

Early Christian Georgia and Sasanian Iran: Issues of Cultural-Religious Relations

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Over the centuries, especially in antiquity and the Early Middle Ages Georgian world was in close contacts with pre-Islamic Iran. It was obvious that Georgian-Iranian cultural relations developed along with the extant political-economic interactions and these processes were adequately reflected in the pre-Christian and early Christian Georgian art, particularly, when eastern Georgia (Iberia) became politically influenced by the Sasanian Empire (III-VI cc AD).

Emergency of a new Persian state, its social institutions and cultural traditions had their significant impact on the history of Iberian kingdom (III c BC-VI c AD) known from IV c AD as the state of Kartli. Relations of Iberia with its powerful neighbor were complex and deep, affecting different sides of Georgian civilization during the whole period of the Sasanian dominance.

Ethnical minority of Zoroastrian Persians was represented in the Kingdom of Iberia (mostly in Lower Kartli, Middle Kartli and especially in Kakheti, in the cities like Tbilisi, Mtskheta etc.). That's why many religious toponyms of Iranian origin appeared on the map of the country (such as Moguta, Bagineti, Mogvta kari, Xornabuji, Xoranta, Xashmi). Fire temples of different types were being built on Georgian territory since ancient times. Ancient Georgian written sources (hagiographic writings, historical records) prove the presence of temples, shrines and sanctuaries of Iranian population, multiethnic Zoroastrian communities that included people of Georgian ethnicity too. The most ancient Georgian literary monuments (the Bible translations, hagiography) reveal a number of Iranian religious terms testifying Iranian intensive linguistic-cultural influences on the Georgian.

The archaeological findings of different expeditions attest as well the diversity of the cultural ties between Sasanian Iran and Iberia.

Elements of Iranian art and generally, religious (Zoroastrian) culture occur in differed fields of the early Christian Georgian heritage (IV-VI cc): architectural forms and constructions, reliefs, toreutics, glyptics, decoration, iconographical schemes, symbols, numismatics, etc. The strong Georgian-Iranian cultural relationships in Late Antiquity and early Christian period greatly influenced development of architecture, reliefs and applied arts in the country. The forms of fine arts, plots and stylistic peculiarities that developed thanks to these relationships were rather diverse.

Analyzing, classifying and qualifying different expressions of this phenomenon is an important aspect in studying the ancient Georgian art and its reference to the Iranian world.

We aim to describe in our presentation some of these architectural forms, compositions, separate decorative motifs and plots of reliefs which, we believe, evidence the interesting amalgamation of cultural elements of Sasanian Iran and ancient Georgian art.

adreqristianuli epoqis saqarTvelo da sasanuri irani: kulturul- religiuri urTierTobebis sakiTxebi

saukuneebis manZilze, gansakuTrebiT antikursa da adreqristanul xanaSi, qarTul samyaros mWidro kontaqtebi hqonda islamamdel iranTan. xsenebul epoqebSi aRmosavleT saqarTvelos (iberiis) teritoria sasanianTa imperiis (sb.წ. III-VII სს.) politikური გავლენის სფეროში Sedioda. zoroastrული კულტურის გარკვეული გავლენები სახეზეა ანტიკური ხანის qarTული სახვითი ხელოვნების სხვადასხვა სფეროში _ არქიტექტურის, რელიეფის, Weduroბის, გამოყენებითი ხელოვნების ნიმუშებში, xSirad ისინი reminiscencieბის სახით გვხვდება კრისტიანული ხელოვნების ევოლუციის პირველ ეტაპზე (IV-VI სს-ში).

uZvelesi droidan qarTIsi (umetesad mcxeTaSi, TbilisSi da zogierT sxva qalaqSi) iranuli, zoroastruli mosaxleoba arsebobda. amis gamo Cveni qveynis ruka iranuli warmoSobis mრავალი toponimiT gamdidrda

(Sdr. Semdegi saxelwodebebi: moguTa, bagineTi, mogvTa kari, xornabuji, xoranTa, xaSmi). saqarTvelos teritoriaze dafiqsirebulia zoroastruli cecxlis taZris nimuSebi. iranuli mosaxleobis, zoroastruli Temebis (romelTa eTnikuri Semadgenloba xSirad Wreli iyo _ maTSi, iranelebis garda, qarTvelebic iyvnen xolme gaerTianebuli), cecxlis taZrebis, salocavebis, sakurTxevlebis arsebobა agreTve qarTul werilobiT wyaroebSi (Zvel qarTuli agiografiasa da istoriografiaSi) dasturdeba. aRsanisnavia Zveli iranuli religiuri terminologiac, romelic uZveles qarTul werilobiT ZeglebSia gamovlenili.

gvinda yuradReba SevaCeroT adreqristianuli qarTuli xelovnebis sxvadasxva dargis nimuSebze, rogorეbicaa reliefi, gliptika, torevtika, saueliro nawarmi da aseve saxviTi xelovnebis mრავალferovani Janris magaliTebze, rogorეbicaa adamianebis gamosaxulebebi, simboluri da ornamentuli motivebi, ikonografiuli atriburebi da sxv.

am fenomenis sxvadasxvagvar gamovlenaTa Seswavla, klasifikacia da kvalificireba uZvelesi qarTuli kulturisa da iranul samyarosTan misi mimarTebis kvlevis mნიSvnelovani aspectia.

winamdebare moxsenebis mizania swored zogierTო adreqristianuli arqiteqturulo formosa da kompoziciონs, calkeuli dekoratiული motivონs, reliefეbiss da torevtikis siuJeteბონs ganxilva, romelSic, Cveni azriT sainteresod ikveTeბა Zveli saqarTvelos xelovneბაSi SemoWrili islamამდელი iranის kulturის elementები.

