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ON ANALYSIS OF THE BASQUE AND GEORGIAN ETHO-LINGUISTIC PARALLELS

As this question concerns two Iberias-Eastern Iberia and Western Iberia, we must mention that Georgia was called Iberia before, in Europe the Pyrenean peninsula is called Iberia up to now. Some ancient scientists (Strabon, Megasphen, Iosiph Phlavi) expressed an opinion that the name "Iberia" was not accidental and in all probability it was one of the proofs of the Pyrenean and Georgian Iberians relationship. This matter is an item on the agenda and waits its decision. European research Institutes in the countries of the Pyrenean peninsula, especially in the Basque people's country, as its inhabitants are considered to be descendants of ancient Pyrenean Iberians. In our report we shall analyse the above-mentioned matter on the background of the supposed Basque and Georgian relationship.

A men worshipped oak in the definite period of his development as this godhead lived longer than a man. Oak took a particular place among sacred trees. Oak leaves were drawn on royal coat-armours, decorated winner's head. Mountainers of ancient Georgia considered oak a symbol of courage. Before a battle under a sacred oak every soldier swore to defend his land.

One of the leaders took a soldier by the hand, went round an oak three times, and said his prayers which finished following words: "be strong and courageous as our sacred oak".

In one of the parts of Eastern Georgia - Megrelia - in an epoch of pagandom mothers sacrificed their babies' lives to the sacred oak on Monday.

Mothers believed that they did divine act (later on they sacrificed sheep instead of babies), "bjashksa"- "monday" which means "sun day" - "tutashkha" - "moon day"). Artists of ancient Georgia drew the sun and moon on branches of the sacred oak. The sacred oak was considered a symbol of prolificacy. In mountains of Eastern Georgia-Pshavi-up to now old people show a place in the temple where the oak stood as a symbol of eternity. Its top reached the heavens and a gold spear united its tip and the heavens. Not only in mountains but throughout the country ancient inhabitants worshipped the oak.

As regards a Worship the oak among the Basques-descendants of ancient Iberian on the Pyrenean peninsula, Spanish noblemen drew a sacred oak on their coat-armans. The oak was also worshipped in Katalonia. In Basque people's country there are various names of oak in seventh local dialects:

arts, aritz, ariskando, tapor, urarutz, xjintza, pinibar, ratte, arixkanda, ametz, zapatz, arizketa, ezkanda and so on.

In our opinion, in all probability, oak was tabooed and during the prayer they said different names. I can explain such various names of oak the Basque people's country. The Ancient and contemporary Basques connected the lot of their little country with the sacred oak which the God planted in Gernica according to the legends. The Basques believed that their county will exist and prosper until the sacred oak stands in Gernica.

Therefore when the oak in Gernica is getting old the Basques transplant a sprout of the oak beside it. Basque poet Khose Maria Iparagire dedicated his verse to the oak of Gernica. Which became a hymn of the Basques. It is said in this verse that three branches of the sacred oak were on the territory of France, four ones are in Spain, but the root is common. These words are interpreted in the following way four Basque provinces (Cipuskoa, Biskaia, Upper-Navarra, Alava) are situated on the territory of Spain and three ones - in France (Labur, Sulia, Lower-Navarra). The Basques have a slogan $3+4=1$ or $7=1$ expressing their wish to unite. Under the Gernica oak Spanish kings took an oath to defend "fueris" - the legislation of the Basques.

The Gernica oak was drawn by the famous Spanish artist Pablo Picasso (Gernica) which is kept in the museum-Prado-in Spain.

In San-Sebastian (in the Basque people's county) in summer the inhabitants arrange a holiday "may day" named "ayatzaretxea" in Basque (where maya-"may" etxe - "house", ar comes from the word "aritz"-oak, sat the and "a" is an article).

Atz is an index of belonging. It's known that the holiday of "may tree" (poplar) is wide -spread in the whole Europe (a may tree is set in front of the sweetheart's windows). The Basques consider that not a poplar but an oak was set for sweetheart. So the Basques call this holiday "may oak".

After such a notion of the sacred oak in Georgian and Basque folklore we shall be to view these notions in the ecological aspect.

In the Georgian and Basque people's consciousness. We may trace the fact that a wounded man or animal (or any alive creature) hurry to find themselves under oak branches and leaves and embrace it. They consider that the sacred oak prays for recovery embracing a wounded man. As concerns a wounded animal, it feels therapeutic (antiseptic - qualities of oak instinctively and crawls exactly to an oak.

We wrote down such legends in Gvishtibi (in Western Georgia) narrated by 93 years old man-Shvangiradze. Almost the same legend was narrated by 87 years old French Basque-Khuan Lardi Sabal in 1987 in Biarritz.

There's analysed one of the forms of the unique lexical fund "Dog". This term appeared then, when a dog is tamed by a man about 1200 years ago. So, it's important to analyse this word, about the Basques and Georgian languages dialect.

So, the analysis of linguistic parallel gives us the way to put the case of proposed relation of the Basques and Georgian people.