

6. HUMANITIES

6.1. HISTORY & ARCHAEOLOGY

6.1.1. History

1.6.1.1.1. Some Issues of Political Legitimization through the Cult of Saints in the Late Antique Caucasus. /N. Aleksidze/. Bulletin of the Georgian National Academy of Sciences (Moambe). – 2020. – v. 14. – #1. – pp. 137-143. – eng.; abs.: geo., eng.

The paper discusses the regional peculiarities of the cult of saints in the Late Antique Caucasus. It argues that the Caucasian, i.e. Albanian, Armenian and Georgian written sources introduce distinct concepts, practices and rhetoric of sanctity into the saintly discourses of the Eastern Roman Empire. In late antique Caucasian sources one can identify a particularly strong interest in the interrelationship of the cult of saints and the political discourses, most notably in the context of the legitimization of royal rule. For this purpose the paper analyzes two late antique literary productions: Agathangelos' fifth-century History of the Armenians, written in Armenian, and the anonymous Life of Vachagan III the Pious, a part of the History of Albanians, also written in Armenian albeit with a complicated date, with a brief reference to the Georgian Conversion of Kartli. Based on a study of these texts, the paper further argues that the politicization of saints' relics that these texts engage are on the one hand adopted from eastern Roman rhetoric, in particular Constantinian and Theodosian authors, and, on the other hand, borrowed from Iranian and Zoroastrian concepts of royal investiture. According to these early Caucasian narratives, the relics serve the purpose of legitimizing the political state of affairs; they sanctify a monarch's rule through creating a metaphysical bridge between the foundations of Christianity and the recent times, by assigning to the kingdom or monarch a central place in the history of universal salvation. Ref. 6.

Auth.

1.6.1.1.2. Education in the First Republic of Georgia (1918-1921). /N. Songhulashvili/. Bulletin of the Georgian National Academy of Sciences (Moambe). – 2020. – v. 14, #1. – pp. 144-147. – eng.; abs.: geo., eng. After the restoration of Georgia's state independence in 1918, the Georgian political and cultural elite resolved various problems. The 1918-1921 years were politically highly charged period in the history of Georgia. The declaration of independence brought many problems together with many positive developments. That was related to the preservation and revival of national symbols, as well as to political, social, economic, and cultural reforms that envisaged eventual changes of the consciousness of the Georgian society within the frames of a new state. Along with various state-of-the-art transformations and measures, all the problems that constituted the remnant of Russian rule were to be resolved. This primarily concerned the education system. There was an urgent need to carry out educational work in the Georgian language in schools. Ref. 1.

Auth.

1.6.1.1.3. Antefix Inscription from Chitakhevi Church and Kviriketsmida Monastery, Georgia. /T. Gogoladze/. Bulletin of the Georgian National Academy of Sciences (Moambe). – 2019. – v. 13. – #1. – pp. 182-187. – eng.; abs.: geo., eng.

Until recently, location of the Kviriketsminda Monastery founded by Christopher, one of the disciples of St. Gregory of Khantsta, which is mentioned in the life of the above saint, was disputed as either being in the vicinity of the village of Sakuneti (a site of the village of Kvirike) or nearby the village of Akhaldaba (the Potoleti church). It was also identified with the well-known Chitakhevi church or the Kviriketsminda monastery opposite the village of Kvabiskhevi. We have studied an antefix inscription from Chitakhevi church and graffiti from Potoleti church and arrived at the conclusion that the Chitakhevi and Potoleti churches are not the same as the Kviriketsminda Monastery founded by Christopher. We have studied Georgian narrative sources concerning the Monastery complex of Kviriketsminda, compared them with the results of epigraphical study and resolved the problem related to the location of Kviriketsminda mentioned in the "Life of St. Gregory of Khantsta": based on convincing arguments we hold that Kviriketsminda mentioned in the