

ბათუმის შოთა რუსთაველის სახელმწიფო უნივერსიტეტი

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კართული ფილოლოგიის დეპარტამენტი

ხელნაწერის უწლები

კახა რლოტი

ვარმართული და ქრისტიანული ტრადიციების ასახვა კონსტანტინე გამსახურდიას სემოქმედებაში

სპეციალობა: *ლიტერატურათმცოდნეობა*

ფილოლოგიის დოქტორის აკადემიური ხარისხის
მოსაპოვებლად წარდგენილი დისერტაციის

ანოტაცია

**ბათუმი
2016**

**disertacia Sesrulebulia baTumis SoTa rusTavelis saxelmwifo
universitetSi humanitarul mecnierebaTa fakultetze, qarTuli
filologiis departamentSi.**

samecniero xelmZRvaneli:

ramaz xalvaSi, filologiis mecnierebaTa doqtori,
baTumis SoTa rusTavelis saxelmwifo universitetis
humanitarul mecnierebaTa fakultetis profesori

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disertaciis dacva Sedgeba **2016 wlis** ----- , ----- **saaTze** humanitarul mecnierebaTa
fakultetis sadisertacio sabWos
sxdomaze, misamarTze: q. baTumi, ninoSvilis q. #3

*sadisertacio naSromis gacnoba SesaZlebelia baTumis SoTa
rusTavelis saxelmwifo universitetis ilia WavWavaZis biblioTe-
kasa (q. baTumi, ninoSvilis 35) da amave universitetis veb-gverdze*

sadisertacio sabWos mdivani
filologiis doqtori,
asocirebuli profesori

nana cecxlaZe

Sesavali

kvlevis sagani da Temis aqtualoba. konstantine gamsaxurdias iseT droSi mouwia cxovreba da moRvaweoba, rac ar unda gulanTebuli qristiani yofiliyo, sajarod mainc ver gamoxatavda Tavis WeSmarit mrwamss. Aamis gamo mas daxvretndnen an gadaasaxlebdnen. zedmeti sqolasticizmi iseTive mavnebelia, rogorc zedmeti materializmi. Aam or ukiduresobas Soris arsebobs oqros Sualedi, romelic daculia konstantine gamsaxurdias SemoqmedebaSi.

adamianis ganRmrTobis religiuri idea qristianuli motivia, romlis Tanaxmadac adamiani RmerTis xatadaa gaCenili da mudmivad ganicdis SemoqmedebiTi ganRmrTobis process, rac gamoixateba adamianis ‘xelaxla SobaSi~ anu qristianulad naTlisRebaSi. Kkonstantine gamsaxurdias Semoqmedebis ZiriTadi motivi swored imaSi mdgomareobs, rom adamiani rac ar unda ganaTlebuli da mcodne iyos amqveynad igi marcxisTvisaa ganwiruli Tu ar moxdeba misi ‘xelaxla Soba~ anu adamiani amqveynadve unda eziaros RmerTs da moipovos sulis ukvdaveba. es ziareba ki qristes jvarcmaTan ziarebis gareSe ar arsebobs. es motivi sxvadasxva variaciebiTaa gamoxatuli konstantine gamsaxurdias calkeul romanebsa da novelebSi.

Cveni mizania kompleqsuri saxiT warmovadginoT kvleva konstantine gamsaxurdias SemoqmedebasTan dakavSirebiT im problemaTa konteqstSi, romlebic realuradaa warmodgenili da asaxuli mis SemoqmedebaSi.

ver vityviT imas, rom aRniSnul problemaTa Seswavlis TvalsazrisiT k. gamsaxurdias Semoqmedeba yamiri niadagia qarTul literaturismcodneobisaTvis, magram iseTi mravalmxrivi mwerlis Semoqmedebis dakvirvebisas, rogoric konstantine gamsaxurdiaa, yovelTvis wamoiWreba axali da saintereso problemebi.

sadisertacio naSromis **mizania** SeviswavloT, ramdenad Seesabameba k. gamsaxurdias romanebsa da novelebSi Camoyalibebuli mosazrebebi im mxatvrul koncefciebs, rac mis SemoqmedebaSi iCens Tavs. ganvixiloT mwerlis Teoriuli da mxatvruli naSromebi qarTuli warmarTuli mTvaris kalendaris (wminda giorgis kulti), nicSes zekacisa da ‘maradiuli dabrunebis~ ideis anu dionisos kultis (mTvare-mzis kalendaruli sistema), qristianuli ‘mistikur-alegoriuli~ Teoriis anu qristianuli ‘saRvTo mijnurobis~ ideis, qristes jvarcmis misterii, xelisuflebis samad danawilebis Teoriis (qristianuli wminda erTarseba sameba da mwignobarTuxuces-Wyondidelis saxelmwifo instituti) problematikis gaazrebis TvalsazrisiT.

naSromis **mecnieruli siaxle** isaa, rom masSi kompleqsurad, monografiulad sakvlevi problematikis zogadTeoriuli aspektis gaTvaliswinebiT Seswavlilia mwerlis Tvalsazrisi qarTuli warmarTuli mTvaris kalendaris (wminda giorgis kulti), nicSes zekacisa da ‘maradiuli dabrunebis~ ideis anu dionisos kultis (mTvare-mzis kalendaruli sistema), qristianuli ‘mistikur-alegoriuli~ Teoriis anu qristianuli ‘saRvTo mijnurobis~ ideis, qristes jvarcmis misterii,

xelisuflebis samad danawilebis Teoriis (qristianuli wminda erTarseba sameba da mwignobarTuxuces-Wyondidelis saxelmwifo instituti) sakiTxebisadmi.

am mizniT sadisertacio naSromSi SeviswavleT da gamovikvlieT konstantine gamsaxurdias romanebi da novelebi: 'dionisos Rimili~ (1976 w.) 'mTvaris motaceba~ (1973 w.), 'didostatis marjvena~ (1976 w.), 'daviT aRmaSenebeli~ (2013 w.), 'landebTan laci~ (1967 w.), 'zarebi grigalSi~ (1980 w.), 'qosa gaxu~ (1980 w.), 'tabu~ (1980 w.), 'klara~ (1965 w.).

naSromis meTodologiuri da Teoriuli safuZvelia TvalsaCino qarTveli mwerlebis, mecnier-literaturismcodneTa, Tu fsiqologTa mxatvrul-esTetikuri da Teoriuli debulebebi, aseve k. gamsaxurdias Semoqmedebis Semswavleli mkvlevarebis Sromebi, literaturaTmcodneobiTi xasiaTis samecniero literatura.

naSromis aprobacia. sadisertacio kvlevis ZiriTadi daskvnebi, winadadebebi da rekomendaciebi mocemulia avtoris (k. Rlonti) wignebsa, statiebsa da samecniero-praqtikuli konferenciebis masalebSi.

naSromis struqtura da Sinaarsi. sadisertacio naSromi 'warmarTuli da qristianuli tradiciebis asaxva konstantine gamsaxurdias SemoqmedebaSi" Sedgeba Sesavlis, oTxi Tavisა da daskvnisagan. Mmas Tan erTvis gamoyenebuli literaturis sia.

kvlevis miznebm, amocanebm da problemebis gadaWris logikam ganapiroba disertaciis Semdegi struqtura:

Sinaarsi

Sesavali

Tavi 1. warmarTuli tradiciebis asaxva konstantine gamsaxurdias romanebsa da novelebSi

Tavi 2. bibliur-qristianuli saxe-simboloebi konstantine gamsaxurdias romanebsa da novelebSi

Tavi 3. saxelmwifos marTvis Teoriebi konstantine gamsaxurdias romanebSi

Tavi 4. konstantine gamsaxurdias biografiis asaxva 'landebTan laciSi~

**ZiriTadi daskvnebi
gamoyenebuli literatura**

naSromis mokle Sinaarsi

pirvel TavSi - **warmarTuli tradiciebis asaxva konstantine gamsaxurdias romanebsa da novelebSi** ganxilulia qarTuli warmarTuli tradiciebi da motivebi mwerlis SemoqmedebaSi.

akad. i. javaxiSvilis mosazrebiT: ‘...qarTvelTa uZveles tomebsac hqoniaT sakuTari warmarTuli RmerTebis panTeoni, romelTac Tayvans scemdnen qarTvelTa winaprebi da am qarTuli warmarTuli panTeonis mTavari RvTaeba yofila mTvare, romelsac aidealebdnen rogorc mamakac RvTaebas da mas emorCilebodnen qarTul warmarTul panTeonSi arsebuli yvela RmerTebi, romlebsac ekavaT ierarqiis sxvadasxva safexurebi...~ (javaxiSvili).

i. javaxiSvilis mosazrebis Tanaxmad: ‘...wminda giorgis kults saqarTveloSi qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris kultis adgili uWiravs...~ (javaxiSvili).

mkvlevar s. siguas mosazrebiT ‘...mwerali eyrdnoba ivane javaxiSvilis debulebas, romlis Tanaxmadac TiTqmis yvela umTavresi eklesiebi da dReobebi saqarTveloSi wminda giorgis saxelobazea. qarTvelTa sarwmunoebriv warmodgenaSi pirveli adgili wminda giorgis ukavia, meore – RmerTs – Semoqmeds, mesame – elias; yvelgan, sadac qarTvelebs ucxovriaT, mTvaris Tayvaniscemis kvali SerCenilia; amis gamo mTvaris viTarca mTavar-meufisa da RvTaebis pativiscema yvela qarTveli tomebis uuZveles rwmenad unda CaiTvalos.

qarTul warmarTul panTeonSi mze mdedrobiTi sqesis RvTaebaa, mTvare - mamrobiTisa. mTvaris kultis adgili daikava wm. giorgim. orSabaTs ZvelqarTul, megrul-Wanur da svanur kalendarSi 'mTvaris dRe~ ewodeba...~ (sigua).

Tu wminda giorgis kults konstantine gamsaxurdias romanebsa da novelebSi qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris adgili ukavia, maSin gamodis, rom wminda giorgis kultis saxiT mwerlis romanebsa da novelebSi qarTuli warmarTuli mTvaris kalendaruli sistema yofila gamoyenebuli.

sujunis wminda giorgis kultSi qarTuli warmarTuli mTvaris kalendaruli sistemaa ganxorcielebuli, radganac igi qarTul warmarTul mTvaris kults warmoadgens. es kulti xSiradaa gamoyenebuli konstantine gamsaxurdias roman 'dionisos 'RimilSi~, sadac aRwerilia Savi zRvidan gadmovardnili Savi veSapisa da TeTri giorgis sixliani dueli. romanSi aRwerilia TeTri-giorgis kultis analogiuri rituali, romelic koxta Telias mxatvrul saxes ukavSirdeba. konstantine savarsamiZes xelnawerebSi patara werili hqonda 'sujunis wminda giorgis TeTri monebi~, romelic erT frangul Jurnalis redaqciaSi miitana dasabeWdad. am werilma sujunis wminda giorgize da mis TeTr monebze konstantine savarsamiZe SimSiliT sikvdils gadaarCina.

Aaseve, iloris wminda giorgis kultSi qarTuli warmarTuli mTvaris kalendaruli sistemaa gamoyenebuli, radganac igi qarTuli warmarTuli panTeonis mTavar RvTaebas mTvares warmoadgens.

konstantine gamsaxurdias roman 'mTvaris motacebaSi~ aRwerilia iloris wminda giorgis religiuri ritualebi, romlebic imave qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris warmarTuli religiuri ritualebia. mTvaris wminda cxovels warmoadgenda xari, romelic qarTul warmarTul mTvaris kalendarul sistemas ukavSirdeba. 'mTvaris motacebaSi~ xari iloris wminda giorgis wminda cxoveladaa gamocxadebuli.

lukaia labaxua iloris wminda giorgis xats Sewiruli monaa da igi aRasrulebs rogorc Zvel qarTul warmarTul, aseve qristianul religiur ritualebs.

roman 'didostatis marjvenaSi~ xSirad vxvdebiT gvelisferi wminda giorgis kults, romelsac msgavsad sujunis wminda giorgis kultisa da iloris wminda giorgis kultisa, romanSi qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris adgili uWiravs.

wminda giorgis kulti qarTul warmarTul panTeonSi ukavSirdeba muxis kults. wminda giorgi warmodgenilia muxis saxiT da igi sicocxlis xes warmoadgens (niko mari). Mmuxis kultTanaa dakavSirebuli didi Wyoni, romlis adgilzec Sua saukuneebSi qristianuli sakaTedro taZari daarsda.

konstantine gamsaxurdias romanebsi xSiradaa aRwerili qarTuli warmarTuli RvTaebis muxis kultis Tayvaniscemis ritualebi. Mmuxis kulti gamoyenebulia roman 'daviT aRmaSenebelSi~ da igi giorgi mwignobarTuxuces-Wyondidelis saxels ukavSirdeba. roca giorgis mestumreTuxucesma moaxsena, rom misi ZuZumte besa da Savi RvTismSoblis xucesi,

eqvTime, sasadilo darbazSi sxedano, maTTan saubarSi giorgi Wyondidelma saWyondidlos didi Wyoni moikiTxa. es muxa, didi Wyoni idga WyondidSi mis mama-papaTa nasaxlarze da mas aTasi wlis manZilze Tayvans scemdnen misi mama-papani.

saRvTo muxis kultis religiuri rituali aRwerilia konstantine gamsaxurdias roman 'mTvaris motacebaSi~.

Mmuxis kultis warmarTuli religiuri rituali aRwerilia roman 'didostatis marjvenaSi~ da igi nawarmoebis erT-erTi mTavari gmiris - konstantine arsakiZis saxels ukavSirdeba, romelic wiTel mamals Seswiravs warmarTul RvTaebas, roca yvavils moixdis. qristiani arsakiZe ar iviwyebis da aRasrulebs warmarTul rituals da wiTel mamals Seswiravs warmarTul muxis RvTaebas.

'dionisos RimilSi~ aRwerilia venaxis gamolocvis warmarTuli rituali, romelsac Tavisi venaxis avi Tvalisa da setyvisa da gvalvisagan dasacavad sujunis wminda giorgi saxelze aRavlens konstantine savarsamiZis mordu taia Selia, romelic aseve sujunis wminda giorgis qadagia.

roman 'mTvaris motacebaSi~ aRwerilia gacxenebis warmarTuli rituali, romelsac asrulebs lukaia labaxua, rac warmarTuli da qristianuli kulturebis sinTezze mianiSnebs konstantine gamsaxurdias romanebSi.

'mTvaris motacebaSi~ aRwerilia wablisferTmian wylis dedisa da monadiris ambavi, romlebsac arzayani, TaraSi da Zabuli asruleben da xSirad ciloba moudiT, vin unda iqnes wylis deda da vin monadire.

konstantine gamsaxurdias novelaSi 'tabu~, aRwerilia sujunis wminda giorgis religiuri rituali. Ees rituali soflelebma Caatares 23 aprils giorgoba dRes. moxucebuli xaxu xarbedia Cahketes saRamos saydarSi, romelsac wmindani gamoecxada da daariga. xolo meore dRes qadagad davardnilma xaxu xarbediam xalxs auwya wmindanis neba. novelaSi aRwerili sujunis wminda giorgis religiuri rituali igive TeTri-giorgis religiuri ritualia. Ees ki adasturebs mosazrebas, rom novelaSi 'tabu~, iseve rogorc konstantine gamsaxurdias romanebSi 'dionisos Rimilsa~ da 'mTvaris motacebaSi~ qarTuli warmarTuli mTvaris kultis elementebia warmodgenili.

konstantine gamsaxurdias romanebSi 'dionisos Rimilsa~ da 'mTvaris motacebaSi~ gamoyenebulia, berZnuli miTologiis RmerTis dionisos kulti, romelsac germaneli filosofosisa da moazrovnis nicSes religiur-filosofiur naazrevSi qristes kultTan erTad gadamwyveti mniSvneloba eniWeba. swored nicSes naazrevidan aqvs nasesxebi mwerals zekacisa da 'maradiuli dabrunebis~ religiur-filosofiuri koncefciebi.

roman 'dionisos RimilSi" vrcladaa aRwerili berZnuli miTologiis warmarTuli RvTaebis dionisos kulti, romelsac nawarmoebSi mirza xanisa da jenetis Svili farvizi warmoadgens.

nawarmoebSi gakritikebulia dionisuri eqstazisa da Trobis, bohemis gza, romelsac sulier TviTmkvlelobamde mihyavs adamiani. warmarTuli dionisuri kultis msxvrevisa da ganadgurebis finali mocemulia farvzis sikvdiliT, romelic romanSi RmerT dionisos alegoriul saxe-simbolos

warmoadgens. es Tavad nawarmoebis mTavar gmirSi konstantine savarsamiZeSi ganxorcielda RmerT dionisos sikvdili. Tavad mis sulSi moxda misi gaorebuli pirovnebis im nawilis sikvdili da ganadgureba, romlis saTayvanebel sagansac warmarTuli berZnuli miTologiis RmerTis dionisos kulti warmoadgenda.

konstantine gamsaxurdias romanebSi gamoyenebulia zekacisa da ‘maradiuli dabrunebis~ ideebi.

Mmkvlevar s. siguas mosazrebiT: ‘...sicocxle drosa da sivrcesi maradiuli ganmeorebaa, rac erTxel iyo, is aRar dabrundeba, magram meordeba misi arsi. Yyoveli winsvla amave dros ukusvlacaa. maradiuli dabruneba Segvaxvedrebs zekacs. RmerTi dioniso yofierebis mudmiv cvlas asaxavs da, rogorec yoveli miTi, maradiuli dabrunebis niSniTaa aRbeWdili...~ (sigua).

idea zekacisa - RvTaebrivi adamianisa, romelic sZlevs yovelgvar adamianur sisustes da RmerTs utoldeba, qristianobidan, ieso qristes pirovnebidan gamomdinare ideaa da ara mxolod germaneli filosofosis nicSes mier Seqmnili filosofiuri naazrevi, romelic mis SemoqmedebaSi aisaxa.

biblia icnobs mesiis or saxes damcirebuls, kacTagan uaryofilsa da dawunebuls da meore saxes ZlierebiT momavals Rrublebsa zeda Tavis zeciur angelozebTan erTad, romelmac unda ganikiTxos codvili kacobrioba. apokalifსuri saxe mesiisa, mxsnelisa, zeciuri uflisa aris safuZvelTa-safuZveli zeadamianurobisa, adamianis zebunebrivi Zalisa da Zlierebis gamovlenisa, zekacisa.

bibliidan, kerZod ‘dabadebidan~ unda iRebdes saTaves ‘maradiuli dabrunebis~ idea. ‘dabadebaSi~ aRwerilia RmerTis mier mzis, mTvaris da varskvlavebis Seqmnis suraTi, roca Seiqmna ekliptikis zodiaquri sartyeli, didi wre. Ees sakiTxi ukavSirdeba kalendaruli aRricxvis sistemas. swored, mTvaris brunva dedamiwis garSemo da dedamiwis brunva mzis garSemo anu mTvare-mzis kalendaruli sistema unda warmoadgendes Cveni azriT, ‘maradiuli dabrunebis~ ideis amosaval wertils, romelic nicSes SemoqmedebiT naazrevSia warmodgenili.

‘maradiuli dabrunebis~ idea erTdaimave movlenis ganmeorebas gulisxmobs droisa da sivrcis sxvadasxva monakveTSi. es aris ekliptikis did wreze anu zodiaqos Tormet Tanavarskvლvedze mTvarisa da mzis brunva, romelic xorcieldeba mTvaris fazebis da mzis weliwadis kalendaruli principiT da qmnis mTvare-mzis kalendarul sistemas.

Aaqedan gamomdinare, vfiqrobT, rom zekacisa da ‘maradiuli dabrunebis~ ideebi, romlebic warmarTuli berZnuli miTologiis RmerTs dionisos kults ukavSirdeba da konstantine gamsaxurdias romanebSia asaxuli Tavis safuZvels mTvare-mzis kalendarul sistemaSi poulobs.

roman ‘mTvaris motacebaSi~ RmerT dionisos kulti ‘angelozTbatonis" saxiTaa warmodgenili. es ‘angelozTbatoni~ anu RmerTi dioniso gamoecxadeba zosimias wisqvilSi loginze wamowolil TaraS emxvars, magram TaraSma ar mokla ‘angelozTbatoni~, anu RmerTi

dioniso, miuxedavad imisa, rom Zalian SeeSinda. igi miTologiur samyarosTan iyo Tanaziari da RmerTi dioniso Tavad masSi arsebobda.

roman 'mTvaris motacebaSi~ gamoyenebulia meziris kulti, romelic svaneTSi RvTaebad iTvleba da ojaxis mfarveladaa miCneuli. Aamitomac ar SeiZleba misi xelis xleba da mokvla, radganac es did ubedurebas moitans da amas ojaxis daqceva mohyveba.

arzayanis saxiT axalma uRmerTo samyarom gamoiwvia qora maxvSis Zveli miTologiuri samyaros dangreva. swored amgvari aluziebiTaa datvirTuli 'mTvaris motacebaSi~ arzayanis mier RvTaeba meziris mokvlis epizodi, romelmac wertili dausva Zvel droebas. magram, aman qora maxvSis ojaxis daRupva gamoiwvia. axal droebas arzayanis saxiT gamovlenils, aRaraferSi sWirdeboda qora maxvSi da svaneTis Zveli miTologiuri samyaro. Aamitomac, axali drois dadgomas Zveli samyaros dangreva mohyva, rac 'mTvaris motacebaSi~ qora maxvSis gardacvalebiTaa simbolizebuli.

romanSi aseve, aRwerilia mesefeTa zRvidan amosvla, romlebic qvewarmavalTa RmerTebia da romlebsac zRvidan gazafxulis wvimebi amoyvebian, dadian tye da tye, sofel-sofel, xarks hkrefen da miwaze wvimebi mohyavT.

roman 'dionisos Rimilis~ mTavari personaJi konstantine savarsamiZe gvelis mgeSavis gazrdilia. misi gamzrdelis taia Selias islis saxlsac hyavs Tavisi mfarveli genia. es gveli taia Selias loginis qveS iwva dReniadag. Mmas bavSvebic ar eridebodnen da rZes asmevdnen da uvlidnen. A'angelozbatons~ eZaxodnen.

konstantine gamsaxurdias 'dionisos Rimilis~ bolo Tavi 'jojoxeTad Casvla konstantine savarsamiZisa~ ioanes 'gamocxadebiT~ aris STagonebuli. sxva qristianul paradigmebTan erTad nawarmoebis am TavSi aRwerilia jojoxeTSi Casuli konstantine savarsamiZis Sexvedra uSvelebel daxraxnil gvelTan, romelmac frTa aisxa da SxuiliT gafrinda CrdiloeTisaken.

warmarTuli berZnuli miTologiis RmerTis dionisos erTi hipostasi gveli, bibliur-qristianul paradigmatikaSi uaryofiT personaJs satana-eSmaks (gveleSaps) ganasaxierebs da qristes da mis angelozebs upirispirdeba.

konstantine gamsaxurdias romanebsi 'dionisos Rimilsa" da 'mTvaris motacebaSi" qristianuli RmerTis qristesa da warmarTuli berZnuli miTologiis RmerTis dionisos Soris dapirispireba qristesa da satana-eSmakis (gveleSapis), sulisa da xorcis, sikeTisa da borotebis dapirispirebis saxiTaa warmodgenili. Tavisi arsiT sulSi qriste igulisxmeba da xorciSi dioniso.

konstantine savarsamiZisa da TaraS emxvaris pirovnebaSi mocemulia xorcis kvdomisa da warmavlobis da sulis aRorZinebisa da maradiulobis idea. amitomac marcxdebian isini xorcielad, magram imarjveben sulierad. maTSi xorcieldeba warmavlobis daZlevisa da maradiulobasTan ziarebis qristianuli idea.

‘dionisos Rimilsa~ da ‘mTvaris motacebaSi" warmarTuli kultura erwymis qristianul kulturis. es warmoadgens orive romanis alegoriul dedaazrs, mis WeSmarit sazriss.

meore TavSi - **qristianuli saxe-simboloebi konstantine gamsaxurdias romanebsa da novelebSi** warmocenia bibliur-qristianuli paradigmebi mwerlis SemoqmedebaSi.

cnobilia, rom sveticxovlis taZars qarTvel mweralTagan namdvili Zegli daudga didma qarTvelma mweralma konstantine gamsaxurdiam, romelmac swored am taZars uZRvna Tavisi ukvdavi romani ‘didostatis marjvena". am genialuri nawarmoebis ZiriTadi dedaazri xelovani adamianis maradiulobasTan da ukvdavebasTan ziarebaa.

qarTul mecnierebaSi, kerZod, rusTvelologiaSi qristianuli ‘mistikur-alegoriuli" Teoria, anu qristianuli ‘saRvTo mijnurobis" idea pirvelma Semoitana da danerga meCvidmete-meTvramete saukuneebis qarTvelma mefem da mecnierma vaxtang meeqvsem, romelmac es Teoria gamoiyena ‘vefxistyaosnisa" da misi avtoris SoTa rusTavelis dasacavad im adamianebs mxridan Tavdasxmisan, romlebic ‘vefxistyaosans" ganxilavdnen, rogorc araqristianul nawarmoebs, xolo Tavadi avtors - SoTa rusTavels uwodebdnen sarwmunoebisagan gandgomils, romelmac maTi sityvebiT - garyvna qristianoba.

vaxtang meeqvsem Tavisi es mosazreba ‘Targmanis~ saxiT daurTo stamburi saxiT dabeWdil ‘vefxistyaosans~, romelic didebulad aRadgina akademikosma akaki SaniZem, romelic marTebulad miiCnevs, rom vaxtangis ‘TargmanSi~ mTavari poemis ideologiuri mxarea, romelsac komentatori ramdenjerme exeba

konstantine gamsaxurdias romanebsa da novelebSi didi mniSvneloba eniWeba ieso qristes meored mosvlisa da kacobiobis gankiTxis bibliur paradigmas, romelsac mosdevs qveynierebis ngreva da axali samyaros Seqmna, sadac xorcieldeba sakraluri qorwinebani, anu qveynierebaze myardeba caTa sasufzeveli.

ioanes gamocxadebaSi aRwerilia zeciuri qalaqi axali ierusalimi, romelsac ewodeba ‘sasZlo, kravis coli~ da mas ukavSirdeba Tormeti Tvali patiosani.

am Tormet Tval patiosans didi mniSvneloba aqvs miniWebuli konstantine gamsaxurdias romanebsa da novelebSi ieso qristes meored mosvlis paradigmasTan erTad.

mkvlevar s. sigvas mosazrebiT: ‘...mwerali Sedarebis sagnebad iyenebs 12 Tvali patiosans, romelTac ‘ioanes gamocxadeba~ asaxelebs zeciuri ierusalimis aRweris dros: sardioni, pazioni, giacinti, iaspi, safironi, smaragdi, bivriti, iakinTi, qrizoliTi, ameTvisto, aqati, qrizoprasi, romlebic 12 mociqulis simboloa.

es sakraluri 12 egviptelebisagan wamovida, romlebic 12 Tvali patiosaniT zecis Tanavarskylavedebs da maTi Sesabamisi Tvis saxeles aRniSnavdnen. k. gamsaxurdias msolfio, revoluciuri da samoqalaqi omebi warmodgenili aqvs ioanes nawinaswarmetyveleb meored-mosvlad...~ (sigva).

mkvlevari s. sigua miiCnevs, rom ‘...rogorc savarsamiZis, ise emxvaris sikvdilSi Zevs xelmeored aRorZineba-ganaxlebis motivi, rac maTi miTiurobis niSania...~ (sigua).

ieso qristes jvarcmis bibliuri paradigma warmodgenilia ‘dionisos RimilSi~, romelsac simbolurad konstantine savarsamiZis jvarcma ganasaxierebs, romelic misma ZiZiSvilebma dabal Zewnis xeze jvaredinad miaWedes. es warmodgena imiT gaTavda, rom savarsamiZes cali xeli Zewnis tansa da ficars Soris darCa. ZiZa rom ar SeswrebodaT da droze ar CamoeRoT ‘jvaridan", albaT xeli mostydeboda: mTeli Tve Sexveuli hqonda mklavi da amis Semdeg jvarcmis warmodgenac aRar mouwyviaT (gamsaxurdia).

ieso qristes jvarcmis bibliuri paradigma ‘dionisos RimilSi~ aRwerilia biankas suraTSi, sadac ieso qristes jvarcma warmodgenilia konstantine savarsamiZis jvarcmiT.

ieso qristes jvarcmis bibliuri paradigmaa aRwerili konstantine savarsamiZis jojoxeTSi mogzaurobisas, roca igi marmarilos taxtze mjdomeare monRols (slanskis) gamoWris yels, romelic nawarmoebSi apokalifsuri drakonis (ioanes gamocx. 12.1-3) paradigmaa.

am dros mas Tavad jvarcmuli ieso qriste gamoeCXadeba, romelic saTno TvalebiT ucqeris mas da konstantine savarsamiZe icnos mis daRrejil saxes da ferdebze da xelis gulebze molibro namsWvalebs. es is kaci iyo, romelic sul pirvelad naxa misi sofliS eklesiaSi jvarze gakruli.

sixlismsmeli warmarTi sizmarSi cnaurdeba, magram imave sizmarSi Semodis qristianuli sul, saTno TvalebiTa da sikeTiT aRsavse. es sizmari sainteresoa imdenad, ramdenadac masSi moCans gaorebuli sulis yivili, warmarTisa da qristianis TviT erT pirovnebaSi Widili.

konstantine gamsaxurdias ‘dionisos RimilSi~ xSiradaa gamoyenebuli bibliur-qristianuli paradigmebi, romlebic mWidro kavSirSi arian erTmaneTTan da qmnian erTian sistemas. es paradigmebia: apokalifsis Svidi oqros sasanTle (ioanes gamocx. 1.12-20), ieso qristes mier samariteli dedakacisaTvis wylis Txovna (ioane 4.1-30), apokalifsis Svidi beWdiT dabeWdili wigni (ioanes gamocx. 5.1-9), apokalifsis mxedari (ioanes gamocx. 6.7-8), patmosis WalakSi ioane RvTismetyvelisaTvis ieso qristes gamocxadeba (ioanes gamocx. 1.9-20), apokalifsis kuro (ioanes gamocx. 4.6-8), apokalifsis mxedrebi (ioanes gamocx. 6.1-8), ieso qristes jvarcma (maTe 27.27-37).

erT-erTi aseTi bibliur-qristianuli paradigmaa Svidi Tvali patiosani, romelic RmerTis sasufevlis simboloa. maT Sorisaa smaragdi, romelic maradiul siyvaruls ganasaxierebs. ar aris SemTxveviTi, rom ali-mirza xanis salonSi smaragdis beWedi swored jenet xanums Sexvda. jenetisa da konstantine savarsamiZis siyvaruli mistikas, iracionalurs ukaSirdeba. nawarmoebSi asaxuli mistikuri movlenebi da ideebi jenetisa da konstantines garSemo iyrian Tavs da maT pirovnebebs aerTianeben. momavalSi jenet xanumma smaragdis beWedi moixsna da konstantine savarsamiZes aCuqa, rogorc maTi maradiuli siyvarulis simbolo. amiT man Tavis kanonier

meuRles uRalata, magram maradiul siyvaruls eziara. jenet xanumisa da konstantine savarsamiZis siyvaruli smaragdis beWdiT aris dabeWdili.

aseTive simboluri da mistiuri datvirTva gaaCnia yvela im apokalifsur paradigmebs, romlebic konstantine gamsaxurdias romanebsa da novelebSia aRwerili. aseve, aRsaniSnavia saxeli ‘jeneti~, romelic samoTxis mniSvelobas Seicavs.

ieso qristes jvarcmis bibliuri paradigma dasturdeba konstantine gamsaxurdias roman ‘mTvaris motacebaSi". romanSi warmarToba gardaiqmneba qristianobad. gaorebuli TaraS emxvaris suli gamTliandeba da igi qristianul sawyiss uerTdeba. TaraS emxvari mdinare engurSi jvarTan erTad iRupeba. jvari ieso qristes jvarcmis simboloa. TaraSi Sesawirav msxverpls warmoadgens. igi iRupeba rogorc warmarTi da aRdgeba rogorc qriste, rogorc samyaros qristianuli sawyisi.

mkvlevar a. baqraZis mosazrebiT: ‘...TaraS emxvaris pirovnebaSi sikvdilis saSualebiT xelmeored aRorZineba-ganaxlebis azria gatarebuli...~ (baqraZe).

TaraS emxvari mdinare engurSi Tamaris jvarTan erTad iRupeba

mkvlevari s. siga gamoTqvams mosazrebas, rom: ‘...es jvari TaraSisaTvis xelovnebis simboloa, Zveli qarTuli oqromWedlobis nimuSi, xolo arzayanisaTvis Cveulebrivi liToni...~ (siga).

Tamaris jvari ieso qristes jvarcmis bibliur paradigmas ganasaxierebs. TaraS emxvaris mdinare engurSi Tamaris jvarTan erTad daRupva ieso qristes jvarcmis bibliuri paradigmis simbolur-alegoriul asaxvas warmoadgens.

mkvlevar a. baqraZe gamoTqvams mosazrebas, rom ‘...romanSi TaraS emxvaris sikvdils win uswrebs mesefeTa mosvla. mesefeni rasac SeWamen, mere isev acocxleben. mesefeTagan moniWebuli sikvdili TavisTavSi ganaxleba-aRorZinebas Seicavs. TaraS emxvarsac ase sjeroda – mxolod sikvdiliT SeiZlebao mkvdreTiT aRdgoma. amrigad igi sakuTar rwmenas eziara da ise gadavida aryofnaSi...~ (baqraZe).

‘mTvaris motacebaSi" gamoyenebulia bibliur-qristianuli paradigmebi, romlebic erTmaneTTan mWidro kavSirSi arian da qmnian erTian sistemas. es paradigmebia: apokalifsis veSapi (ioanes gamocx. 13.1-8), nabuqodonosoris sizmari (danieli 2.1-47), apokalifsis zRva (ioanes gamocx. 21.1), apokalifsis Tormeti Tvali patiosani (ioanes gamocx. 21.9-21), apokalifsis angelozi (ioanes gamocx. 8.1-6), apokalifsis mxedari (ioanes gamocx. 6.7-8), apokalifsis Svidi oqros sasanTle (ioanes gamocx. 1.12-20), apokalifsis mxedrebi (ioanes gamocx. 6.3-5).

marTalia, romanSi TaraS emxvari iRupeba, magram amiT Tavad sicocxle ar sruldeba. TaraS emxvaris daRupvaSi Tavidanve devs sicocxlis xelaxla dabadebis idea.

nawarmoebis ZiriTadi arsi swored imaSi mdgomareobs, rom, marTalia, adamiani kvdeba da qreba, magram amiT Tavad sicocxle ar ispoba da ar nadgurdeba. Tavad bunebaSi devs rogorc

amouxsneli kodi sicocxlisa da sikvdilis cvalebado bis procesi. TaraS emxvaris saxiT kvdeba sulierad gaorebuli adamiani, raTa SemdegSi kvlav daibados igi, rogorc erTiani da srulyofili.

konstantine arsakiZe, konstantine savarsamiZe, TaraS emxvari da konstantine gamsaxurdias romanebis da novelebis sxva gmirebi is personaJebia, romlebmac: ‘..jvars acves TavianTi xorci vnebebTan da gulisTqmebTan erTad~ (gal. 5.24). da Seimoses: ‘...axali, romelic ganaxlebulia SemecnebiT misi Semoqmedis xatisamebr, sadac ar aris arc berZeni, arc iudeveli, arc winadacveTa, arc winadaucveTloba, ar aris barbarosi, skviTi, mona da Tavisufali, aramed qristea yovelive da yoveliveSi~ (kol. 3.10-11).

bibliur-qristianuli paradigma gamoyenebulia konstantine gamsaxurdias roman ‘didostatis marjvenaSi~. es bibliuri paradigmaa RmerTisa da iakobis Serkinebis epizodi (dab. 32.24-32).

konstantine gamsaxurdias romani ‘daviT aRmaSenebeli" ideologiuri TvalsazrisiT yvelaze ufro qristianuli nawarmoebebia. romanSi aRwerili bibliur-qristianuli paradigmaa apokalifsis mwvane cxeni (ioanes gamocx. 6.7-8). es simbolo erT-erT ZiriTad rols asrulebs mwerlis Semoqmedebis simbolur-alegoriul saxismetyvelebaSi da gamoxatavs drois suls, roca socialisturi sistema, viTomdac adamianebis keTildReobisaTvis Seqmnili, Tavad iqca adamianebisatvis terorisa da ubedurebis saTaved. ase iqca socialisturi sistema apokalifsur mwvane cxenad konstantine gamsaxurdias romanebsa da novelebsi. apokalifsis mwvane cxeni mwerlis romanebidan ‘dionisos Rimilidan" da ‘mTvaris motacebidan" gadavida mwerlis roman ‘daviT aRmaSenebelSi".

konstantine gamsaxurdias novela ‘zarebi grigaliSi~ vxvdebiT ioanes ‘gamocxadebis~ apokalifsur paradigmebs, rogorc revoluciur simboloebis, romelsac grigali warmoadgens. revoluciam, rogorc grigalma ise waleka Zveli cxovreba. man daamsxvria adamianis Zveli religiuri warmodgenebi da rogorc samreklo, ise daanarcxa miwaze.

asea aRiarebuli is gabatonebuli mosazreba, romelic aRniSnuli sakiTxis Sesaxeb aris gamoTqmulი მეცნიერებასი. novelis mTavari gmiri mnaTe oqropiri Zvel cxovrebaSi darCa. man alRo ver auRo axal cxovrebas, amitomac revoluciis grigals emsxverpla.

Cveni azriT, mnaTe oqropiris gardacvalebaSi sikvdiliT sikvdilis daZlevisa da maradiulobasTan ziarebis qristianuli paradigma unda igulisxmebodes.

am mosazrebas adasturebs novelaSi aRwerili mnaTe oqropiris gardacvalebasTan dakavSirebulი epizodi: ‘...saxeze etyoboda: mis suls vnebis qariSxali ar mohxvedroda. ar ekuTvnodea oqropir am qveyanas, arc am qveyanam daudo mas wili. sofelSi ambavi daagdes: dro mova, glaxakebi RmerTs gautoldebian, Zlierni ama qveynisani Sedrkebian da glaxakebi didebis porfirs moixsameno...~ (gamsaxurdia 1980: 259).

Ees epizodi gamoZaxilia saxarebiseuli paradigmisa: ‘...da aha. arian ukanasknelni, romelnic pirvelni iqnebian, da arian pirvelni, romelnic ukanasknelni iqnebian...~ (luka 13.30).

novela ‘zarebi grigalSi~ aRwerili epizodebi, romlebic mnaTe oqropiris gardacvalebas ukavSireba, saxarebiseuli paradigmebiT aris nasazrdoebi (maTe 13.37-43)

Nnovelis mTavari gmiri mnaTe oqropir avtoris mier ieso qristesTan aris identificirebuli. mnaTe oqropiris gardacvalebaSi ‘sikvdilis sikvdiliT daZlevisa~ da maradiulobasTan ziarebis qristianuli paradigmaa gamoyenebuli (saq. 2.30-35).

bibliur-qristianuli paradigma gamoyenebulia novelaSi ‘qosa gaxu~, sadac aRwerilia naxucari ionasa da misi colis, Zveli kneinas cxovrebis amsaxveli epizodebi. maT mZime dro dadgomiaT. axal cxovrebas mZime dReSi Cauryia moxucebulebi, romlebsac mxolod erTi mewveli Txa da Celtis facxa SerCeniaT, romelic ZiZaSvilebma da naTlulebma Cum-Cumad mouRobes naliis qveS da am facxaSi cxovrobdnen moxuci dedakaci da misi naxucari qmari iona.

naxucari iona mainc guls ar itexda da efuTSi eZebda ‘bolSevikebis wasvlis~ TariRebs, ar iSorebda locvanebs da wminda wignebs da didi paTosiT kiTxulobda iobis wigns (iobi 1.1-3).

novela ‘qosa gaxuSi~ monaTxrobi iobis istoria bibliur-qristianuli paradigmataa nasazrdoebi.

bibliur-qristianuli paradigma dasturdeba novela ‘tabuSi~. am nawarmoebis personaJs Tan sdeven oreulebi. Coxiani TavadiSvili gzaze Tavissave lands SeeCexa, romelsac nacrisferi, forejiani, inglisuri homsponis kostiumi ecva da cal Tvalze monokli hqonda (gamsaxurdia).

oreulis, meore ‘me~-s qristianuli paradigma safuZvels saxarebidan iRebs, sadac aRwerilia dapirispireba adamianis gaorebul bunebas Soris, romelic ieso qristem Tavisi jvarcmiT erT pirovnebaSi gaaerTiana da Seariga (efes. 2.14-16).

novela ‘tabuSi~ moipoveba sxva epizodi, romelic nasesxebia saxarebidan: ‘...pirvelTaganve iyo miTi. amqveynad yovelive miTiT Seiqmna, rac ki ram Seiqmna. miTi win uswrebda adamianis yofnas. miTi iyo upirvelesi ganzraxva RmerTkacisa da xelovnebisa. da roca yovelive ararad iqmneba darCeba albaT: miTi...~ (gamsaxurdia).

aq perifrazirebulia ioanes saxarebis Sesavali (ioane 1.1-5).

qristianuli paradigmebi dasturdeba novela ‘klaraSi~, romlebic ‘dabadebidan~ da ioanes ‘gamocxadebidan~ arian nasesxebi.

novelis gmiri kaci Savtanisamosian mgzavr qalSi Tavisi sulis SesaZlo oreuls amoicnobs: ‘...adamianebs raRac zrdilobis kanonebi gamougoniaT, Tu vinmem ar gagvacno did qalaqSi qali, ise ar SeiZleba masTan dalaparakeba. ra ician am Slegebma, egeb Cveni sulebi, erTxelac ganukveTeli erTeulebi iyvnen, miriad saukuneebis saxecvlaSi isini gasTiSa sivrcem, drom da gardacvalebam da axla isev SevxdiT, erTimeores am bnel tonelSi...~ (gamsaxurdia).

Enovelis es epizodi analogs poulobs ‘dabadebaSi~ (dab. 2.21-24).

Qqristianuli paradigmaa gamoyenebuli novelis Semdeg epizodSi: ‘...oRond Sen mimiTiTe da udabnoebs gadavloxav: lursmul warwerebs gavSifrav da Tundac bunebis SvidbeWdian wignSi amovikiTxav mcenareTa da pirutyvTa idumal enas...~ (gamsaxurdia).

Nnovelis am epizodis analogi dasturdeba ioanes ‘gamocxadebaSi~ (ioan. Ggamocx. 5.1-5).

konstantine gamsaxurdias romanebSi ‘dionisos RimilSi~, ‘mTvaris motacebaSi~, ‘didostatis marjvenaSi~, ‘daviT aRmaSenebelSi~, novelebSi ‘zarebi grigalSi~, ‘qosa gaxuSi~, ‘tabuSi~, ‘klaraSi~ gamoyenebulia bibliur-qristianuli paradigmebi, romlebic mWidro kavSirSi arian erTmaneTTan da qmnian erTian sistemas.

mesame TavSi - **saxelmwifos marTvis Teoriebi konstantine gamsaxurdias romanebSi** ganvixilavT im reformebs, romlebic meTerTmete-meTormete saukuneebis saqarTveloSi gatarda.

am reformebis Sedegad saqarTvelo Seiqmna rogorc erTiani saxelmwifo, romelsac gaaCnda mkacrad gansazRvruli saxelmwifo strategia da ideologia, romelic qristianul sarwmunoebas efuZneoda. swored am epoqebis istoriul realobas asaxavs konstantine gamsaxurdias SesaniSnavi romanebi ‘didostatis marjvena~ da ‘daviT aRmaSenebeli~.

‘didostatis marjvenaSi" asaxulia epoqa, roca saqarTvelos samefo taxtze ijda giorgi pirveli, xolo ‘daviT aRmaSenebelSi", rogorc Tavad romanis dasaTaureba migvaniSnebs daviT meoTxe-aRmaSenebeli.

qarTuli sulierebis didebuli mkvlevaris akaki baqraZis mosazrebiT: ‘...yovel erSi arsebobs mesianisturi idea, romelic eris TviTgamtkicebas, TviTrwmenas, Zlierebas uwyobs xels...~ (baqraZe).

konstantine gamsaxurdias roman ‘didostatis marjvenis" ZiriTadi koncefcia swored im faqts efuZneba, rom qveynis erTianoba da mTlianoba Tundac erTi boroti mefis xelSi ufro progresuli monapovaria, vidre nawil-nawil daqucmacebuli qarTuli samTavroebi, romlebsac xevistavebi da xevisberebi unda Cadgomodnen saTaveSi.

am sityvebs eubneba roman ‘didostatis marjvenis" mTavari personaJi konstantine arsakiZe Tavis guliswors Sorena kolonkeliZes, roca is sTxovs, rom masTan erTad saTaveSi Caudges moxeveTa ajanyebas da gailaSqros mefe giorgis winaaRmdeg, rasac unda mohyves mefis Zalauflebis damxoba da xevistavebisa da xevisberebis Zalauflebis damyareba.

romanidan naTlad Cans, mwerali emxroba im azrs, rom qveynis erTianobisa da mTlianobisaTvis saxelmwifos erTi, Tundac gulboroti mefe esaWiroeba da ara Svidi xewisberi, romlebic qveynis marTvis ukeTes kanonebs ver Seqmnian (gamsaxurdia).

saxelmwifoebriვი arsebobis TvalsazrisiT uaRresad savalalo mdgomareobaSi aRmoCnda saqarTvelos samefo meTerTmete saukunis bolos. es epoqa cnobilia rogorc ‘didi Turqobis" epoqa saqarTvelos istoriaSi. am dros saqarTvelos samefo taxtze mefobda giorgi meore, romelic marTalia kargi adamiani, magram susti nebisyoფის xelisufali gamodga. qveyana Turq-selCukebs

hqondaT dapyrobili, TbilisSi ager ukve meramdene saukunea arabi amira ijda. es yovelive qveyanaSi iwvevda daqsasqulobasa da areulobas. saWiro iyo mtkice xeli, romelic am saxelmwifoebriv problemebs moagvarebda. patriotulad ganwyobil qarTvel TavadznaurTa mxardaWeriTa da TanxmobiT saqarTvelos samefo taxtze adis Teqvsmeti wlis daviT meoTxem. axalgazrda, energiuli mefe axali ZaliT Seudga qveynis marTvas. yvelaze didi gardaqmnebi, romlebic ki saqarTvelos istoriaSi ganxorcielebula, gaatara daviT meoTxem. es revoluciuri gardaqmnebi Seexo rogorc saeklesio, aseve saxelmwifo marTvis aparats. 1104 wels daviT meoTxem moiwvia ruis-urbnis saeklesio kreba da Tavisi Tanamoazre qarTveli sasuliero pirebis daxmarebiT qarTuli eklesia gawminda im sasuliero pirebisagan, romlebic TavianTi saqmianobiT Zirs uTxridnen qveynisa da eris mTlianobas.

daviT meoTxem saeklesio xelisufleba daumorCila saero xelisuflebas. man SemoiRo da gaerTiana ori uzarmazari Tanamdeboba mwignobarTuxucesi da Wyondideli da am Tanamdebobaze Tavisi gamzrdeli da uerTgulesi TanamebrZoli giorgi Wyondideli daniSna. mwignobarTuxuces-Wyondidels mieniWa umaRlesi sasamarTlos Tavmjdomaris uflebamosileba. giorgi Wyondideli iyo uzenaesi mosamarTle, romelsac emorCileboda 'saajo kari~, anu umaRlesi sasamarTlo. mwignobarTuxuces-Wyondideli yovel orSabaT dRes ganxilavda Rarib-RatakTa saCivrebs.

xelisuflebis samad danawilebis Teoria msofliSi pirvelad SeimuSava da Tavis naSromSi 'kanonTa sazrisi~ srulyofili saxiT Camoayaliba meCvidmete-meTvramete saukuneebis franguli ganmanaTleblobis erT-erTma TvalsaCino warmomadgenelma Sarl-lui monteskiem, romelmac ganaviTara da sabolood daxvewa ingliseli jon lokis Sexedulebebi xelisuflebis sami Stos Sesaxeb.

Sarl-lui monteskiem erTmaneTisagan gamohyo da daanawila sakanonmdeblo, aRmasrulebeli da sasamarTlo marTvis organoebi, riTac inglisel jon lokTan erTad msofliSi pirvelma SeimuSava da Camoayaliba xelisuflebis samad danawilebis Teoria (monteskie 1994: III).

xelisuflebis samad danawilebis Teoria, saTaves bibliidan, saxarebidan iRebs, sadac bibliur-qristianuli wminda erTarseba samebis pirveli wevri mama RmerTi kanonmdebelia (gam. 20.1-17).

bibliis Tanaxmad, bibliur-qristianuli wminda erTarseba samebis meore wevri Ze RmerTi-ieso qriste aRmasrulebelia (luka 1.26-33).

bibliis Tanaxmad, bibliur-qristianuli wminda erTarseba samebis mesame wevri suliwmda msajulia (ioane 16.7-10).

xelisuflebis samad dayofa-danawilebis Teoria Teoriul safuZvels bibliaSi da bibliur-qristianuli wminda erTarseba samebis religiur dogmatSi poulobs.

xelisuflebis samad danawilebis Teoria, pirvelad qarTul istoriul sinamdvileSi ganaxorciela daviT aRmaSenebelma.

xelisuflebis samad danawilebis Teoria aisaxa konstantine gamsaxurdias roman ‘daviT aRmaSenebelSi~, sadac naTlad Cans, rom sasamarTlo marTvis organos xelmZRvaneloba anu umaRlesi sasamarTlos Tavmjdomareoba akisria ara uSualod daviT meoTxe-aRmaSenebels, aramed mis gamzrdels giorgi Wyondidels, romelic gvevlineba rogorc mwignobarTuxuces-Wyondideli da sasamarTlo saqmeebis warmoebis uSualo Semsrulebeli, romelic damoukideblad, mefis nebarTvis gareSe yoveli kviris orSabaT dRes awarmoebs sasamarTlo saqmeebis garCevas.

es samarTlebrivi paradigma xSiradaa aRwerili konstantine gamsaxurdias roman ‘daviT aRmaSenebelSi~: ‘...mestumreTuxucesi veRar audioda mariam dedoflis ZuZumteebis, maT naTesavTa da moajeTa miRebas. Cveulebrivad Wyondideli ijda orSabaTobiT ‘saajo karsa Sina~, xolo xuTSabaTobiT ezosmoZRvari cinciluk arigebda drahkanebs...~ (gamsaxurdia 1954: 242).

igive samarTlebrivi paradigma meordeba romanSi, sadac orSabaTi gvevlineba rogorc qvriv-obolTa da upovarTa gankiTxis dRe: ‘...meore dRes orSabaTi iyo. ‘dajda Wyondideli saajo karsa~ da Seudga obolTa da miZalebul moCivarTa gankiTxvas, Tumca isev da isev Tovda dauxromlad, mainc moawydnen liparitiseul sasaxles upovarni da glaxakni, didZali drahkani, perpera da botinati dauriga Wyondidelma mefis saxeliT maT...~ (gamsaxurdia 2013: 14).

samarTlebrivi paradigma romelic gvixatavs orSabaTs, rogorc marTlmsajulebisa da ‘saajo karis~ dRes xSiradaa aRwerili romanSi: ‘...meore dRes, orSabaTs, Wyondideli dabrandა saajo karSi. sawolis mwignobari gverdiT moisva. zardaxnis mwignobari mimodioda saajo karsa da sasaxlis ezoSi mogrovil xalxs Soris.

ezoSi Tavi moeyaraT afxazeTidan, klarjeTidan, qarTlidan, kaxeT-hereTidan, kavkasionis mTianeTidan Camosul xeibrebs omebisas, didaznaurTa, samRvdeloTa mier mimZlavrebulTa, omebSi daRupulTa qvriv-oblebs, upovarebsa da glaxakebs...

Wyondidels gulze Semoeyreboda, roca Tvals Seavlebdან JamTa siavisagan gasresil, damaxinjebul adamianebs, damSeulebsa da daosebulebs, wamebisagan sigiJis zRurblamdis miRweulebs. erTni xmamaRla yayanebdnen, iwyevlidnen gaCenis dRes, sxva aswlovan xeebis Ceros Sexiznodnen, usityvod, udrtvinvelad isxdnen, an xmadabla maslaaTobdnენ. Yyviroda qadagad davardnili zogi, imuqreboda, ilanZReboda, gmobda Tavis gaCenis dRes...

aseTi vinme xelSi Caigdebda xolme Tavmodrekilsa da uTqmel Wyondidels, TiTqos mas SesZleboda erT mSvenier orSabaTs dRes ganekurna xalxisaTvis yvela wyluleba, rac mas miadga didi Turqobis, miwisZvrebis, gvalvebis meoxebiT...~ (gamsaxurdia 2013: 394-395).

Mromanidan moyvanili epizodebidan naTlad Cans, rom sasamarTlos saqmeebs awarmoebs giorgi Wyondideli, anu mwignobarTuxuces-Wyondideli da ara daviT meoTxe-aRmaSenebeli.

es niSnavs, rom roman 'daviT aRmaSenebelSi~ gaziarebulia Teoria, romlis Tanaxmadac aRmasrulebeli xelisuflebis xelmZRvanelad gvevlineba daviT aRmaSenebeli, xolo sasamarTlo xelisuflebis meTaurad, anu uzenaesi sasamarTlos Tavmjdomared warmogvidgeba giorgi Wyondideli.

mkvlevar e. SuSanias mosazrebiT: '...romanSi naCvenebia, Tu rogori gulisxmierebiT ekideboda giorgi Wyondideli marTlmsajulebis saqmes...~ (SuSania).

konstantine gamsaxurdias roman 'daviT aRmaSenebelSi~ mravali istoriuli faqti da movlenaa aRwerili. romanSi gamoyvanilia giorgi meoris pirovneba, romelmac ver SeZlo Turq-selCukebTan gamklaveba da iZulebuli gaxda taxti Tavisi Teqvsmeti wlis vaJiSvilisaTvis daeTmo.

romanSi vrcladaa moTxrobili bagratovanTa samefo gvarisa da kldekaris erisTavebis baRuaSTa gvaris saukunovani dapirispirebis Sesaxeb.

romanSi aRwerilia ruis-urbnisis saeklesio reforma, romelic Caatara daviT aRmaSenebelma, sadac saeklesio cxovrebaSi gauqmebuli iqna Tanamdebobebisa da wodebebis memkvidreobiT gadacema da maRal saeklesio Tanamdebobebze aRzevebuli iqnen ugvaroni, xSirad diakvanyofilni da mejadageTa Svilebi.

romanSi daxatulia giorgi Wyondidelis didebuli saxe, romelic qarTul samefoSi Tanamdebobrivad pirvel pirs warmoadgenda daviT mefis Semdeg da mas sxva saxelmwifoebriv funqciebTan erTad, uzenaesi msajulis funqciac hqonda miniWebuli. romanSi aRwerilia didi mamuliSvilisa da patriotis giorgi Wyondidelis gardacvalebis epizodi, romelmac didi mwuxareba gamoiwvia qarTveli xalxisa da daviT aRmaSeneblis pirovnebaSi.

roman 'daviT aRmaSenebelSi~ saubaria yivCaRebis Camosaxlebasა da mudmivi jaris Seqmnaze, romlis Sedegadac SesaZlebeli gaxda didgoris omSi gamarjveba da Tbilisis, rogorc erTiani qarTული samefos dedaqalaqis samSoblosaTvis SemoerTeba oTxsaukunovani ganSorebis Semdeg.

roman 'daviT aRmaSenebelSi~ aRwerilia qarTvelTa jaris mier didgoris velze musulmanuri koaliciis ganadgurebis suraTi da uricxvi natyvevari saWurWlis, karvebisa da droSebis xelSi Cagdeba.

romanSi saubaria daviT aRmaSeneblis urTierTobaze bizantiis imperiasTan, romelic am periodSi daRmaslvas ganicdida da zedized marcxdeboda Turq-selCukebTan. saqarTvelo ki piriqiT dRiT dRe Zlierdeboda da yoveli fexis nabijze amarcxebda Turq-selCukebs.

romanSi moTxrobilia daviT mefisa da dedisimedis siyvarulis istoria, romelic tragizmiTaa aRsavse. mas udidesi politikuri misia unda Seesrulebina im TvalsazrisiT, rom erTmaneTTan daemoyvrebina da Seerigebina bagratovnebisა da baRuaS-orbelianebis gvarebi, rasac udidesi politikuri datvirTva gaaCnda, magram ase ar moxda. ase Caiyara wyalSi mariam dedoflis yvela mcdeloba daviTisa da dedisimedis siyvaruli im politikur movlenad eqcia, romelic saSviliSvilod

Searigebda bagratovnebsa da baRuaS-orbelianebs da amiT qarTuli samefo kidev ufro Seikvreboda da ganmtkicdeboda.

tragikuli pirovnebaa romanis mTavari gmiri daviT meoTxe-aRmaSenebeli. Tu erTis mxriv igi udidesi saxelmwifo moRvawea, niWieri diplomati da ubadlo mxedarTmTavari, meores mxriv romanSi aRwerili daviT meoTxe-aRmaSenebeli pirad cxovrebaSi tragikuli pirovnebaa da es ase unda iyos. misi sicocxle xom samSoblos ekuTvnis da dedisimedisadmi daviTis siyvaruli samSoblos samsxverploze Sewiruli zvarakia. aseTi xvedri hqonia yvela did saxelmwifo moRvawes da am xvedrs verc daviT aRmaSenebeli auvlida gverds. misi sicocxle da siyvaruli samSoblos ekuTvnodea. es daviT meoTxis xeliT unda gaerTianebuliyo da gamTlianebuliyo misi saTayvanebeli samSoblo, xolo daviT meoTxis saxeli misi samSoblos siZlieris simbolod unda qceuliyo da ase unda gadacemoda Taobidan Taobas ukuniTi ukunisamde.

es ki did msxverpls moiTxovda, rac daviT mefis pirad bednierebaze aisaxa. daviTi mzad iyo es msxverpli gaeRo samSoblos winaSe, radganac swored ase iyo Tavidanve gadawyvetili arsTagamrigis mier. swored amitom eubneba sikvdils mitanebuli daviT mefe Saosan iRumenias, romelSic liparit erisTavis asuli amoicno: ‘...mapatie, dao, Seni da Cemi sicocxle saqarTvelos rom Sevwire tarigad...' (gamsaxurdia 2013: 708).

konstantine gamsaxurdiam, rogorc Semoqmedma sityvieri Zegli daudga didebul qarTvel mefes Tavisi SesaniSnavi romaniT ‘daviT aRmaSenebeliT’.

konstantine gamsaxurdias romanebsi ‘didostatis marjvenasa’ da ‘daviT aRmaSenebelSi’ qristianuli sarwmunoeba warmodgenilia rogorc saxelmwfo ideologiuri forma, rogorc xelisuflebis samad danawilebis Teoriis uSualo wyaro, romlis safuZvelzec Seiqmna da Camoyalibda erTiani da Zlieri qarTuli feodaluri saxelmwifo.

mweralma es istoriuli faqtebi mxatvruli TvalsazrisiT asaxa Tavis ukvdav romanebsi ‘didostatis marjvenasa~’ da ‘daviT aRmaSenebelSi~’ da STamomavlobis winaSe kidev erTxel gaacocxla giorgi pirvelisa da daviT meoTxe-aRmaSeneblis, rogorc didi saxelmwifo moxeleebisa da ubadlo mxedarTmTavrebis ukvdavi saxeebi.

meoTxe TavSi - **konstantine gamsaxurdias biografiis asaxva ‘landebTan ladicSi~’** gaanalizebulia konstantine gamsaxurdias rogorc didi mwerlisa da moazrovnis Semoqmedeba safuZvels misi biografiidan iRebs.

mwerlis biografiuli wyaros ‘landebTan ladicis~’ ganxilva ufro TvalnaTels gaxdis im urTierTobas, romelic mwerals gaaCnia rogorc warmarTobisadmi, aseve qristianuli sarwmunoebisadmi damokidebulebaSi.

konstantinem jer kidev pataraobisas gamoiCina wignebisadmi interesi. is gatacebiT kiTxulobda qarTuli istoriografiis Zeglebs da ocnebobda male gazrdiliyo, raTa generali gamxdariyo da gaeJuJa saqarTvelos mtrebi: ‘Zalian patara viyavi, roca am wignebis kiTxvas

mivyevi xeli. ‘qarTlis cxovrebi" kiTxvis dros araerTxel mitirnia vaxtang gorgasalis, giorgi pirvelis, bagrat IV-is, daviT aRmaSeneblis, Tamaris, giorgi brwyinvalis, svimon mefisa da erekle meoris gardacvalebis gamo. Svidi wlis biWi viqadnidi, wamovizrdebi da Cveni qveynis mtrebs gavJuJav-meTqi, mTeli Cemi siyrmis manZilze vocnebobdi: didi generali gavmxdariyavi, laSqari Semedgina da saqarTvelos mtrebi Sememusra..." (gamsaxurdia 1967: 61).

konstantine gamsaxurdiasTan ojaxSi yovel SabaTs dadiodnen mRvdeli iona qoiava da misi diakoni evgeni qoiava, raTa misi mamisaTvis sufra ekurTxebinaT. swored evgeni qoiava iyo is adamiani, romelmac momaval mwerals qristianuli sarwmunoebisadmi siyvaruli Caunerga da pirveldawyebiTi ganaTleba SeaswavlaT soflis samrevlo skolaSi da konstantinemac gadawyvita aRarasodes efiqra swavlaze da diakvnis TanaSemwe yofiliyo: ‘Cven pirveldawyebiTi ganaTleba miviReT Cveni soflis samrevlo skolaSi. anbani gvaswavla diakonma evgeni qoiavam. igi lamazi, Coxiani vaJkaci iyo da mayars ufro hgavda, vidre maswavlebels. miuxedavad amisa, am diakonma me Semayvara biblia, saxareba da eklesia. Cems Zmas vanos arc erTi maTgani arafrad miaCnda. diakons me Zlier vuyvardi, yovel wirvaze Tan mivyavdi eklesiaSi, brwyinvale olars damkidebda mxrebze, sacecxlurs xelSi momcemda da es iyo CemTvis udidesi sixaruli: klirosze vgalobdi, sacecxlurs vaqanavebdi da daviTns vkiTxulobdi mTavardiakvnis ambonze. maSin me gadavwyvite, araviTar swavlisaTvis ar mefiqrna da diakoni Tu ara, misi TanaSemwe vyofiliyavi mudamJams" (gamsaxurdia 1967: 72).

ekaia iyo konstantine gamsaxurdias mamis naTluli, misi papis naymevis SviliSvili, romelic viRac loTma avantiurisma soxumSi gaitaca, colobas Sehpirda da daaorsula, ris Sedegadac bedSavi ekaia dasneulda. amis Semdeg batoni sumo Cavida soxumSi, kargad scema ekaias Semcdeneli. waarTva mas ekaia, wamoiyvana Tavis saxlSi da misi ojaxis sruluflebian wevrad aqcia.

batoni sumo romelic ojaxSi aravis ar erideboda, sibralulis gamo ekaias gansakuTrebuli pativiT epyroboda. ekaias gamsaxurdiebis ojaxSi ebara meurneoba da igi iyo am saqmeSi namdvili diqtatori. misi nebarTvis gareSe ojaxSi veravin Seexeboda xbos, kravs, cikans an qaTams. yovel axal wels batoni sumo aiRebda vercxliT, broweuliTa da abreSumiT morTul ‘CiCilaks~, saxl-karsa da mamuls locviT SemouvliTa, pirvelad ekaiasTan mividoda, fetvs daapnevda Tavze da miulocavda axal wels. yovel dResaswaulze axal kabebsa da fexsacmelebs Cuqnida Tavis colis xeliT. ojaxSi ojaxis wevrebic da mosamsaxureebic eridebodnen ekaias ganawyenebas. ekaiam icoda Zalian bevri locvebi. samzareuloSi mas hqonda uamravi xati da moclilobis Jams ganuwyvetliv loculobda.

rogorc konstantine gamsaxurdia aRniSnavs, ekaiam kargad icoda mTvaris moqcevis ambebi da yvelaferi, rac man dawera mTvaris moqcevisa da warmarTuli, paganisturi ambebis Sesaxeb ‘didostatis marjvenasa" da ‘mTvaris motacebaSi" ekaias monayolidan aqvs aRebuli. ekaias Zlier

moswonda konstantines idumali ganzraxva diakvnad gaxdomis Sesaxeb da es pativi ecotaveboda kidec misTvis da etyoda: 'ratom diakvnoba, mere mRvdeli unda gaxde, an episkoposi, bolos sibereSi kaTalikosi da saqarTvelo daixseni urjuloebis xelidan" (gamsaxurdia 1967: 76).

roca konstantine da vano gamoiparnen senakis skolidan, ekaias WkuaSi daujda konstantines idumali ganzraxva diakvnad gaxdomis gamo da dReniadag CasCiCinebda mas: 'ar gindaT, Svilebo, bevri swavla, wignebi agiJebs adamianebs. Cvens macxovars ieso qristes, bevri wigni ar waukiTxavs. TiTiT swerda Turme miwaze, karg igavebs ambobda da amitomac jvars acves igi mwignobrebma da uriebma" (gamsaxurdia 1967: 77).

xolo roca quxili atydeboda, ekaia uambobda maT wminda giorgis vaJkcobis Sesaxeb, romlis raSis torebis TqaraTquri moismoda RrublebiT wagragnil cidan. da gmirobis es ucnauri epifania mxneobiT mosavda saswauliT aRvsil patara konstantines suls.

konstantines mamam igi waiyvana quTaisis saaznauro gimnaziaSi, xolo misi Zma vano baqoSi gauSva saswavleblad. quTaisSi gimnaziis direktori iyo ioseb ocxeli, romlis daxmarebiTa da ZalisxmeviT konstantine gamsaxuridas stipendia dauniSnes. roca batoni sumo gardaicvala. ioseb ocxelma da gimnaziis sxva maswavleblebma mamobrivi mzrunveloba ar moakles daoblebul konstantines. swored gimnaziaSi daiwyo wera konstantinem. jer saskolo gazeTSi, Semdeg presaSi.

gimnaziaSi konstantine gamsaxurdiam da misma amxanagebma Camoayalibes politikuri organizacia 'cxra muxa". roca moaxlovda romanovebis samaswliani batonobis iubile, am movlenas konstantinem da misma amxanagebma protestiT upasuxes. maT Seamtvries gimnaziis saaqto darbazis kari da Zirs Camoyares, dafxriwes da fexebiT gaTeles mefeebisa da generlebis suraTebi. konstantine da misi amxanagebi daapatimres. es patimroba iyo konstantine gamsaxurdias cxovrebis erTi ubednieres momentis. bednieri grZnobisagan Sepyrobili igi imeorebda saxarebiseul brwyinvale sityvebs: 'netar iyvneT Tqven, rameTu gdevnon Cemi saxeliT" (gamsaxurdia 1967: 84).

am dros man warmatebiT Caabara gimnaziis gamocdebi da moemzada peterburgSi wasasvlelad, sadac swavla unda gaegrZelebina im universitetSi, romelSic ilia WavWavaZe swavlobda. ioseb ocxelisave daxmarebiT konstantine gamsaxurdias stipendia daeniSna. peterburgSi konstantine gamsaxurdia dabinavda akaki SaniZis patara oTaxSi. misi survili iyo gamxdariyo niko marris mowafe, romelTanac sarekomendacio baraTi gaatana kita abaSiZem. magram erT-erT leqciaze, roca niko marrma udierad moixsenia ilia WavWavaZe, masa da konstantine gamsaxurdias Soris moxda konflikti, romlis Semdegac konstantine gamsaxurdiam gadawyvita Tavi mienebebina peterburgis universitetisaTvis da swavla sazRvargareT gaegrZelebina.

kita abaSiZis daxmarebiT mas Savi qvis sabWos stipendia dauniSnes. konstantinem swavla germaniis qalaq kenigsbergSi gaagrZela, sadac igi kantis filosofias daewafa. aq is daumegobrda somex akof areSians da ruseTidan Camosul ebrael students erix vainbergs. aqve mouwia dueli germanel korporantTan, romelmac igi nikapSi dakoda, xolo TviTon germaneli yurSi daWra. amis Semdeg erix vainbergi balkaneTis omSi gaemgzavra saomrad, sadac igi Turqebma mokles.

konstantine gamsaxurdia gamoemSvidoba Tavis megobars akof areSians da laipcigSi gaemgzavra swavlis gasagrZebleblad. aq igi ganuzomlad bevrs mecadineobda, ganuwvyvetliv dadioda biblioTekebSi, eswreboda leqciebs, kiTxulobda da werda referatebs. laipcigis udides biblioTekaSi mas hqonda ujriani magida, romlis gasaRebisaTvis xuT markas ixdida weliwadSi. laipcigSi mas gaeRviZa interesi goetes mimarT da bejiTad Seiswavla misi arqivi. aqve igi daewafa rudolf Staineris Teosofias da svedenborgis nawerebs, ramac is sikeTe moutana, rom gaunelda siyvaruli nicSesadmi. laipcigSive daainteresa igi fsiqologiis sakiTxebma da bejiTad ismenda cnobili fsiqologis vilhelm vundtis leqciebs.

aqve interesiT usmenda profesor kestneris STamagonebel leqciebs literaturis istoriis sferodan. aq igi daumegobrda mogzaur poet raimon menios, romelsac mTeli evropi Semovlili hqonda da konstantine gamsaxurdia masTan erTad italiaSi gaemarTa, sadac yuradRebiT daaTvaliera italiuri kulturis RirsSesaniSnaobani da kvlav laipcigSi dabruna da iq erTi semestri swavlobda.

Semdeg is cota xniT samSobloSi Camodis, xolo 1914 wels miunxenSi miemgzavreba, sadac Targmnis germaneli romanistis Tomas mannis erT novelas da amis Sesaxeb mokrZalebuli baraTiT amcnobs avtors. Tomas manni dainteresta da Tavis saxlSi miiwvia konstantine gamsaxurdia da didxans esaubra mas saqarTvelosa da saerTod, wina aziis istoriisa da kulturis Sesaxeb, xolo momaval SabaTs sadilad dapatiJa. aqedan Caeyara safuZveli konstantine gamsaxurdiasa da Tomas mannis megobrobas. miunxenSi konstantine gamsaxurdia ganagrZobda biblioTekebSi siaruls, gamudmebul kiTxvasa da ucxo enebis Seswavlas. Tomas mannis ojaxSi man gaicno miunxenis universitetis profesori, literaturis istoriis didi specialisti fridrix fon der laieni, romlis TxovniTac germanuli leqsiT Targmna vaJa-fSavelas 'gvelismWameli", romelic fon der laienma Tomas manns waakiTxa.

konstantine gamsaxurdia ise iyo garTuli swavlasa da Tavis literaturul muSaobaSi, rom verc ki SeamCnia im droindeli presis SeSfoTeba, romlebic iuwyebodnen bosnia hercogovinas memkvidre princis mkvlelobas, rac sayovelTao areulobisa da pirveli msoflino omis dawyebis mizezi gaxda. germaniaSi daiwyes serbi da rusi studentebis daxocva. konstantine gamsaxurdia iZulebuli gaxda 'aralegarul" cxovrebase gadasuliyo. im dReebSi igi kvlav ewvia Tomas manns, romelmac urCia rom ar wasuliyo germaniidan, xolo gasaWiris Jams daxmareba aRuTqva. am droisaTvis nationalisturi agresia germaniaSi sxva erovnebis warmomadgenlebis winaaRmdeg

imdenad gaZlierda, rom konstantine gamsaxurdia iZulebuli gaxda sakuTari fexiT misuliyo da Cabareboda bavariis policias, sadac igi recidivistebTan da qurdebTan erTad erT kameraSi moaTavses.

Semdeg konstantine gamsaxurdia sxva erovnebis adamianeTan erTad waiyvanes miunxenis forStatSi, erT koSkSi, romelsac ismaningi erqva. aq tyveebisaTvis SedarebiT kargi pirobebi iyo, magram erT dRes yvela tyve gadaiyvanes patara qalaq traunStainSi, sadac miiyvanes marilis qarxanayofilSi. mwerali uaRresad mZime pirobebSi aRmoCnda sxva tyveebTan erTad. igi ramodenimejer gadaurCa aSkara sikvdils. bolos moaxerxa da Tomas manns baraTi miswera, sadac mas daxmarebas sTxovda. Tomas mannis daxmarebiT konstantine gamsaxurdia lageridan gamouSves, xolo ramdenime TveSi miunxenis universitetSi aRadgines studentad.

gamovTqvamT mosazrebas, rom konstantine gamsaxurdias romanebsa da novelebSi aRwerili motivebisa da paradigmebis uSualo saTaves da mwerlis SemoqmedebiTi naazrevis ZiriTad wyaros misive biografia warmoadgens, romelic aRwerilia mis biografiul roman 'landebTan laciSi~.

yoveldRiur cxovrebaSi mas adreuli asakidanve hqonda Sexeba warmarTul da qristianul tradiciebTan, saxelmwifos mowyobis samarTlebriv TeoriebTan da samxedro strategiebTan, romlebic sabolood mwerlis romanebsa da novelebSi aisaxa. xolo evropasi mogzaurobisa da ganswavlis Semdeg, mwerals sabolood Camouyalibda is msoflmxedvelobrivi sistema anu SemoqmedebiTi naazrevi, romelic konstantine gamsaxurdias romanebis da novelebis saxiTaa warmodgenili mkiTxvelis winaSe da am naazrevis erT ZiriTad wyaros mwerlis biografiuli romani 'landebTan laci~ warmoadgens.

ZiriTadi daskvnebi

qarTvelTa uZveles tomebs hyavdaT sakuTari warmarTuli RmerTebi, romelTac Tayvans scemdnen qarTvelTa winaprebi. am warmarTuli panTeonis mTavari RvTaeba iyo mTvare, romelsac aidealebdnen rogorc mamakac RvTaebas da mas emorCileboda qarTul warmarTul panTeonSi arsebuli yvela RmerTi. qarTuli warmarTuli mTvaris kalendaruli sistemis arsebobas adasturebs TeTri giorgis Tayvaniscemis ritualebi, romlebic mxolod orSabaTobiT RamiT sruldeboda. orSabaTi warmarTul epoqaSi qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris dRed iyo miCneuli da sauflo dRed iTvleboda.

konstantine gamsaxurdia Rebulobs ivane javaxiSvilis debulebas mTvaris kultisa da wminda giorgis kultis erTianobis Sesaxeb. mis romanebsi 'dionisos RimilSi~, 'mTvaris motacebaSi~, 'didostatis marjvenaSi~ da calkeul novelebSi sujunis wmida giorgis da iloris wmida giorgis qarTuli warmarTuli panTeonis mTavari RvTaebis mTvaris adgili uWiravT, rac adasturebs mwerlis romanebsi da novelebSi qarTuli warmarTuli mTvaris kalendruli sistemis arsebobas.

konstantine gamsaxurdias romanebsi 'dionisos Rimilsa~ da 'mTvaris motacebaSi~ gamoyenebulia germaneli filosofosisa da moazrovnis nicSes filosofiuri naazrevi - zekacisa da 'maradiuli dabrunebis~ ideis Sesaxeb. zekacis idea, romelic nicSes SemoqmedebaSia warmodgenili saTaves qristianobidan, kerZod - ioanes 'gamocxadebidan~ unda iRebdes (ioanes gamocx. 19.11-16).

bibliidan, kerZod 'dabadebidan~ unda iRebdes saTaves 'maradiuli dabrunebis~ ideac. 'dabadebaSi~ saubaria RmerTis mier mzis, mTvaris da varskvlavebis Seqmnis Sesaxeb, roca Seiqmna ekliptikis zodiaquri sartyeli, didi wre. es didi wre anu mTvare-mzis kalendaruli sistema – zodiaqos Tormeti Tanavarskvlaedi, romlis garSemoc brunavs dedamiwa erTi wlis manZilze (dab. 1.14-19), warmoadgens 'maradiuli dabrunebis~ ideis amosaval wertils, romelic erTi da imave movlenis ganmeorebas gulisxmoben, oRond sxvadasxva drosa da sivrcesi.

Cveni azriT, swored mTvare-mzis kalendaruli sistema warmoadgens 'maradiuli dabrunebis~ filosofiuri ideis realurad arsebul safuZvels, romelic konstantine gamsaxurdias romanebsia gamoyenebuli.

qarTul mecnierebaSi, kerZod, rusTvelologiaSi qristianuli 'mistikur-alegoriuli" Teoria, anu qristianuli 'saRvTo mijnurobis" idea Semoitana da danerga meCvidmete-meTvramete saukuneebis qarTvelma mefem da mecnierma vaxtang meeqvsem, romelmac es Teoria gamoiyena 'vefxistyaosnisa" da misi avtoris SoTa rusTavelis dasacavad im oponentTa Tavdasxmisagan, romlebic 'vefxistyaosans" ganixilavdnen, rogorc araqristianul nawarmoebs, xolo Tavad avtors SoTa rusTavels uwodebdnen sarwmunoebisagan gandgomils, romelmac, maTi azriT, garyvna qristianoba.

bibliur-qristianuli ‘mistikur-alegoriuli~ Teoria anu qristianuli ‘saRvTo mijnurobis~ idea ioanes ‘gamocxadebis~ mistikur qorwinebas ukavSirdeba, romelic xorcieldeba qristesa da eklesias anu siZesa da sasZlos Soris.

konstantine gamsaxurdias SemoqmedebaSi didi mniSvneloba eniWebi meored mosvlis bibliur paradigmebs, romelsac mosdevs qveynierebis ngreva da axali samyaros Seqmna, sadac xorcieldeba sakraluri qorwinebani anu qveynierebaze myardeba caTa sasuflevi anu RmerTis sasuflevi. es motivebi mocemulia ioanes ‘gamocxadebaSi~ (ioanes gamocx. 21.2-21). aq naxsenebia zeciuri ierusalimi, romelsac ewodeba ‘sasZlo, kravis coli~ da mas ukavSirdeba Tormeti Tvali patiosani. am Tormet Tval patiosans didi mniSvneloba aqvs miniWebuli konstantine gamsaxurdias romanebsi ‘dionisos Rimilsa~ da ‘mTvaris motacebaSi~ meored mosvlis motivebTan erTad.

konstantine gamsaxurdias romanebsi ‘dionisos RimilSi~, ‘mTvaris motacebaSi~, ‘didostatis marjvenaSi~ da mwerlis calkeul novelebsi dasturdeba qristes jvarcmis bibliuri paradigma. am nawarmoebebsi qristianul paradigmebs erwymis warmarTuli paradigmebi. sinTezi imdenad Rmaa da saxismetyveleba imdenad mravalferovani, rom realurad Wirs im konkretuli qristianuli wyaros dadgena, saidanac aRebulia esa Tu is idea da motivi.

msofli samarTlis istoriaSi miCneulia, rom xelisuflebis samad danawilebis Teoria msofliSi pirvelad SeimuSava da Tavis naSromSi ‘kanonta sazrisi~ Camoayaliba franguli ganmanaTleblobis erT-erTma TvalsaCino warmomadgenelma Sarl-lui monteskiem, romelmac erTmaneTisagan ganacalkeva sakanonmdablo, aRmasrulebeli da sasamarTlo marTvis organoebi, riTac msofliSi pirvelma ganaviTara da srulyofili saxe misca ingliseli jon lokis xelisuflebis samad danawilebis Teorias.

saqarTvelos istoriul sinamdvileSi xelisuflebis samad danawilebis Teoriam asaxva hpova qarTveli mefis daviT IV aRmaSenebelis saqmianobaSi, romelmac demokratiuli cvlilebebi ganaxorciela saqarTvelos eklesiur mmartvelobaSi, aseve saxelmwifo mmartvelobaSi da Seqmna axali qarTuli uzenaesi sasamarTlo da calke marTvis organod aqcia es dawesebuleba.

daviT IV aRmaSenebelma Seqmna sruliad axali Tanamdeboba mwignobarTuxuces-Wyondidelis saxiT da ‘saajo kari~, anu umaRlesi sasamarTlo mas dauqvemdebara. am Tanamdebobaze daviT mefem daniSna Tavisi aRmzrdeli giorgi Wyondideli, romelic damoukideblad, mefis nebarTvis gareSe yoveli kviris orSabaT dRes awarmoebda sasamarTlo saqmeebis garCevas. amiT daviT IV aRmaSenebelma jer kidev meTerTmete saukuneSi SeimuSava da praqtikulad ganaxorciela xelisuflebis samad danawilebis Teoria. xelisuflebis samad danawilebis Teoria aisaxa konstantine gamsaxurdias tetralogiaSi ‘daviT aRmaSenebeli~.

konstantine gamsaxurdias rogorc mwerlisa da moazrovnis SemoqmedebiTi gza safuZvels misi biografiidan iRebs. mwerlis biografiuli romanis ‘landebTan laticis~ ganxilva gvarwmunebs,

rom konstantine gamsaxurdiam rogorc didi gaqanebisa da SesaZleblobebis mqone mweralma da moazrovnem Tavis romanebsa da novelebSi obieqturad asaxa warmarTobis, aseve qristianuli sarwmunoebis roli qarTveli erisa da xalxis winaSe da sworad Seafasa is dadebiTi da uaryofiTi aspektebi, romlebic qristianulma sarwmunoebam moutana qarTvel ers.

konstantine gamsaxurdias Semoqmedebis saxiT Cven saqme gvaqvs qristianuli msoflmxedvelobis mweralTan da moazrovnTan, romelmac dauviwyari kvali datova qarTveli eris sulier cxovrebaSi.

gamoqveynebuli Sromebi

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4. kaxa Rlonti – warmarTuli da qristianuli tradiciebis asaxva konstantine gamsaxurdias SemoqmedebaSi bsu-s 80 wlisadmi miZRvnili humanitarul mecnierebaTa fakultetis doqtorantTa II samecniero konferenciis masalebi baT. 2015
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Annotation to Dissertation on

Reflection of Pagan and Christian Traditions
in Creative Work by Konstantine Gamsakhurdia

by
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Opponents:

Members of Dissertation Council

Defense of the Dissertation will be held on _____, 2016 at _____ o'clock at the meeting of the Dissertation Council of Humanitarian Sciences Faculty, at the following address: Batumi, Ninoshvili Str.#3.

The content of the Dissertation can be accessed at Ilia Chavchavadze Library of Batumi Shota Rustaveli State University (Batumi, Ninoshvili Str. №35) as well as at the website of the same university.

Associated Professor,

Doctor of Philology,

Secretary of the Dissertation Council

Nana Tsetskhladze

INTRODUCTION

The subject of the research and the relevance of the paper. Konstantine Gamsakhurdia lived and created in such a period of time when it was dangerous and sometimes even prohibited to speak loudly about his true religious affiliation. People were killed or exiled because of religion. Too much scholasticism was as harmful as too much materialism. However, a golden mean between these two extremes has been found and abided by Konstantine Gamsakhurdia in his creative work.

A religious idea of human deification is a Christian motive, according to which a human being was created in the likeness of the Lord and is constantly experiencing the process of creative deification what is expressed in a human's "re-birth", i.e. christening. The main motive of Konstantine Gamsakhurdia's works is precisely in the fact that a human is doomed to failure no matter how educated and knowledgeable he is until his "re-birth", i.e. a human should take communion to God during his lifetime and, therefore, gain the immortality of the soul. The communion does not exist without the one on the crucifixion. This motive is presented in different variations of certain novels and short stories by Konstantine Gamsakhurdia.

The aim of the paper is to represent a complex research of those problems which are realistically depicted and reflected in creative work by Konstantine Gamsakhurdia.

We can't say that the study of K. Gamsakhurdia's works from the viewpoint of above mentioned problems represents an outfield in literary studies, though, the analysis of such multilateral writer's creation as Konstantine Gamsakhurdia is always intersected with new and interesting challenges.

The goals and objectives of the paper are to analyze and study the correspondence between the opinions, established in K. Gamsakhurdia's novels and short stories, and the artistic concepts that are manifested in his works. We have examined the author's theoretical and literary works in terms of such problematics comprehension as the Georgian Pagan Lunar calendar (the cult of St George), Nietzsche's idea of a superman and „the eternal return“, i.e. the cult of Dionysus (lunar-solar calendar system), the idea of the Christian «holy infatuation“ anus of the Christian „mystical-allegorical“ theory, the Crucifixion mystery and the theory of governance separation into three parts (Christian Holy Trinity and Mtsignobartukhutses-Chkondideli state institute).

The scientific novelty of the research represents the analysis of Konstantine Gamsakhurdia's opinion about the issues of Georgian Pagan Lunar calendar, Nietzsche's idea of a superman and „the eternal return“, i.e. the cult of Dionysus, the idea of the Christian «Holy infatuation“ anus of the Christian „mystical-allegorical“ theory, the Christ's crucifixion mystery

and the theory of power separation into three. All the above mentioned problems have been comprehensively, monographically studied in view of a general theoretical aspect of research issues.

For this purpose in our research we have studied and examined the following novels and short stories by Konstantine Gamsakhurdia: „The Smile of Dionysus“ (1976), „Stealing of the Moon“ (1973), ‘Great Master’s Hand’ (1976), ‘David the Builder’ (2013), ‘Flirting With Ghosts’ (1967), „The Bells in the Whirlwind“, „Kosa Gakhu“ (1980 w.), „Taboo“ (1980), „Klara“ (1965).

The methodological and theoretical basis of the paper is represented by the artistic-aesthetic and theoretical provisions of remarkable Georgian writers, literature experts-scientists or psychologists, as well as by the works and artistic-scientific literature of the researchers who have studied Konstantine Gamsakhurdia’s creative work.

The structure and content of the research. The dissertation paper „Reflection of Pagan and Christian Traditions in Creative Work by Konstantine Gamsakhurdia” consists of Introduction, four chapters and Conclusion. The list of literature references is enclosed to the paper.

The objectives, goals and problem-solving logic caused the following structure of the research:

Contents

Introduction.

Chapter 1. Reflection of Pagan and Christian Traditions in Creative Work by Konstantine Gamsakhurdia.

Chapter 2. Biblical-Christian Characters-Symbols in Konstantine Gamsakhurdia’s Novels and Short Stories.

Chapter 3. The Governance Theories in Novels by Konstantine Gamsakhurdia.

Chapter 4. The Reflection of Konstantine Gamsakhurdia’s Biography in „Flirting With Ghosts“.

Main Conclusions.

References.

Synopsis

Chapter 1 - **Reflection of Pagan and Christian Traditions in Creative Work by Konstantine Gamsakhurdia** deals with the analysis of Georgian Pagan traditions and motives in the writer's creative work.

According to Academician I. Javakhishvili „...even ancient tribes had their own Pantheon of pagan gods, worshiped by Georgian ancestors, the main deity of which was the Moon. It was idealized as a male deity and obeyed by all the gods that existed in Georgian Pagan Pantheon and had different hierarchical levels...“ (Javakhishvili).

In his another statement Javakhishvili writes that „...the cult of St George in Georgia has taken the place of the main deity of Georgian pagan Pantheon - the Moon cult...“ (Javakhishvili).

The researcher S. Sigua notes that „...the writer relies on Ivane Javakhishvili's statement according to which almost all the main churches and holidays in Georgia are named after St George. In Georgian religious concepts the first place belongs to St George, the God or Creator is on the second place and the third one pertains to Elijah; in all the places of settlement of Georgians there can be found the traces of the Moon worship; that is why the Moon, being the main deity, should be considered the most ancient religion of all Georgian tribes.

In Georgian Pagan Pantheon the Sun is a female deity, while the Moon is the male one. However, after a while the cult of the Moon was replaced by the one of St George. Monday is called „Moon's day“ in Old Georgian, Megrelian-Chanurian and Svanetic“ (Sigua).

If the cult of St George took the place of the main deity of Georgian Pagan Pantheon – the Moon in novels and short stories by Konstantine Gamsakhurdia, then it turns out that the writer uses the Georgian Pagan Lunar calendar system in the image of St George cult in his novels and short stories.

The Georgian Pagan Lunar calendar system is manifested in the cult of Sujuni St George because it represents the Georgian Pagan Lunar cult. This cult is frequently used in the novel „The Smile of Dionysus“ where the author describes a bloody duel between the White George and the Black Whale carried out from the Black Sea. The novel depicts a ritual similar to the cult of the White George that relates to a character of Telia. Konstantine Savarsamidze had a brief letter in his manuscripts called „The White Slaves of Sujuni St George“, that was brought by him to one of the French edition magazines for printing. The letter, which describes the story of Sujuni St George and his White Slaves, saved him from starvation.

The Georgian Pagan Lunar calendar system is also used in the cult of Ilori St George because it represents the main deity of the Georgian Pagan Pantheon – the Moon.

In the novel „Stealing of the Moon“ Konstantine Gamsakhurdia describes religious rituals of Ilori St George that are the pagan religious rituals of the main deity of the same Georgian Pagan Pantheon – the Moon. The sacred animal of the Moon was a bull which is related to the Georgian Pagan Lunar calendar system. In the novel „Stealing of the Moon“ the bull is declared a sacred animal of Ilori St George.

Lukaia Labakhua is a sacrificed slave of Ilori St George icon and he performs both old Georgian pagan rituals and Christian religious ones.

In the novel „Great Master’s Hand“ the author frequently uses the cult of Ophidian St George that occupies the place of the main deity of the Georgian Pagan Pantheon – the Moon similarly to the cult of Sujuni St George and the one of Ilori St George.

The cult of St George is associated with the cult of Oak in the Georgian pagan Pantheon. St George is represented in the image of an oak and is the symbol of life (Niko Mari). The cult is also related to the Great Chkonion on the site of which there was founded a Christian Cathedral in the Middle Ages.

In his novels Konstantine Gamsakhurdia often depicts the worship rituals of the cult of Georgian pagan deity – the Oak. The cult of the Oak is used in the novel „David the Bulider“ and is associated with the name of George Mtsignobartukhutses-Chkondideli. When George Chkondideli was sitting together with his foster-brother - Besa and the priest of the Black Virgin Mary - Ekvtime in the dining hall, he asked them about the Great Chkoni in Sachkondidlo. This Oak, the Great Chkoni stood in Chkondidi - on the site of his forefathers settlement and it was worshipped by his ancestors for a thousand years.

A religious ritual of the Holy Oak cult is described in Konstantine Gamsakhurdia’s novel „Stealing of the Moon“.

The pagan religious ritual of the Oak cult is also portrayed in the novel „Great Master’s Hand“ and is related to the name of one of the novel’s main characters – Konstantine Arsakidze, who sacrificed the red rooster to the pagan deity. The Christian Arsakidze does not forget and performs the pagan ritual and sacrifices the red rooster to the pagan Oak deity.

In the novel „The Smile of Dionysus“ there is a scene with the pagan ritual of vineyard spell that protects the vineyard from an evil eye, hail and drought. This ritual is performed by Mordu Taia Shelia, who is also a preacher of Sujuni St. George, for Konstantine Savarsamidze’s vineyard in the name of Sujuni St George,

In „Stealing of the Moon“ there is a pagan ritual of horse spell performed by Lukaia Labakhua which indicates to the synthesis of Pagan and Christian cultures in Konstantine Gamsakhurdia’s novels.

In „Stealing of the Moon“ the author describes the story of a chestnut-haired water mother and a hunter performed by Arzakan, Tarash and Dzabuli who often argue about their roles.

In the novel „Taboo“ Konstantine Gamsakhurdia depicts a religious ritual of Sujuni St George. This ritual was performed by the villagers on 22nd of April at St. George's Day. An old man Khakhu Kharbedia was locked in the room in the evening where a saint appeared in front of him and gave him some instructions. And the other day the old man Khakhu Kharbedia heralded the Saint's will to the people. The religious ritual of Sujuni St George, described in the novel, is the same as the one of the White George. This fact confirms the assumption that the elements of the cult of the Georgian Pagan Moon are represented in the novel „Taboo“ as well as in the novels „The Smile of Dionysus“ and „Stealing of the Moon“ by Konstantine Gamsakhurdia.

In the novels „The Smile of Dionysus“ and „Stealing of the Moon“ the writer uses the cult of the God Dionysus from the Greek mythology that has a crucial importance together with the cult of Christ in religious-philosophical thinking of a German philosopher and thinker – Nietzsche. Precisely from Nietzsche's views the writer has borrowed religious-philosophical concepts of a superman and „the eternal return“.

In the novel „The Smile of Dionysus“ there is a detailed description of the cult of Greek pagan deity – Dionysus, which is represented by Parviz - the son of Mirza Khan and Jenet.

The author criticizes Dionysus's inclination to ecstasy, alcohol, Bohemia that leads to a person's spiritual suicide. The final destruction of the Dionysus cult is manifested by the death of Parviz that represents an allegorical character-symbol of the God Dionysus. Actually, it was the death of the part of his soul, the worship object of which was represented by the cult of the Greek Pagan Mythology God Dionysus.

The idea of a superman – a divine man, who endures all the human weaknesses and equals to God, has been developed due to Jesus Christ's personality, Christianity and a philosophical concept created by the German Philosopher Nietzsche and reflected in Gamsakhurdia's works.

The Bible recognizes Messiah's two faces: humiliated, rejected and disapproved by heavens, that has to condemn the sinful humanity. The apocalyptic appearance of the Messiah, the Savior, the Lord is the basis of the human supernatural power, a superman manifestation.

The Bible, especially, „the birth of Christ“ represent the place of origin for the idea of „the eternal return“. The „birth“ depicts the picture of God's creation of the Sun, the Moon and the stars, when the Ecliptic Zodiac belt, the Great Circle was created. This issue is associated with the calendar metering system. In our opinion, precisely the rotation of the moon around the earth and the rotation of the earth around the moon, i.e. the lunar-solar calendar system should represent a starting point for the idea of „the eternal return“ that is given in Nietzsche's creative thinking.

The idea of „the eternal return“ means the repetition of one and the same event in different periods of time and space. It is a rotation along the great ecliptic circle, i.e. the rotation of the sun and the moon along the twelve zodiac constellations which occurs according to the moon phases and the sun annual calendar principle and creates lunar-solar calendar system.

Therefore, we consider that the ideas of a Superman and „the eternal return“, related to the cult of God Dionysus from Greek Pagan Mithology and reflected in Konstantine Gamsakhurdia's novels, take their roots from the solar-lunar calendar system.

In the novel „Stealing of the Moon“ the cult of the God Dionysus is presented as „the Lord of Angels“. „The Lord of Angels“ or the God Dionysus appears to the lying on the bed Tarash Emkhvari at Zosimia's windmill. However, Tarash does not kill „the Lord of Angels“ or the God Dionysus although he is too scared. He is connected with the Mythological world and the God Dionysus himself exists in him.

The cult of Meziri, which is considered to be a deity and a family patron in Svaneti, is used in the novel „Stealing of the Moon“. So it can't be touched and killed, otherwise it will bring bad luck and cause the breakdown of the family.

In the image of Arzakan the new godless world causes the destruction of Kora Makhvshi's old Mythological world. Precisely such allusions are loaded in an episode of Meziri deity killed by Arzakan in „Stealing of the Moon“ and embody the end of the Old Times. However, the death of Mezuri causes the breakdown of Kora Makhvshi's family. The New Times, represented in the image of Arzakan, do not accept Kora Makhvshi and the old mythological world of Svaneti. That is why the demolition of the Old World is followed by the coming of the New Times, symbolized by Kora Makhvshi's death in „Stealing of the Moon“.

In the novel there is also a scene with Mesepes (the gods of reptiles) going out of the sea together with spring rains. They walk around the forests, villages, gather tribute and bring rains to the earth.

The main character of the novel „The Smile of Dionysus“ – Konstantine Savarsamidze is brought up by the Snake Mgeshavi that is a patron of sedge house of his upbringer, Taia Shelia. This Snake is constantly lying under Taia Shelia's bed. Even the children are not afraid of it, give it milk and take care of it. They call it „Lord of Angels“.

The last chapter „Konstantine Savarsamidze's descending to the hell“ of the novel „The Smile of Dionysus“ by Konstantine Gamsakhurdia is inspired by Ioane's „appearing“. Together with the other Christian paradigms in this chapter the author describes the meeting of Konstantine Savarsamidze, descending to the hell, with a huge snake that grows wings and noisily soars toward the north.

The snake of one Hypostasis of Greek God pagan mythology – Dionysus symbolizes a negative character of Satan-Devil (Dragon) in Bible-Christian paradigmatics who withstands Christ and his Angels.

In Konstantine Gamsakhurdia's novels „The Smile of Dionysus“ and „Stealing of the Moon“ the confrontation between the Christian God Christ and the Greek Pagan God Dionysus is represented in the images of Christ and Satan-Devil (Dragon), body (flesh) and soul, good and evil. By the essence the Christ is meant to be the soul while Dionysus is the body.

The images of Konstantine Savarsamidze and Tarash Emkhvari personalize the idea of perishability and fragility of the flesh and at the same time rebirth and eternity of the soul. Because of that they are defeated in the flesh although they win spiritually. They embody the Christian idea of coping with frailty and communion with eternity.

The pagan culture merges together with the Christian one in the novels „The Smile of Dionysus“ and „Stealing of the Moon“. This fact represents the allegoric sense, the real idea for the both novels.

Chapter II – **Christian Character-Symbols in Konstantine Gamsakhurdia's novels and short stories** deals with Biblical-Christian paradigms of the author's creative work.

It is known that Konstantine Gamsakhurdia has put a real monument to Svetitskhoveli cathedral by dedicating to it his immortal novel „Great Master's Hand“. The main idea of this brilliant work is a perception of eternity and immortality by an artist.

The Christian „mystical-allegorical“ theory was first introduced in Georgian science, particularly, in Rustvelology, by the Georgian king and scientist of XVII-XVIII centuries – Vakhtang VI, who used this theory to protect the poem „The Knight in the Panther's Skin“ and its author Shota Rustaveli from those people who considered „The Knight in the Panther's Skin“ as a non-Christian work and called its author an apostate who opposed Christianity.

Vakhtang VI embodied his idea in „Translation“ enclosed to a printed version of „The Knight in the Panther's Skin“ that has subsequently been restored by Academician Akaki Shanidze who believes that an ideological aspect of the main poem is represented in „Translation“ by the King Vakhtang and the commentator deals with it several times.

A special place in Konstantine Gamsakhurdia's creative work is devoted to the Biblical paradigm of Jesus Christ's Second Coming and Judgment Day, which is followed by the destruction of the world and establishment of a new one where sacred marriages occur, i.e. the kingdom of heaven establishes on the earth.

In the scene of Ioane's appearance the author also describes the heavenly city, new Jerusalem that is called „the bride, the Lamb's wife“ and to whom the twelve precious stones are related.

The twelve precious stones make a big difference together with the paradigm of Christ's Second Coming in Konstantine Gamsakhurdia's novels.

According to S. Sigua „... the writer uses the Twelve Precious Stones as reference objects that are proclaimed when the author describes the heavenly Jerusalem. The Twelve Precious Stones are the symbols of 12 apostles.

These 12 sacral objects originate from Egypt and denote the heavenly constellations and corresponding to them names of the months. K.Gamsakhurdia has represented the world, revolutionary and civil wars as Ioane's prediction of the Second Coming...“ (Sigua).

The researcher S. Sigua considers that „...both Savarsamidze and Emkhvari's deaths convey rebirth-renewal motive that represents the sign of their mysticism...“ (Sigua).

The Biblical paradigm of Jesus Christ's crucifixion is represented in „The Smile of Dionysus“, which is symbolized by Konstantine Savarsamidze's crucifixion. Arranging a performance the sons of his nanny crucify him on a low tree. In the final scene Savarsamidze's arm gets stuck between the boards and hurts. The whole month he has his arm bandaged and since that the boys have never attempted to arrange a performance with crucifixion again (Gamsakhurdia).

The Biblical paradigm of Crucifixion in „The Smile of Dionysus“ is described in scene where the Crucifixion is represented by Konstantine Savarsamidze's crucifixion.

The Biblical paradigm of Jesus Christ's crucifixion is also portrayed in Konstantine Savarsamidze travelling to the hell when he cuts throat of Mongol (Slanski) who represents a paradigm of apocalyptic dragon (Ioane's revelation 12.1-3) in the novel.

This time crucified Jesus appears himself and looks at Konstantine Savarsamidze, who recognizes his distorted face and wounds on his palms, with virtuous eyes. He is that man who first saw his crucifixion in the village church.

A bloodthirsty heathen comes in a dream but in the same dream there appears a Christian soul with virtuous eyes full of kindness. This dream is interesting due to the scream of a split soul, the fight of the Pagan and the Christian in one person.

In „The Smile of Dionysus“ Konstantine Gamsakhurdia frequently uses Biblical-Christian paradigms that are closely related to each other and create a single system. These paradigms are: the Seven Golden Candlesticks of Apocalypse (Ioane's revelation 1.12-20), Jesus Christ's asking for water from a Samaritan woman (Ioane 4.1-30), the book of Apocalypse hidden behind seven seals (Ioane's revelation. 5.1-9), the Horseman of the Apocalypse (Ioane's revelation 6.7-8), Jesus Christ's appearance to Ioane Theologian at the Patmos isle (Ioane's revelation 1.9-20), the Taurus of Apocalypse (Ioane's revelation 4.6-8), The Horsemen of Apocalypse (Ioane's revelation 6.1-8), the Crucifixion (Mate 27.27-37).

One of such Biblical-Christian paradigms is represented by Seven Precious Stones that are the symbol of the Kingdom of God. Among them there is an emerald which denotes an eternal love. It does not happen by chance that precisely Jenet Khanum comes across an emerald ring in Ali-Mirza Khan's salon. The love story of Jenet and Konstantine Savarsamidze is associated with mysticism and something irrational. The mystical events and ideas, reflected in the novel, gather around Jenet and Konstantine and unite their personalities. After a while Janet Khanum takes off the emerald ring and presents it to Konstantine Savarsamidze as a symbol of their eternal love. With this deed she betrays her lawful husband, although, she pays tribute to the eternal love. Jenet Khanum and Konstantine Savarsamidze's love is sealed by the emerald ring.

All the Apocalyptic paradigms, described in Konstantine Gamsakhurdia's novels, have a symbolic and mystical loading. The name „Jenet“ should also be noted because it has the meaning of „paradise“.

The biblical paradigm of Jesus Christ's Crucifixion is confirmed in Konstantine Gamsakhurdia's novel „Kidnapping the Moon“. The Paganism in the novel is transformed into Christianity. Tarash Emkhvari's split soul reunites and joins the Christian beginning. Tarash Emkhvari perishes together with a cross in Inguri river. The cross is a symbol of Jesus Christ's Crucifixion. Tarash dies as a Pagan and rebirth as a Christian, i.e. the world's Christian beginning.

According to A.Bakradze „...the death of Tarash Emkhvari's personality represents the idea of rebirth-renewal...“ (Bakradze).

Tarash Emkhvari dies together with the Queen Tamar Cross in Inguri river.

S.Sigua suggests that „... this cross is a symbol of art, a sample of an Old Georgian jewelry for Tarash, while for Arzakan it is an ordinary metal...“ (Sigua).

The Queen Tamar Cross symbolizes the biblical paradigm of Crucifixion. The scene of Tarash Emkhvari's death together with the Queen Tamar Cross in Inguri river represents symbolic-allegorical personification of the biblical paradigm of Crucifixion.

According to A.Bakradze „... Tarash Emkhvari's death is preceded by Mesepes' coming. Mesepes revive everything they eat once more. Therefore, the death bestowed by Mesepes means a private revival-renewal. Tarash Emkhvari believes in the resurrection from the dead after death. So he does not give up his faith and steps into oblivion...“ (Bakradze).

The Biblical-Christian paradigms are used in the novel „Stealing of the Moon“. They are tightly connected to each other and create a unified system. They are the following: The Whale of Apocalypse (Ioane's revelation 13.1-8), Nebuchadnezzar's Dream (Daniel 2.1-47), the Sea of Apocalypse (Ioane's revelation 21.1), the Twelve Precious Stones of Apocalypse (Ioane's revelation 21.9-21), the Angel of Apocalypse (Ioane's revelation 8.1-6), the Horseman of the

Apocalypse (Ioane's revelation 6.7-8), the Seven Golden Candlesticks of Apocalypse (Ioane's revelation 1.12-20), The Horsemen of Apocalypse (Ioane's revelation 6.3-5).

Although, Tarash Emkhvari perishes in the novel, the life itself does not end. Tarash Emkhvari's death embodies the idea of life rebirth.

The main idea of the novel is precisely in the fact that a human passes away but it does not mean the end of the life at all. The process of death-life variability is like an indecipherable code of the Nature. In the similitude of Tarash Emkhvari the author depicts the death of a person with a bifurcated soul who dies in order to be reborn unified and perfect.

Konstantine Arskidze, Konstantine Savarsamidze, Tarash Emkhvari and other characters of Konstantine Gamsakhurdia's novels who "...crucified their flesh together with the desires of their mortal body (chant 5.24) and obtained "...a renewed one in the likeness of the Creator, that does not distinguish between a Greek or a Jew, a Pagan or a Barbarian and Scythian, bond or free. Christ does exist everywhere and in everything" (Kol. 3.10-11).

The Biblical-Christian paradigm is used in Konstantine Gamsakhurdia's novel "Great Master's Hand" as well. This biblical episode is a fight between God and Jacob (the birth 32.24-32).

From the ideological point of view the novel „David the Builder“ is the most christian work. The Biblical-Christian paradigm is represented by the Green Horse of Apocalypse (Ioane's revelation 6.7-8). This symbol has the most important role for a symbolic-allegorical loading in the writer's works and expresses the soul of time when the Socialist System was allegedly created for people's prosperity but it became the source of terror and evil in reality. So, the Green Horse of Apocalypse symbolizes the Socialist System in Konstantine Gamsakhurdia's works. The Green Horse of Apocalypse has moved from the novels „The Smile of Dionysus“ and „Kidnapping the Moon“ to the novel „David the Builder“ as well.

The novel „The Bells in the Whirlwind“ by Konstantine Gamsakhurdia deals with the apocalyptic paradigms of Ioane's „revelation“ as the revolutionary symbols that are represented by the whirlwind. The revolution blew old life like a whirlwind and broke all the old religious concepts.

Thus, the prevailing opinion in science concerns the above mentioned issue. The main character of the novel, Mnate Okropiri remains in the old life. He does not fit the new life and becomes a victim of the revolutionary whirlwind.

In our opinion, the death of Mnate Okropiri means the christian paradigm of the overcome of death by death and perception of the eternity.

This idea is confirmed by an episode related to Mnate Okropiri's death: „...It was expressed on his face: the whirlwind of lust did not touch his soul. Nor Okropiri belonged to this world

neither this world accepted him. There were rumors in the village that the time will come and the poor become equal to the rich, the powerful sadder and the peasants ascend..." (Gamsakhurdia 1980: 259).

This episode is caused by the Gospel's paradigm: "... and there are the last who will be the first and the first ones who will be the last..." (Luka 13.30).

In the novel „The Bells in the Wirlwind“ there are some episodes related to Mnate Okropiri's death. They are also nourished with the Gospel's paradigms (Mate 13.37-43)

The main character of the novel, Mnate Okropiri is identified with Christ by the author. The scene of Mnate Okropiri's death embodies the christian paradigm of „the overcome of death by death“ and perception of the eternity (Sak. 2.30-35).

The Biblical-Christian paradigm is used in the novel „Kosa Gakhu“ where the writer describes the life of an old man Iona and his wife, an old lady. The hard times have come in their life. The new life brings the troubles to them. They have only one milking goat and an old ramshackle hut.

The old Iona does not give up anyway, he looks for the dates of „Bolsheviks' departure“ , reads the prayer-books and a book of Job (Job 1.1-3).

The Job's life story in „Kosa Gakhu“ is based on the Biblical-Christian paradigm.

The Biblical-Christian paradigm can be observed in the short story „Taboo“. The character of this story is pursued by doppelgangers. The Noble in chokha faces with his own shadow that is wearing a grey English suit and has a monocle in one eye (Gamsakhurdia).

The christian paradigm of the doppelganger takes its roots from the Gospel where there is a description of a confrontation to a split human nature that was united and reconciled in one person by Jesus Christ's crucifixion (Efes. 2.14-16).

In the short story „Taboo“ there is another episode borrowed from the Gospel: "...First there was a myth. Everything in the world was created with the myth. The myth was preceded by a human appearance. The myth was the first intention of a God-Man and the arts and when everything turns into nothing then perhaps only the myth will be left..." (Gamsakhurdia).

There is a periphrasis of the Gospel's introduction (Ioane 1.1-5).

The christian paradigms can be also found in the short story „Klara“ borrowed from „the birth“ and Ioane's „revelation“.

The character of the story finds his soul's possible doppelganger in dressed in black woman: "... People have invented the unwritten laws of politeness according to which if nobody gets acquainted you with a woman, you can't talk to her. What if our souls were once indivisible units and ever, billion centuries ago they were separated by space, time and death and now we have met again in this dark tunnel..." (Gamsakhurdia).

The analogue of this episode from the short story can be found in „the birth“ (Birth 2.21-24).

The christian paradigm is also used in the story's following scene: „...Just show me and I go through the deserts for you: I'll decipher Cuneiform records or read a nature book with seven seals on its mysterious language of animals and plants...“ (Gamsakhurdia).

The analogue of this episode of the story is confirmed by Ioane's „revelation“ (Ioane's revelation 5.1-5) as well.

In the novels „The Smile of Dionysus“, „Kidnapping of the Moon“, „Great Master's Hand“, „David the Builder“ and the short stories „Bells in the Wirlwind“, „Kosa Gakhu“, „Taboo“, „Klara“ Konstantine Gamsakhurdia uses Biblical-Christian paradigms which are closely related to each other and create a unified system.

Chapter III - **The governance theories in novels by Konstantine Gamsakhurdia** deals with those reforms that were implemented in XI-XII centuries in Georgia.

As a result of these reforms, Georgia has become a unified state with a strictly planned state strategy and ideology based on the Christian religion. Precisely the historical reality of these epochs is depicted in Konstantine Gamsakhurdia's brilliant novels „Great Master's Hand“ and „David the Builder“.

„Great Master's Hand“ reflects the era of the king George I, while in „David the Builder“, as the title points to, the narration is about the period of the king David IV the Builder's ruling Georgia.

According to Akaki Bakradze, the expert of Georgian spirituality, „...each nation conveys an idea of Messiahship that supports the nation's selfstrengthening and confidence...“ (Bakradze).

The main concept of Konstantine Gamsakhurdia's novel „Great Master's Hand“ is based exactly on the fact that the country's unity and solidarity, even in the hands of an evil king, is more progressive for its wealth than Georgian counties scattered by piecemeal and ruled by the Khevisberi and the Khevisberi.

The main character of the novel „Great Master's Hand“ tells his sweetheart Shorena Kolonkelidze about the forthcoming rebellion of Mokhevi and leading of the army against the king George what might be resulted in the overthrow of the king and the establishment of Khevisberi and Khevisberi's reign.

It is obviously seen from the novel that the author supports the idea that a united country, headed even by a wicked king, is better than being governed by seven Khevisberis who would never develop better laws of country governance (Gamsakhurdia).

In terms of the statehood existence the Georgian kingdom turned out to be in a very deplorable condition in the end of XI century. This epoch is known as the Great Turkish Invasion in the history of Georgia. This is the time of George II's reign who was a good person but a bad

politician. The country was conquered by the Seljuk Turks and the Governor of Tbilisi was the Arab Emir. These facts caused failure to unite Georgia and caused disorder in the country. The people needed steady hand that would solve all the state problems. With the support of patriotic noblemen the 16-year-old king David IV occupied the royal throne. A young, energetic king began to govern the country with new powers. All the great changes and reforms that have ever held in the country were implemented by David IV. These revolutionary transformations affected the ecclesiastical staff as well as the public administration. In 1104 David IV convened Ruis-Urbnisi ecclesiastical meeting and with the help of his confederates-clerics cleansed the Georgian church from those clergymen who were trying to weaken the country.

David IV subordinated the ecclesiastic authorities to the national government. He introduced and united the two great positions of Mtsignobartukhutsesi and Chkondideli and appointed on this position his upbringer and loyal warrior George Chkondideli. Mtsignobartukhutses-Chkondideli was lodged with powers of the Supreme Court Chairman. Therefore, George Chkondideli was the Chief Justice and „Saajo Kari“ or the Supreme Court obeyed him. Mtsignobartukhutses-Chkondideli considered the cases of peasants' complaints every Monday.

The theory of governance subdivision into three parts was first developed in the world and completely substantiated in the work „The Meaning of Laws“ by Charles-Louis Montesquieu who allocated and divided legislative, executive and judicial governing bodies and, therefore, together with John Locke developed and established the theory of governance subdivision into three parts (Sh.Montesquieu 1994).

The theory of governance subdivision into three parts originates from the Bible, the Gospel, in which the first Biblical-Christian member of the Trinity – the Father God is the Legislator (Gam. 20.1-17).

According to the Bible, the second member of the Trinity is the Son God – Jesus Christ is the Executive (Luka 1.26-33).

And according to the Bible, the second member of the biblical-christian St Trinity - the Holy Spirit is the Judge (Ioane 16.7-10).

The theory of governance subdivision into three parts finds its theoretical basis in the religious dogma of the Bible and the Biblical-Christian St Trinity.

In Georgia the theory of governance subdivision into three parts was first introduced by David the Builder.

The theory of governance subdivision into three parts is reflected in Konstantine Gamsakhurdia's novel „David the Builder“ where it is obviously seen that the leadership of the Court Management body or the Supreme Court Chairmanship belongs not directly to David IV the Builder but to his upbringer George Chkondideli who appears as Mtsignobartukhutses-

Chkondideli and is the first-hand Executive of court cases carrying every Monday without the King's permission.

This legal paradigm is frequently described in Konstantine Gamsakhurdia's novel „David the Builder“: „...Mestumretukhutsesi could not cope with the numerous close friends and relatives of the Queen Mariam. Chkondideli usually sat in session of „Saajo Kari“ on Mondays and on Thursdays the preacher Tsintsiluk gave out drahkans...“ (Gamsakhurdia 1954: 242).

The same legal paradigm is repeated in the scene where Monday is the Judgment Day for widows, orphans and the poor: „...Monday was the next day. Chkondideli sat in session of „Saajo Kari“ and began judging the orphans and though it was snowing hard the palace was full of the poor and Chkondideli gave them alms in the name of the King...“ (Gamsakhurdia 2013: 14).

The legal paradigm describing „Saajo Kari“ and Monday as the Judgment Day is often repeated in the novel: „...the next day Chkondideli was in front of „Saajo Kari“. He asked a servant sit down next to him. The other one was walking back and forth from „Saajo Kari“ to the yard full of people ... from Abkhazia, Klarjeti, Kartli, Kakhet-Hereti, the Caucasus among which there were disabled, nobles, the widows of the soldiers dead in war and the poor. Chkondideli became sick at heart while looking at these tortured and mutilated people being on border of madness. Some of them noisily talked, some cursed, the others were sitting without a word... Chkondideli received all these people as if he could manage to relieve their suffering, to cure them...“ (Gamsakhurdia 2013: 394-395).

From the given episodes we can obviously see that all lawsuits are carried out by George Chkondideli, i.e. by Mtsignobartukhutses-Chkondideli and not by David IV the Builder.

It means that according to the theory of governance subdivision represented in the novel „David the Builder“ the Executive branch is headed by David the Builder while the Legislative body or the Supreme Court belongs to George Chkondideli.

According to E. Shushania „...the novel reveals George Chkonideli's zealous service to the state justice...“ (E. Shushania).

In his novel „David the Builder“ Konstantine Gamsakhurdia describes many historical facts and events. The author portrays the personality of George II who could not cope with the Seljuk Turks and decided to give the throne to his 16-year-old son.

The writer describes in details the story of confrontation between the two noble families of Bagratovani and Baguashi.

There is also the description of the Ruiz-Urbnisi reform that was implemented by David the Builder. By this reform he canceled the transfer of church offices by inheritance and appointed to the responsible positions the ordinary people, without a „noble blood“, but the talented ones who were usually former deacons and the poor's sons.

The author depicts George Chkondideli's great personality who was the second man after the King David and fulfilled the function of Supreme Executive as well as many other state duties. There is also the scene of the outstanding Georgian patriot George Chkondideli's death depicted in the novel, that caused a great sorrow among the Georgian people and in David the Builder's personality.

The novel „David the Builder“ narrates about the migration and settlement of Cumans in Georgia and then the formation of the constant army consisting of them. Thereby, it led to the victory in Didgori War and made Tbilisi the capital of the Georgian kingdom that united the other parts of the country around it after being separated for four centuries.

In the novel „David the Builder“ the author describes the scene of the defeat of the Muslim coalition on the battlefield at Didgori and their captivity.

The writer also depicts David the Builder's relations with the Byzantine empire that was undergoing decay that time and was several times defeated by the Seljuk Turks. However, Georgia, on the contrary, was strengthening and smashed the Turks at every turn.

The novel tells the story of mother's love for her son the King David full of tragedy. It would have to undertake an important political mission from the viewpoint of reconciliation of the two noblest families – Bagratovani and Baguash-Orbeliani who had a great influence on the fate of Georgia. However, unfortunately, the Queen's intention failed and upset her applecart.

The main character of the novel - David IV the Builder represents a tragic personality. If on the one hand, he is a great statesman, a talented politician and general then, on the other hand, his private life is tragic and unhappy and it should be so. His life belongs to his motherland and he sacrificed his life in the name of homeland love. That is the bitter share of all the outstanding statesmen and David the Builder could not avoid it as well. His life and love belong to the homeland. He was the only one who could unite his suffered native land, rise and strengthen the country. However, it demanded sacrifice and, therefore, it was reflected on the King David's private life. And the king was eager to sacrifice himself for the country's wealth. That was the reason of the renunciation of his love. When he recognized the beloved woman in a superior dressed in black, he said to her: „...Forgive me for my decision to sacrifice my life to Georgia...“ (Gamsakhurdia 2013: 708).

Konstantine Gamsakhurdia has erected a verbal monument to the great Georgian king by his novel „David the Builder“.

The Christianity depicted by Konstantine Gamsakhurdia in his novels „Great Master's Hand“ and „David the Builder“ is presented as a state ideological form, a direct source of the theory of governance subdivision into three parts on the basis of which there was established a united and strong Georgian feudal state.

The writer reflected these historical facts from an artistic point of view in his brilliant works „Great Master’s Hand“ and „David the Builder“ and once again revived Giorgi I and David IV the Builder for the descendants as the immortal characters and outstanding personalities.

Chapter 4 - **The reflection of Konstantine Gamsakhurdia’s Biography in „Flirting With Ghosts“** represents the analysis of Konstantine Gamsakhurdia’s creative work that is based on the facts from his biography.

The biographical source of the novel „Flirting With Ghosts“ sheds light on the writer’s attitude to both Paganism and Christianity.

Konstantine showed interest in books since the early childhood. He was keen on Georgian historiography and dreamt to grow up, become a general and disperse all the enemies: „I was too small when I began reading these books. While reading „Kartli’s Life“ I often cried over the death of Vakhtang Gorgasali, Giorgi I, Bagrat IV, David the Builder, Queen Tamar, George Brtskinvale, King Svimon and Erekle II. Being seven years old I wanted to exterminate my country’s enemies, all my adolescence I was dreaming of becoming a general, gathering the army and destroying the enemies of Georgia...” (Gamsakhurdia 1967: 61).

Every Saturday Konstantine Gamsakhurdia’s family was visited by the priest Iona Koiava and his deacon Evgeni Koiava to consecrate the food. Presicely Evgeni Koiava was the man who instilled in him the love for Christianity and gave him primary education in a rural parish school. That time Konstantine made a decision not to think about studies and become an assistant of a deacon: „We received the primary education in our rural parish school. The deacon Evgeni Koiava taught us the alphabet. He was a handsome man dressed in chokha and didn’t look like a teacher. Nevertheless, this deacon made me love the Bible, the Gospel and the Church. My brother, Vano did not perceive them as teachers. However, the deacon loved me very much and took me to all the liturgies in the church and it was a great happiness for me: I was chanting, swinging the censer and reading psalms. So I decided never continue the studies and become a deacon or his assisatant“ (Gamsakhurdia 1967: 72).

Another person who has influenced the writer’s life is Ekaia. She was the Goddaughter of Konstantine Gamsakhurdia’s father. She was kidnapped by a drunkard adventurer in Sokhumi who promised to marry her and made her pregnant what resulted by the poor Ekaia’s illness. After this Mr Sumo went to Sokhumi, found Ekaia’s tempter and beat him. He brought Ekaia to his home and made her a full-fledged member of the family.

Mr Sumo who was quite a rude man but he was so sorry because of Ekaia, that he treated her with a special respect. Ekaia’s duties in Gamsakhurdia’s family included farming and she was a real dictator in this business. Without her permission nobody in the family could touch a calf, a lamb, a kid or a hen. Every New Year Mr Sumo took the „Chichilaki“ decorated with silver,

pomegranates and silk and walked around the house reading prayers. The first person to whom he entered was Ekaia. He threw the millet on her head and wished her a Happy New Year. Each holiday he presented her with new dresses and shoes on behalf of his wife. All the family members and servants avoided to offend Ekaia. She knew a lot of prayers and had a lot of icons in the kitchen. When she was free she constantly read prayers.

As Konstantine Gamsakhurdia notes, Ekaia perfectly knew a lot of things related to the Moon's rotation and paganizm. So everything that the writer heard from her narration he lately described in his „Great Master's Hand“ and „Kidnapping of the Moon“. Ekaia liked Konstantine's intention to become a deacon very much and this position seemed to her to be too „small“ for him, so she often told him: „Why deacon, you should become a priest or a bishop and finally the Catholicos and release Georgia from the infidels“ (Gamsakhurdia 1967: 76).

When Konstantine and Vano eloped from Senaki school, Ekaia became more obsessed with Konstantine's secret idea to become deacon and she kept repeating to him all the time: „My son, you don't need to study so much, books make people mad. Our Saviour, Jesus Christ hasn't read many books. He, apparently, wrote on the ground with his finger, told good fables and because of that scribes crucified him“ (Gamsakhurdia 1967: 77).

And when a hurricane blew Ekaia told him about St George riding his horse. Its clatter of hooves was heard from the heaven. This strange epiphany of St George's bravery miraculously filled his soul.

Konstantine's father took him to Kutaisi gymnasium for the nobles and his brother, Vano was sent to Baku to study. The director of gymnasium - Ioseb Otskheli helped Konstantine Gamsakhurdia to receive scholarship. Even after Mr Sumo's death Ioseb Otskheli and the other teachers of the gymnasium continued supporting orphaned Konstantine. It was the gymnasium where Konstantine began writing. First it was a school newspaper then a press.

In the gymnasium Konstantine Gamsakhurdia and his friend established a political organization „Nine Oaks“. At the 300-year anniversary of Romanovs' reign they met this event with protest. They broke the doors of the assembly hall then threw down, broke into pieces and crush all the paintings of generals and kings of the Romanov family. As a result Konstantine and his friends were arrested. The imprisonment was one of the happiest events in Konstantine Gamsakhurdia's life. He was obsessed with happy feelings and all the time he repeated the brilliant words from the Gospel: „Blessed you are, and may you be persecuted on my behalf“ (Gamsakhurdia 1967: 84).

After a while he successfully passed all the exams in the gymnasium and was ready to travel to Petersburg, where he had to continue his studies in the university where Ilia Chavchavadze had studied. And again with the help of Ioseb Otskheli he was awarded with the scholarship. In

Petersburg Konstantine Gamsakhurdia shared a small room with Akaki Shanidze whose wish was to become a student of Niko Marri. Due to the recommendation letter from Kita Abashidze his dream came true. However, at one of the lessons, when Niko Marri spoke badly about Ilia Chavchavadze, he and Konstantine Gamsakhurdia had an argument that developed into a serious conflict. After this Konstantine Gamsakhurdia decided to give up the studies in the university and go abroad to continue studies there.

With Kita Abashidze support he was awarded with the scholarship of Black Stone Council. Konstantine continued studying in Kenigsberg, German, where he carefully examined Kant's philosophy. There he made friends with Armenian Akop Areshian and a student from Russia Jewish Erich Weinberg. There he had a duel with a German from corps and was wounded in a chin. After this Erich Weinberg went to the Balkan War where he was killed by Turks.

Konstantine Gamsakhurdia bade farewell to his friend Akop Areshian and went to Leipzig to continue studies. There he studied a lot, constantly went to the library, attended the lessons, read and wrote essays. He had a desk with drawers in a huge library of Leipzig. He had to pay five marks a year for the keys from the drawers. In Leipzig he became interested in Goethe and began to study diligently his works. He also examined Rudolf Steiner's Theosophy and Swedenborg's notes. There he got attracted by Psychology and attended the lessons of a famous Psychologist - Wilhelm Wundt.

Konstantine Gamsakhurdia also listened to professor Kastner's lectures on Literature History. He made friends with a poet Raimon Minon who had travelled around all the Europe. Konstantine Gamsakhurdia went together with him to Italy where he visited many sights of Italian culture. Then he went back to Leipzig and was studying there for a term.

After this he returned to homeland and in 1914 he went to Munich where he worked on the translation of a novel written by a German novelist Thomas Mann. After finishing the translation he sent a card where he abstemiously informed the author of the novel about the accomplished work. Thomas Mann became interested and invited him to his home. At a meeting Thomas Mann asked a lot of questions concerning to Georgia and the ancient history and culture of Asia in general. After the meeting he invited Gamsakhurdia for dinner on the following Saturday. Thus, Konstantine Gamsakhurdia and Thomas Mann became friends. In Munich Konstantine Gamsakhurdia continued visiting the library, reading and studying foreign languages. At Thomas Mann's home he got acquainted with the Professor of Munich University, a great specialist of Literature History Fridrich fon der Lion who asked Konstantine Gamsakhurdia to translate into German Vazha-Pshavels's „The Devourer of Snakes“. After finishing the work Thomas Mann read it to fon der Lion.

Konstantine Gamsakhurdia was so involved in studies and literary work that he did not notice the concern of then-press about the events in Bosnia- Herzegovina that caused disorder and became the reason for the outbreak of World War II. There began mass killings of Serbian and Russian students in Germany. Konstantine Gamsakhudria was forced to live „illegally“. Those days he again visited Thomas Mann who advised him not to leave Germany and offered his help and support. By that period of time the nationalist aggression toward the representatives of other nations intensified so that Konstantine Gamsakhurdia was forced to surrender to Bavarian police where he was put in one cell with repeat offenders and thieves.

Later, together with other foreigners Konstantine Gamsakhurdia was taken to one of the towers in Forshtadt of Munich that was called Ismanning. Ther were relatively better conditions for captives. However, soon all the prisoners were transferred to a small town Traunstein where they found themselves in unbearable conditions. Several times he escaped certain death. Finally he managed to write to Thomas Mann who rescued from captivity. After a few months Konstantine Gamsakhurdia was rehabilitated in Munich University.

In our opinion the main source of the motives and paradigms, described in Konstantine Gamsakhurdia's novels and short stories, is represented by his biography that is portrayed in his novel „Flirting With Ghosts“.

Everyday from the early childhood he was faced with the Pagan and Christian traditions, the legal theories of a political system and the military strategies that are reflected in the writer's novels and short stories. And after the travelling to Europe and the studies there the author has finally established and developed his own worldview system or creative thinking which is reflected in his works. One of the main pierian spring of writer's creative thinking is his biographical novel „Flirting With Ghosts“.

General Conclusions

The ancient Georgian tribes had their own pagan deities that were worshipped by Georgian ancestors. The main deity of the pagan Pantheon was the Moon. It was idealized as a male deity to whom obeyed all the other gods of the Georgian Pagan Pantheon. The existence of the Moon Calendar system is confirmed by the rituals of the White George worship which were performed only at night on Mondays. In the pagan epoch Monday was considered to be the day of the Moon - main deity of the Georgian pagan Pantheon and the Lord's Day.

Konstantine Gamsakhurdia uses Ivane Javakhishvili's provisions about the reunion cult of the Moon and the one of St George. The first place in his novels „The Smile of Dionysus“, „Kidnapping of the Moon“, „Great Master's Hand“ and in some certain short stories belongs to the Moon, the main deity of Sujuni St George and Ilori St George of the Georgian Pagan Pantheon. This fact confirms the existence of the calendar system of the Georgian Pagan Moon in the writer's novels and short stories.

In his novels „The Smile of Dionysus“ and „Kidnapping of the Moon“ Konstantine Gamsakhurdia uses the philosophical ideas of the German philosopher and thinker Nietzsche about a superman and the idea of „eternal return“. The idea of the superman, represented in Nietzsche's works, should take its roots from Christianity, in particular, from Ioane's „revelation“ (Ioane's revelation 19.11-16).

The idea of „the eternal return“ should also be taken from the Bible, particularly, from „the birth of Christ“. „The birth“ describes the scenes of the God's creation of the Sun, the Moon and the stars, when the Ecliptic Zodiacal Belt, the Great Circle was developed. This Great Circle or the solar-moon system represents the twelve constellation of the zodiac around which the earth rotates during a year (the birth 1.14-19) It also represents a starting point of the idea of „eternal return“ which means the repetition of one and the same event occurring in different time and space.

We consider that precisely the moon-solar calendar system represents the actually existing basis of the philosophic idea of „the eternal return“ used in Konstantine Gamsakhurdia's novels.

The Christian mystical-allegorical theory or idea of Christian „holy infatuation“ was brought and developed in Georgian science, in particular, in Rustvelology by the Georgian king and scientist Vakhtang VI who used his theory for protection of „The Knight in the Panther's Skin“ and its author Shota Rustaveli from those opponents who analyzed the poem as a non-Christian work and considered its author to be an apostate who opposed Christianity. The Christian mystical-allegorical theory or idea of Christian „holy infatuation“ is related to a mystical marriage of Ioane's „revelation“ that occurs between Christ and the church or between a bride and a groom.

A big role in Konstantine Gamsakhurdia's creative work is played by the Biblical paradigms of the Second Coming that are followed by destruction of the universe and creation of the new

world with sacral marriages, i.e. the Kingdom of Heaven coming to the earth. These motives are given in Ioane's „revelation“ (Ioane's revelation 21.2-21). The heavenly Jerusalem is mentioned here as well. It is called „the bride, the Lamb's wife“ and it is related to the Twelve Precious Stones. The Twelve Precious Stones together with the motives of the Second Coming play a great role in the novels „The Smile of Dionysus“ and „Kidnapping of the Moon“ by Konstantine Gamsakhurdia.

In the novels „The Smile of Dionysus“, „Kidnapping of the Moon“, „Great Master's Hand“ and in some certain short stories Konstantine Gamsakhurdia confirms the biblical paradigm of Crucifixion. The Christian paradims splice with the Pagan ones in these works. The synthesis is so deep and the imagery is so varied that it is really difficult to identify a specific Chrisitian source of this or that idea or motive.

Accoding to the world history of law the theory of governance subdivision into three parts was first devloped and used in the work „The Meaning of Laws“ by an outstanding enlightener Charles-Louis Montesquieu who separated from each other the legislative, executive and judicial governing bodies and, therefore, was the first who developed and gave a completed look to John Locke's theory of governance subdivision into three parts.

In the Georgian history the theory of governance subdivision into three parts has found its reflection in the Georgian King David IV the Builder's activities who implemented the democratic changes in the Georgian Ecclesial governance as well as in the State one, developed a new Georgan Supreme Court and made it a separate governance body.

David IV the Builder created a completely new position of Mtsignobartukhutses-Chkondideli in whose subordination was „Saajo Kari“ or Supreme Court. On this post David IV appointed his upbringer Giorgi Chkondideli who without the king's permission, independently, considered the lawsuits on Mondays. Therefore, David IV the Builder even in the 11th century developed and practically implemented the theory of governance subdivision into three parts. This theory is reflected in Konstantine Gamsakhurdia's tetralogy „David the Builder“.

Konstantine Gamsakhurdia's creative path takes its roots from his own biography. The analysis of the novel „Flirting With Ghosts“ brings us to a conclision that Konstantine Gamsakhurdia, as a brilliant writer and thinker with great abilities, has objectively reflected the role of the Paganism as well as the Christian religion in Georgian people's life and correctly evaluated those positive and negative aspects that Christianity brought to the Georgian nation.

Konstantine Gamsakhurdia's creative work points to a Christian worldview of the writer who left an indelible mark in a spiritual life of Georgian nation.

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