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ON KARTVELIAN LANGUAGE SYSTEM

In the contemporary Georgian linguistics a certain view has been developed according to which the Kartvelian linguistic space is integrated rather than divided, contradicting the idea of the division of the above linguistic space into various languages that had previously been adopted by Kartvelologists.

The Kartvelian language and its diverse idioms attested through various texts in the course of fifteen centuries represent a true and precise witness of the nation. Its content has to coincide with the historical sources. Moreover, the information provided by the chronicles may be verified by means of the language data, but *not vice versa*.

In order for a people bound to a certain linguistic space to become a nation, it is fundamental to create its universal literature, culture, and works of art by applying the nation's worldview and language which will contribute to consolidation and formation of one nation.

Against the background of internal and external conflicts, it seems appropriate (in terms of linguistics as well) to apply the term "Kartvelian", adopted and quite popular as far back as the 19th century.

This integrated "Kartvelian language" has the following varieties: Svan, Khevsurian, Georgian, Laz, Imeretian or otherwise the Svan, Georgian and Zan groups of the Kartvelian language.

The "Kartvelian language", "Kartvelian art", "Kartvelian literature", "Kartvelian folklore", and "Kartvelian alphabet" represent syntagms that consolidate informative content.

Apparently, the very idea was well-perceived by the 19th century public figures preferring to apply the term "Kartvelian".

The use and adoption of the above-mentioned term (i.e. "Kartvelian") will be beneficial as, on the one hand, it will ensure equality for all Kartvelian idioms and, on the other hand, which is crucially important, will offer the way to escape the alienation process developed unnaturally or misleadingly in various regions of Georgia, providing the threat to the integration of the entire nation.