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Al. Kazbegi Creation and Newspaper Materials about Georgian and North Caucasian Mountaineers' Sworn Brotherhood

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Abstract

The work deals with the importance of Georgian and North Caucasian mountaineers' sworn brotherhood.

Alexander Kazbegi's writings and newspaper materials have been studied in that regard.

The work reviews: the role Alexander Kazbegi gives to the matter of Georgian and Caucasian mountaineers' sworn brotherhood in his creation and publicism; whether religious diversity was a hindering point for Georgians and Kists in becoming blood brothers and whether this sworn brotherhood was the facilitating tradition for Georgian and Caucasian mountaineers' good neighborly and peaceful cohabitation or not.

According to the studied materials, it is quite clear that Georgian and North Caucasian mountaineers' sworn brotherhood covers pure relations. Writer's whole creation or publications clearly reveal that neighbor nations always shared each others' difficulties. Caucasian people relation with the tradition of blood brotherhood and establishing good neighborly and peaceful cohabitation between them represents Alexander Kazbegi's greatest desire.

Keywords: sworn brotherhood, caucasian, georgian and north caucasian mountaineers.

1. Introduction

Alexander Kazbegi is a famous writer among those distinguished thinkers of the 19th century who have been trying to bring their own ideas to the society through publicist work.

It is known that the relationship of the Caucasian people was the most important issue for Alexander Kazbegi. He knew perfectly not only the life of the Georgian mountain peoples but also the morals of the people of the North Caucasus. According to Alexander Kazbegi I have been interested in the issue of Georgian and North Caucasian mountaineers' sworn brotherhood for a long time (Kakhashvili, 2005), but now my interest sphere is about the issue of Georgian and North Caucasian mountaineers' sworn brotherhood in the writer's work and the publication.

After studying materials it is revealed that this interesting tradition takes a great place in the works of Alexander Kazbegi and also the writer gives us interesting information about brotherhood from the pages of the press.

The aim of the research is to discuss the creative works and publications of Alexander Kazbegi and the similar traditions of Georgian and North Caucasian mountain peoples, particular in the aspect of Caucasian mountaineers' sworn brotherhood.

3. Research methods

The following research methods have been used:

1. To analyze the creative works and publications of Alexander Kazbegi according to the aim of the research;
2. It has been found the literary sources, scientific works, monograph and scientific articles.

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3. Results

Caucasian Mountaineers' Sworn Brotherhood is one of the pure and neat tradition in the highland. Adopted brother was considered close and he shared feast and unhappiness of his brothers and changed his own life to the end of his brothers life who has gone in danger situation.

Ethnography Makalatia gives us interesting information about this habit: "fraternize and adopted brother was spread in ravine a long time ago. If two man had loved and respect to each other they became as sworn brotherhood. As a symbol of strength of loyalty and swear they change the weapons to each other that the traitor would have killed by this weapon" (Makalatia, 1934: 154).

Like the Georgian mountain people, the Caucasian mountaineers' were great importance to brotherhood. As Kh. Khangoshvili mentions "for Nakh peoples as for the Caucasian mountaineers' are characterized the tradition of brotherhood which was very active in ancient times"

As Kh. Khangoshvili notes "the tradition of brotherhood is characterized for other Caucasian mountain people and it was very active in ancient times. The motive of brotherhood could be different. Friends would be swearing an oath as brotherhood that would get closer together but mostly the brotherhood was made with the representatives of other nationalities, because the Veinakhs are international people" (Khangoshvili, 2005: 68).

There was different kinds of brotherhood. Brotherhood were made by mixing blood, by swear an oath, which relatives and adults were attended, with the exchange of bullet and drinking of wine from a cup and others.

Kh. Khangoshvili attributes the relationship of brotherhood to the category of acquired relatives and notes that it was especially actual for the Caucasian peoples: "the category of acquired relatives belong to the fraternity and the relatives of the sworn brother. The institute of sworn brother is the oldest, it was existed in almost all the people but it was especially actual for a long ago and nowadays it is also actual in Caucasians. For today, most of all it is spread in Kists and it has not lost its most positive significance in strengthening the relationship of the relatives" (Khangoshvili, 2005: 77).

As Kh. Mamisimedishvili notes "Kists swears to brother as their human race and the law of people as the representatives of other nations, of course, the Christians. He also mentions that there are often such occasions that the Kists are becoming as sworn brothers according to their traditions or psycho-anthropological relations which is the closest to Georgians" (Mamisimedishvili, 2005: 63).

After studying the creativity of Al. Kazbegi it is revealed that he attached great importance to Georgian and North Caucasian mountaineer's sworn brotherhood. There are numerous events that are described in his works between the Georgians and North Caucasian mountaineers' people.

It is interesting that the initiators of sworn brotherhood which is described in the "Tsitsia" and the "murder of his father" are always Kist. „However, ethnography O. Miminoshvili notes that ... the desire of sworn brotherhood will be born between two people and at first glance will be fulfilled by God" (Miminoshvili, 2002: 42).

Kist Farcho and Georgian Koba have exchanged the bullet and went so far as sworn brothers ("the killer of my father"). When Koba who was adopted brother of Iago met Farcho whose name was famous as brave and his friends kists received guests with a warm respect as well as typical signs of mountaineers'. Koba told them the story about Iago. The story is full of examples of courageous men from Khevi region. Kist Farcho was surprised about this and he suggested to become a brotherhood to Koba.

„At last Farcho stand up and pulled out a bullet and gave it to Koba.

Give it to me, you too, I want to become your brother.

Koba gave him a bullet, and they were taken arms to each other three times. From that day they were connected to each other as close brother which they all were happy to congratulate" (Kazbegi, 1948: 272).

Adopted brother shares all the merits of happiness and misery. As a Mamisimedishvili notes: "At the time of hardship, Kist will change his life because of his brotherhood. Of course, he expects him too" (Mamisimedishvili, 2005: 65).

According to the above example, after the brotherhood, Kist were given a chance to Koba to express their self-sacrifice to adopted brother and his friend ("murderer of father"): Men of Grigola were attacked to Nunu and Iago. Iago fought furiously but wounded in a few places he was blindfolded and lamented that "a few guns were heard at one time and seven of the Girgolas men

fell down. Other ran in the wood because this unexpectedly hit their heart. He was Koba, Farcho and their friends who heard the voice of pistol and so that time they will help his unknown friend" (Kazbegi, 1948: 273).

According to the oath, adopted brothers must treat their parents kindly. The sisters and brothers of adopted brothers represents blood brothers for each their siblings. The family of Kists got the wounded Georgian Iago, as his own son because he was already the closest person for them according to the sworn brotherhood.

In the village of Artsia, "The family of Farcho has got Iago and they were always trying to fulfill his desire," writes Al. Kazbegi (Kazbegi, 1948: 283).

An interesting thing is described in "Tsistsia" by Al. Kazbegi. Chechen Sulti Jokhate fell in love with Georgian Tsitsia, who saw her at funerals. Soon Chechen Sulti abducted her but when he convinced that she loved another man he was fulfilled her request about this and he sworn as a brotherhood. Murtaz, the friend of Sulti was also becoming adopted brother to Tsitsia: "...sulti is my adopted brother, you both sworn brotherhood as brother and sister ... till nowadays you are my sister all betrayers in trouble God has betrayed them!

After these words he added himself a word "Omen" and then go on .. Murtuza is yours from today, use him whenever you need" (Kazbegi, 1948: 101).

According to folk traditions in the stories of Al. Kazbegi personalities undertake certain obligations not only to their brothers but also to God. Because of this, brotherhood has taken the form of religious ritual in the Caucasian mountainous people. People have taken Sulthi and Bejia to the deacons in order to bring the brothers the oath. "The deacons took the flags and their attention was drawn to the call of the bell. When the people were gathered and gave a listening to them, the chief of deacons had rung the flag and started loudly the story of about Bejia and Sulthi to understand everybody what happened.

The people got up and attacked to Bejia and Sulthi. They congratulated them the new relations, invited them with a cup of beers and a cup of alcoholic drinks" (Kazbegi, 1948: 138).

After that when the Sulthan realized that Bezhia wounded Temurku his troubles had no bound: "...you wounded my brother and it meant that you are in blood,"...shouted Sulthi and he would kill Temur If people didn't stop him. People had talked to Sulthi but he had shouted in the same words:

Temur wounded my brother. He owed my blood! The elderly came in and they held the mediation in the middle of the ground. They should reconcile elderly as usual as mountain people" (Kazbegi, 1948: 138).

The Caucasian mountain people were protected so pure relations and traditions of the sworn brotherhood. As V. Itonishvili says according to the people of the country, "the people who repudiated friendship and hospitality were considered unacceptable for all societies, the decision to get rid of all communities would have been inconclusive" (Itonishvili, 1989: 228).

As I mentioned above, Al. Kazbegi is not only his creative, but also he gives the information about life and traditions of Caucasian Mountaineers' with the media press. In this regard it is interesting his scientific work named "disappeared land". The scientific work about "Khevsureti and Khevsurians" by G. Radda represents wide review. G. Radda, who has been working in other responsible positions since 1863 has written several scientific papers about "Khevsureti and Khevsurians". The scientific work "disappeared land" was published 1881 journal of "Iveria" (№ IV) (Newspaper. „Iveria“).

In this work Al. Kazbegi gives us an interesting information about sworn brotherhood. He describes the traditions of Khevsurians and says: "Khevsurians are sincere, honest and hospitable. They will never change their word and if they give a helping hand to somebody they won't betray them until death."

The author adds this information in the note "The rule of sworn brotherhood is that: the person who is getting as a sworn brotherhood pours the silver in the bowl with full of milk. After that they must be swallowed up. Then they slaughtered the cattle and eat to the witnesses".

In this work Al. Kazbegi tells us about the rule of sworn brotherhood with the example of life of Khevsureti. The writer probably thought it wasn't necessary that reputable tradition which was spread in Caucasian mountain region will also be given with the example of other people. In his works, the Caucasian mountain people swears as brothers to each other like the same law in spite

of their nationality. This means that there was a similar tradition of sworn brotherhood in the Caucasian mountaineers' and it was sacred to all the Caucasians.

There are interesting news about the customs of Georgian and North Caucasian Mountaineers' in the creations of Al. Kazbegi. To study of the Georgian press of the nineteenth century gave us the basis for the same to the published of the newspaper articles of Al. Kazbegi.

4. Conclusion

The sworn brotherhood between the Georgian and North Caucasian Mountaineers' was very delicate relationship for Al. Kazbegi. All the creations and publications of Al. Kazbegi points out to the public historically that the nations who are living together have always shared each other's troubles. The connection of the Caucasians with the tradition of sworn brotherhood represents the greatest desire of Al. Kazbegi to establish good neighborly and peaceful coexistence among them.

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