

## Pagan Pantheon of Old Kartli And its Defeat by Christianity According to “Life of Saint Nino”

ბველი ქართლის წარმართული პანთეონი და მისი დამარცხება ქრისტიანობის მიერ  
“წმინდა ნინოს ცხოვრების” მიხედვით

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### Abstract

According to the oldest Georgian writings and other sources of material culture, it is evident, that Christianity appears in Georgia with the background of historically existing religion imaginations. These imaginations aren't alike: this is Georgian paganism, idol-worship or luminary-worship, which is confluence with fire-worship, Mazdaism. Supposedly, Mazdaism was the official religion of the Royal Court in Kartli, when Christianity appeared there. The evidence of this fact is the existence of pantheon of Georgian pagan gods in “Life of St. Nino”. Gods, which are presented in this work (Armaz, Zaden, Gaz, Gaim, Ainina, Danina, Itrujan), have some resemblance with Zoroastrian deities and their worship in Georgian reality was confirmed since earlier time. It is obvious, that Christianity, from the moment of appearance in Georgia, at the same time opposed with these two sorts of Paganism: Georgian Paganism and Persian Mazdaism. That is why the elements of polemics toward these two religions seemed to appear together and by the same way.

According to “Life of St. Nino”, after rising up a Christian cross in Kartli by St.Nino, pagan idols were destroyed by wind and thunder. It is remarkable, that the defeat of paganism in Georgia occurred according to the Christian thinking of the Middle Ages.

**Keywords:** Pagan Pantheon; Old Kartli; Christianity; St.Nino; Divine Miracles

### რეზიუმე

უმძველესი ქართული მწერლობის დამატერიალური კულტურის სხვა წყაროების მიხედვით ნათელია, რომ ქრისტიანობა საქართველოში შემოდის უკვე ისტორიულად არსებული რელიგიური წარმოდგენების ბაზაზე. ეს წარმოდგენები არ არის მსგავსი: ეს არის ქართული წარმართობა, კერპთაყვანისმცემლობა ან მნათობთა თაყვანისცემა, რომელიც შერწყმულია ცეცხლთაყვანისმცემლობასთან, იგივე მაზდეიზმთან. ჩანს, რომ მაზდეიზმი ქართლის სახელმწიფო რელიგიაც კი ყოფილა, როდესაც იქ ქრისტიანობა გაჩნდა. ამაზე მეტყველებს წარმართულ ღვთაებათა პანთეონის არსებობა „ნინოს ცხოვრებაში“. ამ წარმართობაში წარმოდგენილია შემდეგი ღვთაებები: არმაზი, ზადენი, გაგი, გაიმი, აინინა, დანინა, ითრუჯანი, რომლებსაც აქვთ კავშირი ზოროასტრულ ღვთაებებთან და მათი თაყვანისცემა ქართულ სინამდვილეში ადრეული დროიდან დასტურდება. ნათელია, რომ ქრისტიანობა საქართველოში შემოსვლის მომენტიდან ერთდროულად დაუპირისპირდა ორივე სახის წარმართობას: ქართულ წარმართობას და სპარსულ მაზდეიზმს. სწორედ ამიტომ, რომ პოლემიკის ელემენტები ამ ორი რელიგიის მიმართ ერთად და ერთნაირად იჩენდა თავს. “ნინოს ცხოვრების” მიხედვით, ქართლში წმ. ნინოს მიერ ქრისტიანული ჯვრის აღმართვის შემდეგ, წარმართული პანთეონი ინგრევა ძლიერი ქარისა და სეტყვისაგან. მნიშვნელოვანია, რომ წარმართობის ძლევა საქართველოში წარმოებს შუასაუკუნეების ქრისტიანული აზროვნების მიხედვით.

**საკვანძო სიტყვები:** მრავალმხრივი ინტელექტი, კითხვა, უნივერსიტეტის სტუდენტები

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Royal Court in Kartli, when Christianity appeared there. The evidence of this fact is the existence of pantheon of Georgian pagan gods in “Life of St. Nino”. Gods, which are presented in this work, have some resemblance with Zoroastrian deities and their worship in Georgian reality was confirmed since earlier time. It is obvious, that Christianity, from the moment of appearance in Georgia, at the

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same time opposed with two sorts of Paganism: Georgian Paganism and Persian Mazdaism. That is why the elements of polemics toward these two religions seemed to appear together and by the same way.

Our interest is towards such kind of Georgian pagan idols, which maybe weren't of Georgian origin and were brought from other countries, but they existed in Georgian reality, were mixed with the oldest pagan traditions of Kartli and those with which the opposition of Christianity ideal happened concretely in Kartli. You can find very interesting material about them in "Life of St. Nino" and in Georgian historical "Chronicles".

In original Georgian hagiography work "Life of St. Nino", we meet with pagan gods, which were the subjects of worship for Georgian people living in Kartli before the adoption of Christianity there. It is remarkable, that in this work we can clearly see polemics with pagan idols: physically and with the help of divine miracles. For pagan Georgians, several idols seemed to be of Georgian origin and some of them were cults, which were brought from other country. According to "Life of St. Nino", these gods are: Armaz, Zaden, Gats, Ga (Gaim).

According to this story, when Nino came to Kartli, she met fishermen near Paravani Lake, who told Nino that they were from Mtskheta, where kings are kings and gods are gods. By these words we can understand, that during the period of Nino's appearance in Kartli, there was polytheism there. Nino saw people, who were worshippers of strange gods: fire, stones, trees and others (Monuments of old Georgian hagiography literature, 1963:92).

Firstly, from Georgian pagan pantheon which is presented in "Life of St. Nino", we must pay our attention to the pagan god - Armaz. The idol of Armaz, which – according to the story - St. Nino saw when she came to Kartli, was standing on the mountain of Armaz and presented a fighting man with copper armour and a golden helmet, with a spear in hand. Armaz seemed to be a sincretive god, which had functions of the supreme god. By population of Kartli, Armaz seemed to be a god of: heaven, thunder, rain and plants, had functions of fighting god also. During festive celebration days toward Armaz, which usually took place in summer, with participation of Royal family of Kartli, streets of Mtskheta were decorated with numerous colored lengths and decorations of flowers. Population of Mtskheta took a walk in these colored streets at that time. This event is described with evidence in "Life of St. Nino" (Monuments of old Georgian hagiography literature, 1963:93).

According to historical chronicle "Life of Kings", the maker of Armaz idol seemed to be king Parnavaz, who is nominated as a heir of the first Georgian king Azon and at the same time he seemed to be the first king of Georgian national Royal Dynasty. By chronicles, he was a king of Kartli in the early years of the III century (Kartlis Tskhovreba, 1955:21). Georgian scientist R. Baramidze

thinks, that one chapter from "Life of Kings" by Leonti Mroveli is an original work from Georgian pagan period. This chapter seemed to describe "Life of Parnavaz" (Baramidze, 1979:10).

By the opinion of scientist N.Marr, construction of the idol of Armaz-Ormuzd on the mountain of Armaz, shows the establishment of Persian religion in Kartli. Generally, N.Marr believes that in old Georgian works, partially in "Life of St. Nino", besides traditional and oldest Georgian pagan idols, Persian gods are also named. Among Persian gods, Armaz (Armenian Armazd, Persian Ormuzd or Ahura mazda) occupies a very important place in Georgian pagan pantheon. By "Life of St. Nino" Armaz is pretended to be the main divine of Kartli. N. Marr thinks, that maybe Georgian pagan gods were presented as Georgian kings, because kings made idols for themselves, as it happened in Parnavaz's case. People began their adoration as if they were gods. If we think that like Armaz (Armazd, in old terminology form), Parnavaz is the later term of Parnavazd, in this last case, we could find out the superlative degree of brilliance. Such kind of epithet is equal and reasonable for Ahuramazda, which is known as holder of "khvarna" - it means high divine brilliance (Marr, 1901:3).

S. Makalatia and K.Kekelidze have their points of view about the issue of Armaz. They were first scientist-initiators, who tried to search parallels for Armaz, not only by etymology, but also by structure of description. According to this structure, they found Persian idol Mythra, in "Mykhr-Iashts" (Makalatia, 1927:189). In K.Kekelidze's opinion, Georgian people knew Mythraism. Firstly, Georgians had close contacts with the countries of Asia Minor. Secondly, the same religion of Armaz, Ahuramazda in Sasanid period was State religion in both countries, in Persia and in Kartli. Thirdly, ceremonies of Mythraism were left in Georgia for a long time. K.Kekelidze hopes, that for mazdaism idol-worship was a strange thing, because for him, Mazdeans hadn't ever made idols of Ahura Mazda or Armaz. According to "Life of St. Nino", we know, that in period when Christianity was introduced to Kartli, idol of Armaz was situated in Mtskheta, with an attribute of fighting men, as a chapel of their ancestors. By legend, afterwards, Armaz was destroyed by hail and thunder. N.Marr and Iv. Javakhishvili explained this circumstance, concerning the issue of Armaz, as degeneration and change of Mazdaism in Georgia. K.Kekelidze believes, that annalist wrongly called Armaz an idol, which really presented appearance of Mythra (Kekelidze, 1945:350).

Another god from the pagan pantheon of old Kartli is Zaden. By "Life of St. Nino", both idols: Armaz and Zaden had chapels at the same place, near Mtskheta, in Rabad, or in Armaz (we have this information from old Georgian historical chronicles). Generally, we haven't much information on Zaden. From historical chronicles we know that Zaden was a god of crop productivity and Zaden like

Armaz seemed to be a Persian idol of old Kartli Pagan Pantheon. According to “Life of Kings”, king Parnajom, heir of Mirvan, built a fortress for Zaden and made an idol by the name Zaden (Kartlis Tskhovreba, 1955:22). “Mokcevai Kartlisai” gives just the same information on Zaden. By historical chronicles, making an idol of Zaden afterwards was followed by building a fence around it as it happened in the case of Armaz.

In old Georgian hagiography writing, “Life of Iohan Zedazneli”, is mentioned a fact, that idol-worshippers made a chapel on the mountain of Zaden, where they held sacrifice ceremonies. In N.Marr’s opinion, Zaden is identified with Zoroastrian “Yazat” of “Avesta” which means a kind genius, especially with Mythra. By N.Marr, Mythra is the most important god in Persian religion after Ahura mazda and accordingly, Zaden is a Persian idol standing after Armaz in Georgian pagan pantheon. In “Avesta” Zaden (Mythra) is named near Ahura mazda. In N.Marr’s opinion, Mythra like Ormuzd is a holder of supreme divine brilliance. Zaden has a title, which is equal to the name of Georgian king Parnajom. By Georgian historical writings, Parnajom was a king who built many idols of Zaden-Mythra, which were holders of this rank. By the opinion of N.Marr, supposedly, Parnajom really was a king of Kartli, or in other case Parnajom, who is named in a definite part of “Mokcevai Kartlisai” is simply the personification of Zaden-Mithra epithet (Marr, 1903:5).

In “Life of St.Nino” we read, that to the right of Armaz was placed a golden idol Gats and to the left of Armaz was situated a silver idol Gaim(Ga). In this hagiography work, these gods are named as old Georgians gods (Monuments of old Georgian hagiography literature, 1963:83). King of Kartli, Mirian and queen Nana called them their father’s gods. According to “Life of St. Nino”, we can find out their gender. They are male divines. Different editions of “Mokcevai Kartlisai” present them as deities, which are searchers of mysteries. According to N.Marr, in fact, there are neither any personal or geographical names in Kartli, which are communicated with these deities, nor any celebrations dedicated to them. They aren’t mentioned even during vow. It is senseless to search them in old Georgian popular legends. Maybe these names appeared in Georgian literary scholastic works (Marr, 1903:7). “Life of St. Nino” calls them “idols of their fathers”, but this literary piece doesn’t indicate their history. Other historical works complete these gaps.

By Georgian Chronicles, Azon, who was a son of Iered from Macedonia, relative of Alexander from Macedonia, who appointed him as a Patrik of Georgia, abolished Alexander’s will and opposite of luminaries worship and invisible god, he made two silver idols Gats and Gaim and became idol-worshipper. The author of “Mokcevai Kartlisai” supposed, that these facts weren’t indicators of Georgian origin of these gods and tried to nationalize king Azon. By

this monument, Azon is the first king in Mskheta and therefore son of Georgian king Aran. According to N. Marr, later notifications about these deities as Georgian gods can be found also in other monuments. It is evident, that the authors of historical and literary source, consciously tried to give to these gods a special, remarkable national meaning (Marr, 1903:8).

In Georgian science, there are different views on the issue of origin of Gats and Gaim. One group of Georgian scientists who work on the issue of pagan pantheon of Kartli have similar positions about the origin of these deities. By the opinion of I.Javakhishvili, S.Janashia and G.Melikishvili, they were local Georgian idols. G.Melikishvili remarked, that notification of “Mokcevai Kartlisai” on the issue of immigration process of Georgians’ fathers from Arian Kartli, distinguishes two groups in Georgian pagan pantheon: one of them, idols are comers from Arian Kartli (Gats and Gaim) and the locals (Armaz and Zaden) (Melikishvili 1959:13). Several scientists connect Gats and Gaim with close Oriental sources.

In N.Marr’s opinion, Gats and Gaim were Semit gods, whose names appeared in Georgian literary sources by the way of books and afterwards they presented them as Georgian gods. N.Marr also tried to explain their etymology. By their origin, M.Tsereteli, ascribes them to Asia Minor, but with a slight difference from Marr. From Tsereteli’s point of view, Georgian Gats was Yat (this was a male god of Syria, the same god of Asia Minor, Atis). Gaim in his opinion was a Khetian god, which went to Semit pantheon) (Marr, 1903:8). According to G.Giorgadze, Gats and Gaim belong to Khetian and Luvian universe. To his mind, synonym to Gats is Khetian Khats, who was a guard of Taros(Giorgadze, 1985:148).

V.Vatsadze thinks, that Gats and Gaim are idols, which were brought to Kartli by Georgians’ ancestors and afterwards they were settled among other idols in local, pagan pantheon of Kartli. V.Vatsadze pays attention to the fact that by “Life of Kings”, Armaz depends on the Persian universe, when at the same time, in “Life of St.Nino”, Gats and Gaim are gods of old Georgians’ ancestors. By historical source we know that when Armaz became a King of Kartli, he carried out several reforms. Besides, he held a religious reform and built an idol of Armaz. In this historical piece, we have no information about Gats and Gaim. In “Life of St. Nino” two idols - Gats and Gaim – are situated on the right and left sides of the idol Armaz. By Vatsadze’s mind, when Parnavaz became a king of Kartli, he left Gats and Gaim at Georgian pagan pantheon, as they were Georgians’ ancient idols. Afterwards, they mixed with the idol of Armaz. So, it seemed that Georgian-Persian religion confluence took place. V.Vatsadze thinks that these issues haven’t been enough explained to decide about the Georgian origins of Gats and Gaim. In later folk legends, it is impossible to meet gods of such names. We don’t know

any chapel dedicated to these idols, there aren't any places in Kartli, which are connected with Gats and Gaim, contrary to Armaz and Zaden. According to V.Vatsadze, we can find out their etymology in Georgian vocabulary, because "Life of St.Nino" calls them gods of old Georgians. V. Vatsadze thinks that the name Gaim in different editions of "Life of Kartli" is mentioned differently: Gaima, Gim, Gaim, Gaiam, Ga. By the Dictionary of Sulkhan-Saba Orbeliani, Gaim has different meanings: to become a king, to become a citizen, to give something to somebody, evilness, etc. (Orbeliani, 1991:67). V.Vatsadze believes that explaining the etymology of Gats is easier. This may be linked with illumination. To the scientist's mind, we must search the answer to the concrete question again in old Georgian literary and historical writings. By this information, one of these gods was a golden idol, another was a silver one and they were brought to Kartli by king Azon. In several parts of literary and historic works, they both are presented as silver idols. By the international symbolism, it is evident, that in metal symbolism silver is confluence with the moon. Gold in earlier stage was associated with the sun and for this association gold was a symbol of male initial. So, according to "Life of St.Nino" Gats is presented as male, golden idol, which, by symbolism, corresponds to the sun and male initial. In several sources, Gaim is presented as a golden idol. In V. Vatsadze's opinion, it is difficult to decide either Gaim is a golden idol, or Gats. We must find the answer to this question in symbolism of male initial, golden idol Gats (which is associated with the sun), and in etymology, which, according to Vatsadze is connected with illumination. "Life of St.Nino" gives us useful information about deity functions of these idols. Different editions of "Mokcevai Kartlisai" call them "The investigators of secrets". By Armenian translation of "Life of Kartli", we find out that these idols were sun illuminators, rain and fruits givers. It is evident, that different historic monuments give different explanations of these idols. V.Vatsadze searches parallels for these idols in Armenian pagan pantheon, because he sees parallels of Georgian deities: Armaz and Aina, in Armenian Aramazd, Anait and Nane. Still, in Armenian pantheon and in Armenian writings, we couldn't find idols with names Gats and Gaim. We think that it is normal, because these idols were gods of Georgian ancestors by the information of literary work (Vatsadze, 2006:279).

For completely realizing the etymology of these idols, we must think about Armaz idol in a different way, near which, by "Life of St. Nino" were situated Gats and Gaim. In old Armenian translation of "Life of Kartli", all the same phrases are used in connection with Gats and Gaim, as they are demonstrated in other editions in connection with Armaz and Zaden. We know that several scientists connect Armaz with Ahuramazda, Taros or with moon divine Armas. K.Kekelidze links Armaz with Mythra. According to "Life of St. Nino", we know that Armaz had two idols

nearby: golden Gats and silver Gaim. By "Mychr-iashts", Mythra also is presented with two follower gods: Srosha and Rashnu and they help Mythra in fighting with enemy. According to the Persian mythology, Srosha is a soul of cogency and order. His aim is to abolish sin in believers and save them from evil forces. With this purpose, Srosha wears war attributes, like Armaz (Mythra). Afterwards a myth spread about Srosha and Rashnu (followers of Mythra). They appeared with Mythra as judges against souls of the dead in Chinvant Bridge. Rashnu appears as a soul of justice, who with Srosha and Mythra is one of judges on the dead's souls. He manifests good and evil creatures among them. In "Mikhr-iashtas" Mythra is usually illustrated with follower divines: Kauto and Kautopat. They hold torches in their hands and personified stars of morning and evening. If we agree with K.Kekelidze's view about similarity by structure in description of Armaz-Mythra, we can easily see parallel with Gats and Gaim with Srosha and Rashnu or Kauto and Kautopat in spite of, these divines' names are strange for Georgian Pagan pantheon, written sources and popular folklore. In V.Vatsadze's opinion, comparison of divine functions of Gats and Gaim with Srosha and Rashnu bring us to the idea that Gats and Gaim have functions of judges and justifiers, like Srosha and Rashnu. We can also make such parallels with Kauto and Kautopat, which present rising sun and moon. It is noticeable that, near divine Mythra, Armenian literary pieces nominate two follower divines: Areg Akn and Lus Inn. The first god's name means "eye of sun" and it is and considered a symbol of male gender. Lus Inn is a moon, which is a symbol of female gender, maybe Kauto and Kautopat are similar by functions to these Armenian divines, which were followers of Mythra. By Georgian and Armenian pagan pantheon, it is evident, that their functions were not strange. We think, that synonym to Gats is Areg Akn, and synonym to Gaim is Lus Inn, in case, if we agree that Gaim was a silver idol and Gats was a golden one (Vatsadze 2006:280).

Historically it is well known, that before king Azon, Kartli wasn't a united State. There were different tribes, who were fighting for superiority. Azon was the first king who gathered these tribes and made one state with them. Supposedly, each tribe had their own gods. The winner Azon brought his own gods and established their worship in Kartli. During Parnavaz's period, we have no information on them. We only know, that in "Life of St. Nino", they were placed near the most important pagan idol of Kartli - Armaz. Taking into consideration all facts, V. Vatsadze is sure, that in this case it is difficult to identify Armaz with Ahuramazda, because in his opinion, the idol, similar with Ahuramazda, is strange for Georgian written sources. V. Vatsadze agrees with K.Kekelidze's opinion. He thinks, that the author of "Life of St.Nino", really describes god Mythra and not Ahuramazda. To Vatsadze's mind, describing a fighting Ahuramazda was a mistake of naive writer's

fantasy. If we look through "Mykhr - Yasht", his idols and relief illustrations reached us, it will be visible that Armaz really illustrates Mythra. Mythra in different sources is illustrated with Kauto, Kautopat, Srosha and Rashnu. The first two deities had the function of morning and evening illumination, while the last two helped Mythra to struggle with evil (The Myths of world people, 1988:15). These functions are characteristic of Gats and Gaim, which were located near Armaz-Mythra and named as golden and silver idols in Georgian sources. By symbolism, gold is a symbol of the sun, silver is a symbol of the moon (Tresider, 1992:123). Their nomination as belligerent gods and searchers of hidden secrets directly shows their connection with Srosha and Rashnu, which seemed to be judges under dead souls with Mythra in Chinvant bridge. V.Vatsadze believes that after the introduction of Zoroastrian deity in Kartli, old Georgian idols Gats and Gaim became Georgian equivalents to Kauto-Kautopat and Srosha and Rashnu. It is evident, that earlier religious power of Armaz, Gats and Gaim seemed to be the main idols on Georgian Olympus. Afterwards, Cult of Armaz lessened their influence, but still left for them an important place and preserved several their functions as they used to be the most important old idols for the population of Kartli (Vatsadze 2006:282).

Another pagan god, Itrujan (Etrojano, Itrushana), is also presented in "Life of St. Nino". According to the text, when all idols were destroyed, most of people thought, that it was done by Caldean god, Itrujan. According to the legend, Armaz sent water to kill Itrujan. In this saying, Itrujan is similar with double of Noah - Ksisutr, or Ksisior. In N.Marr's opinion, for the author of "Life of St. Nino" the term Caldean is a synonym with Semit idol-worshippers. It is clear, that near Semit pagan idols in Georgian pantheon we can see a Caldean god. N. Marr thinks that Itrujan is the third god in Georgian pantheon after Gats and Gaim, which is of Semit origin. K.Kekelidze believes that Itrujan is an Iranian deity, not a Semit one (Marr, 1903:10).

According to N.Marr, an idol of Aphrodite is mentioned only by the writer of "Chronicles". By "Chronicles", this idol was brought in Georgia by a Greek Sephel, the wife of Georgian king Viro. Nothing is said about this idol in "Life of St. Nino" and in "Mokcevai Kartlisai" (Marr, 1903:15).

According to "Life of kings", king Saurmag and Mirvan, who built a sacred place for Armaz, added two more idols to Georgian pagan pantheon. Saurmag - Ainana, Mirvan - Danina. In Marr's opinion, these idols were also Persian, because they were brought to Georgian pantheon by "Cult of Persia" protector kings. These kings made a separate, important place for these idols in Georgian pagan pantheon (Kartlis Tskhovreba, 1955: 320).

Finally, we can make a conclusion to this issue. We saw, that by "Life of St. Nino", there were only four pagan idols in Kartli: Armaz, Zaden, Gats, and Gaim. By "Mokcevai Kartlisai" they were 6: Gats, Gaim, Armaz, Zaden,

Ainana and Danina. By historical "Chronicles", we can count 7 idols if we also add Aphrodite to this list. In the "History of Armenia" 7 gods are presented (it is evident, that this author depends on literary legends more, than folk legends). N.Marr believes that in "Chronicles" we can see richer information about Georgian pagan faith and gods than in other sources. We can find information about luminaries worship by Georgians, which was remarkable for old pagan Kartli (Marr, 1903:19).

N.Marr believes, that Georgian pagan pantheon, as it is described in Georgian "Chronicles" and "Life of St.Nino" includes only Semit and Iran gods, not local, Georgian gods (Marr, 1903:14).

We believe that Georgian pagan pantheon, which is presented in "Life of St. Nino", presents a mixture of Georgian and Persian deities. It is evident, that old, Georgian pagan idols were confused with Persian, Mazdean idols. This fact confirms that Georgian ancient paganism and Mazdaism, by Christianity, is considered to be total paganism and therefore, Christianity opposed with both of them.

According to "Life of St. Nino", after erecting a Christian cross in Kartli by St.Nino, pagan idols were destroyed by wind and thunder. It is remarkable, that the defeat of paganism in Georgia produced occurred according to the Christian thinking of Middle Ages. Concretely, god illuminates miracles, which are executed by saints. In "Life of St. Nino", Nino makes miracles with the help of God. Nino is a Saint. She comes to Georgia with the mission of god, for spreading Christianity, the only true religion. With this purpose, her aim was to destroy pagan pantheon there and God helped her in this action, by divine miracles.

Finally, we can say, that it should be a very difficult process for Nino to spread Christianity in Kartli, because pagan pantheon was strong and powerful there. Most of population in Kartli, especially people from mountainous regions, had pagan mentality for a long time and they refused to adopt Christian religion. For this occasion, Nino had to fight with them with the help of Royal family of Kartli. Christianity in Kartli, had to struggle with both sorts of paganism together: with traditional Paganism and Mazdaism. In spite of difficulties, by divine miracles and theoretical polemics with paganism, St. Nino realized her mission and Kartli became a Christian country. Most of population there finally recognized the importance of Christianity in comparison with worship of soulless creatures.

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