

გეორგიული ინჟინერინგი პოლიტიკაში, საერთაშორისო ურთიერთობებსა და კულტურაში

CHRONOLOGICAL FRAMEWORK OF THE FOUNDING OF DAVID GAREJI MONASTERY

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ABSTRACT

Davitgareja is one of the prominent religious and cultural centers of feudal Georgia, a complex of monastery caves. Located on the territory of the Sagarejo municipality, 60-70 km southeast of Tbilisi, on the Gareji hill. A small part of the monastery complex (Bertuban) is located on the territory of Azerbaijan. The monasteries of Udabno and Chichkhrituri are disputed between Azerbaijan and Georgia.

Keywords: Davitgareja, Chichkhrituri, monastery complex

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According to the territorial distribution of the pre-feudal period, the Gareji monasteries occupied the territory of Kambechan, and later Kukheti, in the southern border zone of the Kakheti diocese. These monasteries are located in the mountains of Gareji, stretching parallel to the Kura, and in the rocky cliffs located in the lower part of the Ivry valley. After that, a network of distant cave monastic complexes gradually formed: Martyr, Baptist, Chichkhrituri, Tertsenaki, Dodo Horn, Udabno, Paschal Martyr, Bertuban, Cave, Cholagiri, Bolshiye Kotly, Verangareja, Pirukukhmari, Small Kotly. The activities of the Davitgaredji monasteries became a noticeable and important factor in both the religious and cultural life of the Georgian people. At the beginning of the 12th century, the builder David IV made the Davitgaredji monasteries the royal property and contributed to their advancement. Monasteries were exempted from state taxes. 1265 The Mongol army under the command of Berk-Kaeni raided and destroyed Davitgareja and its environs.

In the first half of the 14th century, during the reign of George V Brtskhinvali, Davitgareja became a powerful political and economic center. The abbots of

the monasteries participated in the work of the royal hall and in the management of the church affairs of the country. At the end of the 14th century, during the numerous campaigns of Tamerlane, monastic life was disrupted. In 1424, Alexander the Great gave Davitgarey the Svetitskhovli Patriarchal Church of Mtskheta. In 1616-1617, the Persian army raided, the monasteries were abolished. In 1639, Teimuraz I restored monastic life here, and in the 18th century, Davitgareja again became the royal consecration. He owned vast estates and villages, the peasants who lived there were considered monastic serfs. Davitgaredji monasteries existed until the end of the 19th century.

The monastic construction of Davitgaredzhi reached its peak during the period of the general national and cultural and political upsurge of Georgia, at the turn of the 12th-13th centuries. Davidgarey developed his own way of monastic life and construction, his own school of fresco painting. The appearance of the Davitgareji monasteries of this period differs markedly from the monasteries of an earlier period. In the main temples and restaurants, instead of the former simplicity and immediacy, grandeur, pomp, interest in wide, free space appeared. The impression was strengthened by the painting of the walls of the main churches and common refectories. Davitgaredji's painting is emphasized by numerous images of the founders, M. Sh. Portraits of the kings of Georgia (Queen Tamar and his son George IV Lasha - the Bertubani Church, now the State Museum of Arts, Tbilisi; dedicated to Tsar Demetrius II - the painting of the Church of the Bulls of the desert monastery). The dimensions of the portraits of the founders far exceed the images of religious characters, which testifies to the independence of the Georgian master from the schemes legitimized by Byzantine art. It is worth noting the painting of the Bertubani dining room, which leaves a solemn and majestic impression. Scenes from the life of David Garejeli are depicted in the main church of Udabno. Also interesting is the painting of the apse of the Church of the Ascension of the Udabna Monastery, which is distinguished by expressive faces and dynamism.

In the late feudal era, a separate monastery complex was interconnected by watch and signal towers,

which have come down to us in the form of ruins. Of interest are individual caves of the last centuries (XVII, especially XVIII century), decorated with Gai sculpture. Onofre Garejeli (XII century), Demetrius I, Onofre Machutadze (XVII-XVIII centuries), Sul Khan-Saba Orbeliani, Besarion Baratashvili-Orbelishvili, Nikoloz Cherkezishvili (XVIII century), Gavriil

Saginashvili (XVIII century) worked in Davitgaredji monasteries at different times. Grigol Dodorkeli, Anton I, Timofey Gabashvili, Gavriil Maly and others. Garejeli figures wrote manuscripts, compiled collections, and provided assistance to other cultural centers. A rich collection of manuscripts has been preserved in Davitgareji.

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