

**TEXTOLOGICAL-CODICOLOGICAL ANALYSIS OF BESARION
ORBELISHVILI „GRDEMLI“**

**ТЕКТОЛОГО-КОДИКОЛОГИЧЕСКИЙ АНАЛИЗ ПРОИЗВЕДЕНИЯ
ПОЛЕМИЧЕСКОГО ХАПАКТЕРА БЕСАРИОНА ОРБЕЛИШВИЛИ
„ГРДЕМЛИ“**

**BESARION ORBELISHVILI POLEMİK TARZI ESERİ OLAN
„GRDEMLİ“NİN METİN TANIMLAMASI**

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ABSTRACT

Polemic direction is one of the oldest and the most important branches of Georgian literature. As Christianity (other confessions as well) was fought by the opponents and to neutralize them was the aim of polemic literature. The Georgian polemic literature should theoretically overcome the offensives of foreign confessions and different branches of Christianity, specifically of Catholicism, as the number of Catholic missionaries to Georgia grows in the 17th-18th century. Their diplomatic approach, which carried secret and hided propaganda of Catholicism, became dangerous for Orthodox Christianity.

The purpose of polemical writing is to explain the essence of the problem on the basis of solid argumentation and to prove the presented position. The argument had to be convincing and accountable, so in such writings the phrases were measured according to strict academic quality and were based on a rich intellectual resource. Opponents of polemical writings were perceived to be not only the literary-polemicist, theologian or clergyman, but the entire state institution.

At David Gareji literary center the idea of creation of specific polemic work – resisting Catholicism was developed; well-known writer Besarion Orbelishvili was charged with an important mission – to create such work. He succeeded in this and compiled the extensive work „Grdemli“. In this work he examined important disputable issues connected with the East-West Churches. Each debatable question is abolished with the citations from Holy Scripture and the writings of Church Fathers. „Grdemli“ has

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Textological-codicological analysis of besarion orbelishvili „grdelmi“

received wide popularity in Old Georgia. There are 12 manuscripts of “Grdemli” stored at The National Center of Manuscripts and Kutaisi and Gori at the Ethnographic museums.

Keywords: Manuscript, David Gareji, Polemic direction, Literary school, „Grdemli“.

ÖZ

Gürcü Edebiyatında polemik muhtevası geçmişten günümüze kadar işlenen önemli ve çokça rastlanan bir alandır. Hıristiyanlığın yanısıra diğer dinlere de karşı çıkanları etkisiz kılmak polemik literatürünün asıl amaçlarında biri olmuştur. Gürcülerde kalem kavgasına ait eserler, yalnız Hıristiyan olan çeşitli dini akımlara ve mezheplere karşı değil, aynı zamanda XVII-XVIII. yüzyıllardan itibaren, Gürcistan'da Katolik misyonerlerin sayısı artıkça, Katoliklerin dini saldırılarına karşı da gerekli cevap vermek zorunda kalmıştır. Dini (Katoliklik) propagandası da dahil olmak üzere Batı ideolojisinin arkasında gizlenen diplomatik eylemler de Ortodoksluğu tehdit etmekteydi. Katoliklik hareketine etraflıca karşı çıkacak ve halka, Gürcülere Katoliklik ile Ortodoksluk arasındaki ideolojik farklılığın açıklanması için gereken özel eserler yaratma fikri David Gareci Manastırı'nda faaliyet gösteren edebiyat ekolü tarafından ortaya konuldu. O zamanlar tanınmış bir dini yazar olan Besarion Orbelishvili bunu yazmakla görevlendirildi. Kendisi Gürcü dilinde en eksiksiz Katolik karşıtı eser olan „Grdemli“ adlı büyük bir eser tamamladı ve başarılı bir şekilde ortaya koydu. Kitapta Doğu ve Batı Kiliseleri arasındaki sorunlar tartışılmıştır. Tartışmalı her hüküm, Kutsal Yazılardan alıntılar ile önde gelen dini adamların düşüncelerinden alıntılarla desteklenmiştir.

Eski Gürcistan'da „Grdemli“ çok popülerdi. Ulusal El Yazmaları Merkezi'nde, Kutaisi ve Gori Etnografya Müzeleri'nde 12 "adet „Grdemli“ nüshası muhafaza edilmektedir. Bütün kalem kavgası eserlerin amacı ortaya konulan sorunların dini argümanlar temelinde açıklamak ve ileri sürülen tutumları haklı göstermektir. Argümanlar inandırıcı ve açıklayıcı olmalıdır, bu nedenle bu tür eserler üstün bir akademik kalite ile, yazırlarla ölçülür ve zengin entelektüel kaynaklara dayanır. Kalem kavgası ürünlerin karşıtlarını edebi polemikçiler, ilahiyatçılar ve din adamlarıyla birlikte devlet adamlarından oluşuyordu.

Anahtar Kelimeler: El yazma, David Gareci, Edebiyat Ekolü, Grdemli, Polemik.

АННОТАЦИЯ

Полемическое направление – одно из старейших и важнейших направления грузинской литературы. Поскольку с христианством (в том числе и с другими конфессиями) боролись противники, нейтрализовать их стало целью полемиической литературы. Грузинская полемиическая литература теоретически должна была преодолеть наступление иностранных конфессий и различных ветвей христианства, особенно католицизма, поскольку число католических миссионеров в Грузии росла в 17-18 веках. Их дипломатический подход, заключающийся в тайной и скрытой пропаганде католицизма, стал опасным для православия.

Цель полемиического письма – объяснить суть проблемы на основе веской аргументации и обосновать изложенную позицию. Аргумент должен был быть убедительным и подотчётным, поэтому в таких произведениях фразы измерялись в соответствии со строгим академическим качеством и основывались на богатых интеллектуальных ресурсах. Противниками полемиических произведений воспринимались не только литературные полемисты, богословы или священнослужители, но и государственные учреждения.

В литературном центре Давида Гареджи была разработана идея создания специфического полемиического произведения – противостоящего католицизму.

Известному писателю Бесариону Орбелишвили была поставлена важная миссия – создать такое произведение. Это ему удалось и он составил обширное произведение под именем „Грдемли“ (наковальня). В этой работе он рассмотрел важные спорные вопросы, связанные с церквями востока и запада. Каждый спорный вопрос подтверждается цитатами из Священного Писания и сочинений церковных служителей. „Грдемли“ получил широкую популярность в древней Грузии. 12 рукописей „Грдемли“ хранятся в Национальном центре рукописей, а так же в этнографических музеях Кутаиси и Гори.

Ключевые слова: рукопись, давид Гареджи, полемическое направление, литературная школа, „Грдемли“.

Research methods

In the given article we have used following methods: comparative, philological-historical and method of critical analysis. Comparative method implies to reveal basic text on the basis of the comparison of different text. We plan also to compare these text from linguistic and contextual points of view; In philological-historical method we mean to write research on the basis of critically established texts and to pay attention on the philological and historical aspects of the texts (when it was written, where, why, describing historical environments etc); We will use the method of critical analysis during the assessment of the conclusion of the text; why are these text important and do they have importance today, enrich or not these texts our knowledge.

Discussion

The Middle Ages are a time of political turmoil and drama in the history of Georgia. The small country divided into kingdoms was looking for a strategic partner everywhere - in the West, in the East, in the North. Every political direction had some kind of positive and negative, risky moments as well. The East was an old, experienced rival. Russia, with its familiar political tastes, ideology, strategy and military capabilities had become one of the favorite states in terms of religious unity. Europe was a unity of people with a culture quite unknown to Georgians, completely different traditions and religious consciousness. Although, despite of this, with the strengthening of European liberalism and the purposeful missionary movement, the religious suspicions between Orthodoxy and Catholicism gradually began among Georgians, especially in the southern regions of Georgia, the so-called Muslim Georgia and Eastern Georgia, and later the Catholic parish multiplied in the large and strategic industrial centers of Georgia in Gori, Kutaisi, etc. This process became irreversible, even more in the 17th century, which was not denied by the followers of Western ideology. M. Tamarashvili noted: „In our opinion, this century (meaning the 17th century) should be considered one of the best times for Catholicism, because, as we have seen, the Pope's attention and missionary work have not been fruitless“ (Tamarashvili, 1902:297). The cultural-educational center, the largest academic corporation, Gareji Literary School, had a special role in the formation of public opinion during such a political disorder. It worked in three directions: 1. Cultural-educational activities (creation-reproduction

Textological-codicological analysis of besarion orbelishvili „grdelmi“

of manuscripts, establishment of libraries, upbringing of the young generation). 2. Development of hagiographic and hymnographic-liturgical collections; 3. Creation of dogmatic-polemical literature.

The basis of the state is the ideology of the country. Ideology is created by culture, education, science, so if the representatives of the Georgian political or intellectual elite could not unite the state and stabilize it politically, they tried their best to develop scientific and educational centers. This is proved by the opening of a printing house in Tbilisi in 1709, the existence of the David-Gareji Literary School. At the time, it was a major scientific hub, with its own infrastructure and figures: calligraphers, translators, artists, and researchers. The existence of such a scientific structure was a luxury for a weakened country. Creating a manuscript required a great deal of financial and intellectual resources. A special role in this great case was played by Besarion Orbelishvili-Baratashvili, who worked in Gareji, which is confirmed by the inscription A-624 manuscript and by Mikh. Khelashvili's article published in the newspaper „Iveria“ (# 208:3) in 1886.

The emergence of the Gareji monastery complex is connected with one of the thirteen Assyrian fathers - David Garejeli. Accordingly, from the VI century a new cultural space appears in the Georgian cultural field, the Davit-Gareji monastery complex, the existence of which began with a single chapel and then became a monastic complex and a literary school. Georgian historical processes were reflected on Gareji's life, it acquired a special function in the XVIII century and became a cultural-ideological center. That is why the patronage of the state was visible. Besarion Orbelishvili and his entourage, the nuns of Gareji, had a special role in this case.

B. Orbelishvili's „Grdelmi“ is an extensive anti-Catholic polemical work, a treatise. It is a literary-theological product of the political and social content of the XVIII century. Creative processes depend on epoch-making events, so literary genres were created at different times and in different circumstances, this became the basis for creation of polemical writing. Polemical writing is connected with the origins of Christianity as a religion and the beginning of religious writing. It had to answer heretics and heretic directions, as well as to representatives of other religions and denominations, for violating the rulings of the seven ecclesiastical councils. The proliferation of anti-Catholic writings in Georgian literature of the XVIII century also had its ideological and political basis.

The oldest survived anti-Catholic work is Eustatius Nikieli's „A Short Story of the Romans and Their Church Separating from the Eastern Church“ (Rapava, 2014:99). Maia Rapava published the text and added comments and research to this work. The work is part of a „dogmaticon“ dating back to the XII century. It should be a polemical part written in response to the „Great Schism“.

In XV century, in 1453-year, Byzantine Empire had come to an end, thus ending its cultural and ideological influence on the rest of the Orthodox world. As it is known, this council was held in stages - in 1438-1445. As many researchers - E. Mamistvalishvili, (Mamistvalashvili, 2016:251), A. Pogodin (Pogodini, 2016:20) and others note - the sources about the Council of Florence written in

Latin and Greek, are missing. Missing or unseen (hidden) sources give rise to various arguments and assumptions. The fact is that main topic of discussion at the ecclesiastical council - theological-dogmatic issues - was the context of the existing political situation.

Manuscripts, reflecting and describing Council of Florence-Ferrara, are preserved at Georgian Center of Manuscripts. Basically, these manuscripts have anti-Catholic polemical content and all of them date back to the XVIII century, before that there are no signs of translated works of anti-pope content in Georgian literature except the work of Eustatius Nikieli "A Short Story of the Romans and Their Church Separating from the Eastern Church". The work is preserved only in „Dogmaticon“ by Arsen son of Vache, dated by XII-XIII centuries. Arsen son of Vache, the same Arsen Ikaltoeli, understood the multifaceted content of dogmatic-theological difference between the two churches, basis and perspective threat for the Christian world, including Georgia, so he included works of Eustatius Nikieli in his collection.

The interest of the Western Catholic world in Georgia and the Transcaucasia begins much earlier, in the XIII century, comes to life and expands in the following centuries. The current political crisis provided a fertile ground for its progress, in addition to the influx of European capital to strengthen its missionary work. Catholic literature in the form of manuscripts and printed books started to appear. Georgian manuscript funds preserve liturgical, bibliological, theological and other literature. The work of the missionaries did not influence Georgian literature, except for Sulkhan-Saba's „Paradise Gate“. One detail is worth mentioning – the manuscript was one of the means of communication with the public in the period when there were no media outlets. The addressee of the writer's speech was not only his literary opponent, but also the society, so the author took into account the different tastes and claims of the society, tried to make every word, phrase, opinion, argument in the work refined, correct, academic.

The war situation is characterized by one difficulty: the population must be accurately explained the cause, purpose and historical significance of the imminent death of the victim; It is more difficult to explain to the society the danger and its expected result, which enters the Georgian political and public space with full humanity, liberal ideology, without any violence. This became the reason for the proliferation of anti-Catholic polemical writings in Georgian literature.

The work „Council of Florence“ should be mentioned first. This work is not polemical, it is a detailed description of the congregation and depicts the period of the Ottoman Sultan Murad, the Byzantine Emperor John Paleologos and Pope Eugene IV. The decision does not say anything about the decision, only mentions the mood of the Byzantine delegation and emphasizes that the Greeks returned to Constantinople disappointed with the result of the meeting. Despite of the content of the manuscript, it is essentially, thematically and ideologically close to the literature of anti-Catholic sentiment. Two lists of the manuscript are preserved: 1. A-1443 and 2. Q-1391. Both manuscripts date back to the 18th century. Both manuscripts consist of only above-mentioned works and are performed in

Textological-codicological analysis of besarion orbelishvili „grdelmi“

Mkhedruli script. The author or recorder of the work may be someone called Eugenius. It's unknown whether Eugenius attended the council or not and on the basis of which sources he wrote the manuscript. It seems the text was lately translated from Greek, as Constantinople is mentioned as Istanbul, that was impossible until 1453 year. The city wasn't renamed immediately after its fall. So the story was translated later.

Manuscript A-1443 is perfect. According to postscript the manuscript was written by Ieronim Aleksiev. There is a postscript on the cover of the manuscript that says that the manuscript was owned by the grandfather of Archimandrite Taras. Taras was from a famous family of writers, including Aleksii Meskhishvili and the rector of the Telavi Academy, David.

The manuscript also has an inscription of prophetic content. The text contains a reminder of the consequences or a kind of warning that would follow the expected expansion of the Turks. There is the schedule of 7 ecumenical councils on 1 r of the manuscript-when and where the council was held, who was the king, pope, patriarchs, why and against whom was the council invited, how many priests attended it and how many laws were adopted. There are some mistakes in the schedule connected to the dates of world ecumenical councils.

The beginning and the last chapter are missing in the manuscript Q-1391. The part of manuscript, that tells about beginning and finishing of the council, is lost. In the same context, we can consider Ioane Batonishvili's „Kalmasoba“, where the second book talks about the seven ecclesiastical congregations and describes the Council of Florence. The author chooses a question-and-answer form to emphasize the attitude, which is typical for the works as a whole.

The Council of Florence is described in the historical work translated by the order of King Archil „History from the beginning of the world to King Constantine Paleologos“, The translation from the Greek language was started by Bagrat Solaghshvili, continued by King Archil, as it is written in the will of the works, „Chronograph“ was translated by the king from the Russian version of the same work. Georgian manuscripts hold several of its lists, including the oldest in the collection of the St. Petersburg Institute of Oriental Studies M-22.

Besarion Orbelishvili also wrote „Grdelmi“ in response to the decisions made at the Council of Florence the theological-dogmatic issues discussed there. As we have mentioned, only a small part of the acts of the Council of Florence has survived, but nothing has been found in the Georgian language yet. Although despite the political subtext, the theological content was debated at the Council of Florence and there are less inaccuracies in the theological-dogmatic issues discussed by Bessarion, but there is one controversial historical fact that four churches have resisted the political union, including Russia. The controversy underscores the „principle“ position of „Great Russia“ at the meeting, but we must not forget that the work was written in the XVIII century, when Georgia, which was under Muslim siege, remained the hope of „Great Russia“. Perhaps the author used „Great Russia“ not to emphasize the imperial character, but it may have been the name of Russia as a kingdom.

The essential continuation of Grdemli is „Mzametkveleba“ by Catholicos Anthon. Catholicos Anthon begins and ends the anti-Catholic controversy of „Mzametkveleba“ with a review of the significance of Council of Florence. Here in Chapter 3 separately, in Section 17, is the answer to the Latins. Basically, it concerns the sacrament of Holy Communion. Anthon uses the same chapters from the scriptures that Besarion Orbelishvili relied on for argument. Only editorial difference is observed.

Another work of anti-Catholic content „For the Apostasy of Rome from Orthodoxy“ belongs to the same period. The essay consists of three chapters: 1. For the apostasy of Rome, why they stepped aside from the Orthodox faith and the Holy Church; 2. The reign of Constantine and his mother Irine; 3. Also, for the torment of Latins. There are four lists of manuscripts in the manuscript fund: Q-52, S-1596, A-1132, H-1000. None of the manuscripts indicate the author of the works, nor is he known, whether original or translated, it is believed that it should have been translated from Russian.

Timote Gabashvili's „Martsukhi“ is worth mentioning. The work does not mention the Council of Florence, it describes the seven ecclesiastical councils, but given that the dogmas, laws, and liturgical content of the Eastern Church were based on decisions made by the seven ecclesiastical councils, the work may be discussed in the context of anti-Catholic content. It is noteworthy that Timothy was one of the scribes of the „Grdemli“, perhaps he reminded the population of these ecclesiastical congregations and explained their importance, because the polemics used the rulings of the ecclesiastical congregations to emphasize objectivity and truth.

Western political values may have been controversial or acceptable in the Middle Ages and beyond, but what threatened Georgian cultural values and the nation's identity could not be ignored by Georgian figures. K. Kekelidze noted, that B. Orbelishvili wrote „Grdemli“ with the help of Francisco Bolognese Capuchin, a Latin teacher in Tbilisi at the time (Kekelidze, 1960:350). P. Karbelashvili had the same opinion [Karbelashvili, 1900: 131-140], that confirms the healthy controversy of opponents of different views and respect for each other's cultural values. M. Kavtaria notes: "It (meaning the anti-Catholic work" Grdemli "and the literature created in Gareji) is also a work of great practical importance, which played a prominent role in shaping Georgian public opinion." (Kavtaria, 1965:111).

„Grdemli“ is the first original anti-pope polemical work recorded in Georgian literature up to now. It is not only an anti-Catholic treatise, but also a rhetoric of the ongoing controversy and decision made at the Council of Florence. The essay is structurally quite thoughtful, reasonably arranged, covering thirteen issues, which are divided into thirty-eight chapters.

The first chapter gives a general overview of the named problem and deals with the heresies and heretics that have arisen since the establishment of Christianity as a religious direction. The rise of heresies and the spread of new dogmatic norms by them led to the convening of seven ecclesiastic councils. Besarion Orbelishvili considers the Council of Florence to be the eighth

Textological-codicological analysis of besarion orbelishvili „grdelmi“

ecclesiastical council, and because of the theological issues and scale discussed at the congregation, the eighth congregation equals seven ecclesiastical congregations, so for him the Western church is one of the heretics because of its religious-dogmatic values.

Besarion Orbelishvili begins the narration of the main part of the works by discussing the issue of the descent of the Holy Spirit, the same filioque. The Eastern Church recognizes the descent of the Holy Spirit from the Father, while the Western adds - and from the Son as well. This issue became the cause of one of the most heated controversies at the Council of Florence. The Church of Rome managed to convince the vast majority of the congregation of the truth with a reminder of the coming tragedy or with theological evidence, but there was one disobedient, Mark of Ephesus (Pogodin, 1916:24-25) and the exiled Iberian representatives of the church who neither shared nor confirmed the revelation of „and the Son“ (Mamistvalishvili, 2016:253), Besarion Orbelishvili does not use historical facts when discussing this issue, he uses biblical books when discussing. It begins with a reminder of Creed: *„I believe in one God, the Father almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, through Whom all things were made“* (A-119, 15r) Any change in Creed is strictly forbidden by the decision of the ecclesiastical congregations. That is why the neglect of the main dogmatic norm is equal to the heretical attitudes for Besarion Orbelishvili, which were cut off from the church by the decision of the church congregations. The main argument on which the Western Church relies is the Gospel of John 15.26 *„When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me“* (A-119, 20r). The author accuses Western theologians of misunderstanding and biased interpretation of the Bible, adding that the Western Church is more blasphemous *„the Holy Spirit is loved by love“* and believes that but love is one of the seven virtues. It is not a „corpse“, a passion, the Holy Spirit isn't the passion.

The Council of Florence failed to agree on the legal status of the Pope. Vatican had a claim and demand to the whole of Christian world to recognize the Vatican's own righteousness, the primacy of the pope, the recognition of the pope's innocence in the earthly world, and the vicegerent of Christ. This „wish“ was expressed in the letters sent to the royal court of Georgia and the nobles, this request was also made at Ferrara-Florence Council. Added to this requirement was the exalted position of the apostle Peter among the twelve apostles, which is why Besarion speaks in great detail and explains the hierarchical relationship of the apostles. During the discussion he mentions the scriptures as a proof, the ecclesiastical congregations, the prayers, the biographies and teachings of the Holy Fathers, the hagiographic and hymnographic works - the life of Maximus the Confessor, the life of Gregory of Acracant, the life of Gregory the Theologian. Mentioning the discussion between Giorgi Mtatsmindeli and the Patriarch of

Antioch, Besarion tries to emphasize the steadfast character of the Georgians in any ordeal. Besarion Orbelishvili's rhetoric feels irritated when he talks about the superiority of the Apostle Peter. The pope's argument from the Gospel (Matthew 12:15) „*You are a rock and I will build this church on the rock*“ is misunderstood by the author and the distinction of one apostle is an insult to religious aesthetics, values and the other apostles in general, so Besarion Peter's hesitant character. Besarion therefore gives abundant examples from the Gospels where the hesitant character of the Apostle Peter is felt.

The work speaks of a purifier and an „Eternal Hell“, which is acknowledged by the Pope's followers who believed that „*unbaptized and unbelieving, as well as unbelieving Christians and unbelievers will go to hell*“ (A-119, 74r). However, in their opinion, there is a place in eternal hell where the confessors, but not the repentant ones, will enter and „*will enter for a while and will be completely cleansed*“.

According to the author, such an opinion is a continuation of Origenism and it arose after the „Great Schism“. The papists do not acknowledge either Christ's going to hell and the release of sinful souls. There was a heated debate on this issue at the Florence meeting, Besarion Orbelishvili devotes several chapters to this issue. The main arguments are taken from the „Dialoghon“ by the theologian Grigol and from the „From the Scripture of the Dead“ by John of Damascus. These were dogmatic issues on which the West demanded categorical consent from Constantinople and its proponents. Political union needed a „consensus“ on these issues.

Representatives of the Church of the West and the East also discussed the liturgical difference between the two churches - the Epiphany, the sacrament, fasting, prayer, and sacrifice at the Council of Florence. The difference between the two churches is expressed in the baptism of infants and mothers, in fasting, in the liturgy, in the communion of the unleavened and the leaven, and in the communion of infants, in the layout of the altar. These were the issues on which the Church of Rome thought it would compromise if the uniqueness of the preceding issues consisted. Accordingly, Besarion Orbelishvili discusses the dogmatic-liturgical differences between the two churches in detail, but to a lesser extent than on the above-mentioned issues.

„Grdemli“ speaks of the food culture of the followers of the Western Church – „*who eat not holy and prohibited food*“ (A-119, 173v) and „*bringing the cattle in the churches*“ (A-119, 183r).

At the very beginning of the Council of Florence, when the geographical location shifted from Ferrara to Florence, the expected result was revealed, so the Eastern Church changed its purpose, not to win an eight-year controversy, but to replicate the truth.

„Grdemli“ is preserved in twelve manuscript books in the funds that have reached us. Extensive and short editions are distinguished. There are ten lists of extensive editions and one of short editions. Six of the eleven lists - A-119, 156, 298, S-1596, 3269, K-#130 (N. Berdzenishvili Kutaisi State Historical Museum) -

Textological-codicological analysis of besarion orbelishvili „grdelmi“

consist of 38 chapters, three - A-1395, 1791, Q-92, Giesm -#114 (S. Makalatia Gori Historical-Ethnographic Museum) - from 37 chapters, The named manuscripts lack the last chapter – „The author of this book answers the people of Pope“. One - A-1591 consists of 26 chapters. The named list is not a short edition. His copyist Kristesia Samadashvili decided to include in her writings all the issues that were hotly debated at the Council of Florence and no agreement could be reached between the representatives of the Western and Eastern Churches. Despite the abbreviated version, this list is not a short edition, as the existing text invariably follows the autograph list of the extended edition.

„Grdelmi“, as the author mentions in the introduction, is an extensive anti-papal polemical work, however, the textual analysis of the works showed that Besarion Orbelishvili's argument is mainly based on biblical books, the views of the Holy Fathers and the acts of the ecclesiastical assemblies. Besarion tries to explain each difference in his narration, which is why we believe that fiction belongs to the exegetical genre as well.

Besarion Orbelishvili was one of the prominent figures of the XVIII century, who contributed to the revival and renovation of the Gareji school. He restored the destroyed book fund of the monastery, was a scribe himself, with his participation the „Prolog-Svinaksar“ was created. He himself was the author of original hagiographic, hymnographic, liturgical works, including „Torture of Queen Ketevan“, the life and work of Bakhrioni's heroes, King Luarsab and other Georgian figures (Qavtaria, 1959:87). It is unknown at this time was he translator or not.

In addition to his literary and creative work, Besarion Orbelishvili was the Catholicos of the Georgian Church, actively fighting against the purchase of captives before the pastoral care and after the coronation. It is true that he was not considered among Vakhtang VI' s accomplices, but he correctly assessed the role and importance of the king and tried to bring back Vakhtang VI, who had left Georgia.

When writing „Grdelmi“ Besarion Orbelishvili did not want to neglect or diminish Western culture, his goal was to mark the ideological, theological difference, which also took autonomous, ethnocultural form. „Grdelmi“ was written to protect and emphasize the theological, everyday, cultural values that have become a tradition.

Conclusion

The historical events of the 14th century, the Council of Florence and the fall of Constantinople completely changed the world political order. The epoch also brought with it the need to properly assess both the violent opponent and the ideological opponent. This last mission was the function of the polemical literary direction. The polemical direction is one of the oldest and most important fields of writing, as Christianity (as well as other denominations) had opponents from the very beginning, whose neutralization became the task of polemical writing. Polemical writings should answer to not only non-Christian religious

denominations, but also to various Christian directions, including attacks of Catholics. The idea of creating a special work was developed at the David Gareji Literary School, which, through fundamental analysis, explained to the public the difference between ideological and traditional norms, namely, it was the definition of the difference between the Catholic and Orthodox religions. Famous ecclesiastical writer of that time, Besarion Orbelishvili was asked to write it. He completed the task successfully - he wrote a large volume of work, the treatise "Grdemli", which is the most complete anti-Catholic essay in Georgian. The book discusses the dogmatic-theological issues between the East-West churches.

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