

10 October

Hall I, Section I, Session I

Beka Kvatchadze, Ivane Javakhishvili Tbilisi State University

Shahabedin-Pasha, military and political figure with Georgian origin in the company of Mehmed II

During the 16th to 18th centuries, several military and political figures of Georgian origin are known in the political life of neighboring Islamic states. Historical accounts highlight the considerable contributions of Georgians in Egypt and Iran, with the Ottoman Sultanate—having extensive interactions with Georgia—being no exception. Notably, many Georgian political figures were prominent at the Ottoman court, particularly during the 17th and 18th centuries. However, little is known among Georgian scholars about Şehabeddin, a Pasha of Georgian origin who served in the 15th century. European (Hungarian, Burgundian, and German) and Ottoman sources from that era indicate that he was a key member of Sultan Mehmed II's inner circle and played an important role in the political events of the Sultanate.

The mentioned Pasha is significant for several reasons. Firstly, one Ottoman source notes his Georgian origin, and he is recognized as Georgian in various authoritative scholarly works. His involvement in major historical events, such as the Varna campaign (1440-1444) and the conquest of Constantinople (1453), further enhances his relevance. He also held several important positions at the Sultan's court, including Beylerbey of the Balkan region, Rumelia. However, historians indicate that Georgian historiography has largely overlooked Şehabeddin-Pasha, highlighting the urgent need for further research on his contributions.

The main challenge in studying Şehabeddin-Pasha's career is the scattered nature of information across Hungarian, French, Ottoman, and Byzantine sources, as well as various works and scholarly articles from that era. Gathering these data and accurately reconstructing the chronology or other aspects of his work is a significant undertaking. The primary aim of the proposed research will be to describe the chronology of his career and determine his role in the Hungarian-Ottoman wars, the preparation of the Varna campaign, and the attack on Constantinople. To achieve this goal, it will be crucial to examine sources from the mentioned period, study the aforementioned events, and collect all available data on Şehabeddin-Pasha.

This report will be significant as it will introduce the Georgian scientific community to another influential military figure of Georgian origin who served at the Ottoman Sultanate's court. Notably, during the 40s and 50s of the 15th century, there are few other historical figures of Georgian origin in the Ottoman Empire. The findings of this research will be valuable for further studies on the relations between the Ottoman Empire and Georgia in the Middle Ages. Additionally, it will provide the Georgian academic community with insight into another Georgian figure associated with the ruler of a powerful Islamic empire.

**Apolon Tabuashvili, Ivane Javakhishvili Tbilisi State University / Korneli Kekelidze Georgian
National Centre of Manuscripts
Foreign Policy of Erekle II in the First Years of the Russo-Ottoman War of 1787-1791**

At the beginning of the Russo-Ottoman War of 1787-1791, the Imperial Court of St. Petersburg withdrew its military forces from Georgia. As is known, parallel to the Russian army withdrawal from Georgia, General-in-Chief Grigory Potemkin asked Erekle II to join him in the fight against the Ottomans. The Georgian king refused. It is also known in historiography that at that time Erekle II signed a “peace and friendship” treaty with the Ottomans without the Russian consent.

Only basic information is known about the preparation and signing of the mentioned agreement. According to the documents preserved in the archives of Russia and Turkey, it is possible to determine the details of the issue under discussion.

The Georgian-Ottoman agreement of 1788 is referred to in the report of General Peter Tekeli of March 29, 1789. The report is preserved in the Russian State Military Historical Archive (ЦГВИА, ф. 52, Оп. 1/194, д. 516, л. 79-83). Regarding the same issue more information is preserved in the documents collected in the Presidency of the Republic of Turkey Directorate of State Archives Ottoman Archives (BOA, Fund Code HAT, document 22/1023; Fund Code HAT, document 24/1220; Fund Code HAT, document 24/1221; Fund Code HAT, document 1383/54684; Fund Code HAT, document 1383/54714; Fund Code AE.SABH.I. document 19/1654 etc).

Documentary material reveals that Erekle conducted negotiations with the Ottoman Empire secretly from the Russians. He met Ottoman representatives near the border on September 2, 1788. The representative of the Ottomans arrived in Tbilisi from Constantinople on December 20. As a result, the Georgian-Ottoman agreement was ratified.

In the above-mentioned historical documents, we find important information about the demands put forward by the persons and parties involved in the negotiations also the details of the agreement that was reached.

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**Nodar Grdzelishvili, The Center for Studying Productive Forces and Natural Resources of Georgia
Georgian Technical University
The Political and Economic Situation of Georgia according to the Records of Catholic Missionaries
(17th-18th cc.)**

The purpose of this article is to find out the political and economic situation in Georgia in the 17th-18th centuries according to the records of the Catholic missionaries.

The activity of Catholic missionaries in Georgia has a history of about six centuries. During this period, the fruitful and versatile activity of missionaries played a great role in the political, economic and cultural life of Georgia.

In the article, attention is especially focused on determining what the political-economic situation was like in the regions of Georgia at that time.

Murman Papashvili, Ivane Javakhishvili Tbilisi State University
Catholicos-Patriarch of Georgia Anton I and Catholicism

Based on new Vatican archival materials, the article raises the following questions: What factors and purpose determined Anton I's adoption of Catholicism? How did the patriarch try to prove the truth of Catholicism? What measures were taken by anti-Catholic churchmen and the Royal authorities in relation to Antony and the Catholics? Did Anton I remain faithful to Catholicism to the end?

The presented topic acquires special social relevance in the process of the search for Georgian-European identity and the activation of inter-confessional dialogue.

The study of the problem of inter-denominational relations is set in the paper.

The research methodology is based on the principles of historicism, the methods of critical analysis of sources, content analysis and systematic analysis.

As a result of the research, the following conclusion was obtained:

1. In the 30s-50s of the 18th century, Catholicism in Georgia achieved unprecedented success. The Capuchin mission, which operated in Tbilisi, Gori, Kutaisi and Oni, found special support from the Georgian secular and religious elite. King Alexander V of Imereti (1720-1752), Catholicos-Patriarch of Western Georgia Vissarion (1742-1769) converted to Catholicism; 1737-1741 the Catholic Christopher Orbeliani was the bishop of the Diocese of Tbilisi and was in a way the predecessor of Anton I; in 1749, a beautiful stone church and monastery of Italian architectural style were built in Tbilisi. In 1725-1748, 6 Georgians were educated at Propaganda College, 3 of whom defended their thesis in philosophy and theology. Until 1755, 60 Georgian princes and ten high-ranking Orthodox clergy accepted Catholicism. There were 15 thousand Catholics in Georgia. Of these, 3 thousand were in Tbilisi. All this was crowned by the Catholicos-Patriarch of Georgia, Anton I the Great (1744-1756; 1764-1788), who converted to Catholicism in 1754, which was an unprecedented event. It was actually the day before the unification of churches.

2. Anton I had open contacts with Catholic missionaries. He secretly professed his Catholic faith before the prefect of the Capuchin Mission in Gori, Girolamo da Norcia, which suggests that he was a member of the Basilian Order. Anton I's conversion to Catholicism was prompted by his inner conviction, and not by the recognition of superiority of Catholicism. For him, Catholicism meant a return to the fullness of Christianity, that is, in the words of Anton, "whoever wants to be saved must fully accept and defend the Catholic faith." For him, conversion to Catholicism did not mean a break from Orthodoxy, but for the patriarch it was a discovery of himself in Christ and Christianity of the time of the first seven world church councils, in order to participate in the creation of a new religious and cultural tradition, i.e. the implementation of the union. To this end, he attempted to create a debate between the conservative clergy and Catholic missionaries in order to demonstrate the superiority of Catholic theology, justify his decision, and increase his influence.

3. Anton I's Catholicism set in motion all the internal and external anti-Catholic forces. First of all, the Georgian clergy was concerned about the patriarch's support for the doctrine of celibacy. King Teimuraz II, initially neutral towards Catholics, saw in Anton's actions his desire for ecclesiastical autocracy in alliance with the Pope. Perhaps the king was afraid that this power would take away his throne, for which Anton I had legal grounds. As a result of all this, Anton I was removed from the throne (1755), the Catholics in Tbilisi and Gori were deprived of their churches, and the missionary activity was banned. This failure was largely due to the opposition of conservatives.

4. The return of Anton from Russia by Tsar Irakli II (1763) also marked the beginning of the difficult diplomacy of his European policy. During the second period of his patriarchate (1764-1788), Anton retained his pro-Catholic position to the end and remained true to his vow, despite his return to the bosom of Orthodoxy. According to our version, Anton's repentance was dictated not by the fact that he had betrayed Orthodoxy, but by the desire to return to his homeland and continue the reforms he had begun. It is noteworthy that Anton died in the hands of Catholic fathers as doctors.

The results obtained will be of key importance in studying the history of confessional relations between Georgia and the Holy See.

Jondi Khukhia, Ivane Javakhishvili Tbilisi State University
The Birth of Spanish Inquisition in the Context of the Phenomenon of Reconquista

For more than two centuries, the Inquisition was understood as tribunals, the number of victims, the methods of punishment, torture, cruelty, conviction, as well as other issues, but there is no single, myth-unsaturated position of what the Inquisition really was. The word Inquisition is no longer used in the singular, but it is divided into different phases, such as: Episcopal (12th c.), Orders (13th-15th centuries), Venetian Doges (1249-1289), Spanish (1478-1834), Roman (1542; the Roman Inquisition was transformed into a congregation of the Holy Chamber in 1588). The purpose of our research is to study the peculiarities of the Spanish Inquisition, which was created to address the difficulties that arise in the conditions of coexistence of Christians, Jews, and Muslims.

In the first decade of this century, in historiography the research and study of the Spanish Inquisition by Spanish and foreign historians was large-scale. This problem is still being discussed in special literature. This is also due to the fact that for every person, Spain, along with other famous names, is associated with the Inquisitors. Moreover, the polemic that emerged 25 years ago, when the establishment of the Inquisition Court against the newly converted Jews was regarded as the beginning of anti-Semitism by the Spaniards, is still the subject of controversy. The paper also has its relevance to the fact that this problem has never been covered in Georgian historical scientific literature.

From the second half of the 14th century, the situation between representatives of three different religions on the Pyrenees Peninsula became much tenser than ever. Castile, although there was still no Inquisition at that time, was no less prominent than other kingdoms with a common Christian spirit and excitement. At the end of the 14th century, in Spanish cities dissatisfaction with the Jews became universal. The incitement to anti-Jewish action is linked to Archdeacon Fernan Martinez. In the summer of 1391, the population disturbed by economic hardship in Seville, Cordoba, Valencia, Barcelona and other cities rebelled and attacked the prevailing classes, including the Jews. Some were killed, and some were forcibly converted to Christianity. Many of the converts decided to remain Catholic, the main reason for this was social benefits, in particular, the taxes for foreigners (Jews and Muslims) in Christian kingdoms were much greater. In the Spanish society, there was a suspicion of the "secret Jewry" of the converts, which led to the start of the Inquisition.

The research methodology relies on the principles of scientific objectivity and historicity. A chronological discussion of the time of the events to be analyzed gave us the opportunity to take into account how the practice of using the Inquisition in specific historical conditions changed. The method of Psycho historical analysis helped us to understand the phenomenon of Reconquista in the context of the birth of the Spanish Inquisition.

Apparently, at the initial stage (before the official establishment), unlike other European states, the Spanish Inquisition did not take severe forms. Among other reasons, this was also due to the fact that the sects in Europe would hardly penetrate the Spanish kingdoms. Although the Moriscos and Conversos became one of the main targets of the Inquisition from the 14th century; however, the Inquisition Tribunals against them were launched only after 1478. This was preceded by the marriage of Isabella I of Castile and Ferdinand II of Aragon on October 19, 1469. Juan of Aragon and Archbishop Carillo had a lot of contribution in this case. It is noteworthy that in the light of many candidates, Isabella chose Ferdinand, which laid the foundation for the unification of the Kingdom of Castile and Aragon and the future hegemony of Spain. The creation of Spanish national unity through the Roman Catholic faith became the main concern of Catholic monarchs. In parallel with the political struggle, the Inquisition became a powerful weapon of battle for them.

Hall I, Section I, Session II

Levan Jikia, National Archives of Georgia 1924 Anti-Soviet National Uprising and Political Repressions in Georgia

The research topic: The anti-Soviet national uprising of 1924 covered most regions of Georgia. The Soviet authorities through agent-informants had information about the impending uprising. On August 28, 1924, Epipane Kvantaliani, Chairman of the Georgian Extraordinary Commission sent the notification to the Extraordinary Commission of Adjara, the Extraordinary Commission of Abkhazia, and all the heads of politburos that the anti-Soviet political parties intended to organize an armed demonstration against the Soviet government. Accordingly, E. Kvantaliani allowed the above-mentioned bodies to carry out mass repressive measures, and to act together with the district committees of the Communist Party of Georgia (Bolsheviks), the information with coded texts was to be reported to the Special Commission of Georgia. The rebels indeed managed to defeat the local Soviet authorities in several places, however, they were not able to withstand the pressure of the opponent's superior forces and were defeated. After the failure of the revolt, unprecedented political repressions were launched throughout the country. In addition, various forms of repression were applied: unjustified shooting, arrest, exile to Russia, confiscation of property and expulsion from the place of residence, compulsory labour.

Arbitrary shootings became so massive that the prosecutor of Western Georgia – Mr. Gabunia called on local government representatives to refrain from similar actions. It is true that the attempt of the arrested to escape was named as a reason for the arbitrary shootings indeed, however, based on the abundance of facts, this seemed unconvincing.

Although the archives (National Archives of Georgia, Archives of the Ministry of Internal Affairs of Georgia) preserve the lists of those shot in 1924, it should be noted that their number requires clarification, as the shots recorded in separate documents do not appear in a unified list. The representatives of the local government tried, as much as possible, to cover up the facts of the arbitrary shooting and thereby avoid responsibility. Through our research, we can claim with certainty that in 1924 the government executed at least 1,063 people (this figure will most likely increase in further research).

The people who were exiled to Russia were in the worst conditions. They could not withstand the climatic conditions and demanded to be transferred to the southern regions of Russia, however, to no avail. Many

of them even suffered from mental disorders because they had to stay in concentration camps with those convicted of serious crimes.

Those who were evicted from their places of residence would wander in the forested gorges (the process lasted for months and the winter was coming), and many of them could not even find shelter at their relatives', as universal fear had been instilled among refugees (perhaps association with a rebel would cost dear to anyone).

Each of these facts will be discussed in detail.

Relevance: Although many researchers have touched upon the repressions used by the Soviet government in suppressing the 1924 Uprising, we believe that this issue has not been completely studied to date. Without this, the assessment of the 1924 Rebellion as an event will not be complete.

Problem. Our goal is to fully represent all the methods of repression implemented by the authorities after the suppression of the 1924 Uprising (shooting, arrests, exile from the country, confiscation of property, expulsion from the place of residence, sending people forcibly to work, etc).

We would like to draw special attention to the difference between the repressions in Western and Eastern Georgia.

Method: The methods of systematic analysis and content analysis were used in the research.

Conclusion: After the suppression of the anti-Soviet national uprising of 1924, Georgia was engulfed by unprecedented political repressions. As a result of studying and analyzing dozens of archival documents, we came to the following conclusion:

The number of those who were shot is much higher than the figure recorded in the so-called unified list and much lower than what was recorded in emigrant Georgian literature. Based on our research, we state that the government executed at least 1,063 people;

After the suppression of the rebellion, the authorities resorted to various methods of repression (shooting, arrests, exile, confiscation of property, expulsion from the place of residence, forced labour.

The method of repressions in East and West Georgia was different, we mean expulsion from the place of residence, which had not been observed and recorded in West Georgia.

Malkhaz Matsaberidze, Ivane Javakhishvili Tbilisi State University
Erich Obst on the Rebellion of 1924 and Geopolitics of Georgia

The research problem: The paper analyses the works of German geographer and geopolitician, Erich Obst (1886-1981), written on political affairs of Georgia. He travelled to Georgia in the Autumn of 1924 and witnessed the local situation after the rebellion. In December of the same year, he published an article in the "Journal of Geopolitics" under the title: "Georgia – A Geopolitical Study". Besides, in 1925 he published "The Russian Sketches", with several chapters also dedicated to Georgia.

Actuality of the problem: Erich Obst is a Western scholar, who revealed the truth on Georgia under the Soviet occupation. His article was an important support to the Georgian political emigration groups. This is attested by the fact that after 40 years, in 1964, his article was translated into Georgian and was published in the immigrant journal "Kavkasioni". Besides, the Georgian emigree groups paid special attention to the then emerging discipline – geopolitics. Viktor Nozadze (1893-1975) applied methods of geopolitics in his several works, among them the most noteworthy is the article "For the Geopolitics of Caucasus (A Struggle for Oil)", published in 1930.

Problem: The work of Erich Obst, published in 1924, is widely known in Georgian scientific literature. Its 1964 translation has been published several times since the 1980s, although his biography is less known,

just like some of his other major essays on Georgia. The presented article aims to fill in this gap. First of all, it addresses various chapters dedicated to Georgia, which are included in his book published in 1925. The study also reveals the significance of Erich Obst's works in the formation of the Georgian geopolitical school.

Method: The main method of the research is content analysis, addressing the works of Erich Obst, supplemented by the method of biographical analysis.

Conclusion: The paper uncovers the scientific work of Erich Obst. He is one of the representatives of the German geopolitical school, however, it should be stressed that he did not serve the interests of the Nazi Germany. Reflection of his works reveals that during his scientific activities he never returned to the topic of Georgia after 1924-1925. Nevertheless, through his two works published during these times, he made a significant contribution to uncovering the truth on Georgia under the Soviet occupation. The presented factual materials and elaborated conclusion could be used for the study of the Soviet history of Georgia, and that of the 1924 post-rebellion period. It also adds to the study of the formation of the Georgian geopolitical school in the 1920s and the 1930s.

Sergo Vardosanidze, Tbilisi Theological Academy and Seminary **Catholicos-Patriarchs of Georgia and the Relations between the Highest Officials of the State in the 30s and 40s of the 20th Century**

Research topic: The 1930s and 1940s mark the most challenging period in the history of the Orthodox Apostolic Church of Georgia. Georgia finds itself within the confines of the Soviet Empire, undergoing what are commonly referred to as Stalinist experiments: a) industrialization, b) collectivization, and c) cultural revolution. During this time, religion is viewed as “the opium of the people”, leading to the implementation of aggressive atheist policies, including terror against clergy, the closure of churches and monasteries, and anti-religious propaganda.

Relevance: Certain issues regarding the relationship between the Bolshevik government and the Orthodox Apostolic Church of Georgia in the 1930s and 1940s still require further study. From this perspective, it is intriguing that during this period, there was a dual attitude among the leaders of the Orthodox Apostolic Church of Georgia towards the top officials of the government.

Issue: The Bolshevik government aims to establish the Soviet Empire as a nation of mass atheism by 1935-1936, a goal met with significant resistance. Consequently, they began to replace the unruly clergymen with those who were loyal to the government, in other words, to substitute the struggling church with the Stalinist church. These newly elected clergy members cooperated with the secular government, aiding in the suppression of perceived counter-revolutionary activities, while also attempting to legitimize the government in the eyes of believers, purportedly in the national interest. The Catholicos-Patriarch of Georgia, Christophorus III, with the backing of secular authorities, assumed leadership of the Church of Georgia and maintained a close relationship with the chairman of the Tsak of Georgia, Pilipe Makharadze. At Makharadze's request, in 1930 Christophorus III published a letter in the newspaper “Communist” denouncing the Pope and the Anglican Church, as well as their attempts to intervene into the actions of the Soviet Union. Simultaneously, in a confidential letter, he sorrowfully informed Pilipe Makharadze about the severe persecution and harassment faced by the Church of Georgia and its clergy. The same pattern continued during the tenure of Catholicos-Patriarch Kalistrate (Tsintsadze) from 1932 to 1952. During this time, authorities executed his daughter, as well as the son of the deacon serving as the secretary of the Holy Synod, later known as Kutateli Metropolitan Naumi (Shavianidze). Subsequently, the authorities

confiscated the churches of Metropolitan Varlaam (Makharadze) and sent hundreds of clerics into exile. Despite these hardships, he sent letters of gratitude to Joseph Stalin and the First Secretary of the Central Committee of Georgia, Kandid Charkviani.

Method: The method of content analysis and the method of summary analysis of the text were used in the research.

Conclusion: In the 1930s and 1940s, the relationship between the Georgian Orthodox Apostolic Church and the Soviet government entered a new phase. The Catholicos-Patriarch of All Georgia, Kalistrate's lifelong dream was to meet the "Great Leader of the People" at least once. Stalin communicated with the leaders of religious associations in the Soviet Union through General Georgii Karpov, Chairman of the Council of Religious Affairs of the USSR. All of these actions affirmed the complete suppression of religion and the dominance of communist ideology.

**Zviad Tkabladze, State Agency for Religious Issues
Repressions on Religious Grounds in Soviet Georgia
(According to the MIA Archives)**

Research topic: The subject of our research is a review of the project of 2022 State Scientific Grant Competition for Fundamental Research (NFR-22-21090) – "Repressions on Religious Grounds in Soviet Georgia (according to the data of the Ministry of Internal Affairs archive)" funded by the "Shota Rustaveli National Science Foundation of Georgia", which is carried out at the initiative of the State Agency for Religious Issues in cooperation with the archive of the Ministry of Internal Affairs of Georgia. The fate of the repressed persons shows the tragic consequences of the Soviet Union's imperial decisions for ordinary people. The issue of Soviet repression is one of the unexplored areas not only in Georgian scientific literature, but also in the scientific literature of post-Soviet countries. In this regard, the cases of thousands of repressed clerics, preserved in various archives, are particularly interesting. The conference theme provides coverage of the research carried out by a group of researchers on religious repressions and repressed clerics in Georgia during the Soviet period (1921-1991). After the annexation of Georgia (1921), the "Red Terror" and pursuing an atheistic religious policy against all denominations operating at that time began actively: hundreds of cult buildings, religious schools were closed, persecution of clerics of Orthodox, Catholic, Armenian-Apostolic, Christian-Protestant, other Christian confessions, as well as Jewish and Islamic communities on religious motives began with special cruelty. Anti-Soviet and counter-revolutionary agitation-propaganda and other kinds of accusations were used as the basis for the persecution of clerics. The information about the clerics who were punished by three categories of punishment - shooting, imprisonment and exile - was processed.

Topicality: The research is relevant in the sense that, although fragmentary materials on the problems of Soviet repressions are periodically published in scientific literature and media, the society is faced with an urgent need to investigate the important data about the victims of repressions stored in the archives, which for a long time was closed to outside eyes, and the descendants of the repressed, in many cases, still do not know why their ancestor was imprisoned or shot. The study is particularly distinguished by the fact that the materials presented in it refer to all the repressed confessions and religious denominations in Georgia during the Soviet period in a complex manner, the materials about which are preserved in the archive of the Ministry of Internal Affairs.

Problem: An important part of the research was to analyze the Soviet propaganda accusations against the clergy and present the real picture based on the obtained materials. During the research, it became necessary

to accurately identify and determine the surnames and names, religious rituals, customs, titles of different denominations and Soviet terminology. The task of the research is to create a complete database of persons repressed on religious grounds, for the purpose of their rehabilitation.

Method: The scientific work is based on the theoretical methodology: analysis, synthesis, comparison of the cause-and-effect relationship, searching and processing of various documents in the archive of the Ministry of Internal Affairs (resolutions, data on repressed persons, questionnaires). The research includes the religious affiliation of the person, his/her role in the religious life of that period, the charges brought against him/her, establishing a connection between the accusation and reality based on the interrogation reports, the dates of arrest, trial and punishment, and interesting moments of the life of the repressed clergy. The research of the materials, interrogation protocols, acts and various records in the archive was carried out; the religious affiliation of the object (person) of the Soviet legal persecution and the validity of their religious status were established. By comparing and checking the indictment and other documents, religious motives were revealed in the charges brought against the detained clerics during their arrest, and whether or not the mentioned persons were repressed due to religious charges.

Conclusion: As a result of working on the research topic, clerics of different denominations repressed in different years under the Soviet rule were revealed, thus once again confirming the colossal scale of repressions. The results of the research will be interesting not only from a scientific point of view, but also for raising public awareness of the Soviet repressions. It will also be useful for people interested in Georgian history, religion, or state policy studies. The material to be published as a book, upon completion of the project, will be very difficult to understand emotionally - how people were exiled and shot because they believed in God.

Tengiz Simashvili, Yakob Gogebashvili Telavi State University
Udis Living in Kakheti - History and Modernity
(According to Archival Materials)

Research topic: Through the research and analysis of archival materials, was conducted the study of the history of the ethnic minority - the Udis, living in the village of Zinobiani in Kvareli Municipality in Kakheti.

Relevance: It concerns the history of the Udi people who settled in the territory of Kakheti. The Udi people live in Zinobiani Village of Kvareli Municipality. They are considered one of the smallest ethnic groups in the Caucasus. The Orthodox Udis living in the village of Zinobiani are from Azerbaijan, from the then village of Vartasheni of Nukhi mazra. The Udis' ancestors avoided frequent attacks by the local Muslim population and moved to Georgia in 1922.

The problem: In the majority of modern works dedicated to Caucasian Albania and the Udi population, one can clearly feel the tendency. In the recent period, the interest in the history of the Udi population living in the territory of Azerbaijan and Georgia has been especially intensified by the representatives of the relevant field.

Issues of the origin, ethnic and cultural identity, religion of Caucasian Albania and its inhabitants are taken into the status of the state policy of modern Azerbaijan. Armenian scientists have sharply different views from Azerbaijanis regarding the origin and religious affiliation of the Udi population, which formed the state of Caucasian Albania.

Our goal is to study the prerequisites for the migration of the Udi population living in Kvareli Municipality to Georgia, and the history of Zinobiani Village during the Soviet period.

Method: In order to solve the problem posed in the research process - Udi people living in Kakheti - history and modernity (according to archival materials), we searched for unknown archival materials.

In the research process, we used comparative, historical-retrospective, chronological and other methods of historical research.

Conclusion: The hitherto unknown archival materials found in the research process supplemented the existing knowledge about the history of the village of Zinobiani and the people living there. The study will be useful for specialists interested in the issue and representatives of the general public.

Hall I, Section I, Session III

David Brandenberger, University of Richmond (USA)

Why did Stalin Rewrite the Transcaucasian Chapter of the Bolshevik Party's Prerevolutionary Past? (A Case Study on the Editing of the 1938 *Short Course*)

At the height of the purges in the summer of 1938, Joseph Stalin spent several weeks rewriting the most important book in the Soviet ideological canon, the *Short Course on the History of the All-Union Communist Party (Bolsheviks)*. After this book was published that fall, it became compulsory reading for Soviet citizens in all walks of life between 1938 and 1956. As important as the *Short Course* was to Stalin-era ideology, however, surprisingly little has been published about the writing of this volume.[1] Only in 2014 did Mikhail Zelenov and I begin a comprehensive effort to publish archival documents associated with the *Short Course* and only in 2019 did we succeed in releasing a critical edition of the text in English.[2] A Russian-language critical edition still awaits publication in Moscow.

In Stalin's editing of the *Short Course*, the dictator altered the official Bolshevik narrative on dozens of issues, ranging from the history of the October 1917 Revolution to industrialization, collectivization and the purges. He also altered the way in which party history addressed issues like internationalism, institutions like the Comintern and propaganda even including his own personality cult.[3]

This paper outlines on how Stalin rewrote Transcaucasia's prerevolutionary place in party history in 1938. As is well known, Transcaucasia played a large role in both party history and early Bolshevik historiography. Much of this narrative was systematized by L. P. Beria in 1935 in his notorious book about the prerevolutionary Transcaucasian underground.[4] And Beria's history formed the basis for the prototype *Short Course*'s narrative on the Transcaucasus that E. M. Iaroslavskii and P. N. Pospelov prepared for Stalin between 1937 and 1938.

Fascinatingly, archival documents reveal Stalin to have taken a strong disliking to this prototype and to have rewritten much of the *Short Course* during the summer of 1938, cutting almost everything about the Transcaucasian revolutionary movement from the first chapters of the book. Archival documentation also reveals Stalin to have revised the text's regional narrative on the revolutions of 1917, as well as its account of how the Bolsheviks consolidated power and built a centralized command economy in what would become in 1936 the Socialist Republic of Georgia. Entitled "Why did Stalin Rewrite the Transcaucasian Chapter of the Bolshevik Party's Prerevolutionary Past? (A Case Study on the Editing of the 1938 Short Course)," my conference paper will catalog Stalin's editorial changes and provide analysis explaining his rationale for transforming the Transcaucasian aspects of party history.

(406 words)

NOTES

[1] For early work, see N. N. Maslov, “‘Kratkii kurs istorii VKP(b)’—entsiklopediia kul’ta lichnosti Stalina,” *Voprosy istorii KPSS* 11 (1988): 51-67; S. V. Sukharev, “Predtecha ‘Kratkogo kursa’ v litsakh i dokumentakh,” *Voprosy istorii KPSS* 8 (1991): 110-120; I. V. Stalin, *Istoricheskaia ideologiia v SSSR v 1920-1950-e gody*, vol. 1, *1920-1930-e gody*, ed. M. V. Zelenov (St. Petersburg: Nauka-Piter, 2006).

[2] *Kratkii kurs istorii VKP(b): Tekst i ego istoriia*, eds. M. V. Zelenov and D. L. Brandenberger, 2 vols. (Moscow: ROSSPEN, 2014-); *Stalin’s Master Narrative: a Critical Edition of the Short Course on the History of the Communist Party (Bolsheviks)*, eds. David Brandenberger and Mikhail Zelenov (New Haven: Yale University Press, 2019).

[3] See, for instance, David Brandenberger, “Stalin’s Rewriting of 1917,” *Russian Review* 76:4 (2017): 667–689; David Brandenberger, “The Fate of Interwar Soviet Internationalism: A Case Study of the Editing of Stalin’s 1938 Short Course on the History of the ACP(b),” *Revolutionary Russia* 29:1 (2016): 1-27; David Brandenberger and M. V. Zelenov, “Stalin’s Answer to the Nationality Question: A Case Study in the Editing of the 1938 *Short Course*,” *Slavic Review* 73:4 (2014): 859-880.

[4] L. P. Beria, *K voprosu ob istorii bol’shevistskikh organizatsii na Zakavkaz’e* (Moscow: Partizdat, 1935).

Catriona Kelly, Trinity College, University of Cambridge, UK, British Academy, London (The National Academy for the Humanities)

Cinema from the Republics in the Late Soviet Period: The Archival Trail

The proposed paper will address the management of film production between 1953 and 1991, and particularly between 1963 and 1985, the period when the chief regulatory bodies were Goskino Moscow and the cinema committees in the republics, along with the Party hierarchy, from studio-level organisations (*pervichnye yacheiki*) up to the Central Committee. It will focus on a number of cases where the relationship between the republics and the centre entered moments of crisis: two (in Latvia and Moldavia) where hostility towards a studio’s activities came from the republic itself, and two (in Estonia and Georgia) where the hostility emanated from the centre. While the history of Soviet cinema is usually written with reference to rather a narrow range of archival documents (particularly, different variants of the ‘literary scenario’ and shooting script, plus, sometimes, in-studio discussions), consulting the Party record provides illuminating supplementary materials about the labyrinthine processes by which film production was managed after Stalin, the ‘Kremlin censor’, disappeared from the scene.

Stephen Lovell, King’s College London
Soviet Single-Candidate Elections: How and Why?

The Soviet Union invented and institutionalized a system of single-candidate elections. This practice would have been considered an absurdity in late tsarist Russia, let alone in more liberal political systems. How did single-candidate elections to the newly formed Supreme Soviet come to be in 1937, how did they take place in the annexed Soviet territories of 1940 and 1944 and afterwards? And what can the workings of this peculiar electoral culture tell us about Soviet society and political culture in the 1950s and 1960s? The paper will draw on material from Latvia and elsewhere.

Timothy Blauvelt, Ilia State University / American Councils
“Clan” Conflict in the Georgian and Transcaucasian Secret Police – 1921-1939

Combining published biographical and documentary sources with new archival materials from the Georgian Party and KGB archives, this paper reexamines the intersection of the institutional, individual, and network interest and motivations at play in a series of clashes and confrontations that took place between officials of the Georgian secret police (GruzGPU/NKVD) and the Transcaucasian secret police (ZakGPU/NKVD) in the 1920s and 1930s. Its aim is to gain an insight into the workings and internal politics in the security services in the early Soviet periphery in order to better understand the role of informality, networks, and inter-network conflict in the first decades of the Soviet state.

Constantin Iordachi , Central European University PU
From Comparative to Transnational History: New Approaches to the Shared History of Central and Eastern Europe

This paper critically presents new approaches to the shared/entangled history of Central and Eastern Europe. The main emphasis will be on the comparative method and its application to historical research; and on new transnational approaches to the shared/entangled past of Central and Eastern Europe, with a focus on the history of the Balkans and of the Caucasus, as relevant case studies.

David Jishkariani, Maw Weber Foundation – Georgian Branch office
Crafting Georgian History Textbook: Insights from Simon Janashia’s Personal Archive

In 1943, during World War II, a Georgian history textbook was published for secondary schools. This was a significant political project, and the First Secretary of the Georgian Communist Party, Kandid Charkviani, sent copies to Moscow, to the Kremlin, to Stalin. Two years later, in the autumn of 1945, Joseph Stalin read the book while on vacation and became well acquainted with its contents. He had “remarks” and requested Charkviani to arrange a meeting with the authors of the textbook.

Kandid Charkviani, Niko Berdzenishvili, and Simon Janashia – all participants in this discussion – left behind documents and memories about the conversation and the topics discussed. Despite this, the National Archives of Georgia contains personal letters in Simon Janashia’s collection that depict the working process on the book, the sense of fear among the historians, the conflicts, and the influence over the narrative of the textbook exerted not only by Joseph Stalin but also at the regional level by Kandid Charkviani.

The historians were under immense political pressure to create a narrative that satisfied both official policy and political actors. This situation led to compromises between professional integrity and political demands. The entire process highlights the significance of the textbook to the political elite.

Hall I, Section I, Session IV

Maka Kvaratskhelia, National Archives of Georgia

Living Conditions of Tbilisi Residents and the Concept of Private Property in the First Years of the Establishment of the Soviet Government

After establishing the Soviet government in Georgia, on February 25, 1921, the revolutionary committee of Tbilisi began solving the housing issues by municipalizing real estate. The government of the Democratic Republic of Georgia was unable to carry out construction and repair works in the capital due to the accompanying economic crisis, inflation, war and other conditions. Consequently, the housing issues in Tbilisi were quite troublesome and difficult. They represented one of the most crucial spheres for the Soviet government, and from the first day, the Tbilisi government started the so-called Housing Triad, and after a while, the housing department. The housing department of the Tbilisi city government, in cooperation with the city militia, intensively revised the population's living conditions to ensure their dense settlement and also requisitioned and confiscated apartments with the help of the housing department and the militia.

In the first years, the housing policy of the Soviet government hardened the life of Tbilisi's residents, and one can even say, made it unbearable. In most cases, the living environment of an ordinary citizen did not meet even the most basic conditions. The government ignored the pleas of the population and all kinds of requests to ease the conditions. All this took place against the background of total surveillance, repressions, slandering or intimidation. The Soviet government was equally unfair to the Tbilisi population, hotel owners, entrepreneurs, and merchants. Exceptions were only government officials and "comrades-in-arms". The chronological framework of the topic is from February 25, 1921, to the period of the most active repressions of the Soviet government, 1937-1938, which, in the background of the difficult living conditions of the population and many injustices depicted in the research, further intensifies the expectation of a new wave of repressions.

The present paper *Living Conditions of Tbilisi Residents and the Concept of Private Property in the First Years of The Establishment of the Soviet Government* is interesting and relevant in the given chronological framework, because it represents a transition stage in the history of Tbilisi's development. In contrast to the government of the Democratic Republic of Georgia, immediately after the establishment of the Soviet government, the government's attitude toward private ownership, general property, and the living conditions of Tbilisi residents changes radically. The given period, before the start of the active housing construction campaign in the capital in the 40s-50s, can be considered the most difficult and unbearable for the population, and the period of the government's unfair attitude towards Tbilisi's residents. The research is based on hitherto unknown letters from the residents of Tbilisi, all normative documents of the Tbilisi government, which reflect the issues of housing and private property. Ultimately, the topic gives us a unified picture of the housing policy of the Soviet government. Despite its relevance, the topic is not thoroughly researched. I have not been able to find a study that collects information about the housing policy of the Soviet period.

The present paper uses documents from the Central Archives of Tbilisi and the Central Archives of Contemporary History, giving us a clear picture of the housing policy of the Soviet government based on its viscosity, variety and content. In the essay, on the one hand, the institutional changes, reorganisations, and decisions implemented by the Soviet government regarding housing issues are being analysed, on the other hand, the letters of ordinary citizens, hotel owners, traders, and entrepreneurs to the government about their reality are discussed. Such a method of research enables us to get a unified social picture, which allows

us to analyse and evaluate the situation, as well as see the government's attitude towards citizens. The real picture of housing policy in the country can be seen through the archival documents of Tbilisi. The Soviet government's approach and implementation of actions based on the examples of housing issues express the Soviet government's attitude towards society, as well as their vision of solving problems. It is also worth noting that we receive answers from the community about some peculiarities and the appearance of residential houses that have survived in old Tbilisi.

The present paper entitled *Living Conditions of Tbilisi Residents and the Concept of Private Property in the First Years of The Establishment of the Soviet Government* will be engaging for researchers/scholars interested in history and those whose families/ancestors were affected by the housing policy implemented in the country.

**Kristine Darchia, Apolon Kutateladze Tbilisi State Academy of Art
Georgian Caricature of 1960-1970s**

After the Sovietization of Georgia, beginning in 1921, but more at the start of the 1930s, when socialist realism is made official and elaborated as a hegemonic style in arts and first of all an ideology, artistic processes become entirely governed. It is at this time that the agitational possibilities of caricature come to the fore. Caricature became a powerful instrument of propaganda for managing and shaping public opinion and positions, for presenting one's own invincibility and the weakness of the opponent, or for creating an image of the enemy in people's minds. Under the conditions of coercive propaganda orders and restrictions on creative freedom, artists faced special difficulties.

In the 1960s and 1970s, the situation gradually changed from this point of view. As the totalitarian regime weakened, the visual arts were given more freedom, which manifested itself in a widening of the range of themes and a relatively bolder interest in artistic tasks in the genre of caricature. It is during this period that the possibilities of the caricature are revealed as a rather contradictory artistic phenomenon. It can be said that caricature at that time had two kinds of significance: on the one hand, as a work of art expressing the ideological position, artistic taste and creative potential of an epoch in general or of a particular author; on the other hand, as a historical source which, compared with other genres of painting, usually depicted the socio-political situation of the epoch much more intensely.

**Ketevan Mania, Ivane Javakhishvili Institute of History and Ethnology, Tbilisi State University
Soviet Propaganda and Georgian Print Media
(The First Years of Soviet Power)**

After the strengthening of the Soviet power, the issue of deepening political knowledge and agitation-propaganda came up on the government's agenda. The activities conducted in the mentioned direction were visibly reflected in the Georgian print media.

By observing the Georgian print media, the paper presents the specific measures of the Soviet government aimed at the cultural revolution: special attention was paid to the ideologizing of newspapers, their distribution, and the elimination of illiteracy for the proper circulation of ideology among the masses.

In order to deepen political knowledge, special courses are opened, retraining of teachers begins, taking care of school needs – educational materials, textbooks (the ideological and pedagogical content of books is changing), improving the material condition of teachers. The activities conducted in the mentioned direction were intensively covered in the press pages.

In order to correct the deficiencies in the field of education, various events were held: the meetings of the boards of the agitation-propaganda department and the sessions of the People's Commissariat of Education, where they discussed ways to improve the work of party schools, political circles, and political schools. The congresses of education workers were attended by delegates from different parts of Georgia and opinions were shared. The conference presented a true picture of the state of education with its positive and negative aspects, and outlined future ways to better manage education. Thus, observing the Georgian print media revealed that the press played an important role in the formation of an ideologically armed Soviet citizen.

Eter Bokelavadze, Ivane Javakhishvili Tbilisi State University
Anti-religious Propaganda of the Soviet Government Based on Visual Sources (Posters)
(70s-80s of the 20th Century)

The study of the religious policy of the Soviet government is particularly relevant in the modern Western, Russian and Georgian scientific circles. Most of the published works are based on written sources and present in detail the situation of religious communities and organizations in the Soviet state. In Western and Russian scientific literature, we also find attempts of studying the issue based on visual sources. However, as for Georgian scientific literature, the data are really poor regarding researches of both – the religious policy of the Soviet government and anti-religious visual sources of the period selected.

It should be noted that the Union of Soviet Socialist Republics (USSR), despite the official atheistic ideology, represented a rather diverse state from a religious point of view. Both Christians (Orthodox, Catholics, Protestants, separate sects), and Muslims, Jews, etc. cohabitate there. The religious policy of the government was determined with account to the historical, political, social and economic context of each denomination, and the mechanisms were being planned accordingly.

A number of our works have been dedicated to the study of the religious policy of the Soviet government of the 70s and 80s of the 20th century, however, the source knowledge base of the works were mainly written (published and unpublished archival documents, narrative texts, letters, press materials, etc.) and verbal (interviews) sources. As for the visual sources, we have studied the photo documents showing the relations of the Soviet government with religious organizations. This time, the object of our research are posters of the Soviet anti-religious propaganda, which were being actively printed in publishing houses functioning in the Soviet state. It is noteworthy that anti-religious propaganda was one of the powerful mechanisms of the Soviet government in the implementation of religious policy; in addition to atheist education, mass media, art, atheist clubs and anti-religious museums, anti-religious posters also used to play an important role. After the rule of Nikita Khrushchev, the Soviet administration under L. Brezhnev, I. Andropov, K. Chernenko and M. Gorbachev has developed a much more sophisticated strategy, aimed to eliminate religion from the consciousness of the Soviet people as an obstacle to its progressive development in less painful ways. In its turn, the above meant the fight against religion not by the physical liquidation of believers, but by the strengthening of anti-religious propaganda and atheistic education, which would ultimately make the Soviet people to be imbued with socialist ideas and completely devoid of religious feelings and ideology. The aim of our work is to present and evaluate a specific aspect of the religious policy of the Soviet government – anti-religious propaganda through visual sources, which is a kind of novelty in Georgian scientific fields. In the paper, we have considered the purpose and role of the posters published in press materials of the Soviet Union in the history of the anti-religious policy of the Soviet government.

In terms of the research methodology, the work is based on historical-cognitive, historical-typological, content-analysis and systematic research methods, which enables us to conduct a comprehensive study of the historical sources regarding the issue and make appropriate conclusions.

Based on the conducted study, we conditionally divide the results into the following:

- a) The main aspects of the religious policy of the Soviet government of the 70s-80s of the 20th century and the methods of their implementation;
- b) Anti-religious propaganda as one of the important strategies for the implementation of the Soviet religious policy;
- c) Anti-religious posters as a powerful mechanism of propaganda against religion.

In conclusion, we can say that our work does not pretend to have exhausted the issue completely, however, we think it will contribute to the further development of the research in the direction of the Soviet past, religious politics or church history.

Nino Kotolashvili, European School

Political Succession Crisis of 1972: Informal Politics of Shadow Economy in Soviet Georgia

The issue covers the 1965-1985 period of the Soviet history of Georgia and discusses the processes of shadow economy and informal political confrontations. The topic is relevant because it reconstructs the period of the history of Soviet Georgia, which has not been thoroughly researched, and fills the gap in modern Georgian historiography.

On February 24, 1972, the resolution of the Central Committee of the Soviet Union was published in the newspaper "Pravda" entitled "On the Organizational and Political Work of the Tbilisi Party Committee of the Communist Party of Georgia in Order to Implement the Decisions of the 24th Congress of the CPSU". The terms "voluntarism and subjectivism" were mentioned several times in the resolution. The addressee of the resolution was the government of the republic as a whole, which could no longer control the shadow economy and corruption within acceptable norms. There was a belief in Moscow that if ideologically keen and principled communists came to power, "subjectivism and voluntarism" would end. After the publication of the resolution, it became clear that Moscow was determined to replace Vasil Mzhavanadze. In the process of the political succession crisis, there were several candidates for the Central Committee Secretariat, including the Minister of Internal Affairs, Eduard Shevardnadze. During his tenure as the Minister of Internal Affairs, he uncompromisingly fought against bribery and negative events, thereby earning the support of potential patrons in Moscow. On September 29, 1972, Eduard Shevardnadze became the first person of the republic, despite the attempt of Mzhavanadze to transfer the post of the first secretary of the Central Committee to his chosen one Roin Metreveli. He was appointed as the first secretary of the Central Committee to improve the economy and ideological-political work in the republic. During the 13-year rule of Eduard Shevardnadze, instead of disappearing, corruption reached unprecedented levels, along with which nationalism grew in the republic.

The post-Stalinist liberalization of the Soviet regime in the 1950s and 1970s inadvertently created a space for political competition between the local elite groups of the republic. The paper examines specifically how the political confrontation of Georgian elite groups in the informal economic sphere and the discourse of nationalism took place in the Georgian SSR. The mentioned research was carried out according to the qualitative methodology, which includes the method of archival materials research, scientific literature and interview content analysis.

Research has shown that the main means of achieving economic and social privileges in the Soviet system was the acquisition of political power. The system did not have established procedures for gaining political power, which is why informal confrontation between leaders using political intrigues became a means of gaining power. Due to the repressive nature of the Soviet system, political leaders were forced to form clans for security due to the constant competition for power. The political competition was constantly taking place in the background of the formation of clans and their confrontation. The accusation of shadow economy and corruption, despite the fact that all sections of society were involved in it at some level, became a convincing subtext in the process of removing representatives of the old clan of political opponents.

From 1965 to 1972, Eduard Shevardnadze was able to form his own clan by using the anti-corruption campaign, establishing his clients on the ground and with the help of his patrons in Moscow. Chairman of the Council of Ministers Givi Javakhishvili and Central Committee Secretary Shota Chanukvadze also joined the faction formed around Shevardnadze. Shevardnadze's faction confronted Mzhavanadze's clan by exposing corruption, which by 1972 caused a crisis of the political succession of Mzhavanadze. In the crisis of political succession, despite the support of his loyal patron Leonid Brezhnev in Moscow, Mzhavanadze was unable to maintain power. Mzhavanadze's reputation was damaged so much that he could not even leave his favorite – Roin Metreveli – as his successor. Shota Chanukvadze, one of the contenders for the Secretariat of the Central Committee, did not manage to transfer power, because he did not find a suitable patron in Moscow. Mikhail Gogichaishvili's patron, one of the secretaries of the Central Committee, Mikhail Suslov, was not able to influence Brezhnev in the same way that Shevardnadze's bosses Nikolai Shchelokov and Yuri Andropov managed to do. Eduard Shevardnadze turned out to be the candidate who, with the help of powerful patrons in Moscow, managed to take over the post of the Secretary of the Central Committee. Eduard Shevardnadze's coming to power ended with the formation of a new patron-client chain. The new leader removed all the important figures of the Mzhavanadze clan on charges of corruption, except Alexi Inauri, the chairman of the security committee, on whom he simply could not find compromises.

Hall I, Section I, Session V

Lela Saralidze, Regionalism Research Institute Georgian Political Emigration and European Values

The topic of the research involves a discussion of the work of Georgians in emigration from the point of view of European values. In particular, the paper analyses the activities of Georgian scientists and politicians who were forced to emigrate from their homeland after the Russian-Georgian War of February-March 1921, that is the creative work of those people who actively fought for the study and establishment of European values behind the Iron Curtain. They actively transferred the pain of Georgia under the Bolshevik yoke to Europe in order to convey to the world community their desire to unite Georgia into a single European family. Despite the mutual confrontation caused by long-term emigration, representatives of different political parties working abroad were united in the issue of external orientation. They chose the path of Europe, which was due to the historical connection of Georgia with European civilization. The history of the "Georgian European Movement" (1952) is also discussed.

The relevance of the topic is determined by the current reality of Georgia – the desire to join the European Union, in which the study of the past historical experience is of great importance.

The problem raised in the article refers to the scientific analysis of European integration, the struggle for the establishment of European values, the study of the modest contribution of Georgian emigrant scientists and politicians to the development of European integration ideas.

To solve the scientific problem, the following research methods were used: historical-comparative, synthetic, critical analysis of sources.

Conclusion: depending on the relevance of the research topic, the results of the work will be important both for scholars interested in the issue, as well as for politicians, diplomats, international relations specialists. As a result of the research based on new archival documents, we will get a real picture of the history of Georgian immigrants' struggle for European values.

Gigi Gioshvili, Ivane Javakhishvili Tbilisi State University Preparations for the 1992 October 11 Elections

Elections are universally recognized as the most legitimate and legally sanctioned method for expressing the will of the populace. Within such systems, elections serve as the principal mechanism for effectuating governmental change, implementing reforms, or introducing modifications. Citizens possess the right to articulate their perspectives, irrespective of their ideological convictions, religious beliefs, gender, or ethnicity.

At the turn of the years 1991 and 1992, the country's inaugural president, Zviad Gamsakhurdia, was compelled to leave the country. The coup led to the premature dissolution of the Georgian legislative body, the Supreme Council, which had been elected for a five-year term. Consequently, the need for new elections became a central issue. This period saw the establishment of a military council, the return of Eduard Shevardnadze, and the formation of a state council.

The elections were to be held no later than in May of that year, with the newly elected parliament's mandate to be limited to a maximum of three years. Legally, the Popular Front deemed it advisable to retain the Supreme Council until the election of a new parliament.

The parliamentary elections of October 1992 marked the inaugural legislative elections held following the restoration of Georgia's independence. They resulted in the formation of the most pluralistic parliament in recent Georgian history, which subsequently adopted the constitution. The topic of these elections remains underexplored in Georgian historiography. This study aims to investigate the preparatory processes for the 1992 elections by utilizing archival documents, periodical press sources, and memoir literature.

Our objective is to chronologically present the various proposals and perspectives on the election process as discussed by the new government and the broader political spectrum. We seek to elucidate the political context leading up to the 1992 elections, including the potential risks associated with the disruption or postponement of the electoral process and the development of the electoral legislation. This analysis will follow the sequence of events post-coup and illuminate the preparatory activities leading to the 1992 elections.

To date, no comprehensive scientific research has been conducted on the 1992 elections. The archival documents discussed in this report are being presented for the first time. The study will examine official resolutions and stenographic records pertaining to the elections as deliberated by the Military Council and the State Council.

The material presented constitutes a primary historical source. Adopting the principle of historicism allowed us to study the historical events within their temporal context, enabling us to observe their evolution

from inception and understand their interconnections with other processes. Our research represents the first systematic attempt to analyze the preparations for the 1992 elections in a scholarly manner.

The legitimacy of the interim government was a critical issue, making it imperative to conduct the elections on October 11, 1992. Leading up to the elections, the country experienced a period characterized by pervasive chaos, disorder, and confusion. The procedures for the 1992 parliamentary elections differed markedly from the previous ones. The electoral system was divided into distinct constituencies for majoritarian and proportional representation.

Giorgi Butskhrikidze, Ivane Javakhishvili Tbilisi State University
UNPO (Unrepresented Nations and Peoples Organization) Observation Missions in Abkhazia

Unrepresented Nations & Peoples Organization (UNPO) emerged in the last few years of the 20th century, driven by the ambition to support unrecognized nations and peoples excluded from international representation and the United Nations. Founded officially in February 1991 at the Peace Palace in The Hague, the Republic of Georgia was among its first members, participating from February 11, 1991, until July 31, 1992, when its entry into the United Nations necessitated the termination of its UNPO membership. During this period, the National Democratic Party of Georgia liaised with the organization. Abkhazia joined the UNPO on August 6, 1992, collaborating via its self-styled “Ministry of Foreign Affairs”.

The conflict in Abkhazia stands as one of the most poignant and transformative episodes in Georgia’s recent history. Initially spurred by Soviet, and subsequently Russian, interests, the conflict inflicted severe human and economic tolls on the nascent Georgian state. Approximately thirty thousand civilians perished, and about three hundred thousand were internally displaced. Abkhazian civilians also suffered considerable casualties. Abkhazian separatists, bolstered by Russian support, effectively perpetrated genocide against ethnic Georgians.

In contemporary times, Georgia vigorously pursues integration with Western institutions, fostering diverse political, economic, and educational ties with European nations. Consequently, the perception of the ongoing conflict by Western political and public spheres is vitally important, especially given Russia’s portrayal of the conflict as ethnically driven, accusing Georgia of violence against Abkhazians.

In 1992, the UNPO conducted two missions in Georgia: the first in July, prior to the outbreak of war, and the second in November, following the genocide of Georgians in Gagra and the breach of the September 3 Moscow agreement. The initial mission was led by Michael van Walt van Praag, the UNPO chairman, who visited Abkhazia at the behest of Vladislav Ardzinba, the Abkhaz separatist leader, meeting both Abkhazian and Georgian MPs in Sokhumi. During the subsequent mission, he conferred with Eduard Shevardnadze, the Chairman of the State Council and the de facto head of Georgia. Both visits culminated in reports that, rather controversially, leaned towards accusing the Georgian side of instigating the conflict. These documents, available on the UNPO’s website, have been instrumental in Abkhazian propaganda and utilized by foreign scholars with anti-Georgian sentiments.

The initial report pertains directly to 1992, whereas the subsequent document elaborates on the war’s progression and the ensuing conditions. These reports notably downplay the genocide of Georgians, marginally acknowledge the damage sustained by Georgia, and predominantly depict the Abkhazian side as the victim. The historical context preceding the conflict is also presented with evident bias.

Despite the extensive array of scientific and memoir literature on the Abkhazia War within both Georgian and international historiography, the UNPO reports represent a seminal yet flawed and partial source of historical analysis, adversely affecting perceptions of the Georgian side. Our research employs a rigorous methodology, utilizing critical analysis to scrutinize the source materials.

By applying the principle of historicism, we contextualize historical events within their temporal dynamics, examining their development and interconnections. Given the contemporary nature of the events under study, we consulted official documents, reports, Georgian and foreign press, scientific and memoir literature, and archival materials. We juxtaposed the UNPO reports against those from the UN, OSCE, and other international organizations. Through this comparative approach, we developed reports aimed at addressing and refuting the accusations levelled against Georgia, striving to articulate well-reasoned arguments for each problem raised.

Zaza Karchava, Ivane Javakhishvili Tbilisi State University
Issues of the History of Antiquity in School Textbooks of the Soviet Period

The main research topic of the present report is the issues of the history of antiquity in the school textbooks of the Soviet period. The report discusses all the school textbooks published in the Soviet period that dealt with the history of antiquity.

The main problem raised in the paper is related to the following issue, namely, how Marxist theory prevailing in the totalitarian state and its Leninist-Stalinist variations affected the Soviet scientific community and what was the influence of the Soviet conjuncture even on such a distant era as the history of antiquity.

The textbook is the main historical source for the work, therefore, we have used research methods typical for historiographical research. From a methodological point of view, the work is based on the method of historical cognition, which gives an opportunity to follow the development of the issue in dynamics. All the nuances of the guidelines are discussed in detail. We resorted to hermeneutic and discourse analysis to identify the cultural and historical background against which the textbooks in question were written. We have used the methodology of comparative research, which allowed us to compare the historiographical differences between the textbooks.

A complex study of the textbooks revealed that the books published in the 1930s were the most free of ideological dogmas. This can be explained by the fact that the Communist Party, which did not yet have a strong foothold and there was constant tension within the party itself, was still unable to fully control all areas of public life. However, from the second half of the 30's, the situation changed dramatically. From then, school textbooks of the Soviet period, including those of the era farthest from Soviet modernity, turned into a powerful propaganda tool in the totalitarian state.

Nikoloz Sarajishvili, The Centre For Contemporary History

**Methods of Spreading 'Capitalist Production' in the Soviet Union and the State's Fight Against It
During the Era of 'Stagnation'**

In contemporary Western historiography and generally in social and human sciences, there is quite active research on music as a social and political phenomenon. In this regard, a notable place is occupied, on the one hand, by the musical boom of the 1960s, when various subcultures were even created on this basis, and on the other hand, by how Western music spread in the Union of Soviet Socialist Republics and the countries of the "socialist camp". According to reports from KGB officers, Western cultural influence developed in several waves across the USSR and in most cases 1. coincided with the Soviet Union's foreign policy attitude towards the USA and 2. with minor differences, it was equally characteristic for all the Soviet Union

republics. In the presentation, we will discuss the means and ways of spreading Western musical influences in the Leonid Brezhnev era, and the Soviet officialdom's fight against it. We will talk about the importance of radio broadcasting for that period, the prices of various products, and the main places where the black market existed

11 October

Hall I, Section I, Session I

Oliver Reisner, Ilia State University

What we can Learn about the 19th Century Swabian Migrants from the Materials of the National Archives of Georgia - Source Studies of the German-Georgian Entangled History

Together with the University of Siegen, we have been working for three years on the processing of the sources from the church archives of the Swabian Pietists preserved in the National Archives of Georgia, which we are transferring from the 19th century Current script into today's Latin script using the TRANSCRIBUS computer program. Thus, we are processing for the first time ever an archive collection of over 50,000 units in different fonds. My presentation will focus on these holdings, their content and structure. Using the selected examples, I will present the potential of this unique source material for the everyday history of the Swabian settlements in Georgia. As Protestants, all parishioners were literate and left behind a rich written heritage of documents from the church self-government. This makes it possible for the first time to go beyond the community-building memories of the Caucasian Germans (e.g. in the so-called "Heimatbücher"). Insights can also be gained into the interactions of the Swabian colonists with their surroundings, the Tsarist special administration often carried out by Baltic German nobles and the Georgian neighbors, as well as into the development of the Evangelical-Lutheran communities in the Caucasus. In terms of an entangled history, the settlement of the Swabian colonists should be considered in the context of the Tsarist Christianization policy of the Caucasus, including sectarians from central Russia (Molokans, Dukhobors, etc.) as well as Pontic Greeks and Armenians from the Ottoman Empire were also settled in this region. I will also look for traces of interactions with these groups in German sources.

Shalala Mammadova, Independent Researcher

Beneficiaries of Intercultural Communications: German Settlers and Daily Life of Muslim Azerbaijanis

In his memoirs, Professor of Political Sciences at the University of Chicago David Laitin, a resident of the Jewish section of Flatbush (New York borough), describes the daily humiliation of Jewish boys on their school route by children from the Italian neighborhood. The principal of the Jewish school often inflicted injuries and reported incidents to the local police officer, who was originally Irish. This was an instance of interethnic communication between two distinct communities, the Jewish and Italian, under the authority of the United States. The relationship between Muslim Azerbaijani people, indigenous to the South Caucasus, and German settlers, primarily from Württemberg, in the early 19th century, under the Russian imperial authority, may be analogous to that described by David Laitin, with a few notable exceptions. The social conditions and political situations of US cities in the mid-20th century, and those of South Caucasus

as a colony of the Russian Empire in the early 19th century, are strikingly disparate. In the early 19th century, the boys and girls from the German colony attended school on a daily basis, which the German settlers had established upon arrival. However, the school was viewed by the local Muslim boys as an unfavorable environment where boys could be punished for any single failure and girls were not even permitted to attend.

In academic studies of interethnic relations, the focus has been on the violence and tensions between ethnic groups with different cultural and religious experiences. Nevertheless, the experiences of numerous countries demonstrate that, in the absence of robust state authority, interethnic cooperation is a more prevalent phenomenon than interethnic violence (Faeron and Laitin, 1996:715). This paper presents a historical analysis of the relations between two ethnic groups of the 19th century South Caucasus: German colonists and Muslims. It employs a comparative approach, examining both written and visual sources in order to gain a more nuanced understanding of the complex dynamics between their cultural and societal organizations. The paper posits that disparate types of written sources, including reports, statistics, and surveys, may be perceived as conflicting points in the relations between these two ethnic groups due to the social oppression of local Muslims. However, visual sources offer beneficial intercultural communications between them.

Vahram Ter-Matevosyan, American University of Armenia

Connecting ‘the two Armenias’ in the 1880s: Unpacking the Travel Diaries of Levon Sargsyants

In the 1880s, Armenian intellectuals from St. Petersburg and Moscow launched several initiatives to explore Russian Armenia and Ottoman Armenia. Levon Sargsyants, a young professional, who would play a significant role in Armenia’s sociopolitical life in the 1910s, decided to travel from the Russian Armenia’s southernmost city to the northernmost city of the Ottoman Armenia. His detailed account of travel encounters and observations, which he published in “*Mourch*”, a Tiflis-based periodical, remained in obscurity for more than a century. Closer reading of the text, however, helps us better understand the history of Armenians in the last quarter of the 19th century. His account entangles and demystifies several long-established interpretations, which dominated the Armenian historiography for a long period of time.

Dmitri Frolov, University of Helsinki, Aleksanteri Institute

The Foreign Expatriates in the Caucasus. The Case of Finnish, Swedish and German Citizens at the Nobels’ Enterprises in Azerbaijan and Georgia

Finnish, Swedish, and German history has many dimensions in common. The New Industrial Revolution in the middle of the 19th century and its growing modern industry began to exploit many natural and synthetic resources, such as oil, gas, kerosene, or paraffin. The oil fields in the Absheron Peninsula and near Baku in Azerbaijan made this region very important for the growing industry since the middle of the 1860s. Dozens of foreign firms turned their attention to this oil region. The first and largest foreign company in Baku was founded by the Nobel brothers (Branobel) already in 1876. The exact number of Finns, Swedes and Germans who worked and lived in Baku is not yet known. According to the Lutheran parish, the Index cards of Branobel and other foreign companies established in Baku, as well as police reports and other documents, approximately 6,000–7,000 Finns, Swedes, and Germans, as well as other Scandinavians, were registered in Azerbaijan and Georgia. It was a unique expats’ community with their own culture, its own church, its own schools, its own cemetery. Finns and Swedes (citizens of Finland and Sweden) were the

largest foreign diaspora in Baku. The third group were Germans. Who were these people? Branobel's and other companies' high-ranking officials, oilfield and factory workers, captains and crew members of various shipping companies operating in the Caspian Sea, teachers and medical staff, and their family members. The aim of this presentation is to investigate cross-national and cross-cultural relations between different nationalities in Azerbaijan and Georgia, and focus on this group of expatriates.

Roiala Mamedova, University of Pardubice

Periodicals on the Transformation of Turkic Muslim Women in the South Caucasus in the Late 19th and Early 20th Centuries

The main purpose of the current article is to examine periodicals dealing with the transformation of Turkish-Muslim women in the South Caucasus in the 19th and 20th centuries. The press was a major vehicle for examining the role of women in traditionally Muslim Azerbaijani society. For this intention, some newspapers and magazines from the years 1875-1917 are examined.

In the aforementioned years, a number of media organs were created by Azerbaijani intellectuals to enlighten society. By the beginning of the 20th century, a group of male writers published several articles in these press organs to attract women to education. Moreover, at the beginning of the 20th century, several bright women began to fight for their rights due to a strong cultural awakening. For the first time, women founded their own women's newspaper.

Masha Cerovic, EHESS (School of Advanced Studies in the Social Sciences) (France)

Land reform and colonization: the districts of Batumi and Kars in the Romanov imperial project (1878-1883)

The paper looks at the implementation of diverging colonizing projects on the Black Sea coast and in the Armenian-Kurdish plateau after the 1877-78 Russian-Ottoman war. It focuses on the instrumentalization of land ownership policy and the work of the "commissions on the land question" in Kars and Batumi. It shows that the use of different legal tools, in the context of the instrumentalization of the Ottoman 1858 Land law, enable the local authorities to open up the two areas to different forms of colonization and imperial "civilizing mission".

Hall I, Section I, Session II

Syrym Sablin, Central State Archive of Scientific and Technical Documentation of the Republic of Kazakhstan

**Central State Archive of Scientific and Technical Documentation of the Republic of Kazakhstan:
Main Trends and Problems at the Present Stage**

The article discusses the establishment of the Central State Archive of Scientific and Technical Documentation in the Republic of Kazakhstan. It also examines international relations and ways to enhance the organization of contemporary archive activities.

The article explores the main principles of the archive for scientific and technical documents, including the procedures for admission, inspection, registration, addition, storage, and organization of document use in archival collections. The archive's holdings include documents related to the history of science and

technology, as well as a brief description of their contents. Additionally, the article provides an overview of personal collections within the archive.

Ani Saratikyan, Hasmik Galstyan, Institute of Archaeology and Ethnography (NAS RA) of the Republic of Armenia

The Water Construction Processes in Armenia according to 20th Century Archival Data

The management of water resources, both in ancient times and now, has primarily had economic importance. There are many archival and archaeological data related to the above topic. Archaeologist Ashkarbek Kalantar was one of the first to pay attention to this question. By mapping the dragon stones (vishaps) of Aragats, he connected them with the water supply sources. Various authors have referred to the history of the use of highland water resources. Here we would especially emphasize Gr. Shirmazani, G. Aghakhanyan, R. Musheghyan and others. Artificial irrigation systems reached their peak in the Urartian period, and were marked again in the Soviet years.

The Armenian archives of reservoir construction in the 20th century pertain to the historical documentation of the planning, design, construction, and management of reservoirs. Reservoir construction in this region have been a significant undertaking, given the importance of water resources for agriculture, industry, and urban development. Armenia and Georgia, being mountainous countries with varying climates and water availability, would have relied heavily on reservoirs for water storage, irrigation, hydropower generation, and other purposes.

Archival documents preserved in the National Archives of Armenia, as well as in several regional museums, contain a wealth of information including engineering drawings, technical specifications, project reports, correspondence, photographs, maps, and other documents related to the development of specific reservoirs as well as broader policies and strategies related to water management in the region. Studying these archives can provide insights into the socio-economic, environmental, and political factors influencing water resource management and infrastructure development in Armenia throughout the 20th century. It is also valuable for understanding the challenges and innovations of reservoir engineering and construction during that time period. According to those archives, Georgian engineers played a major role in the construction of water supply system in the region. A large amount of information about this, which is of great importance for us, has been preserved in the archival documents of the Shir Channel in the Shirak region. The participation of hydraulic engineers of the neighboring Georgian people in the construction of the Shirak Canal is confirmed by the presence of both archival and folklore materials. Archival materials relate to both the design and construction of the canal and the opening ceremony.

The purpose of the report is to show the importance and initiatives of water supply system construction processes in Armenia (Soviet period as a whole) according to archival materials, comparing archaeological, ethnographic and folklore materials.

**Otar Nikoleishvili, Akaki Tsereteli State University
From the History of the Activities of the Georgian Emigrants in the USA**

Patriotic organization of Georgian emigrants - "The Fascist Militia of Georgia" acted in Paris in 1937-39. Despite a short period of its existence, the organization played an important role in the history of Georgian

emigrants of that period. The fact that many famous Georgian emigrants were the members of the organization shows what a great role it played and how powerful it was.

In 1937-1939 the organization published a journal “Kartlos”. The chief editor of the journal was a well-known scientist, Victor Nozadze.

National-political and state principles of “The Fascist Militia of Georgia” were absolutely different from the ideology of Fascism, and meant ‘national’ for Georgian emigrants. So, this notion is radically different from German and Italian understanding of the same term.

The reason for the formation of the organization could be seen as follows: the members of the organization considered their understanding of fascism as the force that would release Georgia from Russian Bolsheviks and reconstruct the independence lost in February 1921.

The above-mentioned attitude of Georgian emigrants to German fascism lasted until 1939. In 1939 an agreement between Germany and USSR showed them that German fascism had been falsely idolized by them as an anti-Soviet force. The fact basically put an end to the existence of “The Fascist Militia of Georgia”.

Maia Tsertsvadze, Georgian Technical University

Who is “Uncle Alexandre”? - For Studying the Society of Georgia of the First Half of the 19th Century

Personal letters of Nikoloz Baratashvili and Grigol Orbeliani occupy a prominent place in the epistolary heritage of Georgian writers. These letters are written in a highly artistic language and attract the attention of literary scholars with their poetics. In addition, their importance is determined by the fact that they are documents of the era and represent valuable sources for such historical events developed in the contemporary era, as the anti-imperial conspiracy of 1832, the Russian-Caucasus War and other wars waged by Russia... The letters are rich in biographical data about their addressees and figures. These addressees and figures, who are members of the royal family of the Kingdom of Kartli-Kakheti and their descendants, as well as representatives of the great and famous Georgian principalities - Baratashvili, Orbeliani, Andronikashvili and others, actively participated in the political, cultural and social life of 19th-century Georgia and left their mark in the country’s history. With that being said, the study of the material of these letters is indeed a very urgent and actual task.

This time, our attention is paid to a person who is often mentioned in Grigol Orbeliani’s personal letters and whom he refers to as “Uncle Aleksandre”. The context of the letters suggests that he is close to him, and that the addressee is very kind to him, is interested in his fortune or misfortune, and provides backing for him in solving personal and official affairs.

In our opinion, “Uncle Alexandre” is incorrectly identified with the alleged persons in the existing editions of Grigol Orbeliani’s personal letters. We mean the two-volume set of these letters of 1836 and 1837 edited by Akaki Gatserelia, where the poet’s letters from 1832-1859 were included, and the personal letters of Grigol Orbeliani published in recent years as part of the multi-volume epistolary heritage of Georgian writers of the 19th-20th centuries, which are currently presented in nine volumes. An academic publication of the complete corpus of these letters is envisaged.

In these editions, “Uncle Alexandre” is sometimes left unexplained, in some places he is referred to as Alexandre (Puplia) son of Vakhtang Orbeliani (Jambakur-Orbeliani) (1802-1869), Georgian poet, fiction writer, playwright, publicist, historian, representative of the older generation of Georgian romanticists, one of the commanders of the conspiracy of 1832, grandson of King Erekle (1720-1798), son of Tekle

Batonishvili (1776-1846) or as Alexandre (Tornike) son of Yeses Eristavi (Prince of Ksani) (1779-1860), major.

The research of the issue, which we performed on the basis of a complex methodological approach - using historical-comparative, analysis and biographical methods, showed that the person implied in “Uncle Alexandre” cannot be any of the above-mentioned persons.

In the presented report we will try to identify the figurant of Grigol Orbeliani’s letters based on appropriate arguments. We will also gather the biographical data about him and present him as a noble person of 19th-century Georgia and highlight his role and place in the history of his country. The research is significant for modern historical, philological, sociological and other related sciences.

Hall I, Section I, Session III

Ana Letodiani, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University,

Eka Chikvaidze, TSU Shota Rustaveli Institute of Georgian Literature

Hagiographic Writing and a Literary Character

In literary studies, the definition of a literary character is determined by several components: primarily, it is a combination of ethical and ideological qualities, emotional reactions, will, and temperament of the character. That is, the behavior type is determined by the socio-historical situation and time (epoch). A character consists of many features, but this is not an accidental unity. A character belongs to the category of content of a literary text. This is a set of psychological traits that make up the face of a literary character. Any separate detail of the character’s face revealed in his behavior, action, or any situation, is a manifestation of the multidimensional world of the actor. The character concept is used to determine the idea of the work and its pathos. A character is also called the interaction of the author and the hero, which will perform the assignment/task, create and present the image of the hero as a person. The hero is given in full from the very beginning; Everything in the text is perceived as a side of the hero’s characteristics, everything has a certain function and serves as an answer to the question of who the hero is. A literary character is created by speech, verbal description, action, and plot. Hagiographic literature is considered from two sides - from the literary and historical points of view, however, since its artistic value is not disputed, it is appropriate to raise the question of the character of hagiographic characters. From this point of view, two aspects are important: 1. a unique pattern of life and 2. an individual character of the same texts. The picture is determined by a certain model, schematic composition, traditional opposition of the hero and antihero, the common goal of each author (indicating the way), as well as individualism, on the one hand, the context and state of the hero himself; and, on the other hand, the individuality of the author. Accordingly, it is logical to ask the question: Do we have a distinct character in hagiography, and is the character of characters in texts conditionally formed? Or does the author show us a change in character in hagiographic texts, and if so, how? For the analysis, we selected texts of the martyrdom genre created before the 7th century (the martyrdoms of Shushanik, Razhden, nine youths from Kola, and Eustathius).

Ekvtime Kochlamazashvili, Korneli Kekelidze Georgian National Centre of Manuscripts
The fragments of the Work by Evagrius Ponticus - *De octo spiritibus malitiae* - in the collection of
Ambrosius of Nekresi

The bishop Ambrosius of Nekresi (1728-1815) was a prominent church figure of the 18th century. Initially he began his hierarchical service in Tsilkani Church (1778-1792), then for a short time he was the bishop of Manglisi diocese (1792-1794) and then of Nekresi diocese (1794-1812). Ambrosius' ancestors (the Mikadzes) moved from Samegrelo to Kartli in the 13th century and gradually advanced to the royal court. Ambrosius' name as a layman was Zacharias. His father was the deacon of Zion. With his support, Ambrosius got a good education and pursued a multifaceted career.

According to Prince Ioane, Ambrosius was knowledgeable in the Holy Bible and experienced, a poet, a musician and a singer. Also a master calligrapher of "Khutsuri" as well as "Mkhedruli" (*Kalmasoba*). He copied many religious books and created original educational "Teachings".

One of the greatest calligraphic works by Bishop Ambrosius is an extensive collection which is currently kept in the Georgian National Centre of Manuscripts under the code H-1283. The collection contains very extensive and diverse literary material (theological, ascetic, exegetical, canonical, historical, etc.), and gives us an idea of the breadth of interests of its author.

Along with other ascetic texts, the collection contains excerpts from the writings by Basilus of Caesarea, John Chrysostom, and Evagrius Ponticus about pride and arrogance, and, most notably, Evagrius is referred to as "saint". It came as a surprise to us because Evagrius was condemned as a heretic at the 5th Ecumenical Council for sharing some of Origen's ideas.

The research showed us that the excerpts inscribed with Evagrius' name were taken from his writing *De octo spiritibus malitiae*, the surviving text in Greek is attributed to St. Nilus of Ankyra (PG. vol. 79. col. 1145-1164), while it has been known that its real author is Evagrius Ponticus.

Euthymius the Athonite translated the aforementioned treatise into Georgian and included it in another work by Evagrius – *Antirrhethikos* (+1028); he declared Maximus the Confessor as an author of this composition.

Lasha Tkebuchava and I worked independently at the same time on the attribution and preparation of the established text by Pseudo-Maximus translated by Euthymius and both of us came to the same conclusion: Evagrius Ponticus is the real author.

The treatise *De octo spiritibus malitiae* consists of eight parts. The last two parts deal with the characterization of pride and arrogance, from which the phrases in the collection by Ambrosius of Nekresi are collected and grouped into three sections: *Said about pride by St. Evagrius* (H-1283, 75r), *Said about humble and arrogant people* (H-1283, 75r-v) and *again by Evagrius* (H-1283, 76v). A comparison shows that these excerpts are not taken from the translation by Euthymius, it is a different translation and, what is more, it is not a new translation, contemporary of Ambrosius of Nekresi, but taken from some other older book. We are led to this opinion by the pronounced archaic style which almost no one used in the 18th century, as well as the abundance of mistakes made while copying it: it is clear that the copyist (Ambrosius of Nekresi) was copying the text from an old and damaged original.

What kind of book are the phrases from Evagrius' works copied from? Perhaps it was a Systematical Paterikon, in which, as a rule, excerpts from the holy fathers' writings on one ascetic topic are collected. This is suggested by the fact that, like all three excerpts from the works by Evagrius, other excerpts (by Basilus of Caesarea and John Chrysostom) inserted between them are also about pride and arrogance.

Further research will reveal the translator of all these excerpts.

Nestan Sulava, Ivane Javakhishvili Tbilisi State University / Samtskhe-Javakheti State University
The Significance of Mikael Modrekili's "Annual Yadgari" Testament-Inscriptions for the History of Georgian Hymnology

The research topic is the determination of the significance of the colophons and inscriptions of different nature attached to the hymnographic collection of Mikael Modrekili for the development of Georgian hymnography, because they contain important information in many ways. In general, wills are attached to manuscripts, and they provide information about the history and adventures of the manuscripts, about the historical events during which this or that manuscript was created, about the historically famous persons whose names are attested in the colophons of the manuscripts and postscripts according to the contribution made by each of them to the creation of the manuscript. Accordingly, the authors of works, translators, orderers of manuscripts, winners, copyists, compiler-editors, helpers of copyists from a material or spiritual point of view, donors, binders, savers of manuscript books are mentioned in the wills, as well as the belonging of the manuscripts to this or that monastery, the origin of the transcribed text, and its composition. We must distinguish between a colophon and a letter. The will contains more detailed information about the preserved manuscript, the texts transcribed in it, the translation method, and key theological and literary issues. The letter is not directly connected to the issues related to the manuscript. Epistles can be short texts containing forgiveness of sins and forgiveness of souls; in the same line, such epistles are discussed which are found in the form of inscriptions known as "Study it (Sheishvenebi)" for the texts translated by St. Ephrem Mtsire.

The topic is relevant, because the contents of the colophons and letters attached to the "Annual History" of Mikael Modrekili are of different types and their essence should be determined. The research topic belongs to the codicological-textological field and, accordingly, the research problem includes many hymnological issues, namely: 1. Information about the identity of the compiler and copyists of the collection; 2. In order to determine the time of creation of the collection, it provides extremely important information about historical persons and personalities related to the collection, about Georgian and Byzantine hymnographers; in this regard, it is special to mention the names of Georgian kings, dignitaries, and clerics who are directly connected with the collection and the author of the collection; 3. About the number and essence of the hymns included in the collection, what are they like from the thematic and rhythmic-melodic point of view; 4. Hymnological views and hymnological terms of the compiler of the collection; 5. About the composition of small form hymnographic works, hymnographic canon and hymnographic statute; 6. Manuscript testaments testify that most of the hymnological terms were not introduced by Mikael Modrekili and they must have been used in liturgical-hymnographic collections that have not reached us, which is based on Mikael's words. He noted that he "found" them in previous collections compiled by hymnographer-editors in Georgian; 7. Through the colophons and inscriptions, it is established that Mikael's collection is for educational purposes, which is an important reference for the history of Georgian hymnology, because the tenth century is considered to be the peak in the history of Georgian hymnography, and the "Annual Yadgar" compiled by Mikael Modrekili himself - the sound of the tenth century (M. Janashvili); 8. The phrase "Georgian chapter of the year" mentioned in the colophon is important, which is the herald of the church calendar and is noteworthy for determining the liturgical year; 9. The collection belongs to the series of Georgian miniature manuscripts, because the hymns are enclosed in an ornamented frame, and it also includes two miniatures: St. Basil of Cappadocia and Georgian hymnographer, Archbishop of Tbeti and Atskuri, Iovane Mtbevari. We should also note that the ornament of Mikael Modrekili's annual Yadgar manuscript, with which it is decorated, is not only a decorative ornament, it, above all, expresses the theological thought in a covering.

Analytical, hermeneutic, comparative-historical methods are used in the research, through which the key issues of Georgian and partially Byzantine hymnology are clarified.

The purpose of the report is to study and clarify some of the above-mentioned key issues of hymnography based on the data of Mikael Modrekili's collection. It is based on the scientific works of Korneli Kekelidze and Elene Metreveli, in which the key issues related to colophons and letters are explored, but they have not been discussed as a whole.

The results are summarized in the conclusions: for the first time, the colophons and epistles verified in Mikael Modrekili's *Yadgar* are collected and discussed, the colophon and the epistle are separated from each other, and their meaning is determined. Some unknown issues of Mikael Modrekili's life and work are determined, the basis for the mention of secular and clerical persons referred to in colophons and letters is identified, the significance of some hymnological terms, which have not been discussed in the scientific literature so far, e.g., "with all understanding", is analysed. It was established that Mikael had various hymnographic collections at his disposal, which should have been neumes, because in his colophon he says: "We find them in the language of Georgians", which directly indicates that he is not the creator of neumes, the "signifier", and that he uses the data of early hymnographic collections.

Khatuna Gaprindashvili, Korneli Kekelidze Georgian National Centre of Manuscripts The Structure and Features of the Athonite Collection (Ivir. georg. 8)

Research of original or translated hagiographical works is very important for the study of old Georgian literature. Georgian hagiography begins with the time when Georgians started liturgical service in the Georgian language. This development was mainly influenced by the fact that incorporating the reading of the lives of saints, along with the Holy Scriptures, was an essential element of the liturgy. Hagiographical works were translated into Georgian at nearly all Christian literary centres where Georgians were active. Monks undertook translations not only from Greek but also from various Eastern languages. There are some hagiographic works in Georgian the original texts of which are now lost; thus, the Georgian translations are granted the importance of the original.

One of the best examples of Georgian treasures copied in Tao is the collection of hagiographical works kept in the collection of Georgian manuscripts at the Monastery of Iviron on Mount Athos (Ivir. georg. 8). The manuscript consists of 380 pages; it is written in two columns, with calligraphic *nusxuri*. Based on codicological and paleographical features, the manuscript is dated to the second half of the 10th century. Ivir. georg. 8 collection contains 64 hagiographic texts. The collection preserves both translated and original works. It is noteworthy that, although the Ivir. georg. 8 manuscript is dated to the 10th century, the translated works within it reflect an earlier period of translation.

The structure of the manuscript itself is interesting. The readings in the collection are given according to the ecclesiastical calendar year, starting on December 27 (*Passion of St. Stephen*) and extending until June 27 (*The Martyrs of Trachus, Probus, and Andronicus*). A comparative analysis of the Iviron manuscript with other hagiographic collections and calendars from the 10th-11th centuries reveals that the Iviron collection reflects a transitional period from Jerusalem's liturgical practices to the liturgical practice of Constantinople. The compiler of the manuscript selects days typical of the Jerusalem tradition for celebrating the commemorations of saints.

The presentation will cover a structural analysis of the manuscript, highlighting the similarities and differences in the calendar cycle between Ivir. georg. 8 and other collections and calendars from the same

period and of the same type. Additionally, we will try to explain the distinctive features relevant to the Athonite collection.

Lela Shatirishvili, Korneli Kekelidze Georgian National Centre of Manuscripts On Several Manuscripts Preserved in the National Archives of Georgia

The purpose of the report is to familiarize the scientific community to the manuscript scrolls which display literary texts, and are preserved in the manuscript fund of the National Archives of Georgia. Nowadays, 8 handwritten scrolls are preserved in the National Archives of Georgia, 4 of which are Kondak, i.e. liturgy, more precisely, those by Basil the Great and John Chrysostom, transcribed in the 15th-19th centuries. This suggests once more how extensively these texts were utilized in a scroll form and how common it must have been for specimen in the field of liturgy in the 15th and 16th centuries and beyond. Two of these are late avgaroz (amulet) writings; the other two manuscripts tell us how to make myrrh and include information from historical accounts. A portion of the scrolls in these manuscripts is written in Mkhedruli, while others are performed in black, brown, or red ink. The scroll manuscript is not created using Mrgvlovani, or does it breach any paleographic specifications. A few of the units are artistically decorated. These are: 1446/3, 1446/413a, and 1446/413b.

We believe, the information concerning these manuscripts is of special actuality, since Georgian manuscript studies have not paid particular attention to the scrolls. The analysis of these textual samples got underway in 2022 with the financial support from the Rustaveli Scientific Foundation.

A number of important points are brought up in the report, including the following: it is fascinating when the vesper passages of our interest were turned into scrolls. The scrolls are also preserved in the codices and span the 12th to the 19th centuries; nevertheless, it is generally accepted that these texts were extracted separately and copied onto scrolls in the 12th century. The existing scrolls indicate that the foundation for vespers as a distinct entity was established in the 12th century and assumed a more comprehensive form in the fifteenth and sixteenth centuries. The Scrolls of the vespersmass are manuscripts for ecclesiastical purposes. The 18th-century copy, which takes the form of a scroll, also had the text pertaining to the blessing and preparation of myrrh.

It is questioned whence the literature on this subject became a scroll and how myrrh was produced in Georgia. There are also items made for private people's possessions on the scrolls, such as genealogical chronicles and amulets, which are written antiques from the 18th and 19th centuries with healing and protecting properties similar to talismans.

We will be able to examine a number of topics with the aid of the codicological-textological technique of the manuscript scroll, including: the liturgical-dogmatic analysis of texts with theological content; thematic-genre systematization-research of the texts reached by the scroll; Therefore, the intricate scientific examination of the scroll manuscript book based on contemporary standards represents a significant advancement in philology, particularly in the field of codicology and textology.

Hall I, Section I, Session IV

Maria E. Dorninger, Department for German Languages and Literatures, Paris-Lodron-University-Salzburg, Austria

Perception of Georgia in (Late Mediaeval) German Literature

The paper investigates the image of Georgia and Georgians foremost in German Jerusalem-pilgrim-accounts of the 15th century. As this conference is also in honor of Ketevan of Kakheti, the presentation of Georgia and the Georgians in the famous drama “Catherina von Georgien” (published 1650) written by the famous German poet Andreas Gryphius will be sketched. Thereby the question rouses, if it is possible to compare the different genres and ask for a change in the perception of Georgia as function, recipients, and contexts are different.

In the Middle Ages information on Georgia and the Georgians was given first in Latin, as through scholars like Hethum of Corcyrus. In the Late Middle Ages vernacular sources tell of the Georgians. Nearly every Jerusalem-Pilgrim-account mentions the Georgians, as the one of Hans Tucher of Nuremberg (peregrination 1479/80). As the main focus of most of the travelers to the East was Jerusalem and sometimes the Sinai region, particularly the monastery of Catherine of Alexandria, rarely travels were extended further to the East, as Leonhard Rauwolf did in the 16th century. However, there, in Jerusalem they could experience the various denominations of Christian faith, and there, travelers and pilgrims had the opportunity to meet Georgians in person. In their accounts although using other sources, the travelers passed on their knowledge. Unlike the writers of pilgrim accounts Andreas Gryphius never traveled to Jerusalem or the East, but using and continuing traditional elements (this is to ask) he wrote a tragedy of Ketevan of Kakheti, giving a vivid picture of the queen and the tensions and pressures in her time.

Irma Khositashvili, Korneli Kekelidze Georgian National Centre of Manuscripts

“Newly Researched Version of the Armenian Chronicles Manuscript on Armenia and Georgia”

(From the Collection of the Georgian National Centre of Manuscripts)

In the Armenian collection at the Korneli Kekelidze Georgian National Centre of Manuscripts, there is a manuscript collection cataloged as number 15. This collection is notable for its historical content. It includes works by Armenian and Syrian church fathers and historians such as Nerses Shnorali (12th century), Samuel Anetsi (12th century), and Michael Asuri (12th century). Additionally, it features writings from a 17th-century Armenian chronicler titled “History of the Beautifully Built City of Karin”.

Our focus in this case is on the writings of the author from Karin, which detail the foundation and subsequent history of Karin and Erzurum, as well as the historical-geographical description of “Upper Armenia” and the Erzurum vilayet, including its political and social conditions. This source is crucial for studying the period’s history. The author provides insights into contemporary events and historical news not only about this region but also about the neighboring areas, including Georgia, and gives notes, remarkable information on historical Tao-Klarjeti and Western Georgia.

At the Mesrop Mashtots Research Institute of Ancient Manuscripts in Armenia (Matenadaran), four different manuscripts of Jacob Karineli’s work are preserved: N 4542 (copied in 1826 from the 1756 list), N 8184 (late 17th or early 18th century), N 2995 (1752), and N 6583 (1757). The work was first published by K. Kostaniants in Vagarshapat in 1903, and the second critical edition was provided by V. Hakobian in

1956. The critical edition assigned the following designations to the manuscripts: A - 4542, Б - 8184, В - 2995, Г - 6583, and D for Kostaniants's 1903 edition.

In addition to the aforementioned manuscripts, we recently discovered a new list (Arm. 15) during the description of the Armenian collection at the Georgian National Centre of Manuscripts. This newly discovered manuscript, dated to 1756, was copied by Bagdasar, a Karinian priest, in the city of Arzrum, and its owner is identified as Arakeli. Based on the results of the textological research, we can conclude that this manuscript aligns closely with the variants Б, В, and Г, and D, to a lesser extent with A. Among these, it is most similar to the Г and D groups.

Darejan Gogashvili, Korneli Kekelidze Georgian National Centre of Manuscripts
The Deed of Enfeoffment Given by Solomon II to the Jruchi Monastery (origin of the paper)

The Deed of enfeoffment given by Solomon II to the Jruchi Monastery (Hd-1323) is preserved at the Korneli Kekelidze Georgian National Centre of Manuscripts, written on paper in calligraphic Mkhedruli script, in 1809 (size: 2370x555 mm). The Deed is adorned with a decorative initial; accompanied by Figures of St. George and Solomon II. At the end of the text, the signatures of Solomon II and Queen Mary are written in red ink (see "Illuminated Historical Documents", p. 143-145).

The Deed had various types of damage and required restoration and conservation treatment. In 2023, during conservation treatment it was discovered that: a) the document consists of three parts; b) a watermark is displayed on the paper - an emblematic and a countermark; c) the emblematic of all three parts - "three crescents" is the same, but the part of the countermark - "crossbow" is different.

Watermark - "three crescents", with different forms and countermarks, confirmed in manuscripts of the 17th-18th centuries: H-3061; H-559; A-170; A-16 (R. Paratidze), in addition to the mentioned manuscripts, a different pattern of "three crescents" is confirmed in a number of Georgian manuscripts: A-92 (restored part of the 18th century); Q-270; Q-917, S-30, S-250, S-443 and so on.

The watermark - "three crescents", with different forms and countermarks exist in the 17th-18th centuries' manuscripts: H-3061; H-559; A-170; A-16 (R. Paratidze). In addition to the above-mentioned manuscripts, another form of "three crescents" is confirmed in a number of Georgian manuscripts: A-92; Q-270; Q-917, C-30, C-250, C-443 and so on.

The report presents the codicological data of Deed of enfeoffment given by Solomon II to the Jruchi Monastery preserved at the Georgian National Centre of Manuscripts: the forms of the emblematic and countermark of the watermark have been established, the original dimensions of the paper have been restored; the place of watermarks on the original paper format is determined; Based on the comparative analysis and placement of watermarks between the vertical strips of paper (pontuseaux), a classification of the emblematic part is given; b) The origin of the paper of Hd-1323 is determined.

Ketevan Asatiani, National Archives of Georgia
On the Composition of "Gulanis" (Liturgical collection)

Not small amount of Gulanis are preserved in various libraries across Georgia. These unique collections, specific to the Georgian cultural context, necessitate careful study from perspectives such as codicology, composition, eortology (calendar of saints), and the analysis of both original and translated texts. The creation and geographical context of these collections are intriguing topics in their own right. Notably, many liturgical texts within these collections belonging to different periods, revealing layers of both

contemporary and older translations. The significant historical realities conveyed through the text of each Gulani or its colophons warrant require detailed examination.

Helen Giunashvili, Giorgi Tsereteli Institute of Oriental Studies (Ilia State University)
Some Questions of Modern Research on Middle Iranian Onomastics in the Editions of “Life of Kartli”

Due to the long, centuries-old relationship with Iranians, many proper names of Iranian origin can be found in the Georgian language. According to Academician G. Tsereteli, “there has been a widespread tradition of Iranian proper names in Georgia since ancient times,” which found its continuation in early Christian Georgian epigraphy, hagiography, and especially in ancient Georgian historiography. The first systematic analysis of Iranian proper names in Georgian literary and historical sources (5th-15th centuries) is presented in Academician M. Andronikashvili’s monograph “Essays on Iranian-Georgian Linguistic Relations” I, Tbilisi, 1966.

It should be noted that in this research, the Iranian names of the first Georgian kings were distinguished, which were confirmed in the text of the “Conversion of Kartli” and derived from the northeastern (Sarmatian, Alan-Ossetian) Iranian dialects (such as Azo, Arsuq, Arik, Ghadam etc.), also were revealed female and male names of Georgian nobles, having their origin in Alanian-Ossetic dialectal layers. (Andronikashvili, pp. 130-141).

It is also noteworthy that in the work based on Leonti Mroveli’s writings, archaic (Middle Iranian) forms of Iranian proper names were distinguished for the first time, which the Georgian historiographer probably knew from pre-Islamic Iranian sources and the later examples of which are reflected in the epic of the Iranians (Firdousi’s “Shah Nameh”), such as the name Afridon reflecting ancient Iranian Traetona (Georgian Tritino), Spandiati (Persian Isfandiyar), Vashtashab (ancient Iranian Vistaspa), later Goshtasp (Georgian surname Gostashabishvili).

M. Andronikashvili’s research has also shown that the proper names of a number of historical figures (such as Parsman Amazasp, Bakur, Buzmir, Burzo, Gushnak, Varaz) are derived directly from Western Middle Iranian (Parthian, Middle Persian) languages and dialects. while a group of Iranian names enter the Georgian language via Armenian.

In Georgian historiography, especially in the “Life of Kartli”, the problem of studying Western Middle Iranian (Parthian and Middle Persian) onomastics of the Sasanian period (3rd-7th cc AD) is a very relevant topic both for Kartvelian studies and for the study of Iranian onomastics in secondary (non-Iranian) sources. The modern level of research on Georgian historiographical texts and Sasanian proper names allows for a systematic review of the existing material and a new understanding of the cultural aspects of the historical-etymological analysis and transformation of these names, which requires a systematic research of Middle Iranian proper names according to the existing text editions (all old and modern scholarly editions, particularly taking into account the 2008 edition of “The Life of Kartli” as well as foreign translations), the diverse contexts of their use, the methods of adaptation and the revelation of Iranian archetypes in the light of specific historical-cultural relationships, their linguistic, semiotic, chronological distribution reconstructing the general cultural picture of Sasanian Iranian-Georgian historical relations to date.

Dali Chitunashvili, Korneli Kekelidze Georgian National Centre of Manuscripts

Anbandidi Gospel as Part of the Jerusalem Liturgical Service

Ancient Jerusalem rite is kept only in Armenian, Georgian and Albanian Lectionaries. In this case, every manuscript or fragment which contains any information about this ancient Christian service is extremely important. The indices of Jerusalem rite kept in the 10th c Four Gospels are very significant for the study of the Jerusalem rite. The presented report will consider Anbandidi/Four Gospels as a liturgical book describing the Jerusalem religious service.

Hall I, Section I, Session V

Sopio Kadagishvili, Ivane Javakhishvili Institute of History and Ethnology, Tbilisi State University

For Understanding the Two Religious Terms *Rjuli* (religion, custom) and *Sartsmunoeba* (faith)

According to the Georgian Narrative Sources

While interpreting sources, a historian sometimes knowingly or unknowingly defines the meaning of different terms or words accordingly to the modern sense, but as the source analysis shows, the meaning of words changes over the centuries as a result of political, social and cultural influences.

The topic of the presentation is the determination of the meaning of two terms - *Rjuli* (religion, custom) and *Sartsmunoeba* (faith) according to the medieval Georgian narrative sources. Understanding the content and the dynamics of change cannot be achieved by observing one specific source. Only by means of systematic and complex analysis of sources may we perceive the initial meaning of the terms. Also, by considering the historical situation, we can clarify and identify the reasons which caused the change of their meaning, and what exactly these changes were connected with.

The term *Sartsmunoeba* (faith) was not given much attention in Georgian historiography, because it was perceived in an unconditionally modern sense (meaning religion), as for *Rjuli* (religion, custom), several opinions were expressed in Georgian scientific circles, which indicates the changing meaning of the term *Rjuli* in historical time.

Research has shown that *Rjuli* mostly indicates different religious affiliations, and since the 18th century, together with religion, it has been an expression of origin (it does not imply a religious moment, although it is not excluded). *Sartsmuneba* was only an indication of Christianity (being Christian/Orthodox), however, in the late Middle Ages *Sartsmunoeba* comes to refer to various religious sentiments.

Nino Megeneishvili, Shorena Tavadze, Korneli Kekelidze Georgian National Centre of Manuscripts

For the Study of Latin Manuscripts Preserved on Parchment

The archives and libraries of Georgia preserve historical and literary sources, valuable both for Georgia and for other countries related to its history and culture. In the Georgian National Centre of Manuscripts, Latin codices are stored dated 11th-19th centuries, 23 items, of which four manuscripts are written on parchment, 19 - on paper. Manuscripts are distinguished by thematic variety. These codices contain rich material from the history of Europe, and supposedly of Georgia as well, information about important events and personalities, such as Ambrosius Traversarius, a theologian, participant of the well-known Ferrara-Florence council.

There are four manuscripts (Var.20, 21, 26, 46-2) among them related to the Camaldolese Catholic Monastic Order (“Congregatio Eremitarum Camaldulensium Montis Coronae”). In the historical context, the texts preserved in the manuscripts provide information on how the social, economic and political conditions were reflected within the Order, how the monastic life was conducted in this religious community, how the heads of the congregation revealed their leadership and what rules the Order members had to follow. These features are not only the subject of interest in the Georgian society, but also have the socio-cultural value in relation to Georgia and its history.

The multiplicity of Latin manuscripts in Georgia is related to missionaries from Catholic countries. After the fall of Constantinople (1453), the Western states revealed their interest towards Georgia, and European missionary movements became frequent. As a result, in Georgia (Kutaisi, Batumi, Gori, etc.), Catholic congregations increased, Catholic churches were built, and this period was called “the best age for Catholicism, because the attention of the Pope and the work of missionaries did not remain fruitless” (M. Tamarashvili). Since the liturgical and, often, spoken language of the Catholic missionaries was Latin, there were found documents and works written on it among Georgian codices.

Structural research of parchment, as a writing material, implies its identification, outlining the peculiarities connected with technological and preservation conditions using new and experienced methodologies. It is essential to foresee essential, textological and paleographic aspects of the manuscripts to complete such type of scientific research. This will be a necessary step for a new and further study of Latin manuscripts.

Fridon Kardava, Adjara Archival Administration
For a Revised Reading of the Episode Considered as a Plot “Lapse”
in “The Knight in the Panther’s Skin”

As it is accepted in Rustvelology, the episode in which Avtandil first gives the treasure seized from the pirates to a caravan of merchants and later, seemingly the same treasure, to the slaves of Pridon, has been considered a lapse. Konstantine Chichinadze is recognized as the first scholar to identify this issue, and recently, in the sixth issue of Rustvelology, a study dedicated to this problem has reaffirmed the existence of this lapse in the poem.

Naturally, just as the sun has spots, *The Knight in the Panther’s Skin* can also have factual or plot-related errors, even though Shota Rustaveli is a genius, and his immortal work may be beyond the full understanding of ordinary mortals. However, in this specific case, we believe that if read correctly, this “lapse” does not exist; the author did not overlook the nuance of what Avtandil gave to the merchants and what he gave to Pridon’s slaves.

We attempted, through the correct reading of several key words, by analyzing the dialogue within its context, and by understanding the author’s statements with what we believe is an adequate meaning, to conclude that the so-called plot “lapse” problem was caused by an incorrect reading of the text rather than by an actual plot error.

Naturally, our attempt to eliminate this “lapse” through our reading of the text is merely an attempt, and we do not claim that it is definitively solved.

In our argument, besides meticulous work on the text, we relied on the belief that it is unlikely that Rustaveli would have overlooked such a detail, and that it is more likely a mistake made by us, the readers, in understanding the poem.

Lali Datashvili, Georgian-American University
The Paradigm of the Patriarch Abraham in Literature

It can be said that Abraham the Patriarch is a pivotal and noteworthy figure among biblical characters. Over time, he has been portrayed in literature as a diverse paradigm, embodying various interpretations: the first patriarch, leader among prophets, the first wanderer under the Lord's leadership, chosen by the Lord, recipient of the covenant, tested beyond all mortals, "the father of many", and the progenitor of Abrahamic religions. He is also recognized as the first saint in Islam and the one tested by God to sacrifice his son Isaac, a significant story in the biblical narrative. This topic delves into the complex intersection of intellectual curiosity and analytical inquiry, whether viewed through the lens of belief or skepticism, and thus merits our close attention. Abraham's name is associated with the Trinity's appearance in the form of three travelers, his gracious hospitality, the attempt to save Sodom, and the figures of Ishmael, Isaac, and Lot. It also encompasses symbols such as Abraham's feast and Abraham's lamb.

Our work discusses how the paradigm of Abraham is reflected in ancient Georgian literature and the transformation it underwent in 20th-century Georgian and world literature. Specifically, in addition to hagiographic works, this perspective is analyzed in folk tales about Abraham and in the works of Sulkhani-Saba Orbeliani, David Guramishvili, Gia Murghulia ("Function"), Nikos Kazantzakis ("The Last Temptation of Christ"), José Saramago ("Cain" and "The Gospel According to Jesus Christ"), Elif Shafak ("Three Daughters of Eve"), Thomas Mann ("Joseph and His Brothers"), and others.

The alternation of generations and civilizations leads to changes in people's tastes and worldviews, which are primarily reflected in culture. New priorities emerge, old idols are shattered, and concepts change. Literature, as the study of humanity, best reflects the intellectual and emotional-belief changes of humankind. We can also observe these changes through the transformation of the figure of the patriarch Abraham, making this topic relevant and not previously explored from this perspective before our paper. Consequently, the research and conclusions presented in the work are new.

In writing the paper, we used the methods of comparative, hermeneutics and literary studies, as well as the methods of description, classification, analysis, synthesis, and interpretation to explain symbolic-allegorical figures.

Conclusions have been drawn that ancient Georgian literature primarily follows the text of the Bible and the interpretations of the Holy Fathers of the Old Testament. In contrast, the 20th century, with its well-known view that 'God is dead', brought about a secular-atheist worldview, disillusionment, skepticism, and unbelief. All of this soon became reflected in the literature of the last century. In the literature of the 20th and 21st centuries, trends emerged that were entirely different from the culture and aesthetics of the Middle Ages. The figure of the patriarch Abraham cannot even be referred to as an allusion to a biblical character; it is more of an apocryphal-postmodernist critique and interpretation, which, in our opinion, reflects the worldview of our era.

**Maia Nachkebia, Shota Rustaveli Institute of Georgian Literature of Ivane Javakhishvili Tbilisi
State University**

Queen Ketevan in Slovak literature: School Drama and Its Historical Source

In 1701, on the stage of the Jesuit gymnasium in the town Skalica, in Slovakia, was presented school drama dedicated to the Georgian queen devoted to the Christian faith - Ketevan the Martyr. The work entitled „Katerina, Georgian Queen decorated with the own blood, represented at the stage“ (Katerina, kráľovná

gurziánská, vlastní krví ozdobená, na divadlo predstavená” – “Caterina, Gurzianorum regina, proprio sanguine purpurata, teatro data”) belongs to the genre of school drama.

The school drama belongs to the Slovak Baroque epoch, its full text has not been preserved, only a few-page synopsis or detailed content of the work survived. The identity of the author of the play is unknown, he is referred to as an anonymous from Skalica.

In Slovak literary studies is expressed an opinion that the Slovak school drama written based on a Georgian theme is a free, carefully reworked translation of "Catharina of Georgia..." by German playwright Andreas Gryphius. However, both the character system and the plot of these two dramatic works are completely different from each other. Our attention was drawn to one of the sources indicated himself by the anonymous Slovak Jesuit in the synopsis of the school drama: it is the work of the German Jesuit Ioannes *Bisselius* entitled “*Illustrium, Ab Orbe Condito, Ruinarum*”, dated 1663. One section of Bisselius's work is dedicated to Georgia and the Georgian queen Ketevan. As the research showed, the Slovak author took advantage of this historical work when in the school drama he created the image of a Georgian queen devoted to her faith.

Julieta/Juli Gabodze, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University
Akaki Public Figure
(Following the Newly Discovered Materials)

Akaki – “The Poet”, “Nightingale of Georgia”, “Uncrowned King” - with such epithets, the Georgian nation adorned the much beloved poet! And yet, who was Akaki in reality? A great creator or a great figure?! This question always remains.

Akaki Tsereteli was a poet, prose writer, publicist, fiction writer, translator, dramatist, director, theoretician and critic of theatre art, lecturer and orator, great master of funeral eloquence and author of epitaphs, editor and publisher, founder of the Georgian Folklore Foundation, supporter of the Georgian Church, great benefactor of schools, ardent supporter of Ottoman Georgia, a pioneer of the Georgian textile industry, a supporter of women's education and emancipation, advocate of the so-called “Svan affair” and a traveler. This is an incomplete list of his achievements. Akaki left an eternal path for posterity with his life, creativity and works.

Akaki Tsereteli together with Ilia Chavchavadze was, first of all, an educator; the founder of the national liberation movement. He played a major role in the formation of public opinion in 19th-century Georgia. Thus, all his creativity and work are marked by this sign. It can be said that Akaki gave start to the society's struggle against the falsification of the history of Georgian culture, which later spread all over the Georgian society. It should be noted that his little-known letter “Historical discussion of the name: Armen, Hayastan and Armenia” was published in 1898! One year before Ilia's “Call of the Stones”!

It is well known that Akaki was a pioneer of the Georgian mining industry, but many may not even know that he made a great contribution to the search and prospecting of other mineral wealth in Georgia, namely gold and oil.

His role in the struggle for the protection of the autocephaly of the Georgian Church is completely outstanding. In order to get closer to the people, he traveled to almost all parts of Georgia - villages and towns of Kartli, Kakheti, Imereti, Guria, Samegrelo, Racha-Lechkhumi, Svaneti. You name it! He visited St. Petersburg, Moscow, Kiev, Odesa, Kharkiv, Baku, Paris, Geneva... Sometimes he traveled like an ordinary pilgrim, sometimes like Zeus; he attended all public events. He went from funeral to funeral, from court to court, from theatre to theatre, he did not miss a single event, not a single community meeting, not

a single literary evening, noble or banking meetings and “jackstones”. He echoed all important events, answered both fans and enemies; at that time, his gong sounded, and the polemist’s bitter pen “shot like an arrow” making its way right into the enemy’s heart.

The conference report will present the material discovered during the preparation of the new academic volume of Akaki Tsereteli’s works, or the material destroyed by tsarism and Soviet censorship, through which a reference is made to Akaki’s personality and, especially, to a completely different side of his work, less known to the public.

10 October

Hall I, Section I, Session I

Chabuka Metonizde, Natia Amirejibi, Ivane Javakhishvili Tbilisi State University
Determining the Ethnicity of the Prehistoric Period: Kartvelian Tribes

Research topic: Our task is to determine the existence of ethnicity in prehistoric Georgian tribes. Since the middle of the 20th century, many archaeologists have tried to define prehistoric cultures in the Georgian tribes and identify them as the ancestors of modern ethnic groups. However, the modern archaeological study of ethnicity is surrounded by a more complex theoretical framework, and no significant progress has been observed in this direction. The methodological problems, political difficulties, gaps and assumptions of the 21st century remain largely unanswered.

The **relevance** of the present topic is to determine the probability of the formation of the substrate of ethnicity in the Georgian tribes and its character based on the analysis of the archeological artifacts existing in the prehistoric age.

The main **problem** with the topic is the vagueness and shortcomings of the sources. Despite the obvious progress in the study of the prehistoric age, both the cultural-historical and post-processual theoretical foundations of archaeologists in terms of ethnicity in the tribes of this period, including the Kartvelian, are exaggerated.

In the article, we refer to the generally recognized scientific **methodology of research:** the method of interdisciplinary studies, the comparative-historical method, the method of critical analysis and synthesis of sources, ideographic (description), retrospective methods.

Conclusion: It is almost impossible to determine the framework of prehistoric ethnicity in Proto-Kartvelian tribes. The limited amount of archaeological data does not allow for conclusions to be drawn in terms of any modern social science concept of ethnicity. We cannot identify ethnic groups in distant prehistory, much less connect these groups with modern cultural or biological descendants. Mixing of race, language, and culture is ongoing, but these research objects/processes are not consistent enough and the coincidences are not regular enough to draw valid interpretations. This is the main problem in determining the ethnicity of the prehistoric age in the Kartvelian tribes, because neither the Ancient (Greco-Roman) nor the Eastern (Assyrian-Urartian) inscriptions have any defining characteristics of ethnicity.

Emzar Kakhidze, Batumi Archaeological Museum, Ajara Museums / Batumi State University
Novelties on the Conception and Development of Ancient Metallurgy in the Kartvelian World

Georgia is considered to be one of the oldest centers of mining and processing of ferrous and non-ferrous metals in the world. This is confirmed by the reports of Classical, Byzantine and European authors, which give information on the methods of mining gold and other metals here. Ethnographical and archaeological data also support this point of view.

Obviously, having a claim that metallurgy originated and developed here is quite a loud statement, this is why each new information of written or material sources is of highest importance for those interested in the history of our country.

According to the latest archaeological data, in accordance with the sharp increase in the demand for metal on the international market, even in the early Bronze Age our ancestors lived in Ajara found innovative ways of using water energy in metal processing, which include flotation, melting and turning the raw materials extracted from the deposits into a liquid using water energy. These methods were also used in the extraction and processing of precious metals. It does not seem to be a coincidence that the cultural level full of Hattic ceramics found in Makhvilauri dates back to the Middle Bronze Age, the end of the 3rd millennium BC, when this interest grew even more and probably the Anatolian colonists came so far for the bronze made here. It is significant that according to the reports of Strabo, Marcus Terentius Varro, Pliny the Elder, Appian, Eustathius of Thessalonica and others, Kartvelian tribes were skillful masters in non-ferrous metallurgy. It is interesting that when discussing the golden fleece, ancient and medieval authors immediately mentioned the Svans, who collected gold in small and large rivers with pierced planks covered in sheepskin. In Svanetian folk tales, like in Classical sources, we often encounter names of gold-bearing rivers. The research carried out again in Adjara, along with a large-scale production, the ancient metallurgists also collected gold and other types of non-ferrous metals contained in alluvial sands washed by mountain streams in small mortar-trough and unsystematically arranged narrow channels. An early stage of ancient metallurgy, along with the gold mining technologies related to it, was characterized by stability and continuity. According to written and archaeological data, ancient iron production is still advanced in the region of our interest. Half of the 6 iron metallurgy centers in Western Georgia are located in Adjara. In the Urartian epigraphy iron is mentioned only once, when Sarduri II had a military campaign in Kulkha – historically the territory of Southern Georgia, in 740s BC. In the first chapter of “Genesis” (IV, 22) written approximately in the same period is mentioned Tubal-Cain, associated with Assyrian Tabals and Greek Tibaraeni, who forged all kinds of tools out of bronze and iron. Pseudo Aristotle (4th century BC) at *Mirabilia* provides the most interesting information on the Chalyboi method of making iron and steel: “It is said that the production of Chalyboi and Amisos iron is special. According to the stories, it is obtained from the sand brought down by the river. Some sources state that this sand was simply washed and melted, while other sources claim that after washing the sediment was washed several more times and then a fire resistant stone, which can be found abundantly in this country, was added to it and melted. This type of iron is much better than the others, and if it had not been smelted in any furnace, it would probably have been no different from silver. It is said that only this kind of iron does not oxidize, but it is found in small quantities”. If we look closely, this description fits well with the archaeological realities described above. To sum up, the southeastern Black Sea region, the entire Caucasus was one of the most advanced economic regions during the Neolithic Revolution and then during the transition period from the Stone to the Metal Age. Therefore, references to the Golden Fleece, abundantly preserved in ancient Eastern and especially Classical sources, no longer seem mythological and unreal.

Critical analysis of sources, as well as chronological, geographical and ethnographic material, methods of their mutual comparison and collation with scientific literature data, as well as descriptive-narrative, analysis and synthesis methods are used.

Natia Phiphia, Ivane Javakhishvili Tbilisi State University
A Woman in Classical Antiquity Iberia

The status of a woman in Iberia in Classical antiquity depended on her social affiliation – the status of lower-class women was similar, while the status of upper-class women differed according to each particular case. In general, several indicators should be taken into consideration while studying the status of women based on which it becomes possible to determine gender equality/inequality between men and women, specifically: a) political rights, b) the right to own personal or private property, c) marriage issues, d) a social role, especially in the family.

In classical antiquity women in Iberia were mostly deprived of political rights; however, the mothers of the heirs to the royal throne, their children were not of age, could become regents. In some cases, women could have possessed political power through their ruling husbands. In this regard gender inequality is quite obvious. Women of a lower social class, as well as men, were fully deprived of political rights; so, we may say that both were equally rightless.

As for the ownership right, it is attested that women in ancient Iberia could own personal, as well as private property. Women participating in the construction and founding of cities should be a proof of it.

Freedom of marriage is a more problematic issue – Iberian women in classical antiquity seem to have enjoyed a greater freedom than women in medieval Georgia. However, to what extent Iberian society was free in this respect is hard to say.

The status of women in ancient Iberia so far has not been the focus of research, which determines the urgency and value of our study. In our report we will summarize narrative (Georgian as well as Greco-Roman) sources alongside with epigraphic material. We will also attempt to draw conclusions based on the artifacts discovered during archaeological excavations.

Bachana Rukhaia, Ivane Javakhishvili Tbilisi State University
The Letters of Pliny the Younger as a Historical Source for Urban Life in the Eastern Provinces of the Empire

In the letters sent by Pliny the Younger to the Emperor Trajan, there are many interesting facts about the relations between the Roman Empire and the Greek cities of Asia Minor in the first half of the 2nd century AD, which determines the multifaceted relevance of the mentioned issue. In this regard, the letters in which we encounter a discussion of various problems of city life are of particular interest. The Romans tried to rule the eastern provinces with cities under their control. Based on the mentioned letters, we can say that the autonomy of Greek cities was limited only to solving minor domestic affairs. Their competence included fiscal, city improvement issues and others. However, they could not solve some of them independently. For example, when Pliny the Younger tried to bring the fiscal system of the “free city” Apamea under his control, the Apameans protested, but Trajan overruled their protest (Plin., Epist., X, 47,48). It should also be noted that Pliny, as can be seen from the letters sent to Trajan, interfered in the small matters of city life, such as the construction of a bathhouse in Prussia. (Plin., Epist., X, 70).

On the other hand, separate examples reveal the unfavorable attitude towards the Romans in Greek cities, the proof of which is the letter written by Pliny to the emperor, where he requests the creation of a firemen's guild in one of the Greek cities, which Trajan refused; because, in his opinion, over time the mentioned guild might have escaped Roman subjugation, and start acting against the empire, therefore, the elimination of fires remained the work of separate individuals.

Despite the examples discussed above, it is difficult to say with certainty, what exactly was the attitude of the Greek cities towards the empire like. To illustrate, it may be useful to conduct a critical analysis of the primary sources of Pliny the Younger by using the comparativist method.

The use of primary sources almost unknown to Georgian historiography and their processing with appropriate methods will allow us to bring more clarity to those interested in the issue and, at the same time, based on the examples of urban life discuss the degree of attitude of the Greek cities of Asia Minor to the empire.

Lali Mekerishvili, Ivane Javakhishvili Tbilisi State University
The Campaign of Theoctistus in Western Georgia

The ninth century is a pivotal period in the history of the Byzantine Empire, characterised by significant transformations and a challenging internal political climate. This era is often associated with the declared struggle against icons that commenced in the previous century. During the reign of the second representative of the Amorian dynasty, Theophilus, who is recognised as the last iconoclastic emperor, there was a notable increase in the persecution of monks and nuns. The complex internal political situation was further complicated by the struggle against the Arab expansionist policy. The military operations conducted on Crete during the reign of the son of Theophilus, Michael III, reflected this. It is noteworthy that, despite the prevailing circumstances, the Imperial Court of Byzantium deemed it necessary to undertake a campaign under the command of the Byzantine commander Theoctistus in western Georgia. The aforementioned expedition is documented in Theophanes Continuatus, which is based on the writings of Joseph Genesius, Constantine Porphyrogenitus and George Hamartolos.

The mentioned research topic is relevant from the point of view that less attention is paid to the above campaign, because Georgian historiography mostly discusses the vicissitudes of the struggle against the Arabs and the process of formation of Georgian political units.

The scholarly study is done according to the principle of historicism. The historical-genetic method is used to observe the developments in Western Georgia following the situation in Byzantium. The method of historical cognition and also the hermeneutic analysis of the source are used. A separate interesting issue is the attitude of the author of the source towards the Byzantine commander in Western Georgia and his assessment of the campaign.

The discussion of the research topic will make it possible to answer the following questions: What factors led to the organisation of the campaign of Theoctistus, and to what extent is the organisation of this military operation related to the power of the Arabs in Transcaucasia?

Hall I, Section I, Session II

Maia Pataridze, Ilia State University Numismatic Aspects of Dating Vani No. 24 Burial Ground

In 2004, during archaeological excavations (led by Darejan Kacharava) at Vani's upper terrace on the eastern side near the chapel, burial ground No. 24 was discovered. The burial ground was exceptional in containing rich and varied grave goods, including five human corpses and a buried horse, suggesting hierarchical significance. One of the corpses is believed to have held a prominent role, while the others likely served as attendants. Of particular interest was the finding of a silver coin, identified as a hemiobol from the Bosphorus Kingdom, positioned close to the primary figure's head.

The obverse of the coin depicts a youthful Apollo Phoebus wearing an ivy crown, while the reverse features a lion's protome on the right, a laurel branch, and the inscription ΠΑΝΤΙ below a line.

The placement of the coin in the tomb, along with the fact that only one coin was found, led researchers to suggest that it might be a so-called Charon's Obol.

The presence of the "Charon's Obol" in the burial ground provided a means for accurate dating, as a circulating coin was buried with the deceased. This coin was instrumental in dating tomb No. 24, previously dated to the period of 340-330 BC based on contemporaneous catalogues and scientific literature.

However, despite this established date, some artefacts within the burial sparked questions about the accuracy of this timeline.

The jewellery items, including gold triangular pendants and various metal vessels, have been dated back to at least a century and a half before the 4th century BC. Despite these findings, the primary importance has always been placed on "Charon's Obol", and the dating has remained consistent.

Only the Herakleian ceramic amphorae presented a significant challenge. One of them had an Englyphic stamp with the manufacturer's name "Arkhelas" on it. There are a sufficient number of these Arkhelas stamps known, and it is assumed that ceramic production began in the 5th century BC. The end of the 90s and 80s of the 4th century is considered the latest period of activity. Unlike the metal vessels, the ceramic ones could not have been placed in the tomb until almost half a century later, so the dating of the burial ground needed to be revised.

In 2019, I. V. Schonow published a fundamental work on the coinage of the rulers of the Bosphorus kingdom. The scholar posited that the coin found in burial No. 24 should not be attributed to the reign of Paerisades I, despite the suggested date. During Paerisades I rule, copper ones replaced small silver denominations, and the iconography of the coin indicated a different timeline. According to the scholar, the introduction of the image of beardless Apollo Phoebus and the lion on the coins of the Bosphorus Kingdom was tied to a specific historical event – the annexation of the country of the Sindis by Leukon I, whose capital's main temple was dedicated to Apollo Phoebus. The image of the lion in the reverse direction was also borrowed from the Sindi coins. To support this conclusion, the scholar referred to the so-called inscription found in the Kurgan of seven brothers in the territory of Adygea.

It has been determined that the coin was likely minted in 388-385 BC, aligning with the date of the Heracleian amphorae found in the twenty-fourth tomb. This would place the tomb in the 80s BC.

By re-dating the Hemiobol of the Bosphorus Kingdom, tomb No. 24 is now considered to have originated 50 years earlier. If the tradition of placing a coin for the deceased in the Vani area dates back to the mid-4th century BC, then the revised dating of the burial ground suggests that it actually originated in the early 4th century BC.

It is worth noting that tomb No. 24 has significantly contributed to determining the minting chronology of the Bosporan Kingdom. While the date accepted by the scholar above is beyond doubt, the burial ground of Vani, with its inventory and revised dating, provides further evidence that this coin emission belongs to the beginning of the 4th century BC.

**Mariam Mtchedlishvili, Nino Kebuladze, Ana Sakhvadze, Georgian National Museum
Analysis of Glass Products from Urbnisi Cemetery**

The study of ancient glass products, combined with archaeological investigations, can be crucial in attributing the discovered glass samples to specific regions and evaluating the cultural development of those areas.

The South Caucasus, particularly Georgia, has always been at the crossroads of ancient trade routes. The large quantity of glass material discovered here reflects nearly every stage of glass production, both in this region and throughout the ancient world. From ancient times, glass artefacts have held a special place in human history; consequently, they are of significant scientific interest.

Our research focuses on the statistical analysis of glassware from the Cemetery of the Late Antique period (Area XXV), discovered during the archaeological excavations in Urbnisi between 1953 and 1962. This analysis integrates findings from chemical composition studies of these glass items conducted at the chemical-restoration laboratory of the S. Janashia Georgian State Museum in 1950-1960.

The role of Georgia in the formation and development of glass production is not yet fully defined. However, it is now widely recognised that Georgia is one of the oldest centres of metallurgy. The presence of numerous minerals beneficial to the glass industry suggests that glass production in Georgia likely dates back to ancient times. Consequently, any research related to archaeological glass is both important and relevant

The importance of glass as a unique material source is significant for studying external relations. Statistical analysis of the glass vessels found in Urbnisi, combined with import dynamics and laboratory studies, offers valuable insights into the interactions and needs of the community in Late Antique Iberia.

The analysis of the glass vessels from Urbnisi revealed that Urbnisi Cemetery stands out among contemporary Georgian monuments due to the abundance of imported glass vessels from Syria and Mediterranean countries. The quantity of these imports is 2.5 times greater than that of local clay products. Glass vessels were discovered in 64 out of 116 burials at the Cemetery, amounting to a total of 196 vessels. The burial inventory and the unique burial practices, distinctive only to Urbnisi, suggest a common ethnic origin or religious affiliation among the community residing there. Despite close contacts with neighbouring regions, they strictly maintained their own traditions for four centuries. Undoubtedly, glass unguentaria were used to import unguents for the urban community's funeral rites.

The results of the studies conducted on several samples of Urbnisi glass in the chemical-restoration laboratory of the Simon Janashia Museum match the composition of the glass vessels found at Samtavro Cemetery and differ from the glassware found at later-period monuments in Georgia, which are considered local product. Archaeological and technical studies reveal that during the Late Antique period, Iberia had close trade and economic relations with Parthia, Syria, the Eastern Mediterranean countries, and Rome. These connections were facilitated by the trade and transit routes passing through the region.

	SiO ₂	CaO	MgO	Na ₂ O	K ₂ O	Fe ₂ O ₃	Al ₂ O ₃	Mn ₂ O ₃	Cu
Urbnisi	53,73-71,4	4,78-8,7	0,42-3,95	12,00-27,5	0,5-3,0	0,36-1,40	0,99-4,86	0,025-7,97	as a trace
Samtavro	43,86 - 70,15	3,16-16,95	0,45-8,18	8,26-18,99	<1-7,96	0,22-1,49	0,33-6,54	0,01-7,75	as a trace

Bakur Gogokhia, Lazeti Research Centre
A New Interpretation of the Legend of a Unique Coin of David IV Aghmashenebeli

A Byzantine style, unique Georgian silver coin, currently preserved in the Münzkabinett of the Bode Museum in Berlin, has long captivated the interest of scholars. The examination of such coinage undoubtedly extends well beyond the confines of numismatics.

The attribution of the coin and the interpretation of its legend have been subjects of scholarly discussion and debate for nearly two centuries. The complexity of the attribution is exacerbated by the fact that the coin was subsequently cut around, resulting in the loss of its circular inscription, which typically contains the name of the issuer. Consequently, opinions within academic circles regarding the identity of the issuer are polarized into two distinct perspectives. Some scholars attribute it to Bagrat III, while others ascribe it to David IV Aghmashenebeli. I align myself with the viewpoint that David IV should be recognized as the issuer of this unique Georgian coin preserved in the Münzkabinett.

With respect to the interpretation of the legend inscribed on the coin, as well as the title of the issuing monarch, multiple interpretations have been posited thus far (1. *რანთა და ტაოანთა* “of the Rans and Taoans”; 2. *რანთა და სვანთა* “of the Rans and Svans”; 3. *რანთა და ტავუშეთა* “of the Rans and Tavushians” and others). Some of these interpretations are outdated and have since been dismissed. The primary interpretation, “of the Rans and Taoans”, is currently considered the most prominent; however, I find this particular reading of the legend of the coin to be unpersuasive. In addition to its historical and chronological implications, it encounters actual obstacles and significant linguistic challenges that are both relevant and apparent.

The present paper conducts a thorough examination of various aspects pertaining to the reign of David IV, as well as the geopolitical circumstances in the Caucasus and Anatolia during that period, which have heretofore been largely overlooked. Through meticulous study and comparative analysis of diverse historical sources, while considering the relevant contextual factors, this research proposes a novel interpretation of the legend engraved on the aforementioned unique coin. It is my belief that this investigation will not only bolster the argument for attributing this particular unicum to David IV and clarify its inscription but will also enhance our understanding of certain Georgian and foreign historical records,

thereby enriching the historical narrative concerning the reign and endeavors of David IV with significant insights.

The paper is prepared under the frame of the ongoing project “The Georgian Monasteries of Trebizond” (HE-22-647) with the financial support of Shota Rustaveli National Science Foundation of Georgia.

**Mamuka (Monk John) Tsukhishvili, Scientific Center for Studying the History of Villages of the
Patriarchate of Georgia
Catholicos-Patriarch of All Georgia John VI**

Catholicos-Patriarch of All Georgia John VI worked during the reign of Holy King Davit IV Aghmashenebeli. He was a supporter of the king and a reformer of the church and political life of Georgia of that epoch. The Ruis-Urbnisi Council, which was convened by the king’s initiative in 1104, was chaired by the Catholicos-Patriarch John VI. Together with the king, his idea was to establish Gelati Academy and to invite Ioane Petritsi there. The Catholicos-Patriarch of All Georgia John VI made an invaluable contribution to the formation of the Golden Age of Aghmashenebeli. The scientific novelty of the work is the presentation of the patriarch and popularization of his merits.

**Irakli Paghava, Giorgi Tsereteli Institute of Oriental Studies, Ilia State University
Coinage Issued by Queen Ketevan (Who Was Controlling the Mint in the City of Bazari?)**

Following the disintegration of the Georgian Kingdom in the 15th c., Georgian principalities subjugated to the Ottoman Empire and Safavid Iran continued to issue coinage locally; however, the coin types lost the national traits and became transformed into Islamic-Oriental, Safavid or Ottoman type currency. Three mints were operating in eastern Georgia issuing Safavid type coins: Tiflis (capital of the Kingdom of Kartli), Zagam (i.e. Bazari, the capital of the Kingdom of Kakheti), and Kakhetabad / Kakhed (in Kaki, one of the major urban centers of Kakheti). It was established, that the King of Kartli rather than the Safavid Shah controlled the Tiflis mint (Kutelia, 1979: 25-30). It was unclear, who controlled the mint in the *Kakheti Kingdom*.

Our **goal** is to establish who was controlling the major mint of the Kakheti Kingdom, located in the city of Bazari, issuing the coins with mintname ‘Zagam’.

From methodological point of view, it is remarkable that studying the coin material is useless: Precious metal coinage bore the name of just the overlord, the Safavid Shah in this case (right of *sikka*), whereas the copper money was civic, i.e. anonymous. Therefore the coins do not tell us who was responsible for issuing them. Only the narrative sources are capable of providing information.

We have encountered two indications of who used to order coin minting at Zagam mint, i.e. who controlled this mint: 1) According to Iskandar Munshi, Alexandre II, King of Kakheti, approached Shah ‘Abbas I, who was besieging the Yerevan fortress (1603-1604), in AH 1011 (1602/3), and sprinkled over him the gold coins issued in his country, as it was customary in Georgia. The context makes it clear that the coins were struck by order of the King of Kakheti himself, meaning that he was the one controlling the mint. That mint was probably Zagam (Kutelia, 1979: 15-16); 2) Fazli Beg, the vizier of Peikar-Khan, Safavid governor of Kakheti made a significant note of Queen Ketevan “journeying to the city of Zagam and striking coins and reading Khutbah in the name of his Majesty according to the old rule”, in the aftermath of the successful

anti-Safavid revolt in 1605 (Maeda, Alexidze, 2019; without analyzing the numismatic significance of this indication). Those coins should have been dated AH 1014.

Considering both indications, we conclude that at least in the first decade of the 17th century the mint located in the city of Bazari / Zagam was controlled by the King of Kakheti; just like the Tiflis mint was controlled by the King of Kartli. Most probably, the King of Kakheti controlled the Zagam mint in the earlier period as well.

Hall I, Section I, Session III

Manana Sanadze, University of Georgia

Three Legends about the Arrival and Settlement of “Georgians” in Georgia - What do they tell us?

First and foremost, the story preserved in the *Chronicle of Conversion of Kartli* about the appointment of Azo (Iranian meaning – “Goat”, “Guide”) by the so-called Alexander the Great as the ruler of Kartli and his subsequent relocation of people from Arian-Kartli i.e., Persians (Ariana, Iran), to Kartli (eight houses and ten of foster fathers). According to the *Georgian Chronicles* version of this story, Azo was a lineage of Alexander the Great. Though he was Macedonian, at the same time, he was also the son of Jaredos. The name Jaredos is derived from the name “Jared” with the Greek suffix “os”. According to the *Georgian Chronicles*, Jared was Persian and the son of the Persian king. Based on this source, Alexander appointed Azon as Kartli’s ruler (patrician). In this version, Azon does not bring Georgians from anywhere; he is their conqueror, oppressor, and enemy.

The second narrative was preserved by the 10th-century Byzantine historian Emperor Constantine Porphyrogenitus (reigned 913-920; 945-959). This story is more commonly known as the story about the supposed Jewish origin of the Bagrationi dynasty. In reality, the legend not only tells us about the origin of the Bagrationis but also about the entire nation, the Iberians - the Georgians, relocating from the vicinity of Jerusalem to their new homeland in Georgia. According to the legend, the Iberians, led by Spandiat (also known as Spandiat the Iron), a nickname for the third Achaemenid king Darius I, and his newly gained brother David (David became Spandiat’s brother after the spreading of Christianity), following a divine revelation in Spandiat’s dream, brought their people - the Iberians - from the Jewish city of Jerusalem and settled them in the territory of Georgia.

Finally, the third narrative, which can be considered an addition or variation of the above two rather than an independent story, is the tale of the legendary Persian king Afridon and his three sons, placed in the preface to the *Georgian Chronicles*. According to the story, the Persian king Afridon had three sons, the eldest of whom was named Jared. Jared was the heir to the throne and governed Kartli. After Afridon’s death, a battle for the throne ensued, and the two younger brothers killed Jared.

Research into the information in these three narrations presented above reveals that they offer different fragments of the same myth and tell a single story. The original version of the story had nothing to do with Jews and Jerusalem or with Greece and Alexander the Great. It said about the arrival and settlement of an Achaemenid prince in Georgia. The mythologized story likely occurred around the enthronement of Artaxerxes I, the grandson of Darius I (Spandiat the Iron) (465 BC). During the battle for the throne, one of the slain prince’s children, who later became the mythical Azo (Azon) - the leader, fled from his uncle

with his people and vassals and settled in the “farthest North edge of the world” as at that time in Persians’ perceptions Georgia and the South Caucasus were.

**Bezhan Khorava, The University of Georgia, Tamaz Beradze Institute of Georgian Studies
Towards the Clarification of some Information about “The Martyrdom of Saints Davit and
Constantine”**

The Georgian hagiographic work “The Martyrdom of Davit and Constantine” was considered for a long time as a work depicting the invasion of the Arabs in Georgia, named Murvan the Deaf. Today, it is already certain that the work is based on the 6th century chronicle, in which the campaign of the Persians in Western Georgia during the Great War (542-562) was narrated.

Our goal is to clarify some of the facts described in the work, namely: finding out the place of torture and burial of Davit and Costantine; localizing the fortress-city of Tskaltsiteli; clarifying the relationship of the chiefs of Argveti, Davit and Kostantine, with the house of Mkheidze.

According to the hagiographic work, the martyrdom of the Dukes of Argveti took place near the Church of Saints Cosmas and Damian. This church is located in historical Khepiniskhevi, in the valley of the Dzirula River. In Georgian historiography the opinion has been expressed that the name of Tbeti St. George Church, located in the same Khepiniskhevi, is associated with the lake where the Arabs tortured the Dukes of Argveti.

It is extremely important to find out how accurately the real situation is depicted in the work, which will help us to better understand the history of of 6th-century Georgia. Critical analysis of the source, establishing the authenticity of facts, complex and other methods tested in historical science were used in the research.

As a result of the research, it becomes clear that the martyrdom of the Dukes of Argveti occurred near the Rioni River and one of its tributaries. Their remains were buried in the sepulcher of the church of the castle town of Tskaltsiteli, in the territory of the present-day Motsameta Monastery; the castle town of Tskaltsiteli was located in the territory of the Motsameta Monastery; according to the “The Martyrdom”, the surname of the Dukes of Argveti was Mkheidze. In that distant past, the surname Mkheidze did not exist in this form, but the historical tradition connects the Dukes of Argveti precisely with this house.

**Mamuka Tsurtsunia, Independent Researcher
Great Eastern Embassy in Europe: New Materials**

In 1460-61, the residents of Western Europe were astonished by a strange and exotic sight: a delegation of foreign-looking ambassadors from Eastern countries, led by the papal nuncio and Patriarch of Antioch, Ludovico da Bologna, paraded through the streets of Italian, French, and Burgundian cities. Their presence created a significant stir wherever they went. Ludovico da Bologna was well-acquainted with the East. His expertise made him a valuable ally for the Popes who were planning a crusade against the rising power of the Ottomans. In October 1458, Pope Pius II dispatched Ludovico to the East as a legate to form an anti-Ottoman coalition. In 1459, Ludovico arrived in Georgia and successfully reconciled the Georgian kings and princes. In 1460, Ludovico went to Europe together with the ambassadors of George VIII and Qvarqvar the Atabag, Nikoloz of Tbilisi and Parsadan of Akhaltsikhe. He was also accompanied by ambassadors from Muslim states, members of a coalition concerned about the growing power of the

Ottomans. In Florence, they were joined by Michele Aleghieri, the ambassador of the Emperor of Trebizond.

This embassy, traveling across Europe for two years, sparked considerable interest and is recounted in many sources, such as the memoirs of Pius II, the chronicle of Jacques du Clercq, the Continuation of the Chronicle of Enguerrand de Monstrelet, the Chronicle of Ghent, as well as documents preserved in various European archives. From du Clercq's chronicle we learn that on August 15, 1461, our ambassadors attended the coronation of the new king of France, Louis XI. On that day, Louis XI was knighted by the Duke of Burgundy in Notre-Dame de Reims. Following this, the King, the Duke, and others proceeded to knight about two hundred men. It turns out that the Georgian ambassadors were among them.

The Yale University Library houses the Burgundian manuscript, which offers new, previously unknown information about the embassy's stay in France and Burgundy. It was likely completed at the turn of the 15th and 16th centuries. The manuscript is divided into three parts, each focusing on heraldry. The second part includes an account of an Eastern embassy, illustrated with splendid coats of arms. The narrative presented here echoes the accounts found in other European chronicles in many respects, yet it stands out due to numerous noteworthy details and unique information unavailable elsewhere. Notably, it provides a detailed description of the reception of the Duke of Burgundy and the events of that period, as well as the depiction of the ambassadors' portraits in the chapel of St. Catherine at the Abbey of Saint-Bertin, not to mention the description of the ambassadors' coats of arms.

Another interesting fact is associated to the Eastern Embassy. It appears that the title of "Grand Duke" adopted by Philip the Good and his successors is linked to this embassy. In the feudal hierarchy of Europe, where a duke ranked just below a king, such a title did not exist. Philip himself was always referred to simply as a duke. However, since 1461, following the arrival of Eastern ambassadors at the Burgundian court, the term "Grand Duke" began to appear regularly in Burgundian texts. This title is found for the first time in a letter from Qvarqvare the Atabag.

Despite the grand receptions, the embassy was fruitless due to the internal problems of European countries, particularly the conflict between France and Burgundy, preventing the formation of an anti-Ottoman coalition. The continuator of the chronicle, Enguerrand de Monstrelet describes the reception of the Eastern embassy at the courts of the French king and the Duke of Burgundy, highlighting these difficulties. Additionally, new information reveals that despite the initial failure, attempts to form a coalition and the movement of ambassadors between Georgia and Europe continued in 1463 and 1471. These efforts underscore the great importance that the rulers of the Georgian states placed on establishing a military-political connection with Europe.

Hall I, Section I, Session IV

**Nikoloz Zhgenti, Korneli Kekelidze Georgian National Centre of Manuscripts
News about the Epigraphic Monuments of Meskhети**

In 2023-2024 seven scientific expeditions were held in Samtskhe-Javakheti region by the non-governmental organisation "Research Center of Georgian Culture and Tourism Resources". The research is being held within the framework of the project "Bilingual Catalogue of Material Cultural Monuments of Historical Meskhети (NFR-22-23398)", supported by Shota Rustaveli National Science Foundation. The main result of the project will be the bilingual catalogue of the cultural monuments of historical Meskhети, which we

described and researched during the field work. Among those monuments we described hundreds of old Georgian inscriptions. Some of them had already been published in different literature. Among the inscriptions we described, some appeared to be fully unknown to scientific society.

My presentation will be dedicated to these newly revealed old Georgian inscriptions. I will also discuss some new opinions concerning some well-known inscriptions:

1. In the wall of the refectory of Chule Monastery we found a fragment of an unknown Nuskhuri inscription of the 10th-11th centuries. It mentions Holy Virgin, Mariam and her children. It may refer to the fact that the old church of the Monastery was built in the name of St. Virgin Mary;

2. The well known Mtavruli inscription of the 10th-11th centuries located in the east facade of the main church of Agarebi Monastery (in the Uraveli Valley) was published several times. It mentions the bishop of Atskuri. However, his name has not been read correctly till these days. The name of this bishop appears to be Iovane (John) Tchlikaisdze (?);

3. On the damaged plaster of Baiebi Church we found over 20 graffitoes. Among these inscriptions two may be of a high importance: 1. The first one is written with an outstanding curly calligraphy and can be dated to the 13th-14th centuries. The text can hardly be read, though it may belong to famous historic figure Beka Jakeli; 2. Another inscription can be dated to the 12th-13th centuries, and mentions Toreli, the representative of the famous Toreli noble family;

4. In the wall of the newly build church of Boga Cemetery we found a fragment of the 12th-13th cc inscription, which appeared to be brought from the ruins of the church on the east edge of the village. The text must be of a construction content and mentions Markoz Liparitidze (?);

5. At the spring of the village Sviri we found the stone with a hole in the centre and the 12th-13th cc inscription above it. The text mentions Vardzieli and Ini – people who made this spring stone. As far as we know, this artifact is unique;

6. We restored the graphical image of the damaged extensive inscription of the 14th century, curved on the bell tower of Jakismani Monastery. We also have a new opinion about the text of the damaged inscription of the main church window: it may mention the well-known historic figure of the 11th century, Eristavi (Duke) of Kveli – Murvan Jakeli;

7. Near the wall of the yard of Vale Church we found a fragment of a curved stone. On the stone can still be read the fragments of the 10th-11th centuries inscription;

8. In the interior of Vardzia Church, between the frescoes of King Giorgi III and Queen Tamar, we found the graffito written with outstanding curly calligraphy, which can be dated to the 13th century. The inscription may mention an unknown bishop from Bedia – Iovane;

9. We clarified the names of the historic figures mentioned in the well-known inscriptions of Zeda Tmogvi Church;

10. The unknown graffito made on Toki Church may be telling us the name of a person in whose name the church was built – St. Stephen the First Martyr;

11. We found the 10th-11th cc inscription in the west window of Kokhta fortress's church. It mentions Tsatsura. He may have been the founder of the noble family name of Meskheta – Tsatsurashvili, which is mentioned in the 12th-13th centuries Four Gospels of Akhdila (Uraveli Valley).

In the 19th century Armenian church of Agana, we found an extensive inscription of the 11th century. The text mentions King Bagrat III and contains valuable information about the ktetor of the church, to which saint it was dedicated and when it was built.

Omiko Ejibia, Ivane Javakhishvili Tbilisi State University
Probable Hajj routes and ways from medieval Caucasian cities
(Tbilisi, Dvin, Derbend) 9th-13th Centuries

Islam spread in the Caucasus parallel to the Arab-Muslim conquests. The Arabs first set foot in the Eastern Caucasus and then occupied its northeastern, southern and southeastern parts. The province of Arminia was created here, which included the territories of modern Georgia, Armenia, Dagestan (Russian Federation) and Azerbaijan. Islam gained a foothold, especially in the Eastern Caucasus, where Arab tribes settled from the end of the 7th century. However, historical Georgia and Armenia were not an exception either. The establishment of the Arab-Muslim administration was accompanied by the dissemination of Islam, and this did not happen only at the expense of the newcomer population, and we should not exclude the conversion of the local population to Islam. Accordingly, for the Muslims living in the Caucasus region, the question of performing Hajj, one of the main duties of Muslims, should have arisen quite soon. This required the knowledge of the probable roads or routes that would lead the pilgrims to Mecca.

It is true that the routes among the cities of the Caucasus of the 9th-13th centuries have been touched upon by some Georgian and foreign researchers, however, the Hajj routes from the Caucasus of this period have not been the object of proper study until now. In addition, the study of this issue is relevant in the context of the supposed traffic between the Caucasus and the “Holy Cities” of Islam, parallel to the relations between the Caucasus and the “Holy Land”.

Unfortunately, to date, there is no direct evidence of whether or not Muslims performed or travelled to the Hajj from the Caucasus in the Middle Ages. However, we must assume that such things were still happening, because the number of Muslims was not small. Accordingly, our goal is to express opinions and versions about the probable roads/routes that would lead a Muslim from the Caucasus to Mecca for Hajj. In this regard, first of all, our assumptions will be based on the reports of Arab-Muslim geographers and travellers and the analysis of the routes provided by them, not only in the context of the Caucasus region but also in the Middle East region.

A complex approach to the topic forms the methodological basis of the research question. Mainly, the use of historical-comparative analysis and typological methods. It is also important to employ the principle of comparative analysis of historical sources, medieval Muslim cartography, concerning the principle of reductionism, and approbate the systematic method in the process of marking and excluding possible routes and geographical points.

In the end, as a result of the work done, we will have primary data on the probable Hajj routes from the three most important points of the medieval Caucasus: Tbilisi, Dvin, and Derbend. Also, based on several routes, we can express an opinion as to which one would be the most favourable for the Muslims living in the Caucasus, taking into account the political situation in the Middle East at that time. This will help not only those who are interested in the region’s medieval, historical-geography, but also the researchers studying its trade-economic topics, and political or military-geostrategic issues.

Natia Khizanishvili, Korneli Kekelidze Georgian National Centre of Manuscripts
For the History of Mere Monastery

Our research aims to clarify various issues related to the history of the Mere Mothers’ Monastery mentioned in “The Life of Gregory of Khandzta” (its location, foundation, clergy, etc.).

In Kartvelian studies, there is ongoing active research into the history of the Georgian Church, although the main focus is placed on studying the fathers' monasteries and their lives.

The exact location of the Mere Monastery remains unclear to this day. During his travels in Klarjeti in 1904, Niko Marr identified two places in Imerkhevi named Mere: 1) near the village of Tskalsimeri, known as Mere; 2) below the village of Surevani, near the river, a plowed field called Didmere. Both villages are in the Shavsheti Region. Later, the same toponym was also confirmed in the Karchkhali Gorge.

According to Malkhaz Chokharadze, the Mere Monastery might have been located in the Karchkhali Gorge, above Tskalsimeri and Midznadzori, in the territory of the village of Mere, situated about ten kilometers from the highway. However, the researcher notes that no one can point out the exact site of the church ruins. The Research Center of Culture and Tourism Resources of Georgia holds a different view regarding the location of the Mere Monastery. They have discovered a leveled area on a small hill at the outskirts of the village of Meria in Shavsheti, which locals refer to as the "Monastery". Near the Molokhori neighborhood of the same village, in a forest, there is a hall-type church. The center's staff hypothesize that this monument could potentially be the Mere Nunnery.

Our hypothesis is that the Mere Monastery should be sought near the Berta Monastery. This is suggested by the account of Mato's death in the text of "The Life of Gregory of Khandzta".

Determining the exact founding date of the Mere Monastery is challenging based on the existing sources. According to the accounts of Juansher and Vakhushti Batonishvili, the Mere Monastery was built in the 5th century. Various forms of the toponym "Mere" appear in different manuscripts of the "The Life of Kartli", such as "Mere", "Baba Mere", and "Daba Mere". The monastery built by Artavaz (in some manuscripts of "The Life of Kartli", lists by Ana and Tchalashvili mention the construction of Mere Church, while the lists of Mariam, Klimiashvili, and Machabeli mention the Mere Monastery) and its identification with the Mere Nunnery has no solid foundation. The toponym "Mere" is common in Tao-Klarjeti, and it is possible that the sources refer to different monasteries.

Giorgi Merchule does not mention the founding of the Mere Nunnery. The convent became home to a friend of Gregory of Khandzta, Mother Febronia, who arrived from Samtskhe. Saint Mother Febronia must have settled in Mere no later than the 810s of the 9th century. In the history of Bishop Tskiri of Ancha, Mother Febronia is already an authoritative religious figure; together with Gregory of Khandzta she deprived the bishop of Tskiri of episcopacy. Tskiri's episcopate is estimated to be between 817/818-826. By the time of her arrival, the Mere Monastery was already an active institution. Although Merchule frequently mentions it in his writings, he never states that he built or renovated Mere.

The Church of Mere was dedicated to the Mother of God. From the text of "The Life of Gregory of Khandzta", it is evident that there was a recluse nun in Mere. This suggests that Mere could have been a hybrid or mixed monastery of cenobitic type. The clergy associated with Khandzta were working in this monastery. For forty years the priest of Mere was Matoi, a disciple of Gregory of Khandzta.

It is likely that the Mere Monastery was not part of the "Twelve Deserts" of Klarjeti. This is indicated by two passages in the writings of Gregory of Khandzta.

The Monastery of Mere is associated with the life stories of the ruler of Tao-Klarjeti, Ashot Curopalates, and his son Adarnase.

The subsequent history of the Monastery of Mere remains unknown.

Mariam Nanobashvili, Ivane Javakhishvili Tbilisi State University
Conversion of Kartli in the 17th-century Antiochian Christian Arabic Literature

Georgians and Christian Arabs had a close relationship in the 8th-10th centuries mainly in the Sinai-Palestine area, which was also reflected in the translations from Arabic into Georgian. In the following period, these ties were relatively weakened and almost ceased after the 13th century. Later, in the 17th century, when the revival of Christian Arabic literature began in the Patriarchate of Antioch, interest in Georgia among Christian Arabs arose again. Our main research topic this time is the conversion of Kartli, which attracted the special attention of Meletios Karma and Makarios of Antioch.

Christian Arabic heritage and Arabic-Georgian literary relations are little known to the general public. Moreover, it is believed that these relations developed only in the early period. Thus, it is relevant to present this topic in general, to provide the material which shows the special interest of Christian Arabs in Georgia in the 17th century. These sources turned out to be so important that in the recent period Kalistrate Tsintsadze relied heavily on them when he called for the restoration of the autocephaly of the Georgian Church.

The main issues presented in the paper include the following: the condition of Christian Arabs in the Ottoman Empire, the revival of literary activity in the Patriarchate of Antioch, the efforts of Eastern Orthodox Arabs to strengthen relations with other Eastern Orthodox countries (including Georgia), the issue of the conversion of Kartli, which is repeatedly reflected in the works of Meletios Karma and Makarios of Antioch, early sources they used (Nikon of the Black Mountain, Ephraim the Minor). It is interesting how objective the reports given by the 17th century Christian Arabs regarding the conversion of Kartli are, how thoroughly they use early sources, what new interpretation they give (especially this applies to Makarios of Antioch, who himself traveled to Georgia), what was the purpose of activating the relationship between Antioch and Georgia in the mentioned era, etc.

To solve the problems presented above, we mainly rely on the analysis of sources, first of all, we consider the works of Meletios Karma and Makarios of Antioch. Both of them present the issue of conversion of Kartli in books of a wider content, church history or world history. Based on a comparison with earlier sources, it becomes clear that both of them relied on the 11th-century Greek author Nikon of the Black Mountain, whose works were also translated into Arabic early on. Makarios of Antioch created a separate essay about this country during his trip to Georgia. Obviously, at that time, he collected a lot of new information about Georgia, including the conversion of Kartli. In his writings, the information that can be found in the well-known work of Ephraim the Minor "The reason for the conversion of Georgians" is reflected in his writings.

Thus, the Arabic-Georgian relations, which were established in the 8th-10th centuries, were somewhat revived in the 17th century, which is clearly evidenced by the multiple analysis of the conversion of Kartli in the works of Meletios Karma and Makarios of Antioch. During the mentioned period, the Patriarchate of Antioch paid special attention to the strengthening of relations with Georgia. Makarios of Antioch spent a significant period of time in Georgia before leaving for Russia, and while returning from Russia to Syria, he stayed in the Caucasus even longer. Strengthening relations with Georgians was important for the Christian Arabs under the pressure of the Ottomans. This fact also shows that, despite the pressure from the Ottomans and Iran, the divided Georgia had not yet completely lost its independence, and its unified church (even when an independent Catholicosate was declared in Western Georgia) was important for the Eastern Orthodox of the neighboring countries. In addition, the presented sources repeatedly show the legitimacy

of the autocephaly of the Georgian Church, which was recognized in Antioch and which is relevant to this day.

Bejan Javakhia, *Ilia state University, Professor*
The idea of Troy in the Middle Ages

Much has been written about myth and myth deconstruction in modern historiography. The concept of myth combines the past with the present and the future. Myth embodies the continuity of history, depicts identities, and indicates where the boundary lies between reality and fiction. Myth and tradition instill in a person's mind solid ideas about his past, allow him to create his own national narrative and find his own story in the background of a larger history. To relate history to the old narrative is to deepen your history by relating it to larger historical processes.

Both Greeks and Romans are continuations of Troy. Virgil added the history of Troy to the history of Rome and thus continued its history. After the fall of Troy, the exile of the Trojan heroes and a new history begin. The myth of Troy occupies a very important place in the history of European unity. Homer's poems are the "common heritage of Europe". In these stories we can see the genealogical connection of Europe". The life of the Trojans continues after death, connecting them to the later history of Europe.

Troy and the idea of Troy are perhaps the most common and most studied of historical myths. This time, our specific goal is to convey how the genesis of European peoples is presented in the history of medieval Europe according to the immortal epic of Homer. How does the so-called medieval Europe continue? The history of Troy in the national narrative, or rather the history of its heroes after the fall of Troy in various European national narratives, Frankish, Germanic, British, Italian and Spanish medieval texts and also in the history of Eastern Europe. Our attention will also be directed to the idea of Troy in the Byzantine space and namely in the Georgian thought of the Middle Ages.

Hall I, Section I, Session V

Rusudan Labadze, Georgian National Academy of Sciences
“The Disease of Kings”: On the Origin of the Medical Term

There are not many such medical terms in the Georgian language that have been used continuously for centuries and are found equally in Georgian medical manuscripts, as well as in the books of the Old Testament and narrative sources. In “The Life of Gregory of Khandzta” we read: “The boy suffered from an incurable illness of stabbing pain (*სენისა მის გან წრტილისა*)”. Niko Mari calls the illness described in this episode as gout in Russian. In the text of “The Life of Gregory of Khandzta” there is a mention of this disease elsewhere: “And after a few days Adarnerse was afflicted with the disease of stabbing pain, which is called nikrisi”. “Illness of stabbing pain” (*tsrtiali*) is also described in the Georgian translation of Basil the Great’s writings. The name of this disease in Georgian was established as “nikris” from Arabic.

Gout or nikris is a metabolic disease characterized by the deposition of uric acid salts in joints. In addition to genetics, its main cause is a nutritional factor. The Greek term gout has been known since ancient times. The first documentary sources are confirmed in Egypt and it dates back to the year 2,600. In the 5th century B.C., Hippocrates described the clinical symptoms of gouty arthritis. In the Middle Ages gout was a disease of the rich and noble, which is why it was called the “disease of kings”. This was related to the excessive use of meat for food, which rarely happened in the poor population.

It must be assumed that the meaning of tsrtial/tsrdial in old Georgian was generalized over time and acquired the meaning of great pain in addition to denoting a specific disease. According to Sulkhan-Saba Orbeliani’s dictionary, “Tsrtiali is an excess of pain”. “Tsrtiali” can also be used to denote adjectives - strong, intense, impatient, fierce. We should also single out “The Knight in the Panther Skin”, which mentions “tsrtiali” with the meaning of “dezi” (spur): “I set him [horse] on the downward path and gave him the spur”.

It is very significant that tsrtiali was used to denote both nikris and dezi (spur). As is known, heel spur (bony outgrowth) is a disorder of the plantar fascia. Among its causes is nikris (gout), but it is actually impossible to detect this disease without an X-ray examination. Of course, it is absurd to judge about the original meaning of the old terms considering achievements of modern medicine. And yet, what is the connection between tsrtiali, nikris, and dezi, and why were they equated?

The study of information about the state of health in historical sources is not only important for social history, but also allows for the study of diseases as a global phenomenon of civilization. The report will discuss the history and distribution of the terms "nikris", "tsrtiali", their relationship with Arabic and Armenian languages, their use in Georgian medical treatises, in ancient editions of the Old and New Testaments, narrative sources and dictionaries. We will also consider traditional methods of treatment and medicinal plants.

Tsira Janashia, Tskhum-Abkhazian Academy of Sciences Institute of History

Mentality and Law according to the Monuments of Georgian Law of the 13th-14th Centuries

Mentality is a wide-scale cognition, that is why, along with the study of socio-economic and political factors of the society, special importance is given to the analysis of the intellectual system, since the development of the country’s political situation depends on the actions of the person and the society (rage, outbursts, despair, sudden mental changes) in many cases.

In the research, I present several issues based on the observation of Giorgi Brtskinvale’s law, also the placing of the monument, as well as Beka-Agbugha’s book of law, such as: envy and sin, crime and punishment, the value of blood and the limit of dignity, the relationship between the master and the servant, the representation of human perceptions, the mental point of view.

The report discusses the essential characteristics of mentality by analyzing the monuments of Georgian law of the 13th-14th centuries and contemporary Georgian written sources, where a change in the methodological approach of research is highlighted - mutual synthesis of socio-economic systems and mental structures, during which mental values are revealed. This kind of analysis of law monuments represents the first attempt of research in special literature.

Nino Kobauri, Korneli Kekelidze Georgian National Centre of Manuscripts
Bagrationi Royal Residences in Gremi

Research topic: Our research topic is the Bagrationi residences in Gremi. We wish to study all the residences in this area, determine the chronology of their existence, investigate the reasons for their establishment, restore the historical picture of the role they played in a particular epoch, why they lost their purpose and how they ended their existence.

Relevance: Our goal is to create a historical-source-study work about the palaces of the Bagrationis of Gremi. There are only a few scholarly articles about royal residences in Georgian historiography. In this respect, Gremi is an exception, though in the existing works Gremi residences are discussed unilaterally, with a specific thematic profile, and not their full history. Fundamental research arranged in chronological order cannot be found in Georgian scientific literature. Accordingly, we think that the study of the issue is relevant. Based on our research we will create a complex paper in which all the problems will be raised, and the chronological history restored considering all kinds of sources.

Problem: Information about Gremi palaces can be found in Georgian and foreign written sources, according to the history of the Kingdom of Kakheti, issues such as the dating of Gremi palaces and identification of their owners should not be difficult, although there are some contradictions.

Archaeological excavations in Gremi began in the 60s of the 20th century. The remains of the palaces discovered by archaeologists and the structures described in written sources do not correspond to each other. Several palaces have been found in Gremi, and several layers of construction have been identified in them. We will try to restore the real picture, determine why historical sources and archaeological materials differ from each other, determine their chronology, the identity of the king who owned each palace; we will analyze the facts, ascertain why it became necessary for different kings to build new buildings in such a short period during which Gremi existed. It is a well-known fact that during his campaign Shah Abbas desolated Gremi, however, according to the available sources the kings still lived in Gremi. We will try to determine what really caused Gremi to lose the function of the main (capital) city of the kingdom.

Method: We will try to answer the questions related to these problems using almost all methods of historical research. The methodological experience of both interdisciplinary studies and that of different directions of historiography – archaeology, art history, historical geography – will be very useful to us. However, we will mainly need historical-comparative and historical-typological methods. The problems that we have outlined are related not only to the palaces of Gremi, similar problems are also encountered while exploring other palaces of the kings that we explored in the past years. The comparative method will help us analyse the material and draw the right conclusions.

Conclusion: By studying the mentioned problems, we will present a historical-source-based research about Gremi palaces, express our opinions about some issues, and present conclusions about the problems with proper evidence of historical sources and studies. In our report, we will consider the functional significance of palaces from political and historical-geographic point of view, chronological order and the stories of the main historical characters, kings, which determined the existence of those palaces.

Vazha Otarashvili, Georgian Technical University
Eka Kvantaliani, Akaki Tsereteli State University
About one Absurd Accusation of Platon Ioseliani

A study of archival documents from 1625-1626 clearly shows that the number one enemy of the Iranian Empire and Shah Abbas was Giorgi Saakadze, whose brilliant cavalry talent was demonstrated in the battles of Martkopi, Marabda, Lisi and Ksani, as a result of which the majority of the Qizilbash Army was destroyed (according to European and Asian sources, about 70,000 Iranian soldiers). The entire state system of the Iranian Empire, including the Georgian vassal rulers, is working against Great Mouravi during this period: they reward and give gifts to all Georgians who are enemies of Giorgi Saakadze or support those who are on the side of Iran.

Unfortunately, in the 40s of the 19th century, Mr. Platon Ioseliani was one of the authors of the unfair accusation against the personality of Giorgi Saakadze during this period (1625-1626). who, being a successful official of the Russian Empire and an official of the chancellery, did not support the conspiracy of 1832 and the restoration of the autocephaly of the Georgian Church.

In his monograph ("The Life of the Great Mouravi Giorgi Saakadze", Tbilisi, vol. 1973, pp. 47-48) he provides the following absurd information: "The people were troubled by the riots. The pastors of the church ministered diligently and comforted the people in word and deed." Then the author writes that "Dionysius the Metropolitan of Tbilisi and the venerable elder, the Archbishop of Georgia Trifile meet in Mukhrani with the Great Mouravi prepared for war against the Ossetians. The story continues: "With the feeling of a humble Christian, with reverence, the Great Mouravi bowed to the elder to receive his blessing and invited him into his tent." The archbishop refused such an honor and said to him: "I ask you for only one thing: peace for the church, peace for the people. The yoke of Persian slavery has been on us for a long time, we are used to it. Can a Georgian confront the angry shah with his own strength?" After saying these words, the old man knelt before the Mouravi...

Mr. Ioseliani talks about the situation created in the capital in 1626, as if the Great Mouravi had disrupted the situation, otherwise the Iranian invaders would have had "peace in the church" and "peace for the people". In fact, the Georgian people were "troubled not by the unrest", but by the heavy yoke of Iranian domination. Worthy ministers of the church called upon the people to fight for freedom and to defend the law and the property of Christ, and not to become accustomed to the yoke of slavery of the Qizilbash, as Mr. Platon Ioseliani depicts.

This absurd and unjust accusation insults and casts a shadow not only on the national hero, but also on the Georgian Orthodox Church. The sad thing is that even today Georgian historiography relies on this fabricated lie.

Maia Shaorshadze, Korneli Kekelidze Georgian National Centre of Manuscripts
Chronological Sequence of the Bishops of Samtavisi in the Second Half of the 18th Century

Holy Priest Polievktos Karbelashvili made a great contribution to the identification of the chronological sequence of Samtavisi Bishops of the 18th century, though, his unpublished lists require comparison and more accurate specification.

In the article the issue of identity of Parthen Samtavneli and Parthen (Parthenoz) Kharchashneli was studied and it was established that these two bishops performed their activities at different cathedrae, in different

periods of the first half of the 18th century. As for Parthen Samtavneli, ethnically he was a Greek priest, who arrived in Georgia, stayed and continued his activities here.

In addition, owing to a previously unknown document, found in the National Archives of Georgia, it was stated that in the late 1730s, Samtavisi Cathedral was ruled by Zebede Samtavneli (1738-1739), while other historical sources say nothing about this fact. Later annexes on the same deed shows that Arsen Sakvarelidze was the Bishop of Samtavisi as well. The identity of the Bishop of Samtavisi in the 40s of the 18th century is not found in the documents, and as the next Bishop, Benedict Samtavneli is mentioned (1747-1759).

The chronological sequence of the second half of the 18th century is as follows: Benedict (Benedikte) – 1748-1759, Philipe (Guramishvili) – 1762), Giorgi (Karumidze), Kandelaki – the 60s of the 17th century, Arsen (Sakvarelidze) – from the late 60s of the 18th century to the early 70s, Paisios (Garsevanishvili) – 1773 – 1787, Iulios – 1787-1789, Mikhail – 1790, Ioane (Karumidze) (Samtavneli and further Archbishop of Kartli) – (deceased in 1804) and Gervasi (Machavariani) – 1791-1817.

Tea Gogolishvili, Tbilisi State University **Researching the History of Everyday Life in Georgian and German Historiography**

The history of everyday life is one of the branches of microhistory. Today, it is interesting for us to understand and study how people lived in the past, what kind of daily life they had, how similar or different their routine was from ours. Scientists need a lot of effort to explore and understand their life. The history of everyday life can also be called “the history of the people”. In the process of our research we pay attention not only to the issues of political history, such as - politics, religion, economics, battles, the life of kings and aristocrats, which would be studied mainly by positivists, but also directly to the life of ordinary people, their traditions, beliefs, habits; we try to learn more about how they understood this or that issue in the Middle Ages, what they wore, what they thought, what they felt, what they ate, what they feared, what they believed, the role of women, children in society and so on. Therefore, we consider it interesting to draw a parallel and consider how the history of everyday life is studied in Georgian and German historiography.

In Georgian historiography, the research of the history of everyday life is still undeveloped, which proportionately affects the number of works. However, we also have pleasant exceptions, the historian Gia Jokhadze is one of them. He is the author of such works as: “Augustinian Providentialism and the Religious Worldview of the Chronicler”, “XIII-XIV centuries. From the History of the Church of Georgia”, “History Essays” in two volumes, “Murder in the Temple”, “Historical Anthropology: Human History”. In this case, the area of our interest belongs to the latter. Jokhadze has devoted a whole chapter to the history of everyday life in “The History of Man”. He writes about the objects of his study, gives the main examples from the history of Western Europe. In favor of the work, it can be said that it is one of the first to tell us about the history of everyday life, although the fact that it does not describe the Georgian reality can be considered as a disadvantage. All in all, the book is very interesting and valuable.

The first historians who were interested in the history of everyday life appeared at the end of the 19th century and in the 20th century. They investigated the issue in many ways and called the object of their research: “inner life”, “personal life” and “everyday life”. Scholars worked hard and tried to improve their own methods through the achievements of existing historical schools. Their ardent desire to investigate the history of everyday life turned into a kind of “law” to use material culture findings as a source for research. The German scientists - Jacob Heinrich von Hefner-Alteneck, Hermann Weiss, Jacob von Falke, Moritz

Heine, Georg Steinhilber, Alf Luedtke and Hans Medic - were among the first scholars who started studying the history of everyday life.

The history of everyday life and its research methods are of great importance. As attractive and interesting as it is, it is also difficult and time-consuming. Scientists still have not fully agreed on what everyday life studies. There are such aspects as: food, clothing, lifestyle, arrangement of towns and villages, women, children, old people and so on. However, the uniqueness of everyday research lies precisely in the fact that it is not limited. A scientist can conduct research individually based on his/her own interests or add a new aspect to the history of everyday life. The only problem a researcher may face is not having the necessary source. In other cases, as a result of complex study, as well as with additional hard work and determination, it is possible to write a very interesting and original research. The history of everyday life does not lose its importance, quite the contrary, its popularity and influence are growing day by day. It is natural due to the variety of its topics. However, perhaps the most important thing is the fact that by studying everyday life, we are reviving the past, reviving the people who lived centuries ago.

11 October

Hall II, Section I, Session I

Ekaterine Gedevanishvili, Apolon Kutateladze Tbilisi State Academy of Art

The image of St George's „miracle of Lasia city „ in Georgian Art and its Symbolic Reading

The scene commonly called the “Miracle of Lasia” is one of the most popular motifs of medieval Georgian art. It appears practically in all media of medieval Georgian art: wall painting, miniatures, repoussé metalwork, embroidery. The episode of the “rescue of the princess” first appears in the eleventh-century Georgian manuscript from Jerusalem (Jer.Geo.2). The visual history of this episode is also linked to Georgia.

Georgian art has preserved numerous images of this episode distinguished by untypical iconographical features—there are images combining the miracle of St. George rescuing the youth with the image of rescuing the princess, as well as an image of St. George slaying either Diocletian or Dragon. Even the compositional structure of the scene in Georgian monuments differs from the Byzantine images (the tripartite structure of the composition in Georgian images).

The present paper aims to explain the iconographic peculiarities of Georgian examples in a broad cultural-religious context. The scene reflecting the most popular miracle of the patron saint of Georgia illustrates a specific episode of a martyr's life, but it also conveys ecclesiological (the symbolic links of the princess with the Virgin, symbolic association of Lasia with Jerusalem, etc.) and, in some cases, national contents.

Asmat Okropiridze, Apolon Kutateladze Tbilisi State Academy of Art

The Symbolic Interpretation of the Maphorium of the Virgin in Gelati Mosaics.

The present paper delves into the symbolic meaning of the Virgin's blue maphorium in the Gelati mosaics (12th c.). The color of the Virgin's attire, a striking blue that mirrors the sapphire from Aaron's breastplate, symbolizes the tribe of Dan. According to Epiphanius of Cyprus, the blue hue is linked to the symbolism of the purified river of Jordan, the praising of the *Ecclesia*, and cloth colored by Divine blood.

This exegetical interpretation gives a key to understanding the complex meaning of the Virgin's maphorium (as the symbol of the blood poured on Calvary). But blue and purple colors (water and blood) or a mixture of both vary in iconographical images in accordance with epoch esthetics, national esthetics, and the painter's interpretation.

Natia Natsvlshvili, George Chubinashvili National Research Centre for Georgian Art History and Heritage Preservation
Church Soundscape Devices in Medieval Georgia: Semantron and Bell

The paper will discuss the development of church soundscape in Medieval Georgia and give a general overview of its devices. While in the Latin West, bells were employed from as early as the sixth century, the Eastern Church preferred a semantron, a wooden plank or board struck with a wooden mallet, as an instrument of convocation. Hagiographic works and typika attest to the fact that early Medieval Georgian monasteries also used semantra, thus following common Eastern Church practice.

Until recent times, the introduction of bells into the Eastern Church practice was usually ascribed to the Latins; more precisely it was associated with the Fourth Crusade and the fall of Constantinople in 1204; however, this opinion has been challenged by modern scholarship. Indeed, sources indicate that some monasteries used bells for at least a few decades before the Crusaders captured Constantinople.

In general, the situation is similar in the Caucasus. It is commonly believed that Georgians began to employ bells for religious purposes in the thirteenth century. Sources do not say much about bells. One of the earliest references can be found in the thirteenth-century document entitled *The Rules for Coronation*, however, it mentions a bell used in a secular rather than religious ceremony. Extensive use of bells in the South Caucasus is attested to in the construction of numerous bell towers from the thirteenth century onwards.

In Georgia, the first bell towers were erected exclusively in monasteries. Owing to their vertically elongated shape, they became a new noticeable feature of monastic scenery. The sound of bells ringing from a height was much deeper and louder than that of the semantra. Thus, the bell towers introduced sensory changes to the sacred landscape in a way that had a significant effect on both the local sight- and soundscape.

Nana Burchuladze, The University of Georgia, Tamaz Beradze Institute of Georgian Studies
Saint Ketevan's Images in the Fine Arts of the 17th -19th centuries

The great martyr St Ketevan, Queen of Kakheti (1575-1624), holds a special place among the Georgian national saints. The story of Queen Ketevan, who was tortured in Persia by Shah Abbas I, along with her relics, quickly spread throughout both Eastern and Western Christianity. Her history was widely documented in Georgian and European written sources of the 17th century and appeared in various religious and secular literature. In the middle the 17th century and at the beginning of the 18th century, theatrical productions based on her story were even written and staged in Western Europe.

At the same time, images of Queen Ketevan and scenes from her life appeared in Georgian and European Christian fine arts. These works, made using various materials and techniques, are diverse in iconography and style, and span different branches of art, including monumental, miniature and icon paintings, enamel art, and embroidery. Among them are icons and miniatures preserved in the collections of the Georgian National Museum and the National Center of Manuscripts, the azulejo tile panel in the Convento da Graça

in Lisbon, an enamel image on the pendant reliquary housed in the Holy Trinity-St. Sergius Lavra near Moscow, and an engraving for the hagiographic book “Paradise of Georgia”, among others. Almost all of them are accompanied by Georgian inscriptions, and some even have inscriptions in foreign languages, which makes them even more interesting for scientists.

It should be noted that some of the images of the queen are either completely unknown or little known among specialists. Therefore, it is relevant to study them complexly using the methods of art-criticism, historical and paleographic-textological analysis.

The report is dedicated to the aforementioned images of St Ketevan. It focuses on the typological, technical, thematic, and artistic characteristics of each image, as well as their respective artistic schools. Additionally, the report examines how these images reflect the diversity and changes in the country’s political and cultural orientations during the 17th-19th centuries. The results of the research on these issues can be diversely included in scientific circulation.

Nodar Aronishidze, Giorgi Chubinashvili National Research Centre for Georgian Art History and Heritage Preservation

**An Attempt to Date Two Structures of “Vardisubani” and the Issue of Their Interrelation
(From the History of Material Culture of the Khrami Gorge)**

The presented topic concerns dating two monuments in the village of Vardisubani, i.e. Vardischala, the toponymy of the village, as well as the artistic-historical connections of the churches and their interrelation. The academic value and relevance of the topic are determined by the current information, which is presented in scholarly literature in a very different way. The focus of the research on two specific constructions in Vardisubani is defined by a unique uncertainty or ambiguity associated with the historical name of the mentioned locality and the data of Vakhushti Batonishvili. At the same time, there are certain difficulties regarding the dating of the monuments, as some scholars present the three-nave basilica of Vardisubani as built in the 17th century, while others consider it acceptable to date the monument to the 14th-15th centuries. The relevance of this topic is further underscored by the fact that near Vardisubani, there is another small building dating back to a relatively early period, estimated to be from the 9th to 10th centuries. It is noteworthy in this case that we are dealing with two churches built on the same small plot at different times, the typological relationships of which are undoubtedly multifaceted and provide an opportunity to draw important conclusions about the reasons and forms of the late manifestations of the three-nave basilica.

Our presented research aims to compare existing scholarly knowledge about the mentioned monuments and elucidate the issue's true meaning through mutual reconciliation and analysis. The research goal is to describe chronologically, on one hand, the available information about the localization of the village, and on the other hand, to present, following the same chronological principle, the chronological framework of church research. Based on the comparison of various materials, especially through the art-historical, stylistic, and historical-palaeographical analysis of the constructions, the research aims to determine the chronological range of the construction of the study objects.

The main question of our selected study on the monuments of the Khrami Gorge is related to their dating, which, in turn, encompasses a variety of challenges and issues of different kinds. It should be noted that the issues related to the chosen topic are not limited exclusively to architectural complexities, but equally involve questions of history, historical geography, and paleography. This is because we are dealing with a

complex issue, and the research approach has been oriented towards the importance of an interdisciplinary methodological approach. Therefore, historical geography became an important aspect of the research because we needed to identify the historical toponym of the location of the research objects and connect it with a specific toponym mentioned in historical sources or documents. It is worth noting that in Georgian historical and art-historical literature, this issue has been largely addressed, however, minor inaccuracies and discrepancies have surfaced, which became the focus of our study for "correction." One of the important aspects in the context of studying monuments is paleography. In this regard, the available materials significantly refine the date of one of the research objects, for which there are drastically different versions. Considering the reasons outlined above, when choosing the methodology for this research, emphasis was placed on an interdisciplinary approach, which was a natural progression in the research process. Significant importance is placed on the art-historical research approach, which includes history, historical geography, and paleography as auxiliary disciplines. Accordingly, during the research process, historical sources and documents were analyzed, as well as academic literature that mentioned the objects of our study, among other topics. A significant portion of the literature reviewed pertains to issues of history and historical geography. Additionally, the research includes an analysis of restoration projects, archival documentation, and related materials.

Thus, we are dealing with two churches in the village of Vardisubani that are likely influenced by each other, which is reflected in their layout and planning.

It should be noted that the village's lower, or smaller, church comparatively belongs to the earlier time (at this stage, there are no doubts about dating it to the transitional period) and dates back to the 9th-10th centuries. On the other hand, the upper, larger church, which was "inspired" by the layouts of the mentioned one, is presumably a reconstruction from the 15th century. This conclusion aligns with the paleographical analysis of the Mkhedruli inscription on the architrave of the church.

Hall II, Section I, Session II

**Lali Osepashvili, Shota Rustaveli Theatre and Film Georgia State University
Two Icons by Sabinin Related to Saint Nino in Svetitskhoveli**

Significant changes were taking place in the spiritual life of 19th century Georgia, the country lost its independence, the church lost its autocephaly, yet there seems to have been a certain charge of inner sentiment and courage throughout nation to leave all the bad things behind, the Georgian writing of that time is especially important in this regard, literacy was the main factor for the nation to rise from the ashes like a phoenix. It was exactly during this period that Gobron (Mikhail) Sabinin compiled the lives of Georgian saints and called the book "Paradise of Georgia" and published it in Georgian in St. Petersburg in 1882. As he himself writes, he added "beautiful paintings" to it, of which two compositions dedicated to Saint Nino, that is, as the sources call her, "The Embazi of Kartli"; on one of them, the saint is presented frontally, and on the other the Mother of God hands the saint a cross and prays as an apostle.

Compositions by Sabinin were widely spread in the Georgian art of that period. This time, I am focusing on the two sacred icons preserved in Svetitskhoveli. It is worth noting that these icons have never been mentioned in scientific literature, and that is why the present study is relevant. The paper will focus on the iconography of the "Cross on the Vine"; the saint standing in front holds a vine cross in her hand, and on

the second icon, where the Mother of God hands the cross to Saint Nino, there is a usual Calvary cross, which is often depicted on Christian sanctuaries. In addition, during the research process, I thought that the artist of the second icon is the Italian artist Ludwig Longo, because he exactly repeats the composition depicted in the southeastern part of Holy Trinity Church in Tbilisi. The difference between them is in the specifics and colors of the icon and the mural, but overall they use a common source and original.

As for the separately depicted Saint Nino, this is not exactly a transfer of Sabinin's scheme, we see a slight change in appearance, while it accurately reflects the mural of Mama Daviti Church on Mtatsminda. Thus, the main problem in the work is the interrelation between the artist's handwriting and iconographic schemes, an art study. Archival materials will also be used for more accuracy.

For the research of the problem posed in the paper, I will apply the iconographic, content-analysis and comparative, i.e. comparativist methods, which have been tested by art studies in scientific literature.

As a conclusion, I can point out that the issue raised in the report is relevant and new, as these two icons of Svetitskhovli have not been the subject of a separate scientific study until now, here are meant the iconographic schemes by Sabinin which were widely spread in that period, in many cases unknown to the public, maybe there are other icons in the temple and they are not lost. The main essence of the icon is the spiritual unity with the believer, and with this unity a sacred, deep, immanent connection is formed. I also think that maybe there were icons of the old iconostasis and that is how they have survived to the present day.

Thus, the issue is very important and relevant, and the obtained results will be of interest to researchers of Christian iconography, theology, and Georgian art, as well as artists.

Izolda Melikishvili, Art Palace of Georgia – Museum of Cultural History Samegrelo's Folk Craft History through Artistic Silver Processing

The issue presented in the report concerns Samegrelo, one of the oldest regions of Georgia, which made a significant contribution to cultural history. One of the areas of decorative and applied arts or folk crafts - artistic metal processing - is considered. Folk crafts in Georgia from ancient times to the 19th century always developed and were supplied with local raw materials.

In general, the development of almost all branches of folkcraft is associated with a number of factors: the geographical location of the region, climate, agricultural sectors developed in a particular region, local traditions, ethnocultural and religious characteristics of the area. The development of applied art, however, is closely related to the traditions and past of the nation in its cultural history.

In the 16th and 18th centuries, Georgia found itself in such an environment that craftsmanship and some of its branches disappeared altogether, and what remained was less perfect. The influence of folk art on the sphere of applied art is explained by the inviolability of national traditions and the presence of "deep roots" traditions that have preserved magnificent examples of folk and decorative arts. This is evidenced by the diverse materials kept in Georgian museums, in particular in the collections of the Art Palace of Georgia - Museum of Cultural History, and the Dadiani Palace History and Architectural Museum.

Much of this material is actually unknown to the public. The study of the specimens preserved here and their publication and presentation will shed light on many interesting questions. Especially the work of goldsmiths from the Samegrelo school.

As can be seen from archival material and works of art created by the greatest masters, each one kept the technology of metal processing or its decoration secret and passed it on only to his descendants or members of the workshops. This is how the features of artistic and technical metal processing were passed on from generation to generation. They did not violate the tradition of passing the craft from father to son and the next generation. This led to the formation of craft families.

The families of Meunargia, Dzadzamidze, and Jikia are known in the coinage of the Samegrelo school of the 18th-20th centuries. With their creativity, they initiated a period in which many generations grew up.

At the turn of the 19th and 20th centuries, eclectic works were created in the history of Georgian art; elements of the influence of European and Russian art appeared. Typical Georgian silver is created by adding foreign parts. But the most important thing is that the manner characteristic of the Georgian master is preserved: the use of various techniques of jewelry making, decorating the object with embossing, engraving, niello, enamel, gilding, or leaving it in silver. These characteristic features show the individuality of folk crafts from specific corners of Georgia, as well as the differences between them. This allows us to trace the history of their creation and to consider them not as handicrafts but as works of art in this field.

Brothers Filou/Pilu (1878-1964) and Konstantine (1858-) Dzadzamidze, representatives of the Samegrelo-Zugdidi school (19th-20th centuries), created their own signature in the artistic processing of metal: amazingly clean contour lines, distinct techniques, and a unique interpretation of the line of floral decoration, which is not repeated.

In the same period, almost at the same time, Brothers Thomas/Toma (1888–1951) and Ambrosi (1092–1957) Jikia, born in the village of Onoghia, Gegechkori Region, began to work. Their coinage is distinguished by a simple, restrained ornamental decor. For them, the main form is not their decoration.

In the works of these masters, it is clear that they are familiar with the old traditional examples of “gold sculpture”; they pay more attention to creating real artistic examples based on traditions. This is evidenced by traditional Georgian vessels for wine: Kula, Khrika, and Chinchila. Often they were decorated with niello and twisted.

These objects of embossed art perfectly revealed the independent culture of the Zugdidi embossing school, the traditions of which were passed on from generation to generation and are very popular today.

Nino Datunashvili, Mamuka Kapianidze, Georgian National Museum The Typology of the Georgian Kings' Clothes (9th-18th cc.)

The clothes of Georgian kings have been studied by many scientists. However, the types of costumes and the typology of their component individual elements, in historical sense, have not been researched until now. Our goal was to study the royal Georgian costume from this side. The research of the mentioned issue is possible through written sources, fine art and numismatic specimens. Material stuff reached us only in the form of the garment of Teimuraz II (1700-1762) King of Kartli-Kakheti and the belt of King Erekle II (1720-1798).

The earliest images of Georgian kings survived on the façade reliefs of Tao-Klarjeti temples. The first distinguished sample is the image of Ashot I Curopalat on the 9th-century church of St. John the Baptist of the Opiza Monastery. Portraits of Kings are the most common in monumental painting. Early depictions are represented in the lower register of the west wing of the Sioni Temple of Ateni/Ateni Sioni Church. From the 15th century royal portraits also appear on hammer-worked icons. Individual patterns are found in manuscript illustrations, on coins and in easel paintings.

On the basis of written sources and visual material at our disposal, 5 types of royal garments can be distinguished during our study period: 1) Georgian costumes; 2) Byzantine costumes; 3) Oriental costumes; 4) Warrior costumes; 5) Athonic costumes. The first, second and third types of costumes are divided into certain subtypes according to the composition of the set or the design of individual elements of the outfit. The first type of garment is found in the 9th-13th centuries. Its main characteristic element is a dress, which, in turn, is divided into three types. They mainly differ from each other in the shape of the collar and the skirt of the dresses. The garment of the second type of royal clothes – the Byzantine type costume – is divided into two sets according to the component elements: I. Consisting of a long shirt for wearing inside, surplice, pelerine, thigh-high boot, royal insignia – a crown and a scepter; II. Garments consisting of a long shirt for wearing inside, surplice, neck chain, loron, pelerine, headwear, foot-wear (thigh-high boots, heeled shoes) and the royal insignia – a crown, a sceptre and a sphere. The first set of Byzantine costume was common in the 10th century and, in turn, is divided into two groups. The second set of Byzantine costume with different variations can be found continuously during the 10th -18th centuries on the images of Georgian Kings, as well as on images of the ruling nobles of this or that region of Georgia in the late centuries. The Kings of Georgia are traditionally, represented with neck chains, loron, armlets, surplices and crowns. They wore long shirts for wearing inside surplices. Cloaks and high-heeled shoes appeared, mainly, from the 16th century. Each component element of the costume is divided into separate groups according to patterns and decorations. Among the royal insignia, the crown appears on almost all royal portraits and it is mentioned in all descriptions of the coronation rituals. A scepter is found from the 10th century and a sphere from the 12th century. Among them, the image of the scepter prevails. The third type of a royal costume – the oriental garment – consists of a long shirt for wearing inside, a dress, a cloak with false sleeves, a headwear (a turban, a crown) and footwear (socks, shoes, slippers). The first samples appear in the 10th century on the reliefs of Tbeti and Kumurdo temples and then, mainly, this type of costume is characteristic of the 17th century. We called the fourth type of costume warriors' garment. Georgian King Giorgi III (1154-1184) is represented with an armor on the copper coin minted in the year 1174. The fifth type of costume – Athonic garment – is seen in Gremi on the image of Levan – the 16th-century King of Kakheti.

Gvantsa Ghvinjilia, Vano Sarajishvili Tbilisi State Conservatoire
The Catholic Mass of Zakaria Paliashvili Preserved in the Manuscript Fund of the Zakaria
Paliashvili Memorial House-Museum

The article is dedicated to Zakaria Paliashvili's Mass, which reflects the musical impressions of the composer raised in the environment of the Catholic Church. Since Zakaria himself never took care of printing works from his youth period, the original versions of the Mass and those copied by Zakaria's brother, Levan, survived in the form of manuscripts and are preserved in the manuscript fund of the Zakaria Paliashvili Memorial House-Museum. In 2023, the "The Union of Tbilisi Municipal Museums" handed over the manuscripts to Georgian musicologists (Svimon Jangulashvili and Gvantsa Ghvinjilia) for study, and, based on a joint project with Tbilisi State Conservatoire, published a book, "Zakaria Paliashvili: Mass", which includes musicological, historical, theological works, and monographic chapters about Paliashvili's works and biography. The sheet music prepared by Svimon Jangulashvili is attached to the publication. The subject of the research is the six-part Catholic Mass for choir and organ, completed in 1900 before the composer left for Moscow to study. This piece is a very interesting sample for musicology, not only as Zakaria's youthful work but also as the only sample of this genre in Georgian music.

The purpose of the research is to determine the number, condition, content, and authenticity of the manuscripts, to study the Mass in the context of the genre model of the Catholic Mass, and to assess to what extent the novice composer was able to reflect the semantics of the Catholic Mass in the work, and whether this work had any influence on his operas.

The set goal requires solving the following tasks:

- Study of biographical facts related to the Catholic Church and the composer;
- Study of the materials of Zakaria Paliashvili's museum, identifying and collating the pieces copied by Zakaria's brother, Levan Paliashvili, among the manuscripts;
- Study of the liturgy and the standard of Mass in Georgian Catholic churches;
- Study of the features of the genre model of the Catholic Latin Mass at the turn of the 19th-20th centuries and their manifestation in Paliashvili's Mass.

In the research, comparative, source-based, and historical research methods are used.

The study of the problem posed in the paper was conducted in three phases:

- A) Studying the manuscripts of Zakaria's Mass preserved in the Zakaria Paliashvili Memorial House-Museum, determining the original and copied versions, including the differences between them;
- B) Studying the features of the spread of the European Catholic Mass model in Georgia at the turn of the 19th-20th centuries, and the study of the liturgy established in the Catholic churches of Georgia;
- C) Compositional, rhythmic-intonational analysis of Paliashvili's Mass: on the one hand, determining the compatibility of the work with the Catholic church tradition; and, on the other hand, studying the influence of the Mass on the content, idea, and intonation of the composer's operas.

As a result of studying the circle of issues related to the research problem, it was determined that:

- Paliashvili's model of Mass is based on the standard of Mass established as a result of the reformation of the Roman Breviary in Italy at the beginning of the 20th century;
- Paliashvili's Mass is an Ordinarium in function and a "short Mass" genre type (*Missa brevis*);
- Due to the lack of professional singers or organists, a relatively easy-to-perform musical Mass with the accompaniment of the harmonium or organ was established in the Catholic churches of Georgia;
- Paliashvili's Mass had a certain influence on his operas, where the intensity of spiritual feelings was revealed without a religious context. This is evidenced by the ideal of exalted love of Zakaria's operatic characters and their peculiar path to catharsis as the logical end of their spiritual transformation.

In conclusion, we note that Paliashvili's Mass is not just an early composition that played the role of a kind of laboratory, but also an expression of the composer's spiritual disposition. It is not accidental that he chose the Catholic Mass as a compulsory work for the completion of music school; it was not just a genre choice, but an expression of his spiritual disposition and needs. The sense of the divine, which is genuinely felt in the Mass, always accompanies certain characters in his operas and manifests itself in the idea of exalted or martyred love.

Ketevan Pataraiia, Ivane Javakhishvili Tbilisi State University

Ekaterine Kontridze, Shota Rustaveli Theatre and Film Georgia State University

Difficulties of Artistic Depiction of a Historical Figure (Queen Ketevan in Georgian Cinema)

Description of the research topic: Queen Ketevan (1570-1624), daughter of Mukhranbatoni, mother of Teimuraz the First, wife of David, the eldest son of the King of Kakheti, Alexander II, is a historical person whose story of torture has been repeatedly described in Georgian and foreign literature (Teimuraz I, Gregorio Orsini, Pietro della Valle, Claude Malengre and others). These tragic events are told with artistic intensity in the poem "Teimurasiani" by King Archil. In 1657, the German poet Andreas Gryphius created

the tragedy “Ketevan (Catherine) of Georgia, that is Unbroken Strength”, in 1883, Alexander Kazbegi’s five-act play “Sufferings of Queen Ketevan” was published. Both of these plays were staged in theatres. It should be noted that the great saint’s martyrdom in a way covered and overshadowed the importance of Ketevan as a great political figure of her time, which was also reflected in the artistic works related to her. In 1983, Giga Lortkipanidze and Amiran Darsavelidze’s multi-part feature film “The Book of Oaths” was released (screenplay author Anzor Salukvadze; consultant, candidate of historical sciences, Nodar Asatiani), where the face of Queen Ketevan is brought to life in the second and third series (actress Ketevan Kiknadze). The film deals with great historical events and, at the same time, interprets them artistically. The authors of the film tried to assume and show the queen’s political sympathies (towards Russia), about which there are no direct references in historiography.

problem: Where did such assessments come from? To what extent do authors have the right to freely interpret the artistic character of a real, historical person (especially of a saint)? On the one hand, it is necessary to protect the historical reality and objectivity as much as possible, on the other hand, the given person should be transformed into an artistic face, which implies a certain free attitude towards the character.

Research method: In Anzor Salukvadze’s archive preserved in the Museum of Cultural History of Georgia, there are several versions of “The Book of Oaths” script, material about the film, the study of which may give us a certain picture of the choice of the authors of the film related to the mentioned problem. In the process of preparation of the paper, additional references may be found in the “Georgian Film Studio” fund of the National Archive of Georgia and the National Library. Processing and analysis of the retrieved material will allow us to draw certain conclusions.

Relevance of the research: It is true that the film “The Book of Oaths” was shot 40 years ago, but since then, the artistic face of a historical figure and saint of this rank has not been developed in Georgian cinema. Despite the public (and state) order, it is still not possible to prepare a film about David the Builder. The main difficulty is that it is hard for filmmakers to find the balance where the historical reality will not be distorted, the characteristics of a specific, real person will be preserved, and it will naturally blend with the imagination and artistic interpretation of the author (or authors).

Scope of application of research results: The results of the research will be interesting (and necessary) for film artists interested in the historical theme, lovers of historical genre films, film researchers and simply interested people.

Hall II, Section I, Session I

Nino Kavtaradze, Shota Rustaveli Theater and Film Georgia State University
“Unknown” Women of Georgian Cinema of the 1920s

The 1920s is an original and distinctive period for Georgian cinema from a stylistic and thematic point of view. During this decade, approximately 60 films were created on the basis of “Sakhkinmretsvi”. In a considerable number of these feature films women are presented as the main characters. Notable actresses from this era include Alexandra Toidze, Tina Kalandadze-Machavariani, Elene (Chuta) Eristavi, Ina (Isia) Nazarishvili, Tamar Bolkvadze, Elene Donauri, Kira Andronikashvili... Their roles, professional biographies, and creative lives are less known to a wide audience today, as well as coincidences owing to which they connected their fate with Georgian cinema and the cause-and-effect connections due to which they were forever separated from the cinematographer.

In 1929, Mikheil Kalatozishvili planned to shoot the film “Brma” (“Blind”), which became the screen prerequisite for “Jim Shvante”. Tina Kalandadze-Machavariani was cast in the lead role, but illness prevented her from participating, and she was replaced by Elena Senycheva-Esakia. Tina Kalandadze-Machavariani made her film debut in Vladimir Barski’s film “Bella” (1927). The role of a Caucasian woman played in this film remained the main and only event in the filmography of the actress. Since 1927, the young woman was struggling with a severe illness, which became the reason for her permanent separation from Georgian cinema.

Elena (Chuta) Eristavi’s entry into Georgian cinema was fortuitous, as Vladimir Barski and Giorgi Makarov discovered her on Rustaveli Avenue. Her filmography includes only one film produced by “Sakhkinmretsvi” – Amo Bek-Nazarov’s “Father’s Killer” (1923), in which she played the role of Nato Vachnadze’s mother. She was one of the Georgian film actors who took part in the art decade held in Moscow in 1937. Her acting career ended in the 1930s due to family issues.

Ina (Isia) Nazarishvili first appeared in Alexandre Tsutsunava’s “Khanuma” (1926). The next film was “Ibrahim and Goderdzi”(1927) by Zakaria Berishvili. From the orientalist film, the actress moved to Alexandre Tsutsunava’s movie “Uprising in Guria” (1928), where she played the role of Mana. This turned out to be her last film role.

Kira Andronikashvili, sister of Nato Vachnadze, was a young woman with enviable visuals and talent, who portrayed a mountain woman in Nikoloz Shengelaya’s film “Eliso” (1928). “Eliso” has become part of Georgian cinema and a significant element of our cultural identity. The 1920s and 1930s were both the most vibrant and difficult periods of Andronikashvili’s life: She completed her film directing studies at the Institute of Cinematography in 1936, under the guidance of Sergei Eisenstein. During the same period, her husband, the writer Boris Pilniak, was deported, and Andronikashvili was arrested and exiled just one month later.

It should be noted that there is almost no information about Kira Andronikashvili available in Georgian archives and repositories today. The existing records of her film roles and biographical details beyond the cinema are insufficient to reconstruct a complete picture of her life and contributions.

That is why, in the research process, I will use an interdisciplinary method, which includes the active involvement of oral histories and interviews with relatives and family members of the film actresses. By synthesizing the research and analysis of the written material preserved in the National Archives of Georgia, the Central Archive of Audio-Visual Documents, the documents of “Sakhkinmretsvi” and the Art Palace of Georgia, I will try to study the film roles and creative biographies of the “unknown” women of Soviet Georgian cinema of the 1920s from today’s perspective.

In the 1920s, the films produced by “Sakhkinmretsvi” featured the aforementioned actresses in both leading and supporting parts. The purpose of the research is to identify the role of women in the Soviet period Georgian film processes of the 1920s in the light of current understanding. It aims to analyze lesser-known female actresses and their film roles, presenting them anew within gender discourse. Additionally, the research will investigate the cause-and-effect connections due to which certain actresses were not successfully integrated into the mainstream narrative of “Sakhkinmretsvi”.

Based on previously unknown archival documents, oral histories, and visual material, the target audience of the research results is considered to be: film historians, gender scholars, humanitarian and audiovisual specialists, as well as general audiences interested in Georgian cinema. The result of the research will enable us to “read” and analyze the historical, artistic, gender discourse of the mentioned female actresses from a new perspective.

Gvantsa Kuprashvili, Art Palace of Georgia – Museum of Cultural History
Giorgi Saakadze Created by Mikheil Chiaureli

In 1941, the Second World War erupted on a massive scale, this time on the territory of the Soviet Union. The unprecedented extent of the war, of course, affected all branches of Soviet art, including cinema. However, if there were some setbacks in other areas, the film industry seemed to be less affected by the hardships caused by the war, because by the decree of the government, it was decided to create several films full of patriotic spirit. Among them, two films - the historical “Giorgi Saakadze” and the feature-musical film “The Shield of Jurghai”, which differed in genre, but directly responded to the growth of the warrior’s spirit.

The fact is that, Stalin summoned the Georgian director Mikheil Chiaureli to Moscow, Kremlin, and instructed him to create the screen face of Giorgi Saakadze. On Stalin’s order, Mikheil Chiaureli got acquainted with the script “The Great Mouravi” by Anna Antonovskaya and Boris Chorni. The poet Giorgi Leonidze, who was the director of the Museum of Georgian Literature at that time, was working on this topic at the same time. Stalin read both scripts and gave preference to Antonovskaya’s and Chorni’s version. The report will discuss the fate of the script before the shooting of the film. In particular, Siko Dolidze’s note, Stalin’s and Mikheil Chiaureli’s letters, correspondence of the scriptwriters and the director - and the fight to protect their own position.

The study will be useful for researchers of cinema, art, literature and history.

Mariam Chorgoliani, Apolon Kutateladze Tbilisi State Academy of Art
Mikheil Chiaureli’s Movies “Saba” and “Khabarda”

The presented topic is part of the doctoral research “Georgian Modernist Film Design of the 1920s-1930s”, which refers to Georgian avant-garde movie art direction, scenic composition, set design, costume, and makeup. For this purpose, several films are in the process of research and study, namely: the 1928 film “Eliso” by Nikoloz Shengelaia, the artist - Dimitri Shevardnadze; the 1929 film “My Grandmother” by Kote Mikaberidze, the artists - Irakli Gamrekeli and Valerian Sidamon-Eristavi; the 1930 film “Jim Shvante” by Mikheil Kalatozishvili (“Salt for Svaneti”), artist - Davit Kakabadze; the 1929 film “Saba” and 1931 film “Khabarda” by Mikheil Chiaureli, the artists - Lado Gudiashvili and Davit Kakabadze. In this case, we present Mikheil Chiaureli’s films “Saba” and “Khabarda”, because we think that introducing these two movies together will once again showcase different aspects of Georgian modernist cinema in a different way.

In order to analyze the design of the films, the paper describes the scenes of the movies and the characteristic features of the artists. It is interesting to see the synthesis of the work of director Mikheil Chiaureli and artists Lado Gudiashvili and Davit Kakabadze. The distinct aesthetics of these three artists give the films a unique touch. It is also investigated why Soviet propaganda films are considered as avant-garde, modernist. In the Georgian scientific and artistic space, studies about Georgian cinema, its history, fine arts and modernist artists of this period occupy a large place, however, there is a small amount of scientific literature on Georgian cinema design, and even fewer scientific articles about it. Fortunately, there are the films themselves, archival documents, sketches, memories of contemporaries or direct participants. Therefore, the presented research is very relevant and combines cinema and design and will attract those who are passionate about these two art forms. That is why, utilizing artistic-stylistic and comparative analysis methods of research in the process of working on the topic, finding and researching material, collecting and

analyzing the existing material, allows us to freely compare Georgian films with the examples of world cinema of the same era, to properly appreciate the merits of the first Georgian cinematographers, so that Georgian cinema and its art can gain a worthy place world culture.

Elizabeth Ugulava, Art Palace of Georgia - Museum of Cultural History
Irakli Mdivani – Hidden Gem of Georgian Modern Art

Irakli Mdivani belongs to the group of Georgian artists who are still unknown to the public or a narrow circle of researchers. On the one hand, this is due to the Soviet regime and the harsh conjuncture, which is why until now the artist's works have been kept in the Fine Arts Fund of the Art Palace, the Puppet Theater and the private collection of the family.

The historical, multicultural environment played an enormous role in the formation of Irakli Mdivani as an artist. In the Caucasus region, Tbilisi was distinguished by the diversity and fusion of Western and Eastern worlds, which from the 1920s surrounded the dizzying environment of modernist art and formed a completely different, creatively charged atmosphere. This is the heyday of the Georgian avant-garde, when each artist develops his own individual creative path through sharing, but one interesting feature is revealed: whereas European modernism essentially opposed traditional fine art, in Georgian reality this process occurred in the opposite way. The area of interest for the artists was the recognition and rethinking of cultural heritage, preservation of the national identity, which turned out to be the beginning of the creation of universally significant art.

Irakli Mdivani made his debut on the stage of Kutaisi, where he had to work with such important theater figures as - Soliko Virsaladze, Petre Otkheli, Tamar Abakelia. It turned out to be a really great springboard for a beginner artist. After the strictly defined academic learning space, the setting he stepped into showed a completely different, innovative approach to the expressive object, which was meant to provide the foundation for the process of rethinking the form; the artist tries to master the trends spread in the world and understand the wisdom of avant-garde art.

In the early works of Irakli Mdivani, the ongoing formations in the artist's nature are clearly revealed, which finds reflection in modernist, in some cases, constructivist details. Reducing the image to a simple, geometric outline, playing with vertical-horizontal forms, creating a texture through the drawing material at the expense of the minimal use of color are the characteristics that can be seen in his works.

Since Irakli Mdivani possessed a significant amount of experience and talent, it is not surprising that he was able to quickly find his way into the theater industry; as evidenced by the fact that during the 1930s and 1940s, he worked in a number of theaters, including Velistsikhe, Tkibuli, Kharagauli, Signaghi, Telavi, and Gori. As a result of intense repressions of those years, the theater served as a refuge for the Georgian artistic elite. Irakli Mdivani, who connected his work to a very unexploited space - the puppet theater, was not an exception either. As a result, he was able to express as much of his modernist aspirations as possible, which was strictly prohibited after the enactment of social realist art. Despite the fact that Irakli Mdivani devoted most of his life to working in the puppet theater, it would not be correct to say that his development was confined to becoming a theater artist. The first characteristic that distinguishes him from his peers is his ability to master the line to the end, which he adapts to a variety of artistic fields.

As Irakli Mdivani remains one of the most unknown artists of the last century for a number of reasons, this study seeks to promote the artist so that we may gain a more comprehensive understanding of the socio-cultural environment of the last century and the individuals who contributed to the formation of Georgian avant-garde art during that time.

Irma Dolidze, Shota Rustaveli Theatre and Film Georgia State University, Dimitri Janelidze
Scientific-Research Institute / the Union of Tbilisi Museums
The Artist from the Prism of the Museum Collection

Grounded in the long-standing traditions of performing arts, the Theatre Institute, known earlier as the Theatrical Institute and presently as the Theatre and Film University, is celebrating its 100th anniversary. Initially referred to as the Institute of Scenic Art, the school stemmed from Akaki Paghava's drama studio in 1923. In 1926, the institute ceased operation, though it was eventually revived in 1939. Officially called Rustaveli State Theatre Institute, this art school of higher education boasts a continuous history since 1939. The university's history is preserved in its museum, presently a scientific learning archive, showcasing recordkeeping logs, posters, sketches, and programs of performances staged in the Theatre Institute in 1939-1940, also the personal archives of major artistic figures, photo albums illustrating the performances, etc. The collection of sketches preserved at the museum links to the Theatre Institute's educational process and outlines for the designs of term and graduation performances staged by acting and directing students. Materials pertaining to the 1940s-1960s are comparatively fuller. There are fewer sketches from the subsequent period, a significant portion of which is related to the name of **Givi (Vasil) Tseradze** (1931-1987). In 1957-1979, at the institute, he created the scenic designs of more than 100 theatrical productions. After graduating from Tbilisi Academy of Fine Arts in 1957, Givi Tseradze started working at the Theatre Institute, eventually to serve as the school's scenic designer for 22 years. At the same time, he worked as the Russian Youth Theatre's charge scenic artist (1961-1974), creating stage designs for performances in different theatres of Georgia and abroad. He also led oil painting courses at the art studies department of Tbilisi State University (1969-1975). In 1967, G. Tseradze was granted the title of People's Artist of Georgia.

The university museum preserves the artist's sketches for the following productions staged at the Theatre Institute: *The Doctor in Spite of Himself* by Molière (1957), *The Siberian* by A. Tsagareli (1958), *Jupiter Laughs* by A. Cronin (1958), *The Star Without a Name* by M. Sebastian (1958), *Children of the Sun* by M. Gorky (1958, in collaboration with B. Loktin), *Angelo* by V. Hugo (1958), *Treasure on Pelican* by J. Priestley (1958), *The Bear* by A. Chekhov (1959), *Sulking* by A. Tsereteli (1959), *A House on the Outskirts* by A. Arbuzov (1959), *The Old Man* by M. Gorky (1959), *The Man Who Married A Dumb Wife* by A. France (1959), *In Search of Happiness* by V. Rozov (1959), *Love Is No Laughing Matter* by P. Calderon (1960), *The Crucible* by A. Miller (1960), *The Mole* by O. Chijavadze (1960), *The Seagull* by A. Chekhov (1960), *The Glass of Water* by E. Scribe (1960), *Heaven and Hell* by P. Merimee (1960), *It Happened in Irkutsk* by A. Arbuzov (1962), and others.

Givi Tseradze's work in the Theatre Institute involved interaction with directors and actors of different generations and creative styles. His sketches are an important documentary source not only for the research of artist Givi Tseradze's work, but also for the reconstruction of the history of the University of Theatre and Film and, in general, the diverse image of Georgian theatrical and decorative art of the 20th century.

Hall II, Section I, Session IV

Rusudan Beridze, Ilia State University

Monodic Hues of Diversity Analysing Public Monuments on the Example of the Post-Soviet Peripheral City Akhaltsikhe

Shortly after several state-provided reforms following the Rose Revolution, Georgia's peripheral and borderland city Akhaltsikhe embarked on a new chapter in life in 2012. The old neighborhood Rabati, and provincial city as a whole, a kind of fading and infrastructurally abandoned space, became an image of the region's and the country's multiculturalism. The discourse about multiculturalism significantly shaped the new perception of the city. This discourse was integrated into the language of politicians, local officials, the non-governmental sector and the population.

However, the contradictions between the conceived space, i.e. the new mental and conceptual space planned from the top down, and the perceived space created by the city's public monuments, are palpable. Imbuing the space with a national component began back in Soviet times, when in 1966 the monument of Shota Rustaveli was erected. In 2021, it was crowned with the erection of a monument to King George V the Brilliant. Public monuments as sites of memory in Akhaltsikhe give specific meanings to the city. The affects generated by these monuments as agents and non-human objects continue to influence spatial practices and perceptions.

In recent research connected with post-Soviet Georgia, the study of monuments as sites of memory or their contested memory has a prominent place. However, these studies did not focus on the city Akhaltsikhe. It is still necessary to explore the research space from the perspective which would enable us to analyze how the city is perceived differently with opposing discourses, what kind of affects the monuments erected in different political circumstances over the past fifty years create in the course of declared multiculturalism, and how they transform the space.

Based on the above, it is clear that Akhaltsikhe, as a space imbued with contradictory icons and symbols produced under different discourses and assemblages, needs a deep analysis. To understand the connection between space and public monuments, I rely on the concept of Production of Space introduced by Lefebvre. Hobsbawmian concept of Invention of Tradition and memory studies help me better understand the dynamics of context and discourse and conduct the analysis of space.

In my research, I use qualitative research methods. Based on the case study method, I analyze three important public monuments of the city. I conduct case studies using discourse analysis and mental mapping, which allows me to explore how certain symbols and mental images emerge in the space.

By examining public monuments imbued with the national idea, my research will contribute to the discussion about the city declared as a multicultural space. The conclusions will help me outline how space is conceptualized beneath the existing assemblages and how any further urban planning determines the perceived space in which the monuments act as mediators, bearers of meaning and transformers of space.

Nino Laghidze, Eka Kacharava, University of Georgia
Architect Giorgi Chakhava: Creator and Innovator

Research Topic: This study focuses on the architectural and creative contributions of Giorgi (Gogi) Chakhava (1923-2007), a pioneering figure in Soviet modernism and an eminent Georgian architect. Our interest in this unique person stems from his exceptional creative legacy. Chakhava's completed projects

have garnered widespread recognition and are now considered part of the global cultural and architectural heritage. In this study, we analyze several of his key works to explore the architectural, compositional, and constructional aspects that define his creativity.

Relevance of the Topic: A significant aspect of Giorgi (Gogi) Chakhava's work lies in his optimal use of the functional potential of the surrounding environment. His vertical architectural designs were deeply inspired by nature, with a focus on preserving the natural landscape of each region to the greatest extent possible. This principle stands in stark contrast to the current construction chaos prevalent in Georgia. The rapid reduction of natural green spaces in urban areas, exacerbated by population growth and urbanization, is particularly evident in Tbilisi. Consequently, urgent preventative measures are needed to mitigate this issue.

Research Methods: This research adopts a methodological approach to analyzing Giorgi (Gogi) Chakhava's architectural works, aimed at addressing current urban challenges. We studied and analyzed his multi-functional complexes (residential buildings, hotels) built in accordance with the existing urban planning conditions in Tbilisi and other major Georgian cities. Particular attention was given to the projects constructed on piers, with a focus on harmonizing the built environment with natural landscapes. This analysis reports to our concept for the integrated development of existing and new residential and public zones, taking into account the natural features of each location.

Conclusion: Giorgi (Gogi) Chakhava's professional expertise and high artistic sensibility are evident even in his earliest independent projects. His work is marked by a pursuit of perfection in planning, simplicity in architectural form, and a cohesive stylistic composition. Each new project is a refined iteration of the previous one, demonstrating a continuous evolution of his ideas. As the founder of vertical architecture in Georgia, Chakhava was consistently inspired by nature and sought to reconcile architectural structures with the natural landscape.

One of the evident examples of this fusion is his landmark project, the headquarters of the Ministry of Roads, now the Bank of Georgia, constructed in 1975. This building, with its symmetrically and asymmetrically distributed volumes, blends seamlessly with the surrounding landscape. The project's design included the greening of the building's central axis, with various plants naturally covering the facades over time, giving the structure a unique, organic appearance. In 2017, the building was designated a national architectural monument and is now recognized as one of the key symbols of both the capital and the nation.

Internationally, the building stands as a rare example of Soviet constructivism and Japanese Metabolism, showcasing ideal site selection, use of complex terrain, and the natural integration of building and landscape. Chakhava's work is celebrated in global architectural discourse, and this paper aims to examine his contributions in the context of international architectural trends.

Giorgi (Gogi) Chakhava's legacy is invaluable. His architectural vision transcended national borders, with his projects implemented in Ukraine, Uzbekistan, Tajikistan, Afghanistan, and Lebanon, each marked by his distinctive and enduring style.

The primary objective of this study is to elevate awareness of Chakhava's architectural heritage, stimulate interest among future generations of architects and architectural historians, and integrate these insights into architectural education.

Tatia Ghvineria, Apolon Kutateladze Tbilisi State Academy of Arts
On the Interior Painting of the Public and Private Architecture of the 19th and 20th Centuries

The rich artistic heritage of buildings, both private and public, is often revealed through the imposing, attractive, monumental, and decorative painting of their interiors. Deeply rooted in Western and Eastern traditions, this artistic expression has played an important role in shaping national aesthetic and cultural identities.

Architecture was transformed from a mere functional unit into an integral part of a larger artistic narrative through the use of painting to create a sense of ‘environment’ and historical context.

Throughout the history of world art, the historical tradition of decorative painting in private and public buildings has developed over centuries in direct relation and adaptation to changing artistic forms/currents and the needs of society. The artistic transformation of the architectural spaces of different epochs and countries has become a necessary tool for forming/reflecting the artistic taste and socio-economic image of a given society.

The greatest foundation of monumental painting in Georgia is reflected in the unique painting of Georgian churches and monasteries, the unbroken tradition of which can be seen even at a cursory glance at Georgian monumental painting. Unfortunately, however, we have little knowledge of the secular creations that developed in parallel with the greatest or oldest architectural or artistic tradition, as well as of the interiors of residential or public buildings, their decoration, and individual craftsmen.

In Georgia, there are no appropriate written sources discussing the interiors of secular buildings or decorative painting on a professional level. It can be said that in this respect the subject is unexplored and even underestimated. It is only possible to combine the information gathered in various sources and to present a unified picture by going out and investigating.

The present report is dedicated to the painting of public and secular architecture of the 19th and 20th centuries, which displays a general picture, focusing on the work of artist Gigo Zaziashvili.

Baia Sikharulidze, Apolon Kutateladze Tbilisi State Academy of Arts
Tbilisi Night Typography

Research topic: The paper discusses one of the visual aspects of the current state of the Georgian alphabet and writing – night urban typography. The capital’s urban typography reflects both the real and ideal aspects of culture. Its semantics reveals the mental structures of subcultures in time and space.

Relevance: Typography is not only a form but also a message carrier. In the report I will acquaint you with the rules of behaviour of our citizens and the lifestyle structured in mental layers – what kind of recreation and entertainment people have, how the urban space and the typographic landscape of the night are understood together with the architecture.

Nightlife describes the economic, social, and cultural conditions in the country today. My research studies the current state of culture and describes the state of Georgian culture in the era of globalisation and the increased visual representation.

Problem: The collective pattern, which determines certain rules of behaviour in relation to the environment in the space of Georgian culture, is related to the issue of identity. Tbilisi is the epicentre of cultural flows and creates a cross-cultural space. Apart from that, how the Georgian culture manifests itself in these streams remains overlooked.

Method: The research was conducted by means of using anatomical and psychological methods, as well as the comparative analysis technique, which implies: comparing typographic artefacts of the night capital in cross-culture, comparing the existing Georgian, Arabic, Indian, Oriental, and Western typography.

Conclusion: In the study, the visual aspects of the modern Georgian alphabet tell us about the society's nightlife. Objects invisible to the eye during the day come into our field of vision at night through electrified urban typography. It is clear from the research that, e.g., English words written in the Georgian alphabet and Georgian words written in the Latin alphabet are often found on the signs of night establishments on Kote Abkhazi Street and Aghmashenebeli Avenue. The target segment of these night establishments is foreigners. The research revealed what kind of institutions work during the night and who their customers are. Based on this information, we can conclude that the owners of those places are both local and Middle Eastern, as well as other foreign citizens. The results of the research will be beneficial for specialists studying socio-cultural, economic and political issues.

Giorgi (Goga) Beridze, Independent Researcher

Niko Nikoladze and the Reconstruction of the Historical Part of Tbilisi

The article published in the newspaper «Кавказ» #224 of 1879, concerning the meeting held in the City Council, informs us about the discussions on the proposal of the speaker of the City Council, Niko Nikoladze to cut a new, wide street, the “boulevard” for improving the traffic in the “Old City”. According to the author of the idea, the already formed street network and the main important part of its development – the entire Central Market, caravanserais, churches and main capital buildings – would remain intact. In the article published in #247 of the same newspaper, Niko Nikoladze substantiated the essence of his proposal. In addition to these two newspaper articles, there is an extract from the minutes of the meeting of the City Council of November 19, 1884 in the personal archives of Niko Nikoladze, where he links cutting of the new street with the issue of improving the operation of sulfur baths.

Such observation of Niko Nikoladze on the importance of the longitudinal form of Tbilisi's planning structure in the process of city development, and his reconstruction proposal on the conclusions based on the analysis of the city structure, is interesting to us.

In order to carry out such reconstruction, he considered it necessary to find the method of work production and the ways of sequence, to mark the layout of the new “boulevard” bypassing the “century-old nests” of trade and its main line. Essentially, this was Niko Nikoladze's idea, which represented a comprehensive and well-thought-out city-building reconstruction proposal. His idea is assigned a particular significance even today, as an important example of Tbilisi's urbanism history, though it has never been implemented. The archival materials clearly show the negative attitude of the city government officials towards Niko Nikoladze's idea of “Middle Market” reconstruction. In contrast to the clear European principles formulated by Niko Nikoladze, this opinion of the ruling citizens at that time justified their negative attitude towards the European approach. Niko Nikoladze repeatedly, in various speeches, referred to the examples of such reconstruction carried out in the European cities as “brilliant and successful method”. Local citizens, however, did not share that European approach and confirmed their strongly negative attitude towards such changes. Niko Nikoladze's “European” idea of the city's historical part reconstruction did not yield any results and the views of distinguished citizens ruling the city prevailed, just as it often happens in recent practice. Citizens' wishes and views cannot be separated from personal interests, neither today nor 150 years ago. It seems that in the process of the natural development in a living city, the personal interest of a citizen is historically often prevailing over the public interests.

Perhaps, this is the influence of the urban genetics of the city, the phenomenon of the past era, the activity of citizens as “willful urbanists”. The current presence of Tbilisi in the “flow of consciousness of arbitrary urbanism” is a manifestation of the urban genetics, according to which the citizens of Tbilisi have been conducting its development since ancient times, and the naturally formed urban form continues to be developed by the citizens according to their personal interests. A living city thus exhibits “urban genetics”, which is directly reflected in the contemporary urban form of city development.

Hall II, Section I, Session V

**Tea Tabatadze, Apollon Kutateladze Tbilisi State Academy of Arts / Giorgi Chubinashvili National Research Centre for Georgian Art History and Heritage Preservation
Typographical Vertep of Ilia Zdanevich. Pentalogy “AslaablIch’ya”**

Among the diverse heritage of Ilia Zdanevich, the five plays – dras – of the pentalogy “AslaablIch’ya” (“Donkey Features”), created in the Zaum language between 1917 and 1923, are outstanding: *Yanko krUl’ albAnskay* (“Yanko, King of the Albanians”) (1918, Tiflis), *OstrafpAskhy* (“Easter Island”) (1919, Tiflis), *AsEl naprakAt* (“Donkey for Hire”) (1919, Tiflis), and *ZgA JAkaby* (“AS if ZgA”) (1919, Tiflis) and *LidantYU fAram* (“LidantYU FArAm”) (1923, Paris). These books, along with other editions of 41⁰ in Tbilisi, are Ilia Zdanevich’s first typographic experiments – his first visual creations.

Ilia Zdanevich’s typography is a kind of specific visual phenomenon. While, in a direct sense, it is neither illustration, nor abstract image, nor decoration, neither is it only typography; it contains all of these origins. In giving form to the text, it also shapes it, opening up its semantic layers and, with its own, artistic form, making clear the linguistic and dramaturgical structure, content, and internal essence of the plays and of the entire cycle, just as in medieval Georgian architecture “ornamental fretwork itself expresses the essence of a church’s construction” (D. Kakabadze).

Ilia Zdanevich began publishing books and conducting his typographical experiments after returning from an expedition to Tao-Klarjeti (a historically Georgian territory in Turkey) mounted in 1917 by Ekvtime Takaishvili’s Society for Georgian History and Ethnography and the Society of Georgian Artists. During the expedition, he made assessments of many Georgian churches and sketched their façades and architectural details. It is following the experience of this expedition that Ilia Zdanevich transferred the “singularities of Caucasian architecture” (I. Zdanevich) that had been familiar to him since childhood into the Avant-Garde design of his books, the forms of which continually refer us to early Georgian architecture. Furthermore, the typographical forms also resemble the canonical forms and columns of medieval Georgian manuscripts.

Ilia Zdanevich did not write in Georgian and neither was he an artist, but it was his impressions of ancient Georgian architecture that inspired the visual “orthography” of his books. His concept of *Vsechestvo* (“Everythingness”), in accordance with which all forms of art from every time and period should be considered contemporary, and which proclaims that only in uniting every style and approach can art attain completeness and “defeat dark emptiness” (I. Zdanevich), was based at the time of the visualization of *zaum* on a “form” (in a broad sense) characteristic of Georgian art.

The art of Ilia Zdanevich is studied by Russian, European, and American scholars. However, it is mostly the aspect of his work that is of interest from the perspective of the Russian or European avant-garde that

is studied. According to these studies, Ilia Zdanevich appears as a representative of the Russian or French avant-garde. Ilia Zdanevich is indeed an important figure in Russian and French avant-garde art but, above all, he is a representative of Georgian modernism. The nature of the artistic space, the structured, tectonic arrangement, and the specific attitude of Georgian modernism towards artistic tradition, which can be seen in the typographical forms of his books published both during the Tbilisi period and later in Paris in the 1940s-1960s, determine his essential connection with Georgian modernism and Georgian art in general.

**Temur Kantaria-Jabadari, Giorgi Chubinashvili National Research Centre for Georgian Art
History and Heritage Preservation
Removed Statues from Soviet Georgia – a Problem of Heritage**

Soon after the conquest of Georgia by Bolshevik Russia, a new policy of culture begins on the territory of the country, the visible component of which was the erection of monuments to the leaders of the Bolshevik party in large and leading cities of Georgia, or other revolutionaries and national figures of the country. This process did not stop during the existence of the Soviet Union, on the contrary, it intensified and had a mass appearance. The mentioned monuments were erected everywhere on the territory of the country, beginning from the central square of the city and ending with a distant mountainous region or the courtyard of an industrial plant, by Georgian or Russian authors, from precious materials or as cheap copies.

This process has become part of history since 1990, the heritage has almost been destroyed and somehow forgotten, which requires research. However, this issue still needs to be studied by scientists. This historical phenomenon requires understanding of its causes, goals and circumstances in order to create a better idea of the functioning of the culture and art of the era.

The main purpose of the article is to collect information scattered in various sources about diverse political-ideological statues erected or demolished in Soviet Georgia. To state the reasons for their creation and destruction. An important part of the research is the identification of authors and their creations, as well as the dating of works.

The main methodology of the above-mentioned study is information research practice, which implies collecting information and its further interpreting it by means of obtaining and processing various types of bibliographies, memoirs, scientific articles, books, newspaper, archival, digital, or other materials.

The study showed that most of the Georgian Soviet statues were devoted to political leaders with their associated narratives... That changed little over the years, but their purpose and mode of consumption remained unshakable. Against the background of multiple political changes, the vast majority of these statues were taken down and destroyed. Unfortunately, independent Georgia somewhat repeated the vicious signs of its predecessor regime, which once again confirms the urgency of this problem.

**Tamar Belashvili, Giorgi Chubinashvili National Research Centre for Georgian Art History and
Heritage Preservation
Contest Materials of the Shota Rustaveli Statue Erection in Tbilisi**

On the 20th of August 1934, by decision of the Central Committee of the Communist Party of Georgia, the Shota Rustaveli Anniversary Committee was founded, which started functioning under the Georgian Council of People's Commissars. It was ordered to prepare for the 750th anniversary of Rustaveli. Among

the many events that were planned to be held during the anniversary, was the erection of the Rustaveli statue in Tbilisi. The Anniversary Committee prepared the contest requirements and the contest itself was announced, in which dozens of local and foreign authors took part. In the end, sixteen entries were chosen, the final choice fell to Konstantine Merabishvili's project. In 1937, the anniversary of Rustaveli was celebrated and the Anniversary Committee stopped functioning, though by then the statue still had not been erected in Tbilisi. It was unveiled later on, in 1942, in the Luxembourg garden, and there were notable changes in the finished project, compared to the original version.

Extensive research is still required on the topic of the Georgian three-dimensional sculpture. This especially refers to the works from the Soviet period. Most of the existing information about those art pieces is rather biased. Considering the historical-cultural context, unbiased analysis of the events is the only right way of rethinking the past and overcoming the gap forcefully created in the natural evolution process of Georgian art – the gap which is referred to as socialist realistic art.

In the case of socialist realism, only name tagging is not enough. These processes need objective, thorough analysis and step-by-step research, which means comparativistic, and historical-art analysis using iconographical research methods and, of course, art-stylistic analysis.

The history of Georgian sculpture is unusually uneven. The pre-Christian in-the-round sculpture is fully replaced by relief upon conversion to Christianity. In-the-round sculpture, as a new art form, returned to Georgian reality in the late 19th century, and in the 1930s, when the Rustaveli sculpture contest was announced, it was still referred to as one of the younger art forms. At the same time, the propaganda of monumental art is already in full power in the Soviet Union. The contest, being done with such background, gives a possibility to see the events in sum. The criteria which were used to choose the best project are interesting, alongside what it came to express and what was the goal of the contest, which comprised so many events in itself. As is known, the Soviet ideologies did not fancy Rustaveli, as he was the poet praising the king. This situation changed radically in the early 1930s, which, of course, was connected with ideological reasons more than anything else. During the contest, the Anniversary Committee participants were changed, the overall perception of art took a drastic turn and so did the criteria, rating it. The story of the Rustaveli statue erection in 1935-1937 clearly depicts the process in which the government is trying to make artists work for the regime, doing it in a way that simultaneously applies to the people's interests and also fulfills a purely political order.

It is important to note that the information about the said contest – visual and documental – is stored in the National Archives of Georgia.

**Levan Kalandarishvili, Tbilisi Free University, School of Visual Arts, Architecture and Design
“Hill of Thoughts” (Pikris Gora) in the Thoughts of Georgian Architects**

Research Theme: The research topic discusses the ongoing architectural-construction processes on the territory of the so-called “Pikris Gora” (“Hill of Thoughts”) both in the past and now, which defined and still defines the formation of the urban fabric of this location. The theme is reviewed based on the documents preserved in the Historical Archive, the Central Archive of Contemporary History, and the Tbilisi City Archive. The survey reviews the attitude of the architects of different periods towards the development of this concrete territory. The timeframe of the research includes the period from the end of the 19th century up to date.

Actuality: Architectural-Construction processes, in general, and in this neighborhood, in particular, go fast and in most cases blindly. The issue regarding the importance of pre-design research studies and conceptualization of past achievements or failures still remains actual.

Problem: How correctly were/are assessed the capacities and resources which the given territory had/has for further development and to what extent past positive/negative experiences are considered.

Method: The research method represents a critical analysis of the related documents (design, administrative, records, etc.) preserved in the Historical Archive, the Central Archive of Contemporary History, and the Tbilisi City Archive.

Conclusion: The importance of the complete pre-design studies in most cases were disparaged during various periods of "Pikris Gora" active development. The recent research gives recommendations regarding the contemporary tendencies of solution of the existing problem.

Tamta Shonvadze, National Archive of Georgia
Architect August Povitz-Epping

Almost no biographical information can be found about the German architect August Povitz-Epping, who worked in Tbilisi in the 19th century and is not known to the wider public (see about him in Maya Mania's book "German Architects in Tbilisi"). However, the diverse creations "speak" about the architect, a large part of which is stored in the form of drawings and documents in various funds of the Historical Central Archive of the National Archives of Georgia. If we judge by the projects of these public buildings and the drawings of the reconstruction of buildings, it will not be difficult to understand that August Povitz-Epping should have been a respected and appreciated creator for Tbilisi of the mentioned period.

August Povitz-Epping's work covers important areas of Tbilisi in the 19th century. He builds both in the old, historical district - Kala, in the Tbilisi colony, and in the newly "established" and still developing - in the outskirts. It should be noted that in the work of the architect, we find residential house projects, as well as circus, puppet theater and square projects. In his works, we can see courtyard-houses distinguished by the Tbilisi style of housing, decided mainly in the classicist style, with open wooden balconies.

The study of the topic mentioned by me was determined by the desire to collect the rich creativity of the architect, to present its importance, and thus to show the appropriate place for these implemented projects in the history of Tbilisi architecture. Because these buildings with different functions, designed by August Povitz-Epping, are examples of architecture distinguished by artistic-historical value of the mentioned period. My goal is to show the architectural-artistic values to the wider and interested public, which determined the architect's individualism and his style; I will also identify projects and surviving buildings in the living city and determine their role in the surrounding urban context. I think that the presentation of August Povitz-Epping's work will create a certain picture and fill us in the way of studying the architecture of Tbilisi.

Otari Mtchedlishvili, Urban and Spatial Planner

Tendencies of suburban expansion of the Tbilisi agglomeration on the example of the surrounding area of Saguramo

research topic: The research topic is the process of expansion of urbanized areas within the Tbilisi agglomeration, which has acquired a suburban character in the last decade and is appearing on an increasing scale from year to year. The rural settlements located in the north of Tbilisi in Saguramo

and adjacent areas in the Tezami river valley, which on the one hand are within the Mtskheta municipality, and on the other hand are part of the Tbilisi agglomeration, have been selected for the study. The growth of new settlements has become particularly intense after the covid pandemic. The new residents are not locals, but residents of the capital, and the function of the settlements was gradually requalified from agricultural to summer houses.

Relevance: The pace of modern urbanization is accelerating. Big cities increase the development in agglomeration areas at the expense of utilization of agricultural and landscape areas, which significantly expands the scale of harmful effects on the environment. The growth of construction within the Tbilisi agglomeration area has assumed a suburban character in the last decade. The mentioned circumstance is new for the reality of Georgia and is associated with many challenges. The scale of development growth gives this event great relevance, which is related to the ecological impact of new residential areas in the future. These processes, in turn, find expression on the capital's urban structure.

Problem: The primary problem is the legislative side. In Georgia, there is no concept of a “summer houses” (“Dacha Settlement) settlement as a separate morphological unit, which makes it impossible to regulate the planning solutions of the said settlement, it is unnecessary to talk about the minimization of errors and deviations from the project in the process of implementation of the planned areas. The second and also important problem is the lack of agricultural land management. Agricultural fields are the most vulnerable areas in the creeping process of development. State programs cannot provide even the simplest need - creation of a unified base of agricultural land plots and compilation of recommended lists of crops relevant to them, which would provide state subsidies to certain targeted vectors. The third problem is the ease of separation and subdivision of agricultural plots, which in the main case becomes the basis for the creation of new development quarters. The mentioned issue is very painful from the point of view that agricultural activities require large, unified territories, which greatly increases the cost-effectiveness of growing crops. Another problem is municipal scale and concerns the legitimacy of construction. In particular, in the research area, many unauthorized constructions were detected, which do not give a very favorable picture in terms of environmental impact, although there were no cases of dismantling. Among them is a cement factory, which is separated from the settlement, whose residents have been unsuccessfully demanding the relocation of the said unauthorized factory for several years.

Methodology: The following methodology is used within the scope of the research: field observations, camera research, GIS analytics. Field observation was carried out in order to record the points of interest within the study area and create their electronic database. At the same time, the situation on the ground was evaluated empirically. The material collected during fieldwork was processed in geo-information systems with the support of GIS software, which allowed us to conduct quantitative studies. In addition, satellite orthophotos, which are freely available, were effectively used, and in our case, they showed us the situation in April 2024. This allowed us to identify such objects in inaccessible places as, for example, informal dumps.

Conclusion: In conclusion, it should be said that suburban development in the study area is intensively taking place, despite the strongly stated position in the Georgian Law "Georgian Code of Spatial Planning, Architectural and Construction Activities" that suburban development is a type of development that every effort should be made to prevent. At the same time, unregulated development creates precedents of chaotic development, the repetition of which we see beyond the municipal

boundaries. This prevents the formation of sustainable, resilient settlements and creates extremely unhealthy conditions in the long term. In response to the mentioned challenges, changes are needed at the legislative level, which will establish different land use practices in the country.

10 October

Hall III, Section III, Session I

Medea Abulashvili, Ivane Javakhishvili Tbilisi State University
Eka Tchkoidze, Ilia State University
Pontic Greeks' Liberation Movement and Georgia

Facts and processes which happened in the world always had an impact on Georgia. Changes that took place not only in the region but in Europe and other parts also influenced it in a way. Moreover, in Georgia important facts of regional or global political importance were planned or/and implemented. Georgia sometimes became the place where activists from neighboring regions tried to solve their national problems. The topic to be developed in the current paper belongs to this category.

It is not a widely known fact that the General Council of Pontic Greeks gathered in 1919 in Batumi, Georgia, where the Pontic Greeks' National Council was elected and ratified. It was a kind of declaration of Batumi as a center of Pontic-Greek national movement. Indeed, many activities were coordinated from here: for example, the text concerning the Pontic Issue was prepared for the Paris Peace conference in 1919. Many important documents were composed and signed in Batumi. It was also a very convenient place for communicating with other Greek Unions and Foundations throughout the Russian Empire, as well as in Paris, Constantinople and Athens. All this mobility was expected to have immense influence on the region's future.

In the current paper, we shall present some of these documents. Specifically, 1. Two official texts sent to the Paris Conference by N. D. Leonidis, President of the National Assembly of Pontic Greeks (one personal letter and one compiled on behalf of the Assembly); 2. A Letter by Nikos Kazantzakis, a well-known Greek writer to the same N. Leonidis, who articulates Greece's official approach to the Pontians.

One of the aspects to be discussed will be Pontus' map and the region's official symbols. We shall give details about the idea and arguments related to declaring Pontus as a separate state, based on the letters by Th. Theophylaktos, a Pontian activist established in Batumi. The same activist has included in his Memoirs the speech he delivered on March 25 (Greece's Independence Day) 1919, a very patriotic and emotionally charged text, which will also be analyzed in the paper.

As all this material is completely unknown to the Georgian scholarly circles, it is important to discuss them. These texts underline Batumi's role and show its international dimension. The conclusions will give a new perspective for better understanding of this period and enrich significantly our knowledge about the Greek diaspora of the 1910s and 1920s.

Nino Badashvili, National Archives of Georgia
Greek masters in Georgia
(According to the archival materials)

The history of the Greeks who came and settled in Georgia from ancient times was supplemented by the stories of those who, for various reasons, settled at different times. It is a generally known fact that the Greeks invited by King Erekle resolved the issue of ore processing in Akhtala. Later, the Russo-Turkish wars led to their inflow into Georgia in several waves. The question of ethnic Greek seasonal workers who came to Georgia from Turkey in the XIX century is also interesting.

One of the main occupations of these Greeks was church construction, in many cases they repaired and restored temples, also built private and public buildings, and bridges, and laid railways and tunnels. In the XIX and early XX centuries, they were engaged in such activities in Trialeti, Tetrtskaro, Samtskhe-Javakheti, Imereti, Tsalka, Racha, and Abkhazia - both in large and small cities and villages.

They built churches directly for the Greek community but were also involved in restoring Georgian churches.

Greek stonemasons were among the most important groups of builders of the XIX and early XX centuries. They built both Georgian temples and churches in villages inhabited by Greeks, where the parishioners, customers, and builders were Greeks, for example: Little Iraga St. Iliia Church, St. Nikoloz Church of Tetrtskaro, St. Mariami Church of Jinisi (nowadays village Artsivani), Temple in Tsalka, Ivanovsky Church, and others.

Non-Orthodox temples built by Greek stonemasons are also known.

Groups of Greek masters were actively engaged in the reconstruction of old buildings throughout the country. The work they performed was of different capacity and character. Greek masters were invited to repair the walls and vaults of temples, to change the roof, to lay new floors, and much more.

Gvantsa Kakitashvili, National Archives of Georgia
Memoirs of Mikheil Dedabrishvili

As is generally known, history is a unity of specific and multifaceted actions and behavior of individuals and groups of people, in addition to processes and events. Therefore, during historical research, great importance is attached to the reality seen and conveyed through the eyes of individuals.

Our research is based on the memoirs of Mikheil Dedabrishvili, donated to the National Archives, which very vividly and clearly describe his life, both in Tsarist Russia (at that time he studied at the theological seminary) and during the Soviet Union.

Mikheil Dedabrishvili was born in 1896 in the family of a priest - Giorgi Dedabrishvili. He studied first in Gori and then at Tbilisi theological seminary, from which he graduated in 1917. In 1918, he was enrolled as a student of Tbilisi State University. In 1923, he graduated from the Faculty of Agronomy of Tbilisi State University.

At first glance, Mikheil, who grew up in a peaceful and large family with many children (father Giorgi Dedabrishvili was a priest in Gori administrative unit, who was shot in 1924), seemed to have nothing special - he was an agronomist by profession and worked in that sphere almost all his life - his records indicate his versatile skills and exceptional writing skills.

His memoirs include many episodes, for example, he studied in the seminary during a period when the novelist Vasil Barnov and the writer Ipolite Vartagava were teachers, and the students were Gigo Sidamonidze (later Catholicos Patriarch Ephrem II), Levan and Gogla Leonidze and others. Mikheil's memories are closely related to the internal processes of the theological seminary, the rector, the students, their relations; they tell us about the difficult situation in the theological seminary and the constant protesting mood of the students.

The memories are very versatile and cover many aspects, we will touch at least several events, seen through his eyes and narrated by his pen, which have a special value for the study of both biographical and historical processes.

Elene Gelashvili, National Archives of Georgia

Memories of Giorgi Eradze According to the documents preserved in the National Archives

Giorgi Eradze is one of those people who signed the Act of Declaration of Independence of the Democratic Republic of Georgia on May 26, 1918. By the list of the Social-Democratic Workers' Party of Georgia Movement, he was a member of the founding assembly of the Republic of Georgia. He became Minister of Labor in 1919. In 1921, after the occupation of the Democratic Republic of Georgia by Soviet Russia, he left his homeland and lived in France as an immigrant.

A number of unpublished documents about Giorgi Eradze are preserved in the Central Historical Archive of the National Archives of Georgia. His recollections on a variety of subjects, including his personal life to his apprenticeship and discipleship, are interesting. He wrote about Noah Jordania, Simon Firtskhalava, Ekvtime Takaishvili, Ioseb Giorgobiani and others. He talked about the suppression of the workers' demonstrations in 1901, the manifesto issued by Nicholas II in 1905, establishment of the Council of Workers' Deputies in 1917, the government of Nicholas II being overthrown and the creation of a revolutionary government. In the notes he also mentioned the conversation with a Kakhi peasant in front of the Government House in November of 1920 and Noah Jordania's views on Kakhuri wine and vodka.

Giorgi Eradze is a person who lived through and was a participant of very crucial period of time in the history of Georgia. Not much is known about him, therefore his memories, records and views as an eyewitness are important to us. His notes are noteworthy piece of paper for objective comparison and new understanding of history. It will give us a clearer picture of the ongoing processes in the country at that time.

Hall III, Section III, Session II

Mikheil Kartvelishvili, Anano Natroshvili, Ivane Javakhishvili Tbilisi State University
The Portrayal of the Treaty Signed between the Democratic Republic of Georgia and Soviet Russia
on May 7, 1920, in the English and French Press

Research theme: One of the most important challenges in modern Georgian historical science is the impartial and somewhat objective study of Georgian-Russian relations. In this context, the treaty signed between the Democratic Republic of Georgia and Soviet Russia in 1920 is particularly interesting. Although this subject has been extensively researched within modern Georgian historical science – examining the preconditions leading up to the event and analyzing its outcomes – there remain aspects that warrant further exploration. This report aims to analyze how this treaty was portrayed in the English and French press of the time. We believe it is valuable to understand how the information was disseminated internationally and what reactions it elicited. The importance of this study is strengthened by the fact that no prior research has been conducted from this perspective.

Relevance: The relevance of this subject is based on several factors. First, although the topic is well-studied, the specific research direction we have chosen has not yet been addressed in scientific circles. Second, just as the Georgian state today seeks support from the West against Russian aggression, understanding historical perspectives is crucial. Our research aims to uncover how the Western world perceived these events and what information was relayed to it. It is essential to integrate English and French press materials with contemporary Georgian sources. This approach will allow us to analyze the topic comprehensively and globally.

Problem: The problem addressed in this report is the portrayal of history in such a retrospective manner that it allows us to observe one of the most important diplomatic events in our country's history from an external perspective. The English and French press offer interesting viewpoints on this subject, and integrating this material into Georgian scholarly discourse is of utmost importance.

Method: Methodologically, our work is based on the complex-historical method, which aims to analyze historical sources as comprehensively as possible. Given that the primary focus of our research is the periodical press, it is necessary to analyze the ideological and political orientation of these publications, and to understand how information about Georgia is represented, what kind of information is published, and so forth.

Conclusion: In conclusion, the research topic we have chosen is significant due to its socio-political and diplomatic importance, as well as its scientific relevance. The study of the subject revealed that the treaty signed between the Democratic Republic of Georgia and Soviet Russia on May 7, 1920, did not remain a local issue confined to Georgia but evoked international reactions.

Bondo Kupatadze, Ivane Javakhishvili Tbilisi State University
National Issue in the Political Thought of Akaki Chkhenskeli

Research topic: This year marks the 150th anniversary of the birth of the great Georgian statesman, Akaki Chkhenskeli. With the support of the Ministry of Foreign Affairs of Georgia and Tbilisi State University, we implemented an important project - we started publishing a complete collection of Akaki Chkhenskeli's works. The first two volumes will be printed at the end of 2024. The first volume contains the letters

published in the Georgian periodical press in 1896-1921. The second volume includes his four books and the speeches delivered in 1912-1921 in the legislative bodies of which he was a deputy (State Council of Russia, National Council of Georgia, Seym of Transcaucasia, Parliament of Georgia, Constituent Assembly of Georgia). The collection of the mentioned material for the first time made it possible to study the transformation of Akaki Chkhenkeli's political thought. Among them, his thoughts on the national issue are especially important.

Actuality: The national issue in the Georgian left-wing movement is actualized only from the time of the first Russian revolution, and only a few politicians touch on this issue. It is on this basis that the right-wing faction (Darchiashvili, Gomarteli, Chkhenkeli) is formed in the Georgian social-democratic movement. Akaki Chkhenkeli is one of the leading publicists who formed the party's ideology and visions. Thus, a retrospective analysis of his thinking provides answers to many questions.

Problem: The main questions asked in the presented report are: What was the essential difference between the views of Akaki Chkhenkeli and the mainstream views of the Georgian leftist movement? To what extent did this difference affect the current political processes and what type of global impact did it have on the history of Georgia?

Method: Empiricism method is used in the research to solve the scientific problem. Akaki Chkhenkeli's views on the national issue and their transformation over time (cultural autonomy-administrative autonomy-political autonomy-full independence) are analyzed based on printed material (publicity, speeches). Using the comparative method, we contrasted the views of Akaki Chkhenkeli with other left-wing authors (Noe Zhordania, Archil Jorjadze...).

Conclusion: the complete collection of Akaki Chkhenkeli's works made it possible to conduct a retrospective study of his views on the national issue. The details of Akaki Chkhenkeli's biography were clarified with the conclusions obtained as a result of the research. These findings are important for understanding the ideology of the Georgian leftist movement in general.

Manuchar Guntsadze, Caucasus University

The Dynamics of Information/Publications in the Georgian Press, 1918-1921

The press from 1918-1921 stands out in contemporary history for the distinctive nature of its publications. These were not solely informational publications but they often carried the character of polemics and discussion of issues. Unlike modern press, the volume was obviously much smaller, but there was an attempt to focus on various issues from multiple angles.

The aim of this presentation is not, as with the existing research, to use the press to establish certain factual materials. The press is an interesting source in this regard and often helps us clarify contemporary events, but it is not the goal of my research at present.

The purpose of the research is to categorize the information in the press, highlight its structure, and create an overall picture of what common characteristics the main press of 1918-1921 had and how this changed dynamically. Analyzing this dynamic will allow us to envision what the priorities were during the 1028 days of independence and how they evolved. These changes reflect the aspects of the country's everyday history and needs.

Dimitri Silakadze, National Archives of Georgia, Free University of Tbilisi
Red Cavalry near Tbilisi

The Georgia-Soviet Russia War of 1921 is one of the key episodes in the history of Georgia in the 20th century, an episode which was caused by the occupation of Georgia and its transformation into a part of the Soviet space.

The decision of General Giorgi Kvinitadze, the Commander-in-chief of the Georgian Army, on the evening of February 24, 1921, is considered the most important and controversial issue of this war. On February 24, the Georgian Army successfully repelled the enemy's attack at the approaches to Tbilisi throughout the day, but in the light of the events that took place in the afternoon, the commander-in-chief assumed that the enemy's cavalry units, on the extreme flanks, would encircle the defenders of Tbilisi through almost unprotected spaces. That is why he decided to retreat from the city. There were indeed some signs of a siege. The cavalry units of the Russians did discover these spaces and the next day, on February 25, they were going to besiege the city, but the main question is how well they managed to do it. There cannot be an exact answer to this, but can we judge how strong the Russian cavalry was near Tbilisi? There are different opinions on this matter. For example, the commander of the second battalion of Imereti of the People's Guard, Akaki Kvitaishvili, wrote that the opponent's cavalry was weak and would not be able to do this. The commander-in-chief, General Giorgi Kvinitadze, and Colonel (later, a general of the Polish Army) Aleksandre Chkheidze, had different opinions. However, their views were based on what they saw themselves in a limited form, or even on intelligence information.

The purpose of my report is to determine what kind of force the Russian cavalry near Tbilisi actually represented. I will use two ways to do this, I will generally review the phenomenon of the Red Cavalry, which is a well-researched subject, and will serve to show their general method of fighting and, at the same time, through previously unknown archival documents I will accurately determine the number of personnel of these cavalry units, their armament and combat capabilities in the days of February 1921. This will help us understand how correctly or incorrectly General Kvinitadze perceived the threat from the Russian cavalry.

Mikheil Bakhtadze, Ivane Javakhishvili Tbilisi State University
Examination of Georgian officers in Poland in 1923
(Documents of the Polish Central Military Archive)

After the establishment of the Soviet government in Georgia in 1921, some Georgian generals, officers and students of the military school emigrated. Later, in 1922-1923, most of them were enrolled in the Polish Army.

Before being accepted into the Polish Army, Georgian officers were assigned to military schools and passed a short course. Very interesting documents about this are preserved in the Central Military Archive of Poland.

One group of officers, 37 men, entered Bydgoszcz Military Academy. Their commander was Captain Wojciechowski.

The exams were held on July 12 and 13, 1923, in the following subjects: tactics, reconnaissance, field fortification, army organization, poisonous gases, communications, gymnastics, hand-to-hand combat, etc. Two documents are interesting regarding the exams.

The first document presented by us is the letter of the Acting Chief of the Second Department (Intelligence, Counter-Intelligence) of the Polish General Staff, Major Schatzel, to Major Lupiski. The letter is dated July 11, 1923. Actually, this is the order by which Major Lupiski was instructed to attend the examination of the Georgian military and then present his own conclusion. This document clearly states the purpose of training Georgian officers - they should become instructors of the future Georgian Army.

The second document is Major Lipinski's report card written after attending the exam. Most important is Major Lipinski's view of Georgian officers, whom he divides into two categories. Major Lupinski considers that the negative feature of the first category is that they are imbued with Russian orientation. Major Lupinski placed young officers in the second category. Compared to older officers, young people learn the Polish language and military affairs better, writes a Polish officer. However, he indicates a lower mental, cultural and general education level of young people.

The Polish Military Archive also stores exam assignments and exam questions. Unfortunately, so far we have not been able to find any traces of Georgian officers' evaluations of these exams.

Hall III, Section III, Session III

George Gotsiridze, Iakob Gogebashvili Telavi State University

Historical and Social Contexts of the Struggle for National Identity according to the Epistolary Legacy of Georgian Public Figures

The paper discusses the essential *characteristics* of the struggle for national identity reflected in the epistolary legacy of scientist-historians and other public figures, considering their historical and social contexts in the second half of the 19th century and the first half of the 20th century. It manifests in what ways and by what means Georgian historians and public figures protected the national identity due to the political and social changes, and what measures they used to revive the Georgian language, promote national education, and preserve cultural and religious traditions.

In the mentioned period, the struggle of our country to preserve its identity under the conditions of Russian imperialism and its successor Soviet totalitarian regime after 1921, sad parallels are sought with the modern political situation. Russian expansionist ambitions continue to create significant problems for global stability and national sovereignty and pose an existential threat to the civilized world in light of hybrid wars in neighboring countries, cyber attacks on democratic institutions, destabilization of world politics and, most importantly, the war in Ukraine.

Thus, efforts to protect national identity and cultural heritage are still vital, and ongoing discussions about them are highly relevant in the contemporary geopolitical context. Our historical and intellectual experience of dealing with Russian imperialism is rich enough to use it correctly and wisely to maintain the country's foreign orientation and strategic course, which we have determined by the country's basic law.

To solve the problem, we used a multidisciplinary approach that combines historical and philological methods. Primary sources include the letters of prominent Georgian figures - Platon Ioseliani, Zakaria Chichinadze, Tevdore Zhordania, Ekvtime Takaishvili, Ivane Javakhishvili, Grigol Orbeliani, and others, covering various periods of the 19th and 20th centuries. These are: the late tsarist era, the Soviet period, and the post-Soviet era. Secondary sources include historiographical resources, such as scientific literature on the research problem.

The unfiltered and authentic narratives documented in the archive material give us a clear idea of the challenges faced by the nation caught in the grips of the totalitarian regime and the daily efforts that Georgian figures made to restore the autocephaly of the Georgian Orthodox Church, to increase teaching hours of the Georgian language in schools, to publish Georgian books, to promote national spiritual and material culture, to increase the awareness of Georgia abroad and so on. The emigrant archives, which were handed over to Georgia after the collapse of the Soviet Union, tell us about how Georgian emigrants abroad, shunned by the Soviet regime, tried to establish a patriotic narrative different from the imperial views prevailing at that time. This cultural diplomacy, while still part of the empire, created the conditions for the rejection of the self-absorbed imperial heritage and the rise of nationalism based on a healthy, authentic heritage.

The letters clearly reflect public sentiments, relations between individuals and groups, dynamics of power and influence in political spheres, complex and contradictory processes of public opinion formation, people's reactions to current processes in the country, etc.

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Tamaz Putkaradze, Adjara Archive Division **Muslim Georgian – Khojas in the Service of the Country**

Due to its history, geo-political and strategic location, South-West Georgia has always been the center of attention of the neighboring states. The three-century rule of the Ottomans had a certain influence on the spirituality and traditional culture of the population, but was unable to undermine the national consciousness. After returning to the motherland of Adjara, the Ottoman missionaries became even more active in order to re-evaluate the national, social and cultural values of the local population using the propaganda machine based on the Islamic faith and to incorporate the territories of South-West Georgia again.

Against the background of the current events, South-West Georgia was one of the most vulnerable regions, as the population of the region was completely Muslimized. It should not be hidden that a significant part of the large and advanced strata of the Khoja-Mullahs, imbued with religious fanaticism, came under the influence of the Ottoman missionaries.

There was a big difference between the value orientations of Christian and Muslim Georgians in the representations of the current Khoja-Mullahs, which made it almost impossible to express an opposing position. Nevertheless, there were a few high clerical and secular officials educated in the Ottoman Empire (Loman Kartsivadze, Akhmed Khalipashvili, Skender Tsivadze, Rasik Beridze...) who risked their lives to stand up to the Ottoman policy. This action of theirs at that time was undoubtedly equivalent to civic heroism.

The study-presentation of the mentioned issues is one of the most urgent problems, because it can be seen in different forms even in modern conditions. Keeping silent about the problem poses a serious threat to the country's national security.

While studying the issue, we relied on historical-comparative and biographical methods of working on documents.

Tengiz Verulava, Caucasus University
Historical Precedents of Social Insurance and its Development Barriers in Georgia

After gaining independence, when creating a new healthcare financing system in Georgia, the choice fell on the social insurance model. In 1995, the social health insurance system (Bismarck model) was introduced. By choosing the social health insurance model, Georgia followed the current processes in Eastern European countries. 22 out of 28 countries in the European region have implemented a social health insurance system.

The aim of the paper is to study the historical precedents and the need for the introduction of social health insurance in Georgia in 1995, in particular, why Georgia chose the social health insurance (Bismarck model) and not the general taxation (Beveridge) model and what challenges were associated with its development.

The relevance of the work is the study of trends and barriers to the development of the social insurance system as a European value in Georgia. Both Georgian and foreign sources related to the issue have been used as a research method.

It should be noted that during the creation of the First Democratic Republic of Georgia in 1918, a social insurance system was introduced, which at that time only a few advanced European countries had. This fact proves that during that period Georgia had not only one of the most democratic constitutions in the world, where the political and socio-economic rights of citizens were maximally protected, but also a progressive system of social insurance. In the 1990s, after a pause of more than 75 years since gaining independence, Georgia restored the broken line of development with the introduction of the social insurance system.

The social insurance system is more focused on the implementation of market mechanisms, where the responsibility for health will be equally and fairly distributed between the state, the employer and the employee. A social health insurance contribution of 3% was introduced, of which 2% was paid by the employer and 1% by the employee. By legalizing the medical “tax” and then “insurance contribution” the so-called insurance risk was created. Insurance contributions were accumulated in the state health insurance company. In addition to the health insurance contribution, the source of income of the state medical insurance company was the transfer from the central budget, which was generated from general state revenues. Central budget transfers were mainly intended to finance state programs for those who were not employed. As a result of health care reforms, the number and volume of mandatory health insurance state programs, i.e. state obligations to the population in the field of health care, increased every year, and health insurance extended to wider layers of the population.

Despite the achievements, the introduction of social health insurance proved to be more difficult than expected, which was related to the large share of the informal economy in Georgia, the high level of unemployment and severe macroeconomic constraints. The health care system suffered from chronic underfunding, as the state often failed to fund the promised obligations. In 2004, the new government abandoned the Bismarck model of the social insurance system and switched to the Beveridge model, which killed the initial seeds of the development of the social insurance system. The general tax financing system excludes the principle of insurance, because the state plays a dominant role, and instead of insurance, health care is completely financed from the state budget. Taking into account that the social insurance system best mobilizes additional funds for the health sector and, accordingly, sustainable financing, it is appropriate to promote the development of social insurance in the country. The health sector needs consistency, continuity and legacy of reforms.

Marine Iashvili, Independent Researcher
The Cooperative Movement of Viticulture and Winemaking in Georgia
(Based on the Late 19th-early 20th-century Georgian Press)

Cooperative movements spread widely in the 19th- and 20th-century Europe, with some variations which emerged in the Russian Empire as well. Despite many difficulties, Georgia happened to provide good ground for their development.

In the homeland of wine, the cooperative movement was especially helpful for wine makers. As soon as the first Democratic Republic was announced, a large number of cooperatives appeared involving a substantial part of Georgian population. New cooperatives dramatically changed industry, putting Georgia among successful European countries despite the lack of sufficient land resources.

The cooperative movement was extensively covered by local press and numerous studies and works were published. The presented paper aims to analyze the press stories to identify the changes that happened in the wine industry of that period and depict the transformation of peasant-owned wineries into industrial production facilities.

The content analysis involves written documents and articles published from the second half of the 19th century till 1921. The main characteristics of wine industry were examined and systematized.

Kakhaber Kebuladze, Akaki Tsereteli State University
Georgi Zdanovich (Maiashvili) “Chairman of the Council of Industrialists of the Black Stone”

The innovative development of trade and commercial relations led to the rapid growth of manufacturing and social, technical and economic changes by the end of the 18th century. The Industrial Revolution affected and radically changed all spheres of human existence. Today, the material manifestations of these changes are of universal value and are the subject of study and protection. The importance of industrial heritage is widely understood at the international level. Their study, maintenance, adaptation and preservation are a priority of cultural life and scientific activity in many countries.

Georgia is rich in minerals. Its rich cultural heritage has been deeply and comprehensively studied in various areas, but the country's industrial heritage still remains outside the scope of professional interest. Unfortunately, those architectural or engineering buildings and related manufacturing firms that were created in Georgia in the 19th-20th centuries for industrial purposes are still underestimated and are not the subject of systematic study. Important objects that reflect economic, technological or social changes in the country have been left behind.

Since the 19th century, the whole world knew about Chiatura manganese. The discovery of the ore had a great impact on the economic development of the Imereti Region; it gave impetus to the creation of transport links and industrial sectors in Georgia, and the development of manganese production. In the first years, the Chiatura-Zestaponi-Poti industrial circle was formed, which still occupies one of the important places in the country's economy. The industrial heritage unites those material manifestations of industrial culture that have historical, technological, social, architectural and scientific value.

European scientists began scientifically studying the chemical element manan in the 18th century. Experiments and research soon revealed its properties and usefulness in metallurgical production. In the 1870s, manganese began to be actively used, in particular, in metals, as well as to improve the properties of steel and cast iron. This circumstance led to an increase in demand for manganese and stimulated exploration and the development of new deposits. The discovery of the Chiatura manganese deposit is

associated with the name of the German geologist, the famous explorer of the Caucasus Wilhelm Hermann Abich (1806 - 1886).

After the 1890s, Giorgi Zdanovich (Maiashvili)'s worldview changed. He abandoned his revolutionary intentions and took up activities useful to the country. By this time, he was still under the silent surveillance of the gendarmerie. Later, on December 2, 1899, he was released from surveillance, also temporarily. This was the situation in Chiatura, when G. Zdanovich, as a free citizen, took on a leading role in matters of economic development of the country. A new era began in his life as an old revolutionary and fighter, a publicist. He stepped into a completely different field of activity. In 1896, he headed the "Council of Black Stone Industrialists" in one of the major capitalist institutions of Georgia as the chairman of the council. Georgian public figures welcomed the creation of the "Congress". This decision of Giorgi was not a random step. He was sure that Georgia had firmly embarked on the path of capitalist development, which would lead to the economic success of the country, and the development process would be carried out in such a way that the interests of each Georgian, that is, the national interests of Georgia, would be protected.

The name of Giorgi Zdanovich is closely associated with the reconstruction of Chiatura and the manganese industry. Giorgi Zdanovich (Maiashvili), deeply interested in improving the economic life of the country, which he considered the cornerstone of the social and national liberation of the Georgian people, understood quite well the importance of this ore for the economic revival of Georgia. Giorgi Zdanovich was not satisfied with only theoretical thinking and journalistic activity. He was an ideologist and practical figure of the bourgeois national trend in Georgian reality. As a public figure, Giorgi Zdanovich was the head of the Kutaisi branch of the Literacy Society and managed its not so easy work. In the practical field, he was elected chairman of the "Council of Black Stone Industrialists" in Chiatura and, according to contemporaries, "thanks to his energy, insight and talent, he got on his feet and developed this matter of great importance for our country." Through this council, G. Zdanovich was engaged in extensive charitable activities. Particularly noteworthy is the enormous assistance that the prominent figure provided to Georgian students who came to the university city abroad, thereby making a significant contribution to the preparation of native personnel in various fields of science, and set the groundwork for the establishment of the Georgian university.

Rusudan Takaishvili, National Center for Teacher professional development / Tbilisi State Conservatoire

Svanetian Legend and its Interpretations in Contemporary Arts

The present paper discusses a legend known in Svanetian culture from the 16th to 17th centuries, which became a source of inspiration for modern Georgian artists. The story about saving a guest child and sacrificing one's own is found in the movie „Swan“ (2007), directed by Soso Jachviani, in the story Cry of Sin (2006), written by Davit Shemokmedeli, and in the mini-opera of the same name, composed by Irakli Tsintsadze (2019).

The choice of subject is determined by the interest of modern artists in ancient legend. The aim of the study is to show the characteristics that made this legend attractive to them. The paper presents a comparative study of the plot of the legend, its reflection in secondary literature, the folklore tradition, and artistic works. The main methodology of the study is based on in-depth interviews with researchers, ethnic Svans, and authors of the works in which this actual legend is reflected.

The study of the subject revealed that the legend's actuality and popularity in the modern world were determined by the importance of the ideas of hospitality and sacrificing one's own for others, which reflect the value system of the named region. The legend's plot also can be perceived as the symbol of the national identity representing the "Gospel allusions". The 'invariance' of the legend, and its transformation in eras and genres reveal the phenomenon of cultural memory, *which is a set of texts, images, and rituals specific to a certain group, constantly used, which ensures the stability of society and determines its self-image*. The legend breaks the boundaries of time and space and appears with a new interpretations in cinematography, literature and music.

Hall III, Section III, Session IV

Vano Salukvadze, The University of Georgia, Tamaz Beradze Institute of Georgian Studies Georgian Folk Poem "Ali-Pasha" – from the Period of Creation through the Period of Soviet Occupation

The poem - "Ali-Pasha", which seeped into the corpus of Georgian folk literature after the Russo-Turkish War of 1877-1878, depicts an episode of this war - the story of Ali-Pasha Tavdgiridze's betrayal of the Ottoman Empire. The poem was originally composed in Kobuleti, and then spread to Guria.

Various aspects of the history of Russo-Turkish Wars, as well as of the House of Tavdgiridze, have been a subject of research for a long time; Georgian and Turkish historiography include a number of works related to the abovementioned aspects. The results of the scientific research will be considered in the paper.

The folk poem "Ali-Pasha" had gone quite a long way from the time it was composed to the establishment of Soviet rule in Georgia. During that period the name of the poem's author was lost and eventually it was referred to as a folk poem; in addition, the original version of the poem was shortened and, most importantly, some changes were introduced into the poem due to and after the establishment of the Soviet rule in Georgia.

The purpose of the paper is to show: 1. Where and how the Georgian folk poem "Ali-Pasha" was composed; 2. The changes the poem underwent at the end of the 19th century and the reasons for those changes; 3. The effect of the establishment of the Soviet rule in Georgia on the poem.

Tea Kartvelishvili, Korneli Kekelidze Georgian National Centre of Manuscripts Rights of a Widow in Medieval Georgia

Georgian legislators specially regard the issue of a widowed woman's rights in medieval Georgia and the provisions adopted by them appear in the relevant chapters of the Georgian law books. In order to protect the rights of widows, the deeds of the secular and church hierarchs were issued. The rights of the widow were determined by her status: whether she remained in her husband's family, got married again, or returned to her parents; also, whether she had children or not. The monuments of law describe the widow's rights, mostly dealing with her property.

A widow had the right to get married again. This was discussed in both, law collections and legal acts with legal force.

The rule of re-marriage of a widow was equally applicable to aristocracy and representatives of low social strata. In case of a peasant's death, the lord had no right to force his widow to get married.

The widow who got married could take her orphan children with her. If a woman had no child after her husband's death, her dowry was returned to her fully.

A widow managed her husband's property after his death. A widowed woman applied to the king or to a royal family member to officially approve the assignment of her deceased spouse's property to her. The same rules were applicable to the representatives of the low social strata and church bondsmen. A widowed woman had to right to sell the estate, and if she decided to contribute it to the monastery, her children should not dispute this decision.

Widows lived an active life. There are many claims from them related to a wide variety of issues. The claims mostly dealt with the property disputes.

Shorena Shavreshiani, Independent Researcher

The Role of Supernatural Forces, Sacred Things and Unreal Characters in Svan Tales¹

The fairy tale has always been the subject of children's interest and the focus of scientists' research due to its unreal world. Here, the unbelievable becomes believable and the impossible becomes possible.

The research topic is the role of supernatural forces, sacred things and unreal characters in Svan tales according to archival materials, "Chrestomathy of the Svan Language", "Svan Prose Texts", and materials collected during the fieldwork. The mentioned issue has not been studied from this perspective, which will add novelty to the research.

In fairy tales, the hero's fate is decided from the outset: a poor person, expelled from his family, has to overcome many obstacles. However, the doomed person is helped by unreal characters and magical phenomena. Thanks to them, the evil forces (devils, monsters, ghosts, kajis) are defeated, and the hero's adventure ends happily. E.g. God, the Mother of God, and St. George, participating like ordinary mortals, are the supernatural forces that determine the successful future of the main characters; the crow, the jay, and the dove are mediating birds; the horse, cat, rabbit, cow, fox, and dog are supportive forces; the face of the horse, Rashi, which sometimes appears under the name of Savchiti, sometimes without a name, can be found in many tales with different interpretations, but mostly as the protector of the main character; mirror - messenger of the news of the sky and the earth; scissors, wooden comb - helpful items for running away from the enemy; horse skin, horse bones - house building materials, etc.

The relevance of the issue is due to great interest in Svan tales, collecting, processing and highlighting of unknown material, examples, presentation from a new perspective, focusing on a specific issue, logical and argumentative analysis of its multifaceted aspects.

Considering the goals of the research topic, **various research methods** are used: **The descriptive** method broadens the fable, describes the story from a wide perspective and allows for multifaceted processing of the research issue. **The scientific** method provides a solution to the raised issue or problem. **The analytical** – collects material and accepts the conclusion not unconditionally and a priori, but objectively reviewing it based on certain knowledge and experience.

In conclusion, Svan tales are multifaceted. As tale travels from generation to generation, it has features characteristic of the world folklore and specific to Svan. Here, the whole spiritual and inanimate world unites, and acts for the benefit or harm of the main character. Birds and animals are not allegorical images

¹ The research was conducted in 2022 within the framework of the young Scientist Research Project funded by the Shota Rustaveli National Science Foundation of Georgia "Georgian-English Translations of Svan Tales _YS 22-953"

of man. They are independent characters with enhanced abilities. The abundance of these and other elements with a positive or negative charge turns the text into a fairy tale.

Liana Melikishvili, Academician of the National Academy of Sciences of Georgia
Natia Jalabadze, Ivane Javakhishvili Institute of History and Ethnology, Tbilisi State University
Nino Ghambashidze, Vano Sarajishvili Tbilisi State Conservatoire / Georgian Association for
Analytical Psychology
Ethnology in Georgia – Past, Present, Future

The paper explores the history and development of ethnology in Georgia, addressing the challenges it has faced since its foundation up to the present day. Ethnology as a scientific discipline emerged in Georgia following the establishment of Soviet power. Leading figures in Georgian ethnology included renowned scientists such as G. Chitaya, who founded the school, V. Bardavelidze, R. Kharadze, A. Robakidze, and S. Makalatia, among others. However, even earlier, numerous Georgian authors at different times provided substantial ethnographic information.

In the 1930s, ethnology was declared a “bourgeois science” and replaced by Soviet ethnography. This discipline, known as ethnography, functioned only in the Soviet Union and its satellite countries. The ban on ethnology weakened theoretical research, strengthened field research, and limited this area to the empirical study of traditional culture and life. Consequently, ethnography could not thoroughly explore the processes of social development or develop theories of its transformation. However, ethnography in Georgia established its independent school based on the fundamental ethnological research of N. Marr and Iv. Javakhishvili. Georgian ethnographers of the Soviet period produced research that met the standards of world ethnological science from a theoretical perspective.

The rehabilitation and free development of ethnology in Georgia became possible only after the independence of the country. Ethnology entered a new phase, and in the post-Soviet period, a completely new arena for the study of fundamental social, cultural, and political changes unfolded. Ethnologists were able to lead Georgian ethnology in a new direction – they began to study both traditional and modern problems that arose during the transition period, look for the causes of the crisis, and predict ways to overcome them.

At the same time, significant difficulties arose: it became necessary to transform the scientific and educational systems inherited from the Soviet period and to overcome the existing barriers between the Soviet and foreign, particularly European, scientific communities. The reforms implemented by the Ministry of Education and Science further complicated the situation.

In the modern period, Globalization trends have spurred the process of “anthropologization” of Georgian ethnology, which involved replacing “ethnology” with “anthropology”. This change was driven by a small group of relatively young ethnologists; however, it was unacceptable to most Georgian ethnologists and historians, especially when the scientific discipline known as physical or biological anthropology in Europe was called anthropology in our scientific space. On the initiative of this group, the Association of Anthropologists of Georgia was founded. The attempt to replace ethnology was not fully realized; however, anthropology established itself as an independent scientific direction within the humanities. Such terminological substitutions caused confusion, especially among students and the younger generation. On the one hand, they consider ethnology and anthropology to be different fields, on the other, they find it

difficult to distinguish between them since anthropology has preserved the traditions of the Georgian ethnographic/ethnological school. In the report, based on various foreign anthropology textbooks, the relationship between ethnology and anthropology and general views on the subject will be discussed from this perspective.

As a result of the mentioned processes, ethnology is primarily taught at the bachelor's and master's levels in higher education institutions of Georgia (Tbilisi State University, Iliia State University, Sokhumi State University, etc.). For example, master's and doctoral programs in ethnology were cancelled at Tbilisi State University, leaving only a bachelor's program in ethnology. In contrast, master's and doctoral programs are now offered in anthropology, indicating the perceived superiority of the latter. This situation raises concerns about the presence or absence of Georgian ethnology, which has a rich tradition.

Tamar Didebashvili, Irakli Feradze, Georgian National Museum
Transformation Stages of the Feast of *Tedoroba*
(On the Example of Khada)

Georgia has a long history of agriculture and farming, as evidenced by an enormous amount of written and archaeological data. The emergence of various agricultural fields, together with associated traditions and rituals, provided the groundwork for the creation of agricultural festivals. These, in turn, symbolize ideal interactions between the natural and human worlds. These celebrations are noted for their distinctive characteristics in different regions of Georgia. Additionally, the customs and rituals associated with their celebration vary according to periods. Tevdoroba/Tedoroba/Teodoroba is one of these festivities.

Tedoroba was a holiday honoring the god of agriculture, Tedore, to whom people prayed for abundant crops and good prosperity. According to some ethnographic materials, Tedoroba was a festival of horses. Additionally, following the spread of Christianity this holiday came to be associated with the day that commemorates St. Theodore Tyrone. The causes behind its evolution become even more evident at these developmental stages. Syncretism caused Tedoroba to evolve into a large-scale agricultural feast with Christian elements.

Regarding the spread area, it was usually marked in Western Georgia. It was also common in Khada, where mountain dwellers got together to celebrate this communal holiday. In the village of Gomuri, there are still ruins of St. Theodore's niche. Nowadays, hardly anyone celebrates this festival in Georgia. It only survived in the village of Leliani in Lagodekhi Municipality, namely, in St. Theodore Tyrone's Church.

The traditions and practices surrounding the celebration of the feast of Tedoroba in the Khada Valley will be covered in this article. Furthermore, a comparison with the festival's content in other parts of Georgia will be made, and the ways in which the holiday has changed throughout time and space will be illustrated. The research was done based on historical sources, the anthropological material obtained by us in the field, and the archives of Vera Bardavelidze's 1945 Khada Gorge Expedition.

Ekaterine Sanikidze, National Archives of Georgia
Soviet Censorship and Propaganda in Georgian Folklore

The Soviet Union turned Georgian folklore into a carrier of political ideologies and a pillar of the state. From the 1920s, organizations were created to control all spheres of art, aided by specially created censorship committees. Without their permission, no concerts or olympiads were held, no repertoires and

choir compositions were approved. A set of rules was established that all choirmasters and leaders had to consider. Resistance was life-threatening.

Soviet censorship affected all spheres and fields of public life, whether it was science or press, music or painting, theater or cinema. In this presentation, we will try to convey how censorship, ideology, and accompanying events transformed this field of art.

The new ideology tried to suppress eternal values. Mandatory themes became Soviet patriotism, the heroics of labor, and the opposition of new heroes to heroes of the past. Art had to express the happy Georgian nation involved in building Soviet Georgia.

Despite the prevailing false pathos, ideological pressure, and strict party censorship, Georgian artists managed to create valuable singing samples during this period using ingenious methods.

Based on the materials kept in the national archives (historical, recent, film archives), the presentation discusses individual cases that accurately convey the vice of the epoch, how the aesthetic side of art was damaged. Today, this has historical significance, as it is crucial for analyzing and objectively evaluating the past.

Although the aggressiveness of Soviet ideology created unbearable conditions for all art workers, from today's perspective it becomes clear that the Georgian nation withstood long-term supervision. Choirmasters and singers managed to preserve Georgian cultural values despite severe ideological pressure.

Mariam Koberidze, Gori State University
Charity Activities of Aleksandre Khakhanashvili

In the report, we present the charitable activities of Aleksandre Khakhanashvili. Aleksandre Khakhanashvili's work at the end of the nineteenth century and the beginning of the twentieth century was distinguished in many ways.

The research topic is relevant in relation to modernity. Aleksandre Khakhanashvili worked at the Institute of Oriental Languages in Moscow. With his initiative and material support a number of scientific societies were formed, in which Georgian students were involved. He devoted his entire life, research-scientific and public personality to the promotion of the Georgian language, culture and history.

Aleksandre Khakhanashvili not only founded the department of Georgian language at the Institute of Oriental Languages in Moscow, but later even bought a library and inventory for this department at his own expense. With his initiative and material support, the "Georgian Society for the Study of Science, Art and Literature" was established in Moscow. Aleksandre Khakhanashvili bequeathed all his property to the Georgian society.

The issue is studied with descriptive and historical-comparative methods based on archival and press materials.

The research is important for presenting the work and merits of Aleksandre Khakhanashvili and clarifying many interesting events.

Vazha Shubitidze, Georgian Technical University
Niko Nikoladze about Japan and China

- Among Georgians working in the 19th century, Niko Nikoladze was the best versed in politics, geopolitics, geo-economics, and international relations. He expressed interesting and original opinions about the USA, England, Germany (Prussia), Turkey, Russia, Italy, Japan, China and Korea. Niko Nikoladze singles out

the then (as well as today's) tendency in international relations, which is called the "strategy of seizing living resources" and seriously criticizes it; at the same time, he suggests a way to get rid of it;

- In 1894, Niko Nikoladze predicted the coming Japanese economic miracle with the promotion of Germany, the US becoming a superpower. Niko Nikoladze considered the confrontation of 40-million Japan with China (which is 10 times bigger), and with Russia (which is 4 times bigger) to be very interesting. Niko Nikoladze cited the rapid development and advancement of Japan as a good example of how a nation can develop without a revolution and bloody coups;

- Niko Nikoladze brilliantly analyzed the so-called Japanese "Meiji" peaceful revolution, which completely changed the internal structure of Japan, and such reforms were conducted which provided real results to the country. According to Nikoladze, the complex scientific plan of Japan's future socio-economic and political arrangement was based on the cultural heritage, traditions and customs of the Japanese people, the rich national content of the Japanese way of life;

- The ruler of Japan, the Mikado, also copied Europe's rule, law, arrangement, weapons, clothing and even established a parliament, abolished the sovereignty and rights of "Daimyo" (feudal lords), and assigned them a pension. Niko Nikoladze analyzes in detail the Japanese reforms and their results, which were based on the reform of the education system;

- Nikoladze vividly shows the success of reformed Japan and its conquest of China, and concludes that in the new situation, space and numbers lost their importance in international relations and laid the foundation for a new era, from now on "strength and power do not belong to numbers and space, but to knowledge, organization, weapons, order and discipline."

**Nato Songhulashvili, Ivane Javakhishvili Institute of History and Ethnology, Tbilisi State
University
Vlasa Mgeladze - Some Aspects of His Work**

In order to thoroughly study the history of Georgia, it is necessary to analyze and rethink the undervalued issues. In this direction, the evaluation of the life and performance of representatives of various political and cultural elites contains interesting information. Studying the new and recent history of Georgia is one of the main challenges of modern Georgian historiography.

For a fundamental understanding of political, cultural, religious or socio-economic events, it is necessary to define different groups of sources and, at the same time, to highlight the merits of those figures who defined and gave a new direction to the events of the 19th-20th centuries.

In order to evaluate the new and recent history, it is important to analyze the facts that clearly show the struggle of the representatives of the Georgian political and cultural elite for the freedom and independence of Georgia. The analysis of three different chronological periods: the Tsar's Russian Georgia, the Democratic Republic of 1918-1921 and the Soviet Georgia is unthinkable without the work of Vlasa Mgeladze, who played a great role in using the events of three different periods for the good of Georgia.

For a thorough and in-depth analysis of the history of Georgia in the mentioned period, it is possible to study various facts and events; however, to fully assess the issue, it is important to present the life and character of those persons who played a significant part in the future development of the country. Vlasa Mgeladze was a figure of the Georgian social-democratic direction, whose biographical information through the joint processing of printed media, memoir literature, archival documents will give you the opportunity to obtain interesting results. "Vlasa Mgeladze... this fact alone is enough for Vlasa to enter the "Life of

Kartli” as a knight, dressed in a sunny robe” - wrote Grigol Robakidze; Vlasa was the only one, another one did not appear, nor will he appear” - Noe Zhordania attested.

Vlasa Mgeladze’s work is important from the point of view that, in addition to his political activity, he also created a certain foundation in the social direction. He belongs to the number of persons whose life and career played a great role in the political and social life of Georgia in recent history, although his thoughts have not been properly evaluated. Therefore, research in this direction, in addition to the fact that it gives us the opportunity to study the era, also allows us to present the role of a less studied political figure. Historical-comparative and historical descriptive methods will be used in the research process. Against this background, one of the important issues in the direction of studying and evaluating various problems is the analysis of the life-character, and thinking of prominent representatives of the history of Georgia. There is quite interesting information for the evaluation of Vlasa Mgeladze’s views. The material preserved in the source base clearly testifies to the meritorious attitude towards the freedom of Georgia, which was the main initial principle of his political life.

11 October

Hall III, Section III, Session I

Mzia Gigashvili, Iakob Gogebashvili Telavi State University
On One Specific Manifestation of Language Efforts as a Form of Resistance under Conditions of
Russian Linguistic Colonialism
(On the Example of the 19th Century)

The topic of colonialism and the relationship between languages fell into the center of scientific attention since the end of the 19th century, although serious research in this direction began in the 70s of the 20th century and continued in the following decades. Much of the work highlights the social and linguistic inequalities that arose as a result of European imperialist expansion in the world’s former colonial regions. The history of the world’s languages knows all the possible results that can occur in the conditions of this regime, starting with simple lexical borrowings and ending with the death of a language or the birth of new languages.

Such a wide range of the extent of colonialism’s influence on languages confirms that each case of the relationship between colonialism and a separate language is unique in its nature, history, or development dynamics, just as any language and the environment in which it functions are unique and inimitable. These individual cases make up the richest and most diverse history of the world’s languages. One of the most important factors determining the uniqueness of each case of the relationship between colonialism and the languages is the attitude of the local society, especially its thinking part, towards the policies proposed by the colonizer, its readiness, desire, and intellectual abilities to take effective measures against the colonial regime and to save its own country with its reasonable and well-thought-out activities from cultural and linguistic assimilation. Activities inhibiting assimilation are known in the scientific literature as a form of resistance. Various forms are known, which the representatives of the conquered countries use, such as, for example, language revival programs, standardization and codification, linguistic documentation, cultural and educational initiatives, literature and media development, and so on.

The purpose of our research is to reveal the nature of one specific manifestation of language measures - language standardization as a form of restraint to assimilation, which involves showing the anatomy of Russian linguistic colonialism and analyzing the nature, extent and consequences of the influence of the imperial regime on the Georgian language.

If in the 19th century Georgian and other languages had to overcome the difficulties of Russian linguistic colonialism, today many languages of the world, including Georgian, are facing the challenges of English linguistic imperialism, on which the pressure of English vocabulary, linguistic forms and linguistic aesthetics is gradually increasing. Therefore, understanding the language experience of the 19th century in the direction of standardization and using it in modern situations will never lose relevance. The issue is mainly studied based on documentary sources and 19th-century Georgian press materials. Documentary sources combine the epistolary legacy of 19th century Georgian writers, historians, and public figures. When working on the problem, we used integrated methods of linguistic and philological research.

The analysis of press materials and documentary sources showed us how thoughtful, purposeful and reasonable to the challenges the country faced with were the activities of Georgian figures of the 2nd half of the 19th century. The nation's leader Ilia Chavchavadze and his associates were well aware that language was the main flipper that the Russian colonial regime had developed to achieve its colonial goals, and they also used language measures, in particular, language standardization as one of the strategic weapons against linguistic and cultural assimilation.

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Ketevan Gigashvili, Iakob Gogebashvili Telavi State University
For Some Linguistic Universals Observed in Morphological Changes in Georgian
(Based on the Data of Medieval Manuscripts)

The paper focuses on identifying and analyzing language universals in morphological changes. The hagiographical monuments translated by Euthymius the Athonite were chosen as the subject of investigation because the temporal range of the manuscripts containing them allows studying the language development throughout time. Language change and universals are current concerns in modern linguistics. In an era of unprecedented scientific and technological progress, when the transformed space of communication and media - the Internet, social media platforms, and digital means of communication - creates enormous opportunities for language changes and linguistic innovations in an everyday regime, understanding linguistic universals becomes critical:

Their identification contributes to a better understanding of the fundamental properties of language and its evolution over time, enriches our knowledge about linguistic typology, and provides interesting material for theoretical linguistics, psycholinguistics, and cognitive sciences. Most importantly, their correct assessment assists linguists in determining language development perspectives. The paper discusses morphological changes produced by internal reasons and examines linguistic universals such as dephonologization, simplification, and analogy. Manifestations of the latter include tendencies to eliminate distinctions and exceptions that is to make the asymmetric system symmetrical.

The reason for the morphological change generated by dephonologization could be that the phonological rule loses its transparency for the next generation due to the phonological change and it is no longer able to identify the source of the change. The transformation of a phonological phenomenon into a morphological one is a result of crossing the boundaries between phonetics-phonology and morphology. An obvious

example is the reevaluation of the distributive of consonants as the screeve marker with certain types of verbs in continuous and aorist in Georgian.

Differences in paradigms may be the cause of linguistic change. Languages change to ensure consistent paradigms. Languages often copy the existing patterns, both within and beyond the paradigms. Copying paradigm patterns is part of language evolution, which is based on analogy. It is a major driving force in morphological evolution. Analogy erases the differences between the systems and unifies the paradigms. Examples include the alignment of declension of the proper nouns with that of common ones, of geographical names ending in -ჲო (-et) and sonorous consonants with other consonant-based nouns in adverbial case, the unification of the verbs with hematic marks -სჳ and -სმ (-av, -am) with other active verbs, the alignment of the verbs with the spreader -ოდ (-od) with the verbs with the spreader -დ (-d) in continuous and conjunction screeves and so on. We have mentioned that the decisive importance is given to the frequency factor when the differences between the systems break down.

One of the most significant aspects of language evolution is the striving for structural simplification. In this direction, there have been changes in the declension of certain nouns (for example, the breaking of marking in the nominative case of vowel-ending common nouns, and the loss of the case marker's vowel element of the non-eliding proper nouns in the genitive and accusative cases), as well as in the declension paradigm of modifier and modified, in the spreading of cases, in prepositions and preverbs. This trend was also reflected in the reduction of the number of screeves, in the destruction of the system of permansive and imperative moods, and so on. Changes aiming at system perfection and filling in missing forms must also be considered when analyzing morphological evolution.

Integrated approaches of interdisciplinary studies - historical linguistics, philological, and manuscript studies are used in the investigation of the problem.

The study of the issue in the hagiographic monuments showed us that the morphological changes reflected in the copies of the Middle Ages do not stand apart from the changes confirmed in the original Georgian monuments and together with them create a general picture of the historical development of the Georgian language. Those linguistic universals, which we were able to identify, are the main driving force in language changes caused by internal factors.

This work was supported by the Shota Rustaveli National Science Foundation (SRNSF) [Grant #FR-21-4884 'Electronic Scholarly Edition of the Translated Hagiographic Heritage of the Athos Scribal-Literary School (Part II)'].

Natia Sadgobelashvili, Ilia State University

The Importance of Evaluating the Vocabulary Size of the Six-level System of Language Proficiency in Teaching Georgian as a Second or Foreign Language according to the Common European Reference Framework

Based on the Common European Framework of Reference for Languages (CEFR), the vocabulary size, i.e., the number of words required for each of the CEFR levels (A1, A2, B1, B2, C1, C2) has already been established for a number of European languages (e.g., English, German, French, Spanish, etc.); in addition, language proficiency tests (such as DELF-DALF, TOEFL, etc.) have been developed to provide an assessment of learners' command of language skills for each of the CEFR levels, and the timeframes, i.e., the number of guided learning hours required to attain each of the common reference levels of language proficiency (CEFR levels), have been estimated, based on the descriptors provided in the instrument. Unfortunately, the Georgian language vocabulary has not been studied against the CEFR descriptors, and

availability of the Georgian translation of the descriptors is not sufficient to determine, for example, the vocabulary size and the specific list of words learners should acquire, as well as the number of guided learning hours required to attain level A1 in the Georgian language, lexical units which should be included in the vocabulary compiled for level A1 or reading material for learners at this level. Foreign research papers (authored by Benigno, Milton, Volodina) recommend solving the issue using the method of corpus analysis, as the existing sources are actually based on corpus data.

Accordingly, in order to determine the appropriate lexical stock for the A1, A2, B1, B2, C1, C2 levels of the Georgian language, it is necessary to study the existing corpora - the corpus of the Georgian language (Doborjginidze, Lobzhanidze, 2012) and the national corpus of the Georgian language (Gippert, Tandashvili, 2011). The subject of observation should be the lemma, as, in the Georgian language, a nominal lemma can be used to form up to 3,750 words, and a verbal lemma can serve as the base form for up to 33,260 paradigms of subjective and objective conjugations (Lobzhanidze, 2022). Particular attention should be paid to semantic analysis, as the CEFR descriptors rely solely on topics and the meanings of individual words. The most frequently used words should be identified as a result of the corpus analysis and then each should be assigned to a descriptor that would establish a link between the lexical unit and the six language proficiency levels. This will help determine the vocabulary size as well as the list of words Georgian language learners should acquire at different levels of language proficiency - starting from level A1 to level C2, in accordance with the descriptors of the Common European Reference Framework (CEFR). The result will be interesting and useful in many ways: on the one hand, the Georgian language will become part of the big family of European languages and will be taught, like other European languages, in accordance with the CEFR descriptors; and, on the other hand, courses intended to teach Georgian as a second or foreign language will be of much higher quality, and stakeholders (including the state) will have the opportunity to develop language proficiency tests assessing the learners' command of the Georgian language, as well as to create reading materials and vocabulary lists for all CEFR levels - starting from level A1 to level C2.

Medea Sagliani, Arnold Chikobava House Institute of Linguistics, Tbilisi State University
Towards Ethnolinguistic Aspects of Lexical Units Denoting Clothing in Svan

The review of the scientific literature revealed that an analysis of the terminology related to **garment**, including structural-semantic and etymological aspects, has not been conducted in Svan. It is crucial to study Svan vocabulary from the perspective of various semantic groups, especially considering the significant threat to unwritten Kartvelian languages, about which Acad. A. Shanidze pointed out, **“We can still catch and record the materials of folk vocabulary that belong to sub-dialects.”** The present paper aims to study and systematize the words denoting clothing in Svan vocabulary, focusing on ethnolinguistic aspects.

The research will be conducted by using synchronic-diachronic, descriptive, historical-comparative, internal reconstruction methods, etc. Illustrative material will be taken from the data collected over the years with strenuous efforts of A. Shanidze, M. Kaldani and Z. Chumburidze based on ancient Svan texts published in **“Chrestomathy of the Svan Language”** and **“Svan Prose Texts”** (all four volumes); **“Cholur Prosaic Texts”** that is already prepared for publication; **“Svan Dictionary”** compiled by M. Kaldani and V. Topuria, **“Georgian-Svan-Russian Dictionary”** compiled by B. Nizharadze; **“Svan-Georgian Dictionary (Cholur sub-dialect)”** compiled by As. Liparteliani; **“Svan Proverbs”** compiled by

Al. Davitiani, “**Dictionary of Borrowed Words in the Svan Language**” compiled by M. Saghliani and so on.

We will compare illustrative data with the proper Georgian-Zan material, and based on the comparative-contrastive analysis, we will distinguish the following groups: 1. **Lexical units assimilated from other languages**. 2. **Material of the Common Kartvelian level**. 3. **Svan material**. In each group, considering the keywords, we will present the thematically systematized material in subsections:

1. **General terms for clothing** (e.g. **lerekw** (US., LS.) 1. “Garment; cloth”; 2. US. “Bedding”; **lerekw-leldisg** (UB.)/**lerekw-leldisg** (LB.)/**lerekw-leldēsg** (Lash., Chol.)/**lerekw-ledesq/lekwe-m-ledes** (Lent.) “cloth- shoes”...);

2. **Types of clothing** (e.g. **bulza** (UB.)/**buluza** (LB.)/**bluzä** (Lent.)/**bluza** (Lash., Chol.)/**bolozä** (Chub., Lakh.) < Geo. Bluza-bluz-i (< Russ. Блуза < Fr. **Blouse** “Blouse, dressing gown”) 1. “Woman's thin outerwear”, 2. “Man’s upper loose garment, – dressing gown” **surduk** (LB.) < Geo. sertuk-i (< fr. **surtout** “{Broad} upper garment”) “Man’s old-style, double-breasted, narrow-waisted outerwear, long...”

3. **Items of clothing** (e.g. **qwenež** (US., LS.)/**qwinež/qwinaž** (UB.)/**qenež/qenaž** (LB.) 1. “Sleeve”, 2. “Bosom”; **žib** (US., Lent.)/**žiba** (LS.)/**žibaj** (Lash., Chol.)/**žibä** (Lent.) < Geo. jibe (< Pers. **جيب** < Arab.) “A small pocket sewn on the upper clothes for putting money, handkerchief, etc”; **hi□w** (UB.)/**hwi□**(LB.)/**hi□** (Lakh.) “Collar”...);

4. **Material used for clothing** (e.g. **amriqäj** (UB., Chol.)/**amriqä** (LB.)/**amriqaj** (Lash., Chol.)/**ameriқä** (Lent.) < Geo. Amerika “Coarse fabric of cotton – coarse calico”; **sgwir** (US.)/**sgur** (Lash., Chol.) “Undyed linen; hemp thread fabric...”.

The compilation of Svan dialectological material in a thematic order is a significant and relevant effort, not only for enriching the lexical resources of Svan and preserving these lexical units but also for making a valuable contribution to the expansion of the term base provided by the Georgian Term Bank program and the revival of many forgotten indigenous Georgian words.

Nato Shavreshiani, Arnold Chikobava Institute of Linguistics, Tbilisi State University
Teaching and Educational Language Issues in Svaneti Schools
(At the End of the 19th Century and in the 20s of the 20th Century)

The implementation of the language policy of Tsarist Russia and the deliberate persecution of Georgian started at the beginning of the 19th century (since 1801), immediately after the abolition of Georgian statehood. The intensified struggle against the native language became more active in the second half of the 19th century when the positions of teachers of local languages were abolished in the schools of the 70s (leaving them with only hourly wages). As a result, the teaching of Georgian depended on the students’ will. This fact was followed by K. Yanovsky’s circular (1881), according to which “the teaching of Russian should have been introduced in all types of schools from the elementary grades, and the mother tongue was declared optional. With the second circular (1885), Georgian was completely expelled from the school, the teaching of Georgian religious and secular literature was prohibited in theological seminaries, and by the decree of the Exarch, Georgian teachers were dismissed from theological schools” (Tsuleiskiri 2020:6-7), and the so-called "mute method" was introduced, when students and teachers did not understand each other.

Russification affected all regions of Georgia. They especially attacked Samegrelo, Svaneti and Abkhazia. “It is unfair and contrary to pedagogical requirements to teach the literary Georgian language to the Megrelians, the Svans, the Abkhazians and the Ossetians. If the nation does not have writing and the language of worship, you must teach Russian and Slavic!” (ibid., 2020:16-17).

The purpose of Russification was to hinder access to education in the Georgian language for Svaneti. “When Svaneti joined Russia (1853), there were no literate Svans in this country. Then several Svans are raised at the expense of the state. In the last days of the 19th century... the government starts to open schools... Georgian is terribly persecuted in these schools... the work of learning and education did not progress. The main reason for this was that after completing the local education, the child’s parents could not afford to send their offspring outside of Svaneti to continue and finish his/her education due to poverty” (Gabliani 1925:158).

“Society for the Spreading of Literacy” opposed the dominance of Russian in the education system (1879) with the initiative that, wherever the Georgians lived, non-state schools should have been opened where students were taught in Georgian. Svaneti was no exception, and deacon Ioane Margiani wrote in “Iveria” newspaper (1893), “Currently, there are three schools in Upper Svaneti: two named after the “Society for the Spreading of Christianity”, in Ipari and Mestia, and the third is state-owned in Muzhali. ...In the last school, they don’t teach Georgian and therefore it is difficult to teach Russian only with the help of Svan.” The report will present the issues based on the review of scientific literature and the materials of the Georgian National Archives, where we will focus on the learning language and textbooks.

Hall III, Section III, Session II

Giorgi Jgharkava, Ivane Javakhishvili Tbilisi State University
Structural-Semantic Aspects of Quasiparemiias in Georgian

In modern Georgian and foreign scientific literature, the term *paremia* (Greek: Παροιμία) is often considered a synonym for proverb. However, paremiologists sometimes attach a much wider meaning to this concept, including not only proverbs but also idioms, parables, aphorisms, and other linguistic units. It is known that alongside traditional proverbs, there are also their transformed variants, the so-called *quasi-proverbs* (in other terminology, *anti-proverbs*), in which the wisdom established in society is modified and adapted to modern existence and specific situations. Such transformations of proverbs can be explained by various reasons; however, the main motivation for creating variants of proverbs common among the people is to create a comic and ironic (resp. satirical-humorous) tone (Militz 1999; Shurghaia 2008; Anand 2014; Litovkina 2014; Shavladze 2015; Kamadadze 2016; Pavlović 2016; Jgharkava 2021, 2023).

Similar to the purposeful transformation of proverbs and the emergence of quasi-proverbs, cases of transformation of well-known idioms and aphorisms are also confirmed in Georgian. The relevance of their research is primarily due to the fact that, like quasi-proverbs, *quasi-idioms* and *quasi-aphorisms* are found with a certain purpose, mostly not in everyday speech, but in the online space (social networks, media discourse, advertising texts, etc.).

In this report, we will analyze the ways, mechanisms, and motivations of transforming Georgian idioms, aphorisms, and proverbs into *quasi-idioms*, *quasi-aphorisms*, and *quasi-proverbs*. This analysis will be based on extensive empirical material and will utilize an appropriate methodological framework, including methods of descriptive, structural, and contrastive analysis.

Maia Ninidze, Ivane Javakhishvili Tbilisi State University
Complex Interdisciplinary Studies for Text Dating

While creating biobibliographies of writers, we always explore information given in the applied sources and carry out investigations for dating. For this purpose, we use various approaches and methods, but every single case requires an individual strategy. In this work we will present investigations carried out for dating Galaktion Tabidze's poem "With Mary's Eyes".

In the writer's new scholarly edition, it is said that the poem was written in 1936 and not in 1914 as it is indicated in the holograph, but the statement is not supported with any investigations and arguments. Therefore, we could not use this ungrounded conclusion in the biobibliography without carrying out the research and confirming it. There are lots of cases of incorrect dates in the writer's lifetime editions but manuscripts are considered to be more reliable in this aspect. Therefore, we could not reject the year 1914 indicated at the end of the holograph (a-142-1) without firm and reliable arguments.

The main task of our research was to make a scientifically grounded choice between these two years – 1914 and 1936. In our previous studies we used to apply various methods for dating purposes: real facts and events mentioned in the text, calendar data, corpus method, etc.; but the specificity of the poetry as a genre rarely provides explicit information about the time of the text creation. The date-informative data in this case can be obtained from the inscriptions made on the substrate that do not belong to the poem but are of the same period as when it was created or edited.

Investigation of the inscriptions made on the holograph of the poem "With Mary's Eyes" (facsimiles with a treble clef sign, Iasenski's facsimiles, "Kunstkamera" and "Kukryniksy") helped us to make a conclusion that while editing the poem with green ink, the author had in front of him not only this paper but a fragmentary manuscript of the same poem (a-142-3), and a fragmentary manuscript of the poem "Mary" (a-99). Still, this information could not help us to make a choice between the above mentioned two years. At last, for this purpose we decided to use the graphematic method. After having studied the graphematic data of these two years and having compared specific features of each of them with the earliest layer of the manuscript, it turned out that the holograph reveals several times greater resemblance with the year 1936 and should be written after Galaktion's wife – Olia Okujava was arrested (November 11, 1936) before the first volume of the poet's works (where the poem was first published) was delivered to the publishing house (November 16, 1936).

The present research is a vivid confirmation of the fact that in some cases not only the printed sources are unreliable from the point of view of dating, but also holographs. It does not mean that we should never rely on them, but in case there is some reason for the doubt, thorough investigation should be carried out to confirm the reliability of the dates.

Nikoloz Shamugia, Ivane Javakhishvili Tbilisi State University
Some Ancient Literary Parallels in the Poetry of Giovanni Pascoli

The paper deals with some ancient literary images and metaphors which can also be traced in the poetry of Giovanni Pascoli.

Research into ancient literary influence in general can be conducted in two directions: a) studying and interpreting those poems where ancient mythological characters or places are named; b) identifying and interpreting those cases in which no ancient mythological characters or places are named and, at a glance,

there is no evident classical influence, but some images or phrases show a clear resemblance to ancient poets' tropes. The paper deals with the parallels of the second type.

Ancient literary parallels can be traced down in the following poems by Giovanni Pascoli: "Lo stornello", "La cucitrice", "Notte dolorosa" and "La vite".

Giorgi Macharashvili, Giorgi Tsereteli Institute of Oriental Studies (Ilia State University)
When did the '*common people*' become independent political actors?

A nation is a mass phenomenon; the broader population must actively participate in its life as in a daily plebiscite (cf. Ernest Renan). According to modernists, this became possible in modern times because the broad masses were filled with national ideals and appeared in the arena of history as independent political actors only in modern times.

Georgian ethnosymbolists, whom I consider to be pseudo-ethnosymbolists, endorse modernist approaches. They believe that the participants of the 1832 conspiracy, i.e., representatives of the Georgian elite, whose knowledge horizon was much broader than that of illiterate peasants, only grasped the outlines of the national idea. If this is true, then how great the ignorance must have been in the lower social strata? It turns out that the peasants did not understand what they were fighting for. This perspective forces us to reevaluate and underestimate the significance of well-known events in the pre-modern history of Georgia, such as the Bakhtrioni Revolt and other anti-Iranian uprisings. But will this approach be fair?

In 555 BC, a people's assembly was held in Lazica, involving not only the ruling elites but also the common people. Agathia Scholasticus describes the dispute between Aetes/Aieti and Fartazi and the values they debated before the people. Why was it necessary to hold this meeting if the representatives of the lower classes could not even choose with whom to fight and whose allies to be? Agathia might have told this story in an embellished form, but with Juansher we find another important account - In the time of Queen Sagdukht, "Binkaran, a high priest of the fire worshipers, preached his faith among the Georgians. But not one noble yielded to his persuasions, only a large number of ordinary people were converted to fire worship." We know from history that Georgian kings and dignitaries, in order to obtain or maintain privileges, renounced Christianity, and accepted the religion of the conquerors. In this case, the 'lower stratum' behaves similarly.

Georgia is no exception. Throughout ancient and medieval world history, we observe numerous instances of political activism among the lower social classes and non-hegemonic groups. One of the famous examples is the Spartacus Rebellion. However, slave revolts were not nationalistic, unlike the rebellions of Judea against Rome (from 66 AD). It is impossible not to notice the mass nature of the Jewish uprisings and their resemblance to the nationalist revolts in modern Europe.

And yet, the examples we are considering leave the impression of isolated cases because the broad masses are mostly characterized by a non-resonant, phlegmatic, passive state. Even Plato criticized politically passive citizens. Experts in this field understand how the active ruling elites manipulate the passive masses. The same occurred in pre-modern historical epochs and continued into new times when various forms of plutocracies were masquerading as democracies. The passivity and silence of the masses do not always indicate the immaturity of their political and social (self)consciousness. If they perceive the futility of active struggle, their silence may be a strategy of self-preservation.

Thus, if we use the method of comparison and draw parallels between the well-known facts and events of the history of Georgia and world history, we will see that not permanently but sometimes the lower strata

and non-hegemonic classes act as independent political actors even in pre-modern times, and they are not alien to national aspirations. Therefore, we cannot share the point of view of modernists that a ‘common people’ becomes an independent political actor only in modern times.

**Kakha Khimshiashvili, Apolon Kutateladze Tbilisi State Academy of Art
On Using the Term “Authentic”**

The term “authentic” is frequently used in cultural heritage conservation and restoration, underscoring its importance, especially in the criteria for inclusion in the UNESCO World Heritage List, which evaluates cultural heritage based on authenticity and integrity. Despite dictionaries defining “authentic” as “real, true, genuine”, the concept becomes complex when applied to cultural heritage, as most monuments have undergone numerous repairs and changes over time due to evolving fashions, technologies, and available resources. This makes the notion of authenticity difficult to define clearly.

Early international documents, such as the Venice Charter, referenced authenticity without defining it, implying it was self-evident. Over time, international documents began to define authenticity, evolving to encompass a broader range of cultural diversities and intangible aspects of heritage, such as spirit, feeling, intention, tradition, and even odors.

The challenge of distinguishing authentic from non-authentic echoes the ancient Theseus paradox, questioning the true nature of authenticity. Many scholars, like Salvador Munoz Vinas, argue that heritage objects are always authentic at any moment in time, representing their entire history. Therefore, restoration efforts create a new form of authenticity.

The Burra Charter, a highly influential Australian ICOMOS document, deliberately avoids using the term “authentic”. Given its vagueness and potential for varied interpretations, it is argued that conservators and restorers should follow the lead of the Burra Charter and refrain from using the term “authentic”. This approach should also apply to the authenticity criterion of the UNESCO World Heritage List.

Hall III, Section III, Session III

**Tornike Kandelaki, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University
Textological Issues of One Poem of Galaktion Tabidze**

Galaktion Tabidze’s epic writings, if we look at them from a literary point of view, were less the subject of study and thorough research. Poems, which are not distinguished by the lack of quantity or volume, unlike the poet’s lyrical works, were often left out of the attention of researchers. The same cannot be said about the poem “Memories of the Lightning Days”. This work, expressing strong anti-Soviet sentiments, was published after the well-known events of August 1924 and was soon banned, and the poet was imprisoned for a short time. There is an opinion that this poem, based on its content and theme, should not be considered as an act of protest, and the poem tells completely different stories that are not related to the mentioned events. From another point of view, obfuscation of the fable is a chosen method of the writer, which he deliberately uses according to the circumstances to make his real intention difficult to see, while in fact, the poet revolves around the Georgian reality. Observation of Galaktion’s archive showed that both opinions have the right to exist, but to form a complete opinion, a deeper study of the archive is necessary.

The existence of the forbidden poem became known to the general public a decade after the poet's death. It is possible to express free opinions about it after two more decades. The study of the poet's archive brought a lot of news to the researchers of Galaktion's work and shed light on many secrets of his poetry. The discussion of the poem has been facilitated by new sources that, due to their physical absence, were not available to those who researched it. Therefore, the achievements of modern science allow the issue to be studied in depth and without any bias or clichés. In addition, this year marks the centenary of the August Uprising of 1924 and the publication of the poem, and it is symbolic to bring this poem forward.

The author's manuscripts play an important role in the research of works. Observing them often reveals the author's first and last idea and even shows the path taken by the author to reach the final version of the works. There is much evidence of this in Galaktion's creative laboratory, but the manuscripts of the poem provide scant insight into the process of writing the poem. In this regard, the poet's diaries turned out to be a handhold for research. In the diaries of the 1920s, extensive prose works were found, after looking at which it becomes clear that the poet later reworked them and used them as the basis of the poem. Establishing the relationship of the diary with the printed poem revealed many new significant details, which greatly contributed to the study of the poem and took it to a new height.

As a research method, we selected and used the method of analyzing the main text, comparing it with manuscripts, diaries, and other contemporary texts; summarizing various data previously available in the scientific space, and drawing synthetic conclusions based on the context of the current events of the era.

The main field of application of the results obtained owing to the survey is Galaktionology. In addition, the article will be helpful for students and those interested in Galaktion's poetry, and poetry in general. It may be also attract the attention of those who are interested in the August 1924 Uprising and how this historical event was reflected in literature and art.

Levan Beburishvili, Ivane Javakhishvili Tbilisi State University
Laurel and Thorns (Galaktion and the Criticism of the 1930s)

The significance of the 1930s for the history of Galaktionology is primarily determined by the fact that during this period, Galaktion was canonized as a "people's poet". Considering the civic and creative path taken by the artist, the mentioned fact seems somewhat paradoxical. The laurel of the "People's Poet" from the Soviet regime went to the "Decadent" author, former secretary of the government of the independent Republic of Georgia, the actual editor of the magazine "People's Guard", who encouraged the Georgian Guard in the fight against the occupier. Galaktion's support for the 1924 anti-Soviet uprising was also widely known. It is strange that at the beginning of the 30s, all this was forgotten and Galaktion was crowned with the laurel of the "people's poet".

The presentation consistently analyzes how the Soviet criticism of the 1930s prepared the basis for the recognition of Galaktion as a "people's poet".

The research issue is relevant as far as it concerns sources and publications related to the greatest Georgian poet of the 20th century little known to the general public, part of which has not been the object of special research until now.

The research problem is studied based on a complex literary approach.

Taking into account the historical-literary context, the work discusses the current problems of Galaktionology in the 30s, highlights the common and different approaches used by critics when interpreting Galaktion's work. Through the analysis of the relevant material, it is shown how the stereotypes

related to Galaktion's poetry were formed in the 1930s and were firmly established in Georgian literary studies for decades.

Natia Sikharulidze, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University
The issue of Chronological localization of Galaktion Tabidze's Archival Writings

The dating of the entries made by Galaktion Tabidze in his notebooks, as well as the process of chronological localization of the existing dates, is an integral part of work on the "Chronicle of the Life and Work of Galaktion Tabidze". Naturally, the development of modern technologies has greatly impacted textological research, influencing the process of determining the date of the text and verifying approximate dates.

As Galaktion's undated, diverse records show, there is such a nuance in most texts of his notebooks which allows us to determine the date of specific entries with great accuracy. This is achieved by considering the full context of the poet's archival material or referencing external realities.

The aim of this study is to demonstrate the specifics of dating records using Galaktion Tabidze's notebooks as examples when working on the "Chronicle of the Life and Work of Galaktion Tabidze". To illustrate this process, the report will show how it became possible to accurately date up to two dozen records of the poet, which have not been dated by either the author or researchers.

The paper will analyze the methods we use to specify the chronological boundaries of the poet's undated records while working on the "Chronicle of the Life and Work of Galaktion Tabidze". Additionally, the discussion of the dating process of individual records will highlight the effectiveness and efficiency of various methods established in modern textology.

The research shows that the date of a text left undated by the poet can be determined by studying the content of the text, individual details, and through contextual analysis. For the "Chronicle of the Life and Works of Galaktion", dating each undated record is particularly important because the chronicle is based on a chronological principle, and it is crucial to locate each poet's record accurately. Therefore, the results of this research will play an important role both in the reception of the poet's specific records and in the "Chronicle of the Life and Work of Galaktion Tabidze".

Georgi Kalandadze, Association for Textual and Editorial Studies and Digital Humanities
Manuscripts Dated by the Research of Facsimiles of Galaktion Tabidze

Since 2022, the graphematic research of Galaktion Tabidze's work has been ongoing, the aim of which is to date his undated manuscripts, or to clarify erroneous dates. With the presented research, we want to introduce the results of the graphematic studies of Galaktion Tabidze's facsimiles to the public.

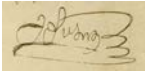
Here we would like to inform you that the work on the chronicle of Galaktion Tabidze's life and work is in progress. The dating of undated autographs and the correction of erroneous dates are extremely important for the full study and creation of such annals. Incorrectly dated manuscripts distort the path taken by the author, and undated manuscripts make his literary portrait vague.

Unfortunately, in the extensive and varied creative legacy of Galaktion Tabidze, there are many undated manuscripts, as well as the ones with doubtful dates. This situation prevents the creation of a thorough literary portrait of the author. Our research serves to eliminate this problem.

Of course, a scientist can use many methods to date manuscripts. This time we used the "graphematic research method". We graphically examined all dated and undated facsimiles of Galaktion Tabidze's

autographs, which turned out to be quite effective, as it was possible to date several undated manuscripts through this method.

We collected all his signatures from Galaktion Tabidze's extensive digital database, divided them into two parts - dated and undated, grouped the dated facsimiles by year, and cut out facsimiles from the autographs using the Paint 3d program so that only they were digitally represented. In this way, the multi-year spectrum of Galaktion Tabidze's facsimiles, which appeared compact, spread out before us. This panorama allowed us to observe and distinguish the features that characterized certain years. They were then compared to the undated manuscripts, thus establishing the approximate date of several undated manuscripts. For example:

only in the years 1908-1915 are there vertical curls  at the end of the signature, which is a clear feature of these years. We encountered the same peculiarity in undated manuscripts, which convinced us that undated manuscripts with this peculiarity belong to the period of 1908-1915. The report presents the study of the facsimiles of Galaktion Tabidze carried out by the graphematic method, through which several of his undated manuscripts were dated. The research will be interesting for Galaktionologists and people interested in philology in general.

Tea Tvalavadze, Giorgi Leonidze State Museum of Georgian Literature Corpus Studies on the Dating of Galaktion Tabidze's Records

One of the most crucial aspects of studying and publishing a text is its dating, which holds both theoretical and practical significance for subsequent textual and literary studies. This chronological principle is applied in academic publications, scientific collections of works, and the annals of a writer's life and works. Organizing materials chronologically aids in addressing research questions, illuminating various historical, cultural, and social events, and often providing insights into the creative process.

Among the archives in the Museum of Literature, Galaktion Tabidze's archive stands out for its volume and variety. Between 2005 and 2008, the museum published a twenty-five-volume archive of Galaktion Tabidze, which includes poems, diaries, individual notes, prose texts, literary sketches, and both personal and official correspondence.

Due to various difficulties in publication, some undated records were assigned approximate dates, but the basis for these dates was not indicated. A portion of the published diary entries has been undated. Since 2022, we have embarked on the project of compiling a chronicle of Galaktion Tabidze's life and work using various editions, autographs, and printed sources preserved in museums, archives, and private collections. Accurate or approximate dating of events is essential for their inclusion in the chronicle of the writer, thus making this issue even more urgent.

Corpus studies of digitized versions have significantly enhanced our ability to date texts. Search engines facilitate the efficient location of specific words or numbers even within large text volumes. Leveraging this capability, we conducted comparative analyses of records, determining the creation times of numerous undated texts. Although the fundamental methods and nature of dating research have largely remained consistent, modern technological tools and programs have streamlined the process, increasing its accuracy and efficiency. Additionally, we utilized graphematic studies of autographs – introduced for the first time in Georgia and currently under examination – for dating purposes. To further this objective, we also employed external sources such as personal correspondence, statements, memoirs, bibliographies, and other documents.

To achieve our goal, we employed a multifaceted approach incorporating various research methods, including exclusion, deduction, and corpus analysis. Specific techniques involved examining the type of paper and ink, comparing content data, and analyzing historical or cultural-social facts mentioned in the records. We also utilized searches in permanent calendars for the mentioned month, number, and day of the week.

According to the corpus studies conducted within the project, a number of entries in Galaktion Tabidze's diaries have been successfully dated.

The scientific verification and dating of diary texts significantly enhance their value, providing crucial support for further research. Accurate dating is of paramount importance in textual science, as it enables a proper understanding of the significance of the writer's life and work within both contemporary and subsequent literary, cultural-historical, and public contexts.

Hall III, Section III, Session IV

Esma Mania, Korneli Kekelidze Georgian National Centre of Manuscripts

One Recipient of Grigol Robakidze's Personal Letters and the Impulses of his Creativity from this Interpersonal Communication

In the National Centre of Manuscripts, Grigol Robakidze's personal archive contains 44 letters addressed to Ketevan Amirejibi, written between 1910 and 1913, sent from various locations including Tbilisi, Kutaisi, Gori, Moscow, St. Petersburg, Beslan, and Yuriev, to Avlevi, where Amirejibi resided in Transcaucasia. After graduating from the Women's Institute, Amirejibi operated a handicraft school with her own funds for an extended period. The high volume of correspondence underscores the spiritual and intellectual closeness between Robakidze and Amirejibi, highlighting their profound mutual influence, shared values, visions, common goals, similar aesthetics, and a strong desire for personal development on both sides.

Upon reviewing these letters written in Russian, we immediately inferred that they must be closely linked to the cycle of philosophical, aesthetic, historical, and political articles by Grigol Robakidze, distinguished by their deep and original analysis of significant events of that period. Robakidze published these articles in Russian-language publications during the 1910s, and a collection of these works was published ten years ago, in 2014, under the title "War and Culture".

Based on this material, we attempted to uncover the creative impulses of Grigol Robakidze during that period through the interpersonal communication captured in the episodes we studied. From Ketevan Amirejibi, this intellectual, interesting, and profound correspondent, Grigol Robakidze appears to have received significant intellectual and spiritual nourishment during this time. Many stimuli for this extensive and intriguing cycle of articles can be found in their correspondence. Although none of Ketevan Amirejibi's letters have survived to the present day, it is evident without much effort how much influence she had on Grigol Robakidze. She was a keen observer of the writer's creative process, and Robakidze shared with her his creative plans, failures in writing, and more.

The presentation will address the renowned thinkers of that period, who are mentioned with the greatest intensity both in this correspondence and in Grigol Robakidze's collection of essays – Friedrich Nietzsche, Dmitry Merezhkovsky, Zinaida Gippius, and Peter Struve. We will focus on the gradations of Grigol Robakidze's creative process, from the conception of an idea to the forms of presenting the final product to

the audience. Additionally, we will discuss the author's bold interpretative assessments of his own works and more.

Our research material draws attention in terms of form as well, particularly with the open postcards that reflect the recipient's refined taste and delicate aesthetics. Grigol Robakidze sends a letter to Ketevan Amirejibi on an open postcard featuring Franz Stuck's "Etude". He informs her that he considers Stuck a great artist and that this "Etude" (a refined portrait of a woman) could transform into a beautiful poem. Notably, the creative thinking of Franz Stuck, a German painter and sculptor, traverses the boundaries of fantasy and allegory, with a blend of symbolic imagery. The mixture of symbolism, allegory, and erotic effect is evident in nearly every postcard sent by Grigol Robakidze to Ketevan Amirejibi. These artifacts are distinguished by the particularly delicate combination of writing material and the content of the text, the original system of organizing texts on the pages, the refined formal address, and the tone of profound respect towards the recipient. This highly significant communication, with only one side preserved for us, remarkably allows for the reconstruction of the other side. On the other side stands a woman who is the principal arbiter of Grigol Robakidze's creative output during this period, the first sharer of his ideas, work plans, and sketches, and therefore, undoubtedly, an evaluator and guide. We believe this observation adds an additional layer to the personal and creative portrait of Grigol Robakidze.

**Maia Jangidze, Interbusiness Academy
For the History of Creation of One Story by Guram Rcheulishvili**

The creation of Guram Rcheulishvili's oeuvre is already significantly relevant because it is one of the most reputable representatives of modern Georgian literature. There has not been a single significant study of 20th-century Georgian literature that does not include his work.

Guram Rcheulishvili introduced a new hybrid genre into Georgian prose - the daily news, which consists of one or several dailies and one or several novellas. This is a collection of literary and documentary narratives, combining fictional and non-fictional texts, including "daily news" and "news-dailies".

The content of Guram Rcheulishvili's works is largely autobiographical, and, as in other cases, information about the creation of his work "A Moonlight Night and Life" should be drawn from the author's own words. The author lived and traveled extensively, choosing the theme of his work, including life in the Caucasus, the mountains of Georgia, Tbilisi, Telavi, and his travels to Moscow, Uplistsikhe, and Sokhumi. After 1957, the connection of writers and Guram Rcheulishvili was aimed at recording the life cycle of the Sokhumi dailies. The first three days passed and an idea popped into his mind to write about the life of the Sokhumi dailies. At first, the title came to mind, "A Moonlight Night and Life", but then it became clear that the life of Akhmed's dailies came before the dailies themselves.

The composition method of the corpus study included an examination of a number of the author's articles, letters of family members and close associates, which frequently mentioned the study of his readings based on world literary reviews.

**Maia Jaliashvili, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University /
Georgian-American University
In the Pursuit of Truth (on Levan Beridze's novel "As You Say")**

This conference article explores the essential aspects of the newly emerged novel "As You Say" by Levan Beridze, a prominent contemporary Georgian writer. The main theme thoroughly examined is the pursuit

of truth. The novel delves into fundamental aspects of contemporary Georgian prose, reflecting an existential crisis of spiritual identity, incorporating biblical imagery and symbols. This theme is timely as we analyze this novel from various courses and perspectives. The research employs comparative literary criticism and hermeneutic methods, revealing individual artistic interpretations, on one hand, and connections of the novel with biblical and global literary examples, on the other.

Within the context of the novel, the main artistic challenge for the writer is the exploration through words, striving to liberate oneself from the existential dilemmas rooted in spiritual, material, and logical dimensions. The protagonist's main quest is directed towards spiritual redemption. He engages deeply within himself to ultimately discover the purpose and goal ordained by God, signifying that his spiritual fulfillment becomes the main challenge of his life, connecting with the will of the Lord and returning to his true essence in the spiritual realm, in communion with God. This passage delves into the protagonist's internal journey and quest for spiritual meaning, emphasizing his struggle with existential challenges and his ultimate pursuit of spiritual fulfillment. Indeed, to explore this challenge, the author employs symbolic-allegorical elements and allusions derived both from the Bible and from artistic literature or philosophy. Consequently, the narrative gains depth and acquires multiple interpretations. In the novel, not only the events and actions matter, but also the names of the characters themselves carry significant meanings. This passage highlights how the author uses symbolism and allegory to enrich the narrative, making character names and their associations pivotal in exploring deeper existential themes and self-discovery within the novel. Furthermore, he intuitively recognizes a connection with metaphysical aspects, hence striving to reconcile his thoughts in both the material and spiritual realms to find harmony and, most importantly, to understand his existence and purpose. In this postmodern novel, in which prevails the epistemological doubt that self-discovery and understanding of one's purpose and realm are illusions, other names that are some kind of references, too. The novel's characters, who through allegorical discourse hint at various aspects of "self", also see their own interpretation in a similar "magic theater" as Hari Haller ("Steppenwolf"). In this theater, he contemplates his own self divided into numerous "me"s and strives to grasp the essence of life. Through reflections and associative leaps, the novel employs a language that is hermetic, intellectual, centered on the protagonist's inner world, and externalizes described actions only to reveal how certain spiritual realms become visible through the author's eyes. Therefore, the novel is essentially a biography of the hero's soul. Such novels are typical in contemporary Georgian literature. The findings of this study are significant for illustrating the main tendencies of contemporary Georgian literature.

Ana Gogilashvili, Sulkhani Saba Orbeliani University

The Paradigm of the Abkhaz Conflict in Goga Kobalia's Novel "My Field Turned into a Swallow"

The subject of the study is the **reflection of Abkhaz conflict on modern Georgian literature**. The issue will be studied using the example of the debut novel of the modern Georgian author, **Goga Kobalia – "My Field Turned into a Swallow"**. The research topic is very relevant, because Abkhazia is still included in the list of **Georgian occupied territories**. It is interesting to learn what kind of attitude modern Georgian authors have towards the mentioned problem, which factors they consider to be the provocative reason of the conflict and what reasonable steps should be taken for its regulation.

The synthesis of narratology and hermeneutics, **methods** of text observation, analysis and conceptual interpretation will be used to discuss the work in its intended context.

The research of various Georgian and foreign researchers, historians and conflict experts will be used as a **theoretical basis** for the work. (Mandersen E., “Abkhazia and Sochi, the Roots of the Conflict 1918-1921” EAGLEHEAD PUBLISHING, 2016; Arti R., Jervis R., “International Politics”, “Global Trends 2025”, Iliia State University Publishing House, Tbilisi, 2011; Brzezinski Z., “Big Chess Board” Publishing House “Artanuji”, Tbilisi, 2014; Gasviani G., “Abkhazia in the Late 19th Century and 20th Century”, Publishing House “Mematiane”, Tbilisi, 2004; Menagharishvili I., “Conflicts in the Caucasus after the Soviet Union” <https://militarium.org>; mfa.gov.ge; Ministry of Foreign Affairs of Georgia, Foreign Policy; Gachechiladze R., “Georgia in the World Context”, second updated edition, Bakur Sulakauri Publishing House, Tbilisi, 2017; Lortkipanidze M., “Abkhazians and Abkhazia”, Publishing House “Ganatleba”, Tbilisi, 1990; Lortkipanidze M., “Political Union of Feudal Georgia”, Tbilisi, 1963; Mersheimer J., “Anarchy and Struggle for Power”, Collection “International Politics”, Iliia State University Publishing House, Tbilisi, 2011; Morgenthau H., “Six Principles of Political Realism”, Collection “International Politics”, Iliia State University Publishing House, Tbilisi, 2011).

The importance of the research will be increased by the fact that the above-mentioned novel by Goga Kobalia has not yet been discussed in the space of Georgian literary studies, which determines the scientific novelty of the work.

Ada Nemsadze, TSU, Shota Rustaveli Institute of Georgian Literature
Mystic Rituals in Modern Georgian and Latin American Novels

Observations on the literature of various countries have revealed that the texts created in culturally or geographically distant states display vivid typological similarities. A novel by a famous Peruvian Nobel Prize winner, **Mario Vargas Llosa**, *Lituma en los Andes (Death in the Andes)* (1993), and a novel by a modern Georgian prose-writer **Beka Kurkhuli** “*Notes of a Kipchak who Lost One Eye or Deshti-Kipchak*” (2020) offer interesting materials for such kind of research. More specifically, the topic concerns a type of cannibalism, which we encounter in both texts. Cannibalism is a universal motif, which is significant in folklore and is often used by writers for certain purposes.

In both novels, in parallel to the realistically-developed plots, a second plane exists, where mythical time-space aspect is used for the development of action, and where real characters simultaneously become participants of secret, mystical-magic rituals. In the Georgian author’s novel, this ritual is connected with the Goddess of desert, Guli, who attacks Kipchaks at night and eats them. In Mario Vargas Llosa’s novel, it is connected with an evil creature Pishtaco, who kidnaps people and sucks fat from their bodies that hastens their death.

The paper discusses these two analogous stories. The episodes are analyzed in connection with Georgian and Latin American folklore materials, and their functional purposes are singled out. The study denies any literary influences that these two texts might have over each other, it rather considers typological analogies between them. The authors refer to myths as archetypes that reflect modern context.

The research is based on the comparative method. In addition, it uses semiotics, which reveals and proves the typological nature of the mentioned analogies in the discussed two novels through decoding and interpreting certain function-bearing signs, symbols, codes and structures in fiction.

Hall III, Section III, Session V

Ia Ghadua, Giorgi Leonidze State Museum of Georgian Literature Birth of the Dictionary /“Sitkvari” (Unknown Details of Creation of Dictionary and School Programs According to the Memoirs of Rusudan Nikoladze)

In 1917, following the February Revolution and the subsequent declaration of Georgia’s independence in 1918, the “Nationalization” of schools and the introduction of universal compulsory education became irreversible trends. The leaders of the education reform recognized the crucial importance of the “Georgian localization”, nationalization of schools. Despite the numerous political and social challenges accompanying this process, the government of the First Republic pursued a deliberate and unwavering policy in this regard. However, “nationalization” extended beyond the educational sector; it was envisioned as a comprehensive process encompassing the entire country, aiming to integrate a national direction, worldview, and principles into the economic, political, administrative, and cultural spheres.

The educational reformers were well aware of the complexities involved in the nationalization process. Consequently, the initiative faced significant criticism, as evidenced by the report of Minister of Education Giorgi Laskhishvili, dated July 1, 1918. This report underscores that the transition of education entirely to the Georgian language was not merely a social reform for the government at that time; it was a crucial national issue pivotal for the formation and development of a national worldview. Furthermore, the minister’s report highlights the need for developing specialized terminology across various fields, emphasizing the comprehensive nature of the reform.

Rusudan Nikoladze, daughter of Niko Nikoladze, referred to the years 1919-1925 as the “Name Epidemic” period in our country, during which many gaps were addressed. This term underscores the process of term creation, which was integral to the nationalization policy of the First Democratic Republic.

In 1920, the Ministry of Justice published a Russian-Georgian legal dictionary, and the same year saw the release of the Russian-Georgian technical dictionary, “Sitkvari”. The latter, being much more extensive, resulted from considerable effort. Although the preface of the publication is quite extensive and provides detailed descriptions, it nonetheless falls short of fully capturing the work process that preceded the creation of the dictionary. This gap is filled by the memoirs of Rusudan Nikoladze, preserved in the Literature Museum. Her memoirs provide exceptionally interesting and important information about the education policy of the time, specific individuals, and various initiatives. These entries are recorded in long, so-called stationery notebooks (черновая книга). One 178-page notebook titled “How was the dictionary born?” describes every stage of the dictionary’s creation in detail, including the simultaneous work carried out in Tbilisi and Jikhaishi and the numerous challenges faced by the authors’ group, referred to by R. Nikoladze as the “Eight (Octet)”. Additionally, the memoirs describe the development of school programs, with particular emphasis on the chemistry program, a topic of natural interest to Rusudan Nikoladze, who was a chemist.

These memoirs are invaluable and authentic because their author, Rusudan Nikoladze, was not only an eyewitness but also a creator and active participant of the processes she describes. Many of these processes remain little known to the general public. To conduct a comprehensive study of the nationalization of schools, the creation of terminology, and the broader educational developments of that period, it is essential to engage with Rusudan Nikoladze’s memoirs. This necessity underscores our decision to present her detailed accounts.

Saba Metreveli, Shota Rustaveli Institute of Georgian Literature, Tbilisi State University
Theatre of Fate by Goderdzi Chokheli

A tendency to transform ethical values into an aesthetic category is inseparable from G. Chokheli's artistic imagination. Harmony between ethics and aesthetics is the basis of his work. The author's ethical philosophy astonishes us with paradoxical credibility. Here, artistic effect is not achieved through eloquent words. Rather, a vivid and intense story is a dominant part and driving force of the narrative. The author tells us the story with compassion, and his words invoke emotions about the meaning of life and existence. In this regard, within the narrative discourse of G. Chokheli, his short story *Bedistsseris Teatri* (Theatre of Fate) is especially important.

The words in Chokheli's work are elevated to the status of fate and stand as messengers of death, which adds urgency to the theme. The semantic and phonetic backgrounds make us face a cruel and merciless reality. His *Theatre of Fate* is an apotheosis of an art of acting and personal tragedy. The main character of the story is Ophelia, who plays the role of an angel. The whole village considers her Martha's guardian angel. She uplifts villagers, and her immaculate acting bears fruit. Martha, who is confined to bed and is at death's door, miraculously recovers; the "angel's" words revitalize her life energy.

In this short story, G. Chokheli transforms acting into a phenomenon that depicts the meaning of life. Ophelia made everyone believe the lie to be the truth, which is a talent on its own. She simultaneously found a creative solution and portrayed something supernatural as natural. Ophelia took the identity of the angel and erased her own. However, life cannot be a constant play, and a person who gets carried away cannot continue acting (lying, imagining) in perpetuity. The bitter reality that Ophelia is, in fact, an ordinary human and not an angel causes Martha's death. All the hope disappears, and instead of an angel, the villagers are left with Gurandukht, who is embittered by life. In this theater of fate, in her fateful performance, she embarks on her final journey. She decides to go to the monastery, but nobody awaits her there.

The research method encompasses multiple disciplines and is based on literary studies and the practice and psychology of acting.

In Goderdzi Chokheli's *Theatre of Fate*, a pain caused by the passion of acting is depicted as a single emotion or as a unity of contradictory ideas bridged together by dialectic logic. The author sees the feelings caused by this very passion as the essence of tragedy. At the same time, the catharsis of acting comes from experiencing the tragedy.

Tea Chanturia, Shota Rustaveli Theatre and Film Georgia State University
Technology and Culture: Struggle for influence, what shapes society?

We live and develop not by instincts, but by learned behaviors that we maintain and pass on. The question arises: Do technology and culture influence this process?

Technology, as a product of human creativity and development, can be considered a form of culture. It encompasses the knowledge, practices, and artifacts we create and use to make sense of the world. In this respect, culture is undoubtedly the greatest technology of human origin, as it encompasses all other forms of technology and fundamentally shapes our social structures, values, and behaviors. Culture emerged and developed alongside humanity, distinguishing humans from all other living beings. Man, culture, and society are inextricably linked.

In the modern world, technology occupies a significant place and has a profound impact on our daily lives. Technological progress has fundamentally changed our lifestyles, professions, and modes of communication - smartphones, the Internet, virtual reality, artificial intelligence, the latest medical innovations, etc. From a philosophical perspective, technology historically represents the first form of development and realization of human creative abilities. Like other cultural phenomena, technology is historically variable. Today's technology is a blend of human skills and techniques. It functions as a system of artificial expansion of social activity and is a primary component of productive forces.

Yes, culture is indeed a socially constructed framework that influences behaviors and norms, and technology, especially in its digital form, has rapidly transformed global society. Nevertheless, it is difficult to unequivocally define which shapes society more - culture or technology. Despite this dilemma, we will endeavor to discuss this issue comprehensively.

Research topic: Our research focuses on the dynamic interaction of technological determinism and cultural determinism in the formation of modern society.

Relevance: Essentially, intertwining of technology and culture is dynamic and transformative. It not only shapes modern society and reflects its developmental pathways but also illustrates how societies perceive and maintain their identity in a rapidly changing world. Understanding these interactions is crucial for navigating the complexities of future technological and cultural landscapes. **Problem:** The interaction between technology and culture raises ethical questions about control, influence, and responsibility.

Method: We analyze historical and contemporary examples of technological advances and their cultural impacts, integrating philosophical perspectives and media theories.

Conclusion: Since the dawn of Homo sapiens, technology has been integrated into all aspects of culture, and culture, in turn, has influenced the development and use of technology. The rapid pace of digitalization in recent years has intensified these interactions, fundamentally changing how societies function and how people perceive the world. Examining this dilemma reveals that technology and culture are interdependent, and their development is a dynamic, two-way process. Therefore, recognizing the relationship between these two forces is crucial to understanding societal progress.

In conclusion, we can say that as technological innovations influence cultural practices and beliefs and can stimulate changes, cultural values and norms influence the acceptance and use of technologies. Cultural factors also limit the directions of technological development. Thus, the study of technological and cultural determinism and their impact on society remains an important field of research across various disciplines.

Lana Karaia, Tbilisi State University

Museums as Agents of Social Change: Interdisciplinary Approaches to Sustainability

In recent years, museums have increasingly been recognized as platforms for public engagement and social action, where sustainability extends beyond environmental concerns to include social equity, inclusion, and education. Research indicates that museums' societal impact is maximized when they adopt interdisciplinary, participatory approaches. The ICOM new definition of the museum emphasizes the necessity of these approaches and obliges museums to intensify their social role through active engagement and collaboration with their communities. The concept of "social museums" further reflects the importance of this process.

Museums are evolving from static repositories of heritage into dynamic agents of social change. This presentation explores how interdisciplinary approaches can enhance museums' roles in fostering sustainability and driving societal transformation. By integrating insights from environmental science,

social justice, and cultural studies, museums are better positioned to address the complex challenges of our time, especially in an era of rapid social, environmental, and technological change.

By reflecting contemporary social issues and fostering interdisciplinary collaboration, museums have the potential to enhance their impact on both local and global scales. In the Georgian context, museums face significant challenges, including limited resources, insufficient infrastructure, and a need for stronger engagement with civil society. Although these practices are not yet widely implemented, Georgian museums can adopt current approaches to expand their roles beyond traditional confines. This paper will present practical strategies and recommendations for how Georgian museums can contribute to societal development, sustainability, and social equity in the future.

Tamila Apakidze, National Archives of Georgia
Laboratory of Restoration of the National Archives of Georgia – 80

In 2024, the Restoration Laboratory of the National Archives of Georgia turned 80 years old. Over the course of eight decades, numerous manuscripts, archival documents, and photographic materials have been given a new life in the laboratory. Thanks to their selfless work, the generations of restorers have been able to preserve texts and images on paper, parchment, and photographic paper that now only require study. The purpose of this report is to commemorate the anniversary by revisiting the path taken and assessing the completed work.

Irina Gogonaia, Korneli Kekelidze Georgian National Centre of Manuscripts
About Medicinal Alcohol Tinctures in Georgian Written Sources of the 19th Century
(According to the Manuscripts Preserved in the National Archives of Georgia)

Liqueurs, vodkas and tinctures are products of alcohol processing, but unlike alcoholic beverages such as wine and beer, they are characterized by a high alcohol content. At the same time, they differ from each other: taste-neutral vodkas are made without any flavoring additives, while for tinctures, on the contrary, aromatization is the most important thing. Liqueurs, like tinctures, contain a large number of aromatic additives; at the same time, they are characterized by a higher sugar content and thicker consistency.

Georgian manuscripts containing information about liqueurs, vodkas and tinctures, indicating their ingredients, proportions, used vessels and methods of preparation are kept in various scientific centers and antiquities of Georgia. The material selected by us covers the manuscripts of the 18th and the first half of the 19th centuries.

The goal of the research is the systematization of the manuscripts of the mentioned content, the analysis of the knowledge and ideas contained in them, taking into account the stages of development of Georgian scientific thought, the sources used, as well as the cultural influences which were determined by the historical orientation of a specific era.

The report discusses three unpublished manuscripts preserved at the National Archives of Georgia: No. 1446/89 (“Instruction for the preparation of the elixir”), No. 1446/90 (List of medicinal elixirs) and No. 1446/822 (Collection). At the initial stage of the research, based on the archeographic data of the manuscripts (size, material, ink, number of sheets, etc.), cards were developed, according to certain parameters, for inclusion in the electronic database (filter: chemical-technological knowledge in Georgian manuscripts); at the next stage, a content analysis was carried out with a focus on the composition of

recipes, measuring units (lot, pound, bucket, etc.) of solid and liquid ingredients - by weight and volume - and their purpose.

The conducted interdisciplinary research is a professional analysis and interpretation of knowledge about liquors and tinctures in Georgian manuscript heritage, considering the peculiarities of the cultural-historical environment reflected in the manuscripts. In the course of the research, the material was processed to compile an appropriate explanatory dictionary.

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