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Georgia and European Integration:
Past, Present, Future

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Georgia and European Integration: Past, Present, Future shows how the study of past improves our understanding of the idea of united Europe.

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Tbilisi, Georgia

Georgia As a Part of Integrated Europe

Below is a short overview of how the concept of Europe emerged over the past millennia and why Georgia has always been part of it.

Climate determines economics. Hot and less humid environment defined an early advantage of the South over the North – indeed, the Egyptian state and the crafts confront entirely the primitive clan-system which existed in fact everywhere. Then the whole pattern changed.

Times after, some technical improvements towards the North created very comfortable vegetation process, while the Egyptians still needed time to put a seed beyond the reach of the sun. In the 9th-8th cc. B.C. the Greeks are already at the vanguard by means of the technics and the structures. The countries being superb

before, like Egypt and Babylon, or India, now face a new hegemonic power – Hellas, already overpopulated and needing grain and the raw materials to be imported. Then the perception of Europe has appeared. Europe is a special term for the part of the earth, which stipulates or will stipulate the same vanguard level of development. Even Scythia with its rough spring was thought to be reorganized in the Greek manner, than those countries which needed the additional finances for irrigation. So, the making of Europe started.

The Greek pattern was as follows: 1. occupying or even frequently being invited to the key points of other economic structures like Caria, Thrace, the Bosphorus or Colchis; 2. establishing the autonomous Greek social structures granted heavily with the technics from the metropolis; 3. the natives being equipped with the best tools for agriculture; 4. Greek industrial structures maintained on this background; 5. exporting supplies to Hellas and receiving back some industrial goods. The Aegean and the Pontic (the Black Sea) areas were supposed to form unique economic space. Economic integration considered several stages to be realized: first it was Asia Minor, in fact mistakenly called so, to be Hellenized due to climatic similarity with Greece, then – West, North and East Black Sea countries.

Two major waves of the colonists passed from Hellas – first one in the 8th-6th cc. B.C., and the next – in the 4th c. B.C. led by Alexander the Great. Asia Minor was a complete victory of Hellenism, even being integrated politically under Mithridates Eupator, king of Pontus, as far back as in the 1st c. B.C. The Roman rule

gave a new sense to the economic prosperity of the Greek World. And at last, the Byzantine metropolis was created with all those languages like Lydian, Cappadocian etc. vanished forever. But there were serious failures too. Colchis (Western Georgia) offered a dangerous humidity to the Greek way of life. The Greeks living there had no chance to keep their industrial spirit as agriculture was very slow in development. Soon the Greek community became a bilingual one, and after – totally assimilated within the Colchian society. As to the Bosphorus (at the Northern Black Sea coast), a corn-supply from Asia Minor to Greece broke the traditional scheme and the region soon lost its Greek style.

The Romans did the same job for Gaul and Spain, putting the Latin population there and Romanizing these sites. They also cared much about their Greek colleagues in making Europe – starting from the 1st c. B.C. the Romans were running the whole administration within the Hellenistic World, while the Greeks used to build their integrated industry. Then the whole system collapsed. Indeed, Italy never cared much for maximum of technical improvement and power revolution. The result was catastrophic – excessive growth of population in Italy, insufficient economic progress, high prices on the Italian industrial export, cheap supply from European provinces, indecisive military advantage of the metropolis over the provinces; the Roman imperial system vanished Italy being forced to receive large numbers of Goths as settlers. New Europe will pay special attention to the technical progress employing more and more hands in heavy

industry. But what was supposed to be done with the starving Italy?

East Rome (Byzantium) possessed prominent food stocks from Asia Minor and Egypt. Emperor Justinian put Italy within the Byzantine hegemony. But Byzantium itself was also a very old economic pattern. And Europe struck with the Slavs and the Bulgars penetrating beyond the Danube, establishing their national states in Thrace, Moesia and Dalmatia. The Asian provinces were lost too. From this very point on Byzantium was steadily degrading still being a predominant for East Europe and the Black Sea countries. Besides, the Byzantines kept some of the Italian provinces thus irritating the rest of Europe and provoking the emergence of Catholicism and Holy Roman Empire.

Till the 11th c. Byzantium was the dominant power, the champion of Christendom against onslaught of Asia and Islam. But it was already very old European pattern of the Mediterranean trying to control North. Soon Empire found itself caught between two fires – the Crusaders and the Turks. Byzantium had to be calmed finally. The Crusaders (after 1204) and the Turks (after the battle of Manzikert, 1071) did this job properly, overpopulating the country. Towards the end of the 13th c. Byzantium is nothing but a lot of principalities with different confessional visages (Orthodox, Catholic and Muslim). The Orthodox World starts disputing about a new leader, Serbian, Bulgarian and Georgian kings assuming formally the title of Caesar and Autocrat (and before the Georgian kings formally had been hailed as

king and Kuropalates, king and Sebastos, even sometimes, king and Caesaros).

The Italians were more pragmatic. Seizing the whole islands and the key points over the Aegean and the Black Sea, they will control the complete economic output there until the 15th c. This was a disaster for building of Europe. Within the Holy Roman Empire Italy was granted only moderate supplies of food and the raw materials from the Northward. And now Venice and Genoa made a commercial onslaught upon what still can be called the Byzantine World destroying the local crafts. e.g. In 1261 the Byzantine Emperor Michael Palaeologos had to sign a treaty with Genoa promising the republic the concessions, own quarters in Constantinople and other ports, and free access to those of the Black Sea.

A comparative analysis of the Hellenic and the Italian periods is as follows: the Greeks took up their permanent residence within the East Aegean and the Pontic areas stimulating economics, while the Italians placed the soldiers and the merchants there to empty the local markets. That is why the Ottoman reintegration was welcomed by the overwhelming majority in Asia Minor. And Greece since has formed a separate economic structure. Thus, the Italian overlordship came to an end together with the handsome transit trade.

The Italians did their best to save the maritime empires but they failed. Galata or Pera was lost immediately. And the Ottoman control over the Straits endangered the existence of the Black Sea colonies like Caffa (Theodosia), which passed over to the Ottomans in 1475. Quite soon the whole empire of Genoa had

vanished. Venice triumphed at the battle of Lepanto (1571), but little good resulted. Hence the Italian supplies had been tied up neatly with the countries Northwards, while Italy itself being reduced to a modest land.

After this Southern European empire gone forever, new Europe emerged with its rationalism and a traditional division into the West and the East still vital, with a clear perspective of collaboration, even creating the universal whole European architectural style – a certain mixture of the Gothic (Western) and the Byzantine (Eastern) styles. That was Baroque, elaborated still in Italy in the 16th c. The West was lucky in evolution, more severe East had to arrange an economic tension losing the comforts and the services to catch the West. Both of them headed towards Asia for a supply. The colonial system was established. And if the imperial experiment happened to be used still within Europe, like the Austrians and the Russians did, no economic synthesis was planned. Great Britain and Russia never thought even of America and Siberia as of some agrarian sections while sending the colonists there. World War I created the state-socialist system in the Russian Empire and the USSR appeared. World War II widened the state-socialist system and the Warsaw Pact appeared. The brutal rationalism like state-socialism still did its job neatly. Towards the midst of the 19th c. East Europe with its serfdom seems to be a grotesque European province. Now the differences are hastily diminishing, and the making of Europe is nearing the end. Soon the entire North will face the South within the network of a collaboration affiliating some extremely Southern

industrial countries like Australia and the Republic of South Africa, Chile and Argentina.

So, Europe is part of the earth which stipulates or will stipulate the same vanguard level of development. That has been well acknowledged since ancient times. An idea of European integration is as old as comprehension of geographical determinism for technological evolution.

Academic summary for Georgia being a permanent subject of the European integration is as follows: as far back as in the 6th c. B.C. Themistagoras from Miletus made Phasis in Colchis home for himself and his Greek colonists. Thus, West Georgia was involved in the European matter. Greek commercial superiority was substituted by the Roman hegemony over the small coastal strip of Colchis, already called Lazica in the 1st c. A.D. And that hegemony was based upon well-manned castellum-system from Pitius up to Aphsaros. Lazi client-kings, dwelling in the hinterland, largely enjoyed Roman *pax* and prosperity, gaining a handsome profit by trading with the gallant Pontic cities, like Sinope, Amisus and Trapezus. The whole Black Sea area might be looked upon as a multicultural region of which the general principles were still based on Hellenism, but that was facilitated mostly by the Roman money and defended by the Roman soldiers. Further towards the East, Iberian kings, sometimes even possessing Roman citizenship, welcomed Graeco-Roman transit from Central Asia and India. Spices, precious wood and stones were brought to Europe via “Transcaucasian” trade-route.

Byzantium was not a betrayal of all that was the best in Hellas and Rome. Great oriental bastion of Christendom, she seems to be a formulator of the Orthodox Christian Commonwealth. The Georgian kings being within were hailed as king and Kuropalates, king and Sebastos, king and Caesaros. Again, dual citizenship was applied. For the Christian monarchs, there were the Byzantine titles to make them feel as the citizens of the Orthodox Empire, being at the same time ascribed to their own country.

After the adoption of Christianity, Eastern Slavonia, with Kyiv as capital, joined the Byzantine Commonwealth. That clearly meant enlargement of the Eastern European unity towards the Eastern section of humid continental Europe, into the direction of the river Volga. Russians were the loyal subjects of the Commonwealth, looking calmly at the decline of Constantinople's hegemony, and the Bulgar and Georgian kings seizing the titles of "Tsar" and "Autocrat".

Becoming stronger, Russia vividly protested Ottoman reintegration of what was formerly known as Byzantium, and Muslim overlordship over the Orthodox World by taking the title of "Tsar" for Grand Prince Ivan in 1547. New center of East Europe was shaped, and then long-term war started for hegemony, Russia being victorious.

Seeing itself as East European super-power, thus Russia claimed Byzantine political heritage. For Russians Georgia had to be within the East European Union, and at the beginning of the 19th c. Kartalino-Kakhetian Kingdom (Eastern Georgia) became a part of

the Russian Empire. The USSR was a substitute for the Russian Empire. And now Georgia is searching for her room within unified Europe.¹

Towards the Modern Period. Georgia and EU established close bilateral relations since the 1990s. Significant progress was made in 2004-2011 paving the way for further cooperation. In June 2012 the EU opened a visa dialogue with Georgia. By early 2013 a visa liberalization action plan was laid out. In March 2016 the European Commission proposed to allow visa-free travel to the Schengen area for Georgian citizens.²

Major developments took place in the economic sphere. In June 2014 the EU and Georgia signed an Association Agreement (AA). This, along with the Deep and Comprehensive Free Trade Area (DCFTA) Agreement, builds a foundation for far-reaching Georgian political and economic integration with the EU.³

Modern Georgia aspires to become an economic part of Europe, and enjoy its monetary system, unified currency – euro. Major steps have been made to this end since the break-up of the Soviet Union. The current EU-Georgia close relationship is based on the EU-Georgia Association Agreement. More importantly, the latter

¹ T. Dundua. The Making of Europe (Towards History of Globalization). The Caucasus and Globalization. Journal of Social, Political and Economic Studies. Volume 2. Issue 2. Sweden. 2008, pp. 38-45.

² <https://www.consilium.europa.eu/en/policies/eastern-partnership/georgia/>

³ https://eeas.europa.eu/headquarters/headquarters-homepage_en/49070/Georgia%20and%20the%20EU

involves a Deep and Comprehensive Free Trade Area (DCFTA), which came into force in mid-2016 and along with closer political ties aims to achieve deeper economic integration between Tbilisi and the EU.⁴

Since the signing of the DCFTA EU-Georgia trade ties have seen a radical change. True that only a modest growth of exports to the EU has been seen so far. However, there was a considerable decline in Georgia's trade with the former Soviet states due to the unfavorable economic situation of CIS trade partners. By 2020 Georgia trades more with the EU than it was before the DCFTA. Over the long term the positive effects of the DCFTA are likely to build up considerably.⁵

On 27 June 2014 the European Union and Georgia signed the Association Agreement (AA), including the Deep and Comprehensive Free Trade Area (DCFTA). The DCFTA has an ambitious objective of integration with the EU's internal market, therefore is considered as the unique free trade agreement. As the main pillar of the AA, it contributes to modernization and diversification of economy in Georgia.⁶

Recently the EU has published an Eastern Partnership (EaP) policy which outlines the Union approach for 2020 and beyond towards the six former Soviet states bordering Russia. This comes amid fears that the EU has not been able to fully implement its

⁴ <http://georgiatoday.ge/news/20981/%27Attic-Standard-Zone%27%2C-Eurozone-and-Georgia%3A-Historical-Comparative-Analysis>

⁵ Ed. M. Emerson, T. Kovziridze. Deepening EU-Georgian Relations. What, why and how? London. 2018, p. 5.

⁶ https://eeas.europa.eu/delegations/georgia/49070/node/49070_uz

previous Eastern Partnership policy as Georgia and Ukraine, the states which most successfully implemented the reforms, have not become EU members.⁷

The new policy document is therefore an important step, serving as a continuation of the EU's resolve to further integrate the 6 former Soviet states into the Union's institutions. The new policy document is a result of consultations launched in 2019 by the European Commission. The previous document made an emphasis on engaging with civil society to ensure effective reforms. There also was a focus on increased public accountability, advanced human rights and local development. The new policy document outlines changes in 3 out of 4 priority areas. The EU again will work on building stronger economy, connectivity and stronger society as a guarantee.

In the new policy, EU-Georgia cooperation will remain the main way to ensure the implementation of policy recommendations. According to the document, "the EU will continue to provide support in bilateral, regional and multi-country fora, including targeted sectoral assistance in line with the principles of inclusiveness and differentiation. In addition, the EaP will continue to be flexible and inclusive, allowing countries to tackle common and global challenges jointly in a wide range of areas, fostering regional integration".⁸

⁷ <https://modern diplomacy.eu/2020/03/01/despite-troubles-eastern-partnership-will-remain-operational-in-one-form-or-another/>

⁸ https://ec.europa.eu/neighbourhood-enlargement/sites/near/files/joint_communication_on_the_eap_policy_beyond_2020.pdf

Overall, there are the following long-term Eastern Partnership policy objectives the EU plans to implement with Georgia beyond 2020: building resilient, sustainable and integrated economies, accountable institutions; increasing the rule of law and general security; making progress in building environmental and climate resilience; implementing a resilient digital transformation; building a fair and inclusive societies.

The new EaP strategy also underlines the importance of increasing bilateral trade which builds upon the previous progress. For example, in the 2010s, EU-EaP trade has nearly doubled, turning the partner countries into the EU's 10th largest trading partner.

This has the geopolitical ramification of Russia gradually losing the economic battle as the EaP states diversify their economies. The EU is the first trading partner for four partner countries (Azerbaijan, Georgia, Moldova and Ukraine), while for Armenia and Belarus the EU is the second biggest trading partner.

The diversification in exports of goods of EaP states helps to better integrate those states into the global value chains. Another sign of closer interaction between the EU and EaP states is the number of companies trading with the Union. In Georgia, the number increased by 46%, from Moldova by 48% and from Ukraine by 24%.⁹

Building upon this achievement, the new document calls for deepening of “the economic integration with and among the partner countries,

⁹ https://ec.europa.eu/neighbourhood-enlargement/sites/near/files/joint_communication_on_the_eap_policy_beyond_2020.pdf

particularly that of the three associated countries through continued support for the full implementation of the current DCFTAs”.

Another geopolitical realm covered by the new document is transport. The EU will be focusing on upgrading key physical infrastructure in road, rail, port, inland waterway and airport facilities, and logistics centers, in order to further strengthen connectivity between the EU and the partner countries and among the partner countries themselves. This is in connection with the energy connectivity in the South Caucasus, and the Southern Gas Corridor.¹⁰

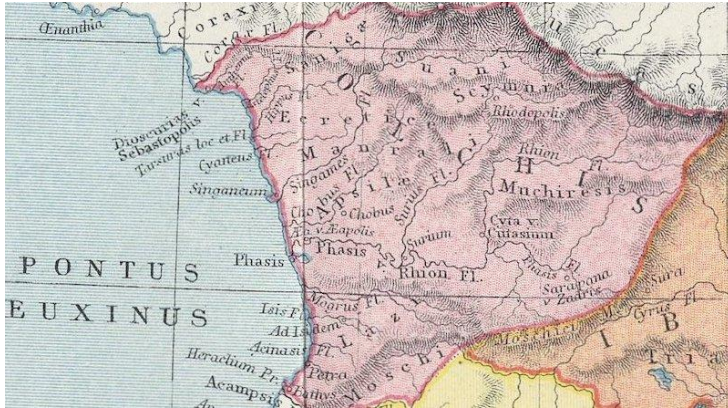
Yet another important sphere of cooperation will be strengthening the EU’s cooperation with the partner countries to create a strong financial system for sustainable economic growth.

Within the measures to minimize organized crime, the EU will continue its support for the EaP states to cooperate with EU justice and home affairs agencies to fight human trafficking and trafficking of illicit goods (notably drugs and firearms), etc.

Among other policies, the EU’s support for the cyber resilience of the partner countries stands out. This is particularly important for Georgia as the country was subject to massive external cyber-attacks.

Thus, there is a clear progress in EU-Georgia relations with likely advancement to follow in the coming years.

¹⁰ <https://moderndiplomacy.eu/2020/03/21/the-eu-introduces-new-vision-for-eastern-partnership-states/>



A fragment of the map showing Colchis

Democracy in Georgia: Past and Present

Since the end of the Soviet Union, Georgia has made vast advances in its democracy building project. Though a bumpy road, the process nevertheless can be regarded as successful especially if seen through a decades-long perspective. As a result, Georgia evolved into a parliamentary representative democratic republic with a multi-party system. The country's prime minister and the government wield executive power, while the president has only formal power.

This modern period aside, Georgia's democracy actually has ancient roots when it enclosed small republics. They were bilingual (Graeco-Colchian) Phasis (modern Photi) and Dioscurias (modern Sokhumi) at the East Black Sea coast.

Apollo was main deity of Phasis, according to records and numismatics. Lion, symbol of Apollo, is depicted on the local coins.



Obverse: Lying hermaphrodite lion to the right/left with a head turned back.

Reverse: Kneeling female figure with a bull's head to the right/left in *quadratum incusum*.¹¹

This is Colchian (Phasian) didrachm, struck in the 5th c. B.C. Lion is depicted also on other denominations. Hermaphroditization is a result of Apollo's merge with the local female sun.

In 1899 near the Kuban river in Zubovka village a silver cup with the following inscription was found: "I belong to Apollo-Hegemon, who is in Phasis". The inscription dates to the 5th c. B.C., or the beginning of the 4th one. All the scholars unanimously agree that the cup was dedicated to the Apollo's temple which presumably existed in Phasis.

Although lions depicted on Colchian (Phasian) coins are most undoubtedly associated with the Apollo cult, we should not forget that the main deity of the

¹¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=4>

Georgian pagan pantheon was the sun. Lion is generally considered as the sun's symbol. At the same time, in the beliefs of the Georgians, the sun is considered as female. If we remember that a hermaphrodite lion is depicted on Colchian didrachm, then it is possible to propose hypothesis: did the Greeks strike the coin type with the obverse depiction meeting the two ethnic groups' (Colchian and Greek) interests, because the depiction of lion is semantically linked to Apollo and one of the main deities of the Georgians – the sun.

When city has Apollo as main deity, it is oligarchic. Phasis was oligarchic republic.

In the 5th-3rd cc. B.C. Phasis issued the hemidrachms below:



Obverse: Archaic female head to right/left within the linear circle or in border of the dots.

Reverse: Bull's head to right within the linear circle. Some of the coins are with the Greek letters – MO/ΣO, Φ, A, O, E, Π, Δ.¹²

¹² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=13>

Athens, a fashion maker, still preserved archaic style on the coins until the 2nd c. B.C., thus demonstrating its democratic conservatism. Archaic style on Colchian (Phasian) money, does it mean the same, i.e. fidelity to republican constitution until the 3rd c. B.C.?

When city has symbols of Dionysus on the coins, it could be democratic, even formally.

Municipal copper coins of Dioscurias (105-90 B.C.).



Obverse: Caps of Dioscuri, surmounted by six, or eight-pointed stars.

Reverse: Thyrsos of Dionysus in the center of the coin, the Greek three-line legend on both sides
ΔΙΟΣ/ΚΟΥΡΙΑ/ΔΟΣ.¹³

Dioscurians, subjugated to Mithridates VI, king of Pontus, preserved their municipal structures and struck their own copper money. Also, it seems that Mithridates' garrison was located in Dioscurias and official appointed by him controlled the mint.

¹³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=22>

“Attic Standard Zone”, Eurozone and Georgia: Historical Comparative Analysis

If you cross the state borders freely, seeing all the cargos moving without delay, money standard and the name being identical everywhere, that means you are in Eurozone. The reality has its remote pattern, Athenian (Attic) case with Colchis (Western Georgia) being involved. If Colchis was in “Attic standard zone”, why to deny Eurozone to Georgia? Below Athenian and modern European cases are discussed.

*“If anyone mints silver coins in the cities and does not use Athenian coins or weights or measures, but foreign coins, weights and measures, I shall punish him and fine him according to the previous decree which Klearchos proposed”.*¹⁴ This is what a secretary of the Athenian Council (Boule) had to add to the Bouleatic oath from the famous Athenian decree enforcing to use the Athenian coins, weights and measures within the Athenian Alliance. The Athenian officials in the cities were responsible to carry out the decree, and the local officials too.¹⁵ The date of this decree is problematic, but still between 450 and 414 B.C.¹⁶ The text was carved on

¹⁴ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R. Meiggs and D. Lewis. Oxford. 1969. Printed to the University 1971, p. 113; Chr. Howgego. Ancient History from Coins. London and New York. 1995, p. 44.

¹⁵ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R. Meiggs and D. Lewis, p. 113.

¹⁶ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R. Meiggs and D. Lewis, pp. 114-115; C. G. Starr. Athenian Coinage. Oxford. 1970, p. 68 n. 15; Chr. Howgego. Ancient History from Coins, p. 44.

stelai and set up at Athens and the other cities – members of the League. Seven fragments of this text have been already discovered in various places.¹⁷ There are several attempts to interpret the decree. One thing is clear – this decree is imperialistic in tone, and if some of the cities within the Athenian “Empire” were still supposed to issue own money, only Attic weight coins had to be used. Electrum staters remained popular.¹⁸ Later this decree is parodied in the “Birds” of Aristophanes.¹⁹

The decree seems to be very comfortable for trade and taxation – indeed, Athenians were scrupulous while collecting taxes within the League.

The whole story about the Greeks shaping Europe has been already told. Macedonia contributed much as a recruitment area, but earlier Athens had been thought to be a leader. It was merely a frustration – indeed, if the best city had to be stripped from a population, nothing would be created at all. While the Greeks still in this mistake, Athenians made a good deal – seizing the markets and imposing taxes.

Athenians cared much for the Black Sea areas; and Pericles even launched a special expedition (Plut. Pericl. 20). Then the numismatic visage of Colchis (Western Georgia) was changed as Athenian tetra-

¹⁷ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R. Meiggs and D. Lewis, p. 111; “Athenian coinage decree”. J. M. Jones. A Dictionary of Ancient Greek Coins. London. First Published in 1986.

¹⁸ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R. Meiggs and D. Lewis, p. 113.

¹⁹ C. M. Kraay. Coins of Ancient Athens. Newcastle upon Tyne. 1968, p. 5.

drachms came in sight together with the Attic ceramics.²⁰ Moreover, Milesian, Aeginetan and Persian standards used for the autonomous coin issues of Phasis (modern Photi, Western Georgia) now disappear and Attic standard becomes unique.

Dioscurias (Modern Sokhumi, Western Georgia) was a splendid Greek city dominated by a mercantile oligarchy, a foundation of Miletus, sometimes – being troubled by the natives from the hinterland. Then it seems to be completely assimilated. History of Dioscurias is full of tremendous events and clashes. And the clashes were back again in the summer of 1993 as the civil war broke out in Abkhazia. Still one missile was especially lucky as it buried itself deep in the earth and showed a coin-shaped white metal. The description is as follows: weight – 300.37 gr. d=70 mm. Head of Athena wearing a crested helmet (the fashion is that of “old-style” coinage)/Owl. Obviously Athenian weight, it was offered for sale to Simon Janashia State Museum of Georgia.

The greatest number of the marked weights found in the Agora are small roughly square lead plaques. Sometimes these official weights are marked with the same symbols as the coins – head of Athena/owl.²¹ Large circular stamp with helmeted head

²⁰ G. Doundoua, T. Doundoua. Les Relations Économiques de la Colchide aux Époques Archaïque et Classique d’après le Matériel Numismatique. La Mer Noire. Zone de Contacts. Actes du VII^e Symposium de Vani. Paris. 1999, p. 111 №23; Очерки истории Грузии. т. I. ред. Г. А. Меликишвили, О. Д. Лордкипанидзе. Тбилиси. 1989, p. 228.

²¹ The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby. Results of Excavations Conducted by the

of Athena appears on the lead weight of the Roman time.²² Bronze weight too of some 69.9 gr. Has an owl incised. This seems to be a coin weight, 1/6 of mina.²³ Even countermarks for the weights represent double-bodied owl and helmeted head.²⁴ The dry measure also has two stamps: the double-bodied owl and helmeted head of Athena.²⁵

The Athenian coin mina, consisting of 100 drachms, weighted approximately 436.6 gr. There was also another mina, used for weighting market produce, equal to 138 coin drachms, or 602 gr.²⁶

So, the piece from Dioscurias should be considered as Athenian trade-weight – half mina.

What conclusions are we to draw from all this?

1) Dioscurias had to receive or was glad to receive the official Athenian weights as the city became a subject of the Alliance.

2) And Phasis should have accepted even a coin mina and Attic standard too while already in the Alliance. Was there any legislation in favour of

American School of Classical Studies at Athens. Part I. Weights and Measures by M. Lang. Princeton. New Jersey. 1964, p. 6.

²² The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby, p. 31 pl. 9 LW (lead weight) 66.

²³ The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby, p. 26 pl. 1 BW (Bronze weight) 5.

²⁴ The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby, p. 28 pl. 6 LW 26, p. 30, pl. 8 LW 46.

²⁵ The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby, pl. 14 DM (dry measure) 44, 45; pl. 18 DM 44, 45.

²⁶ “Mina”, “Attic weight standard”. J. M. Jones. A Dictionary of Ancient Greek Coins.

democracy; what does a maintenance of “Archaic smile” on the Athenian (“Old Style” coinage) and Phasian coins mean? We shall never know.

3) One thing is clear – Attic standard was installed in Colchis between 450 and 414 B.C. And the effect was similar to the modern introduction of euro across much of the European Union.

From Ancient Period to Modern Europe.

Creating a common economic space was a recurring ambition throughout European history. The above-discussed “Attic standard zone” was one of the pertinent examples from Ancient history. From modern period the best example perhaps is the European Union (EU) which from the late 1960s aimed at coordinating economic and fiscal policies. It also included the establishment of a common monetary policy as well as the introduction of a common currency. The principal arguments in favor of its adoption were economic stability and unencumbered cross-border trade.

In 1979 the European Monetary System (EMS) was launched. Later, during the European Council session in Maastricht, 1991, the Treaty on European Union, which contained various provisions necessary for successful implementation of the monetary union, was agreed upon.²⁷

Then came the Economic and Monetary Union (EMU) which aimed at step-by-step economic integration of a number of countries. EMU was designed to support sustainable economic growth and a high level of employment. This specifically comprised three main

²⁷ https://europa.eu/european-union/about-eu/euro/history-and-purpose-euro_en

fields: 1. Implementing a monetary policy that pursues the main objective of price stability; 2. Avoiding possible negative spillover effects due to unsustainable government finance, preventing the emergence of macroeconomic imbalances within Member States, and coordinating to a certain degree the economic policies of the Member States; 3. ensuring the smooth operation of the single market.²⁸

It was not however until 1999 that a common currency – the euro – appeared with 11 countries – Austria, Belgium, Finland, France, Germany, Ireland, Italy, Luxembourg, the Netherlands, Portugal and Spain – fixing their exchange rates and creating a new currency with monetary policy passed to the European Central Bank. For the first three years euro did not exist as it essentially was an “invisible” currency. It was used mainly for accounting purposes. In 2002, however, first euro coins and banknotes were introduced in 12 EU countries thus ushering in, arguably, the biggest cash changeover in history. Nowadays, the euro is in circulation in 19 EU member states. There are a number of advantages attached to the use of the euro: low costs of financial transactions, easy travel, increased economic and political role of Europe on the international arena.²⁹

Parallel to the creation of the unified economic space ran the establishment institutionalized freedom of movement within most of the European states. The treaty

²⁸ https://ec.europa.eu/info/business-economy-euro/economic-and-fiscal-policy-coordination/economic-and-monetary-union/what-economic-and-monetary-union-emu_en

²⁹ https://europa.eu/european-union/about-eu/euro/which-countries-use-euro_en

came to be known as the Schengen Agreement signed on June 14, 1985, which led most of the European countries towards the abolishment of their national borders. The concept for free movement between the European countries is very old and it can be found through the Middle Ages.³⁰

As was the case with the “Attic standard zone”, modern Georgia aspires to become an economic part of Europe, its monetary system, unified currency – euro. Major steps have been made to this end since the break-up of the Soviet Union. The current EU-Georgia close relationship is based on the EU-Georgia Association Agreement. More importantly, the latter involves a Deep and Comprehensive Free Trade Area (DCFTA), which came into force in mid-2016 and along with closer political ties aims to achieve deeper economic integration between Tbilisi and the EU.³¹

Simultaneously with Georgia’s slow and steady economic integration into the EU economy, the country has also started to enjoy the benefits of institutionalized free movement of citizens across much of the European continent.

Thus, there is a long history of Georgian economic and territorial integration into the European models of unified economic spaces. The above examples of the “Attic standard zone” as well as the modern European Union prove this point.

³⁰ <https://www.schengenvisainfo.com/eu-countries/>

³¹ <https://ec.europa.eu/trade/policy/countries-and-regions/countries/georgia/>



Batumi, Georgia

Silk, Spices and Oil: “Transcaucasian” Trade Route and Georgia

Georgia is a comfortable acting passway for Asian oil and gas to the European industry. “Transcaucasian” pipelines have increased political sympathies towards the country and contribute to its economic growth.

An idea of “Transcaucasian” and Pontic (the Black Sea) transit of the Asian goods is not a new one. As far back as in the 4th c. B.C. Alexander of Macedon took his Graeco-Macedonian army towards the very heart of Asia. There, particularly in India, the Europeans tasted the spiced meals for the first time, and they decided that their life would be dull without pepper. So, one could buy some spices for, perhaps, a drachm in the valley of Indus, and sell it in Rome, or maybe, in Athens

for hundred (Plin. NH. VI. 101). The profit from the trade was very handsome.

In all there had been the following routes towards India: 1. Maritime route – from the Red Sea ports of Egypt via the Indian Ocean towards Malabar coast. Alexandrian merchants profited from this route mostly. According to Strabo, some one hundred and twenty big Alexandrian ships sailed a year to India bringing back the spices, precious woods and stones (Strabo. II. 118; XVI. 781; XVII. 798). But the Southern coast of Eastern Iran was very wild, without harbors, so one had to load a ship heavily with food and water for a direct sail and only small section was left for the commercial goods. There existed one more sea route from India through the Persian Gulf to the mouth of Tigris and Euphrates; 2. The second route was very expensive. Starting in India, it climbed to the Iranian highlands, crossing the Iranian plateau to Mesopotamia and Syria. There the spices were placed on the European ships. Iranians and Graeco-Syrians profited from this route; 3. The third route was amazingly cheap, for it was river-route via well inhabited and supplied districts, city of Phasis (Poti, Western Georgia) being a starting point together with a mouth of the river Phasis (Rioni), very comfortable for the large boats. Rioni is prolonged by the rivers Kvirila and Dzirula towards the Likhi mountains. They divide Georgia into two parts: the West (ancient Colchis), and the East (ancient Iberia). The merchants used to climb the mountains, and then board again at the Kura-river boat-station in Eastern Georgia. A voyage down the river towards the Caspian Sea was swift. According to Herodotus, the Caspian Sea could be easily covered in

eight days on a large boat (Herod. I. 203). One could find the river Amu-Daria (Oxus) in the past joining the Caspian Sea in its Southeast section. Amu-Daria – Balkh (Bactra) – Indus is the last section of the route. And the Greek merchants were already in the wonderful country of leisure and the spices, in the homeland of Buddha. The Greeks and the Romans, the Byzantine soldiers and merchants were in Georgia for the transit purposes and within the frames of early European integration. From the 2nd c. B.C. the Chinese started to send silk caravans via the Chinese Turkestan. Then the usual “Transcaucasian” and Pontic transit took place. This route was cheap, but very fragile. As soon as Iran recovered from the Hellenic onslaught, it cut the route organizing the Caspian fleet.³²

The route is well traced in Graeco-Roman sources. “Aristobulus declares that the Oxus is the largest of the rivers he has seen in Asia, except those in India. And Patrocles, as well as Aristobulus and Eratosthenes, say that it is navigable and that large quantities of Indian wares are brought down on it to the Hyrcanian Sea, and thence on that sea are transported to Albania and brought down on the Cyrus River and through the region that comes next after it to the Euxine” (Strabo. XI. 7. 3).

All the authors listed above, including Strabo, use the present tense meaning that “Transcaucasian”

³² T. Dundua. North and South (Towards the Question of NATO Enlargement), pp. 5-6; www.nato.int/acad/fellow/99-01/dundua.pdf; T. Dundua. Georgia within the European Integration. Tbilisi. 1999, pp. 30-32.

transit of the Indian goods (along the rivers Indus – Bactra /Balkh/ – Oxus /Amu-Daria/ – Hyrcanian /Caspian/ Sea – Cyrus /Mtkvari/Kura/ – Phasis /Kvirila and Rioni/ to the city of Phasis /Poti/ in Colchis) worked hard in the 3rd c. B.C., first half of the 2nd c. B.C., and in 19/20 A.D. when Strabo “published” his work.

“Varro says also that during this expedition of Pompejus it was known that it is but seven days journey from India to the Bactrians, Bactra River, which runs into the Oxus; and that the merchandise of India, transported by the Caspian Sea, and so to the river Cyrus, may be brought in not more than five days by land as far as to Phasis in Pontus” (Plin. NH. VI. 52). It is clear enough that Varro speaks about the possibility of “Transcaucasian” transit by 65 B.C., it had been already broken. And Pliny has nothing to add. Again, there is no transit in the 70s of the 1st c. A.D.

The Seleucids gained direct access to the cheap spice market as far back as in the beginning of the 3rd c. B.C. Greeks living in Syria organized a spice supply of Europe via the “Transcaucasian” river-route thus saving much money while transportation of the Indian goods. They started to gain a handsome profit. Then it had to be shared with the allies, Greeks from Bactria. Colchian coins of the 3rd c. B.C. found the Central Asia, Bactrian coins of the 2nd c. B.C. found in Eastern Georgia, and the presence of the Bactrians in Colchis attest to this trade.

Becoming stronger, the Arsacids of Parthia/Iran cut this trade by organizing the Caspian fleet. From that day on only their merchants could have direct access to the spices transported towards Europe. The Seleucids had to do nothing but to pay a huge sum for the goods

brought from the left bank of the Euphrates. Romans, already governing Syria, had to do the same.

Thus, Transiranian transit became the most important one, only sometimes being interrupted by the same Romans, humiliating the Parthians and with the help of the Kushans organizing silk and spice supply of Europe via “Transcaucasian” trade route.³³

When the “Transcaucasian” transit was finally broken, the Byzantines did their best to reach Asia rounding the Caspian Sea in the North, and moving towards the Turks, dwelling already in Central Asia. But this route – steppe route to the North of the Caspian Sea – failed to be nice because of a very low socio-economic level of the Caucasian mountaineers by that time. When this level became a bit higher, Genoa organized silk and spice supply of Europe via the North Caspian regions and the “Northern Caucasus” to Crimea (Caffa). And the rest of the route was as follows: Sebastopolis (Sokhumi, Georgia) – Trebizond – Galata – Italy. When the Ottomans diminished the Italian trade, Africa was rounded by the Portuguese vessels.³⁴

From the Middle Ages to Modern Period. In the 7th-10th cc. two major foreign policy developments played an important role in Georgian history. First was the emergence of the Arabs and the spread of Islam and second – formation of a powerful semi-nomadic state by

³³ T. Dundua. Georgia – Early Origin and Antiquity. Appendix (in Georg. with Engl. Summary). Tbilisi. 2019, pp. 28-40.

³⁴ T. Dundua. The Making of Europe (Toward History of Globalization). The Caucasus and Globalization. Journal of Social, Political and Economic Studies. Volume 2, Issue 2. Sweden. 2008, p. 41.

the Khazars to the North of the “Caucasus” in the lower reaches of the Volga River.³⁵

The wars between the Arabs and the Byzantines as well as a long conflict between the Arabs and the Khazars severely undermined the economic potential of the “South Caucasus”. Famous for various trade routes in Late Antiquity, those corridors almost ceased to operate across the “Caucasus” in the 7th c. However, it was at this time that new trade routes (corridors) slowly began to be formed. From the turn of the 7th-8th centuries, economic activity began to shift from Armenian cities to the Kura-Araxes basin, which led to the growth of Tbilisi and various cities in Arran and Shirvan.³⁶

Another important factor contributing to the economic growth of the Eastern part of the “South Caucasus” were close economic contacts which from the end of the 8th c. were formed between the Islamic world and the Khazars. The economic development and furthering of trade relations should have also been caused by the Abbasids’ decision to move the capital from Damascus to Baghdad, relatively closer to the “South Caucasus” and the Khazars. 9th c. dirhems were reaching Southern parts of modern Russia and Eastern Europe from the mints of Baghdad and other Mesopotamian cities.³⁷

³⁵ E. Avdaliani. *Georgia and Silk Roads (6th-13th cc.)* (in Georg. with Engl. Summary). Tbilisi. 2019, pp. 65-76; A. K. Bennisen. *The Great Caliphs*. Yale University. 2009, pp. 141-150.

³⁶ E. Avdaliani. *Georgia and Silk Roads (6th-13th cc.)*, pp. 100-102.

³⁷ T. Noonan. *The Economy of the Khazar Khaganate. The World of the Khazars*. Leiden. 2007, pp. 207-244.

Under the Abbasid rule Georgian and particularly Armenian cities experienced significant development due to a general economic growth taking place in the “South Caucasus” and the Middle East. It is notable that a long and difficult process of unification of Georgia coincided with the above-mentioned distinct economic growth of Georgian cities and villages. These led to the development of a whole network of regional trade routes along Georgia’s borders, which in turn were linked to much larger, transcontinental trade routes running through Mesopotamia, northern Iran and Byzantium.³⁸

Appearance of the Seljuks in the second half of the 11th c. only slightly slowed the functioning of trade routes near the Georgian borders. From the 11th-12th cc. we again see the economic growth of the cities of Arran, Shirvan, and Armenia well evident in the Georgian, Persian-Arabic and Armenian written sources.³⁹

Thus, like large transcontinental routes, the roads of regional importance too were located outside the Georgian territory, but nevertheless near the borders of the kingdom of Georgia. This meant that at the time of the unification of Georgia (late 10th c.) the country was again at the periphery of major economic activity in the region.

Since the establishment of the trade routes running through Arran, Shirvan and Armenia took place simultaneously with the formation of a united Georgian monarchy, the Bagrationis (ruling Georgian dynasty) in 11th-13th centuries initiated an expansionist policy driven by the desire to master the regional trade routes which

³⁸ E. Avdaliani. *Georgia and Silk Roads* (6th-13th cc.), pp. 100-102.

³⁹ V. Minorsky. *Studies in Caucasian History*. London. 1953, p. 105.

criss-crossed Dvin, Barda, Ganja, Tbilisi, Ani, Trebizond, Ahlat, Tabriz and many other major cities.⁴⁰

The invasion of the Mongols upturned the entire fabric of the 13th c. trade routes crisscrossing the “Caucasus”, which kicked off the gradual loss of control by the Georgians over regional trade. There were periods when Italians and other Europeans traded with the Western Georgian ports in 13th-15th cc., or when the kingdom of Kartli-Kakheti in the 18th c. tried to revitalize its “North Caucasus” commerce, but overall the country lost the trade transit role it once possessed.⁴¹

This effectively lasted until the late 20th c. when, after the collapse of the Soviet Union, a number of roads, pipelines, railroads and other infrastructure projects began to run from the Caspian to the Black Sea through the Georgian territory. Georgia returned to its positioning between the Black and Caspian seas, between Central Asia and Eastern Europe.

One of such projects is the 826-kilometer Baku-Tbilisi-Kars railway, opened in 2017, which enables the delivery of cargo between China and Europe with a haulage duration of approximately two weeks. Up to eight million tonnes of cargo may be carried on the Baku-Tbilisi-Kars railway by 2025. Moreover, pipelines such as Baku-Tbilisi-Ceyhan (BTC) and Trans-Anatolian Pipeline (TANAP) create a network spanning the Caspian and Black seas with Georgia playing a vital

⁴⁰ E. Avdaliani. Georgia and Silk Roads (6th -13th cc.), pp. 196-197.

⁴¹ The Role of Trade Routes in Georgian History

<http://georgiatoday.ge/news/20840/The-Role-of-Trade-Routes-in-Georgian-History->

transit role.⁴²

There is also a Chinese factor. Since 2013, when Beijing announced its almost \$1 trillion “Belt and Road Initiative” (BRI), Georgia has had a chance to become a part of the initiative which plans to connect China with Europe through Russian and Central Asian corridors.⁴³

Thus, the period since 1991 Georgia finds itself in a favorable geopolitical situation. The country is now successfully operating as a major transit route for oil and gas heading from the Caspian to Turkey and the Balkans. Moreover, as argued above, the rise of China and attempts to revitalize the ancient silk road gives Georgia a major opportunity to evolve into a regional transit hub with an ambition to reconnect Asia and Europe.

⁴² TANAP <https://www.tanap.com/tanap-project/why-tanap/>

⁴³ China’s Belt and Road Initiative in Flux
<https://www.eurasiareview.com/27022019-chinas-belt-and-road-initiative-in-flux-oped/>.



Western Mints for Georgian Money

Georgia's relations with the West also have a "financial" history. On April 9, 1991 the Supreme Council of Georgia declared the independence of the country. The National Bank of Georgia was established on August 2, 1991. Since October 2, 1995 Lari, the national currency of Georgia, has been in circulation. This was a revival of a national minting tradition which started in the 6th c. B.C. With no technologies left by the Soviets, Georgians had to order from Western European companies both banknotes and commemorative coins. For example, banknotes dated 1995, and commemorative gold coins dedicated to the 50th anniversary of victory in World War II, were produced by the French company "François Charles Oberthure", following the Georgian design. In 2000, the National Bank of Georgia ordered from the Royal Mint, UK, silver, copper-nickel alloy and bimetallic coins dedicated to 2000 A.D. and 3000 years of Georgian statehood.⁴⁴

⁴⁴ T. Dundua, G. Dundua, N. Javakhishvili. A. Eristavi. Money in Georgia. Tbilisi. 2003, pp. 153, 171-174.

Collaboration of the same type existed in the past. Not because they lacked mint technologies, but for a higher level of Greek art, some Georgian (Colchian and Iberian) rulers ordered their coins to be struck in the bilingual (Graeco-Colchian) cities of Phasis (Modern Poti, Western Georgia) or Trapezus (Modern Trabzon, Turkey).



Coin evidence and narrative clearly demonstrate that throughout the second half of the 3rd c. B.C. Bagrat Pharnavaziani, duke of Klarjeti (Southwest Georgia), issued the coins with a proud Aramaic legend. Saurmag, the second king of Iberia (East, South and Southwest Georgia), had to deal with a revolt of the dukes. Was ambitious Bagrat among them, did he secure southern principality for himself? Perhaps, we need more records for the full picture. But still, his coins are present, ordered, maybe, from the nearest Greek community. And that could be either Phasis, or Trapezus.⁴⁵

⁴⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<https://geonumismatics.tsu.ge/en/catalogue/types?type=16>

Aka stater is an exact copy of the gold coins struck with the name of Lysimachus (after his death), Alexander's general. Aka stater was issued in the beginning of the 2nd c. B.C. Two specimens are known. Stylistically, technically and artistically, the coin is no less than its prototype.



The topography of the coin findings proves their local, Colchian origin – they were found in Trabzon/Trapezus and in Western Georgia. The name of the king on the reverse of the coin is in possessive case and can be translated (from the Greek) as “of king Akes/Aka or Akos”.⁴⁶

Thus, Georgia's association with the West can be traced in numerous spheres of life, and minting is one of them.

⁴⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<https://geonumismatics.tsu.ge/en/catalogue/types?type=6>

Globalization, Hellenism and Population Movement – Georgian Case

Globalization or interconnectedness between the countries, unequal economic development and excessive growth of population have contributed to migratory patterns from Asia to Europe, from East Europe to the Western part. Georgians are no exception. Their mobility can be conceptualized as a complex system of short-term, long-term, short-distance and long-distance movements. Indeed, migration from Georgia takes place to the neighboring countries, further to West European states, or even farther afield – the US. As any other states with large migration population outflow, Georgians will see that a priority in more developed states is placed on migrants with skills necessary for local labor market rather than on migration for humanitarian reasons. By 2050 it is estimated that 70% of the projected 9,3 billion people in the world will be an urban population. It will be a century of final shift of human populations out of agricultural life and into cities. Much will depend on how cities would be able to provide a necessary economic basis for new settlers. Failure to do so would lead to unprecedented numbers population movement, state-to-state migrations.⁴⁷

But it is also important to bear in mind that

⁴⁷ R. Bedford. “Contemporary Patterns of International Migration”. Foundations of International Migration Law. Edited by B. Opeskin, R. Perruchoud, J. Redpath-Cross. Cambridge. 2009, pp. 19-20.

migration has always been present throughout history. One example is the period between the 1880s and the outbreak of World War I. Expansion of the international economy, based on free trade and mobile capital, enabled the movement of people across national boundaries. According to some estimates, during the 19th century and the first two decades of the 20th century some 50 million people left Europe for Americas and other territories.⁴⁸

In more distant past, the Graeco-Roman world perhaps best exemplifies the migration patterns. Back then the Mediterranean received large numbers of population either taken forcefully through wars, or later was compelled to do so as a result of large flows of barbarian populations from the north (the so-called *receptio*-system). Back then, as is the case in our time, Georgians (Iberians) were an integral part of this Graeco-Roman pattern, first becoming part of lower classes, then gradually reached high positions. Below is a detailed story of Georgians (Iberians) rising in the Roman Empire's social ladder.

Civil war of A.D. 69 reveals freedman Moschus as admiral of the Roman fleet subordinated to Emperor M. Salvius Otho.⁴⁹ In the 1st-2nd cc. the Roman citizenship was a prerequisite for enrolment in the legion

⁴⁸ R. Bedford. "Contemporary Patterns of International Migration", p. 23.

⁴⁹ Tacit. Hist. I. 87, Историки Античности. т. II. Древний Рим. Москва. 1989, p. 243; Tacitus. In Five Volumes. II. The Histories. Books I-III. With an English Translation by C. H. Moore. Loeb Classical Library. Cambridge, Massachusetts, Harvard University Press. London. MCMLXXX, p. 150.

but not for service in other units, such as the two Italian fleets.⁵⁰ That is why Moschus found himself in his position. Romans used to give specific names to the slaves and freedmen, often connected with their original nationality, e.g. Emperor Aulus Vitellius, rival of Otho, had Asiaticus, as a favourite, gradually allotting him with the Roman citizenship and *nomen*.⁵¹ Having in mind Meskheti (Graeco-Roman Moschicē), a province of Iberia (Eastern and Southern Georgia), one can suggest Iberia, as a mother-land for Moschus or his parent. If so, he could also be called Iberian (*Iber*), like Gaios the Iberian (see below), mentioned on the bronze plate from Platea in Greece.⁵²

In the Roman World a slave or a freedman, Moschus by name, could be only Georgian. Greek case is different, for Moschos is original Greek name with the Greek etymology, employed rather rarely.⁵³ There are no chances if proving the Georgian origin for Moschos of Elis, philosopher, Moschos of Lampsacos, tragic poet, and Moschos of Syracuse, famous bucolic poet.⁵⁴

⁵⁰ T. Dundua. Publicius Agrippa, Flavius Dades and a Dual Citizenship – a Pattern for Europe in Future? Caucasica. The Journal of Caucasian Studies. vol. 5. Tbilisi. 2000, p. 60.

⁵¹ Tacit. Hist. II. 57, Историки Античности. т. II, p. 281.

⁵² T. Dundua. Gaius the Iberian – First Ever Recorded Georgian To Be Baptized. Proceedings of Institute of Georgian History. Ivane Javakishvili Tbilisi State University. II. Tbilisi. 2011, p. 425.

⁵³ Древнегреческо-русский словарь. Составил И. Х. Дворецкий. Москва. 1958. т. II, p. 1110; Greek-English Lexicon, Compiled by H. G. Liddell and R. Scott. New edition completed 1940. Reprinted 1961. Oxford, p. 1148.

⁵⁴ Der Neue Pauly. Enzyklopädie der Antike. Band 8. Stuttgart. Weimar. Article “Moschos”, pp. 414-415.

Son could have father's name in the Greek society, but these cases are not frequent if not within the royal dynasties. And, if we have Moschos, son of Moschos, then he must be Iberian, whose father, or grandfather had been taken away from the Iberian province of Meskheti. This duplicity in the name could mean nothing but stressing the ethnicity properly. Final step for those barbarian slaves and freedmen was a citizenship.

Moschos, son of Moschos, occurs, at least, for three times – twice, on the coins, once – in inscription. Magistrate of Smyrna, perhaps, in the 2nd c. B.C., he put his name on the bronze coins of the city, the so-called Homereias (Apollo/Rev. Homer. Greek inscription: Moschos, son of Moschos).⁵⁵ Maybe, that was him again to issue *Kybele/Rev. Aphrodite Stratonikis* type bronze coins with the legend Moschos, son of Moschos⁵⁶, and to be mentioned in the Greek inscription of the theatre in Halikarnassos (the 3rd-2nd cc. B.C.) – Moschos, son of Moschos, son of Moschos.⁵⁷

We are moving to declare one of the leading families of Smyrna (today's Izmir) in the 2nd c. B.C. to be of the Georgian origin.

For the lower classes in the 1st-3rd cc. there was

⁵⁵ J. G. Milne. The Autonomous Coinage of Smyrna. II. The Numismatic Chronicle. Fifth Series – vol. VII. London. 1927, p. 95 №321).

⁵⁶ A Catalogue of the Greek Coins in the British Museum. XVI. Catalogue of the Greek Coins of Ionia. Barclay V. Head. London. 1892, p. 240 №33.

⁵⁷ T. Dundua. History of Georgia. Tbilisi. 2017, pp. 86-90 https://www.academia.edu/35768659/History_of_Georgia

Christianity as a certain consolation. Bronze plate from Platea, Central Greece, offers 40 male names, mostly Greek, few Graeco-Roman. The positions are only for some of them and all they are Christian, like presbyter etc.⁵⁸ The plate, now in the National Museum at Athens, is thought to present early-Christian Community of Platea. The date corresponds to the verge of the 2nd-3rd cc.

For two persons we have special ethnic indicators. They are Gaius the Iberian and Athenodoros the Armenian.

So, Gaius the Iberian – was he Iberian born, only then taken from the country, and thus bilingual? Perhaps, not, he bears Latin praenomen, nobody had it in Georgia. Then how had he found his way to Greece; and who was he socially? Too many questions indeed. Gaius' case is more Graeco-Roman, than Georgian. But he is still “Iberian”, not completely assimilated thus claiming for himself to be first ever recorded Georgian as Christian.⁵⁹

⁵⁸ M. Guarducci. *Epigrafia Greca*. IV. *Epigrafi Sacre Pagane e Christiane*. Roma. 1978, pp. 335-336.

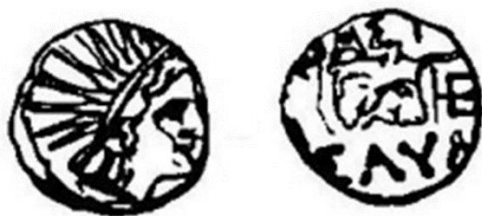
⁵⁹ T. Dundua. *History of Georgia*. Tbilisi. 2017, pp. 135-137
https://www.academia.edu/35768659/History_of_Georgia

From the North Black Sea Coast to Georgia: Political Emigrants in the Past and Present

The Crimean Peninsula and most of the eastern parts of Ukraine are currently occupied by Russia. Georgia serves as a host country to numerous emigrants from Ukraine. An identical case is discussed below, how in Antiquity emigrants from Crimea moved to Western Georgia/Colchis.

We focus here on small size copper, billon and silver coins, eight samples in all (so-called Saulaces' coins).

I type



Obverse: Male head to the right in the radiant crown.

Reverse: Bull's head to the right. Greek inscription above and below, meaning “of king Saulaces”, or “Saumakos”. The king's name is only partially inscribed with the last letter read either “L”, or “M”.⁶⁰

⁶⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<https://geonumismatics.tsu.ge/en/catalogue/types?type=19>

II type

Obv. Male head to the right in the radiant crown.

Rev. Rose, Greek inscription above and below, meaning “of king Saulaces”, or “Saumakos”.

III type

Obv. Male head facing in radiant crown.

Rev. Winged thunderbolt with identical Greek inscription above and below.

As we see, none of the coins has a full inscription of the king's name. This fact generated discussions lasting for more than a century. Doubtful is the fourth letter of the king's name on the reverse of the coin. Some scholars read it as “L”, and therefore, the inscription is deciphered as “of king Saulaces”, since the latter name appears among the names of the Colchian kings. Other scholars, however, read the fourth letter as “M”. Thus, according to this group of scholars, the name on the coin should be read as “of king Saumakos”, since such a king is known in the history of the kingdom of Bosphorus (in Eastern Crimea). On the II type of these coins a rose is depicted, which allows us to date approximately the whole coin group. This type is taken from the Rhodian numismatics. The rose-depicted coin is the exact copy of those Rhodian coins struck in 166-88 B.C. This, in turn, allows us to date those discussed samples by 2nd-1st cc. B.C. The fact is that 5 samples out of 8 were found in Western Georgia (near Sokhumi and in Vani).

Some scholars relate the above-given coins to the

kingdom of Bosphorus. Their argument is as follows: as was mentioned above, rose type is taken from the Rhodian money, struck in 166-88 B.C. Thus, these coins should be dated by 2nd-1st cc. B.C. The only historical figure attested by the written sources is Saumakos. He is mentioned in the decree set up in Chersonesus (in Southwestern Crimea) in honor of Diophantos (general of Mithridates VI Eupator, king of Pontus (120-63 B.C.)). Saumakos organized a coup d'état in the kingdom of Bosphorus in the last decade of the 2nd c. B.C. and reigned over it for a short period of time. Presumably, he struck these coins during this period. In 107 B.C. he was defeated and taken prisoner by the above-mentioned Diophantos. Considering the given facts, these coins can be attributed to the numismatics of the kingdom of Bosphorus. Very likely, they were brought to Colchis by the supporters of Saumakos, who had to leave the country, i.e. by political emigrants.



Georgia's First Treaty with United Europe

The Association Agreement is not the first historic agreement Georgia has ever signed with Europe. In fact, there is a big precedent. In 84 B.C. a treaty between Western Georgia (Colchis) and the Roman Republic was signed

In June 2014, the European Union and Georgia signed the Association Agreement, which entered into force on July 1, 2016. The agreement aims at enhancing political and economic relations between the EU and Georgia. This involves following through with a Deep and Comprehensive Free Trade Area (DCFTA), which means the removal of customs tariffs, an approximation of trade-related laws and regulations. This would help Georgia move closer to EU standards. The DCFTA should boost trade and economic growth in Georgia as well as bring it closer to the EU's single market.

The agreement is not only about immediate economic benefits. It primarily involves attaching

Georgia to Europe geopolitically away from the Russian sphere of influence. For Moscow, this is bad news leading the Kremlin employ all possible tools to prevent Georgia's "defection" to the Western world.

However, surprisingly, the Association Agreement is not the first historic agreement Georgia has ever signed with Europe. In fact, there is a big precedent. In 84 B.C. a treaty between Western Georgia (Colchis) and the Roman Republic was signed. As *Res Publica Romana* is considered as a rough prototype of the modern EU, the 84 B.C. treaty is a first Europe-Georgia agreement we know of. Now to the details of this ancient treaty.

Mithridatic Wars (first half of the 1st c. B.C.) are of special interest for Georgian historians – Colchis and Iberia (Eastern and Southern Georgia) were involved in the full-scale European war for the first time. Mithridates VI Eupator, king of Pontus, chose different patterns for those countries: that of satrapy for Colchis, and military alliance – for Iberia.

In 85 B.C., being in great despair, with his armies and fleet totally destroyed by the Romans, Mithridates VI had to satisfy demand of the Colchian rebels – they needed their own kingdom to be restored with Eupator's son as a king. His name was Mithridates Philopator Philadelphos (App. Mithr. 64).

We do not know much about him: he was left in charge of Pontus, Bosphorus and Colchis as his father marched westwards to face the Romans. Then he fought Fimbria, the Roman general, bravely, but unsuccessfully. As king of Colchis, Philopator issued the coins, both silver and copper, with Pontic dynastic eight-pointed star

on the reverse, and rather strange for his new country, lotus on obverse.⁶¹ He did not put his name on the coins. They are without inscriptions. Was he afraid of his father, for conspiring against him, having Colchians as allies?! We shall never know. Yet, Mithridates Eupator was to be feared much. Indeed, with Rome obsessed with civil war, and the Greeks having had no final choice whom they could entrust the Greek affair, Colchis felt itself hopelessly isolated. Eupator's reaction was quick and brutal, as usual. First capture, then golden chains and death was bad epilogue for Philopator (84 B.C.). But he is not to be blamed. Junior, perhaps, did the best he could to gain the support of the Republic, but in vain.

One Greek inscription can provide some information about Philopator looking for strong ally. №375 from OGIS could be about him⁶²: “King Mithridates Philopator Philadelphos, son of king Mithridates, to the Roman people, his friend and ally, for the kindness and charity toward him, dedicates by proxy of his ambassadors...”.⁶³

One could feel sorry for Junior. He could even become Rome's formal ally in order to secure the safety of the country, much more depended on his Pontic garrisons. Indeed, he needed his copper issues just to pay them since the Colchians totally ignored the small

⁶¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=23>

⁶² *Orientis Graeci Inscriptiones Selectae. Supplementum Sylloges Inscriptionum Graecorum*. Edidit Wilhelmus Dittenberger. Volumen Prius. Lipsiae. MDCCCIII, pp. 580-582.

⁶³ T. Dundua. History of Georgia. Tbilisi. 2017, pp. 80-83

https://www.academia.edu/35768659/History_of_Georgia

change. But that was pocket-money. With, perhaps, no banking-system in Western Georgia, those soldiers were thought to keep most of their salaries at home – in trapezas (banks) of Sinope, or Amisus. Then lotus-type silver issues used to be transferred there. Thus, they could be brought upon Eupator's suspicious eyes. Philadelphos did his best for his coins to look like old Pontic satrapal issues. He did his best to secure his headquarters. As the lotus-type copper is mostly grouped in the hinterland town of Surion/Vani, it is thought to be his capital.

Alas, Philopator was granted no time. Appian, Greek author, narrates about his punishment – he was brought by force. And archaeology reveals the traces of heavy clashes and fire in the early 1st c. B.C. layers of Eshera, suburb site of Dioscurias at the coastal strip, and Vani itself.



Western Politicians in Georgian Propaganda

Democracy building in Georgia is strongly supported by the West. It involves mediation in times of crisis. Presently Georgia has been through some rough time. Internal instability following the 2020 parliamentary elections shed light on the need of external mediation. The West as a natural ally has been actively involved in the process. Significant progress was achieved, albeit inconclusive. The Western involvement in Georgian internal political affairs has a long history starting from Antiquity.

For the republics in Classical Antiquity, there were the gods to justify a legitimacy of a coin. With the decay towards autocracy, the first persons started to be portrayed.

Julius Caesar became the first living individual to be portrayed in Rome, and it was done by a special

senatorial decree.⁶⁴

Was he really the first Roman to be honored this way?

The case of Flamininus with his head on the gold coins struck in Greece is beyond the interest. It happened too long before and the republic was too strong.

But what about Gnaeus Pompejus; that is exactly him on obverse of the light drachm struck in Colchis (Western Georgia) in 52/51 B.C.



Obverse: Head of Gnaeus Pompejus in solar diadem right.

Reverse: Tyche seated, Greek inscription – “of Aristarchus, the viceroy of Colchis”, regnal years – 12 (52/51 B.C.).⁶⁵

Aristarchus, dynast from Colchis, was part of Pompejus’ Eastern reorganization after the Mithridatic Wars (first half of the 1st c. B.C.). He is put in charge of Colchis in 63 B.C. (App. Mithr. 114). This coin is his

⁶⁴ Chr. Howgego. *Ancient History from Coins*. London and New York. 1995, pp. 67-69.

⁶⁵ T. Dundua and Others. *Online English-Georgian Catalogue of Georgian Numismatics*. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=18>

legislation and the regnal years – 12 (52/51 B.C.) – are also his. Furthermore, he is a client of Pompejus. So, the drachm stands outside the Roman numismatics and the Roman conjuncture generally, but only *de facto*. What is the position of Aristarchus? He is a viceroy. As there was no king in Colchis by the time, the only answer is that he acted as viceroy of the Roman Republic. What could have been an immediate reaction of the senate to Pompejus shown as *rex et deus*, king and god?

Who designed the coin – Aristarchus himself, completely ignorant about the democratic principles, or there was a prompt stipulation from the outside?!

Caesar tested public opinion by staging the scene with himself being offered a diadem. The sign of total disappointment was indeed a bad omen and he demonstratively rejected the offer (Plut. Caes. 61).

Was Pompejus doing the same a bit earlier – checking the general political sympathies by making his client to act this way? Could be; with M. Licinius Crassus dead, and Caesar in Gaul making his name, Pompejus was the only prominent figure in Rome. After all, he was an illustrious and ambitious general.



Mithras slaying bull

Liberties and Phrygian Caps in Georgia

The idea of liberty has long been connected with red Phrygian or “liberty” caps (soft felt or wool conical headdress).

Though the use of the caps is mostly associated with the examples from ancient Rome, protest against taxation in the reign of Louis XIV or the French Revolution, there are some examples from the history of ancient Georgia, namely Colchis.

Phrygian caps were in usage for a long time, as evidenced by their representation on the coins from the ancient world from Rome to Colchis.

The central figure on the reverse image of the coin below is a pileus, a cap of emancipated slaves in Rome, i.e. symbol of liberty. Following the assassination of Caesar, M. Iunius Brutus used this symbol to declare end of the tyranny.



The figure above wears a Phrygian cap, associated in antiquity with several people, like Phrygians, Dacians, Thracians etc.

The featured figure above this chapter is Mithras, the Graeco-Roman god of Persian origin, god of the sun, light and justice, in a Phrygian cap. That means as follows: pileus was often confused with Phrygian cap, latter also becoming a liberty cap.

The French Revolution, in its turn, maintained this confusion, taking the Phrygian cap as a symbol of liberty.



Below again is Mithras as an equestrian on the municipal copper coins of bilingual (Graeco-Colchian/Western Georgian) Trapezus under the Roman rule. He wears a Phrygian cap.⁶⁶



The municipal copper coins of Dioscurias in Colchis (modern Sokhumi, Western Georgia) with the effigies of Dioscuri's caps and thyrsus can be seen below. Typologically the coins are connected to the

⁶⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<https://geonumismatics.tsu.ge/public/en/catalogue/types?type=26>

municipal copper coins of Pontus – obverse type is taken from Amisus' coins, issued in 120-111 B.C., and reverse type is borrowed from municipal numismatics of South and North Black Sea coasts, from the coins struck in 105-90 B.C.



Coins issued in Dioscurias should be undoubtedly dated back to the end of 2nd c. B.C. and the beginning of the 1st c. B.C. Accordingly, Mithridates VI, king of Pontus, annexed East Black Sea coast exactly in those times. Dioscurians, now subjugated to Mithridates, restored their diminished municipal structures, and struck their own copper money with the “caps of liberty”. Still, Mithridates’ garrison was located in Dioscurias and the official appointed by him controlled the mint.⁶⁷

Thus, like everywhere in Europe, in Georgia (Colchis and Iberia) the Phrygian caps meant liberty.

⁶⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<https://geonumismatics.tsu.ge/public/en/catalogue/types?type=22>



NATO ship makes port call to Georgia

Rome, Byzantium and NATO: Grand Strategy of the West and Georgia

There are two ways to prove Georgia's place within the NATO Alliance. First is the current argument urging for total Euro-Atlantic unity, next – historical one. Previous pan-European (Roman and Early Byzantine) military presence in Georgia can be applied to the present discussion. The chapter covers this issue.

Roman Period. Frankish Limitanei in Lazica.

Before being totally destroyed, the Roman Imperial security system actually had shown three gradual phases of development.

A large number of the Italian colonists with the best technologies, swift and comfortable communications, the most prominent industrial output, Roman citizenship, municipal freedom – that was the Roman gift for the Western provinces in the 1st-2nd cc. A.D. Sincere intimacy with the metropolis had been founded as a direct result of complete satisfaction. It

paved the way to the Romanization. As for the Greeks, the Romans reserved a quiet life and economic stability. Still beyond the Roman Rhine, Danube and Pontus there were others favouring this concept of pan-European integration. The happy client kings used to be awarded with the Roman citizenship. And for the Julio-Claudians these client kingdoms formed the first defense-line of the Imperial territories. A little behind, the whole perimeter was dotted by solid legionary concentrations, proving the system to be impregnable. No cardinal changes took place in the era of the Antonines, except for annexation of the client kingdoms and breaking the big army concentrations in favour of scattering the legions along the whole frontier. In both cases, after defeating comparatively weak enemy at the border, the Romans usually attacked their territory. This system of security is called forward defense.

Greeks and the Romans were sending more and more working hands towards industry, but not to manufacture the means of production. As a result, population was growing, but not amount of industrial goods *per capita*. Prices rushed high for the Italian produce, demanding damping for provincial food and raw materials, thus weakening the sympathies between the European subjects of the Roman Empire. Some even started to search for a relief beyond the Rhine and Danube rivers. Many things happened that completely changed the defensive strategy, namely: 1. Economic crisis; 2. Weakening of the integratory links; 3. Socio-economic animation of “*Barbaricum*”; 4. Financial chaos and some professional regiments converted into *limitanei*. From now on they are to stand the first

strike and evacuate the whole frontier folk into citadels, thus wearing down the enemy. And there were large and mobile field armies deployed far behind those self-contained strongholds to cut down any invasion into the depth. This system shaped in the times of Diocletian is called defense-in-depth.

But before this new system was finally established, the Romans had been fighting those already easily passing the border wherever they could manage to concentrate large army-units. In the early days of the Empire praetorians formed the only Imperial reserve. And now Gallienus recruited special mobile reserve-regiments. Name for this defensive system is elastic defense.

Security system had to be changed at least because of emergence of the Germanic seaborne attacks from the 3rd c. everywhere at the seas that prolonged the line of the frontier.⁶⁸

Full-time units, legions, *alae* of cavalry, *cohortes* of infantry and mixed *cohortes equitatae*, served the forward defense-system. Part-time border force of *limitanei* had appeared and auxiliary *alae* and cohorts had disappeared; and regular mobile reserve, *comitatenses*, substituted legions, fixed at the border. All they served new security system – defense-in-depth. The whole 3rd c. saw these changes, finally shaped in the

⁶⁸ Ed. N. Luttwak. The Grand Strategy of the Roman Empire. From the First Century A.D. to the Third. Baltimore. 1981, pp. 192-193; T. Dundua, N. Silagadze. European Industrial Complexes of I Cycle of Capitalism and the Georgian Western Affiliations. Historical and Numismatic Tale. Tbilisi. 2005, pp. 5-7; T. Dundua. North and South. Tbilisi. 2001, pp. 8-15.

times of Constantine I. Septimius Severus was the first to form a certain kind of reserve. He stationed II *Parthica* in Albanum, increased praetorian and urban cohorts in number. And Gallienus created special cavalry units to serve as a reserve.⁶⁹

In the 3rd c. large federations of *Franki* and *Alemanni* began to threaten the Rhine-frontier. And the Goths had already reached Dniester by 238.⁷⁰ Franks attacked Gaul, Alemanns – Italy. From the great deeds of Emperor M. Aurelius Probus (276-282) the most important is the deliverance of seventy Gaulic cities. He drove back Franks and Alemanns, four hundred thousand of them being killed. Probus passed the Rhine, and returned back with considerable tribute of corn, cattle, and horses. Sixteen thousand Germanic recruits were dispersed among the Roman units. Other captive or fugitive barbarians gained a new status, that of part-time peasant-soldiers (*limitanei*). Emperor transported a considerable body of Vandals into Cambridgeshire, great number of Franks and *Gepidae* were settled on the banks of the Danube and the Rhine, *Bastarnae* – in Thrace. Pontic (The Black Sea) coast was reserved for some more Franks. But which one exactly? This is to be discussed.

According to Ed. Gibbon, Franks settled at the sea-coast of Pontus had to check the Alani inroads. A fleet stationed in one of the harbors of the Euxine fell into their hands, and they resolved, through unknown seas, to explore their way from the mouth of Phasis (river Rioni in West Georgia) to that of the Rhine. They

⁶⁹ Ed. N. Luttwak. *The Grand Strategy*, pp. 173, 184.

⁷⁰ Ed. N. Luttwak. *The Grand Strategy*, pp. 128, 146.

easily escaped through the Bosphorus and the Hellespont, and cruising along the Mediterranean, indulged their appetite for revenge and plunder by frequent descents on the shores of Asia, Greece and Africa. City of Syracuse was sacked by the barbarians. Franks proceeded to the columns of Hercules, coasted round Spain and Gaul, and steering their course through the British channel, at length finished their voyage by landing in safety on the Batavian or Frisian shores.⁷¹

What is this whole story based on? Zosimus and one panegyric to Constantius Chlorus contributed to it.

Narrating about the events in the past, in the times of divine Probus, author of this panegyric mentions undeserved success of the small Frankish band, who, sailing from Pontus on the captured fleet, ravished Greece and Asia, damaged Africa, stormed Syracuse, and passing through the columns of the Hercules, reached the ocean (*Recursabat quippe in animos illa sub diuo Probo paucorum ex Francis captiuorum incredibilis audacia et indigna felicitas, qui a Ponto usque correptis nauibus Graeciam Asiamque populati nec impune plerisque Libyae litoribus appulsi ipsas postremo naualibus quondam uictoriis nobiles ceperant Syracusas et immenso itinere peruecti oceanum, qua terras irrumpit, intrauerant atque ita euentu temeritatis ostenderant nihil esse clausum piraticae desperationi, quo nauigiis pateret accessus.*).⁷²

⁷¹ Ed. Gibbon. The Decline and Fall . . . , pp. 367-368.

⁷² Panegyricus Constantio Dictus, IV, XVIII. Panégyriques Latins. T. I (I-V). Texte Établi et Traduit par Édourd Galletier. Paris. 1949, pp. 96-97.

Zosimus tells us about the Franks having appealed to the Emperor, and having a country given to them. A part of them afterwards revolted, and having collected a great number of ships, disturbed all Greece; from whence they proceeded into Sicily, to Syracuse, which they attacked, and killed many people there. At length they arrived in Africa, whence though they were repulsed by a body of men from Carthage, yet they returned home without any great loss.⁷³

There is no mention of mouth of the river of Phasis as a spring-board for the expedition in the sources. Then, what was in Gibbon's mind? Perhaps, logic, excluding the possibilities.

Indeed, the Northern Black Sea coast is beyond the Roman rule. The Western shores, and the Balkans are already packed with the barbarians. Southern littoral was less used for *receptio*, while Lazica (West Georgia) and Pontic *Limes* cannot be argued. And something strange had happened to this *limes* in the 3rd c. Now threat comes not from the front, the Romans have Lazi client king dwelling there, but – from behind, because of the Goths living at the Northern shores.

We can only guess that the Franks were in Lazica as *limitanei*. But we really know nothing about how they were coordinating with the full-time units, their number before and after the revolt, what was the life like for those who stayed loyal.

Still, it seems quite reasonable that the bargain of *receptio*-system should have been distributed among all Roman provinces to keep the centre undisturbed from

⁷³ Zosimus. New History. Book 1. London. 1814.

the barbaric influx. In the 3rd c. the Empire is able to do this, not after.

Byzantines in Georgia. With the death of Theodosius, last Emperor of the united Roman world, in 395 A.D. the Empire was divided into two almost same-sized halves. The Western part, while defending itself throughout the 5th c. from various barbarian hordes (at the time, the Western part was defended by regiments consisting mainly of barbarians) coming from beyond the Rhine river, had an almost destroyed tax-paying system. This very factor did not allow the Imperial administration based in Ravenna to muster enough economic and military resources for effective defense of the Northern borders. Last Western Roman Emperors were mere puppets in the hands of barbarian warlords – the process which culminated in deposing the last Emperor Romulus Augustulus in 476.

The Eastern part (Byzantium) with the capital in Constantinople, on the other hand, showed greater resilience in managing internal problems and external threats. Byzantium managed simultaneously to hold off the barbarians coming from the North and the Sassanians from the East. This was made possible by an efficient tax-paying system the Byzantines inherited from the Romans, which, in turn, made it possible to field large armies to defend the Imperial borders on several fronts and at the same time wage offensive wars.⁷⁴ The

⁷⁴ Ed. N. Luttwak. *The Grand Strategy of the Byzantine Empire*. Harvard. 2009, pp. 1-16. The most apparent case is the reign of Justinian when, while waging war on Vandals in North Africa and the Ostrogoths in Italy, Constantinople still had to defend its Eastern border from the Sassanians and the Danube river from the Slavs.

Byzantines did not have such abundant resources as the Romans had during the first three centuries A.D. Moreover, the Eastern half was spread on three continents – Europe, Asia and Africa – making the Imperial borders highly vulnerable to foreign powers. In other words, the geography put the Byzantine Empire at a huge disadvantage as the Danube river was a barrier easy to cross for the Goths, or in later centuries Huns, Slavs and Avars. In Africa, the desert frontier stretching for more than a thousand kilometers had no geographic barrier to rely on making rich Tripolitania and Byzacena and the South of Egypt exposed to attacks from the Berbers and other nomadic groups. The Eastern frontier too was highly vulnerable as the Arab groupings could easily reach Palestine and Syrian cities from the Syro-Mesopotamian desert. In the North Mesopotamia Byzantium faced its greatest rival, Sassanian Iran, and this portion too needed to be defended with the assemblage of large military power, whether through the field armies or military fortifications. Moreover, the Byzantines had little geographic depth along its entire Eastern frontier to fully employ the defense-in-depth strategy (e.g., in the Balkans Constantinople did enjoy large geographic depth necessary for the defense. This was apparent when the Huns under Attila and then the Avars in early 7th c. broke through the Danubian defenses and reached Constantinople. However, military regiments placed in various fortresses and the distance of several hundreds of kilometers (from the Danube to the capital) enabled the Emperor, whether it was Theodosius II or Heraclius, to thwart the barbarian onslaughts). The similar situation was in Africa. Since Asia Minor, Balkans, Egypt and

Syria were the most prosperous lands in terms of population number and the level of urbanization, the functioning of the Empire was contingent upon the defense of these provinces. Overall, the Byzantines were at much worse geographic situation than their Western counterparts.

Thus, in order to survive in this difficult geopolitical situation and preserve the Empire from early 5th c. to the 7th c., the Byzantines had to develop a whole set of military strategies. In other words, the Byzantines were no less successful than the Flavians, Antonines and late 3rd c. Emperors. However, the Byzantines made numerous changes by adapting to new circumstances. Since Constantinople had less economic and human resources than the united Roman Empire, the Byzantines always tried to use less military power and employ more diplomacy and the propagation of the Christian religion⁷⁵ to safeguard Imperial borders.

The Byzantines inherited from the Romans military presence in Lazica and alliance with Kartli/Iberia (East and South Georgia). This military tradition goes back to the first two centuries A.D. and represents a forward defense strategy. Byzantine garrisons, which existed in Lazica from the 5th c. till the Arab invasion of the Middle East in the 30s of the 7th c.⁷⁶, did not change their location. However, the role

⁷⁵ G. Fowden. *Consequences of the Monotheism in Late Antiquity*. Princeton. 1993, pp. 80-100.

⁷⁶ T. Dundua. *Influx of Roman Coins in Georgia. Roman Coins Outside the Empire. Ways and Phases, Contexts and Functions*. Proceedings of ESF/SCH Exploratory Workshop. Nieborow (Poland). 2005. Moneta. Wetteren. 2008, p. 313.

of Lazica considerably increased as in late 4th c. the so-called “*Völkerwanderung*” or Migration period began. Since the new peoples such as Huns, Avars etc. lived in the Eurasian steppes, which bordered the Caucasian range and the Danube river, Constantinople had to face a two-front war from the North (from the Eastern and Western parts of the Black Sea). Therefore, the Byzantine garrisons in Lazica were transformed into forward posts for collecting information about new peoples coming from the steppes and, in case of need, establishing first diplomatic contacts too. For example, when approximately in 557 the Avars reached the Volga river, in modern-day Southern Russia, in a year or two through the Alans they sent an embassy to Constantinople. But, before the letter was received in the capital, first it had been passed through the hands of Byzantine generals stationed in Lazica.⁷⁷ The role of Lazica increased also because of the mountain passes through which the newly-coming nomads from the North could potentially penetrate into the South and cause havoc even in the Eastern provinces of the Byzantine Empire as it happened in 395 when the Huns reached as far as Antioch.⁷⁸ The Byzantine officials also used the passes to distract nomad leaders by making them to take much longer roads to reach the Imperial capital. Menander Protector preserves the bitter complaint of a Turkic chief from the steppes, North to the Caucasian range, dated by 577: “As for you Romans, why do you

⁷⁷ Ed. N. Luttwak. *The Grand Strategy of the Byzantine Empire*, p. 59.

⁷⁸ P. Heather. *The Fall of the Roman Empire. A New History of Rome and the Barbarians*. Oxford. 2007, pp. 145-154.

take my envoys through the Caucasus to Byzantium, alleging that there is no other route for them to travel? You do this so that I might be deterred from attacking the Roman Empire by the difficult terrain (i.e. high mountains which for horses are very hard to cross). But I know very well where the river Danapris (Dniepr) flows, and the Istros (Danube) and the Hebrus (Maritsa, Meric)”.⁷⁹

Lazica's military importance increased even more following the stand-off between Justinian and the Sassanian Shahanshah Khusro I Anushirvan in mid-6th c. By the time Iran had already been increasing its political and military pressure towards North and West, which culminated in the abolition of the Albanian and Armenian kingdoms during the 5th-early-6th cc. As was said, mid-6th c. saw renewed warfare between the empires and the focus of the conflict, traditionally along with the North Mesopotamia, also fell on Lazica. Iran was interested in occupying the Eastern Black Sea coast to pressure Constantinople (which by the time was already embroiled in a war with the Ostrogoths in Italy) into signing a more winning peace treaty for Ctesiphon. The Byzantines knew well that if the Sassanians managed to occupy the Lazica shore, Iranian military vessels in the near future would make their way through the Bosphorus directly to Constantinople. This is well reflected in one of the passages from Procopius – Lazi sent an embassy to Khusro to explain the geopolitical advantages which the Iranians would gain through

⁷⁹ Excerpta de Legationibus Romanorum ad Gentes, 14, in The History of Menander the Guardsman. Translated by R. C. Blockley. London. 1985, p. 175.

controlling Lazica and the Byzantine fortresses there: “To the realm of Persia you will add a most ancient kingdom, and as a result of this you will have the power of your sway extended, and it will come about that you will have a part in the sea of the Romans through our land, and after thou hast built ships in this sea (i.e. Black Sea), O King, it be possible for thee with no trouble to set foot in the palace in Byzantium. For there is no obstacle between. And one might add that the plundering of the land of the Romans every year by the barbarians along the boundary will be under your control. For surely you also are acquainted with the fact that up till now the land of the Lazi has been a bulwark against the Caucasus Mountains”.⁸⁰

The above analysis of the Roman and Early Byzantine military strategies towards their neighbors quite clearly shows that Georgia always had its own place within the pan-European military alliances. Why not bring it back?

NATO and Georgia. NATO alliance’s strategy could be likened to the best military traditions of Rome and Byzantium discussed above. As was the case with these two Empires, NATO too regards the Black Sea and its Eastern shore – Georgia – as fundamental for the alliance’s strategy in the Eastern Europe and the Black Sea region overall. As for the Romans and Byzantines before, for NATO too Georgia’s Black Sea shore would allow the alliance to expand militarily in the region and control crucial land and maritime military routes from

⁸⁰ De Bello Persico. II. 15; Procopius of Caesarea. History of the Wars. Translated by H. B. Dewing. Cambridge. Massachusetts. 1914, pp. 225-226.

the North to the Black Sea basin. There is also an economic dimension since Georgia serves as a vital transit route for oil/gas pipelines, important railroads connecting the Caspian and Black Seas. Indeed, as Roman and Byzantine army units before, NATO's presence in Georgia would serve as a defensive shield for trade in the region which in Antiquity was often referred to as a part of the famous Silk Road and nowadays is called as the South Caucasus energy and transport corridor because of oil/gas transport infrastructure.

This strategic vision is well reflected in one of the NATO-Georgia Commission statements: "Georgia is one of the Alliance's closest operational partners, and an Enhanced Opportunities Partner. Allies highly appreciate Georgia's steadfast support for NATO's operations and missions..."⁸¹ Direct allusion to the alliance's Black Sea strategy is also seen in another passage from the same Commission statement: "NATO values Georgia's engagement in, and contributions to, strategic discussion and mutual awareness, on security in the Black Sea region".⁸²

Thus, NATO alliance's strategic vision for Georgia and the wider Black Sea region is similar to how the Romans and Byzantines saw this part of the world.

⁸¹ NATO-Georgia Commission Statement. Oct. 2019
https://www.nato.int/cps/en/natohq/official_texts_169323.htm?selectedLocale=en

⁸² NATO-Georgia Commission Statement. Oct. 2019
https://www.nato.int/cps/en/natohq/official_texts_169323.htm?selectedLocale=en

Originally the Persian name, it had several Greek forms. Formula applied here is also very Oriental in essence: king is a shepherd, his subjects – the sheep. The name was popular among the Parthian, Armenian and Iberian (East Georgian) kings. A. Vinogradov, Russian scholar, who read the inscription, excluding the possibilities, thought of Pacuros as Armenian king Pacorus (161-163) or the Iberian king Bacur (end of the 3rd c. A.D.). Still, he denies the possibility of vassal subordination of those living at Achmarda to either Armenian, or Iberian king because nobody narrates about this status of the Northwest part of Colchis (Western Georgia). He even admits that Pacuros could be Lazi (West Georgian) king, unknown from the records. Indeed, he states, Apsils and Abasgs (supposed ancestors of the Abkhazians. They started their movement from the Caucasian mountains towards Colchis in the 1st c. A.D. and settled on the territory of modern Abkhazia) were sometimes subjugated to the Lazi kings.

For Pacuros being the Lazi king is not a possibility, but reality. He is mentioned in records in the times of Emperor Antoninus Pius (see below), while Apsils and Abasgs were permanent subjects of the Lazi kings.⁸³ And moreover, as we shall see further, there were no Apsils and Abasgs at all living in Gagra district in the 2nd c. A.D. Also, Pacuros/Pacorus seems to pave the way for formation of Lazica, centralized Western Georgian kingdom comprising the whole Colchis, in the

⁸³ <https://www.eurasiareview.com/13042020-abkhazians-and-ossetians-in-georgia-a-short-history-analysis/>

3rd c. A.D. This is briefly, now, in details.⁸⁴

Roman author Iulius Capitolinus narrates about Antoninus Pius: *Pharasma rex ad eum Romam venit plusque illi quam Hadriano detulit. Pacorum regem Laziis dedit. Parthorum regem ab Armeniorum expugnatione solis litteris reppulit . . .* (IX) (“... He gave Pacorus to the Lazi as a king...”).⁸⁵ That simply means as follows: Pacuros/Pacorus, the Lazi king towards the midst of the 2nd c. A.D., sends silver jug to his “sheep”/subjects living westwards from the river Bzipi. Who are they?

Many mountaineer clans moved down to Colchis on the verge of the 1st c. B.C.-1st c. A.D. either from the South (from the neighbouring places of Trapezus), or – from the North. Actually, those from the South, the Lazi, spoke the same Mingrelian (West Georgian) language as the Colchians did. So, no cultural changes took place, and those too, who came from the North, soon made their Abkhazian language a family language having Mingrelian as social one.

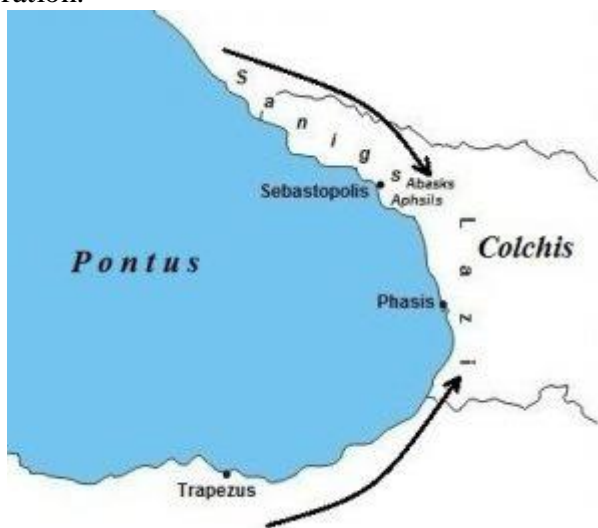
Beyond the Roman *limes*, close to the sea, the following political units existed in Western Georgia towards 131: general direction is that to the North from mouth of the river Chorokhi, near modern Georgian-Turkish border; the list is headed by the Lazi with their king Malassas, next come the Aphsils and their king

⁸⁴ v. T. Dundua. History of Georgia. Tbilisi. 2017, pp. 113-120

https://www.academia.edu/35768659/History_of_Georgia

⁸⁵ The *Scriptores Historiae Augustae*. With an English Translation by David Magie. vol. I. Harvard University Press. Cambridge, Massachusetts. London, England. First published 1921. Reprinted 1930, 1953, 1960, 1967, 1979, 1991, p. 122.

Iulianos, then – the Abasks and their king Resmagas, finally, the Sanigs (Mingrelian speaking unit) and their king Spadagas. The Sanigs lived around Sebastopolis (Arr. Periplus. 11; modern Sokhumi), and further, till modern Sochi (Arr. Periplus. 18), now in Russian Federation.



We have the following picture already for the midst of the same century: only Lazi happen to live beyond the Roman *limes* at the East Black Sea coast (Ptol. Geogr. V. IX. 5). It could mean only one thing – Lazi coastal kingdom is already present, with other political terms/names having been disappeared in favour of Lazi. The Manrals/Margals (Mingrelians) dwelt in deep hinterland eastward.

Thus, Pacuros/Pacorus, the Lazi king, sends silver jug either to his vassal, the Sanig, or, simply, to his subject living in “dukedom of Sanigia”. It will take half

century more and this kingdom will already include the whole Western Georgia.

Modern Dilemma. Squeezed between Russia and the rest of Georgia (and legally part of the latter), Abkhazia is a small area bordering the Black Sea with a population of about 200,000 people. It fought a war with the rest of Georgia in 1992-1993 and has been beyond Georgia's control since that time. In reality, it is a protectorate of the Russian Federation although local leaders claim some degree of autonomy. Russia has a strategy that rests on cultivating and utilizing fears in Abkhazia. And with nearly 5,000 Russian troops in the separatist region as a check against Georgia's NATO aspirations, Abkhazia has little space to resist Russian depredations. Any move to limit cooperation with Moscow would be met with Russian economic and political reprisals. Moves to revive its frozen relations with Tbilisi would trigger protests by Abkhaz opposition forces, often supported by Russia, which in the past have often culminated in public violence and takeover of administrative buildings.

This takes place parallel to continuous pressure against the ethnic Georgian population which still lives in the Gali district, just beyond the Enguri River. Georgians are deprived of basic rights such as learning in Georgian, ability to travel freely to Tbilisi-controlled territory, and the right to hold the Georgian citizenship. The reason for such policies is obvious: facilitation of expulsion of ethnic Georgians from Abkhazia region. What started decades ago is still silently continuing and there is little hope that such an approach will change in the near future.

NATO and Roman Pattern of Georgia's Special Status

As Georgia awaits the EU decision on candidate status by the yearend, which would facilitate integration into the Union, history is replete with attempts of establishing special relationship between Europe and its periphery, namely Georgia.

One of such examples is from the Roman period when much of the Romans' centuries-long hegemony was spent in carrying through major reform programs which were to set the pattern for most aspects of life in Europe for centuries to come. The Romans had a fine reputation for political and economic integration. Indeed, they made Roman citizenship available for the kings dwelling at frontier zones, especially the Eastern one. Rome also manned the garrisons at the East Black Sea coast, in Lazica/Colchis (West Georgia). The below example from the 4th century illustrates the challenges and success of a special status invented for region.

In 324 Constantine I (306-337) defeated Licinius, his rival. Starting from this very point till the death, he is sole Augustus (senior emperor) with his sons and nephew as Caesars (junior emperors).

We are focused on the events of 335-337. Constantine is sole Augustus with his sons and nephew (Delmatius) as Caesars, certain lands being ascribed to them. And next nephew, Flavius Hanniballianus, received special title – *Rex Regum* (king of the kings) *et* ruler of Pontic people (*Ponticarum Gentium*).⁸⁶ Caesars were

⁸⁶ O. Seek. "Hannibalianus (3)". Paulys Real-Encyclopaedie der classischen Altertumswissenschaft, siebenter Band. ed. Wilhelm

too young to have a real power. After Constantine's death such division is still maintained. Soon both, Delmatius and Hanniballianus were killed. But before, Hanniballianus, king of the kings, kept formal power over Pontus.

“Pontus” was a name for large diocese (Pontica) and also, for two provinces within (Helenopontus, Pontus Polemoniachus).⁸⁷ At least, the latter “belonged” to Hanniballianus together with the coastal strip of Lazica (Western Georgia) – indeed, copper coins could come there (i.e. in Lazica) for military purposes only, as a part of soldiers' *stipendium*, and copper issues of the 4th c. in Pitius/Bichvinta (Lazica/Western Georgia) are especially prominent.

If East Black Sea coast in Pontus Polemoniachus, then Hanniballianus had also his Lazi subjects, still most of the Lazi people being subjugated to their native king living deep in hinterland.

Coin finds in Western Georgia include the issues of almost all members of Constantine's large family. Those of Hanniballianus are absent. Indeed, they were of small amount and had both, formal and symbolic meaning.

Kroll. Stuttgart. 1912, 2352-2353; A. H. M. Jones, J. R. Martindale, J. Morris. “Hanniballianus 2”. The Prosopography of the Later Roman Empire. v. I. Cambridge: at the University Press. 1971, p. 407; D. R. Sear. Roman Coins and Their Values. London. 1997, pp. 300-331 №№3934-3935, legend – FL. ANNIBALIANO REGI; J. J. Norwich. A Short History of Byzantium. London. 1998, pp. 16, 20.

⁸⁷ For this diocese v. T. S. Burns. Barbarians within the Gates of Rome. A Study of Roman Military Policy and the Barbarians, ca. 375-425 A.D. Bloomington and Indianapolis: Indiana University Press. 1994, p. 6, administrative map is a bit changed for this period.

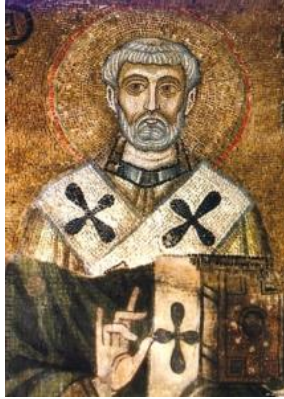
Obverse: FL. ANNIBALIANO REGI. Bare-headed, draped and cuirassed bust, right.

Reverse: FELICITAS PVBLICA. The Euphrates reclining left, holding fish and rudder; in exergue, CONS.

Hanniballianus' future Asian domain was thought to be Persia (that is also why he is titled as king of the kings) beyond Euphrates, personification of which is now depicted on his coin.⁸⁸

In Roman eyes the East Black Sea coast was good military foothold.

⁸⁸ T. Dundua. History of Georgia. Tbilisi. 2017, pp. 126-131
https://www.academia.edu/35768659/History_of_Georgia.



Confessional Issues of NATO's Eastern Enlargement: Search for a Common Saint

Bulgaria and Romania, the west and northwest parts of the Black Sea shores, are NATO members. Both joined the organization in 2004. It is now time for Ukraine and Georgia, the rest of the Black Sea, to join the alliance. NATO member states are characterized by identical values, such as democracy, regional and global security, environ protection, etc. Similar values are present in NATO-aspirant states (Ukraine and Georgia) too. The NATO alliance is a military alliance interested in establishing Eurasian security. A closer look at the map of NATO's eastward expansion, however, shows that the alliance essentially grows mostly where the confessionally Orthodox Christian states are located. Turkey being a notable exception, NATO member states are predominantly Christian, where Protestant, Catholic and Orthodox versions of the same religion do exist.

Still, there is a common confessional fundament between the western and eastern parts of Europe exemplified in the third or fourth pope of Rome. Pope Clement was banished to Crimea (modern Ukraine) where he was martyred, while his disciples spread Christianity in Western Georgia. Below is the story of Clement, the pope whose life could serve as a common ground and driving force for cooperation between western and eastern parts of Europe within the NATO alliance.

“He assembled the whole province by preaching; everyone coming to Clement was converted to his doctrine about the Lord; more than 500 persons were baptized by him daily and then dismissed. 75 churches were built there in one year by the true faith, and all the idols destroyed, all the temples in neighboring regions demolished, 300 miles around everything was destroyed and leveled due to his permanent work”.⁸⁹

This aggressive and obviously exaggerated proselytism is an “apocryphal” deed of either the third or the fourth bishop of Rome (the Pope), Clement (92-101). Indeed, this is an amalgam from apocryphal Greek acts of martyrdom dated by the 4th c. Clement was banished from Rome to Chersonesus (Crimea) by Emperor Trajan (98-117) and set to work in a stone quarry.

Clement could really inspire the creation of Christian organizations in those regions. But nobody could have ever believed the story about the destruction of the idols and the temples in the 1st c. A.D. And under whose protection and by whose money could be those

⁸⁹ *Martyrium S. Clementis*. XXII. *Patrologiae Graecae Tomus II*. Paris. 1886, p. 630.

churches built?! So, the whole story is to be believed only partly. Then, what about those 300 miles? (Roman mile is equal to approximately 1480 m.) If it is true, then Pitius, a city in Colchis/Lazica (Western Georgia), and its outskirts fall within this range. Still, there is a major problem to be solved regarding Clement: was he in Crimea, or is this again fiction? The narrative of his martyrdom in Crimea is no older than the 4th c. (Trajan orders Clement to be thrown into the sea with an iron anchor attached). Even Eusebius writes nothing similar.⁹⁰ But the lack of tradition that he was buried in Rome is in favor of him having died in exile.⁹¹

Mikhail Sabinin⁹² and Mikhail Tamarashvili⁹³ thought of Clement's converts working hard in Colchis/Lazica for the faith, both of them having in mind the

⁹⁰ Ph. Schaff. History of the Christian Church. Vol. II: Anti-Nicene Christianity. A.D. 100-325. First Published 1882. Third Edition, Revised. <http://www.ccel.org/ccel/schaff/hcc2.html>, pp. 399-405; Clement of Rome. The Oxford Dictionary of the Christian Church. Edited by F. L. Cross. Third Edition Edited by E. A. Livingstone. Oxford University Press. 1997, p. 360; Eusebius. HE. III. IV. 6-11, III. XI. XV, III. XX. XXI, III. XXXVII. XXXVIII, Eusebius. The Ecclesiastic History. With an English Translation by K. Lake. In Two Volumes. I. London: W. Heinemann, New York: G. P. Putnam's Sons. MCMXXVI, pp. 197, 233, 235, 241, 289.

⁹¹ Ch. G. Herbermann. Pope St. Clement I. The Catholic Encyclopedia. Volume 4: Clandestinity-Diocesan Chancery. New York. 1913, p. 36.

⁹² М. Сабинин. Полные жизнеописания святых грузинской церкви. В 2-х частях. СПб. 1871. Ч. 1, pp. 33-34 http://krotov.info/libr_min/18_s/ab/inin_01.htm

⁹³ М. Tamarashvili. The Georgian Church from the Beginning to the Present Time (in Georg.). Materials and Researches. 3. Tbilisi. 1995, pp. 189-190.

proximity of Northern and Eastern Black Sea coasts, and not these 300 miles mentioned in the narrative. We believe this note about the exact distance should not be ignored.

Thus, apocryphal acts of the martyrdom show Clement's large-scale missionary labor and his life proves the possibility of cooperation between the Western and Eastern parts of Europe.



Geopolitics of Dual Citizenship: Case of Georgia

There are a number of benefits dual citizens can receive: social service systems, voting and ability to run for office in either country. It also involves financial benefits as holders of dual citizenship are usually also allowed to work in either country.

Dual citizenship emerges as a geopolitical concept. Small states seeking political and military security could attain guarantees through the spread of dual citizenship. Below are examples from Roman history with a separate case made for modern Georgia.

Dual citizenship seems to be a way small European nations should feel safe within a framework of the European integration, whereas a responsibility for a personal security lays upon an allied country too. A research of historical background must be involved thoroughly, Georgia being an object for this case. If a foreign citizenship was a traditional honorary degree

passed from the European principal domains towards the provinces, the countries being tied up formally, it should not be abandoned at all, and put under a scrupulous legislative elaboration.

“Serapita, daughter of Zevakh the lesser pitiax (duke), and wife of Iodmangan, son of Publicios Agrippa the pitiax, victorious *epitropos* (commander-in-chief and the only minister) of the Great King of the Iberians Xepharnug, died young, aged 21, and she was extremely beautiful”.⁹⁴

This Greek text was carved on tombstone from Mtskheta (East Georgia), the Iberian capital. It is prolonged by the Aramaic version.⁹⁵ *Epitropos* corresponds to the Aramaic *trbš*, which occurs to be used also towards Agrippa, now *trbš* of the king Pharsmanes.⁹⁶ Agrippa seems to be a very big man, and because of his Roman *nomen* Publicius – also a Roman citizen.

In the old times *civitas sine suffragio* gave to Rome a direct control of her allies’ troops without destroying local (i.e. Italian) *res publica*. “Latin Rights” were regarded as something intermediary between peregrine status and Roman citizenship. Inside his own community the Latin was subject of the local laws, and a free man. The allies fought on the Roman side, but her

⁹⁴ Г. В. Церетели. Армазская билингва. Двухязычная надпись, найденная при археологических раскопках в Мцхета-Армази. Тбилиси. 1941, pp. 23-24.

⁹⁵ Г. В. Церетели. Армазская билингва. Двухязычная надпись, найденная при археологических раскопках в Мцхета-Армази, pp. 22-23.

⁹⁶ Г. В. Церетели. Армазская билингва. Двухязычная надпись, найденная при археологических раскопках в Мцхета-Армази, p. 32.

own army consisted of the Roman and the Latin forces. The rests are simply *socii*.⁹⁷

From the 2nd c. B.C. Rome was beginning to govern Italy. Magistrates who had supreme power over the Latin military forces, were also the civil heads of the Roman state. The local authorities performed the demands of the central government.⁹⁸

After Social War it was as communities and not as individuals that the Italian allies were incorporated in the Roman commonwealth, they became self-governing *municipias*. Each new citizen had a double existence, but these two lives were bound together by the most intimate of bonds. New *municipias* are the old tribes.⁹⁹

Then the enfranchisement of *Gallis Cisalpins* followed. From 42 B.C. onwards in Roman usage *Italia* came to mean the whole territory of the peninsula from the straits of Messina to the Alpine foothills.¹⁰⁰

Under Caesar and Augustus comes the first large-scale extension of the Roman citizenship in the provincial areas. This extension is based upon the firm foundation of a genuine Italian immigration. Beside this stands the extensive grants of *Ius Latii* in the more Romanized areas of Spain and Gaul. The method is as follows – inserting a preparatory period of Latin status before the elevation of purely foreign communities to the full

⁹⁷ A. N. Shervin-White. *The Roman Citizenship*. Oxford. At the Clarendon Press. 1939. Second Edition. Oxford. 1973, pp. 46, 73, 96, 98, 109.

⁹⁸ A. N. Shervin-White. *The Roman Citizenship*, p. 105.

⁹⁹ A. N. Shervin-White. *The Roman Citizenship*, pp. 150, 153.

¹⁰⁰ A. N. Shervin-White. *The Roman Citizenship*, p. 159.

citizenship. The condition of a grant of Latin rights appears to have been the possession of a certain degree of Latin culture.¹⁰¹ But then Caracalla gave the franchise to all free inhabitants of the Empire.¹⁰²

As to personal grants, *Domitii*, or *Fabii*, or *Pompeii* in the Western provinces are thought to drive their citizenship from grants made to their forebearers by Domitius Ahenobarbus, Fabius Maximus, or Pompejus Magnus, the generals.¹⁰³

Beyond the Roman rule, Caesar was the first to make a king Roman citizen.¹⁰⁴ This practice was maintained. For Britain *tria nomina* was as follows – Ti. Claudius Cogidubus, with Claudius or Nero being the benefactors; for Thrace – C. Iulius Rhometalcus, it is probable that he inherited his citizenship from a predecessor upon whom Caesar or Augustus had conferred it; for Pontus – M. Antonius Polemo, Antonius being a benefactor; for Judea – M. or C. Iulius Agrippa.¹⁰⁵

Iberian case of Publicius Agrippa is very interesting. He was Pharsmanes minister and commander-in-chief. And Pharsmanes dealt with Hadrian. Roman general C. Quinctius Certus Publicius Marcellus is thought to be a benefactor, *legatus divi Hadriani*

¹⁰¹ A. N. Shervin-White. *The Roman Citizenship*, pp. 225, 233.

¹⁰² A. N. Shervin-White. *The Roman Citizenship*, pp. 280, 287.

¹⁰³ A. N. Shervin-White. *The Roman Citizenship*, p. 295.

¹⁰⁴ D. Braund. *Rome and the Friendly King. A Character of the Client Kingship*. Beckenham, Kent, Fyshwick, Australia. 1984, p. 45.

¹⁰⁵ D. Braund. *Rome and the Friendly King. A Character of the Client Kingship*, pp. 39, 41-42, 44.

provinciarum Syriae et Germaniae superioris.¹⁰⁶

Hadrian sent his best generals against the Jews of Bar-Kokhba. Two inscriptions found in Ancyra in Galatia attest a senatorial legate of the *legio IV Scythica* in Syria, acting at the same time as the governor of Syria. He is Publicius Marcellus, who left his province because of the Jewish rebellion. Publicius Marcellus and part of the Syrian army participated in the war in Judaea. Another inscription from Aquileia informs that C. Quinctius Certus Publicius Marcellus was not only the consul, augur and *legatus divi Hadriani provinciae Syriae et Germaniae superioris*, but also that he received triumphal rewards, or *ornamenta triumphalia*.¹⁰⁷

The revolt was dangerous, and a transfer of the legions from the different places to Judaea – an emergency measure. This state of emergency is reflected also in a striking measure: a transfer of the soldiers from *classis Misenensis* to the *legio X Fretensis* in Judaea. Since the possession of Roman citizenship was a prerequisite for enrolment in the legions (but not for service in other units of the Roman army, such as the two Italian fleets, the *classis Ravennas* and *classis Misenensis*), this meant that these marines were given *civitas Romana* on joining X Legion. The sources attest even

¹⁰⁶ Prosopographia Imperii Romani Saec. I. II. III. Pars VI. Consilio et Avctoritate Academiae Scientiarum Berolinensis et Brandenburgensis. Iteratis Curvis ediderunt Leiva Petersen, Klaus Wachtel. Adivvantibus M. Heil, K. P. Johne, L. Vidman. Berolini. Novi Eborau. MCMXCVIII, pp. 433-434, №№1038, 1042.

¹⁰⁷ W. Eck. The Bar Kokhba Revolt. The Roman Point of View. The Journal of Roman Studies. v. LXXXIX. 1999. Leeds, pp. 83, 85.

conscription to fill the gaps not only in the legions serving in Judaea, which lost many soldiers, but also in other legions from where the units of the experienced soldiers were taken to strengthen garrisons of Judaea. Great losses were also incurred by the auxiliary forces in Judaea.¹⁰⁸ They were also to be filled up.

What conclusions are we to draw from all this? Some of the Iberian units rushed towards South to help Romans with Agrippa from the Iberian royal clan in a command. And he was given *civitas Romana*, Marcellus being a benefactor. Thus, citizenship of Publicius Agrippa, Iberian commander-in-chief, derived from a grant of C. Publicius Marcellus, Hadrian's governor of Syria. Moreover, Agrippa was not the only Georgian to be a Roman citizen.

A silver cup of the 2nd-3rd cc. records a name of the Iberian king Flavius Dades. Apparently, a Roman citizen, he inherited his citizenship from a predecessor upon whom either Vespasian or Domitian had conferred it.¹⁰⁹ Roman names like Aurelius are still vital in the 4th c.¹¹⁰

Much of the Romans' long hegemony was spent in carrying through the major reform programs which were to set the pattern for most aspects of life in Europe

¹⁰⁸ W. Eck. The Bar Kokhba Revolt. The Roman Point of View, pp. 79-80.

¹⁰⁹ Очерки Истории Грузии. т. I, p. 415; David Braund. Rome and the Friendly King. A Character of the Client Kingship, p. 43.

¹¹⁰ Очерки Истории Грузии. т. I., p. 19.

for centuries to come. The Romans had a reputation for integration. Indeed, they installed Roman citizenship over the kings dwelling at the frontiers, especially the Eastern one. In the twilight of her greatness, showing every sign of disintegration, losing Gaul, Spain and Britain, the Empire still used this system, which proved to be comfortable while military campaigns in the East continued. So, the Georgian kings, sometimes possessing Roman citizenship, were, in effect, guarding the European borders.¹¹¹

Dual Citizenship as a Tool for National Security. Historically, most countries tried to discourage dual citizenship by requiring newcomers to renounce their country of origin citizenship in order to naturalize, and origin countries took away citizenship if emigrants became naturalized citizens of other states. Nowadays possessing citizenship in more than one country has become common.

There are a number of benefits dual citizens can receive: social service systems, voting and ability to run for office in either country. It also involves financial benefits as holders of dual citizenship are usually also allowed to work in either country. Having a citizen's passport eliminates the need for long-stay visas and questioning about the purpose of your trip. Another benefit of dual citizenship is the ability to own property in either country as some countries restrict land ownership to citizens only.

¹¹¹ T. Dundua. Georgia within the European Integration. Tbilisi. 2016, pp. 74-81; N. Phiphia, E. Kobakhidze, T. Dundua. Greek and Latin Inscriptions from Classical Antiquity for History of Georgia. Tbilisi. 2023, pp. 602-609.

Beyond that dual citizenship also has clear geopolitical ramifications. In this way smaller states can be defended by a bigger state. Georgia, since the break up of the Soviet Union, has been pursuing a pro-Western policy. This includes NATO and EU membership efforts. However, this policy brought troubles as Georgia experienced separatist wars in Abkhazia and Tskhinvali Region helped by the Kremlin and an outright Russian military invasion in 2008.¹¹² NATO/EU membership pursuit is thus damaged for the moment and Georgia is vulnerable militarily and security-wise.

One of the possibilities for Georgia to correct this geopolitical dilemma would have been a dual citizenship for Georgians. As in the Roman times, when the Empire was dominant and the bestowal of citizenship was not only a sign of friendship, but also a political connection (vow of protection), so could, for example, the extension of the US citizenship onto Georgia provides the latter with some more concrete security umbrella. Israel is a good case to discuss as the country has, by some estimates, some up to 1 million citizens holding US citizenship.¹¹³

The countries use the dual citizenship for their geopolitical interests. Take Russia which has been encouraging since the 1990s the distribution of Russian passports to separatist regions along its borders. As a result, the majority living in Abkhazia, Tskhinvali Region, Ukraine's Donbas, or in Transnistria are Russian

¹¹² <http://georgiatoday.ge/news/16964/Abkhazians-%26-Ossetians-in-Georgia.-A-Short-History>

¹¹³ <https://foreignpolicy.com/2011/07/05/the-million-missing-israelis/>

citizens which put them under Moscow's protection.¹¹⁴ To counter this, a dual US-Georgian citizenship for Georgians could work. This would have to involve direct security obligations from the US side: enlarging security and military cooperation with Georgian government etc. This will not be easy as the security obligations through the dual citizenship strategy for Georgia would potentially put the US in direct collision course with the Russians.

Nevertheless, the dual citizenship is an emerging concept in the world politics, which can be used by larger states to protect smaller ones which are vulnerable militarily. As the case of the Roman Empire showed, the concept was present in Ancient period, covering the territory of Georgia. As argued above, it can be re-used in modern times too to provide security to Georgia.

¹¹⁴ <https://www.dw.com/en/russia-starts-giving-passports-to-ukrainians-from-donetsk-luhansk/a-49207353>)



From Imitations of Roman Coins to Association Agreement: Case of Georgia

In June 2014 the European Union and Georgia signed the Association Agreement, which entered into force on July 1, 2016. The agreement aims at enhancing political and economic relations between the EU and Georgia. This involves following through with a Deep and Comprehensive Free Trade Area (DCFTA), which means the removal of customs tariffs, an approximation of trade-related laws and regulations. This would help Georgia move closer to EU standards.

The DCFTA should boost trade and economic growth in Georgia as well as bring it closer to the EU's single market. The agreement is not only about immediate economic benefits. It primarily involves attaching Georgia to Europe geopolitically away from the Russian sphere of influence. Historical parallels reveal that in antiquity states on what is nowadays Georgia enjoyed similar close ties with Europe.

There were four states in Classical Antiquity Southwards from the Caucasian Range and Eastwards from the Black Sea: Colchis/Lazica (modern West Georgia), Kartli/Iberia (modern East and South Georgia), Albania (modern Azerbaijan) and Armenia. All of them,

more or less influenced by the Roman Empire, had Roman money in circulation. Then they were imitated but only in Iberia. Not surprisingly, the most faithful Roman ally in the region, Iberia, had the most roman “numismatic visage”. There are several examples below.

1) Imitation of Philip I’s (244-249) aureus (gold coin).

Obverse: Bust of Philip I, laureate, cuirassed, right. Legend IMP M IVL PHILIPPVS AVG distorted.

Reverse: Mars standing left, holds spear in right hand, left hand rests on a round shield. Distorted legend. If this is ANNOI (ANNONA), yet another prototype was used.

2) Imitation of Trajan Decius’ (249-251) aureus.

Obverse: Bust of Trajan Decius, radiate, draped, right. Distorted legend, still ANVS DEC is well traced.

Reverse: Concordia standing left, sacrificing out of patera in right hand at altar and holding cornucopiae in left hand. CONCORDIAE EXERCITI slightly distorted.

3) Imitation of Valerian I’s (253-260) aureus.

Obverse: Bust of Emperor, laureate, right. Illegible legend.

Reverse: Victoria driving biga left. Illegible legend.

4) Imitation of Commodus’ (180-192) aureus (hybrid).

Obverse: Bust of Commodus, laureate, draped, right. Name of Emperor is clearly seen.

Reverse: Head of Emperor, laureate, crude in style, right. Latin inscription CAESAR AVGVSTVS DIVI F. PATER PATRIAE distorted.

5) Imitation of Augustus' (27 B.C.-14 A.D.) denarius (silver coin).

Obverse: Head of Emperor, laureate, crude in style, right. Latin inscription CAESAR AVGVSTVS DIVI F. PATER PATRIAE distorted.

Reverse: Gaius and Lucius Caesars, standing front, each with a hand resting on a round shield. Spears behind the shields. Simpulum and lituus above the shields. Latin legend C. L. CAESARES AVGVSTI F COS DESIG PRINC IVVENT distorted.

And centuries before Iberians issued imitations of the Greek, Alexander and Lysimachus' type, staters (gold coins), showing their Western affiliation.



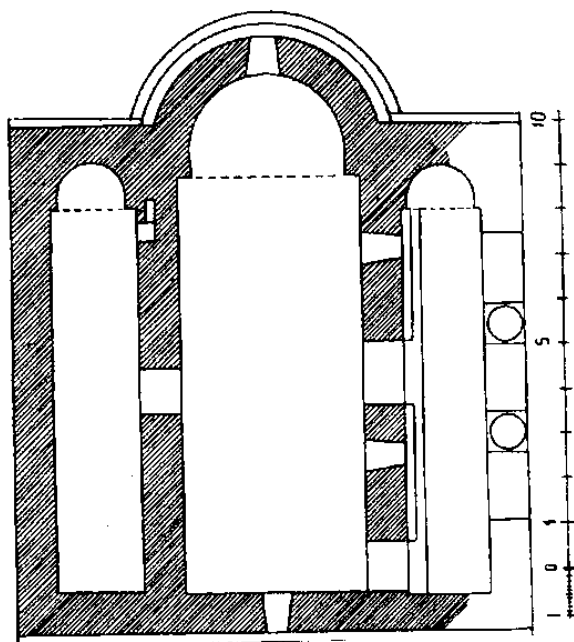
v. Imitations of the Roman Coins in “Transcaucasian” States

History of Multiculturalism: Case of Georgia

The contemporary spirit is filled with multicultural and universal concepts, which regard all cultures as being equal. In other words, we need to enrich our own culture, and respect its minorities. Historical background may be useful in supporting this global idea. Georgia appears to be a good example, as a permanent recipient of different ethnic groups and confessions, treating them moderately. Below we present one of the specific expressions of the idea.

Three-church basilicas present, indeed, a very special architectural appearance, and they are by and large concentrated in Georgia. These churches were built mostly in the 6th-7th cc. Who needed three separate chambers in a basilica, which thus restricted the space for the faithful? Christianity is a teaching, and a teaching needs an auditorium, and auditorium demands a large interior. Why, then, is the Georgian case so unusual? This chapter deals with the problem of providing a functional explanation for the three-church basilica type.

Lines of columns are present in a normal basilica, whereas a three-church basilica is formed when the columns are replaced by interior walls (see figure below). The purpose of these interior walls is still obscure.



Bolnisi, Georgia. Three-church basilica. 6th-7th cc.

We remain inclined to think that Georgia's Zaza Aleksidze was quite accurate in his conclusion, that those separated spaces in Georgia served for the different Christian confessions – Monophysite and Diophysite.¹¹⁵ Indeed, there had been a substantial confessional dualism in East Georgia (Iberia) in the 6th-7th cc. and those three-church basilicas could have served as an architectural compromise for the sake of unity. And Iberia was a

¹¹⁵ Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze. Tbilisi. 1968, pp. 262-266.

special case of this solution. An additional three-church basilica comes from Egypt (6th-7th cc.) and it is thought to be of Georgian origin.¹¹⁶

In the 6th-7th cc. Iberia, being a traditional ally of Byzantium, was badly threatened by the Sassanids (from Iran) who made their attempt to build an Asian empire, and who demanded that the Caucasian range to be considered as the outer boundary of their political influence. Iranians supported Monophysites while the Georgians felt like to be Diophysites thus demonstrating their fidelity towards Byzantium and Europe. However, the lower classes mostly, inspired by Iranian aid and irritated by the local magnates, stressed their loyalty to the pro-Iranian branch of Christianity, as did some ambitious nobles. Moreover, the Armenian *receptio* (community) was present in Georgia and they were faithful Monophysites. The situation seems to have been even more complicated by the Iranian Zoroastrian proselytizing conducted either by the Persian *receptio* dwelling in the Iberian cities, or by new native converts to the Iranian confession.

Thus, Diophysites, Monophysites, and even Zoroastrians were present, and, in trying to maintain the national unity and social security of the country, one had to deal with them. What was to be done? Collect them in one place, ignore their confessional divisions, and not allow the appearance of truly separate, dominated by the Iranians, religious and political structures. The three-church basilicas were intended to serve this basic

¹¹⁶ U. Morrenet de Villard. Una Chiesa di Tipo Georgiano nella Necropoli Tebana. Coptic Studies in Honor of Walter Ewing Crum. Boston. 1950, pp. 495-500.

purpose, especially in the villages, where the serfs were rudely suppressed by their lords. Thus, although the village churches are very small, they are still divided into three sections. One could argue that there was no place for the Zoroastrians in a Christian church, but we must take into consideration the fact of Iranian (Sassanid) Zoroastrianism being largely influenced by European Mithraism, according to which even the date of birth of Mithras was fixed to the 25th of December.¹¹⁷ The Armenians, inspired and strengthened by the support of Khusrau II, the Persian pro-Monophysite shah, accused the Georgians of disloyalty to the Monophysite faith, and of loyalty instead to all the Christian confessions, admitting even the Nestorians to the churches. Of course, the Georgians would have preferred their country to have been neatly Orthodox, but failing to achieve this comfortable situation, they tried to achieve a national, and not religious, unity putting all the confessions in one church.¹¹⁸

Europe faced the same problem earlier in the 4th-5th cc. with the Orthodox Christian folk, the Arians and the Mithra-worshippers living together. So, we are inclined to expect something similar there. Indeed, the joint basilicas or a Mithraeum inserted into a Christian church (Santa Maria Capua Vetere, Santa Prisca at Aventin Hill) could have served the same purpose.

¹¹⁷ T. Dundua. Christianity and Mithraism. The Georgian Story. Tbilisi. 1999.

¹¹⁸ Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze, p. 191. Pope Gregorius I is said to have been delighted by the religious toleration of Georgia.

The Egyptian case included three separate chambers, perhaps, with the Greek, Coptic and Armenian languages being involved in the church service. It is thought that a certain Cyrus from Iberia prolonged his activity founding the three-church basilica in Thebes in the 7th c.¹¹⁹

This pattern of confessional pluralism has continued to be precisely maintained. Being largely an Orthodox country, Georgia still embraced different communities, like as Jewish (from the 2nd c. B.C.), Muslim (from the 8th c.), Armenian, Roman Catholic etc. Thus, a co-existence was easily achieved, which means that it can be achieved anytime, anywhere.

Georgia is a good example of such co-existence, i.e. multiculturalism. The country has historically been prone to accepting different elements of different cultures which is well reflected in the skyline of the city. The cobbled streets of the older part (only 3 square km.) of Tbilisi have synagogues, churches and a mosque. The great Jewish synagogue on Kote Apkhazi street was built in 1895 by wealthy Jewish residents from the South Georgian city of Akhatsikhe. There is also a so-called “Ashkenazi Synagogue” likewise situated on Kote Apkhazi street. There are also dozens of other small synagogues spread all over the city.

In Varketili district of the Georgian capital the Yazidi temple rises over the neighborhood. Built in 2015 it is one of the only three Yazidi temples in the world.

¹¹⁹ Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze, pp. 167-272; G. Chubinashvili. Architecture of Kakheti. Tbilisi. 1959, p. 142 (in Russ.).

Tbilisi also boasts of having a fire temple, Ateshgah, situated in the older part of Tbilisi, just to the south of the fortress Narikala. Ateshgah, place of fire, was given a special status, that of national significance, later in 2007 elevating it to the status of cultural heritage.

Tbilisi's multiculturalism is also evident in the fact that the city has a mosque where both Shia and Suni Muslims pray together. Located just below Narikala, the Juma Mosque was built by the Ottomans in 1720s to be destroyed by the Persian forces and again rebuilt and renovated on several occasions.

Not far from the Juma Mosque is located the Armenian St. Gevorg Cathedral. It is believed to be built in 13th c.

Co-existence is a hallmark of Tbilisi. Its architecture reflects the multi-vector dimension of the capital city, its centrality in the geopolitics of the region and attempts of various powers to dominate Georgia.

Georgia, European Integration, Globalization and Architectural Styles

European Union's obvious pull to the East could result in creation of "united Europe". We need to know history of this very integration. Amazing is to observe how Western and Eastern European countries, having their specific styles, in clothing, architecture etc., were trying to synthesize them while becoming more and more integrated. Now we will speak about architectural styles of Western and Eastern Europe.¹²⁰

History of Western and Eastern Europe, two still existing zones of integration, goes back to very old times. Christianity has been one of the most important and highly visual symbols of European affiliation while division into West and East was confirmed by the countries' confessional affiliation to Western and Eastern Christianity. The Catholic and Protestant countries, on the one hand, and the Orthodox world, on the other, constitute two cultural communities with a rich history behind them. Present trend, which leads to unified Europe, is the most important feature of Europe's cultural development. Georgia had a place of its own in the Eastern European integration and, via this, in the future, also has its place in common European home. History of monumental architecture in the country belongs to the same issue.

¹²⁰ T. Dundua, N. Silagadze. European Integration and Architectural Styles (How Globalization Started). The Caucasus and Globalization. Journal of Social, Political and Economic Studies. Volume 3. Issue I. 2009. CA and CC Press. Sweden, pp. 98-103.

Eastern Europe and the Byzantine Style.

History of the Christian monumental architecture goes back to the 4th-5th cc. Stylistic uniformity makes Christian architecture typologically close to Graeco-Roman World and sets it apart from the stylistically varied architecture of the Ancient Orient.

When Roman Empire fell apart, its Eastern provinces (Byzantium) became the cradle of a new style of monumental architecture. Still, Byzantine art was genetically connected with the Late Roman art. In architecture this genetic kinship is confirmed by basilicas and central-plan buildings, groined vaults, domes, similar construction techniques, etc.

This time is marked by the popularity of the domed cultic constructions across the Orthodox world (Eastern Mediterranean and Black Sea countries). The obvious bias toward architectural central plan and the highly developed domes and groined vaults in general can be described as “special features” of the Byzantine or Mediterranean-Black Sea style.

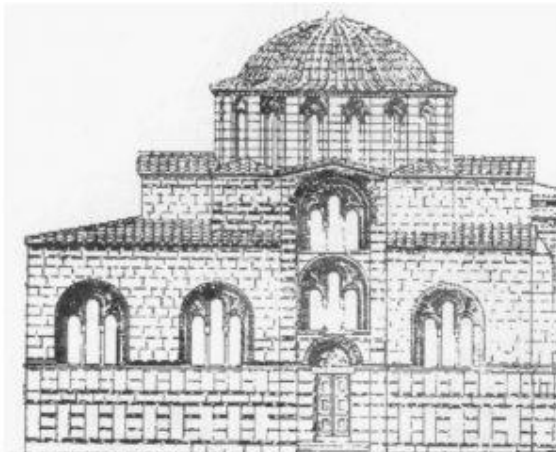
But the fact that the domed construction came to the fore in Eastern Christian architecture after a fairly short period of domination by the basilicas is worth of special mention. In Byzantium and Georgia basilicas remained popular in the 4th-5th cc., when there was no clear architectural stylistic division between Western and Eastern parts of the former Roman Empire.

Rome and Ravenna in the West, Constantinople, Asia Minor, Syria, North Africa, Caucasian Albania, Georgia and Armenia in the East have the classical examples of the early Christian basilicas. They stand

side by side with circular shaped churches of simple central-plan forms: rotundas, the Greek cross, etc.

Under Emperor Justinian (the 6th c.) the situation in the Eastern Christian World evolved toward the central-plan forms that gradually moved to the fore in church architecture. They were represented either by pure (central-dome building) or synthetic (domed basilica) forms. The latter is a splendid achievement of Byzantine architecture. Hagia Sophia in Constantinople bears witness to the extreme fruitfulness of the idea.

The above suggests that the architecture of the Eastern European zone of integration (represented at its earliest stage by Byzantium and the “Transcaucasian” countries) demonstrates a two-stage development pattern: 4th-5th cc., dominated by a basilica; 6th c. and after, when domed buildings come to the fore to remain unchanged throughout the lifespan of the Byzantine style.

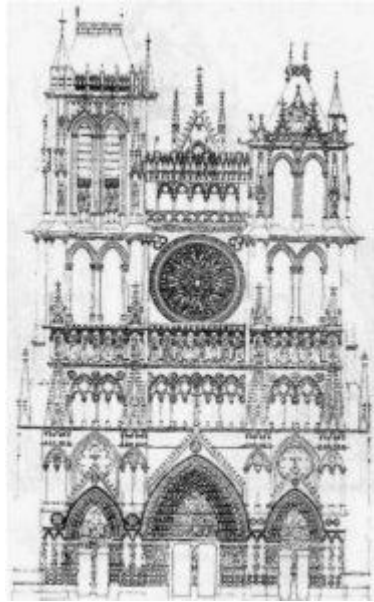


Byzantine Style

Western Europe and its Specific Architectural Style. Domed buildings were the hallmark of the Byzantine or Mediterranean-Black Sea style. Western Europe developed its own style, which reached its summit in the Romanesque and Gothic periods. It has nothing in common with the style popular in Byzantium and the countries in its sphere of influence. The Romanesque and Gothic styles mainly originated from France. Here we shall discuss them as a single phenomenon because of certain identical characteristics (geography of genesis and spread, typological range, other stylistic features, etc.).

The main distinguishing feature of the Byzantine style is the domed forms absent from the Romanesque-Gothic architecture. In Western Europe church architecture was dominated by so-called Latin basilica. The process of “eviction” of the domed forms from the typological range of the new “barbarian” states (accepted earlier in Western Europe under the Roman and Byzantine influences) is easy to trace. The central-plan buildings, quite frequent under the Merovingians (the 6th-8th cc.) and Carolingians (the 8th-9th), became an exception in the Romanesque period (the 10th-11th cc.), only to disappear completely during the Gothic period (the 12th-15th cc.). Thus, in the Romanesque period the West freed itself from Byzantine influence.

The above suggests that the two architectural styles correspond to the two main European zones of integration: Byzantine in Eastern Europe and Romanesque-Gothic in Western Europe.



Gothic Style

Italy with its somewhat dualistic architectural style stands apart: up to the Renaissance, it had been developing both the basilica and central-plan forms. There were neither typical Romanesque nor Gothic schools – Italy created its own highly specific Gothic style (it was Italian who coined the term Gothic to describe the architecture beyond the Alps). On the other hand, it never forgot the Roman tradition of domed buildings.

Baroque as a Common European Style. Both, the Byzantine and Romanesque-Gothic styles remained popular until the 15th c., when Gothic entered its last stage of development. In 1453 Constantinople fell to the Ottoman Turks, yet the Byzantine style remained popular by momentum in some of the Eastern European

countries (Georgia, Armenia, Russia, etc.), although its end was just around the corner. Gothic was also retreating from its positions in Western Europe. The Renaissance and later, Baroque (certain mixture of Byzantine and Gothic styles) moved in to change the face of Europe beyond recognition.

The Renaissance and Baroque were universal styles that covered vast geographic expanses – this was their main feature. The Renaissance architecture quickly spread to France, Germany, the Netherlands, Austria and Spain while Baroque moved even further, to Eastern Europe and even far-away Russia.



Baroque

The European capitals and cathedrals acquired a more or less unified European style. Baroque changed the image of many cities: Rome, Paris, London, Madrid,

St. Petersburg acquired new buildings that very much resembled each other. These European architectural styles reached Georgia much later, in the 19th c.

Today modern architecture with its simplicity is spread across the globe. From New York to London and from Tbilisi to Dubai – the modern architecture is omnipresent and points to the often criticized globalization. Georgia, as in any other point of its long history, is at the center of this globalized trend.

Saints on Money: Case of Georgia

For Christian monarchies and empires there were Christ, Saints and rulers to justify a legitimacy of a coin. Christian symbols are still there on modern money. The pattern suits many countries, Georgia among.

Coins with the effigy of Christ.

Silver coins of queen Rusudan (1223-1245) with the effigy of Christ.



Obverse: Bust of Christ facing, wearing nimbus, pallium and colobium and raising right hand in benediction,

holds ornamented book of Gospels in left hand. Greek legend: IC XC. Marginal Georgian Asomtavruli legend: “in the name of God, was struck in the K’oronikon 450 (=1230)”.

Reverse: In the center of an ornamented frame three Asomtavruli letters for the name of Rusudan. Marginal Arabic legend – “Queen of the Queens, glory of the world and faith, Rusudan, daughter of Tamar, champion of the Messiah”.¹²¹

Coins with the effigy of St. Virgin.

St. Virgin Blachernitissa type coins – Bagrat IV’s (1027-1072) first emission (1055).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend – “the Holy Virgin”, close to nimbus, in different ways.

¹²¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=49>

Reverse: Marginal Georgian legend – “Christ, exalt Bagrat, king of the Abkhasians” (i.e. the Western Georgia). In the center – “and Nobilissimos”.¹²²

St. Virgin Blachernitissa type coins – Bagrat IV’s second emission (1068/69).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend – “the Holy Virgin”, close to nimbus, in different ways.

Reverse: Marginal Georgian legend – “Christ, exalt Bagrat, king of the Abkhasians” (i.e. the Western Georgia). In the center – “and Sebastos”.¹²³

St. Virgin Blachernitissa type coins – Giorgi II’s (1072-1089) first emission (1073).

¹²² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=41>

¹²³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=42>



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Distorted Greek abbreviation for “the Holy Virgin”, to l. and r. from nimbus. Greek legend –MP ΘY – appears sometimes.

Reverse: Marginal Georgian legend – “Christ, exalt Giorgi, king of the Abkhasians and the Kartvelians” (i.e. the Eastern and Southern Georgia). In the center – “and Nobilissimos”.¹²⁴

St. Virgin Blachernitissa type coins – Giorgi II’s second emission (1074).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Distorted Greek abbreviation for “the Holy Virgin”, to l. and r. from nimbus. Some specimens have different legend – “St. Virgin Blachernitissa”.

¹²⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=43>

Reverse: Marginal Georgian legend – “Christ, exalt Giorgi, king of the Abkhasians and the Kartvelians”. In the center – “and Sebastos”.¹²⁵

St. Virgin Blachernitissa type coins – Giorgi II’s third emission (1075-1089).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Distorted Greek abbreviation for “the Holy Virgin”, to l. and r. from nimbus. Some specimens have different legend – “St. Virgin Blachernitissa”

Reverse: Marginal Georgian legend – “Christ, exalt Giorgi, king of the Abkhasians and the Kartvelians”. In the center – “and Caesaros”.¹²⁶

St. Virgin Blachernitissa type coins – David IV’s (1089-1125) first emission (1089-1099).

¹²⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=44>

¹²⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=45>



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend – MP – ΘY, to l. and r. from nimbus.

Reverse: Marginal Georgian legend – “Christ, exalt David, the king of the Abkhasians”. In the center – “and Sebastos”.¹²⁷

St. Virgin Blachernitissa type coins – David IV’s second emission (1089-1099).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend MP – ΘY, to l. and r. from nimbus.

Reverse: Cross in the center and marginal Georgian legend – “Christ, exalt David, the king and Sebastos (?)”.¹²⁸

¹²⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=46>

¹²⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

Coins with the effigy of two Davids (David Ulugh and David Narin). Issue of 1261/62.



Obverse: Labarum in the center and the kings' effigy in Imperial coat on the both sides. On the left and right, Georgian Asomtavruli legends placed vertically – “King David” and “King of the Kings David”.

Reverse: St. Virgin seated upon a throne like on the Imperial issue of Michael VIII Palaeologus, and corresponding Georgian legend on the left and right.¹²⁹

Coins with the effigy of St. Eugenius.

Kirmaneuli tetri (Georgian imitations to the aspers of Trebizond; they are patterned mostly on the coins of the two Emperors: Manuel I (1238-1263) and John II (1280-1297)), issues with the name of Manuel (second half of the 13th c.).

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=47>

¹²⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=98>



Obverse: St. Eugenius standing, facing, holding long cross in his right hand. On the left and right, Greek legend placed vertically – O-A-ΓI/EY-ΓE-NI-O.

Reverse: Emperor in loros and stemma (Imperial crown), standing, facing, holding labarum in his right hand and akakia – in his left hand. On the right and above – Manus Dei. On the left and right, Greek legend placed vertically – M-N-Λ/O-K-MN.¹³⁰

Kirmaneuli tetri, issues with the name of John (13th-15th cc.).



Obverse: St. Eugenius standing, facing, holding long cross in his right hand. On the left and right, Greek legend placed vertically – Ⓐ-E-Y/ΓE-NI.

¹³⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=99>

Reverse: Emperor in loros and stemma, standing, facing, holding labarum in his right hand and akakia or globus cruciger – in his left hand. On the right and above – Manus Dei. Below – six-pointed star. On the left and right, Greek legend placed vertically – Ω-O K/N-O.¹³¹

Kirmaneuli tetri, issues with “Emperor in three-arched stemma” (13th-14th cc.).



Obverse: St. Eugenius standing, facing, holding long cross in his right hand. On the left and right, Greek legend placed vertically – O-Y/T-E-N-O.

Reverse: Emperor in loros and three-arched stemma, standing, facing, holding labarum in his right hand and globus cruciger – in his left hand. On the right and above – Manus Dei. Below – six-pointed star. On the left and right, Greek legend placed vertically – ΙΩ-O-KO/H-O.¹³²

¹³¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=100>

¹³² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=101>

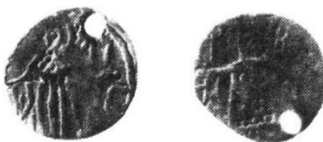
Kirmaneuli tetri, issues with Emperor's bust (13th -14th cc.).



Obverse: Bust of St. Eugenius facing, holding labarum in his right hand and long cross – in his left hand. Greek legend is traced.

Reverse: Bust of Emperor in loros and stemma facing, holding labarum in his right hand and long cross – in his left hand. On the left, globus cruciger, it looks like a flower. Shield on the right. No sign of the Greek legend.¹³³

Kirmaneuli tetri, issue with Georgian Asomtavruli letters (1389-1392).



Obverse: St. Eugenius standing, facing, holding long cross in his right hand. On the left – some uncertain

¹³³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=102>

signs. On the right, above, Asomtavruli letters for the name of Giorgi, below, Greek letters in two lines – ΓΕ-Ο.

Reverse: Emperor (king) in loros and three-arched stemma, standing, facing, holding labarum in his left hand. On the left Asomtavruli letters placed vertically – “king”.¹³⁴

Kirmaneuli tetri, Vamek’s money with St. Eugenius’ effigy (1384-1396).



Obverse: Georgian Mkhedruli letters for the name Vamek (a mirror image) in ornamented frame.

Reverse: St. Eugenius in stemma, standing, facing, holding either labarum or long cross in his right hand. On the left and right – Greek legend – Ο-Ε/ΓΕ-ΙΝ.¹³⁵

¹³⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=103>

¹³⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=104>

Coins with the effigy of cross.

Anonymous coins with the depiction of cross on altar (586-587).



Obverse: Ohrmazd IV to the right. Legend in Pehlevi – “Ohrmazd Augustus”. This is placed within onefold circle of the dots.

Reverse: Cross on altar protected by two guardians. Pehlevi inscription of date and name of the mint are unreadable.¹³⁶

Coins with the depiction of cross on altar. Stephanos I – first emission (591).



¹³⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=32>

Obverse: Ohrmazd IV to the right. Legend in Pehlevi – “Ohrmazd Augustus”. This is placed within onefold circle of the dots. Four Georgian letters (Asomtavruli) on the edge of the coin for the name of Stephanos, with four crescents on the sides.

Reverse: Cross on altar protected by two guardians. Date and name of the mint are unreadable, all placed within twofold circle of the dots.¹³⁷

Coins with the depiction of cross on altar.
Stephanos I – second emission (592).



Obverse: shah/ruler to the right. Instead of Pehlevi, Georgian inscription (Asomtavruli) – “Stephanos” to the left and right. Twofold circle around it.

Reverse: Cross on altar, protected by two guardians. No Pehlevi inscription. Threefold circle around it.¹³⁸

¹³⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=33>

¹³⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

David III Kuropalates' coins with the depiction of cross potent (979).



Obverse: Georgian legend – “Christ, forgive David”.

Reverse: Cross potent on the four steps and Georgian legend “Kurapalati”.¹³⁹

David IV's copper coin, type – king in Imperial coat (1118-1125).



Obverse: Bust of a king in Imperial coat – wearing stemma (Imperial crown), divitision and chlamys; holds in right hand scepter cruciger, and in left, globus cruciger. And Georgian legend – “king David”.

Reverse: Cross in a center and marginal Georgian legend – “Christ, David the king of the Abkhassians, Kartvelians,

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=34>

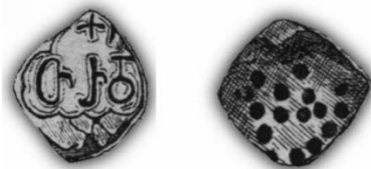
¹³⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=40>

Ranians, Kakhetians, Armenians” (Rani and Kakheti are very Eastern provinces of Georgia).¹⁴⁰

Coins with the legend “Tamar (1184-1210) the queen” (1184-1186).



Obverse: Three Asomtavruli letters in a frame made up of five semicircles – “Tamar the queen”. Cross above.

Reverse: Large dots.¹⁴¹

Coins of Vakhtang III (1297-1308) with the Christian prayer.



¹⁴⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=48>

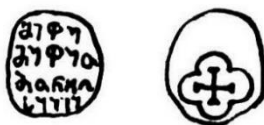
¹⁴¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=69>

Obverse: Uighur legend in four lines – Struck by Ghazan in the name of Qā’ān.

Reverse: Area within linear square – In center, cross within linear circle and a Christian prayer in Arabic around cross: “In the name of the Father, and the Son, and the Holy Spirit”. There are two Georgian monograms read as king Vakhtang. Between square and outer circle a date in Arabic – “struck in the year 698 (=1298/99) and one of the months of the coin’s issue”.¹⁴²

Coins of Giorgi VIII (1446-1466) with the title “King of the Kings”.



Obverse: Georgian (Asomtavruli) legend in four lines – “King of the Kings, slave of God, Giorgi”.

Reverse: Cross.¹⁴³

¹⁴² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=57>

¹⁴³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=77>

Modern Georgian banknotes have the effigies of king David IV, queen Tamar and Ilia Chavchavadze, famous writer and political figure, put on them. All they were canonized much later after the time they had lived.

Lari, national currency of Georgia.¹⁴⁴



¹⁴⁴ v. T. Dundua and Others. Money in Georgia. Tbilisi. 2003
https://www.academia.edu/31559754/Money_in_Georgia_Tbilisi_2003



Christian pious formulas also appeared on money issued in kingdom of Georgia, obviously less “pious” than the inscriptions on the Byzantine coins. Greek inscriptions are mostly like as follows: “God, do assist . . .”, “Holy Virgin, do assist . . .”, “Cross, protect . . .”. And we have different pious formulas on Georgian coins: “Christ, exalt . . .”, etc.¹⁴⁵ More samples are presented below.

Coins of Giorgi III (1156-1184) – king with falcon on hand. 1174.

Obverse: Giorgi III in Asian-Byzantine dress. Seated cross-legged, facing. His left (sometimes right) hand rests on his thigh, on another hand up lifted sits a falcon. King wears stemma. Georgian Mkhedruli letters for the

¹⁴⁵ D. R. Sear. *Byzantine Coins and Their Values*. Second edition, 1987, reprinted 1994, 1996. London, pp. 33-34; T. Dundua. *History of Georgia*. Tbilisi. 2017, p. 204 n. 1
https://www.academia.edu/35768659/History_of_Georgia.

name of Giorgi (sometimes Asomtavruli monogram is added to it) and Asomtavruli legend – “In the K’oronikon 394 (=1174)”.

Reverse: Arabic legend in three lines – “King of the Kings Giorgi, son of Demetre, **sword of the Messiah**”.¹⁴⁶

Coins of queen Tamar with her signature. 1187.

Obverse: Signature of Tamar in the center of a wreathed frame. Georgian Asomtavruli marginal legend – “**In the name of God**, this silver piece was struck in the K’oronikon 407 (=1187)”.

Reverse: Arabic legend in five lines – “The great queen, **glory of the world and faith**, Tamar, daughter of Giorgi, **champion of the Messiah, may God increase her victories**”. Circle around and marginal Arabic legend – “**May God increase her glory, and lengthen her shadow, and strengthen her prosperity**”.¹⁴⁷

Coins of Tamar and David with the “Bagrationi family badge”. 1200.

¹⁴⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=66>

¹⁴⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=68>

Obverse: Specific badge in the center which is thought to be the “Bargrationi family badge”. To the left and right Georgian Asomtavruli letters for the names of Tamar and David. Above and below Asomtavruli letters – “In the K’oronikon 420 (=1200)”.

Reverse: Arabic legend in four lines – “Queen of the Queens, **glory of the world and faith**, Tamar, daughter of Giorgi, **champion of the Messiah**”.¹⁴⁸

Coins of Giorgi IV (1210-1223) with the legend “Giorgi, son of Tamar”. 1210.

Obverse: Georgian Asomtavruli legend in the center of a wreathed frame – “Giorgi, son of Tamar”. Marginal Asomtavruli legend – “**In the name of God**, this silver piece was struck in the K’oronikon 430 (=1210)”.

Reverse: Arabic legend in four lines – “King of the Kings, glory of the world and faith, Giorgi, son of Tamar, **sword of the Messiah**”. Circle around. Persian legend outside the circle – “**In the name of the most saint God** this silver piece was struck in the year 430”.¹⁴⁹

¹⁴⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=70>

¹⁴⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=71>

Coins of Giorgi IV with the legend “Of king Giorgi...lord of the Javakhs”. 1207-1210.

Obverse: Georgian Asomtavruli legend in four lines – “Of king Giorgi, son of Tamar, lord of the Javakhs”.

Reverse: Arabic legend in four lines – “The great king, **glory of the world and faith**, Giorgi, son of Tamar, **sword of the Messiah**.”¹⁵⁰

Coins of Giorgi IV – king in Imperial dress. 1210.

Obverse: King standing, facing, wearing stemma, with labarum in his right hand and anxikakia, a roll of parchment, wrapped in cloth and filled with dust, a symbol of mortality, in left. Fragments of Asomtavruli legend to both sides of the depiction – “Giorgi, son of Tamar ... 30, i.e. in the K’oronikon 430 (=1210)”.

Reverse: Arabic legend in rosette made up of four leaves – “In the year 606 (=1209/1210)”. Second Arabic legend in segments between the leaves – “King of the Kings Giorgi, son of Tamar, **sword of the Messiah**”. Circle around.¹⁵¹

¹⁵⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=72>

¹⁵¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=73>

The “regularly” struck copper coins of queen Rusudan (1223-1245). 1227.

Obverse: Georgian Asomtavruli letters for Rusudan’s name in the center of an ornamented frame. Above, small-sized twisted sign, which is either Rusudan’s monogram, or her “signature”. Between the leaves of the frame date – “In the K’oronikon 447 (=1227)”.

Reverse: Arabic legend in four lines – “Queen of the Kings and Queens, **glory of** the world, kingdom and **faith**, Rusudan, daughter of Tamar, **champion of the Messiah, may God increase** her victories”. Circle around.¹⁵²

Copper coins of David VII Ulugh (1247-1270) with the depiction of a horseman.

Obverse: Crowned figure of a horseman to the right. To both sides of the effigy – Georgian Asomtavruli letters for the name David.

Reverse: Arabic legend in three lines – “King of the Kings David, son of Giorgi, **sword of the Messiah**”.¹⁵³

¹⁵² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=74>

¹⁵³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=53>

Silver coin of Alexandre I (1412-1442). 1412.

Obverse: In the center, Georgian Asomtavruli letter for the date. Around, Asomtavruli legend which on some well-preserved samples can be read as follows – “King of the Kings Alexandre”.

Reverse: Georgian legend in two lines – “**In the name of god**”.¹⁵⁴

Coins of Giorgi VIII (1446-1466) with the title “King of the Kings”.

Obverse: Georgian Asomtavruli legend in four lines – “King of the Kings, **slave of God**, Giorgi”.

Reverse: Cross.¹⁵⁵

Muslim Religious Formulas on money of some Georgian Christian monarchs is a reality, created either by political, or economic demands. Data is presented below.

¹⁵⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=62>

¹⁵⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=77>

Half drama of Bagrat III (975-1014), imitation to dirhem.



Obverse: Central Arabic legend in three lines – “There is no god but Allāh alone, he has no associate”. Distorted Arabic legend around.

Reverse: Central Arabic legend – “Muhammad is the Messenger of Allāh”. Georgian Asomtavruli legend in abbreviation around it – “Christ, exalt Bagrat, king of the Abkhasians (Western Georgia)”.¹⁵⁶

Copper coins of Vakhtang III (1297-1308) with the monograms.



Obverse: Arabic legend in three lines – “The most mighty king, Ghazan Mahmud, may God perpetuate his reign”. Under the third line two Georgian Asomtavruli monograms which are read as “king Vakhtang”.

¹⁵⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=39>

Reverse: Area in square within circle of the dots and Arabic legend in three lines – “There is no god, but Allāh alone, he has no associate”.

Obverse: Arabic legend in four lines – “The most mighty sultan, Ghiyath al-Dunya wa’l-Din, Khudabandeh Muhammad, may God perpetuate his reign”. The legend is placed within a linear square. Out, an unreadable inscription.

Reverse: Arabic legend in four lines – “There is no god, but Allāh alone, Muhammad is the Messenger of Allāh”. Below the monogram composed of three Asomtavruli letters, “Vakhtang”.¹⁵⁷

Coins of Giorgi VII (1393-1407) with the “depiction of an open eye”.



Obverse: Large dot in the center. Unreadable signs to both sides of it, which more resemble the inverted formula “to the god” in Arabic. This, placed within the pointed oval, creates a figure of a man’s open eye. At the

¹⁵⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=58>

ends of the coin, Georgian Asomtavruli legend – “King of the Kings Giorgi”.

Reverse: Distorted Arabic legend (Sunni religious formula).

Obverse: Man’s open eye. Large Asomtavruli letters in the center – “king”. Outside the frame waving lines and several dots.

Reverse: Distorted Arabic legend in three lines (Sunni religious formula).

Obverse: Large dot in the center with each dot to both sides of it, all placed within pointed oval. Waving lines and each dot at the top and the bottom. All this placed within double circle, one border of dots, another – linear.

Reverse: Distorted Arabic legend in three lines (Sunni religious formula) placed within the identical circles as on the obverse.¹⁵⁸

Silver coins of Giorgi VII and Ahmad Jalā’ir.



¹⁵⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=59>

Obverse: Arabic legend in four lines – “Sultan Ahmad, may his reign be perpetuated, victorious king Giorgi. Struck at Tbilisi”.

Reverse: Arabic legend within double linear square, with the linear circle and the circle of the dots around it: “There is no god but Allāh alone, Muhammad is the Messenger of Allāh”. Between the square and circle name of the four Caliphs.¹⁵⁹

Silver coins of Erekle II (1745-1798).



Obverse: Persian legend – “Praise be to Allāh, lord of two worlds”. Flower ornaments. Linear circle, first, then – circle of the dots.

Reverse: Persian legends: “O gracious”. “Struck at Tbilisi in 1194 (=1780)”. Figural frame, then – linear circle and circle of the dots.¹⁶⁰

¹⁵⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=60>

¹⁶⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=119>

Universal Styles of Clothing As Seen on Georgian Money

Coins can reveal many details not conveyed by written sources of the age. In many respects, Georgian coins could be exceptional in portraying the lifestyle of kings and queens. They also reflect the immersion of Georgia into the culture and influences of Europe and Asia, two principal zones of integration, which had their universal styles in architecture, clothing, etc. Below are several pertinent examples.

When affiliated to Hellenistic Orient, Georgians were dressed in Persian-style clothing. When affiliated to “Byzantine Commonwealth” (East European world), Georgians were dressed in Byzantine-style clothing. Modern Georgia means Modern Style. The whole story is depicted on Georgian money.

Georgians dressed in Persian-style clothing.

Coins of Bagadat, son of Biurat, duke of Klarjeti (Southwest Georgia). I type. Second half of the 3rd c. B.C.¹⁶¹



¹⁶¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=16>

Coins of Bagadat, son of Biurat, duke of Klarjeti (Southwest Georgia). II type. Second half of the 3rd c. B.C.¹⁶²



Georgians dressed in Byzantine-style clothing.

David IV's copper coin, type – king in Imperial coat. 1118-1125.¹⁶³



Coin of Giorgi IV – king in Imperial dress. 1210.¹⁶⁴

¹⁶² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=17>

¹⁶³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=48>

¹⁶⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=73>



Coins with the effigy of two Davids (David Ulugh and David Narin). 1261-1262.¹⁶⁵



Georgians dressed in Modern clothing.
Lari. National currency of Georgia.¹⁶⁶



¹⁶⁵ Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=98>

¹⁶⁶ v. T. Dundua and Others. Money in Georgia. Tbilisi. 2003

https://www.academia.edu/31559754/Money_in_Georgia._Tbilisi._2003

Fashion on Georgian Money

Wearing the facial hair has been a continuous trend throughout the most of Georgia's history. As seen in coinage and the printed money, Georgians favored beard and mustache throughout the feudal period and after. Below are some examples from ancient period to modern times.

First come the coins of Bagadat, son of Biurat, duke of Klarjeti (Southwest Georgia). Second half of the 3rd c. B.C. (Obverse: Head of Bagadat, bearded, with moustache).¹⁶⁷



David IV's copper coin, type – king in Imperial coat. 1118-1125 (Obverse: Bust of bearded king in Imperial coat).¹⁶⁸

¹⁶⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=16>

¹⁶⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=48>



Coins of Giorgi III – king with falcon on hand.
1174 (Obverse: Bearded king in Asian-Byzantine
dress).¹⁶⁹



Coins of Giorgi, king of Imereti (Western
Georgia). I type. 1565-1585 (Obverse: head of bearded
man in jewelled crown).¹⁷⁰



Similar to the trends in Europe, beard and
mustache were fashionable in Georgia in the second half

¹⁶⁹ T. Dundua and Others. Online English-Georgian Catalogue of
Georgian Numismatics.
2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=66>

¹⁷⁰ T. Dundua and Others. Online English-Georgian Catalogue of
Georgian Numismatics.
2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=84>

of the 19th c.-beginning of the 20th c. Prominent figures of this period are nowadays represented on printed Georgian banknotes (Niko Pirosmiani – painter (1 lari), Zacharia Paliashvili – composer (2 lari), Ivane Javakhishvili – historian (5 lari), Akaki Tsereteli – poet (10 lari), Ilia Chavchavadze – writer and political figure (20 lari), Kaikhosro (Kakutsa) Cholokashvili – military officer and national hero (200 lari)).¹⁷¹



¹⁷¹ T. Dundua and Others. Money in Georgia. Second Revised Edition. Tbilisi. 2003, pp. 163-167

https://www.academia.edu/31559754/Money_in_Georgia._Tbilisi._2003



Western Heraldry in Modern Georgia

For millennia flags have served as national symbols. They also serve as a form of communication. But most of all they serve as a form of identification as the colors and symbols of each flag convey a certain idea or ambitions. It also says a lot about values of a country.

Georgia has had several flags throughout its history, and it is interesting how each flag reflected the country's geopolitical ambitions (preferences in alliances etc.).

For instance, the national flag of the first republic of Georgia in 1918-1921 was a tricolor resembling the colors of the German Empire.



Georgia tricolor flag

The resemblance was not accidental – Georgia was pro-German at the time and hoped for Berlin's victory in the World War I.

Georgia's current flag also reflects the national values and geopolitical aspirations. It features Crusading states' Cross of Jerusalem, derived from Cross Potent, which was an important heraldic feature of the Byzantine Empire.



Georgia's current flag

Cross Potent is often shown in the Byzantine numismatics since Emperor Tiberius II (578-582).¹⁷² Cross Potent was widespread in the entire Christian world, even being used by various seigniors in the Western Europe. Cross Potent also features on the silver money of the Georgian seignior David III Kuropalates (+1001).¹⁷³

Quite often in the quarters of the cross the Byzantines put the following religious legend: IC-XP NI-KA.



Later on, occasionally, instead of legends, stars

¹⁷² David R. Sear. *Byzantine Coins and Their Values*. London. 1996, p. 14.

¹⁷³ T. Dundua and Others. *Online English-Georgian Catalogue of Georgian Numismatics*. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=40>

were put in quarters of Cross Potent. A star was one of the attributes of Constantinople's heraldry.

In the age of Crusades, the Western Europe gave a different interpretation to the Cross Potent by adding four crosses in quarters. This is already Cross of Jerusalem. The identical combination is seen even on the 18th c. coat of arms of the Kingdom of Sardinia.¹⁷⁴



Cross of Jerusalem was the symbol of integration of the Western Europe, created in the era of Crusades.

As in most cases, Georgia's flags, whether historical or modern one, reflect the country's foreign policy preferences and its national aspirations. The five-cross flag thus shows how Georgia sees herself – increasingly as a part of Europe.

¹⁷⁴ Х. Фенглер, Г. Гироу, В. Унгер. Словарь нумизмата. Берлин-Москва. 1982. Article «Иерусалимский крест», p. 98.



Black Sea

NATO's Future Eastern Frontier: Historical Pattern

Nowadays, NATO's Eastern frontier stretches from the Baltic Sea to the Western shores of the Black Sea. If aspirant countries, such as Ukraine and Georgia, become member of the Alliance, the latter will encompass nearly all shores of the Black Sea.

It is still unclear what the Western strategy for the sea will be, how it should deal with the Russian expansionism and what role Georgia will be playing in this game. But this scenario – of one power dominating the nearly all Black Sea shores – though unrealistic for many skeptics, has historical examples going back many centuries.

Indeed, in the 10th c. eastern frontier of the so-called Byzantine Commonwealth was fixed along Eastern (Georgia) and Northern shores of the Black Sea,

the Dnieper River (Kyivan Rus), towards the Baltic Sea. Georgia, ally of Byzantium, had good relations with Commonwealth's newly added states. Those links are well attested by findings of the Georgian coins. How the Byzantines viewed the wider Black Sea region could, therefore, serve as a guiding principle for the collective West in formulating their strategic outlook for the region in the wake of the war in Ukraine and the shifting balance of power in Eurasia.

The initiator of the Georgian coinage inspired by Byzantine style was David III Kuropalates, seignior of Imier Tao, a part of historical Southwestern Georgia. Below we have his silver coin with cross potent and Georgian legends (inscription), issued in 979.



Only four specimens are known from this emission. From the 4 specimens now discussed none of them was found in Georgia. They were discovered far away from there, in Russia, Estonia, Germany and Sweden (Near St. Petersburg, place Lodeinoe Pole, Russia; place Völlja, Estonia; Mecklenburg-Schwerin, place Schwaan, Germany; Gotland, Dalhem, Hallföse II, Sweden). How did they find their way to those regions? Two hypotheses exist concerning this item: 1. Typologically these coins are very close to almost synchronous Byzantine silver pieces of Basil II (976-1025) and Constantine VIII, and they have the same weight and standard. So, it was good money and could

circulate everywhere together with Byzantine currency. Merchants from Kyiv used to come to Constantinople regularly and then they took the silver pieces of David Kuropalates to the north; 2. Trading contacts between Georgia and Kyivan Rus must account for the findings of these coins on the territory of Europe, effected via Tmutaracan (modern Taman Peninsula), this view being corroborated by other evidence as well. A rare Tmutaracanian piece was found in Georgia – the imitation of Byzantine silver money.¹⁷⁵

European Armies in Action

Georgia, an aspirant for NATO membership, actively contributes to NATO-led operations. Georgia's alliance with the West has its historical background. General chronology of the Crusades shows well-coordinated warfare.

1080 Rudolf of Swabia (anti-king) is defeated and killed, ending the civil war in the German states. Henry IV, having regained his position, is once again deposed and excommunicated by Pope

¹⁷⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=40>

T. Dundua. History of Georgia. Tbilisi. 2017, pp. 176-190
https://www.academia.edu/35768659/History_of_Georgia

Gregory VII (Hildebrand), but this time the Pope is deposed by a synod which attempts to install a new Pope. *Turks devastate Georgia. King Giorgi II cannot deal with them.*

- 1081 The Byzantine Emperor Nicephorus III abdicates, Alexios I Comnenos succeeds. The German king Henry IV invades Italy; he accepts the Lombard crown at Pavia and sets up a council to recognize the archbishop of Ravenna as Pope Clement III.
- 1082 The German king Henry IV besieges Rome and finally gains entry. Romans agree to call a synod to rule on the dispute between Henry and Gregory. Robert Guiscard, duke of Apulia, with his Norman knights defeats the Byzantine forces of Alexios I Comnenos and takes Durazzo.
- 1083 A synod meets in Rome to resolve the quarrel between Pope Gregory and the German king Henry IV. *Giorgi II of Georgia promises the Seljuk sultan to pay tribute.*
- 1084 The synod of Rome declares Pope Gregory deposed and recognizes the anti-pope Clement III. Clement crowns Henry. The newly recognized Emperor attacks fortresses still in Gregory's control but withdraws across the Alps as Robert Guiscard's Norman forces advance from Southern Italy. Normans sack Rome. Pope Gregory is unable to remain in Rome; he leaves for Salerno.
- 1085 Alfonso VI king of Castile takes Toledo; the center

of Arab science and learning falls into Christian hands. Pope Gregory VII dies at Salerno; Henry IV extends the “Peace of God” over the Holy Roman Empire. Robert Guiscard dies of fever; the duke is succeeded by his brother Roger, who has conquered Sicily.

- 1086 The Oath of Salisbury makes English vassals directly responsible to the crown, prohibiting them from private wars. The Almoravid army in Spain defeats Alfonso VI of Castile’s army at Zallaka.
- 1087 William I of England dies. Genoa and Pisa take control of the Western Mediterranean from the Arabs.
- 1089 *David IV, son of Giorgi II, ascends the Georgian throne.*
- 1091 Duke Roger completes his conquest of Sicily and goes on to take Malta.
- 1094 Castilian soldier Ruy Diaz de Bivar, better known as El Cid, takes Valencia after a nine-month siege. The anti-pope Clement III is deposed and Pope Urban II is installed in his place.
- 1095 The Byzantine Emperor Alexios requests aid against Seljuks. Pope Urban proclaims the Crusade at the Synod of Clermont.
- 1096 Alexios Comnenos provides food and escort for the Crusaders, exacting an oath of fealty from the leaders in an attempt to protect his rights over any “lost provinces” of Byzantine Empire.

- 1097 Battle of Nicaea: a combined force of Crusaders and the Byzantines take the Turks' capital.
- 1098 After a nine-month siege by Bohemund of Taranto, Antioch falls to the Crusaders.
- 1099 El Cid is defeated by the Almoravids at Cuenca and dies. Jerusalem falls to the Crusaders. Kingdom of Jerusalem is founded under the Norman knight Godfrey de Bouillon: he is elected king and assumes the title Defender of the Holy Sepulchre. *On hearing that Jerusalem falls to Christians, David IV of Georgia refuses to pay tribute to Seljuks. He begins a war against them.*
- 1100 Godfrey de Bouillon, king of Jerusalem, dies, and is succeeded by his brother Henry, count of Flanders.
- 1102 Alfonso VI lifts the Almoravids' siege of Valencia, he empties and burns the city.
- 1103 *The council of the Georgian Orthodox Church, summoned by David IV, places church under king's strict control.*
- 1104 Baldwin I of Jerusalem takes Acre; Raymond of Toulouse takes Byblos. Bohemund of Taranto appears at Epirus with an enormous army raised in Italy to challenge the supremacy of the Byzantine Emperor.
- 1105 The Holy Roman Emperor Henry IV is captured by his son, also called Henry, who declares that he owes his excommunicated father no allegiance.

The diet at Mainz forces the Emperor to abdicate, but the conditions of the abdication are broken and the ex-Emperor is imprisoned. *Battle of Ertzukhi, Georgians defeat the Asian Turks.*

- 1106 Henry IV escapes and begins to gather an army, but soon he dies. He is succeeded by his son as Henry V.
- 1108 The Byzantine Emperor Alexios defeats Bohemund of Taranto at Durazzo.
- 1109 Crusaders take Tripoli and Beirut.
- 1110 Henry V invades Italy and concludes an agreement with Pope Paschal II. The Pope promises to crown him Emperor.
- 1111 Henry V arrives at St. Peter's, Rome, for his coronation. The Pope is unable to crown him, so Henry leaves Rome taking the Pope with him as a hostage; the Pope crowns him under duress.
- 1112 The Holy Roman Emperor Henry V is excommunicated by the Synod of Vienna.
- 1113 The knights of the Hospital of St. John resolve to fight for the defense of the Holy Land.
- 1114 Toledo withstands an attack by the Almoravids.
- 1118 The Byzantine Emperor Alexios I Comnenos dies. He is succeeded by his son, John II Comnenos. Alfonso of Aragon retakes Saragossa from the Almoravids, and makes the town his capital. *King David IV of Georgia invites Cumans as settlers to form a light cavalry.*

- 1121 The Byzantine Emperor John II Comnenos takes Southwest Anatolia back from Turks. *In the battle of Didgori David IV, with his Georgians and some 200 crusaders in the army, attacks the Asian Seljuks more than twice as much in size; Turks are decisively defeated.*
- 1122 The Emperor John II Comnenos and his Byzantine troops wipe out the Pechenegs in the Balkans. Concordat of Worms ends the dispute between Holy Roman Empire and Papacy. *David's army retakes Tbilisi; Muslim rule is brought to end.*
- 1123 The Byzantine Emperor John II defeats Serbian forces in the Balkans.
- 1124 Hungarians are defeated by Byzantine Emperor John II. *David IV of Georgia invades Armenia and Shirvan to exercise Georgian rule.*
- 1125 Venetian forces pillage Rhodes, occupy Chios and attack Lesbos and Samos. The Holy Roman Emperor Henry V dies. *David IV, king of Georgia, dies; his son, Demetre I, ascends the Georgian throne.*
- 1126 Peace treaty ends the war between the Byzantine Emperor and the Venetians and Hungarians.
- 1133 Lothair II, the German king, arrives in Rome, he is crowned by the Pope.
- 1135 The Byzantine Emperor John II implores the Holy Roman Emperor Lothair II to help get rid of Roger II of Sicily.

- 1136 In response to the appeal of the Byzantine Emperor the previous year, the Emperor Lothair II invades southern Italy and takes Apulia from Roger II, king of Sicily.
- 1137 Antioch is forced to pay homage to the Byzantine Emperor John II. The Holy Roman Emperor Lothair dies.
- 1138 The house of Hohenstaufen in Swabia begins its century-long domination of the German states when Conrad is chosen German king. A struggle between “Ghibellines” (the Hohenstaufens) and “Guelphs” (Henry’s family) ensues.
- 1139 *Demetre I of Georgia takes Ganja in Azerbaijan.*
- 1143 The Byzantine Emperor John II dies, and is succeeded by his son Manuel.
- 1144 Zangi sultan of Mosul takes Edessa after conquering Muslim Northern Syria; this prompts calls for another Crusade.
- 1145 Almoravid rulers lose their hold over Spain.
- 1147 The Second Crusade begins under leadership of Louis VII of France and Conrad III, but there is no overall command. The diversion of the Second Crusade enables king Roger II of Sicily to seize the Greek islands and pillage Corinth, Thebes and Athens. The war begins between Sicily and the Byzantine Empire.
- 1148 The Byzantine Emperor Manuel I buys Venetian aid to resist Roger II.
- 1149 The Venetian mercenaries retake Corfu for the

Byzantines.

- 1152 The Holy Roman Emperor Conrad III dies, and is succeeded by his nephew Frederick III, duke of Swabia.
- 1153 Baldwin III king of Jerusalem takes Ascalon, the last remaining Fatimid possession in the Holy land.
- 1154 Damascus surrenders to the sultan of Aleppo.
- 1156 King William of Sicily destroys the Byzantine fleet at Brindisi and recovers Bari from Greeks who have been encouraged to revolt by the Pope. *Demetre I, king of Georgia, dies; his son, Giorgi III, ascends to throne.*
- 1157 Frederick I Barbarossa's (Frederick III of Swabia) army is wiped out by plague in Rome.
- 1158 Frederick Barbarossa leaves on a second expedition to Italy, beginning a long struggle with the Pope.
- 1160 Frederick Barbarossa destroys the city of Crema, Italy. *Georgians face the Asiatic Turks; Seljuks are defeated again.*
- 1162 Barbarossa destroys Milan, dispersing its citizens among four villages.
- 1163 *Georgia's victory over the Turks of Erzerum.*
- 1165 The Byzantine Emperor Manuel I forms an alliance with Venice against Frederick Barbarossa.
- 1167 Frederick Barbarossa enters Rome by force on his fourth Italian expedition. He has the anti-pope Paschal III enthroned, but a sudden outbreak of plague destroys his army and he returns to

Germany.

- 1169 Salah ed-Din becomes vizier of the Fatimid Caliph of Cairo; as vizier, Salah ed-Din holds more real power than the Caliph, who is mainly a ceremonial figure.
- 1171 Salah ed-Din abolishes the Caliphate, becoming effective sovereign of Egypt.
- 1172 *Georgians are victorious near the Armenian city of Dvin.*
- 1173 Salah ed-Din seizes Aden. *Giorgi, king of the Georgians, attacks Derbend; he is accompanied by his close friend and relative Andronicos Comnenos, future Emperor.*
- 1174 Barbarossa buys Sardinia, Corsica, Spoleto and Tuscany.
- 1175 Salah ed-Din gradually welds Egypt and Syria into a single pan-Arab power, with serious implications for the Holy Land in the middle; Salah ed-Din plans to take the Holy Land for himself.
- 1176 Battle of Legnano: the Lombard League defeats Frederick Barbarossa, who is severely wounded. Salah ed-Din mounts a campaign to drive Christians from the kingdom of Jerusalem.
- 1177 Frederick Barbarossa and Pope Alexander III sign the treaty of Venice, settling a six-year peace between the Lombard League and the Holy Roman Emperor. Salah ed-Din is defeated by Baldwin IV of Jerusalem at Ramleh.
- 1178 *From this time on Giorgi of Georgia rules the*

country together with his daughter Tamar. He has no male issue.

- 1180 The Byzantine Emperor Manuel I Comnenos dies. He is succeeded by his son with his mother as the regent.
- 1182 Andronicos Comnenos leads a revolt against the Empress. This prompts a massacre of Italians. The Emperor Alexios, now 14 years old, is forced to sign a death warrant for his mother's execution. Andronicos is proclaimed Emperor; he co-rules with Alexios.
- 1183 Alexios II Comnenos is strangled by agents of Andronicos. He now assumes sole power. The peace of Constance ends the conflict between Lombards, Pope and Barbarossa. Salah ed-Din conquers Syria, takes Aleppo and becomes Sultan.
- 1184 *Giorgi III of Georgia dies; Georgians make young Tamar their queen; she raises Georgia's prestige and political power to a peak.*
- 1185 The Norman army attacks the Byzantine Empire, taking Durazzo, storming Thessalonica and routing the Byzantines. Isaac Angelus deposes Andronicos I, who is executed. A large-scale Bulgarian rebellion begins, many Greeks in the Balkans will be annihilated. Salah ed-Din seizes Mosul and begins his conquest of Mesopotamia.
- 1186 Barbarossa prepares for the Third Crusade.
- 1187 Salah ed-Din takes Jerusalem.
- 1188 Philip II of France imposes a Salah ed-Din tithe to

- raise money for the Third Crusade.
- 1189 Richard I becomes king of England.
- 1190 The Holy Roman Emperor Frederick Barbarossa drowns, while crossing, or bathing in the river Calycadnus in Cilicia. He is succeeded by his son Henry VI. Philip II prepares to join the Crusade.
- 1191 Richard I of England embarks on the Third Crusade but spends a winter quarrelling with Philip II in Sicily. Then he leaves Messina and conquers Cyprus. Richard joins the siege of Acre and plays a major part in reducing Acre. Philip II falls ill and returns to Paris after concluding an alliance with the Holy Roman Emperor Henry VI against Richard. Richard meanwhile gains a victory over Salah ed-Din at Arsuf and leads the Crusaders to within a few miles of Jerusalem.
- 1192 The Crusaders follow unreliable and dishonest guides into the desert; famine, disease and desertion reduce their numbers. Richard I makes a truce with Salah ed-Din; under it the Christians are allowed to keep the ports they have taken and have unrestricted access to the Holy Sepulchre in Jerusalem.
- 1193 Salah ed-Din, the sultan of Egypt, dies, and his empire is divided among the quarrelling relatives.
- 1194 Norman rule in Italy ends as Holy Roman Emperor Henry VI reduces Sicily with help from Genoa and Pisa. Henry is the crowned king of Sicily and plans

a huge empire with its base in Italy.

- 1195 Isaac II Angelus is deposed by his brother Alexios. He captures Isaac, has his eyes put out and imprisons him. *Battle of Shamkhori; Georgians are victorious, Asian Turks – decisively defeated*
- 1197 Henry prepares to set off on a crusade against usurper Alexios III Angelus, but soon he dies.
- 1202 Pope Innocent III offers the commands of the Fourth Crusade to Boniface III, count of Montferrat. The doge of Venice Enrico Dandolo agrees to provide ships in exchange for half of all the booty and an undertaking from the Crusaders that they first sack Zara on the Dalmatian coast for him. The Crusaders sack Zara; in consequence, the Pope excommunicates the Fourth Crusade. *Battle of Basiani; Georgians face the sultan of Rum Rukn ad-Din, Turks are defeated.*¹⁷⁶

¹⁷⁶ R. Castleden. The Concise Encyclopedia of World History. London. 1998, pp. 136-162; T. Dundua. History of Georgia. Tbilisi. 2017, pp. 207-216.

Coin As a Means of Propaganda: Georgian and Western Experience

Georgia, which pursues integration into Western political, economic and military unions, has an interesting historical background of encouraging peaceful co-existence among its Christian and non-Christian subjects during the Middle Ages.

Multiculturalism (tolerance) and the ability to unify large different ethnic groups living within the state's boundaries are those distinct features which serve as the *fundamentum* for economic, military and cultural achievements of the Western civilization. Take an example of the famous US statue, Lady Liberty. It was originally designed to celebrate the end of slavery, not the arrival of immigrants. The monument was designed by a Frenchman Édouard de Laboulaye who in June 1865, during a meeting with the French abolitionists, talked about the idea of creating some kind of commemorative gift that would recognize the importance of the liberation of the slaves.¹⁷⁷ Many believe that the woman depicted as the Lady Liberty was of black provenance.

Various US commemorative coins propagate the unification of the great American nation. Take the following example is of the US president Barack Obama pictured on the obverse design of the commemorative coin. The obverse inscription reads BARACK OBAMA. The reverse has a quote from Obama and reads as

¹⁷⁷ <https://www.washingtonpost.com/history/2019/05/23/statue-liberty-was-created-celebrate-freed-slaves-not-immigrants/>

follows: OUR DESTINY IS NOT WRITTEN FOR US.
IT IS WRITTEN BY US.

Unknown to most for many years, the famous female figure depicted as Liberty on Saint-Gaudens double eagle (1907-1932) was African-American model Hettie Anderson (see below).



Another example is a one-ounce American Liberty 225th Anniversary gold coin minted in 2017 to commemorate the 225th anniversary of the US Mint. The coin has a notable design as it first had the depiction of Lady Liberty portrayed as an African-American woman.¹⁷⁸

Similar tradition of paying respects to ethnic minorities or groups of the society which underwent deprivation exists in Western Europe and other developed states across the globe. Georgia which pursues integration into Western political, economic and military unions has an interesting historical background of encouraging peaceful co-existence among its Christian and non-Christian subjects during the Middle Ages.

“. . . I witnessed all these privileges, when I

¹⁷⁸ <https://catalog.usmint.gov/american-liberty-225th-anniversary-gold-coin-17XA.html>

entered Tiflis/Tbilisi in the year 548/1153. And I saw how the king of the Georgians, Dimitri, in whose service I was, arrived in Tiflis and sojourned there some days. The same Friday he came to the cathedral mosque and sat on a platform opposite the preacher and he remained at his place while the preacher preached and the people prayed and he listened to the *khutba*, all of it. Then he went out and granted for the mosque 200 gold dinars”.¹⁷⁹ This is what Arab writer al-Farik says about demonstration of tolerance of the Georgian king Demetre I (1125-1156) towards his Muslim subjects. Perhaps, the king wished them to be more faithful. His son Giorgi III used even more powerful method for the same propaganda.

Giorgi III (1156-1184). Follis. d=23 mm. 5.75 gr. 1174.



Obverse: King in stemma (Byzantine Imperial crown) and Persian dress, with loose trousers, seated also in a very Persian manner, cross-legged, facing. His left hand rests on his thigh, on his right hand up lifted sits a falcon. Georgian letters for the name of Giorgi, and also representing date 394 of the Paschal cycle.

Reverse: “King of the Kings/ Giorgi, son of Demetre,/ Sword of Messiah” – in Arabic.¹⁸⁰

¹⁷⁹ D. M. Lang. Studies in the Numismatic History of Georgia in Transcaucasia. New York. 1955, p. 17.

¹⁸⁰ T. Dundua and Others. Online English-Georgian Catalogue of

The coin shows the ruler in the Persian dress with the false-sleeves and loose trousers, seated also in a very Persian manner, with a falcon on his hand. If not the Arabic legend on reverse claiming that he is Giorgi, King of the Kings and the Sword of Messiah, Georgian initials on obverse and Imperial stemma on the head, he could have been any of the Muslim dynasts. But that is the schematic effigy for Giorgi III of Georgia, victorious and celebrated. Neither his grandfather David IV (1089-1125), nor his grandson Giorgi IV Lasha (1210-1222) used to be dressed like him; all they wore divitision, loros and chlamis, common uniform for the Georgian kings within the Byzantine Commonwealth. Even David Ulugh and David Narin, vassal kings of Georgia under the Mongols, are in the Imperial dress, as seen on their drama struck in 1261. Georgian imitations to the silver aspers of Trebizond (with Emperor's effigy on reverse) keep the Imperial insignia within the Georgian culture until the 15th c. There is no obvious reason to deny the Imperial clothes for Giorgi III. Then his Persian style is completely unrealistic.

Each baroque demands good reason and also a pattern for itself. It could be a gentle gesture towards his Muslim subjects dwelling mostly in Tbilisi, recaptured by David IV, but only recently re-established as Georgian capital. It could be a contribution towards great Eastern monetary pact imposing the same *ratio* for copper, basic metal in circulation due to the "silver famine". But it still demanded some pattern for itself – a

Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=66>

certain kind of Muslim and Christian Imperial mixture. And only land, which could provide such composition, was Sultanate of Rum, Muslim entity within Byzantine structure.

Towards the 12th c. two powers claimed a hegemony over what was still called Byzantium – Comneni from Constantinople and the Seljuks from Conia. The latter's imperial ambitions led to an invention of curious picture – sultan holding stemma, or even being dressed in Byzantine fashion. It figures extensively on medals and coins.¹⁸¹ Some of these Islamic coins are not synchronous to the reign of Giorgi III, they were struck a bit later. Still, they do reflect earlier tendencies in policy and fine arts of the Anatolian Seljuks.

It seems that Giorgi owes to both, Suni and Shi'a, Seljuks and the Persians for his concrete type.¹⁸² These examples from the Georgian history show the country has rich history of unification of different groups of society for a common cause, much similar to the Western tradition.

¹⁸¹ e.g. Eberhard Karls University of Tuebingen. Numismatic Collection, inv. № 91-16-102. For the monetary type v. Sevki Nezihi Aukut. Türkiye Selçuklu Sikkeleri. I. Istanbul. 2000, pp. 287-288.

¹⁸² T. Dundua. History of Georgia. Tbilisi. 2017, pp. 228-245.

Euro-Asian Transit and Georgian Finances in the Middle Ages

Today, Georgia serves as a busy commercial bridge to Asia, involved in numerous big projects funded by both European and Asian financial organizations. And this mirrors what took place in the past. For centuries, Georgia, while integrated with Europe through political, economic and cultural links, also had extensive ties with the economies of Asian countries.

Georgia's integration with Euro-Asian transit and finances is well reflected in the Georgian numismatics of the Medieval period. Take, for example, the 12th c. which arguably saw the biggest financial challenge when Middle Eastern countries stopped issuing silver coins (the "silver famine"). Silver bullions kept in state coffers still made the prices, but only copper money was in circulation. The ratio of silver to copper was at least 1 to 10, i.e. the total weight of copper coins could be 10 times more, flooding the markets. That is why everyone came to agree on a new ratio of 1 to 6, thus making their copper issues acceptable abroad. Georgians did the same. Their "irregularly" struck copper coins can be seen with Arabic inscriptions. See below for some examples.

Georgian coin before "silver famine". St. Virgin Blachernitissa type coins – David IV's (1089-1125) second emission. Silver.



Obverse: Bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend MP – ΘY, to l. and r. from nimbus.

Reverse: Cross in the center and marginal Georgian legend – “Christ, exalt David, the king and Sebastos (?)”.¹⁸³

Georgian coin during “silver famine”. Coins of queen Tamar (1184-1210) with her signature. “Irregularly” struck copper.



Obverse: Signature of Tamar in the center of a wreathed frame. Marginal Georgian legend – “In the name of God, this silver (!) piece was struck in the K’oronikon 407 (=1187)”.

Reverse: Arabic legend in five lines – “The great queen, glory of the world and faith, Tamar, daughter of Giorgi, champion of the Messiah, may God increase her victories”. Circle around and marginal Arabic legend – “May God increase her glory, and lengthen her shadow, and strengthen her prosperity”.¹⁸⁴

¹⁸³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=47>

¹⁸⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=68>

Coins of Giorgi IV (1210-1223) with the legend “Giorgi, son of Tamar”. “Irregularly” struck copper.



Obverse: Georgian legend in the center of a wreathed frame – “Giorgi, son of Tamar”. Marginal Georgian legend – “In the name of God, this silver (!) piece was struck in the K’oronikon 430 (=1210)”.

Reverse: Arabic legend in four lines – “King of the Kings, glory of the world and faith, Giorgi, son of Tamar, sword of the Messiah”. Circle around. Persian legend outside the circle – “In the name of the most saint God this silver piece was struck in the year 430”.¹⁸⁵

Georgian coin after “silver famine”. Silver coins of queen Rusudan (1223-1245) with the effigy of Christ.



Obverse: Bust of Christ, wearing nimbus, pallium and

¹⁸⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=71>

colobium, and right hand raised in benediction, holds ornamented book of Gospels in left hand. Greek legend: IC XC. Marginal Georgian legend – “in the name of God, was struck in the K’oronikon 450 (=1230)”.

Reverse: In the center of an ornamented frame, three Georgian letters for the name of Rusudan. Marginal Arabic legend – “Queen of the Queens, glory of the world and faith, Rusudan, daughter of Tamar, champion of the Messiah”.¹⁸⁶

International Role of Georgia and Georgian Money

For millennia Georgia has been delivering tremendous services to Europe as European frontier and to international commerce as a bridge to Asia. Coins issued in Georgia facilitated both, defense and trade. Defense and trade shaped themselves as international issues, thus these coins are mostly bilingual. Even now the Georgian money is bilingual. There are several samples below.

Coins with the depiction of cross on altar. Stephanos I, prince of Kartli/Iberia (East and South Georgia). Last decade of the 6th c.

¹⁸⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/public/en/catalogue/types?type=49>



Obverse: Ohrmazd IV (Sassanid shah) to the right. Inscription in Pehlevi: hrm – aphzu (“Ohrmazd Augustus”). This is placed within onefold circle of the dots. Four Georgian letters (Asomtavruli) on the edge of the coin for the name of Stephanos, with four crescents on the sides.

Reverse: Cross on altar protected by two guardians. Date and name of the mint are unreadable, all placed within twofold circle of the dots.¹⁸⁷

St. Virgin Blachernitissa type coins. Bagrat IV, king of Georgia (1027-1072).



Obverse: Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend – “the Holy

¹⁸⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=33>

Virgin”, close to nimbus, in different ways.

Reverse: Marginal Georgian legend – “Christ, exalt Bagrat, king of the Abkhasians” (i.e. the Western Georgia). In the center – “and Sebastos”.¹⁸⁸

Coins of Giorgi III, king of Georgia (1156-1184)
– king with falcon on hand.



Obverse: Giorgi III in Asian-Byzantine dress. Seated cross-legged, facing. His left (sometimes right) hand rests on his thigh, on another hand up lifted sits a falcon. King wears stemma. Georgian Mkhedruli letters for the name of Giorgi (sometimes Georgian Asomtavruli monogram is added to it) and Asomtavruli legend, “in the K’oronikon 394 (=1174)”.

Reverse: Arabic legend in three lines – “King of the Kings Giorgi, son of Demetre, sword of the Messiah”.¹⁸⁹

¹⁸⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=42>

¹⁸⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=66>

Copper coins of Erekle II, king of East Georgia (1745-1798) – with the effigy of eagle.



Obverse: Georgian Asomtavruli legend in abbreviation for the name of Erekle. Below, Persian legend – “Struck at Tbilisi, and date 1210 (=1795/1796)”.

Reverse: Eagle. Below, date 1796.¹⁹⁰

Russo-Georgian coins struck at Tbilisi in 1804-1834 with the effigy of crown.



Obverse: Crown, palm and olive branches. Georgian legend – “Tbilisi”.

Reverse: Georgian legend – “100/Georgian/tetri/1805”. Russian legend, initials of die-engraver.¹⁹¹

¹⁹⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=115>

¹⁹¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=120>

Lari, national currency of Georgia, with Georgian and English inscriptions.



Georgia Through Asian Eyes: Mongols and Georgia

The case of Mongols is especially revealing as the mighty Asian power, intent on destroying any obstacle to its power throughout most of Eurasia, granted Georgia various freedoms.

Georgia, the commercial bridge to Asia, has always been seen as such by its neighbors throughout history. Georgia made her European choice in Classical Antiquity as Colchians (Western Georgians) invited the Greeks to colonize their country, and Iberian (Eastern Georgian) kings became Roman citizens. Asian neighboring confederations had different opinion about Georgia's political affiliation. Whenever possible, they extended their military power over the country. But in many cases foreign powers granted Georgia special rights whether in internal matters or foreign policy affairs. The case of Mongols is especially revealing as the mighty Asian power granted Georgia various freedoms. One of them was in the issuing of coins or rather keeping parts of the traditional Georgian patterns.

Mongol hegemony over Georgia was established in the mid-13th c. The coins struck at Tbilisi mint are divided into two groups: 1. Coins of the Georgian kings in the 13th-14th cc., 2. Mongol occupation coins. For the moment, we will discuss only the Mongol occupation coins.

In 1281/82 the striking of very peculiar dirhems began, which in the scholarly literature are known as the Georgian-Hulaguid (Mongol ruling dynasty in Iran) coins. They were the first coins with the names of the Il-

khans (Mongol rulers of Iran), but with the Christian prayer and the depiction of cross. It should be emphasized that Georgia was the only Hulaguid vassal-state where the Christian prayer was placed on the coins. This, in itself, was a big concession from the Il-khans which directly attests to the importance of Georgia. The issue of the Georgian-Hulaguid coins took place in 1281/82-1294/95. As a rule, there was no place of issue indicated on the Georgian-Hulaguid coins, but there is one dirhem with the following legend: struck at Tbilisi.

Georgian-Hulaguid coins. Silver (dirhem).
Copper.



Obverse: Uighur legend in five lines which contains the names of the following Il-khans: Abaqa (1265-1282), Ahmad (1282-1284), Arghun (1284-1291), Gaikhatu (1291-1295) and Baidu (1295) (the legend/inscription is approximately as follows: “Struck by Ahmad in the name of Khaqan”).

Reverse: Christian prayer in Arabic in four lines in square within the circle – “In the name of the Father, and the Son and the Holy Spirit, One God”. Also, Christian emblem – cross. The date is placed in the segments

between the square and the circle.¹⁹²

It is noteworthy that on the dirhems struck in the name of Ahmad the cross is replaced with a star. This can be explained in the following manner: Ahmad was the first Hulaguid who converted to Islam and was intent on removing the Christian symbol – cross – from the coins. After this the names of the Il-khans are repeated in Arabic after the Uighur legend. The cross is again depicted on the Georgian-Hulaguid coins struck in the name of Ahmad's successors. Simultaneously with the silver coins, similar copper coins were struck. The dates on these coins are almost always distorted, or erased, and their chronology is established only through the names of the Il-khans.

¹⁹² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.
2013-2015
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=94>



Simon, the king of Kartli (East Georgia)

About Political Prestige of Georgia

Georgia faces enormous challenges as a small country with limited natural resources, and geopolitical problems. The country is a representative democracy with the Georgian people choosing their leaders. Having the country in a military or economic alliance is regarded as a special geopolitical achievement for big powers. Hence comes the rivalry between the West and Russia over who will dominate the wider Black Sea region and Georgia with it. Indeed, Georgia always has held a prestigious place. The below story is about the 16th c. Georgia and how despite the existing political and economic crises, the Georgian kings not only guarded the “Christian” frontier, but also held high political prestige. The Ottomans’ empire-wide festivities after the capture of the Georgian king Simon attest to that.

Fetiycamii is architectural celebrity of Istanbul, and beloved place for the tourists. The Turkish term seems to be the 16th c. label for the church of the Virgin Pammacaris-

tos, turned into a mosque by that times.¹⁹³

By well-established Ottoman tradition, if a city surrendered of its own will to them, the Christians could retain their churches, otherwise they were to be converted into a mosque.¹⁹⁴

Constantinople fell on 29 May 1453. When the news spread that the land-walls had been breached, some isolated quarters of the city, possessing their own wall, surrendered at once. This legal evidence, together with some pragmatic issues – now sultan was also emperor of the Greeks – helped *milet*, a self-governing Greek community within the Ottoman Empire, to keep some of the churches in Constantinople.¹⁹⁵

The Pammacaristos was to be the Patriarchal church for more a century with a Patriarch residing there as a head of *milet*.¹⁹⁶ As the most prominent Orthodox shrine, it had been under a permanent pressure of sultan, being either badly enraged, or – extremely happy, does not matter.

For Murad III in 1586 the both feelings are present and vivid – former, because that was not real victory over invincible Simon, the king of Kartli (East Georgia), and latter, because the fortresses in Georgia had been recaptured, and Ottoman garrisons – strengthened.¹⁹⁷ Later in 1600 Simon's capture was

¹⁹³ S. Runciman. The Fall of Constantinople 1453. Cambridge. 1965. Reprinted 1996, p. 201.

¹⁹⁴ S. Runciman. The Fall of Constantinople 1453, pp. 145, 199.

¹⁹⁵ S. Runciman. The Fall of Constantinople 1453, pp. 202-204; J. J. Norwich. A Short History of Byzantium. Published in Penguin Books. 1998, pp. 375-381.

¹⁹⁶ S. Runciman. The Fall of Constantinople 1453, pp. 200-201.

¹⁹⁷ Studies in History of Georgia (in Georg.). v. IV. Tbilisi. 1973, p.

followed by three days festival all-over Empire¹⁹⁸, and now Murad III annexed the Pammacaristos as he celebrated his victory over the infidels.¹⁹⁹ Simon was to blame for a loss of residence for the Greek Patriarch. He was, indeed, a superb warrior.

But only within what could be still called Byzantium, legacy of which they claimed for themselves, the Ottomans insisted the churches should at once be transformed into a mosque. It seems a bit strange how one could bind Simon the Georgian with Pammacaristos. We have to look at Mehmet the Conqueror titled both as emperor and sultan on the famous Western-manufactured medal of 1481 to make things clear. Sultan is *basileus* and he needs his “Byzantine Commonwealth”, thus humiliating Serbs and Bulgarians and stripping them from Tsar-claim. In the eyes of the Ottomans, with Georgians being defeated, “Byzantine Commonwealth” was already theirs and with the Pammacaristos confiscated, that was already styled upon the crescent.

138 and n. 4; for the last phase of the war v. D. Cantemir. History of the Othman Empire (transl. N. Tindal). London. 1734, pp. 233-34.

¹⁹⁸ Studies in History of Georgia. v. IV, p. 149.

¹⁹⁹ R. Janin. La Géographie Ecclésiastique de L'Empire Byzantin. Première Partie. La Siège de Constantinople et le Patriarcat Oecuménique. t. III. Les Églises et les Monastères. II Edition. Paris. 1969, p. 210.

Georgia's Appeal to the West. Fading Hope?

When in “Greek” Europe, Georgia (Colchis and Iberia) struck coins like these:



When in “Roman” Europe, Georgia (Colchis/Lazica and Iberia) issued coins as follows:



When in “Byzantine Commonwealth”, Georgians put the Christian symbols on the money:



When without Byzantium (after 1453), Georgia had to produce coins like this:



When having time to refresh themselves, Georgians made appeal for help to the West, over the Black Sea. Reverse of coin below could be about it:



Obverse: Two zodiacal fishes in the center and Georgian legend in abbreviation for the name of Vakhtang (ruler of Kartli/Eastern Georgia in 1703-1712). All in ornamented frame, and Persian legend outside – “money was struck at Tbilisi in 1120 (=1708/1709)”.

Reverse: Three-masted ship and pigeon descending. Below on the waves date – 1708 or 1709, presented as 178 or 179, without 0. Circle around.

Georgia is still searching for her place in unified Europe.²⁰⁰

Russian Propaganda Against Georgia Through Ancient and Byzantine Symbols

All over the Ancient World Golden Fleece was obvious symbol of honor, wealth and glory for Colchis, i.e. Western Georgia. In the Middle Ages double-headed eagle existed as a common symbol for the Byzantine Empire and the allied countries, “Byzantine Commonwealth”, Georgia included. Then it became coat of arms of the Russian Empire and later – of the Russian Federation. When the Georgians contemplated an alliance with the Russians in the 18th c., they placed double-headed eagle on their money.²⁰¹ Instead, they received abolishment of the local kingship and from then on had the Russian Tsar as a king. Russians rejected double-headed eagle for Georgians, and as a compensa-

²⁰⁰ For the numismatic data v. T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015 <https://geonumismatics.tsu.ge/public/en/catalogue>

²⁰¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015 <http://geonumismatics.tsu.ge/en/catalogue/types/?type=114>

tion “brought back the Golden Fleece” to them. Below is the whole story.

At the beginning of the 19th c. Kartalino-Kakhetian Kingdom (Eastern Georgia) became a part of the Russian Empire. Preparations were made for reorganization of old Tbilisi mint, then under the Russian control. On September 15 of 1804 the mint was inaugurated in the former royal bath celebrated by issuing the commemorative medal.²⁰² Quite a rare one, its description is as follows:

Silver. 8.23 gr.



Obverse: Russian double-headed eagle (former coat of arms of Byzantium) soaring towards Iberia and Colchis, bearing in its claws the Golden Fleece, with the Russian legend – “it restores what was stolen”.

Reverse: Russian legend – “Tbilisi mint opened on September 15 1804”.²⁰³

There could also be a gold piece. At times legend

²⁰² T. Dundua, G. Dundua, N. Javakhishvili, A. Eristavi. Money in Georgia. Tbilisi. 2003, p. 98.

²⁰³ Д. Капанадзе. Грузинская нумизматика. Москва. 1955, p. 134 №198; D. Kapanadze. Georgian Numismatics (in Georg. with Russ. and Engl. summaries). Tbilisi. 1969, p. 163 №244; Е. Пахомов. Монеты Грузии. Тбилиси. 1970, p. 271.

slightly differs. Tbilisi mint operated until 1834. No mythology was used at that time.²⁰⁴

In our times the Golden Fleece mythology resurfaced. After the disintegration of the Soviet Union, Russia in the early 1990s fanned separatist movement in Georgia's Abkhazia. Later on, in the 2000s this led to an outright military and financial support to the separatists which culminated in the illegal recognition of independence of Abkhazia by Russia in 2008. With nearly 5 000 troops stationed in Abkhazia, Russia effectively occupies the region since that period.

These geopolitical moves needed to be bolstered by ideology and propaganda. First was an incorrect but purposeful use of history by Russia to claim that Abkhazia has always been separate from the rest of Georgia, while in fact all historical sources clearly indicate that Abkhazia was a classic Georgian region.²⁰⁵

To support their story, the Russians went back to the Golden Fleece narrative. Russian actions reflected a simple geopolitical thinking: if before Georgia was close to Russia, no threat was made to the historical knowledge, in this case the Golden Fleece story. Once Georgia deviated from pro-Russian foreign policy stance, the Kremlin began twisting its propaganda and eventually shifting the historical narrative to support Abkhazia's separatist aspirations ideologically.

This became especially apparent in the post-2008

²⁰⁴ T. Dundua. Golden Fleece Is Back – Russian Fiction. Phasis. Greek and Roman Studies. Volume 10 (II). Tbilisi. 2007, pp. 161-162.

²⁰⁵ <http://georgiatoday.ge/news/16964/Abkhazians-%26-Ossetians-in-Georgia.-A-Short-History>

period. Take for example, 2014 Winter Olympics held in Sochi. To bolster the prestige of the Olympic city, the Russian propaganda started to circulate the narrative that it is not Colchis where the Argonauts visited, but Sochi. Indeed, the preparations for this narrative were in work even before 2014. In 2008 a sculpture was erected in Sochi commemorating “historical” connection between Greece and the city. Nearing the Olympics, the Russian state media dedicated a whole TV program to the twisted narrative of Sochi being a real destination of the Argonauts. And lastly, during the opening ceremony of the Olympics, the Russians mistakenly showed Sochi as a place of Argonauts’ visit.

The Kremlin’s narrative is simple: with Georgia being pro-Western in political sense, Russia began to wage an ideological war with large-scale propaganda to distort history and essentially connect its territory (Sochi) and partially Abkhazia to the Argonauts myth.

Geopolitics and propaganda are deeply intertwined in Russia’s foreign policy. Sudden foreign policy changes could bring about drastic propaganda twists. The Argonauts’ case reflects these trends, but this also creates troubles as historical sources and century-old academic literature views Colchis – Western Georgia (including modern-day Abkhazia) as a “homeland” of the famous Golden Fleece.

Non-Dominant Languages for Imperial Coins: Greek and Georgian Cases

In the Roman Empire, with Latin as the official language, the nationalist spirit of illustrious Greeks was respected by the issue of some Imperial coins with the Greek legends. Caesarea in Hellenistic Cappadocia was large and very important Imperial mint, which struck such money for a long time.

Similar gesture towards the Georgians, the most ancient Orthodox people, was made by the Russian Imperial authorities. This benevolence, however, did not last long.

At the beginning of the 19th c. Eastern Georgia became a part of the Russian Empire. The old Tbilisi mint was closed. This measure produced a shortage of silver and copper coins. The money sent from Russia could not fill up the emerging shortfall, as the dispatches were slow in reaching Tbilisi. The Imperial administration and courts were paid in assignations and *chervonetsy* – Dutch ducats, called *lobanchiks*. The army needed even more money to procure local supplies. And the local population neglected assignations seeing how the taxes were collected in old silver money. Scarcity of silver lowered the rate of Russian gold coin, which was quite high elsewhere in the Empire. Merchants had good profit thanks to a low exchange rate of gold, and the prices went up. Cheap Iranian goods flooded the Georgian market taking back coins, thus making crisis even more severe.

The situation was to be changed. Preparations were made for the reorganization of the old Tbilisi mint, then under Russian control. The Imperial authorities decided that the future coin, with ostensible Georgian features, would be struck according to the Russian monetary system. Tsar Alexander I ordered “to put nothing Russian” on the Georgian coins.

On September 15, 1804 the mint was inaugurated in the former royal bath and celebrated by the issue of a commemorative medal.

The Russian government imposed a unified type for silver and copper coins struck at Tbilisi.



Obverse: Crown, palm and olive branches. Georgian legend – “Tbilisi”.

Reverse: Georgian legend – “400 (nominal)/Georgian/tetri (silver)/1804”. Russian legend, initials of die-engraver.

Silver coins were struck at Tbilisi in 1804-1834 and copper coins – in 1804-1810. Tbilisi mint was functioning until 1834.²⁰⁶

²⁰⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=120>



Map of Georgia highlighting Abkhazia and South Ossetia

Abkhazians and Ossetians in Georgia: a Short History

In light of the disinformation campaign carried out by Russian information networks and picked up by Western media, the Institute of the Georgian History at Ivane Javakhishvili Tbilisi State University has released an explanation as to why the Abkhazia and Tskhinvali regions (incorrectly called “South Ossetia”) have always been an integral part of Georgia.

In the remote past, to the south of the Great Caucasian Range and east of the Black Sea, rural clans fought each other for land and mines, making alliances and early states. Two cultures equipped first with bronze and then with iron were established in the valleys of the rivers Rioni (Phasis), Chorokhi (Aphsaros), and Mtkvari (Cyros/Kura). Roughly, the borders of Colchis included the city of Pitius (Bichvinta, Pitsunda) in the North West, Sarapanis (Shorapani) in the East, near the Likhi

mountains, which divides Georgia into West and East, and the mouth of the river Chorokhi in the south, near Batumi, Georgia's main port. Another name for Colchis is Egrisi, derived from the tribal name Margali/Megreli/Mingrelian. The Mingrelian language, very close to the Georgian, is still spoken in West Georgia as a family one, like that of West Georgian highlanders, the Svani. The next country had two rivers, Chorokhi, now mostly in Turkey, and Mtkvari within its borders. Local folk called it Kartli, and the Greeks – Iberia and Iberians. The latter term contributes to Ivirk, Vrastan – Armenian terms; also to Varkan, Gurgan, Gurgistan – Persian terms, which in turn contributes to Georgia and Gruziya.

Thus, Kartli, while comprising the Mtkvari and Chorokhi valleys, was labeled as Iberia, or Vrastan, or Varkan, or Gurgan by foreigners. Gradually, Colchis/Egrisi and Kartli/Iberia became more and more integrated, and Georgian, the language spoken in Kartli, spread to the eastern Black Sea coast, putting the Mingrelian and Svani languages in the position of a family language. From that point on, this new country was called Sakartvelo, a term derived from Kartli, and also Iberia, Gurgistan, Gruziya and Georgia.²⁰⁷

Still, there was another language in West Georgia which was also converted into a family language: Abkhazian. The Autonomous Republic of Abkhazia (Georgia) has Sokhumi as its capital. Sokhumi is the Turkish version of the Georgian name Tskhumi, while the Greeks and Italians called the city Dioscurias and

²⁰⁷ T. Dundua. History of Georgia. Tbilisi. 2017, pp. 5-22.

Sebastopolis. People living in its neighborhood in the Classical and Hellenistic periods were the Colas and the Coraxae, obviously Colchian clans. Their names are substituted by that of the Colchians themselves. The first mention of the Apsils, obvious ancestors of the Abkhazians, near Sebastopolis/Tskhumi, dates back to the 70s of the 1st c. A.D. Soon, their relatives, the Abasks, appear. These two names sometimes disappear in favor of “Lazi,” the name of Mingrelian-speaking people descended from the southern mountains to mingle with the Colchians, thus changing the name of the country into Lazica. In the northern part of Lazica under the local feudal lords, they again call themselves Apsils and Abasks, when unified with the rest of the country – Lazi. That means that from the 2nd c. A.D., the Mingrelian language was a social one throughout Lazica, while the Abkhazian language was put in the position of a family language spoken near Sebastopolis/Tskhumi. Indeed, the special Mingrelian term for that part of Lazica was “apkha,” i.e. periphery. The periphery of what? That of Mingrelian, i.e. Western Georgian, culture. Gradually, Apsils and Abasks under the local princes also started to call themselves Abkhazians. When in the 8th c., apparently through marriage, their prince found himself residing in the central city of Kutaisi, Lazica/Egrisi received one more name – Apkhazeti. With the Georgian language becoming dominant on the eastern Black Sea coast, the Mingrelian, Svan and Abkhazian languages found themselves in the position of a family language.²⁰⁸

²⁰⁸ T. Dundua. Christianity and Mithraism. The Georgian Story. Tbilisi. 1999, p. 6; T. Dundua, Akaki Chikobava. Pacorus, the Lazi

West and East unified was called Sakartvelo/Georgia. And the title of the kings from the Bagrationi ruling dynasty was as follows: “King of the Abkhazians (i.e. Western Georgia), Kartvelians (Eastern and Southern Georgia), Rans and Kakhetians (extreme East of the Eastern Georgia)”²⁰⁹

The decline of Georgia towards the end of the 16th c. enabled the Ottomans to increase their territory, seeing them taking control of the cities on the eastern Black Sea coast. Georgian frontier defenses were down. Finding so little opposition, many tribes settled in the districts they had penetrated, a new wave of the Abkhazian speaking clans among them. They made their way from the mountains first to the region of nowadays Sochi (Russian Federation), and then down the coast towards Bichvinta (Pitius, Pitsunda). Those rough highlanders forced part of the local agricultural folk to flee to the central regions. Thus, rural and urban sites suffered much and the links with the rest of the country were badly damaged. The Ottoman overlords also encouraged the slave trade, completely changing the economic visage of the northwest of Western Georgia for centuries before the Russians advance against the

King, Who Was Overlord of Colchis/Western Georgia. Tbilisi. 2013, pp. 9-16; T. Dundua. Georgia within the European Integration. Tbilisi. 2016, pp. 81-88.

²⁰⁹ T. Dundua. Review of Georgian Coins with Byzantine Iconography. Quaderni Ticinesi di Numismatica e Antichità Classiche. Lugano. 2000. Vol. XXIX, pp. 389-393; T. Dundua and Others. Online English- Georgian Catalogue of Georgian Numismatics. 2013-2015

<https://geonumismatics.tsu.ge/public/en/catalogue#>

Ottomans in the 19th c.²¹⁰

The Russian Empire annexed Eastern Georgia, the Kingdom of Kartli-Kakheti, in 1801. This paved the way for Russian expansion into Western Georgia. In 1810 Abkhazian prince Giorgi (Safar Beg) Shervashidze swore allegiance to the Russian Emperor and in 1864 Russian governance was established in the territory. Sukhumi military district was founded.²¹¹ Although the process of separating Abkhazia from Georgia was actively supported by the Russian authorities, still Abkhazia was a natural and integral part of Georgia. Perhaps it was for this reason that the Sukhumi military district was soon included in the Kutaisi governorate. Despite the negative effects of the Russian imperial policy, in 1918, the year when the Democratic Republic of Georgia was founded, Abkhazia was a part of Georgia.²¹²

On June 11, 1918 an agreement was signed between the people's council of Abkhazia and the leadership of the Democratic Republic of Georgia, where Abkhazia as a part of Georgia gained autonomy. After the end of Georgia's short independence in 1921,

²¹⁰ T. Dundua. North and South (towards the Question of the NATO enlargement). Tbilisi. 2001, pp. 41-42; T. Dundua and Others. The Black Sea – Zone of the Contacts. Tbilisi. 2001, pp. 9-10, 15-16; T. Dundua and Others. The Black Sea. A History of Interaction. Teaching Pack. The Council of Europe. Oslo. 2004, pp. 46, 105.

²¹¹ M. Lordkipanidze. The Abkhazians and Abkhazia (Georg., Russ. and Engl. texts). Tbilisi. 1990
http://www.amsi.ge/istoria/div/m.lordkiPaniZe_afx.html#90

²¹² M. Lordkipanidze. The Abkhazians and Abkhazia (Georg., Russ. and Engl. texts). Tbilisi. 1990
http://www.amsi.ge/istoria/div/m.lordkiPaniZe_afx.html#90 .

Abkhazia remained within Soviet Socialist Republic of Georgia under a special union agreement, as a treaty republic having a certain type of autonomy within Georgia. In 1931 Abkhazia officially became the Autonomous Soviet Socialist Republic (ASSR) of Georgia. This remained unchanged until the end of the Soviet Union. According to the 1989 Soviet census, the total population on the territory of the ASSR of Abkhazia was 525,061, of which 239,872 were ethnic Georgians (45.7% of the population), while 93,267 were Abkhazians (17.8%).²¹³ Abkhazia enjoyed cultural and scientific benefits as part of Georgia during the Soviet era. The Abkhazian language was taught at the schools, and university. Since 1993 the Autonomous Republic of Abkhazia has been occupied by the Russian Federation.²¹⁴

The next region occupied by the Russian Federation is the Autonomous District of South Ossetia. The Ossetians started settling in Georgia beyond the Caucasian range in the 16th-17th cc. as fugitives. After the annexation of Eastern Georgia by Russia in 1801, the Ossetian villages were attached to the Gori district of the Tbilisi governorate. In 1920 the Russian Bolsheviks supported Ossetians living in the Democratic Republic of Georgia, in the mountains north of Gori, to establish the Soviet power there and declare the territory a part of Soviet Russia. This was an abortive attempt. In February

²¹³ S. Markedonov. *Abkhazia: Historical Context*. in *Abkhazia Between Past and Future*. Prague. 2013, p. 18.

²¹⁴ For the full-length narrative about Abkhazians v. З. Папаскири. *Абхазия: история без фальсификации*. 2е изд. Тбилиси. 2010 (with Engl. summary).

1921 Soviet Russia violated the agreement of May 7, 1920 by militarily attacking the Georgian state and eliminating its independence. In April 1922 the Bolsheviks granted so-called South Ossetia the status of autonomous district within Soviet Socialist Republic of Georgia. Soviet policy can be regarded as a premeditated attempt to disrupt the future attempts of the Georgians to gain independence and build a stable state as separatism within Georgia would constrain Tbilisi in its actions. The Autonomous District of South Ossetia consisted of a number of Ossetian settlements and a purely Georgian town Tskhinvali. Thus, in 1922 the Autonomous District of South Ossetia was created in the heart of historic Georgian lands where the Georgian population represented the majority of the population. It also needs to be emphasized that throughout the Soviet period (until 1991), the Ossetians living in Georgia were granted all necessary legal rights as an ethnic minority. Then Georgia became independent and the Russian occupation of the Autonomous District of South Ossetia began.²¹⁵

²¹⁵ M. Lordkipanidze, G. Otkhmezuri. Ossets in Georgia. in *The Caucasus and Globalization*. Vol. 1 (4). Tbilisi. 2007, pp. 109-118.



Pieter Bruegel's "The Triumph of Death"

Coronavirus, Great Pandemics and Georgia: Short Historical Tale

As the world still continues to experience effects of the novel Coronavirus, it is interesting to look at all the pandemics from a historical point of view. Below are several famous epidemics that affected the world and Georgia in Medieval or Modern and Contemporary periods, and which showed the countries making similar coordinated steps to stop them.

In general, after the appearance of very mobile Mongols in Georgia, we often find the facts of the spread of incurable diseases in the historical sources. According to the Georgian chronicler, king David Ulugh fell ill at the fortified frontier during the war between the Golden Horde and the Ilkhanate troops.²¹⁶ King David Ulugh and his son Giorgi died from the same disease in

²¹⁶ Kartlis Tskhovreba (History of Georgia). Editor-in-Chief R. Metreveli. Tbilisi. 2008, p. 607.

1270.²¹⁷ According to the opinion established in historiography, David Ulugh's disease should have been typhus.²¹⁸ King Vakhtang II of Eastern Georgia died from the same disease in 1292.²¹⁹

The Black Death. Information about the appearance of a new epidemic, which later became known as the "Black Death", came to Europe in 1346 when a plague was reported in the East.²²⁰ The name "Black Death" originated from the specifics of the disease itself as the infection usually turned the skin into black colour with such symptoms such as fever and joint pains.

A year later, in 1347, first signs of the plague appeared in the Crimean Peninsula and the disease was most likely brought by the Tatar (Mongol) armies of Khan Janibeg, ruler of the Golden Hoard, when the latter besieged Caffa (nowadays Feodosya), a town which served as an important commercial Genoese city. According to the account of the contemporary, Gabriele de' Mussi, the infection spread among the Mongol troops from man to man or from rats to humans.²²¹ It is believed that the Mongols catapulted the corpses of the

²¹⁷ Kartlis Tskhovreba (History of Georgia). Editor-in-Chief R. Metreveli, p. 608.

²¹⁸ Studies in History of Georgia (in Georg.). v. III. Tbilisi. 1979, p. 576.

²¹⁹ Kartlis Tskhovreba (History of Georgia). Editor-in-Chief R. Metreveli, p. 651.

²²⁰ V. J. Derbes. De Mussis and the Great Plague of 1348. The Journal of the American Medical Association (JAMA). 196(1). Chicago. 1966, pp. 59-62.

²²¹ M. Wheelis. Biological Warfare at the 1346 Siege of Caffa. Historical Review. Vol. 8, No. 9. Atlanta. 2002, pp. 971-975.

infected over the city walls, infecting those inside and poisoning wells.²²² Caffa's trade relations with the Mediterranean conditioned a quick spread of the disease to Europe via Italy. It is believed that the infection was carried by rats on Genoese commercial vessels sailing from Caffa to Italy.

In the wake of the Black Death, socio-economic relations across much of Europe and Middle East drastically changed. A major reason was a near obliteration of 1/3 of the population (some think about as much as 1/2 of the entire populace) of Europe.²²³ Cities and entire villages turned empty – the process which impacted the existing economic relations between cities and the village. On a positive side though, the Black Death pandemic helped to develop early stages for modern medicine paving the way for hospital-like management.

Because of Caffa's trade relations with Sebastopolis/Sokhumi in Georgia, simultaneously with the mass spread of the Black Death plague in Europe, the pandemic reached Georgia during the reign of David IX (1346-1360). The spread of the Black Death in the country is confirmed by one note of 1348 – in the country with great hardship, there was also great death²²⁴, which, most likely, means the spread of the

²²² V. J. Derbes. De Mussis and the Great Plague of 1348. JAMA, pp. 59-62.

²²³ N. Johnson, M. Koyama. Negative Shocks and Mass Persecutions: Evidence from the Black Death. Journal of Economic Growth. vol. 24(4). Heidelberg. 2019, pp. 345-395.

²²⁴ Ф. Д. Жордания. Описание рукописей Тифлисского церковного музея карталино-кахетинского духовенства. II. Тифлис. 1902. № 575.

Black Death. And great hardship means that agriculture and commerce were depleted, and the state borders were closed. The deadly pandemic spread in Georgia in the 1340s and lasted for a long time. According to Georgian historian prince Vakhushti, the epidemic was widespread during the early reign of David IX's successor, Bagrat V (1360-1393), and its scale was so wide that even the queen died along with many others.²²⁵

The epidemic of plague appeared from time to time in Georgia in later periods too and had devastating consequences for the population, e.g., the epidemic spread in the capital Tbilisi in 1770, caused the death of the fifth of the population. This fact is described in detail by the German traveler Johann Anton Güldenstädt, who notes that churches and cemeteries in Tbilisi occupy a large place in the already small area for the 20000 inhabitants. Overpopulated and downhill location on the clay soil of the city, which is completely swallowed up during the rain, and has no drainage, existence of the cemeteries, poor police, which allows the streets to be covered with garbage, and so on, – [All this] poisons the air, so dysentery, malignant fever and epidemics, as well as plague, are not uncommon. In 1770 the latter killed 4000 inhabitants. Great mortality would have increased even more if the houses had not been ventilated because of bad doors, paper windows, fireplaces, and so on. There is always air circulation. In 1770 during the plague the sick were mostly taken to the streets, and it was observed that there were relatively more of them left

²²⁵ Kartlis Tskhovreba (History of Georgia). v. IV. Editor S. Kaukhchishvili. Tbilisi. 1973, p. 262.

alive than those lying in the house.²²⁶

The fact of the 1770 epidemic is mentioned by one of the Baratashvilis who notes that the king left the city, he himself took his sick son to the village, where the latter recovered by virtue of the healthy air.²²⁷

As we can see, Georgians with a plague were moved to the streets. At the same time, they were taken away from the city to the countryside because there was more chance of healing them in the fresh air. People with the disease were given certain medicines too. And the main way to protect healthy population from an epidemic was to stay away from the place where disease was spread.

The disease spread in Tbilisi at the end of the 18th century, but its scale was not large. As prince Alexander reported from Tbilisi on November 21, 1797, to his mother, queen Darejan, the disease was in Ganja and Karabakh, while in Tbilisi only one person died.²²⁸ Despite its small spread, the plague was there in the country until the spring of 1798²²⁹, and that is why the pompously planned funeral ceremony of Erekle II, king of Eastern Georgia, was held in a rather modest way.

In the early 19th c. quarantine was introduced in three places (Garetubani, Ortachala and Avlabari) around

²²⁶ Johannes Gueldenstaedtius. *Peregrinatio Georgica*. Tomus Prior. Textum Germanicum cum Conversione Georgica Edidit Commentariisque Instruxit G. Gelašvili. Tbilisi. 1962, p. 89.

²²⁷ *Materials for History of Georgia and the Caucasus* (in Georg.). Part 28. Tbilisi. 1950, p. 57.

²²⁸ *Antiquities of Georgia* (in Georg.). v. III. Editor E. Takaishvili. Tbilisi. 1910, p. 226.

²²⁹ Platon Ioseliani. *Life of Giorgi XIII*. Editor A. Gatserelia. Tbilisi. 1978, p. 51.

Tbilisi to prevent the spread of the disease.²³⁰ Nevertheless, the plague epidemic hit Georgia in 1804, killing 1570 people.²³¹

Particularly devastating was the plague of 1811 in Western Georgia, which was brought to the country by Russian soldiers fighting the Ottomans. More than 30 000 people died in Western Georgia alone as a result of the epidemic. The disease also spread to Eastern Georgia, killing several thousand people there.²³²

Smallpox Disease. Another great pandemic was smallpox. Large-scale death rates were reported in the 18th c. in Europe, where in some years around 400 000 people died annually of smallpox. Moreover, one-third of the survivors went blind.²³³ The recurrent smallpox epidemic also caused various attempts to combat smallpox till the discovery of inoculation as an effective vaccination.

The smallpox epidemic was spreading from time to time in Georgia too. One of the historical documents mentions the smallpox epidemic. This document is a

²³⁰ Data for the Early 19th c. History of Georgia: Joseph Shagubатов – Description of the Internal Situation of East Georgia and Imereti. The Georgian Translation of the Russian Text, Research, Commentaries, Indices and Facsimiles are Presented for Publishing by A. Tabuashvili and G. Zhuzhunashvili. Tbilisi. 2015, p. 25.

²³¹ J. Samushia. Sergei Tuchkov's References About Georgia (in Georg. with Engl. Summary). Proceedings of Institute of Georgian History, Faculty of Humanities, Ivane Javakhishvili Tbilisi State University. XI. Tbilisi. 2016, p. 200).

²³² Studies in History of Georgia (in Georg.). v. IV. Tbilisi. 1973, p. 921.

²³³ A. Geddes. The History of Smallpox. Clinics in Dermatology. 24. Birmingham. 2006, pp. 152-157.

letter of Erekle II, compiled on May 11, 1772, and addressed to commander Revaz Amilakhvari. In it, among other things, it is mentioned that the smallpox was spread in Tbilisi and the royal family had to leave the city.²³⁴

Güldenstädt also mentions this fact and informs us about the method of preventing the spreading of smallpox: “On May 15 (1772) more than 100 children were inoculated, and I especially watched my house owner’s 6-year-old healthy boy and girl who was not even a year old... One week before the illness and during the illness children are not given meat, fish and rice, they are given only wheat bread and milk; however, breast, horse and donkey’s milk are considered the healthiest, while cow’s milk is considered the most useless. The inoculator made not deep, bloody, cross-shaped incision, ½ inch in size, in the groove between the thumb and forefinger with the tip of a large knife; he would lift the tip of a knife into the horn, where the smallpox serum was, clean the blood with a cotton swab, and put a poisoned knife on the wound, then he used to put cotton on a wound, and wrap it in a piece of cloth. The children usually had fresh air and recovered before May 19, with three freckles on the wound. On May 22, they became swollen and white, on May 23 they joined each other. The children were not sick, and the boy ran barefoot. On this day I went out of town and returned on the 2nd of June; I met the boy recovered and learned that he had no more freckles...”²³⁵

²³⁴ The Documents Issued by Erekle II. 1736-1797. Editor M. Chumburidze. Tbilisi. 2008, p. 82.

²³⁵ Johannes Gueldenstaedtius. *Peregrinatio Georgica*. Tomus Prior,

According to Güldenstädt, on May 23, 1772 he visited the king's son, prince Yulon, who had been given a smallpox inoculation a few days earlier.²³⁶

As we can see, during the spread of the smallpox epidemic in Georgia in the 18th c. the way to protect oneself was to keep a distance from the place of the epidemic. The vaccine, according to Güldenstädt, was quite effective at the time.

From 20th century pandemics to the Coronavirus. In 1918 a new flu pandemic launched worldwide. The outbreak was devastating, causing millions to die, more than the World War I casualties. During new experiments upon the old virus strain, it was proved that the 1918 pandemic was caused by an influenza A – subtype H1N1 progenitor strain.²³⁷

The next major pandemic was and has remained (though under control) since then is HIV/AIDS. Most likely HIV originated in Kinshasa, Congo in the 1920s (HIV spread from chimpanzees to humans). Up until the 1980s, we do not know how many people were infected with HIV or developed AIDS. HIV was unknown and transmission was not accompanied by noticeable signs or symptoms. By 1980 HIV spread to five continents killing hundreds of thousands of people.²³⁸

p. 63-65.

²³⁶ Johannes Gueldenstaedtius. *Peregrinatio Georgica*. Tomus Prior, p. 67.

²³⁷ G. Tsoucalas, A. Kousoulis, M. Sgantzios. The 1918 Spanish Flu Pandemic, the Origins of the H1N1-virus Strain, a Glance in History. *European Journal of Clinical and Biomedical Sciences (EJCBS)*. 2(4). New York. 2016, pp. 23-28.

²³⁸ P. Sharp, B. Hahn. *Origins of HIV and the AIDS pandemic*. Cold Spring Harbor Perspectives in Medicine. 1. Huntington. 2011, pp.

In the early 21st c. there were other major epidemics too such as Ebola and H1N1 paving the way for the novel coronavirus – a major epidemic that covered the entire globe, affected billions of people and stagnated the world economy (many similarities with the Medieval period).

Though the above pandemics took place in different historical periods, there were many similarities in how various world regions, whether it is Georgia, Western European states or Middle East countries, responded to the outbreaks. Nowadays, in the increasingly interconnected world, it is the World Health Organization that coordinates the work on battling/preventing global or local epidemics.

Georgian Contribution to the European Civilization



“Good Defeats Evil” is a sculpture at the United Nations Headquarter in New York, presented in 1990, on occasion of the 45th anniversary of the United Nations. St. George is slaying dragon, and dragon is created from fragments of Soviet and US missiles destroyed under the special treaty. Georgia’s Zurab Tsereteli created it. This liaison between UN, St. George and Georgian artist is quite amusing. Indeed, they were the Georgians to introduce St. George’s classical iconography. Below is history.

An interesting site should be discussed – this is bilingual (Graeco-Colchian, populated by West Georgia

people) Trapezus, with a special confessional visage. Élite of Trapezus worshiped Mithras, god of the sun and light, young and just. Mithras was abstracted from the late Iranian Zoroastrianism, and definitely changed in Graeco-Roman world. Mithras on municipal coinage of Trapezus (2nd-3rd cc. Name of Roman Emperor on obverse, name of community on reverse) seems to be beyond the traditional scheme. In the very heart of Empire Mithras is always pedestrian; here, in Trapezus, Mithras, fellow in a radiant Phrygian cap, is a horseman accompanied by a snake. Horseman with a spear is already St. George; i.e. Mithras from Trapezus is to be regarded as a prototype of St. George's iconography. Trapezus enjoyed this very special deity – local synthesis of Mithras and Cappadocian Men (lunar god), young equestrian in a radiant Phrygian cap.



We need to follow evolution of Mithras' effigy on the coins of Trapezus. At first, Mithras' bust in radiant Phrygian cap is depicted on them. Then protome of horse was added. Three samples of Trapezus' coins found in Bichvinta/Pitsunda (Western Georgia) have fantastic illustration: stylized effigy of enthroned horse, linked with Mithras. Such is Mithras on the 2nd c. coins. And from the end of the 2nd c. Mithras is already equestrian, sometimes with companions, and sometimes

with snake below.²³⁹

There is opinion that the equestrian on municipal copper coins of Trapezus is not actually Mithras, but syncretic deity, which united the functions of Mithras and Men, Cappadocian lunar deity. Indeed, Mithras is rarely depicted as equestrian, while this is common for Men.

In scientific literature nine gems are known up today with Mithras depicted in the same pose, as it is on municipal copper coins of Trapezus. Out of nine gems with identical depiction eight are discovered in Georgia (7 – in Eastern Georgia and 1 – in Western Georgia). Ninth gem (Berlin Museum) could be produced either in Trapezus, or in Colchis/Lazica (Western Georgia) and Iberia (Eastern, Southern and Southwestern Georgia).

So, municipal copper coins of Trapezus with the effigy of Mithras have parallel in synchronous gems found (or made) in Georgia. They had the same deity. Perhaps, deity depicted on municipal copper coins of Trapezus and on the gems found in Georgia is the pagan god who was replaced by Saint George.

The earliest depictions of Saint George equestrian come from Georgia. Two steles of Saint George equestrian found in Eastern Georgia (Aghik and Burdadzor, Marneuli district) are kept in Shalva Amiranashvili Museum of Fine Arts, Tbilisi. Saint George equestrian killing a dragon is depicted on Burdadzor stele together with the astral signs (the sun, the moon, a star). The

²³⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics.

2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=26>

moon is represented as bull's head, having crescent-shaped horns. Link between municipal copper coins of Trapezus and the steles is obvious. The steles are the next step of development.

After this iconography spread all over the Christian world.

Having the 6th c. B.C. as a starting point, Georgian money issues gradually absorbed all the types, styles and standards, which were popular around, especially those from the West. Greek deities and their symbols (Apollo, Helios, Hecate, Nike, Tyche, Dionysus, Dioscuri, Isis) were replaced by the Roman types (Emperor, Mars, Concordia, Annona, Victoria, Mithras), and pagan deities – by Christ and the saints from the Byzantine coins (St. Virgin Blachernitissa, St. Eugenius). On the other hand, for some time Georgians enjoyed even fire-temples and fire-altars on their coins.

For Pagan republics there were the gods to justify a legitimacy of a coin. For pagan monarchies and empires there were also rulers' effigies to justify the same. First persons are often shown with divine symbols. Those symbols alone and pagan shrines could serve for a purpose of identification of a coin. Pagan attributes on modern money are a certain respect towards history. The pattern suits many countries, Georgia among.

I type Colchian/Phasian (Western Georgian) didrachm (5th c. B.C.) shows lion as a symbol of Apollo, and Greek Hecate, mixed with local goddess of fertility and male moon.



Obverse: Lying hermaphrodite lion (hermaphroditization is due to Apollo's merge with the local female sun) to the right/left with a head turned back.

Reverse: Kneeling female figure with a bull's head (bull's head is an attribute of the moon) to the right/left in *quadratum incusum*.²⁴⁰

II type didrachm shows three-faced Hecate.



Obverse: Archaic female head to the right within the linear circle.

Reverse: Two identical archaic female heads facing each other each in *quadratum incusum*.²⁴¹

²⁴⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=4>

²⁴¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=9>

III type didrachm shows three-faced and zoomorphic Hecate.

Obverse: Archaic female head to the right within the linear circle.

Reverse: Two bulls' heads facing each other each in *quadratum incisum*.²⁴²

II type hemidrachm's typology is also identical.



Obverse: Archaic female head to right/left within the linear circle or in border of the dots.

Reverse: Bull's head to right within the linear circle. Some of the coins are with the Greek letters – MO/ΣO, Φ, A, O, E, Π, Δ.²⁴³

²⁴² T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=10>

²⁴³ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=13>

The goddess of fertility in Colchis was at the same time the goddess Hecate.

Lion is a symbol of Apollo/Helios. The lion depicted on I type didrachm repeats in every detail the lion on the Greek (Milesian) numismatics. Identical are the lion heads on the so-called Colchian tetradrachm and I type hemidrachm.

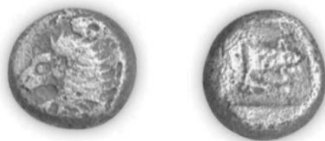
The so-called tetradrachm (5th c. B.C.).



Obverse: Exceptionally depicted lion's head to the left/right.

Reverse: Winged Pegasus to the right in *quadratum incusum*.²⁴⁴

I type hemidrachm (5th c. B.C.).



Obverse: Lion's head to the right/left, showing teeth.

²⁴⁴ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=2>

Reverse: Lioness' protome to the right in *quadratum incusum*.²⁴⁵

Bull-headed, or ram-headed schematic Nike appears on Georgian (Colchian) imitations to Alexander's type staters (1st c. B.C.-1st c. A.D.).



Obverse: Non-naturalistic head, right.

Reverse: Bull-headed, or ram-headed schematic Nike, facing.²⁴⁶

Municipal copper coins of Dioscurias (modern Sokhumi, Western Georgia) have the effigies of Dioscuri's caps and thyrsus placed on them (105-90 B.C.).

²⁴⁵ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=12>

²⁴⁶ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=15>



Obverse: Caps of Dioscuri, surmounted by six, or eight-pointed stars.

Reverse: Thyrus of Dionysus in the center of the coin, Greek three-line legend on both sides ΔΙΟΣ/ΚΟΥ-ΡΙΑ/ΔΟΣ.²⁴⁷

Anonymous copper coins struck in Surion (modern Vani, Western Georgia) show the effigies of lotus and an eight-pointed star (84 B.C.).



Obverse: Stylized effigy of lotus – Isis' decoration.

Reverse: Eight-pointed star.²⁴⁸

²⁴⁷ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=22>

²⁴⁸ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=23>

Next is drachm of Aristarchus the Colchian with the portray of Gnaeus Pompejus (52/51 B.C.).



Obverse: Head of beardless man, diademed and crowned with the rays, right (Helios with Gnaeus Pompejus' features).

Reverse: Tyche seated on a throne, wearing a tall crown, right. Vessel in her left hand, right hand resting on a rudder. Greek inscription on both sides of depiction and below – ΑΡΙΣΤΑΡΧΟΥ ΤΟΥ ΕΠΙ ΚΟΛΧΙΑΔΟΣ/ΒΙ (“of Aristarchus, the viceroy of Colchis, or of Aristarchus, who is ruling over Colchis”; and the date – 12, which corresponds to the 12th year of his rule, i.e. 52-51 B.C).²⁴⁹

Municipal copper coins of bilingual (Graeco-Colchian) Trapezus with the effigy of Mithras.

²⁴⁹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=18>



Obverse: Bust of Gordian III, right. Legend – ΑΥΚΑΝΟΡΑΔΙΑΝΟCCEB.

Reverse: Mithras as equestrian. Tree of Life behind the equestrian. Column in front of him with crow sitting on it. A star above a bird. Horse has its right leg raised. Snake below the line. Legend – ΤΡΑΠΕΖΟΥΝΤΙΩΝ.²⁵⁰

Coins of Bagadat, son of Biurat, duke of Klarjeti (Southwest Georgia). II type (second half of the 3rd c. B.C.).



Obverse: Head of Bagadat r., bearded, with moustache, and taenia on forehead; wears satrapal head-dress (kyrbasia) with double tie behind, and flaps fastened

²⁵⁰ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=26>

over top; earring in ear; border of dots.

Reverse: Fire-temple, with double panelled doors, podium, pilasters, and architrave; above, three battlements, each with two horns; on l., Bagadat, in satrapal head-dress and long garment, standing right, r. raised in adoration; on r., standard; Aramaic inscription, on r. downwards and in exergue, inscription on l., if any, off the flan; border of dots.²⁵¹

Pagan attributes on modern money:

- a) golden lion from the 3rd millennium B.C. barrow, Eastern Georgia.
- b) Borjgali (symbol of the sun).²⁵²

²⁵¹ T. Dundua and Others. Online English-Georgian Catalogue of Georgian Numismatics. 2013-2015

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=17>

²⁵² T. Dundua and Others. Money in Georgia. Second Revised Edition. Tbilisi. 2003

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