



Abstracts

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თბილისის სახელმწიფო უნივერსიტეტი
ჰუმანიტარულ მეცნიერებათა ფაკულტეტი
არქეოლოგიის ინსტიტუტი

საქართველოს არქეოლოგიური ასოციაცია



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რეზიუმეების კრებული

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2013

Ivane Javakishvili Tbilisi State University
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Abstracts

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საგამომცემლო სახლი “უნივერსალი”, 2013

არქეოლოგიის განვითარება ყოველთვის პირდაპირპროპორციულია საზოგადოების განვითარებისა და გავლენას ახდენს ახალგაზრდა თაობის აზროვნების მექანიზმის ჩამოყალიბებაზე. ეს მოვლენა განსაკუთრებით თვალშისაცემია ისეთი მსხვილი პოლიტიკური მოვლენების შემდგომ, როგორც საბჭოთა სისტემის დემონტაჟი იყო. ამიტომ განურჩევლად იმისა, გვსურს თუ არა, აუამინდელი ჩვენი ყოფა მნიშვნელოვანწილად განსაზღვრულია იმ საგარეო ურთიერთობებით, რომელშიც ჩვენი ქვეყანა და საზოგადოდ, პოსტ-საბჭოთა ქვეყნები მოექცა.

საქართველო თვისებრივად ახალ სამყაროში აღმოჩნდა მას შემდეგ, რაც დამოუკიდებლობა მოიპოვა. ამავე დროს, საზოგადოების დიდი ნაწილისათვის ჯერ კიდევ უცხოა ის სოციალური და ეკონომიკური ურთიერთობები, რომელიც ევროპისა და ამერიკის თანამედროვე ქვეყნებისათვის უკვე ისტორიული რეალობაა. ამ მოვლენამ ბუნებრივი გავლენა მოახდინა ქვეყნის განვითარების ყველა მიმართულებაზე. შესაბამისად, ქართული არქეოლოგიის განვითარების ტენდენციიდან გამომდინარე ახალგაზრდა სპეციალისტებისათვის აუცილებელი აღმოჩნდა ახალ ურთიერთობებში გარკვევა. საკითხი საკმაოდ რთულია. საქმე იმაშია, რომ თანამედროვე საზოგადოებრივი ურთიერთობები, საზოგადოდ მკვლევარის და მით უფრო არქეოლოგის წინაშე აყენებს საკუთარი დარგის სრულიად ახლებური ხედვის შემუშავების აუცილებლობას. ეს ხედვა რამდენიმე ტოლფასოვანი ამოცანისაგან შედგება, რომელთა შორის საერთაშორისო სამეცნიერო სისტემაში ინტეგრაცია უპირველესი მნიშვნელობის საქმედ იქცა.

რამდენიმე წლის წინ ჩავთვალე, რომ ამ ამოცანის გადაწყვეტა შეიძლებოდა გაცილებით სწრაფად და ეფექტურად განხორციელებულიყო იმ შემთხვევაში, თუ ქართველ სტუდენტებს თავის უცხოელ კოლეგებთან და თანატოლებთან ექნებოდათ ყოველწლიური ურთიერთობა. არ შეიძლება განსაკუთრებული მადლიერებით არ აღვნიშნო, რომ ამ იდეას ივ. ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტისა და ჰუმანიტარული ფაკულტეტის ხელმძღვანელობამ უყოყმანოდ დაუჭირა მხარი და უკვე მესამე წელია ვარძიაში ეწყობა ახალგაზრდა სტუდენტ-არქეოლოგთა საერთაშორისო კონფერენცია, რომელიც პიტ რივერსს ეძღვნება. მე მიანნია, რომ სავლელ არქეოლოგიის მეთოდოლოგიის განვითარებაში ამ გენერალს საკმაოდ დიდი წვლილი აქვს შეტანილი, რის

თაობაზეც არაერთხელ მისაუბრია ჩემს სტუდენტებთან.

ასევე, არ შეიძლება ერთ განსაკუთრებულ გარემოებას არ გავუსვა ხაზი: ამ შეხვედრების მნიშვნელობა განახევრებული იქნებოდა, რომ არა მაიკლ ვიკერსი, ოქსფორდის უნივერსიტეტის პროფესორი, ქართული არქეოლოგიის და – შემოიძლია სრული პასუხისმგებლობით ვთქვა – ახალგაზრდა ქართველი არქეოლოგების დიდი გულშემატკივარი. იგი ჩვენი კონფერენციების უცვლელი თავმჯდომარეა. მადლობა, მაიკლ!

ასევე, მინდა დიდი მადლობა ვუთხრა ჩემს ყველა სტუდენტს, რომელიც აქტიურად მონაწილეობს კონფერენციის ორგანიზებაში.

*ვახტანგ ლიხელი
პროფესორი,*

ივ. ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტისა და ჰუმანიტარულ მეცნიერებათა ფაკულტეტის არქეოლოგიის ინსტიტუტის დირექტორი

The development of archeology is always directly proportional to community development, which influences on the formation of thought's mechanisms in young generation. This phenomenon is especially evident in such large political events, as the collapsing of Soviet Union system. Therefore, regardless of whether we want it or not, our life is largely determined by the current foreign relations, in which our country, and in general, the post-Soviet countries came.

Accordingly, after getting the independence, Georgia appeared qualitatively in the new world. At the same time, for a large part of society, these social and economic relations, which for the European and American modern countries already are the history reality, are alien. This phenomenon had a big impact on the country's development in all directions. Therefore, proceeding from a tendency of development of Georgian archeology, involvement of young specialists in these relations became necessary. The issue is quite difficult. The point is that, modern public relations challenge to develop an entirely new vision of the own field. This is important for researchers in generally, especially for archaeologists. This vision consists of several tasks, among which the integration in international scientific system has become a matter of primary importance.

A few years ago, I considered that these tasks could be carried out much more quickly and effectively, if Georgian students would have an opportunity to communicate with their foreign colleagues and coevals at annual conferences. I would like to say a special thank to administration of Iv. Javakhishvili State University and Faculty of Humanities for supporting this idea without a hesitation. With their collaboration the student-archaeologists international conference, which is dedicated to Pitt Rivers, is already the conducted in Vardzia for five years. I think that, this General had made a great contribution in the development of field archeology's methodology. I have repeatedly talked about it with my students.

I would like to mention one particular circumstance: the importance of these meetings wouldn't be so great if there was no participating of Michael Vickers, professor of Oxford University. I can say with full responsibility, that he is the large fan not only of Georgian archeology, but of young Georgian archaeologists too. He is unchangeable chairman of our conferences. Thank you, Michael!

I want also thank all my students who are actively involved in organizing this conference.

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Welcome to the fifth meeting of an annual event which takes place in the splendid setting of Vardzia. The principal object is to give graduate students of archaeology from Tbilisi State University the confidence of talking public in English about their research in a ten or fifteen minute Power point presentation. The standard of such presentations has risen noticeably over the years, helped by the example of their colleagues from abroad. Since its inception, our symposium has attracted students from Tbilisi, Oxford, Ann Arbor, Warsaw, Torun, Venice, Innsbruck, Edinburgh, Gdansk, Tehran.

This event is named in honor of the nineteenth century's 'Father of British Archaeology', Lieutenant-General Augustus Henry Lane Fox Pitt Rivers, who applied military methods to the disciplines of ethnology and archaeology. The Pitt Rivers Museum in Oxford bears witness to his ethnographical interests and contains extensive assemblages of 'everyday objects, that exemplified his approach to the subject. Modern archaeology likewise owes many of its techniques to Pitt Rivers' inspiration, and it was another inspired move on Professor Vakhtang Licheli's part to think of using Pitt Rivers' birthday as an appropriate occasion 'to celebrate his pioneering work in Archaeology and to get our graduate students to speak about their own activities'.

Pitt Rivers participated in military campaigns which took him to Canada, Malta, and even all the way to the Crimea in the Black Sea (the nearest he ever got to Georgia). For all the academic fame he enjoyed even in his lifetime, Pitt Rivers could hardly have foreseen the extent of his renown in the 21st century, or that his 186th birthday on April 14th 2013, would be honored by an international archaeological conference held in his name in a remote cave monastery in the mountains of Georgia. We are most grateful to the monks who have received us once again to their home so full of historic memories and artistic treasures, to our hotelier Valodia for having accommodated and fed us so well, and to Rustavi 2 TV for giving our symposium Georgia-wide coverage. I earned renown in my local khashi establishment near Tbilisi for having figured in a TV report of last year's Vardzia proceedings. Much of the practical organization was undertaken by Christine Shavlakadze and Zviad Sherazadishvili. My personal debt is to Professor Licheli for thinking of holding Pitt Rivers symposia here in Vardzia. I have already been told by one of our visitors from Scotland that, this is the best conference he has ever been to; I can believe it.

*Michael Vickers
Jesus College, Oxford*

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For the Comparative Analysis of some Mesolithic Sites of Georgia

In the 70's of the 19th century Swedish scientist Torell separated a new, transitional period from Paleolithic to Neolithic, age – Mesolithic. This is the age of very important changes in the history of culture of a Stone Age man.

Mesolithic is differently dated in the various regions of the world. For instance, in Europe it covers the period of IX-VI millennia BC, in the Near East – X-VII millennia BC. Georgian Mesolithic should be placed in the limits of XII-IX millennia BC by comparative chronology.

The beginning of Mesolithic coincides with the end of one geological period of the Earth – Pleistocene, and the beginning of a new geological era – Holocene.

The Mesolithic of Georgia is sub-divided into several regional variants: Black Sea Mesolithic sites: Yashtkhva, Kvachara, Jampali, TsiviMghvime, Apiancha; Samegrelo- Entseri; Imeretian Mesolithic: Sagvarjile, Chakhati, Darkveti, Racha, Tsona; Shida Kartli: Kveda, Kudaro, Gudaleti, Selo, Jermukhi; Kvemo Kartli: Edzani, Zurtaketi.

Mesolithic sites in Georgia are located in gorges, mountainous places; also they are situated in the river valleys, in variable ecological circumstances, at absolute heights from nearly sea level up to 2,100 m above sea level (e.g. Tsona cave). The economy seems to be based on intensive hunting and most probably on gathering. Faunal lists always include deer and bear, and often – wild goat, as well as wild boar, besides carnivores, small mammals, birds, etc.

When we speak about Mesolithic sites of Georgia, we must consider, that in general the sites of this period have been studied incompletely. It was conditioned by the various reasons.

Having attentively studied above mentioned literature, the following question arose as a supposition: It refers with the division of Mesolithic sites on the territory of Georgia. The early stage of Mesolithic is separated by the scientists on the basis of microlithic technique, developed stage is characterized by the appearance of tools of geometrical shape; and late stage – by the origination of tools, characteristic to Neolithic. But this sup-

position is not fully confirmed because of the absence of absolute dates on the abovementioned sites that, in our opinion, makes this chronology vague. The material requires thorough revision, as well as revealing and studying of “new” Mesolithic sites.

This theme is the attempt to revise and put the question of chronology anew, on the example of studying of archeological material of Mesolithic sites – Edzani and Zurtaketi – of one certain region – Trialeti. As for comparison of Mesolithic sites of Georgia with other regions, specific stone processing and kinds of farming are revealed in the result of it that can be explained by differing environmental conditions. Subsequent research will show us chronological difference of Mesolithic sites more clearly.

Some Notes on Shining Hull of Magur Boats in Ancient Mesopotamia

History of ancient Mesopotamia was always closely related to the water because of its location between two main local rivers – Tigris and Euphrates, crossing an alluvial plain. From the Late Uruk period onwards we are dealing with large number of Sumerian and Akkadian sources related to the boats. These sources can be roughly divided into several categories: I – cylinder seals, showing boats in cultic and everyday life context, II – boat models made of clay, metal or bitumen, III – cuneiform texts describing boats. The latter is very important, since no Mesopotamian boat wreck has been found yet. Thus, written documents inform us about boat architecture, shipbuilding techniques and materials used by the Mesopotamian craftsmen.

A significant role in Sumerian culture played divine boats, Sumerian *má-gur8-dingir-ra*, Akkadian *makurru*. They have been used as ceremonial boats carrying divine statues, cultic attendants and king during local or state religious ceremonies. The construction of the new *makkuru* unit was of high religious importance, since it was each time noted by Sumerian year formulae.

The following article discusses a problem related to the *makurru*'s external hull decoration. It is an attempt to explain frequently attested enigmatic phrase “shining” applied to the divine boat appearance in Sumerian texts. At first glance the boat shining or gleaning noticed by relevant texts seems to be related to its lunar symbolic, since the moon in the shape of crescent was seen by Mesopotamian people as a boat of the moon god Nanna/Sin. Though, this mythological explanation is commonly accepted by many scholars, following paper pointing out new interpretation. Taking into consideration documents related to the Sumerian shipbuilding it seems clear that “shining” applied to divine boats is not just a literary figure but reflects reality. It refers to the *makurru*'s hull decoration, mainly to the prow and the stern which may have been covered with precious gleaning metals such as copper, silver and gold, being responsible for optical illusion of shining.

Doghauri Necropolis

Doghauri Necropolis is situated in Kareli region, at the southern end of the Dedoplis Mindori, on the left bank of the river Ptsa, to the northwest of Dedoplis Gora. Early and Late Bronze Age burials were excavated here by an archaeological expedition of The S. Janashia State Museum as early as 1979-81. It was immediately estimated, that this cemetery extended to the north and west.

In 2011 it became clear, that Tbilisi-Senaki-Leselidze highway was going to run across this cemetery. In 2012 an archaeological expedition was assigned to arrange to an investigation in the area, where the highway was going to run. The area going to be excavated exceeded 7 ha. Members of the Georgian National Museum and the Archaeological Association carried out their field work.

Between 3 September and 4 November 153 burials were excavated on Doghauri Necropolis; among them 38 belonged to the Early Bronze Age, the so called Kura-Araxes culture, and date to the late IV millennium-early III millennium BC. While 113 date to the Late Bronze Age - second half of the II millennium BC (14th-12th cc BC). One burial did not contain any inventory at all.

Early Bronze Age burials had rectangular shapes and oriented northwest. The deceased lay on their left or right side, in the crouching positions. The majority of the burials are individual, although there are two family crypts, which are built up with cobblestone, while the floor was covered with pebbles. The inventory of the Early Bronze Age burials was represented by 2 or 3 clay vessels, bronze pendants, bracelets, spirals and carnelian beads. A leather quiver and 15 flint and obsidian arrowheads were recovered in one Early Bronze Age burial. The crypt yielded lead and silver spirals.

All burials of the Late Bronze Age are individual. The pit burials are rectangular or oval in plan and are oriented to north-south. The deceased lay on the right or left side in the crouching position. Stone mound was arranged over some of the burials. Standard inventory of the Late Bronze Age comprised: clay vessels, carnelian beads, bronze ornaments and weapons-spearheads with open sockets, which are attributed to the 13th c. BC. Like analogies

which were found at Samtavro Cemetery.

A specific feature of the Doghlauri Necropolis is Late Bronze Age cenotaphs only 5 of which were excavated. Cenotaphs are oval pits in which clay vessels of various shapes are packed. Some of them revealed bones of cattle too. The most interesting among the excavated burials of Doghlauri Necropolis is number 17 which yielded rather remarkable inventory: two stone mace heads, a bronze hook with an open socket and type 1 Colchian bronze axe and fragments of clay vessels. According to the analogies of this inventory the burial should be dated by the 14th-13th cc. BC.

Overall, 220 burials were excavated at Doghlauri Necropolis in 1979-81 and 2012. The chronological range covers 2000 years. It is surprising, but there were only several occasions of damaging a burial with another one. Presumably, the earlier burials were noticeable on the surface of the ground and the later settlers regarded earlier burials as the ones of their ancestors and showed respect towards them.

For the Functional Definition of Metal Artifacts From Colchis Collective Graves

This topic examines a new consideration about the functional determination of metal artifacts which were found in the Colchis collective burial-pits.

Colchis collective cemeteries are spreading in the central Colchis and they have a special meaning due to their spiritual and cultural significance.

By nowadays consideration, the metal artifacts, which were found in these cemeteries, were widely used things in everyday life and after the death, they were penetrated with the deceased.

But recently observations, comparisons of chemical-technological analyses and discoveries of better-preserved materials gave us the basis to suspect that some part of these metal artifacts were not made for everyday life, but especially for the burial-pit and their meaning was the cult-purpose.

For determination of the functional purpose of these artifacts, especially meaning has the chemical composition of weapons'. Unfortunately, by nowadays only some parts of these materials are chemically studied and so, on the basis of it we develop our consideration.

In the second part of the II millennium and the first part of the I millennium BC. the metalworking is reaching the highest point of treating. Masters had already known how to respite the alloy with complicated ligature. They were melting the ware for the different function, which than were crushed and in such way they had received the ready-products.

In this time, in the Colchis collective burial-pits we meet such an alloy of bronze materials, which must be useless for everyday life by their chemical composition. It is about the comparably high or low contents of tin or arsenic, according to which were regulated their consumption features: firmness, sharpness, the quality of crushing, elasticity, color etc. For example the skilled master, for making the battle-weapon with high mechanical character tried to use the bronze which had the tin alloy of 5-6%. Such an artifacts were widely met out of the cemeteries. These materials have not refined forms, because it is difficult to get a soft shape from such ligature, but if contents of tin reach more than 5-6 %, than their smelting properties will be improved.

As it is known, in the melt copper, when we add a tin, with the growing of tin quantity, we get the liquidness of the melt metal for a longer time. The melt metal supplements the melting-pot absolutely and we get much refined shapes, but its mechanical characters are worsening. The materials received from such an alloy, are soft but they are useless for battle or economic purpose.

The masters of Late Bronze-Early Iron Age perfectly knew what happened with metal mixture, if they had added a lot of tin in it. As it seems, in actual fact, with the bronze with high alloy of tin, was made a special category of bronze items which had very refined forms. As Metallurgists say, we can get the ideal shapes and decorations from the metal with such a mixture, but it will be useless for battle and economic purposes because it will be easily broken.

In this period the tin was imported from the remote countries but despite this, it was abundantly used for getting desired forms of bronze materials, no matter for what it was made.

The second important fact for the development of this opinion is that, from the comparably well-preserved materials of Colchis collective graves, does not have any sign of use. On the picture it does not seem perfectly, but when you see it naturally, it is clearer.

In the collective burial-pits, we met such artifacts which by their shape and size should have been useless for utilitarian use. They are characterized with clean, refined face and diminutive or extra-large size (for example: Colchian axes in diminutive size, very small bracelets, big and heavy shank-rings, big buckles (with the diameter of 15 cm), wide belts etc.)

Thus, revealed three important facts, according to which I developed my consideration:

1. The peculiarity of chemical mixture.
2. Absence of using-track.
3. Non-suitable sizes for usage.

In conclusion I may say that these three benefits are important and therefore I have developed this opinion.

Chian Amphorae in Georgia and Italy and their Comparative Analyses (7th-2nd cc. BC.)

Trading amphorae had been one of the best ways for the economic prosperity in antiquity. That is why studying these processes is very important nowadays.

The island of Chios was one of the most prosperous city-states which produced high quality and luxurious wine; due to this fact in the course of the 7th-2nd cc. BC. Chios became one of the richest city-states in antiquity basing its income on wine trade, slave trade and seafaring.

Greek colonisation was realized in several directions and it is natural, that in every case centre were created the economic models, which were substantially different from each other. In this regards it is important, that on the territory of Italy Greek colonies appeared still one century earlier than Greeks would assimilate the Black Sea.

Amphorae as the transport vessel for transportation of liquid and dry material were dominated in maritime and river transport, which was due to their form. With amphorae were transported different kinds of dry products and liquid; besides this, amphorae had the secondary use mainly for domestic purposes.

The production of the Chian transport amphorae was in course in the 7th-2nd cc. BC. There are discharged seven groups in the production of this trade centre:

1. End of the 8th c. BC. – the beginning of the 5th c. BC.
2. The third quarter of the 5th c. BC.
3. The second half of the 5th c. BC.
4. End of the 5th c. BC.
5. 4th-3rd cc. BC.
6. 3rd c. BC.
7. 2nd c. BC.

The chronology of Chian amphorae had been worked out by different scholars basing on different archaeological sites, among them Athenian Agora and Kerameikos, where amphorae in general had been discovered in big amount. Very important mites in determination of the chronology of Chian amphorae have Chian coins, which were minted in the course of

the 8th-1st cc. BC. These are mainly Chian Didrachms and characteristic appearance is Sphinx sit by the amphorae; the type of amphorae on the coin changes according to chronology, so it is easy to identify groups with the help of coins.

According to these groups chronologically similar examples of Chian amphorae had been discovered in various sites of Georgia and Italy.

In Georgia Chian amphorae had been discovered in the following sites: Batumistsikhe, Vani site, the surroundings of Vani site, Kobulet-Pichvnari, Eshera, Ergeta, Ochamchire and Simagre. In Italy Chian amphorae had been evidenced in big number mainly on the territory of Magna Grecia (Μεγάλη Ἑλλάς, Great Greece), these sites are: Pithekoussai, Megara Hyblaia, Selinus, Taranto, Gravisca, Velia, Agrigento, Lipari and Metaponto.

Economic models of these two region were by all means different in Antiquity, due to the fact that no Chian amphorae production had been identified in Georgia; every imported amphora comes directly from Chios (unfortunately this assumption is still preliminary, because on the examples of Chian amphorae discovered in Georgian sites has not yet been processed petrographical analyses). In Italy there had been several places for pottery production and among other centres there was also Chian amphorae production; form of the amphora is similar to those manufactured on the island, but the raw material is local, characteristic for southern Italy. The reason of occurrence of such matter could have been the exile of Chian workman on the territory of Italy, where they continued to manufacture similar types of amphorae; Chian refugees had been exiled on the territory of Colchis, but probably they were slaves with no experience in manufacturing the pottery.

Besides transport amphorae Chian pottery production included also painted pottery.

The economical explosion on the island of Chios continued until the 86 BC.; until its final destruction by Mithridates. Roman civil wars and probably the monetary system of Augustus, which reduced the permission of minting silver and gold, had destroyed trading activities of Chios so that by the end of the 1st c. BC. the island stopped its production. Manufacturing of Chian amphorae had been finished at this same time.

An Analytical Study on The Anatolian Royal Reliefs During The Achaemenid Period

From the second half of the sixth century to 330 BC, the Persian dynasty of the Achaemenids ruled Anatoly as part of an enormous empire stretching from the Mediterranean Sea to Afghanistan and India. By 550 BC, King Croesus of Lydia decided on war against Persia and its new king, Cyrus but he was defeated by Cyrus and after that Anatoly became a part of this empire. In this period, Darius The Great, organized the spatial structure of the country into twenty satrapies and appointed a satrap from the central government on the rule of satrapies. Achaemenid political governance was federative And Conquered areas (with keeping their autonomy), were submissive of central government. The same is true about Anatolian Satrapies. Anatoly in the Achaemenid period was divided into various satrapies, including Lydia with its center Sardis, Lycia with its center Xanthos, Cilicia with its center Tarsus, Karia with its center Halikarnassos, Ionia, Hellespontine Phrygia with its center Daskyleion and Great Phrygia with its center Gordion. The Reflection of Political and Artistic Ascendency of Achaemenians in Anatoly is revealed in so many works like: sealstons and seal impressoins for example cylinder seals with typical Persian motif were found in Sardis and Gordion that prove their great administrative position in Achaemenid empire; mortuary architecture for example pyramidal tombs in Lydia and Taş Kule that the latter is like as Cyrus the Great's Tomb in Pasargadae; Satrapal coins; wall paintings and Reliefs. Most of These reliefs are related to Burials and carved on Burial Stele and pillar tombs. Some of these reliefs themes are not seen at Achaemenian homelands such as the sacrifice scene, battle and hunting scene, horseman women and banquet scene. But some of them are (in Lycia and Cilicia) imitations of Persepolis reliefs. Existence of such kind of imitations in Lycia that had its own independent dynasty until 340 BC and after this date, based on the Xanthos Stele inscription; a Persian satrap is appointed there shows merging Persian power with local power.

Generally, Lycian governors were interested in representing themselves as a great king both in texts and reliefs. The examples are imitation of Darius I audience scene in Persepolis on Harpagid Monument and Payava

Monument and imitation of tribute bearer on the Apadana staircase in the Nereid Monument and etc. also there is another kind of this imitation in Cilicia. Cilician history is divided into two separate parts during the Persian period; in the first period (547-401 BC) local dynasty and in the second period (after 401 BC) a Persian Satrap ruled there. The excavations in Cilicia revealed special Achaemenid elements including relief in Mey-dancekkale that is an imitation of tribute bearer on Apadana staircase and proves the possibility of the existence of a palace. In general, Such kind of reliefs show the power of rulers and satraps who have depicted themselves like Achaemenid kings.

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Housing and Society in Late Antique and Early Islamic Palmyra. Several Considerations on the Basis of a Re-Analysis of the Available Data

The ancient city of Palmyra lies in the central Syrian steppe, halfway between the river Euphrates and the Mediterranean shores. It experienced a prosperous Roman times serving as a caravan city between the East and the West. The majority of the evidence still visible on the ground is mostly dated to the 2nd and 3rd century, whereas very little is known of its later, post-273 periods.

The interests of both archaeologists and historians have often been addressed to the Roman phase of the city, while its later stages, i.e. Late Antiquity and early Islam have usually been neglected. Recent archaeological excavations have had the merit to have shed more light on these phases, in particular stressing their importance as periods of change instead of decline. Still numerous are, however, the gaps which need to be filled to reach a fair understanding of the complex phenomena the city had went across during those turbulent centuries.

Among the numerous topics which have received marginal attention by the scholars is that of the transformations of housing. The large Roman aristocratic domus of the 2nd and 3rd century went across a deep process of transformation in later times to meet the new needs of a changed community. Agricultural and industrial installations made gradually their way into private dwellings, large reception rooms were subdivided into smaller units to accommodate more people and animals started to be stabled in courtyards which by that time were provided by mangers constructed with fragile material or spolia. These and many more transformations occurred gradually in a period comprised between the 4th and the mid-8th century AD.

Despite this process being clearly archaeologically visible, the overall understanding of its chronological development is patchy and incomplete. This is mostly due to the lack of published data as well as the chronological uncertainty of most of these structures. The majority of the issues concern the little information we have on the late antique phase, whereas the Umayyad period is fairly well represented. Nevertheless, this should not totally

impede an attempt at gathering systematically all the data and have a look at them in a broad perspective.

The aim of this paper will be to give a brief overview of the published evidence of houses in Palmyra dated to the Late Antique and the early Islamic period. Several case studies will be briefly bring to the attention of the audience; one of them, the Maison Arab in the Sanctuary of Baalshamin, will be analysed on the basis of the study of unpublished papers and photographs held in the Fond d'Archive Paul Collart at the University of Lausanne.

Houses are, of course, one of the most vivid reflections of their community. Therefore, the paper will try to better understand the social implications of these physical changes in houses, and shed more light on the social condition of the urban population living in Palmyra in those times. This will be attempted on the basis of comparisons with other contemporary cities in the Levant.

The Bronze Open Worked Buckle from Cheliaghele

Oni regional museum is located in the region of Racha, north-west part of Georgia. Archaeological collection contains unique open worked bronze buckle, having no analogies yet. The buckle was taken to Oni regional museum from the public school of the village Cheliaghele. Buckle had not been yet shown to the wide public.

The central image of the buckle is represented by eight pointed star, surrounded by a square frame, connected to the main frame with the row of bull's heads bridging between the two. The surface of frame is decorated with spirals, volutes and fish bone ornaments.

Usually the bronze open worked buckles are characterized with animal figures in centre.

Image of stars have remained on old Georgian adorned houses and stone carving of Caucasus. Depiction of star is often presented on bronze belts with zoomorphic and anthropomorphic style which dates back to the Late Bronze-Early Iron ages.

The oldest parallel of eight pointed star we meet in Mesopotamia, as a symbol of goddess Inanna/Ishtar. The first mention of goddess as planet Venus we meet in the late third millennium in epics about Sumerian kings, for example "Lugalbanda in the mountain cave", "Enmerkar and the Lord of Aratta", in Enkheduanna's poetry hymns to goddess Inanna/Ishtar.

In the north-west part of Georgia in Svaneti region ethnographers have explored a very old ritual which is dedicated to the worship of the planet Venus. People bake ritual breads at midnight and conduct the procession until sunrise; it is called Dal – Shushkhum. Dali was a goddess of hunting; rituals dedicated to her were arranged in early spring as a symbol of revival of nature's forces. After celestial beliefs planet Venus became Dali. Worship of this goddess has been traced in mountainous regions of Georgia: Svaneti, Racha, Khevsureti where she is known as Dali.

Other decors of the buckle are heads of bulls. In Georgia we meet little statues of bull from ancient periods. Kura-Araxes culture has kept statues of bull, there are presented hubs with the little statues also. BC. A numbers of bulls statues or bull's heads with little horned altars have been found in temples at Natsargora and Katnalikhevi and date back to the 11th-9th

centuries BC. The bull images are represented on bronze belts, sometimes with crescents on head.

The bronze statues of bulls have been discovered in Dgnorisa, Nauriali, Ergeta, Ureki, Tsaishi, Ozurgeti in 8th-7th centuries BC. Five bronze statues come from Ghari village; they must be the part of some ritual things as pendants, because of holes on their back. The tilling pair of bulls is kept in Gori museum and is dated to the 7th-6th cc. BC. Coins of Colchian kingdom have depicted the image of goddess on one side and bull on the another. They date to the 5th-3rd centuries BC. In Atskuri cemetery have been discovered seals with depiction of bull and crescent on its head, is dated to the 4th-3rd centuries BC.

A golden pendant with the image of bull has been found in Sachkhere region on a cemetery. Bull has depicted the crescent on head. Bull was also used as decor of buildings; in Sairkhe and Vani we meet capitals with two headed bulls.

So, bronze open worked buckles have decor of bulls, often with signs on their forehead. In Georgian folk, bulls with signs on their forehead are called Nikora or Nisha. As the linguists have explored etymology of the word "Nikora", it means heaven, sign of God. Ethnographers have revealed some commemorations of bull cult in mountainous regions of Georgia. In Svaneti people bake ritual breads in the image of bull which is dedicated to God. So according to archaeological, ethnographical and folk data bull was idol. On the other hand in Mesopotamia horns like melam are identified as divine power. It is a brilliant, visible glamour, which is exuded by gods, heroes, sometimes by kings and also by temples of great holiness.

Horn was the divine thing in Georgia too. People brought them even in Christian churches as cult objects.

The bronze open worked buckle from Cheliaghele should be dated to the 1st-3rd centuries AD. and expresses the oldest beliefs about fertility and revival of nature's forces.

The Zlitan Mosaic of Gladiators as a Depiction of Historical Events

The mosaic of gladiators stands among the most recognised mosaic portrayals of the Roman North Africa. It constitutes a unique iconographic source for the reconstruction of circus events. However, an intricate panel consisting of four linear dispositions presenting scenes from an amphitheatre, separated by a bordure from the central panel depicting medallions with a maritime motif arranged to alternate with a geometric decoration in opus sectile, poses a variety of interpretational problems for scholars.

The study presents an analysis of linear frieze style, focusing on the distinctive qualities of the battling gladiators from Zlitan. It summarises different concepts of dating of the monument coined to date. At the same time, it poses questions around a specific historical event which the mosaic may illustrate. It seems that the account given by Tacitus could bring us closer to the actual context (*Historiae* 4:50). He describes an incident which occurred between two Tripolitanian cities – Oea and Leptis Magna, involving the Garamantes. The conflict under the pretext of theft of grain from the Lepcitanian warehouse ended with capturing and executing the Garamantes in a local amphitheatre.

The event described above is a strong argument in dispute around dating of the Zlitan mosaic, which stirs controversy to this day. Moreover, it provokes questions about liaisons of the Patron of the mosaic with the events it depicts. The presented results of analysis of figures and other elements of the portrayal suggest a connection with an ongoing conflict at the end of the 1st century AD. The occurrence coincides with the beginning of intense trade relations with the Garamantes centres in Fezzan, evidenced by findings of the Roman imports. It seems all the more significant as it constituted a turning point in contacts with the Garamantes as such.

shows how the images easily turned from symbolically representing current situation into aggressively promoting reassuring but unrealistic propaganda.

Germaniae Imaginis – How Romans Represented Germania

A victory was much celebrated in Rome. Upon returning from war, its spoils were paraded in a ceremonial triumph. A more permanent display of glory was ensured by placing images of trophies and captives on a variety of objects, from large commemorative monuments - like triumphal arcs - to items as small as coins. These symbolic depictions used characteristic topoi - one of them being a personification of the conquered land. Such personifications usually took the form of female figures. Here I will discuss the ways GERMANIA (the personification of Germania) has been represented in Roman art.

For Romans, the Barbarians were - by definition - wild people. Therefore Barbarian women in general, and German women in particular, were depicted as savage and uncivilised. They would be imaged in rather plain garment and with unbound long hair. Similar rules applied to personifications of Germania. An additional characteristic detail is often used to differentiate images of German women and GERMANIA from representations of other peoples: a bared upper arm and breast. It is however not always easy to unambiguously identify a personification.

Fortunately, in the case of coins the situation is often easier thanks to inscriptions allowing to link an image to a personification. In addition, images on coins are a good indication of trends in official Roman propaganda. The study of coinage shows how the way Romans represented GERMANIA was changing with time, depending on the military and political situation. When it was freshly conquered, the province was shown as a dominated, mourning woman. Later, when Roman control over the province was established, the figure was more relaxed and could be even depicted as a warrior. But in the period of the Barbarian Invasions, when Germanic peoples invaded Roman borders, the female figure was once again shown as conquered. The more feared were the Barbarians coming from the German land, the more its personification was shown as a feeble woman subjugated by Roman authority.

The imagery of Barbarians in Roman art was part of the Roman political propaganda and was closely related to the ideal of taming of a savage. But this taming was not always successful, and the case of GERMANIA

Some Ceramic Vessel from the Eastern Georgia (1st-4th cc. AD.)

In the I-IV cc. AD. from the Eastern Georgian ceramic repertoire are discharged the pottery vessel with specific forms, which are peculiar for the epoch and attract attention with their different forms and rarity. They are vividly different from the dishes of everyday use: they are glazed Amphoriskoi, Askoi, double-bodied jugs and etc. Most of them come from burials of Mxeta and its surroundings: Samtavro, Armaziskhevi, Baiatkhevi and etc (Mtskheta is the old capital of Georgia).

In Mtskheta, on the Samtavro and Baiatkhevi necropolises had been discovered jugs with double handles dated to the 3rd-4th cc. AD. Two of them had been discovered in children's graves.

One pitcher had been discovered in the Western Georgia, in the Kldeeti necropolis, which is dated to the 2nd-3rd cc. AD.

Glazed pottery of the late Roman period is also attested, which represents also the rarity in Georgia. Most of them are vessel similar to Amphoriskoi, which presumably were used as containers for oils and perfumes.

A blue glazed vessel had been discovered in Beshtasheni, dated to the 1st c. AD.

Very interesting seems to be a blue glazed Amphorisko revealed in Armaziskhevi Chiefs necropolis, in the child's grave, dated to the 2nd c. AD. This is the only such pottery vessel from this necropolis. The rest of the inventory coming from graves consists of golden, silver and bronze items. It seems, that glazed pottery represented a very expensive and luxurious items for this epoch.

Another glazed vessel comes also from Samtavro necropolis: it is a small, green glazed vessel, from the child's grave dated to the 3rd-4th cc. AD. Here had also been attested three glazed Amphoriskoi discovered in various graves dated to the 3rd-4th cc. AD. Two of them had been discovered in collective graves.

The similar vessel had been discovered in Kakheti, in the collective grave on Kogoto necropolis also dated to the 3rd-4th cc. AD.

Small glazed vessel had been attested also in Jinvali settlement and in

Urbnisi, they are similar in shape.

Some Georgian scientists think, that this glazed pottery was manufactured in Georgia, others suppose that they were imported here from Dura-Europos (Syria).

Among the Roman Age pottery, glazed vessel discovered on the territory of Georgia has no similarities outside of Georgia. There is similarities with the Syrian glazed pottery (in shape, color of glaze and clay). According to the microscopic analyzes of the clay had been determined its similarity with the clay of the vessel discovered in the village Kodman near Mtskheta.

So, glazed pottery of the Late Roman Age discovered in Georgia is manufactured like the Syrian pottery, but produced in Georgia.

From the 1st c. B.C. In the Eastern Georgian pottery repertoire appear Askoi with allipsoid bodies and flat bottoms, which exist this vessel had been used as containers for oil and maybe wine.

The majority of these vessels represents burial inventory, which had been discovered in children's or collective graves.

As a result of the research of pottery material should be mentioned, that these items had been manufactured in small numbers and not in serial production.

Such rare and specific ceramic forms had probably been used for ritual purposes: as a funeral repast as the majority of these kinds of vessels comes from graves and had been discovered in very rare cases in cultural layers of the settlements.

No winter lasts forever...? A human-osteoarcheological study of Romanian populations during the Little Ice Age (XIV-XVIII cent.)

In 1939 the geologist François-Emile Matthes introduced the expression “Little Ice Age” to indicate the period between the XVI and XVIII centuries, characterised by a cooler and wetter climate as opposed to the milder “Medieval Warm Period”, which ended about around the XIV century. During this time span, which beginnings recent studies have extended to the XIV century, seasons manifested their extremes in Western Europe, with long, harsh winters, cool and wet summers and very cold peaks such as the 1709 Great Frost. Church archives, travel journals and chronicles written by travellers and diplomats are the main source of information for a time when technological devices to measure the temperature and precipitations had not yet invented. A pilot study on climatic change in the Romanian Countries has shown that, during the late medieval period, like in the more documented Western Countries, a substantial climate change has happened in Romania, while a previous study had only analysed the effect of natural calamities on the economy of Romanian Countries between the 16th and the 18th centuries AD.

It is from these observations that our main question arises: why should these substantial changes not be reflected in age-at-death profiles and health status of skeletal populations from late-medieval cemeteries? Given the little number of official documents from the time in this particular geographical area, human and animal bones become as precious to us as medieval manuscripts are to historians.

In fact, the detrimental effect of a strong climate change should be seen through:

- Higher rates of mortality;
- Higher levels of physical and psychological stress;
- Signs of malnutrition;
- A greater prevalence of metabolic and infectious disease;
- Increase of violent behaviours.

This approach would not be the first of its kind, but its application to skeletal assemblages from Romania can be considered a novelty. Further-

more, the purpose of the present study is to obtain something more than mere mortality and morbidity rates for those “forgotten” people. In fact, the interpreting stage will be aimed at understanding the relation between environment and society, and the impact of climate change on life-expectancy, behaviour and well-being of populations from the medieval Romanian Countries.

In the framework of this extensive study, the group of assemblages which will be the subject of this paper comes from five sites located in the heart of Bucharest and has provided a number of approximately 300 skeletons, dating back to the XV-XVIII centuries.

The second assemblage, which will be analysed from the end of May 2013, comes from the very heart of Romania and includes the skeletal remains unearthed during the ongoing excavation of the Black Church in Braşov (Transylvania), dating back to the XII-XVII century. Approximately 250 skeletons will be inspected, and the data obtained compared to those coming from the Southern Groups. Chronicles, diaries, church records and palaeoclimate studies will play an important role in the final stage of the research.

Given the length of this period, and the capacity of the human body to adapt to long term environmental changes, we would expect to see macroscopic changes at the bony level. Although it is not possible at this stage to give statistically and theoretically conclusive data, we can anticipate that some general patterns have already been identified. In fact, so far the first group of assemblages analysed has actually shown low life-expectancy, with high mortality rates between young and early mature adults, nutritional issues and signs of violent behaviours. If we relate these information to the social environment those individuals were surrounded by, it is easy to imagine their living conditions, which could have been only worsened by climate changes.

The Impact of Thermal Processes on Bone Microstructure: An experimental Pilot Study Using an Animal Model

Death and fire may be associated in many different ways. Fire can be the actual cause of death or the means used to conceal the cause of a homicidal death and/or to destroy other physical evidence of criminal acts in forensic settings. More commonly, cremated skeletal remains are the product of a series of ritual acts that comprise the disposal of the dead by the mortuary rite of cremation. In that perspective, the analysis of burned remains goes beyond standard osteological research, which will ascertain data of demographic and pathological nature, as it can also make a significant contribution to scientific knowledge on pyre technology, cultural behavior and funerary practices of past civilizations.

Bone histology has long been acknowledged as a useful diagnostic tool in forensic anthropology, paleopathology and human evolution. In cases that morphology is inconclusive, human bone fragments can be identified and differentiated from animal bones based on their microstructure. Age, diet, pathology and functional adaptation can be assessed using histomorphometry of small bone fragments, while morphological techniques require good preservation of the whole skeleton, which is rarely the case for ancient skeletal material. The effect of temperature on bone microstructure is particularly worrying when applying histological methods for any of the above mentioned purposes; thus the effect of different thermal conditions must be explored before applying any histomorphometric methods.

The present study explores the alteration of bone micro-dimensions on an experimental animal model under controlled temperature (up to 536 °C) and time exposure (up to 90 minutes). For the purpose of the study canine specimens were used in order to resemble human bone microstructure, and thin sections were prepared for each experiment and the control samples (bone fragments that remained unburned). The changes in the microstructure of the specimens in each experiment were compared to the control samples using microscopic techniques and statistical procedures.

Preliminary results indicate that there is an increase of up to 104% in the microanatomical characteristics after only 15 minutes of exposure to fire. Bone and flesh thickness did not seem to affect the changes in the

microstructure. The results, whilst only preliminary, allow some very important conclusions to be drawn.

First of all any histomorphometric method applied to burned skeletal remains, e.g. for age, diet or pathology estimation, would have resulted in significant errors since the changes in the micro-characteristics exceed 100%. Additionally it seems that the effect of fire in microstructure is highly correlated with the temperature and the time of exposure to fire, while the bone and soft tissue thickness do not have the same impact. Therefore reversing the process one can calculate the extent and the time exposure to fire by quantifying the changes in bone microstructure of the cremated remains. Such information would be extremely important for the archaeological record since it would allow a more reliable determination of the age and other physical characteristics of individuals from cremation cemeteries and a more exhaustive investigation of the burial practices and other fire related rituals of past populations. Naturally more experimental work needs to be done to confirm these preliminary results and draw reliable conclusions.

GIS in Cultural Heritage Preservation of Georgia

This thesis is about the development of the GIS technologies in management of cultural heritage of Georgia. This is an overview of the web-portal www.myherita.ge which is an interactive map of cultural heritage resources of Georgia.

Nowadays, advanced technologies in cultural heritage management is highly absorbed, especially Geographic Information Systems (GIS) gave lots of opportunities to store, share and analyze the information. That is a tool which allows its users to understand the environment and to plan any activity correspondingly to the knowledge gained from the source.

In 2012 “National Agency of cultural heritage preservation of Georgia” with the GIS company “Geoland” created an interactive database for any site of Georgia, from earliest prehistory through to the 20th century, and to record everything significant about the cultural heritage. The project aimed to make the cultural heritage records accessible for any interested user and increase public involvement in preservation, protection, research and promotion of the cultural heritage of Georgia. Also one of the main purpose of the creation of an interactive database of any asset, was to build a GIS model, which will contain sites of a legal protection and also the ones which might be considered as a value for heritage.

System of www.myherita.ge gives an opportunity to any user, for locating any site of their interests, displayed on different base maps that are gradually updated. It contains informations of any site that might have a significance of heritage. Heritage assets on the map can be searched according to their location, typology, date and significance (listed and not listed ones). Database contains a general description of the sites and their images.

Throughout the country there are 14 museum reserves, which are under the direction of the Agency. Museum reserves can be defined as a responsible unit on the sites monitoring and inventory within defined area. In each museum reserve there is an operator who carries gradual inventory of the sites and fills the data forms which are stored in central database. In 2012 Cultural Heritage Agency carried out training sessions for the museum reserves, due to teach skills of working on the field, using

GPS navigators, introducing new data forms and teaching how to fill interactively the database directly from their working places without sending them into the center as it was before.

In future perspective our main objective is to fill the database with all types of sites and cover every part of Georgia. We also aim to collaborate with the different organizations, which might be interested in taking a part in filling the information about the heritage.

The Caucasian Gates: Barrier and Gateway Between Iberia and the Steppes of Eurasia

Few sites in the ancient world rivalled the strategic significance of the Darial Gorge. At its narrowest point, it resembled a gate and was indeed blocked via a gated barrier. Known to Pliny the Elder as the ‘Caucasian Gates’, to Ptolemy as the ‘Sarmatian Gates’, to the compilers of the Sasanian king Shapur I’s inscriptions in south-west Iran as the ‘Gate of the Alans’ and to Procopius as the ‘Caspian Gates’ (to name just a few authors), the fame of this fortified natural feature spread thousands of kilometres beyond the Caucasus. This was not fortuitous. According to Procopius, it was the only viable route for mounted raiders across the mountains. Perhaps this was a slight overstatement, as there were a small number of other invasion corridors – notably along the coast of the Caspian Sea and thus also blocked with elaborate long walls in Late Antiquity. Yet, there is no question, that control of this mountain pass was of critical importance for the safety and prosperity of territories south of Europe’s highest mountain chain.

It was for this reason that the pass attracted attention in west and east alike. Whilst often under local, Iberian, control, Rome sent expeditionary forces into the area in the first and second centuries AD, and the Persians claim to have gained control over it already in the early AD 260s. Written sources attest that Persian control over the mountain pass was lost and regained repeatedly over subsequent centuries, evidently heavily contested between the Persians, the Iberians and ethnic groups from the steppes of Eurasia.

Archaeology has much to contribute to the question as to how direct or indirect the Persian Empire’s control over the Gates was. Important fieldwork by Georgian archaeologists has uncovered a cemetery near the ancient fortifications with late antique weapon graves, suggesting that those buried were not from the heartlands of Persia. Modern scientific techniques have the potential to shed significant further light on the ethnic affiliation of those guarding the Gates.

Their fieldwork has also revealed that the surviving pass defences, at ‘Tamara’s Fort’ date to Late Antiquity (5th/6th century AD) as well. Further fieldwork has the potential to provide additional insights into manner and

intensity of occupation over time and how it relates to historically recorded events at this mountain pass.

The paper will not just offer a brief summary of the history of the Gates, and the aims of a joint fieldwork project between Iv. Javakhishvili Tbilisi State University and Edinburgh University, it will also seek to explore the strategic significance of the Darial Gorge in a much broader context. Barriers in Sasanian Persia and the late Roman world provide interesting parallels for the role of such monuments played in ancient defensive systems – and they help us to understand how the defences at the Darial Gorge contributed to the security and prosperity of their hinterland as well as to that of some of ancient world’s largest empires.

The Porakishvilis' Hall Chamber One of the Types of the 17th-19th Century Georgian Urban Residences

A so called flat and earthen roofed house was a leading type of residential structures common in urban architecture of Tbilisi city in the Late Medieval period. The fact is well recorded in the written sources and sketches made in the mid 17th century. Evlia Chaleb says that, there were 900 flat roofed houses in Tbilisi during the two middle quarters of the 17th century. Flat roofed houses are perfectly seen on a print made by an artist Graello, who accompanied Jean Shardin in Tbilisi in the 1670's. They are also recorded in Joseph P. de Turnephere's prints made in the 18th century, in the sketches made by N. Chernetsov and Gr. Gagarin in the beginning and mid years of the 19th century and later on the photographs taken by D. Ermakov and Prokudin-Gorski.

Written sources also confirm the fact, that, there existed two different types of flat and earthen roofed houses. One of them was so called hall "darbazi" and the other a dwelling of Shirvanian type with the same flat roof. The two types were differently covered.

It is a well known fact, that there have not survived such houses in the capital if not take into consideration the one called the Porakishvilis' hall (darbazi) lying in Isani district of Tbilisi city at the no. 1 of the former Anton Chekhov street. Sadly the house had been remade some years before and now there is only an altered replica of the original one.

The Porakishvilis' hall is an important architectural site. In spite of the fact, that it had almost completely been redesigned it still maintained its initial shape of ancient Tbilisian house. As to its original significance it can easily be restored after a sketch made by a German artist Karl Zaar in 1903.

K. Zaar's sketch displays picture of a large structure having a layout of an oblong rectangle with an imposing landmark of the hall a crown of stepped 12 faceted cover consisting of rows of beams rested upon a slim pair of ornamented king-posts.

The architecture of the interior is now altered. There is arranged a hearth with a huge tin-plate chimney over it between the king-posts. The other end of the chimney is inserted through the stepped roof. The interior of the hall is also reshaped and it does not coincide to the original one.

As to the basement it is almost unchanged. There was intactly survived the original brickwork, and lancet-shaped vaults but signs of certain remake are also visible.

Absence of town-planning strategy made it possible to build large structures disagreeing with the historically established building traditions characteristic to this ancient district of Isani beginning from the 1990's and especially at the turn of the 20th-21st centuries. In the result of this completely uncontrolled process there had emerged houses built of inappropriate materials having inadequate frontages. Size of these new buildings is sharply accentuated and thence profoundly dissonant with the already existing Tbilisian tradition of house building.

Today we have got not only the Porakishvilis' hall but also the whole district with its houses and streets so unbearably remade and redesigned that it is even impossible to imagine that once it was a very nice part of the city with its flat roofed large halls or the houses of later period with pitch roofs.

Sadly, today one is able to see such historical sites only in old photos, sketches and archival documents.

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