

LELA CHOGOVADZE

ON THE ECCLESIASTIC STANCE OF THE VERSIFIERS VERSION OF “AMIRANDAREJANIANI”

The Georgian writers of the Renaissance period imbued both original and translated works with Christian-theological conceptions; they viewed the ethnical norms of Christian moral starting point of the establishment of a society.

In Renaissance epoch (in the 1660-70s), brothers Sylkhan and Begtabeg Taniashvilis entirely versified Mose Khoneli's "Amirandarejaniani". Both poets filled the work with ecclesiastic aspirations. The Prologue and the beginnings and finals of almost every chapter have been appended with eulogical lines. Sylkhan and Begtabeg praise Trinity, portray the biblical picture of Genesis, express their regret on the Savior's crucifixion, and expect the doomsday with fear. They name biblical characters: Apostle Peter, David and Samuel Prophets.

The Taniashvilis are ethnic Armenians by their origin, though, with their activities and stance, they belonged to Georgian world, and, they enriched the poem with the lines of diophysite doctrine of Christianity.

The Taniashvilis made a certain contribution to our country's cultural history, and received acknowledgements from prominent Georgian public figures of the Renaissance epoch (Archili, Davit Guramishvili).