The great medieval thinker and theologian Ioane Petritsi—“the Platonic Philosopher,” as contemporaries called him—is a representative of a new stage in the history of Christian thought. The study of his literary legacy has great importance for establishing trends of development in philosophy and theology both in Georgia and in the Christian Orient in general and the relationship between those trends with similar processes in Europe. The role of Neoplatonism in the formation of the history of philosophy and medieval theological thought is well known. This philosophical trend, which is considered to be a link between ancient Greek philosophy and medieval thought, also exerted a strong influence on medieval Georgian thought, which is evidenced by the translation of the *Corpus Areopagiticum* by Ephrem Mtsire (Minor) in the 11th century. There is a listing of textbooks in the Gelati theological-philosophical school known as the Gelati Academy (12–13th centuries); this school was a Georgian analogue of the Mangana School in Constantinople and employed the same trivium-quadrivium system of subjects. This listing of books broadly contains the same Neoplatonic literature that was used as textbooks in medieval European schools. It was on the basis of those translations and commentaries that Ephrem Mtsire, Arsen Iqaltoeli, and Ioane Petritsi formed the formal-semantic system of Georgian philosophical-theological terminology. Those thinkers based their intellectual pursuits on the “highest philosophy” that had been established in the medieval centers of learning, in which the *Dialectic* of John Damascene, which was a compendium of Aristotelian logic based on his commentators, held the main place among the subjects of the so-called trivium-quadrivium.

Ioane Petritsi introduced among the school compendia the renowned *Elements of Theology* by the celebrated Greek Neoplatonist Proclus the
Successor (“Diadochus”). In addition to his translation, Petritsi added an extensive commentary that is unique in its importance, for it contains not only a comprehensive consideration of Proclus’ philosophy, but also general discussions of the main issues of Greek (predominantly Platonic) philosophy, as well as his own Christian visions and interpretations, utilizing the principle of analogy based on the Neoplatonic structure of being. Judging by its form and style, Petritsi’s work represents a lecture course for his students. Throughout the course the author acquaints his students with Greek philosophical thought, and through expositions and argumentations he adduces quotations from Plato and the Academics, Aristotle and the Peripatetics, Pythagoras and the Pythagoreans, the Stoics, and commentators on Plato and Aristotle (Porphyry, Asclepius, Plotinus, Alexander of Aphrodisias, and so forth).

It is significant that at about the same time that Petritsi translated into Georgian and commented on Proclus’ *Elements of Theology*, in the mid-12th century, the Byzantine Emperor Manuel Comnenos assigned Nicholas of Methone to write a thrashing criticism of Proclus’ treatise so that readers would not be led to accept superstitious knowledge nor be tempted to offend the true Faith. A century later, in 1268, Thomas Aquinas assigned a translation of Proclus’ treatise to William Moerbeke.

Interest in Petritsi was aroused at the beginning of the 20th century after the 1909 publication of N. Marr’s famous work *Ioane Petritsi, a Neoplatonist of the 11th–12th centuries*. Following this, in 1914 S. Gorgadze published Petritsi’s translation of Nemesius of Emesa’s *Περὶ φύσεως τοῦ ἀνθρώπου*; as a result, E. R. Dodds, editor of the edition of the *Elements*, became interested in Petritsi’s translation.2

The years 1937 to 1940 were important in the history of culture and the humanitarian sciences in Georgia: Simon Kaukhchishvili and Shalva Nutsubidze made an exemplary edition of Petritsi’s translation of Proclus as well as of his commentaries, the second volume of Ioane Petritsi’s

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