

Domestic and foreign policy of the Kingdom of Georgia after the reconquista. On the example of the city of Dmanisi

Responsable

Irina Koshoridze

(Ph.D. in Art history, Tbilisi State University, Georgian National Museum)

Mardi 11 juillet 2023

14h30-16h30

Salle Déméter 021

Intervenants

Jimsher Chkhvimiani

(Ph.D. in Archeology, Georgian National Museum, Dmanisi Museum)

Natia Demurishvili

(Ph.D. in History, Georgian National Museum)

Irina Koshoridze

(Ph.D. in Art history, Tbilisi State University, Georgian National Museum)

Maia Pataridze

(Numismatist, Ph.D. in History, Georgian National Museum)

Résumé de l'atelier

There are several times in the history of Georgia, when it had to defend from foreign invaders, mostly Muslims. One such important episode is the liberation struggle of the Georgians against the almost five century domination of the Arabs and later the Turk-Seljuks, which finally ended in 1121 with a glorious victory of the Georgians under the leadership of King David IV the Builder (1089-1125).

This great victory of Georgian reconquista was later strengthened by the reasonable and moderate domestic and foreign policy of the Georgian King, who took into account the long history of coexistence of the different ethnic people with various faiths in Georgian cities, regulating by law the conditions of their harmonious coexistence and the rights. This loyal policy and the model of governing will be described in the papers based on the example of the city of Dmanisi, which was one of the main administrative centers of the Muslims and the last city liberated from them by David IV.

Georgian politics in the postreconquista period was based, on the one hand, on respecting the customs of peoples of different faiths and ethnicity and, on the other hand, conveying a clear message to both internal and external neighbors that Georgia is a strong, sovereign Christian state, the leader of which allows himself to be called the sword of the Messiah and to mint coins with Arabic inscriptions with this title.

Programme

Jimsher Chkhvimiani

The ethnic groups of Dmanisi according to archaeological data

The topic considers the causal relationship of formation and staged variability of the social, ethnic, and religious composition of the population of Dmanisi which is based on archaeological explorations conducted at this settlement and on the cemetery.

The study examines the cultural merging of these ethnic and religious groups within Dmanisi with respect to the tangible heritage. One example of this merging is found in the outward appearance of memorial monuments – tombstones or buildings – at the burial sites of the representatives of Georgian and other ethnic and religious groups. These memorials often combine elements from different ethnic and religious groups – a kind of cultural syncretism – which has not yet been found in other studies of medieval Georgian cities.

Natia Demurishvili*Material culture and trade routes in Dmanisi*

The topic will consider the material culture discovered in the site of Dmanisi – ceramic, metalwork, stone and glass materials – local and imported in context of international relationships and trade routes existing in the medieval Dmanisi.

Irina Koshoridze*The Georgian reconquista at the time of David the Builder*

The paper will cover the historical atmosphere and politic of David the Builder before and after Georgian reconquista: political, social and cultural processes which took place in Georgia and especially in the site of Dmanisi. The Georgian reconquista will be compared with the countries where the same processes took place (Spain and Portugal).

Maia Pataridze*The numismatic materials from the excavations of Dmanisi*

The paper will focus on the numismatic materials discovered on the site of Dmanisi. Part of them is local production which was minted in Georgian zaraphkanas, and part is imported mostly from Islamic lands.