

History

Ranks and Number Ordering Assigned to Georgia Kings and Noble Historical Persons

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The present research is an attempt to clarify the ranks and number ordering assigned to noble historical persons of the 11th century and the nicknames assigned to them (specifically listed) express the positive or negative contribution, character of particular persons or their role in the progress or the regress of the country. The nicknames pass through the centuries and become the main sources for us to learn those persons and their epoch. There were many Kings in the history of the world, mentioned by nicknames, whose different characters were ascribed to nicknames. Special attention is attracted by the fact of Georgia Kings numbering starting from the unification of the country in the 11th century. It should be noted that the Top Grade Clergymen of Georgia, Catholicos-Patriarch of All Georgia the Archbishop of Mtsketa-Tbilisi, the Metropolitan Bishop of Bichvinta and Tskhum-Abkhazia Ilia II is the 141st Top Grade Clergymen chief priest of the Orthodox Apostolic Autocephalous Church of Georgia. The name Ilia, the secular name Irakli Shiolashvili, was granted to him after he was converted to the priesthood. The Patriarch Ilia was granted by the name of the first high priest Elia with special importance existing in the history of church of Georgia. The name Elia is identical to Ilia, therefore, he was known as the First and the title of Catholicos was conferred upon him. Ilia Shiolashvili was recognized by the church as Ilia the Second. The establishment of numbering of the Kings and Priests of Georgia presented in the paper is an important issue for Georgian historiography. © 2024 Bull. Georg. Natl. Acad. Sci.

ranks, titles, geneology, Xenon, Saeristavo

The issue concerning ranks and numbering of noble historical persons of Georgia were mentioned many times. It should be noted that some issues require certain clarification of details.

Many famous kings in the world history have different nicknames: Great, Fierce, Short, Minor, Magnificent, Dark, Lionheart, etc. The ranks and nicknames give us vivid understanding about the kings, the activity of the royal court and the attitude of the people and descendants to the Kings. The founder of the Bagrationi genealogy of Tao-

Klatjeti, Georgian Kingdom, Ashot I Kuropalates (died in 826) together with this title had the nickname of Great. Kuropalativity the rank of Byzantine Imperial Empire was held by a lot of Georgian Kings and Nobles. They also had these nicknames: Kekela was nickname of Ashot II Kuropalates, who died in 867 (In ancient Georgian language means beautiful, Eristavi of Eristavies Gurgen IV Great (died in 941), Ashot IV Kiskasi (died in 939), Bagrat II king of Georgians (died in 994) Regveni, David III Kuropalates Great (978-

1001); David IV The Builder, David VI Narini (1245-1293), David VII Ulu (1247-1270), Demetre II Self-Sacrificed (1270-1289), Giorgi I Minor (1311-1313), Giorgi V Magnificent (1314-1346), Alexandre I Great (1412-1443), king of Kakheti Giorgi II Av-Giorgi (1511-1513), etc. [1]. All nicknames: Didi, Regveni, Kiskasi, Kekela, Minor, Self-Sacrificed, Magnificent, Wicked and others belong to the concrete-specific person, in our case, to the kings and nobles. We can say that they primarily express positive or negative character or contribution of them, even play specific role in the progress or regress of the country. These nicknames passed through the centuries and it is the first source for us and enables us correctly to evaluate this or that eminent person and help us to study the era.

At the beginning of the 11th century feudal Georgia politically was united and its first king Bagrat III power was spread over the kingdoms of Abkhazians and Georgians, at the parts of Tao and Kakheti-Hereti. It should be noted that Abkhazia of middle ages meant West Georgia and Abkhazians meant West Georgians.

In historiography it is recognized that Kingdom of Abkhazia of the 8th-10th centuries meant the Kingdom of Western Georgia.

By the well-known Abkhazian historian, Corresponding Member of the Georgian National Academy of Sciences Zurab Anchabadze, Abkhaz Kingdom was one of the ancient feudalistic Georgian state, which was also named Kingdom of Egris-Abkhazia (780s-790s) 980s, which was created after unification of West Georgia [2].

The Georgian chronicle points out: when the Greeks were decayed, Eristavi of Abkhazians named Leon left them and conquered Abkhazia and Egrisi up to Likhi Range and was named King of Abkhazians.

We should note that in antique and middle-aged written sources Abkhazians (Abazgians) were Georgians by their culture and national self-awareness. Kingdom of Abkhazia was founded on the Georgian land from Jiqeti to Chorokhi gorge

and from the Black Sea to Likhi Range. The majority of the population were Georgians. The capital and the cultural centre of Georgia was Kutaisi. One from eight Saeristavoos (principality of the Kingdom of Abkhazia was particularly Abkhazians' and others belonged to Tskhumi (this city was not part of Abkhazia), Egrisi (Bedia), Guria, Racha-Lechkhumi, Svaneti, Argveti (Shorapani), Imereti (plain of Imereti).

For the first time Bagrat III was crowned exactly in Abkhazia, West Georgia. Shida Kartli subordinated to West Georgia and in royal titularity King of Abkhazia took the first place.

Coming out of the political situation Bagrat III was the King of Abkhazians for the long period of time. In 1008 when his father Gurgen the King of Georgians has passed away, Bagrat III the King of Abkhazians was granted the King of Georgians as well. At the same time Tao-Klarjeti, Kingdom of Georgia was Georgian feudal state and was founded by Ashot Bagrationi in the beginning of the 9th century.

The Kingdom was integrated and consisted with Shavshet-Klarjeti, Tao, Nagali, Adjara, Samtskhe, Javakheti and Artaani. From 1008 Bagrat III is the King of Abkhazians and Georgians consequently. In 1008-1010 he annexed Kakheti-Hereti and became the King of Kakhs and Rans as well. Taking into consideration the opinion of the scientists, the included Rani is the synonym of Hereti. Thus, it is quite clear that the title of Bagrat III is the King of the Abkhazians, Georgians, Rans and Kakhs. From 1001 Bagrat III held the title of Byzantine Kuropalates.

At the Imperial Court of Byzantium there was the tradition to grant Byzantine court titles to the kings and nobles. It is notable that, when the Emperor of Byzantine Basil II granted Bagrat the title of Kuropalates, his father Gurgen was granted by much lower rank title Magistership. Kuropalates was the honour of the fourth grade after the Caesaros, Sebastos, Nobilissimos, but Magistership was the seventh. Historian Sumbat Davitis Dze

considers that the Byzantine Emperor granted different titles to father and son with the aim of causing rivalry between them. Son of Bagrat III George I King of Georgia (1014-1027) lost Kakheti and Hereti and therefore, he is not mentioned as King of the Rans and Kakhs. His possessions were limited by kingdoms of Abkhazians and Georgians, and, therefore, king George I was ranked as King of the Abkhazians and Georgians.

From Byzantine titles king George I was granted with the title of Kuropalates. Bagrat IV (1027-1072) once again joined Kakheti-Hereti, defeated Fadlon the ruler of Ganja, affixed Samshvilde the state residence of Tashir-Dzorakerti. Once again he added to the title King of Abkhazians and Georgians the title King of the Rans and Kakhs. Notably, Bagrat was mentioned as King of Kings in the inscriptions of Ateni Sioni church as well. For different periods of time he had the titles as: Magistros (was granted in Byzantium, while being as hostage (1022-1025)), Kuropalates (1031-1032), Nobilissimos (1052-1054); Sebastos (1060). King Giorgi II was just the King of Abkhazians and Georgians. He is mentioned as the King of Kings. He held the Byzantine title of Kuropalates, Nobilissimos, Sebastos, Caesaros. The last title was granted only to him.

According to historian Vakhushti Batonishvili, King David IV was granted The Builder as he restored, flourished and glorified the country, which was poor absolutely. He was God-fearing, merciful to poor, widows and orphans, healer of the sick, Xenon and churches builder... [3].

As we have already mentioned, the country was in very bad condition and in the 1080s (of the 11th century) King David IV was able to save the country from difficult economic and political conditions. He mobilized population, scattered and hidden in various remote and inaccessible places, defeated covert enemies and created the path directly to revival of the country. This was followed by major transformations and constructions.

In the first quarter of the 12th century the economics and culture of politically strengthened Georgia faced resurgence and it is quite naturally that the creator of this process – David IV was admitted by contemporaries and future generations as the Builder, therefore, Georgian Orthodox church canonized him and his Commemoration Day was established 26 January.

The complete set of titles of great king is: King of the Abkhazians, Georgians, Rans and Kakhs, Armenians, Sharvansha and Shahansha.

Revival of the country, political, economic and cultural progress, which was achieved during the reign of David the Builder was reflected in his titling: King of the Abkhazians, Georgians, Rans, Kakhs and Armenians. King of Armenians was mentioned in the set of titles after 1118, when he occupied Lore and annexed the Kingdom of Tashir-Dzorakerti (Kingdom of Armenia). With this set of titles he is presented in different documents in the inscription of the Georgian coin preserved at the British Museum.

Since then when David the Builder conquered Shirvan (1123-1124) and annexed Anisi (Kingdom of Shirak, 1124), his titularity was enriched and entitled as ShirvanShah and ShakhinShah. The full titularity of David the Builder became: King of the Abkhazians, Georgians, Rans and Kakhs, Armenians, Shirvansha and Shahansha. As we noted Shirvani and Anisi were annexed to the United Georgian Kingdom in the last year of David the Builder's lifetime (1124) and, therefore, these two titles were not detected in the sources.

David the Builder neglected the Byzantine titles (Sebastos and Panipersebastos), which he carried. He is mentioned in the history as the Sword of the Messiah, defender of the Christianity. Demetre I (1125-1156) and George III (1156-1184) are mentioned in this context as well. As to King Tamar (1184-1213), she is presented as the Worshipper of Messiah and carries the title King of Kings. All the Kings of the 12th century held the title, King of Kings. It is confirmed from the

historical document that the set of titles the King of the Abkhazians, Georgians, Rans, Kakhs, Armenians, Shirvansha and Shahansha in the fixed form is first confirmed during the reign of George III. Since then these titles glorified Georgian Kings almost up to the 16th century. This formula lists seven kingdoms mentioned by Georgian chronicles: Abkhazians, Georgians, Rans (Hers), Kakhs, Armenians (Tashir-Dzorakeri), Shirvansha (Sharvan) and Shahansha (Shirak). During the great and marvellous reign of King Tamar we are facing the glorifying titles as well. For example, on one the coins King Tamar is mentioned as Great King. She is mentioned as the Glory of the World and Religion.

Sometimes Georgian Kings and Queens are mentioned with titles Owners of East, West or North. The above-mentioned titularities are significantly interesting from the historical point of view. They indicate to the status of Georgian kings and their rights. The above-mentioned titles of the kings clearly showed the way, which Georgia passed in one of the most important stages during its existence (11th -12th centuries).

Recently, in the newspaper "Saerto Gazeti" the letter was published addressed to the secular and religious leaders of Georgia, where the issue to add "Sun of Christianity" to the titles of David the Builder [4]. It is notable, that representatives of National Academy of Writers and Writers Union agree to the author's sentence. The author of the letter names the sources of the "Sun of Christianity" (Prior's Cross of David the Builder, necklace-icon). It is interesting in itself, but it is not correct to use praising phrases in this way (we should mention that on one of the coins David the Builder was mentioned as the Sword of Messiah). In the exception of these epithets of King David's leadership can be founded others as well. The best praising example is "Sheskhma" by Arsen Beri towards David the Builder.

As to appeal to this letter there is no reason to involve in this issue the government, parliament

and the Patriarchate leaders (in this case). Assignment of Kings' titles is beyond their functionality. The leaders of the country do not make resolutions concerning the similar issues. It is the prerogative of scientists. Scientists and people took into consideration the deeds of the Great King, the most important politician and statesman of Georgia and named him with the nickname of Builder. The title was established as "King of the Abkhazians, Georgians, Rans and Kakhs, Sharvansha and Shahansha".

Considering the sequential number of David IV the Builder separately.

In some authors (Jhordania T., Javakhishvili Iv., Pakhomov E.) studies the sequential number of David the Builder is mentioned as second (II). This is conditional to some extent. As among the Davids of the united Georgia, David the Builder is number one. When some of the historians mention him as second, in this case, enumeration starts from David Kuropalates. Thus, David Kuropalates is David I (978-1001) and correspondingly, David the Builder is David the II. In the contemporary Georgian historiography David the Builder is considered to be by sequential IV. In this case, Kings (who held the titles of the king of Georgians) named David (numbering of Bagrats is based on this principle) in numbering started with the kings of Tao-Klarjeti, Kingdom of Georgia (it is not by accident that this numbering was started from Kings of Tao-Klarjeti). For example, the numbering of Davids is accepted in our country and it is as follows: David I Kuropalates (876-881) – son of Bagrat I Kuropalates (died in 876), who was son of Ashot Kuropalates (died in 826). David I Kuropalates did not hold the title of King of Georgians (This title for the first time was granted to his son Adarnase II Kuropalates (888-(899)-923)). David II was King of Georgians and Magister (923-937) – son of Adarnase II, David III great, Eristavi of Eristavies, Kuropalates (978-1001) – son of Adarnase III Kuropalates. With his, David III great efforts (together with other patriotic leaders) actually the

political unification of feudal Georgia was accomplished. His grandson Bagrat III became the first king of the united Georgia. These three Davids preceded the king David the Builder (Sequence established in current historiography), and coming out of that he is David IV. We should note that while counting, because of lacking of his activity and due to certain insignificance – from the Tao lineage of the Bagrationi is omitted David IV Minor – son of Adarnase IV Kuropalates.

May be it would be better to start numbering down of Georgian kings (Davids) enumeration from the period following the unification of the country. Correspondingly, David the Builder's enumeration would be "first" (In this case, it would be necessary to count down Bagrats as well). But now, when David the Builder's number, IV, fourth is accepted in historiography and established in scientific literature, we hold there is no reason to consider this issue. In accordance with the established tradition of counting the kings (the Davids) are presented in this way:

David I Kuropalates (876-881);

David II King of Georgians, Magister (923-937);

David III great, Eristavi of Eristavies, King of Kings, Kuropalates (978-1001);

David IV The Builder (1089-1125).

We would like to make special emphasis to the top grade clergymen of Georgia. Catholicos-Patriarch of All Georgia, the Archbishop of Mtskheta-Tbilisi, the Metropolitan bishop of Bichvinta and Tskhum-Abkhazia Ilia II is the 141st top grade clergymen of the Orthodox Apostolic Autocephalous Church of Georgia [5]. The name Ilia, secular name Irakli Shiolashvili, was granted to him after he was converted to priesthood. The Patriarch Ilia was granted by the name of first high priest Elia, special importance, existed in the history of church of Georgia. The name Elia is identical to Ilia, therefore, he was known as the first and the title of Catholicos was conferred upon him. Ilia Shiolashvili was recognized by the church as Ilia the second.

We should note that Elia was the fourth Head of the church of Kartli (The first was Ioane (John) in 20-40s of the 4th century. Second was Iakobi (Jacob) in 60-70s of 4th century, third was Iobi (Job) in 70-90s of the 4th century.

Elia was involved in the activity from 390s till the early 5th century. His episcopate coincided with the reign of son of Bakur Trdati. At that time Bolnisi Sioni Cathedral, Rustavi and Nekresi churches were built. The Most Holy and Blessed Ilia II has emphasized and mentioned many times that his ancestor was ruling sixteen centuries ago.

The consideration of chronological order of historical events and personalities (kings, catholicoses, etc.) deals with certain difficulties. Kings and Catholicos lists (The Conversion of Kartli; Funeral Remembrances of kings and Catholicoses of Shiomghvime and Nikortsminda; chronological history by Mkhitar Airivanetsi, etc.) do not coincide with each other. So, it is necessary to keep cautiousness, critical approach, analyse and reconcile various sources by learning this issue.

The lineage of Georgian Catholicoses was studied by some eminent figures (David Meskhishvili, Platon Ioseliani, Tedo Jhordania, Polievqtos Karbelasvili, Mikheil Tamarashvili). The studies of Eqvtime Takaishvili and Ivane Javakhishvili are of great importance to enrich this field. Sargis Kakabadze and Nodar Shoshiashvili dedicated their researches to determine chronological lineage of Patriarchs.

The issue was studied profoundly (learned and enlightened) by Babilina Lominadze. We should note the Marie Brosset's contribution in determination of the list of Western Georgia's catholicoses. He published Chronological essays about Catholicoses of Abkhazia in French language.

I would like to make special emphasis on the full list issued by "Georgian Catholicos-Patriarchs" [6] published in 2000. As the contributors to this publication must be mentioned well-known scientist Zaza Aleksidze, young historians Zaza Aba-

shidze, Eka Kacharava, Ketevan Nadiradze and Tamar Qoridze.

Taking into consideration present reality, let us consider several issues. In the scientific space Patriarch of Georgia in 1917-1918 (secular name Giorgi Sadzaglishvili, son of Ierinime) is mentioned as Kirion II. In reality he is Kirion III.

Kirion I was Corepiskoposi (Advisor at Catholicos, Bishop without parish) of Airarat of Gavar and Prior of Dvini monastery. Then he was ascended as Catholicos of Mtskheta. His high reign was 599-614/16, when he became Catholicos of Kartli. He gained great influence in secular life, church and was actively involved in the international relations. Kirion I carried out the principles of Dyophysitism, which led to ecclesiastic brake between Kartli and Armenia (607-608) [7]. According to Conversion of Kartli, the high reign period of Catholicos of Kartli Kirion II made 678-683 [8].

Based on the above-mentioned it is absolutely proper and truthful to call Kirion Sadzaglishvili as Kirion III. This way he is mentioned in the list of Georgian Catholicos-Patriarchs, published in 2000. We think it should be taken into attention in all the editions.

Georgian Catholicos-Patriarch (1972-1977) David Devdariani is called the Fifth. In fact he is the Sixth. Here are the facts. By the confirmation of Conversion of Kartli Catholicos of Kartli (947-955) is David I. David II (son of King Alexandre) was Catholicos-Patriarch in 1425/26-1428. In 1435/36-1438/39 Catholicos-Patriarch was David III. That time (1438/39) Ferrara-Florence Church Council was held. The delegation of Georgia did not accept the proposed union [9].

By the note of New Kartli Life David IV (Chavchavadze) held the throne of Catholicos Patriarch in 1433/47-1459. When this Catholicos was in office the process of disintegration of Georgia started [9]. The last Catholicos-Patriarch of the united Georgia was David V (1466-1479).

Based on the above mentioned, it is out of question that Catholicos-Patriarch (1972-1977) of whole Georgia Khariton Devdariani (son of Jibo) should be mentioned as David VI.

In my conclusion I would like to express my gratitude to those historians, who conducted great researches in establishing chronological order of Georgian kings and Catholicos-Patriarchs. I think our investigation would be very useful.

ისტორია

საქართველოს მეფეთა და დიდგვაროვან ისტორიულ მოღვაწეთა წოდებები და რიგითი ნომრები

რ. მეტრეველი

აკადემიის წევრი, საქართველოს მეცნიერებათა ეროვნული აკადემია, თბილისი, საქართველო

წინამდებარე ნაშრომი წარმოადგენს XI საუკუნის საქართველოს დიდგვაროვან ისტორიულ მოღვაწეთა წოდებისა და მათზე მინიჭებული რიგითი ნომრების გარკვევის მცდელობას. მათი მეტსახელები გამოხატავს კონკრეტულ პირთა დადებით და უარყოფით წვლილს, ხასიათს, ასევე მათ როლს ქვეყნის წინსვლასა თუ დაქვეითებაში. ეს ზედწოდებები საუკუნეებგამოვლილია და ჩვენთვის პირველხარისხოვან წყაროს წარმოადგენს, რაც საშუალებას გვაძლევს შევისწავლოთ ესა თუ ის მოღვაწე და მათი ეპოქა. მსოფლიო ისტორიაში იყვნენ ზედწოდებებით ცნობილი მეფეები, რომელთა ხასიათი გამოიხატებოდა მათ მეტსახელებში. მნიშვნელოვანი ფაქტია, რომ ისტორიულ მოღვაწეთა რიგითი ნომრების ათვლა შესაძლოა დაწყებულიყო საქართველოს გაერთიანებიდან, XI საუკუნეში. უნდა აღინიშნოს, რომ სრულიად საქართველოს კათოლიკოს პატრიარქი, მცხეთა-თბილისის მთავარეპისკოპოსი, ბიჭვინთისა და ცხუმ-აფხაზეთის მიტროპოლიტი ილია II ქართული მართლმადიდებელი სამოციქულო ეკლესიის 141-ე მღვდელმთავარია. სახელი ილია (ერისკაცობაში ირაკლი შიოლაშვილი) მას მიენიჭა სამღვდელო პირად კურთხევის შემდეგ. ქართული ეკლესიის ისტორიაში არსებული ერთ-ერთი პირველი მამამთავრის, განსაკუთრებული მნიშვნელობის სახელი ელია ილიას იდენტურია, ამიტომაც ელია პირველ ნომრად იქნა ცნობილი და კურთხეული კათოლიკოსად. ილია შიოლაშვილი ეკლესიამ ილია II-დ აღიარა. ნაშრომში წარმოდგენილი საქართველოს მეფეთა და მღვდელმთავართა რიგითობის დამკვიდრება მნიშვნელოვანი საკითხია ქართულ ისტორიოგრაფიაში.

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Received January, 2024