

18th CONGRESS OF BYZANTIUM

30th January to 2nd February 2019, University of Barcelona

მარიამ ჩხარტიშვილის და სოფიო ქადაგიშვილის

მივლინების ანგარიში

კონფერენცია 4 დღეს გრძელდებოდა და მოიცავდა 18 სესიას. თითო სესიაში საშუალოდ 6 მომხსენებელი იყო. სესიები ეძღვნებოდა პოლიტიკურ და სამხედრო ისტორიას, კანონმდებლობას, იუდაიზმს ბიზანტიაში, არქეოლოგიას, ჰომეროსს ბიზანტიაში, ესთეტიკას და ვიზუალურ პერცეციებს; ჰაგიოგრაფიასა და ჰომილეტიკას, კულტურათა ურთიერთკავშირს, საერო ლიტერატურას და ისტორიოგრაფიას, რელიგიასა და ძალაუფლებას გვიან ანტიკურ ეპოქაში, პოეზიას, ბიზანტიასა და სლავურ სამყაროს, მეცნიერებასა და ტექნიკას ბიზანტიაში, ბიზანტიური საზოგადოებას

- განსაკუთრებით საინტერესო იყო სესია, რომელშიც მ. ჩხარტიშვილი და ს. ქადაგიშვილი მონაწილეობდნენ. ამ სესიას ეწოდებოდა Cultures in Contact.
- სესია მიჰყავდა დანიელ პროფესორს ქრისტიან ჰოგელს.
- მოხსენებებმა ინტერესი გამოიწვია. მ. ჩხარტიშვილმა კონფერენციის ერთი მონაწილის ორ კითხვას უპასუხა; ს. ქადაგიშვილს ორმა პიროვნებამ დაუსვა კითხვა. საუბარი გაგრძელდა სესიის დამთავრების შემდეგაც, თითქმის ნახევარი საათი.
- ჩვენ პრეზენტაციის დღეს იყო მეგობრული ვახშამიც.
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მ. ჩხარტიშვილის მოხსენების თეზისები

- **Byzantine-Georgian Interrelations in Late Antiquity: forth-fifth centuries**

In 330s Christianity was established in the Kingdom of Kartli (Georgian polity) – as a state religion. As far as the sources allowed concluding this happened not without support of Byzantium: Eastern Roman (//Byzantine) Emperor Constantine the Great as well as his mother Empress Helene showed animate interest in development of Christianization process in Kartli. Romans and Georgians became parts of one and same ideological space. This very fact gave the new sense to these centuries- long interrelations.

From ancient times Georgian culture was almost equally influenced by Greco-Roman and Persian realms representing the west and the east respectively. Adoption of Christianity as an official religion of Georgian state made evident that Georgians made preference to the west; this was well understood already in antiquity: according to ancient Georgian historians Christianity was not simply new faith, but “Romans’ faith.”

The king of Kartli Mirian was first Georgian ruler who adopted new religion and spread it among his subjects. Despite the fact that he was Iranian by origin (illegal son of Iranian shah) Mirian decided that relations with Byzantines was decisive for maintaining Georgian identity, while Christianity was most

important precondition for establishing these interrelations. It is why Mirian gave up venerating not only to Georgian pagan deities but also his native religion of fire worshipping and became Christian.

Mirian was founder of a new Georgian dynasty of Chosroids who were in power in 4th-5th cc. Mirian and also other kings of this dynasty as well as ordinary members of the royal family were involved in intensive interrelations with Byzantine political elite. Often the processes emerged in the Constantinople echoed in Kartli right away; at the same time Kartli retained its well-defined cultural profile as well as political preferences.

The presentation aims at portraying some of the members of this royal family: first and foremost will be concerned Mirian himself - the founder of the dynasty. The next will be king Bakur - Mirian's great grandson (son of Mirian's grandchild Trdat) who was in power in ca. 410s. Bakur son of Trdat is a same person who is mentioned by Rufinus of Aculeia as a source for his data concerning the conversion of Iberia(/Kartli). In the paper the reign of king Archil I (ca. 420s-430s) will be considered in detail as well. In Archil's time the church of Saint Stephan was built in the capital city of Mtskheta. This is one of the earliest churches of the Saint Stephan worldwide, which by the way preserved fragmentally until today. The interesting details of the biography of Peter the Iberian - the well known Georgian ascetic dwelled in Palestine will be displayed too. Peter was Chosroid in the maternal line.

All listed and other topics concerned in the paper are ones which were visited earlier by many researchers; however, the present paper provides essentially novel general picture and many newly established particular facts.

The contribution is based on results of the author's recent monograph: "Georgia in 3rd-5th cc: History of the royal Family of Chosroids" (Tbilisi, Nekeri Publishing, 2018) .

ს. ქადაგიშვილის მოხსენების თეზისები

- **Perceiving the markers of Georgian and Byzantine Identity (According to Vitae of St. Ioane and St. Ekvtime the Athonites and Vitae of St. Giorgi the Athonite)**

The aim of the paper is not only to reveal Georgian identity markers from hagiographic monuments but to observe how Byzantine identity was seen by Georgian intellectuals.

Georgia had active cultural relationship with Byzantine during medieval centuries. It had been creating standards in different sphere that became source of inspiration for many people. Among them were Georgians as well. One of the role models were hagiographic contributions as significant sources for studying political, social and cultural aspects of late antic and medieval society.

Eleventh century is characterized as productive period in Georgian hagiography. It was connected to political process that proceeded with union of Georgian kingdoms as a single unit. Political processes pushed Georgian intellectuals to work on cultural upraising. One of the vivid exemplary templates are hagiographic monuments, namely Giorgi the Athonite's contribution The Vitae of Blessed Fathers Ioane(John) and Ekvtime(Euthimius) the Athonites and Vitae of Giorgi the Athonite with the authorship of Giorgi the Minor. The Holy Fathers along with St. Athanasios the Athonite became founders of monasteries at the mount Athos. Georgian fathers took Greek education and most of their life's they dedicated cultural activities at mount Athos. As well as their wide activities, holy fathers had close

relation to Greek clergy and state men and translated works from Greek to Georgian. Taken Byzantine standards they added Georgian original one. Despite numerous valuable aspects, Georgian hagiography is worth studying while concerning identity issues because of its' historicism and wide ethnic terms in the texts. By eleventh century the key question for Georgian intellectual was conception of Georgian unity. Georgian identity became closer to Byzantine one. It was provoked by equal religion, political ambitions and cultural achievements. These aspects made Byzantine as the "significant others" to whom Georgian cultural elite tried to draw a line on Georgian self-consciousness.

Above mentioned contributions are rather interesting to study identity point of view. Cultural debates are significant not only for studying Georgian (perceived with Orthodox faith, sense of common ancestry) but Byzantine identity (perceived with Orthodox faith and high cultural indicator) as well. As an Empire ethnicity was less important concerning of being member of Byzantine identity (because of their erudition Georgian holy fathers were perceived as Greeks). At the same time Georgian unity is characterized by such markers that became closer to Byzantine one. Attempts of showing differences and shaping Georgian self-understanding are one of the important passages of these hagiographies

მ. ჩხარტიშვილის ოფიციალური მოწვევის წერილი



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Madrid, 04.10.2018

To whom it may concern

It is with great pleasure that we invite **Prof. Dr. Mariam Chkhartishvli** (*Ivane Javakhishvili Tbilisi State University, Faculty of Humanities*) to present the paper **“Byzantine-Georgian Interrelations in Late Antiquity: forth-fifth centuries”** in the 18th International Conference on Byzantine Studies, which will be held in Barcelona from the 30th of January 2019 to the 2nd of February 2019. Prof. Chkhartishvli's participation is going to be a strong contribution –as an international expert on Georgian history– to the academic proceedings of this symposium as an important representative of the Georgian academy.

Best regards,

Signed,



Prof. Dr. Juan Signes
Professor of Greek Philology (University of Valladolid)
President of the Byzantine Studies Spanish Society
Member of the Organizing Committee

ს. ქადაგიშვილის ოფიციალური მოწვევის წერილი



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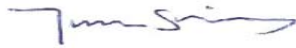
Madrid, 04.10.2018

To whom it may concern

It is with great pleasure that we invite **Ms. Sopio Kadagishvili** (*Ivane Javakhishvili Tbilisi State University, Faculty of Humanities*) to present the paper "**Perceiving the markers of Georgian and Byzantine Identity (According to Vitae of St. Ioane and St. Ekvtime the Athonites and Vitae of St. Giorgi the Athonite)**" in the 18th International Conference on Byzantine Studies, which will be held in Barcelona from the 30th of January 2019 – 2nd of February 2019.

Best regards,

Signed,



Prof. Dr. Juan Signes
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