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Money in Georgia. Appendix



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One more book about money history of Georgia includes some summarizing stories.

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Deities and Pagan Shrines on Money:

Case of Georgia

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 is 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*.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=4>

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*.



<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 incusum*.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=10>

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.



<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*.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=2>

I type hemidrachm (5th c. B.C.).

Obverse: Lion's head to the right/left, showing teeth.

Reverse: Lioness' protome to the right in *quadratum incusum*.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=12>

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.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=15>

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.).

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

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



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=22>

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.



<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 ΚΟΛΧΙΔΟΣ/ 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.).



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

Municipal copper coins of bilingual (Graeco-Colchian) Trapezus with the effigy of **Mithras**.

Obverse: Bust of Gordian III, right. Legend – AYK ANTΩPΔIANOCCEB.

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 – TPANEOYNTION.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=26>

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 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.



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

Pagan attributes on modern money:

- a) golden lion from the 3rd millennium B.C. barrow, Eastern Georgia.
- b) Borjgali (symbol of the sun).





https://www.academia.edu/31559754/Money_in_Georgia_Tbilisi_2003

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”.



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

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.

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



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

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”.



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

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

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 sometime.
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”.



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

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”.

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



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

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”.



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

St. Virgin Blachernitissa type coins – David IV's (1089-1125) first 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: Marginal Georgian legend – “Christ, exalt David, the king of the Abkhasians”. In the center – “and Sebastos”.



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

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 (?)”.



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

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.



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

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.).

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.



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

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 – Α-Ε-Υ/ΓΕ-ΝΙ.

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-Ο Κ/Ν-Ο.



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

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-Ο-ΚΟ/Η-Ο.



<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.



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

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 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”.



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

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 – O-E/TE-IN.



<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.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=32>

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

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.



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

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.



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

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”.



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

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 Abkhasians, Kartvelians, Ranians, Kakhეთians, Armenians” (Rani and Kakhეთი are very Eastern provinces of Georgia).



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

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.



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

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

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”.

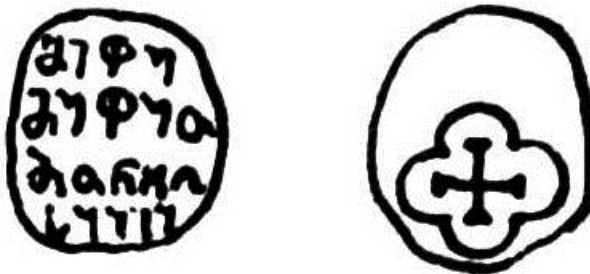


<http://geonumismatics.tsu.ge/en/catalogue/types/?type=57>

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.



<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.



https://www.academia.edu/31559754/Money_in_Georgia_Tbilisi_2003

Rulers on Money:

Case of Georgia

Last time we wrote about deities and saints justifying a legitimacy of a coin https://www.academia.edu/43821050/Deities_and_Pagan_Shrineson_Money_Case_of_Georgia,

https://www.academia.edu/43855203/Saints_on_Money_Case_of_Georgia. Effigies of the rulers did the same. Now they will be demonstrated, as seen in coinage of Georgia.

Coins of Bagadat, son of Biurat, duke of Klarjeti (Southwest Georgia). I 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 over top; earring in ear; border of dots.

Reverse: Bagadat seated l. on throne with back; wears kyrbasia; long overgarment with false sleeves and arm-guards; holds in r. a long sceptre, in l. a flower (?); planted before him, standard with decoration and hanging tassels – dirēfš-i Kaviān; Aramaic inscr. on r. downwards and on l. upwards, border of dots.



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

Coins of Bagadat, son of Biurat. II type.

Obverse: Head of Bagadat r., bearded, with moustache, and taenia on forehead; wears satrapal head-dress (kyrbasia) with double tie behind, and flaps fastened 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.



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

Aka (king of Colchis/Western Georgia in the beginning of the 2nd c. B.C.) stater.

Obverse: Diademed head of Alexander the Great, right, wearing horn of Ammon.

Reverse: Athena Pallas enthroned, left, holding Nike in an open right hand and resting left hand on the arm of throne. Shield on the backside of throne. Trident below, dolphins on both sides of trident. The Greek inscription behind the composition –ΒΑΣΙΛΕΩΣ, in front – ΑΚΟΥ.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=6>

Georgian imitations to Lysimachus' type staters. 2nd-1st cc. B.C. Colchis.

Obverse: Non-naturalistic head, right; radiant hair-style sometimes ornamented with bird-effigies.

Reverse: Schematic Athena enthroned, left/right, holding Nike, trident below.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=7>

The so-called Saulaces' coins, I type. Colchis or Bosphorus. Late 2nd c. B.C.

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

Reverse: Bull's head to the right. Greek inscription above and below – ΒΑΣΙΛ... ΣΑΥΛΑ or ΣΑΥΜ... meaning “of king Saulaces”, or “Saumakos”. The king's name is only partially inscribed with the last letter read either “Λ”, or “Μ”.



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

Drachm of Aristarchus the Colchian with the portray of Gnaeus Pompejus.

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 ΚΟΛΧΙΔΟΣ/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).



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

Municipal copper coins of bilingual (Graeco-Colchian) Trapezus with the effigy of Mithras.

Obverse: Bust of Gordian III, right. Legend – AYK ANTOPIA IANOCCEB.

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 – ΤΡΑΠΕ ΖΟΥΝΤΙΩΝ.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=26>

Georgian imitations to denarii of Augustus.

Obverse: Laureate head right/left, crude in style. Distorted Latin

inscription around: prototype – CAESAR AVGVSTVS DIVI F. PATER PATRIAE. Circle of the dots.

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. Distorted Latin inscription around: prototype – C. L. CAESARES AVGVSTI F. COS. DESIG. PRINC. IVVENT. Linear circle or circle of the dots.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=27>

Georgian imitations to Roman aurei.

Obverse: Draped bust of Valerian, laureted, right, a bit crude in style. Distorted Latin inscription: prototype – IMP. C. P. LIC. VALERIANVS AVG. Circle of the dots.

Reverse: Schematic effigy of Victoria in biga, left. Distorted Latin inscription: VICTORIA AVGG.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=28>

Coins with the depiction of fire on altar. Gurgen's (prince of Iberia/ Eastern Georgia) drachms (588-589).

Obverse: Ohrmazd IV to the right. Legend in Pehlevi – “Ohrmazd Augustus”. This is placed within onefold circle of the dots. Above two Georgian Asomtavruli letters or ligature for the name Gurgen.

Reverse: Fire on altar protected by two guardians. Pehlevi inscription of date and name of the mint are unreadable. Date 7 (i.e. 7th year of Ohrmazd IV's reign) on one of the coins.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=29>

Coins with the depiction of fire on altar. Jonber//Juansher's drachms (590-591).

Obverse: Ohrmazd IV to the right. Legend in Pehlevi – “Ohrmazd Augustus”. This is placed within onefold circle of the dots. Above two Asomtavruli letters for the name Jonber//Juansher.

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



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=30>

Anonymous coins with the depiction of cross on the obverse. 586-587.

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

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



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=31>

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.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=32>

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

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 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.



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

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.



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

David IV's (1089-1125) 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 Abkhasians, Kartvelians, Ranians, Kakhetians, Armenians.



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

Coins of Giorgi III (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 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”.



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

Coins of Giorgi IV (1210-1223) – king in Imperial dress.

Obverse: King standing, facing, wearing stemma, with labarum in his right hand and anekikakia, 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.



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

Silver coins of David Narin (1245-1293) with the depiction of a horseman.

Obverse: The king on horseback, right. Above, right, royal monogram meaning David, and, left, Georgian Asomtavruli letters for “the K’oronikon 467 (=1247)”. Above six-pointed star.

Reverse: Persian legend in four lines – “By the power of God, slave of Kuyuk (or Guyuk) Qā’ān’s rule, king David”. At right “Struck at Tbilisi”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=51>

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

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

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



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

Coins with the effigy of two Davids. Issue of 1261/1262.

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.



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

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.).

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



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

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.

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.



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

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 – Ω-O-KO/H-O.



<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.



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

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 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”.



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

Coins of Bagrat, king of Imereti (1510-1565).

Obverse: Schematic depiction of king in three arched-crown, facing.

Reverse: Georgian Asomtavruli legend divided by horizontal line. The legend should be read as follows: “King Bagrat”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=83>

Coins of Giorgi, king of Imereti (1565-1585). I type.

Obverse: Schematic depiction of bearded man, facing, in jewelled crown. To the left – plant ornament, around – linear circle and circle of the dots.

Reverse: Georgian Asomtavruli legend in abbreviation – “King Giorgi”, to the right – plant ornament.



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

Pious Formulas on Georgian Money

*Deities are depicted on the coins struck in pagan Colchis (Western Georgia) and Iberia (Eastern and Southern Georgia). With these states being baptized in the 4th c., the gods were substituted by the saints. 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. (D. R. Sear: *Byzantine Coins and Their Values*. Second edition, 1987, reprinted 1994, 1996. London, pp.33-34;*

https://www.academia.edu/35768659/History_of_Georgia. p. 204 n. 1). Full picture is presented below.

Half drama of Bagrat III (975-1014), imitation to dirhem (980).

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 around it – **Christ, exalt** Bagrat, king of the Abkhasians (Western Georgia).

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

David III Kuropalates’ (+1001) 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”

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

Bagrat IV (1027-1072). I emission. 1055.

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” (Western Georgia). In the center – “and Nobilissimos”.
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=41>

Bagrat IV. II 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” (Western Georgia). In the center – “and Sebastos”.
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=42>

Giorgi II (1072-1089). I emission. 1073.

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 ΘΥ – appears sometime.

Reverse: Marginal Georgian legend – “**Christ, exalt** Giorgi, king of the Abkhasians and the Kartvelians” (Eastern and Southern Georgia). In the center – “and Nobilissimos”.
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=43>

Giorgi II. II 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”.

Reverse: Marginal Georgian legend – “**Christ, exalt** Giorgi, king of the Abkhasians and the Kartvelians”. In the center – “and Sebastos”.
<http://geonumismatics.tsu.ge/en/catalogue/types/?type=44>

Giorgi II. III 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”.

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

David IV (1089-1125). I emission. 1089-1099

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

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

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

David IV. II emission. 1089-1099.

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

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

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

David IV. III emission. 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 Abkhasians, Kartvelians, Ranians, Kakhეთians, Armenians**” (Rani and Kakheti are very Eastern provinces of Georgia).

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

Issues of Demetre I (1125-1156). 1136-1152.

Obverse: First Georgian Asomtavruli letter of the name Demetre in the center of octagonal frame. Arabic legend outside the frame – “King of the Kings, **sword of the Messiah**” – stylized and represents the part of the frame.

Reverse: Arabic legend inside rosette shows the names of Caliph al-Muktafi li-amr Allāh (1136-1160) and the Seljuk sultan Ghias ad-din Masud (1133-1152).

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=63>

“Irregularly” struck copper coin of David V (1155).

Obverse: Arabic legend in three lines, the following fragments of which are extant – “King of the Kings, **sword of the Messiah** David...”. To the right, unknown sign is placed vertically. Fragment of a linear circle and a part of marginal legend.

Reverse: Arabic legend in three lines – “Muhammad sultan [the mightiest], son of Mah[mud]”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=64>

Issues of Giorgi III (1156-1184) with Asomtavruli letter. 1156-1160.

Obverse: First Georgian Asomtavruli letter of the name Giorgi inside rosette made up of waving lines and Arabic legend – “King of the Kings Giorgi, **sword of the Messiah**”.

Reverse: Arabic legend in waved rosette – “al-Muktafi li-amr Allāh (1136-1160), ruler of the believers”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=65>

Coins of Giorgi III – 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 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**”.

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

Coins of Giorgi III and Tamar. 1178-1184.

Obverse: In the center of an ornamented hexagonal rosette two Georgian Asomtavruli letters for the name Giorgi. Asomtavruli legend outside rosette – “**May God exalt** King of the Kings”.

Reverse: In the center of rosette the first letter of the name Tamar or various abbreviations of her name. Asomtavruli legend outside rosette – “**May God exalt** king and queen”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=67>

Coins of queen Tamar (1184-2010) 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”.

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

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

Obverse: Specific badge in the center which is thought to be the “Bagrationi 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**”.

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

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”.

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

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

Obverse: King standing, facing, wearing stemma, with labarum in his right hand and anexikakia, 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.

<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.

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

Silver coins of Rusudan with the effigy of Christ. 1230.

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, which is reminiscent of a badge depicted on queen Tamar’s coin dated by 1200, three Asomtavruli letters for the name Rusudan. Marginal Arabic legend – “Queen of the Queens, **glory of the world and faith**, Rusudan, daughter of Tamar, **champion of the Messiah**”.

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

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**”.

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

Copper coins of Demetre II (1270-1289) with the “Bagrationi family badge”. 1280.

Obverse: Ornamented frame, much reminiscent of the one on Rusudan’s copper coins. In the center, Georgian Asomtavruli letters for the name Demetre; out, differently placed, Georgian legends – “King” or “King of the Kings”, and in some cases “K’oronikon 500 (=1280)”

Reverse: In the center, the same badge as on David’s and Tamar’s coin. Around border of the dots, Christian prayer in Asomtavruli – “**We believe in the Father, the Son and the Holy Spirit**”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=54>

Silver coins of David VIII (1293-1311) with the Christian prayer. 1297.

Obverse: Arabic legend in four lines – “The most mighty king, sultan Mahmud Ghazan Khan, may God perpetuate his reign”.

Reverse: Area within square of dots, Christian prayer in four lines in Arabic – “**In the name of the Father, and the Son and the Holy Spirit, One God**”. Georgian legend – “King David”. The segments between square and outer circle contain date formula, which is A.H. 696 (=1296/97). According to the months given on the coins, it became clear that their issue continued for four months (seventh, eighth, ninth, tenth) of A.H. 696, which corresponds to April–July period of 1297.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=55>

Copper coins of David VIII with the “Bagrationi family badge”.

Obverse: In the center of an ornamented frame Georgian Asomtavruli

letters for the name David. Out, Georgian legend – “King of the Kings”. Sometimes below “K’oronikon 530 (=1310)”.

Reverse: Finely depicted “Bagrationi family badge” with the Christian prayer in Asomtavruli letters – “**We believe in the Father, the Son and the Holy Spirit**”. Left and right to this badge sometimes is placed “K’oronikon 530 (=1310)”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=56>

Coins of Vakhtang III (1297-1308) with the Christian prayer. 1298/99.

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 Asomtavruli 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.

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

Copper coins of Bagrat V (?) (1360-1393).

Obverse: First Georgian Asomtavruli letter for the name Bagrat placed in the center, within the linear circle. Asomtavruli legend around the circle reads as “**In the name of God**”.

Reverse: Distorted Arabic legend in four lines.

https://www.academia.edu/37315053/Giorgi_Dundua_Tedo_Dundua_CATALOGUE_OF_GEORGIAN_NUMISMATICS, pp. 284-285

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**”.

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

Coins of Vakhtang IV (1442-1446) with Asomtavruli legends.

Obverse: Georgian legend in three lines – “**God, long live**”.

Reverse: Again, a legend in three lines which continues the legend on the obverse – “King Vakhtang”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=75>

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.

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

Coins of David X (1505-1525).

Obverse: Georgian legend in three lines – “**God, long live**”.

Reverse: Again, a legend in three lines which continues the legend on the obverse – “King David”.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=82>

That is all. After, Christian pious formulas completely disappeared on the coins.

Muslim Religious Formulas on Money of

Georgian Christian Monarchs

The title sounds a bit strange, but still it fits reality, created either by political, or economic demands. Data is presented below.

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)”.



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

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”.

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”.



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

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 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.



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

Silver coins of Giorgi VII and Ahmad Jalā'ir.

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.



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

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.



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

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, defence and trade. Defence 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.

Obverse: Ohrmazd IV (Sassanid shah) to the right. Inscription in Pehlevi: hrn – 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.



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

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 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.



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

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.



<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.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=115>

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.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=120>

Lari, national currency of Georgia, with Georgian and English inscriptions.



Non-dominant Languages for Imperial Coins:

Greek and Georgian Cases

In the Roman Empire, with Latin as official language, nationalist spirit of illustrious Greeks was respected by issue of some Imperial coins with the Greek legends (inscriptions). Caesarea in Hellenistic Cappadocia was large and very important Imperial mint, which struck such money for a long time.

Same gesture towards Georgians, the most ancient Orthodox people, was Russian token and it did not last long.

At the beginning of the 19th c. Kartalino-Kakhetian Kingdom (Eastern Georgia) became a part of the Russian Empire. Old Tbilisi mint was closed. But this measure created a problem – shortage of silver and copper coins. The money sent from Russia could not fill up the gap, it was coming slowly. Administration and courts were paid in assignations and chervonetsy – Dutch ducats, called lobanchiks. Army needed even more money to buy local supplies. And the local population neglected assignations even firmly seeing how the taxes were collected in old silver money. Scarcity of silver lowered the rate of Russian gold coin, which was quite high in other places. Merchants had good profit thanks to low exchange rate of gold, and the prices rushed high. Cheap Iranian goods flooded Georgian market taking back coins, thus making crisis more severe.

The situation was to be changed. Preparations were made for reorganization of old Tbilisi mint, now under the Russian control. They decided that future coin, with ostensible Georgian features, would be struck according to Russian monetary system. Tsar Alexander I ordered “to put nothing Russian” on the Georgian coins.

On September 15, 1804 there was the mint inaugurated in former royal bath celebrated by issue of commemorative medal.

Russian government imposed 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.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=120>

Georgia's Appeal to Europe.

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 Europe, over the Black Sea. Reverse of coin below could be about it:

Obverse: Two zodiacal fishes in the center and Georgian legend (inscription) 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.

Political Emigrants from Crimea:

Past and Present

Crimea is occupied by the Russians, and Georgia has many Ukrainian political emigrants. Political emigrants from Crimea were present in Western Georgia/Colchis also in Antiquity. The story below is about it.

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

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

I type.

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

Reverse: Bull's head to the right. Greek inscription above and below – ΒΑΣΙ... ΣΑΥΛ or ΣΑΥΜ... meaning “of king Saulaces”, or “Saumakos”. The king's name is only partially inscribed with the last letter read either “Λ”, or “Μ”.



II type. Obv. Male head to the right in the radiant crown. Rev. Rose, Greek inscription above and below – ΒΑΣΙΛΕ... ΣΑΥΛ or ΣΑΥΜ... meaning “of king Saulaces”, or “Saumakos”

III type. Obv. Male head facing in radiant crown. Rev. Winged thunderbolt with Greek inscription above and below – ΒΑΣΙ... ΣΑΥ...

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 "Λ", and therefore, the inscription is deciphered as ΒΑΣΙΛΕΩΣ ΣΑΥΛ(ΑΚΟΥ) – "of king Saulaces", since the latter name appears among the names of the Colchian kings. Other scholars read the fourth letter as "Μ". Thus, according to this group of scholars, the name on the coin should be read as ΒΑΣΙΛΕΩΣ ΣΑΥΜ(ΑΚΟΥ) – "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.

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 Fully Convertible Currencies

Now Georgia has lari, partially convertible currency, not for large international transactions. Historically too, coins struck in Georgia served the local market, only some issues being involved in international trade. Findings of Georgian numismatic data outside the country attest to this fact.

Colchian (Western Georgian) II type didrachm (5th c. B.C.) was found on archaeological site of Hermonassa, Ancient Greek colony (Taman Peninsula, Russia).



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=9>

Colchian (Western Georgian) II type hemidrachms (5th-3rd cc. B.C.) were found on archaeological site of Nymphaion, Ancient Greek colony (Crimea, Ukraine).

Colchian II type hemidrachms were found in Central Asia.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=13>

Stater of Colchian king Aka (beginning of 2nd c. B.C.) was found in Trabzon (Turkey).



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=6>

Only four specimens are known from the issue (979) of David III Kuropalates, ruler of Southwestern Georgia. From the 4 silver specimens 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).



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

There are numerous findings of coins of Tamar (1184-1210) and

Rusudan (1223-1245), queens of Georgia, in Armenia and Azerbaijan.



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



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

Coin below is sirma vertskhli (silver) of Erekle II (1745-1798), king of Eastern Georgia, with the Persian inscriptions. Due to high fineness, these coins were in circulation for a long time not only in Georgia, but also in Armenia and Azerbaijan. Nukha khanate in Azerbaijan imitated sirma vertskhli, as well as governor of the Georgian king in Ganja during its occupation (1786-1791). Indeed, sirma vertskhli was very much popular.



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

Fauna on Georgian Coins

Everywhere across the world the coins have been showing fauna. Georgian case is presented below, excluding animal symbols.

Coins of Vakhtang IV (1442-1446) with the depiction of animal.

Obverse: Georgian legend in two lines – “King Vakhtang”.

Reverse: Depiction of animal, very much like a donkey.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=76>

Coins of Giorgi VIII (1466-1476) with the title “king”.

Obverse: Georgian legend in two lines – “King Giorgi”.

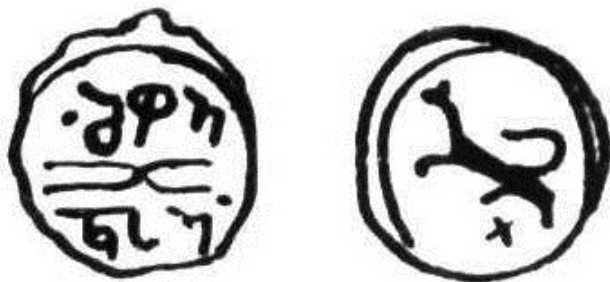
Reverse: Some animal. No image in the most cases.

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=78>

Coins of Konstantine II (1478-1505).

Obverse: Georgian Asomtavruli legend in two lines – “King Konstantine” – is divided by two intersecting horizontal lines.

Reverse: Unknown beast to the left, with long tail.

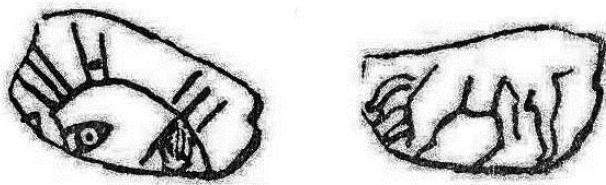


<http://geonumismatics.tsu.ge/en/catalogue/types/?type=81>

Coins of Giorgi, king of Imereti/West Georgia (1565-1585).

Obverse: Human head to the left. Because of the small size of a plate the face is not fully depicted. Forehead, left eye open are visible as well as, partially, crown and presumably – beard. A small part of the first letter of Giorgi’s name is placed before the forehead.

Reverse: An animal. Body and three legs are well visible. Not well visible is a tail up. The animal is to the left.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=86>

Copper coins of prince Bakar with the effigy of peacock.

Obverse: Peacock to the right (sometimes left) and Georgian Mkhedruli legend for the name of Bakar. Circle around.

Reverse: Persian legend in circle – “Pulus was struck at Tbilisi in 1130, 1131 and 1132 (=1717/1718, 1718/1719 and 1719/1720)”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=109>

Copper coins of Teimuraz II (1745-1762) with the effigy of lion.

Obverse: Lion to the left. Around, Georgian Mkhedruli legend for the name of Teimuraz.

Reverse: Persian legend – “Pulus was struck at Tbilisi in 1162 (1748/1749)”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=110>

Copper coins of Teimuraz II and Erekle II with the effigy of falcon.
Obverse: Persian legend – “Slave of the God, in 1166, 1168 and 1169 (=1752/1753, 1754/1755 and 1755/1756), struck at Tbilisi”. To the left and right of the date, Mkhedruli letters for the name of Teimuraz and Erekle.
Reverse: Falcon to the right, killing a crane.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=111>

Copper coins of Erekle II (1745-1798) with the effigy of eagle.
Obverse: Georgian Asomtavruli legend for the name of Erekle. Below, Persian legend – “Struck at Tbilisi, and date – 1210 (=1795/1796)”.
Reverse: Eagle. Below, date – 1796.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=115>

Copper coins of prince David with the effigy of peacock.

Obverse: Georgian Mkhedruli legend for the name of Tbilisi, in circle.

Reverse: Peacock to the left. Date – 1215 (1800/1801).



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=118>

თედო დუნდუა
ფული საქართველოში. დამატება

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