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I

**PROBLEMS AND PROSPECTS OF
KARTVELOLOGY**

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ABSTRACTS

guistics Course” are formulated two of the most important principles of his semiology, which examine the “whole mechanism” with regard to semantics and syntactics. These principles are arbitrariness of signs (having no motivation) by opposing to motivated symbols, and the signifier’s linearity, which demands successive alternation of acoustic signals in time, opposed to the signals, perceived by vision, from the text creating mechanism.

- When Saussure talks about arbitrariness of a signifier, he says that signifier isn’t motivated towards signified, that among them there isn’t any natural relationship and intentionally leaves empty the association, Peirce argues the opposite, implementing the notion of the ground of the sign, i.e., fills associative relationship with this; he introduces also the notion of qualitative sign, its types: icon, qualisign, rheme.

- Non-existence of intern motivation of signifier conditioned the statement of Saussure that the sign system can be created only by a social life (on the basis of a convention). Peirce, on the contrary, explains social origin of the natural language by existence of intern motivation. He argues that the intern resemblance of a sign and its object has a real ground.

- Two principles of Saussure’s semiology is a watershed between “Saussure’s” and “non-Saussure’s” semiologies. “Saussure’s” is a semiology, recognizing both – semantic and syntactic principles, “non-Saussure’s” is a semiology, which doesn’t recognize at least one of them.

At the end of the 20th century was created a particular field of semiotic researches – spatial semiotics, for which neither the principle of arbitrariness of the signs is relevant, nor the principle of linearity of signifier. By this once again is confirmed that the directions of emiotics, first moving parallelly, were united.

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“The Apocalypse of Paul” and Eschatological Drama: East and West

1. Among the New Testament apocryphal apocalypses “The Apocalypse of Paul” is the most important. Besides extensive text of the Apocalypse which preserved in multilingual versions (Syriac, Coptic, Ethiopic, Latin, Georgian, Arabic, Armenian, Church Slavonic) translated from Greek, exists brief Coptic text in Codex V of the Nag Hammadi library. This gnostic Coptic Apocalypse of Paul is essentially different not only by the length of the text, but the contents as well.

2. The date of translation of the Apocalypse is uncertain, but in the 11th century Georgian translation had been already existed. In the Index of Euthymius Athonite among the eleven apocryphal books is mentioned “Paul’s Vision of the Heaven”. The oldest of the Georgian manuscript containing this apocrypha is dated to the 15th-16th centuries (Kut. 128). There are 8 mss. witnessing the Georgian text of the ApP. They belong to the similar and nearly identical recension, which is completely different among the various presently known of the ApP.

3. “The Apocalypse of Paul” had a great influence upon the eschatological literature of the Middle Ages and the conceptions about the Purgatory. It is noted for its influence in the Dante’s *Inferno*. The Apostle’s journey in heavenly and infernal regions and two visits in Paradise had determined its wide popularity in the Western Christianity.

4. Despite the eschatological ideas and many versions of the Apocalypse in Georgia as well as in the Eastern-Christian tradition the apocrypha couldn’t widely spread. “The Vision of Paul the Apostle” haven’t shared the popularity of another apocrypha “Apocalypse of the Virgin” (“The Wanderings of the Holy Virgin” of the Georgian manuscripts). This one had the same role in the Eastern Christianity as the “Apocalypse of Paul” in the West. Apparently, this is mostly caused by the mental attitudes, than the dogmatic distinctions between the East and the West.

Constantine B. Lerner
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Ibero- Semitica III Georg. na-car-mi “manufactured article” – Hebrew to –car (the same); Georg. na-bad-i “thick felt” - Hebrew bad “textile”

1) a) Georgian *na-car-mi* as well as Hebrew/Aramaic *to-car //to-cer-et //mu-car* seem to be independently derived from Semitic verbal root *cor* known as early as the Books of the Old Testament: *cor* –“to fashion; to form; to shape” (Brown; Kochler and Baumgartner; Klein).

b) Verbal background of the Semitic root has been preserved in Georgian by means of participle prefix *na-* while no Semitic affixes are presented in this supposed loan-word. Inclusion of the same root in the derivational patterns of different linguistic systems points out to the common heritage rather than to the usual adoption of the entire lexical item.

2) Analogous process preserving of the initial participle semantics is presented in Georg. *na-bad-i* “thick felt; felt cloak” evidently connected to modern Hebr. *bad* “textile”. Yet the Old Testament shows “Linen; pieces of cloth; garment of the Priest in the Temple, as well as material of which the garment made” (Brown; Alkalay; Klein; Kochler and Baumgartner). Ancient participle semantics of the Semitic “garment” preserved in Georgian by the affix *na-*.

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**Two Concepts of Traditional Dwelling and their
Interrelations within the Cultural Space of Georgia**

Great variety of natural-ecological environment on the small territory of Georgians is one of the most significant factors for the origin of the diverse designs of dwelling structures. The paper focuses on the types of the dwelling – *Darbazi*, on the one hand, spread in the East and South regions of Georgia, and