

Former villages of Patara Liakhvi gorge¹**პატარა ლიახვის ხეობის წასოფლარები****Giorgi Sosiashvili,**

Doctor of History, Professor of Gori State University,
Gori, Chavchavadze st., #53, 1400, Georgia, +995577240088,
giorgisosiashvili@gmail.com,
<https://orcid.org/0000-0002-2406-8662>

Ioseb Alimbarashvili,

Doctor of History, Associate Professor of Gori State University,
Gori, Chavchavadze st., #53, 1400, Georgia, +995577151219,
sosoalimbarashvili@gmail.com,
<https://orcid.org/0000-0002-0347-1815>

Abstract

The gorges of Shida Kartli, including the Patara Liakhvi gorge, were densely populated already in the Eneolithic and early Bronze Age, as evidenced by the material obtained as a result of the archaeological excavations conducted in this area at different times (fragments of obsidian and clay vessels, collective and individual burials of the dead, copper or bronze blades etc.) reveals, however, as a result of historical and natural cataclysms (epidemics, invasions of Lezgians and Ossetians, etc.), many villages became desolate.

The names of some of the villages in Patara Liakhvi gorge have been preserved only by historical sources. As a result of studying the information preserved in the documents, it is possible to determine the location of several former villages in the Liakhvi gorge. One of these folktales "Kvabni" can be found in 1392 in document of the Catholic estates of Kartl-Kakhet-Meskheti, where a number of villages in the valleys of the Didi and Patara Liakhvi are mentioned. In the document we read: "Gori, the estates and merchants of Mtskheta, the village of Zerti, the village of Tsita with the estate, former village Satibi, the village of Kushi, the village of Disevi, Plavi, the village of Chkhriketi, the village of Satikhari and nine households of Vanati, the village of Kvabni, the village of Kordi and Patara Meghvrekisi. Ereds Giladze's, Virsha Monastery with the introduction of Archangel; from Krtskhinvali

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Eliozidze a jew, with his estate.” The “kvabni” mentioned in the document, in our opinion, was located in the upper part of the Patara Liakhvi gorge and bordered the village of Vanati.

Keywords: Former villages, Patara Liakhvi gorge, Shida Kartli, historical sources, Riv. Patara Likahvi.

გიორგი სოსიაშვილი

ისტორიის დოქტორი, გორის სახელმწიფო უნივერსიტეტის პროფესორი

ORCID:0000 -0002-2406-8662

giorgisosiashvili@gmail.com

+995577240088

იოსებ ალიმბარაშვილი

ისტორიის დოქტორი, გორის სახელმწიფო უნივერსიტეტის ასოც. პროფესორი

ORCID: 0000 – 0002 – 0347 – 1815

sosoalimbarashvili@gmail.com

+995577151219

აბსტრაქტი

შიდა ქართლის ხეობები, მათ შორის პატარა ლიახვის ხეობა მჭიდროდ იყო დასახლებული უკვე ენეოლითსა და ადრე ბრინჯაოს ხანაში, რაც ამ ტერიტორიაზე სხვადასხვა დროს ჩატარებული არქეოლოგიური გათხრების შედეგად მოპოვებული მასალაც (ობსიდიანისა და თიხის ჭურჭლის ნატეხები, მიცვალებულთა კოლექტიური და ინდივიდუალური სამარხები, სპილენძის, ან ბრინჯაოს სატევრის პირები და ა. შ.) ცხადყოფს, თუმცა, ისტორიული და ბუნებრივი კატაკლიზმების შედეგად (ეპიდემიები, ლეკთა და ოსთა შემოსევები და სხვ.) უამრავი სოფელი ნასოფლარად იქცა.

პატარა ლიახვის ხეობაში არსებული სოფლებიდან ზოგიერთის სახელი მხოლოდ საისტორიო წყაროებმა შემოგვინახა. დოკუმენტებში დაცული ცნობების შესწავლის შედეგად, შესაძლებელია ლიახვის ხეობის რამდენიმე ნასოფლარის მდებარეობის დადგენა. ერთ-ერთი ასეთი ნასოფლარი “ქუაზნი” გვხვდება 1392 წლის ქართლ-კახეთ-მესხეთის საკათალიკოსო მამულების სითარხნის გუჯარში, სადაც დიდი და პატარა ლიახვის ხეობებში არსებული არაერთი სოფელი იხსენიება. დოკუმენტში ვკითხულობთ: `გორს რაც მცხეთის მამულნი და ვაჭარნი არიან, კუალად სოფელი ზერტი, თÁსითა მამულით, ნასოფლარი სათიბი, სოფელი ქვეში, სოფელი დისევი, ფლავი, სოფელი ჩხრიკეთი, სოფელი სათიხარი და ვანათს ცხრა კომლი კაცი, სოფელი ქუაზნი, სოფელი ქორდი და პატარა მეღვრეკისი, ერედს გილაძენი, ვირშას მონასტერი მთავარანგელოზისა-თÁსითა შესავლითა; ქრცხინვალს ელიოზიძე ურია,

მამულითა.” დოკუმენტში მოხსენიებული `ქვაბნი`, ჩვენი აზრით, პატარა ლიახვის ხეობის ზემო წელზე მდებარეობდა და სოფელ ვანათს ესაზღვრებოდა.

საკვანძო სიტყვები: ნასოფლარები, პატარა ლიახვის ხეობა, შიდა ქართლი, ისტორიული წყაროები, მდ. პატარა ლიახვი.

Introduction

The gorges of Shida Kartli, including the Patara Liakhvi gorge, were densely populated already in the Eneolithic and early Bronze Age, as evidenced by the material obtained as a result of the archaeological excavations conducted in this area at different times (fragments of obsidian and clay vessels, collective and individual burials of the dead, copper or bronze blades etc.) reveals, however, as a result of historical and natural cataclysms (epidemics, invasions of Lezgins and Ossetians, etc.), many villages became desolate.

Methods

The current research is mainly based on research methods tested in historical and political sciences: empirical analysis, comparative-historical method, causal-comparative analysis, synthesis, abstraction, content analysis, and system analysis.

Results

In one document of 1799, "Kharshilauri" is mentioned in Kartli together with Avnevi, Plavi, Bershueti and Mereti. Moreover, the context of the sentence makes us think that it was located south of Mereti (Davit Utnelishvili mentioned in the document says: "I took my daughter-in-law, I stayed near Mereti and Cherkezishvili's man...Then I ran again and arrived in Kharshilauri"), when Ioseb Megrelidze described the Liakhvi gorge (60s of the 20th century), Khashilauri was already one of the districts of Mereti in the direction of Karbi.

Thus, the abundance of peoples and toponyms in the Patara Liakhvi gorge allows us to conclude that the valley has been inhabited and intensively exploited since ancient times.

Discussion

The names of some of the villages in Patara Liakhvi valley have been preserved only by historical sources. (Soshiashvili, G. (2016): p.158). As a result of studying the information preserved in the documents, it is possible to determine the location of several former villages in the Liakhvi valley. One of these folktales “Kvabni” can be found in 1392 in document of the Catholic estates of Kartl-Kakhet-Meskheti, where a number of villages in the valleys of the Didi and Patara Liakhvi are mentioned. In the document we read: “Gori, the estates and merchants of Mtskheta, the village of Zerti, the village of Tsita with the estate, former village Satibi, the village of Kushi, the village of Disevi, Plavi, the village of Chkhriketi, the village of Satikhari and nine households of Vanati, the village of Kvabni, the village of Kordi and Patara Meghvrekisi. Ereds Giladze’s, Virsha Monastery with the introduction of Archangel; from Krtskhinvali Elioizdze a jew, with his estate.”(Monuments of the Georgian Law, 1965: p. 169)(Shida Kartli, 2002: p.47) The “kvabni” mentioned in the document, in our opinion, was located in the upper part of the Patara Liakhvi valley and bordered the village of Vanati. While describing Vanati, Vakhushhti Batonishvili writes: “the castle of Vanati was rebuilt by Shanshe. They killed many Turks there. Behind the castle, in the north, there is a high, carafe-colored rock, Mchureti of Liakhvi, and many cave-shaped caves are carved out of it.(V. Batonishvili, 1973: p. 369). It is possible that the village near Vanati was originally named “Kvabni” because of these caves. The village of Kvabta is mentioned in the list of serfs and estates of Svetitskhovli and Catholicos compiled in 1720, where it is mentioned: “K. Kvabni (?) three.”(N. Berdzenishvili, 1940: p. 184).) Acad. N. Berdzenishvili put a question mark on the name of the village, as it was written vaguely in the list. It should be noted that in the mentioned list “Kvabta” is mentioned after the village of Eredvi. In our opinion, the village of “Kvabi” mentioned in the list of 1720 and the village of “Kvabni” mentioned in the Gujar of the Catholic estates of Kartl-Kakhet-Meskheti in 1392 should be the same village. Sekhnia Chkheidze mentions the mentioned village. According to his narration, in 1731, Teimuraz II raided Shanshe Ksani Eristavi's domain with the Georgian and Ottoman army, and then moved to Samachablo and took the fortresses of Muguti and Sveri, as well as Satskhenisi and Kvabebi.(D. chubinishvili, 1854: p. 335). Toponyms mentioned in different sources: “Kvabta,” “Kuabni,” “Kvabi,” are the names of the villages in the Patara Liakhvi valley. This village should have been south of village Vanati. The toponym “kvabta”, which, in our opinion, should be a modified form of “kavta”, can be found even later. In 1894, published in the newspaper "Iveria" by V. Mdzinarashvili's correspondence mentions Kvabti Chala, which was located at

the source of Ditsura,² 5 verses away from Ditsi.(Newspaper “Iveria”, 1894: p. 2). Judging by documentary sources, the village of Virsha was located in the Patara Liakhvi valley, where the Virsha monastery existed. In the list of Catholic estates mentioned above, “Archangel Monastery of Virsha is mentioned in the introduction." It should be noted that Virsha Monastery with its introductory estates is also mentioned in the document of the first half of the 15th century. The king of Georgia, Alexander I the Great, showed mercy to Svetitskhoveli, who renovated Virsha mountain and monastery with its own villages.(*Corpus of the Georgian Historical documents*, 2013: pp. 171-172). As we indicated, the exact localization of the village of Virsha is difficult, however, in our opinion, it is located on the river. It should have been on the left bank of Patara Liakhvi, near Disevi, on the mountain slope.

One of the villages of Patara Liakhvi valley Badani (the same as Badaani) can be found in many documentary sources. In the deed given to Svetitskhovli by Nikoloz Catholicos, which is dated 1687, the services rendered by Catholicos to Svetitskhovli are listed, the document mentions: "I built another inhabited Badan."(*Monuments of Georgian Law*, 2014: p. 592.) The Catholicos Anton I gave Giorgi Gedevanishvili the “Mouravi title over Ossetians of Badani and Khodeli." The above-mentioned Virshi monastery belonged to the “Kordi and Badasshvili", i.e. Badasshvili estate (small village). (*Monuments of Georgian Law*, 1965: p. 98-99, Doc. 34.) Who (probably after Badaani became a village) moved to Kordi. Later, Nikoloz Catholicos rebuilt “Badaan”, the same Badaani, and gave it to Svetitskhoveli. Later, in the 18th century, Ossetians who came from the north settled here and became church serfs. Anton appointed Giorgi Gedevanishvili as their caretaker. In our opinion, the Badaani village existed in the Patara Liakhvi valley near Virsha.

In 1348, in the deed of mercy given by King Andronike to Tsitlosan Kvenipneveli, Bakurisubani is mentioned, which was probably located in the southeast of the Patara Liakhvi valley, in the vicinity of Pedisdziri. We read in the document: “K. In the name of God, from Andronicus to Bagratuniani, by the will of God, the king of the Abkhazians, Georgians, Rans, Kakhti and Armenians, Sharvanshe and Shansha, and the ruler of the East and West of around; Quenifneveli, Larg[v]elis's son Tsitlosan and Gueaja and Mog[u]akhsena came before us, so Kartli also agreed with Mukhusdze's salaried villages: Karbi and Garejar Bakurisubani Mistusi. God bless us and listen to Kvenifneveli Tsitlosanis’, because he bequeathed his estate to his

² Ditsura was the name of one branch of Patara Liakhvi and it originates on the north-eastern side of the village of Arbo, on the river. He used to take it from a small straw. It seems that Kvafti Chala was the name of the Patara Liakhvi bank between the village of Arbo and Vanati, probably the village of the mentioned name was also located here.

wife's brother Mukhusdze Salares to Mistui and his niece, we also had mercy on us and gave him the villages: Karbai and Garejar Bakurisubani, with his righteous driver, as a m[u]jdrad, as an estate, and as a free[a] The villages mentioned in the document: Karbi and Garejvari still exist today (Garejvari is divided into two parts: Didi and Patara Garejvari). Exactly, it is difficult to localize Bakurisubani. It is possible that Garejvari was divided into several parts in ancient times and one part of it was called Bakuri district.

There is a deed dated 1382, by which King David renewed the estates that had been lost during King Tamar's reign to the icon of Okoni. The document mentions Garekvaris' Lomsatubani: "The ten households of Zemo Rekha with its rut, manor, land, mills, cemeteries, church and sanctum and unguarded by every man; Also, Garejvari has Lomsatubani with its water, Ruta, Samduduri and Samni: Queen Tamar's waters lower, Rekha till Pshanii, next to Kheltubani until, right to Psani and of Tortiza. (Corpus of Georgian historical documents, 2013: p. 51). According to the document, Lomsatubani was located in the southwestern part of Garejvari and it bordered Tortiza, Kheltubani and Rekha. Based on the documents presented above, we can assume: a small village (maybe even a district) Bakurisubani was part of a large village-Garejvari. There was another small settlement in Garejvari, which is found in the document of 1382 under the name of Lomsatubani.

Tkiura was a village on the lower side of Little Liakhvi valley. This is confirmed by 1716-1724. Drafted verdict between Tumanishvili and Karumidze of Vakhtang VI due to the dispute over Kheltubani and Tortiza. We read in the document: "King Rostom took pity on him, he personally sent his man and the head, he wrote a worker for the country, until Didi Liakhvi and the Patara Liakhvi from both of them, took the head and brought water and put it in one river and dug the cellar, put it in the second place and this river and water It was inevitable for every man to irrigate the ravine for Tumanishvili. For the people of Dzevera, Tkiuri, Karali, both Garejvari's and Tortli, Taveti was to move some of them over and some of them under. (N. Berdzenishvili, 1953: p. 20). Then it became a village or joined the village of Karaleti and ceased to exist as a separate village. Ioane Bagrationi mentions the village of Tkiureti: "K.. Resident of Chmarta, K. Zerti, resident, St. Tkiureti, resident." (Ioane Bagrationi, 1986: p. 40). In our opinion, Tkiura and Tkiureti were one and the same village. The mentioned village is no longer found in the documentary materials of the later period. It should be assumed that at the beginning of the 19th century (as we mentioned, the mentioned village is mentioned as a "settlement" in the writings of Ioane Bagrationi, which was created in 1794-1799) turned into a village.

On the lower side of Patara Liakhvi, near the village of Shertuli, where the river Didi Liakhvi joins Patara Liakhvi, there used to be a village called Old Dzevera. This is confirmed by the book of mercy of King Simon to the Uganadzes dated 1582, where we read: „...they came [before us, our faithful servants: Uganadze Giorgi and David and] complained about the estate of the old Dzevera. We were asked, and no one expected that the inheritance should be done by a just deed. We, King of the Kings and self-sovereign ruler Simon, bequeathed our heritage old Dzevera to the Uganadze and left it to Giorgi and Davit. No man should have anything to do with this old Dzevera. If we look at the document, it is clear that the old Dzevera was the estate of the Uganadzes and they lost this village. (Corpus of Georgian historical documents, 2016: p. 341). Probably, it should have been given to Amilakhvari during the captivity of Simon I. It seems that after the release of Simon, the Uganadze people hoped to return the estate, and they appealed to the king of Kartli. The village "Old Dzevera" no longer exists. At the time of the preparation of the document presented above, there was likely to be a new Dzevera. Today, on the site of these villages is the village of Dzevera, whereas it is located near the junction of Little Liakhvi - st. 14 km from Gori. (Georgian Soviet Encyclopedia, 1987: p. 267).

According to historical sources, there was another village in the Little Liakhvi valley, which later became a village or became a part of another neighboring village. In the documents, next to Eredvi and Satikhari, Zakui (Zak^â) is found. In the document dated 1532-1534, which is a list of the lost estates of Mtskheta, Zakui is mentioned together with Eredvi, and, as it turns out, it belonged to the Favnelishvili family: "and Akus Ratishvili's Tiri, Gurzis-Ivlita...Favnelishvili's Zakui and Eredvi peasants." (Corpus of Georgian historical documents, 2013: p. 136-137). that the Favnelishvili family was connected to the noble house of Tmogvel-Ujarmeli, descended from the Mkharvli family (more on this below). One part of them lived in Nikos, which is confirmed by the deeds (S. Kakabadze, 1913: p. 7). they gave to the See of Nikos, while the other part lived in Eredvi. (G. Sosiashvili, 2011: p. 115). It should be assumed that Zakui (Zak) separated from Eredvi, and it is possible, then it became a district of the mentioned village. Zakui is also mentioned in the deed of 1559, from which it is clear that Simon I renewed the donation to Svetitskhoveli. It seems that "Zakui" belonged to the Catholicos. This document lists the Svetitskhoveli estates in the Big and Little Liakhvi valleys. Among them: in Tirdznis, in Zemo Meghvrekisi, in little Meghvrekisi, in Ereti (probably should be written Eredvi). Kordi, Zakui, Satikhari and others also belonged to the Mtskheta throne. (Corpus of Georgian historical documents, 2013: p. 244). According to the mentioned document, Zakui was located in the upper part of the Little Liakhvi valley, between Eredvi

and Satikhar. It is possible that the mentioned village was south of Eredvi on the north-western side of Kordi. Zakui is mentioned next to Eredvi in the document of 1574, which is the "book of exchange" of Nikolaos Katalikos to Vakhtang Batonishvili, according to which Katalikos exchanged the estates of Svetitskhovli in the village of Karyuban near Mukhran to Vakhtang Batonishvili (Simon I's brother). Among them, he gave: to Ereti (meaning Eredvi-G.S.) Gilashvili with his estate; Zak with his Mzhzuri..." (Corpus of Georgian historical documents, 2013: p.289). Later, the Patriarchate took back the estates in the Little Liakhvi valley, which is confirmed by a document dated 1594, where Zakui is mentioned as "Zemo Kartli", next to Khordi and Satikhari. (T. Zhordania, 1897: p. 415). It should be noted that the village of "Zaku" existed in Kvemo Kartli as well, which is confirmed by the donation book given by Simon I to the Mother of God of Manglisi. (Corpus of Georgian historical documents, 2016: pp. 439-440).

In the Little Liakhvi valley, between Satskheni and Beloti, there was another settlement, which at the end of the 18th century was mentioned by Ioane Batonishvili as Edemkalaki. "Edemkalaki" is marked on Vakhushti Batonishvili's map as well. (I. Batonishvili, 1973, p. 38). Researcher K. Kharadze equates it with Khaduriantkar, which was near Beloti (in Khaduriantkar, a round tower built on a rock at a height of 30 m from the bank of the Little Liakhvi river has been preserved). (K. Kharadze, 1992: p. 137).

Conclusion

In one document of 1799, "Kharshilauri" is mentioned in Kartli together with Avnevi, Plavi, Bershueti and Mereti. Moreover, the context of the sentence makes us think that it was located south of Mereti (Davit Utnelishvili mentioned in the document says: "I took my daughter-in-law, I stayed near Mereti and Cherkezishvili's man...Then I ran again and arrived in Kharshilauri"), when Ioseb Megrelidze described the Liakhvi gorge (60s of the 20th century), Khashilauri was already one of the districts of Mereti in the direction of Karbi.

Thus, the abundance of peoples and toponyms in the Patara Liakhvi gorge allows us to conclude that the valley has been inhabited and intensively exploited since ancient times.

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