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THE 75TH ANNIVERSARY OF IVANE JAVAKHISHVILI TBILISI  
STATE UNIVERSITY AND THE THIRD INTERNATIONAL SYMPOSIUM  
IN KARTVELIAN STUDIES

REMARKS BY THE HEAD OF STATE EDUARD SHEVARDNADZE  
ON THE JUBILEE AT THE OPERA HOUSE

By European and World standards, this institution might be considered quite young, but if we bear in mind that Tbilisi State University, founded in 1918, is the spiritual heir to medieval Georgian institutions of higher learning, such as the *Iqalto* and *Gelati* Academies, behind these seventy-five years, educational traditions of the ages are clearly visible.

Tbilisi State University has a foundation laid not only by the great men Ilia Chavchavadze, Ivane Javakhishvili and their generation of scientists, scholars and statesmen, but also by people nobly inspired by the ideal of freedom.

The idea of the revival of the Georgian nation united even those Georgians who had been dispersed throughout Russia and the world. They too can be considered among the august host of this University's founders.

The greatest challenge facing us during the remaining years of this century and into the next is to channel the staggering intellectual and physical resources of humanity into a productivity based on love as opposed to hatred - a universal challenge.

There must be a harmonization of both spiritual and intellectual potential. I believe that Tbilisi State University should not only take part in this, but make it its highest aspiration.

. Only free peoples, nations, and a free world can do this.

This is why when we talk of the new century in terms of a

renaissance of personal and national freedom, we naturally associate it with this University since it has always been the major temple of Georgian intellectual and spiritual unity.

We have honored guests from around the world visiting us on this occasion. Their presence is not only a manifestation of the solidarity of colleagues, but a confirmation of real support and friendship. It is an expression not only of respect to this University but towards the sovereign State and its people as well who celebrate on May 26 their independence. I wish to express my gratitude to them for being here today.

Homeland, but to attain the highest educational goals as well. These are the people who must create, live, and bear with dignity the title "Citizen of the Twenty-First-Century", a century guided by intellectual maturity and moral uprightness.

The Jubilee of Tbilisi State University rightfully belongs among the important events by which we observe the Independence Day Celebration of the Republic of Georgia.

The establishment of this institution was an expression of the will of the newly born independent Georgian State, and no Georgian can be allowed to forget the blood of those who willingly sacrificed their lives for this great prize.

Thank you for the path you have made towards this day, and for your effort to follow path which lies ahead. I declare the Seventy-Fifth Jubilee of Tbilisi Ivane Javakishvili State University to be open.

ADDRESS TO THE PARTICIPANTS OF THE THIRD INTERNATIONAL  
SYMPOSIUM ON KARTVELIAN STUDIES

Ladies and Gentlemen!

Your meeting at Tbilisi University at this difficult period for Georgia is a kind of professional selflessness and at the same time, expression of solidarity with the long-suffering Georgian people which today - on the threshold of historical change - face an inexorable economic and political catastrophe.

You, the participants of The Third international Symposium in Kartvelian Studies, assemble at this hard time to make the Georgian phenomenon an object of universal scholarly study: the identity of Georgian and Kartvelian languages, the most complex peripeteias of Georgian history, and the prehistoric contours shrouded in mystery, the uniqueness of Georgian polyphonic song, the great humane spirit of Georgian literature and its appreciable contribution to the process of world Christian thought. Your work is the main hope of today's suffering Georgia. You are the guarantee that the sacred blood shed in Georgia has not been shed in vain, and the patience with which the Georgian people is enduring the poverty in which it has found itself will be rewarded. You are called upon to make Georgia - the Georgian phenomenon as a part of world civilization - an object of international scholarly research. This is one of the most important bases of Georgia's immortality.

The organization of The Third International Symposium in Kartvelian Studies in such difficult political and economic conditions in Georgia is clearly a remarkable fact, while the holding of three international symposia in Kartvelian Studies over the past seven years, and the publication of their materials at the level of international standards is a pledge of the

establishment of Kartvelian Studies as an international discipline. All this demonstrates the professionalism and authority of Georgian scholars in general, and Tbilisi University organizers of the present Symposium in particular.

It is significant that Kartvelologists from London and Oxford (England), Munich, Oldenburg, Bonn, Saarbrucken (Germany), Karlsbad, Bloomington, Amherst (USA), Madrid, Las Palmas (Spain), Bergamo (Italy), Lund (Sweden), Oslo (Norway), Jerusalem (Israel), Aleppo (Syria) etc. expressed their wish to participate in the Symposium and contributed their papers.

Unfortunately not all of them have been able to arrive in Tbilisi in this difficult time.

Dear Kartvelologists, participants of the Symposium, I welcome you and wish the Symposium successful work. Be assured that Georgia will see better days and the country will be in a position to make a cool-headed appraisal of past developments.

Your work today will not only remain a bright fact in Georgian scholarship but the cause of gratitude of the Georgian people.

Cordial thanks for arriving. Once again I wish you successful work.

EDUARD SHEVARDNADZE

Chairman of the Georgian Parliament

Head of State

## SOME FACTS ABOUT TBILISI STATE UNIVERSITY AND THE THIRD INTERNATIONAL SYMPOSIUM IN KARTVELIAN STUDIES

In spite of the hard economic and political situation in Georgia, the 75th anniversary of the foundation of Tbilisi University was celebrated last week on May 23-26. The celebration was timed to the Third International Symposium in Kartvelian Studies.

Tbilisi University was founded on February 8, 1918. The initiative of founding a university in Georgia came from a group of Georgian scholars and scientists educated at Saint-Petersburg University. The team was led by the future eminent scholar Ivane Javakhishvili.

In 1989 Tbilisi State University was named after its founder.

Of course 75 years is not an important age for a university, but it is noteworthy that in our century Tbilisi State University has undertaken the mission of enhancing the intellectual level of the Georgian people, isolated from European civilization for centuries owing to the vicissitudes in the country's history.

Tbilisi University continues the ancient tradition of education in Georgia. Historical sources point to the existence in the 4th century A.D. of a Greek school of rhetoric on Georgian territory - in Colchis. In the early Middle Ages Georgians set up cultural-educational centres abroad: in Palestine (Saint Sabas, Mount Sinai, Jerusalem), Greece (Mount Athos), Bulgaria (Petritsoni). Academies also existed in 12th-century Georgia: in Gelati and Iqalto.

Over the 75 years of the existence of the University many universally known scientific schools have come into being here -

- such as that of mathematics, the founders and main

representatives of which are Andria Razmadze, Nikoloz Muskhelishvili, Ilia Vekua, Viktor Kupradze, psychology (Dimitri Uznadze), physiology (Ivane Beritashvili). Special mention should be made of the schools thanks to which Georgian Studies (Kartvelology) has become an international scholarly discipline: the school of Georgian historiography (Ivane Javakhishvili), literary research (Korneli Kekelidze), Georgian philosophy (Shalva Nutsubidze), Art studies (Giorgi Chubinashvili), Georgian and Caucasian linguistics (Akaki Shanidze, Giorgi Akhvlediani, Arnold Chikobava), Oriental and Classical philology (Grigol Tsereteli, Simon Qaukhchishvili, Giorgi Tsereteli).

Today Tbilisi University is a fairly large educational and scientific institution.

According to the data of June 1992 the student body of TSU, including its branches, numbers 25,000. Up to 250 doctors of science and 1,200 candidates of science serve on the University staff of about 6,000 persons.

Today the University has 21 faculties, of which 18 are engaged in the instruction of the basic university disciplines and in scientific and scholarly research. The faculties are: of mechanics and mathematics, cybernetics and applied mathematics, physics, chemistry, geography and geology, biology, history, philosophy, psychology, philology, journalism, West-European languages and literature, Oriental Studies, law, international law and international relations, economics, engineering and economics, commerce. At present the University has 150 chairs and up to 80 laboratories. Up to 20 scholarly seminars are attached to the University chairs.

Today there are 400 postgraduates at the University, and up to 500 seekers of scientific degrees. There is also a doctorate study.

Councils for conferring the degrees of doctor and candidate in almost all disciplines function in TSU.

The scientific library of the University and 9 faculty libraries serve the needs of the students and researchers.

The University has a Publishing-house and printing works. The "Proceedings of Tbilisi University" has been published since 1919. The weekly newspaper "Tbilisi University" has been issued since 1927. There is a museum of the history of the University and museums of mineralogy, zoology and botany, attached to the faculties of geography and geology, and of biology.

Research work at the University is concentrated not only at the chairs but at its institutes and laboratories as well. Today the University boasts up to 60 scientific-research laboratories or scientific centres, and 2 institutes: the Acad. I. Vekua Institute of Applied Mathematics and the Institute of High Energy Physics.

Tbilisi University has close contacts with many scientific and educational centres, namely, the Universities of Saarland and Jena (Germany); Emory University and Williams College (USA); Victoria University, University of British Columbia and Concorrdia University (Canada); University of Bratislava (Slovakia); University of Lodz (Poland); University of Malaga (Spain); University of Nantes (France); Bristol Polytechnic and University of London (GB); University of Budapest (Hungary); University of Bilkent and Ankara (Turkey); University of Palermo and Venice (Italy); University of Athens and Saloniki (Greece), and other scientific centres, the International Centre of Nuclear Physics (Switzerland); many universities and other scientific centres of the former Soviet Union, in particular the Universities of Moscow, St. Petersburg, Kiev, Yerevan, Baku, and others. Today up to 500 foreign citizens from 60 countries are visiting Tbilisi University on a scientific or scholarly mission.

Tbilisi University is a universally recognized scholarly centre for the development of the humanities. Delivery of lectures at foreign scholarly centres by Kartvelologists from Tbilisi University, participation in international symposia, and

publication of papers and monographs abroad are gradually acquiring systematic character. Since 1978 *Georgica*, a joint scholarly journal of Tbilisi University and the Friedrich Schiller University of Jena has been issued annually in German. Since 1991 *Georgica* has been coming out through the cooperation of four universities - those of Tbilisi, Jena, Saarbrücken, and Konstanz (Germany). Numerous international conferences and symposia have been held at Tbilisi University in the field of scholarship, of which mention should be made of international symposia in psychology (1979, 1986); symposia on Georgian art (1977, 1983, 1989); international conferences on questions of teaching the Russian language and literature (1980, 1984, 1988); on topics of German literature (1983, 1989); Classical philology (1969, 1975, 1980, 1990); religion and ethics (1990); international private law (1985); international symposia in Kartvelian studies (1st in 1987, 2nd in 1988).

The Third International Symposium in Kartvelian Studies was to be held in October 1993, but owing to the hard political situation in Georgia at that time it was postponed. This caused some changes in the work of the Symposium. Papers were contributed not only by Georgian scholars, but also by Kartvelologists living abroad, namely from: the USA, Britain, Spain, Italy, Germany, Norway, Belgium, Syria and Israel. Despite the hard political and economic situation in Georgia many of them took part in the Symposium at which up to 85 papers were presented. Some papers were added to those which were planned to be read at the Symposium and which were published in the first issue of our journal *Kartvelologist*, namely:

Georgian History:

Sergo Jorbenadze (Tbilisi) - Georgian as the State Language of the Republic of Georgia.

Mariam Lordkipanidze (Tbilisi) - On the History of the Diplomatic Activity of Vakhtang Gorgasal

Stephen Jones (Amherst) - Common Problems of Georgian Independence.

Past and Present.

Georgian Language:

Leila Shalvashvili (Telavi) - Two Paradigms of Indefinite Stems in Georgian.

Shukia Apridonidze (Tbilisi) - The Imperative as a Verbal Form of Address.

Georgian Literature:

Nodar Gaprindashvili (Tbilisi) - The Relationship of the Georgian and Greek Versions of "Balavariani"

History of Georgian Philosophy and Theology:

Bezhan Abashidze (Tbilisi) - Some Aspects of the Evolution of Georgian Myth.

The Organizing Committee of the Third International Symposium in Kartvelian Studies asks everybody who sent applications for participation to send us their papers (not exceeding 15 pages) for publication in the proceedings of the Third International Symposium in Kartvelian Studies, irrespective of whether they managed to arrive in Georgia and read them or not. The papers should be sent to the address: Prof. Elguja Khintibidze Centre for Kartvelian Studies, 1, Chavchavadze Ave., Tbilisi, 380028, Republic of Georgia. I would also like to mention that the Proceedings of the Second International Symposium in Kartvelian Studies have been published on the initiative of our Centre, which were presented at the Third International Symposium in Kartvelian Studies.

Elguja Khintibidze

## MODERN KARTVELOLOGISTS

### KATHARINE VIVIAN

For more than two decades this name has been quite familiar to Georgians. In Georgia she is known first of all as an English translator of the poem *The Knight in Panther Skin* by Shota Rustaveli (12th century) in which occurs the final development of Georgian Renaissance thought.

Katharine Vivian's Kartvelological work started from the translation of this important landmark in Georgian culture. A number of foreign scholars study various fields of Georgian culture, but the scholarly or translatory interests of very few of them are limited only to Kartvelology. Among them Katharine Vivian should be mentioned first.

#### Curriculum Vitae

Born in October, 1917, in England

Married Anthony Ashton in October 1939, and have two daughters, three grandchildren and two great grandchildren.

Education: Diplome de Civilization française Sorbonne.  
Georgian seminar with Professor D.M. Lang at the School of Oriental and African Studies, London University.

Worked as a journalist, then at the Belgian Embassy in London during the War. After that, continued studying French and English literature and philosophy. Translated and wrote poems and plays, some of which were published and others privately circulated.

#### Translations of Georgian literature:

*The Knight in Panther Skin*, Shota Rustaveli

*A Book of Wisdom and Lies*, Sul Khan-Saba Orbeliani

*Kartlis Tskhovreba*, The Period of Giorgi Lasha, text edited by S. Qaukhchishvili

*History of Georgian Nation*, Kalistrate Salia (from French)

## Translations of French literature:

*Le Grand Meaulnes*, Alain Fournier

*Une Vie*, Guy de Maupassant

Katharine Vivian remembers that she became interested in *The Knight in Panther Skin* and generally in Georgian literature, through reading *Inspiration and Poetry* by C.M. Bowra. "I wanted to make it known in English, so that it would take its natural place among the classics of world literature. I had to visit Georgia but that took three attempts".

Katharine Vivian wrote about this only in May, 1994, when she came to Tbilisi to participate in The Third International Symposium in Kartvelian Studies.

"The first attempt was in 1968, when I was to go with the poet Kevin Crossley-Holland and his wife Caroline. The Russians invaded Czecho-Slovakia. Kevin wrote to *The Times* expressing his disapproval. We cancelled our reservations, as he would naturally be black-listed.

Next time, sponsored by the British Council, I booked my passage - and a hundred Russian spies were expelled from England. My husband was at that time a director of the British Post-Office board, a highly security-sensitive post, and a member of the Cabinet indicated that I ought not to go. Prof. Lang, who must have known about the risk and dangers, told me that I should go. But, of course, I couldn't, and I don't think the Georgians know anything about the situation!

Third time lucky - British Council again, but they never sent my papers to Tbilisi, so no one knew anything about me".

On her third attempt, in 1972, while working on the translation of *The Knight in Panther Skin* Katharine Vivian visited Georgia for the first time. She arrived in Tbilisi and brought a rough draft of the translation. She came in order to get acquainted with the native land of Shota Rustaveli, with the Georgian people and to compare her translation with the original text with the help of Georgian scholars. The English translator worked at the Institute of Georgian Literature. She consulted Alexandre Baramidze, Sergei Serebryakov, Manana Gigineishvili and

Tsiala Karbelashvili. Katharine Vivian gives an appraisal of her first visit to Georgia "It was a most interesting and enjoyable visit, and I came to know something of the Georgians and their country".

During this and her next visits Katharine Vivian made acquaintances with many Georgian scholars, translators, actors, poets, writers, who helped her in the process of work, showed her Georgian hospitality.

Many of them are mentioned in her Acknowledgements in *The Knight in Panther Skin* and other editions. "Thanks especially to Professor Levan Menabde of the Department of Rustvelian Studies, and his daughter Darejan, a skilful interpreter on many delightful expeditions. I also recall with gratitude the kindness and hospitality of Dr. Niko Kiasashvili and his wife Mary, Elene Metreveli and Mzekala Shanidze were most helpful in the difficult task of obtaining copies of early MSS for illustrations... For *A Book of Wisdom and Lies* and *Kartlis Tskhovreba* I have been most fortunate in the generous co-operation of Mamia Malazonia with very beautiful and striking pictures", writes Katharine Vivian. She recollects with deep respect Arrian Tchanturia who revised the translation of *Kartlis Tskhovreba* in detail, and her old friend Professor Elguja Khintibidze with whom she likes to consult almost all question-scholarly and everyday as well.

This is an incomplete enumeration of Katharine Vivian's friends. And I think that this circle of friends gave her a vivid idea about Georgian character, traditions, these surroundings made her in love with Georgian history and culture, the past and present. It so happens that history, in some form, repeats. Exactly a century ago, in 1894, Marjory Wardrop visited Georgia for the first time. Much interesting documentary material is found in the memoirs of Oliver Wardrop's daughter Nino Wardrop about the relationship of the outstanding brother and sister with the Georgian people. Oliver gives an interesting account of the preparation of Georgians for the arrival of Marjory. "The Georgians" writes Oliver to his father and Tom "are making great

preparations to receive the lady who has done so much for their literature. Medge will be welcomed by a deputation of the most influential inhabitants, on landing here. At Mtzhet, the ancient capital, she will see another band of representatives of the nobility, headed by Prince Ilia Chaychavadze, the head man of the nation. In Tiflis there will be a large crowd waiting for her"...

The noble society of that period, the surroundings in which Marjory had relationships contributed a great deal to her love for Georgia and her interest in Georgian literature. A century later these particular conditions played an important role in making friends with another English lady. These personal contacts determined the future development of Georgian-English literary relations.

In addition to translation work, Katharine Vivian frequently presents papers at various scholarly forums, Lectures and Talks: Talk on "Georgia with slides and music" to the Women's Institute, Norton, Presteigne, 1976, Paper on "Elements from Eastern and Western Cultures in *Vepkhistqaosani* at an International Symposium on Georgian Art, Italy, 1980. Seminar paper on the "Influence of *Vepkhistqaosani* on Georgian Culture", Birmingham University, Centre for Byzantine Studies, 1981; Papers on "Some Problems in Translating *Vepkhistqaosani*", Tbilisi University, 1981; "Mastership of Translation", Tbilisi University, 1983; "The Metre of The Knight in Panther Skin", Tbilisi University, 1988; "Shota Rustaveli and Georgian Tradition", University of Turku, Finland, 1991. The Problems of English Translation of *The Man in Panther Skin*, Tbilisi University, 1994. Most of these lectures and talks are published in the Proceedings of those scholarly forums and other international editions.

In 1982 The Institute for Cultural Research published Katharine Vivian's monograph "Sufic Traces in Georgian Literature" as a separate book.

In addition, Katharine Vivian has written two notes accounts of travel genre: in 1982 in the article essay note "Western Georgia - Shemokmedoba" she wrote about her trip from Tbilisi to Western Georgia to the annual festival of Shemokmedi -

Shemokmedoba, where she was invited by and her host was Professor Elguja Khintibidze.

Katharine Vivian's article ends as follows "If one can ever say of Georgia that one scene left a deeper impression than any other, it is Shemokmedi that I shall remember best - until next time, when it may be possible to go to Shatili, or mountains of Svaneti, or the caves of Vardzia".

Twelve years have passed since then, and during this period Katharine Vivian has visited many interesting places. In 1983 she again made notes about her travel to Georgia - "A Guest in Georgia".

Katharine Vivian's portrait will not be complete by dwelling on her translatory and scholarly work alone. She is a brilliant cook, skier, swimmer, she has received a silver medal in Scottish dances. After retirement Katharine and her husband Anthony Ashton, the son of the outstanding English economist T.S. Ashton, settled on the border of England and Wales near Presteigne, a wonderful place which they named Quarry Field. Prof. Elguja Khintibidze has called this place Paradise. Their children, grandchildren and great-grandchildren often gather in that nice house and spend a marvellous time in the family in that real Paradise.

MARIKA ODZELI

## LITERARY RESEARCH

### ENGLISH TRANSLATIONS OF "THE KNIGHT IN THE PANTHER'S SKIN"

The romantic poem "The Knight in the Panther's Skin" was written in the 12th-13th centuries. Western Europe came to be interested in Rustaveli's epic only in the 19th century which was due to Georgia's peculiar historical conditions.

The first attempt to translate Rustaveli's poem into a Western language belongs to Marie Brosset and the first English translation belongs to Marjory Scott Wardrop, who devoted over ten years to this arduous task. This translation came out in London in 1912, edited by Marjory Wardrop's brother, Oliver Wardrop. The second English translation of the poem was made by the Georgian writer Venera Urushadze. This version is done in blank verse. The latest two translations belong to Robert Stevenson and Katharine Vivian.

The English translations of "The Knight in the Panther's Skin" differ from each other with its individual style. There are various reasons for this. The translations under discussion have been made approximately over the period of a century, during which the attitude to the principles of literary translation and the English language itself changed. The skill and purpose of the translations differ.

As a result of a differential approach to the original the translations follow the principle of formal or dynamic equivalence. In the former case the translator aims at a maximum coincidence of message of the original with that of the translation.

In a translation made on the principle of dynamic equivalence the goal is to create an effect of equivalence. The readership is also of crucial importance. The translation must be

easy to understand. In such a translation the means of expression are quite natural and the reader is not hindered by translator's failure to take into account the cultural background of the original.

A uniform approach to translation is not always justified. It cannot be asserted that the principle of dynamic equivalence is acceptable in all cases. Special care must be exercised when we are dealing with works of classical or medieval literature. Neither can it be denied that close adherence to the principle of faithfulness to the original yields an opposite result.

A study of the translations of Rustaveli's poem shows that only Marjory Wardrop tries to follow the text closely by rendering the content unchanged and as far as possible preserve the form - not the poetic form but the literary individuality of the poem.

As for rendering Rustaveli in verse it is a very difficult task. The point is that epic works written in prose are more natural to Western culture. The reader is prepared for the perception of prose. Hence Wardrop's choice of prose translation is understandable.

Although she attains precision in preserving the literary language of the poem - at first sight a hard task in prose translation, Venera Urushadze translated the poem in verse, seeking to adhere to the principle of formal equivalence, it may be said that in her translation as well as in those of Stevenson and Vivian, an evolution is observable in failure of the principle of dynamic equivalence.

This is especially felt in Vivian's translation. She calls her version "Free Translation in Prose". Reviewing the cultural background of the Poem, the translator writes: "Poetry was recited more often than it was read and a long ballad of closely rhymed quatrains was an accepted conversion of entertainment. The form of this new version of his poem is chosen with a view of bringing that distant past into focus for a modern reader, with something of the sense of actuality that the story would have had in its own time"

The position of the translator is absolutely clear: reading

the translation of an old text the reader must feel the peripeteias of the characters of a work written centuries ago in the same way as would the reader of a modern work.

Though English translation is developing in favour of the principle of dynamic equivalence, it cannot be positively asserted that any of these translations is based on this principle from beginning to end. One reason is that "The Knight in the Panther's Skin" does not belong to the category of easily translatable works. In rendering such works the translator's approach must be imaginative, seeking by various means to create values more or less equivalent to those of the original.

As already noted Wardrop is especially faithful to the original, seeking to preserve the contents as well as the form.

The preservation of form is particularly difficult as Rustaveli's literary world and poetic images are unusual for the English reader. It is difficult for the reader to perceive the exact meaning of Rustaveli's poetic visions.

The almost identical equivalents, chosen by Wardrop enable the reader's phantasy:

„მზე უკადრო ტახტსა ზედა ზის მორჭმული, არ-ნადევრი,  
წყლად ევფრატსა უხვად ერწყო ედემს რგული ადვა მჭევრი,  
ბროღ-ზადახშსა ამშვენებდა თმა გიშერი, წარბი ტვერი,  
მე ვინ ვაქებ, ათენს ბრძენთა, ხამს, აქებდეს ენა ბევრი!"

(685)

Bold sits the sun upon her throne, majestic unconstrained, a fair aloe planted in Eden, generously watered by Euphrates' stream; the jetty hair and the eyebrow thickets adorned the crystal and ruby. Who am I that I should praise her? It needs thy myriad tongues of Athenian sages to praise her fitly" (676)

Not a single word of the original is lost not a single trope is changed. The reader must guess who is meant under "the sun" or "a fair aloe planted in Eden". At the same time, the feminine pronoun "her" serves as a vague hint that this sun is a woman. Another hint at the identity of who is sitting upon a throne is that she is a woman. The only woman or sun that may sit upon a throne in Arabia is Tinatin.

The influence of Wardrop's outstanding translation was considerable upon Urushadze, the next translator of Rustaveli.

Urushadze set herself the task of translating the poem into English in poetic form. Feeling the difficulty of her task, the translator goes beyond limits of the principle of formal equivalence and bears in mind the level of preparation of modern English reader to perceive and accept a foreign cultural setting of many centuries ago.

Urushadze translates a number of passages very freely

"მისი სახელი თინათინ არს ესე საყოფნარია, -

რა გაიზარდა, გაივსო, მზე მისგან საწყნარია.

მეფემან უხმნა ვაზირნი, თვით ზის დალი და წყნარია,

გვერდით დაიხვა დაუწყო მათ ამო საუბნარია." (34)

"Tinatin, fairest of maidens, grew to be fairest of women

The sun itself in the sky paled above her in envy.

Rostevan summoned his viziers, graciously ranged them

before them;

Round, majestic, yet mild, he wanted their judgement

and counsel. (34)

Every line in this quatrain is translated freely. In the first line of the Georgian original the author introduces only the name of the maiden. According to the English translation "Tinatin is fairest of maidens, grew to be fairest of women". The image of "მზის მოწყნარი ასული" is changed into "the sun in the sky paled above her in envy". Instead of "დალი და წყნარი მეფე" here is "proud, majestic, yet mild" king.

This description of Tinatin and Rostevan is far removed from spirit of the quatrain.

The introduction of the principle of dynamic equivalence or offering the reader easily perceivable images, must not mean altering the spirit and essence of the poem.

Too much liberality in translation fails to achieve the desired effect. This approach of the translator is caused from her aim to produce a poetic translation of the poem.

Stevenson's translation differs from those of his predecessors by the depth and fulness of commentaries, enabling

the English reader to gain a better insight into the essence and problems of the poem.

Asmat, who witnesses the disappearance of Nestan-Darejan, goes to Tariel with the tidings. Her feelings are extremely acute, she is distressed by the tragedy. The horrified Tariel sees Asmat thus:

"თავ-გაგლეჯილი ასმათი პირისა სიხეღ-ჩამომდინარე".

For the modern English reader, this picture is more humorous than causing the feeling of sympathy. He is not accustomed neither from the old, nor modern English literature to the analogous images. Being aware of the reader's attitude, Stevenson translates the passage thus:

"It was Asmat her hair wild, her cheeks torn and bleeding". "head-torn Asmat" is rendered in English as "Asmat, her hair wild". This form is natural and does not evoke irony.

Unlike Urushadze and Stevenson Vivian goes far than from the point of view of establishing a dynamic relationship between the message of the original and the reader. One of the characteristic elements of Vivian's translation is her absolutely free approach to the poetic language of the poem.

It would be wrong to say that the translation ignores metaphoric images, though she often prefers to match this or that expression to the phraseology familiar to the modern English reader. Hence in Vivian's translation there are frequent cases of attempt of certain peculiar reworking of metaphors e.g. the first line of quatrain 178:

"ვარდი მის მზისა გაყრილი უფრო და უფრო ჭნებოდა".

has assumed the following form in the translation:

"yet he knew that if only she were near these pains would count for nothing".

Vivian's translation is totally different from Rustaveli's poetic phrase yet its semantic meaning is rendered.

In a number of cases Vivian explains the metaphor.

The fourth line of quatrain 227: ეგონა თუ დაბრუნდაო, პირი ვარდი, ბროღ-ბაკმუდი" is rendered thus:

"When she saw that it was not the knight in panther skin

approaching but a stranger".

In place of "პირი ვარდი, ბროღ-ბაკმუღი", the translator offers the reader the image of "the knight in panther skin".

The study of the English translations of "The Knight in the Panther's Skin" shows that the translators gradually change from the principle of formal to dynamic equivalence. This does not mean the development of translation along the path of its gradual simplification, nor does it excuse a translator's weakness in rendering particular passages. The establishment of the principle of dynamic equivalence in translating "The Knight in the Panther's Skin" implies translating according to a new aesthetic position. This brings to the fore the interests of the reader, the modern language norms, and the translator's individual approach to the original, reflected strikingly in the modern translations of "The Knight in the Panther's Skin".

SESILI GOGIBERIDZE

CHRONICLE OF THE SCHOLARLY AND CULTURAL LIFE  
OF GEORGIA IN AUTUMN, 1994

In Autumn, 1994 a number of significant events took place in various spheres of Caucasian and Georgian culture.

FROM 26TH TO 29TH OF SEPTEMBER THE SEVENTH INTERNATIONAL SYMPOSIUM ON THE ANCIENT HISTORY OF THE BLACK SEA LITTORAL WAS HELD IN VANI. The theme was "The Black Sea as a Contact Zone: Economic and Cultural Interrelations between Mediterranean and Black Sea Coastal Areas in the Seventh to Fifth Centuries B.C.". The sessions were held in the Conference Hall of the Vani Archaeological Museum.

The programme of the sessions was as follows:

Jose-Maria Blarques (Spain) - Mitos y legendas Griegas del Mar Negro y de Iberia

Fridrich-Wilhelm von Hase (Germany) - Einige Aspekte der fruhgriechischen Kolonisation in Italien.

Pierre Rouillard (France) - Grecs et indigenes les modalites d'echange dans la peninsule Iberique

Maria Pas Garcia-Gelabert (Spain) - Comparative analysis between the Greek colonization in Crimea and the south and east Iberian peninsula

Michael Vickers (Great Britain) - Metrological reflections; the Georgian dimension

Wolfgang Schüller (Germany) - Strabo über Georgiae und Südtalien - ein Vergleich

John Fossey from Canada sent his article Boeotia and the Pontic cities in the Archaic to Hellenistic periods.

The following papers were read by Georgian scholars : The River-God Phasis (Otar Lordkipanidze), Greek amphorae in Colchis

/sixth-fourth centuries B.C./ (Rusudan Puturidze), Black Sea - Vani - Samtskhe Route of the black-glazed pottery (Vakhtang Licheli), Economic relations of Colchis in the early Classical period according to numismatic evidence (Giorgi Dundua, Tedo Dundua), The Road of Colchian silver coins from Sulori-Vani district (Levan Lebanidze), Contacts between Greeks and the local population in the Black sea area: chronology and typology (Darejan Kacharava, Guram Kvirkvelia, Otar Lordkipanidze), The Aeolian world and Colchis (Mary Inadze).

Reports (on site) of excavations at Vani 1991-1994 (Dimitri Akhvlediani, Elene Gigolashvili, Vera Tolordava, Nana Matiashvili, Guram Qipiani), Reports (on site) of excavations in South-West Georgia in 1991-1994: Kobuleti-Pichvnari (Amiran Kakhidze), Tsikhisdziri (Nino Inaishvili), Gonio (David Khakhutaishvili, Gia Tavamaishvili).

Among those who had also agreed to attend were the following: Jan Bourek (Czech Republic), Baldasare Conticello (Italy), Monique Clavel-Leveque (France), Arlette Fraysse (France), David French (Great Britain), Elguja Gogodze, Rismag Gordeziani (Georgia), Adolf Hakkert (Spain), Vakhtang Japaridze, Elguja Khintibidze (Georgia), Victoria Kozlovskaya (Russia), Pierre Leveque (France), Luciano Lo Celso (Italy), Nodar Lomouri, Teimuraz Mikeladze (Georgia), Jean-Paul Morel (France), Rosaria Pulinas, Attilio Stario (Italy), Karen Stears (USA), Eleonora Yakovenko (Ukraine).

A meeting of German and Georgian scholars on "SPRACHEN, LITERATUR UND GESCHICHTE DES KAUKASUS - BEGEGNUNGEN VON DEUTSCHER UND GEORGISCHER WISSENSCHAFT KOLLOQUIUM ANLASSLICH DER KULTURWOCHE DER BUNDESREPUBLIK DEUTSCHLAND IM KAUKASUS" was held at Tbilisi University on 2-4 October, 1994.

The programme was as follows:

Befrussionsanspache: Prof. Dr. R. Gordesiani (Prorektor der Universität Tbilissi); Herr G. Dahlhoff (Botschatter der BRD in Georgien); Prof. Dr. H. Fähnrich (Universität Jena); Dr. P. Hoschele (Leiter des Goethe-Instituts in Tbilissi); Akademiemitglied, Prof. Dr. Th. Gamqrelidze (Direktor der Instituts für Orientalistik).

Teil I: Kaukasische Sprachen, Literatur und Geschichte in

Deutschland.

Prof. Dr. Heinz Fähnrich a Steffi Macher (Universität Jena) Die  
Kaukasiologie an der Friedrich-Schiller-Universität Jena

Dr. Steffi Chotiwari-Junger (Humboldt-Universität Berlin)  
Georgische Literatur in Deutschland Dr. Johanna v. Rintelen  
(Staatsbibliothek Berlin) Der Bestand an georgischer Literatur in  
Staatsbibliothek zu Berlin)

Dr. Martin Hoffmann (Universität Gießen) Die Erforschung  
georgischer Geschichte in Deutschland.

Lascha Bakradze (Humboldt-Universität Berlin) Deutsch-georgische  
Beziehungen während des 1. Weltkriegs.

Prof. Dr. Nodar Kakabadse (Universität Tbilissi) Des Georgien-Bild  
in deutschsprachiger Literatur

Teil II: Kaukasische Schprachwissenschaft

Akademienmitglied Prof. Dr. Thomas V. Gamqrelidse (Georgische  
Akademie der Wissenschaften) Kaukasisch und Indogermanisch: ihr  
Verhältnis aus neuer Sicht.

Prof. Dr. Michael Job (Universität Marburg) Kaukasisch und  
Indogermanisch: Konsens und Kontroversen

Prof. Dr. Alexander Mahometow (Universität Tbilissi) Erforschung  
der Kaukasischen Sprachen in Georgien.

Prof. Dr. Guram Topuria (Georgische Akademie der Wissenschaften)  
Die Dagestansprachen: Gemeinsamkeiten und Unterschiede.

Doz. Ekaterine Ossidse (Universität Tbilissi) Über die  
harmonischen Konsonantengruppen in Kartwelsprachen:  
Forschungsperspektiven

Prof. Dr. Heinz Fähnrich (Universität Jena) Rekonstruktion und  
Typologie der Verwandtschaftsbeziehungen der Kartwelsprachen

Dr. Marina Lortkipanidse-Piel (Universität Jena) Hypotaxe im  
Georgische und Deutschen

Steffi Macher (Universität Jena) Oberimerische Hydronyme

Prof. Dr. Frans Plank (Universität Konstanz) Suffix-aufnahme und  
Gruppenflexion: das Altgeorgische und die Sprachtypologie

Prof. Dr. Surab Sardschweladse (Universität Tbilissi) Eine Frage  
des georgischen Vokalismus

Teil III: Deutsche Sprache und Literatur in Georgien

Prof. Dr. Dali Pandschikidse (Universität Tbilissi) Betrachtungen einer Übersetzerin (Werke von Thomas Mann)

Doz. Dr. Tamila Sessiaschwili (Universität Tbilissi) Narrative Verb-erst-Deklarativsätze im Georgischen - im Vergleich mit der deutschen Sprache

Doz. Dr. Nana Gogolaschwili (Universität Tbilissi) Übersetzung und Kategoriale Gesetze

Prof. Dr. Juri Mossidse (Fremdschpracheninstitut Tbilissi) Zur Geschichte und zu sprachlichen Besonderheiten der deutschen Kolonisten in Georgien

Dali Sicharulidse (Fremdschpracheninstitut Tbilissi) Tanz als Metaphor in R.M. Rilkes Gedicht "Spanische Tänzerin"

Prof. Dr. Samson Karbelaschwili (Fremdschpracheninstitut Tbilissi) Einige Notizen zu den Wortbildungsmöglichkeiten in der georgischen Sprachen im Vergleich mit dem Deutschen

Prof. Dr. Manana Paitschadse (Universität Tbilissi) Die Kategorie der Reflexivität und Version in der deutschen Gegenwartssprache.

THE FIRST FORUM OF GEORGIANS FROM ALL OVER THE WORLD WAS HELD ON 8-16 OCTOBER. Its participants included representatives of the Georgian diaspora, foreign Kartvelologists, members of the Summer School of 1990. They travelled to various regions of Georgia, visited numerous museums and sights, attended performances, had meetings with the Academic Council of Tbilisi University and the Presidium of the Academy of Sciences of Georgia, participated in lectures and seminar workshops on the history and contemporaneity of Georgia, and on economic issues. During this period a Museum of Georgian emigration was opened at Tbilisi State University. The guests were received by the Most Holy and Beatific Catholicos-Patriarch of All Georgia Ilia II; they also had a meeting-dialogue with the Head of State of the Republic of Georgia Eduard Shevardnadze.

PRIZES FOR FOREIGN KARTVELOLOGISTS. On the basis of a decision of the Presidium of the Committee for the Salvation of Georgian Culture the Centre of the School for Kartvelian Studies has founded two prizes - those of Marjory Wardrop and Marie Rosset. The Centre has created a charity fund which has financed

the prizes.

On 28 December 1994 at a joint session of the Honorary Presidium and Board of the Centre of the School for Kartvelian Studies the Marjory Wardrop Prize was awarded to the well-known English Kartvelologist, writer and translator Katharine Vivian, and the Marie Brosset Prize to the well-known German Kartvelologist and linguist, Professor Heinz Fähnrich.

The Georgian Head of State Eduard Shevardnadze congratulated Mrs. Katharine Vivian and Mr. Heinz Fähnrich with the awards.

#### EDITORIAL BOARD

Dear Mr. Heinz Fähnrich,

I have the honour of congratulating you on the occasion of the award to you of the Marie Brosset Prize by the Centre of the School for Kartvelian Studies - the first Prize awarded to a foreign Kartvelologist.

Your indefatigable work in the field of Kartvelian Studies has long since attracted the attention of Georgian society. Your many-sided work in the study of the Georgian language, literature and history and their popularization in foreign scholarly circles are highly valuable.

Special mention should be made of your work on the compilation of an etymological dictionary of the Kartvelian languages and on the translation into German of Akaki Schanidze's "Old Georgian Grammar" and its publication.

The *Georgica*, founded by you in 1978, is to date the only scholarly journal issued abroad regularly under your editorship and disinterested translational activity.

Significantly enough, you are the first scholar to be awarded the Prize named after Marie Brosset, the first foreign Kartvelologist who in the early 19th century laid the foundation of the scholarly study of Kartvelian disciplines in Europe.

Today Georgia - in difficult political, economic and moral conditions - is trying to restore her lost statehood and establish

her place in the community of the free peoples of the world.

Viewed from this angle, too, your activity is noteworthy, and I am sure the great affection of the Georgian people for you will be handed down from generation to generation.

Respectfully,

EDUARD SHEVARDNADZE

Head of State

Republic of Georgia

Dear Mrs. Katharine Vivian,

It affords me great pleasure to congratulate you on the award by the Centre for Kartvelian Studies to you of the Marjory Wardrop Prize - the first of its kind awarded to a foreign Kartvelologist.

Your tireless work in the field of Kartvelian Studies has long since claimed the attention of the Georgian public. Specimens of Georgian literature and sources of Georgian history, brilliantly translated by you, have consistently demonstrated to the cultural community of the world the past of the Georgian nation and the masterpieces created by it.

Your new translation of *The Man in the Panther's Skin* - done with an eye on the refined taste of the modern English reader - has revived the interest of the world community in this unique creation of Georgian literature.

It is significant that you have taken up the work begun by Marjory Wardrop at the dawn of this century which earned her enduring affection in the heart of the Georgian people. Your work along these lines is worth noting, and I am convinced that the great affection of the Georgian public for you will be passed on from generation to generation.

Sincerely

EDUARD SHEVARDNADZE

Head of State

Republic of Georgia

## EDITORIAL

The Centre for Kartvelian Studies humbly asks you to become the reader of our journal, *Kartvelologist*.

The editorial board hopes that the quality of the journal will gradually improve. At any rate, we shall regularly provide you with information and create all the conditions for you to collaborate with us.

The subscription to our journal will be a kind of charity for our newly-established Centre.

Beginning with 1994 two issues of the journal will come out annually. We shall do our best to deliver it to your address.

The subscription price of the journal for one year (2 issues) is \$10. Please send the money together with your address to our Centre (at the following address: Centre for Kartvelian Studies, Tbilisi State University, 1, Chavchavadze Ave. 380028, Tbilisi Republic of Georgia), or remit it to our account number (N67081766 Deutch Bank, Frankfurt Export-import Bank of Georgia, Tbilisi, account N9498270 (USD) and send the cheque of the remittance with your address by to us.

We would be grateful if you circulate this information to all students and scholars interested in problems of Kartvelology, or who desire to support our undertaking.

Thank you in advance

Editorial Board

Editor in Chief ELGUJA KHINTIBIDZE

Editor MARIKA ODZELI