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History

The Prone Gorge and the Distinguished Doghlidze Family

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Abstract. This paper examines the history and territorial influence of the distinguished Doglidze feudal family in the Prone valleys of Shida Kartli. Based on historical documents, toponymic evidence, oral traditions, and comparative analysis, the study reconstructs the political and social role of the Doglidzes from the late medieval period until the decline of their feudal house. Particular attention is devoted to the geographical scope of their domain, which included territories in the Surami, Ali, Ptsa, and Dvani valleys, as well as their relations and conflicts with neighboring noble families, especially the Machabelis and the Gabelidze-Amirejibi lineage. The study analyzes documentary evidence from the 14th-17th centuries, including deeds of donation, royal charters, monastery records, and narrative sources, revealing the gradual weakening of the Doglidze house and the redistribution of their estates among emerging feudal powers. The study also discusses the possible origin and etymology of the surname "Doglidze" within the broader context of Georgian medieval onomastics. The research contributes to analyzing of the historical geography of Shida Kartli and provides new perspectives on the feudal structure and political transformations of the Prone valleys in medieval Georgia. *© 2026 Bull. Georg. Natl. Acad. Sci.*

Keywords: Shida Kartli, Prone Gorge, Doglidze family, Georgian nobility, historical geography, medieval Georgia, feudal domains

Introduction

The Prone valleys bordered the Likhi Ridge, and a number of noble families laid claim to the aforementioned territory, including the villages of Surami Tskalki, Ali Tskalki, as well as the Dvani and Prone of Ptsa valleys. Given the existence of routes connecting Eastern and Western Georgia, this part of Shida Kartli has held particular significance since ancient times, and the distribution of villages within the Prone valleys formed the basis of recurrent rivalries among Georgian nobles, as confirmed by numerous sources. Many toponyms preserve traces of the ownership of various noble families in the Prone valleys. One such example is "Doglaura," a plain along the Mtkvari River (on its northern bank) extending toward Surami, which is associated with the Doglidze family. There is also a village bearing this name in the Kareli municipality (according to current data, the village of Doghlauri is included in the Breti administrative unit, 8 km from Kareli (Doghlauri, 2012), where the Ptsa River joins the Mtkvari River) (Kharadze, 1992). The domain of the Doglidze family was evidently not limited to this village and the aforementioned plain

"Doglauri"; rather, this feudal house controlled a considerably larger territory within the Ptsi and Dvani river valleys.

Methods

The present study is primarily based on research methods established in historical and political science, including empirical analysis, the comparative-historical method, causal-comparative analysis, synthesis, abstraction, content analysis, and systems analysis.

Discussion and Results

Significant information regarding the Doghlidze family is preserved in a document dated 1432, namely a deed of donation made to the Tiri Monastery by the treasurer Khela Tavkhelisdze. From this source, it is evident that Kavtar Dedanashvili has donated the Shurtauli estate, which had been purchased from the Doghlidzes, to the Tiri Monastery: "And the two wakes of Dedanashvili were given into the possession of Kavtaria, who was bequeathed to Rustavi: the Shurtauli estate, acquired from Dedanashvili by Doghladze, was donated to the monastery as an offering…" (Georgian Historical Documents Corpus, 2013). The Ghverteti mentioned in the document is located in the upper reaches of the Dvani Gorge, near Tsunari[1] while the village of Doghladura and the Doghladura ravine are situated in the lower reaches of the Prone of Ptsa. It appears that the feudal house of the Dogladzes controlled a relatively extensive territory, bordering the domain of the Machabeli family to the northeast, and was also involved in conflict with the Machabeli feudal house that existed in the Didi Liakhvi Valley prior to the rise of the Tavkhelisdze family. The underlying cause of this conflict was likely the territorial claims of the Doglidzes in the Didi Liakhvi Valley. They owned several villages within the aforementioned valley, including those in the vicinity of Khviti. The Doglidzes donated estates in the lower reaches of the Didi Liakhvi Valley to the Tomb of Christ, a fact confirmed by a document issued by Simeon II in 1624, through which the King of Kartli reaffirmed the donation made by the Doglidzes to the Tomb of Christ: "From Merme Daghladze, lands have been donated to the Tomb of Christ at the end of Rkhuiti[2] and the records of these are in the possession of the dean, Dean Iovane." (Khutsishvili, 2006) The renewal of the donation made to the tomb of Christ by the Dagladzes, also known as the Doglidzes, mentioned in the document was not accidental; the reason, we mean the re-donation of the Doglidze estates to the tomb of Christ by Simeon II, must have been the decline of the indicated family (the extinction of their feudal house, the passing away of the heirless).

Apparently, there was a tradition about this among the population, about which the famous Georgian folk writer Sophrom Mgaloblishvili writes: "The Dirbi and the Takhtisdziri belong to a certain old feudal lord, Doglasdze, who, according to the people, also holds the Doglauri meadow on the Mtkvari River, as far as Surami. Dogladze, having passed away without a son, and our kings, will donate this immortal estate to the tomb of Christ." (Iveria, 1888) The above-mentioned narration, as we can see, is documented by a deed issued by Simon II. The Doglidzes' domain covered a fairly wide territory. As N. Khutsishvili explains, in the 14th-15th centuries their fiefdom included: part of the Dvani water gorge (Ghverteti, Takhtisdziri, Dirbi); partly the right bank of the Didi Liakhvi (lands near Rkhuiti, or Khviti) and also the lower, southern strip of the Prone gorge in the direction of Surami (village of Doglaura and Doglauri ravine) (Khutsishvili, 2006). The southern boundary of the Doglidze seigniory followed the course of the Mtkvari River. Several noble families bordered the aforementioned feudal domain. To the east lay Samilakhvro (whose western boundary was Tinishkhidi; from this point, the boundary of Samilakhvro extended toward Otarsheni–Akhaldaba and joined the eastern border at Dzevera)

(Gvritishvili, 1955, p. 120). To the northwest was Samachablo (the Machabeli nobility primarily controlled the Didi Liakhvi Gorge, although members of this noble house also possessed serfs and estates in Dvaleti, the villages in the upper reaches of the Dvani River and the Kvirila River, as well as other settlements in the Patara Liakhvi Gorge and Shida Kartli) (Sosiashvili, 2021). This feudal house maintained a continuous dispute with the Doglidze domain over the possession of villages, as confirmed by information preserved in the notes of S. Mgaloblishvili. In 1884, in a letter published in the newspaper *Droeba*, S. Mgaloblishvili recounts the following: "When we passed the village of Sabatsminda, our host, T. I. M. (referring to the well-known Georgian translator, publicist, and public figure Ivane Machabeli), told me the following story: Machabelis once resided in Sabatsminda. Later, they moved to Tamarasheni and Kurta. The reason was as follows. A powerful nobleman, Dogladze, lived in the Avnevi Gorge. He had a paternal estate in the Saltvisi field, where there was no water. The former lord of Dirbi, the nobleman Dogladze, sent six donkeys with six men to bring ice from Sabatsminda for the miners." The donkeys arrived at T. M-beli, and five men and a donkey were ordered to be executed, while the sixth was to be hanged and sent to the foolish nobleman, who had become enraged and sought to seize ice from the Machabeli estate. The powerful nobleman harbored his envy in secret, awaiting the opportune moment for retribution. He gathered his troops, took up arms, and on Easter night, while attending crucession with the whole of Sabatsminda present, the fierce Dogladze attacked the village of Sabatsminda and killed all its inhabitants. It is said that Lala saved an infant from the Machabeli family, raising him in Ossetia. Later, during a war with the Ossetians, he demonstrated remarkable bravery. The king took notice of his courage, summoned him, and inquired about his identity. Upon learning his story, the king restored the old estate to him and added new lands (Mgaloblishvili, 1884).

In this account, which is based on the narrative of Ivane Machabeli, S. Mgaloblishvili does not refer to a single episode of confrontation between the Machabelis and the Doghlidzes. As noted earlier, the Doghlidze estate was separated in the northwest by the Machabeli nobility. In addition to villages in the upper reaches of the Prone of Dvani gorge, the Doghlidzes also possessed estates in the lower reaches of the Didi Liakhvi gorge, which served as another source of conflict between the two fiefdoms. Determining the precise boundaries of the Doghlidze domain is challenging, given the scarcity of information in historical sources. Nevertheless, it is known that their influence extended northward to villages in the middle and upper reaches of the Dvani and Prone of Ptsa gorges, and southward along the Mtkvari River toward Surami. The Doghlidzes' domain, known as "Doghlauri," encompassed a substantial territory. The Doghlauri Valley, together with the Tiriponi and Mukhrani Valleys, formed part of the vast Kartli plain (Gvasalia, 1983). Following the decline of this feudal house, Doghlauri contracted, leaving only a single village (presumably the last remaining Doghlidze possession) and a ravine.[3] Ioane Batonishvili refers to the Doglauri meadow as follows: "The Doglauri meadow is the village of the Doglauri Meadow and the Suramis valey from the Guguli Mountain" (Bagrationi, 1986). According to this account, the Surami valery followed the Doglauri meadow. In addition to the Doglidzes' fiefdom, several other noble families held estates in the Prone gorges, including the Saphalavandishvili, Saamirejibo, and Saabashio families. Of these, the Saamirejibo were established earliest, with Nabakhtevi as their center (Gvasalia, 1989). The fiefdom of the Amirejibs likely expanded eastward as the Doglidzes' territory contracted. By the beginning of the fifteenth century, the village of Sagolasheni, located in the lower reaches of the Prone of Dvani, was part of their holdings (Gvasalia, 1989). At the end of the fourteenth century, one document mentions the Doglidze family alongside other

nobles of Kartli. According to a document dated 1398, "Amirtamira" Leo Songulisdze and his nephew Lachia donated a vineyard to Mtskheta in Gori, and a defensive wall ("spondio") was constructed around the Svetitskhoveli Cathedral. Doglidze Ananik is attested in the document along with other nobles of Kartli. The text reads: "...I, Amirtamaira Sunghulisdze Loma, and my nephew Lachiama… (have donated to Mtskheta) Gori, which we purchased from Akubashvili, with its fair borders… (with a press…) and I have brought to your throne a fortified wall, which I have donated to Mtskheta… and behold, K-zo G-gi (Giorgi)… on the day of Christ's birth… you have paid the will (and later other Catholicos have also confirmed it)… it was written… KKS: PV: July: IV: by the hand of Sepi's scribe Basilashvili Iosebis." The document is signed by several nobles, including Kvenipnevi nobleman Virsheli, nobleman Shaburisdze Mikai, and Doglidze Ananiki (Zhordania, 2018). Since in this document Doghlidze Ananik is mentioned alongside the nobles of Kartli, the Eristavi, he is a representative of a fairly influential feudal house, although he does not have the title of Eristavi. It must be assumed that at the beginning of the 15th century the feudal house of Doghlidze gradually lost its political and social influence. Their estates were taken over by representatives of other noble families, a clear example of this is the information in the deed given to the Tiri Monastery by Khela Tavkhelidze in 1432, according to which Khela transferred the estate purchased by Dedanashvili from the Doghlidzes to the monastery and established a wake in Dedanashvili's name. The weakened feudal house of Doghlidze was harassed from the northeast by the Machabeli, and from the west, presumably, by the Amirejibs, who owned numerous estates in the Prone gorges. At the end of the 16th century, at the beginning of the 17th century, the Doglidze family ceased to exist, which is why the ruler of Kartli, Simon II (1619-1630/31), renewed the donation made by the Doglidze family to the Tomb of Christ in 1624. This document mentions Archpriest Iovane, who had kept the deed of donation made by the Doglidze family. N. Khutsishvili has an interesting opinion about the origin of the Doglidze family. He sees a similarity between the root of the family name and his own name Dogarslan, which is found in the Zedginidze family, this is confirmed by the Zedginidze records preserved in the Chronicle of the Souls of Mount Sinai: "May God forgive the soul of Zedginidze, the former Dogar, and Damian. May God forgive the soul of Thumian, former Tekla, the former spouse" (Khutsishvili, 2006; Javakhishvili, 1947). Here is the record of Dogarslanishvili's Kaikhosro: "May God have mercy on Dogarsnalishvili's sister Marine and her nephews Khutsi (three lines are crossed out in the N.Kh.) Vsa, Imarindo, and Goderdzi" (Khutsishvili, 2006). Based on these references dating back to the first half of the 15th century, N. Khutsishvili writes: "If we assume that Dogharsnali could have been the family name of the Zedginidzes, the separation of the Doglidzes from them in the 14th century is not ruled out" (Khutsishvili, 2006). In the Middle Ages, "Arslan" was quite common in Georgia as a component of personal names (e.g., Kutlu-Arslani, Egarslani are well known in Georgian sources) (The Chronicles of Kartli, 1959). It came from the Turkish world and denoted a lion (Clauson, 1962). It is known that the second sultan of the Seljuk Turkic Empire bearing this name was Muhammad bin Dawud Chagri Alp-Arslan (1029-1072) (Kafesoğlu, n.d.) The root of the aforementioned proper name "Dogharslan," common in the Zedginidze family, is likely "Dogh." We propose that the personal name "Dogha" was widespread not only within the Zedginidze family but also among other families. This name also served as the basis for the formation of additional surnames in the Georgian onomasticon, such as Doghasdze. A document dating from 1527-1558 mentions Doghasdze Gulia, a resident of Skra, who inherited his estate from Goshfar following the divorce of Goshfar and Roin Javakhishvili (Annotated Dictionary of Personal

Names, 1993). Other surnames derived from this root include Doghnadze (1698-1701, mentioning Doghnadze Datua of Svimoneti) and Doghuradze (a resident of Rokiti, cited in a document from 1578) (Annotated Dictionary of Personal Names, 1993). The surname Doglisdze is also believed to originate from the proper name "Dogha," with the suffix "-li" serving as an affectionate or diminutive particle, a pattern observed in other Georgian surnames or forms of address (e.g., Gog-li → Goglidze, Goglichidze; Papa → Papli, etc.). Therefore, the occurrence of the name Dogarslan in the Zedginidze family does not imply that the Doglidze family descended from this lineage. But when did the Doglidze family emerge on the political stage? The territory later controlled by this feudal house had once belonged to the Surami lords. The Surami were prominent feudal magnates who held influential positions at the Georgian royal court. Their rise began in the 1160s, and they occupied key court offices almost continuously until the early 1310s (Bakhtadze, T.G.). In the 1160s, Beka Surami is mentioned as supporting Giorgi III (c. 1184) against the Muslim coalition to defend Anisi (Bakhtadze, T.G.). The sources also record Rati Surami, Beka's son, appearing in 1170. Rati Surameli donated the village of Kobali to the Shiomghvime Monastery and later became Eristavi of Kartli (Bakhtadze, T.G.). He was succeeded by his son Sula Surameli, and afterward, Grigoli assumed the position of Eristavi around 1242. According to M. Bakhtadze, "Dumani, which was placed under the jurisdiction of Grigoli, territorially included Shida Kartli and almost coincided with the territory of the Saeristavo of Kartli" (Bakhtadze, T.G.). Following Grigoli, the offices of Eristavi of Kartli and master of servants were held by his son Bega Surameli, and subsequently by Bega's son, Amada Surameli, who became the last representative of the Surameli dynasty and the final Eristavi of Kartli. David VIII (1273/1274-1311), son of Demetre II, married a daughter of Amada Surameli in 1302, and they had a son, George VI the Younger (1308–1318) (Bakhtadze, T.G.). After Giorgi V the Brilliant (1286-1346) assumed power, it appears that the Surameli family disappeared from the political arena. We propose that it was after this period that the Doglidze family rose to prominence. It is unlikely that they were descendants of the Surameli, as the new political elite would have prevented close maternal relatives of Giorgi VI the Younger from attaining significant influence. The Doglidze family most likely emerged during the reign of Giorgi V the Brilliant. During the existence of the Surameli feudal house, it would have been impossible for the still-unknown Doglidze family to control extensive territory. They were probably granted a portion of the former Surameli dominion – possibly as nobles originally subordinate to the Surameli, holding a modest estate. This feudal house maintained its influence until the late 14th century, after which, from the early 15th century, their estates were gradually absorbed by other feudal lords.

As previously noted, determining the precise boundaries of the Doglidze fiefdom is challenging due to the scarcity of sources. However, the available evidence indicates that their influence extended beyond the Prone of Ptsa and Dvani valleys to include portions of the Ali and Surami Water valleys. Over time, the Doglidze feudal house gradually lost its dominance. In the western vicinity of the Doglidze fiefdom, the Gobelidzes,[4] who were ascending in political influence, established themselves. From the same century, the surname Amirejibi became associated with the Gobelidze-Gabelidze family (Otkhmezuri, 1999). The rise of the Gobelidzes – prior to receiving the title of Amirejibi – is documented in the inscription by Kutsna Amirejibi to the Virgin Mary of Ulumba, dated 1407-1410, and is connected with the reign of Queen Rusudan, daughter of Tamar (1223-1245). In this inscription, Kutsna Amirejibi recounts the merits of her ancestors under King Rusudan. According to the document, Georgian warriors led by the Gabelidze family defeated a "Persian" army. In recognition of their victory, the Gabelidzes were

awarded "the banner, the turban, and the crown of the seventh high sultan," and the king granted them estates, including Tsirkvali and Zodi (present-day Chiatura district); the Naokhari villages of Ghodora and Lichi (Sachkhere district); Golisi (Kharagauli district); and Utslevi, Bobokini, Brolosani, and Adzvisi (present-day Khashuri district) (Otkhmezuri, 1999; Corpus of Georgian Historical Documents, 2013). The same document further notes that the Gabelidzes donated the flag captured as booty in the battle to the Monastery of the Virgin Mary of Ulumba, which they named "Our patron" (the one who contriuted), while the crown of the Persian king was offered to the Shrine of the Most Powerful (Otkhmezuri, 1999).[5] In the inscription of Kutsna Amirejibi, the ancestors of the Amirejibi family – the Gabelidzes – designate the Mother of God of Ulumbo as their patron saint. Interestingly, although Queen Rusudan was not particularly generous toward their estates, the Gabelidzes received a donation for the Ulumbo Monastery. The inscription notes: "We sacrificed the Tsagvli gotten from Mkheidze. We sacrificed it when he honored us, and for this reason the king Rusudan saved us from the Persian army and preserved us" (Georgian Historical Documents Corpus, 2013). This document demonstrates that, even during Rusudan's reign, the Gabelidze-Amirejibi family already held a firm position in the western Prone valleys and, together with Tsagvli, controlled the road to the Likhi ridge. By this period, Tsaghvli had lost much of its former strategic significance; otherwise, the royal government would not have granted it to the Gabelidzes, nor would the Amirejibis have donated such a notable village to the monastery. Historically, one of the roads crossing the Likhi ridge was secured by the Tsaghvi fortress, with the upper part of the village serving as a royal garrison, as confirmed by the historian David the Builder: "And then the border of the kingdom was the mountain of the Small Likhi, and the royal garrison was the Tsaghvli head" (Kartli's Life, 1959). However, in later times, the main road connecting Eastern and Western Georgia shifted southward, and Tsaghvi lost its original function. The Amirejibis were particularly strengthened during the tenure of Kutsna. Kutsna Amirejibi's daughter, Natia, married King Konstantine I of Georgia (1407-1411). In the aforementioned inscription to the Ulumbo Monastery of the Mother of God, it is noted that Kutsna I Amirejibi[6] who rebuilt the monastery after its destruction by Timur (Temur-Leng) during his sixth campaign, around 1400 (Otkhmezuri, 1999), established agapas in honor of his wife Rusa, son Ramin, father Tsuari, uncle Ramin, daughter-in-law Anna, grandfather Kurtsiki, grandson Alexander I, son-in-law Konstantine, daughter Natia, King George, Queen Rusudan, and Kurtsiki's wife (Georgian Historical Documents Corpus, 2013). During the reign of Kutsna I, the Nabakhtevi Church was constructed, and its frescoes depict Kutsna and his family members, along with the grandson of King Alexander I of Georgia (1412-1442) and his wife (Gomelauri, 1970). Kutsna I donated the village of Bredza to the Amirejibis for the Ulumbo Monastery, which he had purchased from Klimachadze, as well as the villages of Sagolasheni and Ghogeti. The latter had previously been sold to his uncle Alukbar for the monastery, but Amirejibi reclaimed it and dedicated it once more to the Ulumbo Monastery. As indicated in the inscription, Kutsna I was also engaged in diplomatic missions and was sent to Constantinople multiple times by the Georgian royal court (Georgian Historical Documents Corpus, 2013). An intriguing entry in the inscription, as noted by G. Otkhmezuri, was authored by Kutsna III, the great-grandson of Kutsna I: "When the Palavandishvili affair and the fifth fire of King Alexander the Great occurred, the two brothers of the grandfather were captured, their skins flayed, and the Alinja was filled with firewood, which was taken as a gift" (Georgian Historical Documents Corpus, 2013). Otkhmezuri explains that this passage refers to a dispute between the Palavandishvilis and the Amirejibis in 1488, during which

one of Ramin Gabelidze's sons killed the father of Siaosh Palavandishvili. The upper reaches of the Ptsi Prone Valley were under the influence of the King of Imereti, as evidenced by the decree of King Alexander II of Imereti (1484-1510), by which Ramin Gabelidze granted Okona and the Okona Monastery in Sazghauri to Siaosh Palavandishvili and his brothers (National Center of Manuscripts Hd-8731; Otkhmezuri, 1999). As described above, the king executed Ramin Gabelidze's brothers with severe torture and confiscated the village of Ali from the Amirejibis. In a later entry in Kutsna Amirejibi's writings, it is stated: "He also showed us mercy and gave us the fire that was built in our and from us. We sacrificed a third of the fire-to-light for their martyrs, outside the Tsakuadze allowance, to be offered in the dedicated sigils" (Georgian Historical Documents Corpus, 2013). It appears that part of the confiscated and restored village of Ali was donated by Kutsna III Amirejibi to the Ulumbo Monastery for the salvation of the souls of his ancestors, namely the brothers of Ramin Gabelidze who were executed. This document demonstrates that in the last quarter of the 15th century, the Palavandishvili family gradually established themselves in the eastern part of the Likhi Range, opposing the Gabelidze-Amirejibi family to acquire estates. They took possession of villages along the Ali and Ptsi rivers. The settlement of the Palavandishvilis in this region of Shida Kartli is further corroborated by the fresco inscriptions of the Gomarta Hall Church, where, according to G. Otkhmezuri, Siaosh Palavandishvili and his family – already known from the 1488 document – are mentioned (Otkhmezuri, 1999). By the second half of the 17th century, the village of Dzagina in the Ptsi Gorge became the primary residence of the Palavandishvilis (Makalatia, 1963). In the first half of the 17th century, the Bagration-Davitishvilis settled in the villages of the Ptsi and Dvani Pronei gorges, establishing estates in several villages throughout these valleys (Otkhmezuri, 1999).

Conclusion

Based on the presented materials, it can be argued that following the disappearance of the Surami family from the political arena, the Doglidze family emerged in the eastern part of the Likhi Range. Their domain extended over the villages of Surami, Ali, and the Ptsi and Dvani Pronei valleys. From the beginning of the fifteenth century, the northeastern estates held by the Doglidzes were taken over by the Tavkhelisdze-Machabeli family (as confirmed by the document of the Tir Monastery dated 1432), while the western and northwestern territories passed into the possession of the Gabelisdze-Amirejibi family, which had by then entered the political sphere. Evidence of the existence of the Doglidzes' feudal lordship is preserved in several documents, oral traditions, and in the toponym "Doglauri," which has survived to the present day. The Dugladze family is attested in the Khashuri municipality. In our view, this surname likely derives from the ancient feudal lineage of Doghlisdze (referred to in oral traditions, for example in the publication of S. Mgaloblishvi, as Doghlasdze). Presumably, the surname developed through the following forms: Doghlisdze – Doghlasdze – Doghlasdze – Dougladze – Dugladze.

Notes

[1] The document states "Shurtauli manor", which should come from the name Shurta (Sosiashvili, 2021). The mentioned manor, which previously belonged to Shurta, was owned by the Doglidzes. It is noteworthy that J. Gvasalia read the above as "Murtauli", although he himself doubted and wrote "Shurtauli" with a question mark next to it. There are many names with the suffixes "ul" and "ur" in documentary sources, which denoted ownership. For example, "Berfurauli", "Saghirauli" and others.

[2] According to N. Khutsishvili, "Rkhuity" is identical to "Rkhviti", the later Khviti, as confirmed by a document from 1573, where both forms of the mentioned toponym are found. This village is located near Nikozi (Khutsishvili, 2006).

[3] It is noteworthy that Al. Ghlonti considered Doglauri to be the former name of the village of Gomi (Ghlonti, 1988).

[4] Amirejib was the assistant of the Mandaturtukhutsesi. According to the agreement of the royal court, during his viziership, Amirejib had the right to be in the hall. He could communicate constantly with the king (Monuments of Georgian Law, 1965).

[5] The Mridandzali Shrine is known to be in Racha, specifically in the Oni district. G. Otkhmezuri doubts that the influence of the Gabelisdze family spread so far. The researcher writes: "The donation of the crown to the Mridandzali Church must have had some other reason" (Otkhmezuri, 1999). We do not rule out that the ancestors of the Gabelisdzes came from Racha and they maintained a connection with the ancestral shrine..

[6] The inscription dedicated to the Virgin Mary of Ulumbo by Kutsna Amirejibi contains various accounts of the benevolence and other merits bestowed upon the monastery by several generations of the Gabelisdze family. G. Otkhmezuri writes about this: "The chronological order in the text is not preserved, and the narration of the events of the first third of the 15th century includes references from the 50s-80s of the same century and the second quarter of the 16th century" (Otkhmezuri, 1999).

ისტორია

ფრონეს ხეობა და დოღლიძეთა წარჩინებული საგვარეულო

გიორგი სოსიაშვილი*, ალექსანდრე მღებრიშვილი**

** აკადემიის წევრი, საქართველოს მეცნიერებათა ეროვნული აკადემია, თბილისი; გორის სახელმწიფო უნივერსიტეტი, გორი, საქართველო*
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ნაშრომში განხილულია შიდა ქართლის ფრონეს ხეობებში არსებული დოღლიძეთა წარჩინებული ფეოდალური საგვარეულოს ისტორია და მისი ტერიტორიული გავლენა. ისტორიული წყაროების, ტოპონიმიკური მასალის, ზეპირი გადმოცემებისა და შედარებითი ანალიზის საფუძველზე წარმოჩენილია დოღლიძეთა პოლიტიკური და სოციალური როლი გვიანი შუა საუკუნეების პერიოდში, აგრეთვე მათი საგვარეულოს დაკნინებისა და გაქრობის პროცესი. განსაკუთრებული ყურადღება ეთმობა დოღლიძეთა სამფლობელოს გეოგრაფიულ არეალს, რომელიც მოიცავდა სურამის, ალის, ფცისა და დვანის ხეობების ნაწილებს, ასევე მათ ურთიერთობასა და დაპირისპირებას მეზობელ ფეოდალურ საგვარეულოებთან, განსაკუთრებით, მაჩაბლებსა და გაბელიძე-ამირეჯიბებთან. ნაშრომში გაანალიზებულია XIV–XVII საუკუნეების დოკუმენტური მასალა – შეწირულობის სიგელები, სამეფო გუჯრები, მონასტრული ჩანაწერები და ნარატიული წყაროები, რომლებიც ნათელს ჰფენს დოღლიძეთა საგვარეულოს დასუსტებისა და მათი მამულების სხვა ფეოდალური სახლების მიერ დაუფლების პროცესს. ნაშრომში ასევე განხილულია გვარის „დოღლიძე" წარმომავლობისა და ეტიმოლოგიის საკითხი ქართული შუა საუკუნეების ონომასტიკის კონტექსტში. კვლევა მნიშვნელოვან

წვლილს შეიტანს შიდა ქართლის ისტორიული გეოგრაფიისა და შუა საუკუნეების ქართული ფეოდალური წყობის შესწავლაში.

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