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## **Batumi Linguocultural Digital Archive (Contemporary Technological Achievements for the Database Arrangement of the Folklore Resources)**

### **Abstract**

The evolution of the new forms of the scientific communication and development of the web technologies and global networking gave the scholars an excellent opportunity to rapidly and effectively use academic digital resources, the number of which is constantly increasing. Establishment of the OR (Open-Resource) and introduction of the RE (Resource Exchange) supported development of the infrastructure for the digital archives. That, in its own right, became a fast and efficient instrument for the use of scholarly resources. It has essentially changed the research procedures in the 21st century. The researchers now are able to make use of the 'open and merge' approach to their resources. Creation of the global library has become a new opportunity of the international scholarly communication.

The joint scientific project **Batumi Linguocultural Digital Archive (BaLDAR)** implemented jointly by Batumi Shota Rustaveli State University and Goethe Frankfurt University is sponsored by the Shota Rustaveli National Science Foundation. The project is a result of the international cooperation and aims to introduce new forms of the scientific communication, which will support multidisciplinary research development.

The paper studies the significance of the establishment digital archives in Georgia. It outlines the themes of the resources that have been developed within the project framework.

**Key words:** *web technologies; Linguoculturalizm; Digital Archive.*

### **1. Necessity and Significance of Establishing Digital Archives for the Humanities**

In the 21<sup>st</sup> century the science is characterized by several essential markers, technological revolution and the process of the general globalization. Development of the digital technologies for the mining and

preservation of the (row) resources has opened new prospects to the researchers in the humanities. The creation of the Big Data and digital methods applied in the processing of the resources have refined the process of research in the humanities. Moreover, the

research outcomes have become more accurate and consistent.

Collecting the resources for the research with the modern principles and their digital processing has a unique priority: a) the modernized resources are easily accessible for handling; b) the metadata and the search systems make available their multidisciplinary application. c) in difference from the traditional (printed) resources, the digital resources are distinguished for their multipurpose and multiple usage.

The rethinking of the copyright rules on the scientific resources held by a sole researcher or a group of researchers, and opening of the research resources for the public, has essentially changed the humanities in the 21<sup>st</sup> c. The world community is developing towards the OR (Open-Resource) and RE (Resource Exchange) principles.

The increasing number of the digital archives as well as the rapid globalization process demanded creation of the international platforms, such as:

- Dublin Core Metadata Initiative (**DCMI**), Dublin, 1995 (<http://dublincore.org>)
- Open Archives Initiative (**OAI**), Santa Fe, 1999 (<http://www.openarchives.org>)
- Open Language Archives Community (**OLAC**), Philadelphia, 2000 (<http://www.language-archives.org>)

Those initiated e-archiving of the resources, and establishment of the scholarly communities called forth reinterpretation of the concept - **language resource**. Documentation of the language and culture is possible as far as it is verbalized, or is materialized in the language.

The vernaculars do express verbally the details of their biographies, everyday life, domestic chores, the facts from their cultural and historical memories, religious rituals and habits, ethnological information.

Susan Hockey puts a special emphasis on the linguistics and considers it to be a meta-discipline. She postulated her concept at the OLAC founding workshop in this way:

*„This initiative is particularly interesting because linguistics is a meta-discipline. It produces an impact on almost everything that is done in our daily lives. What has been developed as a result of this workshop may have implications throughout the scholarly community and beyond...“* (Hockey, 2000).

Interestingly, the founding workshop of the Open Language Archives Community, defines the concept - language resource - the following way:

*“A language resource is any kind of DATA, TOOL or ADVICE (see the founding vision statement) pertaining to the documentation, description or development of a human language. Texts, recordings,*

*dictionaries, language learning materials, annotations, field notebooks, software, protocols, data models, file formats, newsgroup archives and web indexes are some examples of such resources. OLAC metadata can be used to describe any kind of language resource. Language resources may be digital or non-digital, published or restricted. In the OLAC context, a language archive is any collection of language resources and their resource descriptions“* (Simons & Bird, 2000).

Consequently, the contemporary digital archives represent Language-Related Digital Archives and not only Language Archives.

The necessity of digital archiving brought along a new challenge to the scientists, in particular, creation and introduction of the universal standard for the digital archives. The standardization is seen not only a solution for the problems related to the language resources (e.g. use of the Unicode standard), but also as a creation of the standard for the storage and archiving of the digital resources, which supports multidisciplinary access and unified search in various archives.

Since 2012 Batumi Shota Rustaveli State University (BSU) has been involved in the international process of digital humanities development. In collaboration with the Goethe Frankfurt University, the annual summer

schools have been held in digital humanities since 2012:

1. In 2012 was established **Batumi Summer School** on Digital Humanities. The project team invited in 2015 and 2016 the outstanding researchers in Digital Humanities: Prof. Nikolaus P. Himmelmann, Prof. Jost Gippert and Prof. Sebastian Drude;
2. In 2015 introduced the BSU minor BA program in digital humanities;
3. In 2016 Batumi State University and Goethe University Frankfurt started implementing of the joint international scientific project **Batumi Linguocultural Digital Archive** sponsored by the SRNSF;
4. In 2017 was opened the Centre of Digital Humanities at BSU.

## **2. Batumi Linguocultural Digital Archive (BaLDAR)**

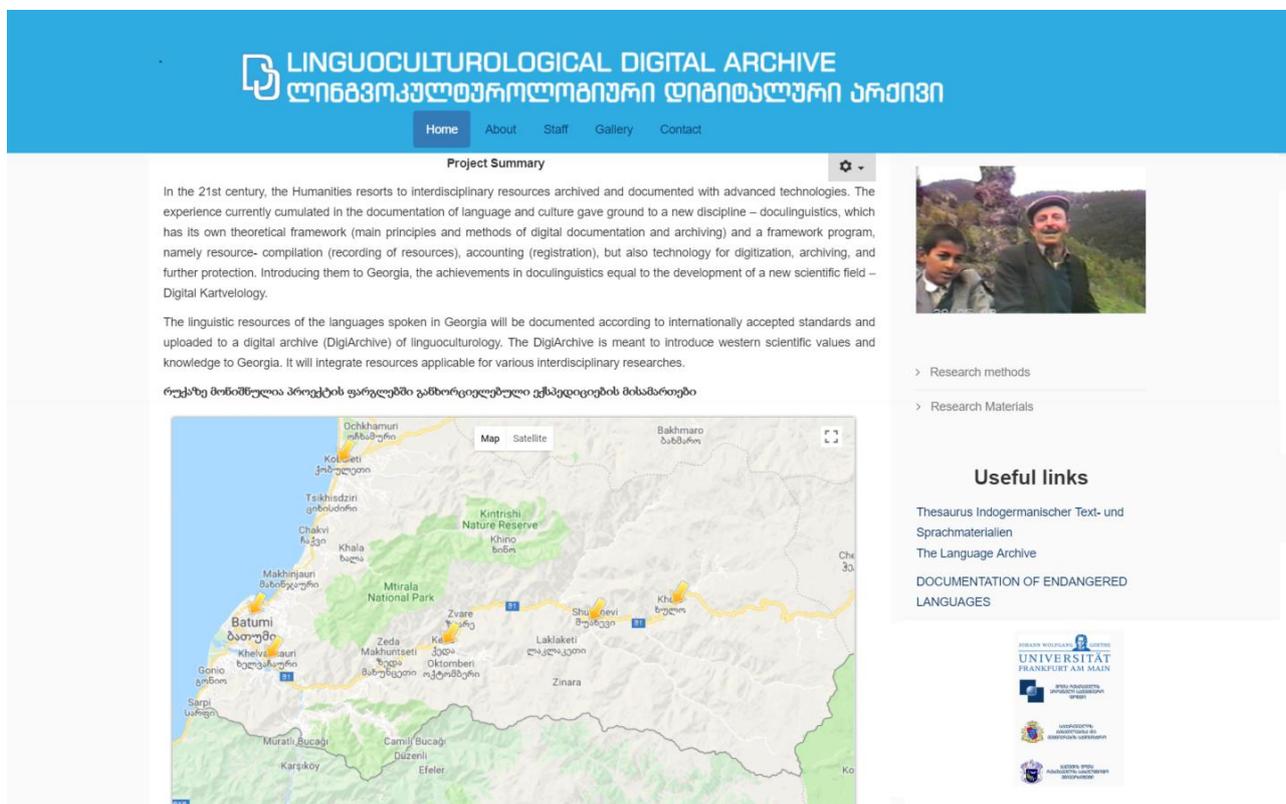
The humanities of the digital age is based on the interdisciplinary research resources, documented and archived with the advanced technologies. The contemporary experience in the field of documenting language and culture prepared the ground for the new discipline - **documentary linguistics**, which currently has its own theoretical basis (main principles

and methods of digital documenting and archiving) and a frame-program, or the methodological and technological instruments of collecting resources (recording the data), accounting (registration), and further maintenance (saving).

Implementation of these achievements in the field of **documentary linguistics** means development of the **digital Kartvelology** – a new field of science.

The **BaLDAR** will store the languages spoken in Georgia, documented according to the international standards.

The conceptual approach to the initial **BaLDAR** is to turn it into a ground-breaking project, giving an opportunity of introduction Western scientific standards in the field, new types of software for the preservation of the heritage, building new databases and developing services for their use.



Website of BaLDAR (<http://digiarchive.bsu.edu.ge/>)

The audio and video resources, which were collected during various expeditions in Georgia, have not been yet accounted for, archived or published. Meanwhile, the collections consist of the academic resources compiled by various institutions, including

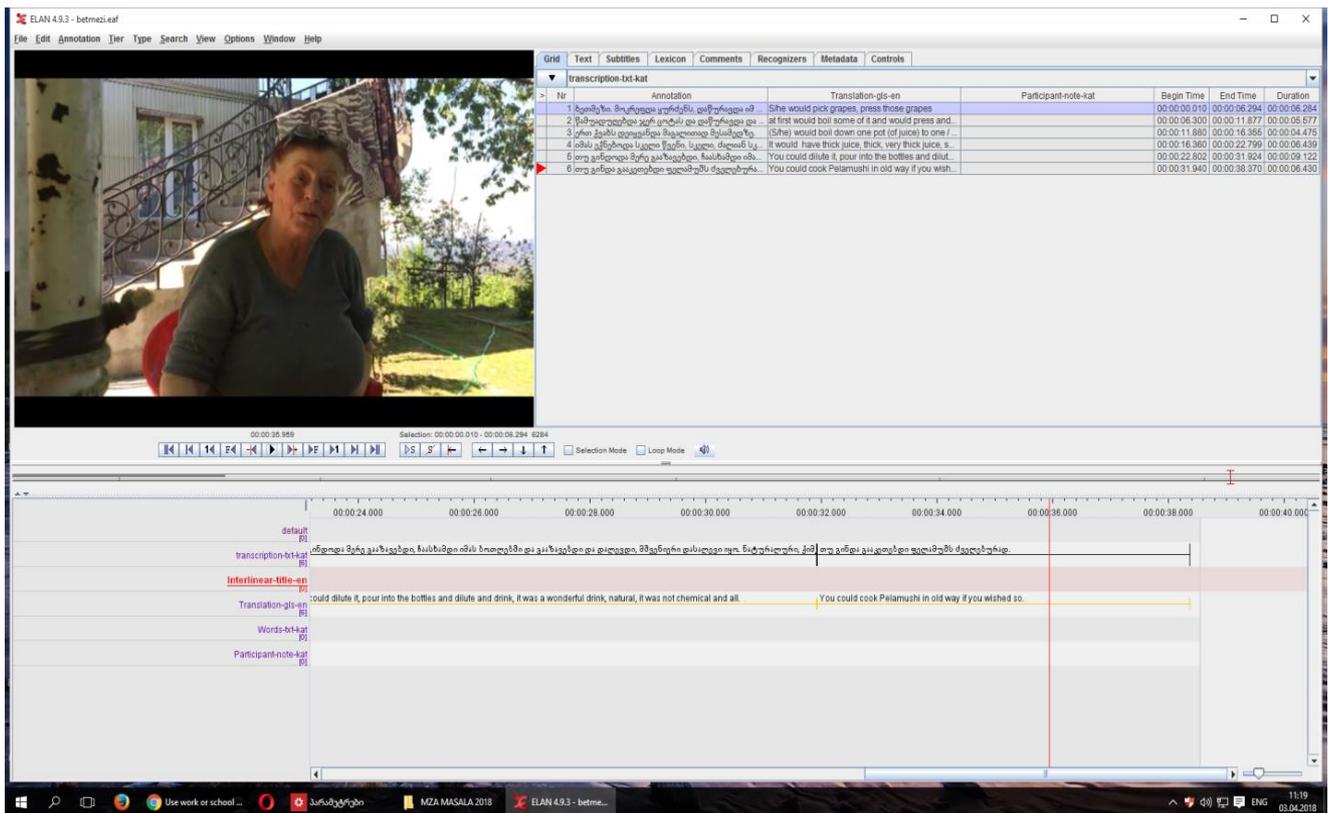
BSU, which carried out multiple dialectological and linguoculturological expeditions in Georgia, Turkey, Azerbaijan, Iran. Most of the resources are currently neglected and/or kept in private collections. They are inaccessible for usage.

Having determined the problem, the scientific team working on the digital archive decided to develop technical infrastructure, to digitalize and archive the valuable records collected by the Georgian researchers in the past century. Nonetheless, the project envisages to also collect new resources. For that purpose, the project team decided to apply international standards of the **documentary linguistic methodology** (Gippert, Himmelmann, Mosel, 2006).

To achieve their goals, our scientific team created a technological framework of the

standards, e.g. Dublin Core Metadata Initiative (DCMI), Open Archives Initiative (OAI) and Open Language Archives Community (OLAC).

Our team of scholars used the advanced software: International Standard for Language Engineering (ISLE)<sup>1</sup>, Text Encoding Initiative (TEI)<sup>2</sup>, The ISLE Meta Data Initiative (IMDI)<sup>3</sup>, ELAN<sup>4</sup>. The project team mainly use TLA (<https://corpus1.mpi.nl/ds/asv/>) and DOBES (<http://dobes.mpi.nl/dobes-programme/>).



<sup>1</sup> <http://www.mpi.nl/ISLE/>  
<sup>2</sup> <http://www.tei-c.org/index.xml>  
<sup>3</sup> <https://tla.mpi.nl/imdi-metadata/>  
<sup>4</sup> <https://tla.mpi.nl/tools/tla-tools/elan/>

The **BaLDAR** consists of 4 types of resources:

**A type resources:** archived audio and video resources (MP3 and AVI format)

**B type resources:** archived audio and video resources with transcribed text (in ELAN);

**C type resources:** digitally documented and archived video resources with multimedia annotation – transcribed, glossed and structured interlineally (in FLEX);

**D type resources:** digitally documented and archived video resources with multimedia annotation and English translation.

### 3. The Primary Documentation of the Linguoculturological Archive Resources

The goal of the **BaLDAR** is to collect interdisciplinary resources, to digitize, and archive them. The collected content will consist of various themes. The wide range of the resources will be described by the unification standard Dublin Core Metadata Initiative (**DCMI**), structured into two levels: the Simple Level consisting of 15 elements and the Competent Level will have additional 3 elements: 1. Title, 2. Creator, 3. Subject, 4. Description, 5. Publisher, 6. Contributor, 7. Date, 8. Type, 9. Format, 10. Identifier, 11. Source, 12. Language, 13. Relation, 14. Coverage, 15. Rights. The three additional metadata included in the Dublin Core

Metadata Initiative (**DCMI**) Competent elements are Audience, Provenance, Rights Holder<sup>5</sup>.

The most important element of the documenting process is providing unique identifier (ID) to the resource. We have elaborated the following method of the ID generation: “year+5 digit number”, e.g. 2017-00001, 2017-00002 etc. It shall be mentioned that one and the same unique identifier will be automatically re-generated when processing the content in the ELAN format. As a result, several files with the same names will be generated in various extensions, e.g. 2017-00001.eaf; 2017-00001.pfsx; 2017-00001.etf etc.

The archived open-source input is intended for the interdisciplinary usage. The digital archives, ensuring interoperability, is a valuable academic source for the linguists, ethnologists, historians, conflictologists, literary theorists, ethnolinguists, sociolinguists etc.

One of the priorities of the digital archives is the verification of the sources. We configured verification at the earliest stage of work, simultaneously with the process of accounting, selection and registration of the video content.

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<sup>5</sup> <http://dublincore.org/>

The digitizing process started with the video recordings by Prof. Shushana Putkaradze in 1989-1992. Regrettably, major part of the video files on 3 magnetic tapes had been damaged. The part that we have managed to save turned out important from the

verification purposes. For instance, one of the tape recordings proved to be a song by Mevlud Ghaghanidze, a popular teller and singer, who was recorded on May 28, 1988 by Ismail Kara (Shavishvili).

Georgian Text	English translation
ოოო, ერთი ლექსიც ამოვწეროთ მაღალ ხალხი ზეგნიდანა,	OOO, let's write out high people from Zegani
დაწვილი ვარ შიგნიდანა, არ მეტყვება გარედანა, დააა,	I'm burnt from inside, with no trace outside, and,
დაწვილი ვარ შიგნიდანა, არ მეტყვება გარედანა,	I'm burnt from inside, with no trace outside,
დოქტორები ვერ მარჩენენ ვერაფერი წამლიდანა, დააა,	Doctors cannot heal me with their medicines, and,
დოქტორები ვერ მარჩენენ ვერაფერი წამლიდანა,	Doctors cannot heal me with their medicines,
შემშალა და გადამრია, გამომიყვანა ჭკვიდანა, დააა,	It drove me crazy, it turned me mad, and blurred my mind, and.
შემშალა და გადამრია, გამომიყვანა ჭკვიდანა,	It drove me crazy, it turned me mad, and blurred my mind.
სილამაზეს მე თუ მკითხავ, ვერ მიგახდენ ვეფრიდანა, დააა,	If you ask me about the beauty, I won't be able to explain, and,
სილამაზეს მე თუ მკითხავ, ვერ მიგახდენ ვეფრიდანა,	If you ask me about the beauty, I won't be able to explain.
შავი ლამაზი თვალ-წარბი მიცემულია ღმერთიდანა, დააა,	Black beautiful eyes and brows are gifts from the God, and.
შავი ლამაზი თვალ-წარბი მიცემულია	Black beautiful eyes and brows are gifts from the God,

ღმერთიდანა,	
ქალღმერთი თეთრი შუბლი მინათლევს წინედანა, დააა,	Forehead white like paper, shines from the front, and.
ქალღმერთი თეთრი შუბლი მინათლევს წინამდანა,	Forehead white like paper, shines from the front,
გადაშლილი თეთრი ლოყა მე მგონია ვარდიდანა, დააა,	White cheeks, open as a rose, and,
გადაშლილი თეთრი ლოყა მე მგონია ვარდიდანა,	White cheeks, open as a rose,
რალათ მინდა ეს ქუეყანა, ერთ ვაკოცებდე ზედანა, დააა,	If I kiss her, I'll won't wish this world, and.
რალათ მინდა ეს ქუეყანა, ერთ ვაკოცებდე ზედანა,	If I kiss her, I'll won't wish this world
იმას ქუედან თეთრი ყია, როგორც ჯენნეთის ქებაბი, დააა,	There the white throat, as a Jennet's kebab
იმას ქუედან თეთრი ყია, როგორც ჯენნეთის ქებაბი,	There the white throat, as a Jennet's kebab
გედევვარე ამ ბუზგებში, გენაცვალე ძუძუებში, დააა,	Walked over the bushes, caressing your breasts, and
საყვარელ, შენი თვალები იცოდე, შეგებრალები,	Beloved your eyes, you know, you'll pity me
როდს იქნება მეც არ ვიცი თავქვეშ დიგიწყო კლავები, დააა,	When it happens, I don't know, to out my arms under your head, and,
საყვარელო შენ და მეო, შენ დღე გიყვარს მე ღამეო,	Beloved you and me, you love a day and I love a night, and.
საყვარელო შენ და მეო, შენ დღე გიყვარს მე ღამეო, დააა,	Beloved you and me, you love a day and I love a night, and.

მასკვლავი ვარ გავერებო, შექენიც ვარ გავდნებო,	I'm a star and I'll disappear, I'm sugar and I'll melt,
ლამაზ გოგოს რომ დევნახავ, კდარიც ვიყვე ავდგებო, დააა,	When I see a beautiful gal, I'll get up even if dead, and,
რა ჩეთინია გულის სევდა, რა ჩეთინია გულის სევდა,	What a heartfelt sadness
რა ჩეთინია გულის სევდა, რა ჩეთინია გულის სევდა,	What a heartfelt sadness
ვინცხას რომ არ უწევნია, იმას გონია ფქვილის გუდა, დააა.	Someone who does not have anyone laid, s/he / assumes a sack of flour, and.

These resources were first published in 1993 by Sh. Putkaradze in her volume “Chveneburebis Q’artuli” (Georgian, as spoken by Muhajirs in Turkey). Notably, the comparative analysis of Prof. Sh. Putkaradze’s publication and the source which we have digitized revealed difference between them (comp.: Putkaradze 1993:280-281). The fact points out, that Prof. Putkaradze recorded the singer herself and did not use the recording by I. Kara (Shavishvili).

The video recordings preserved the same song by the same singer, Mevlud Ghaghanidze, which could be used for the text verification. The most remarkable about the digital archiving is that the video sources preserve not only the text, but also the visualisation and voice. They are interesting from the ethnomusicological point of view.

Hence the archived file is a truly multidisciplinary research object.

#### **4. Thematic Description of the Resources Collected throughout the Project Implementation**

The goal of the project is documenting and archiving of the folklore in the Adjara region, to create software and services for the scholars and to enhance the scholarly research in linguoculturology with the applicable digital resources and methods.

The region is characterized with specific features which makes it unique in Georgia and in the Caucasus. It is distinguished with its historical past: it was an object of political bargains for the past five centuries, and the area of the changing political borders. The past has left its reflections on the region, Adjara is distinguished for the multi ethnicity,

multilinguality and multiple confessions (Shashikadze & Makharadze, 2017, 5-25).

The collected content, consisting of the earlier recorded resources and the resources obtained within the project framework are distinguished for their wide range, their topics and genres vary. The content shows peculiarities of the agrarian lifestyle, domestic farming (silk worm breeding, growing vegetables, etc.), local traditions (wedding, burial and wake, boating, hospitality, cuisine, e.g. pies baked in the ashes of the fireplace, maze-bread baked on the clay pans (k'etsi), b'etmezi, l'ech'eri, the so called knitted cheese, already renowned worldwide as ch'echil etc.)

The religious beliefs, cultural and historical memory (the Muhajirs, the villages divided into two political entities, etc. consequently, the archived documents are rich and important for the interdisciplinary research purposes. The recorded files revitalize the historical memory. Several topics are suggested below as evidence of the scope and range of the archived content.

### **A) Becoming Muhajirs**

Research of the ethnic identities is especially interesting in Adjara and in the adjacent regions, as proved by the case study of Muhajirs. In the second half of XVIII part of Georgia was subdued to the Ottoman

Empire. Naturally, the Turks strived to introduce Islam and oppress the national self-identification. Their invasive approach to the Christianity, national language and customs clashed with the Russian rule, established later. Many were victims of the clashes between two empires: Russian and Turkish. In search of their freedom and identity, many left Adjara as Muhajirs. That tragedy is remembered by the successors, who still live in Turkey. However, it is also remembered by the local population living nearby the border with Turkey. The history of that cultural transmission is still remembered, it's narrated from generation to generation:

*“The agitation was mind-blowing, the Turks used to frighten us, saying Russians were coming to attack, suggesting us to escape the Russian bloodshed. And you know, they believed it was true and so they fled”* (Suliko Khakhutaishvili, Chakhati).

The interviews have also preserved the information about the return of the Muhajirs: *“My great grandfather went as a Muhajir during the first great wave of Muhajirs' migration<sup>6</sup>, and when he went there he did not like the land plot which they gave to him; so they came back here”* (Suliko Khakhutaishvili, Chakhati).

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<sup>6</sup> Historical date(s) of the first great shift of Muhajirs were 1879-1881.

## **B) Political Split of the Adjarian Villages in Between the Two Empires**

The cornerstone of historical memory of Adjarians is the distortion of the territorial integrity and the painful split of the region between Turkey and Russia. The split involved the villages, which were wired in the middle, and the families found themselves split into two halves. Regretfully, most found their relatives and kinsman beyond the new borders. That experience is still bitterly suffered by the locals of the village of Maradidi:

*“Later this village was split in between. The revolution almost devastated Georgia, The Russian government (the teller means the Czarist Empire) freed the region and the revolution (the teller means the Soviet Government) gave it back to Turkey. ...When the Soviet rule was established in Adjara, in twenty one (1921), Kirnati was still in the hands of Turks. Here you see the depopulated areas. That was the borderline territory and Kirnati belonged to Turkey. Maradidi was announced a neutral zone. People living in those villages in the neutral zone, had an option to choose between Turkey and Georgia. There were many Begs there, who did not choose to live under the Soviet rule. Otherwise, if not for them, the village would not be split into two political entities. That upper Maradidi, which was the centre, now is*

*within Turkey. They (he means Turks) ruled it. They were masters there. They ruled that area” (Sandro Mutidze).*

## **C) Repressions**

The population of Adjara has kept the history in their memory, including the migration process, carried out by Stalin during the WWII. As our informants point out, many families suffered from those purges. Guliko Buqidze, one of the informants, speaks about it: *“We were sat on the train (she uses the borrowed word from Russian: Eshalon) and our kids caught cold, as it was too cold all the way to the final destination. The kids also suffered from typhus. We had no meals, nothing. My kids slept on someone’s casseroles and other stuff..” All her five kids died during that trip, four girls and one boy...9, 8, 6, 5 and a one year old boy”.*

## **D) Religion**

From the religious point of view, Adjara is a region worth to study. Adjarians, who confessed Christianity, adopted Islam during the four centuries under the Turkish rule. However, Christian religion did not lose its significance altogether. In parallel with Islam, the population still nurtured secretly Christian beliefs. Since 90ies, after Georgia regained independence, Georgian Church carried out its policies, especially in the territories closer to

the political borders and in the non-Christian settlements. Muslim Adjarians started adopting Christianity.

However, the family histories reflect cohabitation of Christian habits with the Muslim traditions are striking. One of the ex-Muslims, who recently baptized into Christian, a clergyman who wears surplice, Tornike Dumbadze, born in Batumi, said that he had been brought up in a Muslim family. In his interview he mentioned that despite their confession, they nurtured Christianity and kept its spirit: *“The family members would confess Islam but each of my family members kept a handful of Christ in their hearts”*.

The respondent makes clear that the Muslim fast was a mere formality for him. He kept the Muslim fast to please his family. He was actually deceiving everyone: *“Each year, our family used to keep the Ramadan fast. I pretended to keep it too... But under the midday sun I used to feel thirsty and then I would drink some water secretly, not to make them feel sad about it. In the evening, we would sit around the table and have the late night dinner”*.

Our respondent expressed gratitude towards the God and his predecessors, and parents: *“Each day, I thank God that I was brought up in the Muslim family but am now a Christian”*.

It is noteworthy, that our respondent's mother is Muslim, she keeps the Muslim fast and in parallel, she dyes the eggs on Good Friday. The question, why Tornike could not preach to his mother Christianity is still open. He tries to find the answer, reasoning with himself: *“I may be am not an exemplary Christian in her eyes”*.

There are number of families in Adjara, where the members confess both religions. Part of the elderly people have not baptized because they fear they will not be able to meet their Muslim parents and relatives in the other world. Though their family members are Christians, they still prefer to remain Muslims.

One of our respondents Guli Beridze says: *“I will not baptize into Christianity even if the earth turns over. My children will go to their Christian spouses and I will go back to my Muslim parents”*.

Some people baptized into Christians with the pragmatic purposes. They suffered from infertility and tried new religious beliefs for the good. Some tried Christianity to cure their children from various diseases: *“The Lord listened to their prayers and saved their children”*. Some were ill themselves and baptized for the reason; some had seen an inspiring vision in their dreams to turn to Christianity.

According to the collected resources, many Muslims apply limited Muslim customs,

e.g. just cooking of halva, and celebrating Bayram. They neither know Muslim prayers nor have ever read Koran.

Most of the Muslim parents have nothing against their children's adopting Christianity. This process is quite painless when there is no religious consistency in a family. We have revealed the cases of cohabitation of the Christian members of the family with the Khoja or Mullah members. There are two canons for praying in one and the same families. They keep religious items, icons, candles, frankincense etc.

As much as villages of lower Adjara are characterized with tolerance, the upper, mountainous Adjara is characterized by intolerance. They remember and continue to follow Muslim traditions. Moreover, in the Adjarian highlands, the religious markers are still markers of ethnic identity. Christianity equals to "**Georgianness**":

*"When I came here, eight people were being baptized. My father-in-law's brother, uncle Begar. They used to say the meals prepared by a Georgian (i.e. Christian) were useless. They asked me to bake maze-bread. When I baked them before going to bed, they got cold. All is good, they would tell me, but the maze-bread is cold. Then, I would get up at three in the morning, would bake maze-bread in the clay pots. Then I would cook some meals. Some of them were ready. That*

*pasta. You had to cut pasta every day"* (Speaker from village Kirnati).

Religious markers have been identified as the markers of the ethnic identity, which happened not only in Adjara, but also in Meskheti (South Georgia). In Georgia, the Muslim Meskhetians were perceived as **Turkish Meskhetians**. In this context, "**Turkish**" means "**Muslim**"; it does not stand for an ethnicity but for a religious identity. This refers to the fact that in determining ethnic identity in Georgia, religion plays a major role (Tandaschwili, 2018).

There is an interesting story of a Ukrainian woman, who got married in Adjara and who used to hide her true confession:

*I used to pray in my own way. Secretly, I had a cross. I fastened it inside my dress, I hid it from them. I would then live for the city secretly, and would say I was going to the city, to the marketplace or a shop, and then would go to Church, to pray in my own manner, and if I took my kids, I would shop around quickly. We then would go there secretly, so stay unnoticed (Lida Nikolenko).*

## **E) Traditions**

The collected material draws interest as it can introduce traditions and customs of the Adjarian locals, e.g. wedding, bringing sweets on the twenty second day after the wedding by the bride's parents. The strongest evidence of

the communicative memory is the **Adjarian wedding**:

*“The weddings were held in the following tradition: a girl and a boy did not have the right to meet each other in person. Only the parents of the future bride and groom could talk to each other and discuss the marriage. So was it done. Not like today, when a girl can meet and a boy or a boy can see a girl. They used to inquire about the roots of the future relatives. Who did they belong to, what kind of a person he was, those were the criteria for the decision-making, before bringing a new relative into the family. It was not like today, when everything is mixed-up. Before the wedding, they would bring it, what’s the name of it...gold, there were no watches back then, but just gold coins (one coin worth of five gold coins). They would bring a coin. We had it too, Khatije and I. Another of our coins got lost in Turkey. In the old times, they used to bring just a fabric for a dress and the wedding meals. What would they cook? They would cook meals, but there was no alcohol. The meals were cooked. Not everyone had a plate. Five or six men would eat from one plate. That would end and the music would start. They used to have good time and dance till the dawn. They would stay vigil overnight. A bride’s wedding would be during the daytime, and the groom’s wedding and merrymaking was at night (Khasan Cherkezishvili).*

Some of the Muslim customs, **bigamy** for instance, was unacceptable for the Georgian mentality. Father of one of the respondents had two daughters, and to have a hair, who would continue the ancestry, his aunts, brother and even brother of his wife advised him to marry for the second time. His daughter speaks:

*“I was in the seventh grade. My sister in the eighth grade. And we were very concerned. We hated the idea. It coincided with the 12 day holidays...We did not want the kids to laugh at us...or bully us. It was not habitual by then”.*

The collected texts reflect clash of the cultures and even their conflicts. That produced deep psychological and trauma and moral devastation, which especially affected females and the children brought up in such families. The first wife would suffer and still bear it in order not to lose the family breadwinner. She would her eyes out, but would ask children not to upset their father. She would bring up the children born from the second marriage of his husband.

The man, who would marry for the second time, used to bring the earned money to the senior wife, and showed more respect towards her. *“When we would sit together, he would offer Mom the best dishes on the table. I could see it myself”*, his daughter says.

The society was critical towards such facts. And as the respondent G. Buqidze tells us, *“All used to be done in order to continue the family line. But my half-brother has not married to the present day. Now, is not it a sin. Neither of my parents could see the family line continuing. While we, the children suffered. As they say, the family did not benefit of it. It was unacceptable anyways”*.

That tradition was also unacceptable in the Georgian reality, as reflected in the following narrative:

*“I was with my mother, and he ... with his other wife. If he would come to us, it would upset my Mom and she would become angry. My dad had told her, that he would also live with her, but he did not. And that woman also did not let him to”*.

The Soviet period and the imposed restrictions are also worth studying, as they were related to the religious confessions:

*“They were not clear enough to read. It was not like today, when they can read on the graves. During the last times, Khoja would read it at home. It was forbidden by the Security Services to read it outside. They used to forbid going to the Bayrams. My dad was made to get off the bus several times. On Fridays the elderly people would go to pray. They were recorded. He had recordings from the Security Services. He would sit by the people, put his “diplomat case” down. There*

*was one guy from the Adjaristskali commandant’s office, called a specific department (the teller uses Russian words: A’sobi At’del) of the Security Service. He would bring that case to Kirnati (a name of the village). We were sitting and, he would put down his case, he was a nice guy. We would ask him to put aside that case. We knew he was recording our speech. They would not arrest you for that, but they used to record the speeches against the government. When they would need it, they would use it against you. Aftermath, when it changed, the Communism, they would not restrict praying or the other stuff, all we are free in our actions. Just believe in what you believe (Cherkezishvili).*

## 5) Georgian Dialect Translation

### Methodology (GDTM)

The **Batumi Linguocultural Digital Archive** contains Adjarian dialects and colloquial units of language translated into the standard English. Adjarian dialects and colloquial Adjarian represent a set of the spoken varieties of the Georgian language. They are influenced by the Turkish, due to the geopolitical influences over the five centuries.

We noticed that the Adjarian speech patterns pivot on the Georgian syntactic structures. We observed that they tend to apply various dialectal borrowings from the

Ottoman Turkish, which, in its own right, contains Iranian (Persian), and Arabic.

Some examples collected from the **Batumi Linguocultural Digital Archive** are presented in the paper.

The pivotal argument for the Georgian Dialect Translation Methodology (GDTM) was the argument, that **Batumi Linguocultural Digital Archive** is a source of the cross-cultural validation of the Georgian and its dialects.

The GDTM as adopted for the translation of the stratified language, i.e. dialect, which in this specific case is mixture of Turkish, Persian, and Arabic, however, it can be extended as a general approach to translation of other Georgian dialects for the documenting and archiving purposes.

We followed the international experience of using general English for the translation purposes, recommended to translate dialects especially for the language documenting.

The following guidelines and methods for translation have been established:

a) The **BaLDAR** resources are part of the global language space, and the collections shall be accessible for non-speakers of 1. Georgian; 2. Georgian dialects;

b) The translated patterns shall retain the cultural and historical flavour of the dialect wherever possible, i.e. if the modern Georgian can linguistically allow;

c) A dialect borrowing shall not occur in translation from the colloquial speech into the standard Georgian and then into the standard English;

d) The translation for the **BaLDAR**, and in general for the archived electronic texts, shall support building of the unified translation system;

e) The texts may use glosses / isoglosses, which will be added at for the later stage of work.

Currently, the translations are proper reflections of the characteristic speech patterns stored in the **BaLDAR**. We hope the translation can help international researchers in their synchronic and diachronic analysis of the Adjarian speech patterns preserved now in the e-archives. However, the urgency of their collection is due to the great risk of their disappearing and aging of the vernaculars.

## Conclusion

The **Batumi Linguocultural Digital Archive** - composed of the open source multidisciplinary reliable collections - has a potential for long-term access, research and development. The Digital Archive is an opportunity for the Georgian scientific resources for their integration into the internationally exchangeable scholarly resources.

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### Links:

- Dublin Core Metadata Initiative (**DCMI**) (<http://dublincore.org>)
- Open Archives Initiative (**OAI**), (<http://www.openarchives.org>)
- Open Language Archives Community (**OLAC**) (<http://www.language-archives.org>)
- International Standard for Language Engineering - ISLE (<http://www.mpi.nl/ISLE/>)
- Text Encoding Initiative - TEI (<http://www.tei-c.org/index.xml>)
- The ISLE Meta Data Initiative -IMDI (<https://tla.mpi.nl/imdi-metadata/>)
- ELAN (<https://tla.mpi.nl/tools/tla-tools/elan/>)
- DOBES (<http://dobes.mpi.nl/dobesprogramme/>)