

REFLECTIONS

Zurab Kiknadze

On the Georgian Translation of Arthur Schopenhauer's *The World as Will and Representation*

This review evaluates the Georgian translation of *The World as Will and Representation*, a defining work by the metaphysician and transcendental idealist, Arthur Schopenhauer. The translation was done by Viktor Rtskhiladze, a prominent Georgian translator best known for his renditions of philosophical and mystical texts.

This is the first opportunity for the Georgian reader to enjoy in their native language the work that influenced the intellectual thought of the West. Besides, this is Schopenhauer's third book translated into Georgia, after his *Aphorisms on the Wisdom of Life* and *The Metaphysics of Beauty*. The book was published by Carpe diem publishers, who regularly publish philosophical literature, including Plato's Dialogues, Plotinus' Enneads, Immanuel Kant's *Groundwork of the Metaphysics of Morals*, *Critique of Practical Reason* and *Prolegomena to any Future Metaphysics*, and Hegel's Phenomenology of Spirit.

Niko Nikolozishvili

Bakur the Great: the Khurtsilava-Codoñer Theory on the Authorship of the Georgian Asomtavruli (Majuscule) Script

The paper discusses a new theory on the dating and authorship of the Georgian script. In his dissertation on *Religious Belief and Worldview of Iberia in the Early Christian Period*, defended on February 15, 2016, a historian Besik Khurtsilava argues that the Georgian *asomtavruli* (majuscule) script was created on the basis of the Greek alphabet after the establishment of Christianity in Georgia. The principal novelty of Khurtsilava's research is that he attributes the creation of the *asomtavruli* script to Bakur the Great, a public figure of the late 4th century, who is well known from Greek and Roman sources. Bakur

first served in the Roman military and later in mid-390s ascended the throne of the Kingdom of Kartli (Iberia). This question is discussed in Khurtsilava's monographs published in 2002, 2005 and 2009.

In 2014, Juan S. Codoñer, Professor of Valladolid University, came to the same conclusion independently from Besik Khurtsilava's works. In particular, he suggests that *asomtavruli* must have been created in Palestine in a circle of Georgian monks under the guidance of Bakurius, who at that time served as *dux Palestinae*.

These parallel but independent findings by the two scholars, which we could jointly call the Khurtsilava-Codoñer theory, provide solid grounds for the further study of the birth and authorship of the *asomtavruli* script.

Murman Papashvili

The History of the Georgian Church from Its Establishment to the End of the 7th Century

The History of the Georgian Church from Its Establishment to the End of the 7th Century by Mikheil Tarkhnishvili (1897-1958), a renowned Georgian church historian residing in Italy, remained unpublished before recently (Sulkhan-Saba Orbeliani Academic Institute, Tbilisi, 2014, 470 pp). The book was prepared for publication and supplied with an extensive review in Georgian and German, notes and an index by Dr. Nugzar Papuashvili. The publication was edited by Professor Zurab Kiknadze and the canon law licentiate, Hubert Kaufhold. Mikheil Tarkhnishvili's outstanding scholarly heritage is well known to the Georgian educated public as well as to foreign Kartvelologists. This work, written in Rome half a century ago, exposes the author's profound understanding of the history of the Georgian Church and unveils previously unknown significant evidence, culminating in far-reaching conclusions.