze (1896-1975), Alexander Tsomaia (1907 -1956), Michael Kavtaradze (1906-2008) and others.

5. The persons, mentioned above, at different times, lived in France, Germany, Spain, the USA and Argentine, where they were actively engaged in political and scientific activities. In their publicist works they often mention the freedom –loving Lithuanian, Latvian and Estonian peoples who, like Georgians, fought heroically first for retaining their independence and after 1940 –against the Soviet Union. In this common cause Georgian emigrants considered these peoples their allies and brothers –in –arms.

*Erekle Jordania*  
(Georgia, Tbilisi)

**Ethno-geographical and political terminology  
of medieval Georgian written sources**

A comprehensive analysis of the ethno-geographical and political terminology of Georgian hagiographic works and historical writings allows us to study the processes of formation and gradual changes of perceptions existing among medieval Georgian society. For example, an analysis of the terms specifying inhabited localities, mentioned in hagiographic monuments, shows that while a microcosm of the early Middle Ages (V-VI cc.) was considered an agricultural area, the same microcosm

was regarded as the God's "land" since the second half of the VIII century, i.e. we are up against the formation process of Christian perception in the Georgian society.

Perceptions existing in medieval Georgia regarding different geographic regions, countries and people living there are related to the same processes. In this respect, ethno-confessional and geographical terms used during the description of Pontus and the Black Sea coast, north and south, "Nordic countries", as well as Georgia itself, are very interesting.

For example, in Georgian hagiographic artifacts, as well as in Byzantine written sources, in the characterization of the "North", "Nordic countries" and "Nordic population", we, on the one hand, are dealing with an ethno-geographical paradigm of the antique era, according to which the North appears to be a semi-mythological or semi-real world. On the other hand, in Georgian hagiographic artifacts the "North" and "Nordic countries" are described in accordance with a typical concept existing among medieval Christian society in relation to the pagan world, pursuant to which the North was a periphery of the land inhabited by pagans. It should also be noted that ethno-geographic views of medieval Georgian society towards the "North" are fully in line with the Byzantine ones, in particular – with the climatic theory of John Tsetse. At the same time, the main, defining feature of one or another country is rather the confessional of the people living there, rather than the real geographic location of the country.

Also the views existing in medieval Georgia regarding the statehood are linked with Christian perception of the world: the country, where prayer services were held in the Georgian language, was deemed to be the Georgian state. At the same time, ethno-geographical boundaries of the spread of Kartvelian ethnic element were identified with administrative-territorial and political boundaries of both the Georgian Church.

*Vakhtang Imnaishvili*  
(*Georgia, Tbilisi*)

## **Old Georgian Manuscripts at Libraries and Museums of Austria and Great Britain**

### **A. Old Georgian Manuscripts of the Graz University**

The Library of the Graz University houses 5 old Georgian manuscripts and several separate leaves, which were bequeathed to the Library by Hugo Schuchardt in 1926.

Of the Georgian manuscripts of the Graz University Library, the most important is №1, the so-called *Khanmeti* Lectionary. It is dated to the 7<sup>th</sup> century and it is considered to be derived from the 5<sup>th</sup> century original. It is incomplete and contains 27 leaves. Its title page is at present preserved at the Paris Library. The *Khanmeti* Lectionary is noteworthy for the fact that it contains 65 *Khanmeti* and 7 *Haemeti* forms.

Manuscript №2 is a Psalter, with a cover; it has survived completely and contains 283 leaves. The main peculiarity of the manuscript is that it represents an Armenian-Georgian palimpsest. It must have been copied in the first half of the 10<sup>th</sup> century.



Manuscript №3 contains the *Life of Simeon the Holy Fool*. The author of the work is a 7<sup>th</sup>-century figure, Bishop Leontios of Neapolis in Cyprus, who is often referred to in Georgian sources as Leontios of Nikopolis. The monument is dated to the 10<sup>th</sup> century, contains 163 leaves and is written in the *Nuskhuri* script. The bookbinder is Ioane-Zosime. The manuscript is made in 981.

Manuscript №4 consists of two parts: the first is the Liturgy of St. James and the second – the Rule of Renovation. The monument was copied by Ioane-Zosime in 985. The manuscript contains 110 leaves, it has no cover, the first fascicle is also missing, which is at present preserved at the Prague Museum.

This manuscript is considered as the oldest redaction of the Liturgy of St. James.

Unlike the rest, Manuscript №5 is a scroll, which consists of 4 bound parchment leaves. The text is written in angular *Nuskhuri*, it contains the Liturgy of St. John Chrysostom and must be dated to the 10<sup>th</sup>-11<sup>th</sup> centuries.

Along with the above-mentioned manuscripts, the Library of Graz also houses three separate leaves. One of them must have been torn from the Sinai Lectionary №13, the other two seem to have been cut out from Sinai Manuscript №80 and are dated back to the beginning of the 12<sup>th</sup> century.

The archives of Hugo Schuchardt have preserved a photograph of a fragment (it is hard to say, that of a book or a scroll), written in *Nuskhuri*, glued to the cardboard, which bears a hand-written German note by Schuchardt: “From the manuscript sent by Fr.Muller.” The manuscript must be dated to the 10<sup>th</sup>-11<sup>th</sup> centuries.

### **B. Georgian Manuscripts of the National Library of Vienna**

The largest library of Austria - the National Library of Vienna – holds 5 Georgian manuscripts, bought by the heads of the library at different times and places.

Manuscript № 1 contains 257 parchment leaves. The Gospel text is written in *Nuskhuri* letters. The manuscript lacks the first 4 fascicles. The monument must be dated to the 12<sup>th</sup>-13<sup>th</sup> centuries.

Manuscript № 2 is the most valuable of the Georgian manuscripts. 136 parchment leaves contain Readings for the month of May. It is written in *Nuskhuri* letters. The manuscript is noteworthy for the fact that it is compiled from leaves taken from 13 different manuscripts and represents a Georgian-Georgian palimpsest. The manuscript has preserved *Khanmeti* texts which are of great importance for the Georgian language and literature. Some of its fragments are dated to the 7<sup>th</sup> century. The *Khanmeti* forms scattered in the manuscript are an indisputable argument in favour of its antiquity.

Manuscript №3 contains Readings for the month of February and, according to the postscript on the last page, was copied by Ioane Khakhuleli, presumably, in the 10<sup>th</sup>-11<sup>th</sup> centuries. The 268 parchment leaves of the manuscript are written in the *Nuskhuri* script. Manuscript № 4 is a collection resembling *Mravaltavi* (“Policephalion”). It was copied in 1150. The manuscript contains 300 leaves. As is noted in the Greek postscript on the last page, the manuscript belonged to the personal library of Archdeacon Cleopas, subsequently the Archbishop of Nazareth, then it was sold to an antiquary in Alexandria, where it was purchased for the Vienna Library in 1931.

Manuscript № 5 is a Gospel book. The following note is found in the Library register: “This book belonged to the last King of Georgia, Prince Bagration-Mukhraneli (shot in 1921). His wife sold the Gospel in Tbilisi in 1929”. The manuscript is also noteworthy due to the fact that it is set in a chased silver cover. The writing material is paper. The manuscript contains 281 leaves, written in *Nuskhuri*.

### **C. The Georgian Manuscript of the British Museum**

The British Museum in London houses the *Paterikon* (“Lives of the Holy Fathers”) of the 11<sup>th</sup> century (Add.11281), which has attracted the attention of a number of researchers. It contains 14 works, describing the life and activities of church figures of the 3<sup>rd</sup>-8<sup>th</sup> centuries.

This 369-leaf manuscript was made circa 1056-1057 at the Monastery of the Cross under the guidance of Giorgi-Prochorus, it was copied by a monk, who refers to himself as Shavi Iovane (Black Iovane).

*Marine Ivanishvili*  
(Georgia, Tbilisi)

### **The Borrowed Plant Names Stems in the Georgian Gospel**

Cultural historians and archeologists assume as the undeniable fact the relationship between the Caucasus and the Middle East already in VI-V cc BC, especially between the countries of South Caucasus and Middle East. As it is known, exactly the Caucasus had been a carrier and propagator, *Kulturträger*, of the ancient civilization’s achievements in the whole Caucasus. Against this background, it is natural to expect the existence of the traces of the ancient areal contacts in the Kartvelian languages. The phonetic and semantic modifications of the borrowed foreign lexical units are interesting and to be taken into account for the study of the source language as well as of the borrowing language systems, for clarification of certain scientific facts.

In this regard, Georgian Gospel represents an extremely important source of information. According to the purpose of our research a few basic questions arise: how are the plant names transferred to Georgian Gospel texts – via borrowing, translation, transliteration, loan-words, or replacing by the equivalents of the similar semantics? Are there any Proto-Kartvelian roots among the plant names recorded in Gospels? Are there any examples when with the borrowed vocabulary we also come across with the Georgian (Kartvelian) synonym forms? Did the borrowed material appear in the Georgian language system by the way of Gospel texts translation, or did it exist before? Which cultural, religious motives are related to each plant name in the given context? How are the Kartvelian and borrowed roots distributed (for example, depending on the fact whether the plant grows in Georgia or not)? How adequate are the lexical equivalents and how are the errors explained? etc. We shall try to answer these questions this time on the examples of the borrowed vocabulary.

The world of plants in the New Testament is not distinguished with chromaticity, but to each plant name, that is generally significant for the Biblical texts, a very interesting, exactly determined formal-semantic model is related.

Most of the borrowed plant names are non-endemic species for Georgia, and it causes the existence of synonym forms: *alo*, *halo* (Hebr.), *manana* (Hebr.), *nard*- (*lard*-) (the Hebrew origin root, attested in Persian, entered in Georgian through Greek way), *p'it'na* (Pers. Gr.), *t'egan*- (Gr.), *usup'* – (Gr.), *krtil*- (Gr.?), *šrošan*- (Hebr. entered in Georgian through Persian way), *cereco* (Geo.?), *anisul*- Gr., *k'ama* – Hebr.), *zirak'* – (Pers.). *krtil*- and *zirak'*- have apparently Georgian suffixed endings.

The other two complex compound names are the determinants of non-endemic species as well: *danak'is k'udi* (the name produced on Georgian basis) and *zetis xili*, the first stem of which is of Arabic origin.

In general, the symbolic-sacred definitions are the cornerstone of the allegorical language of the New Testament. In this regard, the vocabulary of plant names testified in the editions of the Georgian translation of the Gospel gives a particular shade to the text.

***Dali Kandelaki***  
(*Georgia, Tbilisi*)

### **The unknown source on the 18th century Georgia**

The topically diverse spectrum of the documentary materials and works about Georgia kept in abundance in the European archives and book depositories are of great importance as the initial source revealing the attitude of European community towards Georgia.

In 1793 there was published “The Life of Prince Heraclius and short history of modern Georgia” by unknown author in Flensburg and Leipzig.

The issue of authorship and time of writing is still questionable. The book editor points out in the introduction that this work was created on the basis of the collected sources by Count Jeka, known as the author of several works in French by the name of Ellias Habesky, and during some period was at the court of Russia, Turkey, Persia and Georgia. In 1930 Fridrich Baumhauer published an article “The Anonymous story about the Georgian Prince Erekle” in the journal “The Caucasus”, developing the idea that Jacob Rainegs is the author of the work published in 1793. His assumptions are based on the facts and comparative analysis of Jacob Rainegs’ Biographic data found in the work. The source contains notes of different types, namely the description of political and social state of the XVIII Georgia, the struggle of Georgian nation against invaders, relations of Georgia with the neighbouring states, etc. The author’s analysis over Erekle II visit to Europe for educational purpose is of sensational importance. The author exaggerates the episodes of the Georgian-Russian relations during 1768-1774 Russian-Turkish war and later the role of Tottleben in Georgia. Also, he speaks of Erekle’s future plans towards Russia, describes Tbilisi predicting an honourable place among European cities.

Despite subjectivity of the author, these notes are significant in the evaluation of the historic persons, Russian policy towards Georgia and other events. The works needs to be compared with other sources in order to state the objective reality.

*Elene Kavlelashvili*  
(*Geogia, Tbilisi*)

### **The Three Unknown Complexes of Shavsheti and Oltisi**

As a result of the expedition of TaoKlarjeti, financed by the St. Queen Tamar Univrtsity of Georgia's Patriarchy, unknown complexes were discovered together with a lot of interesting material. I will select three of them. Two of them are situated close to each other, on the historical territory of Shavsheti (Ilche of Shavsheti), on the upper part of the river Shavsheti near the village of Balavani and they are better preserved. The third complex is situated to the east of the historical part of Idi (Nariman), on the both banks of the Oltisi river tribute, the Devil's Pond (Shaitan Deresi). It is almost fully destroyed and is threatened to be completely eliminated.

The first complex, "Tamar Dedopala" of Balavani (67m long) is situated on the right bank of the Balvani water canyon. It is surrounded with rocks on three sides, on the bottom of a strong, abrupt, sheer, cliff massive, on the specially flattened terrace. The complex is built against a specially cleaned rock and its contour has an ellipse arch shape and it consists of several parts: A massive construction in the western part (7,9x 15,8 m), a bare, rising terrace the protecting wall of which is of 17 m and destroyed to the bottom, the church, having a shape of a square (5,5 x 5,17m ) with an ossuary, the construction to the west (3,55x4 m) and the winepress (2,5 x 3,67 m).

The oldest, so-called "Cyclopes" layer is made of a 2 meters' wide, square, monolith wall and extends to the whole length of the ensemble. The walls are built with lime solution with square stones of the local red and grey quadrants, the surface of which is partially roughly worked and the rows are preserved. The width on the lower level of the walls makes 1,6 m and with the increase of the length, it gradually become narrower and presses over the rocky massive with a semi circle. On the walls there are preserved special three rows of niches between the floors and are meant for the roof beams. The construction consisted of four floors. The apse with a part of the arch and one large vault indicates to the existence of a church in this space.

The third and the latest one is a chronological layer and creates square constructions in the eastern part. They are covered with tightly pressed, straw-colored and red sand stoned quadrants. The proportions of these constructions, the artistic forms of architecture, the decorative ornaments of the windows and doors belong to the end of XIII-XIV centuries. And this period coincides with the reign of the Jakelis.

The Balvana's second, Shilvana's complex is situated on the top of Karchala, on the slope of a flat bottom of the cliff along one another on the specially flattened two terraces, on different levels. From the lower part of the construction of the complex, only the foundation can be deciphered. It is connected with the upper terrace with a narrow counter fort. The western wall is better preserved with its counter-

force and a semi-arched contour on the upper level. It has hollow niches between the floors and narrow windows. From the southern part only the lower part is left.

*Nana Khazaradze*  
(Georgia, Tbilisi)

### **John the Baptist and Georgia**

In the author's opinion, over the centuries the presence of holy relics of St. John the Baptist within the vast area of the historical boundaries of Georgia, the abundance of churches built by the Georgians in the Holy Land and in Georgia, examples of Georgian epigraphy containing the name of this saint, Georgian translations of works reflecting his life and activity, frequent occurrence of the name Ioane (John) in the extensive list of names of Catholicos-Patriarchs of Georgia, Georgian bishops, church figures, calligraphers and copyists as well as ethnographic and other noteworthy artefacts discovered in Georgia clearly indicate the continuity of the tradition of worshipping St. John the Baptist and its special significance in Georgia.

Taking into account Georgian written historical primary sources, the results of study of the history of the Caucasus and the Near East in the 13th-14thcc., the author supposes that the term the "Christians of the Land of John", denoting the Georgians, found by Grigol Peradze in the pilgrim literature, is related exactly to St. John the Baptist, and not the successors of Demetre II (1271-1289) – David VIII (1293-1311) or Vakhtang III (1306-1308), as is suggested by some commentators of the term under study.

*Boris Kharsiev*  
(Ingushetia, Malgobek)

### **Projection of the the Georgian-Ingush Medieval cultural forms**

For thousands years brotherly relations between Ingush and Ossetians are based not only on the genetic relationship of these peoples, but also the unity of the ancient culture and life. The cultural form – the form in which is created, stored and transmitted from generation to generation of information and symbolic content of public life (knowledge, values and regulatives).

To designate proper Ingush from ancient period Georgians, there were different names, in particular, the ethnonym – *d u r e s y a* and *d y h p s y k* and the equivalent of a common name of all ethnic groups belonging to the Nakh language.

So "Kartlis Tskhovreba" notes that "the sons of Caucasia were authorities Durdzüks son Tireta" and that "Durdzüks were the most famous among the people of Caucasia". From these data it is clear that Durdzüks (Ingush) were only part of a broader array of nahoyazychnyh tribes (Kavkasians). "In the history of religious beliefs Ingush takes a prominent place of Christianity, to penetrate into the territory of the Chechen-

Ingushetia during the mediaeval feudal. What can bring evidence of penetration to the Chechen and Ingush this religion?

The most significant sources – artefacts. So, we know for churches, which are located in mountainous Ingushetia

– Thaba-Yerdy, Albi-Yerdy and Targimskaya 1. There are recordings of the Georgian church in Dzherahskom gorge destroyed around the middle of the XIX century. local population leniem propagation islama 2. There were temples, the stories, as well as some evidence of written sources, and Noah highland Chechnya, but they were not recorded by researchers. "

"Cultural forms are dynamic, particularly historical, they are always detected ported connection of tradition and innovation, tribal and local".

The Saints were typical of construction and all the tribes of the North Caucasus, in particular, for the Ingush, Khevsurs and other Caucasian highlanders, indicating that they had a common religion in the medieval period of its development.

More common category religious monuments were sanctuaries. Naturally, they are located near the villages themselves, but are often located between the villages and on mountain ridges, in the high places.

"The joint participation of some Caucasian highlanders in general holidays, regardless of their origin, religion and language, is a unique relic of the total, rooted in the distant past," – said A.Robakidze.

These holidays, stylized Christian calendar, can still be seen in the mountain communities, for example, in s. Arkhoti in northern Georgia. On the day of the day at his temple walls arranged a feast. It is known that in a religious festival. Arkhoti until 1924, always with the holy gifts, the Ingush come from the village of Shawnee Mountain in Ingushetia.

Historical sites and written material culture and their relative comparison with a number of similar sites in neighboring territories of Georgia leads to an important conclusion about the community of medieval cultural forms of medieval Georgia and Ingushetia.

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### **The Greatest Novelty in Medieval Studies and Georgian Philology (Barlaam and Ioasaph - Georgian Mind in European Civilization)**

The Medieval Greek and Latin hagiographical *Story of Barlaam and Ioasaph* is the most distinct evidence of the cultural bridge, connecting East with West since the Middle Ages. The trace of this work is detected in Sanskrit records about the life of Buddha; in *Bilawhar and Budasf*, a huge Arabian, Muslim book of the Middle Ages, in Georgian Christian *Balavarian*, preserved in two versions – *The Wisdom of Balahvar* and *The Life of Iodasaph*, in a Greek and Latin novel of Late Middle Ages under the title *Edifying Story of Barlaam and Ioasaph*; and finally, in the *Story of Barlaam and Ioasaph*, which was a popular novel in European literature of the Renaissance period.

The problem of establishing authorship of the *Story of Barlaam and Ioasaph* has been one of the major issues of Medieval Studies since the XIX century. Regarding the tradition of Greek and Latin manuscripts and printed publications, the author of the story is considered to be Saint John Damascene. However, the alternate candidate is represented by the XI century Greek, Latin and Georgian original sources, claiming Georgian monk Saint Euthymius the Athonite to be the factual author of the Story. The main basis for claiming John Damascene as the author of the Story lies upon the ideas expressed by the great German Byzantine scholar Franz Dölger and his follower, also a very well-known scholar Hans Beck.

The greatest change, with respect to this issue, occurred in the very first decade of the XXI century. The German philological school, proceeding with the validation of F. Dölger's views, came to the conclusion that the story definitely arose in Byzantine literature through Georgian sources by Euthymius the Athonite. The initiator of the novelty is the follower and supporter of F. Dölger's views Robert Volk, who, together with his colleagues, creates a new stage in philological studies of *The History of Barlaam and Joasaph*. At the same period, another German scholar Joannes Grossmann gives basis for the fact that Euthymius the Athonite is the author of the story. Also other American and European scholars have been supporting this idea in the last decade.

Creating *The Edifying Story of Barlaam and Joasaph* through the Georgian hagiographic sources, by the Georgian monk, is a highly important cultural event since this was the most popular work among the west European and Russian people of the XIV-XVI centuries. From the point of its artistic value it is considered to be one of the best literary works of Byzantine Literature. This is a significant contribution to European civilization made through Georgian intellectuals based on Georgian Medieval Literature. We should be proud that this novelty was revealed in Modern European Studies through the argumentations and methodology that had been mastered in Georgian Scholarship. Working on the materials indicated by Korneli Kekelidze (Euthymius the Athonite Symeon Metaphrastes) R. Volk and J. Grossmann were led to acknowledging Euthymius the Athonite to be the authentic author of the story. Three major evidences, dominating in argumentations of overseas scholar's works, were published and represented by me at the International Byzantine Congresses in the final quarter of the XX century. Two controversial views claiming the authorship of Euthymius the Athonite's were revealed by German scholars. R. Volk: translation of Euthymius the Athonite *Menologion* of Symeon Metaphrastes Methaphrastes revision of Euthymius the Athonite. J. Grossmann: translation of Euthymius the Athonite Methaphrastes revision, performed by an unknown author. In my view, none of the viewpoints properly takes into account the Georgian sources. Therefore further correction of their viewpoints is a prerogative of Georgian Scholarship.

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### **The Issues From the History of Fights Against the Soviet Government (1921-1923)**

In February- March of 1921 the Red Army of the Soviet Russia conquered Georgia. The Soviet government was established in Georgia. The Red Army conquered Abkhazia as well. The fight against the Russian occupation and the Soviet puppet government started from the very first days. It should be pointed out, that a great protest meeting was held on the second day of Sokhumi's occupation (March 4, 1921).

Despite the new government's resistance, all over Georgia, May 26, the day of Georgia's Independence was celebrated in 1921. After the invasion of the Red Army, it was the nobility of Georgia, that got the major blow as a class enemy. One of the first victims in Abkhazia was Colonel Naharbey Kazilbakh's son Marshania, a nobleman of 45, who lived in the village of Jgerdi.

At the beginning of May 1922 the government started large-scale arrests all over Georgia. It had a preventive character, connected with the approaching of May 26. On May 12, the Department of Abkhazian Secret Service in the Kodori region, got information that protest activities were under way for May 26. It was stated that in Ochamchire an illegal organization was working and that its members held anti-Soviet propaganda in the villages and were preparing an armed rebellion. The Abkhaz Cheka (The secret service) arrested the members of the illegal organization: Mushni Dadeshkeliani, Alexandre Machavarini, Vasil Kvaratskhelia, Tamshug Anchabadze, Nestor Anua, Sitbey Dziapshpa, Tatasha Dziapshpa, Alexandre Marshania, Krbey Marshania and the others, altogether 47 people, who got various levels of punishment. Many of them, among them Nestor Dadini, the brothers Mushni and Otar Dadianis, Vasil Ghurjua (a member of the Georgia's Foundation Assembly), Astamur Dziapshpa and the others managed to escape and hide themselves.

In 1922-1923 in the region of Samurzakano, Taraskhan Eshba's group was working. Taraskhan Eshba had to leave the country in March 1921. In December of 1922 he returned to his country illegally in order to arrange a rebellion. In 1923 the Special Commission arrested the members of the group, destroyed them and shot down Taraskhan Eshba as well.

At the end of August 1924 a rebellion started in Georgia. The rebellion comprised Abkhazia as well. By the S. Zaldastanishvili's information, one of the leaders of the rebellion in Samegrelo and Abkhazia was David Chkheidze. He had served in the Army of Georgia's Democratic Republic and after the establishment of the Soviet government he lived in Sokhumi and was a member of the anti-Soviet group in Abkhazia and in 1923 he was arrested.

In August-September there were fights in the region of Samurzakano, in the Kodori Gorge – Tsebelda, Lata, Chkhalta. The government suppressed the rebellion and severe repressions followed. The Cheka arrested and shot the participants



of the fights, Mushni and Otar Dadianis among them, Astamur Inal-Ipa and the others. According to the official information, 37 people were shot in Abkhazia.

From autumn of 1929 Collective management -Kolkhoz got extensively spread in Georgia. Serious displeasure cropped up in the villages of Abkhazia, the reason for which was economic poverty and the total displeasure brought about mass demonstrations of women in the regions of Gali and Kodori in the summer of 1930.

The peasants' demonstrations against the Soviet government were held in the villages of Likhni, Duripshi, Achandara in February 14-27 of 1931. The peasants demanded closing of Village Unions, liquidation of Collective farms, handing over of corn, cattle, of "likbez" – the campaign against illiteracy and ousting young communists, whom they considered to be the destroyers of their life and traditions. "In case of refusal open our way to Turkey" they used to say. The protest activities were led by the peasants, who were fighting against collective farm movement in 1930. The peasant protests with similar demands were held in the villages of Kodori, Atara and Kvitouli.

The Trans-Caucasian Cheka's units fortified Sokhumi, Gudauta, Gagra. The units of the 8th army, 2 armored machines from Ganja were sent to Sokhumi, etc. After that, they started dispersing of the people with weapons, which was responded with arms by the people. But the peasants lacked organization, they did not have unified leadership and acted without a system. Guerilla movement started. People used to hide guerillas and used to help them as much as they could. Then the government started negotiations with them and tried to win them over, which gave a result. The guerillas gave way to the government and if anybody did not do so, their families underwent repressions. The Abkhazian fight against the Soviet government in 1921-31 was a constituent part of Georgia's national-liberation movement.

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### **Structural features of Georgian Visual Arts**

I understand how difficult is to discuss and speak about the general and common parameters of the richest Georgian visual culture and to make specific conclusions. Which may take a somewhat superficial character. But this issue arose before me by itself, during the working process on the particular material, namely the artworks of N. Piroshmanashvili. When I was trying to discuss and characterize this great material put in time and space, which paved the way for Piroshmanashvili.

Obviously it is difficult and controversial to find common structural artistic sign for very different artistic phenomenon, this common paradigm or module appears in Georgian visual art as a form creation factor. Such factors may be found more clearly in the best manifestations in the creative potential of the nation and the country. Whether it is Rustaveli, Jvari Monastery (Holy Cross), Alaverdi Church, N. Piroshmanashvili and etc... It's hard even to discuss works of visual art, as we must find some structural factors, necessary options or factors and not visions of essayistic-emotional nature. Particularly, during the working on the mentioned issue, it was obvious the paradox which is connected to the Mtskheta Cross Cathedral. As

one of the most brilliant example of Georgian artistic outlook, which has been a shining example of the evolution in the early Middle period – Old (Dzveli) Gavazi Church, Ninotsminda and at last Jvari (Holy Cross). This is wonderful illustration of G. Chubinashvili's definition, when he points out that dome structure is more organic for Georgian vision. Particularly, in this case tetrakonki, which already provides balanced potential with for creating artistic integrity its typological features: the center by itself dictates its masses and spaces in its equilibrium. Such integrity, that is which definitely requires sense of moderation, out of this, G. Chubinashvili conclusion is absolutely convincing, that we are dealing with the evolution of classic style of Jvari. Finality of each component, the coordination as a whole, clearly shows signs of a classic style, but cannot perceive its relief as a classic. But the contrast between the architectural and sculptural shapes is not so deep and big to break the artistic integrity and move to the eclectic one. But it's sufficient and effective for contra points.

However, here raises the question: Would these reliefs fit on pure classical artwork? As the combination of different elements in one whole means some (something) common soil. Monumentality stand as artistic, common outlook feature, which characterizes as architecture so sculpture of the Holy Cross. This is revealed in a clear generalization of forms, geometrical stylization of architecture. And the most importantly is that it reveals in sense and manifest of the wonderful stone materials as in architecture so in sculpture. So in Jvari (Holy cross) we see a kind of synthesis of principally different signs of Georgian creative genius. Classics are more moderate and distinctly differentiated, but monumental structure requires more absorption of the units. The genius of Jvari (holy cross) is revealed in integrating these strongly opposing parts as one whole. If we look at the unity of monuments on the one hand means clear differentiation and proportionality, and on the other side is characterized for the whole Georgian architecture. In its whole diversity in stylistic and typological term. This will be Tsromi, Vachnadziani, Alaverdi or the monuments of Queen Tamar's age. We can see the same combination, moderation and strict generalization in Georgian monumental mural painting. This is particularly resonate in Ateni, the Upper Krikhi, Svanetian painting, etc.

Such matching of different outlets is perceived as logical if we consider Georgia's geo-cultural location on the edge of two different artistic worlds. On the one hand Eastern world, which clearly leads us to the monumentality, and secondly Mediterranean area, which also brings the sense of moderation. It should be stressed that the East refers to BC. East, which is clearly different from the medieval East, with its creativity and base. It's fact that Georgia essentially has nothing assumed from Islamic and mainly Buddhist world. Thus is clear thesis by Giorgi Chubinashvili, When he says that the Georgian public culture is very open culture, is ready to take very different signs, structures, but only what he needs. Such vision of Georgian culture makes Pirozmanashvili's artistic phenomenon more understandable, which is also built with a different artistic initials in organic artistic integrity.

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### **Artistic Tendencies of Georgian Repoussé Art of the 10th –11th Centuries**

The period of 10th – 11th centuries is the most important stage of development of the Medieval Georgian repoussé art. Art created in this period reaches its highest point in the relief sculpture. Georgian repoussé art of this time embraces various artistic tendencies. The major trend is consequent changes in search of truly sculptural rendering. It may be considered as an independent path of development. It is noteworthy that the diverse, archaizing as well as progressive artistic tendencies may be observed.

Repoussé art objects related to Tao-Klarjeti region (now in Turkey) represent an advanced stage of development. It is evident that they have been ahead of their time in solutions to the problem of sculptural rendering of representations. The entire process was a result of a vivid and creative transformation of Hellenistic influence in accordance with processes within the Georgian repoussé art. Thus the development of the medieval Georgian repoussé art of the time should be regarded as completely organic.

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### **Georgian Nation and the World Civilization**

Modern world community is in the search of principles of optimal political organization. Based on modern communication technologies, the relationships of world nations become deeper, the process of global economic integration develops that the condition of progress, but, on the other hand, the same phenomenon is accompanied by the tendency of escalation of international tension, that is the fundamental danger for the whole mankind, because the mankind has technological possibilities for catastrophic damage for itself.

Acute urgency of global political settling is obvious on the example of Georgia, which can not attain a possibility of peaceful development for more than twenty years, and always is on the verge of being and non-being, she fights for existence in conditions of permanent internal tension.

**Research methods:** the work is an example of deductive approach. The “theory of psychic elements”, developed on the basis of Dimitri Uznadze’s theory of set, and a logical apparatus describing the structure and behavior (process of self-regulation) of “complete systems” – “cyclic logic” – are used in it. The theory of psychic elements enables us to make more accurate definitions of such categories of fundamental importance, as are: person, nation, civilization, totemism, mythos, religion, science, policy, geopolitics etc. We shall introduce new categories, such as: noosphere, noocenosis, noophylogenesis, nooontogenesis etc. We shall re-systematize the political phenomena, and historical facts, determine the large scale structure of the political process and the society.

This approach gives a possibility to show new connections between historical facts, established by other humanitarian sciences that are a basis of new conclusions of fundamental importance.

**Basic results of the work:** elaboration of basics of strategic political prognostication; substantiation of the program of global political settling - the “doctrine of optimalism” (constructive globalist paradigm); representing of new point of view on the mechanisms, how political processes move; determination of large scale structure of world history and the place of the Georgian nation in it; representing of political necessity of initiation of the “program of global optimization of civilization structure of the world community”, based on identification of modern state of the world.

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### **St. Barlaam’s Georgian Monastery in Syria (In the mountains of Antioch)**

1. Georgians appeared in Syria since VI century. In VII century the Arabs conquered Syria, which weakened the relationship with this country, but from XI century, after Syria got in the possession of Byzantium they resumed and the Georgians, mostly the Tao Klarjeti monks’ striving to Syria became stronger. The reason was not only the promotion of Antioch, being the center of Christian literature, but also the quiet environment for literary work, in comparison with the monasteries of Tao-Klarjeti.

2. Initially the Georgian monks took a shelter under the other nations’ churches and monasteries and continued their activity there. And from XI century they founded their own monasteries and carried on educational work, in order to enrich the Georgians’ spirituality by means of translating religious books from Greek and Syrian and creating original compositions.

3. The Georgian and foreign scientists give the names of the places where the Georgians worked. P. Peeters considered 9 such cloisters (Svimeomtsminda, Kalipos, Kastana, Lertsmiskhevi, Romanatsminda, Prokopitsminda, Tskarota, Ezra, Barlaamtsmida), K. Kekelidze – 8, M Tarkhnishvili -12, V. Jobadze – more than 10. In the list of these researchers the monastery of Barlaamtsmida is mentioned everywhere.

4. V. Jobadze’s deed should specially be mentioned in revealing of the churches and monasteries, which were connected with the Georgians’ names in Syria. By means of the archeological excavations (1962-19670) there were discovered about 14 churches, monasteries and caves, where the Georgians used to work. According to the books by Jobadze, recognized all over the world, and his special research of the monastery of Barlaamtsmida, it is doubtlessly stated that Barlaamtsmida belonged to the Georgians in XI-XIII centuries.

5. Ancient written sources are also very remarkable, namely the manuscripts (sin. 56, ier.107, H 2211) in which the churches and monasteries, founded by the Georgians are named, particularly Barlaamtsmida and the Pole of Life. Giorgi-the Minor’s composition. “The life of Giorgi of Mtatsminda”, a lot of remarkable facts about the Georgians’ work in Syria are given in this composition.

6. In the result of the linguistic-textual analyses of one part of the composition, we obtained one more authentic information about the possession of the Georgians of the monastery of Barlaamtmsida. The part touches upon the translated books by Giorgi Mtatsmindeli, who worked on the Black Mountain and they got spread in the monasteries of Antioch. Liparit, Baghvashi, Anton under the monk name, who was a powerful feudal, well-known in the Georgian historic sources, had contributed in this work most of all. He had Giorgi Mtatsmindeli's translations copied for "His monastery of Barlaamtysmida". Moreover, he received this great national public man in his monastery with great honor and had allotted a portion of food ("gakuetili") for him and wrote its proving document ("the strength") with his own hand and composed "wonderful praise and gratitude" for his glory.

7. "For his monastery Barlaantsmida" means that Baraalmtsmoda was in the possession of Anton Liparit. Allotting a portion of food indicates, that he was the spiritual man of the highest rank, that is the abbot of this monastery. So it shows that the monastery of Barlaaltsmida is a Georgian monastery, otherwise, the abbot of a Greek monastery could not have been a Georgian person. Abbot Liparit must have gained the highest honor for the great financial contribution, made for the construction of the monastery.

8. This highly significant part of the composition has not been properly deciphered by many interested researchers up to now.. The revelation of the context proved in the other existing written sources, and the most important thing – the results of V. Jobadze's archeological expeditions proved that the monastery of Barlaamtmsinda was the Georgians' monastery in XII-XIII centuries

9. The deciphering of the part of "The Life" showed also that Besides Giorgi of Mtattsminda besides Svimeontsminda, Klipos and Romantsminda Monasteries, lived and carried out translation work in the monastery of Barlaamtmsida, which has not been known up to now.

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### **Roots of Modern Georgian Sufra: Religious Ritual or Imperial Patrimony?**

Two main approaches can be differentiated in the recent debate of ethnologists and social anthropologists on the roots of the modern Georgian Feast (sufra): first, approach of Georgian ethnographers (Bardavelidze V., Ochiauri Th., Gociridze G., Ivelashvili Th., Gambashidze N.) states that traditional Georgian supra by its roots, content and mission was based on a liturgical ritual and syncretic unity of traditions coming from ancient times; second, more recent, is based mainly on the assertion that in the historical sources there is no mention of word "Thamada" (Toast maker) or thematic toasts before 19-th century (L. Bregadze, 1999). Adherents of this approach state that modern sufra is an "invented" tradition of 19-th century and its major characteristics stem from Russian Tsar Court traditions (F.Muelfried 2005, Ram H., 2014). Moreover, emphasis on neglect of sufra's religious roots grows and in recent publications sufra is treated as the fundamentally secular socialist ritual; authentic Georgian sufra is characterized as uncivilized and uncultured practice of con-

sumption – Ghreoba (drunken orgy), so “cultured” Georgian supra is seen as only Stalinist socialist patrimony (P.Manning, 2007). Georgian (generally Caucasian) guest-host relations as foundations of the Georgian banquet are seen by the followers of this approach as maintaining highly centralized, monologic and autocratic relations in society; so Caucasian hospitality is seen as undemocratic, due to mutually obligatory responsibilities for guest and host (K.Tuite); thus Caucasian guest-host relations and Georgian supra are seen as contradictory to the establishment and effective functioning of civil society in Georgia (Caucasus).

Aim of article is to review ethnographic studies left beyond the view of modern discussions of Georgian Sufra roots and to analyze religious elements of Georgian Supra from ethno-sociological and anthropological view. In article some ethnographic data of Svanetian traditional toast system is reviewed and influence of Zoroastrian religion is shown, which indicates the ancient roots of some toasts. Article also reviews publications by Giorgio Interiano, *Giuseppe* Giudice Milanese, Cristoforo Castelli and Nikifor Tolochanov, as these articles contain important data about feasting in Caucasus and Georgia of 15-18-th centuries, some of them confirm existence of thematic toasts system in Caucasus or indicate basic difference between feasting in Caucasus and Russia.

The strength of religious roots of the Georgian supra was salient even during atheistic Soviet times, as in mountain regions local traditional feasts never had lost religious context; traditions of funeral banquet, toasts of “tsminda salotsavebi” (sacred places for prayer) and final toast of supra “kvela tsminda” or “kovlad tsminda” (all saints or Holy Mother) were emphasized as especially important even in highly urbanized areas. Sacral character of traditional Caucasian hospitality, feasts and toasts is salient in modern ethnographic studies and comprises the main agent of supra tradition development.

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### **Semantic Components of Motion and Means of Their Representation in Megrelian**

The paper deals with the model of the linguistic categorization of motion/movement based on the data of Megrelian – one of the Kartvelian languages. A verb, the principal means of rendering of motion and state, is the most complex grammatical and semantic construct in Megrelian (the most agglutinative language among the Kartvelian languages). The core of a verb stem is made up by a root morpheme surrounded by representations of principal grammatical categories, preverbs and functional particles.

Lexical meaning of a verb is conveyed by root morphemes and preverbs as adverbial prefixal formants.

**1. Root morphemes** are essentially neutral in terms of characterizing of motion by means of any locational feature. A meaning, rendered by a stem, referring to

motion in its derived forms, is very general and implies only the *common semantic features* of motion, such as:

a) **Dynamicity/Stativity.** In linguistic representation (as in the physical world), the two processes are closely related. In a certain way, dynamics determines statics: a location of a state is determined by a phase of motion. This makes clear why these differing processes are conveyed by the same prepositions.

b) **Subject of motion.** A subject may be both an animate and inanimate creatures. In Megrelian, based on this feature, the class of active subjects incorporates representatives of the live nature - *humans, animals, plants*. Of them, human and animal motion is conveyed by one and the same verb roots and preverbs. Plant activity is revealed in the specific vocabulary referring to germination and further growth (**e-ul**-a “rise, germinate”, **e-pal**-ua “flower” ...).

c) **Type of motion.** Verbal roots, referring to motion/movement, provide some information about types of motion. A type of motion depends on the occurrence of an active subject in a various environments - *land, water, and air*. Hence, the principal types of motion are distinguished: **ul**-a “to move” - to displace on the ground, **n’ čur**-ua “to swim” – to move in water, **purin**-ua “to fly” - to move in air.

d) **Causativity,** types of motion, particularly, movement on land can be normally described as movement on subject’s own power and will. However, there are verbs implying movement on to someone else’s will, e.g., *‘onapa* „to take someone on one’s own free will, or against the will”, *čkumala* “to send, to go somewhere at someone’s request or at the demand,” and so on.

e) **Time.** In Megrelian, the tense distinction (Present, Past, Future) of the motion process is governed by the opposition between imperfect and perfect aspect forms. In Megrelian, where the aorist is the third member of the aspectual opposition, it is *continuity / discontinuity* of motion that renders the aspectual opposition. Thus, verb roots, referring to motion, occur diversely according with respect to grammatical tenses as well.

2. Information about the process of motion (direction and orientation), its initial and terminal phases is conveyed by *preverbs differing in terms of specific semantic and structural features*. The two functional groups are distinguished: 1. Directional preverbs, normally denoting the main phase of the motion – **progress**; 2. Locative (marginal) preverbs, denoting either the **beginning** or the **end** of motion and, frequently, a topological characterization of these phases. Based on the physical traits of motion and their specific features, occurring in their linguistic representation, instances of the usage of the preverbs in horizontal and vertical spaces will be dealt with individually.

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### Towards the Hattian-Kartvelian common root \*rk || > \*rč

The paper seals with Hattian-Kartvelian \*|rk| common root which is reconstructed on the pre-Kartvelian chronological level in the form of \*|rk| morpheme. It is un-

changeably preserved in Hattian and derives a word by adding a derivative affi In the Common- Kartvelian languages the palatalization of a velar element of the same root took place: it occurs in the form of \***rk** > **rč** and in the modern Kartvelian languages as | **rč** |.

Proto-Kartv. \*| **rk** | ‘nailing/hammering in’

Hatt. | **rk** |

*ku-rk-up-al* ‘nail’“

Colch. |rč|: *gi-o-rč-ip-al-i* || *gi-o-rč-imb-al-i* ‘nail’; *rč-ip-ua* ‘nailing’ (Megr.);

Geor. |rč|: *sa-rč-ob-i* ‘small nail/pin’, *rč-ob-a* ‘nailing’;

Svan -.

Comm.-Kartv. \***rk** > \***rč**

The paper also discusses the structure of a masdar in Hattian as well as in the Kartvelian languages: What similarities occur in nominal derivation and what kind of elements sequence in a word is; the question on palatalization which took place on the Common-Kartvelian level is put and an attempt to explain the diachronic changes is presented.

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### **“Signaling Posts” in Tao-Klarjeti (To the Study of Defensive System of Medieval Georgia)**

As it is well known, in ancient times were used both for defense and signaling. Strongholds of Medieval Georgia were not the exclusion. The south-west province crisscrossed by several important roads, which neighbored with powerful states, plaid an important role in protecting the country. Apart from that, many political- administrative and church centers were located in the province characterized by complex and diverse topography. Correspondingly, Tao-Klarjeti is rich in fortresses and other powerful characterized by elaborate defensive system. At this point, when we are at an initial stage of studying and lack exhaustive data about them, we will attempt to illustrate the signaling function by the example of several characteristic cases.

Lately we had a good opportunity of revealing and studying a number of unknown or little known fortification complexes in the territory of Tao-Klarjeti. It is obvious that some of them were built especially for signaling purposes. The “classical” models of this type are Maghlisa (Artaani-Erusheti), Kakhaveri and Ancha (Klarjeti). Based on these examples we can draw several characteristic features of “signaling posts”:

1. Fortresses of this type were located on the mount or hillock. They had exceptional location and height (e.g. Maghlisa was erected at a height of 2300 meters above sea level). Direct view of large territories opened from there. As a rule, several strongholds were set up throughout the vast territory overviewed by the mount.

2. Despite being well protected (Ancha) and practically inaccessible (Kakhaveri), these strongholds were not designed to stop enemy or to provide seri-



ous resistance to him. After these posts have fulfilled their function, i.e. after they have sent military communications by beacon, spending time and resources to subdue them would have lost its topicality. But, of course, by means of defensive structures the posts were able to provide defense for restricted period of time.

3. The small scale of such posts is evident. Detached stronghold did not envelop large territory and lacked a continuous defensive wall. It comprised a tower (sometimes several ones), water reservoir, ancillary buildings, etc.

4. As usual, medieval fortresses in Georgia were not built on top of extremely high hills. Hillocks located by roads or in gorges were preferred for building them. There are several exclusions from this rule in Tao-Klarjeti: certain fortresses are built on extremely high spots, on top of dominating hills (e.g. Tsept'a fortress in Shavsheti and Ishkhani fortress, discovered by us, in Tao). One of the reasons for such location probably was their role of key posts in the unified communication system.

5. Preliminary observation shows that in Tao-Klarjeti, apart from strongholds and "signaling posts", there existed smaller fortifications in a form of towers standing detachedly. If we take into consideration complexity of the terrain and a big number of historical sites throughout, there should have been quite a lot of towers in the area. The "signaling post" differed from a tower by being a key post of the general system, while a tower served a local fortress, monastery or some other site with shorter visibility distance. The "fire warning" was restricted to them.

6. Strongholds were not the only addressees: timely notification of secular and church units should have been an objective of the system (e.g. Kakhaberi dominates the gorge where majority of Klarjeti monasteries are located; From Ancha "signaling post" Ancha Cathedral, as well as prominent monasteries of Khantsta and Tskarostavi could be viewed).

7. Based on preliminary study of the Tao-Klarjeti fortification system, we can conclude that in medieval times there existed a large and continuous signaling system throughout the region. A better understanding of the network will be given after precise location of each stronghold (fortress, signaling post, and tower) will be established. It is logical to expect that the network was linked to the networks of other Georgian provinces as well, thus creating a unified fortification system of medieval Georgia.

8. Observation on megaliths shows that the signaling system originated in ancient times. Quite often, fortresses and towers of the contemporary period are within the visibility of each other. It is of note that, for instance, Maghlisa is seen from several cyclopean fortresses. Based on this, we suppose that it has been acting as a signaling post since ancient times (It's true that traces of cyclopean structures in Maghlisa are not yet available, but it might be that the stones were extensively used in construction of the medieval fortress).

We hope that upon completion of several ongoing projects, we will have a more or less complete database of fortifications in Tao-Klarjeti. Based on the database, a new series of studies can be accomplished. Monuments are to be classified (fortress, signaling post, and tower); visibility distance of each fortification is to be established (the work can be done in laboratory conditions with use of a digital map). In addition, connections set up by intermediate links between individual fortresses, churches and settlements are to be searched for. After the above work is accom-

plished, defense system of the region can be reconstructed and linked to analogous systems found in other regions of medieval Georgia. Approximate time necessary for transmission of information at significant destinations can be calculated.

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### **Georgian-Megrelian-Laz-Svan-English Dictionary and the Issues of Lexicological-Lexicographical Study of the Kartvelian Languages**

Lexicography has always occupied a special position in the process of the scientific study of the Kartvelian languages (Georgian, Megrelian, Laz, Svan). It's natural, because vocabulary is the most preferable lingual level for the presentation of the genetic unity of these languages. At the same time, vocabulary is an elementary source of the relationship between an individual and a society. These circumstances were firstly noticed some centuries ago by foreign travelers-missionaries. They became the first collectors of the Kartvelian vocabulary. The scientific study of the vocabulary of the Kartvelian languages became a special object of attention during the following period of time, because the Georgian and non-Georgian scholars' works tried to prove the kinship of these languages on the basis of the vocabulary.

Even nowadays a special attention is paid to the scientific study of the lexis of the Kartvelian languages. This fact is proved by the respectable editions of Kartvelian dictionaries and lexical materials.

The given paper discusses the conditions of the study of the vocabulary of the Kartvelian languages on the contemporary stage. Moreover, it determines the importance of Georgian-Megrelian-Laz-Svan-English Dictionary from the point of view of the study of lexicology and lexicography of the Kartvelian languages.

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### **“New historicism” in the Context of Modern Literary Studies**

1. As an avant-garde theory and practice in humanities research, “New Historicism” represents “a variation of Marxist Criticism” (Pechter). Unlike traditional literary studies, it denies recognizing differences between literature and history, text and context; understanding of literature as an autonomous aesthetic sphere, independent of a text, and, accordingly, author and text as autonomous units. In comparison to all the other approaches, it gives priority to the study of social and ideological productivity of literature.

2. New Historicism will replace deconstruction and appears as an “ideology-producing professional practice” (Luis Monros). It completely abolishes disciplinary borders between history, sociology and cultural studies and renders literature only the role of a working model to explain a social context. Instead of liter-

ary history as an autonomous historical-literary sequence, it offers research of a synchronic text created by a general cultural system.

3. The position of the supporters of Historical Criticism relies on recognition of structural and systemic nature of history, including literary history, in synchronic and diachronic context.

The history of literature describes relatively stable and changeable aesthetic-genre forms in diachronic aspect that creates a picture of functional and formal changes of literature over time. Only in history the literature can identify itself as an autonomous lingual entity of social, philosophical, humanistic and aesthetic ideas, a chain of norms and traditions, a system for transmission of specific information regulative factor of communicative processes among the social, intellectual and cultural groups of people.

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**About Two Fundamental Projects of Semiotics**

Semiotics was being formed in two directions: one was from Charles Sanders Peirce (1839-1914), an American logician, and another – from Ferdinand-Mongen de Saussure (1857-1913), Swiss linguist. The first was already a famous scientist (“eccentric American genius” – T.E. Hill), on the principles of which was based the philosophical conception, further named as “pragmatism”. He has extended and changed in a certain manner the Boolean algebra, founded the logic of relations. Saussure too, before creating the sign theory, created an epochal work about the initial system of Indo-European languages (‘*Mémoire sur le Système primitif des voyelles dans les langues indo-européennes*’, Leipzig, 1978).

- To the Peirce’s semiotics, traditionally, they oppose Saussure’s semiology, first of all, because of those different positions, they have in understanding of the notion of a language. According to Saussure, language is a closed system, only external description of which is possible; according to Peirce, it’s an ontological structure’s independent part, which is open. According to Saussure’s concept, the condition for the possibility of communication is an ideal and inaccessible for direct observation system of signs, the author calls language.

- A sign, for Saussure, as well as for Peirce, is an element of synthesis, approach to sensible: Peirce’s semiotics is more radical: in pragmatism, which is completely ignored by Saussure, this “approach” is described as some live mechanism, the most of details of which are accessible for observation. Accordingly, language, in peculiar semiotic meaning of the term, for Peirce is a collection of language intersubjective means, use of which is determined by syntactic, semantic and pragmatic rules (pragmatic studies relationship of the signs with their users). For Saussure, language is a “mysterious event”... so, we can only describe and classify the results of action of this “mysterious event” and are faced with the fact of a “ready language” and not with an operating language.

- Saussure has not formed a special principle for pragmatics, and as we have noted, has not put it into the fi of language research on principle, when in the “General Lin-

guistics Course” are formulated two of the most important principles of his semiology, which examine the “whole mechanism” with regard to semantics and syntactics. These principles are arbitrariness of signs (having no motivation) by opposing to motivated symbols, and the signifier’s linearity, which demands successive alternation of acoustic signals in time, opposed to the signals, perceived by vision, from the text creating mechanism.

- When Saussure talks about arbitrariness of a signifier, he says that signifier isn’t motivated towards signified, that among them there isn’t any natural relationship and intentionally leaves empty the association, Peirce argues the opposite, implementing the notion of the ground of the sign, i.e., fills associative relationship with this; he introduces also the notion of qualitative sign, its types: icon, qualisign, rheme.

- Non-existence of intern motivation of signifier conditioned the statement of Saussure that the sign system can be created only by a social life (on the basis of a convention). Peirce, on the contrary, explains social origin of the natural language by existence of intern motivation. He argues that the intern resemblance of a sign and its object has a real ground.

- Two principles of Saussure’s semiology is a watershed between “Saussure’s” and “non-Saussure’s” semiologies. “Saussure’s” is a semiology, recognizing both – semantic and syntactic principles, “non-Saussure’s” is a semiology, which doesn’t recognize at least one of them.

At the end of the 20<sup>th</sup> century was created a particular field of semiotic researches – spatial semiotics, for which neither the principle of arbitrariness of the signs is relevant, nor the principle of linearity of signifier. By this once again is confirmed that the directions of emiotics, first moving parallelly, were united.

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### **“The Apocalypse of Paul” and Eschatological Drama: East and West**

1. Among the New Testament apocryphal apocalypses “The Apocalypse of Paul” is the most important. Besides extensive text of the Apocalypse which preserved in multilingual versions (Syriac, Coptic, Ethiopic, Latin, Georgian, Arabic, Armenian, Church Slavonic) translated from Greek, exists brief Coptic text in Codex V of the Nag Hammadi library. This gnostic Coptic Apocalypse of Paul is essentially different not only by the length of the text, but the contents as well.

2. The date of translation of the Apocalypse is uncertain, but in the 11th century Georgian translation had been already existed. In the Index of Euthymius Athonite among the eleven apocryphal books is mentioned “Paul’s Vision of the Heaven”. The oldest of the Georgian manuscript containing this apocrypha is dated to the 15th-16th centuries (Kut. 128). There are 8 mss. witnessing the Georgian text of the ApP. They belong to the similar and nearly identical recension, which is completely different among the various presently known of the ApP.

3. “The Apocalypse of Paul” had a great influence upon the eschatological literature of the Middle Ages and the conceptions about the Purgatory. It is noted for its influence in the Dante’s *Inferno*. The Apostle’s journey in heavenly and infernal regions and two visits in Paradise had determined its wide popularity in the Western Christianity.

4. Despite the eschatological ideas and many versions of the Apocalypse in Georgia as well as in the Eastern-Christian tradition the apocrypha couldn’t widely spread. “The Vision of Paul the Apostle” haven’t shared the popularity of another apocrypha “Apocalypse of the Virgin” (“The Wanderings of the Holy Virgin” of the Georgian manuscripts). This one had the same role in the Eastern Christianity as the “Apocalypse of Paul” in the West. Apparently, this is mostly caused by the mental attitudes, than the dogmatic distinctions between the East and the West.

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**Ibero- Semitica III Georg. na-car-mi “manufactured article” – Hebrew to –car (the same); Georg. na-bad-i “thick felt” - Hebrew bad “textile”**

1) a) Georgian *na-car-mi* as well as Hebrew/Aramaic *to-car //to-cer-et //mu-car* seem to be independently derived from Semitic verbal root *cor* known as early as the Books of the Old Testament: *cor* –“to fashion; to form; to shape” (Brown; Kochler and Baumgartner; Klein).

b) Verbal background of the Semitic root has been preserved in Georgian by means of participle prefix *na-* while no Semitic affixes are presented in this supposed loan-word. Inclusion of the same root in the derivational patterns of different linguistic systems points out to the common heritage rather than to the usual adoption of the entire lexical item.

2) Analogous process preserving of the initial participle semantics is presented in Georg. *na-bad-i* “thick felt; felt cloak” evidently connected to modern Hebr. *bad* “textile”. Yet the Old Testament shows “Linen; pieces of cloth; garment of the Priest in the Temple, as well as material of which the garment made” (Brown; Alkalay; Klein; Kochler and Baumgartner). Ancient participle semantics of the Semitic “garment” preserved in Georgian by the affix *na-*.

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**Two Concepts of Traditional Dwelling and their Interrelations within the Cultural Space of Georgia**

Great variety of natural-ecological environment on the small territory of Georgians is one of the most significant factors for the origin of the diverse designs of dwelling structures. The paper focuses on the types of the dwelling – *Darbazi*, on the one hand, spread in the East and South regions of Georgia, and

Colchis Oda-Sakhli, on the other (these two structures greatly differ from each other, but the common features are revealed as well).

The Darbazi type dwelling is mostly of “chthonic-tellurian” character. The Earth element is afforded the great significance in it. The structure is half implanted into the ground having flat mud roofing as well. Its exterior is less isolated while the part of the “façade” is more revealed in the entrance which is designed as a passage-like porch with antae. Artistically more rendered is the “fossil”-like space bearing distinguished completeness and certain mysticism. Simultaneous features are the perception of the space – entirety bears the highest quality here.

The inner space holds powerful dynamism and at the same times its centre, the hearth, which is a certain conceptual focus is exhaustively completed. The Dedabodzi, Mother Pillar, in other words the PillarHeart is considered in close ties together with the hearth, the “antigravity”, widening shape of which is spread within the top, horizontal part of Dedabodzi. No less dynamic but now narrowed, rotationally ascending structure of tectonically genuine Gvirgvini, i.e. Dome, continuously extends above the hearth. On the upper part of Gvirgvini there is Erdo i.e. roofing, the open space. It is decisive communication of the building to the external world – from here the light comes in and it has a function of a smokestack.

The vertical “rising” of hearth fire, dedabodzi and gvirgvini joined to the light descending from Erdo creates a sentiment of a peculiar “intercounter synergy”. The dematerialized energy of fire which is initially originated in the hearth, seems to be continued on Dedabodzi’s “burning” decoration radiant by “plasma-like” hosts of heaven; It perfectly accords with the stream-like light beam descending from Erdo spreading as a ray from above. Thus, we can see the unity of earth, fire and dematerialized “photon-like” stream in Darbazi i.e. the image of the world is tied up by the original elements of earth, water and fire as well as by the “super materialized pillar of light”.

Another circumstance can be seen in Colchis Oda-Sakhli. A powerful „Thalassic” (Seaford culture) is revealed in it. This type of structure was originated in a seafront humid environment of Colchis. Erected on the pillars tectonically genuine shape of its completed facades makes an experience of easiness and “airiness” strengthened by “breathing” openwork decoration. The open, spacious balcony of this structure as if “frankly” meets and “gives a vote of confidence” to the element of the sea. The wide projection of the roof made to protect the wall from rain, “carries on a dialogue” towards the same water element by its articulation.

Usually the embellishment of the balcony has a “stream-like” dynamism which is associated with the wave-shape. Although the decoration of the Oda bears much more capacious cosmogram, the portion of the „Thalassic” is evident enough. Therefore, the elements of air and water are more active in this building but the aesthetics of the “light” is greatly significant not only in the openwork decoration but also on the astral motifs depicted on the fireplaces. These motifs are combined with narration of the fire here expressed as an analogy of the hearth which is placed “circumferentially”.

At the same time, both Darbazi and Oda eventually bear the similar semantics. Both of them provide the model of the universe which is more archaic and initial in Darbazi and completely “uttered” by the comparatively “emancipated” culture in Oda. And if the inclination is diverse in the “interpretation” view point of the initial elements, the on-

ly common features revealed in the crystal-like structure, clearness of the forms, measured tectonics and the united “Gestalt”. All these reveal the inner relations with the interior of Georgian Church architecture on the one hand and with the masonry of the exterior on the other. The opinion proposed above is based on the ideas of Georgian architecture historians of the Georgian school of Art History and Ethnology, enriched by recent data.

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### **Paleo-Georgian script of 7th century BC**

In August of 2015 Aon Grakliani hill (Georgia, Kaspi municipality) during archaeological excavations sample of two inscriptions dated to 7th century BC was discovered.

1. Appearance of writing has its objective conditions. I can briefly note that unity of particular factors (economic, social, cultural and geographical) which are essential for civilization appearance also stipulate appearance of writing. Formulation of civilization is a long process and imply continuous economic and social development during particular historical period. What kind of environment was in Kartli during first part of 1st millennia BC? Did objective condition exist for appearance or application of written language? Archeological material give main data as a response, because written sources does not describe Kasrtli (Eastern Georgia) during this period.

Current territory of East Georgia (Kartli) from Surami mountain ridge to river Mtkvari upper flow was occupied with Eastern-Georgian tribes (name itself – “Kartlveli”). It is assumed that during first half of 1st millennia BC culture of Early Iron age was formatting, and second part of 7th and 6th century BC is assumed as a period of wide utilization of this metal, period when entire copper instruments were replaced with iron.

2. Grakliani hill materials give even clearer picture of high level of development of Kartli society during 1st millennia BC, both dwellings and cult structures and burial grounds as well. In all structures so called Khovle type ovens are arranged at North- West (or North-East) corners and are followed by sacrifice platform. In some cases different amount of clay vessel are confirmed on platform.

Generally if we fully consider archeological finds of VII century BC from east Georgia, we face one significant circumstance: unification of various profile production is obvious which should be the indicator of governance uniform system. Widely spread worship was an accompanying process of economic growth, which imply functioning of venue of ceremony not only within territory of settlement but also on territories within the framework of its economical/political prevailing.

On the third terrace of Grakliani hill where sample of Georgian inscription was discovered exploratory works for Achaemenid period temple had been carrying out during several years. Main building which was observed here represents construction of 5th – 4th century BC.

Building was destroyed and burnt in 4th century BC. We cannot exclude that it relates to Mithren's invasion - he was appointed as satrap of Armenia by Alexander the Great while being in Babylon and who according to Macedonians' tradition attacked all neighboring area and joined Kartli to Alexander's empire. Excavations north to the temple which was revealed on 3rd terrace started in 2015. In section F8 plaster of East wall was revealed. On the same level on entire building area (6mX2,7m) various size vessel was cleaned. Massive clay construction - altar attached to West wall of the building was revealed scattered with fragments of different size ceramic vessel. There are three signs (letters?) on the north corner of the altar. In the central part of the building 0,2 m distance from northern wall small size clay altar slipped down from its original location (0,55 X0,40 m) was revealed, which according to the plan has shape of dish with rounded angles and raised sides, though North part is plane. Similar shape small size volume (0,25 X 0,18m) is elevated in the center and double-protoma clay figure should had been be sculpted on the north side. Ash signs are observed in this small area. Presumably south part of altar was elevated and accordingly altar was attached to northern wall. It was placed on clay pedestal which in compliance with plan has oval forehead line.

At East and West corners of the forehead 15 cm burnt logs are shown which indicate that additional construction was arranged for this altar inside the temple interior and accordingly we can assume that this altar was of great significance. On forehead of the pedestal there is an inscription, length of the inscription revealed is 0,8 m and height – 0,007m. Inscription is done freely in clay, lines are drawn easily. It is obvious that it was not the first performance for the master, which can be the confirmation of existence of slightly earlier/synchronous inscription.

3. Discovery of each inscription is significant phenomenon and immediately is followed by questions concerning its generation. From this point of view this sample of Grakliani inscription is in remarkable condition, as its complex consists of ceramic production dated 8th – 7th cc BC confirmed throughout entire East Georgia. From this point of view until inscription is read it is impossible to say anything, though one thing is evident: inscription has religion/cultic character as it is carved on pedestal of the altar in temple.

4. In any case it is a fact that inscription does not represent cuneiform writing and is unique not only in Georgia but throughout Caucasus. It belongs to 7th century BC, the most significant thing is that it is stationary, meaning that is performed by local population and was serving population residing on territory of East Georgia 2700 years ago.

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**On Place of Caucasian Albanian among Ibero-Caucasian Languages**

Even before the discovery of the written monuments of Caucasian Albanian a reasonable assumption about the common origin of Udi and Caucasian Albanian had been expressed in the scientific literature. At that time the researchers



who supported this point of view mainly referred to the historical sources and the ethnological material. After the discovery of the manuscript № 7117 containing the Albanian alphabet Ak. Shanidze who studied the said manuscript came to the conclusion that the phonological system that is the base for the Caucasian Albanian alphabet “reinforces the validity of the traditional equation of the Albanian and the Udi languages”. After the discovery of the Mingechauri inscriptions A. Abramiani, V. Gukasiani, G. Klimov, S. Muraviov etc. reinforced the Albanian-Udi hypothesis with the proper arguments.

The turning point in studying Caucasian Albanian was the discovery and the publication of the Albanian palimpsest by Acad. Z. Aleksidze. The papers related to the publication and studying Caucasian Albanian are as follows: “The Caucasian Albanian Language, Alphabet and Literature” by Z. Aleksidze and “The Caucasian Albanian Palimpsests of Mt. Sinai” by J. Gippert, W. Schultz, Z. Aleksidze and J.P. Mahe. Both monographs include significant observations confirming the common origin of Albanian and Udi.

In the collective monograph the determination of the place of the Caucasian Albanian language is devoted a separate chapter (authors – J. Gippert and W. Schultz). It should be noted that a genetic relationship between Caucasian Albanian and Nakhian- Daghestanian is not presented on the bases of the analysis of regular and determinate sound equivalents the existence of which, as known, is a certain criterion for defining a genetic relationship of languages.

Thus, despite the obvious similarities the common origin of Udi and Caucasian Albanian and therefore the relationship between Caucasian Albanian and other Ibero- Caucasian languages could not be considered as established. We think the fact that Caucasian Albanian has not been a subject of a systematic historical-comparative study yet gives the different amateurish theories or the theories outside the scope of the science such as Albanian – Old Turkish, ”Alupanian” (relating Caucasian Albanian directly to Lezgian) etc.

The basic vocabulary of the Caucasian Albanian language reveals determinate and regular sound equivalents to Lezgian, Daghestanian and other languages of the branches of the Ibero-Caucasian family.

Caucasian Albanian and Udi, with few exceptions, have the same reflexes in the soundequivalent patterns. The basic phonetic processes which resulted in the phonological systems of Caucasian Albanian and Udi were identical. The following basic phonetic processes should be noted in relation with the affricates: the weak affricates (glottal as well as non-glottal) disappeared in an anlaut and an inlaut. This process ended in Udi and in Caucasian Albanian it was at the stage of completion. In an auslaut the spirantization of the weak non-glottal affricates took place while the weak abrupt affricates did not change. As for the intensive affricates, they are preserved in both languages, taking into account that the intensity correlation collapsed. In addition, the spirantization of the voiced affricates occurred in both languages. The lateral affricates turned into the relevant uvular affricates (except \* $\text{ʎ}$  that became a spirant).

The explosive consonants are mostly kept unchanged except \* $\text{ɣ}$  that as usual gives  $\text{ɣ}$  in Caucasian Albanian and Udi. The spirants changed in two main ways: the in-

tensity correlation collapsed and the lateral spirants turned into the breath uvular spirant (b). The sonors are mostly kept unchanged.

It should be noted that regular and determinate sound equivalents are revealed in the bases of lexical units (names of human body parts, kinship, activities and conditions of humans and other names related to humans, names denoting flora and fauna or buildings, food, time units, the inanimate nature and its phenomena, pronouns (personal, demonstrative, reflexive, interrogative), numerals (from 1 up to 9, 10, 20, 100), basic adjectives, verbal affixes, verbs, converbs) as well as in the affixes.

At the same time, we have a reason to assume that Udi is not directly derived from the Caucasian Albanian language the written monuments of which are still preserved (but Udi is the only remaining Albanian dialect).

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### **Culturological Aspects of Kartli (Iberia) “Romanization” (I-III c.)**

Iberia of Greek and Roman written sources, Kingdom of Kartli was within the Roman Empire strategic interests sphere due to its geopolitical location in I-III centuries A.D. This circumstance is clearly shown on Roman military maps of the late ancient ages. Important trade communications of the Silk Road intersected Iberia. Maintenance of their safety was within political and economical interests of the Roman Empire. Besides, Iberians were named “friends of the Roman people and Cesar” and exhorted to ensure safety of the empire far borders; arrange ancillary troops and close canyons of the North Caucasus against nomads’ assaults, which required for significant material expenditures incurring and protective constructions restoration and building.

Kingdom of Iberia was considered Pax Romana from I century A.D. Naturally, the country was subject to control of the empire military forces, legions. Besides the military forces, equal importance was attached to purposeful ideologic policy, so called „cultural expansion“. The Roman Empire tried to make ideological influence not only on provinces, which it were annexed long before, but also upon Eastern affiliated kings. Their „Romanization“ were within social, political and economical interests of the Empire. Ideologic essence of “Romanization” has been manifested especially clearly since Octavius Augustus (27 B.C. – 14 A.D.) epoch.

Written sources and archeological artefacts detected in Georgia for recent years show that “Romanization” of Kartli ruling circles reached high degree in I-III centuries. They had tight relationships with the Roman nobilities, maybe even dynastic connections. Royal army of Kartli was arranged and armed in the Roman manner. Therefore, we may suppose that its separate divisions were ruled by orders made in writing. City of Dzalisa, which was located on Mukhrani valley close to Mtskheta, was mentioned by Ptolemeo as a town arranged on the Roman urban planning principle. Atrium palace complex, temple, mosaic Roman thermae with swimming

pools, lead water sewerage network, typical legion barracks and citadels are discovered here. Commodities, luxury articles, silver and gold dishes of the Roman origin occur in Kartli. They include objects of a religious cult, jars, jewelry, necklaces, etc. Roman silver (denner) and gold (aureus) coins consisted grounds of the monetary circulation.

Local imitations appear, too. Roman emperors often awarded kings and ruling elite of Kartli Pitiaksh-Eristavi with expensive presents. Such expensive emperors' presents are known from Zguderi, Armaziskhevi, Samtavro and Bagineti burials. Archeological materials confirm that education level in Kartli was quite high in I-III centuries A.D. Writing implements, bronze, silver and gold inkstands, including wares made in Kalpurnius famous workshop of Rome were found in the royal sepulchre.

Kings of Kartli who were allies (socii) of the Roman Empire were assigned with honorable title of Roman citizens (Civis Romanus) for their merits before the Empire. Usually Roman senate celebrated this event pageantly. Flavius Dade, Publius Agrippa and III century A. D. king Ustamus Evgenios were holders of the title. This name is engraved in Greek on a gold plate, which was found in Svetitskhoveli court in 2001 in a rich shrine N14.

A woman over 50 buried in this shrine had a gem ring with her children portraits and Greek inscription. The inscription notifies that „she is a queen Ulpia-Ruler. Most likely, the queen of Kartli was given this royal ring by a Roman Emperor Avrelianus (270-275). Two months after her spouse Ulpia Severina was killed she ruled the empire as a matter of fact. We may see gold coins with her portrait where she is named Juno and Venus. However, she being a woman was not entitled to rule the country.

Nature of Iberia „Romanization“ process is clearly shown with Iberia pantheon iconography. Images of gods such as Juno, Demetra, Diana, Mars, Nike, Tihe-Fortuna, Aphrodite-Venus, etc. occur in Kingdom of Iberia. They are mainly imaged on glyptic monuments and testify their owner's personal beliefs and views.

Proceeding from archeological materials, we may conclude that the „Romanization“ process, which took place in I-III centuries did not affect middle and low layers of Iberians widely. It affected mainly ruling layers of the country.

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### **“A King” in Georgia**

In the Georgian sources, Parnavaz is called as a king for the first time (the end of IV – I half of III BC): “He became the King of Kartli and Eguri, the first king of Kartli from the relatives of Kartlosi”. After him the rule of succession to the throne is established. Asfagur (end of III century AD) “was the last king of Parnavazians”. His successor is (the son of his daughter) Miriani- the last pagan and the first Christian king of Kartli.

Since VIII century, in Georgia the institutions of Kings of Abkhazians (of west Georgia), Georgians (Kartli-Meskheti), Hers, Kakhs are forming. After the

unification of Georgian countries into one state (the end of X century) the titles of kings of unified medieval Georgia is established: “King of Abkhazians, Georgians, Rans and Kakhs“. It is one of the constant components of Kings’ title of Georgia during medieval period, which is complemented by “King of Armenians, Shirvan-Shakhine and Shakh-in-Shakhine” by expanding the boundaries of Georgia.

At the end of XV century, when United Georgia split into three kingdoms: Kartli, Kakheti and Imereti, institutions of kings of Kartli, Kakheti and Imereti were established and all these kings are separated from Bagrations royal house of Georgia.

In 1801/1810 the revocation of King’s government by Romanovs was followed by exile of royal house members from homeland. From 1802 in Georgia a series of rebellions began, the main purpose of which was to expel Russia and to restore Bagrations’ government.

The King in Georgia was a symbol of existence of a State. Non-Bagrations in Georgia was not perceived as King. For Georgian society country’s highest authority (but from the Bagrationi Dynasty) was still the” king”, in spite of its status, weather Governor of Nation or Vali. In Georgia the view about the divine origin of Bagrations was formed, that was recognized by Georgian church. Unlike the Christian states of Europe, where the dynasties were not often changed, here in fact, there was no attempt to change of Bagrations’ Dynasty.

In the Christian world Bagrations hold the throne for the most long time. Leaving aside their relations with Farnavazians, from VI century their “Kingship“(Government) is indisputable till 1801/1810.

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## **Early Medieval Georgian Portrait as Cultural, Social and Political Phenomenon**

The paper explores the origins and socio-cultural preconditions for Early Medieval Georgian secular portraits. Christian culture inherited an art of portraiture from Antiquity, which was transformed in accordance with needs of the requirements of a new religion. Hellenistic and Roman portraiture was focused on realistic representation of individuals, instead for the Christianity of primarily importance was depiction of spiritual essence of portrayed persons.

In Georgia, like in Byzantium, lay portraiture developed within the realm of religious art. Both in Byzantium and Kartli (East Georgian Kingdom) the appearance of lay portraiture on cult objects was linked to the formation of a feudal society. In religious art of Christian countries is clearly reflected new social order.

It should be stressed that unlike Byzantium, where the main media for portraits was painting (mosaics) Georgia developed relief imagery of social elite. The 6<sup>th</sup> century was a turning point in formation of a national culture in Georgia. Thus it is not accidental that in this period numerous portraits were incorporated in to the church facades and stone cross pillars.

Along with well-known ktetor images of Mtzkheta Jvari are preserved less known historical portraits incorporated in the relief decoration systems of stone

cross pillars. These images are perceived as a manifestation of piety, power and social status of depicted individuals. Conventional representations of commissioners are accompanied with brief inscriptions indicating their names and local titles (e.g. “Grigol Mamasakhlisi”, “Mampali Arshusha” etc.). There are cases when Byzantine titles - patrikios, upatos - are also mentioned. A special attention is paid on depiction of costume, as it was considered as one of the main markers of social status. Thus these highly generalized images, lacking individual features, are recognizable by their names, titles and attire. These images are eloquent testimonies of active artistic patronage of the noblemen at that time. By placing of the commissioners’ conventional images on cult objects was ensured their commemoration even after their death and at the same time, aimed to display their privileges. The representations of aristocrats in early medieval Georgian religious art must be perceived as a valuable visual document of religious and social concepts of given period.

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### **Studies in Ethnicity and Nationalism in Modern Georgia (The Critical Survey)**

In the post-Soviet era scholars of our country once again were given an opportunity to explore problematic issues of ethnicity and nationalism, now applying of Western theories. This is indeed a positive fact. We have reviewed dozens of modern Georgian scientific publications concerning the theories of nationalism. This gave us an opportunity to evaluate the state of study of the issue and to note some tendencies which require critical response.

For example, in some articles we read the following: an idea of the Georgian nation originated in 1860s; from that time on the process of making of the Georgian nation started; at that time multiethnic Georgian nation was born.

We cannot agree with the above-mentioned considerations because the idea of the Georgian nation appeared well before the modern era. Historical sources give evidence that in middle ages, when the united Georgian state did not exist, the inhabitants of various Georgian provinces (Abkhazia, Kakheti, Svaneti, Trialeti, Klarjeti...) had the common national self-consciousness; they considered themselves as Georgians and created the common Georgian culture. Therefore, introduction of an idea about the Georgian nation cannot be attributed to the modern times.

Attempts of some scholars to change the meaning of the ethnonym *Georgian*, and to establish it with multiethnic connotation is unacceptable to us. *Collective names are a sure sign and emblem of ethnic communities, by which they distinguish themselves and summarize their ‘essence’ to themselves – as if in the name lay the magic of their existence and guarantee of their survival (A.D.Smith)*. Therefore, if according to certain scholars *Georgian* has multiethnic connotation, it cannot at the same time be the ethnonym of Georgians; and furthermore, ethno-cultural unity of Georgians will remain without its own endonym, the main sign of its identity. Without this mark, according to E. D. Smith, Georgians have no more guarantee of sur-

vival, because they will not manage to mark off their ethnic community, therefore they will mix with others and lose their own ethnic identity. This is why we find unacceptable the attempts of some scholars to change the meaning of Georgians' endonym with centuries-old history and to establish it by a new, multiethnic connotation.

We have also noticed that some of our contemporary scholars do not match correctly Georgian historical reality with the western theories of the nations. They try to represent the idea of the Georgian nation as a variant of the civic nationalism, which is typologically absolutely different from the Georgian idea of the nation. They also use the basic Georgian terms of ethnicity and nationalism with inadequate meaning don't have which they, in the Georgian language.

Furthermore, it should be noted, that contemporary Georgian researchers of the national theories almost never give attention to the Georgian folk sources. They basically make conclusions based on the materials published in Georgian printing media, but they usually do not mention the facts of ethnic confrontations which are published in the Georgian magazines and newspapers. They also avoid studying pre-*tergdaleuli* Georgian press, e.g. *Literary Parts of the Tbilisi Gazette*, which reflected the national ideas of the participants of the 1832 conspiracy.

Thus, the introduction of the modern western theories of nation in the Georgian scientific publications is really as positive fact, but despite this, we think that our contemporary authors do not match correctly the Georgian historical reality with these theories; they do not give objective studies of the sources; their conclusions are not often scientifically well-based and they seem to be related to the political conjuncture.

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### **On the Origin of the Original Graphical System of Georgian Alphabet**

The issue of the origin of Georgian alphabet is connected to the study of the basic type of Georgian alphabet so called "Asomtavruli".

According to some scholars (Iv. Javakhishvili, R. Pataridze) the origin of Georgian alphabet is connected to Semitic script, while others (T. Gamkrelidze, V. Boeder, T. Chkhenkeli) think that it comes from Classic Greek alphabet.

After comparing graphical system and outline of each letter of "Asomtavruli" to the Phoenician, Classic Greek script and to the oldest type of Ancient Armenian alphabet so called "Erkatagir", it became obvious that graphical system of Georgian script is independent.

The graphical system of "Asomtavruli" consists of nine elements and they are proportionally interconnected to each other.

All letters are written in a square. They are written among the perpendicular lines drawn in a square. Some lines have round shapes, while most of them are based on vertical line. The letters based on the vertical lines create three groups: vertical-arc (arc is considered as a part of the circle), vertical-round and vertical-linear. The only exception to the rule in majuscule writing is a cross-shaping letter "Jani"

that represents Christ's monogram. It was designated by interlacing Jesus Christ's initial letters and is last letter in the Georgian alphabet.

The square with the intercrossing vertical and horizontal lines and the circle that is written within the square symbolize the unity of two cosmic symbols - the earth and the heaven. Four equal circles that meet in the center of the square forming quadrifolium represent the original source of apprehending the universe.

The united graphical form, which is created by principle of "conditionality" and on the basis of proportionality of the consisting elements, excludes the possibility of the issue, that Georgian alphabet has been originated from other alphabets.

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### **Girogi Saakadze's Revolt in 1625 and an Iranian Bureaucrat's Perception**

As I argue elsewhere, newly discovered third volume of Fazli Khuzani al-Isfahani's *Afdal al-tavarikh* contains much information on the history of the Caucasus, especially that of Georgia. The author was a vizier of Peykar Khan, a governor of Kakheti and Barda appointed by Shah 'Abbas I. Thus he was the highest civilian bureaucrat in Kakheti and Barda for nearly a decade. He left many descriptions on the revolt of Giorgi Saakadze as an eyewitness. His ways and style of explanation greatly differed from those of Iskandar Munshi and gave us many new details of the events.

For this presentation I pick up two major topics. The first is to follow chronologically Saakadze's revolt according to Fazli's account and examine the new data. The chronicle has many details on the development of this event. The second aim is to analyze his phrases and the specific features of his narrative to recognize how the perception of Iranian bureaucrat of this period was on Giorgi Saakadze.

Nine chapters are dedicated to the description of the uprising known in Georgia as Martqopis ajanqeba or brzola and the successive events to the battle of Marabda. Folio 500b opens the narrative of Saakadze's revolt as is titled "Revolt of Mourav *namakbikharam* (Giorgi Saakadze) and murder of Qarchaqay Khan and Yusuf Khan by his hands. Rebellion of Georgians in Georgian provinces".

Fazli vividly narrated the event. According to him Saakadze had a secret plan before the marriage ceremony of Simon II and Jahanbanu Beygum, granddaughter of Shah 'Abbas. He successfully persuaded Qarchaqay Khan sipahsalar of Iran to remove the reserve water and the provisions off the Tbilisi castle temporarily. He also suggested the commander-in-chief to send additional army to the provinces so the Safavid army would be sparse in central part of eastern Georgia.

Then Saakadze started to persuade Georgians to revolt. Fazli's account is more than realistic for he directly let the figures speak by themselves. Surely Fazli's narrative is dramatized and we should not take the story for granted. However it greatly helps us to grasp the notion how the Iranian high-bureaucrat recognized him and Georgian society. Saakadze said to his compatriot that the real aim of the Safavid authority is to massacre whole Georgian population in Kakheti and Kartli (Kakht ra qatl namudand, ulka-yi Kartil ra niz ba qatl rasanida zi-hayat dar valayat-i mazkur asla naguzarand). Then the shah wished to immigrate Qajar tribe in

Qarabagh to Tbilisi while Simayun Khan (Simon II) would rule Ganja. According to Fazli, however, Georgians considered his words only for the excuse to relieve himself and trust him little for he became muslim.

Recognizing his low profile, Saakadze strongly argued to his fellow Georgians that he will act to rescue lives of people of this land (*jahat-i khatir-i khulasi va hayat-i mardum-i in malik*) [502b]. This narrative is symbolic for Fazli clearly recognized Saakadze's fragile position in Georgia. Fazli also describe that Saakadze did not think Simon II as a king of Georgia, instead, he tried to set Luarsab's sister on the throne.

Later Fazli blamed Saakadze betrayed his patron not only once but even twice, first Luarsab then 'Abbas. If we believe or not Fazli's description, it should reflect controversial view on Saakadze's personality shared not only among Georgians but also among Safavid notables which could also testify Saakadze's high (but seemingly not official) status at the shah's court. By confirming the description was made by a contemporary Iranian high bureaucrat at his own time, not only the new data but also his way of narrative and evaluation of the events is extremely important.

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### **Challenges of Modern Georgian Bilingual Lexicography**

The history of Georgian bilingual lexicography is centuries old. In Georgia itself, however, the Georgian scholars began to compile bilingual dictionaries with respect to European languages only in the 20<sup>th</sup> century. There were published English-Georgian and Georgian-English, French-Georgian and Georgian-French, German-Georgian and Georgian-German, as well as other dictionaries. The principle underlying the compilation of bilingual dictionaries often consisted in mere translation of corresponding Russian dictionaries.

When the Chair of English Philology at Ivane Javakhisvili Tbilisi State University undertook to compile a comprehensive English-Georgian dictionary back in 1970s, Russian dictionaries were again selected as the source for this new English-Georgian dictionary, namely V. Müller's English-Russian Dictionary and I. Galperin's New English-Russian Dictionary, published in 1980s.

The editorial team of the English-Georgian Dictionary, who began editing the dictionary material in the second half of 1980s, had to deal with tens of thousands of slips of paper with entries translated from Russian, teeming with mistakes and inaccuracies, which is absolutely intolerable in a canonical composition like a dictionary. At that point, the editorial team took the only possible decision, namely to subject the dictionary material to a fundamental revision and correction, basing on English explanatory dictionaries, as far as the definitions from explanatory dictionaries adequately reflect social experience of language standard and record collective notion of a speech community of the word meaning. Definitions from the Oxford English Dictionary on Historical Principles (OED) and Webster's Unabridged Dictionary be-



came the main source for the research into the semantics of English words. The same editorial team of the English-Georgian Dictionary served as the basis for the establishment of the Lexicographic Centre at TSU in 1990s.

From the late 1990s, the Dictionary editors included English learner's dictionaries in their editorial work. These dictionaries were corpus-based and contained valuable information concerning modern meanings of English words. With the advent and spread of the Internet in Georgia, the editorial team gained direct access to the large electronic corpora of the English language. Another important stage was marked in the initial years of the 21st century by the study of software tools developed for corpus-based operations and the introduction of their application. A couple of years ago the Lexicographic Centre began to work on its own platform for a parallel English-Georgian electronic text corpus, which will be very useful for the new edition of the Comprehensive English-Georgian Dictionary, as well as for the publication of less comprehensive English-Georgian and Georgian-English Dictionaries.

It must be particularly mentioned that the team of the Comprehensive English-Georgian Dictionary has accumulated vast experience while working on problems such as semantic asymmetry and lexical anisomorphism between English and Georgian languages. Many articles have been written and published by Georgian scholars concerning the problem of equivalence with regard to literary translation, while the description of the problem of equivalence in bilingual dictionaries and of the methods for its solution is the original innovation introduced by the editorial team of the Comprehensive English-Georgian Dictionary into the Georgian bilingual lexicography.

Difficult was the path the group working on the Comprehensive English-Georgian Dictionary had to go through from the mere translation of Russian dictionaries all the way to the application of advanced modern methodological concepts and technological bases, which are still actively used by the editors of the Lexicographic Centre. We believe that our 30-year long experience should be taken into account and relied upon in the process of working on other European-Georgian dictionary projects. Modern academic bilingual dictionaries with respect to many languages are still to be compiled, while there is no time to lose and we cannot afford repeating our old mistakes. This is why our experience is reflected in the book called 'Methodological Issues of the Compilation of New European-Georgian Academic Bilingual Electronic Dictionaries', which is being prepared for publication by the Lexicographic Centre, and which discusses important theoretical and practical issues associated with the compilation of bilingual dictionaries. It would be desirable if the methodology for the compilation of European-Georgian dictionaries developed by our team should provide the basis for the State Programme aimed at the further advance of this important sub-field of lexicography.

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**Marital ties between royal families of Georgia and Armenian kingdom  
of Cilicia in the first half of the XIV century**

In framework of the Armenian-Georgian multilateral relations, marital ties between Armenian and Georgian elites were common in the middle Ages. This tradition didn't continue after the national-political center of Armenians was moved to Cilicia in XII- XIII centuries. Along with geographical distance, political factors also played a role in this. If for Georgia it was the Middle East world that was playing an important role, then Cilician Armenia was paying considerable attention to the relations with the Christian countries of the Mediterranean basin.

Mongolian conquests and lasting wars with Mamluks significantly changed the situation. At the second half of the XIII century Armenians and Georgians often fought together against Egyptians in Syria and near to Palestine in favor to Mongols. Right at that time direct links between the courts of the two countries emerged. The Mongolian capital Karakorum and the center of the Ilkhanids Tabriz became the second important meeting points for the feudal aristocracy of the both kingdoms.

It seems that the Mongols played certain role in establishment of marital ties between Bagratians of Georgia and Hetumyans of Cilician Armenia. One of the Armenian chronicles preserved unique information concerning this event. The chronicle states that in 1308 an agreement has been signed in the court of the Ilkhan Oljaitu (1304- 1316). According to the document the Georgian prince David was going to marry with Alice who was the sister of the Armenian king Oshin (1308-1320). Moreover, the king David received fortress of Kapan, which had a strategic importance in Cilician Taurus Mountains, and the title of Count. Thus David became one of the most influential seigniors in the kingdom. It is enough to mention that Kapan considered as a feudal unit with high status (there were only four of it) and had a separate administration.

It is obvious that the marriage was a political decision and had serious reasons. At the same time the sons of Demetre II (1270-1289) were disputing for succession to the throne and the uprisings against Mongols were continuing. Therefore the Ilkhan Oljaitu was aiming to normalize the situation in Georgia and was undertaking decisive steps. For Mongols the departure of one of the princes from Georgia would be beneficial. It should be assumed that David left to distant land as he didn't have a chance for succession to the throne.

In Cilicia the situation was complicated as well. In 1307 the Mongols realized a massacre of kingdom elite. In created situation the king Oshin was acting in two directions. On the one hand, he wanted to restore the traditional alliance with the Mongols and on the other hand he was deepening the relations with the West. In this context realization of the Mongols' demand was a certain compromise in the relationships with them. Just a year ago, Oshin launched armed struggle against the Mongols and had driven their troops from Cilicia.

Alice died shortly after the marriage, and Toros was probably the only son of David and Alice. Thus was established the dynasty, which played an important military role till the fall of the kingdom in 1375. The Georgian trace didn't disappear in the family. The most notable representative of the family, Liparit Sparapet (supreme commander of the Armenian armed forces), who led the defense of the capital Sis in 1369 and died heroically in battle, had a Georgian name.

Marital ties were established between the two royal families once again. The XIV century French author Dardel reports that Sultan (Soldane), the daughter of Giorgi V the Brilliant (1318-1346), got married with Jean de Lusignan who was rul-

ing in Cilician Armenia for a year. Their son, Levon (Leo), became the last king of Cilician Armenia.

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### **For the Weltanschauung of Rusthaveli**

According to modern Linguistics, a completed text or the same discourse in combination with the lexical-grammatical wholeness is also the representation of the semantic integrity. For this kind of linguistic unit wholeness of the rendered idea is characteristic, as it is created solely for the communication purpose and considers the communication context is a befitting way.

Everything having affecting and influencing the communication process is the most significant aspect of the text functioning and linguistic study of the text requires in the first place taking into consideration of this aspect or the specific objectives and tasks of the text pragmatics. For its part, during the course of studying the text pragmatics the nature of discourse is actualized and that must-have fact being put forth from the standpoint of semiotics, that in the complete text two or more conversational spaces or linguistic worlds are represented and realized.

The semiotic specificity of the poetic text, novel or epic work is not homogeneous. The most sophisticated nature of the numerous linguistic worlds are enveloped with its verbal cover and this is the reason why the literary text establishes different relations with different cultural contexts and different listener in accordance with the situation and unlike a message bearer only gives away the information being loaded into the text, but participates in the process of working out a new piece of information and the fresh idea or transforming messages in compliance of the cultural context and readiness of the listener. The potential of generating a new piece of information or an idea is the most significant facet of the text.

During the process of interaction of the reader and the context the author is naturally passive, but cannot direct the listener's flow of thought, as well as his understanding and reasoning out of the message adequately. That's why, the dialogue between the teller and a listener occurs in one cognitive area only in case if at the author's free will the rule of decoding is attached to the text. e.g. if the text is accompanied by the meta text the listener will for sure bear it in mind and try to use it.

During the three hundred years of existence of the science of Rustvelology the multitude of different and often heterologous conclusions point to the semiotic nonhomogeneity of the text of the poem and is the prove of the fact, that "Vepxistkhaosani" ("The Man in the Panther's Skin"), as a live, intellectual partner has the ability of establishing relations with the various cultural contexts and different listeners, but it is also clear, that "Vepkhistkhaosani" ("The Man in the Panther's Skin") is the text of the distinct singleness and the author of that latter really cares, what kind of information, message or advice will be read by listeners and thus, for the harmonious communication of the teller and listener by the will of the author the text is preceded by the meta text - the prologue of the poem.

Semiotic analyses of the text shows us that “The Man in the Panther’s Skin” is the “Divine, Destined for God and divinely intelligible to the godlike” semiotic sign predetermined for the deep scrutiny and reckoning, being in constant intertextual dialogue primarily with the Georgian “Holy Letter”, thoughts of Plato and Dionysius the Areopagite and takes into consideration historical and cultural situational context. The poem is structured and its wholeness is guaranteed by the paradigmatic connections of the visible results of the intentional activities. The functional mission of the text, as a semiotic sing and the backbone of its pragmatics or the same pedagogical method of the author is the following: the author gives a model sample - the fully elaborated message “ the story being threaded like beads of pearls”, as a supporting doctrine in which for argumentation, training and fulfillment the author introduces the unfinished story, specially hidden name, purposefully raw topics and the fundamental objectives being set as a task to the listeners dropping tears over Tariel for evaluation, speculation and further impersonation or completion of the second story.

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### **Annual Georgian Studies Day – A Reflector of Georgia in Great Britain**

In 1987 in England the first “Georgian Studies Day” was successfully held at the Institute of Oriental and African Studies (SOAS) of London University. The 28 “Annual Georgian Studies Day” meetings have brought English and Georgian scholars closer and for them and for simply friends of Georgia it became a real triumph. For all this period of time (2013 was missed because of the main convenor’s illness) “Annual Georgian Studies Days” became popular and interesting and it still is well attended.

When Georgia fought for and obtained Independence and very difficult times followed, it seemed to talk about scholarship when there was no heating or lighting in the libraries. It was decided to move the venue of the meetings to the heart of the City of London so that learning about Georgia might help investment there as well as political understanding. The issue of independence in Georgia became the main theme of the meetings, because a scientific conference cannot avoid the main political processes connected with the great changes carried out in Georgia. Therefore the themes of the meetings went beyond the limits of strictly academic subjects and dealt in part with the main political and economic processes developing in Georgia.

After eight years of running these conferences, the first Ambassador of Georgia arrived in the United Kingdom in 1995. That also changed the character of the Georgian Studies Days and its structure as well as the organizational support. Since that time, the structure hasn’t changed. The first speaker is always the Ambassador of Georgia, who gives an overview of the dynamics of development of political and economic processes in Georgia. Then the keynote speaker gives an address, usually a representative of the various Ministries of Georgia, who presents an international review and remarks which are related to his or her special field. Quite often a presentation is made by an economist, who usually is from the UK

or the European Union who comments on the economic situation in Georgia. The strictly academic component of the conference deals with Georgian specialisms like Archeology, Ethnology, History, Biology, Physiology, Psychology and others. In the second half of the day much of it will be devoted to Culture, Music, Art, Tourism, issues linked to the Diaspora and always a report from Bristol and from Newport on their twinning activities with Tbilisi and Kutaisi. It always ends with a reception where at last people from all parts of the United Kingdom and sometimes from other parts of Europe who share an interest in Georgia can have informal discussions.

A very good tradition was founded in London. The “Annual Georgian Studies Day” acquired great sympathy and support from British society and relevant institutions. The “Annual Georgian Studies Day” depicts present day Georgia and informs the whole of Great Britain about both scholarly issues and development issues. It is the window through which Georgia comes closer to Great Britain. The famous Georgian scholar, Academician Mariam Lordkipanidze called the Georgian Studies Day of Georgia.

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### **Georgia-Shirvan Relations in the First Quarter of the 12th Century**

David the Builder cared greatly for the relationship with Shirvan. After the re-unification of Kakheti-Hereti, Shirvan became an immediate neighbor of Georgia, and interrelations with Sirvanshah became more significant. Far-reaching political content was implied in the marriage of Tamar, daughter of David the Builder, and Manuchehr II, son of Afridun Shirvanshah.

During the reign of David IV the Builder, an interesting epoch started in the relations of Georgia and Shirvan since 1117. It was then when the King sent Prince Demetrius to Shirvan to conquer Fort Kaladzor. Active hostilities were under way in 1120 as well. This time David IV the Builder took over the city of Qabala. The settlement was a significant commercial and economic centre. Prior to its unification with Shirvan, according to Arab sources, there was the Kingdom of Qabala, populated by both Muslims and Christians. At the end of the 10th century, the city and its district were taken over by Shirvanshahs. Before David IV the Builder conquered Qabala, the district was dominated by the Seljuks. The authorities of Shirvanshahs did not spread over it. Therefore, the historian of King David deals with the entire military campaign as directed against the Seljuk Turks and never mentions the Georgia-Shirvan confrontation.

In 1120, after having conquered Qabala, David IV kept attacking Shirvan. The King went back home and, on May 7, with new forces, repeatedly attacked the nomadic Seljuks in the vicinity of the river Gardman.

In 1122, following the re-unification of Tbilisi, King David proceeded his active politics in order to oust the Seljuks from the East Caucasus. However, it should also be stated that in 1121-1123 David IV did not launch a single campaign in Shirvan. That could have been due to the fact that, during the battle of Didgori, Shirvan did not join the anti-Georgian coalition and remained neutral. The situation

changed after the Seljuk Sultan invaded Shirvan and attempted to turn the region into a stronghold to attack Georgia. That deteriorated the balance of powers in the region.

In 1123, Sultan Mughis ad-Din Mahmud bin Muhammad invaded Shirvan and took over the city of Shemakhi. According to the Georgian chronicler, David IV advanced in Shirvan after the Sultan had taken over the city of Shemakhi and imprisoned the Shirvanshah. The Sultan did not stay in Shirvan for a long time, although he left his garrison in Shemakhi. In June, 1123, David IV the Builder fought in the vicinity of Shemakhi and took over the city of Gulistan, situated within six kilometers' distance. The Georgian source affi that the city was the main residence of the Shirvanshahs. Irrespective of the takeover of Gulistan, the Seljuks apparently kept holding Shemakhi and a part of Shirvan. Therefore, at that moment David IV the Builder did not prefer to advance further towards Shemakhi. In April, 1124, David IV the Builder deprived Derbent of the city of Shaburan. Following the military campaign, the Georgians established control over the richest, north-east province of Shirvan; however, it should be noted that, by that moment, Shirvanshahs did have control over the territory. The Georgian source states literally that, by April, 1124, Shaburan and its adjacent country were dominated by Derbentians. Besides, it is noteworthy that the military raid did not cause any complications in Georgian-Shirvan relations. This indicates that the suppression of Derbentians within present-day Quba District and the basin of the river Samur was in the interests of Shirvanshahs.

In the autumn of 1124, David IV the Builder finished exclusion of Seljuk Turks from Shirvan and unified the kingdom with Georgia. As a local ruler, he appointed Vizier Svimon, Chief Minister and Archbishop of Bedia and Alaverdi. It was since that period (1120s) when Georgian kings took on the title of 'Shirvanshah', this being one of the indications of Shirvan's vassalage to Georgia.

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### **Pleonasm in the Syntactic Pairs of the Tsova-Tush Language**

Historically, due to the Tsova-Tush form-building, two groups of different verbs were functioning which consisted of the verbs with class markers and the verbs without class markers. These patterns have still remained in the other members of the branch of Nakh languages: the Chechen and Ingush languages; as for the Tsova-Tush, through algebraic borrowing from the Georgian language, the category of person emerged in a verb which resulted in forming two new groups of verbs: verbs with a person marker "*oden*" and verbs with personal markers and class markers.

The introduction of a personal marker has cardinally changed the structure of syntactic relations among the principal parts of a sentence in the Tsova-Tush language: mechanical combining of Tsova-Tush-Georgian models of concord and agreement has taken place.

In the verbs without class markers, which are now replaced by the verbs with a personal marker “*oden*”, the model of a simple relations among the principal parts, based on the personal marker “*oden*” was used: Verb governed Direct Object and Subject in case – that was all. Now, due to the interferential transformations, Georgian model of ergative construction expressed in personal markers of the relations among the parts was mechanically added. According to which the name governs the verb in person and agrees in number. A typical Georgian coordination model is obvious here.

In this regard, the situation is much more complicated in the verbs with class markers, which are now represented as verbs with class markers and personal markers. It should be noted that in the Tsova-Tush language only the Subject of an intransitive verb, and the Direct Object of a transitive verb is expressed by class markers. The concord- agreement mechanism in both cases are the same: verb governs name in case, and the name itself agrees the verb in class and number. At the present stage of bilingualism through the personal markers the Georgian model of the relations of principal parts is also applied to these verbs. Accordingly, verb governs name in case, and the name governs verb in person and agrees in number.

As a result, we have a complex syntactic model of multiple concord-agreement. At this stage verb governs name in case, and name governs verb in person and agrees three times: once according to the class, and twice according to the number. We have the case of grammatical redundancy – Pleonasm. This phenomenon is interesting in terms of general linguistics.

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### **Study of folk traditions of human ecology in Georgia**

In modern epoch the issue of human security is attributed specific significance. Today, human ecology, which pursues study of relations between a man and nature, a man and socio-cultural environment, acquires specific actuality. Various ways of solution of the problems are searched and investigated. One of such ways is study of experience of the past. Study of folk traditions of ecology in Georgia has rather significant history in the form of works carried out by M. Gegeshidze and T. Tsagareishvili. This time the object of our study is exposure and study of folk traditions of human ecology, planning of prospects of their application. The problem will be considered in three aspects: a man and the nature, a man and the community, a man and folk (national) religious system. We'll consider traditional material life and economic culture, social relations and religion of Georgian people in the context of human security and protection of his physical and spiritual health, in particular, traditions which were formulated for centuries in the sphere of adaptation of a man with the nature, medicinal practice, and folk traditions in solidarity, people's moral norms and others. Field works were performed in Kvemo Kartli. The object of my study was a man and folk (syncretic) religious system. On the base of the acquired ethnographic material we can state that folk religious system of Kartli population exerted positive impact on physical and spiritual state of a man. To a certain

extent it used to regulate life mode of a man, controlled his moral, helped a man to overcome life problems, filled him with hope; gave answers to the issues which used to crop up before a man which he was unable to answer on the base of his observations, empiric knowledge. Religion played a significant role in the process of socialization of a man; it regulated relations between people, contributed to consolidation of the community.

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(Georgia, Tbilisi)

### **Post-Modernism or its Subsequent Period?**

Turn of the centuries began counting of the modern literary processes and trends with a new force and differed possibilities. Certain “dispersion” arose, which was considered to be “an ideological vacuum” of the epoch, all this was masked by the formerly “fashionable” term – “post-modernism”. But as we talk of its subsequent period, should be mentioned several important factors which assisted great literary trend - expiration of post-modernism necessity:

Practically no one managed in reality to place the world into one “sphere”, “frames”, but there exists “force” which connects everyone and everything – World Wide Web. As if disappears a border between reality and virtual feelings and “dweller” of hypertext world stands in front of a great seduction to dispose of their own fate and life, feel freedom not only in thinking but in action. Instead of unity and integrity, intertextualism shaped reality – this is a post-modernistic stage of the world’s “unity”, though deviates from the features typical for post-modernism, as mixing of real and virtual created a new “reality”.

Mass media – proceeding from its technical nature becomes one of the main and “ideal” forms of communication in the modern epoch owing to existing everywhere and availability. World “looks like” not as it is in real but as mass media offers, paints for us. Finally, the world, by influence and assistance of media, becomes a simulator. United reflection of the diversified opinions gives us a foundation to tie together yesterday, today and tomorrow, when “close” and “far” in real time blend. Mass media exerts an important influence on all this. That is why we should assume that in the conditions of post-modernism subsequent epoch (i.e. it is called “new realism”) created a new medialized trend. This as was so “diligently” appealed by “post-modernism”: “Turning of the world into one big text” and reader’s inclusion in “the game” became easily possible and real.

Role of “bestseller” as event accompanying development of literary processes in modern literary space. Bestseller is a product which is distinguished by the volume of sale. In frequent cases a bestseller becomes a book which by classic understanding is distinguished only by the volume of sale and not owing to the content, but it, due to various reasons, becomes popular and fits the bestseller’s status. That of course is achieved by means of shocking behavior – i.e. when “mythic” contents of the text precedes printing/reading of the entire book, on this part role of advertising is important, on distribution and exertion of influence of which take care exactly those modern technologies, which in a certain way exert



influence on development of all spheres. In this concrete case shocking behavior in connected with interpretation, when takes place original, scandalous interpretation of the famous text or historical event, etc. In this case we believe takes place writer's counting on popularity.

Thus, this is just a small sketch and observation of post-modernistic epoch end. As concerns specifically Georgian reality, it is a fact that Georgian readers occur more in waiting state, order exists, which presumably does not coincide with the literary processes. In order to overcome this barrier modern Georgian literature shall combine a pluralism of tastes and views: satisfy as users of traditional literature also maintain adequacy of the newest literary tendencies and diverse spectrum will enable a reader to find his own author.

*Shain Mustafae*  
(Azerbaijan, Baku)

**Some questions of history of Georgia and Caucasus  
in works by the academician Z.M. Buniyatov**

The research presents an outstanding historian-orientalist academician Z.M. Bunyatov (1923-1997), multifaceted and cover many issues mid- century-old history of the peoples of the Middle East, the Caucasus and Central Asia. His keen interest in the history of the Georgian people was called as its sphere of professional research, and, of course, personal motives – namely, those close and friendly relations that bound him for many years with many Georgian colleagues, and his kindness to most country and its culture. Acad. Buniyatov focused his scientific research, especially in the history of Azerbaijan and neighboring countries. Therefore the history of Georgia, which has always been closely intertwined with the history of Azerbaijan, always in the field of his attention. He dedicated this topic as a series of articles and saw some of its aspects in their fundamental monographs – "Azerbaijan in VII-IX centuries." (1965), "The State Atabekov Azerbaijan" (1978), "The state of Khorezm-Anushteginidov" (1986).

A separate and important line in the early works of Ziya Bunyatov held lighting a number of important and sometimes controversial issues of the Georgian-Shirvan relations. This topic has been touched in some articles of the scientist, in reported in the pages of scientific publications in Tbilisi and Baku in 60-70th years the last century

– In particular, for such an article as "Georgia and Shirvan in the first half in XII. (From the history of the era of Shota Rustaveli) "and others.

History of the Middle East and the Caucasus in the Seljuk era and the beginning of Monte Gol conquest of the region was perhaps the main area of interest Acad. Buniyatov in which it emerged and research talent and fertility scientist. Important events of this era devoted to his two major monographs, numerous articles, annotated translations of the key of historical sources. And of course, the history of Georgia in this period takes several unimportant place in his works, as the Seljuk-Georgian relations, into the relationship of Atabekov Ildegizidov-Azerbaijani and Georgian

Bagratids been an important element of the whole historical and political palette of the era.

He has written several articles in which he presented extracts from the little-known before labor Dov Arabic writers in the history of Georgia, in particular, Sadr al-Din al-Hu Seino Transportation, Shihab al-Din al-Nasavi, Qutb al-Din al-Yunini, Baybars al-Mansuri hit Shams Abu Abdallah Muhammad al-Dhahabi.

Alban study also occupied a significant place in the scientific work Z.M. Bunyadov. In developing the various aspects of the history of Caucasian Albania, he often used the data of the medieval Georgian sources, in particular,

"Kartlis Tskhovreba" and comparing them with the information of the Muslim historiography, sometimes make important adjustments to the questions of historical geography of the South Caucasus, the political boundaries of the state formations of the era, location of many settlements. So important are studies of Acad. Buniyatov about the location of the Albanian city and the capital of Gardman, its difference from the Georgian Gardabani fortress – a question which, by virtue early historical sources of information for a long time caused confusion for researchers.

In general, the work of Acad Z.M. Bunyadov on the history of Georgia have made a significant contribution to the study of a number of interesting pages of medieval history of the South Caucasus, and at the same time helped to strengthen creative links the Azeri and Georgian historians – a tradition that should be continued and currently.

***David Muskhelishvili***  
(*Georgia, Tbilisi*)

### **The Historical and Geographical Foundations of Georgia's State Territory**

In the process of historical Georgia's foundation of the state territory, the most significant role was played by the geographical environment, where this process was going on. Particularly the decisive thing here was the relationship between 'the mountain' and 'the lowland'

Beginning from a certain period of the historical development, namely the second half of II millennium BC, the territorial unit (later an administrative one) was "Khevi", which depended on the society on one irrigational system in the lowland, and in the mountain- the society, within a particular geo-morphological area, unified by the common economic and cultural interests.

The further social-economic development brings about the unification of these Khevis, namely the merging tendency of the mountain and the lowland "Khevis", which was determined not only by the economic factors, but by the demographic processes as well. This way bigger "Khevis", "Gorges" and small countries were created, which actually were the unity of the mountain and the lowland.

On the whole, the unified Georgian state was created in this way, actually it was the result of the immanent social-economic and demographic great processes. It certainly was not the process, which was isolated from peaceful and foreign factors,

but it was not the result of the conquering of the others' territories. It should be pointed out that the Georgia's state territory as a unified, organic system at the same time is a national-state territory, it is the creation of the Georgian people, which is clearly proved by the Georgian "ethno-toponymic contours" which surround Georgia's territory, witnessed in the ancient foreign sources.

*Eldar Nadiradze*  
(Georgia, Tbilisi)

### **Cultural-Historical Parallels of Georgian and Ancient Oriental World in Giorgi Chitaia's Researches**

The Idea of cultural genesis of Georgian and Ancient Oriental world was one of the topics in the researches of Giorgi Chitaia in so far as he was a professional orientalist. Studying ethnology, he accepted the scientific trends of the early 20th century.

Giorgi Chitaia was an expert of Ancient Oriental Cultures and contemporary Oriental Studies. His large project about the role of Georgian ethnographical data for the study of Cultural relationship between Georgian and Near East was appropriated and well-timed in the scholarship.

In compare with other scholars who accepted the theory of cultural relationship of Caucasus and Near East, Giorgi Chitaia is the top expert of Caucasian and Georgian material culture. This knowledge was very important as it was the key for the mechanism of culture, especially for spreading of Oriental civilization, its standards and scales of cultural artefacts.

The migration processes of oldest inhabitants of Caucasus and particularly South Caucasus, as a phenomenon includes several forms and marks of cultural identity. Only that scholar who had high-quality knowledge of both Caucasian and Ancient Oriental ethno-cultures was able to treat these marks which were changed during millenniums.

Giorgi Chitaia's analysis of ethnological data includes almost all areas of material culture and religions. His study deals with considering and comparing numerous cultural phenomenon which present cultural relationships between the populations of Near East and South Caucasus.

*Manfred Nawroth*  
(Germany, Berlin)

### **Unknown Late Bronze Age and Early Iron Age Metal and Ceramics Objects from Georgia**

From the Collection of the Museum for Pre- and Early History Berlin until 1945, the Museum for Pre- and Early History – Staatliche Museen zu Berlin, had the

biggest collection of Caucasian archaeological objects in Europe. Under them were about 130 archaeological items from Georgia, mainly dating back to Late Bronze Age and Early Iron Age. Due to World War II a bigger part of these objects were either transported by the Red Army to museums in the former Soviet Union or were destroyed or damaged during the bombing of the museum building in Berlin in 1945. Only 20 metal objects are today preserved in the Museum for Pre- and Early History in Berlin and more than 30 ceramics vessels are stored in Russian museums. If the rest of the collection is completely destroyed or stored at an unknown place is unclear until today. The biggest part of the collection derives from excavations or was bought by the museum at the end of the 19th and the beginning of 20th centuries. Until today these objects are unknown to the scientific community and public and will be published for the first time by the author in the beginning of 2016.

In the report the materials, excavated by Friedrich Bayern in 1870ies to 1880ies at the Samtavro cemetery, will be presented: besides 70 ceramic vessels also pearls, stone tools and some bronze objects were part of this collection which is completely missing in Berlin today.

The bronze objects from the Berlin collection were mainly found in Samtavro, Braly and Shulaveri and are dated to the Late Bronze and Early Iron Age. Besides jewelry like bracelets there are weapons swords, daggers and axes which are typical in the East Georgian Culture. Less often in the Southern Caucasus is the fragment of a sword or dagger with fan-type handle which was found in Shulaveri. Seldom found are also a specific type of open work bronze plaques which are regarded as cosmological depictions. Two open work plaques in Kuban-Scythian style (5-4 century BC) were purchased by the museum in the beginning of the 20th century. The findspot of "Kartalini" could maybe be identified as Kartli.

Even if the Berlin collection of archaeological objects from Georgia is comparable small it includes some seldom found types of objects. The presentation and analysis gives a first impact on the knowledge of Caucasian collections outside Armenia, Azerbaijan and Georgia.

*Maia Ninidze*  
(Georgia, Tbilisi)

### **Dating Principle of Georgian Epigraphic Monuments**

Georgian capital letters inscribed on the V-VI century Christian churches are of equal height and most of their elements are circular. As the dating principle of new-found Georgian epigraphic monuments was worked out on the basis of these inscriptions, it says that if the graphemes represented on the epigraphic monument are not equal in height and if the letters, that have circular forms in the V-VI century monuments, are represented with open (arc-shaped) forms, they should be dated with later period.

Historical-comparative investigation of Georgian Alphabet shows that its graphemes have systematic similarity with the Greek capital alphabet (sequence of letters, equal height, angular and square geometrical forms) but letters of these al-

phabets, denoting similar phonemes, are quite different – their specific, differentiating elements are not similar.

If one alphabet is created on the basis of another, they should reveal similarity of just these identifying elements. Sequence of letters, equal height and geometrical shapes could be borrowed by one alphabet from another even at some particular stage of its development.

The reality is that the theory about creation of Georgian alphabet on the basis of Greek one, does not seem convincing. On the other hand, it seems quite logical that Georgian alphabet could be reformed on the basis of Greek one and equal height and circular forms might be the result of the reform. If so, the dating principle used by the most of the scientists excludes correct dating of all monuments belonging to the pre-reform time.

Paleographic researches are mainly based on the systematic historical-comparative analysis of epigraphic monuments. Accordingly, each newfound artefact may be of the decisive importance for the research results. The most important are the monuments more or less exactly dated by scientists.

Investigations carried out by scientists in the last decade give convincing arguments about dating the Latin inscription on Armaziskhevi silver dish with I century A. D. and suggest new ideas concerning monograms inscribed on its back. It is considered that they consist of Georgian Capital letters “FD”, “BP” -initial letters of the two owners of the dish, Flavius Dades and Bersumus Pitiakhsh, mentioned in the Latin inscription.

Analysis of Rustavi #2, 3 and Nekresi #1, 10 capital (Asomtavruli) Georgian inscriptions and identification of the letter „β“ as some pagan religious symbol at the end of each narrative text, brought us to the conclusion that the same mark carved on the clay vessels found in Georgia at two different places (Vani and Areshi) and dated back to I century A.D. is also the same Georgian capital letter.

If we add to all these examples two Georgian letters „ჟ“ and „ბ“ inscribed on the I century Armazi stele (identified by Pavle Ingorokva), we will see that all of them (even letters “b” and “d”) have arc-shaped forms. Besides, taking into consideration the fact that in the above mentioned Rustavi and Nekresi inscriptions grapheme heights are not equal, we may come to the conclusion that Georgian Alphabet was created before the country’s conversion to Christianity and the dating principle, based on the concept that Georgian letters from the very beginning had circular forms and were equal in height (as it is represented in Bolnisi and Palestine inscriptions), should be revised.

*Salome Omiadze*  
(Georgia, Tbilisi)

### **Tasks of Kartvelian Lingvoculturology**

Kartvelian languages, to the issues of history, structure and semantics of which are dedicated many works, are almost not studied from the point of view of lingvoculturology. Lingvoculturology is a methodology, studying national charac-

ter, and without of it perfect description of many linguistic facts is impossible. Analyzing related languages' discourses, revealing mechanisms of linguistic conceptualization and categorization of the universe are particularly important in order to establish those similarities and differences by comparing the research results, based on which shall be determined common-Kartvelian linguistic and cultural space and described common-Kartvelian sphere of concepts as the cornerstone of the Georgian identity. In the report will be widely discussed the tasks, implemented for achieving of this goal.

***Giorgi Omsarashvili***  
*(Georgia, Tbilisi)*

### **The idea of Caucasian Islamic state and Georgia**

In the modern Caucasus Islamic fundamentalism / Salafism, so called "Wahhabism", holy war – jihad and the idea of creating the Islamic state based on Shariat is particularly topical. The idea of creating the Islamic state in the Caucasus was mainly popular in the North Caucasus, but after the first and the second Chechen Wars it was spread in other countries of the South Caucasus. Streaming of refugees and fighters (including so called "Mujahidins") into Georgia (Pankisi Gorge), greatly contributed to the creation of a transit corridor for Jihadists, formation of Jamaats as well as to the activation of Islamic fundamentalist movement among Kists and other Muslim communities.

Researchers working on the problem of Islamic fundamentalism in the Caucasus name different reasons for strengthening Islam, including: in order to consolidate the Muslims it is essential to form the Islamist ideology which will be counterweight to Russian imperial policy; interests of Islamist terrorist organizations and special services of the eastern countries in the Caucasus and financial support from them; Islamism is deemed to be the alternative due to harsh social conditions, etc. It should be noted that in the 19th century Shamil tried to implement the idea of foundation of a state based on Sharia law in the Caucasus. Thus, the modern Caucasian fundamentalists consider themselves to be the followers of Jihad launched by Shamil and the legal successors of Imamate. In Russian historiography this factor is deliberately ignored. It should be noted that the policies pursued by Shamil - creation of the Caucasian Imamate, holy war, the introduction of Sharia courts and fighting against pagan traditions are in full compliance with practical steps taken by a number of Middle Eastern countries to strengthen Islamic fundamentalism. It is noteworthy to note that, one of the reasons for migration of the ancestors of the Pankisi Gorge Kists in Georgia was just the irreconcilability with Shamil's political and religious regime.

Currently, Georgia is considered to be one of the Islamic centers in the South Caucasus, as in addition to the Pankisi Gorge, the fundamentalist Jamaats function in Telavi region, Ajaria, Ponichala and even in Guria. The merit of these Jamaats is the fact that the citizens of Georgia are especially actively enrolled in the terrorist group "Islamic state" which is considered to be world dangerous power.

As far as the idea of establishing an Islamic caliphate is supported by the part of the Muslims in Georgia, it is necessary to study the problem comprehensively and to implement the preventive measures to avoid the potential risks in the Georgian state.

*Giorgi Otkhmezuri*  
(Georgia, Tbilisi)

### **Several Unknown Inscriptions from Lore-Tashiri**

On 12-26 July of 2013 Dmanisi-Lore-Tashiri expedition (Head G. Otkhmezuri) was held, which was scheduled by social sciences department of the Academy of Sciences. The expedition recorded approximately 150 Georgian epigraphic monuments located in 35 geographic areas in Dmanisi Region (Republic of Georgia) and in Lore-Tashiri (Republic of Armenia). In particular, over 60 Georgian lapidary inscriptions were found in Shakhnazari, Hnevank, Akhtala, Kobairi, Akhpat and Sanain churches and monasteries of Lore-Tashiri.

Studies of Georgian inscriptions located on territory of historic and present Armenia have been carried out for a century and a half. Special monography (P. Muradyan) was dedicated to Georgian inscriptions located in Armenia, while two Lore-Tashiri epigraphic expeditions were held before our expedition (I expedition – Heads G. Kalandia, K. Asatiani; II - Head G. Gagoshidze). Despite that, we studied fifteen unknown and non-published inscriptions:

Epitaph of Pavle Sagiri in Asomtavruli font located in Kobairi monastery main church northern chancel, which was inscribed on burial stone. Kobairi epitaph mentions about Gurkeleli, Jakeli and Lokeli feudal courts representatives who were buried there. Burial of other kins representatives in Mkhargrdzeli kin monastery requires explanation. We did not find Georgian epigraphic monuments of XV-XVIII centuries in Lore-Tashiri. In akhtala (locality “Svinets”) we studied one Asomtavruli inscription (fragment). We dated it with XV century due to its paleographic signs.

11 epitaphs of XIX century and 3 epitaphs of early XX century were recorded in main church of Akhtala as well as one epitaph of 1909 in Avag Mkhargrdzeli chapel. Three of them only were published before that, while five inscriptions were mentioned in scientific references.

Paleographic similarity of epitaphs found in Akhtala and Svetitskhoveli cathedrals of the same period (beginning of XVIII century – I half of XIX century) points out that they were performed by representatives of the same calligraphic school of Georgian Patriarchate.

Epitaphs of XIX century found in Akhtala, Akhpat and Sanain testify that not Head of the region and Georgian feudal lords (Baratashvili, Bratashvili-Zurabishvili, Melikishvili), but Armenians Argutinski-Dolgoruki were servants of Kartl-Kakheti kingdom. In XIX century, at the times of the Russian empire Lore-Tashiri was considered a part of Georgia.

Therefore, decision about restoration of Dmanisi-Lore-Tashiri eparchy (synod decision made on 18 August of 2003) was expedient and substantiated. It's

time Lore- Tashiri (and generally Armenian) Chalcedon cathedrals to be given back to their lawful owner, Georgian Orthodox Church.

*Thamar Otkhmezuri*  
(Georgia, Tbilisi)

**From the History of the Georgian Medieval Book Culture: From Liturgical Collections to Scholarly Manuscripts (11th-12th cc.)**

The development of the medieval Georgian literacy and book culture is closely connected with the Greek world. For centuries, Georgian scholars worked side by side with Greeks in the multilingual and multicultural monastic centers of the Christian East and Byzantium – in Palestine, Mt Sinai, Syria, Mt Athos, Constantinople, etc. This fact played an important role in determining the attitude of Georgians towards manuscript production, especially in the eleventh and twelfth centuries.

The end of the tenth century is considered to be the beginning of a new era in old Georgian literature. This is the starting point of an orientation of Georgian intellectuals towards the Byzantine culture, which was determined, on the one hand, by the political course of Georgia towards Constantinople, and, on the other, by the cultural and educational rise of Byzantium. The critical manner of thought, the emergence of encyclopedias and lexicons, an avid interest in classical rhetoric and philosophy of the ninth and tenth centuries Byzantium inspired the literary activities of Georgian scholars. Under the influence of intellectual processes in the Byzantine Empire, a new trend – *hellenophilism* – appeared in the eleventh century Georgian tradition. This new intellectual current was reflected in different activities of Georgian scholars, such as the formation of new concept of ‘*ad verbum* translation’, new literary repertoire for translation, preference for exegesis, commentaries, scholastic literature, etc. This tendency also determined the medieval Georgian book production.

Significant information about hellenization of Georgian manuscripts is preserved in the colophons of Georgian scholars, especially in Ephrem Mtsire’s *prefaces* appended to his translations of John of Damascus’ *De Fide Orthodoxa* and *Dialektics*, also to the *Commentaries on Psalms* and *Acts of the Apostles Epistles of St. Paul*. Studying the structure, as well as codicological and paleographical features of the eleventh and twelfth centuries manuscripts, and analyzing colophons of Georgian scholars about book production enable us to reconstruct the theoretical conceptions that served as foundations of Georgian book production. For instance, hellenization of Georgian manuscripts of this period is demonstrated by the appearance of instruments for scholarly reading, such as indices, marginal notes and marginal signs, prologues, and lexicons in Georgian manuscripts that imitated Greek style.

From this period onwards, Georgians began to use books not only in liturgical practice or for meditative reading in churches and monastic cells, but also for



scholarly purposes. As a result, Georgian book became a source for research which needed a new reader - “lover of learning” – with new interests and scholarly goals.

**Bernar Outtier**  
(France, Lavau)

### **A new Georgian fragment and questions about the Georgian language**

Every time you find a new manuscript, or a new fragment of manuscript written in old or in middle Georgian, you may be faced with new questions. Such is the case with the Georgian fragment n°1 kept in the Mesrop Mashtots Matenadaran, the Institute of Old Manuscripts in Erevan. This manuscript is a single and slightly incomplete sheet. First of all, this fragment, which may be dated from the XIIIth century, presents us with a text hitherto unknown in Georgian. This is a fragment of the translation of «Carmen morale» by Grigory Nazianzen. This translation has probably been done in the school of Gelati. It would be a mere hypothesis to propose Petre Gelateli as the translator.

Secondly, this fragment includes some new words or syntagms. This illustrates how rich and flexible the Georgian language is. Most of these words have Georgian roots and are constructed according to the genius of this language: მიდმოუკუნქცეული. Some are unknown such as ცხუნელი. Other are calques from the model language: ზ ზემდა < Ὀμοι; and finally, a few are borrowed words: ფსალტად < ψαλτρία.

We shall present this material and discuss the way some words have to be edited: წინადაწარ წურთა or წინადაწარწურთა.

The third problem we encounter with this fragment is the question of word stress patterns in old and middle Georgian. It is generally assumed that word stress in old and middle Georgian is similar to that in contemporary Georgian. However, this fragment n°1 has word stress that challenges this assumption, calling for a new look and a reopening of this question.

**Levan Pachulia**  
(Georgia, Tbilisi)

### **On the Semantic Structure of the Lexeme Denoting “man” in Zan**

The lexeme denoting “man” in Zan is *koči*, attesting regular sound correspondences with its Georgian equivalent and demonstrating complete semantic identity with it, this being another noteworthy example of the Georgian-Zan close genetic links.

The main denotational meanings of the Zan *koči* are “man”, “human”; it occurs in two semantic hypostases: “male” and “female”, co-occurring equally in its generic meaning; however, the meaning of “male man” is prevailing.

Similarly to Georgian (Khakhiashvili 2009), in order to manifest its gender-specific meaning, Zan has compound words: *komolkoči* “male man, male, brave man” (Kobalia 2010: 638) and *osurkoči* “woman” (ibid.: 546).

Connotational meanings of *koči* are the following: “husband”, “servant” (Kikvidze & Pachulia 2013: 58): *čkimi koči* “my husband” (lit. “my man” in a woman’s speech), *dadiaš koči* “Dadiani’s servant, subordinate” (lit. “Dadiani’s man”).

Similarly to *k’aci* in Georgian, the Zan *koči* is attested in the function of an interjection: *si koči // koč, mus mečiebuk* “Man, what are you telling me”. The latter is noteworthy in terms of the use of the nominal stem *koč-* as an address form and as a reference. Specifically, *koči* is less expectable in the vocative function in Zan. As a rule, the nominal stem *koč-* is more regularly used as a term of address whenever it occurs as an interjection and is preceded by the pronoun *si* “you (SG)”. In this case, the said form is equally used by male and female speakers. With respect of this, Zan and Georgian usages coincide. Thus, in the usage of the nominal stem *koč-*, forms of address and reference should be differentiated as far as, in this case, their usages are subject to distinct rules.

*Mamia Paghava*  
(Georgia, Batumi)

### Agan for function suffix –*ᵛᵛ* in Georgian language

Different opinions exist on account of suffix –*ᵛᵛ* in Georgian science. It has the following meanings: Plural number (N. Mari) collectivity (N. Mari, K. Kekelidze) indicates that there is a great number of people or objects (A. Chikobava, K. Dondua, T. Zurabishvili). According to different opinions the function of suffix –*ᵛᵛ* is to express the plural numbers or collectivity. It is possible to think that suffix –*et* is identical to suffix *t*, that forms plural number of nouns and verbs – *t (a)*.

In the present report the functions of suffix –*et* are discussed in toponyms. It forms: The names of countries: *bulgareti, oseti, ruseti, espaneti...*

The names of the „tribes”/regions: *kakheti, imereti, klarjeti, shavsheti*;

The place of residence of certain families or patriarchates: *kakhia*(residence of the Kakhidzes), *machkhateti*(residence of the Machkhatidzes), *shushaneti* (residence of the Shushanidzes), *kobaleti* (residence of the Kobaladzes).

Collections of plants, animals or other objects: *itkhiet, samglieti, lasheti, talakheti*. It is possible to single out other groups of names where the suffix –*et* is used with the above-mentioned function.

The function of the suffix –*ᵛᵛ* in Georgian is clear but different opinions were expressed that the suffix–*ᵛᵛ* forms the family names (T. Enukidze), the researcher brings material from „The Tbeti Synodal Records»: *gotgaziet, kvirike, gundaret demetre, berselet iona...* are formed by the suffix –*ᵛᵛ* and represent family names of men but this is not correct as the above-mentioned forms are geographical names (and not the family names) and designate the concrete place of residence.

*Tamar Paichadze*  
(Georgia, Tbilisi)

### **History and Cultural-Geographic Area as a Reference Point for Literature Process**

History of literature, along with the diversity of forms of genres, methodology, problematic and artistic approach, is also the history of cultural-historic orientation. The given thesis especially fits the history of Caucasian culture. The term Caucasus culture itself means different and individual cultural traditions of many different smaller nations including the Georgian literature and its most representative part – literature.

It is a known fact that starting the Middle Ages, the center of cultural civilization has moved from Asia to Europe. Historiographic and oriental researches recognize the clear influence of early Christian philosophy on the Caucasian (Georgian) literature processes of the 5<sup>th</sup> – 9<sup>th</sup> centuries. Such culturological orientation was the result of influence from the Middle East cultural-historic region. During the next stage (9<sup>th</sup> – 11<sup>th</sup> centuries) the area of eastern cultural orientation extended and the so called general literature or knight epos was founded on the basis of eastern creative method and its creative-mental approaches; such influence from eastern cultural traditions continued for quite a long period of time, till the end of the 18<sup>th</sup> century... This happened when oriental culture was not a cultural dominant and its influence amplitude weakened even over the geographically eastern area.

From the beginning of the 19<sup>th</sup> century, in Georgian culture appeared the certain oriental cutting and attempt of shifting the cultural field. First “European beam” entered the Georgian literature along with European methodology, meaning the romantic school; although, the given tendency appeared to be quite impulsive and unnoticeable for Georgian cultural cognition.

Europeanization process was in fact resumed from the 1860s, when the new generation of writers appeared, although, despite their work in one epoch, their choice towards nonmaterial values was different: for one part of this generation, appealing to European values was expressed in activation of national and social issues, while in the creative heritage of the second part of them, we can see the tendency of search for and introduction of new creative methods. Still, such closing with European values has not become the foundation for introduction of orientation in the context of whole historic memory.

In early 20<sup>th</sup> century Georgian culture-literature again faced the toughest reality: what appeared was the clear creative crisis, which was expressed by replacement of literature values by pseudo and “cheap” literature. The given process was the result of mental-philosophic clash between Marxist and Nietzschean worldviews.

We must presume that the given crisis became the motivation and challenge for new creative searches, which were conducted by at that time very young, future Georgian modernists. From this point started the clear and irreversible process of Europeanization; modernist philosophy introduced completely new creative forms in

literature. In poetry it was the meditational perception of subjects and events, description of psychological world of a lyrical character, art of symbolic-paradigm perception, understanding of irrational world and realizing the role of a human being in it. In addition to all the aforementioned, in literature appeared a new character – a rebel citizen harshly realizing and analyzing the reality – the so called “new perception” character.

*Zurab Papaskiri*  
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### **On the Distorting and Ignoring of the Georgian “Historical Segment” in the Encyclopedic Edition of Byzantiology**

Distorting certain facts of Georgian history and in general ignoring the Georgian “historical segment” regrettably has become a tradition in Byzantinistic literature. There are many facts in the scientific legacy of scholars, even the leading ones, which reveal the authors casual attitude to the information provided in Georgian sources associated with Byzantine history, and also superficial knowledge of the history of Georgia per se. The most noteworthy specimens are passages from Acad. Thevdore Uspenski’s “History of Byzantine Empire” where, when describing the events of the first quarter of the eleventh century (the eastern campaign of the Emperor Basil II) the author refers to David Kuropalates as “the King of Georgia,” and Giorgi I is mentioned as “the King of Abkhazia.” In another passage he says that the Emperor Basil II wanted (in the spring of 1022) to completely conquer Abkhazia and Georgia; i.e. T. Uspenski views “Georgia” and “Abkhazia” of that period as different countries, which is absurd.

Although Georgian historians have repeatedly pointed out such errors made by the leading foreign Byzantists, the tradition of distorting and ignoring “the Georgian plots” are still going on. Another manifestation of this is the encyclopedic edition “The Oxford Dictionary of Byzantium” (three –Volume Set) prepared by the scientific centre with claims to the leading research institution in Byzantistics, known as “Dumbarton Oaks,” the editor is Alexander P. Kazdon. (Vol. I. New York –Oxford, Oxford University Press. 1991).

Despite the fact that than more 20 years have passed since the publication of this edition, its “Georgian part” has not caused any extensive discussion so far. It is rather strange because the material given in this edition includes facts that are crudely distorted. In this connection the most noticeable is the material prepared by the well-known Armenian Byzantinist, working in the USA, professor of the Columbia University Nina Garsoïan. In her work, apart from the factual blunders (e.g. she declared that Gurgen, father of the King Bagrat III, who united Georgia, was the Kuropalates of Kartli...), there are also some cases of a biased approach and attempts to bring forward some “common” topics from the Armenian viewpoint.

Herewith, it is absolutely incomprehensible why the compilers of “the Dictionary” ignored and tried to conceal quite well –known facts and events of the Georgian – Byzantine relations, even never mentioning Georgian statesmen and public fi And all this takes place against the background of the abundant information about the so –called

“Armenian Heritage.” There is no doubt that it is “the deserts” of Nina Garsoïan and Alexander Kazhdan, the head of the group of authors, one of the most prominent representatives of the Russian – Soviet Byzantistics, well known for his “Armenophilic” tendencies.

Thus of all the Georgian political leaders the authors of “the Dictionary” accorded the honour to be mentioned was accorded to David Karopalates (“David of Tayk’/ Tao), king of Imierti (Trans –Tao) and Queen Tamar (“Tamara of Georgia”) while they have never missed mentioning a single more or less well –known Armenian monarch, beginning from the first Arshakids and finishing with Gagik I, Ioane- Smbat and Gagik II (their auther, quite understandably, is N. Garsoïan). Against the background of specially singling out the Armenian leaders and dedicating quite lengthy articles to their activities, there is no information about Giorgi I, the second king of the united Georgia, which looks quite strange; he was the leader, who at that time was the most important and influential rival of the Byzantine Empire and who, to the great extent, defined the Byzantine policy of the Royal House of Anisi per se (and also of Vaspurakan).

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### **On the European Vector of Economic Development of Georgia**

In the post –Communist world there are many successful countries which were able to complete the transition to a European type of market economy and joined the European Union. There are less successful or unsuccessful countries as well, where the question whether this type of economy could be built or not cannot even be raised. As for their joining the EU, either this has never been their goal or at best this can be envisaged in a long –term perspective.

It is evident that Georgia is not ready yet to join the EU, but the question as to where Georgia is heading for, in spite of the official statements that it is the Euro – Atlantic organizations we are striving for the question where we are going remains still urgent. One of the most significant aspects of this multi –faceted question is the vector of Georgia’s economic development, for if we want Georgia to ever become Europe’s integral part, the country’s economy must be transformed into a European –type market economy.

It is not so easy to reason about the European model of economy, since it is still in the process of formation itself. It is noteworthy that European countries do not have a unified economic model, and it would be more correct to speak about the common economic model, which does not guarantee a complete unification. Herewith it must be emphasized that it is expanding the importance of the unification that the integration processes going on in the UE are targeted at; a perfect example of this is the transition from the common market to the unified market, which, in its turn has become the foundation of the formation of the economic and currency union.

One of the most fundamental principles of the EU is “the preservation of what has been achieved,” which is especially important for any membership candidate

country: on the way of the formation of the unified model of the EU all that has been unified on any level must be copied unconditionally by a candidate Country.

After the Russian-Georgian war of August 2008 the EU expressed its readiness to offer Georgia a free –trade regime (Deep and Comprehensive Free Trade Agreement – DCFTA), though it also demanded that Georgia meet a number of conditions in advance. Of all of them the most important is to form the European – type anti – monopoly institutions of market regulation and to protect customers’ rights in the sphere of food security in particular.

As it is usually known it is the economic integration that the first stage of Eurointegration is based on. Regrettably, President Saakashvili’s Government factually ignored this offer of Bussel’s.

By the direct support of President Saakashvili’s government the so –called “Russian vector” was strengthened noticeably which was targeted at Georgia’s integration into Russian economy.

The government fully supported the flow of the Russian capital into Georgian economy during the large –scale privatization of the state –owed enterprises after the Rose Revolution. President Saakashvili’s government made no secrets of their desire to make Georgia like Singapore, Dubai and Hong Kong. President Saakashvili declared that the country was to develop following the Singapore model, or at least it could be its “hybrid” with the European model. The Association Agreement with the EU covering the DCFT was signed only after Saakashvili’s presidency.

The future with the relations with Russia remains vague both in general and from the economic point of view. Although Georgian products have returned to the Russian market it must be emphasized that the possibility of a full –scale resumption of trade relations with Russia is hard to predict, as this problem is more political than economic.

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### **Athonite Manuscript in Mikartsminda and Question of Canonization of Petre Iberi Following the Information of Ambrosi Khelaia**

An important role in the thorough study of the centers of Georgian culture abroad, and in particular, the spiritual and material heritage of the Georgians’ monastery on the Holy Mount Athos can be played by bibliographical data found in the literary sources of various origins and genres. It is expected that the scientific analysis of such data will not only enrich the creative biographies of their authors, but will also reveal the details of the written heritage of the said monastery, which are unknown or less known to date. This will allow opening up a new perspective in the relevant branch of science. At present, the subject of our study is the bibliographical datum belonging to Ambrosi Khelaia, the ecclesiastic recognized as saint. It is noteworthy not only in respect of codicology- and-literature or archeology, but also with its ecclesiological and theological aspects. A question whether it is possible to canonize Petre, the Georgian episcope of the 5<sup>th</sup> century despite his tendency to heresy is put in this source for the first time.

Of the written heritage of Catholicos-Patriarch Ambrosi Khelaia (St. Ambrosi the Confessor), worthwhile is the field-archeographic research and exploration accomplished by him in the major part of Racha and Lechkhumi during his service as an archimandrite at the Chelishi Monastery (1902-1904). The results of this research-and-exploration are given in the fundamental work by Ambrosi Khelaia *The Travel in Racha-Lechkhumi*, having not lost its scientific importance to date. The work is distinguished for new developments in respect of both, source study and factual knowledge and analysis and conceptual study. Such is the part of the work describing the story of traveling to the village of Mikartsminda and making the inventory of the antiquities of the local church. The archimandrite's attention was drawn by the manuscript, which he dated by the XVI-XVII cc. It is still impossible to identify the manuscript (the "descriptions" of the Georgian manuscripts fails to list this document), but the description the archimandrite gave allows us to consider its content and importance. It is a hand-written book, which misses its first and last pages, but is impressively fat – it is the collection of ecclesiastical works with testaments and notes. The scribe of the book was Dimitri; the place of transcription was Mount Athos and the sponsor was Ambrosi. The specialist in the study of early texts was able identify the following works in the manuscript: (1) the typicon of the Iviron Monastery (with missing first pages), (2) the Epistle of Giorgi the Recluse, (3) the life of Giorgi the Hagiorite, (4) the life of Petre Iberi, (5) the sermon by John Chrysostom about the Apocalypse, (6) prayers of penance and (7) the treaty of Arsen Catholicos, of Sapara about "The division of Kartli and Armenia".

As for the identification of the content, the difficulty in this respect is observed with the first item only, as the relevant bibliography does not list the title given to this monument in *The Travel (The typicon of the Iviron Monastery of Mount Athos)*. The part of "the lives of John and Ekvtime" describing the ascetic-canonical practice of the cloister of the Georgians on Athos, relevant typicon rules, as well as the history of the times after St. Ekvtime and last will of the hagiographer must be meant here. The researcher thinks that the initiator of creating this manuscript was the Ambrosi, whom grandee Mzechabuki sent to Mount Athos with splendid donations approximately in 1500. It is known that this person was a remarkable calligrapher and scribe. He did many good at the Georgians' cloister of Athos, but no document mentions his care about the duplication or ornamentation of hand-written books on Athos. This detail of this ecclesiastic's biography about Mikartsminda manuscript became known only via the information given by archimandrite Ambrosi. Besides, our analysis of this piece of information shows that Maecenas Ambrosi was archimandrite. He may have participated in composing and transcribing the collection, but this question can be clarified only if the manuscript is found and studied paleographically. The novelty in the special literary sources is the will-inscriptions showing the prayers and beseech of Dimitri and patron Ambrosi to Petre Iberi. These texts marked in travel publication are given with a gap, which we have corrected based on the original.

The archimandrite pays particular attention to Petre Iberi's hagiography and prayers and thanksgiving chants found in the same manuscript. The author offers the draft with a scientific content and form to show the asceticism of this person and his merit for the Church. The work also gives the history of his place on the Orthodox calendar and reason for removing his name from this calendar. This reason

was opposition to the chalcedonian creed. Despite the fact that the archimandrite does not doubt in the reliability of this accusation, he thinks the Churchmenologic rehabilitation of Petre Iberi yet possible. Such a solution to the issue is the sign of a church economy by St. Ambrosi and shows him as an open, lenient and tolerant theologian in the relations with heterodox people.

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### **The Issue of Khordzene-Gogarene in the Relationship of Iberia-Armenia (I BC – I AD)**

According to the ancient Georgian historical tradition, in III century BC The Kingdom of Kartli (Iberia) was quite a large and powerful state. Yet, in II century BC a strong tendency of cutting off Iberia's political borders from the South could be observed. After 190 BC, according to Strabo's (64-63 BC – 24 AD) information, the Armenian kingdoms, created to the South of Iberia, cut off the territories of the neighboring peoples and "of the Ibers – the slopes of Pariadre, Khordzene and Gogarena, which is Beyond the River Mtkvari" (Strabo, XI, 14,5). The researchers connect Pariadre mountainous Parkhal-Satala and the mountain chain, stretching to the North of Baibur and Khordzene to the province of Klarjeti, created in the later period. Gagarene ('Gugark' in the Armenian sources) the historical Lower Kartli is meant.

For a long time the political conjuncture created in the region, did not allow Iberia to regain the lost territories. In the 60s of I century BC, as a result of Pompey's Oriental campaign, Iberia got free from the powerful neighbors – Pontus and Armenia. After that the upsurge of Iberia's Kingdom began and gradually it became the regional leader in the Caucasus. The political influence of Iberia was also strengthened by the factor, that Iberia had The Darial Gorge under control and in case of necessity, it could bringing over the numerous North Caucasian warrior nomads. Besides, the interests of Rome and Iberia towards Armenia mostly coincided. Rome was interested in weakening of Armenia, which was pro-Kartvelly disposed, which, naturally the Governing communities of Iberia used to the advantage of the realization of their own political aims. At the same time, it should be pointed out, that the issue of returning Khordzene-Gogarene within the borders of Iberia, went beyond the range of problems of only two countries – Iberia and Armenia. It was a multi-layer issue and actually presented the problem of an international scale of that time. Its solution depended on several factors: in the first place on that geopolitical balance, which existed in the region, determining the political climate – Roman and Parthan camps. To a certain extend, it also depended on North Caucasian barbaric space, namely on the situation in the region of the Terek- Sinji. During Augustus' reign (27 AD -14 AD), the Ibers evidently asked the Romans for assistance in order to return Khordzene-Gogarene, or at least they tried to get the permission to start military actions against Armenia. In the 30s of I century AD, the geopolitical interests of the above- mentioned participants got crossed referring to Armenia. In 35 AD by the sanction of Romans, King Parsman's brother Mitridate's reigning in Armenia, a fa-



avorable situation should have appeared in order to return the lost territories. Despite the fact, that from the second part of the 30s of I century AD up to the beginning of the 50s, Armenia was under Iberia's political influence and moreover, at certain intervals it was ruled by the representatives of Iberia's Royal Court, evidently the return of Khirdzene –Gogarne's territory did not take place in this period. The fight for returning the snatched away territories by Armenia turned into the wish of controlling of the whole of Armenia. It is not excluded that the issue of returning of the Southern territories became the base of the political intrigues on the Armenian Royal Court in the 30- 40 s of I century AD. It was completed by Radamist's adventure and the failure of Iberian policy referring Armenia. Despite this fact, certain antique and Georgian sources prove that in I century AD Iberia already controlled the regions, snatched away by Armenia. According to the analyses of antique sources it was stated that the return of the certain territories should have taken place on the next stage of Iberia-Armenia's confrontation, which occurred in the period of Korbulon's invasion in Armenia. We think, that Korbulon was supposed to pass over Gogarne to Iberia in the 60s AD in the war against Armenia in exchange for assistance. Yet The fight for returning Southern territories was not over and it went on intensively in the second part of I century AD as well.

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### **Newly Found Center of Ancient Civilization in South Caucasus**

Recent archaeological discoveries on the Iori upland provide substantial documentary material for specification of a number of major issues in the history of our country. In particular, these new materials may significantly change the concept of establishment of the State Institute in Eastern Georgia, worked out on the basis of the written sources.

The importance of this problem was first revealed after decryption of aerial photos of the remains of a large city dated by the 12<sup>th</sup> -9<sup>th</sup> centuries B.C. It was built in Davit Gareji Mravalmta in accordance to the preliminary project and regular planning.

Now, after the recent revealing of archaeological monuments on Iori upland the same issue arouse again with all the importance. Decryption of satellite photos and archaeological explorations of the extreme Eastern part of Iori upland – namely of a plateau between the rivers Iori and Alazani and of the valley, strictly bounded by the mountains, laid the foundation to some important conclusions:

1. In the Iori upland region, which has a particularly rich soil but now completely lacks water, the existence of a powerful paleo-hydrological network has been proved. This fact laid a foundation to the new understanding of palaeo-ecological system and, correspondingly, of economic development of the community, living in the region in the ancient past.

2. On the Iori upland, on the mountains, surrounding the valleys, exceptional density of archaeological sites, belonging to the junction of the 2nd and 1st mil-

lennia BC has been confirmed. This must be linked to the demographical explosion in successful and highly developed society, focused on agricultural activities and palaeo-metallurgical manufacturing of iron and bronze.

3. In all the settlements of that time on the territories of the citadels, situated on the ridges of the mountains separately from the community, the dwelling houses of advanced members of society were located, which is a clear symptom of contemporary social fragmentation.

4. For in-depth research of country's socio-economic past a new discovery in the Eastern part of the Iori upland is of a special importance. Here, in the center of the settlements, belonging to the junction of the 2nd-1st millennium BC and located on the mountains around the valleys, the central settlement (city) has been revealed. It was of especially large dimensions, with A strong defensive wall and ditch and covered an area of 16 hectares.

Despite the fact that now the entire territory of the settlement represents arable lands, a major part of its cultural layers has been saved. According to all the data this archaeological monument should be regarded as a priority object for studying our ancient past.

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### **Arsen Iqaltoeli's Dogmatikon in the Context of Georgian-Byzantine Literature Connections**

1. *Dogmatikon* by Arsen Iqaltoeli is a unique monument of the Old Georgian literature that reflects with documentary accuracy the internal processes in the political- religious life of the united Georgian kingdom and the Georgian Church in the period of 11<sup>th</sup>–12<sup>th</sup> centuries, as well as the religious and intellectual-philosophic interests and trends of that time. During the 11<sup>th</sup> century, the strengthened political course towards the Byzantine Empire settled a basis for a new orientation in wide cultural realms – the Hellenophilic school, and Arsen Iqaltoeli's *Dogmatikon* was a landmark in setting the substantial, stylistic and formal basis for Hellenophiles.

2. Based on the specific subjects of *Dogmatikon* (dogmatic, polemic and philosophic), it had created on Georgian ground the theoretic and ideological basement that was utilized as a basis for catechesis in the Georgian Church, as well as for relations with that time religions and Christian heresies of Georgia neighbors.

3. *Dogmatikon* is an anthology of rich contents that includes 73 works of both known Byzantine authors and anonymous writers. From our textual and philological studies of Greek sources and their Georgian translations it appeared that the *receiving culture* (Georgian) became oriented to the new intellectual-theological concepts of the *giving culture* (Byzantine). It is especially important that *Dogmatikon* often retains textual data that is unknown in the Greek sources nowadays:

- the anthology includes translation of several texts lost in Greek;

- some Arsen's translations offer editions of texts that are unknown from the Greek sources;
- in some cases Arsen's translations represent unknown archetypes of Greek texts;
- some texts have alternative attributions that led to revision of their authorship;
- because of specifics of Arsen's translation method, the source text is rendered with exceptional precision that in many cases allows us to clarify a Greek source, correct it and fill its lacunas.

All of mentioned above demonstrates us the fact that in many cases exactly the Georgian translation retains the prototypes of Greek texts. This emphasizes the great importance of Arsen Iqaltoeli's *Dogmatikon* for Byzantine textual studies.

4. One can trace the leading role of *Dogmatikon* for the Christian Orthodox religion and philosophy during the Middle Ages. Thus, the anthology was widespread in Georgia already in times of Arsen and its copying and spreading did not stop during the following centuries. *Dogmatikon* introduced to Georgian readers a new intellectual-theological concept: necessity for studies of the Holy Scriptures and works of Church holy fathers from perspectives of logical-philosophical sciences, based on well-defined terms and involving commentaries, all of which sets the basis for merging faith and knowledge.

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### **Some Notes on the Artistic-Functional Peculiarities of the XI-XII Century Georgian Architecture**

The turn of the eleventh and twelfth centuries is marked by cultural and spiritual rise of Georgian statehood that has been particularly revealed in the ecclesiastical architecture. The country disintegrated by long-lasting yoke of Arabs, was united by the king Bagrat III, who crowned this great achievement with construction and solemn consecration (in 1003) of the grandest church in Kutaisi. Bagrat III invited a great number of guests from his own kingdom and other countries. The visitors should have been indelibly influenced by the vision of genuine perfection of the Bagrati cathedral, since nothing similar had not been built in the Orthodox milieu yet. Soon afterwards, two other cathedrals – Svetitskhoveli and Alaverdi, as well as their simplified variations – Samtavisi and Samtvaro were completed; numbers of churches were built, each marked with remarkable architecture and decorated abundantly facades.

These intense building activities seized in the 30s of the eleventh century and, in spite of the identical situation in the country during the two phases of the same century, nothing remarkable had been built for almost eighty years; this unnatural interruption has not been explained yet, though, to my mind, there exists a basis for advancing several convincing suppositions.

At this time one of the greatest spiritual leaders of the country of that time, the superior of the Iviron Monastery of Mount Athos, St Giorgi Mtatsmindeli,

comes to Georgia. There is one considerable episode from the “Life” of the Saint: Ilarion, the bishop of Samtavisi cathedral who was wealthy enough nobleman became a disciple of the Saint. The Superior regarded the exteriors of the churches erected by Ilarion as sacrilege for their striking appearance. And indeed, the adorning of Samtavisi facades is splendid. In Saints’ opinion, the walls of the churches must be bare, free of decoration (such kind of design of facades is similar to the structures of Ivron Monastery and the majority of Byzantine churches and is also peculiar for structures of Early Medieval Georgian architecture). However, the Superior worries not about valuables that are gathered in the church.

Supposedly, psychological influence of the suggestion of the wise monk is so powerful upon the consciousness of the kings and governors that they put an end to the constructing activities, which is rather natural for Georgian mentality that always is inclined to the extremity.

The number of the like-minded followers of St Giorgi Mtatsmindeli increased. King David the Builder formulated the position of the Saint Monk as a conception. The king builds only monasteries, the centres of culture and education. King David made a lavish donation to Shiomgvime monastery and built a brick-structured church with absolutely bare exterior.

At the same time the king commenced the building of Gelati Monastery (in 1106), completed the church of the Holy Virgin and the Academy. He settled there prominent Georgian and foreign thinkers and made the monastery “another Athens and the second Jerusalem”.

The plan of the church is based on simple orthogonal derived from Samtavro-Samtavisi structures but is much larger and conceptually differs from them. The entire interior of the church unusually illuminated by numerous doors and windows, with beaming mosaic in the conch, silver and gold crosses and icons, was perceived as a divine micro universe. The massive and composed facades as well as the dome and windows are enlivened by the arches of thin shafts the parallels of which are found in Georgian architecture only by associations. By doing so the king-builder gives the aesthetical and ontological value to the outer look of the sanctuary, which is also beautiful but simultaneously must be simple. That is to say, the optimal “middle” is found, where simplicity and attractiveness constructs artistic-structural entirety. However, alas, an attempt of the wise king to re-interpret the old theological canon in a new way turned untenable in the future.

The period between the second half of the twelfth century and in the first decades of the thirteenth century is marked with unprecedented enlightenment, when the great number of the monasteries and churches are built (a group of Ikorta-Betania-Pitareti). However, this period is not marked with architectural novelties and only ornamentation of the churches has been increased. The surfaces of the walls and domes were completely covered with subtle and diverse carvings. In such circumstances one can hardly mention some structural imperfections of the buildings such as poor harmony of the proportions or acute pediments; one can also name Tsugrugasheni church, the height of the trunk and dome of which are equal.

Respectively, the development of the Medieval Georgian architecture was actually completed by the construction of the Gelati church of the Holy Virgin. Certainly, we have other considerable structures in the following centuries, but almost all of them represent variations of already existing buildings.

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### Aloni in “life of David, king of kings”

“Life of David, King of Kings”, written by his contemporary soon after the king’s death in 1125, has come down only in an abbreviated form, incorporated into “Kartlis Cxovreba” (History of Georgia). The extant manuscripts of the main narrative source for the history of Georgia lie at an unknown number of removes from the originals; as the result, the text in mss., none of which were copied earlier than in the 17th century, is often corrupted, to the extent of being entirely unintelligible in many places, and the meaning of several readings is often dubious.

The present paper deals with a word in “Life of David”, the meaning of which has been differently interpreted in editions and translations of the text.

It is not found elsewhere in “Kartlis Cxovreba”, was considered by S. Qaukhchishvili to be a corrupted reading for *aloni* – “dawn, daybreak” (1955) and the translations (German, English, Russian) agree with this interpretation. M. Brosset, the first editor of “Kartlis Cxovreba”, (1849) in his French translation wrote “vers Alon”\_ that is, “near Alon”, remarking, however, that he did not know any place with that name near Mtkvari (the river which David had to cross). The present author suggests that *alons* (*alon[i]*) can be explained by the occurrence of the same word in similar context in another work, the influence of which is clearly indicated in “Life of David”, namely “Chronograph” of Georgios the Monk (Hamartolos), translated from Greek by Arsenios of Iqalto in the second half of the 11th century.

This influence is felt in the choice of biblical episodes and quotations in “Life”, in several specific expressions and turns of speech, etc. In fact, the number of parallels is considerably greater than noted by K. Kekelidze (in 1936). One may mention the interpretation of Nebuchadnazzar’s dream by Daniel (cf. Dan. 4), the description of the ravages caused by the Seljuk invaders in “Life” and the destruction of Jerusalem in Chronograph (cf. Lamentations), where the sequence and the wording in “Life” closely follows that of the “Chronograph”. The expression *mikceuli kedlad* (cf. 1 Reg. 25,22) is not found anywhere in Georgian original hagiographic texts, but is attested in “Chronograph”, etc. One can assume, with a reasonable degree of certainty, that the chronicler of David knew the Georgian translation of “Chronograph” well; it was one – but not the only – source of his literary parallels.

In “Chronograph” describing the deeds of the Persian King Cyrus, the author tells of his victory over the Lydian King Croesus, for whom crossing the river Alus (now Kyzil-Ermak, in Turkey) proved fatal. In the Georgian translation the Greek name of the river is transliterated as *alwns[i]* with case-ending of the accusative added to the stem. Similar mistakes occur frequently in Georgian transliterations, and there are several in “Chronograph”. In *ciaghxda mdinaersa alwns[a]* – he crossed the river Alwn’s, the hydronym in “Chronograph” was mistaken for an adjective, and the author of “Life of David” used it in similar context when describing the spring flow on the river Mtkvari; the meaning he wrongly ascribed to the

word being ‘rough, turbulent’: thus *alwns[a] mtkuarsa gacura* means: ‘he swam across the **raging** Mtkvari. *alons[a]* in extant mss can be accounted for easily: substitution of **o/u** in *mkedruli* mss. for the *nuskhuri* **w** is usual.

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### **On the System of Ancient Common Kartvelian Scripts**

The key features of the ancient Common Kartvelian scripts of the Phaistos Disk and Linear A inscriptions are discussed in the paper.

1. Direction of reading the texts of the Disk is strictly regulated by punctuation marks and symbolic meanings of pictorial signs: the texts are read from left to right – outwards from the centre of the spiral.

2. Regular rotation of signs on the Disk inscriptions develops the system which is connected with the phonic representation of pictorial signs.

3. G.Kvashilava has presented the algorithm for reading the Disk signs. It is based on the study of rotated positions of pictograms: those printed horizontally along the spiral line are logograms; left-to-right signs are read following the natural order of syllables in a word, right-to-left oriented signs are palindromes; the signs printed vertically are syllabic: upwards looking ones are read as the first syllable of the word, the down looking ones – as the second syllable of the word.

4. The syllabic-logographic character of the Disk script stems from the rational and relevant analysis of the two-syllable word structure of the Common Kartvelian carried out by the highly creative author of the script. The results of the study are shown in rotation of signs.

5. Most striking and outstanding feature of the Disc script is the systematic use of acrophonic notation of signs. Acrophony is of special importance for the history of the general process of the development of script, because with it begins the actual process of reading in preference to the interpretation of the sense of a pictorial inscription with visual means; also, it starts the phonetic analysis of ancient scripts, and basing on it the scripts can be connected to definite languages, phonetic as well as morphophonemic processes might be studied.

This innovating method for scripts introduced by the principle of acrophony was rarely employed (M.Pope, G.Neumann, I.Gelb, G.Ipsen). In the whole region of Aegean area, Asia Minor, Mesopotamia, SW Asia and Egypt only the Phaistos Disk script introduces this principle into its system, resulting in the transition from logograms to syllabic writing within the framework of one script.

6. Linear A script signs are acknowledged to be graphical variants of acrophonic syllabic signs of the Disk, also repeating their phonetic characters. Thus Linear A script confirms acrophonic meanings of the Disk signs.

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### **Peculiarities of Genetic Research of Population in Georgia**

Notwithstanding a big interest towards the genetic study of the population of Georgia and the entire Caucasus, still research haven't been conducted neither from the extensive nor intensive points of view.

The population of Georgia is unique for their ethnographical, sub-ethnic diversity and geographical allotment. From this point of view, they may be the best model for ascertaining the principle structuring of ethnicity of the Middle East and particularly, Anatolia. In the comparative genetic and phylogenetic research of population the scientists often appeal to the genetic spectrum of the Georgian population, but except for the fundamental, but at the same time, a very limited representativeness of data provided by I.Nasidze, they have nothing more to argue about. It remains unclear the originality of data that are different from I.Nasidze's survey, as well as the scientific basis of their far-reaching conclusions. As it seems, the political purposes and the so called, national interests play a quite important role. The basic tendencies of the research dedicated to the Caucasus region are as follows: a) the genetic and linguistic dissimilarity of paradigms of the Caucasus are practically identical; b) in the best case, the Caucasus is considered an old region, though mainly the polygon of migration processes; c) the Caucasus mountain range is a naturally insuperable barrier and thus, the population living on the southern and northern slopes should not have much in common. Among the others, the mentioned thesis excludes the previous one and strengthens the idea of not affiliating them with the population of the mountainous region of Georgia, and particularly, the Northern Caucasus region; d) the Caucasus is divided into four regions from the genetic and linguistic viewpoints: the southern and northern and each of them – into the eastern and western regions.

The mentioned thesis, at a glance, does not go beyond the traditions of Humanitarian Science. Though, the fabricated interconnection between various and principally differing genetic studies and historical, archeological and linguistic facts, as well as the particular hypothetical considerations and physical anthropology data can be easily noticed.

When commenting the genetic research results, it often becomes contradictory almost dominating and rather correct opinions about the Caucasus in the scientific circles of the world.

Below we will review the results of the study of Upper (Zemo) Svaneti conducted in 2012 together with the American scholars (the University of Pennsylvania) and research carried out in Georgia for the first time, independently, using only our own resources.

The inter-population genetic research of Georgia (the Caucasus) naturally attracts a huge international scientific interest, but at the same time, a particular attention is given to the intra-population study. Family names, which are considered the pseudo-genetic marker, shall be paid more serious attention in case of Georgia. We expect a highly interesting result by conducting the cohort research of tribal, clan and other types of structures.

Based on the importance and meaning of genetic research of the Caucasus (Georgia) in geographical, cultural and confessional spheres, as well as an extremely sensitive attitude towards its results, the due attention was paid to the ethnical sides of the research design, as well as the right of citizens their private information to be fully protected. A special form of the informed consent has been developed.

The sophisticated manner and preciseness of the modern genetic study of biological and archeological materials enables us to hold the reconstruction of the many-centuries old archeological bio-material on a full genome level and courageous correlation of the modern and ancient genetic data. Besides, it is extremely important to collate the results with the experience obtained during millenniums in the field of the physical and polio-anthropologies. In such cases the reliability and trust towards the conclusions significantly increase and turn into a very strong argument in support of historical facts and linguistic constructions.

Analysis of the mentioned research fully depends on the computer software, the proper use of which will determine the adequacy of the results and avoid the tententious manipulation with the facts, i.e. the fabrication.

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### **Arnold Chikobava and Ibero-Caucasian Linguistics**

The Caucasus is a region distinguished with pluralism and multilingualism. Within its borders about fifty languages of different families are presented: Indo-European (Russian, Ukrainian, Armenian, Ossetian, Kurdish...), Turkish (Azerbaijani, Karachay-Balkar, Kumyk...), Hungarian-Finnish (Estonian), Mongolian (Kalmyk) and Ibero-Caucasian that is most extensive. This family unites more than 30 languages of the four branches of which the fifteen languages are literary ones and two among them (Georgian and Caucasian Albanian) have ancient alphabets. P. Muller and P. Uslar were the firsts who expressed their assumptions about the affinity of the Ibero-Caucasian (Caucasian) languages. One of their arguments was negative (non-Indo-European, non-Semitic, non-Turkish languages of the Caucasus) and others were structural-typological. Al. Tsagareli and N. Marie (at a certain stage of the development of the Japhetic theory) shared the viewpoint on the affinity of the Ibero-Caucasian languages.

Soon after founding Tbilisi State University Iv. Javakhishvili set studying the cognate languages to Georgian as one of the main objectives for the Georgian scientists. The first step towards this aim was the introduction of teaching Abkhazian at the State University in 1924 and several years later sending young Georgian scientists on a business trip to the North Caucasus to study languages (Arn. Chikobava – Avar, V. Topuria – Lak, S. Janashia – Circassian).

In 1937 Iv. Javakhishvili published a capital monograph “Original Nature and Affinity of Georgian and Caucasian Languages” in which he offered the justification of the affinity of the Caucasian languages based on the analysis of the extensive linguistic material.



The study of the mountain Ibero-Caucasian languages became independent and compared to the Kartvelian languages - orderly and systematic after Arn. Chikobava established Cathedra of Caucasian Languages and a proper training centre – Department of Caucasian Languages at Tbilisi State University in 1933 and Department of Mountain Caucasian Languages at the Institute of History and Material Culture in 1936. The latter department continued functioning at the language (linguistic) institute of the National Academy of Sciences of Georgia since 1941 (since 1987 the institute has been named for Arnold Chikobava). Under the guidance of Arnold Chikobava a large-scale work took place in terms of the descriptive and historical-comparative sides of the Ibero-Caucasian languages as well as for the aim to prepare a qualified scientific staff. Arn. Chikobava established an internationally recognized scientific school, which was known as Tbilisi School of Ibero-Caucasian Linguistics. The representatives of the school have been working productively not only at our scientific centers but also at different ones in the North Caucasus.

Arnold Chikobava created a coherent doctrine about the genetic relationship of the four branches (Kartvelian, Abkhazian-Circassian, Nakhian and Daghestanian) of the Ibero-Caucasian languages that was based on the unity of common characteristics – the complex of structural features, as well as the basic material and the formant unity. According to the scientist the main thing is that **“the more we look further, the more seems to be in common”**.

Arnold Chikobava dedicated a number of fundamental monographs and articles to the questions of the system and the history of the Ibero-Caucasian languages. He summarized the results of the research in two monographs – “The History of Studying the Ibero-Caucasian Languages” (1965) and “The Introduction to the Ibero-Caucasian Linguistics” (1979) in which he analyzed the key issues of the Ibero-Caucasian linguistics and using the method of the internal reconstruction he showed a way that had been passed by the Ibero-Caucasian languages over the centuries and guided mostly by the internal stimulus of development but also the external impact should be mentioned. Arnold Chikobava allowed us to understand “the astonishing diversity and having a lot in common” (P. Ulsar) between the Ibero-Caucasian languages on the bases of the broad and deep analysis and concluded the following: **“The common things** revealed by phonetics, morphology and syntax are **initial, different – ulterior**. The Ibero-Caucasian languages are **cognate languages**. They combine according to their origins.”

Arnold Chikobava considered defining sound equivalents inside and between branches of the Ibero-Caucasian languages as a main topic of discussion. The first steps were made in the 50s of last century by the prominent representatives of Tbilisi School of Ibero-Caucasian Linguistics (K. Lomtadze, G. Rogava, T. Gudava) and 50 years later the representatives of the new generation of the school (M. Kurdiani, M. Chukhua) represented their versions of the sound equivalent system on the bases of the analysis of the extensive materials of the Ibero-Caucasian languages.

It is necessary to note two most important scientific-organizational events that were held under the guidance of Arnold Chikobava and had a great influence on the further promotion of the studies of the Ibero-Caucasian languages and on the development of the close contacts between the different scientific institutions of the Caucasus:

Since 1965, once in every two years in the different cities of the Caucasus regional scientific sessions were held on the system and the history of the Ibero-Caucasian languages (13 sessions were held in Georgian and the republics of the North Caucasus). Since 1974, “The Annals of the Ibero-Caucasian Linguistics” by the National Academy of Sciences of Georgia was issued in Tbilisi (22 volumes).

Nowadays the work on the actual questions of the Ibero-Caucasian Linguistics that were considered as the things of future by Arnold Chikobava continues: historical-comparative grammars (at the first stage), then comparative dictionaries. It is also very important to process the phraseology according to the comparative aspect, as a genetic relationship is clearly manifested in this field too.

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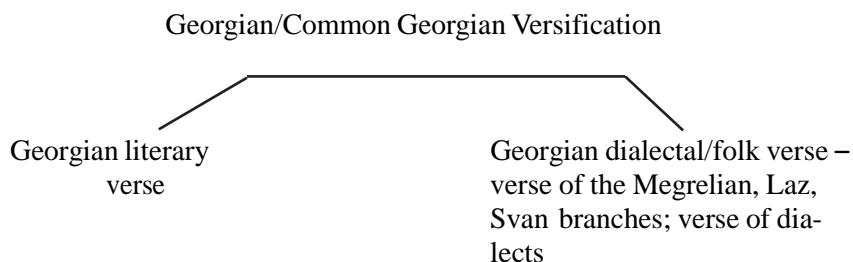
### On Non-literary Verse

1. The term “non-literary verse” implies verse the basis of which is not the written literary language, but (living) oral language.

Such verse represents oral speech/folklore. The following provision will be correct: folklore, in particular, folk verse is a dialectal, i.e. non-literary language form. “Dialectal” in this case does not refer to a “dialect” proper, but to a “non-literary” language in general. In our reality, these are Megrelian, Laz and Svan, which (unlike dialects) can be called branches of common Georgian.

2. Thus, we have an opposition – *the Georgian literary language: Megrelian/Laz/ Svan branches and literary language dialects.*

As regards verse, a single invariant Georgian/common Georgian versification is considered, which is implemented by variants (representatives):



Within the diagram, the left side – Georgian literary verse – is opposed by the entire the right side.

“Georgian/common Georgian versification” materially coincides with “Georgian literary verse” (if we reconstruct/postulate common verse, arrangement will be different). At the same time, “Georgian literary verse” is common Georgian verse which is literary verse for the branches and dialects. As is the case in the conditions of Georgian diglossia, we have, on the one hand, a single common literary language (represented with its full function – in the form of the written language and common spoken language) and, on the other one, all the rest – Megrelian, Laz, Svan branches,

dialects (in addition, this language does not have the so-called literary dialect, it is common also due to the fact that it is created by everyone on the common basis).

3. Non-literary verse is considered in the context of common Georgian versification.

In this case the two above-mentioned features should be taken into account: 1) nonliterary verse belongs to oral speech/folklore; 2) its basis is non-literary language. These two features define specificity of non-literary verse.

4. The first feature determines the fact that folk verse contains less forms as compared with literary. It is possible to formulate the following provision: Georgian literary verse is conventionally a complete system, and folk verse – incomplete. Conventionally - because the Georgian system proper naturally is incomplete, as rhythmic units have limited compatibilities (distribution). E.g. in Georgian literary versification there is  $15 \times 15 = 225$  theoretical possibilities of construction of a binary line from two constituents, but only 55 of them are realized. Thus, “complete:incomplete” means that in non-literary verse all the possibilities are not realized that are realized in the Georgian literary verse. At the same time, any metric form which is marked for the common system and realized in the literary system is marked for non-literary verse as well \_ even in the cases when it is not realized in it (e.g. the so-called *low shairi* 5+3, which does not occur in Megrelian).

5. The second feature determines the specificity that non-literary verse, no matter what its degree of remoteness may be, in the process of analysis shows: 1) the initial system, which is in principle the same as common Georgian; 2) the mechanism caused by peculiarities of local speech, which makes corrections to the initial system. Methodologically, during the analysis of non-literary verse these two aspects should be considered.

E.g. in the case of Megrelian the peculiarity of local speech is two styles of pronunciation, due to which absolute majority of words/forms have freely alternating doublets of different syllabic length. In verse this phenomenon, as a metric factor, leads to the existence of several optional variants for a line and the meter based on it. Finally, in Megrelian a system with one meter is obtained, which has several (two) optional allometres.

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### **Joseph Jugashvili (Stalin) and George Gurdjieff (New Archival Materials)**

I have found some interesting documents in the materials of Ilia Chavchavadze’s assassination”, that Ilia Chavchavadze’s assassin was someone whose last name was Nijaradze. This surname contains extremely important information to the study of Joseph Jugashvili’s (Stalin) biography. The point is that in 1908, Joseph Jugashvili was arrested in Baku with a false passport under the name of Gaioz Nijaradze.

Besides, a certain Nijaradze is mentioned in the book (“Meetings with Famous People”) of George Gurdjieff who was a famous mystic and philosopher living in Georgia at the end of 1905 and the beginning of 1906. According to G. Gurdjieff, “Nijaradze” had been a member of the expedition which travelled to the Gulf States to research secret (esoteric) knowledge.

According to some authors, G. Gurdjieff dedicated one chapter in his book to “Nijaradze”, but he later removed this chapter before the publication of the book.

Some authors identify Joseph Jugashvili under the name of “Nijaradze”, and they consider he was a student of G. Gurdjieff; they give different interpretations to their relationship. According to the documents that I researched, G. Gurdjieff taught a group of six Bolsheviks and Mensheviks producing explosives as well as city barricade fighting, and some other useful skills, at the top-floor apartment of the famous “Avlabari Illegal Printing House” in March-April of 1906. Moreover, a number of sources, I mean the memories of contemporaries, state him as a betrayer of the “Avlabari Illegal Printing House” as well as the so-called “Military-technical group” of Social Democrats, and a police agent. This issue was examined quite extensively by Mr. Alexandre Kochlavashvili in his research, titled – “His True Identity”, and is kept in his archives still unpublished. In his opinion, G. Gurdjieff was a secret agent of the Russian Czar’s Government. By the documents he was with Democrats at that time and close to Stalin’s comrade-in-arms Mikha Bochoridze.

According to the other archival documents, G. Gurdjieff lived in Georgia, Khashuri in January 1906. What is more, he was teaching how to produce an explosive to the activists of the Social Democratic Party, including Vladimer Bilanov. Presumably, the latter, together with Iliko Imerlishvili, Alexandre (Sasha) Oboladze, Gigla Berbichashvili and others, is the person listed among the members of the Armed Detachments of the both wings (Mensheviks and Bolsheviks), which was created in order to avoid clash between Armenians and Tatars in the autumn of 1905. Based on various sources, these Armed Detachments of the Social Democratic Party were led by Isidore Ramishvili from the Menshevik wing and Joseph Jugashvili from the Bolshevik wing. Also, I recently discovered still unpublished archival documents dated 1921-1922, which directly named that George Gurdjieff was a trader, profiteer and gold seller.

In the other documents mention that George Gurdjieff was a secret agent of the Soviet intelligence services in 1921-1922. Thus, the new archival documents show us that both wings of Georgian Social Democrats, as well as George Gurdjieff’s life and activities in Georgia in the new aspect. (I’m going to show the presentation These and the other still unpublished copies of the documents, and a detailed analysis. T. S.)

*Ether Soselia*  
(Georgia, Tbilisi)

### **Phonotactics of Consonants in Modern Georgian The Initial Two-member Clusters**

As is well known the great diversity of consonant clusters is characteristic of Georgian. The diversity is due not only to the combinational possibility of conso-

nants, but to the length of the clusters as well. Generally the length of stem-initial consonant clusters varies from 2 to 6. The amount of the initial clusters according to the number of the constituent consonants is the following:

2-member clusters – 223; 3-member clusters – 199; 4-member clusters – 85; 5-member clusters – 15; 6-member clusters – 3.

The length as well as the amount of consonant clusters has its diachronic background. The point is that the reconstructed phonological system of Proto-Kartvelian comprises the sonants. In the adjacency of consonants the sonants are proposed to be syllabic, and thus, they do not function as constituents of clusters. But in Georgian the Proto-Kartvelian sonants are reflected into the sonorants (non-syllabic consonants), and as a result the formers have become the constituent members of the clusters. That is why the amount of consonant clusters, containing the sonorants, comes to 83.2% of the whole amount of clusters in modern Georgian.

Taking into account the diachronic background, the stem-initial clusters, not comprising the sonorant consonants, are regarded as canonical ones. Two-member canonical clusters are analyzed in the paper. The main groups of the consonant clusters are presented schematically, and consequently some characteristic phonotactic regularities have been established.

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### **The Problem of Georgian Church Chants Polyphony in Georgian Theological Writing**

Polyphony in Georgia is the rational category of ancient musician. Because of this reason from the early stage of Christian belief development Georgian people cannot be adopted with the foreign and unusual kind of monophony songs. Georgian chants and songs are different from the Greece chants and songs. The polyphony is the national case and it became the system of national chants. It is important to think about the materials were kept in ancient writings of Giorgi Merchule, Mikhael Modrekili, Saint Giorgi Mtatsmindeli, Ioane Petritsi about the polyphony of the Georgian songs. The main interest must be the hymnographic work of Grigol Khandzteli. As the author of Grigol Khandzteli's life Giorgi Merchule gave us the special explanation of the information kept under the Grigol Khandzteli's holy works.

In the ancient past, in VI century the theological books, within them some hymnographical volumes were translated in Georgian language. That means the procedure of modification of Greece chants into Georgian chants must be started in the early stage, about VI-VII centuries. The final version must be given in IX century. Giorgi Merchule said that in Khandzta there was kept the annual holy writing of Grigol Khandzteli which must be first case of the chants. When Giorgi Merchule says that in Georgian churches the rituals are in Georgian language and some Greece rituals pronounce in Georgian it already means different character of Georgian chants in comparison with Greece chants. Georgian rituals does not mean only the language is in Georgian, but it means nature of chants in Georgian.

The chants were spread orally, not in writing, so being under danger to polish the meaning of some chants it was necessary to write down some chants. So in Grigol Khandzteli's works some chants must be in written forms. To write down the songs is necessary for saving the nature and character of songs. In fact the writing of Grigol Khandzteli's was not kept till now days but we have the writings of Saint Mikhael Modrekili and it is thought that the source of this chant must be Saint Grigol Khandzteli's chants. Saint Mikhaelo Modrekili create his chants in Shatberdi and a little bit early Giorgi Mercvhule create his work in Khandzta, in the monastery built by Grigol Khandzteli where the hopy chants of Grigol Khandzteli's were kept. After 27 years Saint Mikhael Modrekili must have the main writing of saint Grigol Khandzteli. Mikhael Modrekili had not mentioned the facts how he can get the sources of his chants but he said that he had in his hand all Georgian chants, he gathered them and kept in his book.

According some notes made by Saint Giorgi Mtatsmindeli in his works there is no doubt Georgian chants were polyphonic and the beginning of those chants must be in the early stages. The polemic writing of saint Giorgi Mtatsmindeli with the bishop confirms the canonic nature of Georgian chants when he mentioned the ancient history of Georgian church and its idea of coming from the first mediators. He has the right to say in such manner because of the fact that Georgian polyphonic chants were canonic from the early centuries.

In XII century Ioane Petritsi gave us the theological explanation of polyphony of Georgian chants and he defines the three volumes: "Mzakhr, Jhir, Bam". Those terminologies confirm the fact that all kind of theoretical tasks are the result of some practical activities. So the joining of "Mzakhr, Jhir, Bam" (meaningfulness) must be from the ancient centuries and was theoretically exaggerated by Ioane Patritsi.

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**Georgian Ethnology at the Turn of the Centuries, Results and Perspectives Devoted to the 125-th Anniversary of Academician G. Chitaya**

The earliest notes about life customs of the Kartvelian tribes are found in the Hittite, Assyrian, of Urartu and Cuneiform inscriptions, in the Hebrew, Aramaic, Greek and Roman written languages and also in abundant writings of many foreign travelers. In Georgia development of the Georgian Ethnographic conceptions proceeded gradually: in the 18th century it was linked with the name of V. Bagrationi, in the 19<sup>th</sup> century with Ioanne Batonishvili, R.Eristavi, Il. Chavchavadze and their followers. In the 20<sup>th</sup> century by the initiative of Eqvtime Takaishvili "the Literary Knowledge Distributing Society" spread widely the collecting work. The results of the fieldwork throughout Georgia not only deserved great attention and support, but also formed the basis for the establishment of the museum, where ethnography was presented as a separate department.

The pathway paved by E. Takaishvili was broadened in scientific works of the well known scholars N. Marr and I. Javakhishvili. In the prospective plan of de-

velopment of the national science, I.Javakhishvili allotted Ethnography a suitable place and elaborated the concept of source-studies of ethnographical materials. The laboratory of field materials which was founded on the first collecting activities, laid the foundation of the ethnographic research source and initiated the urgent necessity of analysis and generalization of these materials and elaboration of the proper methodology. Fulfillment of this work was laid on Giorgi Chitaya the successor of E.Takaishvili and I. Javakhishvili, who deserved a great deal of trust in him. Due to G. Chitaya's initiative the ethnographic knowledge, accumulated in generations for centuries, was given a regular layout and was formed as a science, having its united program and scientific research method, which in the former Soviet scientific space was known as a "complex-intensive" method. In Georgia ethnological researches were concentrated initially in the State Museum of Georgia.

In 20s, of the 20th century, was formed the basis for the establishment of an ethnological school (since 1930 ethnographical school). In Georgia, this year, we are celebrating the 95th anniversary of the Georgian ethnological school and 125th anniversary of its founder, the outstanding scholar and public person, academician G. Chitaya. His basic research works were carried out at the State Museum of Georgia since 1922, continued at the Institute of Language, History and Material Culture, where he founded the department of ethnography in 1938, then at the Tbilisi State University, where in 1940 he founded the faculty of Ethnography, the second in the whole Soviet space after the Moscow University. To his name is connected also the formation of the branches of Ethnography of Georgia and Ethnography of the Caucasus at the Javakhishvili Institute of History, Archeology and Ethnography, which united also the ethnographic centers of Abkhazia, Ajara and a South Ossetia. G.Chitaya started the new era in the history of the Georgian Ethnology. His initial collecting works, applying a new scientific approach, and further investigations carried out by him and his students formed the basis of the ethnographical scientific studies in Georgia. It's hard to evaluate centennial research results dealing with the Georgian people's ethnic history, cultural-historic problems, life and culture and all significant issues, which today acquire great importance of the historical primary sources.

The 20<sup>th</sup> century Georgian Ethnographical school activities can be estimated as a golden era in the history of the field. The achievements of Georgian scholars represent the important scientific heritages, which nowadays are at disposal of the 21st century ethnology and serve as the intensive basis of work.

G. Chitaya was known as the key specialist of the museum works. The top achievement in the museum activities was the foundation of the Open Air Museum of Ethnography, the fruit of his two decade intentions and works. The museum was founded in Tbilisi in 1966 due to G. Chitaya's concept. The Open Air Museum of Ethnography represents the diminutive model of a natural-geographic, folk architecture and ethnographical heritage, where on the basis of accurate ethnographical knowledge are manifested the results of Georgian people's cultural works and peculiarities, generally on the background of Georgian achievements. Due to Chitaya's viewpoint, the museum had to actively reconcile the general educational and scientific functions.

At the turn of the 20<sup>th</sup>-21<sup>st</sup> centuries, the science had to pass through difficulties due to the material and cultural parameters of society, which are the matters of current interests, ordered by time and the political-economical changes, proceeding in the state. New sensitive issues and often hard topical problems have been evoked, which seems rather hard for the modern society to overcome, as they are linked to complex processes. Though, the demands of a new century are unconditional: the suitable attention should be paid to the new and progressive trends. On the agenda stands the issue how to balance and integrate the Georgian People's traditional cultural reality with the European values and thus the modern revelation of the lasting legacy cultural heritages. This matter of priority is in the first instance the honorable task of Georgian ethnology.

Cataclysms characteristic of the end of 80s and 90s of the 20<sup>th</sup> century, then hard political and economical state in Georgia, together with the other phenomena of the social life had serious impact on the Georgian national sciences. The fundamental trends and spheres of Georgian ethnology were drastically affected. The obstacles were evoked in the field and laboratory research practices. The wide-scale complex expeditions were ceased.

On this background, for refreshment, development and actualization of the Georgian science up to the modern standards, the principal role was played by the National Museum of Georgia which since 2004 has united all the museums including the Chitaya Open Air Museum of Ethnography too, which for many years lacked the attention of governing authorities in the state.

Today ethnographic large- scale practical, as well as research works are intensively carried out at the Open Air museum. The ten year period plan of the museum development envisages the restoration works, in parallel to formation of the scientific- cognitive and educational centers. Establishment of the G. Chitaya memorial office and library promoted foundation of "the House of Ethnography" where there is a good space for research works. The practice of complex expeditions has been restored. The thematic booklets and catalogues have been issued. The preliminary works are carried out for publishing the Museum journal. Tight contacts are developed with the museum centers of Norway, Denmark and Sweden. The museum co-workers participate in different European Museums' international conferences.

Today the ethnographical Museum is preparing step by step to move to a new stage. In the process of new development, such type of museum has to play the role of a transitional ideological factor and promote the popularization of ethno-cultural heritages at the international level.

On the other hand, the museum has strategic concerns too. Today when ethnographical research works and especially field researches are limited, the museum can acquire the function of a field laboratory for students and doctorates.

It seems symbolic that Georgian ethnology, which started its development within the museum of Georgia in 20s of 20<sup>th</sup> century, nowadays since the first decade of the 21<sup>st</sup> century continues evolution and modification to reach modern standards, again within the national museum.

With these achievements the ethnographic museum is going to meet its semi- centenary jubilee in 2016.



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(*Georgia, Kutaisi*)

### **The Principle of Semantic Balance and Semantic Analysis of Some Ethnically Unlimited Georgian Lexemes**

The thesis of diversity and equivalence of the World's languages is not disputable if discussed from a humane standpoint, but as soon as the discussion takes a particular shape various views are formed. On the one hand, if in any language this or that thematic situation is more differentiated in words then the language is considered to be 'rich' in expressing nuances, while, on the other hand, such a language stands at the level of the idea and the concept.

The key characteristic of a language is to maintain the semantic balance. A Russian word 'банка' is a usual 'glass vessel' (das Glas) for the Germans and not a tin (die Buchse). This does not mean that the members of the Russian language community are unable to distinguish between the different pieces made of the two materials when necessary (there's another word жестянка). Showing this distinction is irrelevant for the Russian language. When comparing languages semantically the principle of balance should be taken into account. Excessive fragmentation of definitions in the language will hamper the economy principle.

From this point of view, the components of specific semantic inventory of the Georgian language 'zant'i' ('idle', 'slow') and 'zarmaci' ('lazy') are of interest. In Georgian the latter is the member of the content field of 'a bone idle, a loafer' and is a characteristic of a person. It should be noted that in Georgia someone or something can be 'zant'i' ('idle', 'slow') but not 'zarmaci' ('lazy') while in the Russian language ленивый means lazy and slow as well: e.g. ленивый ученик (a lazy pupil) and ленивая походка (a slow gait).

Georgian 'zant'i' expresses the low degree of the intensity of an action and carries psychologically negatively coloured emotion compared with swift, agile, fast and quick. 'zant'i' – 'zarmaci' ('idle' – 'lazy') expresses the difference between the two forms of behavior. In those languages where the two words don't exist the difference might not be so distinct. The paper will also discuss other lexemes indicating the richness and limitlessness of a semantic field of the Georgian language.

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### **Zurab Avalishvili – At Sources of the Georgian Geopolitics**

Zurab Avalishvili's merit (1874 or 1876-1944) is great before the Georgian people and in the construction of the modern Georgian state. From that rich scientific heritage which was left by Zurab Avalishvili, first of all, we will pay attention to those works in which the questions connected with geopolitics are most of all visible.

At the beginning of the XX century among the Georgian representatives of scientific community there were scientists who paid considerable attention to the ge-

ographic location of the country in her political life. First of all it is necessary to distinguish from these scientists – Zurab Avalishvili and Ivane Dzhavakhishvili. The first of him published – “Accession of Georgia to Russia” in 1901. As for Ivane Dzhavakhishvili, in 1918 he published “Relations between Russia and Georgia in the First Quarter of the XVIII Century” and in 1919 “Borders of Georgia”.

Zurab Avalishvili was in diplomatic service in the period of Georgia’s freedom (1918-1921). After the occupation of Georgia by the Soviet Russia, in 1921, Avalishvili emigrated to Paris. For Ivane Dzhavakhishvili continuation of researches in this direction was connected with a great risk. In the Soviet Union geopolitics was considered as bourgeois scientific discipline.

Zurab Avalishvili in his works doesn’t use the term geopolitics. Though, the founder of geopolitics Friedrich Ratzel (1844-1904) and Halford Mackinder (1861-1947) didn’t use this term. For the first time this term was introduced by the Swedish scientist Rudolf Kjellen (1864-1922).

Geopolitical views of Zurab Avalishvili were clearly shown in the works published 1901 “Accession of Georgia to Russia”. It is necessary to consider that circumstance that due to the reality of that time, Zurab Avalishvili couldn’t use the term annexation, in that case censorship would have forbidden edition of the work at once. Zurab Avlishvili draws a considerable conclusion concerning Constantinopol’s falling, the geopolitical configuration created round Georgia after those events are clearly visible. The judgments given at the beginning his work Zurab Avalishvili emphasizes a geostrategic importance of Georgia and those prospects, which Russia could get by stepping over the Caucasian spine.

Since 1921, Zurab Avalishvili who in emigration where he continued active scientific work, published works and articles. He cooperated with various scientific and political magazines and newspapers: “Ornat”, “Georgica”, “Le Caucasus”, etc. Works of this period deserve huge attention. Zurab Avalishvili’s activity in emigration can be divided into three periods: 1. 20th years when he wrote several interesting monographs; 2. 30s, active journalistic period and 3. 40s.

In emigration, geopolitical views of Zurab Avalishvi, first of all were shown, in the book “Independence of Georgia in International Policy in 1918-21” published in Paris in 1924. The author was well aware of various geopolitical concepts, including – “the buffer state” and “Middle Europe”. Zurab Avalishvili communicated with many considerable politicians and geopoliticians, including Friedrich Nauman, the author of the concept of “Middle Europe”. In the 30s years, Zurab Avalishvili published scientific articles which are closely connected with geopolitics.

Zurab Avalishvili was the scientist who stood at the beginnings of geopolitics in Georgia. His views promoted judgment in circles of the Georgian emigration about the geopolitical value of Georgia and questions of geopolitics. Geopolitical views of Zurab Avalishvili still keep their relevance.

*Tinatin Tushabramishvili*  
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### **Some Peculiarities of Personal Letters (Based on the Epistolary essays of Niko Lortqifanidze's)**

Epistolary essays have a very significant place in Niko Lortqifanidze's works. The genre of letters is characterized by some individual features in terms of its context as well as its form. One of the characteristics belonging to the latter is Epistolary Etiquette, which includes the date, place, salutation and complementary close of a letter. The other characteristic features of a letter can be ascribed to the contextual part of a letter. Unlike business letters, personal, love or friendship letters may not contain some peculiar features of Epistolary writing. Such as: date, place, greeting and form of addressing the recipient of the letter.

In most cases, these formal etiquette characteristics of letters are not found in Niko Lortqifanidze's novels. The place, where they were written, is not indicated in these letter, and as for the date, it is written at the end of the letter like in all the other novels of the writer.

The typical features of the beginning of a letter are salutation and the form of addressing. The addressing of a letter reveals the level of closeness between the writer and the recipient of the letter, which is modified linguistically with regard to the relationship of the writer and the recipient of the letter.

It is seldom, but still we can find several formulas of addressing and greeting in Niko Lortqifanidze's Epistolary novels. For example, **"My Rose-bud"** The writer greets his wife in a peculiar way in "Biust"; he writes: **"I will hug your swan neck and give you a thousand kisses"** and etc.

It is true that we rarely find forms of addressing and greeting in Niko Lortqifandze's Epistolary writings; however, the content of the letters is determined by the recipients. The authors are very polite and respectful towards them. The letters reflect the writer's personal and sincere attitudes towards the addressee of the letter.

Like the beginning, the end of a letter has a normalized sequence of its constituent parts. This is also true for Niko Lortqifanidze's essays. The final parts of the personal letters are the following: giving regards: **"I am giving a respectful kiss to your mother on her hand"**; Convincing the addressee in his love: **"Even though you wounded my with arrows and the moan of my heart is choking me, still I cannot say anything bad about you; moreover, I will still praise you and sing for you"**; apologizing: **"Please, forgive me for writing on a scrap of paper ... I could not sprayed fragrance on the letter"** and etc.

One of the characteristics of personal letters is that they contain the notions of personal and private. Keeping the secret of a letter has long been known since ancient times. Yet the letter and its secret content is already mentioned in "Iliad". In his Epistolary essays, Niko Lortqifanidze talks about the secrecy of a personal letter. For example, in **"The Terrible Master"**, in a letter, sealed in two places and sent by nobleman Paata, the writer warns the terrible master – Levan and writes: **"As soon**

*as you read this letter, burn it so that no one could find out about our plans for meeting”.*

The author illustrates artistically and revives things of nature and their amorous, private correspondence. He writes: *“The mountain - sad, treeless and grassless, every morning the mountain sends a shadow as a secret letter to the tall, slim, smiling mountain covered with snow.*

*The shadow, sent as a letter, will meet the sparkling beads of the other mountain; it gets pale and cheerful and starts to draw back. The sad, treeless and grassless mountain will cope the sadness; the smile will cover the face of ash-covered peak.”*

To sum up, the peculiarities of Niko Lortqifanidze’s Epistolary essays reveal its Epistolary character. To my mind, the author enriched the Georgian Epistolary writing with such essays.

*Natela Vachnadze, Lia Kiknadze  
(Georgia, Tbilisi)*

### **Kartvelology in the Service of History of Byzantine Literature: Old Georgian Translation of Athenagenes «Life»**

1. The Georgian hagiography comprises a lot of compositions, which are translated mostly from Greek and also Armenian, Arabian, Syriac and the other Oriental languages as well.

The object of our interest is presented in those Georgian translations of the compositions, the origins of which are either lost or have not been found yet. There are such cases, when two editions of a Greek text are preserved, but the Georgian translation does not coincide with either of them. So, it appears that we have the third edition of the so far unknown Georgian translation, which, by the internationally accepted rule acquires the importance of the origin;

2. One of such texts has been preserved by the Georgian translation hagiography. It is Atanagene’s “Torture” by the Bishop of Sebastia (+311), the translation of which has reached us in two editions: I-A-95, 988-995. Bodl. 265-267, II-A-382,59-62....Both of the Georgian edition texts have not been published either as the majority of the samples of the Georgian translation hagiography. Whereas two Greek texts are published (A. Papandopulo-Keramevski: ‘AvakETA..., IV, 252-257, V. Lantishev, Menologii, II, 176-179) and neither of them is the origin of the Georgian translation (E. Gabidzashvili, Works, Volume II the philological- textual studies essay, Tbilisi, 2010, 175). Thus it appears that we have got the Georgian translation of the Greek edition, which has been unknown up to now. The task of the authors of the presented work is to state critically, to prepare for the publication and to study it from the historical, philological and ethnographic viewpoints.

3. As the ethnographic material, collected on the field tells us, the greater part of which is unpublished and kept in the Ivane Javakhishvili Institute of History and Ethnography, ‘Atengenoba’- this folk-Christian holiday- must have been very popular on East Georgian mountainous regions (Tusheti, Khevsureti,

Khevi...). As the research work showed, certain families had prayer houses, dedicated to saints. One of them was Ghudushauri Niche. It is by the introduction of the Georgian material into the scientific circulation and presenting it to the wide scientific communities, by the translation of the critically stated text into the attainable language, with the attached commentaries, the role and the significance of Kartvelology in the research of the history of Byzantine literature is clearly seen.

*Karina Vamling*  
(Sweden, Malmo)

### **”These Wine Wells are Just as Good as the Old Goths’ Vats of Mead” – Historic-Ethnographical Materials on Georgia in Early Swedish Newspapers**

The presentation discusses early historic-ethnographical materials on Georgia and the Caucasus, published in the Swedish language in the end of the 18th and first part of the 19th centuries. Substantial materials published in English, German and French are well-known, but some lesser-known materials of interest are also found in minor languages, such as Swedish.

This study relies on the online access to Swedish newspapers starting from 1750 that is provided by the Royal National Library in Sweden. The database comprises over 200,000 pages of Swedish newspapers from the 18th up to the 20th centuries. Both central and regional newspapers are included in the database. For instance, searches for ”Georgien” (Georgia) and ”Tiflis” in the time span 1771–1798, show that these words are found 50 times in different articles in the last decades of the 18th century.

The presentation focuses on a series of publications entitled *En ung finsk krigares vandringssminnen, i bref till dess syskon i Sverige och Finland* (A young Finnish warrior’s travel memoirs, in letters to his siblings in Sweden and Finland) that appeared in the Swedish newspaper *Post och inrikes tidningar* (1844). The author is anonymous, but from the text it emerges that he served as a general-staff officer in the Russian army.

The beginning of the 19th century was a turbulent period in Sweden. Following the war with Russia in 1808-1809 Sweden lost its eastern parts, i.e. Finland, to Russia. A large Swedish-speaking population remained in Finland and the Swedish language continued to be used as the literary language in Finland within the Russian Empire. This explains the use of Swedish by this officer from Finland in the Russian army during the Russo-Caucasian war.

*A young Finnish warrior’s travel memoirs, in letters to his siblings in Sweden and Finland* were written in 1838-1839, but published a couple of years later. The text amounts to approximately 13,000 words and is divided into seven parts. The story begins in Finland where the author starts his journey to Georgia after visiting his relatives in Stockholm, and ends in Akhulgo in Dagestan. Four parts of the text are set in Georgia (published in February 24 and 28, March 1 and 2, 1844) and are discussed in greater detail in the presentation. This includes descriptions of Tiflis and other places that the author visited during journeys in Georgia, encoun-

ters with the local population and his understanding of relations and social structures, local customs and ways of life. The author has a sharp eye for details and provides a colourful description of how he experiences life and people in Georgia in the 1830s. A full translation of the text from Swedish into Russian will be provided.

*Sergo Vardosanidze*  
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### **Georgian Orthodox Apostolic Church and Current Challenges**

In the 90ies of the XX century, after disintegration of the totalitarian empire the former Soviet Republics, transformed into independent states, faced deep political and ideological crisis. The Iron Curtain that divided them from the rest of the world did not exist any more. They came to face new problems ... Main challenges cropped up for the independent Georgian State were: a) socio-economic, b) political, c) territorial composition of the country, d) foreign political course, e) consolidation of multi-ethnic and multi-confessional society into a unified state system.

Historically Georgian Orthodox Apostolic Church played a significant role with regard to awareness of unified Georgian statehood and spiritual culture, creation and protection of Georgian national values. In XIX-XX centuries, at first under Russia and later – under the Soviet totalitarian empire the Georgian Church was deprived of this function. Under the conditions of aggressive atheism an image of enemy was created of the church and the clergy. Hundreds of clergymen were shot or forced to renounce their belief; churches and monasteries were closed or ruined as a result of administrative sanctions. Artificial wall of alienation was erected between the church and society. This situation was maintained till the 70ies of the XX century until His Holiness and Beatitude Ilia II became the helmholder of the Georgian Church. In 1977-1989 the new Patriarch managed to restore the abolished eparchies, increased the number of clergy, restored the monastic life, opened ecclesiastical seminaries and academies; due to the Patriarch's activity on the international level the Orthodox Churches officially recognized the historic autocephaly of the Georgian Church. But from the 1990ies the Georgian Orthodox Apostolic Church found itself facing new challenges; the Church could not stay indifferent with regard to the processes that were underway in the independent Georgia: a) national liberation movement and the Georgian Orthodox Church; b) incited ethno-conflicts and jurisdiction of the Georgian Church; c) globalization and the problems of awareness of unified national statehood; d) interreligious relations and the civilizations' dialogue; e) anatomy of differentiated visions with regard to the problems and cooperation between the state and church.

Georgian Orthodox Apostolic Church supported the building of Georgian independent state. The leaders of the national-liberation movement were part of the congregation of the Sioni Cathedral. They more or less reckoned with the Patriarch, considered his evaluation of the problems facing the country. In the zones of incited conflicts (Abkhazia, Tskhinvali region) the church tried to direct the relations with Abkhaz and Ossetian people to the peaceful format. Despite the occupation of these two regions by Russia, de jure they are under jurisdiction of the Georgian

Orthodox Church. In the epoch of globalization when the main challenge for the countries with small number of population is to retain their unique culture and originality, the Georgian Church has become the buttress that carries the unified national and state consciousness. Being on the cross-roads of Europe and Asia our country historically encouraged peaceful co-existence of different religions and civilizations. Georgian Apostolic Church adheres to these principles and supports the course of dialog between civilizations. On the Patriarch's initiative more than one international symposium with participation of representatives of different confessions was held in Georgia. There is serious cooperation between the church and the state that is based on the concordat drawn up on 14th of October, 2002, but there are issues (science, education, attitude towards traditional values) to which the State and Church have different views.

Based on the analysis of the above-mentioned issues it can be said with confidence that for the last 25 years, facing very complex challenges, the Georgian Orthodox Apostolic Church and its helm-holder, Catholicos-Patriarch Ilia II have managed to keep the Church as the only institution that retained the support and respect of the majority of the citizens and besides, with his rating, its leader, Patriarch Ilia II holds the first place in every poll.

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(Georgia, Tbilisi)

### **Problems of Normalization of Literary Georgian – Heritage and Contemporary Objectives**

Working on the questions of the normalization and the standardization of the literary language became very active at the beginning of the XX century. A number of papers were written, books were published, special communities were formed etc. At that time the national university was founded that became the cornerstone of the revival of the Georgian language and culture. All these had a powerful push to the establishment of different fields and schools, to the development of the education and the press.

The work of the Academy of Sciences and the scientific institutions contributed much to the expansion of the demesne of the Georgian language. In 1921 a special book entitled as "For Literary Georgian" was published that was actually a project for arranging contentious issues about the Georgian orthography that was drafted on the bases of the materials of "the Conference of Language Experts" (commission members: A. Shanidze, G. Akhvlediani, S. Gorgadze, Vuk. Beridze). In 1925 the central terminological commission was founded (the work results were published in 1932-1933). In 1934 the republic commission at the Public Education Commission was founded that established the language norms and in 1935 at the university (at Shota Rustaveli Institute) the working commission establishing the language norms was founded (Chair: A. Shanidze, Deputy: V. Topuria).

The basic principles of establishing the norms of the literary language developed on the bases of Arn. Chikobava's report. Accordingly, in 1936 "The Norms of the

Georgian Literary Language” I, was published. In 1937 the new working commission at the sector of Kartvelian languages of the Institute of the Language, History and Material Culture was founded (Chair: A. Shanidze).

The school orthographic dictionary (three editions: 1941, 1946, 1949) by V. Topuria and Iv. Giginishvili resulted in the extensive work “The Georgian Language Orthographic Dictionary” (1968) by the same authors. The second edition (expanded) was published in 1998.

In 1946 under the government decree the commission establishing the norms of the Georgian literary language at the presidium of the National Academy of Sciences of Georgia was founded (Chair: S. Janashia, after his death – A. Shanidze, Secretary: Iv. Giginishvili).

In 1935 the permanent state commission establishing the norms of the modern Georgian literary language at the USSR Council of Ministers was founded the working base of which was the linguistic institute, in particular, the department of the literary language norms (in 1966 the latter was transformed into the Georgian Speech Culture Department) the aim of which was to study the contentious issues in the process of the Georgian literary language development and drafting standards. Since the establishment the head of the department was Iv. Giginishvili and after his death (1982) it was Sh. Apridonidze while since 2006 T. Vashakidze has been the head of the department.

The projects approved by the Scientific Board of the Institute of Linguistics were transferred to the permanent state commission establishing the norms of the modern Georgian literary language for the resolution. The established norm was compulsory.

In 1966 at the Institute of Linguistics a special collection “the Georgian Word Culture Issues” was established in which the results of the research in the field of the protection of the literary language purity have been reflected.

The regular work of the employees of the institute of linguistics in terms of the implementation of the literary language norms should be noted - the scientific- methodical papers were published in “the Georgian Language and Literature at School” that was an extension for the magazine “School and Life”; the school books were edited; they collaborated with the Cabinet of the Georgian Language at the Republic Palace of Pioneers and Students; at various times radio and TV programs about the protection of the purity of literary Georgian were aired; by means of the association “the Knowledge Line” the course of lectures about the problems in the orthography and the orthoepy of the literary language was given at school.

After gaining the independence, of course, renewal of working the state commission became an item on the agenda. This time it was called “the Presidential Permanent State Commission of the State Language” the aim of which was to arrange the issues about the norms as well as to define and regulate the country’s language policy. This field was also controlled by the subcommittee of the state language of the Georgian Parliament and in 1998 a governmental special supervisory body of the state language functioning and the country’s “language industry” was founded – the State Chamber of the Georgian Language”. The law about the state language was being prepared.



It can be said that by the end of the 20<sup>th</sup> century the independent country had not gained a negative heritage in terms of the state language from the previous system and the Georgian scientific-educational centers.

What do we have today?

The Georgian literary language (the official language of our country) is facing a new reality: the rapid scientific and technological progress and the globalization pace proposed their conditions and criteria. Using foreign terminology and phraseology gained an uncontrolled nature. The Georgian media market does not recognize any language standards. The lack of the legal grounds and the institutional mechanisms of regulating the state language is clear. The Institute of Linguistics (with a special department – “the Georgian Speech Culture”) has been a basic scientific institution of the normalization and the standardization of the Georgian literary language since the establishment. Since 2002 at the Institute of Linguistics a number of works has been prepared – “the Journalist’s Guide-book” (2002), “the Georgian Speech Culture” (2004), “Our Georgian Language” (2002, 2007, 2009), “the Journalist’s Orthographic-Stylistic Dictionary, I” (2009), “the Journalist’s Orthographic-Stylistic Dictionary, II”(2011), “the Georgian Paronym Dictionary” (2011), “the School Orthographic Dictionary” (2011), “the Student’s Orthographic-Stylistic Dictionary” (2012), ), “the Georgian Word Culture Issues “, 12 (2004), 13- 14 (2013-2014). The electronic versions of all the said dictionaries are being prepared. Since January, 2014 the program “If a Language Perverts a Nation Collapses” has been aired on TV Ertsulovneba every Thursday. This time at the Institute of Linguistics the following works are being prepared – “the Journalist’s Orthographic Dictionary” (expanded version), “the Civil Servant’s Orthographic-Stylistic Dictionary”, “the Georgian Abbreviation Dictionary” (printed and electronic versions).

Arn. Chikobava Institute of Linguistics is working intensively on preparing a new package of the literary language norms that will be the basis for the new orthographic dictionary of the modern Georgian language.

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### **The Functions of the Phase and De-semantized Verbs in Georgian**

Recently, the phase and de-semantized verbs have widely spread through the modern functional styles such as scientific, journalistic, and official and business writing styles. This phenomenon is conditioned by the increased influence of the foreign languages, needs in translation of scientific-technical, as well as official journalistic literature, accompanied with wide use of ready linguistic calque, cliché and descriptive forms. This became especially evident when observing the data of the Georgian National Corpus. The foreign languages verbs are of the translated in Georgian by the same stem verbs, but such cases sometimes carry some artificial (unnatural) nuances (*ilustrirebs* – ‘illustrates’, *ḡorespondirebs* – ‘corresponds’, *proektirebs* – ‘projects’, *speḡkulirebs* – ‘speculates’; *agitiḡdeba* – ‘is agitated’,

*adaptirdeba* – ‘adopted’, *integrirdeba* – ‘integrated’, *rafinirdeba* – ‘refined’, *reklamirdeba* – ‘advertised’, *formulirdeba* – ‘formulated’ and so on). In order to provide verbal character to the word combinations, the language uses the verb forms available in the language lexical fund (comp. *manipulirebs/axdens manipulirebas* – ‘manipulates’, *asimilirdeba* – *xdeba asimilacia/ asimilireba* – ‘assimilates’).

Verb-noun set phrases are considered a special kind of descriptive nomination. There the **phase** or **desemantized** verbs are used with nouns. The lexical meaning of such verbs are concealed and their grammatical forms are forwarded. They create word combinations in which the nouns are loaded with the main semantic meaning..

**Phase verbs** express the process running, replacing one situation with another or static situations (*icqeba gamokitxva* – ‘questioning begins’, *mimdinareobs šesçavla* – ‘study goes on’, *grzeldeba damušaveba* – ‘working continues’, *sruldeba šemoçmeba* – ‘control is fulfilled’).

The word combinations which include desemantized verbs can be divided in two types according their noun components: **noun-component** and **infinitive/masdar-** component, which formally take the form of a subject or an object in a sentence (post- positional constructions occur also but rarely).

In the word combinations **with nouns**, the verb creates semi-set expressions. Such syntagmas are natural and acceptable for the language. For example: *axorciebs gegmas/proekts/ çanafikrs/poliçikas/konçols* – ‘executes a plan/project/intention/ policies/control’. In the word-combinations with **masdar** (infinitive) two groups can be distinguished

– with Georgian stems (*ganaxorciebs mzadebas* – ‘executes preparation’, *axdens šemoçmebas* – ‘makes control’, *açarmoebs molaçaraçebas* – ‘conducts talks’, *açarebs çvrtnas/yonisçiebas* – ‘conducts training/event’) and with foreign stems expressing an action or being close to masdar/infinitive by meaning (*axdens tešçirebas* – ‘conducts testing’, *açarebs çriçaçias/akçias/skanirebas* – ‘conducts privatization/action/ scanning’ and so on).

The verb in such expressions is desemantized, it serves as a link-word and expresses meaning only with the noun. It gives verb characteristics to a foreign word, transitivity and intransitivity, for example, from one hand we have: *açarmoebs* – ‘conducts’, *axorciebs* – ‘carries’, *axdens* – ‘does’, *açqobs* – ‘leads/holds’, *açetebs* – ‘makes’, *açarebs* ‘arranges’, *çarmartavs* – ‘represents’; and from other hand: *çarmoebs* – ‘is conducted’, *xorçieldeba* – ‘carried’, *xdeba* – ‘done’, *eççoba* – ‘held’, *tardeba* – ‘arranged’, *ketdeba* ‘made’, *çarimarteba* – ‘represented’... *axdens diçnošçirebas/degaçias/ignoriçebas/inspiçias/korekçirebas/provoçirebas/prezentiçias/raçificiçebas* – ‘We have also makes diagnosis/degasation/ignoring/inspiration/correction/provocation/ presentation/ ratification and so on. Desemantized verbs perform barely the grammatical function: express the verb categories (person, number, tense, mood, aspect, voice, version) and its semantic core is masdar (infinitive) or some foreign word close to it by meaning.

Some verbs in such word combinations are quite close by their meaning and replacing them by each other is possible.

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**The Monastery of Iviron on Mount Athos – Spiritual Leader of Kartli**

The report expounds on the significance of the Monastery of Iviron on Mount Athos in the spiritual growth of the Georgian Church and Georgian people; it describes the spiritual labour of three great ascetic fathers – Sts. John, Euthymius and Giorgi the Athonites.

For the purpose of a detailed analysis of St. John's work, the report gives a consideration of a special Testimonial of Gratitude ("Charisterion"), dedicated to John the Athonite by the great Greek Holy Father Athanasius the Athonite. This Testimonial is a proof of the fact that St. John labored not only for the benefit of the Iviron Monastery of Mount Athos, but also imbued with extraordinary fullness the entire monastic life of Athos.

A scholarly Greek original text of "Charisterion", served as the origin for a precise newly published Georgian translation.

This publication of the monument once again drew the attention of the world Orthodoxy to the unique contribution of the Georgian Fathers to the history of the Holy Mount Athos. The aforementioned letter is a synodic expression of special gratitude of the entire brotherhood of Mount Athos to the Georgian Holy Fathers and is signed by many outstanding ascetics of the mountain.

St. John the Athonite is highly esteemed in this letter: "By his soul-profitting activity he surpassed all the others illumined in the past or now."

The work of the Georgian Athonite Fathers, the heritage of their writings, represents an inexhaustible subject of researches for Georgian and non-Georgian scholars. The study of St. Euthymius the Athonite's Georgian version of the most significant monument on ascetics "On Virginity", which belongs to the pen of great Byzantine Father Gregory of Nyssa, once again attested that each and every case of this Holy Father's intervention in the text represents him as the co-author of the monuments translated by him.

There is immeasurable gratitude of the Georgian nation and the Georgian Church towards these noble ascetics, creators of the unchallenged foundation which buttresses the present reality of our life.