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**“СЛУЖИТЕЛЬНИЦА ДОБРОДЕТЕЛИИ” –
ЦАРИЦА КЕТЕВАН**

“ERDEMİN HİZMETKÂRI” KRALİÇE KETEVAN

“THE VIRTUOUS SERVANT OF GOD” - QUEEN KETEVAN

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ÖZ

Makalede “Kraliçe Ketevan’ın Çilekeşliği” adlı şiirden alınan bir konu üzerine durulmuştur. Bu konu kral ve şair I. Teimuraz’ın orijinal eserlerinde özel bir yer tutmuştur. Kraldan miras kalan çalışmaların bir kısmı orijinal, bir kısmı çevrilmiş, bir kısmı da Farsça’dan alınıp şeklini değiştirilerek yazdığı eserlerdir. Bu çalışmalarda gerek liyakat, gerekse dini konular kendine yer bulmuştur. Tüm meseleler Hıristiyanlık ve İncil görüşleriyle desteklenmiş ve açıklamaları da manevi esas üzerine inşa edilmiştir.

“Kraliçe Ketevan’ın Çilekeşliği” adlı şiir liyakat izleği üzerine odaklanmıştır. Bu eser XVII. yüzyılın I. yarısında var olan dini edebiyata uygun olarak yazılmıştır. Bu yüzden ilahiyat yazısı tarzında bir işlev görür ve tüm anlamını da başlığındaki “Çilekeşlik” kelimesinde taşır. Ketevan’ın cesurca üstlendiği vatan ve din için ithaf meselesi yansıtılmış ve kraliçe bütün bunları yaşadıkdan sonra dünyasını değiştirmiştir.

I. Teimuraz’ın şiirinde bahsedildiği gibi Kraliçe Ketevan “Erdemin Hizmetkârı” olmuştur. “O zaman erdemliliğin masum bir hizmetkarına dönüştü” (23. dördlük,1)(I. Teimuraz, 1934:128). Eserde kraliçenin kendi vatanında yani Meryem Ana’nın koruyucu kucığında iken başladığı ve daha sonra İran’a ve Şiraz’da esirliğe kadar uzanan hayatı anlatılmıştır. Kraliçe Şiraz’da Hıristiyanlık dinine göre dua ederek, oruç tutarak, pişmanlık içinde yaşayarak, gözyaşı dökerek, dine sadakat göstererek ve Rab’bin kulluğu gibi erdemli faaliyetlerini yerine getirerek kendine has bir direniş göstererek düşmana karşı çıkmıştır.

I. Teimuraz “Kraliçe Ketevan’ın Çilekeşliği” adlı şiirinde Ketevan’ın erdemli çilekeşliğini ve faaliyetlerini anlatarak milletin geleceği için daha nitelikli bir yolun seçilmesini amaçlamıştı.

Anahtar Kelimeler: I. Teimuraz, Kraliçe Ketevan, Çilekeşlik, Pişmanlık, Dua, Şiraz, Erdemin Hizmetkârı, Faaliyet

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ABSTRACT

The work analyzes one of the problems from the poem “The Torture of Queen Ketevan”, which takes the special place in the original work of King-Poet Teimuraz I. His artistic heritage includes not only the original works, but also translated and adapted ones from Persian literature which includes not only the secular, but spiritual ones as well. Each problem is fed from Christian and Biblical prospective, it is understood from the spiritual prospective. It connects secular and spiritual issues very closely and clearly demonstrates that every creature is one whole and inseparable part of the world.

The poem “The Torture of Queen Ketevan” is the work of secular genre, it belongs to the Part I of the century XVII, but it is written according to the Hagiography and it has theoretical purpose, and the title “”Torture” indicates it, which reflects the spiritual deed of a Queen, her martyr way of life mirroring her mission full of national pain, protection of native land and belief, which she burdened bravely on herself as a heavy cross, like Jesus Christ and executed it.

Queen Ketevan became “The Virtuous Servant of God”- Queen Ketevan”, as Teimuraz I, refers in the poem “The Torture of Queen Ketevan” “She became a “Virtuous Servant of God” (line. 23, 1) Teimuraz I, 1934: 128), Where her intensive work, started even from her own land and then continued on the way which she, Queen, future martyr and saint, had gone from Georgia, from the patronage of St. Virgin to Persia, to the captivity of Shiraz, where she implements her mission more intensively, with characterized courage she opposed to her enemy by implementing the Christian kindness: pray, fasting, regretion, crying, faith to belief and part-taking.

For a believer the way of regretting is the way of deeper understanding in spiritual world, pray is the steps made on this way, kindness bringing a person closer to God, a tear is the means for spiritual purification, which determines its being of a believer.

Teimuraz I demonstrated the work and torture of Queen Ketevan in the poem “The torture of Queen Ketevan” and showed the way for better life of the nation in future.

Keywords: Teimuraz I, Queen Ketevan, torture, regret, pray, Captivity of Shiraz, “Virtuous Servant of God”, deed.

АННОТАЦИЯ

В работе анализируется одна из проблем поэмы «Мученичество царицы Кетеван», которая занимает особое место в оригинальном творчестве царя-поэта Теймураза Первого. В его художественном наследии насчитываются как оригинальные произведения, так и переводы, переделки персидских произведений, в которых отражены, как светские, так и вопросы духовного порядка. Каждая проблема пронизана христианским, библейским мировоззрением, их осмысление ведется с духовной точки зрения; автор непрерывным кольцом соединяет мирское и духовное и ясно показывает, что в мире все сущее является единым и неделимым целым.

Поэма «Мученичество царицы Кетеван» - произведение светского жанра, относящееся к первой половине XVII века, но созданное сообразно агиографическим произведениям и, следовательно, имеющее богословское назначение, на что, в первую очередь, указывает заглавие «Мученичество», отображающее духовный вклад царицы, ее мученический путь, в котором нашли отражение национальное самосознание царицы, ее боль за родину и самоотверженность царицы, вставшей на защиту своей веры. Она смело взяла на себя эту миссию, подобно Иисусу Христу, несшему тяжелый крест, и выполнила ее.

Царица Кетеван стала «служительницей добродетели», как ее называет Теймураз Первый в поэме «Мученичество царицы Кетеван»: «Когда она стала непорочной служительницей добродетели» (Стр. 23, 1) (Теймураз Первый, 1934: 128). В поэме отражены ее неутомимые заслуги - сперва на родной земле, а затем по тому пути, которая привела царицу, будущую мученицу и святую, из покровительствуемой Богородицей Грузии в Персию, где она становится Ширазской пленницей и где выполнит возложенную на себя миссию: с привычной непреклонностью она будет противостоять противнику, исполняя христианские добродетели: молитву, пост, раскаяние, проливая слезы, сохраняя верность вере и единство с Господом.

Для верующего человека раскаяние – это наилучший путь углубления в духовный мир, молитва - становление на этот путь, приближающая к Богу добродетель, а слезы - средство очищения. Эти добродетели берут начало в любви к Богу, которые для человека являются определяющим фактором своего бытия.

Теймураз Первый в поэме «Мученичество царицы Кетеван» представил добродетельные заслуги и мученичество царицы Кетеван, благодаря которым предначертал, как цель, лучший жизненный путь нации в будущем.

Ключевые слова: Теймураз Первый, царица Кетеван, мученичество, раскаяние, молитва, Ширазский плен, служительница добродетели, заслуги.

1. Introduction

The study includes the analysis of the poem “The Torture of Queen Ketevan” by a king-poet, Teimuraz the First in the 17th century. It refers to the virtuous life of Queen Ketevan and her martyr deeds what became the inspiration for many artistic or scientific works; Many historians, theologians and the specialists of literature, in particular, Gulbenkyan R. Rukhadze Tr., Tabaghua I., Kekelidze K., Imedashvili G., Gugushvili M., Tsintsabadze M., Nachkebia M., Betkhashvili D.Z. etc. made lots of works referring to it, but noteworthy, that it is not fully studied, there is need to understand its metaphorical system, therefore, given work is one step forward in the field of the poem study.

The subject of the study is analyzed with reference to the Gospel, Georgian hagiographical texts; The source of every problem discussed in the old Georgian literature is the Scriptures, though the literature applies the artistic images and makes the message deeper and more interesting. As for reading of the poem from the hagiographical prospective, it clearly demonstrates the spiritual path of a person in this world and it adds an esthetic feeling and increases the value.

2. Research Methodology

As the study subject is deeper and includes many aspects, secular and spiritual problems, just one-side study will not be able to discuss the problem in a proper way, therefore it is important to understand it according to the chronotope in order to demonstrate the stages of spiritual development of a character clearly demonstrating the future mission of a martyr. Comparative method better shows the artistic and esthetical values of different periods in the literature, the different values, whether there are common and different features; one of the most important method, the method of analysis, ensures understanding of metaphorical system, it is impossible to achieve comprehensive and deep scientific reaserch of the text without it.

3. Results of the Study (Результаты исследование)

1. A subject study, first of all, demonstrates the importance of national literature in Georgian culture, shown as one entire thing, especially the values of the Georgian literature of the first half of the 17th century.

2. Study of the poem from this prospective demonstrates the spirit of the epoch; identifies future way of life;

3. Study of the subject from this point of view supports to perception of the Georgian literature as one continues chain and depicts prospective of the future study.

4. According to the poem it is clear that Georgian literature has an important place in the world literatural thinking;

4. Discussion

The artistic works of king poet, Teimuraz I, take the special place in Georgian literature of the VII century which is distinguished with high diversity in terms of genre, as well as in terms of message. The artistic heritage of a king-poet includes original, translated and adapted works from Persian. Both kind of works include spiritual and secular, theological and mundane characters, but his works, first of all, are Christian, it is full of Biblical viewpoint. From its original works the poem “Torture of Queen Ketevan”, which is the work of the secular genre, belongs to Renaissance epoch (the first half of the XVII century), but it is designed like a hagiography. Therefore it has a theological purpose, shown even by the title “Torture”, which can be considered as a lyrical moaning, weeping and “Crucifixion” of an author (Betkoshvili, 2010: 204), as well as all the steps made by Queen from this world towards otherworld, divine symbols, etc. The poem describes the martyr-like image of Mother-Queen Ketevan including national pain, mission of self-sacrificing she undertook as a heavy cross like Jesus Christ and fulfilled it. She approved the faith to Christ by her own blood and became “the witness of God”.

Queen Ketevan became a “virtuous Servant of God” and the author himself, Teimuraz I, mentioned this term in his poem “The Torture of Queen Ketevan”, where her relentless deeds are described- started from her own land and continued on the way. Queen, future martyr and saint, went from holy place of Georgia, from the protection of St. Virgin to the captivity of Shiraz and there, on a strange land, she continued fulfillment of her own mission more persistently: steadily opposed the enemy by means of committing of Christian virtues, such as pray, fasting, regretting, crying, faith to the belief, part-taking with God and constant remembering of spiritual life... The basis of those values can be found in Bible, in Old Georgian Spiritual Literature and which is shown in old secular literature as well.

Martyr life of Queen Ketevan is described by her son, the King poet, Teimuraz I of the XVII century who told the tormented life of her mother, both earthy and divine, with full expression, tears and full of national pain. The king-poet writes:

„There is the pond of tears made by both” (80, 3).

(Teimuraz I, 1934: 136).

Let’s refer to “The Knight in Panters’ Skin“ by Shota Rustaveli, where the poet says: “And the universe made the person on this world full of tears” (702(700), 4).

(Shota Rustaveli, 1966: 230).

The way from this world to the shelter expresses the earthy and divine unity, where the divinity is discussed and a person returns to that place, where he was born. God says “I am the resurrection and the life. The one who believes in me will live, even after they die” (John 11, 25) New Testament, 2009: 184).

The artistic image of Queen Ketevan is the unity of both life, divine and secular, who is full of surreal power and mind and the author demonstrates her with support of historical background. First of all Queen is transformed into martyr, and transformation into saint (=overcoming of death) is achieved through belief. Living by belief is moving to Christ, this is crucifixion and going through all the steps which is required for living of a future martyr and it includes execution of virtues being pre-condition for spiritual life. The testament says "Everyone who lives in me and believes in me will never ever die" John 11, 26) (New Testament, 2009: 184); if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live". (Rom. 8, 13) (New Testament, 2009: 309).

King-poet Teimuraz I in his poem "the Torture of Queen Ketevan" appeals to God to help him to tell the deeds of the Sun Ketevan, as it is difficult, honorable, risky and great mission for a creator, as he is a human being, full of sins, mortal and he needs God's support in telling about it. He needs support of God, as an author informs us at the beginning and prepares the reader in introducing the story of a person being equal to God, Ketevan is "the Sun", it means that she has a special "light", and the Sun is a metaphor for "Divine". "The sun gives life and divinity" (Nozadze, 2004: 403). Therefore Queen is divine and he needs the special knowledge and power to tell about Queens' deed. Accordingly, request of an author to the God is reasoned:

"God, who perform your job with wisdom,
Rule all the hearts with deepness,
Help me to tell it the torture of the Sun Ketevan
Known by me" (6, 1-4), (Teimuraz I, 1934: 126).

Here we can refer to the poem "The Knight in Panters' Skin" by Shota Rustaveli, where the author says about Tariel, that he needs support of God in order he granted him the possibility to tell the story

"Now I want tongue, heart and skill for utterance!
Grant me strength! And if I have aid from thee I shall have understanding,
So may we succor Tariel (6, 1-3)? (Shota Rustaveli, 1966: 2).

The author introduces the life steps of Queen Ketevan gradually and shows, that Queen has sentenced herself by the most severe charges, expecting torture in the poem "Torture". She goes far from her native land, far from St. Virgins' place voluntarily, in the unknown environment, where the sin and evil are. This unknown place is Persia, where Queen is going for fulfilment of another mission (missionary activities in accordance to Jesus example: "How God anointed Jesus of Nazareth with the Holy. Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him". (Works, 10, 38) (New Testament, 2009: 229). She has to take the sins of entire nation, the sins of native land and sacrifice herself like God, for future welfare, for new life, for vowing on foreign strange land for humans, in different time and spatial environment. It was during the hard time, when Shah of Persia, Abbas I demanded hostage to Teimuraz I. It was the very time, when the long way is starting, Queen takes from the native land to Persia... This way revealed the tortures, it was execution of virtues, implementer of deeds and later on we are introduced with a "Servant of God", who loaded "a heavy cross", all kind of sins, troubles with her persistence which she took to Golgotha and transformed into martyr for the nation.

Queen Ketevan does not stop service to God on a foreign land, on the contrary he deepens it. According to different sources, Queen had its own chapel, where she used to be

isolated, prayed and helped her own “I” to understand her burden and then understanding of God. The source tells “Queen Ketevan was calm and sensible person, she prayed to God and believed that only He can help in successful fulfilment of her deed and deserved the name of kind person in entire city where everybody talked on her thoughtfulness and virtuousness” (Tabaghua,

1987: 112). „In such conditions she used become a new person and her portrait is depicted as a result of her religious life” (Betkhoshvili, 2010: 197). In this case, the parallel can be found in the spiritual literature. For instance, one of hagiographical works, “The Life and Torture of St. Constantine” says “He became alive after many religious services” (Anthology of the Old Georgian Literature, 1946: 75). Limited transformation of Queen Ketevan into a new person is achieved in different, “limited” environment, where she tries to restore the destroyed image, she made the enemies of Georgia to think. Queen in a new environment tries to fight with a vanity for achievement spiritual perfection „Ketevan creates her spiritual shelter during her being in a captivity, (“The Life of Kartli” tells “the iconographic image, Nino in the blackberry bush. indicates, that St. Virgin is her protector, her spiritual shelter” (“The Life of Kartli”, 1955: 94), in the space where the spiritual things are fulfilled, like fasting, prayer, regretting...she is closer to God” (Betkhoshvili, 2012: 120).

“The space frees the place for sacral objects and declares its supreme essence, giving this essence to life, existence and idea (Toporov, 1983: 238). Suffering Queen appears to be an observer at the surreal space and obtains the spiritual contents, divine wisdom.

In Persia, in the captivity of Shiraz Queen Ketevan was in great trouble, her family members were also suffered, as there was the threat of losing its own belief, the enemy asks to change the religion and she will not be suffered instead:

“The belief is the rule of Mohamed,

You need to change, became Tatar, it is not bad

What can Jesus Christ do, he will suffer you

You need not to suffer, it is not your way of life” (35, 1-4). (Teimuraz I, 1934: 130).

Queen being in such trouble fulfils “a great deed” what is achieved as a result of big patience. On this way he is supported by great power of divine kindness, spiritual virtue. At this stage of suffer the prayer is the solution which includes, at the same time, the rule of personal conscious due to its own belief and the divine greatness shared with divine time and space. Therefore, Queen Ketevan even in the period of captivity, prays a lot, it is proved and highlighted by the main source, the poem of Teimuraz I “The Torture of Queen Ketevan” (line 10, 37-46; There are appeals to God in the individual lines having the nature of prayer and imprecation said not only by Ketevan, but also by Teimuraz I; This spirit is found as a key line in the entire poem, what is natural), where the deepest feelings and suffer of Queen Ketevan are included. The anxiety of his spirit includes religious and national feelings as a whole...Mother-Queen knees before God and prays with tears:

„The mother of Jesus, let me achieve my desire” (41, 4). (Teimuraz I, 1934: 131).

The main problem for which she prays is her native land, saving her nation from hardship, which is reflected in her personal life and this prayer is strengthened by his son, Teimuraz I, in the lines describing the tireless prayer of Queen.

„She prayed day and night, reading the book,

Praying to the Creator, she would like his judgment,

Not to change her religion, please, remember this talking

She missed her children, but it was the only one she would like to ask for” (24, 14) (Teimuraz I, 1934: 129).

The prayer will lead you on your way. The prayer will fill your place with treasure, the prayers will save you from trouble, it will avoid you from untimely death, the prayer helps you to prevent sin, prayer will forgive you former sins, the prayer will open the door to Paradise, and prayer will lead you in the heaven. The prayer will protect you against devil and make angels you friends, prayer will show you God and give you eternal life" (Orbeliani, 1963: 29).

St. John Chrysostom widely discusses the virtue of prayer. The work refers to several phrases only. According to his preach "A prayer is a linker of a human being and God; prayer is the protector of martyr, prayer is the strength of spirit and flesh. Raise of fallen and strength of standing; the nourishment for travelers; fertility of Servant of Gods, prayer is an assistant for regretting, comfort for tired; prayer presenting to God, the way of virtue and future kindness" (John Chrysostom, 1996: 12-13).

Above-mentioned is reflected in the artistic image of St. Ketevan who is constantly praying on her martyr way, to Shiraz captivity, it became the spring for virtuous Servant of God and start for her kind works.

„Human being is merging to eternity by means of prayer, it perceives to history and understands its sacred purpose" (Fridrich Wilhelm Graf, 2001: 27).

Deeply believer Queen strengthens its determination by means of her prayer, which is one of the most important virtues, she considers it as a key support on the foreign land and expresses its own burden with full expressiveness, reflecting the hardship of her mother land, nation, child, what makes her stronger in terms of spirit (remember the words of Shota Rustaveli: „When you are in trouble internal strength like a stone is required" (876(875), 3) (Shota Rustaveli, 1966: 287).

Her being a deep believer is shown by implementation of virtue as she herself says in the line given below, that belief helps Queen in understanding of human essence and existence during her captivity, while being isolated, it helped her to understand resurrection, genesis and refreshing the life, and to achieve it, it was required to regret, what means to understand sins. In this case, regret emerged not based on her personal pain, but due to general ordeal of the country, therefore she asked God for pardoning.

„I am the real sharer of your blameless birth
The birth by the first virgin and further births,
The fruit of Ana, who cannot be borne by others.

Please, excuse me for those, who believes in resurrection and birth". (42, 1-4).

(Teimuraz I, 1934: 131).

According to Apostle Paul, Belief in Christ is an tool for a believer and the person who struggles for truth: "putting on faith and love as a breastplate, and the hope of salvation as a helmet" (I Thessalonians 5, 8) (New Testament, 2009: 395); „Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand" (Ephes. 6, 13) (New Testament, 2009: 378).

Belief in Christ is the main instrument and the hope for Queen who is in trouble in the captivity of Shiraz, but maintenance of belief is easy but at the same time it is a heavy cross, as it gives the joy for future life, but all these should be done on the earth, moreover, on the foreign land, where the opposing forces are stronger, in order to overcome sins and hell.

„Till now I was surrounded by the burden of sins after struggling on the earth,
Now your load is lighter, and it is pleasant to listen to you
I am searching by the belief, Peter, the gate to Paradise,

In order to open it when I will knock on the door (45, 1-4)
(Teimuraz I, 1934: 131).

The trouble is the way for approaching the Goad, on this way the person is going through metamorphose and is transformed into the image of God, as a divine creature, whose key instrument is strong spiritual world, by which it will overcome the earthy weakness.

Together with belief, the future saint will be supported by the “divine threat”, what is demonstrated in the 48th line of the poem, where the expectation of leaving this world is combined with an obvious divine threat. Before referring the line, let’s see the divine threat to one of the saint fathers. St. John Chrysostom, who declares “the divine threat is the greatest wealth, non-spoilt heritage, eternal treasure, where the divine threat is, there the poor will become happy” (St. John Chrysostom, 1990: 132); A great hagiographer, Giorgi Merchule, the author of “The Life of St. Grigol the Khandzteli” says “Divine threat is virtue itself” (Anthology of Old Georgian Literature, 1946: 101).

The burden of this world for Queen becomes lighter by means of a diving threat, or by means of love to God, by belief and overcoming the threat of leaving this world

„She came, sat without threat, similar to a tiger and a hero,
She did not consider punishment, as a great trouble
She told: “the enemies came, in order to agree,
To find my blood, this is what I worry about” (48, 1-4).

(Teimuraz I, 1934: 132).

Overcoming of this world is the step which should bring the future saint to the heaven and make a part-taker of the God, what is approved by her blood, being the symbol of crucifixion of Christ. The blood of Queen is replication of Jesus’s blood and proof for the deeds of the God’s martyr deeds. Queen becomes the sharer of God’s love what should make Queen’s sinner world perfect and make it holder of truth, establishment of the way to freedom. It reminds the testament Then you will know the truth, and the truth will set you free (John 8, 32) (New Testament, 2009: 178).

The theologies of the eighteen century, Anton Catholicons considers the blood as the jewels of a saint and holiness of Queen Ketevan and its uniqueness is demonstrated as “... prayer without any item... who was suffered... who was adorned her realm by her blood?” (Bagrationi, 1980: 22).

Queen compares captivity of Shiraz to slum, chasm, where she cannot rid of the sorrow, tears, where she lost an eye-sight, she complains about where she is, as the sea without bottom, where the earthy life was absorbed and covered by different type of deed, full of Christian belief, spiritual deeds, the belief, like a strong fence, by tears which is demonstration of regretting and which is repeated in many lines of the poem, she was purified from sinful human sorrow and transformed into divine bless.

„I was spoilt, I was lost, where I approached the seaside,
I have fallen into the slum, in the chasm,
I am not in my house, but in other place,
I am far from my Alexander, I cannot see my Levan” (21, 1-4).

(Teimuraz I, 1934: 128).

Queen in another country, in the foreign land is like a strange pilgrim, ranger. It is known from the Bible, that “everybody who visits Jerusalem is considered to be a pilgrim” (Bible dictionary, vol. I, 2000: 405).

Queen is strong due to protection of God, it helps to avoid fulfillment of enemy’s desire, therefore she transforms into saint in her life. The bible mentioned that “The saints are

isolated people" (Bible Dictionary, vol. I, 2000: 406). Being isolated helps to stay alone with oneself and God, in order to understand the problem better and fulfill the plan.

Queen is supported by living with "another people" and living with virtues.

"She used to pray, fast, living in hardship with her own belief,

She limited her activities in order to avoid devil" (22, 3-4)

(Teimuraz I, 1934: 128).

Queen with her spiritual deeds limits herself from Muslim intentions. Bible says, that "Limit (the wall)-has the aim of distinction. Es, 5.2. (Bible dictionary, vol. II, 2000: 163).

Queen Ketevan understands it like a prophet, that he has the way of torture in the captivity and she has to do much and says in her prayer as mourning.

And "I gave the crown to the reporter of my deeds" (46, 4).

(Teimuraz I, 1034: 131).

He knows well that the reporter of her deeds, and teller of her mission is her own son, Teimuraz I who was famous as a lover of God from the beginning, what is reflected in his persistence to Persian Shah's demands.

„Activity of Queen in a foreign land, in the different time and space and spiritual troubles protect Queen "in the castle stronger than demon" and help to overcome the threat" (Betkoshvili, 2012: 106). The action of Queen includes multiple ideas, first of all she makes the steps consciously without hesitation knowing that it would lead her to Persia and torture. She knew that she would implement the main mission – defending her country from destroying. She moves towards salvation of her nation which with persistence, by implementing virtues and demonstration of restless deeds.

For better understanding of the said it is required to explain the term "deed", which originates from Bible, in Georgian hagiographic literature, as the mentioned literature was written based on Bible and Testament.

The glossary annexed to Teimuraz I's fictions explains – "deed as - doing something, caring" (Teimuraz I, 1934: 313).

Georgian Hagiography gives the great place to demonstration of the "deeds" of a martyr character, there are lots of examples but I will refer only few. The hagiographer of the eighth century Ioane Sabanisdze in his work "the Martyrdom of St. and Blessed Habo", names St. Habo as "The servant (who makes deeds) of Christ" (Anthology of Old Georgian Literature, 1946: 63), St. Habo says with gratefulness: "Thank you and bless you holy trinity, as you allowed me to commit deeds (Anthology of Old Georgian Literature, 1946: 67).

In the hagiographical fiction "Life and Citizenship of the Blessed St. Nino", we read about St. Nino's deeds, "as soon as she completed her preach, St. Nino fulfilled her deeds" (Anthology of Old Georgian Literature, 1946: 229).

The hagiographer of the tenth century, Giorgi Merchule in his fiction "Life of St. Grigol Khandzteli", says before leaving the flesh by St. Father Grigol, he was called as "holly god's son... You have many things to do under the heaven similar to Apostle Paul (Anthology of Old Georgian Literature, 1946: 152).

Queen Ketevan with her restless deeds committed all the virtues, like love to God, prayer, regret... Love to God is demonstrated in the Epistle of Paul "And over all these virtues put on love, which binds them all together in perfect unity". (II-III Col 3, 14) (New Testament, 2009: 389); „and prayers will make her body joyful and it will be restored by the God, as the

sins committed by her will be forgiven. (Jacob. 5, 14-15) (New Testament, 2009: 274); the prayer and regretting is often accompanied by tears which is considered as a proper jewel. It is adorned with the heavenly being, it is the result of prayer and being virtuous. According to holly fathers the holly mother was the God-granted result of teary prayers ...“(Brianchaninov, 2003: 5); St. Euphrem the Syrian likes the prayer with regretting “My brothers... regret and approach to God by our hearts, by fasting and prayer, weeping and good deed, follow the commandments of God... As there is the ground for regretting, we have to build on the kind deeds by belief in God and learning of epiphany, as all the deeds have the ground and the ground for regretting is belief in God (Studies of fathers, 1955: 297).

„The term “Regret” is leaving evil and return to God by full heart, who demands it from everybody, who has left him (Bible dictionary, vol. II, 2000: 168). Regretting is deepening into oneself, returning to God: “Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away” (John 6.37) (New Testament, 2009: 172). Regretting indicates that a person does correctly “We must go through many hardships to enter the kingdom of God”, (Acts 14, 22) (New Testament, 2009: 237). Regretting brings spiritual peace and joy (= life), as it makes a person declined and raises to heaven.

„Spiritual life of a person is shown in his regretting, what mainly is expressed in tears, which is the grace of Holy Spirit. St. John Sinai Clemax, “The grace of tear is a true sign that the human heart is full of live to God. “The source of tear after epiphany, is more than an epiphany. Tear cleans our nature... As the tear of regret is the great talent of holy spirit, transformer by our heart”. (Gemsakhurdia, 1991: 12).

A great scholar King-poet Vakhtang VI in his rhyme, “The Word for Epiphany”, mentions:

„Asks me to find regretting, to find tears on the eyes” (Vakhtang, VI, 1947: 68).

„Regretting prepares for creation of a new person. Regretting means death of an old person and birth of a new one. The whole secret of regretting is related to Christ. Every person should born the logos in himself, the supreme “I”, creates the feeling of regretting in this cycle. This feeling is characterized only to a person, this is possible only on the earth”. (Kiknadze, 1985: 132).

The virtues fulfilled by Queen are the result of severe torment, deepen perception of sins... Accordingly, the artistic image of Ketevan Queen combines earthy, mortal and divine, eternal and immortal, being raised from this world chasm, transformation of which is hard, thorny way full of sorrow, tears, serving like assistants and with sincere heart, dressed in other cloths, acts as a protector of her own belief, native land and becomes “The Virtuous Servant of God”.

„As soon as she became the innocent virtuous Servant of God,
She smelled the silence, the sign of truthiness,
She purified her conscience, modestly,
The book was called as Ointment” (23, 1-4).

(Teimuraz I, 1934: 128).

Queen Ketevan by means of her fairness, which is explained as “Right, fair and open” (Tsaishvili, 1975: 590), implements the service for her belief, transformed into “Virtuous Servant of God”, and the further step will be achievement of being a holly person. According to Sulkhan-Saba “sincere/straight” (+3, 3 Mathew: Prepare the way of the Lord, make his paths straight”) is unblemished thing; the straight is everything what is correct (Orbeliani, 1993: 385).

To understand the term "Virtuous Servant of Gods" is advised in the Scriptures and hagiographic literature. "Only creature is able to make God virtuous", Jew. 11.6 (Biblical Dictionary, 2000: 45); In the Bible Dictionary "Virtuous" is explained as "liked, acceptable and good for God" (Biblical Dictionary vol., I, 2000: 46). I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. 1 Thim.2, 1-3 (Biblical Dictionary, vol. I, 2000: 46).

In the Georgian hagiographic fiction of the V century "The Torture of Queen St. Shushanik", the author, Jacob Khutsesi tells, that Queen left all kind of possessions and instead "Took the book of Psalms and learnt it, and prayed and thanked by the tears to the God the whole day and night" (Anthology of the Old Georgian Literature, 1946: 40).

Ioane Sabanisidze tells, that upon coming of St. Habo to Kartli "The virtue itself became loved by the entire nation; he studied Georgian literature and demonstrated her belief openly" (Anthology of the Old Georgian Literature, 1946: 61). St. Habo "made lots of kind things..." Anthology of the Old Georgian Literature 1946: 67).

In the story "life of St. Grigol the Khandzteli", the author Giorgi Merchule tells about arrival of Grigol the Khandzteli to Tao-Klarjeti "The virtuous father, st. Grigol came to Khantdzta" (Anthology of the Old Georgian Literature, 1946: 103).

Being "Virtuous Servant of God" by Queen Ketevan is characterized by another word "incomparable" and the content of the idea is proved in the following lines of the poem, where the request of the servants of Queen is described, not to suffer and sacrifice herself, as they will miss the patronage of divine sun, not to change the light with dark. The personality of Ketevan is evaluated as follows:

„Do not sacrifice yourself, the good one, and do not leave your servants,

Do not leave the sunshine, and do not leave your servants in the darkness" (51, 3-4). (Teimuraz I, 1934: 132).

After Seizing of Ketevan her readiness to be tortured by the enemy is a disaster for servants, her artistic image looks like the God, close to the first image, having the divine light, which means that light is God, i.e. she is divine even during existence in this world:

„The luminary one, who had a perfect image was seized," (59, 2). Teimuraz I, 1975: 37).

What we understand from the explanation "perfect is incomparable, peerless" (Tsaishvili, 1975: 584), The image of Ketevan is incomparable, non-replicable, it has the special light and goodness characterized only by the spiritual figures, she is the favourite of God who was chosen for fulfilment of a special mission, leading the country from the dark to light, where it will find the way to overcome the trouble. This solution, first of all is religious and it includes full spiritual deeds.

The deeds of Queen Ketevan is so deep, that even the clergyman who accompanied her was horrified from her torture, she calls her to share her fate and follow the way of virtuous Servant of God, as there is no eternity on this temporary life, that he is a temporary passenger and it is better for a mortal to remember the torture of Christ which is the salvation.

"Called him "Imeretian, why are you trembling,

This is the time for those who would like to follow me

Many people experience such punishment and such being?

Who will stay in this world? It is better to race like this" (62, 1-4). (Teimuraz I, 1934: 133).

„Do you know what happened with Christ, the miracle of God?
The weed was stuck to his, the savior of a human being to nail,
He was stuck on the post, against his will,
Why do not suffer for being tortured? (63, 1-4). (Teimuraz I, 1934: 133).

„Sharing suffer and pain, raised due to overcoming suffer, Ketevan faces the death directly. She meets and gets the ordeal with clear mind indicating her special spiritual condition; Conscious of Queen of course is shaken by the feeling that a human being, created as an image of God, lost all glory due to the sin. Expelled from Paradise, obeyed to corruptibility she tries to move on the higher stage of the material life stairs and raise till divine existence. The behavior of Queen Ketevan is focused on disobedience to the corruptibility, strengthened by belief struggle with it and move to new time and space by spiritual perfection. (Betkhoshvili, 2012: 108).

King-poet Teimuraz I describing the deeds of his mother says with sorrow:

„You get this trouble due to your maternal nature
You have gained surprising immortal life,
I, a man, a brave son, am so upset.

Woe to my courage and woe to the son of your husband!” (70, 1-4). (Teimuraz I, 1934: 134).

Queen Ketevan by its maternal nature like St. Virgin undertook the mission of defending belief and it implemented through severe torture- tearing of breast, burning pans and spades, with hot irons and nails from the breast to back, but similar to Jesus Christ she was ascended, Queen Ketevan became the martyr as a result of a great torture “She is light from the sky”.

„The light from the sky was seen by the nation (72, 1) (Teimuraz I, 1934: 135), She is full of spiritual light, she became the redeemer and patroness for the mortals. You can find the parallel with the hagiographic literature, for example “The Torture of Habo”, in particular, when Habo started lighting in the river Mtkvari. “Another night there was the surprising light” (Anthology of the Old Georgian Literature, 1946: 68).

„Queen Ketevan does not stop linkage with the past martyrs, with their deeds. Ketevan unites the “Chain of saints” and completes the universe with eternally variable processes – death and life. It is demonstrated for saving the soul, trying to ascend on the material, empirically and reach a surrealistic world” (Betkhoshvili, 2012: 72-73).

According to King-poet in the above-given lines, the martyr joint the heaven;

„I would say about her who is in heaven, who is not on the earth”... (73, 4), _ Teimuraz I states and mentioned, that

„The death was not able to kill her, who loved the God, she is alive and has a crown, who sits on the top step of a ladder” “(77, 3-4).

(Teimuraz I, 1934: 135).

Inner world of Queen Ketevan widely hosted the truth, she came to the Sovereign and achieved self-perfection, which was spread in time and spatial dimensions and became belonging of eternity. The Sacred Letter says “And the Lord God created a man from the dirt and breathed the spirit of life and created a man as an alive creature” (Genesis 2.7) (Mtskheta Manuscript, 1981: 48).

Long way _ moving from Georgia to Persia was torturous, but this way prepared Queen Ketevan's spiritual world better, she had to overcome the opposing power and implement the mission undertaken for the sake of her native land, country and her son – King Teimuraz I, demonstrated in defending her own national merit, belief, which became the basis for saving her nation and country. The greatest deeds of Queen Ketevan were shown in Persia, at the door of Shah Abbas, in particular in the captivity of Shiraz, where she spent 10 years. Teimuraz I tells through his poem

“Shah Abbas passed a message to the Khalar-Khan of Shiraz,
Do not let Queen Ketevan to live for a long time,
Who will not drink her blood I will not mercy her,
Even after decades I will remember it” (29.4) (Teimuraz I, 1934: 129).

She was tortured for years and it ended with her martyrdom. Though this torture was demonstration of the unbendable spirit of a Georgian women, mother, stateswoman and future martyr who had a national merit. Queen Ketevan links captivity, being in a slum and hell to a sin and salvation. Two inevitability – Death and eternal life are shown as a whole, which are achieved as a result of eternal search of a spirit. She moves from the earthly Queen to surreal world and like a Christ becomes mediator between God and the Nation.

A King-poet, Teimuraz I described the tragedy of a mother-Queen with full expression, by deep artistic texture together with a historical fact full of pain in the poem “The torture of Queen Ketevan” and it was not only his, but the tragedy of an entire nation. Ketevan covered with the martial cover. Teimuraz I made these heavy feelings by creation an original poem and immortalized the personality of Ketevan the Martyr, where the author found the abri for him and the state, and set another way as a goal for saving native land.

5. Conclusion

One of the distinguished artistic work of Georgian spiritual culture, the poem “The Torture of Queen Ketevan” by a king-poet, Teimuraz the First is one of the most important phenomenon in development of Georgian literacy thinking, which contributes to changes of the life of entire nation, as it becomes the indicator of the tomorrow's existence.

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