

METHODOLOGICAL PRINCIPLES OF CREATING LAZIAN ETHNOLOGICAL
DICTIONARY¹

ლაზური ეთნოლოგიური ლექსიკონის შედგენის
მეთოდოლოგიური პრინციპები²

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Abstract

The paper discusses the methodological approaches of compiling an ethnological dictionary and, based on the experience in Georgia, presents the challenges that accompany the process of compiling an illustrated ethnological dictionary.

Laz Ethnological Illustrated Dictionary, both from thematical and architectonics point of view, is built up a structure based on certain methodical principles, and at the same time it includes different methodical approaches, such as the alphabetical arrangement of short articles with the attachment of literary sources, the visual and content matching of an ethnographic event, the presentation of the photograph with a particular feature of an object.

Ethnological dictionary is a fundamental work of a specific nature, which summarizes the achievements of the field. It has the form of a scientific essay and its fundamental structure is based on the ethnographic description of the term. The fundamentality and thematic diversity of the dictionary determine the diversity of methodological approaches to its compilation.

Keywords: ethnology; dictionary; methodology; visualization.

¹ The article is prepared within the framework of the Shota Rustaveli National Science Foundation grant project "Laz Ethnological dictionary" (FR-2-1-12533).

² სტატია მომზადებულია შოთა რუსთაველის ეროვნული სამეცნიერო ფონდის საგრანტო პროექტის „ლაზური ეთნოლოგიური ლექსიკონი“ (FR-2-1-12533) ფარგლებში.

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აბსტრაქტი

ნაშრომში განხილულია ეთნოლოგიური ლექსიკონის შედგენის მეთოდოლოგიური მიდგომები და საქართველოში არსებული გამოცდილების საფუძველზე წარმოჩენილია ის გამოწვევები, რომლებიც თან ახლავს დასურათებული ეთნოლოგიური ლექსიკონის შედგენის პროცესს.

ლაზური ეთნოლოგიური დასურათებული ლექსიკონი, როგორც თემატურად, ისე არქიტექტონიკის კუთხით, განსაზღვრულ მეთოდურ პრინციპებზე დამყარებულ სტრუქტურას ეფუძნება და იმავდროულად ერთმანეთთან დაკავშირებულ სხვადასხვა მეთოდურ მიდგომასაც ითვალისწინებს, ისეთს, როგორიცაა ლიტერატურული წყაროების თანდართვით მოკლე სტატიების ანბანურ რიგზე დალაგება, ეთნოგრაფიული მოვლენის ვიზუალური და შინაარსობრივი თანხვედრა, ნივთის კონკრეტული მახასიათებლის ფოტომონარიდის სახით წარმოჩენა.

ეთნოლოგიური ლექსიკონი სპეციფიკური ხასიათის ფუნდამენტური ნაშრომია, რომელიც დარგის მიღწევების ერთგვარ შეჯამებას ახდენს. მას სამეცნიერო ნარკვევის სახე აქვს და მისი ძირითადი აგებულება ტერმინის ეთნოგრაფიულ აღწერაზეა დაფუძნებული. ლექსიკონის ფუნდამენტურობა და თემატური მრავალფეროვნება მისი შედგენის მეთოდოლოგიურ მიდგომათა მრავალფეროვნებას განაპირობებს.

საკვანძო სიტყვები: ეთნოლოგია; ლექსიკონი; მეთოდოლოგია; ვიზუალიზაცია.

Introduction

In Georgian historiography, there is a rich experience of compiling encyclopedias and dictionary references, including ethnographic dictionaries, although there are still few studies on methodological approaches related to the compilation of an ethnological dictionary. In relation to this issue, there are interesting views and opinions of Georgian scientists which are related to the methodical approaches of compiling the Georgian ethnological dictionary, and mainly the historical-ethnographic atlas and encyclopedia (Giorgi Chitaya, Tamila Tsagareishvili, Otar Gagua, Eldar Nadiradze, Akaki Bregadze). Recently, a number of illustrated ethnographic dictionaries have been published, however, in this case we have little information on the methodology of dictionary compilation as well. Thus, it is clear and understandable that research on the methodological approaches of compiling ethnological dictionaries maintains its relevance in Georgian historiography. This becomes even more important today, when the technological level of visualization of this or that ethnographic subject or event has significantly increased, therefore, the existence of illustrated ethnological dictionaries in general leads to more refinement and improvement of the theoretical and practical tasks of the field. The re-publication of ethnological dictionaries, including filled and revised versions of old editions, is necessary for the development of ethnological science, because the achievements of the field are reflected in the dictionary, which allows us to better define its prospective development plans, the main directions of field-ethnographic, educational and publishing work. Today, when the process of technological development threatens the traditional forms of economic and social values and related production habits, and the preserved sectoral vocabulary no longer corresponds to the level of modern cultural development, naturally, in such conditions, old and traditional values disappear, accordingly, in the new socio-economic environment, the unification process of existing terms begins, and the ethnological illustrated reference dictionary provides a good opportunity not only to document the cultural history of the people, but also to preserve it for generations.

Methods:

Compilation of ethnological dictionaries is based on a structure established on certain methodical principles, both thematically and in terms of architectonics. In the process of compiling, it takes into account various procedures related to each other. In order to create an ethnological dictionary, an approximate plan for finding terms representing existence and culture should be made in advance, which to some extent facilitates the adequate definition of these terms. This requires not only the processing of a large field of scientific literature, but also the implementation of field-ethnographic expeditions among the people to be studied or ethnographic groups of people, determining the appropriate terminology and presenting the content related to the terms.

Compilation of ethnological dictionary is accompanied by visualization of material culture samples. In addition to photographing the ethnographic item and proper quality control, methodologically this process is solved by shifting the emphasis from the whole to specific details, which together with the complete photo of the item, presents its specific detail. Thus, the visualization of an ethnographic object, in many cases, makes it necessary to pay special attention to its specific detail, although the presentation of only this one detail without the whole photo does not allow a full understanding of the ethnographic term. The visual perception of the ethnographic term, in some cases, becomes more convenient against the background of the outline of the object and the display of specific sections. So, along with the photograph, the term should be accompanied by perspective sketches, plans and sections of the same item. This is especially effective in the case of visualizing ethnographic facts related to the interior of residential and commercial buildings.

Compilation of the “Laz Ethnological Dictionary” conceived by us presents a wide range of materials reflecting the existence and culture of the Laz ethnic circle, where attention will be paid not only to the definition of ethnographic terms, but also to a certain extent and analysis of ethnographic events related to these terms. Such an approach, at first glance, may go beyond the essence of the ethnographic dictionary and lead this approach to a more descriptive ethnological dictionary, but if we take into account the importance of traditional Laz culture and the relevance of the issues related to it, it is clear that the Laz dictionary is more descriptive and, perhaps, more analytical than other similar dictionaries.

Results:

There is a long-term experience of ethnological researches in the depth of historiography and the achievements of the Georgian ethnological school has the certain reflection at the level of dictionary as well. If, on the one hand, the achievements of the field are reflected in such dictionaries, on the other hand, it is easy to see and better define the needs of the prospective development of the field, including the main directions of educational and publishing work.

Within the framework of the presented article, the issue of the basic methodological principles of the illustrated ethnological dictionary was raised. It takes into account the examples of encyclopedic and dictionary publications, as well as the experiences and opinions that can be found in the scientific literature in relation to the given issue.

The ethnological dictionary, equipped with the visual materials represents a summary of the achievements of the field, and mainly is based on the ethnographic description of the terms. Thus, the theoretical part of the ethnological dictionary includes all the methodological approaches, on the base of which the essence of the ethnographic terms and their functional characteristics are revealed. At the same time, the fundamental nature of the ethnological dictionary also implies an interdisciplinary approach, through which its purpose in one or another ethnographic term, in particular, along with ethnographic, folklore, dialectological or linguo-cultural and sociolinguistic aspects, is fully reflected. Along with the theoretical analysis, the ethnographic term is illustrated. Therefore, the method of visual perception of the object provides different methodical approaches to the visualization of the content, whether it is a complete photo of the object or its individual details taken out of the photo, or a photo showing the use of this object in its existence or the processes taking place in its existence. An important place in the visualization method should be given to drawings, plans and sections. The possibility of perceiving the scale of the ethnographic object depicted on the paper should also be taken into consideration.

Discussion:

Compilation of ethnological dictionaries is a difficult and time-consuming work, because this type of dictionary is build up a structure based on certain methodical principles, both thematically and in terms of architectonics, and in the process of compilation, it takes into account various interconnected procedures. In order to create an ethnological dictionary, we must make an approximate plan for finding terms that reflect existence and culture in order to make it easier for us to adequately define these terms, which requires not only the processing of a large field of scientific literature, but also the implementation of field-ethnographic expeditions among the people to be studied or in the ethnographic group of this or that people, in order to determine the appropriate terminology and presenting the content side related to the terms.

There has been experience of ethnological studies in Georgia for a long time, therefore, the achievements of the Georgian ethnological school have found some reflection at the dictionary

level as well. In this regard, previously published ethnographic dictionaries are noteworthy. Many of them have been printed (Chit'aia, 1997: 319-333; 2000: 410-417; 2001a: 611-614; 2001b: 291-295; 2001g: 500-502; Dasuratabuli leqsik'oni, 2008; Kartuli etnologiuri leqsik'oni, 2009; Kartuli mat'erialuri, 2011; Bukhrashvili, 2013; Antelava, Buk'ia, 2023). Recent publications have once again confirmed the importance of creating a dictionary in the field of ethnology and, at the same time, the need to continue working in this direction. We have already printed the "Ethnological Dictionary of the Georgian People - Adjara" written on the basis of the project funded by the Shota Rustaveli National Science Foundation (author and scientific leader of the project Nugzar Mgeladze), within the framework of which the scientific group working on the dictionary had a good experience (Georgian People, 2018; 2019). We believe that the creation of such dictionaries is necessary for the development of ethnological science, because, as mentioned, the achievements of the field are reflected in the dictionary, which allows us to better define the prospective development plans of the field, the main directions of field-ethnographic, educational and publishing work. A large part of such dictionaries in European and American anthropology and ethnology is focused not on conveying materials reflecting the existence and culture of this or that ethnos and ethnic circle, but on defining the concepts of the terminological apparatus of theoretical anthropology and ethnology, for example, such terms as "Diffusionsm", "Clan" or "Cultural Anthropology", "Cultural Relativizm" and others related to it (Barfield, 1997: 62; 118-119; Seymour-Smith, 1986), which, naturally, is the most important in this for knowledge of terms. In the recent ethnographic questionnaire published in Russia, emphasis is placed on the definition of separate concepts in the terminological apparatus of the field, which are accompanied by annotations or short articles with reference to literary sources (Svod, 1986).

Before the appearance of ethnological dictionaries in the historiographic space, there was and still is the experience of compiling encyclopedias and encyclopedic references, which are usually intended for a wide range of readers. An encyclopedia is a systematized collection that reflects the socio-economic, cultural, natural science and technical knowledge of a particular people. This type of universal scientific reference widely covers all spheres of practical human activity - the creativity of people in the field of economy, science, culture, their historical past and present. Researchers conventionally divide the process of compiling an encyclopedic dictionary into several stages, where one of the most important stages is the preliminary compilation of the "word list" (or glossary), and also the typical schemes of information are defined. Attribution of terms to this or that topic in the word list is sometimes conditional, however, in some cases, some terms may be repeated in different subsections or placed in the word list of a related field. In the word list, the term refers only to the name of articles. From a quantitative point of view, the encyclopedia will contain much more terms than were included in the pre-compiled glossary, e.i. in the encyclopedia, which includes a search engine for objects and names, more terms will be included than what was previously foreseen in the glossary. Compilation of typical schemes of articles and information is considered one of the most important stages of methodical preparation of an encyclopedic edition. In the encyclopedia, article schemes are distinguished according to a separate field of knowledge. Among these fields, archeology and ethnology are presented in a separate section, where articles are provided, for example, on tribe, ethnographic groups, people and nation (name: own, geographical; definition: territorial boundaries of settlement; ethnic and linguistic affiliation; anthropological type; demography; dominant religion and Religions; brief historical references: ethnogenesis, time and conditions of formation of people and nation; specific forms of material and spiritual culture). Naturally, the field of the topic is quite extensive, and in the sections of this and other fields, it combines articles of many directions (Gagua, 2005). In any case, it is a fact that the mentioned procedures are important stages of a kind of methodical preparation for the publication

of encyclopedic dictionaries. In the process of compiling an encyclopedic dictionary, the preliminary definition of typical schemes allows us to determine the amount of information in articles of different categories, along with the unification of the structure of already defined terms arranged in the alphabetical order. Compilers of encyclopedic references that are close in content to ethnological dictionaries know the purpose of typical schemes and several functional parameters, namely: 1. Typical schemes ensure the interconnection of certain groups of articles - cycles, both within the framework of a common editorial office and among thematically adjacent editorial offices; 2. Authors of the dictionary are given such a typical scheme, which is the basis of the definition of a future article or term; 3. The necessity of equipping articles with bibliographic, illustrative and cartographic material is determined by typical schemes; 4. In the process of working on an encyclopedia or explanatory dictionary, it is possible to make some changes in the typical schemes. The compilers of the encyclopedia also think that in a separate article, when the specifics of the topic under discussion do not allow the use of a typical scheme, it is permissible to prepare the article jointly in accordance with the special plan developed by the author and the editor, especially when we are dealing with articles of small volume (Gagua, 2005). Similar approaches can be used in the preparation of sectoral atlases, although a number of other parameters are also involved in the preparation of sectoral, especially ethnographic, atlases.

Giorgi Chitaya, in the process of determining the methodological principles of the Georgian ethnographic atlas, noted that the Georgian ethnographic atlas is committed to generalizing the knowledge preserved in the traditional life of the people. The purpose of the atlas is to find out the constituent elements of the Georgian folk culture and existence along with the generalization, to determine the areas of their distribution in a certain period of time and to reveal the relevant regularities of the events, to reflect the ethnographic reality in time and space with the help of scientific cartograms and appropriate texts. The Georgian ethnographic atlas also has a practical task, insofar as the nature of this or that event, its significance and specificity can be clarified through appropriate maps, texts and tables. In order to compile ethnographic atlases and other references of this type, Giorgi Chitaya considered it especially necessary to develop a map of the country to be studied, where the zones representing farming and cattle breeding, the forms and types of residential and agricultural buildings, and other ethnographically valuable cultural elements should be marked. For this, a large-scale questionnaire should be compiled, from which we can get a large number of valuable sketches and photographs, maps and tables, with appropriate texts compiled by the ethnologist from various sources (Chit'aia, 1960: 215). Doing all this meticulously requires a complex study of ethnographic events, a reliable, accurate, comprehensive and detailed description of ethnographic existence and, of course, cultural values. In order to cope with the purpose and tasks successfully set for the ethnographic atlas, it is necessary to depict the ethnographic events in the atlas not in isolation, but in the context of events, in connection with other facts, let's say: bakery and varieties of bread, bakery and vertical zoning, house and vertical zoning and others. A fact taken separately, if it is not genetically explained, is useless, on the other hand, any fact, if it is considered in isolation, is of less consequence. In the current statistical situation, fact and event are actually devoid of scientific content. Access to the essence of facts and events is possible only when their conception and development are studied, i.e. when a fact and an event are related to other similar facts and events, is considered in a historical perspective (Chit'aia, 1960: 207-209, 208-216).

These issues raised in the scientific circles are extremely relevant today, because in the modern period, the rapid urban development of the world, the processes of world globalization and integration lead to rapid changes in the traditional way of life and material cultural-historical values, accordingly, it puts the ethno-cultural heritage under danger. The ethno-cultural heritage,

which has been formed by the great creativity of people over the centuries, and the local traditional ethno-culture, in a certain way, determines its place and role in the civilization of the peoples of the world. The process of irreversible development of the world poses a real threat to the development of traditional industries, especially since today most of these industries have ceased to function and related production habits and terminology have become impoverished due to non-functionality. Today, the sectoral vocabulary no longer corresponds to the level of modern social, economic and cultural development, the process of unification of terms is underway. In such conditions, what can compensate for these events? It is hard not to agree with the researchers' answer to this question, that the creating a comprehensive ethnological illustrated reference dictionary that documents the cultural history of the people can solve the problem. If this or that country has a claim to be considered the creator of a great cultural heritage, first of all, it must be confirmed by the path of the agricultural life of the country's population, which generally should be reflected in farming, in particular - in the selection and cross-breeding of wheat and grape crops, in handicraft production, in material values - housing and in economic buildings, clothes, musical and food culture, folk medicine, social and household relations, spiritual existence (Kartuli mat'erialuri, 2011: 5, 10). Based on this, the ethnological dictionary should take the form of a fundamental scientific essay of a specific nature. It should finally clarify the meaning of the term, as well as the meaning of the subject, define its essence and describe it in accordance with the ethnological event. Therefore, each term requires a special approach and attitude.

The specificity of the ethnological dictionary is the combination of approaches, which distinguishes it from other types of dictionaries. In contrast to a typical encyclopedic reference, it is not necessary for ethnographic and ethnological dictionaries to carry out a preliminary register of word list according to sectoral models, in particular, to divide the word list into several thematic sectors in advance. A single modeled system arranged on the alphabetical order is enough, although the ethnographic and ethnological dictionary of the existence and culture of a particular people does not exclude the existence of sectoral and thematic models, such as terms reflecting the settlement system, social relations, economic existence, material and spiritual culture. Tamila Tsagareishvili, one of the compilers and publishers of Giorgi Chitaya's multi-volume collection, devotes a separate place to the explanatory dictionary material collected by Giorgi Chitaya in the form of an appendix in every volume and establishes the main methodological principles of its compilation. In Giorgi Chitaya's archive, she traced several options for the processing of lexical units interesting from the ethnographic point of view. It turns out that by Giorgi Chitaya, words are presented according to sectoral principles, where each term is characterized according to a specific ethnographic sign. The specific sign includes the definition, function, technique, purpose of the subject, in particular, a separate ethnographic term in the dictionary is assigned a meaning to explain the subject, function and purpose. The ethnographic event is shown in a complex, i.e. conception, development and connection with other events, on the basis of which not only a separate ethnographic term, but also an ethnographic event is demonstrated. The model of the word by which it was known on the spot is recorded in the dictionary reference (Cagareishvili, 1997: 317-318). According to the compilers of the ethnographic dictionary of material culture, the first stage of the preparation of the dictionary includes the selection of the material, the definition of the nomenclature of terms, the preparation of the visual format and the formation of the general type of this format. The dictionary should include the largest part of the terms included in the circle of culture - by considering the purpose, the material of the item and the way of making it, the distribution area, the utilitarian level, and the aspects of social characteristics or religious beliefs-concepts related to the term. It should widely use the achievements of the already existing lexicographic field, including the dictionaries of the Middle Ages, Sulkhan-Saba Orbelian's "sitkvis

kona” – explanatory dictionary and dialectal dictionary references (Kartuli mat'erialuri, 2011: 5, 10). Here, once again, the fact that ethnological dictionaries and encyclopedias provide a certain amount of visual material demonstration is especially emphasized. This also implies the visualization of cartographic materials of this or that country or its separate region, and in the case of geographical characterization – cartograms of soils, flora and fauna, and climatic conditions. In the case of monumental architectural monuments, it can be a photograph of the monument, a plan, in the case of cities – visual material depicting planning, parks, remarkable objects. It should be noted that we also find graphic sketches in Sulkhan-Saba Orbelian's dictionary. All this indicates that the compilers of both the encyclopedia and the dictionary, while compiling the text, along with the theoretical understanding of a specific term, pay attention to the possibilities of visual perception of this text. The price of visual sources increases significantly in the case of a historical-ethnological atlas, in which cartograms, various schemes, photographs, sketches or planning illustrations are of particular importance. Ethnological dictionary, especially when it is planned to be prepared in an illustrated form, should be loaded with visual material as much as possible. In the conditions of modern digital technologies, the illustrated ethnographic dictionary is distinguished by the variety of ethnographic illustrations. From a methodological point of view, at such a time, the most important thing is the careful matching of the content description of the ethnographic material related to the object and the appropriate visual material, that is, the visual material should help the reader to better understand the content. In specific situations, we are dealing with the synthesis of two essential aspects of information perception, i.e., in one case, what we read and hear, that is, we perceive intellectually and by hearing, and, in the other case, parallel to auditory perception, what we see, that is, we perceive visually, i.e. naturally, in such a format, the consistency of the text and visual material should be carefully observed. Although this is a general principle, it is an essential one that should always be taken into account in encyclopedic or various dictionary publications.

Based on this type of reasoning, one thing is clear, namely, the reader receives information from the ethnological dictionary in two main ways: in one case, it is directly the text in which the definition of a specific ethnographic term is given, and in the other case, it is an illustration. It is very difficult to understand the functional or ethno-cultural specificity of an element of material culture, especially without an appropriate illustration, especially if we are talking about a forgotten element of culture. Thus, for an ethnological dictionary, illustration is a necessary feature, through which the reader can understand the essential ethnographic feature of the item. In the process of enriching the text of the ethnological dictionary with illustrations, a special place is taken by the effective configuration of the design, specifically, the determination of the place of the presented illustration. Different authors solve this problem in different ways. Some place the illustrations as an appendix in the monograph, while others place them next to the description of a particular term, although it is best that the text and illustration coincide. This allows the reader to follow the illustration while reading and makes the visual perception of the content more realistic. In addition, the visualization of an ethnographic object or event, in many cases, makes it necessary to pay special attention to its specific detail. This is when a separate segment or detail of an item needs to be highlighted. In such a case, at first glance, it is enough to illustrate only a specific segment or a separate detail of this thing, although from a methodical point of view, such an approach is not always justified, even because without a complete picture, by illustrating only a separate segment of the thing, the complete perception of the thing is impossible. Therefore, when illustrating a constituent part of an ethnographic item, it is necessary to present a full view of the item at the same time and to show an enlarged version of a specific segment next to it or on it. This makes the content of the narrative easier to visualize. For example, if we want to concretize the ornament on

the hook-bladed axe through the illustration, then we should select the entire photo of the it, but the ornament that is interesting to us may be less visible than it. In such a situation, we should also select only the ornamented part from the photo, because in this way the ornament we are interested in will be highlighted better. This approach also has a drawback, in particular, at this time it is not visible in which part of the hook-bladed ox this ornament is depicted and, in general, it is not visible which working tool is illustrated, which we understand only from the text. The issue of visualizing the ornament placed on the hook-bladed ox is possible by showing both the entire hook-bladed ox and the ornament on it, more precisely, the photo of the entire hook-bladed ox and its ornamented part should be given side by side. It is allowed to have a photo of the tsaldi in a small size, and a photo of its ornamented detail in a larger scale.



We can additionally present this type of material. For example, in the ethnographic dictionary, the term refers to a water vessel, so-called “Gugumi”, but while illustrating, along with the overall structure of the vessel, we would like to emphasize the shape of its lid as well. In such a case, it becomes much more visually beneficial to present a zoomed-in version of the lid along with the full photo of the water vessel, as shown below.



Shifting the focus to a single detail of the item, in some cases, becomes more effective and convenient against the background of the outline of the item and the display of a specific section. It is advisable to accompany the term with perspective sketches, plans and sections of the same item. This is especially effective when visualizing ethnographic facts related to the interior of residential and commercial buildings, as well as in the case of ethnographic objects with difficult segmentation. It should be said here that when compiling an illustrated ethnographic dictionary, it is necessary to maintain the ratio of text and illustration. This ratio does not mean only a quantitative factor, attention should also be paid to the volume of the illustration: photos should not be artificially enlarged. The illustration should occupy a minimal, but sufficient space in the text. It goes without saying that the size and number of illustrations should not be presented solely

to attract attention. They have a certain function and they should illustrate the specific content of the text. The main thing is that the image is perceptible and distinguishable, and at the same time it creates a visual representation of the issue raised in the text.

Thus, to summarize, it should be said that one of the goals of compiling an ethnological dictionary should be to publish it in an illustrated form. All the elements of culture reflecting traditional life, including material, economic, social and spiritual life should be taken into account. The ethnographic term should be presented in the form of definitions, where the main essence and characteristics of the thing or event, ethno-cultural relations and socio-cultural influences will appear. There will be color photos, sketches or graphic drawings, museum exhibits, artistic-documentary sketches and other types of visual material. Visual material of special importance should appear in a relatively large format, i.e. i. Ethnological dictionary must offer wide and multifaceted coverage of selected topics with abundant illustrative material, which increases the visual and cognitive level of the work (Georgian Material, 2012: 5, 10). Ethnological dictionary should be accompanied by the used literature and proper bibliography.

In terms of interdisciplinary research, the ethnological dictionary is close to folklore, dialectological and, in general, linguistic dictionaries, accordingly, folklore and linguistic, in particular, sociolinguistic and linguo-cultural terms are also reflected in the ethnological dictionary. So, folklore and linguistic terms will also be characterized from an ethnological point of view, in particular, attention will be paid not only to the content of the term recorded by transcription, but also to the origin of the term, a short grammatical description of the word, folk literature (myths, legends, fairy tales, family-household and family poems), orally preserved in memory stories and narratives of respondents. Ethnological dictionaries are often accompanied by terms related to the ethnic origin and ethnic culture specific to the object of study and the content marked in the terms in the form of text. In this regard, the material reflecting the linguistic characteristics and ethnographic presence of the studied ethnic group should be identified and collected. Here, it is necessary to consider the fact and the event in the ethnic environment, because the ethnic environment is characterized by various signs connected with each other. Ethnic environment creates the structure of ethnic communities. The structure of ethnic communities includes the natural environment where this or that ethnographic or ethnic group lives or has lived, material culture and economic existence, social relations and spiritual culture. Such large directions are divided into separate smaller thematic problems, for example, from the natural environment: orography and hydrography, climate and fauna, fossils, soils; From material culture: cuisine (food and drink), clothing, housing and farm buildings, hearth, settlement, labor and combat tools, transport; From the fields of farming: collecting, hunting, fishing, beekeeping, farming (spade, hoe, plow crops), gardening, fruit growing, irrigated farming, cattle breeding, crafts. In order to access the essence of this type of cultures, first of all, not only the cultural-economic areas should be determined, but also the historical life path of the cultural-ethnic, more precisely, ethno-cultural groups living in these areas should be clarified (Chit'aia, 1960: 208-2011).

This time, the Georgian ethno-cultural area, an ethnic circle of Georgian-Iberian origin, where one of the linguistic groups is the Lazes/Chans, is included in the field of our research. The Laz/Chan cultural-historical and cultural-ethnic area of interest to us is united by ethnologists into the "Colchis group", which includes the territories of the northwestern Black Sea coast of modern Turkey and the southeastern Black Sea coast of Georgia and their population (Chitaya, 1960: 208-2011). This is quite a large area and, moreover, less studied from a cultural and linguistic point of view. Laz/Chan traditional cultural values, on the one hand, follow the cultural-historical characteristics of the Georgian population of the Rioni and Chorokhi basins, and on the other hand, the Mtkvari valley. In terms of cultural-historical unity and cultural identity, it is actually not only

surrounded by the Georgian-Caucasian area, but also historically included in the historical core of Anatolian culture. In this regard, in particular, in terms of studying the geography and morphology of culture of the Laz/Chan traditional culture, the compilation of the Laz/Chan ethnological dictionary is extremely important. The group of scientists is currently working on the Laz/Chan ethnological dictionary, which is being carried out within the project funded by the National Science Foundation of Georgia. The goal of the project is to compile and publish the illustrated "Laz Ethnological Dictionary". In the years 2022-2024, in the Republic of Turkey, in the villages of the Black Sea valleys, where Laz and Chan people several interesting ethnographic expeditions have already been carried out, therefore, a number of interesting cultural value facts have been recorded, which will be invaluable for the dictionary. The dictionary will take into account the traditional life of Laz/Chan population – all the elements of culture reflecting material, economic, social and spiritual life. Ethnographic terms will be presented in the form of definitions, where the main essence and characteristics of the thing or event, ethno-cultural relations and socio-cultural influences will appear. There will be a color photo, sketch or graphic drawing and other visual material. Visual material of special importance will be presented in a relatively large format. An appropriate bibliography will be attached to the dictionary. In addition, for the Laz ethnological dictionary, the terms representing different thematic directions, arranged in alphabetical order, will be accompanied by the corresponding text: annotation, abstract or small-scaled article - a brief overview of the topic with appropriate visual material: photo-illustrations, sketches and graphic drawings. At the end of the article there will be a list of literature (author's last name, year of publication and page), and at the end of the dictionary there will be a full list of used literature and sources - bibliography. To show the structure of the Lazian ethnological dictionary, it is appropriate to give a specific example. For example:

Arguni – An axe, a hatchet: “once some men came with axes in the hands and cut down the trees”. The main characteristic features of Argun, by which it differs from other ethnographic axes, are the following: 1. The relation between the handle and the blade, where the back blade is higher than the front one and the blade of the ax is completely retracted inside; 2. The waist of the ax is significantly narrower in relation to the handle and the blade. According to these signs, Laz/Chan argun differs in shape from other axes common in Georgia. The owl of the argun is significantly longer, and the body of an ax is as much inward as possible. Such axes were preserved by Laz/Chan ethnographic existence until recently. Some of its varieties are common in the Chorokhi Basin, for example, in Speri.

Lit: Chicobava, 2008:132-158; Mari, 1910:127;Kartozia1972:19; Sikharulidze, 1977:41; Kakhidze, Wikerse, Mamuladze, 200:70-82; Mamuladze,Kamadadze, 2017:302-322; Kakhidze, 2010:12-17; Tandilava, 2022.



The sample presented by us is an illustration of how capacious in form and content the Laz ethnological dictionary will be. The relevance of the research here is determined by the fact that we cannot find a dictionary of a similar nature about the ethnology of Lazeti/Chaneti. In this regard, it will be an important scientific innovation. The dictionary will not only become a treasure of national culture, but it will also contribute to the popularization of traditional Laz culture, and from an educational point of view, it will become a “desk book” for cultural history specialists.

Conclusions:

Thus, the process of compiling the ethnological dictionary, in particular the “Laz Ethnological Dictionary”, combines various methods and approaches. Successively these are: the processing of scientific literature and the discovery of those sources that are preserved in the archives of Georgia and Turkey, as well as in the form of manuscript materials, photographs and measuring or sketches collected in the Institute of History and Ethnology, in the manuscript funds of the ethnographic sectors of Georgian universities and various museums, or in the personal archives of individual researchers. The work on compiling the dictionary includes the following procedures and methodical approaches:

1. Clarification of ethnographic terms from processed materials and preparation of appropriate texts;
2. The description of the ethnographic term will be carried out in the following order: name of the term; transcription of the term, which may be presented in parentheses; conveying the content of the term, i.e. explaining what this thing is; description of the subject, determination of purpose and determination of distribution area;
3. carrying out field expeditions in the area of residence of the people or ethnographic group to be studied, where ethnographic materials necessary for the dictionary will be collected based on a pre-prepared questionnaire and the content of this or that term will be determined in field conditions together with the visual side of the subject;
4. Photographing an ethnographic item from different views, making measurements and sketches of the item. It is also important to take a photo and video recording of the natural environment in which the object to be studied is presented;
5. Arrange the terms in the ethnographic dictionary in alphabetical order and decorate them with appropriate visual material.

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