

კულტურული მემკვიდრეობის პრობლემები ჯავახეთის რეგიონში (კუმურდოს ტაძარის რეაბილიტაცია)

გუნია დეა

საქართველოს შოთა რუსთაველის თეატრისა და კინოს სახელმწიფო უნივერსიტეტი,
არასამთავრობო ორგანიზაცია „დრო და მემკვიდრეობა“

ჯავახეთის ერთადერთი ჯვარ-გუმბათოვანი ტაძრის – კუმურდოს ისტორიულ-კულტურული ღირებულება ყველასათვის ნათელია. მისი პრობლემებიც არ უნდა იყოს უცხო საზოგადოებისთვის, მაგრამ ვფიქრობ, მათი დაწვრილებითი განხილვა ფრიად მნიშვნელოვანია, რადგან ტაძარზე აუცილებლად ჩასატარებელი სარეაბილიტაციო სამუშაოები ჯერ კიდევ შესასრულებელია. მრავალ დაზიანებასთან ერთად ტაძრის ყველაზე დიდი დანაკლისი მისი სრულებით მორღვეული გუმბათი და დასავლეთი მკლავია. დღეისათვის ამ უკანასკნელთა სახის წარმოდგენა ძალზედ ძნელია, ვინაიდან არანაირი ხელჩასაჭიდი ფრაგმენტი არ არსებობს. მიუხედავად საკონსერვაციო-სარესტავრაციო ექსპედიციებისა, რაც განხორციელდა 1938–39 წლებსა და 1970–80-იან წლებში, კუმურდო დღემდე საფრთხის წინაშეა, რადგანაც ამ პერიოდებში პრობლემები მხოლოდ ნაწილობრივ აღმოიფხვრა და სამუშაოს დაუსრულებლობის გამო წვიმა მნიშვნელოვნად აზიანებს ტაძრის კედლებს. სხვადასხვა მიზეზთა გამო, წლების განმავლობაში, აქ სამუშაოები ვერ განახლდა, მაგრამ უკვე საკმაო ხანი გავიდა და ხელისშემშლელი ფაქტორებიც შემცირდა, ამიტომაც დროა განხორციელდეს ღირებულებები ჩვენი კულტურული მემკვიდრეობის გადასარჩენად. რაც შეეხება სამუშაოების მეთოდის არჩევას, მიუხედავად გარკვეული სარეკონსტრუქციო მასალების არსებობისა, ამ ეტაპზე რთულია მათ გადაჭრით მიემხრო. ვფიქრობ, სანამ დაწვრილებით მოხდება დისკუსია ამ თემაზე, უნდა გავითვალისწინოთ ის ფაქტი, რომ კუმურდო არქეოლოგიურად ჯერ კიდევ შეუსწავლელია. ვენეციის ქარტიამი ჩამოყალიბებული დებულების მიხედვით სრულებით წარმოდგენილია სარესტავრაციო სამუშაოებზე საუბარი წინასწარი არქეოლოგიური გათხრების შედეგების გათვალისწინების გარეშე. უდაოდ საჭიროა განხორციელდეს არქეოლოგიური სამუშაოები, რომელიც შეისწავლის როგორც შიდა სივრცეს ისე ტაძრის მიმდებარე ტერიტორიას, რამაც შესაძლოა გამოავლინოს ისეთი არქიტექტურული დეტალები რაც ღირებულ წვლილს შეიტანს ტაძრის სარესტავრაციო პროექტის შექმნაში. ამის შემდგომ კი, შესაძლებელი იქნება გამოვხადდეს კონკურსი და ყველაზე მეტად მისაღები ვარიანტის გამოვლენის შემდგომ მოხდეს განსჯა იმისა, თუ რა უფრო შეინარჩუნებს ტაძრის მხატვრულ-ესთეტიკურ ღირებულებას – მისი არსებული სახით კონსერვაცია, თუ სრული რეკონსტრუქცია. ცხადია, ყველა სარეაბილიტაციო პროექტს გააჩნია ეტაპები, ამიტომაც ის რაც პირველადია – ძეგლის გაწმენდა, არქეოლოგიური შესწავლა, კონსერვაცია – უნდა დადგეს დღის წესრიგში.

Problems of Javakheti Region Cultural Heritage (Rehabilitation of Kumurdo Cathedral)

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Javakheti region is exceptionally rich by its cultural heritage. In every populated area, even in the little villages one can encounter with medieval churches with almost all of them representing single nave type, with the exception of only Kumurdo cathedral (X century) dominating over every other with its central-domed shape.

The historical-cultural value of the Kumurdo Cathedral is well-known to everyone in Georgia and its problems have to be clear for public as well. Noting that the preservation works over the monument have not yet been accomplished, I believe in the importance of careful discussions over the issue.

Kumurdo is distinguished by a high level of workmanship. It represents the monumental, united structure, where harmonious mosaic shape masonry brings the lightness and vitality to the walls. Its wine-colored, pink and yellow dressed stones are beautifully sonorous under the sunlight. But without the dome it looks like a crownless king. Its destroyed west wing and fallen stones with ornamental fragments reflect the severe history of the temple. Nevertheless, one can notice that time by time the temple underwent certain conservation-restoration works. These include two expeditions held by the Department of the Cultural Heritage Protection of Georgia in 1938-39 years under the leadership of Nicholas Severov and in 1970-80 years under the leadership of Rusudan Gvertsiteli and Tamar Nemsadze.

The six-apse ground plan of the church is masked by an exterior that suggests existence of a standard cross-domed church. Opening, however, onto the hexagonal space beneath the cupola is made of five deep apses. The two on the south and north sides are parallel to each-other whereas the deepest apse, the altar of the east side, is flanked by the sacristy and deacons chamber. In the second quarter of the XI century, during the time of the king Bagrat IV (1027-1072), an ambulatory was built in the west side of the temple. The cupola was supported by six slender polygonal pillars protruding from the walls at the points of the hexagon. The cupola collapsed sometime after a major rehabilitation of the church in the XVI century. The collapse could have been caused, perhaps, by an earthquake which also destroyed the western wing.

In the beginning of the XIX c. the Russian Government forced Georgian population to abandon the village Kumurdo and resettled it by Armenian population, who used one part of the cathedral as a storage house and the other part as a cheese factory. They also took away significant number of ornamented fallen stones to decorate their houses.

In 2002 Georgian Patriarchate reestablished Kumurdo eparchy, deploying Metropolitan Nicholas (Pachuashvili) to the field. It is from this time that Ku-

murdo rehabilitation problem starts to be actively discussed, but due to various reasons, most importantly avoidance of confrontation with local population, the issue is postponed for several times. As the time elapses, the need for preservation gains increased importance since the monument faces significant risk of further destruction.

Kumurdo Cathedral has been a subject of significant interest in the academic circles of Georgia. We can find quite a lot of information about Kumurdo cathedral in the scientific literature, including but not limited to: Vakhushiti Batonishvili - *Description of Georgian Kingdom, IV Vol., Tbilisi, 1973*; E. Takhaishvili - *Christian Monuments, Caucasus archaeology Materials, Tbilisi, 1909*; N. Berdzenishvili - *Historical Geography, Issues of Georgian History, I Book, Tbilisi, 1964*; V. Silogava - *Epigraphy of Kumurdo temple, Tbilisi 1994; etc.*

Academician George Chubinashvili remarks in his article (Kumurdo and Nikortsinda, 1970, pg. 237) that in the period of the development of Georgian architecture, Georgians have examples of Baroque style constructions, such as Kumurdo and Nikortsinda. They represent alike six-apse architectural types, but stylistically demonstrate different stages of the development process. In Kumurdo great attention is paid to the architectural masses and balanced, restrained decoration, whilst in Nikortsinda the dynamic and rich ornamental decoration catches eye of the viewer.

In the 1938-39s the Department of the Cultural Heritage Protection of Georgia, by leadership of N. Severov, carried out the restoration works on Kumurdo. Despite of Kumurdo's masonry pink and reddish stones, gray stones were used, introducing visible dissonance in the façade decoration mosaic shape. This way upper and lower part of the east facade as well as the interior and cornice were restored. The working team also tried to restore the roof of the side wings, however failed to correct the mistake made during the restoration of XVI c. when the radius of the vaults of south and north apses were enlarged.

On the facades of Kumurdo we can see newer pink stones as well, which represent restoration-conservation works held in 1980 by architect Tamar Nemsadze. During this period important details of the upper part of the building were restored and roof covering was almost finalized. But as T. Nemsadze in private speech regrets (2003), again a mistake was made and the team could not finish roof covering on the east wing. As a result, because of this detail, the rain damages East wall.

One of the biggest problems of Kumurdo remains its destroyed west wing. As not even a fragment of the facade decoration is survived, we have no opportunity to imagine its appearance. As for the interior of the west wing, according to some survived fragments and parallel Georgian monuments, significant reconstruction drawings were made. N. Severov thinks that it has two floors surrounded by inner gallery (Issues of Art History, 1970, p.242).

The dome, unfortunately, is another part of the cathedral with no survived fragments. Severov remarks that supporting elements of the dome represent the resemblance with chronologically parallel other Georgian monuments (Oshki, Xaxuli, Katskhi, Gogiuba, etc.). Thus he thinks that Kumurdo's cupola had twelve facets with six windows. He also considers that its height conforms to its width alike to other monuments of the same period (Issues of Art History, 1970, p. 243).

Architects Gia Tsitsishvili and Tamar Nemsadze according to their researches, represent reconstruction drawings. They almost agree with Severov's consideration about the interior of the West wing, but have a slightly different opinion regarding the cupola height and its interior. They consider it to have been decorated with arcade.

The abovementioned demonstrates that rehabilitation issue of Kumurdo has been widely researched. Considerable researches are made about total restoration as well, which implies erection of the dome and rebuilding of the west wing.

Having briefly reviewed all the works carried out with Kumurdo, it is clear that the cathedral has never been left without attention of various researchers. However, unfortunately, it did not prove enough since the monument still faces daily risk of damage. I believe that successful decision making on re-erection of the dome and restoration of the West wing is highly dependent on the increased knowledge of the monument, which is still missing since Kumurdo has not yet been studied archeologically. Invoking provisions of the Venice Charter; restoration, aiming to preserve and reveal the aesthetic and historic value of the monument, must be preceded by an archaeological study of the monument. (The Venice Charter, 1964).

Indeed, the archaeological study is vital for the study of the inner space as well as surrounding area of the cathedral, which might lead to the discovery of the architectural details, itself significantly contributing to the elaboration of the restoration project of the monument.

As for now, whilst no such works have been carried out, it is difficult to favour or dislike any of the options and firmly state one's point. I believe that firstly, a call for project proposals needs to be announced and the commission should identify the most acceptable proposal. Only after this can one discuss which option - conservation or full reconstruction - will best preserve cultural-esthetical value of the monument.

Worth of remembering is the fact that by 2006 the Fund for Monument Protection and Salvation of Georgia was interested by Kumurdo cathedral expressing its readiness to finance the works, however, as mentioned above, the works were postponed. I believe that currently the general situation on the field is changed, time has passed and it is time to start taking steps towards salvation of our cultural heritage. Surely, all rehabilitation projects have stages of accomplishment. Therefore, the first thing to do is to clean the monument, conduct its archeological study and further refer to conservation.

Having in mind the historical-cultural importance of the monument, it is obvious that the issue needs to be treated with responsibility and professionalism, avoiding its discussion on surface, especially noting the mistakes already made.

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