

# სპეკალი

ივანე ჯავახიშვილის სახელობის თბილისის  
სახელმწიფო უნივერსიტეტის ჰუმანიტარულ  
მეცნიერებათა ფაკულტეტის რეცენზირებადი  
ელექტრონული ბილინგვური სამეცნიერო ჟურნალი

ISSN 1987-8583

# SPEKALI

Electronic Bilingual Scholarly Peer-Reviewed Journal of the Faculty of  
Humanities at Ivane Javakhishvili Tbilisi State University

ISSN 1987-8583

**2014**

**N8**

## Contents

1. Lado Minashvili. About an epigraph of Ilia Chavchavadze's one Verse	3
2. Nana Gaprindashvili. Georgian Literary Life in the Epoch of Social Realism from the Prism of Comparative Literature	9
3. Nikoloz Gobejishvili. Interrelation of Colchian and Koban Cultures According to Burial Constructions and Funerary Customs (Late Bronze – Early Iron Age)	17
4. Ketevan Antelava. Philanthropist women of the 19th century in the United States of America and Georgia: Parallels of Philanthropy	30
5. Ketevan Mirzikashvili. Vocabulary denoting Hearing-Perception in Georgian Language	39
6. Tamar Melikidze. Basil the Great on “outer wisdom” and ethical-moral principles (According to Address to Young Men on the Right Use of Greek Literature)	47
7. Lela Zhamurashvili. America in the 1930s and Aldous Huxley's After Many a Summer Dies the Swan	57
8. Ilona Kenkadze. Analysis of irony in the view of speech acts	65
9. Mzekala Achaidze. Intercultural aspects of Lingo-didactics of contemporary German language and Georgian lingo-cultural reality	72
10. Ketevan Nikoladze. The place of Word Formation in Georgian and German Linguistics based on the linguistic literature analyses	83

# About an Epigraph of Ilia Chavchavadze's one Verse

Lado Minashvili

Ilia Chavchavadze is described as "a person of great intellect and analytical talent, unusual for others he did not follow the flow of vague emotions and feelings and did not act from the first impulses of outer forces, and although he had a big heart, he subjected his emotions to mind, thus generalizing their content and therefore was a deliberate presenter of the aspirations of the whole nation" [Kiknadze, 1978 : 251].

Ilia Chavchavadze as an artist, a poet had his own point of view, his own national concept. These views are expressed through the language of emotions, in his artistic material and his foremost goal was to transfer his ideas to the society.

To show the society the right way, create the appropriate mood, promote the purposefulness of the works, the right understanding of his ideological intention the writer used many means and among to other tools Ilia Chavchavadze paid particular attention to epigraphs. He treated the selection of epigraph with utter carefulness, though a lot about which epigraph to adjust to certain work. He often used to change the epigraph, in cases when he found something more precise and expressive. The poet did so in the case when working on the epigraph of the verse "Nana", the poem "Achr dili", etc.

As epigraphs for his work Ilia Chavchavadze used important sources – Bible, Folk Wisdom, quotes from well-known authors or from their works – for instance, Rustaveli, Sul Khan-Saba Orbeliani, Grigol Orbeliani, Nikoloz Baratashvili, A. Pushkin, M. Lermontov, B. Belinski, G. Leibniz, etc.

Usually, Ilia Chavchavadze indicates from where he took this or that statement or admonition. This principle is not observed only once in the case of lyric poetry. It concerns Ilia Chavchavadze's famous verse "Worker", depicting a new issue which is rather unusual for lyrical poetry at that time. As it turns out, the author thought a lot about the epigraph of the poem. The earlier variant has no epigraph. The later variants already have an epigraph. It is created by the author himself and he states what agonizing feeling a man has, when he sees that man, who is created as an image of God dies unjust. Noteworthy is that Ilia found this epigraph later not appropriate and deleted it and at last selected a stanza from a Russian verse: „В труде проходит жизнь его, и не приносит ничего" ("His life expires in labor, but gains nothing from it"). Ilia does not indicate the author.

At a first glance, it is possible to think that if Ilia Chavchavadze does not mention the author of the epigraph, he himself is the author. Such an opinion was later expressed. Pavle Ingorokva, a great scientist, the editor and commenter of the main editions of Ilia Chavchavadze's Works, noted that "The epigraph of Ilia's "Worker" is taken from the work of Nekrasov" [Chavchavadze, 1951: L11].

This idea was later echoed by many other authors.

We sought in the works of N. Nekrasov, but were unable to find such stanzas. In the later scientific twenty-volume edition of Ilia Chavchavadze's Works the researcher Rusudan

Kusrashvili notes in the first volume: "in our Literary Studies it is believed that the epigraph of Ilia Chavchavadze's verse "Worker" is taken from the famous Russian poet N. Nekrasov (1821-1878)". But at the same time the commentator conscientiously indicated: "The exact source has not been established". [Chavchavadze, 1987: 374].

As we found out recently<sup>[1]</sup>, the stanzas which are used by Ilia Chavchavadze as an epigraph does not belong to N. Nekrasov. They are taken from a censored work, by a famous Russian poet and publicist, revolutionary-democrat Nikoloz Ogarev, called "Russian Empire". It is known that Nikoloz Ogarev spent one part of his life in prison, and then was exiled to Penza. Last years of his life he spent in emigration, he lived in London and befriended Gertz. He was actively involved in the publication of the magazine "La cloche". It is natural that Ilia would not be able to indicate the censored author.

One of the complications that we had was that we could not find this verse in none of the editions of Nikoloz Ogarev. We asked Nodar Porakishvili for help, who is an important researcher of Russian Literature. He also could not find this verse anywhere. As it seems, this verse is still forbidden in Russia.

This verse was published in France along with other eighty censored verses in the collection published by V. Sidoratsk (Unfortunately, year is not indicated). The verse "Russian Empire" is one of the most important among the forbidden verses of Nikoloz Ogarev.

Due to such an interesting history, we believe that this verse should be fully presented below, so that the readers will clearly see what stipulated Ilia's interest toward this verse in particular and on the whole toward Nikoloz Ogarev:

Под диким гнётом изнывая,  
Томится русская земля:  
Безгласны люди от Китая  
До стен недвижимого Кремля!  
Живут и мрут среди смиренья  
В молчаньи вялом поколенья.  
Молчит запуганный мужик  
Под гнётом маленьких владык!  
Его чиновник грабит смело!  
**В труде проходит жизнь его  
И не приносит ничего!**  
Проходит тускло... После тело  
Кладут, как ветошь, в тёмный гроб.  
Над ним бормочет пьяный поп  
Да бабы вопят... Жизнь бесцветна,  
Безрадостна и неприветна,  
Смерть равнодушна и дика,  
Хоть скорбь на сердце велика.  
Но тот из нас, кому наука  
Раздвинула границы дум,  
На привязи свой держит ум,  
Снедаем праздностью и скукой.

Кругом отпетые глупцы,  
Рабы, шпионы-подлецы,  
Попы, каналы голубые,  
Воров несметные полки,  
Да меры строгости тупые,  
Да тюрьмы, ссылки и штыки!  
А чья-то воля будто правит  
И сверху вниз всё нагло давит.  
Тут тесно, тяжело дышать,  
И хочется бежать, бежать,  
Куда-нибудь уйти скорее  
От этой жизни, пытки злее,  
Из этой грязи вековой,  
От этой родины «святой»! [Огарёв]

( იტანჯება რა რუსეთის მიწა

საზარელი უღლის ქვეშ, სული უღონდება,

უტყვი ხალხი ჩინეთიდან

უმრავ კრემლის კედლებამდე

ცხოვრობენ და კვდებიან მორჩილად

უსიხარულოდ და მდუმარედ თაობები.

დუმს შეშინებული გლეხკაცი

პატარა მბრძანებლის კირთებქვეშ.

მას ჩინოვნიკი ძარცვავს უსირცხვილოდ

**შრომაში მიდის მისი ცხოვრება**

**და არაფერი არ მოაქვს[2],**

მიდის უღიმღამოდ, მერე მის სხეულს

ჩააგდებენ, როგორც ძველმანს, ბნელ კუბოში.

თავს ადგას მთვრალი მღვდელი და ლულუღებს,

დედაკაცები მოთქვამენ, ცხოვრება კი უფერულია,

უსიხარულო და ცივი.  
თუმცა გულში წუხილი დიდია,  
სიკვდილი გულგრილია და უაზრო,  
მას, ვისაც მეცნიერებამ გაუდიდა გონების საზღვრები,  
მოთოკილი აქვს თავისი ფიქრები,  
გამოხრული უსაქმურობისა და მოწყენილობისაგან.  
ირგვლივ ხელიდან წასული ბრიყვები,  
მონები, ჯაშუშ-არამზადები, მღვდლები, გაიმვერები.  
ქურდების უთვალავი ლეგიონი  
და კიდევ სისასტიკის უაზრო ზომები,  
ციხეები, გადასახლებები და ხიმტები,  
თითქოს ვიდაცის ნება მართავს  
და ზემოდან ქვემოთ ყველაფერს უტიფრად გუდავს.  
აქ სივიწროვება, სუნთქვა გეკვრის,  
და გინდა გაიქცეს, გაიქცე სადღაც, ჩქარა გაეცალო  
ამ ყოფას, წამებაზე უფრო ავს, ამ საუკუნო ტალახს,  
ამ „წმინდა“ სამშობლოს!)[3].

Russian Land is suffering,

Under a terrible yoke, the soul saddens

Silent people from China

To the walls of the Kremlin

Live and die obediently

silent and cheerless generations.

Silent is the frightened peasant  
Under the hem of the Little Sovereign.  
He is shamelessly plundered by officials

**His life expires in labor**

**but gains nothing from it[4],**

Life goes worthlessly, then his body  
thrown as rags, in a dark coffin.

A drunkard priest stands by his head and mumbles,

Women cry, Life is colourless,

Joyless and cold.

Although concern in heart is large,

Death is indifferent and meaningless,

Him, whom science increased the boundaries of mind,

Has tied his thoughts,

Bore with idleness and boredom,

Around full of fools,

Slaves, spies-villains, priests, lustful people.

Countless legions of thieves

And senseless brutality measures,

Prisons, exile and bayonets,

As if someone will hold

And from top-down everything persists.

It is narrow here, breath is taken away,

And you want to run away, run somewhere, quickly get out from here

In the worst , torture is kept in eternal mud,

Following this, the sacred " homeland !)[5].

Especially notable is that Ilia Chavchavadze was not only familiar with Russian Poetry, but knows forbidden verses and used them in case of necessity. This helps to promote interest in the society and stresses the issues that are important and are banned because they underline the bitter truth.

---

[1] We thank the young researcher, Irakli Minashvili, who aided us in the finding of information,

[2] Underlined lines are the epigraph of Ilia's verse.

[3] Interlinear translation into Georgian is made by the author.

[4] Underlined lines are the epigraph of Ilia's verse.

[5] English Interlinear translation is done from Georgian by the translator.

## References

Kiknadze G. Issues of Literary Theory and History, Tbilisi  
1978

---

Chavchavadze Complete collection in ten volumes, vol. 1. Tbilisi  
I.  
1951

---

Chavchavadze Complete collection in twenty volumes, vol. 1. Tbilisi  
I.  
1987

---

Огарёв Н. Российская империя [http://www.poesis.ru/poeti-poezia/ogarev/frm\\_vers.htm](http://www.poesis.ru/poeti-poezia/ogarev/frm_vers.htm) (Web-site accessed 7 March 2014)

---

# Georgian Literary Life in the Epoch of Social Realism from the Prism of Comparative Literature

Nana Gaprindashvili

The formation of the method of Social Realism is rather logical for the Soviet Union, because the Soviet government needed art that would be oriented on the creating a happy and careless future, where the analysis of realism would be successfully replace by the faith in communism and the party, where would no place for avant-garde, and realist art would be subordinated to Social Realism and its code.

Social realism was the method that was in harmony with the requirements of the Soviet government would spread Soviet policy in the field of culture throughout the country.

Although the classical era of Social Realism in Soviet culture was until the 1950s, it is noteworthy that Social Realism in general lasted until the 1990s.

Despite the above mentioned information, it can be argued that the 1930s and 1950s were not entirely the era of Social Realism. This period saw the creation of avant-garde as well as realist pieces of art: G. Tabidze, K. Nadiradze, K. Gamsakhurdia, Terenti Graneli, Niko Lortkipanidze, Bulgakov, Pasternak, Akhmatova and others. For nearly 70 years the organic immanent development of culture was taking place, although this was some kind of hidden development. Social Realism stood on the proscenium of cultural and social life. Social Realism was the one defining the characteristics and structure of culture in those times and what is more caused the deformation of aesthetic consciousness in several generations of people. During this period a number of activities were carried out against those people who did not obey the principles of Social Realism. This very period saw the creation of such concepts in the History of Culture whose overcoming is even nowadays impossible and in which the culture of XIX-XX is rather deformed. In these years were formed Soviet stereotypes towards western culture and many writers were banned. Many true artists underwent Scary "Transfiguration". It is enough to compare some writer's later works with their works created in the 20-30s, to make it obvious and clear how "Taming of the writing" was arranged by the administrative system.

On 18 October 1930 the newspaper "Communist" published an open letter of Georgian Proletarian Writers that workers should be recruited in the field of literature. Workers recall in the writings of Soviet ideology was a rather specific "finding", on which high hopes were laid. In this regard, the opinion of the critic

Valerian Lursamidze expressed the spirit of the era: "The Bolshevization of Proletarian Literature and bringing in rows of workers is our general motto, the increase of workers kernel – our main goal, and this is why recruiting of workers should start in Proletarian Literature" [Lursamidze, 1931: 123]. By making "workers" writers Bolsheviks were against writers without any affiliation towards the party. This latter is defined by Akaki Bakradze as follows: "Today's reader should be aware that the previous "non-partial writer" in reality means a real writer. The conclusion is clear: By multiplying workers among writers they wanted to subdue real writing. Beliefs are clearly expressed. Writing is not a talent. It does not need thinking. It is simple propaganda. Propaganda is open to anyone who knows how to write-read and understand the meaning and purpose of the Directive. Writing was given the function of agitation of the Soviet Union Communist Party" [Bakradze, 1990: 43].

The second half of the late 1950s of the XX century, saw a new era of Soviet culture. The Organic Development of the hidden stages of the development of art from the development stage moved to the more obvious one and in some ways it became possible for the avant-garde, as well as realistic art function together. However, it should be said that the true cultural values of the return process was of a too skidded and controversial character. The party apparatus sometimes slowed attention and sometimes with whole force continued to put pressure on art and literature.

The Literature of the Soviet period is characterized by the coexistence of three types of art: Avant-garde, realism, and, of course, socialist realism. In the 1950s-1980s socialist realism was no longer the sole creative method, but stubbornly tried to maintain its obtained positions and to stay dedicated to their principles.

For the defining of the characteristics of social realism essential is the fact that according to the Bolshevik policy art must depend entirely on ideology. The art does not need to conduct the nation's spiritual life, but the party's policy to establish and define the form and content of art creations. The handling of Bolshevik ideal-aesthetic concept in art meant that the arts become "intellectual" ideology, which happened so in some cases. This position has been displayed several times in literature. For example, the poet proudly says :

"The obtainable

We obtained,

Ring.

Buzz the times of empowerment....

Calls up to poets

Calls up to poets

Stairs of Communism”

[Noneshvili 1982:181].

The main goal of the party leadership was to transform art into a "partial case" and set it as part of the organizational, ideological and political education of the masses of workers and use it as a training tool.

Nonetheless, socialist realism (especially in early stages of its development) would respond to the interest of certain groups of people. It would answer to the mood of the masses, who in the name of the "bright future" prevailed during the Revolution and its universal values were identified with the values of the class. The ideology of revolution generated enthusiasts who were passionate in destroying the old society and with the same passion fought for the victory of communism. In this regard, numerous declarations of party ideology corresponded to the revolutionary masses. The declarations of the party, on the one hand, relying on this type of viewpoints and, on the other hand, pursuing the political ideology in culture, establishing ideological system of law in the field of culture. Marxist ideology claimed class and party ideology as a criterion of truth in art. It can be said that the ideology of socialist realism was particularly furious at the dawn of its history.

At the protection of the created socialist realism for decades stood the repressive bodies of the Administrative system, which defended socialist realism just as the administrative system. This unnatural situation was rather organic for Soviet Officials.

Additionally to the original writing of the republics within the Soviet Union, the specifics of Soviet Literature were defined by the translated literature as well. The attitude of researchers of translation and literary relations, repeats the existing model, and displays a radical approach – full delight and apologetics in the Soviet Period and complete neglect and nihilism [Neliubin... 2008: 316] \_ and objective. Totalitarian culture in essence is monolingual, which prevents or limits its openness. However development of literature without culture dialogue is unimaginable and cannot operate even in the condition of totalitarian and authoritarian regime.

The nations of the Soviet Union, including Georgian during centuries established great literary contacts and translational traditions. The development of these traditions had its cultural and historic reasons. K. Kekelidze wrote: "The translation of the works does not appear randomly and for no reason in

any of the literature, they are caused by the social and cultural historical needs, which puts thought of the course, translates should be done as required to the essential daily needs, loads of foreign material are being translated, and the selection process, translation and appropriation is done in accordance with national specifics and understanding; in other words, translates is what we need and demand arises when in the translating country such overwhelming sentiments occur, which are depicted in the work that is being translated" [Kekelidze 1956: 185]. This argument of Korneli Kekelidze of course is right, but this model could not be transferred directly into Soviet Georgian Reality. In very totalitarian-authoritarian State, and including Soviet Union, Translation and Literary Relations were controlled by the state; if the censorship did not regard them as reliable it would be blocked.

Literary-Cultural Relations is essential for the formation of aesthetic values in the nation, spreading aesthetic ideas, enrichment of its culture and literature. In this respect, any binary literary relation is a positive factor, even if it is established between geographically and culturally distant nations. Soviet ideologists were aware of the relationship between literature and translation activities are an integral part of literature, and therefore tried to use them for their purposes and their service.

The Soviet translational school policy will greatly determine by Maxim Gorky's activities. According to his plan, the Soviet reader should have the opportunity to get acquainted with world literature. This plan was a logical continuation of the 1919 edition "World Literature" whose establishment was supported by Lenin from the very beginning. It should be noted that at first this edition included diverse works, but later the ideological pressure tensioned and the selection mechanism "improved", censorship address this issue more vigilant and carefully.

Practical translational activity became particularly diverse at the time of "Nepi". During this period, many private publishing houses worked. They along the original works also published translations. After the liquidation published literature was entirely under State control. As for the quality of the translations during the Soviet period, many honourable and highly qualified translators worked. Writers and poets should be noted, whose works were not printed due to the political untrustworthiness of the works. Therefore, these authors were mainly engaged in translation work. It should also be said that a lot of random people, who do not meet the requirements of translator worked as translators; they did not meet the basic guidelines, had no in-depth knowledge of languages, had no necessary background knowledge, and so forth. Correspondingly, a lot of mistakes used to speak in Translations, in the early period of the Soviet era, there were no qualified editors who cared for text editing and so on. [Neliubin... 2008: 316-321].

The Soviet culture respect to literary relations and artistic translation compiled of two important aspects: foreign cultural-literary policy and domestic cultural-literary policy.

Foreign cultural-literary policy was largely determined by the Soviet government and foreign policy vector of the Communist Party. The faster the Soviet Government became stronger entered "maturity period" of socialism, the less acceptable and reliable foreign authors seemed for Soviet authorities. Reliable writers the Communists called "progressive writers" and their works were translated, freely printed in millions of copies and the Soviet Union was engaged in their advertising process. The Social Realistic law only knew and recognized realistic art. Therefore, unrealistic art and literature were also persecuted and unrealistic foreign literature that was being translated was forbidden. Particularly, this affected foreign writers of the XX century. Accordingly, readers and literature were damaged because many gifted writer failed due to an ideological untrustworthiness and therefore were not able to break through the "Iron Curtain". This is why for a long time Soviet literature stayed without the translation of the works by Joyce, Kafka, Nabokov, Robakidze, Margvelashvili. The situation is somewhat better in the case of great writers of ancient times: Homer, Shakespeare, Cervantes, Goethe, and others. Their works were not banned; however, sometimes they were distorted, deformed and interpreted in accordance with the aesthetics of social realism, often created funny situations.

The domestic cultural-literary policy was fully defined by the Soviet government and Communist Party. Soviet Union was a union which was created on the basis of mechanic, forceful unifying of different states, which by the means of ideology tried to get a new cultural phenomenon, namely Soviet Culture. Therefore, they were more interested until achieving the final goal (of cultures merger) firstly finding out about each other and nearing their national culture and literature. Thus, they needed special care to enhance literary relations of the Soviet people and translational activity; show literary-cultural aspects of "People's Friendship" and the potential that the Soviet regime had in the case of development of national cultures.

In the 30s of XX century Maxim Gorky organized writer's exchange between the republics of the Soviet Union. For example, in 1935, the Georgia was visited by the Belarus Writers (M. Khvederovich, B. Mikulich, V. Samiulionok, and others). B. Buachidze, R. Gvetadze, K. Lortqifanidze, I. Mosashvili went to Belarus and got acquainted with Belarusian literature and life. In Tbilisi Ukrainian writers arrived: A. Korneichuki and I. Senchenko. These types of events were often held. At different times, Georgia was visited by Azerbaijani, Armenian, Russian, Estonian, Lithuanian writers' delegations. The writers got acquainted with the literature and fiction writers of Soviet Republics, their creative achievements, their traditions, moral-customs, history, culture, and

then seen and sustained was reflect upon their work of fiction; they also translated literary works.

The decades and days of National Literature, writer's anniversaries conferences and other scientific-creative measures was an effective tool to get acquainted with Soviet Republic's culture and literature and to deepen interest in them. In terms of propaganda, most significant event of the promotion of Georgian literature was in 1937, when Moscow held Georgian art decade. In the same year throughout the Soviet Union 750 anniversary of Shota Rustaveli's poem "The knight in the panther's skin" took place, which was of a great importance to promote Rustaveli and his creation not only on local, Soviet but on a global scale as well. Almost every Soviet Republic published full or partial translations of the poem "The knight in the panther's skin" and lots of scientific articles were dedicated to Rustaveli's artistic works especially the poem itself.

Georgia developed interesting group of professional translators who collaborated with publishing houses ("Soviet Georgia", "Merani", "Nakaduli"), magazines ("Saunje", "Dila", "Literaturnaia Gruzia", "Mnatobi", "Tsiskari"), newspapers ("Literary Georgia"), and the editorial board literary Translation and literary Relations of the Writers' Union of Georgia.

The Perestroika epoch opened new opportunities for translators and readers. Many of the truly highly literary works that had been tabooed and banned returned to its place. Many banned works were translated and published. At the same time a sad trend was also revealed: works of questionable value and compositions and their clumsy translations showed up. These products are by no means of any aesthetic or literary importance.

Thus, in the Soviet era, among the peoples of the Soviet Union there were intense literary-cultural relations, which was rather ideological; it was quite often that works with questionable features of literary value were actively promoted and works of true values were underestimated, but positively sometimes Soviet writers and translators were to break through the grip of censorship and provide genuine ideological-aesthetic values.

The fate of Writers and their individual works were largely dependent on the official critique, attitudes and beliefs of the party workers; if any employee or communist party trustee or literary critic appraised the work as not appropriate for People it could play a tragic role in determining the fate of the writer as well as his work. Typically, such references were given to such works, which opposed or did not fit the ideal of socialist realism. Such work would no longer be printed, but if it had already been printed, it would be "arrested"; this meant that such book would not be placed on the shelves of libraries and bookstore, but instead on special shelves, which in widely prevalent opinion has the same function for books as gulag for people with different ideas. The writer would also

share the fate of his work. Different problem would arise in his private life: repression, discretization, and prohibition, imprisonment in the gulag or other similar facility. The writer would not be accountable for his own life due to his different position.<sup>[1]</sup> In contrast to them the Bolsheviks supported proletariat and peasants, revolutionary people, and the art of political workers whose imperfect works were compensated by their "ideological perfection". In the records of the XIII meeting of Russian Communist Party we read: "Our work in the field of literature should be focused on the creation of peasants and the workers, who will become peasant and worker writers. The Workers and peasants should be considered, as rural correspondents, and should be regarded as a huge reserve from which in the future we will get new writers" [О литературе... 1960: 139].

The literary-translational relations of the Soviet era should be re-considered and should be evaluated from contemporary approaches and positions.

---

[1] Soviet literary criticism and literary criticism of the Soviet Union was largely silent on these problems and believed that such barbarism is only a characteristic to the western states: "In some countries, whose governments has a racist and revisionist policy, many of the books are banned or even burned. For example, in South Africa which is considered as the "free world" by Western countries, evidently, more than 20 thousand books are on the list of banned and "subversive" books. Among them is Gorky, Faulkner, Colduel and other writers. People reading of banned books are being fined with £1,000 or five years imprisonment or in same cases even both" [Bogdanov, Viazemsky 1975: 135-136].

## References

A. Bakradze 1990	Taming of Literature. Tbilisi.
N. Boganov B. Viazemsky 1975	Journalist's Handbook. Tbilisi.
K. Kekelidze 1956	Translation Method in Old Georgian Literature // Etudes. Volume I. Tbilisi.
V. Lursmidze	Proletarian literature - Proletarian Revolution // proletarian

1931	literature. 1931. # 1-2.
Нелюбин Л., Хухуни Г. 2008	Наука о переводе. Наука о переводе. История и теория с древнейших времен до наших дней. Москва.
О литературе... 1960	О литературе. Сборник документов. Москва.

# **Interrelation of Colchian and Koban Cultures According to Burial Constructions and Funerary Customs (Late Bronze – Early Iron Age)**

Nikoloz Gobejishvili

In the second half of the II millennium and the beginning of I millennium BC several archaeological cultures were formed on the modern territory of Caucasus region. In south Caucasus this period is linked with the archaeological cultures of Colchis, Samtavro, Iori-Alazani, Ganja-Karabakh and etc. As for the North Caucasus, Koban, Kaiakent-Khorochoy and Prikuban archaeological cultures were distributed there. The first one included the western side of the North Caucasus (basin of river Kuban), Koban culture its central part - the south of Stavropol Kray, Karachay - Cherkessia, Kabardino - Balkaria, Ossetia, Ingushetia and the largest part of the territory of modern Chechnya, and Kaiakent - Khorochoy – eastern part of Chechnya and Daghestan.

Analysis of the burial constructions and funerary customs of Colchian and Koban cultures enables to discuss about the interrelation or possible identity of mentioned ones basing on burial evidences. Unfortunately, these aspects of Colchian and Koban cultures in context with other elements have not been yet under the special research. Accordingly, we do not know what the essential common and distinctive features were existed in these adjacent cultures.

Consideration of all details of burial constructions and funerary customs together enabled us to separate 9 main types of burial constructions in the Colchian and 7 in Koban culture. 4 types of burial constructions of Colchian culture are definitely not familiar to the central part of North Caucasus (Burials cover with stone embankment and lined with stones, Burials constructed using the timber, Collective burial-pits, Ossuaries). On the other hand, Burial-vaults and Burials surrounded with cromlechs are unknown for the territory of Colchian culture. Other types of burial constructions are familiar for the both archaeological cultures and range in the scale of their distribution.

The first type of the burial construction – Pit graves of simple configuration are the most widespread type in the both cultures. They count 33.44% of burial constructions in the Colchian culture. As for the Koban culture, they count 43.2% of the burials. This is the raw counting, as the precise data on the burial construction numbers from the both cultures are unknown. Main reason of this is the early dates of their excavation and lack of publishing them in the scientific literature. Similar situation is on the some of the other sites from both archaeological cultures. The Koban burial ground, from which the name of the

Koban culture has derived, is among them because of its destruction by the local and foreign bounty hunters.

The percentage of the pit graves of simple configuration shows their role in the societies of Caucasus region of Late Bronze – Early Iron Age. They were one of the main burial constructions in the ecumene and they can't be considered as the unique burial constructions of Caucasus region. In the Colchian culture three sub-types were distinguished: a) rectangular, b) Oval, c) circular shaped. As for the Koban culture first two sub-types are also familiar, but the circular shaped pit graves are unknown.

As for the funerary customs, we have a very complex situation, because of the variety of traditions. Alongside with common elements, radical distinctive signs can be seen. First of all, it must be mentioned, that for the Koban culture inhumation of deceased is the most spread funerary custom and the tradition of cremation is less known. For the simple configuration pit graves inhumation tradition plays a considerable role. But in Colchian culture, alongside the Inhumation, tradition of cremation is widely spread, mostly in the western part of this culture.

The common elements in these cultures, first of all, feature the tradition of putting the deceased person in the crouched position, on the left or on the right side. On the some of the Koban sites (Komarovo, Isti-su) of the eastern variant they were placed according to their sex. For example, on the Komarovo burial ground males were buried on the right side, while the females on the left [Abramova, 1974: 195]. A similar rule is attested on the Tlia site of Colchian culture, but in some cases males were also buried on the left side.

Actually, if we take a look at the burial sites of Colchian and Koban cultures, in the pit graves of simple configuration with inhumation tradition, one clearly defined rule of the burial customs didn't exist. This concerns as the placement of the deceased on the left or right sides, so their positioning towards the cardinal (Geographic) directions. Apparently, in our opinion it could be caused by the certain peculiarities between the micro-cultural entities.

Pit graves of simple configuration from the Colchian and Koban cultures have one important distinguishable feature. As it was already mentioned, this is the tradition of Cremation, which is characteristic for the North-Western area of Colchian culture (Guadikhu burial ground). In the Koban culture cremation tradition is attested on the sites of Tereze (Karachay-Cherkessia), Upper Rutkha (Digor, Ossetia), Karabashevo, Eshkakon (Karachay-Cherkessia), Mukulan, Bulungu (Kabardino-Balkaria), but not among the pit graves of simple configuration. In the case of Mukulan and Bulungu, we don't have information in the scientific literature about the burial types [Chechenov, 1969: 38].

Besides the tradition of cremation, custom of secondary burial ritual is unknown for the pit graves of simple configuration in the central part of North Caucasus. While they are known from the sites of Colchian culture: Gagra [Bzhanias, 1991], Tsiteli Shukura [Trapsh, 1969], Jantukhi [Shamba, 1990] and Ureki [Mikeladze, 1985]. These differences are a vivid demonstration of the fundamental differences between these cultures in the burial customs.

Second of common type of burial constructions in the Colchian and Koban cultures – Pit graves covered with a stone embankment are represented on the sites of Colchian culture: Tlia (Tskhinvali region, Georgia) , Khutsubani (Adjara, Georgia) , Ergeta I (Samegrelo region, Georgia) . In the area of Koban culture they are known from 4 archaeological sites: Kumush (Karachay - Cherkessia ), Mineralnie vodi (Stavropol Krai ), Nesterovskaia and Muzhichi (Ingushetia).

First of all, it is worth mentioning, that burials of this type of the Colchian culture belong to the different chronological periods. On the Tlia burial ground they are represented as on the earlier, as well as on the later stages. Khutsubani burial ground is generally known as a site of the early period [Ioseliani, 1973: 107]. Ergeta I is dated by the later period, around VII-VI centuries BC [Mikeladze... 1985: 40]. As for the Koban culture sites with Pit graves covered with a stone embankment belong to the VI-V centuries BC [Munchaev, 1963: 202], [Alekseeva, 1982: 11].

Such a wide range of both chronological and territorial differences, may exclude any connection between these sites, but we will try to outline the basic nuances, which are common or distinguishable among them.

It should be noted, that distinctive elements dominate over the common characteristics. First of all, it refers to the arrangement techniques of stone embankments. Khutsubani burial ground was containing burials with the stone embankments of rectangular shape, covering the pits of the same form. On the other hand, at the Muzhichi archaeological site some of the stone embankments had the square shape, while others were of oval or asymmetric form. Burial of this type from Ergeta I was significantly damaged, as the most burials from Tlia site, because the cemetery had several layers, which could cause their destruction.

The funerary tradition, attested at the Khutsubani site is not familiar for the other sites of Colchian culture. Tradition of cremation which is observed here is known from the Kumush site of Koban culture. High amount of ashes found in the burials suggest that the process of cremation of dead was done not outside the burial as it was at the Guadikhu, but inside the burials with their inventory [Ioseliani , 1973: 112].

At the Kumush site cremated human bones were placed alongside with the animal osteological material and burial goods. This fact may indicate some connection, however, as mentioned above, the chronological range of these sites differ, Khutsubani burial ground is dated by I quarter of I mil. BC, while Kumush is placed within VI-V centuries BC [Alekseeva, 1982: 11]. Such a broad chronological and territorial distance makes difficult to make any conclusions.

Another common characteristic between the pit graves covered with stone embankment from the Colchian and Koban cultures is the tradition of burial feasts, remains of which are found among the burials of Tlia, Muzhichi and Nesterovskaia.

Cist-tombs are the standard burial type in the Koban culture and their distribution area is fairly wide, but they are unknown for the eastern part of this culture. In the Colchian culture cist-tombs are spread in the mountainous regions, on the Brili and Tlia sites, but unlike the Koban culture, these type of burial did not play a dominant role.

Cist-tombs from Brili site were constructed using the local cists which were extracted not far from the burial ground. The work done to construct cist-tombs needed to be organized and could be connected with the wealth of the deceased person, but this social difference is not seen on the inventory found in these burials. They are not distinguishable from the materials found in the other type of burial constructions. Same situation is observed on the Tlia site, where social differences is also not connected with the types of burials.

In this respect, it is interesting geographical principle of the dispersion of cist-tombs in the Koban culture. They are mostly known from the sites which are located in the mountainous and hilly regions: Koban, Upper Ruthkha, Adaidon. They are widely spread in the Kislovodsk city and its surroundings (Industria I, Sultan-gora I, Berezovka I, Berezovka II, Berezovka III, Berezovka IV and etc.). Some major sites containing cist-tombs are: Zaiukovo, Tamgatsik, Uchkulan, Elkush, Ulubaganal, Ispravnaia and etc.

One of the first researchers of Koban culture, E. Krupnov underlined the differences between the cist-tombs in the central part of North Caucasus. These differences are expressed in the fact that in the western area of Koban culture mostly square shaped cist-tombs were spread, while in the central part close to the elongated shaped ones [Krupnov, 1960: 77]. New archaeological sites discovered since 1950-60s show that elongated shaped cist-tombs are familiar for the western area (Sultan-gora, Berezovka III, Ispravnaia, Industria I and etc.) and squared ones are also spread in the central variant of Koban culture (Adaidon). Despite this fact, close to a square shape cist-tombs are mostly widespread in the western variant of Koban culture and may be seen as a

characteristic burial type on this territory (Karachay-Cherkessia, southern part of Stavropol Kray).

Funerary customs attested in the cist-tombs of Colchian and Koban cultures have much in common. This is expressed in the tradition of Inhumation of dead, and in the positioning of them in the crouched pose, on the right or on the left sides.

It should be underlined, that in the Late Bronze – Early Iron Age on the both sides of Caucasus range putting the dead in the cist-tombs on their backs in the stretched position is unknown. Tradition of putting deceased person on the right side in the crouched position prevailed at the sites of Tlia, Koban, Adaidon, but we also have the facts when they are placed on the left sides. A similar situation is observed in the western variant of Koban culture, but there are exceptions, which are observed on the Belorechenski burial ground. Here, in difference from the other sites of Colchian and Koban cultures, where positioning of dead was not determined by their sex, males were buried on the right and females on the left sides [Dudarev, 1978: 124-125].

In the Cist-tombs of Brili site, predominantly males were buried and only in one case we have a fact of paired burial, when male and female were placed together [Archaeology... 1959: 196-197]. Analogue to this burial is excavated on the Ispravnaia burial ground from the western variant of Koban culture. Here, in the cist-tombs #10 and #13 male and female individuals were buried together [Kozenkova, Naidenko, 1980]. Tradition of paired funerary is familiar for the Koban culture, but this is the only fact known for the cist-tombs. Pair burials from Ispravnaia and Brili could be the family tombs, like the burial #129 from Tlia site, which had a different burial construction, but repeated the funerary customs of Brili and Ispravnaia cist-tombs [Tekhov, 1985: 19-20].

In the neighboring zones of Colchan culture cist-tombs are known from Meskheta region of Georgia, in the Borjomi valley (Chitakhevi) [Kvirkvaia, 2009: 19]. Cist-tombs are also widely spread in Kaiakent-Khorochoy archaeological culture on the modern territories of Dagestan and eastern Chechnya and there they represent the dominant type of burial constructions. Zandaki and Alleroy burial grounds which were excavated on the eastern part of modern Chechnya, show some connections between Kaiakent-Khorochoy and Koban cultures in the terms of funerary customs and burial goods.

As we already mentioned, three main subtypes of cist-tombs are identified in the Koban culture. Such diversity is unknown for the South Caucasus and they do not have such significant role, they are playing in the central part of North Caucasus.

One of the Interesting burial constructions found in the central part of North Caucasus are Kurgans, which are spread on the vast area, but in the Colchian culture they are known only from the Goradziri site (Imereti region of Georgia). The site was dated by the excavators based on the burial goods with VIII-VII cc. BC and kurgan type burials with the II half of the VIII c. BC [Gogadze, Davlianidze, 1981: 21].

Synchronic kurgans from the central part of North Caucasus represent in their construction techniques merger attempt of local and foreign cultural traditions. These could be observed on the burial sites of Zaiukovo and Kamenomost, where kurgans were covering the traditional for the Late Bronze – Early Iron Age Koban culture cist-tombs [Chechenov, 1969].

Kurgans were vastly spread on the burial grounds of VI-V cc. BC. The major sites of this period are: Muzhichi, Nesterovksaia (Ingushetia), Karabashevo (Karachay-Cherkessia), Ani-irzo and Boisi-irzo (Chechnya). The funerary traditions from these sites are almost identical to each other, except the Karabashevo site, where A. Alekseeva suggested the existence of the tradition of cremation [Alekseeva, 1982: 12].

Cremation tradition is also confirmed on the Goradziri burial ground, however, not in the Kurgan type burials, but in the burial pits of simple configuration [Gogadze, Davlianidze, 1981: 8]. It should be noted, that there were detected the traces of the fire in the Kurgans which was expressed with the burnt wood fragments. The researchers explained that with the existence of burial chamber of wooden construction [Gogadze, Davlianidze, 1981: 7].

It is possible that the cremation of the dead still existed in the Kurgan type burials of Goradziri. In this regard, connection between the Kurgans of Karabashevo and Goradziri can be underlined, but there are differences in their construction techniques. Kurgan of Karabashevo had a burial chamber arranged in the center using the stone cists and cobble stone [Алексеева, 1982: 12], while the burial chambers of the Kurgans of Goradziri were built only using the timber materials.

Kurgans of Goradziri were poorly preserved that makes difficult to trace other similar or distinguishable features with Karabashevo site, but the common elements are quite abundant. It has to be mentioned, that Goradziri and Karabashevo sites are a synchronic to each other, which alongside the large territorial distance can exclude any direct cultural connections between the micro-cultural societies whom belonged these burial grounds.

If we take a look on distribution map of Kurgan type burials, we see that they are almost concentrated in all geographic areas. In general, these types of burials are characteristic for the later period of Koban culture and are connected

with the so-called Scythian expansion and spread of its cultural elements not only in the central part of North Caucasus in the Early Iron Age, but almost in the entire Caucasus region.

Scythian influence is not attested only in burial constructions or funerary customs, but also on other kinds of archaeological material. Scythian-type samples of material culture were playing a significant role on the archaeological sites of Koban culture dated by the VII-V cc. BC. At the same time, large amount of archaeological material are found on the sites of Colchian culture as on the mountainous, so on the lowland and coastal sites of VII-VI cc. BC. There are many sites which confirm the co-existence of Colchian and Scythian elements. Especially noteworthy are burial grounds of Tlia, Brili and Kulanurkhva, which are more evident in these regard. For example, as noted by Abkhaz archaeologist M. Trapsh, from the 12 burials excavated on the Kulanurkhva burial ground, 9 (## 1-3, 6-9, 11, 12) represented traditional to the Colchian culture materials and 3 of them Scythian-type burial goods (## 4, 5, 6). He explained this fact by the co-existence of two different ethnic groups on a relatively small area [Trapsh, 1962: 76-78].

In the relation of Kulanurkhva site which is situated in the coastal area of the Black Sea in Abkhazia, interesting sites are Brili and Tlia burial grounds from the mountainous region. From the numerous burials of Tlia site, layers of VII-VI cc. BC contain large amount Scythian-type materials, first of all combat weaponry. Same situation is observed on the Brili site, where Scythian materials also play significant role.

If we take a look at the burial sites of VII-V cc. BC from the central part of North Caucasus, it can be observed that archaeological materials which are of Scythian origin are mostly represented with military weapons, while the ceramics, jewelry and other items bare the local traditions. Kurgans from the Koban culture contain a large amount of archaeological material of Scythian origin, which allows us to make some certain conclusions.

Dispersion of Kurgan-type burials in the area of Koban culture and large amount of elements of Scythian origin in the archaeological materials indicate the great influence of the Scythians in the North Caucasus. Some of the archaeological sites where are represented only with Kurgans (Ani-irzo, Boisi-irzo), suggest that there could be not only cultural "expansion", but it is possible to discuss about their migration in these areas (Modern territory of Ingushetia and Chechnya). In addition, on the modern territory of Ingushetia, Nesterovskaia and Muzhichi burial grounds Kurgan type burials were accompanied with other type of burial constructions (Pit graves covered with a stone embankment), which we believe is a proof of coexistence of the carriers of two different cultural elements. However, Kurgans from these two archaeological sites doesn't differ from the pit graves covered with a stone

embankment in the terms of funerary customs and inventory. This fact eliminates the fact of the cultural dominance of Scythians in the central part of North Caucasus.

In similar cases we are dealing with on the burial grounds of Brili, Tlia and Kulanurkhva in the south Caucasus, where appearance of Scythian elements does not mean the mass migration of bearers of foreign cultural elements, but indicate the large economic, cultural or possible military connections between the local population of Caucasus region and Scythians. On the other hand, according to the above mentioned Ani-irzo and Boisi-irzo burial grounds infiltration of foreign cultural groups must not be excluded.

Dispersion and attribution of Kurgans not only in the Colchian, but also in the area of Koban culture still are one of the problematic issues in the scientific circles of Caucasian and foreign researchers. However, generally it can be said, that in the Late Bronze – Early Iron Age Caucasus region they begin to spread from the II half of VIII c. BC and are associated with a foreign cultural influences which mixed with the local elements on the both side of the Caucasus mountain range.

Relatively limited geographic area of distribution is characteristic for the Burials lined with stones on the edges. In the Colchian culture they are represented on the burial grounds of Gagra and Tlia, while in the central part of North Caucasus only on the Ulubaganali site (Karachay-Cherkessia). We have little information in the scientific literature about this type of burial constructions from Ulubaganali site [Kovalevskaya, 1984: 34-35] and therefore it is quite difficult to draw parallels with the sites from South Caucasus.

However, according to the funerary customs, we can reveal the general union of the three types of burials from both archaeological cultures. This is the tradition of inhumation of deceased, but there are chronological differences, first of all, between the Gagra and Ulubaganali sites. Gagra burial ground, which belongs to the early stages of Colchian culture, is dated with I quarter of I mil. BC [Bzhania, 1991], while V. Kovalevskaya dated Ulubaganali site with the II half of VII c. BC and I half of the VI c. BC [Kovalevskaya, 1984: 49].

Burials lined with stones like the pit graves of simple configuration may not be considered as a native burial construction of the Colchian and Koban cultures, because of their distribution is quite broad and chronologically belong to the different eras. Accordingly, it is difficult to discuss about their origin and make conclusions, but as for the funerary customs, they do not differ from other types of burials of Colchian and the Koban cultures. However, have some local characteristics. This is clearly expressed in the burial ground of Gagra, where the deceased persons were placed on their back in the stretched position

and in this case differ from Tlia and Ulubaganali sites, where dead were buried in the crouched position on the right, or on the left sides.

Distribution of burials lined with stones on the edges of both Archaeological cultures is diverse from the geographical point of view. They are spread as in the mountainous (Tlia), foothill (Ulubaganali), so in the seaside zones (Gagra), which excludes connection of their dispersion with certain natural - climatic conditions. Comparative chronological and territorial emissions, to some extent, also do not suggest a direct cultural links between the individuals buried in these types of burials. At the same time, given the fact that on the above mentioned burial grounds, burials lined with stones on the edges are spread side by side with other types of burials and are characterized by the relatively small number compared with them.

This case once again underlines the fact that despite the relative uniformity of the funerary customs on these burial grounds, we don't meet one certain common tradition of constructing the burials.

Such diversity of the burial constructions could be caused by many factors. Among them is a social moment. However, archaeological material found in these tombs doesn't suggest that statement, because inventory of the burials lined with stones on the edges, like the pit graves of simple configuration do not differ from and we can say is identical of the materials found in other more complex burial construction types, which may exclude social or ethnic factors. One of the main reasons of these differences in the constructions of burials, we believe could be un-uniformity of religious believes.

Reportedly other types of burial constructions in the areas of Colchian and Koban cultures are less related to each other. Interesting types of burial constructions from Colchian culture are tombs constructed with wooden boards, which are only found on the Tlia burial ground (burials # # 129, 293, 300, 301). They demonstrate the certain common features with the burial # 6/70 of Muzhichi burial ground from the eastern variant of Koban culture (Modern territory of Ingushetia). R. Munchaev who conducted archaeological excavations on this site didn't exclude existence of wooden walls because of the charcoal lines on the edges of the burial #6/70 [Munchaev, 1963: 144].

Tradition of inhumation was a characteristic feature of Muzhichi necropolis as it was on the Tlia burial ground of Colchian culture. At the same time, stone embankments covering burial #6/70 and majority of burials from Muzhichi, are also widespread on the Tlia site, as it was already underlined. Tombs # # 216, 240, 253 of Tlia burial ground which were constructed using the timber and covered with stone embankment found are closely related to the burial #6/70 of Muzhichi site [Tekhov, 1985: 33-39].

Among the aspects of burial constructions and funerary customs in the interrelation problems between the Colchian and Koban cultures one of the interesting phenomenon are collective burials of Late Bronze - Early Iron Age from the both sides of Caucasus range. In the scientific literature collective burials from the north-western Transcaucasia are known as "collective burial-pits" or "collective burial grounds", while collective burials from the area of Koban culture are named as "collective burial-vaults".

Collective burials from North Caucasus are dated by the early stages of Koban culture, by the end of the II millennium BC. In the Colchian culture earliest burials of this type are known from Brili burial ground and belong approx. to the 10<sup>th</sup> c. BC, but majority of them chronologically are placed between the VIII-VI cc. BC.

Collective burials from Colchian and Koban culture have one significant common feature in the funerary customs, which is expressed in the tradition of cremation of the deceased persons. There are known the facts of as a partial so of the full cremation. Existence of cremation are attested on the Tereze and Upper Rutkha burials grounds of Koban culture and on the Nigvziani, Ureki, Jantukh, Merkheuli, Pichori and Paluri sites of Colchian culture. Unlike the sites of north-western Transcaucasia, burials from the Koban culture were preserved much better, first of all because of the stones, which were main material in the constructing of collective burials in the central part of Northern Caucasus. Usage of stone in the area of Colchian culture is known only from the Brili archaeological site [Archaeology... 1959: 190].

The full reconstruction of funerary customs in the collective burials of Colchian culture is impossible, as it was already mentioned, because of their poor conservation, mainly due to the climatic conditions. Similar situation is observed on the sites of Koban culture (Tereze, Upper Rutkha) as well. Here, recovery of the funerary customs is also quite problematic. The exception is burial-vault #3 from Tereze, but unlike two other burials from this site this one included skeletons of only two individuals with the tradition of inhumation [Kozenkova, 2004: 60-63]. Parallels to this burial could not be found on the other sites of Koban and Colchian cultures.

Interrelation between the collective burials from Colchian and Koban archaeological cultures is very problematic case, first of all because the above mentioned factors. Tradition of cremation which is an only similar rule attested on the burial grounds of the both archaeological cultures is not enough to judge about the direct cultural communications between the individuals who created and were buried on these sites. Other elements of funerary customs and burial constructions are quite distinctive from the both sides of Caucasus range and radically differ from each other.

Currently available data do not allow us to solve this problematic issue, because the tradition of cremation had the wide territorial and chronological distribution in the ecumene. Accordingly, we do not have enough proof for the acceptance or rejection of the hypothesis of V. Kozenkova, according to which cremation rule began to spread in the Northern Caucasus from the modern territory of Eastern Europe. From the territory of Koban culture this element of funerary customs spread in the western Transcaucasia. V. Kozenkova thinks that the primary source of this tradition in the areas of Koban and Colchian cultures was in the so called "Timber-grave culture" ("Srubna culture"), where it came from the Andronovo culture [Kozenkova, 2004: 153].

We believe that depending only on the two archaeological sites in the area of Koban culture this problematic case could not be closed and it needs more information and new archaeological sites for the solvation of these issues.

Other types of burial structures familiar for the Colchian culture are less known or even not represented in the central part of North Caucasus. This refers to the burials with the edges lined with stones and Ossuaries. The first type is characterized by tradition of inhumation in the Colchian culture and similar funerary customs are also attested on the sites of Koban culture. Ossuaries as the burial type are alien to the area of Koban culture and also funerary customs known from these burials in the Colchian culture do not have analogies in the North Caucasus. However, ossuaries are characterized with the local distribution in the western Transcaucasia, as they are represented only on the modern territory of Abkhazia on the burial grounds of Eshera, Vereshaginskaya gora, Tseli Shukura, Primorskoe and Zvandripsh. With the local distribution like the ossuaries are characterized burials surrounded with Cromlechs. They are excavated only on the Muzhichi burial ground on the modern territory of Ingushetia, but unlike the burial constructions, funerary customs from these types of burials do not differ from other sites with the tradition of inhumation.

As it can be seen, burial constructions from the Colchian and Koban cultures in the Late Bronze - Early Iron Age are illustrated with variety of types. As in the North Caucasus, so in the western Transcaucasia, we have the burial constructions who are represented on the both areas and those who do not have any parallels and have a local importance. A similar situation could be observed in the funerary customs, but opposite to tombs, these elements are not characterized with such varieties.

These varieties in the burial traditions are the illustration of that diversity that was attested in the ancient Assyrian and Urartian inscriptions. Each of the tribe, or unions of other type could have had some peculiar features, which are reflected in the burial sites of Colchian and Koban cultures. It must be mentioned, that based on the archaeological data, area of Colchian culture is

characterized with more diversity and in central part of North Caucasus such variety is less detectable.

If this heterogeneity of the characteristics in the burial traditions in the areas of Colchian and Koban cultures could be linked with the micro-cultural diversities, what could be cause of this heterogeneity within one particular archaeological site? These facts are well seen in the both archaeological cultures, when we meet different burial constructions and funerary customs inside one burial ground, even such radically different ones as tradition of inhumation and cremation.

The coexistence of cremation and inhumation is confirmed on many archaeological sites in the Colchian and Koban cultures. In this regard, general overview of the archaeological material found on these sites of Colchian and Koban cultures could be interesting, during which it can be seen that on those burial grounds with heterogeneity of funerary customs and burial constructions, inventory found in them do not differ from each other. It suggests the uniformity of the elements in the material culture of the individuals buried on these burial grounds.

With the uniformity of the archaeological material found in the tombs of Late Bronze – Early Iron Age, one of the main factors in the existence of different burial constructions and funerary customs, as we already mentioned, could be the un-uniformity of religious believes in the societies of this period of the Caucasus region. This factor, in our opinion, is well seen on the burial sites of both, Colchian and Koban cultures.

## References

- |  |   |
|--|---|
| Gogadze E.,<br>Davlianidze Ts.<br>1981 | Goradziri. Tbilisi.   |
| Ioseliani A.<br>1973                   | Essays from the history of Colchis. Tbilisi.  |
| Mikeladze T.<br>1970                   | Early Iron Age burial grounds of Colchis. Works of archaeological expedition of Colchis. II. Tbilisi. |
| Archaeology...<br>1959                 | Archaeology of Georgia. Tbilisi   |
| Абрамова М.<br>1974                    | Памятники горных районов Центрального Кавказа рубежа и первых веков нашей эры. — Археологические      |

исследования на Юге Восточной Европы. М.,

---

Алексеева Е. 1982	Памятники позднекобанского времени на территории Карачаево-Черкесии. – Проблемы археологии и этнографии Карачаево-Черкесии. Материальная и духовная культура. Черкесск.
Бжания Д. 1991	Древний могильник в Гагре. Сухуми.
Дударев С. 1978	Работы Кисловодского отряда. – АО 1977
Ковалевская В. 1984	Кавказ и Аланы. Москва
Козенкова В. 2004	Биритуализм в погребальном обряде древних "кобанцев". Могильник Терезе конца XII -VIII в. до н.э. (Материалы по изучению историко-культурного наследия Северного Кавказа. Выпуск V). - М.: "Памятники исторической мысли".
Крупнов Е. 1960	Древняя история Северного Кавказа. Москва.
Микеладзе Т. 1985	Итоги Полевых Исследований Колхидской Экспедиции. Полевые Археологические Исследования в 1982 Году. Тбилиси.
Мунчаев Р. 1963	Древности Чечено-Ингушетии. Москва
Техов Б. 1985	Тлийский могильник, III (комплексы второй половины VII в. до н.э.). Тбилиси.
Трапш М. 1962	Памятники колхидской и скифской культур в селе Куланурхва Абхазской АССР. Сухуми.
Трапш М. 1969	Труды: т. 2. Древний Сухуми. Сухуми.
Чеченов И. 1969	Древности Кабардино-Балкарии. Нальчик
Шамба Г. 1990	Археологические памятники верховья реки Галидзга (Джантух). Тбилиси.

---

# Philanthropist Women of the 19th Century in the United States of America and Georgia: Parallels of Philanthropy

Ketevan Antelava

Beginning from the mid-19<sup>th</sup> century until obtaining the right to vote the middle and high -class American women found charity as an only safe road to self-realization and involvement in social activities in and they did it with great success. The establishment of a new civil society organizations fighting for social change, creating new perspectives in terms of employment and education, missionary activities, medical and protection of educational institutions; this is the list of incomplete progressive steps, which were carried out as a result of women's charity project.

Particular attention towards this period is arisen due to the fact that at this time the legislative changes occurred and the principles of philanthropy and patronage of art were founded, which raised the prospect of overcoming the barriers of gender and consequently not only women's rights increased, but played an important role in the following progress of the American society.

Despite the historical and social differences, the 19<sup>th</sup> century philanthropist women activities in the USA and Georgia had a lot in common. The first and most important perhaps was that women in both countries recognized the need for change and began fighting for their rights. In America this process was documented in 1848, when in Seneca Falls on the meeting of women's rights Elizabeth Stanton's "Declaration of Sentiments" was signed. In Georgia, approximately at the same time, Barbare Jorjadze wrote a verse on women's rights. Despite the differences in scale and importance, both share similar spiritual aspiration.

Elizabeth Stanton's and Barbare Jorjadze's work in Georgian-American Philanthropy of this time is not the only example to draw parallel between. In this respect the philanthropic activities of Sarah Worthington King Peter, Sarah Hale, Candy Wellers in America and in Georgia Anastasia Tsereteli's, Ekaterine Gabashvili's, Ekaterine Kipiani's, Ekaterine Mesxi's philanthropic activities are rather interesting. These parallels are not exact and in some cases are characterized by chronological errors but it could be argued that despite the geographical distance and a number of differences, the women of these two countries share one vector and goal. If not for the beginning of the last century and its historical reality, these philanthropic traditions would have had a totally different influence on the development of the country's social and cultural institutions, and they would have undoubtedly established in a different way.

The daughter of Ohio governor, Sarah Worthington King Peter, from an early age was actively involved in philanthropic and intellectual activities. Her initial spheres of interest were church activities, sewing circles, art, studying French and hosting literary meetings. In 1833 her son died due to cholera epidemic, after which she founded along with other women Cincinnati Orphanage and was actively involved in issues concerning this Orphanage. Later, along with his friend Sarah Josepha Hale, she met with great enthusiasm the new opportunities opening for women's employment: in 1848 she personally collected the first 20 students and on the third floor of her house and opened America's first School of Design for Women. A successful experience for this existing in the homeland of Sarah Worthington's husband was a major incentive for her. The School of Design in America was quite successful for several reasons: public support, funding and existence of stable orders from the textile industry. Of great importance were the results as well. The initiative was successful and charity became united with artistic principles and moreover, this form of women employment was adapted to the social norms of that time. Like writing and needlework, this activity could be carried out at home and in addition can meet this organization's main demand, tastes, and goals. Sarah Worthington Peter while touring Europe discovered the world of Fine Art, where she studied history, bought some antique statues and ancient European art pieces. At this time the idea of making a gallery was outlined as well. This time, instead of using her own funds Sarah Peter gathered co-operators and in 1854 they opened Women's Art Academy, which to use contemporary terminology was a multi-profile organization oriented on the development of Art. This facility functioned as a repository of copies of European paintings, the gallery consisted of drawings loaned by collectors, there was a centre for reading literature and design school for poor women. All of this was carried out by using the experience gained from the orphan's shelters and by collecting funds. After eight years of operation the project is closed due to the lack of financial support.

Although such organizations were set up in many cities, which in essence was very important, but her biography is a proof that if during this period women's charity and reforms did not involve rational, pragmatic goals they were seen as too much luxurious and could not find necessary public support, and in a number of cases was even subject to criticism.

The period before the civil war saw another sphere of activity where women were actively involved, and which had a great influence on the development of ideological principles that in the end got a form of a solid trend. One of the women actively involved in this direction was Sarah Josepha Hale – writer, influential publisher and the inspiring force to establish America's National Holiday, Thanksgiving Day.

The family of Sarah Hale believed that children, despite their gender, has the right to education and correspondingly Sarah and his brother were given one and the same opportunity of education. Sarah became a widow at an early age and to get a financial support enabling to raise her five children, friends suggested to publish a collection of verses "*Genius of Oblivion*" and later a novel "*Northwood. Life North and South*".<sup>[1]</sup> It is noteworthy that Sarah was the first writer who addressed the issue of Slavery.

After the publication of the book she became so popular that was offered the place of an editor of the journal, where she worked for 40 years. Sarah Hale retired from this job when she was nearly 90 years old and during all these times was actively involved in public life. The journal at those times published the works of Nathaniel Hawthorn, Washington Irving, James Kirk and many others, including women writers. Sarah Hale became the arbiter of American taste and not only in just fashion and cooking, but also for home decoration, architecture and literature. Her name is linked to a list of impressive steps carried out for the benefit of women: she was a propagandist for women to get higher education; this issue was discussed in her journal and more than seventeen article and critical essays were dedicated to it. *Employment for Women* - was a column in the journal existing from 1852 and where severe discussions were held on those issues which mattered too much for the country. Neither was the notion of nationhood unknown for Sarah Hale. She favored the principle of unity and for her commitment towards her national interests was expressed in the promotion of American authors and covering American problems in her journal. The same purpose, the idea of unity, served the putting up of the Bunker Hill Obelisk<sup>[2]</sup> a symbol of independence, whose financial support was gathered through Sarah Hale's Journal. Finally, in 1863, after 17-year-long correspondence and fight, Thanksgiving Day was declared as a national holiday and became an important symbol one of the country's unity.

The long-term activities of Sarah Hale had a great influence on the self-assessment and self-affirmation of women. The discussions in the journal revealed the trends whose deepening significantly increased women's role in society.

Candance Thurber Wheeler was a prominent figure of American social and cultural life in the post-Civil War period. Her initiative of supporting decorative arts movement, spread throughout the country, and founded by women, strengthening their interests, was the first large-scale successful initiative. Design schools fully reflected the interests of women, as it unified together the idea of house decoration and career opportunities, and therefore, it was a logical continuation of the School of Design by Sarah Peter.

The researcher of American Women Philanthropists Cathleen McCarthy writes in her monograph that in contrast to Sarah Worthington King Peter,

Candance Thurber Wheeler was not suitable for this role. Wheeler was born in a deep religious family and was brought up strictly [McCarthy, 1991:38 ]. Later, when Wheeler described this period in her memoirs, she stated that she could not even dare to imagine that his grandchildren might be raised on a plain farm, within the walls filled with literature of religious character [Wheeler,1918: 49]. Candance Thurber who came from such a traditional family, married an educated engineer from New York, Thomas Wheeler and her life changed radically. Wheeler showed his wife the cultural life of New York. During the same period Candance Wheeler became actively involved in the activities of Sanitary Commission[3].

In 1877 Candance Wheeler and several of her comrades founded the New York Society of Decorative Art (NYSDA), which was inspired by the hand-made items seen in South Kensington Museum[4] and was inspired by the successfulness of the likewise project in England. Like the predecessor institutions, Wheeler's Society was a mixture of Arts and charity. The objective was to improve the quality of arts and crafts and to the level of perfection. The organization developed specific plan to achieve these goals: financing embroidery, sewing or other types of needlework courses, marketing of Women's created high-quality products and holding exhibitions, lectures, moving displays to promote Women's such activities.

The women affiliated with this organization were united by an idea: use decorative arts for the development of women's career opportunities and expansion of cultural influence. Decorative Art Society gained unprecedented popularity across America in the 1870-1890s. Interest in education, the need of massively increasing the level of taste and desire were the factors that contributed to the popularity of this society.

The Decorative Art Society brought a number of positive changes: a) women's activities went beyond the scope of interests in only housing, religion and charity boundaries. B) The activities within these organizations did not oppose the norms of public life and therefore women involved in it were no longer subject to criticism. C) Decorative Art Society created new opportunities for women and, as she Wheeler said it looked like a transition to a new reality, and in spite of the restrictions was still a step forward in this movement. This movement opened doors towards new possibilities for women. However this door was only a bit open, but still the positive side of it was that such a door existed [Wheeler, 1918: 215.].

In Georgia, at about the same period, in the second half of the 19th century, women came actively on the public arena that can be explained due to the public needs. The National oppression and terrible political situation of the country stipulated the desire for unity and necessity of national front as a means to fight against unjust. Akaki Tsereteli expressed public opinion, when in

"The Times" he wrote: "I have said earlier and I will repeat now that women in many countries have not been on such a high level as it is in Georgia. I do not see spring as spring when a swallow due to cold weather does not come. Correspondingly, I do not be in public awakening when women are asleep" [Chikhladze, 1876:5].

One such woman, Anastasia Tumanishvili-Tsereteli (1849-1932), from an early childhood witnessed gatherings of public figures and well-known poets. In fact, her father, Michael Tumanishvili's (also famous figure) rich library and striving for learning played a pivotal role in shaping the character of Anastasia.

Anastasia was interested in foreign languages (German, French), music, and advanced pedagogical ideas of that time. In 1876 she went to Switzerland to learn subjects concerning the bringing up of pre-school aged children. Four months later, she returned to her homeland full of enthusiasm and ideas. Like American figures the Georgian activists were fully aware of the need of what they did. This can be proved by their personal and autobiographical records and letters. In Anastasia Tsereteli's autobiographical notes we read: "Four months later, after the trip I returned to my family, I came to Tbilisi, and then I found what my life's goal was: to work, continuous work for my people" [Gviniashvili,1959:7].

Anastasia Tumanishvili collaborated with representatives of various sectors of the culture, be it in the Georgian Theatre, Writing-Literacy Society, Women's School Organization or literary work.

Women's Society was established in 1872 under her leadership, and the members of it were Keke Meskhi, Elene Kipiani, Ekaterine Gabashvili and others, who at the same time were actively engaged in translation work and published their translations in a collection under the name of "Sweet translations published by Georgian Women. Stories and articles were specifically chosen due to their informative and patriotic nature. Introducing foreign literature for the broad masses was a way to become an integral part of the united cultural space of the world. These remarkable efforts did not remain unnoticed. Sergei Meskhi, the editor of "The Times" wrote about it: "The publication of such a book is an important event in our lives. Noteworthy is that this book is translated and published by Georgian women. It is a positive thing as women do not only think about marriage, dancing, and clothes but start to be actively involved in social live and want to do something for the society. We should be proud that there are women who do not seek balls and lotto as only means of entertainment and do something good for the society" [Chikhlaze1976:131].

Under the initiative of Anastasia in 1884 a mutual society for teachers and foster women's support was formed, which was involved in a great deal of

cultural activities. Under its guidance public lectures, Sunday schools, charity events were led and even a public library was opened.

In the same period in the village of Kheltubani a school and an orphanage was opened under the leadership of Anastasia Tumanishvili.

Despite the great importance of these initiatives, the crown of Anastasia Tumanishvili's achievement is considered the establishment of children's magazine "Jejili". On the way of development the journal saw a lot of difficulties like overcome censorship, the constant threat of closure, lack of financial support, but despite this the editorial work she started in 1890 she did successfully for 30 years. Public demand and interest towards this event was rather great, and as a proof of this serves Ilia Chavchavadze's assessment in the newspaper "Iveria" published December 31, 1890: "Good news for our readers is that: Today the first issue of the youth journal "Jejili" was given to subscribers, which will be published one in two months under the editorship of Anastasia Tumanishvili. A rather good thing is this first issue for the eye. The heart and mind are not forgotten either. There is enough for everything. The editors of "Jejili" have prepared an appropriate gift for the future generations. I read the issue and enjoyed it with full heart and spirit" [Gviniashvili, 1959:10].

Interest in teen literature and getting familiar with culture and customs of other people, stirring up with patriotic spirit, encouragement of writers, poets and women writers – this is an incomplete list of virtues that "Jejili" had.

Ekaterine (Keke) Melikishvili (1854-1928) was brought up in richness, she got a good education and had an opportunity to be in an outstanding environment, first in her family and then in her husband's, Sergei Meskhi, family. By the support of her family at the age of 19 she graduated from a gymnasium in Switzerland and then got higher education in the field of medicine. At those times Georgian Society had a positive attitude towards Women's education and tried to promote it. Ekaterine's fiancé, Sergei Meskhi, was happy by the fact that his fiancée would study in Switzerland and this is what he wrote: "Wait four years, think about the good days and think about the future, when you will return graduate and prepared and we both can work with united forces for our country which is our goal and aim in life" [Gviniashvili, 1959:144].

The years spent in Zurich were fruitful for Keke. She studied German and French, got acquainted with innovative ideas of that time, and also actively observed events going on in Georgia and in parallel studied medicine with great interest.

Keke before going abroad was involved in translation as well, and after coming home continued her activities. Within the frameworks of Anastasia

Tsereteli's Circle among with many other works she translated "American Women of the 18<sup>th</sup> Century", which is rather noteworthy. The works she chose for translation were distinguishable due to their social severance and actuality. She played a great role in the enrichment of children's literature with translations.

Ekaterine Gabashvili(1851 -1938) like Candace Wheeler came into the public arena from controversial social environment. The orphaned girl was raised by her grandmother who vehemently opposed broad education of women and wanted to teach Ekaterine only writing and reading and bring her up as a housewife. By her father's insistence, she received her secondary education at the famous boarding school, but because of the lack of opportunities and financial support she could not either go abroad or to get higher education. Nevertheless, Ekaterine was self-educated. Ekaterine got familiar with Russian and foreign literature, and sociology. She began teaching the poorest children free of charge at the age of 17. In 1895, she arranged a five-year school in her home where she taught women needlework which she led for 15 years. The school existed on the basis of Donation and also offered listeners secondary school subjects.

To the name of Ekaterine Gabashvili is connected the establishment of one rather important and difficult genre – novella – in Georgian Literature.

Ekaterine Gabashvili had 11 children, whose upbringing she could perfectly cope with. At her husband's family they did not favour women's public activities, women's writing was also considered shameful, but Ekaterine could not get used to domestic slavery, and, in spite of so many difficulties, the fledgling writer did not even think of abandoning her activities.

"Among the narrow walls, which is called being a housewife and in many cases absorbs the spiritual existence of a woman, I made a small peephole, from which I always observed the public growth and social progress of my country," she wrote [<http://www.pencenter.ge>: 20.03.2013].

In addition to writing and teaching activities, Ekaterine greatly contributed to the establishment of Georgian libraries and filled them with books. Along with her comrades she collected quite a variety of literature, and in a short time managed to open the first reading room, and later founded the city libraries in other districts as well, but the idea did not exist for a long time. The Society of spreading Writing and Literacy was unable to pay the rent and the householder threw out in the streets all the collected books. It was one of the most painful events in her life.

In the 1890s a small circle of women raised the issue of the establishment of Women's school, which was crowned by the opening of the school in the house of Ekaterine Gabashvili.

What the Charity works of Georgian and American women of the 19<sup>th</sup> century have in common is striving for European Traditions and Values and the desire to master European experience.

In addition, both the United States and Georgia, for the philanthropist women was equally important finding and creating workplaces for women, and therefore gain socially active status. Their efforts served and met the social needs of their country at the times of their rising: in America it to ensure the financial independence of widows and middle-class women during the period of the civil war, refinement of their taste, broaden opportunities of education and other. In Georgia the requirements were closely related to national interests and, therefore, their main activity was to spread writing and reading, to maintain education on the native language and education of the masses.

Among the similarities of the development of American and Georgian Charity there were several principle differences, out of which two should be outlined. In Georgia, differently from America institutionalization of Women Movement did not occur. In Georgia it had a character of unities and women circles. In America we can regard the Mont Vernon Ladies' Association as a peak of institutionalization, which was distinguishable with its large scale and state viewpoint. The organization established in 1853 was represented by women of all the states and their aim was to maintain the name and ideas of George Washington. It should be said that this organization exists even nowadays and still functions.

Second difference is that the Women Movement started in America went toward the development of decorative arts and not only women's career opportunities were opened but they spread their influence on culture too.

At the beginning of the 20<sup>th</sup> century four significant museums<sup>[5]</sup> were opened in New York founded by women and this museum boom spread other big cities and the whole America.

In Georgia Women's philanthropic development process, which was developing along with western trends, terminated with the Sovietisation of Georgia. The existence of such a deep tradition gives the hope that the political-economic normalization will give impetus to burst out the needs of Georgian women, and give them the will to offer assistance to their fellow citizens, and to strive for self-realization and making their own environment aesthetically beautiful.

---

[1] The work describes the lifestyle of the South and the North and discusses issues of Slavery.

[2] Bunker Hill Monument was put up in the years of 1827-1834 in Charlestown in the state of Massachusetts. It was dedicated to the battle of 1775 between British Army and Colonial Armies.

[3] Sanitary Commission – Private organization set up in 1861, who declared support towards wounded and ill soldiers during the Civil war and aided them . The organization functioned in the North, gained financial support on its own and was run by volunteers.

[4] South Kensington Museum – Nowadays known as Victoria and Albert Museum (V&A) was founded in 1852 and has the largest collection of decorative arts and design.

[5]Cooper-Hewitt National Design Museum, Contemporary Arts Museum, Whitney Museum of American Art and Guggenheim Museum.

## References

Gviniashvili A. 1959	The supporters of Georgian Children’s Literature, Tbilisi
Chikhladze N. 1976	Honourable Georgian Women, Tbilisi
McCarthy K. 1991	Women’s Culture: American Philanthropy and Art 1830-1930, The University of Chicago Press.
Wheeler C. 1918	Yesterdays in a Busy Life, New York:Harper and Bros.
Web-site 2013	<a href="http://www.pencenter.ge">http://www.pencenter.ge</a>

# Vocabulary Denoting Hearing-Perception in Georgian Language

Ketevan Mirzakashvili

In any culture the auditory hearing-perception is rather important for every human being and its understanding even in cases when he/she does not use appropriate scientific terminology. However, the existence of terms in a language shows the actual approach with respect to this issue by this or that society. All people perceive and understand the surrounding world, it is important to determine how conscious is the process of understanding, which, in our opinion, should be clearly visible in language and words of expressive concept (until they are established as terms).

In all languages perception-cognition would have appeared later, but the concepts and their semantic scope should have been there at the very beginning of the languages, since hearing-understanding is universal phenomenon in both public and linguistic terms. Each living being either hears or does not hear, but how it hears is subjective and will carry us onto the next stage. Hearing does not necessary mean understanding and moreover perception-knowledge, correspondingly perception-cognition on the level of language may not be universal, and requires a proper examination.

This could be explained by the fact that human being easily keeps the necessary information in an oral form and overcomes by means of words the time distance... What we remember, sometimes do not correspond exactly with a precision to the facts, because memory stores information in the verbal form and words cannot always accurately reflect the situation [Gamkrelidze 2003:485].

We know that language is neither a photo nor copy of reality. To put it more precisely, each language is different, they are a different type of "Video-recording" of reality and, therefore, no language gives an ideal and adequate perception of the world.

Otherwise, every language has its own logic; all of them are correct, but radically different from each other, although subject to logic and reflecting the truth. Not only can language express the logic, but also seek linguistic aspects in logic, because language is a tool of thought.

If we bring the concept of aim-intention, then we will not talk about the universal structure, but about the universal task-target, which each language faces and that cannot be solved only through structural analysis.

Universalities and Universal approaches should be distinguished from one another. The universal conditions of speech process can be ascertained by the psychologists, or at least seek, but she/he will gain more profit if takes into account linguistic motivation. The variety of usage is a very striking fact and can be clearly seen while mastering a foreign language, when we unconsciously compare it to our mother tongue, and much of this is why are we surprised [Ramishvili, 1995:69-70].

In the searching or determining the meaning of any word outer factors should definitely be taken into consideration, which is revealed by the study of phrases and by the study of psychological analysis of human behaviour.

Also we should not forget the comparisons between concepts, because in different languages the notion might be included in certain area and may not necessarily coincide with the semantic meaning of the other language. Coincidence is guaranteed in the case of universal categories of words and phrase denoting international or scientific terms. In spoken language complete coincidence cannot occur.

The most difficult is to monitor communications or procession of information, which occurs every day, every moment. Regarding this issue a lot of research has been carried out, but a lot is still to be explored.

Different Scientists differently address this problem, but for the linguist it is determined what does this or that concept mean in different languages, which in itself includes what it means and what is its relation towards other words. To what extent does this obtained picture coincide with the picture of the other language. What means to be alike or maybe it should be called *different*. Here psychological-philosophical relations are rather important but for linguists this is not the main determining factor.

Scientific knowledge loses its importance if the question what this or that 'word' means is being posed and moreover if we start finding out what do people mean while using the word [Вежбицка, 1993: 187-189].

Cognition is the adequate reflection of objective reality in human consciousness (it is sensible and rational).

In the theory of cognitive psychology the major problem is the finding of the prerequisites of general survey that determine the possibility of objective knowledge. What is meant under objective knowledge and what conditions does it need to make it possible? The gnoseological side of the issue is that human consciousness is capable of understanding the universe. Theory of Cognition should be distinguished from ontological and cognitive psychology, which examines the process of cognition and cognitive acts in the course of an

individual's consciousness and does not apply the relation of acts to reality, i.e. the issue of truth and untruthfulness. The theory examines the contents of the knowledge of the truth - untruthfulness, in terms of its relation to the object [Вежбицка, 1996: 237-239].

The words that we are going to discuss right now, can be seen differently in different contexts, also noteworthy is the fourth function of prefixes in Georgian language, according to which the word changes its meaning. Therefore the concepts that are rather interesting for us have a great history, deep meaning and correspondingly many interpretations. The separation of perception and knowledge, in our opinion, are the most important, but separately - we could hardly separate the semantic field or evaluate it, so we decided to discuss few words together. This was also conditioned by the fact that in the explanatory vocabulary they are being explained through one another, and this does not ease our job, on the contrary hardens it. These words are: Understanding, Awareness, and Cognition;

Understand - 1. Learn, understand something through mind,-analyse, understand, and conceive. B) Find out, c) is the same as hear. 2. Viewpoint, interpretation, scientific understanding, materialist understanding of history.

Conceives, content of something, meaning of the essence, \_ cognate, master, understand (consciousness, conscious, unconscious) [Georgian... 1985:76], [Neiman 1961:71].

*Conceives* (Sheitsnobs) – cognates the content of something, meaning of the essence; \***tsan/tsn** (\***ცან-/ცნ-**) root in Georgian has many interpretations: notify (tsn-ob-a), scientist (me-tsn-ier-i), famous (tsn-ob-il-i). These words have changed their meaning over times but have always been rather productive. In Megrelian and Lazi to this root corresponds **chin-** (ჩინ-) and means knowledge, understanding, but in Lazi additionally comes the notion of notifying-cognition. Let us analyse other words as well: elucidate (in the essence, meaning of an event), 2. Is similar to acquaintance (cognate, understand, conceived, understandable, unknown) [Georgian... 1985:500]. As mentioned above, striking are the identical definitions. At this point, these words generalized mean one thing, and in some other context may replace one another. The word understand (გაგებია) has **-g-** (-გ-) root, to which lots of words are related: to build (a-g-eb-a), to win (mo-g-eb-a), to answer (mi-g-eb-a), to lose (tsa-g-eb-a), to spread (da-g-eb-a), to line (cha-g-eb-a), to be, to exist (h-g-ie-s) [Fenrich..., 2000:129-130]. This root is also very important and meaningful Megrelian and Lazi, also in Svan a couple of meanings can be found and they are important due to their unusual diversity. Their relation is doubtless, in Georgian-Zanian union this root was expanded by the **-eb** (-ებ) mark. It cannot be either argued or anticipated, and confirmed that this root was interesting for us from the very beginning, but over the times it acquired

hearing-acquisition-understanding and then gained a deeper meaning of cognition. Nowadays out of its meaning first in importance stands cognition and then hearing-acquisition-understanding and at least interpretation, which is connected with understanding, but through a much generalized meaning, in cases when and where society has a different point of view, we are talking about the peculiar perception of different issues. According to Saba, it has no importance for us and it means "arrangement or guess" [Orbeliani, 1966:126]; Guessing means proper understanding, but is not deprived of duality. It is interesting that these root through causative production can have double meaning (understood herself/himself, made someone understand).

*Understanding* is of an identical value if generalized, they contextual interchange can sometimes occur and sometimes not. Historically, this root restores in the form of **\*gan-/gen-/gn-(\*გან-/გენ-/გნ-)** [Feinrich..., 2000:135]. In Georgian we come across it in nouns as well as in verbs: thing (sa-gan-i); I understood (she-v-i-gen); to understand (she-gn-eb-a)... In Megrelian interesting for us is the main meaning: I understand, I guess (gin-/gn-v-i-gin-en-kh)... In Lazi the equivalent can be found: to guess (gn-o-gn-u), to hear, to perceive, to receive knowledge, to cognate to feel, to notice (o-gn-ap-u). It is noteworthy that such an equivalent in Svan has not been detected [Feinrich..., 2000:135]; Nevertheless, these root is related to such important meanings that its non-existence in Svan is absolutely impossible. According to Sulkhan Saba **cognition** is explained as "understands, learns through forms" and noted "conscious, consciously" which absolutely meets the definition of these concepts nowadays. It is noteworthy, that in Saba's Epoch all the words listed above had a certain notion of meaning cognition, but only this word meant proper *cognition* that related it to conscious (they have one and the same root). The synonyms of *awareness* are *cognate, perceived*; **consciousness** is explained as follows: 1. the ability of a human's mind to reflect reality and determine her/his own position towards the outer space 2. Conscious [Georgian... 1985:539].

It is interesting that in ancient Georgian denoting this term was another root, which can be also found in the etymological dictionary. This is **\*rch (\*რჩ-)** which is realized as follows: I obey (v-e-rch-i), obedient (mo-rch-il-i). These words are actively used nowadays as well, but with another meaning (verchi – now means a rival; and morchili – observer of laws). In Megrelian the equivalent of this root (**rchk-/რჩქ-**) means hearing: to hear (rchk-il-a), the listener (ma-rchk-il-e). All of this makes us think that the outlined root, in which semantic shift occurred over the time, at first meant *hearing*, but in Georgian it also acquired the meaning of harking. Although, this root is still active nowadays even though it has changed its meaning, but the **\*sem-/sm (\*სემ-/სმ-)** root is of identical meaning even today and in all four Kartvelian languages is being realized by the meaning of hearing, listening [Feinrich...,2000:390,398].

From each other, of course, must be separated **hear and hearken**, the first does not necessarily mean perception, though in some cases does not eliminate it, the other only means perception; it has two meanings: 1. awareness, understanding, guessing 2. heeding, taking [Georgian... 1985:494]. Sulkhani Saba defined this form otherwise; it seems that separation of the meaning of our interest occurred later because of several reasons. Earlier this word meant denunciation. But Saba has some interesting facts concerned the word **hearing**: "Let's see perceptible – words, according to week we feel and we have five senses: the second is heating, sensitive vowels, and this, which is differentiated through witticism, lateness, and greatness"[Orbeliani, 1966]. This means that heeding is not meant here, it is not perceived in a way that interests us. This in itself suggests that this concept is not so wide to understand and use, because it depends on the understanding and intensity of its usage.

There is nothing new if we say that the language involves the relationship of humans with the subjects and is aware of the process of creating subjective consciousness. The differences between the languages are not only through expression, but also from the content point. The difference between the image perspectives does not represent an obstacle for the logics, and the difference between the languages in content they see as polysemy. Differently for polysemy within a language, where the direct and indirect meanings of the word are being separated, the different meaning equivalents of one and the same word in different languages cannot be regarded as polysemy [Ramishvili, 1995:80-81]. This factor should be taken into consideration with comparing semantic concepts of different linguistic spaces. The lexis denoting cognition (it can be well seen in phraseology) can be regarded as a universal lexical background for understanding the outlined world perception and it is rather interesting to examine this subject more thoroughly.

From the words denoting understanding interesting are - takes in mind, thinks, thinks of [Georgian... 1985:68], learns [Neiman, 1961:41]; This word means the very process of understanding, of how some kind of information comes into an individual mind, how she/he cognates it and thereafter analysis it, correspondingly becoming her/his own *idea*. According to Saba this word is very characteristically described: 'minded - created mind'[Orbeliani, 1966:318]; As the etymological dictionary defines its root has connection with lots of words, but neither of them is interesting for us as they have no significant meaning in any of the Kartvelian languages.

**\*khued-khud** (\*ხუედ-/ხუდ) is the oldest root and in Georgian many meanings are connected to it, which is not only due to prefixes: to share (khuedri), to meet (she-khuedr-a), too see (m-khued-a), etc [Fenrich..., 2000:697]. It has righteous compliance with in other Kartvelian languages as well: Megrelian - to share (khvad), to meet (v-khvad-k), to understand (me-b-khvad-i), in Lazi - to meet (o-khad-u). In Lazi and Svan languages it has only

the meaning of meeting and does not include anything more, also in ancient Georgian literary works this word is only used in a sense of meeting and not understanding. It can be said that at the beginning this words had another meaning, but according to Sulokhan Saba Orbeliani, along to other definitions the meaning of understanding, cognition, guessing is also implied to this word.

We tried to differentiate the verbal forms of cognition and hearing, although in certain cases it is difficult to separate them, because in some cases their linear understanding is impossible, no matter whether it is being used within a context or without. Understanding-cognition is a theme that should be separately researched, but in this case be tried to separate **hearing and understanding**.

Talk among people is not a mere act of communication, not an exchange of information concerning subject (situation), but mutual understanding, finding consensus, evaluation or discussion about the matter of subjects... and here language is not only a transporter of sounds but an anonymous form of collective interpretation.

If our attitude towards reality as pre-scientific basis, so the logical structure of a complete mastering period, by a few mediator linguistic actions, it is clear that this class action to identify the language, according to the first, is a linguistics affair, and if linguistic factors are confirmed in behaviour and culture forms its re-activation can occur through psychological experiment, than the hypothesis concerning the structural-energetic nature of meanings, theoretically and clearly can be confirmed by an experiment [Ramishvili, 1995:88-89].

Although today Communication is not merely put in a simple scheme of "stimulus- response", thought the associative sound-conductivity scheme still defines a notion of communication... Communication, first of all, means "understanding" of the very moment. "Understanding" depends on the semantic rules. It seems that "knowledge" of these rules essentially decides the linguistic ability of collective understanding of the proper subjects. Semantic rules are linked directly to the dissecting act of situation.

We can say that the situation suggests the existence of a universal psycholinguistic approach, showing that the semantics of the same words are often ambiguous and not just mean hearing, but also include the content of concepts denoting cognition and speech.

In the formation of Culture doctrines, linguistic, as an anonymous factor, on the one hand, and moments of "cognition" on the other should be differentiated. People come across such forms of culture, which she/he is aware to be the defining ones of that, the nation's cultural and spiritual mediums, but, in

addition, she/he also meets the form, which she/he does not see as a theoretical stance toward the world. This is a historically accumulated linguistic knowledge, structured over the years, and thus, more comprehensive and "binding", which is more durable than the works of certain individuals.

It can be argued, that the position created through language is not just a theoretical position with respect to the validity of the conscious position as the collective understanding of the interpretation of the language does not mean that the word "interpretation" itself.

We can summarize that for determining the importance it is necessary to define the environment. The meaning of it is made up of the situation in which a certain speaker speaks out this or that linguistic unit and the reaction created by it in the listener. Lexical meaning of the word, defined as mental creation which reflects reality, but it also fits unreal, which is the prerogative of the human imagination. Isolation from the word goes not directly to an object, but to the concept of the subject. These relations towards isolated words potentially exist and are realized only through communication process. A single word in the process of speech has nominal function [Kakitadze, 2005:38-40]. We tested the significance of the words nominally, conceptually and substantially, but that's an inexhaustible sphere to be analysed. In the meaning of the word lexical modality also plays an important role giving emotional and stylistic significance. These include the attitude of the speaker to the subject and matter, and under stylistic significance researchers mean the speaker's reference to the situation.

Nominal analysis of the lexical units, in our opinion, creates an interesting picture of a linguistic space, and their understanding of the context and the comparison with non-related languages lexical - semantic concepts, would make it an even more diverse.

## References

Gamkrelidze T., Kiknadze Z., Shaduri I., Shengelaiia N. 2003	Course in Theoretical linguistics. Tbilisi.
Kakitadze K. 2005	A Shift in Word Meaning in Georgian. Tbilisi
Neiman A. 1961	Dictionary of Synonyms. Tbilisi
Orbeliani SS. 1961	Georgian Dictionary. I-II. Tbilisi

Ramishvili G. 1995	The Substantial Difference of Language in terms of Linguistics and Cultural Theory. Tbilisi.
Fenrich H., Sarjvelidze Z. 2000	Etymological Dictionary of Kartvelian Languages. Tbilisi
Georgian... 1985	Explanatory dictionary of the Georgian language. One volume. Edited by Arn. Chikobava. Tbilisi
Вежбицка А. 1996	Обозначения цвета и универсалии зрительного восприятия - Язык. Культура. Познание. - москва. с. 231-291
Вежбицка А. 1993	Семантика, культура и познание: общечеловеческие понятия в культуроспецифичных контекстах Thesis. - Вып. 3. - москва. с. 185-206

# **Basil the Great on “Outer Wisdom” and Ethical-Moral Principles (According to Address to Young Men on the Right Use of Greek Literature)**

Tamar Melikidze

The attitude of the Religious Fathers concerning the problem, what should be accepted from paganism and what declined is rather different. In the case of the variety one of the most interesting issues is its relation with philosophy. It is a fact, that for Christian teaching philosophy is rather important, but at the same time also somewhat dangerous. If we take a look at the relationship between Christianity and the pagan culture in history, it becomes clear that the situation was especially tense when the pagan world at its ending gave mankind three final philosophical synthesis: Stoicism, Epikureizm and slightly later Neo-Platonism. To overcome them Christianity was forced to take in and adjust the dialectic tradition. The understanding of “Demiurge”, who was the constructor of galaxy, settler (“Timaeus” Plato) was identified as the God-creator of the Bible [Аверинцев, 1976:17-64].

Due to the fact that first Christian Fathers got their education in pagan schools, they were well aware of the doctrines of Homer, Demosthenes, Hesiod, Euripides and their ideas was somehow a part of their thinking. Therefore, the liberal viewpoint of Christianity is like Plato’s ideas. Thus, for Christians, whose doctrine was a revised version of ancient ideology, an important role played the pagan upbringing.

The founder of Catechist Church Clement of Alexandria is the first one trying to adjust Christianity with antiquity. He believed that Hellenic Culture existed by the will and desire of God and it was a preparatory stage on the road of Christianity.

For more than decades the linguistic-cultural Hellenism was rather actual, alongside with the issue of its acceptance-denial “The Resistance between faith and knowledge, theological and its secular expression, classical forms (Greek Rhetoric - Philosophy) between Alexandria and Cappadocia school scholars ended by subjecting knowledge to belief. The attitude towards Hellenistic education meant the adoption of this form of education as secular-literary form, in the service of Christian ideology. The Hellenistic literature (rhetoric-philosophy, poetry, historiography, etc.) and its creative forms of expression, creation of artistic images, paradigms, high-style concepts and terminology was accepted by Christian literature, as an already developed, ready-made, sophisticated art - literary form” [Bezarashvili,2004:106].

The ideological successor of Clement of Alexandria was Origen, who was the first trying to sum up the Christian Religion with Greek Philosophy. The second period of "Holy Fathers" work was created by the representative of Cappadocia Church in the East – Gregory the Theologian (329-390), Basil the Great (330-379) and Gregory of Nyssa (331-394), and in the West – Saint Augustine. They were the defenders of Plato's line in Philosophy and on it they based the dogmas of Christian Orthodoxy which thereafter they used in fighting heretics. In the works of the Cappadocia Fathers it is still a great deal of striving towards pagan antique Philosophy. The desire of being both a Philosopher and Theologian at the same time was quite powerful in them.

The aim of the paper is to discuss the attitude of one of the outstanding Cappadocia Father's– Basil the Great – "outer wisdom" and ethical-moral principles according to "Address to Young Men on the Right Use of Greek Literature." On the detailed analysis of the text the possible sources of the doctrine is researched and its inter-textual relations towards Plato and Plutarch is outlined<sup>[1]</sup>. Detection of Such relations (Allusion, Citation) shows the attempt of Basil of Caesarea to adjust Christianity and Antiquity, achieve some kind of Consensus among them.

One thesis of the discussion of Basil of Caesarea is what profit can a Christian gain from Greek Literature. The argument about benefits is expanded and applies to several directions. The author tries to offer a balance between the classical thinking and the orthodox postulates. Since the ultimate thing is to protect the soul from harmful influence it is necessary for a person during his existence to desire obtaining virtue and to tame the body for the good of soul. In considering this issue, the author refers comparisons and metaphors in Christian and non-Christian literature and uses them to put forward as arguments for his outlined the provisions.

In the beginning of the doctrine the author develops the idea that life is like a journey, during which people get to know to human cases. And since the author has already almost reached the end of the journey, he dares to have some kind of advice to give them (the young trainees) who are at now the ones accepting the challenges of life. He regards it as his duty to indicate them the safe road, that ultimate leads people towards truth. At the same time youth is also given a special role. They should show the skill of "cognition", and should be able to differentiate good and evil.

Christian people must constantly strive to gain profit for their souls, and such profit can be found in "the writings of ancient men," the pagan writers. However, in this case, distinguishing ability of the human mind should be on, so that the person does not sink in pagan writings. "It is not necessary [youth] to subdue the steering wheel of the mind to the ideas of these people, they should only get useful information and getting rid of the Rubbish should be managed.

What kind of tragedy the ship to sink, the same is death and decay of the spirit, causing lots of troubles"[Migne, 1857:565], and pagan works contain such threat. The idea of such vessel originates from Platonic thinking. In the Dialogue "The State" while talking about the future rulers Plato several times addresses the analogy of the ship and the captain. Idle and haughty people are constantly trying to persuade the owner of a vessel in order to gain control over the ship. As soon as you reach a goal, they will invade everything, endless orgies begin and they govern the ship as such people are supposed to do. In fact, they have no idea how the real captain of the ship should govern, who must take into account the time of year, watch the sky, the wind blow, in short, everything that is related to his craft, if one wants to proficiently run the ship. And these incoherent people think that it is impossible to gain teaching management skills, experience and skills of the captain, [The Republic...1968:488c, d, e] therefore such people bring the ship to inevitable death.

Basil of Caesarea calls on young people to prevent the reading of literary works of less importance, such as Odysseus - mermaid songs, who suppressed his hearing. Here's a slightly different form of the myth of Odysseus by the author. In Homer's Odysseus, he fills his companion's ears with wax and instructs them to tie him to the mast, so that he is not carried away by the sweet singing of the mermaids and does not get carried away and throw them into disaster. This passage in the work of Basil the Cappadocia is shown in a transformed way. In this case, Odysseus suppresses his hearing as well. It seems that he does so in order to somehow avoid temptations because music can have both negative and positive influence the human person. Odysseus in wants to be fully ensured that passion won't pour into his soul.

The Holy Scripture by means of secrecy develops and grows human spirit, "Sometimes because of the age we cannot understand the depth of the thinking that is why we exercise our spiritual eye with many different writings, which are not far from the Holy Scripture, which are not rather far from it, like shadows and reflections [Migne, 1857:565]. In the quoted passage in the "different writings" the literary works of pagan epoch is thought, because "outer wisdom" will help people to understand biblical truth. From the above mentioned we can derive that some kind of pagan thinking aids us to achieve that "ultimate knowledge". To this confirmation Basil uses the example of biblical characters – "Moses, who got famous for his wisdom, exercises his mind firstly with Egyptian Sciences, and thereafter began the understanding of the essence. Later it is said about the wise Daniel, who mastered thinking of the Chaldeans in Babylon, and only then partook of the divine wisdom" [Migne, 1857:568].

St. John of Damascus argues like Basil of Caesarea - in spite of the fact that lot of things are unacceptable in the pagan wisdom, distinction of "pure gold" is still possible: "If we will be able to gain useful things from outside, it is not forbidden, to become skilled gold-seekers and muster up the true and pure

gold, while get rid of the false ones. Get the best words (the funny tales of gods and strange stories give away to the dogs), because we are able to get the greatest strength from them" [Damascus, 2000:445].

According to the author "outer wisdom" is useful for exercising the mind, correspondingly science and philosophy which helps us to seek truth should be appraised. The wisdom of this world in Basil's work is compared to a tree, which is able to bare lots of fruit; also the tree is full of branches with leaves that are its jewellery. Such a fruit is for the soul the truth, although dressing in this worldly wisdom is also good, just like the leaves protect the fruit and beautify the tree.

Because pagan works can be harmful for the soul, people should use their ability of distinguishing, just like bees, because these insects are able to gain both profit and aesthetic pleasure: „Bees fly from flower to flower and try to gain not everything, but only what is necessary and useful for them, and the rest they leave untouched" [Migne, 1857:569]. The metaphor of the bee shows us that gaining profit can be done through anything that exists. The bee's work is of practical nature, because it gains only that what is necessary. Basil underline the fact that person should behave just like the bee. They should gain profit from the ancient writings but decline the threat, just as a flower has a nectar and smell, so do the "ancient people's" writing contain wisdom, an if the bee has the ability to gain nectar from the flower why should not the thinking people be able to gather wisdom from classical literature? This is the aesthetic-ethical which is empty from religion, but will help the human soul to get virtue.

What is near and related to Christian ideology, that should be learned by the students, but keep away from that is different "just like we avoid thrones while picking the roses" [Migne, 1857:569]. Just like the "thrones" represent worldly deeds, it can also show the relation between "outer" wisdom and divine wisdom. The rose among the thrones is a representation of the opposition of worldly and divine truth, in secular wisdom – separation good from bad. For example, in the works of Gregory of Nazianzus, Ephrem Mcire, St. John of Damascus: "they have a border along their vineyards, with beautiful fruit, and only those who are true in their thoughts are able to taste the fruit of this vineyards and to get pleasure from it" [Bezerashvili, 2002:167].

Basil warns the readers to be careful in relation to literary works, just as they take care of what they should eat, because if people consider whether this or that food with damage their health, so does a literary work damage their soul. "We should not become a risen river that joins everything that comes on its road" [Migne, 1857:577].

For Basil in the reading of pagan works ethical views are important. Only those authors should readers be interested that reflects moral and morally

perfect man, who steadily and dignifiedly lives and does heroic deeds. In this case, we should listen to the author and be inspired by the characters created by him[2].

Basil treats the works of historians in the same way, youth should distinguish and do not take into account the works of such chroniclers, who write only to entertain people.

For the contrast of this and that worldly values the doctrine tells the story of Hercules, which the author learned from Prodicus of Ceos – the sophist philosopher. Hercules according to the doctrine is as follows: He is sitting at the crossroad when two women approach him, they are visually radically different, one is beautiful and passionate with a seductive look, promising him endless pleasure, while the second is ugly and poor, if Hercules chooses her way, suffering and danger awaits either on land or at sea, however, at the end ahead lies theosis. The Passage cited is important in a different ways. Basil during narrating the story of Hercules emphasizes his age and compares it to the age of his students. It is highlighted that he addresses his young audience to follow the actions of Hercules, who chose the path of virtue. It should be noted that women represent both virtue and flaws, but the women did not try to win over Hercules by word, but remain silent until the end of the story. The following section is explained in detail the author of the doctrine followed the word itself is important, but if the actions are strengthened with words it becomes more important. The difference between words and actions are mostly large, it is possible to seem fair, but also lead a way of life that is not necessarily full of justice. To support his argument Basil uses Plato's words: "This is extreme injustice, to seem fair, when in fact you are not" [The Republic... 1968:361a].

Morality is a kind of innate goodness in humanity given by God. Moral law constantly reminds oneself as the Apostle Paul says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;" [Rom. 2:14-15]\*. From this derives that the pagans have a chance for survival, as well as the Jews. Pagans act in accordance with conscience, the inner voice of conscience, which is intuition.

Maximus the Confessor develops the same idea, maintains that the kindness of barbarians are due to the fact that they prefer good over the evil, that is achieved by the aid of the Holy Spirit, because the Holy Spirit is in a person from birth: "We can find people among the nomads and barbarians who refuse to live in accordance with the cruel laws and are kind. This is a clear example that the Holy Spirit is in every person." [Scholarly... 2004].

Well-known pagan figures, thanks to the natural law, showed us virtue not only by words, but strengthen it with examples full of high morality.

The Politician from Athens, Pericles, was insulted by a man all day long, but in spite of such humiliation, Pericles saw the man off to his home, so that the success he achieved in wisdom-loving that day did not become in vain.

Basil brings the amazing example of forgiveness and absolution, when tells the actions of Euclid the Megarian, who swore that he would befriend the man who threatened him with death.

The examples of pagan Pericles and Euclid are in relationship with Evangelical commandments: And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you" [Matthew 5:40-44].

Basil believes that if such examples of morality come to people's mind when they are in rage, this will turn out to be a bridle and will take care of his soul, because during the times of anger nothing good comes from the soul<sup>[3]</sup> [Migne, 1857:576].

The action of Alexander of Macedon in the doctrine is related to the wisdom of the gospel: "but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart." "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell" [Mathew 5:29].

The example of moral restraint by Alexander of Macedon should be worthy for the youth. When the Persian king's Darius daughters were captured in war, Alexander did not want to see them, because this would yield desires in him and he thought that the control of his own passions was more a behavior of a worthy king, than victory over the enemies. According to historical records Plutarch informs us that until Alexander's marriage to Bactria he had no physical connection with any another woman. This fact reminds us of the preservation of virginity before marriage in the Christian religion.

Youth should be able to manage their own mind and do not abide to the passions. Basil discusses the arguments and emphasizes the ability to imitate bringing the antique examples of people – Polydamas and Milo of Croton. Their efforts were directed to the perfect preparation for the competition and in case of winning get both praise and crowns. Christian youth should try hard to

imitate the athletes' dedication and willingness to properly prepare for eternal life. The Athletes did their best to improve their abilities, Christians have to experience everything to achieve that, but it is not easy. Like the athletes he will have to shed sweat and do intense activities.

Just as the Athletes had to overcome many physical dangers, so should the soul of a Christian person be tempered, because spirit is much more important than body. This argument has much in common with Paul's words: "Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" [II Corinthians IX:24-27].

As the Apostle Paul, Basil of Caesarea also emphasizes the radical difference between the physical and incorruptible crowns. If an athlete is so brave to achieve this world's glory and train the body, like this Christian people should not fear the difficulty of the exercise, which is done in order to gain the divine crown.

After indicating about the issue of imitation of the Athlete's, Basil turns his argumentation about how the soul should gain control over the body. He does not see it as necessary for people to worry about the body too much and he should give freedom to the soul and get rid of physical demands. He should eat as much food as he needs so that the body does not weaken but not more, because caring too much about one's body is a kind of evil.

The relation between soul and body reminds us "Phaedo", where we read: will be by itself apart from the body, but not before. And while we live, we shall, I think, be nearest to knowledge when we avoid, so far as possible, intercourse and communion with the body, except what is absolutely necessary, and are not filled with its nature, but keep ourselves pure from it until God himself sets us free. And in this way, freeing ourselves from the foolishness of the body and being pure, we shall, I think, be with the pure and shall know of ourselves all that is pure,-" [Plato, 2005:67A].

The exaggerated care for the pleasures of the body damages the soul and makes it dirty that is why people should avoid it, if they think to gain profit for the soul. The same is said by the Apostle Paul – A person should not care too much about the flesh [Rom. XIII:14]. The flesh is created to serve the soul (as Philosophy – Thinking). Therefore, the desires that arise in the soul, a person should calm it down and should overcome it. The person should not become like

a charioteer, whose undisciplined horses take him anywhere they want [Migne, 1857:584].

During the comparison of the body and the soul Basil cites the analogy of the craftsmen who care for the tools, but the use of the art tools is being ignored. The passage most likely stresses that the importance of the body, is being reset to the device, through which the soul works, and the body should serve the mind, or philosophy. Body as an instrument, in order to survive, needs very small things, but if you take too much care of it might incline to other things and change its function.

Hence, it is clear that Basil of Caesarea belongs to the category of patristic, who is trying to adapt the Christian worldview with the achievements of pagan culture. It emphasizes the need for secular knowledge, but that knowledge is only a preparatory step in achieving the most important goal. People at the same time, should be cautious in dealing with this type of work because of the fear that might be under the influence of pagan ideology.

According to the works of Basil of Caesarea it is clear that he attaches great importance to classical education; in addition to the treatise, as an example, we can name the Epitaph of Basil the Great by Gregory [Migne, 1838: 509BC - Orationes 43].

Archpriest George Florovsky rightly observes that among the decrees of Julian for the Christians were the hardest ones which forbade the teaching of science and art. In fact, it was a belated attempt to eliminate the Christians from the construction of culture, and to protect the ancient culture from Christian influence and pressure [Florovsky, 2004 ]. That is what caused strong irritation of the church fathers of Cappadocia. Basil of Caesarea felt it as his duty, to appeal to youth and explain, "What benefits can Hellenistic literature bring to people." The main essence of Byzantine culture possesses all the basic elements of culture and a new way has been assessed as "worthy of mankind", and Basil of Caesarea contribution in this case was great.

---

[1] In Science it is indicated that the source of the work by Basil the Great, apparently, was the work of Plutarch "For Youth, on how to read the poets", as well as Plato's opinions about poets formed in his "State". Accordingly, parallels with Plutarch are presented in the notes.

[2] Compare Plutarch: "The bee seeks flowers on fields, the goat – green grass, the pig – roots, other animals grass and fruit. This is true about writing as well, some research the construction, some are interested in the sweet sounds an beauty, and are those who true to argue and think about the morality and see it as profitable and necessary. The person who is aware of his virtue does not read just for fun, but looks at it from an educational point of view. He does not read such passages unnoticed, which tells about bravery, justice, wisdom, like the Iliad XI, 313" [Памятники... 1964].

\*The Bible citations are from the version of Bible published under the editorship of George Mtatsmineli

[3] Compare Plutarch: "The most valuable virtue that people have is that divine spark, which they have thrust upon them from God and it is useful for us, because all of us aspire to be like Him. Anger and anger suppression - it's the greatest thing. The example of Achilles is important, when he has mercy upon Priam; he does not kill him and even gives him Hector's corpse. This is an example that should be followed, because people are trying not to be given, not to serve anger [Памятники... 1964].

## References

The New Testament of Our Lord Jesus Christ	Critical edition of the text and the complete publication one by Giorgi Mtatsmineli <a href="http://www.orthodoxy.ge">http://www.orthodoxy.ge</a>
Bezarashvili K. 2004	Georgian translation of the works of Gregory the Theologian; Tbilisi Allegories and Aphoristic in Patristic and Rustaveli, Literary Researches, # 22, <a href="http://www.nplg.gov.ge">www.nplg.gov.ge</a>
Bezarashvili K. 2002	"Christianity and Civilization", "Emaos", #3, <a href="http://www.nplg.gov.ge">www.nplg.gov.ge</a> .
Plorovsky Georgy 2004	Saint Maximus the Confessor, "the Scriptures of varying difficulty, the question 15"; Scientific-Theological Works", II, <a href="http://www.orthodoxy.ge">www.orthodoxy.ge</a>
Damascus 2000	Saint John of Damascus, "Transition of Orthodox Belief", Tbilisi Theological Academy Press, Tbilisi.
Аверинцев 1976	Судьбы европейской культурной традиции в эпоху перехода от античности к средневековью; Из истории культуры средних веков и Возрождения. - М., <a href="http://www.philology.ru">http://www.philology.ru</a>

Памятники... 1964	Памятники поздней античной научно-художественной литературы". М., Перевод Л. А. Фрейберг. <a href="http://ancientrome.ru">http://ancientrome.ru</a>
Migne J. -P. 1838	Patrologiae Cursus Completus, Series Graeca, vol. 36
Migne J.-P. 1857	Patrologiae Cursus Completus, Series Graeca, Vol. 31.
The Republic.. 1968	The Republic of Plato, Second Edition, translated by Allan Bloom, Basic Books, A division of HarperCollins Publishers
Plato 2005	"Euthyphro, Apology, Crito, Phaedo, Phaedrus" with an English translation by Herold North Fowler. Harvard University Press, Cambridge, Massachusetts, London

# America in the 1930s and Aldous Huxley's After Many a Summer Dies the Swan

Lela Zhamurashvili

"One can't have something for nothing" [Huxley, 1989:235] – how frequently these words of Huxley are repeated in his novels and essays. Despite the difference in formulation, interpretation is always the same: one can't have something for nothing and humanity has to pay the price for material well being it has achieved through technological progress. Sometimes the price is much greater than the reward but humanity is not always aware of it. In "Mike Wallace Interview", broadcasted on ABC on May 18, 1958<sup>[1]</sup>, Huxley declares that one day humanity may fall victim to its own inventions. Technological advancement might have aided in improving the physical standard of living but sometimes the process is inverted and it leads to regress of spiritual values. In his fiction Aldous Huxley articulated that frequently improvement of standard of living was achieved at a significant cost. The price for super comfort and luxury is living in sterility, alienation and spiritual deprivation, loss of all sense of identity, meaning and purpose. In his essay "Notes on liberty and the boundaries of the promised land" Huxley wrote: "*Increase of material prosperity, increase of leisure, increase of liberty, increase of educational facilities are perfectly useless [...] a quickly reached maximum gives diminishing returns of happiness, virtue, and intellectual efficiency*" [Huxley, 1960:130]. It is not surprising that the writer mostly emphasized on America while discussing the mentioned point as it was just America where technological progress had its heyday.

Aldous Huxley left for the United States in April, 1937. He planned to live in California for a while but actually never came back to Europe for living. The first of Huxley's novels from his American years is *After Many a Summer Dies the Swan*, which is also the first novel with American setting. The novel opens with description of California as Jeremy Pordage, an Englishman encounters with it. One can clearly feel the culture shock which Huxley experienced upon arriving in America. Huxley has Pordage survey a Californian landscape and one can vividly imagine the writer himself entering the postmodern world of high technologies. Newly arrived Jeremy Pordage is amazed with the sight of crass commercialism and bizarre spirituality, before meeting his new employer, millionaire Jo Stoyte. The Los Angeles streets mirror the spirit of America in a profusion of drugstores, hamburger bars and giant billboards. One after another, advertisements and billboards offer everything for physical and spiritual pleasure: "*Eats. Cocktails. Open Nights. [...] Do things, go places with Consol super gas. At Beverly Pantheon fine funerals are not expensive*" [Huxley, 1939:9]. The church, restaurants and lingerie shops are all equated. You can consume everything here. Moreover, the supposedly physical offerings of the

billboards ("Thrillphorm Brassiers", for instance) are as far removed from the simply physical as the "spiritual" offerings ("Go to Church and feel better all the week") are from the truly spiritual. The human ego has reached out and drawn all the forms of purity into clutch. There is no sign that the humanity will be ever able to get relieved. But it is just the beginning of degradation depicted in the novel as it becomes more and more intensive to the end.

Jeremy Pordage arrives in California to meet his new employer, Jo Stoyte, whose mansion makes his impression even deeper. The portal of the house is Gothic and a pillared lobby is Romanesque. The interior of the house is mixture of copied things, which indicates that the house owner has nothing uniquely and originally his own. Everything is imitation and the result of cloning. Jo Stoyte's mansion with its medieval architecture is a kind of fortress but its owner is so much afraid of death as people were afraid of plague and Dante's inferno in the middle ages.

A bronze nymph by Giambologna – a symbol of sensuality - is spouting two streams of water from her polished breasts in front of the house. In the great hall of the castle El Greco's "Crucifixion of St Peter" and Rubens's full-length portrait of Helene Fourment, dressed only in a bear-skin cape, confront each other from opposite ends of the room. Jeremy Pordage is bewildered with this indecent mixture of two extremes of death and sexuality: "*Jeremy looked from one to the other - [...] from unearthly flesh tints of green-white ochre and carmine, shadowed with transparent black, to the creams and warm pinks, the nacreous blues and greens of Flemish nudity. Two shining symbols, incomparably powerful and expressive – but of what, of what?*" [Huxley, 1939:36].

Huxley frequently uses the contrasts like this in the novel. The bedroom of Stoyte's child mistress, ex-show girl, Virginia Maunciple, is decorated in white. Virginia herself is wearing a white yachting-cap and white pyjamas. Huxley intentionally uses the colour of virginity and sanctity for woman who accepts the double morality of the Los Angeles billboards without question. He has ironically named her as Virginia – the name associated with virginity. Her relationship with "Uncle Joe" calls no moral scruples for her as in the world, in which she lived, it was axiomatic that living with a millionaire is the biggest achievement for a woman. Parents, friends, teachers, newspapers, radio advertisements – explicitly or by implication, all were unanimous in proclaiming this fact. To be such a man's mistress could not be wrong. On the other hand, interestingly enough, Virginia has a miniature shrine in her bedroom. She loves Our Lady, as she calls St. Mary, like a doll and plans to make a new mantle for her the next day: "*There, in a bower of artificial flowers, dressed in real silk clothes, with the cutest little gold crown on her head and six strings of seed pearls round her neck, stood Our Lady brilliantly illuminated by an ingenious system of concealed*

*electric bulbs*" (Huxley, 1939: 144). Later, in the same room Virginia and Doctor Obispo make love in presence of Our Lady.

Jo Stoyte's house with so many mutually irrelevant things in it, express mental condition, egocentrism and spiritual confusion of its owner. On one side of this enormous building there is a small and decent house of Propter, somehow demonstrating the absurdity of its neighbour.

This absurdity goes even further and manifests itself in Jo Stoyte's Personality Cemetery, a huge commercial enterprise on Beverly Pantheon. Peter Bowering, professor of University of London, calls it a temple of worship to all the gods of pleasure [Bowering, 1969:144]. The cemetery is equipped with super-modern mortuary furnaces, always ready for any emergency. The executive offices of West Coast Cemeteries Corporation are located in Tower of Resurrection. Only in the Children's Corner does the Infant Jesus appear alongside a medley of Peter Pan, alabaster babies and bronze rabbits. The tombs are decorated with erotic sculptures: "*Statues wherever you turned your eyes. Hundreds of them. [...] All nudes, all female, all exuberantly nubile. The sort of statues one would expect to see in the reception of a high-class brothel*" [Huxley, 1939:15].

The cemetery, with its nubile statues, perpetual soothing music and cosy chapels, epitomizes the attempts to evade the the nature of things and escape from death. Jo Stoyte makes effort to minimize, sentimentalize or otherwise distort the meaning of death. Death or the fear of death and search for immortality are the main themes of the book. Death and attitudes to it constitute the most frequently recurring note in the novel. Jo Stoyte tries to believe that he can achieve immortality and often repeats that "There is no Death". Doctor Obispo promises physical immortality and assures him that he has discovered elixir of life. Every gallery of the Pantheon has over its entrance a scroll which asks "*Death, where is thy sting?*" [Huxley, 1939:15]. Tower of Resurrection, too, subtly implants optimism of immortality in many visitors.

"And After Many a Summer Dies the Swan" is a satire of American cult of eternal youth, beauty and life. The book's title is taken from Alfred Tennyson's poem *Tithonus*", which is based on Greek myth about Tithonus. According to the myth, Eos, the goddess, who was in love with Trojan prince Tithonus, asked Zeus to grant eternal life to her lover and the god consented. But Eos forgot to ask also for eternal youth, so Tothonus lived eternally and withered. He was begging for death like the other mortal beings. Huxley used not only the title of Tennyson's poem, but the theme of immortality as well, which he interpreted in his own way. The theme of eternal youth and beauty is widely discussed in Huxley's essays too. In "Beauty Industry", for instance, he states that American women spend millions of pounds on their faces and bodies. As a result, "Old ladies", with white hair and wrinkles, are becoming rare and in a few years they

will be extinct. Huxley believes that the cult of beauty is symptomatic of changes in our attitude toward physical values. But outer beauty is not enough for achieving completeness and harmony. To support his viewpoint, Huxley provides an example of porcelain jar, the beauty of which is a matter of shape, of colour, of surface texture. The jar may be full of honey or stinking slime. Likewise, the surface of the human vessel is affected by the nature of its spiritual contents. Because of that, Huxley predicts that the campaign for prolonging the appearance of youth and beauty will be a failure: "*Successful in prolonging the appearance of youth, of realizing or simulating the symptoms of health, the campaign inspired by this cult remains fundamentally a failure*" [Huxley, 1960:235]. In "And After Many a Summer Dies the Swan", Propter philosophically preaches that completeness and harmony can be achieved by detachment from material values, cult of eternal youth and existence in time. Propter regards the time as a main source for evil and believes that existence in historical time is potential evil: "*Time is potential evil, and craving converts the potentiality into actual evil*" [Huxley, 1939:90]. Goodness and completeness exist only without attachment to time: "*A temporal act can never be more than potentially good, with a potentiality... that can't be actualized except out of time*" [Huxley, 1939:90]. Because of lust and time nothing can be achieved on human level except the evil and the world is in hopeless situation. Sitting under the large eucalyptus tree, Propter closes his eyes and repeats Cardinal Berulle's answer to the question: "What is man?". Read thirty years ago, Cardinal's words "Nothingness surrounded by God" seem more eloquent now than ever. Than Propter makes his own decision - to perceive the ego as something permanent is the height of human ignorance as it is only a fiction, a kind of nightmare, madness made to fetish. First of all, attachment must be overcome. Propter declares that a man obsessed with time cannot achieve the ideal which means liberation from ego, time and lust, liberation by means of union with God. As long as the attachment and bondage of any kind exists, there will always be a barrier between a human and God.

Actually, all the characters of the novel act against Propter's preaching. In his article, "Amor Dei in Hollywood", published in 1940, Edgar Johnson (professor of English at the City College of New York), states that the relation between Propter and the others is the key to Mr. Huxley's theme. "*And the reason is that Huxley is interested in the people only as ingredients in the philosophic pill he has been preparing for his own consumption*" [Johnson, 1940, published in *Aldous Huxley, the Critical Heritage*, ed. Donalt Watt, 1997:331]. There is the moral choice between the psychological eternity of mystic i.e. "timeless good" and the promised longevity of the scientist i.e. existence in time, the evil presented by Doctor Sigmund Obispo. In the interview published by French magazine - Paris Review, Aldous Huxley explains that he named this character after Sigmund Freud. This, once more, expresses the writer's attitude to scientific and technological progress. Doctor Obispo promises immortality through scientific achievements. He believes in

limitlessness of human potentials and uses Jo Stoyt, who is a "barrel of hairy flash" for him, in his experiments. Obispo is against natural laws and thinks that scientific achievements can change duration of life, productivity period, etc. not only in humans but in animals as well. Professor Keith May compares Obispo with Mephistopheles [May, 1972:152]. The doctor seduces Virginia for imposing his will upon her: *"For it was a fact that he personally found an added pleasure in the imposition of his will upon the partner he had chosen"* [Huxley, 1939:116]. Naturally, this kind of relationship cannot be productive. Virginia is afraid of childbirth. Huxley ironically comments that Jo Stoyte is a baby for her. The nymph by Giambologna with water-spouting breasts at the entrance of the palace indicates sterility that Virginia brings about. Sex technique, which Obispo teaches to Virginia, includes not only the movements of body but maximal suppression of consciousness as well. Virginia is one of those who do not believe that one can't have something for nothing. She wants to have everything for feeling pleasure and security. She feels the need of liberty but her body does not allow her to get relieved. This is just the case which Propter speaks about when he declares that a human wants liberty but cannot overcome the bondage of body. Virginia feels some spiritual hunger. She has got a shrine in her bedroom and prays before going to bed. She makes a very interesting gesture before making love with doctor Obispo: she runs to the shrine and draws curtains. But the body is much stronger and suppresses this vague spiritual needs: *"Virginia had been one of those - [...] not sufficiently conscious of her personal self to realize its ugliness and inadequacy, or the fundamental wretchedness of the human state"* [Huxley, 1939:161]. Virginia knows that *"He who would save his life must lose it"* [Huxley, 1939:161] and she chooses the way of self-oblivion for liberation. However, it is not actually liberation. On the contrary, each attempt of self-oblivion brings acuter sense of personality. Addiction or self-annihilation used for forgetting reality, never brings relief: *"But like all the other addictions, [...] the addiction to pleasure tends to aggravate the condition it temporarily alleviates"* [Huxley, 1939:162].

The novel includes subplot of Earl of Gonister which appears as parallel narrative in the second part of the book. Literary critics call the novel a hybrid work as it is a mixture of realistic and fantastic elements. The second part of the book shows Jeremy Pordage working on Huberk papers for cataloguing of which he is employed. This way the writer prepares the reader for fantastic events which take place at the end of the novel. Jeremy Pordga discovers the diary of Fifth Earl of Gonister written in the eighteenth century. The Earl's autobiography proves Obispo's theory about immortality. The papers provide evidence that a diet of the raw intestines of carp helps with maintaining eternal youth and sexual energy. Appearance of Gonister's diary serves as a hint that the Earl is still alive. This kind of message can be seen in previous episodes too when Propter speaks to Pete Boone, a young assistant of Obispo, about the results of immortality achieved through scientific progress. Propter asserts that this kind of life will be a regress rather than the transcendence for union with God. By

the end of the novel, Jo Stoyte, mad with jealousy, shoots Doctor Obispo, but mistakenly he kills Pete Boon. Pete is a single character of the novel that can be influenced by Propter's preaching and achieve union with God but he is murdered before Propter's efforts of enlightenment can succeed. George Woodcock evaluates Pete Boone's death as a triumph of darkness [Woodcock, 2007:184]. The scene, when Jo Stoyte is looking for a gun to kill Obispo, is very interesting. He tries to go down for several times but he cannot, despite the fact that there are two elevators in the palace. Huxley puts too much emphasis on elevator and thus expresses his ironic vision of modern attitude to technological advance once more. Jo Stoyte is eager to take a gun and kill Obispo but he wastes his time by waiting for elevators. Finally he decides to climb but breathless after only two floors, he runs back to elevators. At last, the elevator button responds and again the writer depicts a very interesting scene which makes the episode of murder comic. In elevator Jo Stoyte is observing the young lady in painting and despite the intention of murder, his mind becomes involved with mathematical calculations: "*The distance of her left eye from the left side of the picture was to its distance from the right side as one is to the square root of two minus one; and the distance of the same eye from the bottom of the picture was equal to its distance from the left side*" [Huxley, 1939:216]. Even the murder cannot be committed without science in mechanical world.

After the murder Doctor Obispo takes Jo Stoyte and Virginia to England where in the cellars of Gonisters they find out that the Earl is still alive and immortality is achievable. Jo Stoyte is a successor of his predecessor, Gonister, like whom he believes that there is no spirit and spiritual salvation. Two centuries before, the Earl had written that the human is doomed to perennial solitude in the wicked world. Pleasure cannot be shared like pain: "*From solitude in the Womb, we emerge into solitude among our Fellows, and return again to solitude within the Grave. We pass our lives in the attempt to mitigate that solitude [...] We reiterate the act of love; but [...] propinquity is never fusion. [...] We couple [...] between the bars of our cages*" [Huxley, 1939:174]. Sense of solitude is the same as a sense of life. At the same time, solitude is proportional to power. The more power we have, the more intensely do we feel our solitude, and accordingly, the longer is our life. Like Lucifer, Gonister rivals God. Instead of seeking to lose a sense of time, he tries to master time, and becomes time's principal victim: "*Above the matted hair that concealed the jaws and cheeks, blue eyes stared out of cavernous sockets. There were no eyebrows; but under the dirty, wrinkled skin of the forehead, a great ridge of bone projected like a shelf*" [Huxley, 1939:252].

Stoyte too, prefers to live in time. Upon seeing withered Gonister and his housekeeper, he confusedly asks: "*But what's happened to them?*" "*Just time*", Obispo answers [Huxley, 1939:253]. After hesitating for a while, Jo Stoyte makes decision: "*I mean, it wouldn't happen at once... There'd be a*

*long time while a person...*" [Huxley, 1939:254]. For him, the time is essential; time, much time... And the result is evolutionary regress, the heaven degraded to simian being, awaiting for Doctor Obispo and Stoyte in Gonister's underground cage. Virginia, who now has to believe that one can't have something for nothing, is with them. Huxley shows the relationship of Gonister and his housekeeper as logical extension of Virginia's sexual relationship with Obispo. Disgusting sex of two ape-like humans is absurd parody of Obispo and Virginia. *"The Fifth Earl rose to his feet, stretched, scratched, yawned [...] making [...] a curious humming noise. [...] Suddenly, with a ferocious yell, the Fifth Earl sprang forward [...] into the darkness. There was a rush of footsteps, a succession of yelps; then a scream and the sound of blows and more screams; then no more screams, but only a stertorous growling in the dark and little cries"* [Huxley, 1939:254].

One may consider this episode as the climax of Huxley's attitude to unhealthy sex which appears as early in his novels as in *Antic Hay* and *Point Counter Point*. Literary Critic, Peter Bowering expresses his doubts that Huxley would ever have conceded the existence of a sexually normal being. He refers to the words of Havelock Ellis, according to which there cannot now be natural sex as self-consciousness has made it impossible [Bowering, 1969:157].

In abovementioned "Mike Wallace Interview", broadcasted on ABC, Aldous Huxley states: *"All technology is in itself moral and neutral. These are just powers which can either be used well or ill"* [2]. "And After Many a Summer Dies the Swan" demonstrates that in case of misuse, the result can be devastative and humanity may suffer degradation instead of progress.

Huxley was severely criticized for depicting a human like this. Anthony West, a biographer of D. H. Lawrence, called the novel a record of spiritual failure. In "Amor Dei in Hollywood", Edgar Johnson wrote: *"Huxley does not love, and does not want to love humanity [...] Huxley has found in the love of God a substitute for all but a lip-service love for human beings"* [Johnson, 1940, published in *Aldous Huxley, the Critical Heritage*, ed. Donald Watt, 1997: 331]. Interestingly enough, Harry Lorin Binsse, translator of works by Kant, gives absolutely different evaluation of the novel. He says that we must be grateful to Huxley for his philosophy. On the other hand, Lorin Binse's review of the novel, like that of other critics', is negative in terms of artistic value. He criticizes Huxley for replacing the characters with orators. This mainly applies to Propter, whose philosophical monologues in the novel are really very extensive and sometimes cover the several pages. In terms of artistic value, "And After Many a Summer Dies the Swan" is actually less worthy than Huxley's previous novels; however, it is not clear whether it was the writer's artistic failure or just intention of Huxley. As George Woodcock states it, the form of novel becomes debatable because of ideas expressed in the novel by Propter: *"Art can be a lot*

*of things; but in actual practice, most of it is merely the mental equivalent of alcohol and cantharides” [Huxley, 1939:132].*

Despite the artistic form, “And After Many a Summer Dies the Swan” is a very significant novel as the absurd actions in Jo Stoyte’s castle are interesting comment on American lifestyle which admired and attracted lots of people worldwide.

---

[1] [http://www.hrc.utexas.edu/multimedia/video/2008/wallace/huxley\\_aldo\\_us.html](http://www.hrc.utexas.edu/multimedia/video/2008/wallace/huxley_aldo_us.html)

[2] [http://www.hrc.utexas.edu/multimedia/video/2008/wallace/huxley\\_aldo\\_us.html](http://www.hrc.utexas.edu/multimedia/video/2008/wallace/huxley_aldo_us.html)

### References

- |                       |  |
|-----------------------|--|
| Bowering P<br>1969    | Aldous Huxley: A Study of the Major Novels, New York, Oxford University Press.   |
| Huxley A<br>1939      | After Many a Summer Dies the Swan, New York, Harper & Brothers   |
| Huxley A<br>1989      | Brave New World, New York, Harper Perennial  |
| Huxley A.<br>1960     | Music at Night and Other Essays, London, Chatto and Windus   |
| May K.<br>1972        | Aldous Huxley, London, Elek  |
| Sion R.T.<br>2010     | Aldous Huxley and the Search for Meaning, Jefferson, North Carolina, McFarland & Company Inc. Publishers                   |
| Johnson E.<br>1940    | Review in Kenyon Review, " published in Aldous Huxley, the Critical Heritage; London and New York, 1975, reprinted in 1997 |
| Woodcock<br>G<br>2007 | Dawn and the Darkest Hour; Black Rose Books, Montreal, Canada  |

# Analysis of Irony in the View of Speech Acts

Ilona Kenkadze

Language in general, and irony in particular, is an instrument or a medium between humans that reveals their cognitive and emotional states to each other. To understand irony the hearer, as well as the speaker requires some specific contextual knowledge to choose a particular structure in a particular situation. Because any communication is dual, it consists of coding and decoding processes of the utterance. So, to communicate irony means to achieve a correct understanding of the utterance by intentional mutual exchange of information using verbal and non verbal elements such as gestures, mimics, intonation. As Muecke claims irony plays an important role in mockery, sarcasm, tragedy and comedy, criticism, and is always associated with ambiguity, paradox, contradiction, unexpectedness, some ideals. [Muecke, 1982]. This view on irony once more proves that it has gained a new form and dimension of its analysis based on the speaker's background, his specific perception of the world and general way of thinking. To identify what irony is we must bear in mind that Irony has as many definitions as there are scholars investigating it. We need to set some criteria to find the correct definition of irony among numerous linguistic approaches to this pragmatic phenomenon. For example, Wilson and Sperber in their works "Relevance" (1986) and "Irony and Relevance" (1998) see irony as use and mention, i.e. using an utterance and echoing it. They claim that in certain circumstances any object can represent or cite any other object. The most relevant that we must always remember is that this citation should always be relevant to the hearer for him to adequately interpret the ironic utterance. Attardo [Attardo, 2000] believes that there are three main conditions of irony: ambiguity that helps the hearer to easily catch the meaning of the ironic utterance; inappropriateness of the utterance meaning to the context it is used; the speaker's intention. One more researcher of irony, Giora, claims that irony is indirect negation. Later Giora and Fein [Giora..., 1999] insist on a salient meaning which always comes first in decoding process, when the hearer activates the salient meaning of the utterance. Brown and Levinson [Brown..., 1987:61] give their considerations on irony and politeness, developing Leech's view on irony. This ability of both, the speaker and the hearer, to utter the message and to interpret it in a given context with the appropriate analysis of propositional component creates the condition of face losing when the speaker using irony can be critical and not aggressive one at the same time. Our definition of irony is the following: we think that irony is a systematic trope which, as all tropes, can be characterised by two levels: explicit and implicit, shallow and deep, and which coding and decoding can be achieved by contextual analysing and interpreting of these two levels. [Kenkadze, 2012:267] That's why currently there is a great interest in irony not only as a semantic and stylistic but also as a pragmatic category with the main aim to describe and understand its types, pragmatival and contextual

functions, and mechanisms that have become very actual and important with speaker's intention and proposition and illocutionary force of specific speech situations. All this, according to the concepts of pragmatics, makes us investigate irony in the light of speech acts theory. Pragmatical interpretation of irony begins in D. Sperber and D. Wilson [Sperber ...,1978] and R. Brown [Brown,1980] works who claim that nature of irony can be explained only from the pragmatic position as irony itself is a speech act and not a language phenomenon. In order to see irony as a speech act we need to say a few words about speech acts in general. There are two scholars, Austin [Austin,1962] and Searle [Searle, 1969], who represent the traditional school of speech acts theory introducing a speech act as a human interaction of social character acted through words in a form of a request, an offer, a refuse, a compliment, a greeting, a thanking. Searle in "A classification of illocutionary acts" extended Austin's division of speech acts adding felicity conditions to them claiming that any language is inevitable part of action. The main objective of any linguistic speech act, and irony in particular, is its successful performance when the speaker and the hearer participate in a complex process of communication which covers the form, the meaning and the context of an utterance, achieving the hearer's adequate understanding and reaction to the utterance, i.e. a competent decoding of a complicated proposition and ironic illocution. The difficulty in the process of interpretation of irony lies in the speaker's and the hearer's communicative competence. To decode irony and to understand what the utterance really means in the given context is to adequately "read between the lines". [Colebrook, 2004]. Generally, a successful speech act can be defined in different ways depending on the situation it is used and contextual appropriateness. So any speech act is closely connected to sociocultural factors and is based on the speaker's intention and psychological state of mind, i.e. relation between the words and the world. Searle makes a classification of language use into 5 main categories: 1. assertives in which the meaning of the utterance is true and the speaker believes in this truth; 2. directives when the speaker tries to make the hearer commit further action in future that can exist in the form of a request, advice, permission or warning, demand, instruction, command; 3. expressives when the speaker demonstrates his attitude to the prior action or his psychological state of mind, for example thanking , expressing gratitude, complaint, expressing negative feelings, apology – expressing regret, congratulation, excuses, welcoming, swears; 4. commissives in which the speaker obligates himself to act in future, that can be an offer, a promise, an oath, a threat, abet, a guarantee and 5. declarations, which proposition consists of claiming a person being guilty, announcing a couple being husband and wife or baptising a child. [Trosborg, 1994] According to our research, in cases of irony the speaker's actions result in effects on the hearer with a certain intention or purpose that is reflected in perlocutionary acts, such as alarming, persuading, convincing, misleading, surprise, shock. So the speaker makes the hearer recognize his opinion, emotion, thought using a certain speech act to achieve a certain ironic meaning in a certain context so

that the hearer correctly interprets the utterance containing a wish, an idea or a feeling. "People adjust their language to their addressees and the situation in order to achieve interpersonal effects". [Locher..., 2010:2] According to pragmatics, the main thing to bear in mind when decoding irony is to go further than what is meant in the utterance to what remains beyond it; it means that, to our mind, ironic meaning has pragmatic grounds as it is based on the relations between the speaker and the hearer because in the cases of irony the speaker "masks" his utterance and reveals a certain meaning which is mostly negative or forbidden to make public and the hearer decodes this meaning as ironic. Why does the speaker use irony in his speech? The answer to this rhetoric question from our point of view is the following. The first reason may be the fact that every society has its norms and traditions that regulate any kind of communicative behaviour that bans some kind of verbal actions, and the second one consists of the inner intention of the speaker to create a specific comic effect which can help then to influence the hearer and to make the hearer change his view of a certain situation. Each example of irony shows specific features of speaker's communicative intention to impress, criticise, protest, forbid, deny, ask, accuse, blame, reprimand, disapprove and the meaning he discloses. It should be mentioned that almost each case of irony utterance is accompanied by the speaker's different emotional state, such as being not only annoyed, furious, angry, irritated, insulted, dissatisfied, but also sympathy. According to our research, irony can be of positive connotation. Mizzau, Brown, Attardo, Booth claim that there are some examples when irony is positive: the speaker expresses positive meaning through negative form meaning something positive by saying something negative. In such cases there is a great possibility for the speaker to be misunderstood as, if the hearer does not catch the irony in the utterance, he will decode it as a kind of criticism. This, of course, can lead to negative emotions. That's why positive irony happens very seldom. In our research we came across the following examples of positive irony. The reason of this is the speaker's fear to be misunderstood. One of the examples is from everyday life and the other is from Hemingway's novel "A Farewell to Arms". (a) You're really a bad boy. (b) You are such a silly boy. She kissed me. [Hemingway, 1977:76]. In example (a) a wife is intentionally expressing her satisfaction and positive feelings in negative form by saying he was a bad boy to praise her husband for the expensive gift he gave her. In example (b) Katherine was speaking to Henry kissing him when he was in hospital after the operation on his leg. These two examples have one thing in common: both can be adequately possessed only in case if the hearer has an appropriate ability to make out the difference between implied and directly said meanings. Irony will be successful if the hearer is successful in decoding the intended meaning of the speaker's utterance to cuddle him. Such utterances are always vague and ambiguous and there is always the possibility for the hearer to interpret them in two different or opposite ways. The investigation of the paper is based on examples of verbal irony, as the object of research, from English and American literature, scientific literature (see references). The choice of the irony examples

was not restricted by any parameters that gave us opportunity to distinguish and illustrate different kinds of utterances of ironic meaning. We explored two aspects of irony interpretation: what is the condition of successful irony, and the second point we are interested in is key concept of irony pragmatical interpretation in the light of speech acts theory and outlined a further way of our studying interpretation of ironic utterance in a specific context. We can claim that ironical speech act consists of the speaker, the hearer, the utterance itself, its ironical meaning, context, interlocutors' shared knowledge and intention to express the speaker's attitude towards the expressed meaning and his psychological state. We should always remember that the main part of any person's life is a successful communication and its result to correctly understand and to be correctly understood. That's why a successful pragmatical decoding of the ironic utterance of any speech act example is the main goal of the speaker. In the following example we can see that, according to Wilson and Sperber's mention theory, Andrew echoes Christine words in ironic utterance (c) revealing its propositional negation and his intention to imply the opposite meaning to the words "nice time". This utterance represents an assertive speech act. (c) Christine remarked happily: "We did have a nice time, didn't we, love?" "Oh, a very nice time!" Andrew said bitterly. [Cronin, 1993:41]. Another example of assertive ironic utterance we would like to present is taken from Mark Twain's "The Prince and the Pauper": "The Master of Ceremonies was not present; there was no one who felt safe to venture upon this uncharted sea, or risk the attempt to solve this solemn problem. " (d) Alas! There was no Hereditary Scratcher. [Twain, 2011: 36]. In this utterance we deal with situational irony that bears not opposite but different interpretation to what is delivered by words when the intention being explicit shows that in those times the king had Masters of Ceremonies, The Taster to his Highness, the Lord Head Cook, in other words, Masters of Everything, who could assist the king in any situation. But when Tom (being in the place of the king) wanted to scratch his nose and he did not know what to do, there was no Hereditary Scratcher who could help the king to advise how to behave in such a situation according to a tradition or a custom. Tom's expectations are violated, he criticises the system of "Maters-Helpers" and this is a necessary condition for irony to exist and for the hearer to comprehend it. In example (e) we deal with indirect speech act of commissives which contains information in the form of a question as the explicit act and a promise and threat "to be nasty "as the implicit one. (e) "He can't go. How am I supposed to be nasty to him if he isn't here?" [De Bernieres, 2001:28]. For this ironic utterance to be a success, the speaker (the Doctor) reveals his psychological state of "sincerity", a state of not liking the person who invaded his country and was going to stay at his place for some time. The doctor is sincere in his request to make the captain not leave and stay at his house and insincere in his question as he knows the answer. This becomes a rhetoric question containing a discrepancy between the form and the function. One more example of commissives is the following. Two men speaking on the train: Are you going to Milbery's lecture today? Take my advice, and don't. I heard that he

is a very bad speaker. (f) I must go, I'm Milbery. [Hewitt, 1987:7]. Ironically, the second person intends to go to the lecture as he himself is the man who delivers the lecture expressing his commitment to do this in any case as he himself must perform an action. Analysing the above we came to the conclusion that irony processing cannot be possible without the speech acts theory, as there are no examples of irony connotation outside the speech act. The utterance becomes ironic only in the context that helps to detect its proposition which, in its turn, assists the hearer to determine the discrepancy between the speaker's intention and literal meaning of the words he uses and to understand the utterance with regard to the proposition given in a specific context. Austin makes it clear that "words need to be "explained" by the context in which they are used." [Austin, 1962: 100] To prove this we would like to give an example taken from Walter LaFeber, "The American age": (g) (1) I love Germany so. [LaFeber, 1994: 491] This sentence taken separately, without the context can't be analysed from the point of view of speech acts theory, as we don't know whether it is an oath or a promise or a remark or a suggestion or a thanking until we know the context it is used in. What these speech acts have in common is their propositional content, what they differ in is their illocutionary force. [Bierwisch, 1980]. As soon as we add the context, the hearer understands the utterance as ironic: (g) (2) "I love Germany so", a Frenchman wrote sarcastically. "Every day I thank God that there are two of them". [LaFeber, 1994: 491]. This is a good example of expressives where the Frenchman speaks about Germany as an occupant country during World War II and shows his dislike that there are two Germanys. The hearer who does not have a specific knowledge on historical context, will not be able to interpret irony in this utterance adequately. (h) Such is his popularity that the locals (people in Chukotka) refer to BA and AA: before Abramovich and After Abramovich. [Soars..., 2005:75] People who live in a remote territory, Chukotka, are very grateful to their governor as he spent an estimated \$300 million on this frozen province. That's why they refer to him in this way to express their psychological state of politeness, worship and praise looking for the ways of how to say something that he is wants to say meaning something different and not opposite. As we can notice from the example (h), irony appears in speaker's words "BA" and "AA" referring to the periods of their life as analogical to Before Christ and Anno Domini. For the hearer it is not necessary in such cases to have extralinguistic knowledge to decode this ironical intention. If we look at the directives in the light of speech act theory we can see that the speaker forces the hearer to perform the action in the form of a command, request, advice, warning, demand, instruction which is specified by the intentional state of proposition of the utterance said by the speaker when he makes the hearer to conduct for his own favour. (i) Please don't kill me, I am innocent. [De Bernieres, 2001:27]. This is a request not to be killed which is pronounced by the invader, Captain Corelli, who entered the house he lived in and saw a young woman with a large cooking knife who was preparing dinner in the kitchen. The way he uttered these words using articulation and intonation is also worth

mentioning "The captain fell to his knees before her and exclaimed dramatically" [De Bernieres, 2001:27]. Another example of a directive speech act was taken from "The Complete Illustrated Stories, Plays and Poems by Oscar Wilde. The below words belong to the Infanta whose only wish was to be amused and who liked the dance that the Dwarf performed for her on her birthday party. But poor heart-broken Dwarf died on the scene he was dancing on. On the Infanta's question why the Dwarf does not dance for her any more the Chamberlain answered that his heart was broken and the Infanta said: (j) For the future let those who come to play with me have no hearts. [Wilde, 1991:284]. In her command the Infanta violates the maxim of politeness as her psychological state of mind and communicative intention of the utterance are not friendly but rude. So, we can conclude that every ironic speech act has its specific communicative goal or intention, emotional expressiveness and the context it is used in and the question is what lies in between saying something true or false and meaning something different. Through all these we again come to the notion of pragmatics, as pragmatics studies speech acts and the context these speech acts are used in. In conclusion, the questions that arose during our investigations deal mainly with relevance theory of irony, use and mention theory, theory of inappropriateness and communicative intention revealing if there is a logical relation between two meanings – expressed and implicated – that deals with negation character of irony.

### **References**

Attardo, S. 2000	Irony as Relevant Inappropriateness, Journal of pragmatics, 32 (6), 793-826, NY
Austin, J. L. 1962	How to Do Things with Words, J. O. Urmson and Marina Sbisà eds., Oxford: Oxford University Press
Bierwisch, M. 1980	Semantic Structure and Illocutionary Force. In: J.R. Searle, F Kiefer, M. Bierwisch (eds), Speech Act Theory and Pragmatics (Studies in Linguistics and Philosophy), 1-35, Reidel Publishing Company, Dordrecht
Brown, P. & Levinson S. 1987	Politeness: Some universals in Language Usage, Cambridge University Press, New York:
Brown, R. L. 1980	The Pragmatics of Verbal Irony. Language Use and the Use of Language. Washington, pp. 111-127
Colebrook, C. 2004	Irony, Routledge, London
Cronin A.J. 1993	The Citadel, Longman Publishing Group, UK

De Bernieres, L. 2001	Captain Corelli's Mandolin, Pearson Education, USA
Giora, R. and Fein, O. 1999	Irony: Context and salience, Metaphor and Symbol 14 (4), 241-258, Philadelphia, USA
Hemingway, E. 1977	A farewell to Arms, Granada publishing, UK
Hewitt, G.B. 1987	English Reader, Ganatleba publishers, Georgia
LaFeber, W. 1994	The American age: United States Foreign Policy at Home and Abroad 1750 to the Present, Norton & Company, USA
Locher, M. A. and Sage L. G. 2010	Interpersonal pragmatics (handbook of pragmatics), Walter de Gruyter GmbH & Co. KG, Berlin
Muecke, D. C. 1982	Irony and the ironic. The critical idiom, Methuen & Co, NY
Searle, J. R. 1969	Speech acts: An essay in the philosophy of language. Cambridge, Cambridge University Press, England
Soars, L & J. 2005	Headway 3rd addition Upper Intermediate. Student's book. Oxford University Press
Sperber, D. & Wilson, D. 1981	Irony and the use-mention distinction, in P. Cole. (Ed.), Radical Pragmatics, New York: Academic Press, 295-318
Trosborg, A. 1994	Interlanguage pragmatics: Requests, Complaints, and Apologies, Walter de Gruyter & Co. Berlin
Twain, M. 2011	The Prince and the Pauper. Harper Press, UK
Wilde, O. 1991	The Complete Illustrated Stories, Plays and Poems of Oscar Wilde. The Birthday of the Infanta, Chancellor Press, UK
Kenkadze, I. 2012	About the Interpretation of Irony. XXXIV. Linguistic Papers. 256-269. Georgia

# Intercultural Aspects of Lingo-Didactics of Contemporary German Language and Georgian Lingo-Cultural Reality

Mzekala Achaidze

Foreign language teaching has always been and will always be of concern for German Methodists and Didactics, especially when you have to set up a method of teaching German language to non-relative language speakers, where language learners have a different culture and mentality, and one has to study the language outside Germany, in a geographically remote country with a created artificial environment for learning German.

It is quite logical that all the time the country develop a more accessible and convenient method of foreign language teaching according to the country's political situation, social requirements, international contacts, as well as respectively taking into account the actual cultural values. From the prevalent methods in Germany at different times a few of the most popular can be mentioned: grammatical-translational, behaviourist, cognitive, structural-structural, audio-visual, etc. Naturally, each of them worked towards the absoluteness and if they still cannot fully occupy their place in every era, this is often not due to their inferiority, but in certain circumstances due to the impossibility of realization it in practice.

The last three decades and the on-going globalization processes developed a pragmatic interest in foreign language study. The response from the side of lingo-didactics to such approach was to develop a method oriented on communication and basic aims of teaching was the establishment of communication competencies. It was supposed that the foreign language student should be able to adequately use language in the appropriate situation. This method of learning process involved the allowance of situational-thematic authentic texts in teaching: excerpts from fiction, media materials, and firstly usage of practical texts: advertisements, travel routes annotation, the weather bureau reports, statements-announcements, exhibition catalogues, etc. In this way, the challenge was to conduct an adequate study of language and its linguistic equivalent action to establish competency in a foreign language.

The modern globalized world of growing economic, political, cultural and personal contacts promoted intercultural teaching methods of foreign language, as a logical continuation of communication oriented method and effort of its further improvement. The Individuality of this method was taking intercultural competences in teaching. Intercultural competence in itself is a rather complex phenomenon which involves a combination of various components, which are: self-aware and critical approach to the nation's mental stereotypes of the study

languages, the recognition of foreign culture, understanding of a foreign phenomenon, have a tolerant attitude and approach towards the foreign culture, etc., which may serve as a basis for successful future communication and cooperation. Martin Bauch [Bauch, 2010:63] and his intercultural training is considered as a foundation of theoretical methods of intercultural learning, which aims to improve the social interaction of the participants to cooperate with representatives of other cultures.

The purpose of this paper is on the basis and analysis of general description of intercultural method to separate their individual characteristics among German lingo-didactics and its regard to reality and its future prospects of development.

Intercultural concept was originally derived from an Anglo-American migration research. Its transplantation in German language methods began in the seventies of the last century, followed by a great discussion among the appraisers and opponents of the method. First of all, let's consider what this method assumes in Anglo-American contexts. American researchers Willis Edmondson and Julianne House [Edmondson..., 1998] reject the notion of intercultural in connection with foreign language classes. They believe those foreign language lessons are itself of intercultural nature and using the concept of intercultural is nothing more than tautology. Therefore, any method for teaching foreign language in itself already shows signs of interculturalism. In this context, Ditmar Rössler's approach is rather interesting, which notes that the only intercultural method during the language learning process due to interactive nature reveals a "new perspective" between the native language and a foreign language [Rössler, 2012:82]. These differences are always mentioned in intercultural language teaching method, when it comes to the development of reading, writing and other skills; similar comparative approach toward native and foreign culture conditions the study of Native and foreign languages.

The notion of Interculturalism can be discussed as a theoretical concept, which is based on the dynamic interaction between cultures, recognition of differences in their background, which is a precondition for successful communication between representatives of different cultures. Language reflects the nation's cultural values. It as a major component of intercultural communication in all the dimensions, may contribute to the nearing of individuals/nations, or vice versa, it can become a tool for misunderstanding and conflict. Very often, usually the verbal level misinterpretation precedes that of cultural misunderstanding. According to Lutz Götze, errors on intercultural level can be "fatal" compared to the "harmless" linguistic errors [Götze, 1993a: 232], and as a result, the lack of dialogue between individuals may not be only a linguistic phenomenon but due to the poor knowledge of the cultural implications. Thus, foreign language teaching involves not only studying grammar and vocabulary, but, above all, understanding the foreign reality,

explanation of the cultural values and teaching it. It refers to both verbal communication and non-verbal one (for example, body language: gestures, expressions, actions, sounds...). Many examples confirm that the differences in culture that arise on the level of non-verbal communication (bowing, greeting, bidding farewell, etc.) make it impossible to shift to verbal communication. A classic example of is the action of bowing and shaking one's head: In many cultures bowing one's head means agreement, while shaking one's head – denial, but in other cultures, this is the other way round. Naturally, this action is also accompanied by different cultures greeting-farewell rituals, and incorrect interpretation of this can lead the communication entities to social conflict.

Relations between Cultures (hence the languages) and their diversity is vividly described by Joerg Roche using the scheme of an iceberg [Roche, 2008:230][1]. He states that we, by our eyesight and hearing skills, perceive only the exterior moments of the people's culture: the rituals, traditions, folklore, poetry, painting, music, etc., but beyond our sight, like the underwater part of the iceberg, remains that what shapes the nation's culture and can only be perceived through mind: cultural values, views, mentality, concepts, ideas. Every Nation's Language reflects the values and beliefs that are important to the culture; the attitude is formed through semantics and in the end is manifested verbally. These values without knowing the language would become imperfect.

The existence of two parallel cultures does not mean that communication will be achieved automatically. It is necessary to convey values to each other in such a form that foreign becomes familiar, but not through neglecting of their own. In many cases this approach is called Third Place - Dritter Ort [Kramisch, 1995] or the transitional world, meaning the change of perspective, namely to broadening/spreading of perspective which means the co-existence and co-functioning of foreign and own.

Intercultural teaching method (which is an essential feature of this method compared with other communication methods) is not just getting knowledge about foreign culture, but the explanation of the vision and conceptual aspects, which making learning a multi-stage process. Intercultural communication skills, first of all, aims to eliminate the clichés of ourselves, mastering art of tolerance, understanding and knowledge of foreigners, the ability of based on different perspectives draw rational parallels between ours and foreign. Intercultural competence involves managing a high level of communication adequately and creatively. This is only possible on the grounds of intercultural skills. Learning a foreign language also develops intercultural social skills towards a certain (restraining from tabooed themes and verbal and non-verbal activities related to it). Intercultural learning is an active learning process oriented on the creative interaction between teachers and pupils. Intercultural learning is a dynamic process, so far as the lesson becomes a place of practical realization,

through the obtained information orientate in other cultures and understanding its multi-perspective.

During the intercultural teaching of a foreign language it is rather important to understand intercultural and multicultural contexts through the way of understanding foreign and new (Fremdverstehen und Fremdwahrnehmung). This approach started in the beginning of the 80s of the past century with the publication of the book "Didactics of Understanding foreign language" (Fremdverstehens didaktik) by the Giessen School (Giessener Graduiertenkolleg) lingo-didactics. It could be argued that this school gave individual German emphasis on the establishment of intercultural teaching methods. Lothar Bredella and Herbert Christ just twenty years ago stated in their publication that "Understanding of the foreign is a cornerstone in teaching and learning a foreign language [Bredella..., 1995:10–11]; It can be manifested in three ways: a) Language learners study the language; b) see foreign language as a part of foreign culture and expression; c) communicate with foreigners, who are parts of a foreign culture. Based on the conception the understanding and cognition of a foreign language has a different significance. A question is being posed: How can one conceive foreign language and culture based on one's own knowledge? Maybe there is some kind of strategy, for example to cognition of foreign and virtual projection as the same time, which so to say strengthens the foreseen understanding. The main idea of the process of understanding and cognition is readiness to alter one's position/approach [Bredella..., 1999:13] towards the solid idea she/he has.

Two faces of a different perspective are detected: Inner Perspective and Outer Perspective [Bredella, 1999:113]. Inner Perspective implies the understanding of foreign culture from inside, meaning that we should "sink" into other cultures; outer perspective means the seeing of foreign culture through one's own eyes. This means that we should not accept other culture unconditionally, but should provide critical reflex of it, the non-understanding of the foreign should be regarded as a lack of readiness for sharing other values. "The change of Perspective and Distancing from one's own balances the process of understanding the foreign" [Bredella...,2000:13]. The same idea is expressed by Christ [Christ, 2007:51], when he says, that based on own perceive the difference of the foreign means readiness for dialogue. This will occur when the language learner will develop the skill not to receive unconditionally either native or foreign (no matter whether the attitude is positive or negative), but will treat both analytically and rationally. In this process according to Joerg Roche, rather important is re-evaluation of one's self to achieve full intercultural communication [Roche, 2001:154].

From the above mentioned, intercultural teaching strives to transfer unconscious intercultural competencies into cognitive competence. A lesson of foreign language means teaching oriented on the development of cognitive as well as behavioural skills. It is noteworthy that the participants of

communication are of different identities, have their own social, age, professional and other experience, which affects the process of cognition and understanding. Therefore the texts that are being taught should be chosen carefully, especially if we want to avoid unwanted questions in the auditorium on behalf of the language learners. It is understandable that in the curriculum of country studies cannot fully cover the themes and contents which can be appropriate for all contexts. In this context noteworthy are several facts:

1. The level of language study: The lower the level is, the less does the individual have an intercultural experience and she/he should get such type of information from the teacher with a great amount; The higher the level of her/his language knowledge is the better she/he is aware of intercultural experience;
2. The relevance of study material for students of this or that culture. In this respect Müller-Jacquier advises to use daily themes in the curriculum, which is rather familiar for the language learners, for example: concrete themes (family, home, children, car....) themes denoting actions (promise, denial, introduction...), abstract themes (politeness-rudeness, responsibility, work, free time), and other [Müller-Jacquier, 2001:1231].

Although it should not be denied, that everyday themes may absorb curriculum so much that may leave out the important themes of intercultural communication. This is why themes should be chosen carefully, so that the learner gets motivation to learn more and understand more. In this respect the German Didactic Herman Funk states, that the creation of curriculum should be done by the principle of cyclic progress, from familiar to foreign, from individual to systematic and so forth. Also based on the principle of interactivity the perfection of the material should be achieved by utilizing grammar and appropriate vocabulary [Funk, 1999:97].

The discussion of intercultural teaching got a wide range of diapason. The German Didactic Klaus Altmayer gives us a list of sensible country's studies: Identity, Place, Time and Values [Altmayer, 2006:192; Altmayer, 2007:19]. Nearly the same points of contact has Andreas Ramin's list: place, time, distance, work, and climate [Ramin, 1989:232]. For Gerhardt Neuner the ultimate priority is language learning experience, in which he sees intercultural comparison [Neuner, 1989:360]. In own experience he means not one concrete individual but the general experience, that is universal for humans despite their origins and nationality, but in this case are thematically listed and gets different meanings according to different cultures. In the list of Gerhardt Neuner these themes are mentioned [Neuner, 1994:23]:

1. Birth and death;

2. Identity (personal data);
3. Marital cohabitation (kinship);
4. Social coexistence;
5. Relations between the partners (friendship/love);
6. Living conditions;
7. Environment;
8. Work;
9. Education/training;
10. Recreation/Leisure/Arts/Entertainment;
11. Consume/consumption areas;
12. Transportation/Mobility (finding place);
13. Mass communication (media sources);
14. Health care;
15. Spiritual Values (Ethics/Religion/Hygiene);
16. Perception of time;
17. Dimensions of Spiritual-Mental experience.

Naturally, these are daily, so-called generative themes [Zeuner, 1997: 50] and the list is of conditional nature and it can be generalized in accordance with relevance of teaching and taking into account the reality of the country. What is important is that the theme should satisfy the demands outlined above, should be interesting for learners and should be modified according to the specifics of the learning group.

It should be noted that the method of intercultural teaching is uniformly distributed on teaching separate themes, as well as studying related lexical and grammatical material connected to it. The basic requirement for a practical grammar is that the topics should not be a separate /abstract , "fallen out" from the content of the context given for assignment, but on the contrary organically combined with the socio-cultural context, is somehow "plaited" into it and contributes to the promotion of the student's motivation; on the other hand , it should be based on the comparison-confrontation or contrasting principles of grammar and in the mind of the language learner it should be associated with grammatical forms and norms of their native language.

Other types of problems for us arises the issue of vocabulary supply: because the word is associated with symbolism in the language, therefore we cannot be content with just its straight translation. Intercultural communication often fails due to the fact that quite usually the speaker is unable to understand the context, because the concept does not exist in her/his world view; she/he does not have the same icon/notably, neither the concept/word in the native language. It is therefore necessary that in parallel to linguistic-cultural progression on the vocabulary level develop contrast semantics, as Ulrich Zeuner thinks this gives you the opportunity to learn words in a more complex manner, through context, lexical units, taking into account cultural marks

[Zeuner, 1997:3]. To avoid conceptual chaos it is necessary to coherently explain each word or concept to be and not be content merely by the proposed dictionary equivalents. The raise the conceptual differentiation should be raised during the German language lesson, the teacher should be able to explain and the learners should understand.

From what is outlined above, naturally a question arises of what is the situation in learning German language in Georgian, on which methods are the teachers oriented, does Georgian School of German Philology use existing possibilities and what is the future development in this way.

Worth mentioning, on the one hand , is a pleasant fact that there had been no failure of the German grammar teaching in Georgia, German methods and practices in terms of implementation have been transferred organically into Georgian realm. In addition this is testified by the published solid grammatical literature: "German language textbook" by Tamila Sesiashvili and Bella Sesiashvili in the grammatical part translation and constructive methods of German grammar are being discussed [ Seiashvili ... 2003]; "German language practical grammar" by Mzia Gventsadze is developed on the communication-oriented method Gventsadze, 2009]; Four-volume book of "German language teaching grammar" by Marina Andrazashvili is based on the contrasting linguistic principles [Andrazashvili, 2008] , which at the same time tries to bring German linguistic terms in to Georgian and find appropriate equivalents for them, also draws parallels of the similar level in the linguistic phenomena, and provides a rich cultural information about the German.

On the other hand, it is a pity that it has not been possible to provide similar regional course books on vocabulary nor country studies which lean on intercultural principles, take into consideration the mentality of Georgian language learners, who will get motivation and progress according to the principles of the Common European Framework at the A1, A2, B1, B2 levels. The situation is somewhat counterbalanced by the fact that in the learning process (Ivane Tbilisi State University, as an example) original German course books for foreigners are being used (Lehrbücher für DaF); There are additions and additional guidelines, drawn up by Tamila Sesiashvili and the texts are provided in thematically [Seiashvili, 2003]; teachers systematically get qualification in German-speaking countries, and get to know to the intercultural approach and try attempting its practical implementation: the lecture is enriched with authentic materials, with passages from literature, the press and other types of texts; possible using audio-visual and Internet material; In our reality it also became true to send students to Germany, where along with linguistic knowledge they will become aware of intercultural competence and will get the skill of co-operating in international projects; But one is the attempt and the second is the actual situation and the achieved results. It should be openly said that:

1. The proper material-technical basis still not created, therefore internet-teaching and internet-projects cannot be carried out;
2. The curriculum does not offer students essential disciplines of intercultural method: home-reading, conversation/thematic discussion, language studies, (which, traditionally has always been involved in teaching field) and is only limited to vocabulary and grammar;
3. Significantly are being reducing the number of hours for students of German Philology 8/6 hours a week multiplied on 6 semester, And for non-specialists 4 hours per week multiplied on 4 semester, which certainly is not a prerequisite that the teacher can use intercultural method, which is rather time-consuming and needs much time and correspondingly can the desired outcome be reached extended period of intended employment, and manage to arrive at the desired; It should be also noted that most of the students when started learning German have no previous basis and have to start from the very beginning, nearly zero level;
4. In addition to this Georgia, an apparent lack of lingo-didactics and Methodists can be seen and therefore there is lack of solid research in this area. Naturally, we mean works oriented on the global trends shaping.

In conclusion, we can note that intercultural teaching methods discussed in this publication are not an emerging process on "dry soil" and a mere prospect. Learning a foreign language cannot be done in isolation from the culture and language of the people. The individual cannot be forced either a foreign language or culture, if you do not encourage proper motivation in them. The whole advantage of intercultural learning is that new/foreign material is being discussed in the auditorium, grows interest in them, and begins the understanding of contrast-comparative approach to their own and other cultures, their own and foreign language. Growing interest in them is the initial step, which makes learning a creative process.

The intercultural method of teaching is a multi-complex phenomenon and has not been studied by German scholars, no detailed technology exists, neither is its effectiveness confirmed, as Klaus Gnutzmann notes, communicative and behavioral competences play an important role during intercultural teaching, but the linguistic dimension is not mentioned at all [Gnutzmann, 1994: 68]. Thus, on the other hand, its positive results are clear. According to the researches carried out in Germany [Bredella/ Delanoy, 1999] language learners due to this method not only get knowledge of linguistic competences but cognitively and consciously treat the culture of the foreign nation. Intercultural Didactics nowadays is on the road of seeking, development and perfecting not only in Germany, but in many non-German and non-European countries as well. We should hope that this process in Georgia will become reality in the near future.

---

[1] This scheme was first used in the seventies of the last century by Katznelson, while describing implicit language events.

## References

Andrazashvili, M. 2008	German Grammar in four books. Tbilisi
Gventsadze, M. 2009	Linguistic Grammar. General Course for Bachelor students. Tbilisi
Sesiashvili, T Sesiashvili, B. 2003	German for German Philologists. Tbilisi
Altmayer, Claus. 2006	Kulturelle Deutungsmuster als Lerngegenstand. Zur kulturwissenschaftlichen Transformation der Landeskunde. In: Fremdsprachen Lehren und Lernen. (35) 44-59.
Altmayer, Claus 2007	Von der Landeskunde zur Kulturwissenschaft – Innovation oder Modetrend? In: Germanische Mitteilungen. Zeitschrift für Deutsche Sprache , Literatur und Kultur(65) 7-21.
Bauch, Martin. 2010	Interkulturelle Trainingsmethoden und deren Einsatz im Fremdsprachenunterricht. In: Interkulturelle Kommunikation in Texten und Diskursen. Dorfmueller, Ulrike/Möller, Martina (Hrsg.) Frankfurt am Main. Peter Lang Verlag.
Bredella, Lothar 1999	Zielsetzungen interkulturellen Fremdsprachenunterrichts. In: Bredella, L./Delanoy, W.: Interkultureller Fremdsprachenunterricht. Tübingen. Gunter Narr Verlag. S. 85-120.
Bredella, Lothar/Christ, Herbert(Hrsg.) 1995	Didaktik des Fremdverstehens. Tuebingen. Gunter Narr Verlag.
Bredella, Lothar/Delanoy,	Interkultureller Fremdsprachenunterricht. Tübingen. Narr Verlag

Wener (Hrsg.) 1999	
Bredella, Lothar/Meissner, Franz- Jiseph/Nuenning, Ansgar/Roesler, Dietmar(Hrsg.) 2000	Wie ist Fremdverstehen lehr- und lernbar? Tuebingen. Gunter Narr Verlag.
Christ, H. 2007	Fremdverstehen in der Praxis interkulturellen Lernens im Fremdsprachenunterricht. In: Bredella, L./Christ, H. (Hrsg.): Fremdverstehen und interkulturelle Kompetenz. Tübingen. 51-77
Edmondson, Willis & House, Juliane. 1998	Interkulturelles Lernen: Ein überflüssiger Begriff. ZFF 9/2, 161-188.
Funk, H. 1999	Lehrwerkprogression als Lehrprognosen – didaktische Pnanung zwischen Angebot und Nachfrage. In: Börner, W./Vogel, K. (Hrsg.): Lehrwerke im Fremdsprachenunterricht. Lernbezogene, interkulturelle und mediale Aspekte. Bochum. S. 91-114.
Gnutzmann, C. 1994	Interkulturelles Lernen. Auch im Fremdsprachenunterricht? In: Bausch, K.-R.; Christ, H.; Krumm, H.-J. (Hrsg.): Interkulturelles Lernen im Fremdsprachenunterricht. Tübingen. 63-72.
Götze, Lutz. 1993	Modalpartikeln aus der Sicht der Sprachlehr- und Lernforschung. In: Deutsch als Fremdsprache (30/4)227-232.
Kramisch, Claire 1995	Andere Worte-andere Werte: Zum Verhältnis von Sprache und Kultur. In Bredella, Lothar (Hrsg.), Verstehen und Verständigung durch Sprachenlernen? Dokumentation des 15. Kongresses für Fremdsprachendidaktik, veranstaltet von der DGFF, Gießen, 4.-6. Oktober 1993. Brockmeyer. Bochum, 51- 66.
Müller-Jacquier, B.-D. 2001	Interkulturelle Landeskunde” In:Helbig, G.; Götze, L.; Krumm, H.-J. (Hrsg.): Deutsch als Fremdsprache. Ein internationales Handbuch. Berlin. 1230-1234.

Neuner, G. 1989	Zur Lehrplanentwicklung für den Deutschunterricht an Sekundarschulen zielsprachenfernen Ländern. In: Jahrbuch Deutsch als Fremdsprache (15).S. 348-373.
Ramin, A. 1989	Landeskunde im Rahmen interkultureller Germanistik. In: Info DaF (16/2). 212-243.
Roche, Jorg. 2008	Fremdsprachenerwerb /Fremdsprachendidaktik. 2. Auflg. A. Francke. Tübingen und Basel.
Rössler, Dietmar. 2012	Deutsch als Fremdsprache. Eine Einführung. Metzler Verlag. Stuttgart.
Zeuner, Ulrich. 1997	Landeskunde und Interkulturelles Lernen: Eine Einführung. Technische Universität Dresden. <a href="http://www.tu-dresden.de/sulifg//daf/landeku/start/htm">http://www.tu-dresden.de/sulifg//daf/landeku/start/htm</a> (31.01.2008)

# The Place of Word Formation in Georgian and German Linguistics Based on the Linguistic Literature Analyses

Ketevan Nikoladze

In modern linguistics the concept "word formation" is used by two meanings. There exists a narrow understanding of this notion: "Word Formation is a formation of word on the basis of linguistic material and its help" [Fleischer ... 1995:5]. In this case it is understood, as a part of a scientific discipline – lexicology or grammar (morphology, syntax), which "studies the technique of word formation" [Tuskia, 2004:3]. Georgian Linguists, for example, A. Shanidze, L. Kvachadze unite word formation with general morphology, but the other ones, for example, Arn. Chikobava, V. Topuria, T. Zurabishvili, R. Gabechava and other perceive it as a part of Lexicology. The supporters of these views can be found among the foreign linguists as well, the ones who see word formation as a part of grammar are H. Pauli, B. Baumann, O. Behagel, I. Erben, K. Brickman and the ones who see word formation as a part of Lexicology are V. Schmidt, V. Moch, and other lexicologists. There exists, so to say, a transitional view, according to which word formation explores "Formation of new words, the rules by which they are being produced, and describes certain designs and models according to which they are being formed. Thus, this area stands between other disciplines, on the one hand, between syntax and, on the other hand, morphology and because word formation processes affect on the meaning of the word, it is also related to lexicology" [Kühn, 1994:2].

The different status of word formation can be explained by the fact that although its research objectives are closely related, but there are still very different aspects in it. Word formation "describes the regularities of new word's formation and new production units, as a relatively small element binding together resulting in the final product, in other words, it sees its research object from the point of syntax" [Schippan, 2002:45]. If we look from this side, word formation has to do a great deal with syntax, but on the other hand, the words that are the result of word formation process is a part of this or that part of speech and to which particular is defined by the full content of the formed word. Therefore, word formation can be regarded as a part of morphology. But if we also take into account that the product of word formation through the lexical process obtains its place in the lexis of the language, the formed new words can be regarded as the research object of lexicology.

Rather important is one environment: Among foreign linguists arise the supporters of the approach, according to which word formation should be regarded as an independent scientific discipline, which has its own sphere and

object of research. This view conditions the understanding of word formation as a broad notion, according to which it is not included in the sphere of syntax and lexicology, but is "an independent, comparatively autonomous language level" [Dokulil, 1968:14]. Despite the systematic nature of word formation, because of which it is seen as a research objective of syntax it is notable that "word formation has such constructions, which cannot be explained through syntax. This is historic, idiomatic and lexical character" [Schippan, 2002:108]. Apart from this, it should be noted that "word formation is based on morphological, syntax and semantic rules and the result of word formation needs specific methods of research" [Schippan, 2002:108].

V. Fleischer and I. Batrz also discuss about the important place of word formation in language system and believe, that it should a boundary be dropped between it and syntax. Although, between word formation and syntax certain similarities can be seen, which is expressed, "the combination of symbols production in word structure is made possible through word formation" [Fleischer..., 1995:1] as it happens in the case of syntax, when the combination of words makes sentences, but between them is one main difference: the great portion of the formed words establish as lexical units and becomes the belonging of lexis, that cannot be said on the sentence. Noteworthy is the environment, that word formation is separated from syntax by the Georgian Linguist B. Pochkua: "Both Inflexion and Word Formation means the changeability of construction.... Difference is that in the first case in a kind of relation are the word constructions and the role of the word in equivalence; in the second case - the change of word construction causes the change of word meaning. In the first (Inflexion) case we have to deal with the different forms of one and the same word, and in the other case (derivation) - with another word. In the first case the paradigmatic characters of the affixes are taken into account, in the second - Syntagmatic [Pochkua, 1974:14].

It is also interesting that B. Pochkua does not see word formation in the borders of lexicology. He considers several arguments, which mainly are brought to support the view that word formation is a part of lexicology and as a conclusion gives his own opinion on the issue: "On the one hand, the circumstances, that the semantic groups of words and structural (word formation) groups do not coincide, and on the other hand, the fact that the possibilities of word formation and the formatted words do not come in agreement, - makes us think that word formation cannot be regarded as a part of lexicology" [Pochkua, 1974:14].

Word Formation, as known, is a possibility and means of creating new nominative units, which is "carried out on the bases of language nominative potential, i.e. using visual naming united in accordance with determined rules [Fleischer..., 1995:2]. But we should not confuse word formation with word creation, "word creation means that words are created through the combination

of vowels, which do not yet exist in the language, as carriers of meaning elements. I.e. new root is created" [Fleischer..., 1995:5]. And Word Formation is "Formation of Words is based and is achieved by the help of the existing linguistic material [Fleischer...1995:5]. On the individual character of word formation is seen in the works of S. Kanngießer, differing "grammar creativity" from "grammatical creativity of the word" in the sentence [Kanngießer, 1985:145].

V. Fleischer and I. Barz define word formation from morphology. It means, on the one hand, root of the word and inflected affix and on the other hand, the word the complex components with different degree of stability that are being use during word formation process. Complex structure of Word Formation is characterized by "a kind of Elasticity" [Fleischer...1995:3], for inflexion forms – no. Inflection creates firm, stable system, which has a stable and systematic nature, and which cannot be said about word formation. For example in the case of de-composition (de-composition is the opposite phenomena of composition), which has an occasional nature and is often tied to the text, the compositional structure may diminish. These composites are an example of this: Bring and Take (Hol- und Bringedienste), Anthology (Anto-Logie).

The potential of word formation as an independent linguistic discipline is the case for discussion for L. M. Eichinger, who shows the connections of word formation with morphology, syntax and text linguistics. But he also underlines the equalization of word formation with other language levels: "Word Formation uses morphology inventory for the creation of such units, who have the opportunity to obtain their place in language as perfect elements in the environment of given set of words. Words in this spatial structural point of view are governed by syntax, which, in turn, covers (opinion) expression intentions of the basic structures, such as the theme-rhema structure. In these Syntactic structures of the textual sources the word formation should be involved in such a way not to lose their specific character. This explains the fact how encoding of strategies and the choices are made, which is not much different from that how they are represented on other linguistic levels, but show us the opportunities these sphere (word formation) has" [Eichinger, 2000:56].

While discussing word formation as an independent linguistic discipline it is important to list the issues, which are included in the objectives of word formation:

1. "Describes the inventory of word formation, makes it classification, and arranges them by their ranks (significance) and productivity;
2. Describes the rules and models, which may result in the formation of new word formation and fixes the conditions under which they are being either formed or not;

3. Gives us semantic models for the interpretation of word formation constructions;
4. Describes the inventory of methods that could be used for the interpretation of word formation constructions;
5. For the explanation of idiomization, demotivation, and lexicalisation processes uses the method of language history. In addition, to the word formation research sphere belongs the determination of the role of word formation construction in communication and its place of lexical-semantic system"[Schippan, 2002: 110].

As we see, the sphere of research of word formation is quite broad and the issues whose research it is occupied, goes beyond the borders of both lexicology and grammar. This is why we believe it necessary to discuss it as a separate linguistic discipline.

During the discussion of word formation issues it is important to touch the terminological differences, which are detected in Georgian and German linguistic literature. First of all, this concerns the notion itself "word formation", which differently from German linguists, Georgian linguists use this concept with two meanings: On the one hand, as mentioned above, a part of scientific discipline (lexicology or grammar), but at the same time is discussed as a synonym of one type of word formation- namely derivation. These ideas are being expressed in the works of B. Pochkua and A. Shanidze. B. Pochkua, just like A. Shanidze, uses the concepts "word formation" "creation" and "derivation" with one and the same meaning: "Creation (derivation), as a means of creating words are being opposed by invention (composition)... [A. Shanidze, 1973:147]. We think that is rather important to differentiate these notions on a terminological level. In such case, on the one hand we will get rid of incomprehensibility in Georgian linguistic and on the other make it easy for the foreigners to deal with Georgian linguistic scientific literature.

It should be noted that, in the case of derivation a second difference can be detected. In German word formation two kinds of derivation are present: Explicit and Implicit Derivation. Explicit derivation means the creation of the word on the basis of derivation by adding prefix, suffix or their combination (prefix-suffix) [Fleischer...1995:46]. For example Order (Ordn-ung), Unluck (Un-glück), Singing (Ge-sing-e). Implicit derivation means for example, the creation of nouns and verbs from verbs, which is done without affixation by the alliteration of the base [Erben, 1983:27]. The example of implicit derivation is the creation of a noun "Throw" (Wurf) from the verb "to throw" (werfen). Georgian Linguists discuss explicit derivation and implicit derivation as two types of word formation, when German Linguists unite it under the notion of Derivation, because to their mind "Both types are similar, because they both intervene in the morphological structure of basic formation, by which they can be distinguished from conversion" [Fleischer...1995:51]. This can be perfectly

seen in the following examples: explicit deviation – “Live” and “Lodge” (wohnen Wohnung), implicit derivation is - “Go” (gehen Gang), conversion is – “Run” (laufen Lauf). Apart from this German linguists believe that prefix-adding is not a part of derivation and should be considered as a separate type of word formation. This idea is shared by I. Kühn, who outlines four types of word formation: composition, derivation, prefix-adding and shortening [Kühn, 1994:24]. The followers of this belief argue that, prefix adding like composition is a type of expansion, because in this case the created word does not change morphological class. For example, after adding the „un” prefix, the adjective “unhealthy” (ungesund) remains an adjective. During suffix-adding, which is a type of transposition, the word may become a belonging of another part of speech or semantic group. Such an example is Illness (Krankheit), which is created by ill (krank), which is an adjective and is created by adding the suffix „-heit”. But we should bear in mind that in German we have such derivations which changed their morphological class due to prefix-adding. For example we can bring the noun “Pastry” (“Ge-bäck”), which is created by adding “ge-” prefix to the verb “bake” (“backen”). Also if we take into consideration, that in both the case of prefix- and suffix-adding the core part is still the morpheme and inflection, and if we also consider Georgian language specifics and the circumstances that in Georgian Language both prefix- and suffix-adding can change the morphological class of the word, it becomes clear, why do most linguists conceive suffix-adding as a part of derivation.

The differences in opinions can be seen in the discussion of one main type of word formation – composition. Composition by Georgian and German linguists is seen as “collection of words with one two or more roots or declensional words” [Topuria, 1979:103]. For example “Rainbow” „Regenbogen”, etc. But differently from German linguistics Georgian Linguistics under the term composition consider re-duplication: Today two types of composites are established: double-rooted (root-repetition, reduplicated) and root-differentiated (various rooted) [Aronia, 2010:8]. Reduplication is regarded as a separate type in German word formation is “words in the morphological-structural component for the production of elemental species by the immediate doubling of the root” [Fleischer...1995:48]. The example of reduplication is “Magpie” (“Kachkachi”), “Disturbances” (Wirrwarr).

Interesting are the differences that are observed in the distribution of word formation of Georgian and German languages.

In contemporary word formation, word formation products of binary and non-binary characteristics are being differentiated. “The variety of binary structured word formation is composition, derivation... In this case word formation products are being reduced to compiling structures. The variety of non-binary word formation is conversion and shortening. The construction of word formation through regression, confluence and reduplication subordinates

to analysis of the component parts" [Flesicher...2012:83]. Our aim is to define the most important and effective type of word formation in Georgian and German languages.

"In German Composition... is the most important type of word formation" [Elsen, 2004:23]. "Derivation is a second important type of word formation in German" [Elsen, 2004:29]. Conversion and shortening lag behind these two types [Naumann, 2000: 42].

Composition is mainly permitted in nouns. Derivation is equally characteristic for nouns and adjectives, although for "Modern German Language by means of "suffix-adding" many occasional adjectives are being produced. As it is seen, derivation is characteristic for adjectives" [Naumann, 2000: 42]. As examples of Suffix-adding we can consider "learning able" (lern-fähig) and "important" (bedeutungs-voll), etc. As with verbs, their formation is mainly done by the help of prefixes. Here the lack of suffixes the use of prefix-adding and conversion intensity is compensated [Fleischer... 2012:86].

The different condition is in Georgian language. Here on the first place of productivity is inflection, which is being followed by composition: Different types of creation are known: inflection, composition, reduplication, inner flexion, etc. Out of these inflection and composition are the most important [Topuria, 1979:103]. Noteworthy is the condition that in Georgian language along with prefix- and suffix-adding, we have the cases of both prefix-suffix adding resulting in the combinative derivation. "By this Georgian language differentiates from other language systems, where word formation is done mainly by suffixes [Topuria, 1979:103]. German is also a part of such languages. This combinative derivation "Three parts of speech (meaning noun, adjectives and verbs) are rarely used together. [Fleischer...2012:86]. It is mainly represented through nouns: circular fixes are only used during noun formation" [Naumann, 2000:52].

About Implicit Derivation, or inner inflection, can be said that German language historically is connected with ablaut and umlaut, which was actively used for word formation, although nowadays it is rather unproductive [Flesicher...1995:51. The same condition is in the Georgian language, as research shows, ablaut in Georgian language "is a much broad event – alrenation – variety" [Arabuli, 2001:102] and alternation is used by the function of word formation: "The interrelation of oldest lexeme clearly shows the alternative mechanism of roots, which means the semantic differentiation process of common genesis roots [Arabuli, 2001:98].

As for the other varieties of word formation – conversion, shortening, creation, regression, contamination, they are less active in German as well as Georgian language.

The spread of different types of word formation in German and Georgian languages are due to the fact, in our opinion, the grammatical differences between these languages, which is caused by their connection with a variety of morphological types. Georgian language, as it is known, is the language of mixed type. It has signs of agglutinative as well as inflection language. German Language is in the group of inflection languages. Agglutinative languages have a multiplicity of affixes, when inflection languages by the potential of word formation.

As a conclusion it could be said that, word formation should be regarded as a separate scientific discipline, which according to its research sphere and objective is connected with other linguistic disciplines (lexicology, grammar, text linguistic, etc.), but at the same time, shows the potential of broadening and becoming an independent discipline.

### References

Arabuli A. 2001	Verbal and noun root formation problem in Kartvelian Languages. Tbilisi
Aronioa I. 2010	Composites in Megrelian and Lazian languages
Topuria V. 1979	Works III. Academy of Science of Soviet Republic of Georgia. Institute of Linguistics. Tbilisi
Tuskia M. 2004	Inflexion creation of nouns in contemporary literary Georgian and dialects. Tbilisi
Pochkua B. 1974	Georgian Language Lexicology, Tbilisi.
Shanidze A. 1973	Foundations of Georgian Language Grammar, I, Morphology, Tbilisi
Dokulil A. 1968	Zur Theorie der Wortbildung. WZ der Karl-Marx Universität Leipzig
Eichinger L.M. 2000	Deutsche Wortbildung. Eine Einführung. Tübingen
Elsen H. 2004	Neologismen. Formen und Funktionen neuer Wörter in verschiedenen Varietäten Des Deutschen. Tübingen
Erben J. 1983	Einführung in die deutsche Wortbildungslehre. Berlin

Fleischer W., Barz I. 1995	Wortbildung der deutschen Gegenwartssprache. Tübingen
Fleischer W., Barz I. 2012	Wortbildung der deutschen Gegenwartssprache. Berlin-Boston
Kanngießler S. 1985	Strukturen der Wortbildung. In:Handbuch der Lexikologie. Königstein.
Kühn I. 1994	Lexikologie. Eine Einführung. Tübingen
Naumann B. 2000	Einführung in die Wortbildungslehre des Deutschen. Tübingen
Schippan Th. 2002	Lexikologie der deutschen Gegenwartssprache. Tübingen