

Literary School and Manuscript Heritage of Tao-Klarjeti

In the paper those politic and historic realities are outlined due to which Tao-Klarjeti literary school was founded. It also discusses the issues of reshaping of *vain and fruitless desert* into a *fruitful land* – i.e. impressive monastic center and literary school, which was a result of the very close co-operation of clerical and secular authorities. Tao-Klarjeti literary school has its share in determination of elinophilic character of the Georgian translated literature, translation method and ideology. Iviron and Athonite translating-literary school were originated from Tao-Klarjeti literary school. Moreover, for centuries, it was nourishing Georgian Monastic and Cultural centers of Mount Athos, Black Mountain and other monasteries abroad with not only material means (parchment, money...) but also well-educated monks skilled in manuscript production.

Analyzing manuscripts, their colophons and translated and original literary works created in Tao-Klarjeti literary school aims and agendas of the School were identified. It was also established that these aims and agendas were changing from time to time regarding the needs of the country and nation.

Based on the same sources educational system of Tao-Klarjeti was reconstructed, which was preparing skilful scribes and copyists educated in theology, liturgy and scripture.

Besides the above-mentioned, also the following issues were discussed: how scriptoria and monastic libraries were organized in Tao-Klarjeti, how exemplars were selected and gained and how newly copied manuscripts were donated to the libraries of (sometimes newly established) monasteries.