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**Towards one aspect of the cultural attribution of the Georgian ethnos
(Sacred banners)**

Summary

The sacred banners of various purposes, found in Georgia, are directly related to the ancient beliefs and customs and mores of Georgian ethnos.

The semantic field of Georgian banners is rather vast, as are the chronological limits of their functioning. The banner is a symbol of a deity, expressive of the latter's will, a pledge of victory, one of the attributes of the funeral rite for the deceased, and indicator affiliation (guild banners). At the same time, it is an insignia of country, its parts, and religious and other structures. To date, the earliest ritual banner (standard) has been discovered in Khovle. It dates from the 1st cent. BC-1st cent...AD.

The sacred banner is one of the principal components of *berikaoba-qeenoba* agrarian festival and the Svan *aghba-laghrāl* and *murkvamoba-koshkoba*. From the content viewpoint, this banner has its own characteristics, along with common semantic loading.

The ritual banner is an inalienable attribute of the chief actors of the Georgian agrarian festival-*berika/bera/berol/qeen*. It has sacred function, giving a peculiar embodiment of the nature of the personages connected with the fertility cult.

The banner, the tree embodying the banner, in front of which various rituals are performed and prayers offered, are, as a rule, adorned with astral symbols. Such sacred banners express wellbeing, life, and revival. They are related to the ancient Georgian beliefs and notions of the tree of life according to which, the tree is a symbol of the structure of the world and of its perpetual death and revival and power and victory.