

Tamaz Gogoladze

Korneli Kekelidze Georgian
National Centre of Manuscripts,
Georgia
tazogogoladze@yahoo.com

Darejan Gvelesiani

Independent researcher,
Georgia
gvelesianid@yahoo.com

NEW MATERIALS ON THE CULTURAL AND CONSTRUCTION ACTIVITIES OF SAINT IOVANE OF MANGLISI (SAAKADZE)¹

St. Iovane of Manglisi (Saakadze) was an outstanding religious figure of the second half of the 17th century and first half of the 18th century. The main aspects of his life and activities have been studied and analyzed in Georgian historiography (Maia Shaorshadze,² Ketevan Pavliashvili³).

The biographic data regarding St Iovane of Manglisi are as follows: he was born in 1666. Since childhood, he was grown up in a monastery in Gareji desert, where he was later consecrated as a priest-monk. In 1717-1721, upon the request of the royal court of Kartli, Iovane became the Bishop of Manglisi. The document of 1721 preserved at the Georgian National Archive describes how he took care of Manglisi eparchy. Yet, the noblemen of Lower Kartli – Abashishvili – claimed that Manglisi cathedral and its lands were their property. The dispute between the Bishop of Manglisi and the Abashishvili family was settled by King Vakhtang VI of Kartli. The king ordered Bezhan Shanshiashvili to collect tribute from Manglisi residents and keep it until the dispute was settled. Upon the initiative of the Abashishvili family, St Iovane of Manglisi was to make an oath in front of the icon of Teleti church that the disputed lands really belonged to Manglisi church. St Iovane of Manglisi made the oath in the presence of repre-

¹ We would like to express our gratitude to Ekvtime Kochlamazashvili, Doctor of Philological Sciences, for his kind assistance in the preparation of this paper.

² Maia Shaorshadze, St. Ioane of Manglisi (Saakadze), (Tbilisi, 2000), 3-30; Maia Shaorshadze, Certain Aspects of Life and Activities of St. Iovane of Manglisi, Issues of Medieval History of Georgia, v. IX (Tbilisi, 2008), 186-191.

³ Ketevan Pavliashvili, Historical Data on the Attitude of the Russian Empire to the New Georgian Church Settlements of Astrakhan-Mozdok (the First half of the 18th Century), Institute of Georgian History: Collection of papers; Ivane Javakhishvili Tbilisi State University; Faculty of Humanities, (Tbilisi, 2011), v. I, 184-196.

sentatives of the royal court of Kartli and proved that the lands belonged to the church. Despite this fact, he left Manglisi bishopric.¹

The aim of the given paper is to enrich the data regarding the cultural and construction activities of St. Iovane of Manglisi based on the recently obtained sources:

- (1) the memorial inscription on Tkhilnari church;
- (2) Georgian manuscript book A-710;
- (3) Georgian historical documents of 1720; 18 May, 1720; 1717-1721.

Tkhilnari basilica (Pic.1) is located in the Algeti gorge, 5 km North of Manglisi, in the centre of a former village. The vault of the church is destroyed. Above the Southern entrance, there is a tympanum stone with an inscription in Asomtavruli script. Before analyzing its text, we will present archaeographic description, the paleographic copy of the inscription, made with preserved original script, a coloured photograph of the inscription (Pic.2) and our version of its reading:

The inscription is carved above the Southern door of the main church, on a gray stone of the tympanum with a cross in the centre and an inscription on the left side, at 150 cm from the earth surface; the size of the stone with the inscription is: 94 X 184; the area comprises: 13 X 38; 2 lines. The largest grapheme is: q (the first grapheme of the first line), its size is 5 X 2.2 cm; the smallest grapheme is R (the third grapheme of the second line), its size is 4 X 2 cm; titlo diacritic marks are: a short horizontal line; separation marks are: three dots almost after each word.

Damage: the inscription is damaged. The stone is eroded due to climatic conditions. Therefore, it is impossible to read the beginning and the end of the second line.

1. † ႠႦႦ. ႠႦႦႦႦ
2. ----- ႦႦ. ႦႦ. --

„†. ႦႦႦႦႦ ႦႦႦႦႦႦ | [ႦႦႦႦႦႦႦႦ] ႦႦႦႦႦႦ ႦႦႦႦႦႦႦ, [ႦႦႦႦႦႦႦ]“

(*God forgive Iovane, Bishop of Manglisi. Amen.*)

As it seems, Iovane Saakadze justified the trust put in him by Prince Bakar and took great care of restoration of Manglisi Eparchy. This can be proved by the memorial inscription on the basilica church of the former village of Tkhilnara. The church was first visited by a historian Leon Melikset-Beg in the beginning of the 1920s. He paid attention to the inscription

1 Maia Shaorshadze, *Certain Aspects of Life and Activities of St. Iovane of Manglisi, Issues of Medieval History of Georgia*, v. IX (Tbilisi, 2008), 187-191.

carved on the architrave of the Southern entrance of the church. According to this scholar, the inscription mentions the Bishop of Manglisi.¹ We decided to learn more about the above-mentioned inscription. Therefore, we visited the church and examined the inscription. Our observation has proved that the inscription was made in memory of the Bishop of Manglisi. Based on the analysis of paleographic data and written sources, we argue that the Bishop Iovane mentioned in the inscription is Iovane Saakadze – the Bishop of Manglisi in 1717-1721.

Iovane of Manglisi is mentioned in the historical documents preserved at the Georgian National Archive. These documents prove that he took great care of Manglisi Eparchy and strove hard to expand its lands. In one undated document, Iovane of Manglisi imposes a tribute on the peasants of Ugudeti. This village is located near Manglisi and is adjacent to Tkhilnara village. Thus, we can assume that Tkhilnara church, which had been destroyed, was restored upon the initiative of Iovane of Manglisi. Taking into account the period during which Iovane was the Bishop of Manglisi, we argue that the memorial inscription was made in 1717-1721. So far, this inscription is the only one which makes mention of Iovane of Manglisi.

A historical document of the year 1720 proves, on the one hand, the great care of Iovane for the churches of Manglisi Eparchy, and, on the other hand, his support of the royal court of Kartli. The document says:

„ესე ... შეწიხულობის [წიგნი] და სიგელი | გკადრეთ და მოგახსენეთ თქვენ, ყოვლად უბიწოდ მშობედსა | ღ(მ)თისასა მანგლისის პატიოსანს მონასტეხსა და მას | შინა დამკვიდ[რებულსა] ხატსა ყოვლად წმიდისასა | ჩვენ, ... ბატონისშვიდმან, ბატონმან სვიმონ. შემოგწიხ[ე ქად] | აქს კდის უბანში ამოვახდნიდის ამიხალასშვიდის | სახდ-კახი, ჩვენ[და] სასულიეროდ და საქმეთა ჩვენთა | წახსამაჩთებდა და ის სახდ-კახი მანგლედმა იოვანემ | ჩვენის დასტუხით და ბიძანებით გაყიდა და საჯავახისა[ნოში] ჯავახისშვიდებისაგან ოხი კვამდი გდები | იყიდეს, დავხადე ნიკოდა თავისის მამულითა და | ქვენადეხას ქყაპუასშვიდი თავისის ძმისწუდებითა | და საგანაყოფოს მამულითა და ხადგან [ჩ]ვენის შეწიხულის სახდ-კახის ფასით სყიდური გდები და მამული | ახის, ჩვენც ამისთვის ეს ჩვენი მოსაწესებელი სიგელი | და გუჯახი დავსწუხეთ და მოგახსენეთ, რომ ჩვენი | შეწიხულობა და ქიხ[ნა]ხული დავიწყებას ახ | მიეცეს შენს პატი[ოს]ანსა და დიდებურს ტა[ძახ] | ში ვიწესებოდეთ და ვინც მანგლელი იყოს, წიხვასა და | დოცვაზედ [მო]გვიწესებდენ და პიხ[ვედ] მახხვის შაბათს თევდო[რობას] ჩვენთვის ჟამსა [და] გვი[დ]ე[ვებ] ენ თავისის კხებულითა. დაწიქა წიგნი ესე | და სიგელი ქიხსტეს აქეთ

¹ Leon Melikset-Beg has written a paper providing the following information: a) the location of the inscription; b) the type of script; c) a fragment of the inscription; and d) the damage of the inscription (Leon Melikset-Beg, *Manglisi District from Historical-Archeological Viewpoint*. The Way to new School, #2-3, Tbilisi, 1924, p. 76).

ათასშვიდგას და | ოცსა, ქ(ოხონი)კ(ონ)სა უც¹

(This document and charter were sacrificed by Prince Simon to the Monastery of Manglisi and its sacred icon of Holy Virgin. We sacrifice the estate of Amiraghashvili in the rocky area, with the aim of implementing spiritual activities, with our approval, Iovane of Manglisi sold the estate and acquired two peasant families from the Javakhishvili family living in the Sajavakhiano area. The peasants are: Nikola Lagradze with his estate and Chkapaushvili from Kvenandari with his nephews and estate. As the peasants and their lands have been purchased with the estate sacrificed by us, we have compiled this charter and ask you not to forget our sacrifice and mention us in the sacred church, so that all the people of Manglisi mention us in their prayers and perform a mass for our souls on the first Saturday of the Lent, the day of St. Theodore. This charter was written in the year one thousand seven hundred and twenty from the birth of Christ).

According to the above-mentioned historical document, Prince Simon sacrificed the former estate of Amiraghashvili in the rocky district of Tbilisi to Manglisi cathedral and its icon of the Holy Virgin. Upon Prince Simon's approval, Iovane of Manglisi sold this estate and, with this money, bought two peasant families from the Javakhishvilis living in Sajavakhiano. The peasants were: Nikola Lagradze and Chkapiashvili from Kvenandari with his nephews. In return for his sacrifice, prince Simon asks the church to hold a mass for his soul on the first Saturday of the Lent, the day of St. Theodore. The fact of acquisition of two peasant families from the Javakhishvilis is described with more precision in the document dated by May 18 of the same year written by Nikoloz Javakhishvili and addressed to Iovane of Manglisi. This historical document says:

„...ჩვენ, ჯავახიშვილმან ნიკოლო<ო>ს და ძმისწოდებულ ჩემმან, | ქაი-
ბოსხო{მ} და სვიმონ{მა} და შვილმან ჩემმან, გიოხგიმ თქვენ, | მანგლელ
ეფისკოპოსს, იოსებ ყოფილს, იოვანეს.

ასე, ხომე | დაგვეჭიხა და მეფის შაჰ-ნავაზის დასტუხით და ბძანე-
ბით | მოგყიდე ჩემი მემკვიდრე ყმა ზეს დაგხადის ნიკოლოზას | მა-
მური, სახდ-კახი და გახეშემო ნაშენი და უშენი, | საწნავი და უწნავი,
მთა და ბაი, ოხი მისი ვენაჯი, | ეთი ხოვდუხში და ეთი ზეს ამაზე
დაგვიდებია, | კიდევ იქ{ა}ს ზესუხში ჩვენის ყმის კოშადის ნაქონი |
ნავენაჯები, ქუით აბურვახილშვილის მზლუხამდი, | ზეით ბედიანა-
შვილის მიჯნამდი, კიდევ ქუენანდის ჩვენი მემკვიდრე ყმა | ჭყვაპია-
შვილი ბეჟუასა და ღვინიას მამური მათის | სახდ-კახითა, მიწით, ვე-
ნაჯებით, მთით, ბაით, ყოვლის | მისის სამახოთლიანის საქმით, ოხნივ
ეს კაცები დღეს, | ხისაც მქონებდენი ახიან, მოგყიდეთ მანგლისისა |
ღ(მხ)თისმშობლისათვის, ავიღევით ფასი სხური, | ხითაც ჩვენი გური
შეგჯეხებოდა, თუ ამ მამუ|ღების მოდავე ვინმე გამოჩინდეს, პასუხის

1 Georgian National Archive, 1449-1907: Fund 1449-1907.

გამცემი | ჩვენ ვიყუნეთ, ასე, რომ ქადაქს ამიხაშვილის ნაქონი | სასახლე ბაგონისაგან მანგლისის ღ(მ)თისმშობლისათვის | შეეწიხათ და შეეწიხულობის გახდა თქუენც ბევხს | გაჩვიდითყავით, ბევხი გაგელოთ, ახდა ის სასახლე | ბაგონის ბძანებით გაგასყიდვინეთ და იმის სამუქფოღ | ეს გლეხები დაგიღვეით და მოყიდეთ, სასახლე | ძვიხად ღიხდა, სახლისა ნახევახი ფასი ახ მოგეცათ, | მაგხამ მამულისა და გლეხებოსათვის აღაჩა ინაღვ|ღეთ-ჩა...“¹

(I, Nikoloz Javakhishvili and my nephews Kaikhosro and Svimon, and my son Giorgi, to the Bishop of Manglisi Iovane, former Ioseb, upon the order and approval of King Shah-Navaz, sold my serf Nikoloz Lagradze, resident of Ze, his estate and land, ploughed and unploughed, highland and lowland, two of his vineyards, one in Khovluri and one additional in Zesuri, formerly belonging to my serf Koshadze, stretching until the border of Abulvardishvili estate at one end, and until the border of Bedianashvili at the other end, also, my inherited serfs Chkvapuashvili Bezhua and Ghvinia, their estate and land, ploughed and unploughed, highland and lowland, all the current belongings of these two men, I sold all the above-mentioned to the icon of Holy Virgin of Manglisi, and thus obtained complete due price to the satisfaction of my heart. If anyone claims these lands, I will give a proper answer. In the town, the former palace of Amiraghashvili was sacrificed to Manglisi Holy Virgin. Apart from the sacrifice, in order to free you from other labour and expenses, upon the order of our Lord, we have helped you to sell the palace and, instead, we have granted and sold you these peasants. The palace was expensive, half of the price has not been paid. Yet, do not worry about the peasants and the lands...)

As we see from this document, with the approval and the charter issued by Prince Simon, Nikoloz Javakhishvili granted Iovane of Manglisi Nikoloz Lagradze resident of Ze and Bezhua Chkvapiashvili, resident of Kvenandari, with his lands and vineyards. Upon the order of prince Simon, Nikoloz Javakhishvili helped Iovane of Manglisi to sell the palace of Amiraghashvili in Tbilisi, in return, he gave Iovane his peasants. The nobleman from Kartli emphasizes one important fact: after Prince Simon granted the palace of Amiraghashvili to Iovane of Manglisi, the Bishop of Manglisi worked hard for the restoration of the palace. The palace was expensive, moreover, Iovane did not pay half of the price to Nikoloz Javakhishvili. The date given at the end of the document – May 18, 1720, enables identify precise chronology of sacrifice made by Prince Simon to Iovane of Manglisi. Thus, the sacrifice was made on May 18, 1720. To put it briefly, Iovane of Manglisi received the charter of sacrifice from Prince Simon prior to May 18, 1720.

1 Georgian National Archive, 1449-1909: Fund 1449-1909.

There is another undated document issued by Iovane of Manglisi (Pic. 5) to the residents of Ugudeti village:

„...მე, მანგლედმა, | იოსებ ყოფილმა, იოვანემ, თქუენ, ეხთობილთ უგუდეთა. | ასე, რომე ღადის საქმეს გვეაჭენით, რომ ეხთპიხობით | გახდაკუეთით მოგეცით და გახდაკუეთით დაგადევით ოხმოცდა/ხუთი კოდი პუხი, მოვიდეს თუ ახა ოხმოცდახუთი კოდი | პუხი გამოიღოთ, ხუთი კოდი ნონია თახხანია, მსახუხი | გვახდავს და ამისთვის მოგვიჭ-
ხია და ოხმოცს კოდს გამოიღებდეთ, თუ ნონია აღახ იყოს და ან მსა-
ხუხი ახავ{ი}სი | გვახდდეს, სუღ გამოიღებდეთ...“¹

(I, formerly Ioseb and currently Iovane, Bishop of Manglisi, impose a tribute of forty- five loaves of bread on the residents of Ugudeti. Taking into account the fact that Nonia is freed from our service, I free him from giving five loaves. If Nonia is no longer alive, the tribute comprises entire forty-five loaves).

According to this document, Iovane of Manglisi imposed a tribute upon Ugudeti peasants in the volume of forty-five loaves of bread. Since one resident of Ugudeti – Nonia – was a free peasant, 5 loaves were forgiven to the latter. The remaining 40 loaves were to be paid by Ugudeti peasants to Iovane of Manglisi. In case the free peasant Nonia was dead, the residents of Ugudeti had to pay 45 loaves. The document does not have a date, but, if we consider the period when Iovane was a Bishop of Manglisi, -1717-1721 – the document should be dated by the same period i.e. the years 1717-1721.

Apart from the historical documents analyzed above, Iovane of Manglisi is mentioned in the Book of Psalms preserved at the National Center of Manuscripts, collection A (A-710) (Pic. 3), dated by the 18th century. Previous researchers considered that the manuscript was written by Ioseb of Manglisi. We got interested in this manuscript and studied the comments of the copier given on its borders. Before offering our conclusions, we will present the archaeographic description of the comments and their copies preserving the original script. We will also present coloured photographs (Pic.4-5):

The comment is made on 213 v; 16 lines; Nuskhuri script; the area of the comment is: 13,5X11; diacritic marks: short curved line; division marks: dot or colon almost after each word; the manuscript is restored, therefore, some words are illegible. The text of the comment lacks the final part.

1. -e cd~v l m~n da uRir sm~n. mRd~l Tm
2. T~v r m~n mRd~l obisaca y~d uRir sm~n
3. mn~gl el m~n is~b y~f il m~n i~e: aRv s

1 Georgian National Archive, 1449-1917: Fund 1449-1917.

4. wer e w~Y ese da g~nmnT~l bl i sl ~isa da
5. gn~bisa. f s~nbY d~Tisi. uwyis o~n dida
6. d v ec~de sim~r Tl esa. daRc~Tu P~l iT
7. wer il i undo da uSuKr i ar s. g~r na
8. sit~yY W~ti da ucTom~l i. uk~Tu s~dame
9. aso meti anu n~kTebi anu q~r gma d
10. kl ebodes da cTomiT momsl odes Semi
11. ndev iT. x~ sit~yY r~ime gmocv l il i ar s
12. anu mom~teb~l i qol v il i aq~s niSnad.
13. mcir e r ~Yme ber Z~l i mesw~v a da egr e
14. Tve r usul i. da v scnobdi. da r ~l m
15. aTg~n v pov i egr ~T dav swer di. da a
16. misT~s nu mw--v T o~no C~mno. o~n i~K q~n ...

„[მ]ე, ც(ო)დვ(ი)დმ(ა)ნ და უღიხსმ(ა)ნ მღვ(ე)დთმ/თ(ა)ვ(ა)ხმ(ა)ნ, მღვ(ე)დობისაცა ყ(ო)ვდაღ უღიხსმ(ა)ნ | მ(ა)ნგვედმ(ა)ნ, ი(ო)ს(ე)ბ ყ(ო)ფიღმ(ა)ნ, ი(ო)ან(ე)მ აღვს/წეჲე წ(მ)იდაღ ესე და გ(ა)ნმ(ა)ნ(ა)-თღ(ე)ბ(ე)ღი ს(ე)ღისა და | გ(ა)ნ(გე)ბისა ფს(ა)ღმუ(ნ)ე(ბ)აღ დ(ავ)ი-თისი. უწყის უ(ფ)ადმან ღიდაღ ვეც(ა)ღე სიმ(ა)ხთღესა, დალ(ა)-ც(ა) თუ წ(ე)ღით | წეჲიღი უნღო და უმუჲიი ახს, გ(ა)ხნა | სიგყ(უ)აღ ქ(ე)მმაჲიღი და უცთომ(ე)ღი, უკ(ე)თუ ს(ა)ღამე | ასო მეგი ანუ ნ(ა)კღებო ანუ ქ(ა)ხ(ა)გმა დ(ა)კღებოღეს და ცთომით მომსღოღეს, მემი/ნღევიით. ხ(ო)ღო სიგყ(უ)აღ ხ(ა)იღე გ(ა)მოცვღიღი ახს | ანუ მომ(ა)გებ(უ)ღი, ქოღვიღი აქ(უ)ს ნიშნაღ. | მციჲე ხ(ა)ღმე ბეჲდ(უ)-ღი მესწ(ა)ვ(ღ)ა და ეგჲე/თვე ჲუსუღი და ვსცნობღი და ხ(ო)მეღ მ/ათგ(ა)ნ ვპოვიღ(ღი), ეგჲ(ე)თ დავსწეჲიღი და ა/მისთ(ვ)ს ნუ მწ[ყე]-ვთ უ(ფ)ადნო ჲ(ე)მნო. უ(ფ)ადმან, ი(ეს)ოვ ქ(ი)სგემაღ ...“¹

The text of the comment tells us that the Book of David’s Psalms was copied by the Bishop of Manglisi Ioseb, former Iovane. The copier notes that he did his best, but, he humbly adds that the manuscript is “un-

1 „I, guilty and unworthy Bishop, even unworthy of being a simple priest, Ioseb of Manglisi, former Ioane, have copied these holy Psalms of David, which are so enlightening for the mind and soul. Lord knows, I tried hard to preserve the great truth of the Psalms, but, indeed, something written by hand is unreliable and untrustworthy, unlike the words of truth. If I have added some characters or missed some titlo diacritic marks, or made some other mistake, do forgive me. If a certain word is substituted or added, it bears a special mark. I have studied a little Greek, and I also speak Russian, and, in some cases, when I failed to find the exact Georgian equivalent, I used words from these languages. Please do not curse me for this, our Lord Jesus Christ...” 213v (Description of Georgian Manuscripts, A III, Tbilisi, currently in print).

reliable” and “untrustworthy” i.e. he admits the low calligraphic standard of the manuscript. He also mentions that he has studied Greek and Russian, and, wherever he found words in these languages, he left them unchanged. He asks God for mercy and forgiveness in case he has added or omitted certain characters or diacritic marks. The comment once again proves both education and humbleness of the copier.

The postscript is made on 213 r; 2 lines; Nuskhuri script; The initial capital letter is Asomtavruli character *d* /dz/; diacritic marks: short carved line; division marks: colon or three dots almost after each word.

1. *ᄁm̃no C̃mno nu mwyeṽ T ibk̃Y: g̃mv l ine.*
2. *da w̃Y ar si: wina ukan momiv ida.*

„ძმ(ა)ნო ჩ(ე)მნო, ნუ მწყევვთ იბ(ა)კ(მ)ო გ(ა)მ(ოვ)ავღიბე | და წ(ბიღა)ო ახსო წინა-უკან მომივიდა“.
(*Brothers, do not curse me if you find out that I have deviated from the sacred essence of this book*).

As we have mentioned above, previous researchers have described the manuscript in detail. They offer the texts of the copier’s comments and postscript. Based on paleographic marks, they conclude that the manuscript was written in the beginning of the 18th century and consider that the copier was Ioseb of Manglisi.¹ We argue this opinion. The copier underlines that he is Ioseb, former Iovane of Manglisi and not Iovane, former Ioseb. If our opinion is true, then it turns out that the manuscript was made in the years 1717-1721 and not in the beginning of the 18th century. Hence, a conclusion: it is highly probable that Iovane of Manglisi wrote the manuscript at Holy Virgin church of Manglisi, and this fact was probably mentioned at the end of the comment. The most important thing is that historical documents, which were compiled by the Bishop of Manglisi, have not reached our times in their original form. The manuscript itself, and the comments and postscript made on the edges are an autograph of Saint Iovane of Manglisi. Until now, Georgian scientific circles had been unaware of this fact.

¹ Description of Georgian Manuscripts, A III, Tbilisi, currently in print; Enriko Gabidzashvili, Classification and Bibliography of Comments to Old Georgian Manuscripts, (Tbilisi, 2018), 372.