

ქალთა ტიპები ჩრდილო-დასავლეთ კოლხეთში

Female images from NW Colchis

ელისო ბაღათურია-კნერი

მიუნხენის ლუდვიგ მაქსიმილიანის უნივერსიტეტი,

ისტორიის და კულტურის მეცნიერებათა დოქტორი

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აბსტრაქტი: ისტორიული აფშილეთის მატერიალურ კულტურას ბევრი რამ აქვს გამოსამჭდავებელი კოლხების ცხოვრებაში ასახული ქალის ღირებულებების შესახებ. შესაბამისად, ამ ნაშრომის მიზანია, ქალთა იმ ჯგუფების გამოკვლევა, რომელიც მნიშვნელოვნია კოლხი ქალის ტიპების გასაგებად, ვინაიდან წარმოდგენილია დედის, მეუღლის თუ შესალო შეყვარებულის სახით. კონტრასტი, რომელიც შეინიშნება დაკრძალვი წესებში, პირად ნივთებსა თუ საკუთრების პრინციპებში, რაც სიტუაციურად და წლების განმავლობაში იცვლებოდა, მეტყველია იმისა, თუ როგორ რეაგირებდნენ ინდივიდუალიზმზე. რაშიც, ასევე აისახა, თანმიდევრული, სოციალური და იდეოლოგიური ტრანსფორმაციის გავლენა რომაული და ადრებიზანტიური პერიოდის ქალთა საზოგადოებაზე. ეს ყოველივე მოიცავს კულტურის, წეს-ჩვეულებისა თუ მიდრეკილებების, იდეოლოგიისა და ფანტაზიების ისტორიას, რომელიც ითხოვს ახალი ნარატიული ჩარჩოს შექმნას იმ ისტორიისთვის, რომელიც განსხვავებულად მოყვება თუ როგორ გამოიყურებოდნენ კოლხეთის ქალბატონები პირად ურთიერთობებში, ოჯახში (როცა ქორწინდებიან) და საჯარო სფეროში. ამდენად, ქალის შერჩეული მოდელები რომელიც გამოვიყენე ქცევის, პრაქტიკისა და რწმენის აღსაწერად, წარმოადგენს ქალთა გამოცდილების ემოციურ და სულიერ სურათს ჩრდილო-დასავლეთ კოლხეთში.

თუმცა, რთულია თვალი გაედევნოს თუ როგორ მუშაობდა პრაქტიკაში ზოგიერთი იდეა, რომელიც არქეოლოგიური მონაცემებიდან ამოვიდა, ვინაიდან არ არსებობს წერილობითი მტკიცებულება ამის დასამოწმებლად. ჩვენ ვეხებით აფშილეთის მრავალტომიან საზოგადოებას და ძნელი დასადგენია, თუ რა გავლენას მოახდენდა ურთიერთობებზე მათი სხვადასხვა გეოგრაფიული წარმომავლობა.

საკვანძო სიტყვები: ქალი, წეს-ჩვეულება, რწმენა

Abstract: Material culture of historical Apsilia has much to reveal about the values women represented in Colchian life. And the purpose of this paper is to examine female groups essential to our understanding of Colchian women and gives some insight to female archetypes representing mother, wife or perhaps the lover. Some of them are little studied in my doctoral dissertation, but not reflect on the qualities stored in female archetypal entities. The useful contrast in burial practices, wealth, principles of property have varied considerably over years, from situation to situation demonstrates how they served individualization. This also tends to suggest how the gradual social and ideological transformation influenced the late roman female society from early Christianity. All constitute stories of cultures, attitudes, ideas, individual's fantasies, which require building up a new narrative framework for the history of how those females might look in relationship, in family (when joined in marriage) or in public realm. Models that have been used to describe distinctive patterns in behavior, practices and belief are emotional and spiritual picture of female experiences in NW Colchis.

Some of the idea we got from archeological evidences is hard to reach how it worked in practice, as there is no written evidence to confirm. What their identity or different geographic origin might reveal on interactions or influencing each other is difficult to assess.

Key words: woman, custom, faith

The academic discussion of the topic Colchian women goes back to antiquity, with tendency of focusing on powerful abilities of famous princess of royal family Medea. She wore 'peaked headgear, associated with eastern Barbarians' (Euripides) and her much advanced character definitely not discussed from a man perspective, but from a cognitive abilities. All this is little and we still know very little about the classic, Hellenistic or roman time Colchian women, be-cause we simply dismissed the practical and conceptual point of women analyzing the grave ma-terial. There is at least Apsilian material culture we have to move on, to better understand what female images conveyed in identification process, since we are dealing with cognitive system based on multi-tribal society.

From historical perspective this region can be argued to be functioned within the trade context, which brought different social reality because of its significant location between Caucasian mountain and Black Sea in NW part of Colchis, and also the perspective of two directional roads that crossed Apsilia. It brought another social condition and thereafter military reality which also comes into play. However, what power and ambitions they had are seen in military groups, de-fensive structures over the road and how they explored events. Hundreds of individual stories rise here was a matter of success in trade or battle disadvantages. And, I am trying to piece to-gether who might have worn all of that fascinated archeological stuff that draw females of area, and how Colchian women may appear

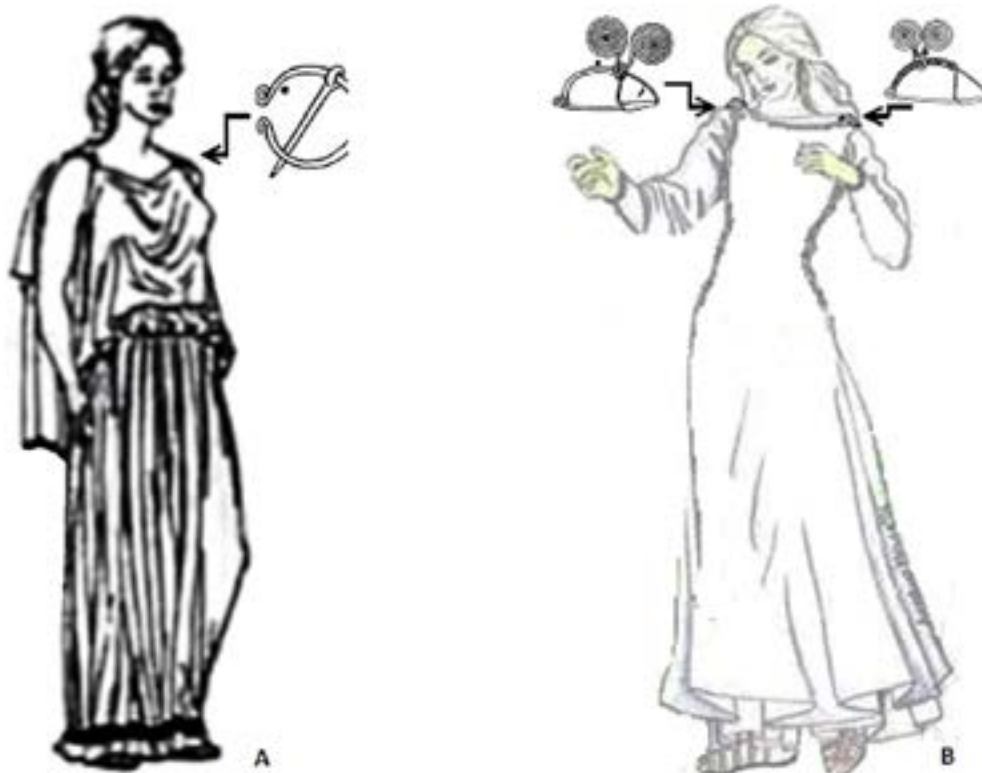


Fig. 1. Clothing images of females from Apsilia

in theoretical model. Therefore, I will attempt to discuss how woman in Apsilia might looked like through their life, and how it applies on structuring fe-male society between the mid- 3rd to the early 6th centuries. This data comes from grave material.

What chronological proceedings showed is distinctive impact of females in area:

- The 270 – 350 AD which is a short period of occupation already show 25 % females in residence, but no information about children, couples or families.
- In the following years of 380/420 – 450 AD female society increases to 40 % and revealed
- The 450 – 500 AD reflect significant change and decrease of female society to 20 %.
- The last 500- 530/550 AD which is period of conquest and abandonment, some females survives only in area of Shapka and Tsebelda.

Those women I actually classify in terms of single, lover, married and mother. That tends to understand the nature of single and double body burials, and also their clothing, where properties are actually varies. They often include various fibulas, seldom the buckle and occasionally buttons of precious stone. That often used in a way to communicate cognitive field, but only clothing style does not quite works in tribal field indeed; because some of the style is basically used in different burial practices and identification becomes more difficult. However the position of fasteners, their functional properties and jewelry is everything we need to realize female outfit. That also guides the history of



**Fig. 2. Olginskoe cemetery grave 3. A-Reconstruction of internal grave structure.
B-Artistic reconstruction of corresponding Female.**

fashion and beauty practices observed in this area.

From physical data we can imagine females with 1.50 to 1.62 m body height. Differently structured stola or kind of local over garment and tunic underneath it, might be the basic style. All the rest is reflection of fashion and abilities of community attitudes. But clothing is obviously much climate depended and that is why textiles varying in fabric and weight (including linen, silk and wool) those we realize from the size of fibulae. We don't know exactly what kind of textiles used for garment. Few surviving bits of textile on fibula from Apusta grave have not been investigated¹. But most surely it was made from Colchian linen, well known from ancient time. Also Silk does not excluded to be used in later years², but expensive textiles might be affordable to the wealthy.

Therefore, when we think about the Colchian female in Roman and early medieval period, we have to imagine varieties of dress and think about the meaning behind them. Indeed, we don't know much about exact garment and the ways they wore similarly to Greeks, Romans, or had their own version;

1. Apushta cemetery grave 33. Voronov 1982:66. Pic.31,7,8

2. Silk was historically traded through Apsilia and neighboring graves of Bolshaja Laba produce evidences of silk in graves of upper reaches of Kuban. See in Baghaturia 2006:.

but all they might use a *Tunica Intima* (intimate tunic)³, *mamillare* (breast band) or strophium (the top) and *subligaculum* (bottom). We can speculate from evidences of sustaining fasteners that at least four different clothing types are observable. They probably based on a long garment supposed to fall to the ankles or even a little longer (**Fig.1.B**)⁴.

Earlier images of 270-330 AD follow few different ideas. We get three distinctive version of dressing. The first entails a high interest in a pinned dress on both sides of chest, which have been used by female society of southern Apsilia. Earliest style of that worn by Mramba women is more spectacular perhaps because of much fitted garment tied together with cornelian buttons at the neck. Her over garment was fastened with omega type bronze fibulae on both sides of chest and then belted (**Fig. 1, A**)⁵. She might look pretty, by wearing a gilded glass neckless, quite a short chain of pearls suspending some carnelian and sardonic stone beads, and a silver bracelet on the left arm. No evidences about her hairstyle and we don't know if small knife found on her hip may reflect a clothing component, similar to some Pithius female⁶. Stylistically her dress shows a Greek influence, but what about the fibulae type? Could be it a kind of dress might worn by women who had special connections with Colchian authority and effected an area?

From cognitive perspective at least, this style implies something more, because continued to the late 4th century and used by different communities lived in Apsilia, but why? - It is a central question of hidden and unspoken story. Most obvious examples of that are few regional females still walked in similar clothing here, shared a rarest cremation funerary ideas that is characteristic for classic-Hellenistic central Colchian Chkorotskhu and easily lead to regional concern (**Fig. 2**)⁷. But a women from mountaineer Apusta with Abazgian type pottery, preferred to dress rather differently even in

3. Tunica Intima was a long or short sleeved tunic.

4. A long piece of cloth humbled around, with it a little and made a neckline, and end up with a sort of baggy, pinned to the right and left side. That is basic. then tied it over or only under by belt, that falls over as ancient islands did to adjust the length, pull the fabric up, over the rope as much as needed and then let this fall over.

5. This female was buried in Abgidzrakhu cemetery grave 7, which can be dated to the 200-270 AD. Her body length is 1.60 m Trapsh 1971:27. Tabl.IV.

6. Three small knives are evidenced on the right hip of female adult in Pithius Grave 37. Another female buried in gave 48 occurs knife below the left arm. Lortkipanidze G. 1991:119, 120. (in Georgian)

7. Most of this community member in Apsilia is male. Their graves observed over the hill cemeteries of Olginskoe-graves 2,4, Mahajirov-gave 5 and may bear genetic information. See: Baghaturia-Kner E. 2022: 150-153, 159. Fig. 26,B; Tables 45, 49. One of such community member is observed in late roman cremation grave of Indgir in Gelenjik. See: OAK 1980:54; Khostaria 1941:90.



Fig. 3. Tsebelda fort cemetery grave 23. A-Reconstruction of internal grave structure. B-Artistic reconstruction of corresponding Female.

arly-4th century⁸.

Most of the rest garments during the mid-4th to early-5th century supply more stereotyped clothing, well styled within the areal tradition, and provide information from a cognitive perspective. Three fibulas on the chest and perhaps more brightly colored cloth give certain sophistication to style. It involves the fibulae types like lebjazhi, profiled, local arched bow fibula, some applying a new coil-wire design (**Fig.1,B**) and early type of cross headed bow fibula. Number of characteristic reflected in fibulae sizes, which we find in graves of any type body display at the time, suggest autumn clothing. But if we dive a little deeper, we can actually see that some female of upland Apusta and Lar are still very confident in their little distinctive outfit. Some style is based on a single fastener. We don't know why they wore kind of dress pinned at the left⁹ or on the right shoulder¹⁰ which is not traditional, unusual and strange, but each brought through behavior and consciousness. Perhaps it gives notice of a very first moment of stylistic change. What a Lar women tends to illustrate is how to shape the body

8. Apusta cemetery grave 1. Voronov, Voznjuk, Jushin 1971: 176. Pic.2. Apushtinskii moginlnik. CA, 1. (Russian). Interestingly, her funeral was performed in the same way as other contemporary females in Apiancha and mid-4th century Alrakhu

9. N oriented Apushta cemetery grave 8. No sign of pottery fragment. Voronov, Voznjuk, Jushin. 1970:181. Pic. 7, 7-31. CA, 1. (In Russian)

10. It is a NE oriented double body grave of mother and her adult found in Lar cemetery graves 4. Her neckless suspended of jet, a pale brown bead, a green paste bead with red-yellow-blue inlay and a red paste with yellow-brown-green inlay could remain her similarly fashionable. Grave may date to the 300-330 AD. Voronov 1982:34. Pic. 14, 24-27.

by using a belt with circular buckle below the breast, and in cooler climate make a look nicer by pulling over a wool mantel, and pin it on the chest with Colchian coil-bended fibulae¹¹. That is likely to be based on a roman fashion and keep an attractive look with a short neckless of various glass and paste beads. Not far from Lar, we can imagine the Apusta women, dressed perhaps in simple long sleeved tunica, her over garment pinned with a single Colchian fibula on the left breast area and hided hears neadwear, which is similarly tied by fibulae at the right temple¹². Silver earrings and bracelets she wore on both arms, and jeweled cloth with several beads on the chest, is a way in which she remains more fashionable.

A rarest dress category for example with two or three fibulae tied at the neck¹³, glad to ware Mramba and Apusta woman, may address an exceptional clothing that had been worn whether for marriages, funeral other social occasions like diner and etc.



Fig. 4. Double body grave 37, Apiancha cemetery. A. reconstruction of the grave structure. B- Artistic image of buried couple.

Most enigmatic is a dress style without fasteners, which also appear in cremation graves and in

11. It evidenced in Lar cemetery grave 3, which may date to the 270-320 AD. Voronov, Voznjuk, Jushin 1971: 31. Pic.14, 4-23. Apushtinskii mogilnik. CA, 1. (Russian).

12. It evidenced in Apushta cemetery grave 8. Her jewelry included the glass pearls of various colour and combined with short bead suspended of paste, jet, and sardonic and gilded glass variants. Voronov, Voznjuk, Jushin. 1970:179. Pic. 7.

13. Female in Abgidzrakhu cemetery grave 2 was evidenced in 1.62 m body length, occurring two fibulae below the jaw.. Grave may date to the AD 300-320. Trapsh 1971:22. Tabl.I. Another female that occur three fibulae on the neck and a knife on the waist was found in Bat cemetery grave 5, which may date to the 270-300 AD. Voronov 1982: 42, Fig. 5, 1-42

some ethnically distinctive burial practices revealing a coin placing in mouth¹⁴. Therefore, we don't know if all women had access to the dress attire or there were kind of women, who probably never wore fasteners in their entire life and similarly displayed in their funeral. But a basic sleeved tunica, the Stoller wrapped on or belted with a simply knotted belt below the breast is version to be expected. If they pull around a rectangular mantle (around the waist, and then over the arm) cloak or Palla, might depended on occasion.

What may consider the early medieval female society in Apsilia, it was closely connected with reside from northern to central parts of area by the late 5th century, and also their active response with fashion. Therefore, we see an example of that distinctive overdress with a front clothing coat, fastening with several fibulae on the chest¹⁵, similar to central Apsilian society, and on the left shoulder¹⁶ or at the neck¹⁷ that showing mountaineer female behavior. But changes that follow trends and patterns are highlight another group, with different sets of fastener, and nail cleansing strep-ends or cosmetic sets, which hung on fibula at the waist, or worn on the right shoulder. It appears from about 430 AD and observed only among central Apsilian woman society¹⁸. Interestingly, all females avoid wearing a head cover with fibulae decoration. Some verities based on conceptual change are referenced in images of cross shaped fibulae used in same way as others, also in a golden cross on the chest and some protective elements like bell, which thought to be a grave offering¹⁹.

However, they are female images usually of middle and low class, buried over several hills at the south and north. Information bias enables to comment what a textile features Plebian woman or Patricia, or the most prominent female of area. Only jewelry brings us to the image of two wealthiest females of Shapka society of 320-350 AD and 400-450 AD. The first, a conceptually distinctive Akhatsarakhu woman accentuated her dress with a belt, suspending rarest square buckle made of bronze and with Colchian arched fibula²⁰. But her golden pendant of rounded shape is that matches

14. Female grave 1 of Mahajirov cemetery. Voronov, Bgzhba and etc, 1990:26. Pic.19, 1-5; Bghaturia-Kner 2022:343. Fig.47,2.

15. Tserkovni hill cemetery gave 10. Justinianov cemetery grave 3. Voronov, Shenkao 1971:180, 182. Pic. 10; 12.

16. Justinianov cemetery grave 5. Voronov, Shenkao 1971:184. Pic.14.

17. Tserkovni hill cemetery grave 1. Voronov, Shenkao 1971:171. Pic.1.

18. Such items are multiplied rapidly during the 430-450 AD could be an indication of development of the roman habits. Baghaturia-Kner E. 2012:242.

19. Justinianov cemetery grave 4. Voronov, Shenkao 1971:184. Pic. 13; Tsebelda fort cemetery grave 14. Voronov, Bgzhba and etc. 1989:12. Pic.7. AO, 1984. Abgidzrakhu cemetery grave 15. Trapsh 1971:38, Tabl.IX. Baghaturia-Kner 2012:231, Tabl.VIII.

20. The burial custom of female found in Akhatsarakhu cemetery cremation grave 12, closely links with central Colchian society. Trapsh 1971:97. Tabl. XXXVII.

to socially prominent female. It was decorated with royal blue glass, consisting three attached twisted thin-wire, each with spherical white pearl, and with a loop for hanging on the neck.

Another is more status conscious woman from Abgdzrakhu with 1.60 m body height, dressed in kind of cloak that tied by two distinctive local fibulas at both sides of shoulders and mantle pined with

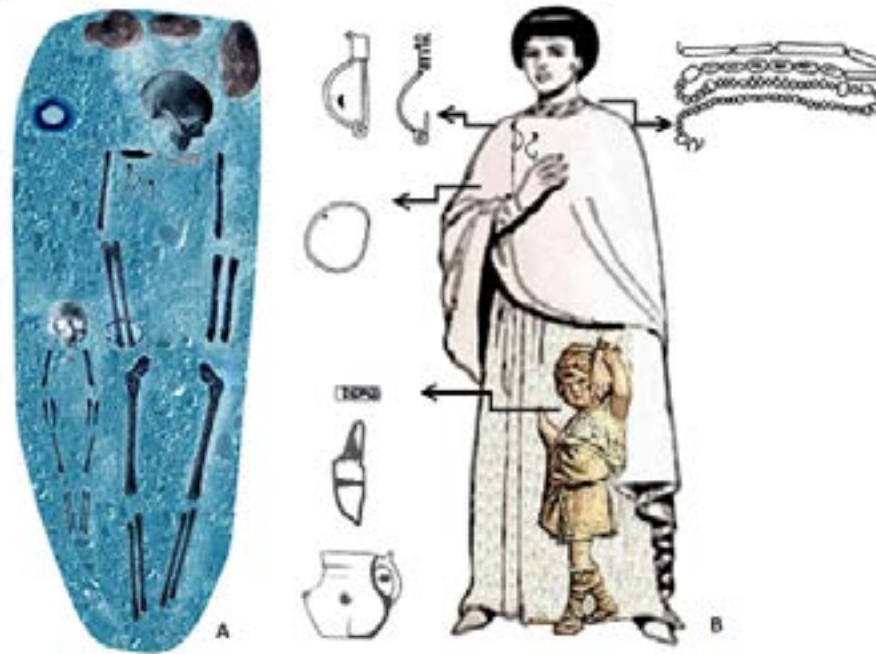


Fig. 5. Double body grave 11, Tsebelda fort cemetery.
A. Reconstruction of grave structure. B-Artistic image of buried female and child..

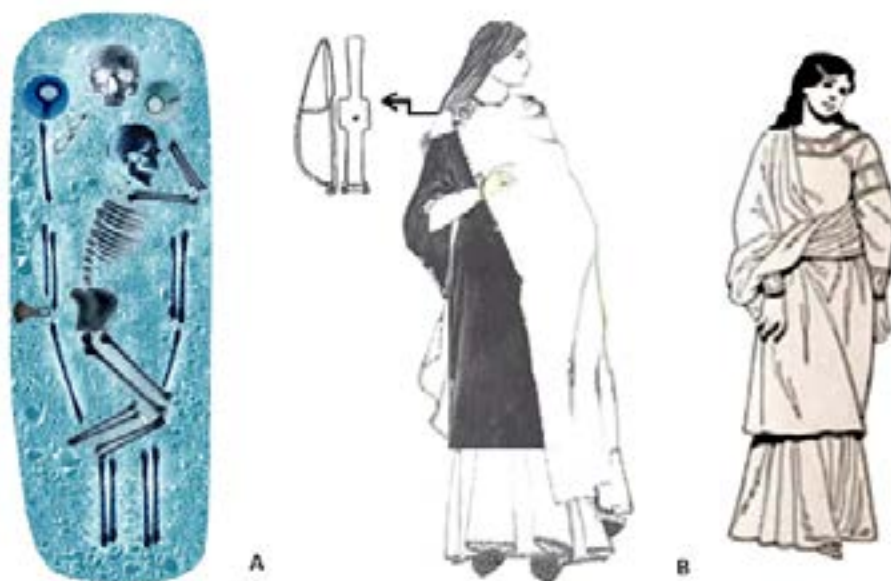
Lebjazhi type fibulae on the chest²¹. I expect her with a popular hairstyle, very-well coifed or curled up hair, and at least with a head-band adorned by local arched fibula. Her precious jewelry including an imported golden pendant incrust with red stones, also the silver earrings, finger rings and bracelet that could ascertain a quick glance at her. High quality stuff of other women from Abgidzrakhu might draw attention with a golden cross, some set of precious tone beads including various carnelian, sardonic and rock crystal, also a 14-cut royal blue beads. Her mantel tied by silver fibulae on the chest²². Both Abgidzrakhu females may engage in public life as well.

Some graves show that defensive structures were areas not only for fighting, but to live, love and protect a woman, wives, daughters and sisters (perhaps of influential man). Identification of that is essential, because they are where we find untold stories of personal relationships and experiences, which also influence the social structure and shifted changes.

21. Female was found in Abgidzrakhu cemetery inhumation grave 45. Her long beads was suspended of several glass beads 14-cut royal blue beads, byconic blue pearls, rounded pearls of Lila colour, two distinctive eyed paste beads and amber beads of different size. Trapsh 1971:71-72. Tabl. XXIII. Pic.7,5.

22. Abgidzrakhu cemetery grave 15. Trapsh 1971:38. Tabl. IX. Pic.8.

Hairdresser of Tsebelda. A female we found here may a typical example of very skilled women



**Fig. 6. Double body grave 11, Lar cemetery. 1-internal grave structure.
2. Reconstruction of mother and daughter.**

in beauty service at time (500-530 AD), who get over the stereotype outfit. Trying to shape the body by north Caucasian hinged fibulae at right side of belly is a way she might advance a sty-listic change. She might actually be appeared in life with a narrow and long sleeved tunica

with a slit neck, wrapped a short sleeved over garment which is decorated with silver plate at the chest and belted below the breast (**Fig. 3**)²³. No evidences of her hairstyle, but bronze hoop-earrings, imported bracelets on both arms, some even from Palestine and a necklace of silvered glass pearls and stone beads are all about her wealth. Nail-cleansing and cosmetic straps that hung on hinged-bronze fibula and supported the belt, accentuate not only a dressing style, but multifunc-tional nature. That in fact you get also from sort of corresponding assemblages like scissor and awl. But scissor is one of the main reasons I think how hairdresser look like in early medieval Apsilia. And a vintage point of her importance is appearance among military society who would definitely need a popular haircut.

Her cosmetic sets, useful for adorning the eyelashes, lids, lips and for removing them could re-veal a behavior of the knowing subject-being engaged in beauty revives. We don't know any-thing about her makeup, but all this stuff gives sense of how this woman looked like. In general, we don't know what kind of face cream, chalk or lead power could be used by females in Apsilia, but deposited bowl and Lazian type pear shape jug could be helpful for Tsebelda wom-en for mixing the cosmetic

23. Tsebelda cemetery grave 296 (23). Her long beads is suspended also of colored glass or incrustrated pasted beads with sea shell and some precious stone like amber, cornelian See: Baghaturia-Kner E. 2012: 241-242. Table VII; Baghaturia-Kner E. 2022. Table 79b, 11; Voronov, Bgazhba and etc. 1989:12. Pic.8. AO, 1984.

stuff²⁴.

Couples grave. Another is a double body grave of different gender from Tsebelda fort cemetery. It is a limited grave category that evoking number of emotional relationships and cognitive processes. We in fact, know little about lovers or couples from Colchis. Some earliest cases from Apsilia turns us think about the period of 360-380 AD of their sudden appearance, which could be indicative for the changes in law. Therefore, let me start first with a couple grave found in civilian community of mid-4th century Apiancha.

An Apiancha woman is attributable to earliest evidence of couple grave had been presented with a 1.55 m body, placed to the left of her men (**Fig.4**)²⁵. The sense we get from both-identically displayed decease, burial practice and offering spectrum, is a picture pretty much of the same community. She was very fond of using the 4th century version of garment, a mantle pinned at the neck and perhaps the rare hair-strep. Both had been fastened by identic coil-banded Colchian fibulae, with metal stepped spirals at the left side. But another fibulae found in jar suggests a kind of different wool garment she might have. If we try to understand the content of her partner's offering, he in fact leaved as a spearman (1.75 m height) that point, but does not seem a kind of roman soldier.

A matter we do see in fingerings of another couple from the largest military side of area and a possible reason behind them is relative to an advantageously married soldier. It at least, it may imply a die of women together with her men, probably during 530-550 AD and that is why placed to the right of him²⁶. The notes of her waist belted dress and over garment pinned with a north Caucasian hinged fibulae at the left shoulder, suggests similar design known from the 4th century Apushta area. As it was unusual at time, it could be a cautionary tale appearing this way. Because, we should bear in mind, that grave come at the time when certain changes of fashion and fasteners are remarkable. A small knife at her right hip is like others from area. From the body display, I would argue that she is similar to those Tsebeldian society does not distinguish much from Colchian. But since there is no strongly supportive construction of funerary ideas, it is difficult to find a conception for her tribal origin. In contrast, the body display of her husband, more specifically a knee bent right foot, is indication of distinctive treatment. Looking at the stone lining practice, often expected diverse community, makes me to believe a more differentiated practice, which first appears in central Apsilia in early 4th century Tsebelda. And if we figure out his dress attire and a narrow belt consisted of two distinctive strip-ends of Tolnanemei type and strip-terminals of *heraldic*²⁷, together with an actual

24. Roman females used lapis lazuli to color the eyelids and coal for outlining the eyes in black.

25. Couples grave 37 of Apiancha cemetery may date by the 380-400 AD. See: Baghaturia-Kner E. 2022: 359. Type 1, Fig. 50. Gunba 1978: 43-45. Tabl. XXXIV.

26. Tsebelda couples gave 13a-b. Voronov, Bgazhba and etc. 1989:11-12. Pic.6. fig. 2. 'AO. 1984 '.

27. Baghaturia-Kner 2022:390. Table 110b, B.

Leader shoe *caligae* (?) made with hob nails to cover the ankle²⁸, all are byzantine influence. His finger ring and hinged north Cau-casian fibulae supported his cloth on the right belly area, comes from different sources. I am not sure if this stuff was actually important to express the military rank, but his burial place from the commanding officer residence, obviously proves his authority.

Mothers: Some women get kids and produce a very attractive and clear conceptual figure of mother (**Fig.5**). They are two distinctive categories applying whether a child or adult, and chronologically of 450-500 AD and 530-550 AD.

There are few examples of first category. Earliest comes from Apiancha²⁹. That is an image of elegant mother in sleeved garment with a closed tunic that is pinned by a Lebjazhi type silver fibula on the chest. She wore imported bracelets on arm, silver earrings and a kind of stone jewelery appropriate to the time. Her body display, clothing style and provided deposition is very realistic to consider local women. The position of the child articulated bent at the right foot of mother is an indication of a very young age. Since there is no sign of related deposition, we don't know more about this child.

One aspect of later grave from Tsebelda is that it goes to demonstrate which community women and children have prevented in Tsebelda fort³⁰. Another aspect is a burial custom of women with child, who dressed similarly to some Tsebeldian community in a way of using north Cauca-sian hinged fibulae at the right shoulder. Both were similarly articulated in most predominant extended position with distinctive head facing. Funeral made clear that pouring wares at the head is similar to the practice seen in area³¹, but instead of using jug she occur a north Caucasian pot-tery above the right shoulder similar to a 4th century women from Apushta³². Also, we don't have any explanation what causes small knife to be placed on her right shoulder. However, because containing north Caucasian pottery, and applying a stone lining practice, much of that sophistication often used in north Caucasian grave, some experts refer it as North Caucasian individual (Alanian ?)³³. But, there is a little bit to think about historical context of first appeared stone lining graves in mid- 4th century Tsebelda area³⁴. We need to understand the nature of their funerary content, which does not exclude the shift of a little new community³⁵ and that is central to Tsebeldian

28. Baghaturia-Kner 2012:243. Baghaturia-Kner 2022:393. Table 109,C. Voronov, Bgaghba and etc. 1989:11-12. Pic.6, 36-44. 'AO. 1984 '.

29. Baghaturia-Kner 2022:359. Fig. 51.3.

30. Tsebelda fort cemetery grave 11. Voronov, Bgaghba and etc. 1989:11. Pic. 6. 1-14.

31. Abgidzrakhu cemetery graves 30 and 45. Trapsh 1971:49, 71. Tabl. XIII, Pic. 7.3; Tabl.XXIII, Pic.7.5.

32. Apushta cemetery grave 32. Voronov 1982:66. Pic. 30.46-56.

33. See Kazanski M, Mastykoa A. 2007.

34. See an individual male grave 6 and intercut graves 7-8 of male gender in Tsebelda cemetery. Voronov, Bgaghba 1982:57. Pic. 96, 97. AI

35. Baghaturia-Kner 2022:363.

society. Therefore, such later graves may include individuals whose ancestors have happened to immigrate in Apsilia. And this intention of Tsebelda women could be both, emphasis and results of past changes attributable to certain community of Tsebelda area.

Another category from Lar and Apiancha are mothers, probably with their daughters, showing carefully conducted burial practice and corresponding structure³⁶. Both mothers are similar in extended body display (with distinctive head facing) and in front placed feminine adult (**Fig.6**). Two pouring pottery of Lazian character are set at the head in a similar method seen in 4th century graves of area³⁷. Mothers are dressed up carefully in most common garment with two fibulas on their right shoulder, but from their cross shape pattern we may speculate byzantine dress style of Christian community. We don't know if adults wore different kind of dress, but fibulae on the left shoulder may resemble a Peplos type earlier costume. Their body display makes me a little wonder about origin, since regional people - some from northern Caucasia are often seen that way placed on their right hip. But since elder females decline such body display practice in Apsilia, it could be an indication of Age³⁸. Kind of evidence like a hoe and whetstone indicates what type farming or gardening she was engaged in.

Conclusion: However, the point I'm trying to make is that, Colchian females were great followers of fashion in any historical period. They were similarly important in the civic and military community. Evidence of female presence inside the fortified area are wives of military men and sort of situations they get wives. Who were they we don't know, but how they treated or rise generation is reflected in cognitive thinking and how they transformed their identity through centuries.

We draw mixed communities in fact, which produce the mental, cognitive and cultural map of multi-tribal female society in Apsilia. Their attitudes and interests might often oppose, distinctions would not set aside, which may also reflect on social structure or shape distinctive behaviors. But it is not easy to illustrate the social interaction of different female groups, how they related with each other or how all this works. Some from the places of Mramba, Apiancha, Tsebelda and Apushta would actually meet every day and even involved in some kind of community work, or for something they care about. Indeed. But they all had to share life and resources managed by Colchian Kingdom and political activities, some of which may lead to innovations and change.

36. Those evidenced Lar grave 11 may date to the 400-450 AD. Voronov 1982:36. Pic. 16,15-19. Another was found in Tsebelda fort grave 11, which may date to the 500-530 AD. Voronov, Bgaghba and etc. 1989:11. Fig. 6; Kazanski Plan -Tseb 2, gr.321; Pic. 149 (1-14).

37. It evidenced in early-4th century Apusta grave 1 and mid-4th century Alrakhu grave 3. See in: Voronov, Voznjuk, Jushin 1970:176. Pic. 2. CA, N1; Gunba 1978:12, Tabl.III; See also Baghaturia-Kner 2022: 359. Types 2 and 3, Fig. 51, 3.

38. Baghaturia-Kner E. 2022: 360. Type 2, Fig. 51, 1-2.

This we get from offered properties giving a broader perspective on the life model of Colchian women and their active role in process. Popularity of clothing and evidences of cosmetic, make up fashion, jeweled hairstyle, showing a rapid changes in beauty practices suggests skilled females might welcome in beauty practices. Such is a Tsebelda woman well-intentioned and social, who easily could be imagined as a hairdresser, or skilled in arts of dressing and make up, therefore fell on social duties or public responsibilities with popular job. But some might engaged in laundry to wash the cloth and cooking services of soldiers. Evidences of certain knitting tools and sewing needle of Tsebelda and Apusta females (**Fig. ***) is conformation how proud they were to be able of spinning fibers, knitted socks to wear with sandals, weaving cloths or making garments, at least for their family members or even for soldiers. Skilled females might well involve even in wool or line production. Line production center in Colchis is unknown, but Apsilia had all condition for producing wool.

Few women of Mramba are seen competent in rituals, since they are easy to distinguish with handmade miniature juglets which possibly practiced in performing rituals or liturgies³⁹. They could be experts in healing medical practices or kind of Maggie that motivated people and protected at least from stress. This may define location (Mramba) and stage (300-360 AD).

In fact, the career opportunity for women was limited and they would deal with all sort of work. But Expectations of women might depend on family social status as well. Some married females, especially enable nursing own children, required much effort in full daylight to keep family looking good. This obviously turns out to explain administrative and managerial skills of women. Most may act for the household consumption such as animal husbandry, producing cheese, care of vegetables, cooking dinner or organize parties, might not be considered popular job. But the household of women financially supported by their husbands would run very-well and such examples could be each wealthy women of Apsilia. Some important woman, perhaps from officers' family might have some public role in social organization.

We know that people in Apsilia were heavily engaged also in trade as biggest part of Apsilian economy, based on Mediterranean and near eastern trade. But no evidences for defining females in this matter.

39. Inhumation female grave 35 of Abgidzrakhu cemetery and Aukhuamakhu cemetery grave 1. Trapsh 1971:54-56, 98-100. Tabl. XV,1; XXXVIII,1.

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