



პროექტი განხორციელდა შოთა რუსთაველის საქართველოს ეროვნული სამეცნიერო ფონდის მხარდაჭერით [გრანტის ნომერი CS-II-22-223]  
The project was supported by Shota Rustaveli National Science Foundation of Georgia (SRNSFG) [grant number CS-II-22-223]

საერთაშორისო კავკასიოლოგიური კონგრესი  
INTERNATIONAL CONGRESS OF CAUCASIAN STUDIES



საერთაშორისო კავკასიოლოგიური კონგრესი  
INTERNATIONAL CONGRESS OF CAUCASIAN STUDIES



თბილისი 2022 3-5 ოქტომბერი  
TBILISI 2022 October 3-5



**საერთაშორისო კავკასიოლოგიური კონგრესი**  
**INTERNATIONAL CONGRESS OF CAUCASIAN STUDIES**



თბილისი 2022 3-5 ოქტომბერი  
TBILISI 2022 October 3-5

**საერთაშორისო კავკასიოლოგიური კონგრესი**  
**International Congress of Caucasian Studies**

**მოხსენებათა თეზისები**  
**Abstracts**

თბილისი/Tbilisi

3-5/ X/2022

ავტორთა სტილი დაცულია.

*The authors' style is preserved.*

© ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტის გამომცემლობა, 2022

© Ivane Javakhishvili Tbilisi State University Press, 2022

ISBN 978-9941-36-033-6

## Roin Metreveli

(Georgia, Tbilisi)

### A Great Scientist and a Public Figure

Ladies and Gentlemen,

I must confess that it is very difficult for me to fully convey Academician Tamaz Gamkrelidze's life and work, and right from the outset, I am asking for your pardon for all possible omissions.

It is a matter of pride that this Congress of Kartvelological and Caucasian Studies is dedicated to Tamaz Gamkrelidze, an internationally acclaimed scientist and public figure, Member of the Georgian National Academy of Sciences, Member of the Russian Academy of Sciences, and Member of academies and linguistic societies in various countries of the world.

I will try to give a brief overview of his biographical data.

Tamaz Gamkrelidze was born on October 23, 1929, in Kutaisi, the city he loved exclusively. Several years ago, when traveling in West Georgia, we stopped in Kutaisi, right outside the house in the street leading to the Gelati Monastery. This was the house where Tamaz was born. How much love and affection the scientist felt looking at his home, changed, but still cherishing his childhood memories!

In 1947, he graduated from secondary school and enrolled in the Faculty of Oriental Studies at Tbilisi State University. Still a student, Tamaz Gamkrelidze gained recognition as a talented researcher of history and structure of different types of languages. He made a substantial addition to the understanding of the Urartian language through his writings on the language.

In 1952, Tamaz Gamkrelidze graduated from the University and engaged in scientific activities under the supervision of academician G. Tsereteli. Later, he was sent to Leningrad, where, under the supervision of Professor I. Dyakonov, he specialized in ancient Akkadian, Urartian and Hittite languages.

Thorough knowledge of Semitic, Indo-European, Kartvelian and ancient languages of Southwest Asia, as well as vast general theoretical background allowed him to successfully defend his Ph.D. thesis on "Non-Indo-European Elements of Hittite Language" in 1956. The thesis was highly appreciated and the Academic Council of the Institute of Linguistics recognized Tamaz Gamkrelidze as worthy of the degree of Doctor of Philological Sciences.

In 1962 Tamaz Gamkrelidze defended his doctoral dissertation: "Hittite Language and Laryngeal Theory." With this research, the scholar demonstrated that he was ready to resolve the key issues of the historical-comparative grammatical analysis of the Indo-European languages. Tamaz Gamkrelidze was hailed as one of the pioneers of Hittite studies in the Soviet Union and garnered widespread acclaim for his contributions in this field.

By providing a fresh explanation regarding the origin of Hittite writing from an ancient Akkadian source, Tamaz Gamkrelidze clarified the paleographic and orthographic characteristics of the Hittite system, which were unclear under the previous idea.

Georgi Tsereteli and Georgi Akhvlediani, Tamaz's tutors, took pride in him from the start: "A scholar of tremendous erudition and particular talent... Despite his young age, he has immediately acquired a position of distinction among the greatest linguists of our country," - these are the words of the teachers, extremely satisfied with their apprentice.

Academician Tamaz Gamkrelidze is the author of a number of works in the field of semitology, the ancient languages of Southwest Asia. His general linguistic interests included such key problems of theoretical linguistics as the nature of a linguistic sign, the verb-centric structure of a sentence, general principles of comparative reconstruction, the theory of writing, general philology, etc.

The scientist's works pay special attention to the analysis of languages of different systems, and in particular to the examination of the structure and history of the South Caucasian (Georgian) languages. The regularity of reflection of sibilant phonemes in the historical Georgian languages established by Tamaz Gamkrelidze is referred to in the special literature as "Gamkrelidze's Law". This law is important not only for the history of particular Georgian languages, but also acquires general linguistic and methodological significance as a

principle indicating the necessity of strict phonemic correspondences in establishing genetic relationships between languages, based on the non-Indo-European material.

The monograph by Tamaz Gamkrelidze (co-authored with Givi Machavariani) "The System of Sonants and Ablauts in the Georgian Languages" was a new stage in Georgian linguistics. This study developed a fundamentally new concept of comparative grammar of the Kartvelian languages, the "New Paradigm". The monograph was a great success and was released internationally, namely in Germany. Notably, Academician V. Zhirmunsky, a prominent linguist, considered the monograph as a "great scientific discovery" and emphasized its significance for both the theory of linguistics in general and the history of other languages (Indo-European in particular).

There should not be any room for debate, if we claim that the fundamental two-volume book "The Indo-European language and the Indo-Europeans: A Reconstruction and Historical Analysis of a Proto-Language and a Proto-Culture," written in co-authorship with Academician Vjačeslav Ivanov, has a special place in Academician Tamaz Gamkrelidze's biography. The authors were meritedly awarded the Lenin Prize.

The assessment of two-volume book by Roman Jakobson, one of the founders of modern linguistics, is valuable: "It is definitely a pinnacle of the modern theoretical thought."

This fundamental research is actually a new paradigm of comparative-historical linguistics, which Tamaz Gamkrelidze called "typological comparative-historical linguistics" and whose idea was originally proposed by Roman Jakobson.

Leading linguists from around the world highlight two key aspects of Tamaz Gamkrelidze's writings: thorough discussion of the research topic and his aptitude for combining difficult linguistic theory issues with an in-depth examination of the material from the Indo-European, Kartvelian, and Semitic language families.

His non-trivial approach to the interpretation of already established language facts is no less important feature for practical scientific studies.

The authority of Academician Tamaz Gamkrelidze is generally recognized internationally: the scientist was elected a Foreign Member of the U.S. National Academy of Sciences, a Member of the U.S. Academy of Arts and Sciences, a Foreign Member of the British Academy, a Foreign Member of the Austrian Academy of Sciences; and an Honorary Member of the Saxon Academy of Sciences, an Honorary Member of Hungarian Academy of Sciences, and a Member of European Academy of Sciences and Arts. Tamaz Gamkrelidze was elected a Member of the American Linguistic Society, a Member of the European Linguistic Society (significantly, Tamaz Gamkrelidze served as the Society's vice-president and president at different times), and an Honorary Member of the Indo-European Society (Germany). He was a laureate of the Humboldt Prize, and a laureate of the Ivane Javakhishvili Prize.

Naturally, Tamaz Gamkrelidze was an active participant of international linguistic congresses and other important linguist forums, and regularly gave lectures and speeches at leading universities in Europe and America.

His working career started at the Institute of Linguistics, where he headed the Department of Ancient Eastern Languages. Since 1960, he had headed the Department of Southwest Asian languages of the Institute of Oriental Studies. At the same time, he worked at Tbilisi State University. In 1964, he became a professor.

He was elected first, a Head of the Chair of Structural and Applied Linguistics, and then, a Head of the Department of General Linguistics. I can't help but to positively evaluate his work at the University. The relations I had with him as the University Rector were extremely significant to me. Many good activities were started by Tamaz Gamkrelidze, but the links with many foreign universities were very significant. I would like to recall this one thing: at the end of August 1991, by Presidential Decree, Tamaz Gamkrelidze was named as the Acting Rector of the University. He never began to act in this capacity though, as this appointment was not agreed with him.

In 1973-2005, Tamaz Gamkrelidze served as the Director of the G. Tsereteli Institute of Oriental Studies and was elected Academic Secretary of the Department of Language and Literature of the Georgian Academy of Sciences. In January 2005, Tamaz Gamkrelidze was elected President of the National Academy of Sciences.

In 1984, Tamaz Gamkrelidze was elected an Academician of the Academy of Sciences of the USSR, where, he acted as the Chairman of the Standing Commission on Phonetics and Phonology at the Department of Literature and Language. In 1988-95, he was the editor-in-chief of the journal “Voprosy lazykoznaniya” (Вопросы языкознания; “Linguistic Issues”). He was President of the World Congress of Phonetic Sciences in Tallinn.

In 1985, Academician Tamaz Gamkrelidze was elected deputy of the Supreme Soviets. He was a deputy of the Parliament of Georgia for several terms. He headed the Parliamentary Committee on Foreign Relations and the Coordinating Council of Permanent Parliamentary Missions.

Tamaz Gamkrelidze’s involvement in the national movement of Georgia is a completely different subject. In the 1980s, Tamaz Gamkrelidze, so actively immersed in science, became an active participant of the national movement and played a significant role.

His speech at the First Congress of the Supreme Soviets is unforgettable. When Tamaz Gamkrelidze revealed the higher echelons of the political and military leadership in the Soviet Union in a speech that was both daring and sage, it was like a thunder stroke.

Tamaz Gamkrelidze’s speeches and press pieces showed his concern for the Academy of Sciences and his belief that the Academy should be a single national center of fundamental scientific research with a basic funding model, a unity of independent, autonomous scientific institutes and laboratories, and the highest state body in the field of science, under the patronage of the president of the country.

It was crucial to approve the Law “On the National Academy of Sciences of Georgia” in 2007, the preamble of which emphasized that the Academy of Sciences was the legal successor of the Gelati and Ikalto Academies and continued their illustrious traditions.

The new law made all educational institutions and research institutes of Georgia accountable to the National Academy of Sciences, authorizing the latter to evaluate their scientific activities.

Now, a few words about the character traits of Tamaz Gamkrelidze. His life, and daily activities in particular are a vivid example of his devotion to the science, native country and nation.

He was a man with a strong sense of responsibility. He was principled, demanding and punctual, and always considerate and sympathetic toward his colleagues.

I recall Tamaz Gamkrelidze urging the Parliament and subsequently society in the 1990s to switch the name “deputy” to “parliamentarian” because the latter better captured the essence of a deputy. Although initially somewhat rejected, the term “parliamentary” proposed by Tamaz Gamkrelidze ultimately established itself and is commonly used today.

One more issue to recall that deserved his attention. As it is known, the term “Zakavkazie” (Transcaucasia) was widely used in our country. Tamaz Gamkrelidze pointed out that the term was introduced by the northern neighbors, and “Zakavkazie” means the other side of the Caucasus for them, while is an improper term for southern countries. Tamaz Gamkrelidze was the first to suggest the term “South Caucasus,” which is well established today.

Our society remembers Tamaz Gamkrelidze’s tremendous efforts to name Tbilisi University after Ivane Javakhishvili, and his great authority helped resolve this issue positively.

Dear Sirs,

Today, under the auspices of the Georgian National Academy of Sciences and the Ivane Javakhishvili Tbilisi State University, an International Congress dedicated to problems of Caucasian and Kartvelological studies opens. Two years ago, the pandemic prevented us from hosting such an event. We believe that the Congress will be fruitful and address significant, crucial problems.

I am pleased to see experts of Kartvelian and Caucasological studies from different countries of the world participating in the Congress. They usually put a lot of effort into investigating the issues with our nation’s history, literature, and languages, and I thank them for this!

I wish the Congress a success and hope it will produce significant outcomes!

**Nino Abakelia**

(Georgia, Tbilisi)

## **The Study of Meaning Systems Associated with Hunting in Caucasian Beliefs, Practices and Artifacts**

Hunting as an extraordinary phenomenon is considered a sacred activity. It is studied in several contexts - archaeological, ethnographic, economic, mythological, artistic, cultural, etc. The mythological context, which provides the backdrop of this article, is related to the beyond world and the theme of traveling to this world.

In the archeological artifacts, attested in the Caucasus, which reflect ideas about the world, the close connection of the journey to the other world is manifested in hunting scenes, characteristic ornaments and image organization.

The mentioned artefacts were considered in various ways, sometimes as imported, sometimes as borrowed and local artifacts. The article does not discuss where, when and under whose influence these items should have appeared in the Caucasus (it is limited to references to extensive literature on this issue).

The paper based on mythological and archaeological contexts, on the one hand, examines and analyzes the ethnographic and folklore data related to hunting, in which the ancient Caucasian substrate is traced and in the center of which is the hunter and the Patron of the Beasts, which have been preserved under different names, and on the other hand, archaeological artifacts found on the territory of the Caucasus (belts, buckles rings and bowls).

Both archaeological and ethnographic contexts point to a dynamic space that is much larger than the usual environment in which hunting rituals take place.

The images of hunting-related objects in the mentioned artifacts or mythic-ritual system are considered in semiotic terms as iconic signs or symbols that are neither arbitrary nor random; ritual contexts containing semiotic systems are explored in local artifacts and sacred stories.

The paper discusses how a material object (a belt, a buckle, a ring, and a chalice) is actualized in a ritual as a semiotic system and acquires a certain meaning in it.

The paper examines the iconography of hunting in the context of ancient cosmogony, which goes beyond the framework of aesthetics and creates a cultural construction of hunting on material objects (attributes). The importance of hunting as such in a society in which the hunting of game was more than a means of survival in everyday life has been studied.

To establish the meanings of the items placed in the context, the paper examines the relations of these items in the network of symbols. Their participation as items with a certain sign in the funeral ritual and the relationship of the program depicted on it with elite hunting are studied.

The participation of these items in the elite burial ritual and the relation of the programs depicted on them to the elite hunt reveal the dual role of the sacral king-hunter and emphasize the unity of religious and political power of the king in the region.

**Revaz Abashia**

(Georgia, Tbilisi)

## **Some Issues of Differentiation of the Kartvelian Radical Language**

The scheme of differentiation of the Kartvelian radical language is widespread in Kartvelology, which is based on the view of the earlier separation of Svan from the radical language and the assumption of Georgian-Zan linguistic unity (M. Janashvili, G. Deeters). This scheme was developed mainly as a result of synchronous (only in morphology) and not of complex historical-comparative research, which is necessary for a reliable reconstruction of the historical situation of kindred languages.



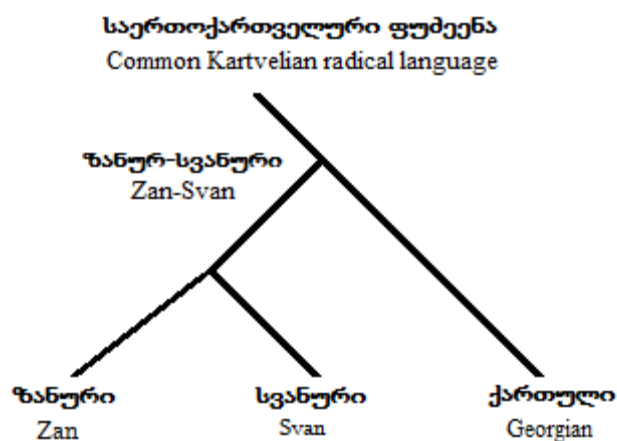
In addition, there is not provided method of internal reconstruction, without which it is impossible to explain the structural changes of a particular language. Just using this method (in accordance with the historical-comparative method) it is possible to explain the linguistic phenomena characteristic of Svan and which are significantly different from Georgian-Zan. As it turns out, such a different nature of Svan does not indicate its earlier separation from Kartvelian radical language, but is the result of historical transformations which took place in Svan.

It seems that Common Kartvelian radical language was initially divided into two - Georgian and Zan-Svan - linguistic units. Georgian has more or less retained the structural model of the Kartvelian radical language, while in Zan-Svan there are phenomena different from the radical language, especially in the field of phonology (formation of back phonemes from front sibilant phonemes as a result of shifting of the articulation place...).

At the next chronological stage, Georgian still did not undergo structural changes very different from radical language, and in Zan-Svan the second stage of such changes began (in phonology – shifting of vowels to back in Zan, systematic phonetic changes of consonants in Svan, as well as morphological-lexical differences...) as a result of what Zan-Svan linguistic unity is divided into Zan (Megrelian-Laz) and Svan languages.

Thus, initially Zan-Svan linguistic unity was separated from the Common Kartvelian radical language (\* kac-i > \* kač-i) and the Kartvelian languages were represented as two linguistic units - Georgian (\* kac-i) and Zan-Svan (\* kač-i). At a later stage, the Zan-Svan linguistic unity (\*kač-i) was dissolved into Zan (\*kač-i > koč-i) and Svan (\*kač-i > \*kaš-i \*käš > čäš) languages.

Thus, the scheme of differentiation of Common Kartvelian radical language can be presented as follows:



**Arpine Abelyan**  
(Armenia, Yerevan)

### **Armenian and Georgian Communities in Iran: Parallels and Commonalities (Historical-Comparative Analysis)**

Armenian and Georgian ethnic groups were moved to different parts of Iran from the Safavid until the early Qajar period, either voluntarily or by force. The main wave of these migrations occurred in 17th century Safavid Iran.

Within the framework of the report, an attempt is made to present the study of the history of the Armenian community of Iran with a parallel examination of the history of the Georgian community of Iran, which will allow us to bring up and evaluate both the perceptions of the two peoples inside Iran, the characteristics of community formation, as well as their role and the formation of relations with the state.

The Armenian community is one of the traditional and established communities in Diaspora. The Community has its strong both human and financial potential. It also includes various ideological and social stratum. The Community is distinguished for its high level of maintaining the Armenian identity.

The Georgian community of modern-day Iran is relatively small. The Georgian language and self-awareness among other communities of Iran is vanishing or extinct. There are self-aware Georgians in northern Iran, in Mazandaran, and notably in the Behshahr county. This latter group, however, no longer speaks Georgian, but is largely aware of its Georgian roots. Georgians live in other regions of Iran as well.

In this report also attempted to show society related problems, the involvement of the Armenian and Georgian community in the socio-political, cultural and economic life of the country, intra-community concerns, the presence of Armenian and Georgian political parties in the community and their activities, the main functioning of the community forces, the issue of rights of the Armenian and Georgian religious minority and many other issues.

## David Akhlouri

(Georgia, Gori)

### From the History of the Village Chkhuneti

The old Georgian village, today the village of Chkhuneti is located in the right tributary of the Ksani in the Churtula gorge, on the right side, 35 km from Akhgori and 17-18 km from Largvisi.

Chkhuneti is one of the villages in the Churta Valley where Ossetians from the North Caucasus have been living since the 18th century. As Vakhushti Batonishvili points out, in Ksan they occupied the places where Georgian peasants used to live.

The name of Chkhuneti is the same as that of other Ossetian villages in the Churta Valley. According to J. Gvasalia, the root of the name "Chkhu" must be derived from Megrelian, which means cow ... This opinion is reinforced by the fact that the field next to Chkhuneti is called Sadzrokhlil.

The presence of the neighboring villages of Jortisi and Chkhuneti once again underscores the high level of cattle development in this region and the rise to the forefront of animal worship.

In the summer of 1772, the German traveler Guldenstedt personally visited Chkhuneti during his trip in the Ksani Valley. On June 30, he stopped in Largvis. The following day, he took the road to Imereti ... while traveling in the direction of Churti, he localized Tskuneti (as he calls himself).

According to the German traveler, Ossetians can already be seen in Chkhuneti. It is difficult to say whether this village is considered among the 8 "Ossetian villages" mentioned in Ioane Batonishvili's Kartli-Kakheti census, where they reside, because the Ioane 1803 royal census does not say anything about the population of Chkhuneti. All the villages of Churtiskhevi mentioned by the Ossetians mentioned in the Russian chamber description of 1804 are mentioned in the royal description except Chkhuneti.

According to the first Russian cameral description, the Ossetians living in Chkhuneti belonged to the landowner Glakhi Pitskhelauri (Pitskhelauri). In total, 9 families lived in the village of Chkhuneti, 44 men, 25 women, had 34 days of arable land, 26 days - not used for arable land, 71 hay. They paid 60 rubles and 60 copecks.

Most of the Meladzes lived in Chkhuneti - 8 households, only one household was Nagadze. Surnames, like in Georgian, ended in - dze and were attached to the meaning of first - son. The main occupation of the inhabitants was cattle breeding and sheep breeding. The tax that used to be high for tenants was paid to the landowner Pitskhelauri ... Among the sights of the village is the niche of the nineteenth century St. George. The inscription on the church bell informs us that ethnically Ossetian Meladzes settled there, but already with Georgian mentality, donate a bell and Bolnisi cross with Georgian Mkhedruli inscriptions to the new orthodox church of St. George built on the site of the old church (Bolnisi cross inscription dates back to 1843). St. George is depicted in the center of the cross.

In the second half of the twentieth century, the Driaevs, descendants of the Meladzes, still resided in Chkhuneti, along with the Janigaevs and Muzaevs, who must have come from neighboring villages.

**Ketevan Akhobadze**

(Georgia, Tbilisi)

## **The Challenge of the 21st Century: the Impact of the Cultural Crisis on Society and Political Culture**

Today, in fact, is the 20s of the XXI century, and if we look at the historical development of mankind in these new dimensions, then we return to the end - obscure or "vague and repetitive" questions. The issues that anthropologists of all directions of the XIX-XX centuries thought about, debated, created theories, sometimes they were wrong or not at all wrong ...

The paper is devoted to the issue of how the cultural crisis affects society and political relations, political culture.

One of the main features of the crisis of modern culture is that it develops as a crisis of life, and if usually the crisis of culture - as a crisis of the spiritual sphere of human activity, affected only some aspects of it, now it is not limited to the cultural and spiritual sphere of public life.

The consequences of the crisis have had a serious impact on world cultural development as a whole. Hence, one of its properties is its distribution throughout the Earth. On these issues, despite the common views (different), in this paper I will try to use the method of comparative research to show that the emerging culture crisis is not typical for any particular country or continent, it has affected absolutely every corner of the globe. All societies are inextricably linked not only with economic, political but also cultural relations.

The crisis of culture and spirituality is intensifying for humanity, at certain stages. This crisis is still present in the world, the new wave of which started in 2008 ... There seems to be no time to think, because future messages are not only thought-provoking, but also disturbing!

Therefore, we remind you once again that the answer to the question - "Who owns the future?" Has already appeared in the form of a message in the global world: if there is no culture, we will not have a future! - „No Culture, No Future“!

**Makka Albogachieva**

(Russia, St.Petersburg)

## **The Experience of Cultural Interaction of Modern Georgians and Ingush**

The Ingush are natives of the Caucasus. However, the entire complex of sources currently accessible cannot fully cover the history of the Ingush people. The ethnonym Ingush (glalga) is frequently used by scholars studying the early history of the Caucasian peoples to refer to Gargarey, Kists, Dzurduks, Tushi, etc. Researchers of a later period use the term Vainakhs, referring to Ingush, Chechens, and Batsby, further complicating the task.

The renowned Caucasian expert E.I. Krupnov made a review of various sources and, citing the authors, reported that Khevsureti (Pkhovi), Kistet and Chechnya, were all administratively a part of Kakheti in the 11th century and were subordinate to the Eristavi of Kveteri. A. N. Genko was even inclined to believe that "the most ancient center of the Chechen-Ingush national existence was modern Tushetia, which later became Georgianized." Prince Vakhushti wrote that "the Kakhetians consider their Dzurduks, Gligvs and Kistins, but they have not known about this since the time they disappeared." "Whether the above-mentioned reports of Georgian written sources about dzuzuks rest on literary tradition or on oral tradition, they deserve complete trust, because it was during the reign of Parnavaz, married, by the way, to a dzuzuki, that Georgian-Nakh relations were characterized by extremely close contacts. This union was supposed to strengthen political ties between the two peoples and expand trade and cultural relations between them.

As one of the Ingush legends has it, once there were three brothers Galga, Gurzhe and Gyabarte; from them, respectively, came the Galgai (Ingush), Georgians and Kabardians. The emergence of such a legend can be

explained in part by the fact that the Ingush in the late Middle Ages shared borders with Georgians from the south and Kabardians from the north and west, it can also be explained by the fact that the names of these three mythical brothers have initial sounds that are somewhat similar to one another (g, gl). Even if it seems improbable, the fact that the Ingush formerly referred to these two tribes as their brothers indicates that these peoples had had cordial and strong historical ties.

The legends and narratives of the Ingush, provide a lot of information about the Ingush's migration to Georgia in the distant past, as well as about their departure from Georgia and return to their homeland.. According to renowned researcher N. Jalobadze, the Vainakh substratum stands out particularly when comparing the ethnogenesis of the Georgian people to that of other Caucasian peoples. Georgian chronicler Leonty Mroveli (IX century) claimed that Vainakhs and Georgians shared a common ancestor. The kinship of these peoples is proved by weighty archaeological, anthropological, linguistic, folklore and ethnographic data. Mutual influence was quite strong as evidenced by the relics of the Ingush toponymy in present-day Western Georgia, particularly in the areas adjacent to the pass routes between Western Georgia and the Central Caucasus, the same is evidenced by the elements of the Ingush speech in the Western Georgian languages. The genetic affinity between Georgian highlanders and the Vainakh inhabitants of the North Caucasus is also clearly traced in the monuments of the material culture of these peoples. Thus, residential and combat towers, crypt structures of Tusheti, Khevsureti and Pshavi bear a striking resemblance to the Ingush buildings in terms of masonry technique and construction "Khevsurs and Tushins believe that the construction skills (building towers) were brought to them by the Ingush". The Caucasus has a unique socio-cultural community that distinguishes it from other civilizational systems and unites the different nationalities living in this region.

**Issa Almazov**

(Russia, Ingushet Republic, Magas)

### **King of Kartli Vakhtang VI in the History of Secret Diplomacy between the Russian Empire and Persia**

The Russian Empire attached great importance to attracting the rulers of Georgia, who were sick and tired of Persian dominance, to the side of Russia when determining its priorities in the Caspian Sea and the Middle East in the second half of the 17th and first half of the 18th centuries and in the implementation of foreign policy with Persia.

Vakhtang VI, the king of Kartli (September, 1675 - March, 1737), became one of such rulers who appeared on the horizon of Russia's foreign policy at that time. He held a noteworthy position among the cultural and governmental figures of Georgia in the 17th and 18th century as both a writer and a lawmaker. Being the ruler of the Kingdom of Kartli, he was an adherent of a military-political alliance with Russia, seeking to use her assistance to free Georgia from Persian invaders.

After participating in Persian campaign of Peter I, in early November 1724, King Vakhtang VI left for Russia with a large retinue and settled in Astrakhan. The Russian government sought to use the capabilities of Georgian king and his desire to assist St. Petersburg in its political undertakings in the Caucasus and Persia. During his stay in Astrakhan, diplomatic trips (by sea) to Persia were twice planned and organized with important assignments from the Russian government. Thus, in 1726 and 1728 King Vakhtang VI was delegated with diplomatic missions to Persia. In the first case, it was reported in the rescript of Empress Catherine I that only Vakhtang VI thanks to his familiarity with Persian affairs, could persuade the Persian Shah Tahmasp Kuli Khan (the future Nadir Shah) to support Russia (RGADA. F.4, op.1, d.51, l.12ob.). In the second case, by order from Emperor Peter II, he hastily leaves (by sea) from Astrakhan to Persia, accompanied by an associate of the emperor, General-in-Chief Prince V.V. Dolgorukov, with whom King Vakhtang VI should have consulted on all matters.

In the Central State Archive of the Republic of Dagestan (CGA RD. F.379, op.1, d.2, ll.82-89), the author identified original hitherto unknown archival documents to the scientific community of the Caucasus and

Georgia, containing the correspondence of King Vakhtang VI with Emperor Peter II , Prince V.V. Dolgorukov and Astrakhan Governor I.A. Volynsky. The documents refer to the period of 1728, when he was active in Russia's foreign policy service. The present review of the correspondence of King Vakhtang VI may be of interest to Caucasian scholars and the historical studies of Georgia due to its scientific novelty and originality.

The main content of the correspondence, which consists of four surviving letters, is: **the first letter** (ll. 88-88v.) informs about the upcoming mission of the King of Kartli Vakhtang VI, indicating the safe route to Persia, bypassing "the places where there are dangerous pestilences" and keeping the king safe for himself and those accompanying people from "pestilence". The fears of Emperor Peter II regarding the "pestilence" were not groundless. In the previous year, 1727, an epidemic of plague and cholera that spread in the Caspian regions of southern Russia and part of the mountainous lands of the North Caucasus significantly devastated these regions. The letter is dated March 30, 1728.

**The second letter** (ll. 82-82v., 83) dated April 22, 1728 from Astrakhan, is sent by Vakhtang VI to the Governor of Astrakhan and covers the king's return on ships from Persia to Astrakhan and his subsequent travel on ships up the Volga to Moscow for a report to Emperor Peter II. The governor informs the king that due to the newly emerged "dangerous illness", his further trip to Moscow may be delayed. However, the governor is reassured by Vakhtang VI by saying "I am well" and "if my people become ill, I was ordered to leave such people, and go further by myself," and "it's impossible for me not to go to Moscow by my own will." In the final part of the letter, Vakhtang VI asks the Governor of Astrakhan to deliver his luggage from Gilyan, and also to provide a safe place for temporary residence (in Astrakhan) to his brother Semion with his people before he is called (by the tsar) to Moscow. The king also informs the governor that "his trustworthy Prince Rostom, is there to take [letters] from him and send me [news] about him while the Georgians reside there. So, he resides until the Decree of the letter sent to His Highness Field Marshal Prince Vasily Vladimirovich Dolgorukov, and please send him [Prince Rostom] without delay. The letter is signed: "Always benevolent, Your King of Georgia." (signature in Georgian).

**The third letter**, a response (ll. 84-84v., 85) of the Governor of Astrakhan to King Vakhtang VI dated April 24, 1728, informs him, upon returning from Persia, to avoid "dangerous places" (due to the epidemic of plague and cholera) and continue on to Moscow up the Volga through Krasny Yar or to Tsaritsyn on their ships.

**The fourth letter** (pp. 86-86v., 87) of Tsar Vakhtang VI to the Governor of Astrakhan dated April 26, 1728, in connection with his concern about the spread of the plague and cholera epidemic in the region from the sea and steppes, informs him "my people are not infected and I didn't visit dangerous places and has no contacts with anyone from dangerous places, therefore they intend to move further along the Volga, directly to Moscow without stopping, because he brought good tidings to the emperor from his trip to Persia. Here, in this letter, there is again a mention of Prince Rostom Polavandeev (Prince Rostom Palavandov (Palavandishvili), an entourage from the retinue of King Vakhtang VI. In 1723, he saved the king from Lezgins attack), who has letters to him, which "can be taken from him and sent to me and please, keep the aforementioned prince in Astrakhan before receiving my letters."

Until 1736, king Vakhtang VI headed several diplomatic missions to the South Caucasus and Persia with the goal of enhancing the political influence of Russia in these regions. Petersburg highly appreciated Georgian king's contribution to the foreign affairs of the empire. In October 1735, the Astrakhan Governor I.P. Izmailov received a decree from the Governing Senate on the full provision of state support for Vakhtang VI and his family and retinue. He spent the last years of his life in Astrakhan. He passed away on March 26, 1737 and was buried in the church of Assumption in the Astrakhan Kremlin.

**Andrew Andersen**

(Canada, Victoria)

### **Territorial Formation of Georgian Democratic Republic (1918-1921)**

The paper covers historical and legal aspects of the territorial formation of Georgia during the period of the First Republic (1918-1921) That includes brief analysis of how and under which circumstances a number of

territories often disputed with other parties became parts of Georgia during the specified period. The paper also touches on a few territories that were claimed by Georgia but never came under its control. The territorial losses of Georgia which occurred as a result of the Soviet-Georgian war of 1921 and the sovietisation that followed, are also listed in the paper.

Within the last 30 years, quite a few papers and books have been published both in English and in other languages in which the authors focused on researching and analysing historical and political events that resulted in incorporation of several specific territories into the First Republic. However, none of them seem to deal with the territorial formation of Georgian Democratic Republic as a whole.

The research method of the paper has been based on the case studies using archival materials, memoirs of major political and military figures who were direct participants of the events that led to incorporation of certain territories into Georgia, as well as on the research articles and books previously published on the related topics.

The main findings of this research indicate that practically none of the territories within the internationally recognized borders of contemporary Georgia have become part of it as a result of military aggression or the suppression of the will of the majority of their population, while their incorporation into Georgian state was confirmed by several international treaties. Accordingly, none of the above territories can be subject of legal and even moral dispute. At the same time, from the historical perspective, there is no single part of contemporary Georgia that had not been part of this country in the recent or distant past.

Doing research in the field of the territorial formation of Georgia and the related questions seems to be of vital importance today in view of the aggressive policy of contemporary Russian Federation which since the dissolution of the Soviet Union in 1991, has been aimed at dismemberment of Georgia, annexation of her territories and, in fact, at the desovereignization of it as a free and independent nation. Alongside with the military aggression, the above policy of the Kremlin is based on omnipresent and intrusive propaganda as well as on falsifications of history the latter being possible due to the fact that both modern and contemporary history of Georgia still remains understudied and underresearched.

**Avtandil Arabuli**

(Georgia, Tbilisi)

## **"The Georgian Language Thesaurus" and the Latest Tasks of Georgian Lexicology-Lexicography**

Academician Tamaz Gamkrelidze planned and successfully implemented a number of large-scale scientific projects during his long and productive life. The only such large-scale idea, which the scholar wanted to implement on the basis of the legacy of the commission for defining the academic text of "The Knight in the Panther's Skin" (the "Rustaveli Committee" at the moment) and which remained unfulfilled, is the project "The Georgian Language Thesaurus".

"The Georgian Language Thesaurus" (Greek: thesaurus "treasure") is a multidimensional scientific idea, which, first of all, implies the compilation of a historical dictionary of the Georgian language; But the purpose of the project is not only this valuable task of course. The need to solve several basic or constituent scientific tasks has been identified:

1. First of all, it is necessary to provide these lexical works with appropriate textual bases, for which, solid literary sources created according to the traditional principles of academic publications require a substantially new way of editing.

2. For the software of lexical works, it is necessary to develop general principles of structuring textual data.

3. The necessary condition for the lexical processing of the material is the maximum unification of the old Georgian orthography.

4. It is necessary to have a uniform rule and system of citing sources (unified chronobiography).

The laying of the foundation of Thesaurus has shown that the lemmatization of old Georgian data is an independent task and the similar processing of new Georgian data should be related to it in a certain way, in accordance with the principle of historicism. Most importantly, at this stage there is a fairly solid database of old Georgian lexical data (lemmas).

At the same time, within the framework of the tasks of lemmatization, on the basis of the old Georgian dictionary, "The Knight in the Panther's Skin" was processed as a kind of "bridge" in terms of the history of the Georgian literary language.

For the initial presentation of the modern Georgian language data, the Georgian translation of "Gargantua and Pantagruel" was taken as a test textual base and autonomously processed as a sample with an archaic style and rich lexical data.

The lexicographical processing of new (post-12th century) texts has revealed two independent tasks related to the project:

A) Compiling symphony-dictionaries of separate monuments (The symphonies of the Bible and "Gargantua and Pantagruel" are being actively created).

B) For the first time in the Georgian reality, a dictionary of the syntagms of "The Knight in the Panther's Skin" is being compiled, which will be the basis for similar works for separate authors or a unified linguistic database.

The mentioned tasks for "the Georgian Language Thesaurus" clearly present the multifaceted work related to the scientific direction. As a result of the phased implementation of this project, a credible foundation will be created:

- For historical and historical-etymological dictionaries of the Georgian language;
- For various electronic dictionaries of the Georgian language;
- For Old Georgian and New Georgian Spellcheckers;
- For grammatical (morphological and syntactic) modeling of the Georgian language;
- For automatic translation programs, etc.

## Goneli Arakhamia

(Georgia, Tbilisi)

### For The study of the List of New *Kartlis Tskhovreba* (History of Georgia) by Palavandishvili

The list of new *Kartlis Tskhovreba* (History of Georgia) by Palavandishvili is a written monument of a complex structure. The first layer of the text of the manuscript was transcribed in 1761 by Zakaria Mikadze, a priest of the Sioni Church. By this time, conditionally the first part of the rewritten text, from the beginning (Preface by the "Learned Men" Commission) through the enthronement of Georgian King George V the Brilliant, textually follows King Vakhtang's edition of new *Kartlis Tskhovreba*, more precisely an earlier version of the edition, preserved in the list by Rumyantsev and its transcribed copies, while the second part of the manuscript describing the history of Georgia in the XIV-XVII cc. is not Vakhtang's edition, but its altered version, belonging not to the "Learned Men", but to another, later-time editor (of the 1740s). In the same year (1761), priest Zakaria included a sizable fragment of an earlier manuscript of new *Kartlis Tskhovreba* (conventionally named *Urbnuli*) in its original form in the first part of his rewritten text (59 pages telling the stories from the pre-royalty era through the times of the tenth King of Kartli).

Almost four decades later, in 1798-1800, the scribe, now Bishop Zakaria of Nekresi, Ambrosi in the past, completed his manuscript with new inserts, which as early as 1761 he had placed on the margins and glued sheets of so-called first part of the manuscript bound in a book. These inserts include the following stories:

Customs and traditions common in pagan Kartli (P5r-v); Departure of Elio, a Jew from Mtskheta, to Jerusalem to attend the gathering of Jewish law scholars to discuss the teachings of the Christ, and the precepts of Elio's mother; Casting of the lot for the Christ's garment and bringing it to Mtskheta by the Jews of Mtskheta (P16r); By the revelation of the Christ, the Holy Virgin became the Patron of Georgia (P15c); Acts of the Apostle St. Andrew in Georgia (P17r-v-18r-v); By the decision of Justinian Caesar, from now on, instead of Greeks "the Kartvelian dynasty shall be the Catholicos of the Church of Kartli" (P83r-v); The campaign of the king of Kartli against the Kaskians by another order of Justinian; Condemnation of Origen and his views at the Fifth Ecumenical Council; Conversion of the Abkhazians under Justinian (P88r-v); Miracle of the Icon of Our Lady of Atskuri during the Campaign of Heracles Caesar (P91r); Patriarch of Antioch grants the right to the Church of Kartli to consecrate Catholicos; Consecration of Bishop John of Gothia by the Catholicos of Kartli (P92r); Equation of the Church of Kartli to the World Apostolic Churches by the Sixth Ecumenical Council; Recognition of the boundaries of the Church of Kartli and affirmation of the Catholicos' authority (P94r); Annals of Rusudan's demise (P191r).

The above-mentioned inserts were included in Palavandishvili's list from the list-type manuscripts by Baratashvili and Queen Nino of Mingrelia, which are the latest edition of the new *Kartlis Tskhovreba* (dated by 1740-50s).

## Rusudan Asatiani

(Georgia, Tbilisi)

### Functional "Clusters" of Linguistic Forms at Different Linguistic Levels in Georgian

The main task of structural linguistics is to identify and describe the relationship between the "Signifier" and the "Signified" of the "Sign". The study of these relations is effective if all three aspects of the sign are taken into account, both syntactic or semantic, and pragmatic.

Foregrounding of the pragmatic aspect implies a shift in emphasis from the meaning of the sign to its functions: in the functional approach, the sign is analysed not only from the point of view of its meaning and form but also from the point of view of its functions in the language system.

From a functional point of view, it becomes clear that sometimes a one-to-one correspondence between the signifier (res. value) and the signifier (res. form) cannot be established, since it may be that

1. the form of one linguistic sign expresses several meanings at the same time; And, vice versa,
2. different forms of various linguistic signs express one function, and these signs function as one unit in the language system.

Patterns of such morphemes are common in so-called fusion languages, where one morpheme expresses several meanings at the same time; For example, in the Georgian language, a morpheme -s denoting III-Person of a Subject simultaneously expresses a set of meanings: either {S, III, Singular, Active Verb, Present}, or {S, III, Singular, Subjunctive Mood}. Such cases of fusion (one form  $\leftrightarrow$  several meanings) are quite common in the grammatical system of the Georgian language and are even properly analysed. However, the second case: {one meaning/function  $\leftrightarrow$  several forms} – is less identified and studied in Georgian. At the level of phonology, the so-called Harmonic Complexes identified and studied by Akhvlediani are an example of such clusters.

The paper reveals and analyzes examples of such "Functional Clusters" in Georgian at the level of morphology (e.g., Passive forms, Causative, Perfective) and/or syntax (e.g., One type of NP, Subjunctive Mood).



## **Nana Bakhsoliani**

(Georgia, Tbilisi)

### **The Notion of Border in the Bible**

1. The history of the formation of state borders can be found in various books of the Old Testament - the Books of: Tobias, Judith, Esther, Job; Psalms, the book of Proverbs; Ecclesiastes, the Wisdom of Solomon; Books of the prophets - Isaiah, Baruch, Ezekiel, Kings 1, 11, 111, IV, Book of Chronicles I, II, Ezra I, II, III, Pentateuch of Moses, Joshua, Judges, Ruth, Numbers. In ancient times, neighboring countries were separated from each other by natural and difficult-to-cross borders such as forests, rivers.... Making/defining a border in the books of the Bible is an act of God. A monument, a mountain, a cave, sea, village, desert can be defined as border.

2. After leaving Egypt, Jewish people had to cross the desert road to enter the Promised Land. In the author's opinion, this had a symbolic and mystical significance. The people encamped in the desert "near the mountain of God" (Exod. 18: 5). Mountain, rock, is the place from where the existence of the Lord is experienced by Moses. This is Mount Sinai. After the Ten Commandments were given, Mount Sinai was called Desert Sinai, thus the mount took the name of the desert –Mount Sinai, Sinai Desert.

3. The author also draws attention to the important circumstance that border in both singular and plural indicated the outline of the country, "side", "coast", "limb", "mouth", "limit", "rock", "lip" (as a natural border) are found in many passages of the Old Testament in the sense of border or territory, thus, "limit", "mouth", "edge", "end", "hand", were used in various applications, both literally and figuratively, and denoted spatial and ideological concepts.

4. As a result of the study, the author comes to the conclusion that the concept of border in the Bible, expresses ethnic, religious and political heritage along with geographical. Border established divine order within itself, that is civilization which was separated from outer lands and the peoples living there by national identity and religion, border separated and confronted two worlds, and at the same time, it was a paradoxical place where they connected with each other. Without borders there is no order, law and justice.

## **Miranda Basheleishvili**

(Georgia, Tbilisi)

### **New Regional Challenge for Iran**

The strategic region of the South Caucasus has occupied an important place in Iran's regional policy for centuries. The political and economic importance of this region has grown much more in the modern world. Current events taking place in the South Caucasus affect the security, economy and political agenda of Iran. One of the most important events in this regard was the large-scale escalation of the Karabakh conflict in 2020, known as the second Karabakh war. Nowadays the political and economic role of the region is even more increased. The current regional events affect Iran's security, economy and political agenda. One of the most important events in this regard was the escalation of the Karabakh conflict in 2020, which is known as the second Karabakh war.

Shortly after the outbreak of the second Karabakh war, the representatives of the Iranian government called on the parties to settle the situation through negotiations and express their readiness to act as a mediator. The Islamic Republic of Iran supports the territorial integrity of Azerbaijan and its internationally recognized borders.

The Islamic Republic of Iran continues to place a high priority on putting an end to the conflict and maintaining the region's stability. The agreement signed between Azerbaijan and Armenia after the second Karabakh war leads to change the existing de facto borders in the South Caucasus. This creates new challenges for Tehran in the border region. According to abovementioned deal the presence of the Russian peacekeepers and potential new transportation routes fundamentally reshape the political order of the South Caucasus. This is

not in the interests of Iran's regional policy and pushes Tehran to intensify its political, economic and cultural activities in the South Caucasus.

**Rana Bayramova**

(Azerbaijan, Baku)

### **The Struggle Against Religion in Azerbaijan and Nariman Narimanov (1920 s)**

The struggle against religion and believers in Azerbaijan after the April 1920 coup, especially the disregard for the democratic principle of freedom of conscience, provoked strong protests among the people, as well as among the influential clergy. The facts and archival materials show that as the Soviet power was strengthened, the freedoms they promised to the peoples were forgotten, the moral and ethnic values preserved for centuries and passed down from generation to generation were erased, and authoritarian and totalitarian measures were taken. Attitude towards Islam was one of the main issues of Narimanov's policy and took an important place in the views of national statehood. He repeatedly protested. He believed that it would be a great mistake to look at Islam as a theory that seeks to hinder culture and progress.

**Tamar Belashvili**

(Georgia, Tbilisi)

### **Aleksandre (Shura) Bandzeladze's Illustrations for the *Vepkhistqaosani***

Aleksandre (Shura) Bandzeladze is one of the most notable Georgian artists of the 20th century who worked on the illustrations of the *Vepkhistqaosani*. This series of works created for the *Vepkhistqaosani* in the 1990s, left unfinished. However, the number of individual, finished works provides a basis for bold discussion on this theme. The artist's wide expertise, which he acquired while working on church paintings, was reflected in *Vepkhistqaosani* with amazing power. It appears to have brought together secular and religious currents, found agreement with many prior issues, the theme of illuminating a medieval book was strengthened, and, at the same time, an oriental cultural layer attached to Georgian reality.

Shura Bandzeladze became the first Georgian artist after David Kakabdze, who chose abstraction as one of the main languages of his work. While working on the illustrations of the *Vepkhistqaosani*, he again returned the form to the surface of the canvas. The illustration made it clear that the artist managed to combine all his previous creative endeavors into this single piece and create his own version of the text that was both aesthetically and visually adequate.

When working on *Vepkhistqaosani*, the artist the artist eventually succeeds in freeing himself from all artistic. Be it nearly all European and American artistic movements of the first half of the 20th century, academic painting and a program in the style of socialist realism, church painting and sculpture, book illustration and secular monumental painting, and who can count how many more, a strong, self-sufficient, rather individual spoken language, an infinitely wide scale of thinking and his own artistic-stylistic version of the perception of the world - these are Shura Bandzeladze's illustrations for this poem.

It should also be noted that Aleksandre Bandzeladze not only illustrates this work, but he is also the copyist of the text. He combined the handwritten text with the artistic compositions and thus created a single artistic composition of the book, a collection of medieval manuscripts. The historical tradition of text illustration, the modern colloquial language of design and the artistic "project" implemented at the initial stage of the

collapse of totalitarianism, which, if it were not for the post-Soviet reality, would have taken its place among the outstanding examples of postmodernism - these are the illustrations created by Aleksandre (Shura) Bandzeladze for *Vepkhistqaosani*.

**Naira Bepievi**

(Georgia, Tbilisi)

### **Mother's Worldview in the "Poem of the Tiger and the Knight"**

In world folklore, there is a rare case when a mother whose son was killed recognizes the courageous qualities of the killer, even feels some pity for him and a desire for compassion and sharing his mother's grief. In the work, we will specifically discuss the image of a woman, a mother in one of the ballads - "The Poem of the Tiger and the Knight." A grieving mother mourns her son who died in a combat with a tiger. At the same time, she mourns the tiger that killed her son, recognizes his intrepid qualities and even shares his mother's grief. "The Poem of the Tiger and the Knight" attracts attention first of all to those humanistic ideas that introduce us to the worldview of a woman, a person with lofty morals who has risen to incredible heights of humanity and forgiveness.

In Ossetian folklore, a mother, along with her deceased, mourns the grief of other mothers, although here it is not the mother of her son's killer. In general, in such a tragic situation, the mother finds the ability to empathize with other mothers, express extreme grief and mourns them too.

**Oliko Beridze**

(Georgia, Tbilisi)

### **Socio-Economic and Political Life of Ethnic Minorities (According to the Historical Writing of Agathias Scholasticus)**

The Eastern Roman Empire of the 5<sup>th</sup> -6<sup>th</sup> centuries represented a state formation extended over a very large territory, artificially united by conquest of mainly different ethnic tribes. This was an artificial conglomerate of different tribes and peoples, who had lived peacefully according to their own way of life before the appearance of the invaders on their lands, but fell victim to the aggressive policy of the Empire. There is a long list of the national minorities about which historian Agathias Scholasticus narrates sometimes in detail, sometimes moderately, with a few strokes. Agathias states at the beginning of his work that when relating the events of the past he will focus attention only on the truth and impartial coverage of stories and events. The article will discuss the evidence of Agathias, the objective reality of the Laz, the Chans and other ethnic minorities. Some tribes have a king, have a deliberative council, are characterized by mutual respect. They try to resolve issues peacefully, by diplomatic adjustment, they practice craftsmanship, have the historical memory and are proud of their past, are distinguished by their bravery. Some tribes cannot forgive the insult to the invader and, in Agathias view, fall victim to their arrogance, some tribes have legalized socially distinctive signs, have their own distinctive weapons, military tactics, and also other characteristic features of socio-economic life. Agathias justifies the policy of conquest of the Empire, but tries to be right, does not hide the shortcomings of the Romans, often their unjustified cruelty to the conquered tribes, due to which, e.g. the Laz, and not only them, find it difficult to accept the Romans and to tolerate their policy and way of life.

## Vladimir Besolov

(Russia, Republic of North Ossetia, Vladikavkaz)

### **Architectural Morphotypes of the Ancient Central Structures of the Mountain Belt of Euroasia in the Light of a Scientific Concept of T.V. Gamkrelidze – V.V. Ivanov**

The determining potential of the scientific concept of T.V. Gamkrelidze - V.V. Ivanov when comprehending the traditional architecture and construction equipment of the South and Greater Caucasus. For each stay in Georgia, the author of these lines, the primary goal has always been to visit Tbilisi State University. I.A. Javakhishvili, Institute of Economics of the National Academy of Sciences of Georgia and the building of the Presidium of the National Academy of Sciences of Georgia of my senior friends and wonderful Georgian colleagues in the field of humanitarian and complex science, including meeting with Tamaz Valerianovich Gamkrelidze and Roin Viktorovich Metreveli, having a conversation with each of them, learning about scientific innovations in kartveli and in the development of a new hypothesis, not at all, but a concept, theory, doctrine about the ancestral home of the Indo-European tribes, the Indo-European proto-language and proto-culture!

The author of these lines is forever grateful to T.V. Gamkrelidze and V.V. Ivanov, because with the advent of their comprehensive and fundamental theory about the area of origin of the Indo-European proto-language, or the base language, about the filiation of the Indo-European dialect community and the irradiation of migration waves of the most ancient tribes, carriers of the Indo-European language and culture, they managed to interpret a number of important scientific problems that previously gaped with a white lacuna in world architectural studies, namely: to determine the era of the primary area of origin, stages of formation, stages and vectors of distribution of architectural morphotypes of the most ancient centric structures - dwellings, tombs and sanctuaries erected on the territory of Armenia, Eastern Georgia and in the middle, central part of the Greater Caucasus by local, autochthonous tribes and indigenous mountain peoples.

For representatives of archeology, ethnology, historical anthropology and architectural studies, the intensity of the controversy is still unabated when comprehending the immanent essence of the architectural morphotypes of the most ancient centric structures erected in the middle zone of the Greater Caucasus. After all, the question of when and in what ways the most ancient Indo-Europeans living on the territory of the Central and South Caucasus turned out to be important? Do the Armenians, Ossetians and their ancestors have anything to do with the construction of truly unique architectural morphotypes of the most ancient centric structures in the territory of the South and Central Caucasus - dwellings, tombs and sanctuaries? After all, these, at first glance, seemingly primitive structures of traditional architecture and construction equipment have no analogues in the world history of architecture and construction equipment!

Since his student years, the author of these lines has been tirelessly interested in the question: who exactly is the creator and bearer of a completely unique ethnocultural constructive and artistic tradition of organizing a closed architectural space of a centric configuration of composition with a predominance of a geometrically clear core of centrism and a centric internal structure of a clearly expressed axis of verticalism?

Based on an in-depth understanding of the truly innovative scientific concept of T.V. Gamkrelidze - V.V. Ivanov, the author of these lines managed for the first time to determine the origin, the period of formation and the area of distribution of unique architectural morphotypes of the most ancient centric structures - dwellings, tombs and sanctuaries, in a comparative comparison and context of the area of origin and the era of filiation of the Indo-European dialect community, as well as the irradiation vectors of migration waves of the most ancient tribes - carriers of Indo-European dialects from the original habitat in Western Asia to the historical places of their settlement in Eurasia.

The terrestrial realities of traditional architecture and building technology of the countries and peoples of the Balkan-Caucasian-Pamir mountain belt of Eurasia that ennoble the biosphere are undeniable, visible and weighty evidence of the scientific concept of T.V. Gamkrelidze - V.V. Ivanov in world Iranian studies, Armenian studies, Caucasian studies and Indo-European studies in general.

An absolute constant is undeniable and unshakable: Academician Tamaz Valerianovich Gamkrelidze has been and will forever remain in the history of Georgia and Russia an outstanding linguist, a major orientalist - Kartvelologist and Hittologist, an Indo-Europeanist of a high level and international recognition, who made a rather weighty, valuable and truly colossal scientific contribution. into the treasury of the world humanitarian and complex science.

**Andrei Boiko-Gagarin**

(Ukraine, Kyiv)

**Yuri Zayonchkovskiy**

(Ukraine, Kharkiv)

### **About the Finds of Toqtamish Khan Transcaucasian Silver Coin in Ukraine**

This paper puts a light on the new finds of the rare Golden Horde khan Toqtamish silver coins founded in Ukraine.

Well known that during 1385-1396 the entire foreign policy of khan Toqtamish was connected with the struggle against emir Timur. At the first stage of this confrontation Toqtamish tried to prevent Temurlane's reaching the border of the Golden Horde. **In 1385 Toqtamish and the ruler of Tabriz Ahmed Jalayri achieved the friendship treaty but right after that Ahmed was defeated by Timur. Then Toqtamish took under control the unconquered by Timur the Transcaucasian territories of the Jalayrid state. The cities of Shirvan, Shamakha, Shaberan, Mahmudabad, Gushtaspi, Baku and the Northerners regions of the Jalayrid state with the city of Tebriz were captured.**

**On the captured lands began the coin minting by Toqtamish. Silver coins minted in Baku, Derbend, Mahmudabad, Tabriz, Shaberan and Shemakha are spreadly known. All of them produced during 787 – 792 AH. The legends of these coin issues is uniform: the kalima with the names of the four first caliphs on the one side and khan's name and title on the other side: السلطان الاعظم توفتامش بهادر خان خلد ملکہ**

AS-SULTAN SUPREME TOQTAMISH BAHADUR KHAN MAY HIS REIGN BE LONGER

**The year and the mint place are also indicated.**

**During the first four years of the Toqtamish's reign in Transcaucasia the mints produced double dirhams with the middle weight of 1.9 g. At the turn of 791-792 AH coins were lightened up to 1.4 g.**

**In 792 AH the produce of Toqtamish's coins in Transcaucasian cities was terminated – seems to be he has left this area at the turn of 792 – 793 AH (1390 – 1391 AD).**

**The Transcaucasian coins of Toqtamish have been studied by numismatists since XIX century. They were published particularly by Kh.M. Fren, P.S. Saveliev, A.K. Markov, E.A. Pakhomov, M.A. Seifeddini. Nevertheless we believe that it cannot be said that all of the used die pairs are fully published.**

**During the number of years we have been fixing the finds of this numismatic items in the coin treasures of Ukraine. The coin minted in Baku (Pic. 1) was found near the city of Chuguyiv in Kharkiv region in the large treasure of the Juchid dangs of the beginning of XV century. The double dinars minted in Baku (باکو), Derbend (دربند), Mahmudabad (محمودآباد), Shaberan (شابران), Shemakha (شماخي), shown on Pic. 2 – 7 occur from the Donetsk region as we got to know. They were the part of the huge hoard of the dangs of the 1410s and, interestingly, they were the heaviest pieces there. We could read the mint place designation on all of the coins but the mint dates were not established.**

**Authors plan to continue monitoring the ukrainian finds of Toqtamish's coins minted in Transcaucasia and to inform the community about the result of it.**

Olga Brusina

(Russia, Moscow)

## Women's Religious Practices among the Shiites in the Month of Muharram in Derbent (Dagestan, Russia)

O.I. Brusina and E.M. Seitov, the Researches of the IEA RAS, carried out the field research of the Azerbaijani community of the Shiites in Derbent (Dagestan, Russia) in August-September 2020 during the Shiite ritual events in the month of Muharram. Men and women hold separate religious rites and activities there. The Author worked among the female part of the Azerbaijani community.

Derbent has been an important trading center during many centuries. The Shiite Azerbaijanis are one of the oldest groups of the city's population and were the majority of the residents in the past. Today, the Azerbaijanis comprise about a third part of the population of the town (about 40 thousand people) and are still settled mainly in the ancient Mahalls (Quarters) located under the Naryn-kala Fortress. They form a fairly close-knit ethno-religious community; they are united by a special religion, native Azerbaijani language, and numerous relatives' ties.

The main annual religious event for the Shiites takes place on the days of Ashura in the first decade of the month of Muharram. Mourning activity takes place for 10 days and is devoted to the tragic events connected with the death of Imam Hussein and his family in the Battle of Karbala in 680. *Majlises* (meetings) are held in the main Juma Mosque and other Mosques every evening. The *Majlises* include common prayer, remembrance of the Prophet and the 12 Imams, Preaching of an *Akhund* (Imam); *Rouzekhanies* (readers) sing *mercia* (mourning verses) in chant.

We attended these meetings in August 2020. These religious performances have grown in size over the past five years. This process is due to the increase in the religious activity of the inhabitants of the mahalls, as well as the financial assistance of a number of organizations conducting humanitarian and social work among the Shiites in Derbent.

Several hundred persons came into the Juma Mosque every evening; a special room was allocated for women as well as a part of the yard. And some processions of men with sacred banners (*Alam aparam*) went to the Mosque every evening. The participants rhythmically shouted "*Shah Hussein, wah Hussein!*" and performed mourning self-flagellation. The men continued these actions in the courtyard of the Juma Mosque. Women echoed the broadcast words of the Akhund and Rouzekhanies, and watched with interest the actions of men from the windows. Tea was served to the all those present, women handed out pastries and sweets - this is an *Ehsan*, a voluntary donation in order to earn the approval of the Almighty. These offerings are considered as Baraka (grace).

Women indirectly participate in the rite of Alam Aparam. Often they were the mothers of families who initiated the holding of *Ehsan* (ritual meal) at their home "*according to a Vow (Nazr), if the wish comes true*". The meal is intended for the participants of the procession Alam Aparam, 30-40 or more people come to the hosts. Women and men eat in separate rooms. They read prayers and listen to *Mercias* before eating. "*Nazr - you help me, I'm doing it. I myself said that if my son goes to college, I will do it. 40 participants of Alyam Aparam came, our relatives were also invited. They came at 16.30, they read prayers here, ate, we gave gifts to all of them, we gave money to the participants – 100 rubles*".

On the night before Ashura itself, some hosts organize the Shahsei-Vakhsei rite. The meal according to *Ehsan* precedes the ceremony. Then the men arrange collective prayers with self-flagellation in the courtyard, and some men inflict light wounds on their heads with daggers. Drops of blood drip onto the white cape draped over his shoulders. The women watch the men from the sidelines. Fresh drops of blood on the cape are considered as *Baraka*, and the women use the cape with blood stains for healing themselves.

On this night, the Shiites of Derbent go to the shore of the Caspian Sea and throw sweets and sheets of paper with notes into the sea, making wishes. In the morning on Ashura, a mass procession of the Shiites takes place through the streets of the town to the Juma Mosque. Men with banners walk in front, women with

children close the procession. After prayers in the Mosque, the men go to the Southern Cemetery "Dul-dul Ali". After lunch, women make the pilgrimage to Dul-dul Ali too. According to the beliefs, Imam Ali visited this sacred place on his horse Dul-dul, which left a hoof mark. Women smear their foreheads with earth from this place for to get Baraka. They leave sweets and pastries on graves as *Ehsan*. Nearby, in a special building, women arrange the reading of mourning *Mercias*, with distribution of tea and *Ehsan*.

On the days of Ashura, some housewives organized women's meetings (*Mejlis*) with meal according to *Ehsan* and reading of *Mercias*. We were invited to such ceremony in a small mosque at the next day after Ashura. A young woman, starting the career of a *Rouzehani*, was its organizer and sponsor as she gave *Ehsan*. *Mercias* are poetic texts dedicated to Imam Hussein, his family, the tragic events in Karbala and other themes. The art of *Rouzehani* implies the presence of a good voice, the ability to read the text loudly and expressively in recitation. Usually several *Rouzehanies* are present and change each other on such meeting. There are women who write *Mercias* themselves and recite them at such *Mejlis*. It is an honor to perform a recitation of the *Mercias*, so the *Rouzehanies* and the writers of the *Mercias* have a special high status in the Azerbaijani community.

It is believed that the Azerbaijanis of the ancient city of Derbent are especially committed to the observance of Shiite traditions and customs. Indeed, the many events in the life of the Derbent community is connected with religion, especially during the days of Muharram. Many of such events are due to women. Sometimes they have more opportunities and desire to be religiously active than their husbands and sons, because the men are busy earning money. Women often prefer religious events to secular entertainment. Many of them several times make pilgrimages (*Ziyarats*) to the holy places of neighboring Azerbaijan and in organized groups to Iraq, Iran, Syria, hajj to Mecca. This activity increases their self-respect and their authority in the community. Religiously active mothers of families are surrounded by honor, enjoy respect and influence, this fact encourages young women to participate actively in the ritual life of the Shiite community.

## Eldar Bubulashvili

(Georgia, Tbilisi)

### From the Unknown History of the "Georgian National Socialist Party" in Georgia 1927-1935

This work examines the unknown history of the "Georgian National Socialist Party" in Georgia during 1927-1935. It appears that in 1927, at the initiative of Tbilisi State University Professor Aleqsandre Tsereteli, the National-Socialist Party was founded by members of the intelligentsia. The party's youth group was led by Vakhtang and Davit Gamrekeli. In 1932 following the arrest of one of the party members, the organization temporarily stopped its illegal work. The party resumed its activities in 1934 and increased the number of members. In the same year the party's five-member supreme council was created to intensify the organization's work.

The main goal of the party was to restore the full independence of Georgia. According to the party's regulations "National dictatorship should be declared as a form of state governance from the day Georgia's statehood is restored." The regulation states that the struggle between the classes should be overcome. National minorities would enjoy all the rights of the independent Georgia including cultural autonomy, -if that didn't impede the country's economic and cultural development. The regulation states that "the party is socialist, and its base is proletariat as the class and the peasantry".

The regulation rejected the Bolshevik understanding of internationalism and refers it as "red imperialism". The aim of the party was: "To move towards socialism by nationality, which means each nation will enter socialism with its own characteristics and protection of internal development."

The party emphasized in its regulations that it was opposed to pursuing its goals through armed rebellion. It noted that the Bolshevik regime was in crisis, which undoubtedly would lead to its collapse. The Party noted that Georgian society must be prepared of the defeat of the Bolsheviks. To prepare the masses, the party decided to spread illegal propaganda. In their view, the new generation should be brought up with "the correct new principles and ideas as a bearer of fighting nature."

In 1935, the Georgian security services identified the members of the-"Georgian National Socialist Party"-, arrested party activists and collected evidence. Twenty-four people were sentenced to jail time and other forms of punishment. It is worth to note that after completing their sentences, some former party members started working in the security services.

## **Paata Bukhrashvili**

(Georgia, Tbilisi)

### **From Ethnocultural History of the Ancient Population of the Central Caucasus**

The dwelling, as the materialized reflection of the culture of a distinct social organism, namely the family, along with many other functions, fulfilled the very important role of religious center for the unit's ideological whole, the family. From the distant past, the family's most holy relics, and various objects fulfilling sacred functions, were kept at home; there, in the hearth, burnt the "sacred" flame; there stood the mother pillar, as a symbol of family unity; there were stored various idols.

The existence of family idols, archaeologically, was confirmed in the life of the ancient population of the Central Caucasus.

The topic of "Family Guardian Angel" was dedicated to the famous Georgian ethnographer Mikheil Tschartolani in exclusive research. He explored the idol of the house, which is present in Svan ethnographic forms of life, and noted that his name in the Georgian language "Chkhudani" (ჩხუდანი) must have been since ancient times for the concept of "family deity" from pre-Christian times.

It is worthy of special attention that, as is clarified by the analysis of archaeological and ethnographic materials, the given structure along the whole belt of Abkhazeti-Svaneti-Racha-Pshav-Khevsureti-Chechnia-Daghestan and a common religious-social structure characterizes this belt. This got its source from the familial cult, which in the common Caucasian region is already established from the Eneolithic-Early Bronze period.

## **Irine Chachanidze**

(Georgia, Kutaisi)

### **Issues of Georgian Alphabet in Andreas Müller's Work**

The interest of Western European researchers and scholars towards studying the Kartvelian languages has become very intense since the 17th century. Authenticated information on the Kartvelian languages in Western European scientific sources of that time give the opportunity to have an idea about the Georgian language and alphabet.

Among the works by the European authors, who wrote about Georgia, the outstanding one is "Alphabeta ac Notae Diversarum Linguarum pene septuaginta tum & Versiones Orationis Dominicae prope centum" (1703) written by the German orientalist and sinologe Andreas Müller (1630-1694). In the work, the author devotes significant attention to studying the Georgian alphabet issues of titled: "Alphabetum Gjorgjanicum". In the book,



among the multilingual prayer (*Orationis Dominicæ Textus Authenticus*), the author also published the Georgian translation of the "Mamao Čveno".

The novelty of the work consists in the fact that the material is still unexplored and unprocessed. The aim of the paper is to fill the existing gap, to bring hitherto unknown Kartvelological material to the scholarly community and provide interested audiences with the possibility to access it.

**Elene Chagelishvili**

(Georgia, Tbilisi)

### **Historical and Ethnographic Society of Georgia in the First Years of Sovietization**

Any researcher who is interested in the activities of the Georgian scientific and cultural intelligentsia in the first half of the last century cannot ignore the activities of the Historical and Ethnographic Society of Georgia (1907-1932). Thanks to this society, a significant portion of our cultural legacy was saved from destruction. That is why every source that provides us with information about the activities of this society is valuable.

After the establishment of the Soviet power in Georgia, everything changed radically. These changes also affected the work of the Historical and Ethnographic Society of Georgia. The subject of a special study is to present the activities of this most important society in the early years of Sovietization, in order to trace how the scope of the society's activities was limited during this period.

The main part of the archive of the Historical and Ethnographic Society of Georgia is kept in the National Center of Manuscripts. At present, another part of this archive is being developed, which, along with other important documents, contains archival units relating to the period mentioned above. We consider it very important that this documentary material enters scientific circulation for the first time. Here are the journals of the meeting of the Historical and Ethnographic Society of Georgia, minutes of meetings, correspondence between the new Soviet government and the board of the society, and other important documents. Thanks to them, we learn a lot of interesting facts and events that reflect the activities of society. These archival documents also contain materials about what happened to the apartment and personal library of Ekvtime Takaishvili after his forced emigration. The mentioned documents tell us how historic and ethnographic society tried to save ecclesiastical and secular properties.

These archival materials help us to reconsider crucial moments of our cultural heritage. The efforts of Georgian historic and ethnographic society are the foundation on which intellectual and spiritual development of our country rests.

**Iza Chantladze**

(Georgia, Tbilisi)

### **Archaic Morphological Phenomena in the Svan Materials of Foreign Non-linguist Scholars of the 19<sup>th</sup> Century**

There are two periods in the history of the study of Iberian-Caucasian languages:

I – until the 30s of the 19<sup>th</sup> century;

II – since the 30s of the 19<sup>th</sup> century to the present day.

*"Marie Brosset's book **L'art liberal ou Grammaire géorgienne** (Paris, 1834), which is the first attempt to prove the kinship of the Georgian language with Indo-European languages by showing grammatical facts and not only according to lexical material, as previously accepted creates a boundary between them"* (Arn. Chikobava, *History of the Study of Iberian-Caucasian Languages*, 1965, pp. IX-X).

The author's attention was drawn to the records of Svan vocabulary, paradigmatic entries of nominals,

verbs, separate phraseological expressions, and texts of ancient folk songs recorded by diplomats, archaeologists, ethnologists, geographers, and naturalists. It is obvious that non-specialists could not create historical-comparative dictionaries of languages, nor could they classify morphemes of archaic and their modern discourse, but these materials will be useful for linguists in terms of diachronic horizons.

Notable in this respect are the works of **English** (P. Wolley – 1883, D. Peacock – 1887, D. Freshfield – 1896, O. Wardrop – 1911), **German** (I. Bartholomew – 1853, G. Radde – 1866, G. Merzbacher – 1901), **French** (R. Bernoville – 1875, A. Berge – 1879), **Hungarians** (M. Dechy – 1905) **and others**, in which almost everywhere is indicated about the merits of previous researchers ...

It is recognized in the professional literature that in the Svan language there should have been two morphemes of nominative case -i and -e. The first of them is used only today in a few cases (**j-or-i** "two", **sem-i** "three", **zä-j** < **za-i** "year", **yalä-j** < **yalä-i** "river", ...), the second formant cannot reach at all to this day (-e is preserved in the old Svan folk songs only in the plural: **maxeGwaj-ar-e** "young men", **top-ar-e** "guns/rifles", etc. in auslaut it may occur with proper names – **Tamar-e** "Tamari", **Sozar-e** "Sozari"... But in the latter case the vowel has emerged due to maintain the harmoniousness of the verse lines – it is known that in the early development stages of the Kartvelian languages a format did not occur at anthroponyms in several cases, including in nominative case). Against this background, of course, the author focused on the **schtimrale** ("ears") form given in Gustave Radde's work (*"Reisen im Mingrelischen Hochgebirge und in seinen drei Län-genhochtälern-Rion, Ts'chenis-ts'chali und Ingur"*), which is characteristic of Ushgulian subdialect of that time (village Zhibiani) – thus, -e as a nominative-case morpheme still existed in the living Svan language a century and a half ago.

In the illustrative data, along with the morphological archaism, the old phonological phenomenon is also observed – it is **complex of sharp (a n d n o t v o i c e d) consonants St-** (cf. modern **Sd<sup>mräl</sup>**), which Varlam Topuria considers as an indicator of the original point, unlike Akaki Shanidze. Similar cases are quite common in the Svan vocabulary recorded by the above-mentioned non-linguist scholars, which today is preserved only in the Lentekhian (very rarely in Lashkian) dialect.

Archaic forms are also observed in the toponymy-hydronymy-anthroponymy and plant names of the analytical material; For example, one of the villages in the Ushguli community is called **Cubian** in the works of European scholars (cf. modern umlautized **Cwibiän** < \***Cube-eS-ian-i**).

In addition, it is very noteworthy the standpoints of Iv. Bartholomew, G. Radde and D. Freshfield on the kinship of the Svan dialect to the mountain dialects of the Georgian language (Tushian, Pshavian, Khevsurian). Foreign non-linguist scholars also knew perfectly well that Svan originated from an ancient branch – ancient Georgian – and that in "free Svaneti" the Georgian vocabulary predominates while in "Sadadeshkeliano" (i.e. Lower Bal) – Megrelian. . .

## Eliso Chelidze

(Georgia, Tbilisi)

### Hospitality in the Anthropoecological System of the Caucasus Mountains

The tradition of hospitality is a component of the social structure that developed among the ancient population of the Caucasus in the course of a long process of adaptation of the individual to the natural environment and society. In order for a person to be protected away from one's safe space, on the one hand, from harsh climatic conditions and, on the other hand, from the danger coming from man, a guarantee of hosting a guest and unconditional protection was formed, which is manifested by his sacralization ("the guest from God"). A man outside the house needed a human house to save himself, and in traditional culture, where his authority was decisive for a person's establishment in society, hospitality became an element of one's "fame". Based on the practices of blood feud among Caucasian highlanders, it was necessary to guarantee the safety of the host's house for the guest who was left face to face with nature in harsh climatic conditions. In

response to the mentioned necessity hospitality is sacralized and the society elevates the duty to protect hospitality above the law of blood feuds.

This structure, created to ensure the coexistence of the natural and cultural environment in the highlands, has undergone major changes over the past two centuries as a result of the technological process and economic growth. In the past two decades, tourism has become one of the leading sectors of the Georgian economy, which has substantially advanced the economic aspect of the host-guest relationship.

This study which is based on the ethnographic material of the Khevi (ravine), considers the social function of longest-standing and most fiercely guarded tradition, in conditions when the economic status of an individual came to the fore in the process of establishing an individual in society (respectively, in ensuring his existence in society). How has economic interest affected the rules for hosting and entertaining guests? What is the attitude towards a guest with a visiting family and a guest with the status of a tourist? What has changed in the increase in tourism compared to the first, and has it changed at all? One of the mountainous regions of Eastern Georgia - Khevi (Kazbegi Municipality) has been selected as the research area which is distinguished both by its tourism potential and ancient traditions characteristic of the mountainous regions of Eastern Georgia.

What is the attitude towards a guest a visiting family the guest who came to the family and the guest with the status of a tourist? What has increased tourism changed in relation to the first, and has it changed at all? One of the mountainous regions of Eastern Georgia - Khevi (Kazbegi Municipality) has been selected as the research area, which is distinguished both by its tourist potential and by the ancient traditions characteristic of the mountainous regions of Eastern Georgia.

**Roin Chikadze**

(Georgia, Telavi)

### **Strokes of Spiritual and Creative Communion of Nikoloz Baratashvili and Galaktion Tabidze**

The poet's struggle with the injustice of fate is clearly expressed in Nikoloz Baratashvili's lyrics and poetic syntax as "loneliness of the soul" and at the same time, the "irreconcilability with fate", which Galaktion so tangibly assimilated in his lyrical poem – "**Elegy**" (1914).

"Don't leave me lonely" - said my soul to my soul" (Paul Valerie, 1993, 150) - This heartbreaking appeal of the French poet, essayist and philosopher Paul Valerie (1871-1945) fits perfectly into the life of Nikoloz Baratashvili and Galaktion Tabidze. Poetic loneliness, which will become even more tangible if we paraphrase this phrase: "Don't leave me lonely", said Galaktion's soul to Baratashvili's soul, who had experienced on himself, how "difficult the loneliness of the soul is" ("Orphan spirit")... And he did not abandon either!

Galaktion found in Baratashvili a poet who shared his loneliness, which can be clearly seen from the poem of his youth "Elegy", where his spiritual or lexical-phraseological closeness is obviously felt in such poetic masterpieces of Nikoloz Baratashvili as: "The Orphaned Soul", "The Evil Spirit", "Merani"- ("Pegasus"), "Thoughts on the Riverside of Mtkvari", "Mysterious Voice"...

Sometimes both poets share not only the words, the moods and the streams of thoughts, but even the structures of poems.

Even with this only poem of Galaktion Tabidze, the spiritual and creative relationship between Galaktion and Baratashvili is manifested.

Thus, Galaktion Tabidze's poem "Elegy" with its lyrical intimacy, symbolic thought and lexical-phraseological attributes shares the poetic world of Nikoloz Baratashvili.

**Harun Chimke**

(Turkey, Rize)

## **The Peculiarities of the Formation of the One Group of the Participles of the Past Tense according to the Georgian-Turkish Materials**

Comparing Georgian language with languages with different structure is presented with different complexity. This also applies to the transmission of participle forms.

Participle forms are one of the most interesting aspects of the Georgian verb, although the means of transmission are different in all languages, including Georgian and Turkish. According to traditional opinions, in modern literary Georgian there is a difference of opinion regarding the time participle categories. Some linguists believe that the participle will have a time category, but this category shows some peculiarities in Georgian.

Participle forms in the Georgian language are also diverse in terms of production. The producer of the participle may be the prefix "na-"; Suffix "-il" and "-ul" or prefix (prefix-suffix receiver, which is produced from a simple root by adding the following affixes: m --- no-i). The variety of producing affixes determines the abundance of reciprocal forms in Georgian.

It is interesting to discuss the Georgian-Turkish materials regarding the participle forms. This time we will talk about the production of one group of participle of the past tense (namely: pre-fixed production) and the peculiarities according to the Georgian-Turkish materials.

Georgian past participle forms are transmitted in Turkish mainly through past participle forms -MIŞ (-MiŞ, -MUŞ, -MÜŞ) and -AN, -EN. For example, "there are cases when a poorly played match brings a better result - weak playing / weak playing games are still possible after the end of the game." -TİK, -TİK, -TUK, -TÜK) is also expressed by masdar. For example, "it seemed that he heard a milkman talking that night - Anlaşılan o gece o gelinin konuştuklarını dūdu"; Some forms are also conveyed by the verb form of the verb: I have eaten - Yemek yedim (= I have eaten food), I have eaten - Yemek yemiştim (= I have eaten food) ...

For a Turk interested in the Georgian language, when producing a prefix with a prefix, the biggest difficulty is choosing the suffix, in particular, which suffix to use: -av, -ev, -am, -em, -eb, -ob or -of. In this case, a thorough knowledge of the Georgian initial form is required.

Comparative analysis of Georgian-Turkish past participles reveals similarities and differences between structurally different languages, which are reflected in the relevance of semantic, grammatical and lexical means.

**David Chikovani**

(Georgia, Tbilisi)

## **For the Explanation of Eliya ibn 'Ubaid's Information about the Kartli Church**

The 9th century canonist and chronographer Eliya Ibn 'Ubaid (Elijah of Damascus) named the bishop of "Al-Qurji" among the hierarchs who were subordinate to the Nestorian Patriarch of the East.

According to the point of view expressed in Georgian historiography, (Marie-Félicité Brosset, Ivane Javakhishvili.) the Bishop of Kartli was subordinated to the Nestorian Patriarch of Persia since 498. This information is especially noteworthy in the light of the latest studies, according to which the Kartli church was subordinate to the "Eastern Church" in Sasanian Iran from the 10s of the 5th century. Eliya Ibn 'Ubaid's information, if it is confirmed, significantly extends the duration of the subordination of the Kartli Church to the Eastern Catholicos and presents the history of the Kartli Church in a completely new way.

The report will present a discussion of Georgian and foreign historiography on this issue, and based on the analysis of Eliya ibn 'Ubaid's report and other supporting sources, it will be determined which church and period the mentioned report actually refers to. The significance of this information for the Kartli Church will be evaluated.

**Asya Darbinyan, Diana Amphimiadi**

(Armenia, Yerevan)

**On Some Issues of Georgian Translation of Modern Armenian Poetry  
(Based on the Materials from the Anthology of Modern Armenian Poetry)**

Different languages create different worldviews. If we adopt this thesis, which has already become a catchphrase, then the translation will not only be a different version of the text, but also a worldview expressed in a foreign language, which carries with it additional responsibility for both the writer and the translator.

Especially difficult is the creation of a new linguistic and poetic reality of poetry in another language, which, no matter how accurate, still belongs to a different linguistic world, a kind of re-creative process.

The anthology of contemporary Armenian poetry is the logical result of several years of cooperation and collection of materials. The translation tandem of the authors of the present paper started in 2015, with the first international literary festival organized by the House of Writers, when the poet Shota Yatashvili offered to translate the poems of the modern Armenian poetess, Violet Grigoryan. It was for these translations that we were awarded the Vakhushti Kotetishvili Prize for the best poetic translation in 2016. The translation of Violet Grigoryan's poems was followed by translations of poems by Hasmik Simonyan, Marine Petrosyan, Gevorg Gilantsi, Arfi Voskanyan and Vahe Arsen. As we have accumulated quite plentiful and interesting material, it was decided to publish an anthology. We translated the poems of the other authors included in the anthology - Anna Davityan, Karen Antashyan, Eduard Kharents, Husik Ara, thus setting up their own circle.

The presentation of authors with rather dissimilar poetic aesthetics and concepts in one collection was very interesting to readers interested in modern poetic processes, and this dialogue between the two ancient languages, Georgian and Armenian, is regarded as a significant literary event.

Based on the professional, linguistic interest of both translators of the anthology, and also taking into account the linguistic decisions made as a result of solving many problems raised during the translation process, we decided to transform our textual, empirical material into a scientific text and show some important features of the poetic structure of two ancient and completely different languages.

An interesting stage of translation is word-for-word translation, which appears as a kind of intermediary between the source language and the target language, carries certain features of both languages, so the interlinear language is given an important place in the report.

When translating poetry from Armenian into Georgian, interesting trends and difficulties emerged, both at the morphological and syntactic levels. Besides this, taking into account the specifics of modern Armenian poetry, it became necessary to use the rules of word formation and derivation, which often required rather bold linguistic and creative solutions. Reflecting this process, showing some systematic steps, we decided to conduct a research describing the specifics of these two languages, the results of which are presented in the report.

**Tamar Demetrashvili**

(Georgia, Tbilisi)

**Ambivalent Iranian Root \*warz- : Semantic Analysis**

Iranian tribes known as Scythians by the Greeks and as Saka by the Achaemenids became the predecessors of the Middle East Iranian languages, and of the surviving modern Iranian language Ossetic. The Pre-Islamic Old Northeast Iranian language group Scythian/Saka is only preserved in onomastics. Ossetic is the successor of the Scythian language tradition.

The report discusses the problem of polysemy based on Ossetic language material. A number of key issues of polysemy in the Iranian languages are presented, with some semantic nuances revealed.

Oss. D. *warzyn*: *warzt/warzun*: *warzt* 'to love', Iranian *\*warz-* 'to work', Indo-European *\*werg-* 'to work'. The verb *\*warz-* with the meaning 'to work' is not encountered in Ossetic.

Originally, the word was associated with ancient magical imagery, referring to 'witchcraft, sorcery for the benefit or to the detriment of somebody'. The magic semantics of the word can be seen in the Iranian languages: Pahlavi *warz* 'miracle, miraculous power', Ormuri *warž-* 'spell', Sogdian *\*warz* (wrz) 'miracle'.

When used without the demonic connotations, this word means 'work, agriculture': N. Persian *warzīdan*, Pahlavi *warzītan*, Avestan *varəz-*, German *wirken*, *Werk*.

On the one hand, 'to do' and 'witchcraft' are also semantically related. For example cf. Ossetic *kælæn* 'magic, mascot' ← *\*karyana-*, *kar-* 'to do', O. Indian *karta-*, *kṛtya-* 'magic', *kṛtyakṛt-* 'magician'. On the other hand, there is a semantic relation between 'magic' and 'love'. For example cf. O. Indian *pri-*, Avestan *frī-* 'to love', Avestan *ā-frī-* 'to bless, to curse'.

In the sense of 'love,' *\*warz-* is also encountered in proper names of other Iranian languages: O. Persian *Artavardiya-* ← *\*Arta-warzia-*, Pahlavi *Ašawarzan*, Sogdian *byw'rz* (*\*Baga-warza*) 'God-loving, devout'.

The reasons for polysemy in the Iranian languages are explained by the semantic ambivalence of the word. The semantic ambivalence of ancient Iranian vocabulary units from all the Islamic-period Iranian languages is preserved only in Ossetic, which is related to social, cultural and religious factors.

**Lilia Dergaciova**

(Austria, Wien)

### **Coins of Trebizond and Their Georgian Imitations in the Private Collections of the 19<sup>th</sup> Century, Kept in Berlin and Odessa**

The communication will focus on two numismatic collections formed in the 19<sup>th</sup> century, which contain the coins of the Trebizond Empire and their Georgian imitations, struck in the 13<sup>th</sup>-15<sup>th</sup> centuries.

Namely the collection of the German orientalist and diplomat Ernst Otto Friedrich Hermann Blau (21.04.1828, Nordhausen – 26.02.1879, Odessa), which was briefly described by him in a periodic journal *Berliner Blätter für Münz-, Siegel- und Wappenkunde* IV, in 1868. His collection was bought by the Imperial Coin Cabinet in Berlin (today Staatliche Museen zu Berlin – *Preußischer Kulturbesitz, Münzkabinett*).

And the collection of Trebizond coins kept at the Odessa Museum. The collection consists of mixed donations made in 19<sup>th</sup> century by several persons, including O. Blau. This collection still remains unknown to the scientific community.

Each collection will be presented separately, and a comparative analysis of each collection will be made. The numismatic methods will be used to identify the pieces that could have come from Blau's donation.

**Otar Dolidze**

(Georgia, Tbilisi)

### **Fall of Sokhumi (September 27, 1993)**

September 27, 1993 is one of the tragic dates in the recent history of Georgia. The fall of Sukhumi finally determined the outcome of the war in Abkhazia. The 1992-1993 war in Abkhazia had a great impact on the recent history of Georgia.

The issues of the history of the Abkhazian war, its military-strategic analysis in Georgian historiography, conflictology, and political science have not become the subject of special and extensive study, while Abkhazian scientists devoted many works to this war. Many questions may arise from the viewpoint of their scientific level

or an objective reflection and evaluation of events, but the truth is that Abkhazian historiography has done a lot in terms of studying this war. And in Georgian historiography, the study of the fall of Sokhumi, which became the main reason for the final defeat in the war of Abkhazia, did not become the subject of special consideration and analysis.

The purpose of the research is to objectively analyze the reasons for the fall of Sokhumi in the 1992-1993 Abkhaz war, based on various sources and relevant scientific literature, in order to take them into account.

From this point of view, it is particularly important to analyze the battles of July 1993, which determined the final outcome of the war; also, it is necessary to take into account the unconditional fulfillment of the obligations assumed by the Georgian side according to the Sochi Agreement of July 27, 1993, which led to the weakening of the key positions in the region; the current socio-political situation in the country; problems in the current military system, etc.

The war in Abkhazia put a heavy burden on the lives of the Georgian and Abkhazian peoples. It is necessary to analyze its lessons so that Georgians and Abkhazians can take into account the mistakes of the past and live together again.

**Tamara Dragadze**

(UK, London)

**Lia Melikishvili**

(Georgia, Tbilisi)

### **Cyberethnography and the Georgian Identity**

In our recent study, we directed our gaze to the future to guess how the Georgian identity through the classical field of study of rituals and performances at social occasions (f.e. dance at weddings) could be transformed into being more media-friendly and more unified with regional difference disregarded as an issue of the past. Will the preserved regional differences be presented through the prism of tourism and the expectation of foreign tourists?

Although access to the internet is still unequally distributed throughout Georgia, it is safe to say that the new generation does have access to and surfs the World Wide Web.

The spreading of home videos recorded on mobile phones is becoming ubiquitous throughout Georgia. It brings together members of the diaspora who also share their versions of Georgian traditions. It should also be considered, especially in dances and songs, the many foreign groups of the world that study and perform them outside of any Georgian national context.

Is the challenge for ethnologists, trained in the well-established school of Georgian ethnology, to continue to travel exclusively to rural areas and record whatever fragments of traditional life we can, and ignore the influence of the internet on the next generation, or to realize that it is not for us as scientists to change our attitude towards research, but rather we should choose new fields of research, such as exploring some representations of the Georgian identity on the internet?

Our conference paper will discuss some of the ideas that have emerged in our research, how the internet reflects the lifestyle transformations in Georgian society, rural and urban, and we will allow ourselves the indulgence to look to the future even though it will be only guesswork.

## Nicolae Dură

(Romania, Bukharest)

### About Michael Stepaneshvili's Contribution to the Promotion of the Georgian Language and Culture by His First Printings on the Georgian soil

As it is known, the first printed books on the Georgian soil are owing to the Romanian Mihail Ștefan (Michael Stepaneshvili) – printer, theologian and writer – who was one of the nearest collaborators of one of the outstanding printers of that epoch, namely Antimoz Iverieli, who printed books in Greek, Romanian and Arabian languages, in the Romanian Principalities.

Between 1705-1708 Antimoz Iverieli was bishop of the eparchy of Râmnic (Vâlcea), and then between 1708-1716 archbishop and metropolitan of the Romanian Country (Wallachia). In the year 1716, the metropolitan Antimoz Iverieli was killed by the Ottomans. For the Cristian world of the epoch, he died as a martyr for the sake of our Savior, Jesus Christ, as well as for the liberty of all Christians who, „in illo tempore”, where under the Ottoman yoke.

Taking into account the fact that, for a better understanding of the contribution brought by Michael Stepaneshvili to the promotion of the Georgian language and culture by his printing books on the Georgian soil it was absolutely necessary to have an interdisciplinary approach, in my paper I made references both to the history of the language and culture of the Georgian and Romanian in that epoch, and to the history of the printing presses in the Orthodox countries, since by the agency of the printed books it was promoted not only the culture and the languages of their people, but also their history.

At the same time, I resorted both to the secular historical and literature sources and to the religious ones, in order to better familiarize our reader with the context of the religious and cultural atmosphere and with the social-political situation of the two countries in that epoch.

In my paper, our readers (Romanian and Georgians) will find out that Michael Stepaneshvili was sent to Georgia at the special request of the Georgian Prince Vakhtang the VI<sup>th</sup> (Kingdom of Kartli) addressed to the Romanian Prince Constantin Brâncoveanu from Walachia country.

The first man who could spoke to the Romanian Prince Constantin Brâncoveanu († 1714) and to his famous printer-worker, Mihail Ștefan (Michael Stepaneshvili), about the lack of the printing books on the Georgian soil was Antimoz Iverieli himself, an authentic Georgian patriot and a great pan orthodox personality.

Unfortunately, this reality of Georgia was also presented to the Romanian Prince, Constantin Brâncoveanu, who proved to be a veritable Maecenas of the printing books for the entire orthodox world of those times, by the Patriarch Dositheos of Jerusalem, who spent most of his live in different orthodox countries, like Romanian Principalities, Georgia and Russia, to collect money for his Patriarchate, found – at that epoch – under the occupation of the Arabian Muslims.

The first books of the oriental Greek Patriarchates (Jerusalem, Antioch and Alexandria) were printed in the land of the Romanian Principalities, and by the Romania printers, where the first printed book was published in the year 1508.

All these books were printed with financial support of the same great Romanian Prince, id est, Constantin Brâncoveanu, who sent in Tbilisi the first printing press accompanied by the Romanian printer-workers.

With the occasion of one of his numerous visits in Tbilisi, the Patriarch Dositheos of Jerusalem gave advice to the Prince Vakhtang to request to the Prince Constantin Brâncoveanu from Walachia to send him a printing house and the necessary printers in order to print the first books on the Georgian soil.

As a consequence of his request, in the beginning of the year 1708 Prince Constantin Brâncoveanu send to his Georgian counterpart both the necessary material to establish a printing house in Tbilisi, and a master in the art of printing, Michael Stepaneshvili, accompanied by some of his disciples.

Both the Georgian and Romania sources tell us that Michael Stepaneshvili, and his team, worked in Georgia until 1712-1713, time in which were printed more books.



In my paper, I made some references to the Prefaces written and signed by the Michael Stepaneshvili to his books printed on the Georgian soil, since these ones remain also an evident testimony about his contribution to the promotion of the Georgian language and culture by his first printing books on the Georgian soil.

Finally, in my paper I underlined the fact that Michael Stepaneshvili's contribution to the promotion of the Georgian language and culture remains also a historical testimony about the ancient cultural and spiritual relations between our countries, in which their people confessed – in their native languages – the same orthodox apostolical faith from almost two millennium, hence their common inheritance of a rich cultural and spiritual Christian patrimony, that gives to the peoples of these countries a pronounced Christian identity.

## **Manana Gabashvili**

(Georgia, Tbilisi)

### **Flags of Svetitskhoveli Fresco and Kortskheli Cathedral Façade**

The flags, depicted on the fresco of the southern wall of Svetitskhoveli (XVII c.) are dark red with a golden cross in the corner. On the frescoes of other Georgian cathedrals, analogous flags are not evidenced, making this fresco,

with the sea and naval subjects on it, recognized as an extraordinary and unique one, even more interesting. While working on this fresco, which could not be explained, we considered various symbols and dramatic themes depicted on it as an echo of the overthrow of Byzantium by the Ottomans in 1453, which, in the language, significant for painting, is also a result of giving the official form to the Georgian political thought and an anti-Ottoman coalition. It is on the two sailing ships of this fresco that the mentioned flags are hoisted, although they are not reflected in the relevant literature of this character. The same should be said about the Svetitskhoveli-like flag on the façade of the Kortskheli Cathedral of the same century, we have studied in connection with each other.

During the study of the flags of Svetitskhoveli, we have shown to what extent was goal-oriented to confirm the special mission of these flags, having the powerful ideological function, in the main cathedral of Georgia. We discuss them in the whole context of the cathedral and, of course, in the context of the ongoing processes in the seventeenth century. We also take into account the factor, when after 1453, to the strengthening of Islamization, Georgia opposes the processes of Europeanization, which was also revealed on the fresco of Svetitskhoveli with certain signs, and also in the context of which we will consider the mentioned flags. This takes place in the epoch of the so-called "Little Renaissance" in the conditions of the revival of patriotic issues and strengthening of national ideology, as a part of which we consider these flags, as well as their connection to the naval factor. This is the subject matter that was introduced to Svetitskhoveli by Queen Mariam of Kartli (1634-1680 / 83).

The mentioned flags were making recognizable Georgia both inside and outside the country to the naval countries and the West, especially in the situation when, as Acad. Thomas Gamkrelidze has shown, that the Europeans in 1575, according to the European map (Ortelius), were considering Georgia to be a part of the West. These flags are also evidenced on European maps and appear also in diplomatic negotiations between Georgians and Europeans. When Georgian diplomats arrived in Spain, when they were asked to describe the Georgian flag, they presented the flags depicted in Svetitskhoveli and Kortskheli.

It is significant that the flags are found in both Eastern and Western Georgia and they express also the idea of a united Georgia, as well as the political coordination that existed between the siblings, Levan II Dadiani (1611-1657), the chief of Odishi, and Queen Mariam, the Queen of Kartli. Thus, these flags are an example of demonstrating unity even during the disintegration of Georgia and a symbol of an optimistic country, fighting with the enemy. These flags were indicating the strengthening of national traditions and Orthodoxy, which in the most difficult situation meant the protection and preservation of the Georgian socio-economic system, Georgianness, one of the strong hearths of which was Svetitskhoveli.

The cross on Georgian flags, in addition to tying together Christendom, is gaining even more weight and importance after 1453 due to common dangers. The cross is found on many European flags. For example, the cross on the flag of Genoa is a symbol of St. George. We do not rule out that the crosses of the Georgian flags in Svetitskhoveli will also be a symbol of St. George, which allows us to draw an interesting parallel with the St. Svetitskhoveli bas-relief of St. George, which is interestingly read in connection with the Svetitskhoveli fresco of naval subjects and its connection with its various symbols.

It should also be noted that these flags are identical to the European vexillological language, which also reflects Europeanization tendencies.

While studying Georgian flags, Sara Barnaveli noticed changes, presented in them, in the new historical conditions at a certain stage of development of Georgia. This also applies to the flags of Svetitskhoveli and Kortskheli, which are the most valuable source for further research in this direction, as there is scarce information of this nature.

As for the recent attempt to present the flags of Svetitskhoveli as the flags from Venice, it does not fit into the policy of the Georgian kings, developed towards the missionaries. It is noteworthy that the missionaries did not say anything about these flags when mentioning all the details related to Georgia. The reason why the Catholic missionaries could not defeat the Orthodox Church in Georgia (which is being discussed in particular), is that they see the Georgian people as devoted to the Orthodox Church, to the king, and to the national traditions.

**Thomas Gamkrelidze, Marine Ivanishvili**

(Georgia, Tbilisi)

**Academicians Akaki Shanidze and Giorgi Akhvlediani –**

**Forerunners of a New Theoretical Movement (“Structuralism”) in Linguistics**

Akaki Shanidze and Giorgi Akhvlediani laid the foundation for new linguistic thinking in Georgia. The creative work of Akaki Shanidze and Giorgi Akhvlediani is extremely important not only from the point of view of Georgian but also that of the general linguistics: it turned out that they are, in fact, the forerunners of the theoretical-linguistic movement, which can be characterized as a structural-functional (functional-phonological) analysis of language. This fact, unfortunately, is less known to the international scientific community, and it is our duty to make it well aware of their viewpoint and appropriate its well-deserved place in the history of world linguistics.

Although Akaki Shanidze did not give a complete formulation of his linguistic concept and methodology, with his whole scientific approach to language (in this case to the Georgian language) and according to the methods and ways used in linguistic analysis, we should consider Akaki Shanidze’s linguistic theory as structural-functional one and compare with those movements in linguistics that later developed in the form of the synchronic theory of Ferdinand de Saussure and the structuralism of the Prague School of Linguistics.

Giorgi Akhvlediani’s work clearly reveals a functional point of view in the analysis of the phonetic composition of the language, and although we do not yet have here the notion of “distinctive feature” introduced into the science later by Roman Jakobson and Nikolai Trubetzkoy, already clearly shows up a contradiction between a particular sound and a phoneme as a functional unit of language. This was the greatest achievement for that time, one of the earliest examples in the history of linguistics of the examining of a sound unit of a language in terms of the functionality.

## Nunu Geldiashvili

(Georgia, Telavi)

### Structure and Emotional Discourses of Synonyms According to Georgian Short Prose Texts

Synonymy is a universal phenomenon which encompasses almost every aspect of the language and allows us to convey the message with the utmost accuracy as well as to characterize an object or an event without being monotonous. Even though various papers have addressed the issue of synonymy, it still remains a controversial issue in linguistics and there is no single definition which would comprehensively convey its essence.

We observed that structurally and emotionally synonyms are significant segments of Georgian short prose texts. In most cases, the writers use one pair of synonyms: *dasakhldnen/dafudzndnen* (settled/inhabited); *sakvareli /sasurveli* (favorite/desirable). Some series of synonyms consist of three and more members: *amgherdnen/azhgherdnen/atsrialdnen* (rang /jinged/tinkled).

There are patterns where phraseological units are used along with individual words: *damshvidda/datsknarda/siamovnebis oflma shublze gadmohkhetka* (relaxed/calmed). Alternation of several different pairs /series of synonyms in a single sentence is also characteristic: *mominela/gamatava/khels vutskobdi /vekhmarebodi* (tortured/tormented /I assisted /I helped). We also encounter cases when a pair / series of synonyms are repeated which intensifies the expression and emphasizes the phenomenon expressed with synonymy: *darigeba/mititeba/stsavleba* (advice/instruct/teach)... *ustsorebda/astsavlida/ganumartavda* (corrected/taught/explained).

In short prose texts, synonymous are mainly formed by verbs: *ealersebian/ ekhvevian* (caressing /embracing); *ganashoreben/ gaatsalkeveben* (part/separate). There are relatively few cases when pairs of synonyms are formed by other means: by the infinitive: *khvetsna /vedreba* (to beg/to plea); by nouns: *varami/ dardi* (sorrow/ grief); by adjectives and adverbs: *sakvareli / sasurveli* (favorite/desirable); *martod/ utvistomod* (alone /without kin).

As for the classification according to emotional discourses, synonymy in Georgian short prose texts is mainly used to express sadness and anger. Basic emotions such as fear, disgust, hatred, surprise, joy, happiness are also expressed. We have also identified emotionally neutral lexical items. Fear/terror: *atokdnen/aborgdnen/azvavdnen/gabrazdnen/abubundnen* (agitated/enraged); Disgust: *gabghendzili/ burzhua/ aramzada* (arrogant / bourgeois/ scoundrel); Hatred: *avazakebi/tavkhedebi* (cutthroat/insolent); Anger: *kankalma/takhtakhma* (tremble/shiver); Sadness: *kvnesa/ gminva* (moan, groan); Joy/happiness: *damshvidda/datsknarda* (relaxed / calmed).

Most of the synonyms are ideographic; however, at least about a third of them belongs to a stylistic group, which is probably due to the presence of phraseological units in pair/series of synonymous: *gamatsotskhleblis/sulis chamdgmelis* (life giving/reviving). In our opinion, the following can be considered as writer's units: *modudunda/moelesha* (weakened/lost grip); *sheertdnen/shededdnen/khma khmaze miatskves* (joined/ condensed).

Overall, such variety of synonymy once again indicates that it is one of the most diverse parts of a language and the best means of enriching vocabulary.

## **Mushegh Ghahriyan**

(Armenia, Yerevan)

### **On Several Foreign Policy Initiatives of Armenia After 2018. Incentives and Outcomes**

In the last two decades, a number of revolutions took place in post-Soviet states and in the Middle East. A lot of knowledge has been accumulated and analyzed about how those transformations affect various fields of life in those countries.

The change of power affects countries' foreign policies, as well. The power change in Armenia through street protests in 2018, which was dubbed as "Nonviolent velvet revolution", did not entail major shifts in the country's foreign policy though in the pre-2018 period the party that came to power strongly criticized the foreign policy and strategy of the former authorities.

Nevertheless, the new government of Armenia initiated a more active policy in the Middle East region. This study analyses those cases and represents the successes and setbacks of those initiatives from the point of view of Armenia. The government of Nikol Pashinyan (three key actors in Armenia's foreign policy of 2018-2020 were Pashinyan, foreign minister Zohrab Mnatsakanyan and President Armen Sargsyan) initiated the activation of relations with Israel and opening of its embassy in Tel Aviv. Iran, the southern neighbor, and a key foreign partner for Armenia reacted with disapproval.

The government approved sending a demining mission to Syria in cooperation with Russia, a step that former authorities avoided doing so. The United State expressed its discontent with that decision. In the case of Turkey, Armenia attempted to deepen its relations with the countries whose relations with Turkey had worsened, including Greece, Egypt, Cyprus, and the UAE.

First, this research shortly resumes the key foreign policy changes in the post-Soviet countries that saw revolutions and compares with the case of Armenia. Then, I represent key factors influencing foreign policy decision-making in Armenia. Afterward, it attempts to convincingly answer why did the revolutionary authorities undertake certain initiatives in the Middle East region, and what they resulted in.

## **Helen Giunashvili**

(Georgia, Tbilisi)

### **Studies on Sasanian Onomastics in Georgia**

The emergence of the Sassanian Empire in 224 AD was of great importance for the historical development of Transcaucasian countries, and especially for the Iberian kingdom (East Georgia), known later as the state of Kartli.

Sassanian influences were strong from the beginning, covering all the spheres of political, social and economical life of the country, affecting therefore different sides of Georgian civilization throughout the whole period of their dominance. Traces of these influences are clearly distinguished in archaeological data, material culture and, particularly in the Georgian language, the earliest records of which dated by V century AD.

The Sassanid expansion in South Caucasian region was followed by wide-spreading of the Middle Persian, the official, religious and literary language of the Empire. Several Georgian religious texts (V-VI cc.AD) tell us about the presence of Iranians and the use of Middle Persian in Ancient Georgia.

Due to these close contacts, a number of Middle Iranian (mostly Middle Persian) proper names came into the Georgian literary language.

Scientific tradition of studying Middle Iranian onomastics in Georgia is related to the name of an outstanding Georgian scholar, one of the founders of Oriental Studies in Georgia, Academician George (Giorgi)

Tsereteli (1904-1973), and was continued by G. Tsereteli's disciples – Academician Mzia Andronikashvili (1920-2006) and Professor Thea Chkheidze (1929-2013).

Already the most ancient epigraphic monuments, the Georgian inscriptions from Palestine, attest distinguished Middle Persian theophoric names: *Burzen[Mihr]*, *Gri-Ormizd*. The paper presents a survey of Sasanian onomastics studies and prospects of future research.

**Irine Giviashvili**

(Georgia, Tbilisi)

## **Hilarion the Iberian and His Legacy in Georgian Architecture**

Hilarion the Iberian (ninth century) is an ecclesiastical figure whose name is associated with the foundation of the first Georgian monastery in Europe – Hromana. Giorgi the Hagiorite enclosed the story of Hilarion's life in the Great Synaxarion. The hagiographic vita of the anonymous author tells a lot about Hilarion's activities abroad, but little is known about his ties with his own homeland. It is only known that he was from an aristocratic family in Kakheti and he spent his early years in David Gareja Lavra, founded the nunnery, and a monastery in Kakheti thanks to the fortune inherited from his parents, and never returned back.

The aim of the paper is to show the legacy of Hilarion the Iberian through the architecture of Kakheti.

**Ketevan Goderdzishvili**

(Georgia, Tbilisi)

## **The Essence of Quasionyms**

For the first time in Georgian onomastic literature we singled out a certain group of denomination and named it with the term quasionym, which we also propose.

**We gave the name quasionym to such words or word combinations, denoting this or that person (even a place), which, on the one hand, perform the function of an anthroponym, namely, denote one certain person, on the other hand, their anthroponymy is illusory, which is confirmed by the quasi (= as if, as though) component of our term. The quasionym by its form is not a proper name, it is a denoter of descriptive character with the identifying function of naming:** a deacon one someone, a foster-sibling (fed by same breast) of his own, widow of the House of Otar, mother of Tsitsola ...

Quasionym, it may be said, is a prosaic name, sometimes even comma is attested in such type word combinations, naming a human (a man, who laughs). The "quasi", attached to the term onym does not diminish the value of this type of name at all, on the contrary, according to the words of Griver Parulava, indicates "the significative first place" of the one, named by it. So, quasionym is a considerable form of designation, and, what is the main thing, it exists in our reality and we can not ignore it.

The formation of the word combination as a quasionym was to some extent conditioned by the function of the Old Georgian fraction, the purpose of which was to separate the particular from the general and through it to transform an appellative to denote the denotative: "The Persian-**that** told him" The particle here indicates that this Persian is not one of the Persians, but specifically only that, one man, the Persian, who entered Shushanik's room.

### **Semantic groups of quasionyms:**

1. Quasionyms expressing appearance; 2. Quasionyms denoting action; 3. Quasionyms, revealing internal nature or character; 4. Quasionyms, indicating social status; 5. Quasionyms, reflecting officialdom - occupation; 6. Quasionyms, reflecting wisdom and sagacity; 7. Quasionyms,

given by place or origin; 8. Quasionyms, formed according to the word or subject of obsession; 9. Quasionyms, indicating kinship; 10. Quasionyms, expressing sequence; 11. Pronominal Quasionyms.

**From a structural point of view, we have distinguished 2 groups:**

- I. With lexical units - or with separate words or word combinations
- II. With graphemes - or initials and mathematical symbols.

## **Nino Gogiashvili**

(Georgia, Telavi)

### **Concept of the Sun in Esma Oniani's Poetry**

The texts by contemporary Georgian painter and poetess Esma Oniani are special examples of the author's multifaceted artistic vision. In her verses, fine arts, music and poetry are absolutely synchronously perceived through invisible sensors and are laid into delicate layers. The mythological and folklore images, allusions and reminiscences of Esma Oniani's native land - Svaneti add a special charm to her poetry.

In this report, I would like to talk about the universal concept of the sun in Esma Oniani's poetry, which is read through mythological, folklore, archetype, Biblical and urban connotative angles. The semiotic sign of the sun acquires the special meaning in the Svan cycle of her poems, which is based on Svan mythology. "Sun, Come to Me!" – is a peculiar leitmotif of her poems, which represents the exclusive transformation of Georgian idioms and phraseological units created by the sun. The mythos and Dali, the goddess of hunting, ancestors, works of art, daily routine, old districts, the emotional cascade and the eternal existential labyrinths are often declared in Esma Oniani's poems through the sun and sun-related metaphors; "sun-speech" is also a feature of her poetry.

The report discusses Carl Gustav Jung's archetypes, as a universal model of the psyche and the archetype concept of the sun in Esma Oniani's poetry, in which "the sun", ingrained in the subconscious, is embodied as poetic constructions.

The report is based on hermeneutic, analytical and comparative methods of research. As the main research material is presented Esma Oniani's almanac- *Is it me again?! I have come again!*

## **Tamar Gogoladze**

(Georgia Gori )

### **The Phenomenon of Ilia in a Documentary Essay (Sh. Zoidze "Golgotha of Georgia")**

Ilia Chavchavadze's personality was wrapped in a mythical veil throughout his life. This explains the necessity of writing a biographical novel in addition to the bibliographic list of scholarly studies included in the volumes. Ilia himself was rather modest concerning his own autobiography. Later, the nihilistic attitude towards Ilia Chavchavadze temporarily hampered the studies on the poet, thinker, and leader of the national liberation movement.

In addition to the extensive biography of the writer, from the nineteenth century onwards, the basis of the literary-biographical novel was laid. When talking about literary-biographical novel, it is necessary to take into consideration how documentary it is and how much it is expanded by the writer's imagination. One thing is clear, it is documentary prose but the type of the essay in documentary prose is even more specific.

All of the afore mentioned was required to determine the genre specifics of the work about Ilia Chavchavadze "Golgotha of Georgia" published in 1997 by the poet and literary critic Shota Zoidze. The author himself Sh. Zoidze notes, "Unfortunately, nowadays we do not have complete biographical novel, as they say" biographical criticism ", it seems that it is waiting for a worthy pen" (Sh. Zoidze, 1997: 115).

However, in 1982, Aleksandre Kalandadze's trilogy ("Oath of Neishan", "Sharavandedi") already came out. The third volume is a literary biographical novel about Ilia Chavchavadze titled "The Deposition". Soon Rostom Chkheidze's literary biographical novel "An Oak in Desert" or "Chronicle of Ilia Chavchavadze's life" will be released.

In his "Golgotha of Georgia" Shota Zoidze has thoroughly studied rather extensive material about Ilia Chavchavadze including memoirs and newspaper-publications. The author of the work put on the shoulders of Ilia the mantle of a mere mortal, which is confirmed by documentary facts: origin, birth, education, place of work, marital status, death. However, the author managed to show the real appearance hidden behind each fact. This is facilitated by the prologue, 15 chapters and the epilogue, the title of which and the epigraph quoted from Ilia add more visualization to the thought: "Golden Cradle", "Sunny Shadow", "Oak Leaf", etc.

This is a prosaic presentation of the image of poetic inspiration. Perhaps this remark is too much for a poet who has penetrated into the phenomenon of Ilia, the mythical world of Ilia, which does not lose its significance even in the 21st century.

**Teymur Guliyev**

(Azerbaijan, Baku)

### **Coinage and Money Circulation in Azerbaijan during the Mongol Kaans**

This article examines the coins beaten before the formation of the Ilkhanate state, namely coins minted on behalf of the supreme Mongol khakns by Mongolian governors, called kaaniki. Only after the second Mongol campaign, starting from 1239 to 1256, Azerbaijan began to be governed by governors appointed by the Great Mongol Khakan. In the occupied countries, the Mongols eliminated the local state system of government. The Shirvanshahs state and the Georgian Kingdom, who suffered from the Mongol attacks, could hardly maintain their own existence. A.A. Ali-zadeh points out that before the formation of the Ilkhanate state, during the reign of the great Mongol khans - Ögedei Khan, Güyük Khan and Möngke Khan, the territory of Iran, Azerbaijan, Armenia and Georgia was ruled by governors appointed by the supreme Mongol khan-kaan. It is to this period that the coins of the governors of the Mongolian Khakans, the so-called "kaaniki", occupation dirhams belong. Jalagania I.L., A.M. Rajabli, H.F. Mushegyan, M.A. Seifeddini describe the first anonymous Mongolian coins broken on behalf of the great kaan with the image of a bow or a galloping horseman. The first Mongolian coins lacked the name of the supreme ruler, he is mentioned in the inscription only with the honorary title "great kaan".

In the 9 issues of E.A. Pakhomov "Coin hoards of Azerbaijan and other republics, territories and regions of the Caucasus" contain coin hoards containing coins of the Gengizids,- 441, 442, 850,852, 854, 858,1136, 1143, 1146, 1155, 1162. Among the coins of the Gengizids found in the Caucasus, there are often coins of the Gengizids Möngke Khan, broken in Tiflis. The analysis of the composition of coin hoards shows that the coins of the Gengizids were circulated along with the coins of the Sultanate of Rum, Artuqids, Christian-Ilkhanate coins. On the eve of the Mongol invasion of the Caucasus, copper coins of the Aghlabids of Derbent, Shirvanshahs and Eldiguzids circulated in the monetary circulation of Azerbaijan. Their minting coincided with the period of the so-called "silver crisis" that engulfed most of the countries of the East. The coins of the Gengizids supplemented the monetary circulation of the Caucasus with a full-fledged silver coin.

The Museum of the History of Azerbaijan of ANAS houses kaaniks minted in Ganja, Nakhichevan, Urmia and Tabriz. Here is a photo of an anonymous coin of the Gengizids from the collection of the Museum of the History of Azerbaijan, minted in Tabriz, silver, dirhem 651 y.h., inventory number NF 33631.

## **Zaur Gumashvili**

(Georgia, Telavi)

### **Religion in the North Caucasus in the XIII-XV Centuries**

The North Caucasus experienced a substantial spread of the Islamic religion between the XIII and XV centuries. A huge role in strengthening and spread of this religion was played by the Golden Horde where Islam originated in the 13<sup>th</sup> -15<sup>th</sup> centuries as well as Tamerlane. The "war for the faith" against Christians and pagans in the North Caucasus turned into a constant hunt for the so-called "Gazians" (fighters). But during the period under review, Islam became the dominant religion only in southern and central Dagestan. Zirikhgeran converted to Islam in the 14th century. Around the same time, Islam spread by accident, and in 1475 it was converted by the inhabitants of Gidatli as well. Among the preachers of Islam, along with the Shamkhals (Kazitumukhs) the Rutuli "Gazi", Tsakhuri, Khirek and others were very active. Islam was also preached by the sheikhs who came to the North Caucasus from Iran, Iraq, Yemen, Bukhara and other Muslim states of the East. In the 15<sup>th</sup> century, the religion of Islam began to spread in the Central Caucasus, particularly among the Kabardians.

Mosques were built simultaneously in the central part of Dagestan and the cities of the foothill Caucasus. In the 14<sup>th</sup> century, the Mosques functioned in Pyatigoria, although by that time the inhabitants of a number of regions in the North Caucasus were of the Christian faith.

The Orthodox churches functioned in Majari, Upper and Lower Julata, Matreg, the Karachay Mountains, Balkans, North Ossetia, Checheno-Ingushetia, and Dagestan.

In Avareti, Chechnya-Ingushetia, Balkaria, Kuban, and Stavropol, archaeologists have repeatedly found crosses made of stone and metal, even in tombs dating back to the 13<sup>th</sup> and 15<sup>th</sup> centuries.

Among the followers of the Orthodox religion of the North Caucasus were Greeks, Georgians and local residents. One of them, priest Pederico, who died in the Kuban region in 1380, was probably a Circassian.

## **Mariam Gureshidze**

(Georgia, Tbilisi)

### **Haji Murad as Rind Phenomenon**

The paper deals with the issue related to the Murids struggle in the North Caucasus against the Russian Tsarist Empire in the 19th century, the factors contributing to this phenomenon and the persons involved in it, the first three Imams: Ghazi Mollah, Gamzat-bek, Imam Shamil and the Murid Hadji-Murad. The phenomenon of Muridism in the North Caucasus of the 19th century and the role of Hadji Murad are considered on the basis of a document Simon Esadze "Haji-Murad" found by me at the National Archive of Georgia.

The revolt Imam Shamil led against the Russian Empire (1834-1859) came to be known as muridism, since Imam Shamil's warriors were also the most devoted followers of Sufism - murids (Arabic مرید). Muridism in the North Caucasus was a military-political ideology based on Sufi teachings, connected to geopolitical changes and international influence. A thorough study of the issue revealed an interesting link between the two phenomena that emerged in the depths of Sufism (muridism and rinds, Arab. رند) which, based on a comparison of the above-mentioned archival documents, as well as the works of E. Javelidze and V. Gabashvili, made it possible to create a comprehensive picture of the fact that Sufism through rinds and murids connected, ideologically united, established a certain order and greatly contributed to the struggle of the North Caucasians.



## Liudmila Hrytsyk

(Ukraina, Kyiv)

### **Borys Ten in the Context of the Ukrainian-Georgian Literary Relations of the Twentieth Century: On the Ukrainian Tamariani by Chakhrukhadze**

Based on the study of the Central State Archive of Literature and Art of Ukraine materials, the work traces the way of Ukrainian translator Borys Ten (M. Khomychevsky) to Georgian literature. In particular to the work of the forerunner of the great Rustaveli Chakhrukhadze; the poem's role in the literature of the Georgian Middle Ages; motivation; features of the reception of the work in Ukraine.

The name of Borys Ten, a man of tragic destiny, poet, art historian, translator of ancient and European literature, and archpriest of the UAGCC, is now widely known to specialists and readers. Historians and theorists of literature and literary translation refer to the lessons of the master. Of the hundred authors translated, Borys Ten distinguished Homer in his last interview, "in character and the spirit of creativity, who appeared to be ... 'close'". Translologists note that after he translated Homer's Iliad and Odyssey and Aeschylus' Prometheus Bound, "it is unlikely anyone would undertake to translate them ... anew". Borys Ten's multifaceted interests extended to the works of European writers and occasionally to the "translations from the languages of the peoples of the USSR." However, the Georgian ones translated by Borys Ten were hardly in the spotlight, except for his participation in the anthology "The Poetry of Georgian People" in two books (Kyiv, 1961).

By chance, I was forced to turn to the first book, "Poetry of the Old Ages. Poetry of the nineteenth and early twentieth centuries." The Archives-Museum of Literature and Art of Ukraine library received a thirty-page manuscript in pencil, with no head page and no title. Rereading it, I immediately recognized Chakhrukhadze's voice, which made me return to the anthology with included fragments of Chakhrukhadze's poem translated by Borys Ten. The circle of translators was not new: much of the work was rendered by word-for-word translation. For the most part, there were names well known among the translators. However, Borys Ten was not the representative of Georgian literature: the numerous pseudonyms M. Khomychevsky used after his return from exile mainly were known to specialists. But despite the peculiarity of chakhrakhauly (A. Khakhanashvili) or, according to Sh. Nutsbidze, ten-syllable verse, maximally close to the folk verse, the translation was perceived naturally, without the slightest artificiality. The intrigue was growing since most archival materials focused on the translation of ancient literature, the problems of translation theory and practice, particularly the transmission of the hexameter. Even if we consider that due to circumstances, the author had to use pseudonyms at specific periods of his creative life, the Georgian works were not observed in his translation practice. And then there is a question, the answer to which would explain the path of Borys Ten to Chakhrukhadze and certain pages of his creative life.

The suggested work traces the way of Ukrainian translator to Tamariani; the reasons for choosing the work for translation; motivation; the role of Ukrainian neo-classics M. Zerov, M. Rylsky, as well as M. Bazhan and his lessons of translation of *The Knight in Tiger Skin* by Rustaveli; searching his way in a variety of stylistic and compositional authors' solutions, developing of own approach to the transfer of original work, "creative dominant" of Tamariani by Chakhrukhadze.

The study of Borys Ten's archive and epistolary heritage allows inscribing the translator's name in the history of Ukrainian-Georgian literary relations of the twentieth century; to focus on the originality of the individual translation project, including the conceptual and methodological principles of the Ukrainian translation from the Georgian.

## Niko Javakhishvili

(Georgia, Tbilisi)

### Origin and Family Branches of the Gamkrelidzes

Among the native Georgian feudal families, the Gamkrelidzes used to hold an honorable place as one of the noble (in Georgian – *aznauri*) families of the Kingdom of Georgia.

The Gamkrelidze family, which is now widespread throughout Georgia, originates from Racha region. As of February 1, 1995, there were 1643 Gamkrelidzes living in Georgia, of which 757 lived in Tbilisi and the rest 886 – in the regions of Georgia: Svaneti, Imereti, Kartli, Kakheti and Samegrelo.

The present study is the first attempt to investigate the past of this family and the history of its prominent representatives.

It is divided into ten parts:

- 1) The origin and initial settlement area of the Gamkrelidzes – Racha;
- 2) Imereti branches of the Gamkrelidzes;
- 3) Kvemo Kartli branch of the Gamkrelidzes – the Shanshiashvilis;
- 4) Shida Kartli branch of the Gamkrelidzes;
- 5) Kakheti branches of the Gamkrelidzes;
- 6) Samegrelo branches of the Gamkrelidzes;
- 7) Composition of noble Gamkrelidze families in middle of XIX century;
- 8) The representatives of the Gamkrelidzes and Shanshiashvilis, as reflected in Georgian literature (XIX century);
- 9) Prominent representatives of the Gamkrelidze family (after the end of XIX century);
- 10) Present day number of Gamkrelidzes and settlement area

## Elene Javelidze

(Georgia, Tbilisi)

### Caucasian Drama in Orhan Pamuk's *Snow*

*Snow* is a political novel by Orhan Pamuk that explores the multifaceted discourse of Islam in present-day Turkish. In the novel Orhan Pamuk outlines the social and political issues of Turkey. These issues are represented by the emulation and mimicry of the method of social and psychological realism. The writer visibly depicts the misery reigning in Kars and it seems that he is shocked by this, though Pamuk has no intention of solving a social problem. *Snow* can not be described as a social novel. The text is filled with speculative talks about the special path of Turkey. In the novel, this "path" is outlined, this is the victory of the Islamists in the elections, and suicides of girls also make the atmosphere of the provincial city extremely difficult. The replication response to this is the "theatrical" coup, which represents a parody of the military coups in the country. The essence of the novel goes far beyond the local context, the painted image and the atmosphere acquire ontological value. The way of narration in the novel is focused on the many-voiced world of characters. Arguing and entering into a dialogue point of views are diametrically opposed and organize a complex fabric of narration. The motive of the double, duplication pervades the novel. The meta-text layer of the work arises from various stories and phenomena occurring in the novel. The multi-level organization of the text is closely related to the intertextuality, or rather, with such expressions as quoting and self-citing. One of the intertextual sources of *Snow* is Franz Kafka's oeuvre. Kafka's works are excellent examples of dystopia. In *Snow*, you can also find elements of dystopia. Franz Kafka's *The Trial* presented with a complex of metaphors gives the novel an absurd quality. Pamuk describes military coup in Kars as a "theater coup". The term 'Kafkaesque' can be defined by using synonyms, ranging from 'weird' and 'mysterious' to 'brutally bureaucratic' and 'nightmarish' and 'horrible'. All these terms can be used to analyze the overall picture and thematic arc of *Snow*. The writer is experimenting with avant-garde tests, twisting real with fantastic. *Snow* is a postmodern polyphonic, multi-layered novel suitable for a variety of interpretations.

The hierarchical, semantic structures of Pamuk's postmodernist world are resilient and unstable. In Snow one can single out the basic principles of the postmodern style: intertextuality, metafiction, dialogism, fundamental fragmentation, mixing, crossing traditional genres (hybridization), discreteness, pluralism, game, parody. The writer introduces a political-religious accent based on multiculturalism. Pamuk's artistic thinking is based on the "epistemological crisis" characteristic of postmodernism, the rejection of the belief in the Enlightenment and the destruction of the "unique" phenomenon of the artist.

**Nino Javelidze**

(Georgia, Tbilisi)

### **The Historical Expression "From Nikopsia to Derbend" Expresses the Misery of the Country (!?)**

In his article "The Sea and Land in Georgian Myth," researcher Z. Kiknadze expresses the view that Georgians have never had the experience of having a pragmatic relationship with the sea, that the country's history does not recall any significant interactions with the sea, especially naval battles, and that the river network has never played a significant role in politics.

Based on the written references or other materials cited in this article, it is stated that Z. Kiknadze could not substantiate his viewpoint either by referring to the mythological field or by quoting historical sources. On the contrary, the existing artifacts presented a completely different and opposite picture: in the pagan imagination of Georgians, the sea was perceived as a sacral quantity - a connecting road between the world and the underworld. In addition, Georgians were accustomed to life by the sea, and in antiquity or in the Middle Ages they established political-diplomatic, trade and economic relations with other countries by sea. It should be emphasized that this is evidenced by the composition of the fleet in Georgia: the Royal Navy consisted of both passenger ships and warships. Georgian kings were able to send their own fleets to other countries to take part in naval battles. River traffic has always been developed in Georgia. This is evidenced by the fact that, firstly, there were two rivers - the Mtkvari and the Rioni - along the section of the Indian Caravan Road, and secondly, there were harbors for boats and customs points for cargo transportation on a number of rivers.

**Levan Jikia**

(Georgia, Tbilisi)

### **Zviad Gamsakhurdia and the Writers' Union of Georgia (1968-2004)**

To date, Georgian websites ([www.nplg.gov.ge](http://www.nplg.gov.ge); [ka.wikipedia.org/wiki](http://ka.wikipedia.org/wiki); [www.president.gov.ge](http://www.president.gov.ge)) indicate two dates of Zviad Gamsakhurdia's membership in the Writers' Union of Georgia - 1966 and 1970, although both dates are incorrect.

We have traced a document according to which it is established that Zviad Gamsakhurdia joined the Georgian Writers' Union on February 6, 1968.

Zviad Gamsakhurdia was involved in anti-Soviet activities, which led to his unanimous expulsion from the Georgian Writers' Union on April 1, 1977. On April 7, 1977, Zviad Gamsakhurdia was arrested and sentenced to three years in prison and two years in exile.

April 9, 1989 marked a change in thinking in Georgia. The leaders of the national movement were becoming more and more popular day by day. The staff of the publishing house of the Georgian Academy of Sciences "Metsniereba" took advantage of this circumstance and addressed a request to the Georgian

Writers' Union to restore Zviad Gamsakhurdia to the Georgian Writers' Union. However, Zviad Gamsakhurdia himself refused to rejoin the Union because he did not want to be a member of an organization affiliated with the Soviet Writers' Union.

In 1991, Zviad Gamsakhurdia became the first President of Georgia. This time, nothing seemed to prevent him from rejoining the Georgian Writers' Union (at that time the Georgian Writers' Union was split from the Soviet Writers' Union), but after the Georgian government dispersed the September 2, 1991 rally, some writers even demanded Zviad Gamsakhurdia's resignation. Shortly after these events, Zviad Gamsakhurdia was forced to leave Georgia, and when he returned back, he was killed in unknown circumstances (there is also a version of suicide). Even though it took 27 years from the date of his passing, Zviad Gamsakhurdia's reinstatement in the Georgian Writers' Union occurred in 2004.

## Marika Jikia

(Georgia, Tbilisi)

### Non-lexical Modifications of Turkish Interference in Some Georgian Dialects

Due to a number of historical circumstances, two segments of the Georgian language – Ingiloan and Imerkhebian – are developing in close proximity to Anatolian Turkish and Azerbaijani.

The national speech (on the one hand – Imerkhebian - Taoan - Machakhelian - Nigalian or Georgian of Chveneburebi and, on the other hand – Ingiloan) in addition to the borrowings of lexical units under the influence of these two languages of Turkic origin (which is the most relief result of language contacts) – other parameters – phonological, morphological – they change somewhat in the same way or differently.

In particular both the Ingilo peoples and the all of westerners pronounce /*ö*/ and /*ü*/ without any problems – that is, Turkish and Azerbaijani /*ö*/ and /*ü*/ are adapted in Ingilo dialect and Georgian of Chveneburebi and can be found in both Turkish borrowings (/göli/<Turk. göl 'lake'), also in Georgian words /gölva/ 'drought', /c'üma/ 'rain', (/va-/ > /*ö*/; /vi-/ > /*ü*/).

In Shavshian, Nigalian, Georgian of Chveneburebi and Ingiloan, under the influence of Turkish languages, /*ʒ*/ is replaced almost everywhere by /*z*/: /zvali/ 'bone', /zveli/ 'old', /biza/ 'uncle', etc. An insurmountable articulatory moment for peoples of Turkic descent is the utterance of two or more consonants at the beginning of a syllable. To overcome this, an epenthetic vowel is placed between the two consonants. Compare Shavshian /pilavi/ 'pilaf', Ingiloan /šito/ 'branch', in Georgian of Chveneburebi /tibiliz/, /tibtet/ (instead of Tbilisi and Tbeti), etc.

To the substantives the word bases ending with consonants not added Nominative and Dative cases suffixes both in the south-western dialects and in Ingiloan.

The adverbs of place /ak/ 'here' and /ik/ 'there' are perfectly solid and self-sufficient data. Under the influence of Turkish, the semantics of these adverbs were clarified in the south-western dialects and completely replaced by the forms /akši/, /makši/, /ikši/, /akze/, /ikze/, which is the Turkish form of burada 'here', şurada 'there', orada 'at that place' (/bura/ 'this place' + -da 'on'; şura 'that place (near you)' + -da 'on'; ora 'that place' + -da 'on'). It is not found in Ingiloan.

A relief example of morphological interference is the production of iintensive forms in Ingiloan. The model is Azerbaijani, the material is national: /k'oxe/ 'unripe' – /k'o-m-k'oxe/ 'very unripe', /umarilo/ 'unsalted' – u-m-umarilo 'absolutely unsalted', /viaj/ 'open' – /vi-m-viaj/ 'open fully', etc. The expression of the extreme degree of quality by means of a single interfix has to be considered as a loan morphological pattern induced by interference of Azerbaijani upon Ingilo dialect of Georgian. We have not encountered this production in the southern dialects. The report proposes an attempt to explain such facts.

## Grigol Jokhadze

(Georgia, Tbilisi)

### On One Biblical Symbol and Allusion in the Historical Narrative of David the Builder

The paper deals with the images of animals and their role and significance in the Georgian Medieval historical narrative. European intellectuals opposed man, created in the image and likeness of God to animals, as the subordinates, defective and sometimes the evil creatures. Apparently, this attitude was popular in Georgia too.

Assessing Liparit V Bagvashi, one of the main opponents of David the Builder, the chronicler compares him with a “dog” which is from the Biblical discourse, in particular: “The dog is turned to his own a vomit again and the sow that was washed to her wallowing in the mire”.

As the research has shown, on the one hand, we deal with the symbol of double-dealer, willy, godless person; on the second, this is the quotation from New Testament, in particular, the second epistle of Peter; and on the third hand, we have in front of us the indirect reference that makes allusions to Old Testament, in particular, Solomon’s proverbs.

It is extremely significant to know exactly the origin of tropes and images, used by the chronicler, in order to get more accurate information from the historical source.

## Erekle Jordania

(Georgia, Tbilisi)

### Peculiarities of the Administrative Territorial Structure and Governance System of the Empire of Trebizond

In terms of civilizational belongingness, the Empire of Trebizond was a state of Byzantine-type. Its main features were defined by Orthodoxy, Greek language and Byzantine concept of state power. All this was clearly manifested in the state ideology of the empire, as well as in its political, ecclesiastical and social structures. The most obvious evidence of the civilization's connection to the Kingdom of Komnenos is the creation of official papers and liturgical rites in Greek.

At the same time, the Empire of Trebizond was unique in a variety of sociocultural peculiarities which along with the ethno-linguistic structure of the empire, were clearly reflected in the administrative-territorial organization of the Great Komnenian state.

The core of the Kingdom of Trebizond was the territory of the former theme of Chaldia of the Byzantine Empire. It was divided into eight united military and civil administrative provinces (banda) and one theme of Lazia. The latter played significant role both in the defense system of the Trebizond Empire and in the political life of the empire. It was even a kind of seat of the power of the Great Komnenos, which was clearly demonstrated both during the establishment of the Trebizond Empire and during the civil strife and the furious struggle for the throne in 1340-1355.

These administrative provinces, in turn, were divided into smaller, fortified territorial units - *kleisoura*. The administrative boundaries of the bandas were determined by the gorges of the large rivers and mountain ranges existing here. Due to the complexity of the terrain and lack of roads, in many cases they were almost isolated units from each other. Such an administrative-territorial structure of the empire was, of course, determined by the natural geographical conditions of the province of Pontus, which, in turn, fully corresponded to the economic activities of the Kingdom of Trebizond and the necessary needs for ensuring the defense of the state. It should be noted that later, during the period of Turkish domination or the existence of the Ottoman Empire, the principle of such a territorial structure of this region was preserved, and it can be said that it is still valid today.

The bandas were ruled by dukes, who were mostly represented by local nobles. They mainly relied on the economic and human resources of their own estates. The heads of smaller administrative units - *kephales* - were

subordinate to the dukes. They mainly represented the military administration of the Empire of Trebizond. At the same time, their functions were often performed by the dukes themselves.

One of the peculiarities of the social organization and governance system of the Empire of Trebizond was the existence of family clans represented by local nobles in the administrative structure of the empire. The influence of groups of these clans and their leaders, for example, Chanikhites, Kawasites, Kamakhins and others, mainly spread in the inner regions of the empire. At the same time, they were mainly in the service of the great Komnenos, and their informal influence was quite naturally combined with the administrative functions and duties assigned to them. The imperial authority actually extended over the capital and large cities, along the coast, and over the great valleys and fortresses there. The clans of local nobles and rulers, archons, almost completely controlled the main, peripheral part of the empire. Despite the central government's attempts to reduce their rights or subjugate them, almost nothing changed in the governing structure. As a result of the measures taken by the imperial government, the power of the local sovereigns, in many cases, did not weaken, but even strengthened. Large landowners and local nobility tried to strengthen their positions and take a more active part in the administration of not only the internal and peripheral provinces of the empire, but also the provinces under the imperial authority and even its capital.

**Joseph Jordania**

(Australia, Melbourne)

### **Georgian Polyphonic Song as a Historical Source**

1. In my presentation I will argue that data from traditional polyphony is extremely stable, and can indicate the deepest physical, genetic relationships between the populations and regions. It is crucially important to remember that the distribution of typologically similar traditions of polyphony shows clear affinity with the data from physical anthropology. I discussed these parallels first in my 1988 publication.

2. Studies of migration processes show that polyphony does not spread as a result of adstrate interaction (unlike languages which can change without arriving of substantial amount of a new population). Carriers of polyphony, as a rule, represent the earlier, autochthonic populations that survive in the geographically most isolated regions of the world.

3 The traditional view of polyphony as a late cultural invention is gradually changing to the contemporary model of the origins of polyphony, as a result of natural selection, an important element of human defense strategy, designed to unite groups of people against predators and enemies. Communal singing and dancing before military activities (both in traditional and contemporary professional forces) is directly connected to the phenomenon of "battle trance".

5. In the case of Georgia we have a strong indication that Georgians are autochthones, not only in the Caucasus, but also represent the oldest autochthonic population of Europe, showing signs of ancient genetic links not only with the peoples of the North Caucasus (including the carriers of languages of very different language families), but also of the populations of the isolated mountain ranges of the Balkans, the Alps, the Pyrenees, as well as several Mediterranean islands. And finally, study of Georgian polyphonic traditions reveals signs of relatively late interaction with the carriers of Indo-European languages.

## **Khatuna Kalandarishvili**

(Georgia, Tbilisi)

### **Ilia Chavchavadze – Researcher of Nikoloz Baratashvili’s Work**

Nikoloz Baratashvili’s works have become the object of research by numerous scholars. However, the aspect of the study that Ilia Chavchavadze brought forward in his “Letters on Georgian Literature” at the end of the 19<sup>th</sup> century has not yet completely been brought to the attention of the modern literary scholars.

According to Ilia Chavchavadze, in his works Nikoloz Baratashvili’s deals primarily with the issue of faith and shows the insoluble state of a person who is losing faith. Ilia Chavchavadze studies Nikoloz Baratashvili’s creativity in this plane as a whole and considers his poems to be separate manifestations of the general spiritual state of the poet. He is looking for a connection between these poems and thus reconstructs the picture of the inner world of Nikoloz Baratashvili.

Ilia Chavchavadze regards the issue of religious doubt and the homelessness of the soul, which are highlighted in Baratashvili’s works from a general human perspective. In his view, such a search process is characteristic of all times; It originates from the fragility of faith and is of paramount importance for all mankind.

Ilia believes that this problem - philosophical questions related to man, his existence, faith - has constantly confronted humanity from the very beginning of the human race. Nikoloz Baratashvili seeks to find answers to these questions in his work. Thus, it becomes an organic part of the universal process in Georgian reality.

Ilia Chavchavadze gives Nikoloz Baratashvili a special place in the history of Georgian literature. According to him, he was the first among Georgian poets to include Georgian thought in the general framework of the development of mankind, "Georgians also taught the source of quenching human thirst."

## **Tea Kamushadze**

(Georgia, Tbilisi)

### **Covid Pandemic Research and the Georgian Academic Environment**

The Covid pandemic, as a total occurrence, has had a profound effect on all aspect of human life, including the academic environment. In this instance, when I refer to the academic environment in Georgia, I only take into consider a specific group of scientists working in social sciences and humanities.

This study is a part of a bigger research project whose goal is to evaluate the pandemic's effects on Georgian society. I'll go over the initial findings of the anthropological study in this presentation. The specific goal of the research was to find out how the Georgian academic society responded to the problems at hand; What the general public's opinion was of academia and professional expertise at a critical time. It is intriguing to see how much the scientific knowledge and experience that already exist in relation to epidemics, diseases, and various forms of crises have been applied in this situation. My research attempts to determine the level of societal interest in academic knowledge and scientific research in general, as well as how scientists have developed an interest in specific issues. The study of the medium that should be used to spread the accumulated academic knowledge throughout society is also an aspect of the same research.

Within the framework of this study, I will also discuss the strategies of scientists in terms of adapting to the pandemic, it is interesting how the current research was carried out under the conditions of restrictions, especially when the research includes field work; How technology has been used in ethnographic research.

I chose a group of scientists for the study, and I obtained relevant data by using the direct survey approach. I also examined the contexts of the National Science Foundation-funded projects in the social and humanitarian sciences, and I conducted social media research taking into consideration the specific interests. For this research, I will take into account the information strategies of various official media outlets as well as the intellectual and academic knowledge regarding epidemics or the crisis situation as a whole that is reflected in

them. Since this particular research is tied to the epidemic, self-reflection will also be included in the research and presentation.

In order to clarify how the Georgian academy responded to the pandemic and how the challenge has changed in regard to future studies, both in terms of content and dissemination of its results, I will describe the study's significant findings as a conclusion in the presentation.

## **Dali Kandelaki, Ekaterina Reissner**

(Georgia, Tbilisi)

### **Multinational and Diverse Caucasus: Traugot Waldfogel's Travel Notes**

Traugoth Waldfogel (1861-1930) was a very versatile, talented and energetic man. He went from being a schoolteacher to a member of the Swiss National Council. T. Waldfogel's voyage to the Caucasus in 1892 lasted about six months. He sailed from Constantinople to Batumi, from where he traveled by train, horse, foot, alone or with someone accompanying him. Visited German colonies in Georgia. Then he left Tbilisi for Azerbaijan, where he also visited the German colonies and visited Baku. The road continued south, to the fortress-town of Shushi. He left Georgia by military force and arrived in Vladikavkaz, and then traveled to the southern part of Russia.

Impressions of T. Waldfogel's Journey through the Caucasus were published in 1897 as a book in German. The author reviews a wide range of issues in his essay "Travel Pictures from the Caucasus". He shares his feelings with the reader, does not hide the impressions he has seen; Describes the nature of the Caucasus, cities and villages of Georgia, Azerbaijan and Armenia. He mentally responds to the traditions and customs of Caucasians, which were completely foreign to him. The book is rich in descriptions of peoples of different nationalities living in the Caucasus: Georgians, Tatars, Armenians, Russians, Germans, etc.

It is probable that the purpose of Waldfogel's arrival was to visit German colonies. More than half of his book is devoted to the descriptions of the colonies in Georgia and Azerbaijan. The traveler describes the daily life of the colonists living in the South Caucasus, the measures taken by the government and their attitude towards the local government of the Russian Empire, the current language situation, their attitude towards religion, the influence of the colonies on the local population, etc.

The book gives the reader interested in the history of the Caucasus an idea about the South Caucasus in the early 90s of the XIX century. Concerning T. Waldfogel, one of his contemporaries remarked: "Dr. Waldfogel could not easily have expected the idea; He could have ignored all the dangers because of an important idea". According to his biography, one of the ideas of the 31-year-old Swiss teacher is to travel to the Caucasus.

## **Nanuli Katcharava**

(Georgia, Tbilisi)

### **Caucasology in Turkey**

Today, four universities in Turkey - Kars, Ardahan, Rize and Duzce have departments of Caucasian languages and cultures majoring in Georgian language and literature. The charter of the Artvin University includes the opening of a department of Caucasology, but so far this direction has not been implemented. In 2005, for the first time, a department of Georgian language and literature was opened at the Caucasus Kars University, and since the 2006 academic year, it has also accepted students. The Charter of the University of Ardahan provided for the opening of the Department of Georgian Language and Literature in 2008, and in 2013, Recep Tayyip Erdogan Rize University and Duzje University were given permission to have departments of



Caucasian languages. Duzje University accepted students the same year, and the student semester at Rize University began in 2016.

The department of Georgian Language and Literature at Duzje University has the advantage over the other three centers that it has two levels of teaching, both bachelor's and master's. Also here, in 2013, for the first time in Turkey, the second Caucasian language, Circassian language and literature department was launched, where all three levels of education function: bachelor's, master's and doctoral. In 2018, the second department of Circassian languages, namely Kabardian language and literature, has been opened at Kayseri Ergies University. The teachers of the Department of Circassian Language in Duzje are professors from the University of Maikop in the Republic of Adygea, who are well acquainted with the Caucasus School of Georgia. They are esteemed women who have defended their dissertations in Tbilisi. The Department of Circassian Language is closely connected with the Department of Caucasology at the Tbilisi State University and Circassian Culture Center. Duzje University is actively preparing to open a third Caucasian language, the Department of Abkhazian language and literature.

## Ovsanna Khachatryan

(Armenia, Yerevan)

### The Unique Manifestations of Some Genres of Armenian Medieval Literature in Armenian Manuscripts

There are genres of Armenian medieval literature that have unique manifestations in manuscripts in contrast to their classical manifestations. Among those genres are the *kafa* and the *riddle*.

The *kafa* is a unique poetic type of medieval Armenian literature, which was formed as a genre and developed in the 10<sup>th</sup>-16<sup>th</sup> centuries (in some cases *kafas* were written until the 18<sup>th</sup> century). The term *kafa* comes from the Arabic word *qāfiyya*, which means "rhyme". Poems called *kafa* appeared in *Gandzaran* (Sacred chants) collections by Grigor Khat'ets'i in the late 14<sup>th</sup> century. The oldest samples of Grigor Khat'ets'i's *kafas* are found in manuscript M 4011. These *kafas* correspond to the classic *kafas* with their general features: specificity of use, structure, metrics, rhyme and also have their own special features: they are acrostics forming the author's name, in content they are close to colophons, etc.

This tradition of Grigor Khat'ets'i was continued by later authors (lasting until the 18<sup>th</sup> century): Aṙak'el Baghishets'i, who was a student of Grigor Khat'ets'i Tserents', poet Simeon, Karapet Baghishets'i and other scribes and authors wrote *kafas* dedicated to their *gandzs* in the *Gandzaran*.

The *riddle* is a genre of folklore origin introduced into medieval Armenian literature in the 12<sup>th</sup> century by Nerses IV Shnorhali. Riddles have also reached us incorporated into manuscripts of the Haysmavurk collection (*Synaxarion*). All the Haysmavurks that we have singled out belong to Grigor Tserents Khatetsi's (1349-1425) edition, and the author of all the riddles is Nerses Shnorhali.

In our opinion, these riddles were firstly introduced into the Haysmavurk' collection by a scribe, and later different scribes continued the tradition. The purpose was by combining the two genres, to enliven the narrative, to make it more attractive.

Thus, a unique form of medieval manuscript culture was created, when two genres of manuscript appear together, though not monolithically.

**Lela Khachidze**

(Georgia, Tbilisi)

## **Byzantine Writings of Historical Genre and their Georgian Translations**

Three difficult periods in Byzantine history are reflected by Byzantine historians. First of them is the siege of Constantinople in 626. The next period is the Arab invasion in 678 during the reign of Emperor Constantine Pogonatos (668-685), and the third - another Arab invasion in 717-718, during the reign of Emperor Leon Isaurian (717-741).

The oldest and most important part of these struggles is the siege of Constantinople in 626, which is related to the Greco-Persian wars during the reign of Heracles Caesar (610-641). This exciting story is described in several historical works created in the 7th century: Sermon of Theodore Syngelos, the Paschal Chronicle by an anonymous author, and the historical work of George of Pisidia. These authors themselves were witnesses and participants in the stories described in these works. The Greek texts of these historical works have been edited and studied.

The research reveals that these works of the historical genre have been translated into Georgian three times. In ancient Georgian tradition, they are known as "Reading for Akathistos".

The first translation of this "Reading" belongs to Stephane Sananoisdze-Chkondideli (late 10th century), the second to George the Athonite (1009 -1065), and the third translation is a short Synaxarion redaction of this work, the translator of which is unknown.

Our study revealed that the Greek original of the translation by Stephane Sananoisdze belongs to the 7th century Greek historian George of Pisidia. Comparison of the Greek-Georgian texts shows that the translation by Stephane Sananoisdze coincides extremely well with the original. At the same time, it contains a number of terminological innovations. The translation belonging to George the Athonite is significantly larger than the previous translation, being extended by various historical works. In fact, it recounts several epochs of Byzantine history: a panorama of the 7th-8th centuries and previous key historical events in the Empires of that time – in Byzantium, Iran and Arabia, as well as in neighboring countries, including Georgia. Along with the old sources, George the Athonite's main source was the History of George Hamartolos. Another of his sources was the Chronograph of the famous 9th century church figure, hymnographer and historian Theophanes the Confessor, from which he takes information about the Arab invasions in 678 and 717-718.

The study reveals that the source of the third – the Synaxarion translation of the work is the historical writing of the Patriarch of Constantinople Nikephoros Kallistos Xanthopoulos (14th century).

These writings as follows from its content are associated with the famous hymn Akathistos to the Holy Virgin.

**Shakhban Khapizov, Magomed Shekhmagomedov**

(Russia, Republic of Daghestan, Makhachkala)

## **Armenian and Georgian Sources on the History of Church Building in the Avar Nutsaldom (VII-XIV Centuries)**

During the medieval period, one of the major states of the Caucasus was the Avar Nutsaldom, known in Arab and Persian sources as the Kingdom of Sarir. According to written sources, Christianity was widespread here in the VII-XIV centuries. In the X-XIII centuries, it was the state religion of Avar. So far, only fragmentary information about the Christian period in the history of Avar Nutsaldom was known. However, with the identification of new written sources on the territory of Avar itself (epigraphy), as well as information from Armenian, Georgian and other chronicles, it is possible to answer some questions.

By now we can talk about the presence of more than 40 churches on the territory of Avaria. During ethnographic trips to different areas of Avar in Dagestan in the 2012-2015 years, the author was able to find in the

collections of local ethnographers, and in the walls of houses a few stones and debris crosses with Georgian inscriptions. The greatest concentration is observed on Khunzakh plateau - the historical center of the mountain Avaria. The largest number of Georgian inscriptions found in the study of the temple remains of the X-XIV centuries on Mount Akaro by Dagestan-Georgian Archaeological Expedition (DGAE). Here, during the excavation of a fortified citadel near the remains of the Christian church it was found 16 inscriptions X-XI centuries. Another inscription of building character, was found in village Rugudzha of Gunibsky district and announces the construction of the church on the initiative of a relative Avar nutsals Dadhvi and his wife Chohay in 1365. From the inscriptions found in Khunzakh, where are most of the crosses with inscriptions, special interest is informing about the construction of the church in the XIII century (was located in the Tad-raal – one of the Khunzakh outskirts).

The early medieval fortified settlement of Gelbakh (Varachan in Armenian sources, Balanjar in Arabic sources) is located in the north of Avar. Here the remains of four churches of the 7th-8th centuries have been revealed, which can be considered the earliest Christian churches known in the territory of mountain Avaria. Chronologically and typologically close to these churches are two religious buildings discovered in Harkas, a large (26 ha) medieval town of Avar that existed in the VIII-XIV centuries.

At the same time, based on the study of Armenian sources, it becomes clear that the influence of the Armenian Church was predominant until the mid-tenth century. During this period under the influence of Georgia and the Byzantine Empire, Orthodoxy was consolidated and its positions were strengthened. At the very beginning of the 11th century King Bayar (church name – Bukht-yisho) intensified the construction of temples and the strengthening of church organization. At that time the Datun church was built, the only Christian temple preserved in its entirety to this day. The same time can be dated to the temple excavated on Mount Akaro above Khunzakh, the capital of Avar. Recent research has revealed the manufacture of silver plates with biblical scenes by his order in 1008. The construction of the church continued later. However after Mongolian invasion in XIII century the influence of Georgian church obviously weakened. By the ornamental design and some details in the use of building materials it is possible to speak about the break of Georgian tradition and the emergence of its own church architecture.

*The publication was prepared in the framework of the research project No. 20-59-05010 supported by the Russian Foundation for Basic Research.*

**Boris Kharsiyev**

(RF, Ingushet Republic, Malgobek)

## **To the Question of the Lexicology of Some Terms of the Ingush Language**

In accordance with the paradigm of I.M. D'konova, S.A., Starostina, the Hurrian-Urartian languages form a separate branch of the Northeast Caucasian language family. They write the following: "It is now becoming more and more obvious that the North Caucasian family consists of two groups, which we will call "Western", or "Abkhaz-Adyghe", and "Eastern", instead of the traditional terms "North-West Caucasian" and "North - East Caucasian. It seems that the Kartvelian (Ibero-Caucasian, South Caucasian) language family does not belong to the North Caucasian family under consideration, and quite numerous verbal coincidences are explained by the substrate influence of the North Caucasian languages.

In the ancient religious beliefs of the Ingush, there are many remarkable images of plots similar to the ancient images of the gods of the Mesopotamia Tigris and Euphrates, Egypt and ancient Greece. All of them, of course, are worthy of description and research for comparative analysis and attention of the scientific world.

In our opinion, the unity of ancient signs, symbols, hieroglyphic systems and terms among different peoples can be explained by a common faith - the sun-police in ancient times.

G. Mayer wrote the following about our great teacher<sup>6</sup> "A.S. Chikobava deserves recognition also because he fought against the monopoly in science, which contributed to the creation of works of a synchronous and historical-comparative nature".

G1lg1ai (Ingush), a settled people of the autochthonous Caucasus, bristling with fortifications from the heavy mass of nomadic peoples besieging the foothills, managed to preserve their ancient language. Despite the huge influence on the territory of the region of different peoples.

Today we will give examples of the deep roots of the birth of linguistic concepts.

“It is enough for an etymologist to present a picture of the distribution of a lexeme with similar meanings in related languages and to restore the protoform from them” .

Let us turn to the terms of the solar and lunar cycle of the Ingush.

Ma is one of the names of the sun. Malcha - the bearer of the light of time;

Malch - the sun, a source of light, heat, a symbol of planetary greatness, on which life on earth depends;

Mag1a - a throne, a place of honor, for wise rulers, or honored guests, a presidium;

Mott - language, communicator of intelligent beings endowed with divine grace;

Mar is the husband, the keeper of the hearth, the main ruler of the family, responsible for all the actions of the household.

Markha - a sacred post, designed to strengthen the spirit on the path of sacred faith in the Almighty and obedience to His commandments;

Max - the price of someone, something, redemption, payment, including the price of a person's actions;

Morkh - a cloud, an abstract omen of an impending storm in verbal circulation;

Molcha - medicine, later - gunpowder. The technology of these two different substances was similar;

Mal - a sacred reward for good deeds, for which it is necessary to sacrifice property, livestock, or work for the common good;

Maire - to get married;

Mela - weakness of the spirit, body. Not the ability to resist the problems of life;

Malkhara - cloudy, sad, oppressed by circumstances, illnesses;

Molla - a clergyman, more often used as a Muslim preacher;

Mimar - a minaret usually next to a mosque from which Muslims are called to prayer;

Merza - sweet, pleasant, tasty. This term is also used in relation to speech. For example, "sweet speech";

Merz - thin strong thread, fishing line;

Modz is bee honey. Among the Ingush, it is considered a cure for many diseases;

Moza, mozi - fly, flies. Often disparagingly addressed to a mixed disorderly society;

Mach is the rust of metals. The same term means the dilapidation of relations between people;

Mukha - a sharp knife, previously worn in a hidden pocket of a dagger scabbard;

Mukh - barley, the main cereal in the Ingush mountains, often grown on terraces.

Brazier - scythe - a metal tool for mowing grass;

The lexical concepts of the lunar cycle remained outside the scope of our short message, due to restrictions on the size of the abstracts presented. However, we are ready to demonstrate them for discussion.

The deification of astronomical objects as archaic, as well as the cycles of their annual movement, apparently became the basis for a number of terms in the vocabulary of ancient languages. Often they were two simple concepts. For example, as Malcha (Ma - the sun, L - a bunch, Ha - time). Further research on the presented topic will expand the horizons of knowledge in the study of Caucasian languages.

## Elguja Khintibidze

(Georgia, Tbilisi)

### A Georgian Origin Masterpiece in the Literature of European Peoples of the Renaissance and Its Mysterious Title

The relation of Georgian literary culture to European civilization is crucial, and was realized through the Byzantine way in the early Middle Ages. A couple of cases of direct traces of Georgian literature in the European civilization of the Renaissance and immediately its predeceasing epoch are very impressive. One of them is *The Barlaam and Josaphat Legend* - a very popular work among almost all the peoples of Europe in the XI-XV centuries, written by a Georgian writer through revising a Georgian literary narrative (*Balavariani*) and established in modern Byzantine literature under the name *Barlaam-Roman*. It is a hagiographic work rich in Christian apologetics and polemics of appealing oriental narrative, fables, and romantic episodes. According to a famous Byzantine scholar of the 20th century (Henri Grégoire), if the history of Byzantine literature could be evaluated by modern criteria, the author of this work would deserve the Nobel Prize. The writer is Euthymius the Athonite, a great Georgian man laboring at the Georgian savannah on Mount Athos at the turn of the 11th century. This unique literary work was translated twice from Greek into Latin in the 11th century, into different languages of the peoples of Eastern Europe and Asia Minor: Slavonic, Russian, Arabic, and Armenian in the 11th-12th centuries, and from Latin into almost all languages of the peoples of Europe starting since the 12th century. There are dozens of translations and revisions of this work in some languages. The work has been referred to and relied upon by the great figures of the European civilization: Calderón, Lope de Vega, Shakespeare, Leo Tolstoy, and many others. According to recent studies, the Greek manuscripts of this work since the eleventh century (when they appeared) are the second most numerous after the *Menologion*, or the *Menaion* by Symeon the Metaphrast. According to one scholar, the Russian translation of *Barlaam and Josaphat* is the second most numerous among ancient Russian manuscripts after the biblical books.

Following the tradition established by Greek and Latin manuscripts in medieval and Renaissance Europe, the author of the work was through to be St. John of Damascus. The European Byzantine studies at the end of the nineteenth century questioned this tradition. Scholarly circles drew attention to the eleventh-century Georgian report that the great Georgian writer Euthymius the Athonite had translated *Balahvar*, *Abukura* and a few more other writings from Georgian into Greek (Giorgi the Athonite). This attribution was found to be supported by the 11th-century Latin translation and a couple of Greek manuscripts. Thus, the question of the authorship of Greek *Barlaam-Roman* was one of the principal issues of European Byzantine and Georgian studies of the 20th century. Many different views were tested. Some of them, in the words of one European Byzantine scholar, "was shared with a striking desire not to accept clear and convincing reports from Georgian sources" (C. Högel). The Kartvelologists both in Georgia and abroad (Marr, Peeters, Kekelidze, Qaukhchishvili, Abuladze, Gimaret, Khintibidze) consistently justified the authorship of Euthymius the Athonite. Their contribution to the solution of the issue is of fundamental importance.

In the second half of the first decade of the twenty-first century, the German-Byzantine school under the leadership of R. Folk, who firmly stood for his great predecessor Dölger's view of the authorship of John of Damascus, recognized the view of the authorship of Euthymius the Athonite and even reinforced it with new arguments. The scope of further study of the issue is quite extensive, partly due to the fact that in European Byzantine studies not only the view of Euthymius' authorship is problematic, but also the role of his relation with various redactions of *Barlaam*. Besides, the question of the reliance of the work on Christological sources, as well as some other issues are controversial, e.g. one of the problems is the question of the mysterious details of the title of *Barlaam* in Greek. Subjective interpretation of these details was used both, by medieval scribes and Byzantine scholars (Zotenberg, Dölger, Kazhdan) to identify the author of the work. According to information in the lemma (expanded title) of the work, the author of *Barlaam* was believed to be some holy father known as John, or an unknown monk from the St. Saba Lavra. The original version of this lemma, from my point of view (according to

Zotenberg and Dölger), reads like this: “A soulful story, brought to the Holy City from the inner country of the Ethiopians, so-called Indians, by an honourable and respected man, monk John of the St. Saba Monastery.”

When studying this lemma, in my opinion, one should pay special attention to the introduction of the works, from which certain phrases and specific details were taken from the lemma: “spiritual history,” “country of the Ethiopians, so-called Indians”, and reference to the messenger. In the introduction, the author talks about himself and the details of writing the work. These details are an indication to the Lavra of the Iberians on Mount Athos and to Euthymius: the author speaks of the “divine men” who told him the story, who, through due identification, can be credibly assumed to be two Johns: Euthymius’ father and uncle: the messenger’s name in lemma is John. To a Greek reader, the author presents India of the narrative told to him by the messenger as Ethiopia. In my opinion, this confusion also leads to Euthymius. In the translations of the Greek original of *The Holy Scriptures* by the peoples of the East (into Syriac, Armenian, and Georgian) the ethnic term *Ethiopian* is sometimes understood as a non-white person and is translated as *Indian* (specifically in *The Acts of the Apostles*). Euthymius is the translator of these texts into Georgian.

More importantly, the monk who was the messenger is adorned with the epithets of a layman in the lemma: “an honourable and respected man”. On Mount Athos, in the company of Euthymius, the messenger of books, news, and other values from the east was John-Tornike, who was given a great title of *Patrick* by the Byzantine royal court, and after the defeat of the rebellious Bardas Skleros was also granted the title of *Synkellos*. Describing Euthymius’ life, St. Giorgi the Hagiorite praises John-Tornike with the same epithets (“an honourable and respected man”) and notes that he remembered his secular honor for a long time. In his *Will*, brought by him to Mount Athos and enclosed to his book (*The Heaven*), John-Tornike asks the Lord: “...to pray for ourselves – first, John-Tornike, and now, John synkellos as titled by the saint kings, who, for the love of God, gave the earthly glory to find the heavenly glory”.

In my opinion, this *Will* of John-Tornike, attached to *The Heaven*, which is a long theological treatise, is one of the literary sources for the introduction to *Barlaam*. It is characteristic of the author of *Barlaam-Roman* in general to base the Christological (apologetic, dogmatic, polemical) passages of his works on proven theological literature of great and famous ancestors (*Menologion* by Symeon the Metaphrast, John of Damascus’ Dogmatics, *Apology* of Aristides and other writings of holy fathers). The introduction establishes a relation with John’s *Will* to *The Heaven* supported by the architectonics of the description of the incarnation of God, the lives of the apostles and desert-dwellers, and the testimony of specific places in the *Gospel*. The *Will* transcribed at the expense of John-Tornike, adorned with his *Will* and brought to Mount Athos by him makes me draw a remote assumption.

According to the lemma of *Barlaam-Roman*, John, the messenger, is “a monk of the St. Saba Monastery”. The extant data do not contain any confirmation of John-Tornike having any relation with the Georgian theological center of the Holy Lavra of Saint Sabbas. John, who left Mount Athos for the east to fight against Bardas Skleros, remained a monk. He had close relations with Tao-Klarjeti Georgian Monastic Complex, mainly to the great Georgian monastic cultural center of Oshki. A two-volume Georgian Bible transcribed in Oshki in 978 is still preserved at the Iviron Monastery Library. The aforementioned *The Heaven*, which includes the *Will* of John-Tornike, is also preserved in Oshki, transcribed and bought at the expense of John-Tornike. The *Will* ends as follows: “This sacred book was written at great Oshki Lavra, in the abode of the holy Baptist, during the fatherhood of Saba. Let Christ bless him!” It is possible that the books brought by John, a monk of the Saba Monastery, settled in the memory of the Georgian monks of Iviron Monastery as the books brought by “a monk of the St. Saba Monastery”. However, it is more likely that “a monk of the Saba Monastery” was mistranslated by the Greek scribes of Athos as the “monk of the St. Saba Monastery” due to the great popularity of the Holy Lavra of Saint Sabbas. Similarly, Georgian monk of Iviron was mistranslated as John of Damascus, John Sinaites, or John Moschus due to their great popularity.

## Bezhan Khorava

(Georgia, Tbilisi)

### Economy of the Odishi Principality in the XVI-XVIII Centuries

The Odishi Principality was formed in the middle of the XVI century. The leading branch of its economy was agriculture. The following varieties of millets and cereals were cultivated here: Italian millet (gomi), millet (mchadi), rye, wheat, barley, rice. Italian millet (*Setaria italic L.*) and millet (*Panicum miliaceum L.*) were the leading crops. From the milled grains of Italian millet, a thick porridge was made, which was also called ghomi. It was used to bake millet bread (mchadi) as well. From millet flour, millet bread (mchadi) was baked or flat cakes stuffed with cheese (kverebi) were boiled.

A significant place in the economy was occupied by horticulture and fruit-growing, as well as vegetable-growing, viticulture and winemaking. Natural and climatic conditions contributed to the cultivation of all kinds of fruits and vegetables. Of the vegetable crops, the following were common: garlic, onion, leek, radish, cucumber, various kinds of pumpkin; from greens: coriander, dill, fennel, parsley, celery, savory, mint, mustard, saffron; dried powdered herbs were prepared for the winter; of leguminous plants, the following were common: chickpea, broad bean, pea, lentil, cowpea, chickling, lupin. It was from leguminous plants that the population prepared Lenten fare.

Along with the cultivated plants, the following wild plants were widely used: stinging nettle, smilax, purslane, wild sorrel, goosefoot, buttercup, asparagus and others. Delicious dishes were prepared from these greens, and some of them, as well as Colchis bladder nut, were pickled. Hot spices were of particular importance. For example, fever was fought with pepper. The dishes were seasoned with walnut, nut, garlic and onion. Salt was mainly brought through the Black Sea ports.

Oilseeds and fibrous crops were widespread: cotton, flax, hemp. They were used to make thread and cloth. Silk cocoon was also made in abundance. Cattle-breeding occupied a prominent place. They had buffalos, bulls and cows, goats, in a relatively small number - sheep. The apiculture was widely developed. Honey and wax were produced in large quantities. Hunting and fishing played a significant role in the economy. Artisanry played a big role. Depending on the natural conditions, separate branches of craft production were developed in certain places, including weaving, making wooden or clay vessels, leather processing, carpentry, masonry, etc.

## Harutyun Khudanyan

(Armenia, Yerevan)

### The Military-Political Relations between Greater Armenia and Iberia in the 5<sup>th</sup> c. AD according to the Early Medieval Armenian Sources

The Armenian-Iberian military-political relations in the 5th c. AD are attested by a number of evidences preserved in the Armenian written sources in the face of historiographers Movses Khorenatsi, Yeghishe, Ghazar Parpetsi, Koryun and Movses Kaghankatvatsi. All of these authors describe in detail the military-political situation in the 5th c. AD within the larger geopolitical developments in the region and their reflection on Greater Armenia and Iberia. In this regard, the father of Armenian historiography Movses Khorenatsi reports that the Armenian and Iberian (Georgian) churches fought together against the sect of Borborites which was widespread in the Byzantine and Persian halves of Armenia, as well as in Iberia and Caucasian Albania. According to Khorenatsi, the struggle against this sect was trusted Mesrop Mashtots by Armenian Catholicos Sahak Partev (Isaac of Armenia). The latter, by the invitation of pitiaxae Ashusha of Gugark (Gogarena), leaves for Gugark from Gardman in the days of Iberian king Ardzil (Archil) to fight there against the sect of Borborites.

In his renowned work "History of Vardan and the Armenian War", Yeghishe, who himself was a participant and an eyewitness to the religious-political war unleashed by Sassanid king Yazdegerd II against the

three Christian countries of Transcaucasia in 450-451 AD, presents meticulously the harsh situation and the religious-political alliance of Armenia, Iberia and Caucasian Albania. As a result of this struggle the aforementioned three Christian countries could maintain their true faith and unity.

Ghazar Parpetsi, another Early Medieval Armenian historiographer describes the course of the joint struggle and revolt by the Armenian-Iberian alliance against Persian oppressive policy already in 480s AD. As a result, Armenians and Iberians (Georgians) headed by Armenian marzpan Vahan Mamikonyan and king Vakhtang I Gorgasali of Iberia not only could maintain but bring their countries to a higher level of the sovereignty.

**Hasmik Kirakosyan**

(Armenia, Yerevan)

### **Armeno-Persian Scriptural Translations in the Cross-Cultural Practices of Eastern Transcaucasia in the Early 18<sup>th</sup> Century**

In the 18<sup>th</sup> century an Armenian priest in Shamakhi-the center of historical Shirvan-translated the Gospel from Armenian to Persian and rendered it by Armenian characters. The manuscript of the Gospel (Ms 8499) is kept in the depository of the Matenadaran of Yerevan. The analyze of the Persian Gospel's manuscript in the cycle of intercultural practices conducts cultural research in the region of Eastern Transcaucasia, which, being an area of linguistic and cultural diversity, is an interesting territory from the point of view of interethnic, interlinguistic and intercultural contacts. We deal with an important linguistic phenomenon language change of ancient Armenian inhabitants of Shirvan to Persophony (Tatophony) by passing the stage of Armenian-Caucasian bilingualism. The practical application of the Persian translation of the Gospel is obvious. While the ceremonies in Armenian Church were in Classical Armenian but Armenian religious community needed Gospel written in Persian as a publicly accessible secular language. In the translation process the familiar category of text-related translation as "equivalence" defines of equal value or correspondence, the relations of the Armenian text to the target Persian text, the historical language peculiarities and narrative patterns, also. Despite of the textual and practical applications of the Gospel's translation, we can to apply it into cultural analyze:

1. The Persian translation of Gospel transmits the Christian knowledge among Persophon Armenians contributing the dominance of Christian culture in Transcaucasia.

2.The cultural practice of these translations located in the sphere of social action and played a vital role not only for the Christian-Muslim intercultural contacts, but also for religious discussions.

**David Kolbaia**

(Poland, Warszawa)

### **Unknown Apocryphal Narratives Preserved in the Bodleian Library**

The Georgian manuscript presented here is one of the apocryphal monuments, which fully tells the life of Christ. This apocryphal work is a late (19th century) Georgian manuscript, which is kept in the Bodleian library (MS. Wardr. d.14. 48.f. Paper 22 x 17 cm)<sup>1</sup> in Oxford. Grigol Peradze published this manuscript in Polish in the scientific journal *Elpis* of the Faculty of Orthodox Theology of the University of Warsaw. This apocryphal gospel is given in fragments not only because of incomplete pages in many places but there are also gaps between the narratives in the texts. In addition, the narrative includes unknown elements. This is a simple work. Professor Marek Starowieyski notes that the Apocryphal Gospel is a product of Georgian folk literature, and, obviously, it is not a literary masterpiece. However, it is an interesting example of a complete apocryphal gospel. It enriches the



knowledge about apocryphal works, especially in the field of the Caucasian literature and Georgian folk culture. While working on the manuscript, we made linguistic and punctuation corrections in it. We suppose that the manuscript was copied by Armenian monophysites. This point of view was considered less presumable by other scholars, since in the 12th-13th centuries the tradition of Georgian manuscript was unconditionally focused on the translation of Greek texts from the Constantinople edition. Thus, a critical study of the manuscript always causes interest.

**Leila Koloeva**

(Russia, the Ingush Republic, Magas)

### **The Concept of Reconciliation of the Ingush according to the Norms of Adat and Sharia in Disputes Arising from Civil Legal Relations**

The paper discusses the concept of the Ingush reconciliation, which is crucial during consideration of disputes. The less-studied theme of resolving disputes in civil legal relations is highlighted.

The life and activity of the Ingush in society is regulated simultaneously by Islam law (Sharia), the customary law of the Ingush people (adat) and the legislation of the Russian Federation. At the same time, all of these legal systems peacefully coexist without any major contradictions.

When a disagreement arises, the parties may, at their discretion, choose between appealing to the state court or having the disagreement decided in accordance with adat and Sharia. The normative acts on which disputes are considered in the Sharia court are the ayats (verses) of the Holy Quran and sunnahs of the Prophet Muhammad - fiqh (law, article-by-article laws), shar'a and 4 mahala-article-by-article code (as laws or by-laws), which allow to end any conflict by terminating production, in connection with the conclusion of a settlement agreement.

To settle some disagreements, the Ingush also consult customary law experts (mediators). The conciliation procedure can be initiated at any instance of dispute resolution: 1) involvement of mediators; 2) appeal to the imam who will personally consider the dispute or refer it to the conciliation commission on the imam's recommendation; 3) appeal to the qadiyat who will consider the dispute personally or refer it to the conciliation commission on the imam's recommendation (or on the initiative of the plaintiff or respondent parties); 4) appeal to the mufti of the Spiritual Board of Muslims in the area. Disputes can be resolved between parties in conflict in an impartial manner by covering all of their issues in detail.

Decisions taken by these bodies and officials are not mandatory, but are only oral recommendations. The fulfillment of the instructions is announced in the name of Allah and guided by the Holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him) and, despite the lack of an executive body, have strong executive authority, supported with public censure.

Refusal to consider the dispute in accordance with the norms of adat or in a Sharia court may entail censure of society, religious organizations (imam and qadiyat). The offender can experience ostracism from society.

**Tamta Konjaria**

(Georgia, Tbilisi)

### **Doukhobors in Georgia - Burning of Weapons and Demonstration of Peace in 1895**

The Russian religious dissident movement of the Doukhobors, who were exiled from Russia, from the Molochnaya River, in the 40s of the 19th century, holds a distinctive place on the map of multiethnic and multicultural Georgia.

The Doukhobors have spent generations attempting to establish themselves as a powerful, coherent social and religious community. Over time, they have developed and formalized their religious ethics and worldview. We can state that they were in constant opposition to the Russian Orthodox Church and Tsarist Russia, which in turn helped the Doukhobor community to become the strongest and well organized system.

A peaceful demonstration of “burning of arms” that took place in three different places in South Caucasus in 1895 was crucial in the formation of Doukhobors' collective and historical memory. With this act, Doukhobors once more demonstrated what it means for a human to be religious and how one can express one's own religiosity in action, in real life and whether one has the capacity to change the world with one's own beliefs and religious ethics not only through prayer, but also through the action.

Therefore, we can safely say that among any religious or spiritual movements, especially among Russian religious minorities, the Doukhobors are people who have shown us how to achieve a synthesis of spiritual and social being, the unity of soul and body, how fair life, namely life, liberates and brings a person closer to God and live a righteous life.

The Doukhobor religious movement had to overcome many challenges throughout its existence in order to peacefully protest the “burning of arms” in 1895 and become a symbol of people fighting for peace and freedom for whom following the path of Christ was superior than serving earthly authorities.

It is definitely hard and not objective to state that the Doukhobors were community of fighters for peace from the beginning. Indeed, facts can be found in their history, which tell us how the representatives of the Doukhobors refused to join the military service and fight during the first Russian-Turkish war. However, special opposition to the war appeared later, and its origins date back to the 70s 19 century, but it reaches a special flowering during the time of Peter Verigin. It is believed that the formation of the Doukhobors into a fierce pacifist force was greatly influenced by the visions of the great Russian writer Leo Tolstoy, who advocated nonviolent opposition to evil and, in turn, were inspired by Christ's Sermon on the Mount. In this paper, we have attempted to trace the way which led Doukhobors to the peaceful manifestation of “burning arms” in 1895. How and in what ways did Doukhobors' ethic develop, how much of an influence did Tolstoy have on them and their views and if he had one – How did they manage to combine their own religious ethics with those of great Russian writers?

**Kristine Kostikyan, Gohar Mkhitarian**

(Armenia, Yerevan)

## **Islamization of Christians in Eastern Caucasus in 17<sup>th</sup>-19<sup>th</sup> Centuries**

The Islamization of Christians in Eastern Transcaucasia was a long process started from the times of its Arabic conquest and continued till modern times, intensified at some periods due to the local political situation and other circumstances.

In the period from 17<sup>th</sup> till 19<sup>th</sup> century this process was much connected with its incorporation into the Safavid state, with formation of local khanates on the basis of Iranian former administrative units, later- with the survival of the positions of local Muslim administration under Russian rule and also frequent invasions of the Northern Caucasian tribes during all this period.

There were fiscal and other economic incentives facilitating the conversion of the Christians to Islam. Jizya (named also *dīn-i pāk*, *abrishum-i dīnī*), *tafavut-i jizya* levied on non-Muslims and the law of Imam Ja'far (referring to the right of the Islamized heirs upon the property of their dead Christian relatives), put into practice in Iran since 17<sup>th</sup> century, were among the major factors stipulating adoption of Islam by many Christians not only in Eastern Transcaucasia, but also in the regions of Caucasus under Persian rule.

In 18<sup>th</sup>-19<sup>th</sup> centuries apart from the economic causes of conversion, the facts about forced adoption of Islam by Christians in Eastern Transcaucasia had been much connected also with the pressure of Muslim rulers of the region and their intolerant religious policy. As attested in the sources of the period such policy was carried out in 18<sup>th</sup>-19<sup>th</sup> century by Haji Chelebi and Jafar Quli Khans of Shaki. The frequent attacks of the North

Caucasian tribes on the region in the period were also among the important factors leading to the conversion of the Christians in Eastern Transcaucasia.

The paper will consider the data contained in various sources of the period about the problem and draw the changes in ethno-religious and demographic situation of Eastern Transcaucasia in the given period.

**Buba Kudava**

(Georgia, Tbilisi)

## **The Philosophy of the Royal Court (From the Annals of the Medieval Georgian Monarchy)**

There can be little doubt that in ancient and medieval Georgia, similarly to other cultures, there existed very general concepts, perceptions, and unwritten rules relating to monarchic rule. While we encounter few direct references to these in extant sources, the long history of the Georgian monarchy and of historical writing imbued with royal ideology offer us an opportunity to gain an understanding of certain monarchic traditions.

The observations that follow have been gathered chiefly from the period of the Unified Kingdom of Georgia, which is marked by relative internal dynastic stability, the greater solidity of state institutions, and an abundance of classical works of history. While it is difficult to generalize the conclusions drawn below to every period and every Georgian kingdom (due among other things to the existence of exceptions), taking into consideration the general nature of the monarchic system and local traditions, it is nevertheless to a certain extent possible reconstruct individual aspects of the “Georgian philosophy” of the royal court.

### **1. Birth**

Why is it that we do not know the precise dates, locations, and other details of royal births? Such information does not appear to interest chroniclers of Georgian history even in works dedicated to individual monarchs (such as those dedicated to Vakhtang Gorgasali, David the Builder, or Queen Tamar). The absence of such details is more striking still when compared with the wealth of information concerning monarchs’ deaths. By contrast, no source neglects to record the coronation of a monarch; this is because it is the reign of a monarch that is the most important aspect of their life, of which the starting point appears to have been deemed to be their legitimization as ruler (compare with indiction – a chronology begun from coronation rather than from birth). As such, both for chroniclers and for society, the monarch was “born” only upon their accession to the throne, and was prior to this no more than a prince whose anointment as ruler – even in the case of an eldest son – was by no means guaranteed.

### **2. Death and Burial**

Why do we have a great deal more information on royal deaths and burials? From Bagrat III to Queen Rusudan, for example, we have these details for virtually every monarch. The demise of a ruler was evidently of greater significance to sources than their birth; this marked the end of a reign and an era, and accordingly, the ascension to the throne of a future monarch and the beginning of a new period. Neither do ancient and medieval historians neglect to note the locations of royal burials, which served as markers of the legitimacy of a monarch’s rule over a particular territory.

### **3. Marriage**

When did the Georgian monarchs marry? In sources we often encounter the names of queens and information about their origins, but find less in the way of precise dates of weddings and other details. It does however appear that a certain “custom” can be reconstructed on the basis of several cases. As one of the chief and urgent preoccupations of a royal court, the matter of the “proper” selection of a spouse presumably entered the agenda directly after the anointment of a new monarch. The royal court refrained from marrying off a royal candidate until they had been crowned, yet following this sought to see them wed as a matter of urgency. Accordingly, this process, unlike common national traditions, would have had little concern for age (Bagrat IV

was married at around the age of 12, while Queen Tamar was married at around the age of 25). Such a tradition must have been established with the objective of selecting an appropriate spouse of the highest possible status; the “price” of a monarch would have been higher than that of a prince, even if one groomed for the throne.

#### 4. Succession

Why was the matter of succession so important for the royal court? The natural human instinct to continue the ancestral line was especially keen within the royal family. For a king (and, accordingly, for his queen and the royal court as well), the begetting of a successor (and most importantly of a son) became a key objective, a form of duty, and the greatest responsibility, whether or not other candidates were available from other branches of the family. On the other hand, the monarchic system did not select the “best” candidate (even from one family or name), and Georgia was no exception in this respect. The monarch in most cases favoured not a chosen successor, but their eldest son, even if the latter was unfit to reign. The dogma of unbroken succession by primogeniture was considered a guarantee of the stability of the dynasty and the nation, so that violation of this principle was perceived by the royal court to be a cause of the shifting of political power and of chaos which threatened both dynastic stability and the feudal order.

#### 5. The Reign’s End

Why did aged monarchs not give up their thrones in life? Though it would appear reasonable for a ruler of advanced years to have handed the throne over to a future monarch – particularly in those cases when the successor was greatly promising, already engaged in royal affairs, or even a co-regent – the incumbent either refused, or was unable to yield their crown (we have only unreliable information concerning the voluntary abdication of Giorgi II and a small number of instances of Georgian kings taking monastic vows). While we must also presume the presence of subjective factors and of difficulties relating to the transfer and partition of power, the chief reason for this tradition appears to have been the inviolability of the monarchic order. Any sound, voluntary, and peaceful precedent of transferring power would have left many successors with the temptation to remove their fathers from the throne and assume the crown prematurely, which, according to the philosophy of the royal court, would have posed a risk to the stability of the dynasty and the state.

**Ramaz Kurdadze**

(Georgia, Tbilisi)

### **On the Necessity of the Common Index for the Verb Stems with $\text{ɔ} - \text{o} \text{e} - \text{i}$ Vowel Alternation in the Georgian Language**

In the special literature, the verbal stems of  $\text{დრეკ} - \text{დრიკ}$  *drek'-s – drik'-a* “s/he bends it – s/he bent it” type ablauted verbs, i.e. with  $\text{ɔ} - \text{o} \text{e} - \text{i}$  vowel alternation, are grouped separately, based on the periods of development of the literary Georgian language and the subsystems of the contemporary Georgian language.

Naturally, these lists-indexes are extremely important. However, such separate lists cannot be considered complete, because a major portion of verbal stems with vowel alteration are repeated. Due to this fact, we find it hard to define the total amount of such verbal stems. Besides, due to such repetitions, we are unable to find out whether a certain verbal stem with ablaut belongs to a peculiar period of development of the Georgian language or a certain subsystem, or it belongs to all periods and subsystems in general.

In order to overcome the above-mentioned shortcomings, it is necessary to compile a common list-index of verbs with vowel alternation and define their exact number. This list will have a separate column with ablauted verb stems in the alphabetical order. Another column (other columns) will provide information regarding the period of development of the Georgian language and the subsystem in which the given verb is found.

The paper also focuses on certain practical issues related to the compilation of the above-mentioned list-index.

## Ketevan Kutateladze

(Georgia, Tbilisi)

### Border Names in Georgian Sources

The protection of the state border is a cornerstone of the country's independence, so the explanation of the terminology denoting the border is of great importance. In the “Kartlis Tskhovreba”, the border is mentioned with two meanings, as a dividing line between different countries and the border as a region, a politically owned territory.

Boundary is derived from “Bound”. The creation of a border is called “Delimitation” (“Draw a boundary-line”). According to the texts of “Akhali (New) Kartlis Tskhovreba”, “Area”, “Kerdzo” (land/territory), “Place” (territory), “Temi” (district) somehow correspond to border in the meaning of a region. These names do not exclude and even include adjacent borderlands.

In “Kartlis Tskhovreba” the regions of Klarjeti, Samshvilde, Tsunda and Hereti Saeristavo (principality) are called “Border of Kartli”, which means the border regions belonging to the Kingdom of Kartli, which were sometimes encroached on by outside forces.

“Border seizure” meant seizing the adjacent border area. The King of Georgia was obliged to protect the border. Iv. Javakhishvili considers that “Monapire”, which comes from “Napiri”, was the guardian and governor of the newly united country and border. The third text of “Akhali Kartlis Tskhovreba” mentions “Edge guard”.

In historical documents we find the titles: “correct, just, credible, flawless border”. “Border charter” means the rule of establishing a concrete border. Noteworthy is the “Border mark” used to establish the boundary.

Large stones with a distinctive sign were used as a border mark, which was called “Samani” (“Samani Kua”, “Kvasamani”, “Samdzguari Kua”). The erection of a “Saman” for the border was called the border establishment.

In Gurian dialect, “Samane” is “border, edge, and three buried stones to set the border”. “Samana” has the same meaning in Mtiulian dialect.

In Mokhevian dialect, “Saman” meant setting a boundary for a person cut off from the community, which was a sign that he could no longer enter the territory of the community. It is interesting that in old Armenian “Sahman” (ՄԱՀՄԱՆ) is a border, edge.

For the purpose of appropriation the territory, there was a “Saman tearing away” called “Border demolition”, which was punishable.

## Gia Kvashilava

(Georgia, Tbilisi)

### On Decipherment of the Inscriptions of Linear A in the Proto-Kartvelian Language

The object of this paper is deciphering Bronze Age Linear A (LA) inscriptions that are spread all over the Aegean area, also found on the territory of Palestine, Bulgaria, and Georgia.

The texts of LA inscriptions are mostly agricultural accounts with toponyms, anthroponyms, agricultural produce (e.g., cereals), domestic animals, and signs denoting natural numbers and fractions, etc.

Some of the deciphered Proto-Kartvelian LA words are the following:

1. The words for the operations on numerals: (addition) *ku-ro* – ‘to bind, gather, collect, add’; *po-to-ku-ro* – ‘the general, whole sum, grand total’; *sa-ra<sub>2</sub>* – ‘complete, completely, all’; (subtraction) *ki-ro* – ‘fault, defect, subtract, lessen, diminish, cut off, decrease, reduce’; *ki-ri-si* – ‘deficiency’, and *ki-ri-ta<sub>2</sub>* – ‘less’.

2. The names of vessels for liquid: *ka-ti* (also attested in Linear B=LB), *ka-di* (Pre-Greek κάδος), *ka-sa*, *ka-si* (Sumerian *ka-a-su*, Hittite *ka-az-zi*), *di-di-ka-se*, *pi-ta-ka-se*, *pa-ta-qe*, and *qa-pa<sub>3</sub>*.

3. The name of a plant *mi-ta* (also attested in LB) – ‘mint’.

4. The toponyms: *ma-ka-ri-te* – ‘the island of Macris or Euboea’ (the territory of the Macrean/Macrones tribe attested in ancient Greek texts); *pa-i-to* (mentioned in LB) – ‘Phaistos’; *ra-\*swi-ti* (mentioned in LB) – ‘Lasithi’; the anthroponyms: *ku-ku-da-ra* (also attested in LB) – ‘a Colchian person’; *a-ja* (also attested in LB) – ‘Aea’, and *ku-ta-* (also attested in LB) – ‘Cyta’.

5. The inscriptions of a script related to LA on the oldest artifacts from Georgia are deciphered as anthroponyms *te-ku-si-ka/te-ku-si-ke* and *to-ja*; a toponym *ku-ku-te-si<sub>2</sub>(?)*; a name of vessel for liquid *ka-\*sa/ka-\*da(?)*.

All the above stems also display regular phonological and semantic relations to Kartvelian materials. Root morphemes are of CVC- structure, suffixal morpheme is of -VC/-V structure. These phonemic structures are canonical forms of Proto-Kartvelian morphemes.

## Rusudan Labadze

(Georgia, Tbilisi)

### Georgia and Caucasus in the *Universal Geography* of the Nineteenth Century

The first volume of the French Geography was published by Conrad Malte-Brun in 1803. The publication included a total of sixteen volumes, published between 1803 and 1807. The French geographer Conrad Malte-Brun (Danish by origin), was the first to compile a treatise on geography in French, as there was no such publication in France until then, unlike in Germany and Great Britain. The book was titled: “*Mathematical, Physical and Political Geography of all Parts of the World*”.

However, Conrad Malte-Brun’s major work is considered to be « *Précis de Géographie Universelle ou Description de toutes les parties du monde* » (Precis of Universal Geography or Description of all parts of the world). The first French Universal Geography was published in 1810-1829 in six volumes. The last volume of this book appeared after Malte Brun’s death, thanks to one of his colleagues. Malte Brun’s universal geography, despite its flaws and shortcomings, was the great success and largely contributed to the development of a still unformed discipline – geography.

Universal geography includes description of all parts of the world, history and geography of ancient and modern peoples, general theory of mathematical, physical and political geography; Also, analytical tables, alphabetically arranged table of names, places, names of mountains and seas, etc.

The paper will discuss the notices about the description of the Caucasus region, including Georgia, „Great Abazia“ (Abazgia), Imereti, Samegrelo, Shirvan and Armenia. These notices are preserved in Volume 5 of the Second, Revised and Completed Edition of Conrad Malte-Brun’s *Universal Geography*. We will focus on the sources of the universal geography - ancient historians as well as 18<sup>th</sup>-19<sup>th</sup> authors’ data - which Conrad Malte-Brun relies on in his work.

## Constantine Lerner

(Israel, Jerusalem)

### Towards the Feasible Location of ‘Arian K’art’li’

1. According to ancient Georgian historiography, first K’art’lian dynasty by its provenance was from allegedly mythological country of ‘Arian K’art’li’: “Azo, son of the King of the Arian K’art’li <...> set out for Arian K’art’li, to his father<...> and settled in Old Mc’xet’a ” (K’ C’).

2. Of the same origin from Arian K’art’li was the deity of the royal pagan pantheon of the kingdom of K’art’li: “...and his ( of Azo – C. L.) gods were the idols Gac’i and Gaim” (Ibid.). Later, under the Pharnavazid dynasty, Gac’i appears as the second (next to Atrmazi) deity of the pantheon: “ Behold, there stood a man, made

of cooper ( Armazi – C. L.) <...> at its right hand was another idol, of gold, and its name was Gac'i <...> and these were gods to your fathers in Arian K'art'li" ( Life of St. Nino).

3. At the same time Gaci seems to be historical real deity of the Near- Eastern origin. His temple is mentioned in the Assyrian cuneiform inscription from the XIX c. BCE : " I, Ititi, supreme judge and the son of Ininbala, dedicated this (unit) from the booty of Gatsura to the goddess Inini" (ARI, I).

Thus in the II mill. BCE in the some land nearby to Assyria existed the temple of Gac, which had been conquered by some Assyrian officer.

4. On the other hand, the central province of the Hurrit state of Matiene ( or – Mitani) was named after this deity – Gac-ura (Openheim).

5. Ethnical territory of Hurrits in upper basin of the rivers Tigris and Ephratus in Assyrian inscriptions usually is designated as Nairi. And this vast space inhabited by different peoples appears to be connected with the history of Georgian tribe Taokhi ( Hurrit – Diaukhi, Assyrian – Dayenu). Assyrian King Tiglatpilisar I (1115 – 1079) in his inscription declares: " I <...> conquered the extensive land Nairi to the land Dayenu"; and more: " I conquered the extensive land Nairi from the land Tammu to the land Dayenu and to the Upper Sea in the west" ( ARI I; Upper Sea in this context means Lake Van – C. L. ).

6. According to other inscriptions of the same king, in this region, at the same times inhabited another Georgian tribe also – Meskhi (Lerner 2017). Thus real historic fatherland of Azo- the land of Arian Kart'li - in all likelihood can be localized in the upper basin of Tigris, between the Lakes Van and Urmia.

7. Such localization of the Arian Kart'li almost exactly coincides with the motherland of proto-Kartvelian tribes outlined by Thomas Gamkrelidze as early as 1984.

## **Tamar Lekveishvili**

(Georgia, Tbilisi)

### **Fazli Beg Khuzani Isfahani about Georgian – Iranian Relations during the Reign of Shah 'Abbas I**

In the paper is discussed information of the 17<sup>th</sup> century Iranian historian Fazli Beg Khuzani Isfahani about Georgian-Iranian relations during the reign of Shah 'Abbas I (1587-1629). This information is included in the third volume of Fazli's chronicle - "Afzal-al-Tavarikh" (The Wonderful History) which was considered lost but was discovered at the end of the 20<sup>th</sup> century in Cambridge, Christ's College Library by British Iranist, professor Charles Melville.

The above-mentioned chronicle is significant not only for studying the period of Safavid Iran, but also for analysing several aspects of the history of Iranian-Georgian and generally, of Iranian-Caucasian interactions.

The author of these chronicles, Fazli Beg Khuzani Isfahani was from Isfahan. His relatives, who belonged to the Iranian Bureaucracy, held high positions in Safavid administration. Therefore, Fazli's career was linked to Caucasus, in particular Georgia, from the very beginning. He was a vizier of Peikar Khan, the ruler of Kakheti (part of the Eastern Georgia) during the dominance of Kizilbashs. Thus, he is a witness of the many events which were happening in Safavid Iran and Georgia and his work represents an important primary source.

The chronicle includes detailed information about the reign of Shah 'Abbas and its large part is dedicated to the description of Iranian-Georgian interactions.

I have already had an opportunity to present some references from this historical chronicle with the Georgian translation and emphasize the inconsistency of specific information. I continue the work on the Georgian translation of Fazli's chronicle and its study.

In this paper I present two passages from the chronicle of Fazli Beg Khuzani about the Iranian-Georgian political relations, interactions between royal families and comparative analysis of "Afzal-al-Tavarikh" and Georgian primary sources of the 17<sup>th</sup> century.

## **Pawel Libera**

(Poland, Warsaw)

### **Georgian Committee in Poland (1922-1939)**

The article concerns the activities of the Georgian Committee, the most important Georgian organization in Poland in the interwar period. The committee was based in Warsaw and organized the political, social and cultural activities of the emigrants. The committee also dealt with the organization of financial aid for Georgian students who studied in Poland. It functioned until the outbreak of World War II.

Georgian emigration in Poland in the interwar period was not very numerous (several hundred people), but it was very active. Many Georgian military, politicians, writers and journalists were immigrants in Poland. It was a political emigration that had to leave Georgia because of the Bolshevik occupation. The most important Georgian organization in Poland was the Georgian Committee. It did not have branches in other cities and was located only in Warsaw. The committee organized the political life of migrants and initiated various emigration activities aimed at regaining independence by Georgia (for example, in 1924). The Georgian Committee collaborated with the Prometheus Club, other emigrants from the Caucasus and countries enslaved by Soviet Russia. In addition to political activity, the Committee also helped Georgian students who studied in Poland. The Committee received funding from the Polish government and, in order to raise money, organized a "Georgian ball" in Warsaw once a year. In 1936, the Committee organized a celebration in honor of Shota Rustaveli and helped to prepare the Polish translation of "The *Knight in the Panther's Skin*". The committee operated until the outbreak of World War II. Until now, historians have not researched the history of the Georgian Committee, because there are few documents on this subject in the archives. As the inspection from the Polish Ministry of Social Welfare showed, the Committee did not keep its documentation and archives well. It was not until the mid-1930s that meeting protocols began to be prepared. Few documents about the activities of the Georgian Committee in Poland have been preserved in the Polish archives, but they allow the most important activities of this organization to be discussed. Certainly, more information can be found in Georgian archives, which are unknown to Polish researchers.

## **Vakhtang Licheli**

(Georgia, Tbilisi)

### **One Opinion about Two Archaeological Facts**

Two unique archaeological facts were discovered in Grakliani Gora, which is a multilayered site, where remains of eleven different periods are evidenced, starting from the Lower Paleolithic period (app. 1 800 000 years) up to the Early Christian Period (4<sup>th</sup>-5<sup>th</sup> cc AD). The site consists of two parts: a necropolis and a settlement.

The Necropolis. 360 burials were excavated covering periods from the Early Bronze (4<sup>th</sup> millennium BC) up to 4<sup>th</sup>-5<sup>th</sup> cc AD.

The settlement. Up to now 17 buildings have been revealed only on terraces III and IV. Architectural remains characterized with functional diversity (dwelling, household, cult buildings, workshops) were mostly dated from the 2nd-1st millennia BC.

Archaeological Fact N1: Sample of the writing system was discovered in Kartli, at Grakliani Gora ( 10<sup>th</sup> c BC). An inscription "B" (which is special interest,) runs on the frontal part of the base. The revealed length of the script reaches 80 cm, while its height is 7 cm. It represents the only monument of the writing system graphically performed in Aramaic style which has never been evidenced not only in Georgia but in the whole Caucasus.

Archaeological Fact N1: weights multiple to 363 g were discovered in Grakliani Gora, which means the introduction of the local standard unite of weight system (named by me 'Iberian mina' as it was discovered in Kartli/Iberia) in the same period (2nd-1st millennia BC).



There can be only one opinion about these archaeological facts: these two facts are a real proof that the society living in Eastern Georgia (Kartli, Iberia Caucasia) in the 10th century BC achieved all the intellectual innovations that were used by the most developed states of the Near East.

**Heike Liebau**

(Germany, Berlin)

**Marina Andrazashvili**

(Georgia, Tbilisi)

### **Caucasian/Georgian Audio Recordings of Prisoners of War in German Camps (1915-1918)**

The joint lecture will focus on a collection of voice recordings of Caucasian prisoners of war made in German camps during the First World War. During this war, hundreds of thousands of prisoners from different regions of the world were held in numerous camps on German soil. In some cases, special camps were set up for propaganda purposes, such as the Half Moon Camp in Wünsdorf or the Weinberg Camp in Zossen. In view of the limited mobility and thus research possibilities due to the war, these camps were sought-after locations for German scientists. Anthropologists, musicologists and linguists received permission from the responsible military and political authorities to conduct studies among the prisoners. In addition to anthropological surveys, numerous sound recordings were made, some on wax cylinders and some on shellac records.

Responsible for voice and music recordings was the Königlich-Phonographische Kommission Berlin, founded in 1915, for which up to 30 scientists worked at times. The recordings in the Caucasian languages were supervised by the Caucasian researcher Adolf Dirr (1867-1930). They were part of a larger project to save languages (initiated by the Anglist Wilhelm Doegen). The recordings are now kept in the Lautarchiv of the Humboldt University in Berlin and have been little researched. The Georgian-language recordings, which were made in Mannheim, Ohrdruf, Münster, Puchheim or Sagan, contain poems, songs and sometimes short biographies.

Besides historical and biographical aspects, the lecture is devoted to an analysis of the recordings from a didactic as well as sociolinguistic perspective. According to Adolf Dirr's conception, they should have been used in the development of the auditory method in foreign language teaching. From this point of view, the prosodic side of the recordings also gains relevance, insofar as the dialectal or sociolectally colored speech of the test persons can also provide information about their origin and social classification in society.

**Maia Lomia, Ramaz Kurdadze, Ketevan Margiani, Nino Tchumburidze**

(Georgia, Tbilisi)

### **The Issue of Chronological Precedence of Double Negation:**

### **The Relation between the Literary Georgian and the Dialects of the Georgian Language**

Negation is a universal and complex category. It is revealed on various levels of language and is functionally and semantically diverse. The stylistic-grammatical and pragmatic processes related to negation are not always expressed in the same way even in the related languages. One of such phenomena is **double negation** (intensification of negation), which is represented differently in Kartvelian languages. In particular, double negation is characteristic of literary Georgian, but it is not found in other Kartvelian languages (Megrelian, Laz and Svan). It should be noted that double negation (simultaneous use of two negative forms in a

sentence) is not found in the original or translated monuments of Old Georgian literature until the 10<sup>th</sup>-11<sup>th</sup> centuries.

Special attention should be paid to the fact that double negation arose due to the nature of human consciousness. In case of necessity, non-literary Kartvelian languages achieve the effect of double negation using other language means. We should take into account the fact that certain language phenomena are expressed in dialects of the Georgian language and non-literary Kartvelian languages using similar language means. This is quite natural, because both dialects and non-literary languages are based on the patterns of oral speech. Considering Megrelian, Laz and Svan data, as well as the data of certain dialects of the Georgian language, we can conclude that the development of double negation in the literary language was not based on the dialects.

## **Tamar Lomtadze, Giorgi Gogolashvili**

(Georgia, Tbilisi)

### **The Status of Judeo-Georgian: The Significance of the Issue**

The significance of the study of the Jewish variety of Georgian language from the perspective of Kartvelian and Semitic studies can hardly be overestimated. Both study areas cover various aspects including the study of Judeo-Georgian from the standpoint of theoretical linguistics, sociolinguistics, dialectology and culture studies.

The first comprehensive scholarly works relating to Judeo-Georgian appeared at the turn of the century. By now interesting research results have been achieved. Scholars have identified the issues that require thorough/in-depth examination. First of all, we mean the status of the speech of the Georgian Jews. For the right comprehension of this issue it should be studied, on the one hand, from the perspective of Georgian dialectology and from the perspective of comparative Jewish linguistic studies, on the other.

The examination of the status of Jewish variety of Georgian is particularly significant in terms of the full description of the Georgian linguistic space; in addition, it will enable us to identify its position within the classification of "Jewish languages".

In the 20<sup>th</sup> century Jews had compact settlements in different regions of Georgia. Consequently, they lived in different Georgian dialectal environments: in this respect, the following questions are to be answered: What is the relation between the speech of the Georgian Jews and respective local dialect in this or that region? What common features do regional varieties of their speech share and what are differences? Is it one variety of Georgian language or not?

A new field of linguistics, comparative Jewish linguistic studies has been created for the comparative linguistic study of Jewish communities scattered all over the world. In the Soviet period, intensive research on Georgian began, but the Communist regime did not prioritize examination of the history and language of the Georgian Jews. Therefore, it is very urgent to study the speech of the Georgian Jews as a dying language variety. The research on Judeo-Georgian will contribute to the development of Georgian dialectology and comparative Jewish linguistic studies.

## **Giorgi Macharashvili**

(Georgia, Tbilisi)

### **Autocephaly and Ecclesiology**

In January 2019, the Ecumenical Patriarchate granted autocephaly to Ukraine. This caused a lot of controversy and disagreement. Most Orthodox churches have not (yet) recognized the autocephaly of Ukraine, including Georgia.

Autocephaly has various aspects (canonical, ecclesiological, historical, and national). The problem is connected even with the definition of its concept. And there are different approaches with many issues associated with it, for example: Who has the right to grant autocephaly? Is this a permanent/static canonical status, or can it be canceled? Do the autocephalous Synods have the right to disagree with the decisions of the Council of Crete? According to Patriarch Bartholomew, documents of this Council are obligatory even for those churches that do not participate in it. Georgia is one of them.

The Synod of the Serbian Church did not support the decisions of the Council of Crete, but the Patriarch of Serbia signed them. As a result, it was officially announced that the Serbian Church accepted the documents of Crete. In this case, the question arises - to whom does the supreme authority of the autocephalous church belong, only to the primate or the synod?

Another crucial issue directly related to the canonical status of autocephalous churches is a Pentarchy, which has not existed for many centuries, but the desire or attempt to recreate it has appeared in 2011. Members of the Pentarchy must have higher rights than other autocephalous churches. The Church of Cyprus, which historically has never had such status and has never been a member of the Pentarchy (its primate does not even have the title of Patriarch), is now considered the fifth member of the renewed Pentarchy. Does this not detract from the legitimate rights of other autocephalous churches?

These issues related to autocephaly have not only religious but also national significance.

**Hirotake Maeda**

(Japan, Tokyo)

**Tamar Lekveishvili**

(Georgia, Tbilisi)

### **On the Life of Kaikhosro Saakadze, Brother of Giorgi Saakadze**

Kaikhosro Saakadze was a brother of Girogi Saakadze. His name is only found in the few Georgian documents, and his life is mostly unknown. Fazli Khuzani, a Persian bureaucrat and chronicler, recorded his death in the siege of Baghdad in 1623 in his *Afzat al-Tavarikh*. Using Georgian and Persian sources, the life of Kaikhosro Saakadze is discussed in the presentation. As a brother of a most powerful Georgian landed nobility, Kaikhosro's activities reflect the political situation inside and outside Georgia during that period.

**Venera Makaryan, Ani Avetisyan**

(Armenia, Yerevan)

### **The Manuscripts Related to Dagestan: History, Language (Arabic Script Manuscripts Collection of the Matenadaran)**

Within the framework of this report, the authors will present six manuscripts related to Dagestan which are included in the Arabic script manuscripts collection of the M. Mashtots Matenadaran. Five manuscripts are 19th-century valuable copies of "Derbent-Name", the source on the history of Dagestan.

Two of them are Arabic and Ottoman Turkish one volume manuscripts, following two works (Arabic and Ottoman Turkish) are compiled in the trilingual miscellany, and the last one is written in Lak language with Ottoman Turkish translation.

The sixth manuscripts presented in this report, is not thematically related to above mentioned codices, but linguistically related to Dagestan. It is a religious work written by Ali al-Kabir al-Gumuki titled "Mukhtasar al-Saghir" in Dagh language.

The reporters, Ani J. Avetisyan as the Turkologist, will present only the copies of "Derbend-Name" written in Ottoman Turkish and Lak languages, and Venera R. Makaryan as the Arabist, accordingly the copies in Arabic and Dagh languages. They will point out the important and specific items of these copies in two aspects: codicological and textual.

The achievement of this report is to attract the attention of specialists dealing with the history and languages of Dagestan.

## Shorena Machakhadze

(Georgia, Batumi)

### The Creativity of Niaz Zosidze and the Peculiarity of the Genre *Nonfiction*

Niaz Zosidze's works contain fascinating examples of the nonfiction genre. They are: "Would You Come Before" (2018), "Hello Fereydan"(2019), "Death is not Possible Now"(2020), "Don't Bring Me to Tears" (2020). They have one thing in common: the author shares his travel impressions with us, but the purpose of his tour is not to become familiar with the sights of other countries or cultural peculiarities. The writer is somewhat of a time traveler; he turns the pages of the not-so-happy period of Georgia's history, gathers, examines and studies those fragments of the past that have yet come down to the 21st century; he goes and look for the footprints of his ancestors in Tao-Klarjeti or Fereydan. This is how Niaz Zosidze tracked down the Georgians living in Iran and Turkey, tried to revive their fading memories of Georgia and put them into words.

What conclusions can we draw based on the analysis of Niaz Zosidze's creativity? First of all, these texts belong to the "nonfiction" genre. The main thing in this genre is the author's subjective-emotional attitude towards the fact, the story, his perception, vision, mood, the feelings that the actual event causes / motivates him. Thus, the sincere manner of the narration, plain, linear, clear and understandable speech, which is so characteristic for Niaz Zosidze, should be considered as one of the main features of this genre.

We must emphasize another peculiarity of this type of text: the objectivity of the fact plus the emphasized subjective position of the author, his emotional attitude towards the events or specific persons. We should not forget the author's special attention to detail and the art of creating portraits of different people.

Niaz Zosidze has one specific literary device which can be conditionally called "time travel" which helps the author to integrate the three dimensions of time into the narrative. At the same time, after recalling known or unknown episodes of historical past, he already dramatically changes the intonation, tempo, dynamics of the narrative and provides us with traveler's notes.

The texts of Niaz Zosidze provide proof that "nonfiction" is characterized by the intra-genre eclecticism, if it can be said so, in it, the author's narration can take the form of an essay, miniature, novel (this is particularly common for "Death is not possible now"), with which the data provided by the researchers peacefully coexist, records of historians, documentary or rich ethnographic material, which is of great scientific value.

Niaz Zosidze's works also show signs of the postmodern metaprose. The author repeatedly addresses self-reflection, explains his writing style, the reasons for his interest in history.

So, the main feature of the "Nonfiction" genre is the transformation of the fact, event, story into an artistic-aesthetic event so that the reader does not doubt its reality, and at the same time, clearly feels the author's subjective attitude to this fact. These stories are removed from the collective memory of the people (in this case, the Fereydans or the Muhajirs) and returned to the treasury of society's archetypes, artistically transformed, enriched with emotional and concrete moments, if necessary, they can be activated again and join the struggle for national identity. Therefore, the works of the "nonfiction" genre, in particular, the texts of Niaz Zosidze analyzed by us, have not only artistic, but also great cognitive and scientific value and without exaggeration, one can say, national and political significance too.

## Neli Makharadze

(Georgia, Tbilisi)

### Greek Lexeme of an Unknown Etymology ἀβέλτερος and Its Kartvelian Parallels

The authors of Greek explanatory and etymological dictionaries (Svida, Dimitrakos and others) fully agree with the etymology of the Greek adjective ἀβέλτερος given by Hesychios (5th century AD) who suggested that the stem of the word is ἀγαθός (good, kind, meaningful) - the suppletive form of the comparative degree of the adjective βελτίων (Ionian- βέλτερος) with the prefix α- (a-privativum) that forms the opposite meaning of the word like: sensible, intelligent - silly; meaningful - meaningless, etc.) According to R. Beekes, the etymology was doubted by J. Wakernagel who believed the prefix α - to be of the unknown origin. R. Beekes himself regarded the origin of the word as unclear, and supposed that it could be of the pre-Greek origin.

The lexeme ბენტერა [benṭera] that coincides with Greek in form and semantics, is widely spread in Kartvelian languages and dialects, and has many symbolic and figurative meanings with onomatopoeic transformations, semantic shifts, though keeping to the initial meaning of the stem.

This implies the following:

The meaning of ბენტერა is considered as being 'a clumsy person', the composite of two full-vocalic morphemic elements and the Common Kartvelian suffix -ა: ბენ-ტერ-ა [ben-ṭer-a] "ბნელად მტრველი" [bnelad mṭrveli]- (ბნელი + ტრვა), meaning a clumsy man, aimless or roaming person, senseless, dim-witted, confused individual, etc. The archaic structure of the lexeme is confirmed by the full-vocalic structure of the constituent morphemes – the canonical structure CVC; also, by the Common Kartvelian archetype \*ბან||ბუნ>ბნ [ban||bun>bn] of the lexeme ბნელ- dark (M. Chukhua, H. Fähnrich); also, polysemantic archetype of the stem \*ტარ||ტერ>ტრ [tar||ṭer>ṭr] (ტრვა – motion, jump, leap, skip...), also studied with the complex methodology by T. Tskitishvili and which was widely accepted as Common Kartvelian – Indo-European isogloss.

The paper presents an appropriate material, supporting the above hypothesis.

## Gor Margaryan

(Armenia, Yerevan)

### Xalay, Ğala and Ķalan: Discussing the Medieval Tax Terms

This theme attempts to analyze the etymology and meaning of the tax term *xalay*, the use of *khalay* as a duty in Armenia during the advanced medieval period and to explain the mechanisms and subjects of levying this tax. The problem is that this little-known term is mostly known from epigraphic monuments from the 11th-12th centuries, and its essence has not been fully studied. On the part of the peninsulares, there have been attempts to interpret the term and the phenomenon as a tax on wine, grapes and vineyards, and also the levy has been identified with other known taxes. However, our study is attempting to explain the term and its meaning through the study and presentation of the tax *ğala* in medieval Georgia, which has been known here since the period of Arab rule. *ğala* as a tax in the economic milieu of Georgia was tried to explain since the beginning of the 19th century, and the explanation of this term has not been fully explored. In addition to the parallel study of *ğala* and *xalay*, our aim is to detect and discuss the previous views and explanations and to make a substantiated conclusion about the phenomenon in question.

## Parmen Margvelashvili

(Georgia, Tbilisi)

### For the “Incompleteness” of Rustaveli’s Text

All editions of the poem *Vepkhistqaosani*, whether long or short, including Vakhtang’s and so-called “Artanuji” versions, with varied degrees of completeness, but invariably offer us the story of Tariel’s and Nestan-Darejan’s return to India and enthronement, and in their own way attempt to “complete” the text compositionally. However, none of these stories must belong to Rustaveli: it is true that the return of Tariel and Nestan-Darejan to India and their enthronement are stories initiated in the text by Rustaveli, but are “completed” not by Rustaveli, but by other authors.

In the final part, the difference between the manuscripts and the editions of *Vepkhistqaosani*, and the tradition of calling Rustaveli’s text the “Primary book” was due to the intentional “incompleteness” of Rustaveli’s text and the semantic structure of the original poem being an essential resource and mechanism for the intentional action by Rustaveli - his “minstrelsy”.

The impression of “incompleteness” of Rustaveli’s text comes from its function and the literary method used for “minstrelsy,” which is based on offering a complete unit of verbal communication to minstrels supporting the examination, consideration and search for the consistence of the main text with the prologue. The text by Rustaveli is a complete linguistic unit with educational and methodological functions to use for dialogues, the “first beginning of the story”, the “primary book” for teaching minstrels, and in modern terminology - the text intended as an object of reference, which, on the one hand, presents and explains to the addressee the element of reference - *Vepkhistqaosani* and on the other hand, provides a reference platform for the addressee to discuss the perspective of Tariel’s and Nestan-Darejan’s love and for divine listening and understanding of the divine poetry of Rustaveli.

With Rostevan’s blessing of the marriage of Tinatin and Avtandil and the important act of Avtandil’s enthronement, Rustaveli completed the story begun in Arabia right there and made it exemplary. By using a heroes’ story, Rustaveli completed the love story of Tariel and Nestan-Darejan, conforming to the mythological “missing-searching-finding” plan, but for the minstrels, set the problem of their return to India as a challenge to comprehend, analyze and solve. It is from this perspective, under this condition, and with this pragmatics, that encouraging rhetorical discourse, Rustaveli’s “incomplete minstrelsy,” has been firmly structured.

## Magometbashir Matiev

(Russia, the Ingush Republic, Magas)

### Ethnographic Realities in the Ingush Nart Epic

The Ingush Nart epic, as it is known, is very ancient. In the process of formation and development, he absorbed much of the previous, more ancient genres of folklore. According to a number of scientists (E.Krupnov, U.Dalgat, I.Dakhkilgov, A.Malsagov, A.Gutov, etc.), Ingush Nart legends once existed in song and prose forms. But they began to record and publish them only in the late 19th and early 20th centuries, when the song versions of the epic were already forgotten.

Even in the prosaic versions of the Nart legends of the Ingush, a lot of interesting ethnographic information has been preserved.

They glorify, glorify, idealize some animals and birds, for example, a wolf, a falcon, a deer, a pigeon. They are the assistants of the epic hero: the falcon shows the hero the way, the dove informs the hero's mother about his injury, etc.

In the language of the heroic epic there are a number of features that are not present in other genres of Ingush folklore and modern Ingush language.

Here are some examples: siig sanna koacha dy - is a spark-like hot steed;  
laddal goamyenna – with a bow (like a bow) bent over;  
Siina of Khokkha – Blue (blue) that pigeon;  
czechka (mass) malar – fast (quickly intoxicating) drink (drink);  
yilbazy buka t1a selahashk va sanna – like lightning on the back of iblis;

The following episode from the Ingush epic is interesting: the hero's sister is informed about the death of her brother; she is so overwhelmed with grief that she cannot hold her camp straight, and strengthens it with the "claws of iblis" (yilbaza m1arash), i.e. pulls together with wooden or metal plates. Nowhere in other genres of Ingush folklore is there anything like this.

There are a lot of hyperboles in the epic. Most often they are used when describing the exploits of an epic hero. So, Kaloy Kant throws huge blocks of rocks across the Terek, closes the entrance to the cave with a slab that 63 enemies cannot move.

A large place in the songs is occupied by the Terek. It is the boundary between the "own" and "alien" worlds. He is affectionately called blue-eyed, the heroes address him with a greeting, as to their senior comrade.

In the epic there are many examples of the hero committing a blood feud. They are elements of strengthening the idealization of the epic hero. So, the hero kills the enemy in an open and honest battle, does not mock the body of the murdered man, hides him from wild birds and animals, i.e. behaves very nobly.

These examples show that the Ingush Nart epic is a valuable ethnographic source.

## **Christine Melkonyan**

(Armenia, Yerevan)

### **Evolution of Turkey's Foreign Policy towards Georgia (1991-2020)**

Examining the evolution of Turkish-Georgian relations, the following conclusions can be drawn regarding the strategy of Turkey in relation to Georgia. The geographical position of Georgia determined the strategic importance of the country in the regional policy of Turkey. In the nineties of the 20th century, Turkey's strategy towards Georgia was determined by such factors as Turkey's interest in implementing energy projects and maintaining the status quo in the region. Based on these factors, Turkey paid great attention to the military-political aspect of its relations with Georgia, cooperation in the security sphere. The implementation of this strategy was facilitated by Turkish-Western alliance relations and the transformation of Georgia's foreign policy.

During the period of the Justice and Development Party rule, the Georgian vector of Turkey's foreign policy began to be realized within the framework of the neo-Ottoman ideology. On the way to the realization of its goals, which provide for the transformation of the country into a regional leader, as well as an energy hub between the East and the West, Turkey used the tools of "soft power".

Georgia, in its turn, began to view Turkey as a reliable political and economic partner both in bilateral relations and in the regional dimension. Thus, the interest of the two countries led them to bilateral corporation in almost all spheres, at the same time leaving some problems and contradictions in the second plan.

This article explores the evolution of Turkish-Georgian relations, considers new trends in bilateral relations at the present stage. In the article has been analyzed Turkish-Georgian economic and military-political relations. General conclusions were made in regard to new trends in Turkish-Georgian relations in the 21st century.

**Lilit Meliqyan**

(Armenia, Yerevan)

## **Political and Economic Preconditions for Settlement of New Groups of Armenian Population in Kartli-Kakheti**

During 14<sup>th</sup> and 15<sup>th</sup> centuries, Armenia and Georgia were unwittingly drawn into the struggle between the Mongol Empire, the Golden Horde, and the state created by Timur. In the period under consideration, the manifestations of external impacts in Armenia created unbearable conditions for living. Armenians massively left their homeland and settled in various countries, including Georgia, particularly Kartli-Kakheti, expecting more favorable socio-economic and political conditions.

When speaking about the preconditions for the settlement of Armenians in Kartli-Kakheti, first of all, the political and socio-economic situation, as well as the significance of Eastern Georgia and its cities for conquerors should be taken into account. The issues of shedding some light on the policy conducted by Georgian kings towards settlement and activities of settled Armenians is of particular importance.

Starting from the 30s of the 14<sup>th</sup> century, Georgia gradually disposed of the Mongol rule. Measures were taken to improve the country's economic situation and to reinforce its financial strength. In the 14<sup>th</sup> century, Tiflis continued to be located on the transit route from the Middle East to the West: Sultaniye - Karabakh - Partav (Barda) - Gandzak (Ganja) - Shamkhor - Tiflis, thus, the conquerors considered Georgia an significant factor for becoming a participant in world trade. Meanwhile, a number of cities in Eastern Georgia kept being economic centers.

In the last quarter of 14<sup>th</sup> century, Armenia and Georgia were exposed to Timur's devastating invasions. Timur's new raids aimed at the North Caucasus, where the war against the Golden Horde continued with new momentum. Timur strived to concentrate the trade routes passing from the Transcaucasia to the west in his hands. That is why Timur was interested in keeping this potential in his hands considering Georgia a transit route.

Alexander I (1412-1442), the son of Constantine I (1407-1412), who ascended the throne in 1412, managed solve a number of economic and political problems Georgia was facing. At the same time, in the 14<sup>th</sup> and 15<sup>th</sup> centuries, in the conditions of the decline of the economic and political life of Armenia, the Armenian population started to migrate. Georgian kings also contributed to this process by organizing urban life, settling Armenians here as well as in villages, creating favorable conditions for trade, and maintaining the royal titles of representatives of the remaining Armenian royal families. As a result of these all, Armenians were getting an opportunity to live, and the Georgian central government was trying to solve the demographic and economic problems it was facing.

**Innes Merabishvili**

(Georgia, Tbilisi)

## **Why Did Rustveli Entitle His Poem as “The Man in the Tiger’s Skin”?**

Technical revolutions with great industrial changes, that span at least the last hundred years, resulted in total changes all over the world. In spite of progressive achievements a man has lost something very dear to him and to the world. “Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?” – exclaimed T. S. Eliot in “The Rock” as early as in 1934. It is absolutely obvious, that nowadays, as a result of this process, we definitely lack great thinkers and authors.

When dealing with literature, we are lucky at least in two main aspects: we have texts by genius poets and writers and we may approach them with a strong desire to unveil hidden messages for their better



understanding. This, no doubt, can bring vast possibilities of gaining wisdom and delight through new findings across the existing texts in order to prepare the world for better future. Many contemporary trends of science are helpful to realise this mission. In modern philology we may emphasize the role of semantics, text linguistics, text interpretation, psycholinguistics, linguistics of translation, intertextuality, etc.

The present paper deals with a hidden message offered by Rustveli, the genius Georgian poet of the end of 12<sup>th</sup> century, namely, the following question: why did the author entitle his poem as “The Man in the Tiger’s Skin”?

In spite of the fact, that the plot of the poem is designed as a fairy tale and all ends happily, the text abounds in many inestimable quotations and philosophical enigmas that call for further interpretation.

When Nestan-Darejan disappeared, Tariel, her beloved prince, plunged into a great grief but wandered in search of her. Asmat, Nestan-Darejan’s devoted friend, accompanied him and made for him a dress and a cap of a tiger’s skin in resemblance of Nestan-Darejan, her beauty and her nature. According to the established opinion in literary studies, the fact that Tariel is clad in the tiger’s skin in resemblance of his beloved lady, is considered to be the main motive to explain the origin of the title.

The paper argues, that there are more hidden philosophical approaches to unveil the main reason of choosing such a title for the poem. The task claims to discuss this problem from the point of view of two important attitudes presented in the text: on the one hand, it is the Rustvelian interpretation of the concept of “true justice”, that stems from Aristotle and the Bible, needs to be defined anew, and on the other, the studies by Dionysius the Areopagite, enclosed in the text, but against the background of the main concept of this poetical masterpiece.

**Boris Meskhi, Sergei Lukyashko**

(Russia, Rostov-on-Don)

### **The Caucasian Dagger in the Mirror of Culture**

The human world is inextricably linked to the material world, i.e. culture. Therefore, human being as a creator has always been under constant review of researchers. However, the inverse situation, undoubtedly present in culture, meaning influence of material world on a person, is an elusive reality, practically unexplored and therefore exotic, undergoing poetization and mythologization. We will touch only one subject of this immense theme – the Caucasian dagger and its role in culture.

The Caucasian dagger is known in two variants – as either kama or bebut. They differ from each other in terms of a form of blade: straight for kama and curved for bebut. The Kama dagger appears in the Middle East in the middle of the 17th century. It has been known throughout the Caucasus since the late 17th century, and it was widely distributed in the 19th century. There are several versions of its origin that are beyond our interests.

In the Caucasus, the Kama dagger is an ethnic phenomenon. We know national Georgian, Armenian, Lezgian, etc. samples. Differing in details of form and design, they go back to a single prototype. The combat characteristics and the supracultural nature of the weapon were also expressed in the fact that it was easily adopted by neighboring peoples.

The sword and the dagger were sacred objects in culture of different peoples. They often were personified and even had their own names. One of the reasons for sacralisation grows out of the veneration of sword as a phallic symbol. As for the Caucasian dagger, this line has degraded and preserved only in the way of wearing the dagger in front of the belt.

At the same time, the kama was a symbol of manhood and part of the national costume. It is worn in front as a component of a special belt with additional leather straps and becomes. The belt occupies a special iconic place in culture as a symbol of restriction, order and discipline. It adds rigor to the owner and confirms

compliance with the established rules. For example, in Russian the role of the belt is reflected in the expression "unbelted" – denoting a violation of rules of behavior. This function of the belt also passed to the dagger. The wearer demonstrates his submission and adherence to the established rules.

Carrying a dagger was a rule and a symbol of inevitable punishment. The willingness to use a dagger at any moment was part of the mountain mentality, which affirmed the willingness to maintain norms of behavior always and everywhere. The basis for these norms was the mountain code, which prescribed the constant wearing of a dagger and demonstration of readiness to fight. "Be slow to take offense, quick to take revenge."

In Caucasian culture, a dagger is not just an attribute, but also a part of fashion and culture. Since childhood, the Caucasian was related to weapons. In adolescence, a child had to shed blood by killing a small animal. By this initiatory act, the child demonstrated his willingness to stand up for himself and his family, to be a defender of his clan.

The dagger was a dueling weapon, thereby emphasizing the status of its owner as a defender of honor and dignity.

All material objects in culture have hierarchy. Each one has its own place and meaning for a person. The dagger as a part of a costume occupied a leading place in the hierarchy, demonstrating position of its owner. This inherited status was reflected in the ornaments on the scabbard and blade. The child was given a dagger in infancy and did not part with it since. The highlander even slept with a dagger, constantly checking its presence under his pillow.

The symbolic nature of the dagger determined the behavior of its owner: he had no right and did not even dare to dishonor the ancestral relic.

After the Caucasian wars of the 19th century, the wearing of a dagger became fashionable among Russian officers who served in the Caucasus, and turned into the official weapon of the Cossacks. At the same time, after the Caucasian War, Caucasians were forbidden to carry weapons. The proliferation of weapons in a non-ethnic environment makes it just a fashionable attribute leading to the degradation of the traditional iconic nature of the material thing and its relegation to the level of utilitarian use and a costume detail.

**Tamar Meskhi**

(Georgia, Tbilisi)

### **Status of Jerusalem Monastery of the Cross in the First Half of the 16<sup>th</sup> Century**

In Georgian scholarly literature, the viewpoint that the status of the Monastery of the Cross was independent of gaining or losing power of the Georgians in the international arena had been established for quite a long time. And the privileges enjoyed by Georgians in Jerusalem were not the result of unity of Georgia or the efforts of the powerful Georgian kings but rather the traditions originated far back in the past.

Recent studies have shown that the status of the Monastery of the Cross directly depended on the ups and downs of the political life of the peoples occupying Jerusalem: Byzantines, Persians, Arabs, Crusaders, Mamluks or Ottomans. This can be evidenced even by the mere fact that during the reign of Sultan Baybars, the Cross Monastery (1272 or 1273) was transformed into a mosque.

As a result of the study, it became clear that the disintegration of Georgia into separate kingdoms and principalities directly affected the status of the Cross Monastery. In this case, the status implies not only the legal and financial situation but also the manner, in which the Monastery was mentioned in the firmans [decrees] issued by the Ottoman sultans in the first half of 16<sup>th</sup> century.

These firmans have been known for a long time, though, for some reason, no one paid attention to the fact that in the firman of 1517, the Cross Monastery was referred to as the "Monastery of Georgians" and in the

firman of 1538 it was mentioned as the "Monastery of Megrelians and Georgians", which confirms that the kings and the princes of Western Georgia tried to bring the Cross Monastery into their sphere of influence

Georgian and Greek documents of the 17<sup>th</sup> century testify that the Heads of the Monastery (Jvarismama) have been assigned from both East and West Georgia. Based on the mentioned firmans, it can be said that this process began in 1538, though the document describing split of Georgian church (Faith Commandments, 1470-1474) evidence that the initiators of the church split had the intention to take over the Cross Monastery from the outset. This is confirmed by mentioning of the Catholicos of Georgia by the epithets "The Right Hand of Jerusalem", "The Right Hand of Christ's Grave" etc.

Georgian and Greek documents also show that simultaneous activities of both Jvarismamas turned out to be harmful for the Monastery of the Cross.

## **Saba Metreveli**

(Georgia, Tbilisi)

### **A Lament of David Guramishvili ... "Where Am I Buried! The Mortal Flesh Is Rot..."**

#### **The 230 Anniversary of David Guramishvili's Death**

Wherever fate took him, how often the turmoil in Georgia or his own misfortunes made him cry out from the depths of his heart: "Woe is me." As a youth Guramishvili was forced to leave his native Saaragvo and seek refuge in Lamiskana, but eventually he was captured by the Lezghians. They asked for a ransom, but Guramishvili had no one who could ransom him, and so they decided to sell him. The poet managed to escape and made his way to Moscow in 1729. He joined the entourage of King Vakhtang VI in their Russian exile. Another "misfortune" for him was the king's death. As a Russian subject, he spent 22 years fighting in some of the European campaigns of the time and was a prisoner of the Prussians. While being in captivity, he had lost his residence and bitterly sobbed about it. He retired in poor health and settled in the estate granted to him at Mirgorod in Ukraine. He was often grieved in his old age by the lack of heirs. and the "loss of his patrimonial estate." He passed away at the age of 87. As he had to flee the family estate and seek refuge abroad, he saw his presence there as a forced exile. He once also indicated the location of his final resting place at the family cemetery, either in Zedazeni or Shiomgvime. However, he was not destined to be buried in his native land.

It has been 230 years since David Guramishvili passed away. Until now, we have not been able to realize the poet's wish to be buried in his native land. In 1946, the documentary film "David Guramishvili" inspired Ukrainians to begin their efforts to uphold the poet's legacy. Scientists actively searched for his grave. A state commission was also established, which by an extraordinary act confirmed the location of the resting place, and a monument was erected at this place, although some consider it a symbolic grave. There are legitimate questions about the authenticity of the act. The possibility could not be excluded that the document was drafted with political bias. In order to solve the issue, this act must be a subject of much study, but it is unclear who would perform it. The claim made by D. Kosarik that the church watchman pointed to the supposed burial of David Guramishvili is not quite accurate as there used to be a cast-iron slab bearing the inscription "Prince David Guramof", but for 150 years, someone could replace it. Therefore, the identity of this grave becomes doubtful. Besides this, Guramishvili had no descendants, so it is impossible to compare the DNA data of his remains. Currently, there is a war in his second homeland. The Russian bomb also reached Mirgorod. Guramishvili's reburial requires the goodwill of the two states. Right now, bringing up this issue for various reasons will encourage political speculations.

## Manana Mikadze

(Georgia, Kutaisi)

### On Branch Vocabulary Denoting Weaving, Knitting and Embroidery

One of the significant factors for the thorough study of the Georgian language is the consideration of peculiarities of branch vocabulary. Lexical material reflecting handiwork demonstrates the close ties of the language and public. The recording and study of units linked with one or another kind of handiwork in various dialects are especially important. Weaving, knitting and embroidery are among the most common kinds of handiwork in Georgia. In the past only women were engaged in this activity which is reflected in vocabulary.

Although every province of Georgia has its own leading branch of economy, weaving, knitting and embroidery are widespread almost everywhere. The techniques of this branch are more or less similar, the implements being similar accordingly. In ancient times, only noble women were employed in embroidery. Many of the best examples of embroidery art are preserved in various museums of Georgia, especially rich in Georgian art, historical-ethnographic, Kutaisi historical-ethnographic, etc. Museums. Ecclesiastical harnesses, both ancient and modern, are rich in embroidery patterns.

For a long time, hand knitting has been replaced by knitting. The machines weave the thread, weave the fabrics. Therefore, the cultivation of flax and hemp in the villages is no longer pursued. It is rarely woven with silk. While the tradition of silk weaving was also known in feudal Georgia, moreover, the production of oxroxovils has been known in eastern Georgia since the 13th century. In Svaneti, the remains of an Oxroxov dating to the 10th century have been found.

We also studied vocabulary related to weaving on the machine. We interviewed and then compared several engineers and workers of the Kutaisi, unfortunately already former Silk Factory, Maud Factory and Knitting Factory, compared the lexical items they remembered and recorded them.

We have traced up to 1350 lexical units, of these 351 units denote thread with dialectal forms, 9 denote tools of hand-embroidery, 76 denote hand-knitting, 47 knitting at home, 59 - embroidery pattern, 100 tools of knitting, 100 – knitting lattern, 71- different terms, 28 words are not immobilized in the Georgian vocabularies.

## Nino Mindadze

(Georgia, Tbilisi)

### Folk Vocabulary Related to Diseases Research Source of Medical Anthropology

Medical anthropology is today one of the important areas of anthropological science. The scope of its study is fairly broad and covers traditional medicine-related issues, including folk medical vocabulary.

This time, I will touch on folk vocabulary related to diseases. Georgian researchers have not left this issue without attention. The accomplishments of I. Javakhishvili should be especially noted. In their works, T. Sakhokia, S. Makalathia, V. Bardavelidze and others also deal with this issue. In this aspect, very important research is carried out by Georgian philologists, linguists, medical workers...

In different languages and cultures, the name of the disease has different etymologies. For instance, according to ethnographic data, among the population of Georgia the most common word denoting disease is *ავადმყოფობა*, and for the word sick is *ავადმყოფი*, the old Georgian *სენი* and *სნეული* are less common. The words *ავადმყოფი* and *ავადმყოფობა* (illness) seem to be based on the folk dualistic worldview - the opposition of good and evil, and one of the lexemes denoting disease in English has the same etymology - *illness* (disease) root - *ill* denotes evil. In Russian, the terms denoting illness and sick person are *боль, болезнь* (disease), *больной* (sick), and the Latin word *patient* (patient) is related to passion, suffering.

In traditional medicine, universal if not sufficiently widespread diseases are named by their symptoms and etiology. The same is confirmed in Georgia. Popular names of diseases reflect both external visible symptoms

(redness, jaundice, ...) and sensations (headache, stomachache...). Sometimes the nature of the disease... The folk names of some diseases (ku, uzhmuri, etc.) provide us some information about the ancient ideas about diseases in Georgia.

The terms denoting various contagious diseases, such as “flower”, chicken-pox//smallpox, scarlet fever (kuntrusha), which, along with revealing the peculiar perception of the symptoms of diseases, allow to restore the ancient ideas about them.

Folk vocabulary related to diseases will be of interest to representatives of various fields of science. For medical anthropologists, as they reflect traditional knowledge about diseases, their symptoms, etiology, nature and character; ethnologists because, together with the above, it provides us with specific information about ancient beliefs and concepts. The folk vocabulary associated with diseases and its dialectal forms will be of interest to psycholinguistics specialists as well, to the extent that it reflects the perspective of revealing the peculiarities of the perception of the symptoms of diseases by the inhabitants in different parts of Georgia.

## **Georgi Mirzabekyan**

(Armenia, Yerevan)

### **The Great Defter of Yerevan Vilayet of 1590**

After the war between the Ottoman Empire and Safavid Iran at the end of the XVI century(1579-1590), the Ottoman Government, together with a number of territories, managed to conquer the Caucasus. For the first time after the Treaty of Amasya (1555), the balance of power in the Caucasus shifted in the favor of the Sublime Porte, which allowed the Ottoman authorities to control the territories previously occupied by Safavid Iran.

Traditionally, Constantinople initiated Extended tax register documents (Tapu Tahrir Defterleri) in the occupied territories. Such a policy was very common in the Ottoman Empire as well. The Sublime Porte regularly created the tax registers in the country, which ensured a stable income from the territories. According to different sources, the Sublime Porte organized them throughout the Empire every 40 years periodically taking into account the customs and peculiarities of the areas, regions.

An analogous policy can also be seen in the South Caucasus. The Ottoman Government implemented the Great Defter of Yerevan Vilayet of 1590 (Defter-i Mufassal-i Vilayet-i Revan).

The Great Defter of Yerevan Vilayet is an exceptional primary source for studying the administrative-political units and their borders, the names of villages, number of taxpayers and families and for revealing the demographic picture, its ethnic composition. The examination of the taxes collected from local taxpayers plays a crucial role to draw a more objective conclusion about the socio-economic picture of administrative-political units of the Yerevan Vilayet of 1590.

In addition, comparison with other various Extended tax register documents or Great Defters is very important among which The Grand Defter of Gurjistan Vilayet of 1595 (Defter-i Mufassal-i Vilayet-i Gürcistan) and other primary sources of that time play significant importance.

## **Nana Mrevlishvili**

(Georgia, Tbilisi)

### **Principles of the Organization of *Kimen-Scholium* in Holy Scripture Monuments (According to the Gelati Edition of Definitions of Ecclesiastes)**

The emergence of exegetics as a genre was conditioned by the need to interpret the text of the Bible. The commentary on the biblical books has centuries-old history, and presumably, it must have originated from the

time of Ezra. The Torah (the Law of Moses) required a certain interpretation, which led to the emergence of a group called the scribes, who over time developed formal principles, rules of definition; schools of exegetes were established, which played an important role in the history of the development of theological thought. However, later, after the emergence of heresies, free interpretations were restricted, which, in turn, hindered the development of exegesis as well. The Christian figures of the third period are already focused not so much on conveying their own ideas as on quoting and compiling the works of the Holy Fathers of previous centuries. This creates catenas, which in ancient Georgian manuscripts are called *kimen-scholium*. Old Georgian literature is rich in monuments compiled in this way. Our discussion concerns the Gelati edition of definitions of Ecclesiastes (Manuscript A 61) and the principles of its structural organization. The *Kimenian* readings in the monument - the biblical text of Ecclesiastes - are followed by explanations from two authors – Mitrophan Metropolitan of Smyrna and Olimpiodora Deacon of Alexandria. In addition, there are many quotes from the works of other authors. Most of the *scholiums* are anonymous. In addition, there are quotations from the books of the Old and New Testaments, psalms, books of the prophets, the thoughts of small translators, and examples of the testimony of classical philosophy. In the paper, we review in detail the sources that the authors use in this exegetical monument in the form of *scholium-catenas*.

**Tinatin Mshvidobadze**

(Georgia, Gori)

### **The Efficiency of the Use of Computer Technologies for the Study of the Georgian-Caucasian Cultural Heritage**

The aim of the research is to assess the intellectual potential of our planet, technical condition of historical and cultural monuments using comprehensive computer programs.

The effectiveness of using computer graphics and laser scanning to monitor damage to the monument structures is discussed, and the results of experiments carried out in different places are shown.

The monuments of Georgian architecture are of world importance and represent an important achievement of human culture. Some of them are discussed in the paper.

The use of these computer technologies is important for assessing and monitoring the structures of cultural monuments, when predicting the danger of sudden destruction, the accumulation of hidden defects, which is a prerequisite for the restoration and restoration of surviving monuments.

**Marika Mshvildadze**

(Georgia, Tbilisi)

### **The Cult of Tyche-Fortuna on the Territory of Georgia of Late Antiquity**

Tyche-Fortuna was the goddess of fortune. Her cult was associated with fertility, abundance, human destiny. She was one of the most common deities in ancient glyptics. From the very beginning, people regarded Tyche-Fortuna as a companion of human life. She was revered as Antioch, Alexandria's patron saint. The paper studies and analyzes the artefacts related to the cult of Tyche-Fortuna found on the territory of Georgia.

Research has shown that the deity Tyche-Fortuna was one of the most widespread cults in late ancient Iberia-Colchis, which is the result of political and cultural relations with the [Greco-Roman world](#). In late antiquity, the Black Sea coast of Colchis was part of the Roman province of Pontus, and eastern Georgia - Kartli (Iberia) was a friend and ally of Rome. The images of the deity can be found on works of art (Mtskheta, Armaziskhevi tomb

№6, on the bottom of a silver bowl, II c. A.D., Tyche-Fortuna image on the bottom of a silver plate from Tsikhisdziri cemetery II-III cc. A.D. as well as on a silver bracelet found in (Pitsunda, Pitsunda Cemetery №345 (Legionnaire's Tomb), II-III centuries AD) and glyptic monuments. Prints with Tyche -Fortuna images have been recorded in Mtskheta, Urbnisi, Zhinvali, Kldeeti, Bori, Gonio-Apsaros... Intaglios with the image of the deity are made of: carnelian, chalcedony, jasper, topaz ... which are inserted into iron, bronze, silver and gold rings. It is noteworthy that the cult of Tyche-Fortuna is mainly prevalent in urban centers. From the above, we can conclude that Tyche-Fortuna was popular among all layers of the population, and in our opinion, mainly among the Romanized population.

## Maisarat Musaeva

(Russia, Republic of Daghestan, Makhachkala)

### Folklore in the Traditional Matrimonial Ritual Culture of the Peoples of Dagestan

The matrimonial cycle of the rituals is strictly connected with family ceremonies. In this regards the ethno-cultural diversity and identity of the people are most traced. In addition to the rituals which accompany all stages of the ritualized cycle (pre-wedding, wedding itself, post-wedding), folklore (proverbs, sayings about brides, mothers-in-law, sister-in-laws; parables about the search for a bride, about her household skills, in the field and at home; teaching a marriageable girl, an unmarried guy; comic couplets that ridiculed the groom, bride, individual guests and relatives; laudatory songs performed when the bride is taken out of her parental home, when meeting in the groom's house) has always been presented. For the Dagestan family a settlement at husband's house was usual and traditional. A deviation from this norm (means living in wife's house), was considered as a shame, which is noted in a whole series of folk sayings. Among the pre-wedding events, an important role is given to the choice of the bride, collusion, matchmaking. Choosing a bride is one of the most important actions. A girl's reputation was evaluated according to good behavior and manners of her mother. The bridechooseshad to be done from *atukhum* (group of relatives) equal in terms of social status and wealth (there are many proverbs and sayings, related to this issue). A disapproving attitude towards the violation of *tukhum* and rural endogamy is also presented in traditional folklore.

Women looked for a bride for their sons in advance; they naturally wanted to make a good choice concerned with hardworking girls. Particular importance was given to the opinion of the girl's neighbors.

Regarding the choice of brides, there are different parables, almost identical in meaning, but differing in nuances for each nation or society. Wide-spread stories are known about the tricks that matchmakers resorted to in order to find out better how thrifty and hardworking the girl chosen as the bride for her son is.

The wedding ceremony itself can be considered as a richest folklore, mostly song, especially when seeing off from the father's house and meeting the bride at the groom's house. Wedding songs, both glorious and humorous, are always impromptu, based on small domestic preparations, combined with the real characteristics of the characters.

In general, the analysis of matrimonial folklore shows that the "quintessence of folk wisdom" permeates all stages of the ritual culture of one of the important stages of the life cycle.

## Maia Nachkebia

(Georgia, Tbilisi)

### Esthetics of Amazement in Georgian Baroque Poetry

1. Literature of the so-called Renaissance epoch is similar to the artistic system characteristic of the Baroque literature with its themes, motifs, and tropes. At the same time, causing of amazement, astonishment and delight is one of the main principles of the artists of Baroque epoch. To impress people, Baroque esthetics has created particular artistic language that added great significance to imagination and wittiness. The author's ideas had to astonish the readers and listeners with their innovative, unusualness. In his "*Verse Rotating Like Grinding Wheel*", Archil directly declares: "I bet, if anyone has said this before me", thus underlining originality and freshness of the verse.

2. In the Georgian poetry of the 17<sup>th</sup> – 18<sup>th</sup> centuries, the genre of abecedarian poems occupies a particular place. The works of this genre were created by Teimuraz I, Archil II, Vakhtang VI, David Guramishvili and others. Supposedly, great popularity of abecedarian poems was not only due to the themes, mostly of religious nature but also because of possibility of composing different variations, as can also be seen in the title, e.g., "Newly Introduced Abecedarian Verse" by Archil.

3. "Guessing", "decoding" is one of the conceptual elements of the Baroque style, in some cases like a cryptogram. In the same period was composed '*Verse Rotating Like Grinding Wheel*' by Archil II, the most ingenious specimen of Georgian visual poetry, pattern poem. It virtuously combines vanity and circulation from the Book of Ecclesiastes and displacing individual words according to certain principle, creating the illusion of movement in the poem. The acrostics (Akrostichon) and "verses read in both directions" or palindromes were also created. "Mukhranuli" by Vakhtang VI, or so called "square verse" that can be read both horizontally and vertically deserves particular attention, and his "Atskhrametuli" is a synthetic work, combining verse, drawing, and painting.

4. The creation of such poetry required particular intellectual efforts and mastership, this is a kind of witty poetic game based on guessing, discovering, amazing and astonishing the readers or listeners, this is the esthetics of amazement. We regard that such poetic works, found in the works of Georgian authors of that period, create certain entirety, system and we can call it esthetics of amazement of Georgian Baroque.

## Irine Natchkebia

(Georgia, Tbilisi)

### Information about Georgia by Lieutenant Pichon (1843)

In the military archives of Vincennes is preserved a report "La Géorgie" by Jules Pichon, French Lieutenant and Military Instructor of the Guard of Mohammad Shah (1834-1848) in the years 1839-1843. This manuscript provides information on the condition of roads and bridges, Cossack stations, towns and villages along the route taken by lieutenant from Julfa to Redut-Kale. According to Pichon, the look of the residence of the Governor General of All Caucasus, Tbilisi, indicated European life. Around the main square of the city there were beautiful buildings, among which the lieutenant notes the construction of the military barracks. The movement of many diverse population in the streets was continuous, *drochki* (cab) crisscrossed the city in all directions. In the markets Russian, Georgian, Circassian, Armenian, Persian, Turkish and others carried out important trade operations with Russia, India and Turkey. Tbilisi thermal waters cured many diseases. German colonies were established on the outskirts of the city.

The French officer paid attention to the number of military units stationed in towns and villages: there were about 10,000 soldiers in the Tbilisi garrison, guns were in every embrasure of the restored old fortress and



a certain amount of military equipment was stored there. The Gori garrison consisted of one battalion, about 2,000 men were in Kutaisi and 3,000 men in the Redut-Kale garrison.

According to Pichon, there were 140,000 men in the Caucasus army, which was mostly in good condition, especially in Tbilisi, but this was not the elite of the Russian army. They formed mobile convoys, some working on military construction, others building new roads or repairing old ones. Assessing the ongoing hostilities in the Caucasus, the French lieutenant notes both the failure of General Neidgart in the autumn of 1842 and the military strength of the peoples of the Caucasus Mountains and their methods of fighting against the Russians. According to Pichon's estimates, Russia's war with such an enemy could last a long time and was already costly from all points of view, since it was losing between 16,000 and 20,000 men a year due to the war with the Circassians and local diseases.

## **Paata Natsvlishvili**

(Georgia, Tbilisi)

### **A Woman with a Mustache in Ioseb Grishashvili's Poem**

In 1922, in the first issue of "Ilioni" magazine, a little-known poem by Ioseb Grishashvili "To a Woman with a Mustache, a Cap and a Stick" was printed. This poem is written in tercets and in terms of versification, it was carefully studied in 2017 by the famous theoretic of poetry Tamar Barbakadze. She also determined that the poem was not printed anywhere after that first publication until she herself fully quoted it in her research.

Probably only because Prof. T. Barbakadze studied this poem of Grishashvili from a versification point of view, the content and addressee of the poem remained beyond her interest. However, this poem deserves special attention in this regard, as it can shed additional light on the controversial issue of Georgian literature, the discussion around which has intensified in the last decade.

The case concerns the authorship of the poems of the famous Dariani cycle by Paolo Iashvili. The Dariani cycle includes 14 poems, the first of which was written in 1915, and the last in 1923. They were published in the periodicals of that time under the name of Elene Dariani. For a long time, it was believed that "Elene Dariani" was the pseudonym of Paolo Iashvili, and the poems of the Dariani cycle were usually included in Paolo's collections.

In the 90s of the last century, the well-known scholar Giorgi Javakhishvili, on the basis of the epistolary or memoir material traced by him, suggested that Elene Dariani was actually Elene Bakradze-Berishvili-Kartvelishvili – a close friend or lover of Paolo Iashvili.

This version caused a difference of opinion, although the discussion did not go beyond the narrow circle of specialists interested in the issue. And after the exhibition dedicated to Elene Bakradze called "The woman behind Paolo" was organized in the Museum of Georgian Literature in 2014, the discussion went beyond the field of literature and took on a socio-political color, and increased the number and circle of participants in the discussion on the one hand and, on the other hand, it made it more acute. The discussion intensified much more after the Museum of the Georgian Literature published Elene Bakradze's writings (poems, translations, diaries, letters) and fully included the Dariani poems as Elene Bakradze's.

Both sides of the discussion have their arguments. There is a debate about whether Elene Dariani is really a successful and lucky mystification of Paolo Iashvili or just a pseudonym. And if it is a pseudonym, then whose – Paolo Iashvili's, Elene Bakradze's, or both together.

If Elene Dariani is a pseudonym, Ioseb Grishashvili, who was an extremely reliable and observant researcher, would definitely include this name in his Dictionary of Pseudonyms. Apparently, he did not consider Elene Dariani as a pseudonym and considered her to be Paolo Iashvili's second ego, his double transformed into a woman, a kind of literary, and perhaps not only literary, game, a mystification.

His poem "To a woman with a mustache, a cap and a stick" should be proof of this. Even the title of the poem prompts the reader that this poem should have been dedicated to Paolo Iashvili, or better – to his female

alter ego. As far as it is known from his photographs or from the accounts of his contemporaries, the mustache, cap and stick are distinctly individual portrait features of Paolo Iashvili's appearance.

And Grishashvili's poem should represent a rather transparent, but careful attempt to open Paolo's secret, to reveal the mystification, which is clearly reflected in the poem. The fact that Ioseb Grishashvili has not included this poem in any of his books after that suggests that Paolo Iashvili did not approve of his behavior and may have even reprimanded him for revealing the hoax. It is likely that for the same reason, Elene Dariani was not included in the Dictionary of Pseudonyms by Ioseb Grishashvili.

Regarding the mustachioed woman, we cannot but recall here the book "Essays on Transcaucasian Literature" by the Russian Soviet party worker, writer, screenwriter, and critic Vladimir Sutyurin, which was published in Russian in 1928 by the "Zakkniga" publishing house in Tbilisi. In the article "Blue Horns", the author talks about the poems of Elene Dariani, on page 92 he puts this name in quotation marks and writes in the footnote: "Maybe Elene Dariani used to shave or wear a mustache." It seems that the author, who had little insight into the backstage of the Georgian literature of that time, asked about the identity of Elene Dariani and received such an answer. It is possible that "woman with a mustache" was a fairly common epithet of Elene Dariani at that time.

Ioseb Grishashvili's poem "A woman with a mustache, a cap and a stick" can be considered as another reliable argument to confirm that Elene Dariani is a literary mystification of Paolo Iashvili, but not a pseudonym, and that all 14 poems published under the name of Elene Dariani belong to Paolo Iashvili.

## **Evgeny Nesmeyanov**

(Russia, Rostov-on-Don)

### **About the Peculiarities of the Spiritual Kinship of the Georgian and Russian National Cultures (on the Example of the Don Region of the Russian Federation)**

Rostov region, formerly the territory of the "Don Army", where the Georgian and Russian peoples have been living together since the 18th century. Until now, unlike many peoples inhabiting the lands between the Don and the Kuban in the 18<sup>th</sup>-19<sup>th</sup> centuries, the Georgians were perceived by the natives as "Orthodox faith allies" with a coinciding system of spiritual values, and as comrades-in-arms in the struggle against the Ottoman Empire and its vassals. This fact outweighed all ethnic and linguistic differences and determined the relationship of our peoples and cultures. First of all, in the field of art and at the social level.

The next stage of the positive perception of the Georgian national culture occurred during the Soviet era and in the 60-70s. The 20<sup>th</sup> century received theoretical expression and justification.

Socio-cultural connections between the Georgian and Russian intelligentsia were expressed in the idea of "kinship of cultures" and spiritual values on the basis of building a new socialist culture built by the state, the struggle against Western culture and fascist ideology. Since that time, fundamental scientific research has appeared, where the main idea of the "Organic cultural connection of our peoples" and the general moral and psychological qualities of national intelligentsia has been carried out. Among the latter, they singled out the "breadth of character", a high level of education, "generosity" and other personality traits of a member of intelligentsia. Particular attention was paid to the analysis of everyday culture: holding a feast, holidays, family relations, etc.

Since the 60-70s of the 20<sup>th</sup> century, the leading philosophers, historians, culturologists of the country have been putting forward the idea of transition from "the mutual influence of cultures and the connection of cultures of peoples" to "a harmonious combination of cultures of the peoples of the Caucasus and the Russian people." Extensive studies of the Caucasian culture as a whole and Kartvelological studies began. Schools of Caucasian studies developed in Leningrad, Moscow, Tbilisi and other cities.

The North Caucasian Scientific Center of the Higher School, a scientific and organizational subdivision of the USSR Ministry of Science, began to operate in Rostov-on-Don in 1973. Zhdanov Yu.A., a corresponding member of the Academy of Sciences of the USSR, who headed the school of Caucasian studies, was forming a new original concept of the cultural and civilizational image of the Caucasus as the historical center of the culture of Eurasia, i.e. the "Solar Plexus of Eurasia". Caucasian culture, starting from antiquity, acts as the cradle and source of the historical development of European and Russian cultures.

In the approach of Zhdanov, Georgian culture is understood for the first time as "The most important component of the culture of the Caucasus". The Georgian intelligentsia is assessed as "having the highest level of education ... and ... the highest cultural traditions."

In the next 20 years (80s-2000s), the theory of "The decisive influence of the culture of the peoples of the Caucasus on the humanitarian culture of the Russian people" is put forward and developed based on the ideas of Zhdanov Yu.A.

And the Georgian national culture – scientific, artistic and everyday – was understood as "a necessary and inseparable component of the intellectual community of the Don region."

The Georgian and Russian Orthodox Churches have been actively promoting cultural and dialogue based on the national ideas and moral paradigms of Orthodoxy for the past decade. Today, it is the "Sisters of the Church" that has turned out to be the core of the spiritual life of our peoples and the most authoritative social institution, the basis of the spiritual identity of our peoples.

## **Khatuna Nishnianidze**

(Georgia, Tbilisi)

### **Real and Fictitious Time and Space of David Guramishvili: His Biography, His *Davitiani* and Ukrainian Sources**

The concepts of time and space are brought to life in a literary text by a protagonist who is entitled by the author to act, think and feel in text. A protagonist is a medium which transmits the features of textual time and space. According to Saint Augustine, there is no past and no future, nor present, everything exists solely in a person's spirit. Seemingly, in a literary text, time exists in the imaginative world of a protagonist, and a text is a fictitious area with its own temporal and spatial dimensions.

Textual time and space are multidimensional categories. In *Davitiani* by David Guramishvili, we can identify the relations to real, ontological, symbolical/allegorical, mystical and fictitious dimensions. The study of *Davitiani's* spatial and temporal qualities by all of the above-mentioned categories are directly related to the Bible, and incorporates the biblical-Christological context. Hence, we are reviewing the space-time model presented in *Davitiani* in relation to the biblical way of thinking.

To full understanding of the issue, it is also important to study the existing sources describing the reality of the author's lifetime, and the geographical areas of his activities. From this perspective, there are many mentions to consider in Georgian, as well as Ukrainian sources. The manuscript of *Davitiani* itself is a multifaceted collection. It includes the description and engineering plan of the irrigation system and watermill, other engineering plans, the letter to Prince Mirian, a self-portrait of the author, his drawings and comments.

While researching the qualities and specificities of spatial and temporal dimensions of *Davitiani*, not only Georgian but also Ukrainian and Russian documents and fictional texts have to be considered. Ukrainian documents, as well as fictional texts, analyzed in the paper, include works by D. Kosaryk and M. Rylsky.

## **Mustafa Tahir Ocak**

(Turkey, Istanbul)

### **Conservation Issue of Oshki Monastery**

The Kingdom of Tao-Klarjeti ruled from the end of the 9th to the beginning of the 11th century in the historical region of Tao-Klarjeti, in north-eastern Turkey and southwestern Georgia. During this period, monasteries, churches, chapels, bridges, and chapels were built. These centuries were the golden age for the region in terms of architecture. Monasteries, the largest monumental building complex, have operated as religious and educational centers for centuries. Oshki Monastery is the largest and most important monastery in the Tao-Klarjeti region. The main church, dedicated to St John the Baptist, was built between 963 and 973. According to the Ottoman Archive documents, there was no Christian population left in the village in 1642. The monastery complex must have been abandoned before this date. The visual sources dated the end of the 19th century of the monastery church have been reached. A mosque was built in the southern cross arm of the church and was used until the 1960s. Although repairs have been requested for the church many times since the 1980s however, the preparation of the projects took place in the 2000s. There have been many attempts of theft in the monastery church, and some ornamented stones were stolen. Many studies have been carried out by Turkish and Georgian academics about Oshki Monastery. Restoration of the cultural heritage in the region came to the fore with the cultural agreements signed after Georgia gained its independence in 1992. In recent years, project and restoration activities have started within the framework of ongoing negotiations and signed protocols between Turkey and Georgia. Measures have been taken in Oshki Monastery Church, but restoration work could not complete due to the expiration of the protocol between Turkey and Georgia in 2021. This paper aims to provide information about the latest status of the conservation works and discuss possibilities for future scenarios about Oshki Monastery.

## **David Okropiridze**

(Georgia, Tbilisi)

### **Development of Religious Memory of the Cult of St. Nino in the Medieval Caucasus**

The aim of the report is to critically understand the narrative sources of the conversion of Kartli, which is based on texts created during the Middle Ages.

It is noteworthy that apart from the legend of the conversion of Kartli by St. Nino, there were many other versions of the Christianization of Georgia. In particular, it is known that in Georgia St. Gregory Parthian, Andrew the Apostle, and King Miriam also had their views on the spread of Christianity, but the notion of them was rejected at some point in time or no longer developed.

The report will also present the factors that led to this event and it is related to the current religious relations and confessional diatribe in the Caucasus region.

Medieval Georgian texts have been studied using the retrospective method, which allows us to trace the history of the process of formation and development of St. Nino cult in Georgian religious memory.

It is especially important to take into account the Caucasian cultural narrative, which influenced the formation of the cult of St. Nino.

**Paweł Olszewski**

(Poland, Łódź)

## **Georgia and the South Caucasus in the International Relations after the First World War**

The main topic of the paper will be the presentation of the international situation of the Democratic Republic of Georgia in the period from October/November 1918 to the sovietization of Georgia on March 18, 1921. The paper will also present the international situation of Armenia and Azerbaijan at that time. The author of the paper will focus primarily on relations between Georgia and the Entente powers, General Denikin, Soviet Russia and Kemalist Turkey, which, according to the author of the lecture, had a significant impact on the position of international Georgia and its Transcaucasian neighbors in 1918-1921. Paper will present, among others the question of the presence of British and Italian troops in Georgia and the South Caucasus; the problems of recognizing the independence of Georgia and other South Caucasian republics at the Peace Conference in Paris in 1919 and the issue of the American mandate over the Transcaucasia. It will also describe the problem of the conflict between Georgia and the Volunteer Army over Abkhazia. Another issue presented in the lecture will be the question of de facto recognition of Georgia, Armenia and Azerbaijan by the Entente powers in January 1920, as well as the problem of military and economic aid of Western powers for these republics. The paper will also focus on the effects of the sovietization of Azerbaijan on the international and internal situation of Georgia and Armenia. The future of Batumi, which had been discussed at conferences in London and San Remo in 1920 will be also presented in this lecture. The issue of the treaty between Soviet Russia and Georgia signed in May 1920 and the Azerbaijani-Armenian and Turkish-Armenian military conflicts and their impacts on the international and internal situation of Democratic Republic of Georgia will be also presented during this lecture. Moreover author of the paper will describe the efforts of Georgian diplomats to admit Georgia to the League of Nations as well as the sovietization of Armenia in December of 1920 and its importance for Georgia's international position. At the end of the lecture, the background of the de jure recognition of Georgia by the Supreme Council of the Allies in January 1921, the significance of this act and the sovietization of the Democratic Republic of Georgia in March 1921 will be presented. The lecture will be based on archival materials obtained by the author of paper during his research in French, American and British archives and at the National Library of Georgia.

**Tamar Osidze**

(Georgia, Tbilisi)

## **Biblical Allusions in *Lady Chatterley's Lover*, a Novel by D. H. Lawrence and the Problem of Their Transformation in Georgian Translations**

There are plenty of biblical intertexts in the works of the great English writer David Herbert Lawrence. The writer believes that the Bible should be read in every epoch, taking into account the requirements of the time, in order to keep alive the Holy Writ. Thus, the knowledge of the writer's world-view is important for a translator to discern information derived from a biblical allusion in the writer's text.

The writer models the impressions evoked by the Bible after his subjective world-view and his contemporary epochal context. Thus, he modifies them. In this paper, we would like to pay attention to the Lawrencian perception of the biblical allusions as certain types of intertext and to their transformation into Georgian translations as well.

In the second chapter of *Lady Chatterley's Lover*, the author describes the surroundings of Tevershall village, blackened with smuts coming from mines in Nottinghamshire, in the epoch of intense industrialization. In the novel this sight is described as follows: "And even on the **Christmas roses** the smuts settled persistently, incredible, like **black manna** from the skies of doom." (Lawrence, 2011:11) This excerpt could have been

translated into Georgian like this: შობის ვარდებსაც გამუდმებით ედებოდა ჭვარტლი, გასაოცარი, როგორც ზეციდან საბედისწეროდ წამოსული შავი მანანა.

One of the translators of the novel does not cover the biblical allusions of the above-mentioned fragment at all. As for another one, Levan Inasaridze transfers them to the target text violating the principle of equivalence. He presents the mentioned episode as follows: *And just imagine that even the hydrangeas had been sooted up as if with the black manna coming from the heavens.*

In a Georgian translation of *The Shadow in the Rose Garden*, one of Lawrence's short stories, "The Tree of Heaven", a syntagma used by the writer, is omitted, while this word combination is an important detail in terms of expressing Lawrence's creed which also has not been conveyed in the target text.

## Irakli Paghava

(Georgia, Tbilisi)

### **New Data on the Circulation of Silver Coins of the Kingdom of Kartl-Kakheti in Caucasus (Two Hoards Comprising Sirma Abazis from Manavi and Kojori)**

By means of this work we publish two hoards, deposited in the late 1790s, and comprising sirma abazi coins minted in Tiflis, the capital of the Kingdom of Kartl-Kakheti, and circulating widely on the territory of the neighbouring khanates as well.

The first hoard was discovered in the vicinities of the Manavi fortress in Kakheti (eastern Georgia) on the territory of the Kingdom of Kartl-Kakheti in 2019. Unfortunately, the hoard was dispersed, but we managed to obtain the images of almost all the coins; this hoard comprised at least 116 silver coins, all being sirma abazis of Kartl-Kakheti (100%) (dated AH 1182: 2 specimens; 1183: 6; 1184: 10; 1189: 1; 1190: 15; 1191: 8; 1192: 16; 1193: 20; 1194: 6; 1195: 5; 1203: 1; 1205: 1; 1206: 1; 1207: 6; 1208: 1; 1210: 1; 1211: 8; 1213: 1; Date Missing: 7). The latest coin is dated AH 1213 (1798/9), and the hoard comprised no 19<sup>th</sup> c. coins. Therefore we date this hoard to the last years of the 18<sup>th</sup> century.

The second hoard was discovered in the vicinity of Tbilisi (Tiflis), in the Kojori area, in 2022. It comprised only 36 coins: 35 sirma abazis (AH 1182: 1; 1183: 1; 1184: 1; 1193: 2; 1194: 6; 1195: 5; 1202: 1; 1206: 1; 1207: 1; 1211: 4; Date Missing: 21), and 1 Ganja abazi/abbasi of sirma type (AH 1204 or 1205). Remarkably all the coins bear the traces of soldering and were evidently removed from jewellery. The latest coin is dated AH 1211 (1796/7), and the hoard comprised no 19<sup>th</sup> c. coins. Therefore we date it also to the last years of the 18<sup>th</sup> century.

Both hoards reflect the monetary circulation of South Caucasus, prior to the advent of the Russian Empire and provide new data for the meta-analysis of numismatic as well as, generally, economic history of the Kingdom of Kartl-Kakheti, the Khanates, and Caucasus in general in the 2<sup>nd</sup> half of the 18<sup>th</sup> c.

## Mamia Paghava, Maia Baramidze

(Georgia, Batumi)

### **One Group of Anthrotoponyms from Shavsheti**

The toponym "land language" is often repeated by researchers, which is the truth, but no less important is the continuation of this syntagma: "And the land is a book in which the history of mankind is recorded by geographical nomenclature"(N. Nadezhni). According to what has been said, the land of Shavsheti is a "Georgian book", which has preserved and brought to us the memory of the families // houses living here. It seems that these families formed rural districts, sometimes even the whole village. The basis of such toponyms is the name of the head of the family ... We note that the collection and analysis of geographical names is a solid basis for

studying the history of a corner or country: What the village, the country, has forgotten, the land "remembers", otherwise, the land has kept the memory of the past. This memory allows us to tell the authors of the "new", "false history" that the aboriginal population of Shavsheti is not even Kivchags, but Georgians, Shavshes, but they have lost the language of their ancestors. Toponymy is an infallible source for reconstructing the past of the corner on the path of assimilation, but we must study it carefully ... During a field expedition, one Taoist told us heartily: The upper village claims that they are not Gurjas. "The names of the place are Gurji, mother and grandmother speak Georgian, how are you Turkish?" We will also understand the people living in that upper village, if we take into account one moment of the consciousness of the Turkish Georgians: Georgian, you are a Gurji, if you know Georgian, if your home language is Georgian. For them, the main sign of nationality is the Georgian language, the language of the ancestors.

In the report, we are talking about one of the groups of Shavsheti toponymy, the root of which is derived from the name / nickname of a person: ქოქლი-ეთი<\*ქოქლა-ეთი. ქოქლა must be a male name; გორგოშ-ეთი<\*გორგოშ-ეთი with the loss of G. Gorgosha. The male name / nickname appears in the protected surname გორგოშასძე>გორგოშაძე; ხანთუშ-ეთი is the property belonging to ხანთუშის's house (ხანთუში' name appears. ხანთუშისძენი is found in historical sources) ... They are of similar production: ბელეშ-ეთი, მარკულ-ეთი, ქადაგ-ეთი, წინვ-ეთი, მიქელ-ეთი, კუტალ-ეთი, ქიზინეთი<ქიძინეთი ... The named geographical names are derived from the suffix -ეთ.

In Georgian science, different opinions are expressed about the suffix -ეთ: A. -ეთ produces surnames; B. -ეთ expresses congregation and derives geographical names from anthroponyms (as well as other names). The materials requested by us are proof of this. Rarely, the -ეთ productive surname is also confirmed, where -ეთ <ენთ (იენთ) 'from.

**Tamar Pkhaladze, Lia Akhaladze, Nino Shiolashvili, Gvantsa Burduli, Gela Kistauri**  
(Georgia, Tbilisi)

### **The Truso Gorge in the Records of European Diplomats and Travelers**

The Truso Gorge, one of Georgia's historical regions is located in the Central Caucasus and for centuries, it played a leading role in the northern border system of the Georgian state.

Important information about the natural-geographical conditions and historical past of the Truso valley has been preserved both in Georgian and foreign narrative and other sources. In addition to ancient and medieval authors, the Truso Valley was observed by European, Russian and other scholars, travelers and merchants who came to the Caucasus under the auspices of the Russian Imperial Academy and the Russian Geographical Society.

Some of the references of foreign authors are included in the publications about Georgia or the Caucasus in general, some have been used by Georgian scientists at different stages of the Truso Valley research, and some are used for the first time in the context of the Truso Valley. The aim of our research is to follow the numerous references of foreign authors that enable interdisciplinary research of the valley and are important historical sources for the study of the Truso Valley.

Based on the historical-comparative method, content analysis and cyclic study of sources used in the research, the references by foreign authors - Johann Güldenstedt, Julius Claprot, August Huxthausen, Robert Kerr Porter, Gottfried Deutsche Welle, Frért Deutsche Welle, Julius Claprot, Jacob Reinegs, John Buchanan Telfer, and many other authors have been analyzed.

The records of European diplomats and travelers are diverse and written by people with different interests, including those who are antiquities enthusiasts, others who are diplomats or merchants, and yet others who are representatives of various states' intelligence services. This allows us to see the Truso Valley from different angles, and therefore European references, views and conclusions, even small records, are

important and interesting primary source to study historical reality of different eras of Truso, natural-geographical conditions, types of settlements, public relations, material culture, monuments, ethnic identity of the population, traditional life, agricultural activities, toponymy, hydronyms and anthroponyms. It is true that records occasionally contain errors and anachronisms, biased views and incorrect conclusions, but the main thing is that these references are provided by eyewitnesses and the methods of analysis and synthesis of the sources, cyclical study methods provide the basis for drawing accurate conclusions.

*The research was carried out with the financial support of the National Science Foundation of Georgia within the framework of the project, the winner of the Basic Research Grants competition –“Demography and cultural identity of the population of the Truso Gorge“ (№ FR-19-7379)*

**Nino Popiashvili**

(Georgia, Tbilisi)

### **Proselytism in Georgian Hagiography**

Proselytism is interpreted as a change of faith, a conversion from one religious movement to another. At the same time, proselytism is the transmission and exchange of spiritual aspirations, ideas, and opinions. In addition, proselytism often has worldview, political or economic foundations.

In Georgian hagiography, proselytism is described in several works: “The Martyrdom of Eustathius of Mtskheta” by anonymous author, “The Martyrdom of the Children of Kola” by anonymous author, “The Martyrdom of Abo Tbileli” by Ioane Sabanisdze. Besides this, hagiographic works of the proselytizing genre have been preserved in Georgian translated hagiography.

Since the heroes of the earliest hagiographic works are proselytes, the peculiarities of the hero-proselyte depiction in Georgian hagiography are similar to those of the pre-Christian heroes of the "Acts of the Martyrs" (lat. Acta Martyrum). The main distinction in the description of proselyte characters is the fact of baptism and its confirming, which has the greatest thematic and ideological significance in proselytizing martyrology.

Along with differences, “The Martyrdom of Eustathius of Mtskheta” by an unknown author and “The Martyrdom of Abo Tbileli” by Ioane Sabanisdze, reveal similarities in the character portrayal model. The main similarity is the voluntary renunciation of the “natural faith”: Eustathius of Mtskheta renounced fire worship, and Abo of Tbilisi renounced Islam.

The report will focus on the models of personification of proselyte characters. We will pay special attention to both original and translated hagiographic work

**Marina Puturidze**

(Georgia, Tbilisi)

### **For Research of the Intermediate Phase, Reflecting the Chronological Crossing of the Kura-Araxes and the Early Kurgans Cultures**

In the period of time of Kura-Araxes culture, the scholars presume the ongoing process of disintegration of the common-Kartvelian language which was the subject of extensive interest and in-depth study by Acad. T. Gamkrelidze. This theme directly related to issue of chrono-cultural interaction of the Kura-Araxes and the Early Kurgans cultures.

During its long existence, the Kura-Araxes culture went through various stages of development, but at the very end was started the phase which clearly demonstrated the earliest appearance of the new, known as the



Early Kurgans culture, unit in the bosom of the Kura-Araxes phenomenon. This topic which still remains debatable undoubtedly requires special research of many scholars as far as about the problem of coexistence of the Kura-Araxes and the Early Kurgans culture until today only greatly careful and exceptional few assumptions were expressed. Supposing that currently it is possible much more convincingly discuss about the differentiation of the new intermediate (i.e. transitional) phase at the very end of the Kura-Araxes culture basing on some archaeological complexes or the certain specific evidences.

It seems feasible that in chronological scheme of the Bronze Age it might be point out as the Kura-Araxes IV/I phase which indicate that this certain stage reflects the process of coexistence of the characteristic artifacts of two different cultural unites. The coexistence of the Kura-Araxian and Early Kurgans culture's specific ceramic assemblages foreshadows the existence of the phase (i.e., Kura-Araxes IV/I), which immediately preceding to the period of disappearing of the previous one and appearance of the new cultural unit in historical arena of the South Caucasus. It reflects the certain stage when the above-mentioned cultural phenomena directly meet with each another in a very short time-slot. Total amount of this very important phase of archaeological assemblages is still too limited, though they are clearly demonstrating complicate cultural landscape of coexistence of the Kura-Araxes and the Early Kurgans culture's characteristic traditions.

This paper attempts to characterize the specific peculiarities of the Kura-Araxes IV/I phase on the basis of those settlements and burial assemblages which yield a clear information about the considered very last stage of the Early Bronze Age.

**Maia Sakhokia**

(Georgia, Tbilisi)

### **Some Morphosyntactical-Morphonological Diachronic-Typological Parallels by Range Karthvelian/Indo-European**

The conclusions represented are revealed on the basis of the partial morphosyntactic typological comparison of K(G)-(Karthvelian, Georgian) and different IE (Indo-European) Languages. Some identical data of K(G) and IE seem important. We can see that the formal morphosyntactic clusterings may be repeated on the different language levels as an original diachronical phenomenon, and as a typological universal phenomenon simultaneously. The partial typological parallels of formal morphosyntactical sequences, fragments, complexes, constructions of K(G) and IE languages are mentioned here in the first place in view of both typological and diachronical universals. All these typological data may be interpreted as grammatical features of deep genetic relationship of so called macro-language families too. I have singled out different sequences of formal morphosyntactic clusterings in IE and G(K) being relevant for both partial typological comparison or deep-reconstructions of morphosyntactical grammatical structures. I'd like to represent here only some of the most important and clear questions. The Diachronic Typological polygenetic morphosyntactic models in spaces IE/K are revealed: the possessive analytical ergative perfects, the oblique possession (*verba habendi*), the affective oblique verbs (*verba sentiendi. verba mentalis*), the personal objective markers (clitical morphs), etc. The IE data represent the important material basis to examine and codify identical morphosyntaxemes. On the other hand, the morphonological data, as IE (B)/K roots \*R/\*R (the verbs "to be/to have") seem very interesting by wide diachronic typological linguistic ranges. There is to discuss the question of nostratic oblique marker \*N for K/IE data of oblique cases too

## Jaba Samushia, David Khosroshvili, Gocha Ratiani

(Georgia, Tbilisi)

### Secret Correspondence of Diplomatic Service of Georgia in 1918-1921

There was a special group, operating in the Ministry of Foreign Affairs and the Ministry of Defense of the Democratic Republic of Georgia, which was creating and encrypting secret ciphers. Dozens of coded telegrams from Western Europe, Russia, Azerbaijan, Turkey and others have been preserved in the materials of the period of the Democratic Republic of Georgia. Unfortunately, their content was unknown until today.

In the Democratic Republic of Georgia, there was a fairly well – operational system for secret correspondence. There is a secret document, preserved in National Archive which was envisaged to communicate with Moscow mission. It is accompanied by „ Definition” and „ Cipher of the Ministry of Foreign Affairs”

„Definition”

1. The cipher is five syllables.  
2. the last 2 symbol of fifth five syllable is the key of the cipher; this number must be placed directly in line with letter T.

3. When composing a ciphered telegram, you must subtract ten (10) from each two-digit number that corresponds to each letter of the telegram (except for the key). To each two-digit number before the opening of the received telegram (except for the key), you should add ten and write the text of the encrypted phrases. This is followed by the code of the Ministry, where the relevant letter of the alphabet corresponds to a specific number. A - 33; B - 59; G - 67; D - 35; E - 23; V - 53 etc. As it is demonstrated, the rule of changing the Georgian Alphabet into 2 digit numbers is used to transmit secret materials. Encrypted material for transmission by telegraph or other communication channel (eg, radio transmission) was written in the form of groups of 5-digit or 4-digit numbers. In some cases, the transmitted material is mixed, as there is clear, readable text (for example, in French or Georgian) accompanied with encrypted material. This method is used for promptly preparing and transmitting the telegram, when less important notes are written openly whereas secret (e.g. intelligence related materials) are encrypted.

In the process of encryption, as well as decryption, the tablets are slid so that any letter of the alphabet, according to a pre-agreed algorithm, is aligned with a specific 2-digit number. Accordingly, the 2-digit number will be a substitute for the remaining letters (of the alphabet) standing in line. In accordance with the instruction, one-time encryption key was stored directly in the transmitted cipher text, namely The key was the last two digits of the 5th group of the cipher, along which any specific letter from the Georgian alphabet should be allocated.

Through the cryptanalysis of the ciphergrams preserved in the archive, it was possible to identify and systematize the material encrypted by the identical cipher.

At this stage, three keys have been "decoded" and in total 29 out of 36 archival documents were decrypted: 11 - with key №1; 3 - key with №2 and 15 - key with №3.

## Anush Sargsyan

(Armenia, Yerevan)

### Beyond the Legends Surrounding the Name of Nerses Šnorhali: Case of the Table “Concerning the Consanguinity Degrees”

Nerses Šnorhali the Catholicos of the Armenians in Cilicia, was one of the most prominent figures of the ecclesiastical life of the 12th century. He has an invaluable contribution to Armenian literature. His reputation as an author was further spread by later authors who attributed to Šnorhali even works unrelated to him. My study aims to bring to light such an attribution, presented to us by the “Concerning the Consanguinity Degrees” of the Hakob Łrimec'i-15th-century calendar maker and author. The latter was written at the request of T'ovma Mecop'ec'i, the

archimandrite of the Mecop' monastery (c. 1416, the territory of Van's region) and later entered the Canon Book of Armenians.

Accompanied by schematic tables and comments, the degree of consanguinity is determined through relatives on the father's and mother's side, after which marriages are allowed. According to Łrimec'i's interpretation, the marriage is considered admissible between relatives four generations apart. At the end of the work, six-level triangular and circular-shaped consanguinity tables with the same content are depicted. Both of them have a title and an attached commentary. According to Łrimec'i, the author of circular-shaped table is Šnorhali.

In my topic I will show the origin of the table. Then, arguing on the one hand Šnorhali's "Encyclical letter" and the legends surrounding his name, on the other hand, the environment and time of Łrimec'i the activity, I will consider the Łrimec'i-Šnorhali connection in the context of the memory gap.

## **Brigitta Schrade**

(Germany, Berlin)

### **Mixed Shrines and Holy Icons: An Icon from Svaneti in the Context of the Georgian-Cypriot Relations between the 13<sup>th</sup> and 18<sup>th</sup> Centuries**

The picture of the relations between Georgia and Cyprus conveyed by archaeology and documentary sources is rather fragmentary. Archaeological excavations at the site of the former Georgian Monastery of Gialia in northwestern Cyprus attest an intensive Georgian building and translation activity there since the 10<sup>th</sup> century, especially in the 11<sup>th</sup> and 12<sup>th</sup> centuries under King Davit IV. Aghmashenebeli and Queen Tamar. This activity still continued in the first half of the 13<sup>th</sup> century before it declined and finally stopped with the Ottoman occupation of Cyprus in 1571. (I. & G. Gagoshidze, D. Mindorashvili)

A renewed intensive relationship is reported for the second half of the 18<sup>th</sup> century when King Erekle II of Kartli-Kakheti and his wife Darejan Dadiani made donations to the Cypriot Kykkos Monastery, among them an embroidered icon cover for the famous Panaghia Kykotissa with an inscription in Greek and Georgian. Even more important was the establishment of a Kykkos metochion in Imeretian Vardzia under King Solomon I with the continuous presence of Cypriot clergy in Georgia (Abbot Chrysostomos, K. Kokkinoftas, G. P. Schiemenz).

Apart from these relations realized through monasteries, we know about direct contacts in Georgia as well as in Cyprus being connected with policy and trade in the Mediterranean region. A report from the middle of the 16<sup>th</sup> century proves the stay of the Cypriot Michele Membré, envoy of the Republic of Venice, in Anaklia at the Black Sea shore. Pilgrim travelogues from this time mention Georgians living in the Cypriot port city Famagusta.

But what do we know about the cultural rooting of these relations? An icon preserved in Upper Svaneti suggests that the Georgian-Cypriot relations influenced also the daily life of people. The not highly professional icon from the Church of the Archangels in the former village Atsi depicts the Virgin Mary with a donor figure against a blue background following the iconography of Cypriot wall paintings and icons. In this paper, the icon is analyzed in the context of the relations between Georgia and Cyprus in the period from the 13<sup>th</sup> to the 18<sup>th</sup> century, a period when the multi-ethnic and multi-religious communities in Cyprus and the church political situation in the Georgian mountainous province Svaneti, where the Dadiani family became more and more influential, activated also the intercultural exchange of religious art and iconography.

**Nana Shengelaia**

(Georgia, Tbilisi)

### **The Character of the Cretan PhD Scept**

The script of the Cretan Phaistos Disk texts is characterized in the paper as adequately corresponding to the syllabic phonic structure of the Kartvelian language, one-to-one correspondence between the script signs and language sounds, simple and adequate notification of the words and syllables of the language, restricted number of script signs, etc. The character of the script cannot be adjusted to Indo-European or Semitic languages. The Phaistos Disk script (turn of the 2<sup>nd</sup> and 3<sup>rd</sup> millennia BC) should certainly be noted as an outstanding one in the general history of script.

**Andrew Shimunek**

(Daejeon, Republic of Korea)

**Gaga Shurgaia**

(Italy, Naples)

### **A New Look at the Middle Mongol Zodiac in Georgian Transcription**

As a result of the Mongol conquests, the kingdom of Georgia was under heavy Mongol influence from the 1230s until the reign of George V the Magnificent (r. 1314-1346), who liberated Georgia from the Mongol yoke and recreated a very strong state. The most important source on this period of Georgian history is the anonymous 14<sup>th</sup>-century *Asc'lovani Mat'iane* ასწლოვანი მატიანე (*Chronicle of One Hundred Years*), which, as a legacy of the Mongol domination, attests numerous Old Georgian transcriptions of Middle Mongol in its extant manuscripts. Some of these transcriptions were studied in 1917 by Boris Jakovlevič Vladimircov (1884-1931), but these transcriptions, as well as Vladimircov's pioneering work on them, have been nearly completely forgotten by Mongolistic scholarship. A new, modern study of this important data needs to be undertaken on the extant manuscripts.

Our paper presents linguistic and philological analyses of glossed medieval Georgian transcriptions of the Middle Mongol zodiac terms in the *Chronicle*. This paper is the first installment of the authors' joint research on this vastly important, largely untapped contemporaneous Georgian source on medieval Mongol language, culture and history.

**Tina Shioshvili, Teona Kekelidze**

(Georgia, Batumi)

### **Transmission of "Amiraniani" in Adjarian Versions**

The hero of Kartvelian tribes Amirani is well-known, his image was formed by all ethnic regions of Georgia, including Adjara; although, the Amiraniani epic which has established itself in this area of regional folklore is a multi-layered and diverse, it has undergone numerous transformations, which, undoubtedly, was due to the history of the region and cultural-religious differences.

Recent investigations based on pertinent sources reveal that "Amiraniani" was widely used in Adjarian folklore. These narrations refer to Amirani's double -"Dedjal," the same "Dedjal-Rompap", i.e. "Dedjal-Okhruj". According to the beliefs of the Muslims of Adjara, this mythical character is an evil spirit vividly narrated by the "Hadiths," or apocrypha of the Koran.

In some versions Dedjal is referred to as Amirani and the narration started about him continues like "Amiraniani" retelling the adventures of his own characters. Taking all this into consideration, we can conclude

that historically in Adjara, as in all of Georgia, there should have been completed versions of the "Amiraniani". The fact that, Amirani's narration in Adjara folklore is still at the level of a double and is mostly preserved fragmentarily must be sought in the historically hard times of this corner, which led to the transmission of the image of an epic hero fighting for freedom.

**Marine Shonia**

(Georgia, Tbilisi)

### **Ideas of Turkism in Halide Edib Adivar's Novel "New Turan"**

The name of Halide Edib Adivar (1883-1964), a prominent representative of the twentieth-century Turkish literature, was closely associated with the promotion of Turkish national self-consciousness, patriotic ideas, education and women's rights. A European-educated person with a wide range of interests, she was actively involved in various aspects of public life, as a writer, teacher, publicist, translator, hospital nurse and sergeant of Turkish army, comrade-in-arms and opponent of Ataturk, suffragist.

The writer's novel "The New Turan" came out in 1912 and immediately attracted the attention of general public. The work reflects the events that unfolded after the revolution of "Young Turks" in 1908: the tumultuous ideological and political battles that led to the collapse of the Ottoman Empire and creation of a new country - the Republic of Turkey.

The main ideological doctrine of the Ottoman Empire during the reign of Sultan Abdulhamid II was Pan-Ottomanism and Pan-Islamism. The revolution was followed by development of a new doctrine – Turkism, spread mostly among the young part of Turkish intellectuals. Halide Edib Adivar found acceptable ideas of Zia Gocalf (1875-1924), one of the main representatives of the "Unity and Progress" Party, a sociologist, writer and publicist, ideologue of Turkism and Ismail Gaspıral, Yusuf Akchura and Ali Huseynzade - Turkish nationalists emigrated from Russia to Ottoman Empire,

The novel consists of three parts. It reflects the conflicts after the revolution going on between two parties - "New Ottomans" and "New Turan". The ideology of the "New Ottomans" is Ottomanism, the leader was Interior Minister Hamdi Pasha. Oghuz, the leader of the "New Turan", his sweetheart Kaya and his associates are developing "decentralization" and "Turkism" ideas.

Oguz's emotional speech at a meeting with party members and future voters, a description of the path taken by the Turkish people, discussion of social transformations, protection of women's rights, education and employment, highlighted the writer's personal position and the influence of the ideas that inspired her. Unlike Z. Gocal, Halide Edib Adivar's Turan is the country of all Turkish peoples, and also the new Turkey created by Arabs, Greeks, Armenians and others. "New Turan" is important for it shows the political and cultural situation of the epoch, the attitude of Turkish society towards it, the ideological and aesthetic peculiarities of the development of Turkish literature.

**Gaga Shurgaia**

(Italy, Naples)

### **An Ancient Practice of Christian Initiation in the *Life of Saint Nino***

This article analyses the healing of the paraplegic child and Queen Nana by Saint Nino in the recensions of the Life of Saint Nino, as well as the Greek and Latin sources about the conversion of Kartli to Christianity. We confirm the hypothesis that sees in this episode an ancient practice of Christian initiation, cilice exorcism, attested until now only in the second catechetical homily on baptism by Theodore of Mopsuestia (circa 350-428). Over the centuries various copyists and editors of the Life of Saint Nino were no longer able to understand

it, but they conserved certain details, which allow us to hear a distant echo of this ancient ritual in some recensions of the Life.

**Liubov Solovyova**

(Russia, Moscow)

### **«Notes on Tusheti» as a Source on Ethnography and History of the Population of Mountainous Regions of Eastern Georgia in the Middle of the 19th Century**

A valuable source on the history, ethnography, and geography of Tusheti is the 1847 manuscript from the Archive of Orientalists (St. Petersburg), the author of which was a priest from the village of Yenisei, Herodian Eliosidzev (Eliosidze). «Notes on Tusheti» were compiled by him on behalf of the Exarch of Georgia Isidore, Archbishop of Kartli and Kakheti, which is explained by the special attention of church leaders to the mountainous regions of Georgia.

«Notes» were compiled, according to the author, on the basis of his own observations, as well as information received by him from local residents. Characteristically, he calls Tusheti «a curious and almost unknown country».

The manuscript contains information about the origin of the Tush and the location of their societies. The names of Tush communities and their villages, the number of inhabitants – men and women, the languages common in Tush societies (Georgian, Kist) are given.

Data on the material culture and occupations of the Tushs are interesting: the arrangement of dwellings (towers and houses of 4-5 floors), the occupations of men (cattle breeding, which is the main wealth of the Tushs) and women (needlework, wool processing). A colorful picture is given of the herds moving to Shirak and Trialeti, as well as the process of returning them to the mountains in summer. When describing women's clothing, the author gives a detailed description of silver jewelry and their names. Active trade relations of the Tushs in the cities of Eastern Georgia (Tiflis, Telavi, Signaghi) and with neighboring highlanders (Kistins, Dido) were noted.

Much attention is paid to the description of the state of religious beliefs, Orthodox Christianity among the Tushs. The author considers the reasons why, instead of Christian priests, special ministers of sanctuaries (decanoses, mnate) appeared among the Tush and blood sacrifices were introduced. The author describes the organization of holy places, the utensils used there (silver bowls, copper cauldrons, crosses and other church things), donations on holidays (rams, bulls, wine, bread, pies), prayers that were said by decanoses. Holidays in the sanctuaries were accompanied by entertainment (horse racing, songs, dances, playing musical instruments), prophecies of soothsayers (kadagi).

The manuscript contains interesting data on the rites that accompanied the birth of a child, engagement, betrothal and wedding; funeral and memorial traditions are examined in particular detail.

The author cites some examples of folklore: a memorial song, texts of prayers, legends about the Alvan field.

«Notes on Tusheti» contains a brief, but versatile and fairly complete description of the way of lifestyle, life and traditions of the Georgians of Tusheti in the middle of the 19th century, their relationship with neighboring peoples (Kistins, Dido, Lezgins). The author recorded many Georgian terms related to the sphere of material culture, family rituals, and religious beliefs. The manuscript is a valuable source of information and complements the existing publications of that period.

**Nato Songulashvili**

(Georgia, Tbilisi)

## **Education of National Minorities in Border Regions of Georgia (40s of XX Century)**

The study of the history of *Soviet Regime* is one of the actual and important topics of the contemporary historiography. This period of the 20th century is known for the variety of scientific evaluations, attitudes and positions in the World History.

There are many scientific works dedicated to the Soviet system in the Georgian and foreign historiography, and accordingly there occur various positions and attitudes. Hence, it is difficult and at the same time necessary to view the issues related to this period from a different angle and carry out new, objective research, find comprehensive answers to various questions, which still necessitate investigation.

The events, which had place in the period of 1921-1991, have often become the objects of scientific research and there is immense specialist literature in this regard. However, the time transforms the attitudes towards the facts, evaluation trends also change, and in a concrete period, it becomes necessary to reconsider and reveal the tabooed facts of history. The ideological survivals of the Soviet system still affect the mentality of the part of the post-Soviet society. This situation is favored by unilateral coverage of the information and the ignorance of definite historical sources by the wide circles of the society.

**Ether Soselia**

(Georgia, Tbilisi)

## **Multi-Membered Consonant Clusters and the Phonotactic Tendencies in Georgian**

It is a well-known fact that the Georgian language is characterized by the diversity and multiplicity of consonant clusters, that has a diachronic basis and synchronically is manifested in the wide combinational capacity of consonants and in the length of the consonant clusters. In Georgian the latter varies, within a single morpheme (usually a root morpheme), from 2 to 6.

The paper discusses the Georgian multi-membered (containing four or more members) consonant clusters, and it is clear that four-membered ones are the most numerous (82 in total). As for the others, there are fifteen five-membered consonant clusters, and the number of six-membered ones are only three.

Each of these groups (correspondingly to the number of members in the cluster) is analyzed separately in the paper:

A large part of the four-membered consonant clusters (40.2%) contain sonorant /r/ in the second position in the cluster (the type is  $C_1rC_3C_4$ ), in which  $C_3C_4$  usually forms either a harmonic cluster, or  $C_4 = /v/$ , while the position of  $C_1$  is most often occupied by the phoneme /b/ or /p/;

Most of the five-membered clusters seem to rely on the structure of the four-membered ones, and the number of consonants in the cluster increases mainly at the expense of adding the phoneme /v/; so, we might have:  $C_5 = /v/$  – in this case /v/ follows the harmonic cluster (while a sonorant consonant takes the position before the harmonic cluster), or  $C_4 = /v/$  – in this case /v/ is followed by the sonorant;

The six-membered consonant clusters are also based on the main structure of the five-membered clusters (the ones having  $C_5 = /v/$  in the position following the harmonic cluster), in which the sixth member is represented by the sonorant /n/.

Other structural types in each group of multi-membered consonant clusters are analyzed in the paper and corresponding phonotactic tendencies have been revealed.

**Nestan Sulava**

(Georgia, Tbilisi)

## **Abkhazia as Chronotopic Area of Political and Christian Culture in Georgian Hagiography**

Georgian hagiography has reflected the political-social, ideological and cultural-historical situation of different parts of Georgia, the kingdom, the principality, which also has the context of the physical state and symbolic understanding of a certain geographical space. The area of activity of these works is Kartli, Kakheti, South Georgia, Western Georgia; each of them is referred to by different names in different historical epochs. The reflection of Abkhazia in Georgian hagiography is a problem that includes the depiction of the actions and events taking place here on the basis of the political-ideological and cultural background of Abkhazia as Western Georgia of the VIII-X centuries or related to it. These hagiographic works are: "The Martyrdom of St. Abo Tfileli" by Ioane Sabanisdze, "The Life of St. Grigol Khantsteli" by Giorgi Merchule, in which the sphere of activity of the main characters reaches Abkhazia too. Here it should be discussed metaphorical and Svinaxar editions of the "Martyrdom of Saints David and Constantine" created in XII century, in which the geographical area of activity is Abkhazia and in terms of time it reflects the plots of VIII century.

All three hagiographic works present the political-ideological, religious-ecclesiastical, social and cultural situation of one epoch. Therefore, in the second half of VIII century, we paid attention to the current political-social, ecclesiastical-religious and cultural situation in western Georgia, which is called Abkhazia at that time, because these works more or less reflect the situation of the Kingdom of Abkhazia.

In the second half of the 8th century, Abkhazia was ruled by Leon II, like his predecessor, Leon I, a person distinguished by state and religious consciousness, uniting all the political units in western Georgia and, as the successor to the Abkhazian prince, created a single state - the Kingdom of Abkhazia. It is true that during the reign of Leon II, Abkhazia was still under the political influence of Byzantium, but it did not share the religious-ecclesiastical struggle in Byzantium, the heresy of iconoclasm and remained an icon-worshipping diocese. The Church of Abkhazia separated from the Patriarchate of Constantinople, which fell into heresy, took its orientation towards the Patriarchate of Antioch, and gained independence in the first half of the ninth century and was associated with the Catholicosate of Mtskheta.

It is important to mention that the status of the Georgian Orthodox Church has been different for centuries, with the jurisdiction of the Catholicosate of Mtskheta extending to the entire Georgia, to the dioceses of eastern, western and southern Georgia, to the north of Georgia. Nevertheless, there was a historical time when there were Greek dioceses in western Georgia, in particular on the Black Sea coast (e.g., Bichvinta Episcopate), which is explained in the scholarly literature by the presence of military centers of strategic importance.

The area of activity of the characters of the saints from the three above-mentioned compositions is Abkhazia, a political and cultural space, an integral part of the "entire Kartli", which has a common state language and religion along with the territory and homeland. The viewpoint expressed in the hagiographic work of Giorgi Merchuli that "Kartli is the country where the worship is performed in the Georgian language, and Kirieleson is pronounced in Greek, which in Georgian means "Lord, have mercy" or "Lord, have mercy" (Dzeglebi, 1963/1964: 290) - also implies Abkhazia as a full part and member of "all Kartli".

"Kartli is the one of the states where the worship of the God in the churches is in Georgian and Greek cyrillicon "Lord have Mercy" is made in Georgian (stories 1963/1964; 290). - Reaches and includes Abkhazia as a full-fledged part and member of "Every Kartli". "Prayer is every" is a complete liturgical process and it is performed in Georgian on the territory of "Every Kartli", and "Kvireleson" in Greek, in Georgian "Lord, have mercy" or "Lord, have mercy upon me" unites the Georgian Church with the whole Orthodox world, thus strengthening the unity of churches.

Due to the genre specificity of the hagiographic literature, the theme of Abkhazia is not and could not be leading in the named works, because the purpose of the hagiography is to show the image of a saint. Political-



ideological, social, cultural background The hagiographer needs to better imagine the face of a saint, but in reality it also shows the situation in which they have to live, work, martyr end.

Therefore, the historical facts and historical geographical area presented in hagiography are important, because hagiography is the best historical source to reflect these events and space, especially since the historical works reflecting the situation in modern Georgia about John Saban's son and George Merchuli have not survived. Late historians tell us.

## **Nestan Sulava, Nana Gonjilashvili**

(Georgia, Tbilisi)

### **Caucasus Space in "Davitiani"**

"Davitiani" is a multifaceted, multidimensional, complex structure, the artistic concept of which should be studied in accordance with its predecessor and modern Georgian and foreign fiction, artistic-aesthetic layers and systems characteristic of literary epochs, theological literature. A full study of David Guramishvili's work in the Georgian and, on the other hand, in the European intercultural context requires finding the foundations of David Guramishvili's poetry in different civilized worlds, namely: 1. establishing relations with Georgian traditions and 2. Western European, Ukrainian, Polish and Russian literary-cultural to show analogies in his work, to define the historical context of typological similarities, to connect it with modern cultural processes, because it was in this area that the poet had to spend most of his life and create a literary heritage; This is a characteristic of research aimed at revealing the integration of historical-philological thinking with European traditions. It is in this context that the space of the Caucasus in the poetic world of David Guramishvili and its artistic value are placed, because he left a great mark on the life and work of Davit Guramishvili as a link between Georgian traditions and the Western world.

It should be noted that the theme of the Caucasus is not leading in Davitiani, because the purpose of David Guramishvili's poetic heritage is to define God, the world, the country, the place of man, a special place of which is given to man, which is expressed in Guramishvili's words. It reads: "The boy must learn to know for himself who Sida came from, where he is, he will go to dispute." These four theses are included in the forced presence of the poet personally in the Caucasian space. Nevertheless, the Caucasian space played a crucial role in the life of David Guramishvili and left a deep mark on his poetic work. The poet needs the political-ideological, social, cultural background to better imagine the kind of citizenship of his country. Therefore, it actually shows the situation in which he had to live and work. From this point of view, the historical facts and the historical-geographical area presented in "Davitiani" are important, which is based on the author's time-space perception. Reflecting on these events and space, David Guramishvili's work is one of the best historical sources along with those historical works that are not artistic in terms of genre and are historical.

The difficult political situation in Georgia, weakened by feudal instability as a result of the Ottomans and Persian invasions, was compounded by the Lek raids. All this had a great impact on Davit Guramishvili's family, in particular, on his personal life. "My life was tragic". It turned out to be fatal to run into lovers in Lamiskana, from where they were kidnapped by the Leks in the village of Osoqolo in Dagestan.

David Guramishvili's feelings, thoughts, hard physical existence in the Caucasus mountainous region became the basis for the poet's spiritual meditation, which was revealed in his various lyrical works and which showed his inner nature and spiritual world. David Guramishvili's poetic "I" is formed here, for which the motive of self-knowledge and self-establishment is the most important. On the path of self-knowledge, he outlined the world-homeland-personality, from which a person must realize where he comes from, who he is, where he is going. In doing so, his focus is on the Savior, the All-Holy Mother of God, who is addressed through an artistic system of symbolic and allegorical thinking and who, in captivity in Dagestan, seeks to escape the ordeal. It is these spiritual feelings and the poet's meditative judgment based on them that we will talk about in the report.

**Nino Sulava**

(Georgia, Tbilisi)

## **Colchian Language and Colchian Bronze Culture**

This work was inspired by a short but excellent article by the late academician Th. Gamkrelidze on the ethnic identification of ancient Colchis.

To answer the questions posed in the article as to what language King Ayet spoke and what population the Argonauts met in Colchis - one could draw on archaeological data: the material and cultural situation that existed in Colchis, as well as issues of the chronology and circumstances of the Argonauts' journey.

The culture of the Zan (Megrel-Tchan) speaking population, dating back to the second half of the II millennium and the first half of the I millennium BC, known as the „Colchian Bronze Culture” and widespread in Western Georgia and the territory adjacent to it, begins at the time of the voyage of the Argonauts, in the Mycenaean period.

According to Th. Gamkrelidze, the dialect, the ancestor of the Megrelian-Laz language, was distributed in Western Georgia in the era of the arrival of the Greeks, and in this language skin was designated as *tqov/tkov* and the Greeks used *kov* to refer to skin. This word which has no Indo-European cognates and must be regarded as a borrowing from some non-Indo-European source must have been adopted by the Greeks in the country with which they were in contact and where the cult of the sheepskin was widespread.

In our opinion, the cult of the sheepskin is associated with that interest of the Greeks which, according to Strabo, was reflected in the very aim of the Argonauts' journey: „the wealth of this country (Colchis) in gold, silver, iron and copper explains to us the reason for the (Argonauts') campaign. The first journey for this purpose was organized by Phrixus...”. It was thanks to these interests - metals, metallurgy - that the modern outside world got acquainted with Colchis, the only Caucasian country mentioned in ancient historical sources, and known from Greek mythological subjects (Argonautics, the myth of Prometheus).

In the myth of Argonauts, in addition to the main characters, there are two figures in the form of cult animals of interest in connection with the Colchian Bronze Culture. These are the Golden Fleece, a sheepskin of special cult importance, and the dragon, its guard.

The materials reflecting these animals are found in abundance in the Colchian archaeological material.

Bronze figures of rams/sheep images are presented both as whole sculptures and as additional decorations for pendants and other products in the form of „sheep heads”(Martvili, Kharagauli, Brili, Svaneti).

And the dragon is one of the images of a guard, a „fantastic animal”, widely distributed in the Colchian Bronze Culture (N. Marr, B. Kufin, N. Abakelia, N. Sulava, N. Lordkipanidze), which is depicted on almost all items of the Colchian Bronze Culture - from the Colchian ax to fibulae.

The way of life of the bearers of the Colchian Bronze Culture, manifested in cult animals, was reflected in Greek myths.

With the help of these artifacts, the researcher's idea, that is, ethnic identification, received additional support: “Medea and Ayet, the people of the country of Aea spoke the Colchian language, the ancestor of the Megrelian-Laz. Akaki Shanidze rightly called this ancestral language Colchian”.

**David Tinikashvili**

(Georgia, Tbilisi)

## **On the Ultimate Goal of European Catholic Missionaries in Georgia and the Effectiveness of Their Means to Achieve It (17th-18th Centuries)**

The arrival of Roman Catholic missionaries in Georgia from Europe dates back to the first half of the thirteenth century, and this endeavor was acceptable to both sides (Rome, Georgia). It is from this period that the Orthodox Church of Georgia (OCG) is considered to be separate from the Western Catholic Church and not divided as a result of its confrontation with it. OCG distanced itself from Rome by inertia. The ecclesiastical

conflict between these two churches, as it happened between the churches of Constantinople and Rome in 1054, has never occurred, although the fact was that there was no so-called structural and jurisdictional unity between them. Of course, the main purpose of sending missionaries to Georgia was to prepare the ground in OCG to achieve unity (union) with the Roman Catholic Church. This was not hidden agenda at all. But it is interesting what was the character of the work of the Catholic missionaries working for this purpose and what kind of consequences were for Georgia - were these results positive or negative in various spheres of life in the country, both in the short and long term? It is quite clear that the European monks who came to Georgia were not just religious figures. They performed various functions and duties, thus playing their role in the country's development. Among the European monks were physicians, teachers, engineers, painters, writers, etc. They even provided diplomatic services to the Georgian kings and sought to contribute to the internal problems of Georgia (e.g., the reconciliation of opposing monarchs) as well as to the foreign policy relations of the kings and rulers of eastern and western Georgia with Europe through political advice. Based on the reports sent to Rome, the attitude of the missionaries toward the Georgian clergy and laity, as well as the attitude of the Georgians towards the European missionaries will be analyzed and evaluated. For the comparisons, the attitude of Armenian and Greek clergymen working in Georgia towards Catholic missionaries will also be discussed. The role of European missionaries will be examined in one of the most important periods of the country's history – the 17th-18th centuries when the influence and popularity of Catholic missionaries in Georgia were strongest.

## **Ketevan Tomaradze**

(Georgia, Tbilisi)

### **Georgian Warriors in the Wild Division According to the Kati Dadeshkeliani's Memoirs**

The English version of Georgian emigrant Kati Dadeshkeliani's memoirs *Princess in Uniform* published in London, in 1934. The translation has been made from French manuscript.

Due to ideological pressure in our country and harsh assessments of the Soviet government, in the Soviet period and after the collapse of the USSR nothing was known to this day to our public about the existence of the memoirs and its authorship. Kati Dadeshkeliani's name had been taboo for a long time.

We are seeing a different picture in Western countries. Dadeshkeliani's memoirs attracted the English-speaking readers attention and received numerous responses. Soon the name of the author decorated an impressive list of writers participating in the *Encyclopedia of the First World War*. Kati (Catherine-Chichi) Dadeshkeliani is named in the *First World War Encyclopedia* alongside Somerset Maugham, Maddox Ford, James Joyce, Ernest Hemingway, Gertrude Stein, Richard Wright, Andre malro and other famous writers as the author of a book about the war.

Kati Dadeshkeliani, disguised as a men's helmet, fought in the first World War in the "Wild division" under the name of Jemal Dadeshkeliani. Many Georgian officers, who knew Kati well, kept her secret and until the end of the war, not only by word of mouth, but by simple behavior, they did not indicate that a woman was taking part in combat operations on behalf of Jemal. Kati, until the end of her life, remained grateful to them and reflected this feeling in the book.

Katy Dadeshkeliani was assigned to the Tatar legion of the " Wild division", commanded by Dmitry Bagrationi. The Legion carried out attacks in the south-west direction of the front and achieved serious successes. Along with Dimitri Bagrationi, other Georgian officers were the creators of these successes. Before the publication of the memoirs, we knew only from official sources the grandson of the hero of the Patriotic War of 1812, the brother of Peter Bagrationi, Dmitry Bagrationi, who in all publications is characterized as a talented strategist, fierce fighter and the best connoisseur of military affairs. Although we knew nothing about his dramatic life. Kati Dadeshkeliani expressed great sympathy towards Dimitri Bagrationi and described in a lively and interesting way the person, who for him was the embodiment of a true Georgian fighter. Dimitri's sister Elizaveta Bagrationi also participated in the war as a sister of mercy. In Kati's characterization, this expansive,

multifaceted woman had close friendships with Kati and Babilina Eristavi, Kati's mother, who was also a sister of mercy during the WW.

Along with very significant episodes, the memoirs describe the landmark 1916 Battle of May 22, known in the annals of the First World War as "Brusilov Breakthrough". Georgians especially showed themselves in this fight. Many brave and famous Georgians fought alongside Alexander Brusilov, a man from Tbilisi. Kati Dadashkeliani admires the fighting spirit and heroic attitude of the Georgians. Although for certain reasons he does not directly name Ucha Dadiani, the informed reader will easily understand which character is meant by Nikoloz II's faithful convoy.

The Memoirs does not pass Giorgi Orbeliani, Nikoloz Baratashvili's uncle and Ilia Orbeliani's son, whose daughter Maria later becomes the wife of Kati's brother Tengiz Dadashkeliani. In the First World War, in the rank of Lieutenant-General, Giorgi Orbeliani served in the high command of the sanitary-evacuation unit of Oldenburg. Giorgi Orbeliani and Napoleon Murat, together with other Georgian warriors, bravely fought in the "Wild division".

Kati describes a number of outstanding Georgian military and famous representatives of the Georgian aristocracy - Giorgi Shervashidze, son of Dimitri Shervashidze, Mushni and Otari Dadiani, Tatush Dadiani, Tsereteli, Svan fighter, who is decorated with many awards on his chest, etc.

Kati Dadashkeliani, inspired by monarchist ideas, remains faithful to Nikoloz the second to the end. He considers the events that took place during the First World War in the perspective of full support to the Romanov Dynasty. A revolution that raises betrayal and destruction and destroys civilization is unacceptable for him. Heroic sacrifice of each Georgian participating in the First World War, nobility, good-natured relations with people of other nationalities, organized talent, savvy, responsible woman, who earned two St. George's crosses in the war, are unmistakable examples of the rise of knightly spirit, struggle against evil, exemplary manifestation of tradition and well-formed ethnopsychology.

## Maret Tsaroeva

(France, Paris)

### On the Development of Some phonetic Phenomena during the Transition from the Hurrian to the Ingush Language

A widely acknowledged theory concerning the ethnic relation of the Ingush tribe G1alg1ai with the ancient Strabonian Gargarians, which according to ancient Greek sources was regarded one of the prominent tribes of Caucasian Albania (Alvania, Aghvania, Aluania, Arana / Arran), has existed in Caucasian studies since the 1960s. However, there is no information about the Gargarean language, except for the testimony of the Armenian scholar Mesrop Mashtots (362–440), who characterized it as "glottal, very rough and tearing the throat." Despite this characteristic, due to the importance of its speakers, Mesrop Mashtots chose the Gargarean language to create an alphabet applicable to all the languages of Albania.

Our earlier studies make it possible to determine that the Gargareans are descendants of the Hurrians. Then, over the course of many centuries, under the influence of various factors - historical and geo-ethnolinguistic - they gradually developed into a new people 'g1alg1ai'. Before their transformation, they retained the duplicated ethnonym 'g1ar1ar', derived from 'g1uru-he' ('Ĥarĥar' < 'Ĥuru-ĥe'). The form 'g1uru-he' was a self-name of the Hurrians, meaning "highlanders", where the term 'g1ur' or 'g1ar' means 'mountain, rock'. The same term with the same meaning also existed in the ancient Ingush language. This is evidenced by the theonym 'G1arga-erda' with the meaning "God's Mountain", which remained until the end of the 19th century. The Hittite conquerors duplicated the Hurrian endonym 'g1uru -he' for plural: hurr. 'g1uru-he' ("highlander") > Hitt. 'g1urg1ur' or 'g1arg1ar' ("Hurrians, highlanders").

The historian Moses Kalankatuysky, mentions the former ethnonym 'g1ar1ar' in the form 'gargaratsik'. The Hurrians gradually disappeared from the historical arena and approximately 500 years later, a new ethnos, the Gargarians, formed from their descendants in the southeast of the Caucasus. According to Movses Kalankatuysky, their traces are found in this area before the invasion of Alexander the Great in the 4th century BC. Apparently, the Gargareians transformed into 'g1alg1ay' by the 10th-11th century AD.

The accumulation of knowledge about the little-known Hurrian language is ongoing. In-depth studies of the structural features of the Nakh and Hurrian languages and the ways of their phonetic development will make it possible to reconstruct some links of the Gargarean language in the future. According to our research, a number of linguistic elements that have been preserved in Ingush as archaisms could already be attributed to Gargarean.

Below we give one of the examples of the phonetic development of words that we discovered during their transition from Hurrian to Nakh.

We have identified the way of formation of laryngeal q / q' sounds in certain positions during the transition of the Hurrian vocabulary to Ingush language.

Guttural sounds appeared:

- before initial Hurrian vowels -a and -u as prosthetic consonants: e.g. q'ar "sin, error" < hurr. ar-ne "sin, mistake"; qarh "shoe, slipper" < hurr. urri "(?) clothing"; q'am "people" < hurr. umi-ni "country".
- from the stop back-lingual k at the beginning of the word: qiram "flame of a candle, lamp" < hurr. kirkiryanni "pine essence used in fumigation"; qor "coal" < hurr. kuri-ni "(?) hot, flaming, burning", etc.
- - from the transition of the velar Hurrian fricative h at the beginning and in the middle of a word between two vowels: q'onah "man" < Hurrian-Urart. hini "son"; qur "smoke" < hurr. heuri "smoke", etc.

Of all the ethnic groups of the Caucasus, only one of the Ingush tribes, 'G1alg1ai', preserved in the form of alteration the ethnonym of the distant ancestors of the Nakh tribes: the Gargareans and their predecessors the Hurrians. However, we can assume that another part of the Nakhs, the Kists (Kishts, Kushts, Bushes, Khists), are carriers of an altered form of the ethnonym 'Kassites' as well as Dzurduks (Zurzur, Dzurdzur, Dzurdzuk) and others.

The ethnonyms of other Nakh tribes, descendants of the Hurrians who formed the Chechen people, apparently come from the names of local toponyms and theonyms: Kharachoi < Hara-ču ("Land of rocks »); Ch1aberloi < Šar-belli, name of the thunder deity of the Ugarit Hurrians; Shara < Šara, the Hurrian deity of correctness, accuracy, close to the Hurrian deity Nissaba; Shatoi < from Akkadian and Assyro-Babylonian Šadu "Mountains", etc.

For centuries, the Ingush have been in close contact with the Nokhchi-Chechens and with the Kartvelians-Georgians, who call them by their endoethnonym: the Chechens - 'g1alg1ai' and the Georgians - 'ghlighvi'.

## **Nana Tsetskhladze, Mzia Khakhutaishvili**

(Georgia, Batumi)

### **On Some Urgent Issues Related to Digital Kartvelology**

In the digital age, which may also turn out to be the "age of the disappearance of languages", it has become especially important to obtain data on endangered, small and poorly studied languages, as well as to record the culture, values, ethno-mentality reflected in a particular language. The transformation of materials written in a natural situation, diverse in content (social, cultural, political, economic, spiritual, etc.) into open resources will be the basis for intensive interdisciplinary research.

The history of digital humanities in Georgia was marked by joint scientific project of the Batumi Shota Rustaveli State University and Goethe Frankfurt University funded by Shota Rustaveli National Scientific Foundation of Georgia "Linguocultural digital archive (Digiarchive) aimed at digitalization of folk materials of

Ajara region. The project was implemented in the years between 2016 and 2019. Program packages Flex (Fieldworks Language Explorer and Elan) were used for interdisciplinary research and processing of language data. Accumulated experience singled out the following urgent needs:

- It is necessary to use unprecedented possibilities of modern programming package FLEX for language data management in order to ensure digitalization of Georgian language, availability of grammar structures and understanding of their natural character; and also to ensure integration and adaptation of Georgian language into language tools that correspond to international standards.

- To develop and refine the program in the future taking into account structural specifics of Georgian language, specific grammar categories (ergatic structures, polypersonality, tense-aspects, tense endings, functions of prefixes, possessive case, semantic nuances of passive voice, etc.);

- Comparison of various viewpoints and terms regarding different issues of Georgian grammar;

- Prioritization of issues to be studied. Linguistic variety of Kartvelian languages and digitalization of Abkhazian language can become one of the first priorities, perfect description of separate dialects of these languages, creation of linguocultural archives that will become part of the state language strategy.

### **Nino Tsitsishvili**

(Australia, Melbourne)

#### **Autochthonous and Indo-European Elements in Georgian Polyphony**

Despite the common origin, polyphonic singing styles of east and west Georgia differ from each other structurally and aesthetically. In Georgian ethnomusicology this variation is usually attributed to the ecological-geographical differences between the east and the west of Georgia. Based on an interdisciplinary approach, I offer a new explanation involving the ethnogenetic processes that took place on the territory of Georgia in prehistoric times.

East Georgian singing styles, best represented by Kartli-Kakhetian table and solo work song genres, differ from west Georgian polyphony and show intriguing similarities with the monophonic singing of the Middle East and Central Asia. Thus, the east Georgian polyphony combines both the autochthonous (polyphonic) and the migrant (monodic) features, resulting in the unique style of polyphony rich in melismatic, ornamented melodies and pedal drones. The analysis of the data in archaeology and physical anthropology shows that the migration of the carriers of Indo-European languages was strong on the territory of east Georgia, but almost absent in west Georgia. The influx of new, presumably Indo-European and Middle Eastern ethnic and cultural elements in east Georgia can explain why we have some elements of monody in the polyphonic music of east Georgia, and why such elements are absent from west Georgian polyphonic traditions.

### **Kevin Tuite**

(Canada, Montréal)

#### **On the Contrast between Inner and Outer Preverbs in Svan**

All four Kartvelian languages have directional prefixes, or preverbs (PV), which are situated at the left end of the verbal complex. The number of PVs varies considerably, with the largest arrays in the two Zan languages Mingrelian and Laz. Svan, the outlying member of the family, has the smallest inventory: eight PVs, divided into two sets according to their position and morphophonemic characteristics. The four outer preverbs (OPV; ži “up”, ču “down”, (i)sga “in”, ka “out”) have clitic-like properties similar to the PVs of Old Georgian, and can be separated from the verb. The four inner preverbs (IPV; an-, a(d)-, es-, la-), by contrast, are closely integrated into

the verb, as indicated by morphophonemic processes such as assimilation and migration. The principal parameters of contrast between Svan IPVs and OPVs is shown here: inner preverbs (IPV) outer preverbs (OPV) morphophonemics closely bound to the verb clitic-like lexical autonomy only in finite verbs can appear in verbal nouns etymology obscure cognates elsewhere in Kartvelian origo participant-centered (Ps , Pn ) event-centered (Es , En ) grammatical functions i. perfective (viewpoint) aspect ii. status (evidential, inferential) tense (future) The parameter labelled “origo” is particularly significant. The directional meanings of the OPVs refer to motion with respect to landmarks in the speech or narrated context (Jakobson’s Es , En ). The semantic characteristics of the IPVs are less easily described. With verbs of motion, the IPV an- indicates movement toward the speaker. In that role it contrasts with a(d)-, which can denote movement away from the speaker, although for most verbs its function is purely aspectual. The IPV es- is commonly selected by verbs denoting action directed toward a goal or surface (often, but not always, accompanied by the suppressive version, e.g. žesučxe {ži-es-x-a -učx-e} “it rained on sb/sthg” vs. la-i-učx-e “it rained”). The IPV la- shows an affinity for verbs in the subjective or objective version, and verbs of communication (that is, verbs denoting activities oriented toward a human participant; e.g. la-i-b-e “tied for oneself, tied one’s X” vs. ad-b-e “tied”). On the whole, the spatial or metaphorical directionality of the IPVs is anchored by the participants in the speech act (Jakobson’s Ps , especially the speaker), or the principal arguments (subject, indirect object) of the utterance (Pn ). The relation between the two types of origo and the grammatical functions of the two sets of PVs, will be discussed, especially with regard to K. Margiani-Subari’s ground-breaking work on evidential and inferential verb paradigms in Svan. The paper will conclude with a discussion of whether the category of IPV is unique to Svan within the Kartvelian family, and what other linguistic features might be correlated with it (e.g. the existence in Svan of deictic verbs, corresponding to the English pairs “come/go” and “bring/take”).

**Natela Vachnadze, Helen Giunashvili**

(Georgia, Tbilisi)

### **Caucasian Iberia // Kingdom of Kartli – Arena of Religious Clashes (6<sup>th</sup> Century)**

The sixth century was the time in the history of Georgia when, the country, torn in two, became an arena of long rivalry and ruthless battles between two strong empires. One part of it, the Kingdom of Kartli, had lost independence owing to the Sassanids, who were so powerful at that time, while its first sign of medieval statehood - the royal throne - was fallen. The subject of our recent study is the text of the “Martyrdom of Abibos of Nekresi”, a great monument of the Georgian hagiographic writing, which has been studied and deeply analyzed by many Georgian scholars. The list of issues covered by this short essay is endless, and who knows what else can be learned from it, because in addition to the honorable mission of hagiography in general, this monument is of particular importance in understanding the religious environment in Kartli and the politics the Sassanids actively pursued in the Kingdom of Kartli, one of their conquered territories, “as Kartli was captured by the Parthian king, and the Parthians reigned in our country”, the author informs us. We also read: “...they have prepared many places in the country for their fire service, and seduced many people with little faith and weak minds.” This context was read /Bernadette Martin-Hizar/ as the missionary intention of the conqueror, not the politics of violence in a conquered country. This kind of reasoning removes the essence not only of the word “conquered,” but of the whole context as well, and to be fair, I will only say one thing: simplifying the whole process in this way would take the process itself in a different direction. If that was the case, **why rebellions against the conqueror?!** The whole passage and subsequent “seduced many people with little faith and weak minds” is not sufficient to substantiate this view, and I think a similar example from the countries conquered by the Parthians should be cited.

Such a convincing picture of the reconstruction of the Sasanian religion, the zoroastrianism, unraveling its essence and its introduction using their own both, violent and non-violent methods, the struggle against Christianity, heated debates, and philosophical justification of the anti-Mazdean polemic are hardly found in the

centuries-long history of Georgian hagiography. We have to admit that this monument has not been used properly in the study of the mentioned issue internationally. Our speaker paper gives some passages with our view and English translation; it raises the question of old and new gods of Iran, and explains the essence of fire, the most important attribute of Zoroastrian teaching, not only in the Sassanid era, but also in much earlier Achaemenid era. We describe the process of fire transformation and deification during the Sassanids' reign and its introduction to Christian countries; the reason for fire impiety is cited what confirms the profound knowledge of the author of the work or the creator of its source in the given matter.

The views formed by the great efforts of the generations of scholars for decades, including our view, have been based on two of the many manuscripts containing the earliest texts. The first of them, which is called the extended version and marked with letter **ⴒ**, dates from the second half of the ninth century, while another one, the so-called short and **ⴒ**-lettered version, from the second half of the tenth century. However, the situation was changed by the lucky opportunity provided by highly qualified manuscript experts working at the Korneli Kekelidze National Manuscript Center, who traced the text of "The Torture of Abibos of Nekresi" (№ / Sin geo-50/) in the collection of Georgian manuscripts № / Sin geo -48/ and № / Sin geo-50/ at St. Ekaterine Monastery, Mount Sinai, dated from the end of the sixth century to approximately the 30s of the seventh century (Zaza Aleksidze).

Zaza Alexidze is the first researcher and publisher of the newly discovered edition, who believes that the question of the authorship of Catholicos Arsen of Kartli's extended edition has been resolved. We think that the unknown author of the new edition must be a contemporary cleric having witnessed the events, as evidenced by his deep erudition in this very difficult, important, and **sensitive issue**, despite the fact that the view of recognition of Catholicos Arsen as the author of the extended edition, i.e. **ⴒ** version, was refuted by the study based on the new discovery (Zaza Alexidze), whose period of reign was considered by the scholars to date the given edition. The new discovery changed many things: some hypotheses were removed, supported the opinions of great Ivane Javakhishvili and others by means of some reasoned views, and opened the way to further research for the new generation under the motto "seek and you will find. "

The report is enclosed by the excerpts as a visual material selected by us from two editions, and archaeological material found in Nekresi and other locations of the old Kingdom of Kartli contemporary to only "The Torture", and will be presented on the screen.

## Giorgi Vakhtangashvili

(Georgia, Tbilisi)

### The Role of Chai Khana in the Process of Resocialization of Displaces Persons from Karabakh in Azerbaijan

The process of adaptation and resocialization of idp's to the new living environment can be considered as one of the most important scientific problems. In this regard, it is stated that the changes in existing economic or traditional value systems (occurring during the transition process) first of all affect the living environment.

This issue in the context of the anthropology of space according to Henry Lefebvre, can be analyzed in representing space as a social construct and as a process of the production of space. This phenomenon can be conceptualized as a result of actors' actions and representations consisting of tripartite production of space: 1. Representation of space (The actual, physical, lived environment); 2. Representational (conceived) space and 3. Spatial practice (perceived space). This theory in an analytical tool which gives an opportunity to observe the „social life of things “and the interconnection between existing space and society's imagination about "ideal type" of it.

The presented qualitative data is based on part of the ethnographic research conducted in Azerbaijan within the framework of the exchange program of Tbilisi State University and University of Bergen (NorGePart)



from February to May 2022, namely on four in depth interviews held in February and participant observation method which was used in Aghdam idp settlement in Baku.

Based on my research it can be concluded that by observing on social space in the Aghdam idp settlement in Baku, data revealed the important role of social institution (Chai Khana) in the process of idp men's resocialization, adaptation and overcoming their war experience. In this regard, Chai Khana was represented as a special physical space for social interactions, which on the one hand, is founded on people's past life experience and on the other hand, given the new post war social economic and cultural situation, it acquired new meanings.

**Karina Vamling**

(Sweden, Malmö)

## **Identifying the Caucasus as a Region in a Historical Perspective A Corpus-Based Study on the Uses of the Concept "Caucasus"**

The tradition of Caucasus Studies, of conducting studies of the Caucasus as a region or area has long roots. This paper addresses the question when the understanding of the Caucasus as a region (in addition to being a mountain range) began to emerge in Europe. A closely related issue is the extent of the region that "Caucasus" refers to and how this concept has changed over time in different historical and political contexts. Already during antiquity the Greater Caucasus mountains were a well-established geographical entity and regularly appeared on early maps. In this paper we are not primarily interested in arguments in support of viewing the Caucasus – south and north of the Caucasus mountains – as an area with its linguistic, ethnographic, historical, archeological, cultural or other common features. Here, the focus is rather on the fluidity of the regional concept "Caucasus" in different contexts and periods of time.

The core and primary reference of the concept "Caucasus" is the mountain range Greater and Lesser Caucasus. Subsequently, an extension of the concept "Caucasus" emerged to refer to the surrounding region(s). Related to this are the adjective "Caucasian" (with its diverse and also specialized uses in racial terms) and "Caucasians", with a similarly diverse spectrum of meanings. In this paper we will primarily discuss aspects of the extension of "Caucasus" referring to the surrounding region(s).

The study is based on two corpuses; one digital corpus of Swedish newspapers from the 18<sup>th</sup> and 19<sup>th</sup> centuries and one corpus of old European maps of the region (16-19<sup>th</sup> centuries). The media corpus explores the discourse of news and other materials reported in the Swedish press on the basis of original Swedish texts and to a large extent translated and adapted texts from German, English, French, Polish, Russian, Turkish and other sources. The newspaper articles have been searched for the keywords *Caucasus*, *Kaukasus*, *Caucasien*, *Kaukasien* and *Transkaukasien* and the uses have been analyzed with respect to possible regional or other interpretations. The maps have been studied with special reference to selected geographical areas and to the formulation of the original title of the maps.

The observed tendency in the material is that designated maps of the Caucasus region begin to appear during the second half of the 18<sup>th</sup> century. News articles that mention the Caucasus are encountered rather sparsely during the 18<sup>th</sup> century. In most cases they refer to Mount Caucasus and not to the Caucasus region. Thus, the examination of both old newspaper articles and old maps indicates that the use of the regional concept "Caucasus" becomes more widespread in the second half of the 18<sup>th</sup> century. A further observation is that the use of "Caucasus" in the regional sense in the material is more frequent with reference to North Caucasus during earlier periods.

**Eka Vardoshvili**

(Georgia, Tbilisi)

## **The image of Queen Tamar in Georgian and European Literature**

In the Georgian writing, the image of the Virgin turned into a paradigm by which the higher ideals have been expressed. This paradigm appeared in a peculiar way in the tropology of Queen Tamar as personage and as an image-idea.

In the works "Abdulmesiani" by Ioane Shavtheli and "Tamariani" by Chakhrukhadze written with the only purpose – to praise Tamar, the Queen is portrayed as a person who has both state and divine traits typical for the Governor. Another work of Ioane Shavtheli "Hymns of the Vardzia Holy Mother" is also worthy of notice.

If we symbolically recognize the image of Tamar in the "Hymns" and bind it with the fresco image of Tamar in the Church of the Assumption of the Blessed Virgin Mary in Vardzia, we can see that they are united by one common idea, the idea of protection and salvation.

The excellent demonstration of this idea is Gr. Orbeliani's poem "The Face of Queen Tamar at the Church of Betania", where the author praises Tamar with divine epithets. In this poem, Tamar is a symbol of glory of Georgia' the poet refers to Tamar as a spiritual protector of the nation.

In this case, the religious heritage manifested itself as a national tradition.

Figurative expression of the Queen Tamar is also characteristic for the works of V. Orbeliani, I. Chavchavadze, Ak. Tsereteli and Vazha-Pshavela.

Among European authors, we find the image of Queen Tamar in the "Tales of the Caucasus" by Al. Dumas. As Dumas writes: "Queen Tamar is the most beloved and popular person in Georgia. She is a contemporary of King Louis of France and, like him, fought mercilessly against the Muslims all her life" (Dumas). Dumas accurately defines the accomplishments and merits of Tamar, her place in Georgian and world history.

In his book "The Kingdom of Georgia", O. Wardrop talks in detail and interestingly about Queen Tamar. He notes that "Queen Tamar is known as the inspirer and patroness of poets" (Wardrop).

Wardrop relates Tamar with the "Knight in the Panther's Skin" by Rustaveli, the works of Shavteli and Chakhrukhadze. He also discusses G. Orbeliani's poem "The Face of Queen Tamar at the Church of Betania".

The image of Queen Tamar is a literary paradigm characteristic of both Georgian and European literature.

**Valerian Vashakidze**

(Georgia, Tbilisi)

## **The Term *Border* in the Antique Sources**

For determining the boundaries of the area of settlement of the peoples of the Caucasus and the political entities formed here in the long period of ancient civilization, Greek and Latin texts have a very special significance. Even more precisely, it refers to the era, which, according to the traditional division, includes the classical, Hellenistic and Roman periods.

When using references preserved in the works of Greek and Roman authors as a historical source, the researcher will face a number of problems (for example, searching and dating the original source, determining the author's worldview, taking into account the genre and purpose of the works, etc.); one of the most important of them is the study of the used terms and determination of the meaning, the particular author puts into a particular concept. Based on the foregoing, the purpose of this article is to clarify the meaning of the concept of "border" in ancient writings and the terms used by Greco-Roman authors to designate it.

The study of the concept of "border" and the terms denoting it in Greek and Latin texts of the classical, Hellenistic and Roman times showed:

- The border in Greek texts is expressed by the term: „ὄρος“ ("Horos") and in Latin sources by „terminus“ and „finis“ and their derivative forms;
- The border is the dividing line between ethnic groups, countries, states and parts of the world/continents;
- The authors give preference to borders passing along natural boundaries (rivers, mountain systems, seas, lakes, straits), which is a reflection of their contemporary views and which is based on archaic traditions;
- Where there were no natural separators, artificial barriers (trenches, fortifications, etc.) or special stone pillars with appropriate inscriptions were used as boundary markers;
- The authors of Antique period showed proper respect for the border and it was very important to establish exact boundaries, since their absence led to territorial disputes between neighbors.

## Khvtiso Zaridze

(Georgia, Tbilisi)

### Realistic Nature of Georgian Hagiography

1. Hagiography, like forms of literature, does not come from folklore. It is biblical because it reflects the theme found in this way - "the ascension of the fallen Adam", or the deification of man. Ascension or deification is achieved through repentance, suppression of the flesh.

2. This genre has penetrated into Georgian literature since the Christian era. However, from the very beginning it turned a self-flagellating character for deification into a martyr for the national and religious independence of the country. The action from the self shifted to the real space. This required a variety of themes and a variety of stories: it mostly reflected what led a person to simplicity. This is an example how "The Martyrdom of Shushanik" is built.

"The Life and Martyrdom of Evstati of Mtskheta" is different. It is written to prove that Christianity is true and humanly attractive, rather than Mazdaism.

The structure of the plot of the "Martyrdom of Abo" was determined by Samuel's letter to Ioane Sabanisdze: "You yourself know how Abo was tortured, "undertake" and describe that he was martyred "for us", for the Georgians. Abo was led to Christianity by doubts about Islam...

Georgian "Lives" are also thematically diverse. "The Life of Serapion Zarzveli" tells us according to which peculiarities of the environment Serapion chooses a territory for monastery. What an attractive sight is made of an environment by "hands of masters", when they decorate it with a monastery. Theophany was supposed to give a sign to Serapion about a territory for the monastery, but in this case it only has the function of confirming Serapion's choice.

"The Life of Ioane and Epvtime" is a more of historical-legal monument. It is written to prove that Georgians built "Ivioni" at the cost of their blood drawn for Greeks. The monastic image of Ekvtime is modeled in such a way that he finally refutes the accusation of the Greeks, as if the Georgians had turned this sanctuary into a nest of heresy.

3. Bringing action-relationships into real space has led to the weakening of conditionality in reflection and the strengthening of realism. The characters even gained the signs of individuality. The theme has become an artistic task, which Georgian hagiographers in most cases set and solved perfectly.

## სარჩევი/Contents

<b>როინ მეტრეველი</b>	
დიდი მეცნიერი და საზოგადო მოღვაწე.....	3
<b>ნინო აბაკელია</b>	
ნადირობასთან დაკავშირებული მნიშვნელობათა სისტემების კვლევა კავკასიურ რწმენა- ნარმოდგენებში, პრაქტიკასა და არტეფაქტებში .....	6
<b>რევაზ აბაშია</b>	
ქართველური ფუძენის დიფერენციაციის ზოგიერთი საკითხი.....	7
<b>არფინე აბელიანი</b>	
სომხური და ქართული თემები ირანში: პარალელები და მსგავსება (ისტორიულ-შედარებითი ანალიზი).....	8
<b>მაკა ალბოგაჩიევა</b>	
თანამედროვე ქართული და ინგუშური კულტურული ურთიერთქმედების გამოცდილება.....	9
<b>ისა ალმაზოვი</b>	
ქართლის მეფე ვახტანგ VI რუსეთის იმპერიისა და სპარსეთის საიდუმლო დიპლომატიაში (XVIII საუკუნის პირველი ნახევარი).....	11
<b>ენდრიუ ანდერსენი</b>	
საქართველოს დემოკრატიული რესპუბლიკის ტერიტორიის ფორმირება 1918-1921 წ.წ.....	12
<b>ავთანდილ არაბული</b>	
„ქართული ენის თესაურუსი“ და ქართული ლექსიკოლოგია-ლექსიკოგრაფიის უახლესი ამოცანები.....	13
<b>გონელი არახამია</b>	
ახალი „ქართლის ცხოვრების“ ფალავანდიშვილისეული ნუსხის შესწავლისათვის.....	14
<b>რუსუდან ასათიანი</b>	
ენობრივ ფორმათა ფუნქციური „კლასტერები“ სხვადასხვა ლინგვისტურ დონეზე ქართულში .....	15
<b>დავით ახლოური</b>	
სოფელ ჩხუნეთის ისტორიიდან .....	16
<b>ქეთევან ახოზაძე</b>	
XXI საუკუნის გამოწვევა – კულტურის კრიზისის გავლენა საზოგადოებაზე და პოლიტიკურ კულტურაზე .....	17
<b>რენა ბაირამოვა</b>	
აზერბაიჯანში რელიგიის წინააღმდეგ ბრძოლა და ნარიმან ნარიმანოვი (1920) .....	18
<b>მირანდა ბაშელიშვილი</b>	
ახალი გამოწვევა რეგიონში ირანისთვის .....	18
<b>ნანა ბახსოლიანი</b>	
საზღვრის ცნება ბიბლიაში .....	19
<b>თამარ ბელაშვილი</b>	
ალექსანდრე (შურა) ბანძელაძის ილუსტრაციები „ვეფხისტყაოსნისთვის“ .....	19
<b>ნაირა ბეჰიევი</b>	
დედის მსოფლხედვა ბალადაში „ლექსი ვეფხისა და მოყმისა“ .....	20
<b>ოლიკო ბერიძე</b>	
ეთნიკური უმცირესობების სოციალურ-ეკონომიკური და პოლიტიკური ცხოვრება (აგათია სქოლასტიკოსის საისტორიო თხზულების მიხედვით) .....	21
<b>ვლადიმერ ბესოლოვი</b>	
ევრაზიის მთიანი ზოლის უძველესი ცენტრისტული ნაგებობების არქიტექტურული მორფოტიპები პირველად გამყრელიძე-ივანოვის მიერ წამოყენებული სამეცნიერო კონცეფციის შუქზე .....	21

<b>ანდრეი ბოიკო-გაგარინი, იური ზაიონჩოვსკი</b>	
თოხთამიმ ხანის ამიერკავკასიური მონეტები უკრაინიდან .....	22
<b>ოლგა ბრუსინა</b>	
შიიტ ქალთა რელიგიური პრაქტიკები მუჰარამის თვეში დერბენტში (დალესტანი, რუსეთი).....	23
<b>ელდარ ბუბულაშვილი</b>	
1927-1935 წლებში საქართველოში არსებული უცნობი „საქართველოს-ეროვნულ სოციალისტური პარტიის“ ისტორიიდან .....	25
<b>პაატა ბუხრაშვილი</b>	
ცენტრალური კავკასიის მთიანეთის უძველესი მოსახლეობის ეთნოკულტურული ისტორიიდან ....	25
<b>მანანა გაბაშვილი</b>	
სვეტიცხოვლის ფრესკისა და კორცხელის ტაძრის ფასადის დროშები.....	26
<b>თამაზ გამყრელიძე, მარინე ივანიშვილი</b>	
აკადემიკოსები აკაკი შანიძე და გიორგი ახვლედიანი – ენათმეცნიერებაში ახალი თეორიული მიმდინარეობის („სტრუქტურალიზმის“) წინამორბედნი .....	27
<b>ნუნუ გელდიაშვილი</b>	
სინონიმთა სტრუქტურა და ემოციური დისკურსები ქართული მცირე პროზის ტექსტების მიხედვით .....	28
<b>ირინე გივიაშვილი</b>	
ილარიონ ქართველი, და მისი კვალი ქართულ არქიტექტურაზე.....	29
<b>ელენე გიუნაშვილი</b>	
სასანური ონომასტიკის კვლევის საკითხები საქართველოში.....	29
<b>ნინო გოგიაშვილი</b>	
მზის კონცეპტი ესმა ონიანის პოეზიაში .....	30
<b>თამარ გოგოლაძე</b>	
ილიას ფენომენი დოკუმენტურ ესეში (შ. ზოიძის „საქართველოს გოლგოთა“). .....	30
<b>ქეთევან გოდერძიშვილი</b>	
კვაზინონიმთა რაობა .....	32
<b>ზაურ გუმაშვილი</b>	
რელიგია XIII-XV საუკუნეების ჩრდილო კავკასიაში.....	32
<b>მარიამ გურეშიძე</b>	
ჰაჯი მურატი - რინდების ფენომენი.....	33
<b>ასია დარბინიანი, დიანა ანფიმიადი</b>	
თანამედროვე სომხური პოეზიის ქართული თარგმანის რამდენიმე საკითხისათვის (თანამედროვე სომხური პოეზიის ანთოლოგიის მასალებზე დაყრდნობით).....	34
<b>თამარ დემეტრაშვილი</b>	
ამბივალენტური ირანული ძირი *warz- : სემანტიკური ანალიზი.....	35
<b>ლილია დერგაჩოვა</b>	
ტრაპიზონის მონეტები და მათი ქართული მინაბაძები ბერლინსა და ოდესაში დაცული XIX საუკუნის კერძო კოლექციებიდან .....	36
<b>ოთარ დოლიძე</b>	
სოხუმის დაცემა. 1993 წლის 27 სექტემბერი .....	36
<b>თამარა დრაგაძე, ლია მელიქიშვილი</b>	
კიბერეთოგრაფია და ქართული იდენტობა .....	37
<b>ნიკოლაე დურა</b>	
მიხეილ სტეფანეშვილის წვლილის შესახებ ქართული ენისა და კულტურის პოპულარიზაციაში პირველი ბეჭდვითი საქმიანობით საქართველოში .....	37
<b>კარინა ვამლინგი</b>	
კავკასიის როგორც რეგიონის იდენტიფიცირება ისტორიული პერსპექტივით „კავკასიის“ ცნების გამოყენება კორპუსებზე კვლევის შედეგად.....	39

<b>ეკა ვარდოშვილი</b>	
თამარ მეფის სახე ქართულ და ევროპულ ლიტერატურაში.....	39
<b>ვალერიან ვაშაკიძე</b>	
ტერმინი „საზღვარი“ ანტიკურ წყაროებში .....	40
<b>ნათელა ვაჩნაძე, ელენე გიუნაშვილი</b>	
კავკასიის იბერია // ქართლის სამეფო-რელიგიურ შეჯახებათა ასპარეზი_(VI საუკუნე) .....	41
<b>გიორგი ვახტანგაშვილი</b>	
ჩაი ხანას როლი აზერბაიჯანში ყარაბაღიდან იძულებით გადაადგილებული მამაკაცების რესოციალიზაციის პროცესში.....	42
<b>ხეთისო ზარიძე</b>	
ქართული ჰაგიოგრაფიის რეალისტური ბუნება.....	43
<b>დავით თინიკაშვილი</b>	
საქართველოში ევროპელ კათოლიკე მისიონერთა საბოლოო მიზნისა და მისი მიღწევის საშუალებების ეფექტურობის შესახებ (მე-17-18 სს.) .....	44
<b>ხათუნა კალანდარიშვილი</b>	
ილია ჭავჭავაძე - ნიკოლოზ ბარათაშვილის შემოქმედების მკვლევარი.....	45
<b>დალი კანდელაკი, ეკატერინე რაისნერი</b>	
მრავალეროვანი და მრავალფეროვანი კავკასია: ტრაუმატ ვალდფოგელის მოგზაურობის ჩანაწერები .....	45
<b>ნანული კაჭარავა</b>	
კავკასიოლოგია თურქეთში .....	46
<b>გია კვაშილავა</b>	
A კლასის საზოგადოებრივი წარწერების პროტოქართველურ ენაზე გაშიფრვის შესახებ.....	47
<b>ჰასმიკ კირაკოსიანი</b>	
სომხურ-სპარსული ბიბლიური თარგმანები აღმოსავლეთ ამიერკავკასიის კულტურათაშორის პრაქტიკაში XVIII ს-ის დასაწყისში .....	48
<b>ლეილა კოლოევა</b>	
სამოქალაქო სამართლებრივი ურთიერთობებით წარმოქმნილი დავებისას ინგუშების შერიგების კონცეფცია ადათისა და შარიათის ნორმებით .....	48
<b>თამთა კონჯარია</b>	
დუხობორები საქართველოში -1895 წლის იარაღების დანვა და მშვიდობის მანიფესტაცია .....	49
<b>ქრისტინე კოსტიკიანი, გოჰარ მხითარაიანი</b>	
აღმოსავლეთ კავკასიის ქრისტიანთა გამაჰმადიანება XVII-XIX საუკუნეებში.....	50
<b>ბუბა კუდავა</b>	
სამეფო კარის ფილოსოფია (ძალაუფლების ისტორიიდან შუა საუკუნეების საქართველოში).....	51
<b>რუსუდან ლაბაძე</b>	
საქართველო და კავკასია XIX საუკუნის მსოფლიო გეოგრაფიაში .....	52
<b>თამარ ლეკვიშვილი</b>	
ფაზლი ბეგ ხუზანი ესფაჰანი - საქართველო-ირანის ურთიერთობები შაჰ აბას I-ის მმართველობის პერიოდში .....	53
<b>კონსტანტინე ლერნერი</b>	
„არიან ქართლი“-ს შესაძლო ადგილმდებარეობისათვის .....	53
<b>ჰაიკე ლიბაუ, მარინა ანდრაზაშვილი</b>	
კავკასიელი/ქართველი ტყვეების აუდიოჩანაწერები გერმანიის ბანაკებში (1915-1918).....	54
<b>პაველ ლიბერა</b>	
ქართული კომიტეტი პოლონეთში (1922-1939 წწ.).....	55
<b>ვახტანგ ლიჩელი</b>	
ერთი მოსაზრება ორი არქეოლოგიური ფაქტის შესახებ.....	56
<b>თამარ ლომთაძე, გიორგი გოგოლაშვილი</b>	
ებრაელთა ქართულის სტატუსი: საკითხის მნიშვნელობისათვის .....	57

<b>მაია ლომია, რამაზ ქურდაძე, ქეთევან მარგიანი, ნინო ჭუმბურიძე</b> ორმაგი უარყოფის ქრონოლოგიური უწინარესობის საკითხი: ქართული სალიტერატურო ენისა და დიალექტების ურთიერთმიმართება.....	57
<b>ჰიროტაკე მაედა, თამარ ლეკვეიშვილი</b> ქაიხოსრო სააკაძის, გიორგი სააკაძის ძმის, ცხოვრებაზე .....	58
<b>ვენერა მაკარიანი, ანი ავეტისიანი</b> დალესტანთან დაკავშირებული ხელნაწერები: ისტორია, ენა (მატენადარანის არაბულ ხელნაწერთა კოლექცია).....	58
<b>გორ მარგარიანი</b> შუა საუკუნეების საგადასახადო ტერმინები: ხალაი, ლალა და ყალანი .....	59
<b>პარმენ მარგველაშვილი</b> რუსთველის ტექსტის „დაუსრულებლობის“ გამო .....	59
<b>მაგომეტბაშირ მათიევი</b> ინგუშური ნართების ეპოსის ეთნოგრაფიული რეალიები .....	60
<b>გიორგი მაჭარაშვილი</b> ავტოკეფალია და ეკლესიოლოგია.....	61
<b>ნელი მახარაძე</b> უცნობი ეტიმოლოგიის ბერძნული ლექსემა ἀβέλτερος და მისი ქართველური პარალელები.....	61
<b>შორენა მახაჭაძე</b> ნიაზ ზოსიძის შემოქმედება და “Nonfiction“ ჟანრის თავისებურებანი .....	62
<b>ლილიტ მელიქიანი</b> პოლიტიკური და ეკონომიკური წინაპირობები სომხური მოსახლეობის ახალი ჯგუფების ქართლ-კახეთში დასახლებლად.....	63
<b>ქრისტინე მელქონიანი</b> თურქეთის საგარეო პოლიტიკის ევოლუცია საქართველოს მიმართ (1991-2020).....	64
<b>ინესა მერაბიშვილი</b> რატომ უწოდა რუსთველმა თავის პოემას „ვეფხისტყაოსანი“? .....	65
<b>ბორის მესხი, სერგეი ლუკიაშკო</b> კავკასიური სატევარი (ხანჯალი) კულტურის სარკეში .....	65
<b>თამარ მესხი</b> იერუსალიმის ჯვრის მონასტრის სტატუსი XVI საუკუნის პირველ ნახევარში .....	66
<b>საბა მეტრეველი</b> დავით გურამიშვილის მოთქმა ხმითა...„სად დავიმარხე! ხორციით აქ ვლპები...“ (დავით გურამიშვილის გარდაცვალების 230-ე წლისთავი).....	67
<b>ნინო მინდაძე</b> დაავადებებთან დაკავშირებული ხალხური ლექსიკა_სამედიცინო ანთროპოლოგიის კვლევის წყარო.....	68
<b>გიორგი მირზაბეკიანი</b> 1590 წლის ერევნის ვილაიეთის დიდი დავთარი .....	69
<b>მანანა მიქაძე</b> ხელსაქმის დარგობრივი ლექსიკისათვის.....	69
<b>ნანა მრევლიშვილი</b> კიმენ-სხოლიოთა ორგანიზების პრინციპები სასულიერო მწერლობის ძეგლებში (ეკლესიასტეს განმარტებათა გელათური რედაქციის მიხედვით).....	70
<b>მაისარათ მუსაევა</b> ფოლკლორი დალესტანის ხალხთა კულტურის ტრადიციულ საქორწინო რიტუალში.....	71
<b>თინათინ მშვიდლობაძე</b> კომპიუტერული ტექნოლოგიების ეფექტურობა ქართულ-კავკასიური კულტურული მემკვიდრეობის კვლევისათვის.....	72

<b>მარია მშვილდაძე</b>	
ტიხე-ფორტუნას კულტი გვიან ანტიკური საქართველოს ტერიტორიაზე .....	72
<b>პაატა ნაცვლიშვილი</b>	
ულვაშიანი ქალი იოსებ გრიშაშვილის ლექსში .....	73
<b>ირინე ნაჭყებია</b>	
ლეიტენანტ პიშონის ცნობები საქართველოს შესახებ (1843) .....	74
<b>მაია ნაჭყებია</b>	
განცვიფრების ესთეტიკა ქართული ბაროკოს პოეზიაში .....	75
<b>ევგენი ნესმეანოვი</b>	
ქართული და რუსული ეროვნული კულტურების სულიერი ნათესაობის შესახებ (რუსეთის ფედერაციის დონის ოლქის მაგალითზე) .....	76
<b>ხათუნა ნიშნიანიძე</b>	
დავით გურამიშვილის რეალური და მხატვრული დრო და სივრცე: „დავითიანისა“ და უკრაინული წყაროების მიხედვით.....	77
<b>პაველ ოლჟევსი</b>	
საქართველო და სამხრეთ კავკასია საერთაშორისო ურთიერთობებში პირველი მსოფლიო ომის შემდგომ.....	78
თამარ ოსიძე	
ბიბლიური ალუზიები დევიდ ჰერბერტ ლორენსის რომანში „Lady Chatterley's Lover“ და მათი ტრანსფორმაციის საკითხი ქართულ თარგმანებში.....	78
<b>დავით ოქროპირიძე</b>	
„წმინდა ნინოს კულტის რელიგიური მეხსიერების განვითარება შუა საუკუნეების კავკასიაში“ .....	79
<b>მუსტაფა ოჯაქი</b>	
ოშკის მონასტრის კონსერვაციის საკითხები.....	79
<b>ნინო პოპიაშვილი</b>	
პროზელიტიზმი ქართულ ჰაგიოგრაფიაში .....	80
<b>ერეკლე ჟორდანიას</b>	
ტრაპეზუნტის იმპერიის ადმინისტრაციულ-ტერიტორიული მონყობისა და მმართველობითი სტრუქტურის თავისებურებანი.....	81
<b>იოსებ ჟორდანიას</b>	
ქართული მრავალხმიანი სიმღერა როგორც ისტორიული წყარო .....	82
ჯაბა სამუშია, დავით ხოსროშვილი, გოჩა რატიანი	
საქართველო დიპლომატიური სამსახურის საიდუმლო მიმოწერა 1918-1921 წლებში.....	83
<b>ანუშ სარგსიანი</b>	
ნერსეს შნორჰალის სახელთან დაკავშირებული ლეგენდების მიღმა: „ნათესაობის რიგის შესახებ“ ტაბულის მაგალითზე.....	84
<b>მაია სახოკია</b>	
ქართველურ/ინდოევროპულ ენათა მორფოსინტაქსურ-მორფონოლოგიური დიაქრონიულ-ტიპოლოგიური პარალელები .....	84
<b>ლიუბოვ სოლოვიოვა</b>	
„ცნობები თუშეთის შესახებ“ - როგორც მე-19 საუკუნის აღმოსავლეთ საქართველოს მთიანეთის მოსახლეობის ეთნოგრაფიისა და ისტორიის წყარო.....	85
<b>ნატო სონღულაშვილი</b>	
საქართველოს საზღვრისპირა რეგიონების ეროვნულ-უმცირესობათა განათლება (XX საუკუნის 40-იანი წლები).....	86
<b>ეთერ სოსელია</b>	
ქართული მრავალწევრა თანხმოვანთკომპლექსები და ფონოტაქტიკური ტენდენციები .....	87
<b>ნესტან სულავა</b>	
აფხაზეთი როგორც პოლიტიკური და ქრისტიანული კულტურის დროსივრცული არეალი ქართულ ჰაგიოგრაფიაში.....	87



<b>ნესტან სულავა, ნანა გონჯილაშვილი</b>	
კავკასიური სივრცე „დავითიანში“ .....	89
<b>ნინო სულავა</b>	
კოლხური ენა და კოლხური ბრინჯაოს კულტურა.....	90
<b>ქეთევან ტომარაძე</b>	
„ველური დივიზიის“ ქართველი მებრძოლები კატი დადეშქელიანის მემუარებში .....	91
<b>კეკელიძე ტუიტი</b>	
ირითადი და თანდებულთან საზიარო პრევერბთა შედარებისთვის სვანურში .....	92
<b>ირაკლი ფალავა</b>	
ახალი მონაცემები ქართლ-კახეთის სამეფოს ვერცხლის მონეტების კავკასიაში მიმოქცევის თაობაზე (სირმა აბაზების შემცველი ორი განძი მანავიდან და კოჯრიდან) .....	94
<b>მამია ფალავა, მაია ბარამიძე</b>	
ანთროპოტოპონიმთა ერთი ჯგუფი შავშეთიდან.....	94
<b>მარინა ფუთურიძე</b>	
მტკვარ-არაქსისა და ადრეყორღანული კულტურების ქრონოლოგიური კვეთის ამსახველი ინტერმედიალური ეტაპის კვლევისათვის .....	95
<b>თამარ ფხალაძე, ლია ახალაძე, ნინო შიოლაშვილი, გვანცა ბურდული, გელა ქისტაური</b>	
თრუსოს ხეობა ევროპელ დიპლომატთა და მოგზაურთა ჩანაწერებში .....	96
<b>თეა ქამუშაძე</b>	
კოვიდ პანდემიის კვლევა და ქართული აკადემიური გარემო.....	97
<b>ქეთევან ქუთათელაძე</b>	
საზღვრის აღმნიშვნელი სახელწოდებები ქართულ წყაროებში.....	98
<b>რამაზ ქურდაძე</b>	
ე – ი ხმოვანმონაცვლე ზმნურ ფუძეთა ერთიანი ინდექსის აუცილებლობისათვის ქართულში.....	99
<b>მუშელ ლაპრიანი</b>	
სომხეთის საგარეო პოლიტიკური ინიციატივები 2018 წლის შემდგომ: მოტივაცია და შედეგები ...	99
<b>დავით ყოლბაია</b>	
ბოდლეს ბიბლიოთეკაში დაცული უცნობი აპოკრიფული ხელნაწერი.....	100
<b>თეიმურ ყულიევი</b>	
სამონეტო საქმე და ფულის მიმოქცევა აზერბაიჯანში მონღოლი ყაენების ხანაში .....	100
<b>ნანა შენგელაია</b>	
კრეტული ფესტოს დისკოს დამწერლობის მახასიათებლების შესახებ .....	101
<b>ანდრიუ შიმუნევი, გაგა შურღაია</b>	
შუამონღოლური ზოდიაქოები ქართული ტრანსკრიპციით: ახალი ხედვა .....	101
<b>თინა შიოშვილი, თეონა კეკელიძე</b>	
„ამირანიანის“ ტრანსმისია აჭარულ ვარიანტებში .....	102
<b>მარინე შონია</b>	
თურქიზმის იდეები ჰალიდე ედიფ ადივარის რომანში „ახალი თურანი“ .....	102
<b>ბრიგიტა შრადე</b>	
შერეული ტიპის ტაძრები და წმინდა ხატები: ხატი სვანეთიდან XIII-XVIII საუკუნეებში საქართველო-კვიპროსის ურთიერთობათა კონტექსტში .....	103
<b>გაგა შურღაია</b>	
ნათლობის უძველესი რიტუალი „ნინოს ცხოვრებაში“ .....	104
<b>ელენე ჩაგელიშვილი</b>	
საქართველოს ისტორიკოსთა და ეთნოგრაფთა საზოგადოება_გასაბჭოების პირველ წლებში .....	104
<b>იზა ჩანტლაძე</b>	
არქაული მორფოლოგიური მოვლენები XIX საუკუნეში მოღვაწე უცხოელ არალინგვისტ მკვლევართა სვანურ მასალებში .....	105
<b>ირინე ჩაჩანიძე</b>	
ქართული ანბანის საკითხები ანდრეას მიულერის ნაშრომში .....	106

<b>ჰარუნ ჩიმქე</b>	
ნამყო დროის მიმღობათა ერთი ჯგუფის წარმოება და თავისებურებანი	
ქართულ-თურქული მასალის მიხედვით.....	107
<b>დავით ჩიქოვანი</b>	
ქართლის ეკლესიის შესახებ ელია იბნ უბაიდის ერთი ცნობის განმარტებისთვის.....	108
<b>მარეტ ცაროვა</b>	
ზოგი ფონეტიკური მოვლენის განვითარებისათვის ხურიტულიდან ინგუშურში გადასვლის დროს.....	108
<b>ნანა ცეცხლაძე, მზია ხახუტაიშვილი</b>	
დიგიტალური ქართველოლოგიის რამდენიმე გადაუდებელი საკითხი.....	109
ნინო ციციშვილი	
ავტოქტონური და ინდოევროპული ელემენტები ქართულ მრავალხმიანობაში .....	110
<b>ელისო ჭელიძე</b>	
<b>სტუმარმასპინძლობა კავკასიის მთიელთა ანთროპოეკოლოგიურ სისტემაში .....</b>	<b>111</b>
<b>როინ ჭიკაძე</b>	
შტრიხები ნიკოლოზ ბარათაშვილისა და გალაკტიონ ტაბიძის სულიერ-შემოქმედებითი თანაზიარობისა .....	111
<b>შახბან ხაპიზოვი, მაგომედ შეხმაგომედოვი</b>	
სომხური და ქართული წყაროები ავარიის სანუცალოში საეკლესიო მშენებლობის ისტორიის შესახებ (VII-XIV სს.) .....	112
<b>ბორის ხარსიევი</b>	
ინგუშური ენის ზოგი ტერმინის ლექსიკოლოგიის საკითხი .....	113
<b>ოვსანა ხაჩატრიანი</b>	
შუა საუკუნეების სომხური ლიტერატურის ზოგიერთი ჟანრის უნიკალური გამოხატულება სომხურ ხელნაწერებში .....	114
<b>ლელა ხაჩიძე</b>	
ისტორიული ჟანრის ბიზანტიური თხზულებები და მათი ქართული თარგმანები .....	114
<b>ელგუჯა ხინთიბიძე</b>	
ქართული წარმოშობის შედეგრი რენესანსის ევროპის ხალხთა მწერლობაში და მისი იდუმალი სათაური .....	115
<b>ბეჟან ხორავა</b>	
ოდიშის სამთავროს მეურნეობა XVI-XVIII სს. ....	117
<b>ჰარუთიუნ ხუდანიანი</b>	
დიდი არმენიისა და იბერიის სამხედრო-პოლიტიკური ურთიერთობები V საუკუნეში ადრე შუა საუკუნეების სომხური წყაროების მიხედვით .....	118
<b>ნიკოლოზ ჯავახიშვილი</b>	
გამყრელიძეთა წარმომავლობა და მათი საგვარეულო განშტოებანი.....	119
<b>ელენე ჯაველიძე</b>	
კავკასიური დრამა ორჰან ფამუქის „თოვლში“ .....	119
<b>ნინო ჯაველიძე</b>	
ისტორიული გამონათქვამი „ნიკოფსიიდან დარუბანდამდე“ გამოხატავს ქვეყნის სიკოჭლეს(!) ...	120
<b>ლევან ჯიქია</b>	
ზვიად გამსახურდია და საქართველოს მწერალთა კავშირი (1968-2004) .....	121
<b>მარიკა ჯიქია</b>	
თურქული ინტერფერენციის არალექსიკური მოდიფიკაციები ზოგიერთ ქართულ დიალექტში ....	122
<b>გრიგოლ ჯოხაძე</b>	
ერთი ბიბლიური სიმბოლოსა და ალუზიის თაობაზე დავით აღმაშენებლის ისტორიულ ნარატივში.....	122

## ლუდმილა ჰრიციკი

ბორის ტენი მე-20 საუკუნის უკრაინულ-ქართულ ლიტერატურულ ურთიერთობათა

კონტექსტში: ჩახრუხადის „თამარიანის“ უკრაინული თარგმანის შესახებ ..... 123

## Roin Metreveli

A Great Scientist and a Public Figure ..... 125

## Nino Abakelia

The Study of Meaning Systems Associated with Hunting in Caucasian Beliefs, Practices and Artifacts ..... 128

## Revaz Abashia

Some Issues of Differentiation of the Kartvelian Radical Language ..... 128

## Arpine Abelyan

Armenian and Georgian Communities in Iran: Parallels and Commonalities (Historical-Comparative Analysis) ..... 129

## David Akhlouri

From the History of the Village Chkhuneti ..... 130

## Ketevan Akhobadze

The Challenge of the 21st Century: the Impact of the Cultural Crisis on Society and Political Culture ..... 131

## Makka Albogachieva

The Experience of Cultural Interaction of Modern Georgians and Ingush ..... 131

## Issa Almazov

King of Kartli Vakhtang VI in the History of Secret Diplomacy between the Russian Empire and Persia ..... 132

## Andrew Andersen

Territorial Formation of Georgian Democratic Republic (1918-1921) ..... 133

## Avtandil Arabuli

"The Georgian Language Thesaurus" and the Latest Tasks of Georgian Lexicology-Lexicography ..... 134

## Goneli Arakhamia

For The study of the List of New *Kartlis Tskhovreba* (History of Georgia) by Palavandishvili ..... 135

## Rusudan Asatiani

Functional "Clusters" of Linguistic Forms at Different Linguistic Levels in Georgian ..... 136

## Nana Bakhsoliani

The Notion of Border in the Bible ..... 137

## Miranda Basheleishvili

New Regional Challenge for Iran ..... 137

## Rana Bayramova

The Struggle Against Religion in Azerbaijan and Nariman Narimanov (1920 s) ..... 138

## Tamar Belashvili

Aleksandre (Shura) Bandzeladze's Illustrations for the *Vepkhistqaosani* ..... 138

## Naira Bepievi

Mother's Worldview in the "Poem of the Tiger and the Knight" ..... 139

## Oliko Beridze

Socio-Economic and Political Life of Ethnic Minorities (According to the Historical Writing of Agathias Scholasticus) ..... 139

## Vladimir Besolov

Architectural Morphotypes of the Ancient Central Structures of the Mountain Belt of Euroasia in the Light of a Scientific Concept of T.V. Gamkrelidze – V.V. Ivanov ..... 140

## Andrei Boiko-Gagarin, Yuri Zayonchkovskiy

About the Finds of Toqtamish Khan Transcaucasian Silver Coin in Ukraine ..... 141

## Olga Brusina

Women's Religious Practices among the Shiites in the Month of Muharram in Derbent (Dagestan, Russia) ..... 142

<b>Eldar Bubulashvili</b>	
From the Unknown History of the “Georgian National Socialist Party” in Georgia 1927-1935 .....	143
<b>Paata Bukhrashvili</b>	
From Ethnocultural History of the Ancient Population of the Central Caucasus .....	144
<b>Irine Chachanidze</b>	
Issues of Georgian Alphabet in Andreas Müller's Work .....	144
<b>Elene Chagelishvili</b>	
Historical and Ethnographic Society of Georgia in the First Years of Sovietization.....	145
<b>Iza Chantladze</b>	
Archaic Morphological Phenomena in the Svan Materials of Foreign Non-linguist Scholars of the 19 <sup>th</sup> Century.....	145
<b>Eliso Chelidze</b>	
Hospitality in the Anthropoecological System of the Caucasus Mountains.....	146
<b>Roin Chikadze</b>	
Strokes of Spiritual and Creative Communion of Nikoloz Baratashvili and Galaktion Tabidze .....	147
<b>Harun Chimke</b>	
The Peculiarities of the Formation of the One Group of the Participles of the Past Tense according to the Georgian-Turkish Materials .....	148
<b>David Chikovani</b>	
For the Explanation of Eliya ibn ‘Ubaid's Information about the Kartli Church .....	148
<b>Asya Darbinyan, Diana Amphiadi</b>	
On Some Issues of Georgian Translation of Modern Armenian Poetry (Based on the Materials from the Anthology of Modern Armenian Poetry) .....	149
<b>Tamar Demetrashvili</b>	
Ambivalent Iranian Root *warz- : Semantic Analysis .....	149
<b>Lilia Dergaciova</b>	
Coins of Trebizond and Their Georgian Imitations in the Private Collections of the 19 <sup>th</sup> Century, Kept in Berlin and Odessa.....	150
<b>Otar Dolidze</b>	
Fall of Sokhumi (September 27, 1993) .....	150
<b>Tamara Dragadze, Lia Melikishvili</b>	
Cyberethnography and the Georgian Identity.....	151
<b>Nicolae Dură</b>	
About Michael Stepaneshvili's Contribution to the Promotion of the Georgian Language and Culture by His First Printings on the Georgian soil .....	152
<b>Manana Gabashvili</b>	
Flags of Svetitskhoveli Fresco and Kortskheli Cathedral Façade .....	153
<b>Thomas Gamkrelidze†, Marine Ivanishvili</b>	
Academicians Akaki Shanidze and Giorgi Akhvlediani – Forerunners of a New Theoretical Movement (“Structuralism”) in Linguistics .....	154
<b>Nunu Geldiashvili</b>	
Structure and Emotional Discourses of Synonyms According to Georgian Short Prose Texts.....	155
<b>Mushegh Ghahriyan</b>	
On Several Foreign Policy Initiatives of Armenia After 2018. Incentives and Outcomes .....	156
<b>Helen Giunashvili</b>	
Studies on Sasanian Onomastics in Georgia.....	156
<b>Irine Giviashvili</b>	
Hilarion the Iberian and His Legacy in Georgian Architecture.....	157
<b>Ketevan Goderdzishvili</b>	
The Essence of Quasonyms .....	157

<b>Nino Gogiasvili</b>	
Concept of the Sun in Esma Oniani's Poetry .....	158
<b>Tamar Gogoladze</b>	
The Phenomenon of Ilia in a Documentary Essay (Sh. Zoidze "Golgotha of Georgia") .....	158
<b>Teymur Guliyev</b>	
Coinage and Money Circulation in Azerbaijan during the Mongol Kaans .....	159
<b>Zaur Gumashvili</b>	
Religion in the North Caucasus in the XIII-XV Centuries.....	160
<b>Mariam Gureshidze</b>	
Haji Murad as Rind Phenomenon .....	160
<b>Liudmila Hrytsyk</b>	
Borys Ten in the Context of the Ukrainian-Georgian Literary Relations of the Twentieth Century: On the Ukrainian Tamariani by Chakhrukhadze .....	161
<b>Niko Javakhishvili</b>	
Origin and Family Branches of the Gamkrelidzes .....	162
<b>Elene Javelidze</b>	
Caucasian Drama in Orhan Pamuk's <i>Snow</i> .....	162
<b>Nino Javelidze</b>	
The Historical Expression "From Nikopsia to Derbend" Expresses the Misery of the Country (?) .....	163
<b>Levan Jikia</b>	
Zviad Gamsakhurdia and the Writers' Union of Georgia (1968-2004) .....	163
<b>Marika Jikia</b>	
Non-lexical Modifications of Turkish Interference in Some Georgian Dialects .....	164
<b>Grigol Jokhadze</b>	
On One Biblical Symbol and Allusion in the Historical Narrative of David the Builder .....	165
<b>Erekle Jordania</b>	
Peculiarities of the Administrative Territorial Structure and Governance System of the Empire of Trebizond.....	165
<b>Joseph Jordania</b>	
Georgian Polyphonic Song as a Historical Source.....	166
<b>Khatuna Kalandarishvili</b>	
Ilia Chavchavadze – Researcher of Nikoloz Baratashvili's Work.....	167
<b>Tea Kamushadze</b>	
Covid Pandemic Research and the Georgian Academic Environment .....	167
<b>Dali Kandelaki, Ekaterina Reissner</b>	
Multinational and Diverse Caucasus: Traugot Waldfogel's Travel Notes.....	168
<b>Nanuli Katcharava</b>	
Caucasology in Turkey .....	168
<b>Ovsanna Khachatryan</b>	
The Unique Manifestations of Some Genres of Armenian Medieval Literature in Armenian Manuscripts .....	169
<b>Lela Khachidze</b>	
Byzantine Writings of Historical Genre and their Georgian Translations.....	170
<b>Shakhban Khapizov, Magomed Shekhmagomedov</b>	
Armenian and Georgian Sources on the History of Church Building in the Avar Nutsaldom (VII-XIV Centuries) .....	170
<b>Boris Kharsiyev</b>	
To the Question of the Lexicology of Some Terms of the Ingush Language .....	171
<b>Elguja Khintibidze</b>	
A Georgian Origin Masterpiece in the Literature of European Peoples of the Renaissance and Its Mysterious Title .....	173

<b>Bezhan Khorava</b>	
Economy of the Odishi Principality in the XVI-XVIII Centuries .....	175
<b>Harutyun Khudanyan</b>	
The Military-Political Relations between Greater Armenia and Iberia in the 5 <sup>th</sup> c. AD according to the Early Medieval Armenian Sources.....	175
<b>Hasmik Kirakosyan</b>	
Armeno-Persian Scriptural Translations in the Cross-Cultural Practices of Eastern Transcaucasia in the Early 18 <sup>th</sup> Century .....	176
<b>David Kolbaia</b>	
Unknown Apocryphal Narratives Preserved in the Bodleian Library .....	176
<b>Leila Koloeva</b>	
The Concept of Reconciliation of the Ingush according to the Norms of Adat and Sharia in Disputes Arising from Civil Legal Relations.....	177
<b>Tamta Konjaria</b>	
Doukhobors in Georgia - Burning of Weapons and Demonstration of Peace in 1895 .....	177
<b>Kristine Kostikyan, Gohar Mkhitarian</b>	
Islamization of Christians in Eastern Caucasus in 17 <sup>th</sup> -19 <sup>th</sup> Centuries.....	178
<b>Buba Kudava</b>	
The Philosophy of the Royal Court_(From the Annals of the Medieval Georgian Monarchy) .....	179
<b>Ramaz Kurdadze</b>	
On the Necessity of the Common Index for the Verb Stems with $\text{g} - \text{o} - \text{e} - \text{i}$ Vowel Alternation in the Georgian Language.....	180
<b>Ketevan Kutateladze</b>	
Border Names in Georgian Sources.....	181
<b>Gia Kvashilava</b>	
On Decipherment of the Inscriptions of Linear A in the Proto-Kartvelian Language .....	181
<b>Rusudan Labadze</b>	
Georgia and Caucasus in the <i>Universal Geography</i> of the Nineteenth Century .....	182
<b>Constantine Lerner</b>	
Towards the Feasible Location of ‘Arian K’art’li’ .....	182
<b>Tamar Lekveishvili</b>	
Fazli Beg Khuzani Isfahani about Georgian – Iranian Relations during the Reign of Shah ‘Abbas I.....	183
<b>Pawel Libera</b>	
Georgian Committee in Poland (1922-1939).....	184
<b>Vakhtang Licheli</b>	
One Opinion about Two Archaeological Facts.....	184
<b>Heike Liebau, Marina Andrazashvili</b>	
Caucasian/Georgian Audio Recordings of Prisoners of War in German Camps_(1915-1918) .....	185
<b>Maia Lomia, Ramaz Kurdadze, Ketevan Margiani, Nino Tchumburidze</b>	
The Issue of Chronological Precedence of Double Negation: The Relation between the Literary Georgian and the Dialects of the Georgian Language .....	185
<b>Tamar Lomtadze, Giorgi Gogolashvili</b>	
The Status of Judeo-Georgian: The Significance of the Issue .....	186
<b>Giorgi Macharashvili</b>	
Autocephaly and Ecclesiology .....	186
<b>Hirotake Maeda, Tamar Lekveishvili</b>	
On the Life of Kaikhosro Saakadze, Brother of Giorgi Saakadze .....	187
<b>Venera Makaryan, Ani Avetisyan</b>	
The Manuscripts Related to Dagestan: History, Language_(Arabic Script Manuscripts Collection of the Matenadaran).....	187

<b>Shorena Machakhadze</b>	
The Creativity of Niaz Zosidze and the Peculiarity of the Genre <i>Nonfiction</i> .....	188
<b>Neli Makharadze</b>	
Greek Lexeme of an Unknown Etymology ἀβέλτερος and Its Kartvelian Parallels .....	189
<b>Gor Margaryan</b>	
Xalay, Ğala and Ķalan: Discussing the Dedieval Tax Terms .....	189
<b>Parmen Margvelashvili</b>	
For the “Incompleteness” of Rustaveli’s Text.....	190
<b>Magometbashir Matiev</b>	
Ethnographic Realities in the Ingush Nart Epic.....	190
<b>Christine Melkonyan</b>	
Evolution of Turkeu’s Foreign Policy towards Georgia (1991-2020) .....	191
<b>Lilit Meliqyan</b>	
Political and Economic Preconditions for Settlement of New Groups of Armenian Population in Kartli-Kakheti .....	192
<b>Innes Merabishvili</b>	
Why Did Rustveli Entitle His Poem as “The Man in the Tiger’s Skin”? .....	192
<b>Boris Meskhi, Sergei Lukyashko</b>	
The Caucasian Dagger in the Mirror of Culture .....	193
<b>Tamar Meskhi</b>	
Status of Jerusalem Monastery of the Cross in the First Half of the 16 <sup>th</sup> Century .....	194
<b>Saba Metreveli</b>	
A Lament of David Guramishvili ... "Where Am I Buried! The Mortal Flesh Is Rot..." The 230 Anniversary of David Guramishvili’s Death .....	195
<b>Manana Mikadze</b>	
On Branch Vocabulary Denoting Weaving, Knitting and Embroidery .....	196
<b>Nino Mindadze</b>	
Folk Vocabulary Related to Diseases_Research Source of Medical Anthropology .....	196
<b>Georgi Mirzabekyan</b>	
The Great Deft of Yerevan Vilayet of 1590.....	197
<b>Nana Mrevlishvili</b>	
Principles of the Organization of <i>Kimen-Scholium</i> in Holy Scripture Monuments_(According to the Gelati Edition of Definitions of Ecclesiastes) .....	197
<b>Tinatin Mshvidobadze</b>	
The Efficiency of the Use of Computer Technologies for the Study_of the Georgian-Caucasian Cultural Heritage.....	198
<b>Marika Mshvildadze</b>	
The Cult of Tyche-Fortuna on the Territory_of Georgia of Late Antiquity .....	198
<b>Maisarat Musaeva</b>	
Folklore in the Traditional Matrimonial Ritual Culture of the Peoples of Dagestan .....	199
<b>Maia Nachkebia</b>	
Esthetics of Amazement in Georgian Baroque Poetry .....	200
<b>Irine Natchkebia</b>	
Information about Georgia by Lieutenant Pichon (1843) .....	200
<b>Paata Natsvlshvili</b>	
A Woman with a Mustache in Ioseb Grishashvili's Poem.....	201
<b>Evgeny Nesmeyanov</b>	
About the Peculiarities of the Spiritual Kinship of the Georgian and Russian National Cultures (on the Example of the Don Region of the Russian Federation) .....	202

<b>Khatuna Nishnianidze</b>	
Real and Fictitious Time and Space of David Guramishvili: His Biography, His <i>Davitiani</i> and Ukrainian Sources .....	203
<b>Mustafa Tahir Ocak</b>	
Conservation Issue of Oshki Monastery .....	204
<b>David Okropiridze</b>	
Development of Religious Memory of the Cult of St. Nino in the Medieval Caucasus .....	204
<b>Paweł Olszewski</b>	
Georgia and the South Caucasus in the International Relations after the First World War .....	205
<b>Tamar Osidze</b>	
Biblical Allusions in <i>Lady Chatterley's Lover</i> , a Novel by D. H. Lawrence and the Problem of Their Transformation in Georgian Translations.....	205
<b>Irakli Paghava</b>	
New Data on the Circulation of Silver Coins of the Kingdom of Kartli-Kakheti in Caucasus (Two Hoards Comprising Sirma Abazis from Manavi and Kojori).....	206
<b>Mamia Paghava, Maia Baramidze</b>	
One Group of Anthrotoponyms from Shavsheti .....	206
<b>Tamar Pkhaladze, Lia Akhaladze, Nino Shiolashvili, Gvantsa Burduli, Gela Kistauri</b>	
The Truso Gorge in the Records of European Diplomats and Travelers.....	207
<b>Nino Popiashvili</b>	
Proselytism in Georgian Hagiography .....	208
<b>Marina Puturidze</b>	
For Research of the Intermediate Phase, Reflecting the Chronological Crossing of the Kura-Araxes and the Early Kurgans Cultures.....	208
<b>Maia Sakhokia</b>	
Some Morphosyntactical-Morphonological Diachronic-Typological Parallels by Range Karthvelian/Indo-European .....	209
<b>Jaba Samushia, David Khosroshvili, Gocha Ratiani</b>	
Secret Correspondence of Diplomatic Service of Georgia in 1918-1921 .....	210
<b>Anush Sargsyan</b>	
Beyond the Legends Surrounding the Name of Nerses Šnorhali: Case of the Table “Concerning the Consanguinity Degrees” .....	210
<b>Brigitta Schrade</b>	
Mixed Shrines and Holy Icons: An Icon from Svaneti in the Context of the Georgian-Cypriot Relations between the 13 <sup>th</sup> and 18 <sup>th</sup> Centuries.....	211
<b>Nana Shengelaia</b>	
The Character of the Cretan PhD Scept .....	212
<b>Andrew Shimunek, Gaga Shurgaia</b>	
A New Look at the Middle Mongol Zodiac in Georgian Transcription .....	212
<b>Tina Shioshvili, Teona Kekelidze</b>	
Transmission of "Amiraniani" in Adjarian Versions.....	212
<b>Marine Shonia</b>	
Ideas of Turkism in Halide Edib Adivar's Novel “New Turan” .....	213
<b>Gaga Shurgaia</b>	
An Ancient Practice of Christian Initiation in the <i>Life of Saint Nino</i> .....	213
<b>Liubov Solovyova</b>	
«Notes on Tusheti» as a Source on Ethnography and History of the Population of Mountainous Regions of Eastern Georgia in the Middle of the 19th Century .....	214
<b>Nato Songulashvili</b>	
Education of National Minorities in Border Regions of Georgia (40s of XX Century).....	215



<b>Ether Soselia</b>	
Multi-Membered Consonant Clusters and the Phonotactic Tendencies in Georgian.....	215
<b>Nestan Sulava</b>	
Abkhazia as Chronotopic Area of Political and Christian Culture in Georgian Hagiography.....	216
<b>Nestan Sulava, Nana Gonjilashvili</b>	
Caucasus Space in "Davitiani".....	217
<b>Nino Sulava</b>	
Colchian Language and Colchian Bronze Culture.....	218
<b>David Tinikashvili</b>	
On the Ultimate Goal of European Catholic Missionaries in Georgia and the Effectiveness of Their Means to Achieve It (17th-18th Centuries).....	218
<b>Ketevan Tomaradze</b>	
Georgian Warriors in the Wild Division According to the Kati Dadeshkeliani's Memoirs.....	219
<b>Maret Tsaroeva</b>	
On the Development of Some phonetic Phenomena during the Transition from the Hurrian to the Ingush Language.....	220
<b>Nana Tsetskhladze, Mzia Khakhutaishvili</b>	
On Some Urgent Issues Related to Digital Kartvelology.....	221
<b>Nino Tsitsishvili</b>	
Autochthonous and Indo-European Elements in Georgian Polyphony.....	222
<b>Kevin Tuite</b>	
On the Contrast between Inner and Outer Proverbs in Svan.....	222
<b>Natela Vachnadze, Helen Giunashvili</b>	
Caucasian Iberia // Kingdom of Kartli – Arena of Religious Clashes (6 <sup>th</sup> Century).....	223
<b>Giorgi Vakhtangashvili</b>	
The Role of Chai Khana in the Process of Resocialization of Displaced Persons from Karabakh in Azerbaijan.....	224
<b>Karina Vamling</b>	
Identifying the Caucasus as a Region in a Historical Perspective_A Corpus-Based Study on the Uses of the Concept "Caucasus".....	225
<b>Eka Vardoshvili</b>	
The image of Queen Tamar in Georgian and European Literature.....	226
<b>Valerian Vashakidze</b>	
The Term <i>Border</i> in the Antique Sources.....	226
<b>Khvtiso Zaridze</b>	
Realistic Nature of Georgian Hagiography.....	227

გამოსაცემად მომზადდა ივანე ჯავახიშვილის სახელობის თბილისის  
სახელმწიფო უნივერსიტეტის გამომცემლობაში

გამოცემაზე მუშაობდნენ  
ეკა თეთრაშვილი და მარიამ ებრაელიძე

---

დაიბეჭდა ივანე ჯავახიშვილის სახელობის  
თბილისის სახელმწიფო უნივერსიტეტის  
გამომცემლობის სტამბაში

0128 თბილისი, ილია ჭავჭავაძის გამზ. 1  
1, Ilia Tchavtchavadze Ave., Tbilisi 0128  
Tel 995(32) 225 04 84, 6284/6279  
<https://www.tsu.ge/ka/publishing-house>



პროექტი განხორციელდა შოთა რუსთაველის საქართველოს ეროვნული სამეცნიერო ფონდის მხარდაჭერით [გრანტის ნომერი CS-II-22-223]

The project was supported by Shota Rustaveli National Science Foundation of Georgia (SRNSFG) [grant number CS-II-22-223]



პროექტი განხორციელდა შოთა რუსთაველის საქართველოს ეროვნული სამეცნიერო ფონდის მხარდაჭერით [გრანტის ნომერი CS-II-22-223]  
 The project was supported by Shota Rustaveli National Science Foundation of Georgia (SRNSFG) [grant number CS-II-22-223]

საერთაშორისო კავკასიოლოგიური კონგრესი  
 INTERNATIONAL CONGRESS OF CAUCASIAN STUDIES



საერთაშორისო კავკასიოლოგიური კონგრესი  
 INTERNATIONAL CONGRESS OF CAUCASIAN STUDIES



თბილისი 2022 3-5 ოქტომბერი  
 TBILISI 2022 October 3-5