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**GEORGIA AS A PART OF
INTEGRATED EUROPE. APPENDIX**



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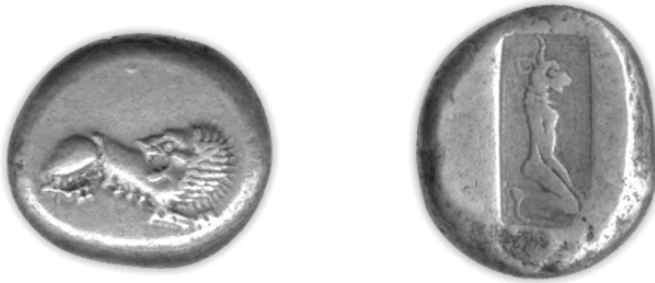
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Democracy in Georgia: Past and Present

Georgia, the most successful country in democracy building, enclosed small republics in ancient times. They were bilingual (Graeco-Colchian) Phasis (modern Poti) 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 incisum*.

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

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-Hege-mon, 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 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.

<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/ΔΙΟΣ.

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

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.

Western Politicians in Georgian Propaganda

Democracy building in Georgia is strongly supported by all democratic nations, while Georgian political figures have their colleagues from the West as intimate friends. Some Georgians think that boasting about this friendship will increase their political popularity. Yet, there were the same manifestations in the remote past.

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 special senatorial decree (Chr. Howgego. *Ancient History from Coins*. London and New York. 1995, pp. 67-69).

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

Aristarchus, dynast from Colchis, was a part of Pompejus’ Eastern reorganization after the Mithridatic Wars (first half of the 1st c. B.C.). He is put in a charge of Colchis in 63 B.C. (App. Mithr. 114). This coin is his legislation and the regnal years – 12 (52/51 B.C.) – are also his. Besides, 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. Whose viceroy could be him, if there was no king in Colchis by the time. The answer is as follows: only of the Roman Republic’s. Then what an immediate reaction of the senate might be on 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 and 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 only prominent figure in Rome. And after all he was illustrious and ambitious general.

Liberties and Phrygian Caps in Georgia

Some common European symbols were in usage for millennia.



Central figure on reverse above is *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.



Figure above wears Phrygian cap, associated in Antiquity with several people, like Phrygians, Dacians, Thracians etc.



Figure above is Mithras, 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.



French revolution, in its turn, maintained this confusion, taking Phrygian cap as symbol of liberty.



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

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



Here are the municipal copper coins of Dioscurias in Colchis (modern Sokhumi, Western Georgia) with the effigies of Dioscuri's caps and thyrus. Typologically the coins are connected to the municipal copper coins of Pontus – obverse type (two Phrygian caps) is taken from Amisus' coins, issued in 120-111 B.C., and reverse type (thyrus) 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.

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

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

European Integration, Globalization and Architectural Styles

European Union’s obvious pull to the East will supposedly result in creation of “united Europe”. And 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.

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 Eastern European integration and, via this, in future, also has its place in common European home. History of monumental architecture in the country belongs to the same issue.

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. (С. Кауфман. О взаимосвязях ранневизантийских сводчатых перекрытий с позднеримскими. Византийский временник. XX. Москва. 1961, pp. 214-215).

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 (Дж. Бошкович. Соображения о взаимоотношениях между средневековой архитектурой и скульптурой Грузии и Средиземноморья. II международный симпозиум по грузинскому искусству. Тбилиси. 1977, pp. 42-43).

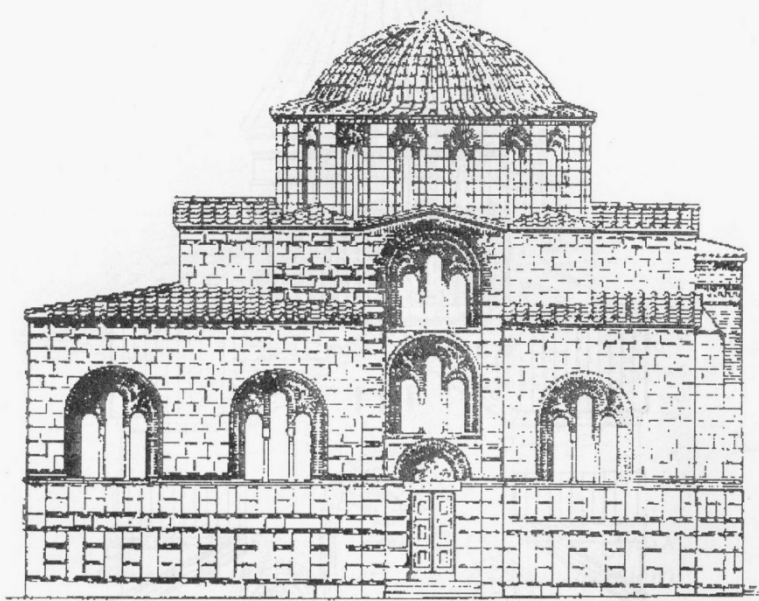
But the fact that the domed construction came to the fore in Eastern Christian architecture after a fairly short period of domination by the basilicas is worth of special mention (Г. Чубинашвили. К вопросу о начальной форме христианского храма. II международный

симпозиум по грузинскому искусству, р. 3; Х. Фаензен. К вопросу о зарождении архитектуры церковей с крестообразным основанием и центральным куполом. II международный симпозиум по армянскому искусству. Ереван. 1981, pp. 200-201; Г. Чубинашвили. Архитектура Кахетии. Тбилиси. 1959). 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 Justinian 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 (К. Афанасьев. Геометрический анализ храма Софии в Константинополе. Византийский временник. V. Москва. 1962, р. 207; J. D. Alchermes. Art and Architecture in the Age of Justinian. The Cambridge Companion to the Age of Justinian. Cambridge. 2005, pp. 343-375; R. G. Mainstone. Hagia Sophia: Architecture, Structure and Liturgy of Justinian's Great Church. London. 1988).

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.



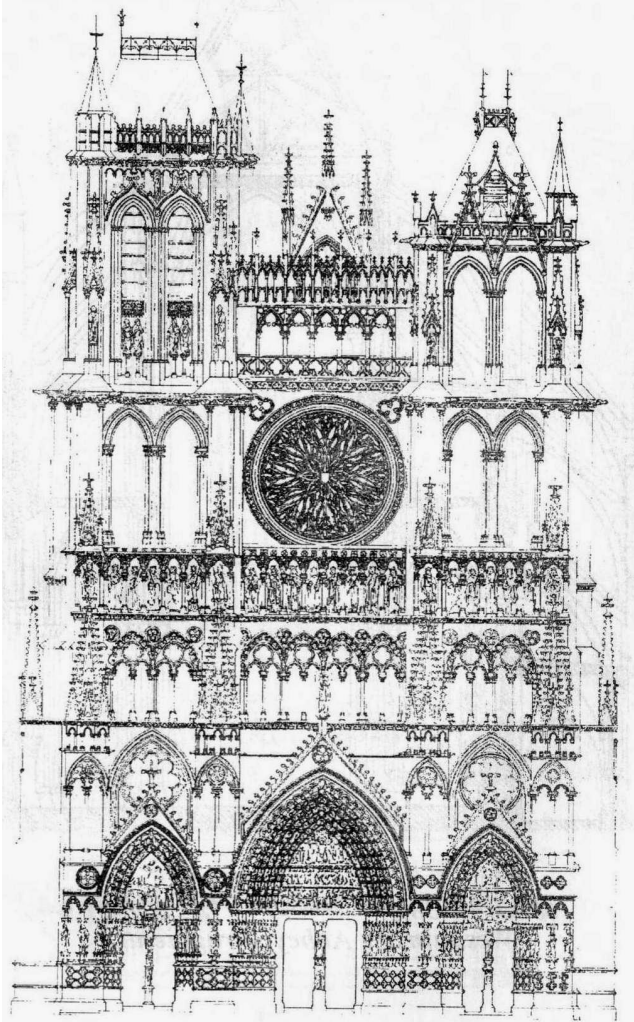
Monastery Church at Daphne. Greece. 11th c. *Byzantine Style*

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 (Oxford Illustrated History of Medieval Europe. Ed. by G. Holmes. Oxford. 1992). 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) (J. Beckwith. *Early Medieval Art*. London. 1964), 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.



Amiens Cathedral. France. 12th c. *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 expanses – this was their main feature. The Renaissance architecture quickly conquered France, Germany, the Netherlands, Austria and Spain while Baroque moved even further, to Eastern Europe and even far-away Russia.

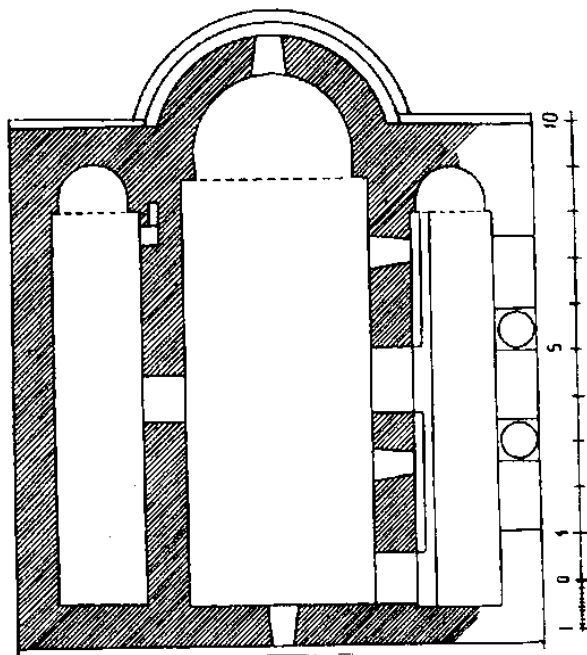
The European capitals and cathedrals acquired a more or less unified European style. Baroque changed the image of many cities: Rome, Paris, London, Madrid, St. Petersburg acquired new buildings that very much resembled each other. These European architectural styles reached Georgia much later, in the 19th c.



Tempietto in Rome. Italy. The 16th c. *Baroque*

Due to Baroque, European cities became very much alike. And with globalization and Modern architecture being established, cities around the world are very much alike. https://www.academia.edu/36017959/Tedo_Dundua_Nino_Silagadze_EUROPEAN_INTEGRATION_AND_ARCHITECTURAL_STYLES_HOW_GLOBALIZATION_STARTED_The_Caucasus_and_Globalization_Volume_3_issue_1_2009

History of Multiculturalism – Case of Georgia



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

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). The purpose of these interior walls is still obscure.

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 (*Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze. Tbilisi. 1968, pp. 262-266*). 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 special case of this solution. An additional three-church basilica comes from Egypt (6th-7th cc.) and it is thought to be a Georgian origin (*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*).

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 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 have to 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 (T. Dundua. Christianity and Mithraism. The Georgian Story. Tbilisi. 1999). 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 of 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 con-

fessions in one church (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).

Europe had 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.

And 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. (Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze, pp. 167-272; Г. Чубинашвили. Архитектура Кахетии. Тбилиси. 1959, p. 142).

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.

So, a co-existence was easily achieved, which means that it can be achieved anytime, anywhere. https://www.academia.edu/35768659/History_of_Georgia

NATO and Roman Pattern of Georgia's Special Status

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 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. They manned the garrisons at the East Black Sea coast and invented special status for the region. The story below is about it.

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).

In 330 Rome with its strong republican and pagan feelings was substituted by Constantinople as Constantine's new Christian capital. Western provinces were already thought to be hopeless against the barbaric invasions. Holy Virgin was proclaimed protector of the city. Already a dying man, Constantine was baptized thus securing for himself a label "Great".

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*) (O. Seek. "Hannibalianus (3)". Paulys Real-Encyclopaedie der classischen Altertumswissenschaft, siebenter Band. ed. Wilhelm Kroll. Stuttgart. 1912, 2352-2353; A. H. M. Jones, J. R. Martindale, J. Morris. "Hannibalianus 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 Byzan-

tium. London. 1998, pp. 16, 20). Caesars were 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 Polemoniacus) (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). 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 Polemoniacus, 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.

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.

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

If in Roman eyes East Black Sea coast was good military foothold, why not to check this pattern again, interesting question for the Alliance. <https://www.eurasiareview.com/22042020-rome-byzantium-and-nato-grand-strategy-of-the-west-and-georgia-analysis/>

NATO's Future Eastern Frontier:

Historical Pattern

NATO's Eastern frontier is stretched from the Baltic Sea to the Western shores of the Black Sea. When aspirant countries, namely, Ukraine and Georgia, in the Alliance, political map will be more accurate from historical point of view. Indeed, in the 10th c. Eastern frontier of the "Byzantine Commonwealth" was fixed along Eastern (Georgia) and Northern shores of the Black Sea, the Dnieper River (Kyivan Rus), towards the Baltic Sea. Georgia, old ally of Byzantium, had good relations with Commonwealth's newly added states. Those links are well attested by findings of the Georgian coins.

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. P. В. Кебуладзе, В. М. Потин. Монеты Давида Курапалата в кладах западноевропейских денариев. *Matsne* (Historical issue). 1970. №2. Tbilisi; *Corpus Nummorum Saeculorum IX-XI, qui in Suecia Reperti Sunt. Catalogue of Coins from 9th-11th Centuries Found in Sweden. 1. Gotland. 3. Dalhem-Etelhem. Stockholm. 1982, p. 5, pl. I, 2:12*). 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 Europe

2. Trading contacts between Georgia and Kyivan Rus must account for the findings of these coins on the territory of Europe, ef-

fected 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 (P. В. Кебуладзе, В. М. Потин. Монеты Давида Курапалата в кладах западноевропейских денариев, р. 219).

<http://geonumismatics.tsu.ge/en/catalogue/types/?type=40>;Tedo Dundua. History of Georgia. Tbilisi. 2017, pp. 176-190 https://www.academia.edu/35768659/History_of_Georgia

European and Georgian 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 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 Ertsukhi, 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 Asian 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 command of the Fourth Crusade to Boniface III, count of Montferrat. The doge of Venice Enrico Dan-

dolo 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.*

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

About Political Prestige of Georgia

Georgia faces enormous challenges as a tiny country with limited resources, and some regional problems. Still, the Georgian people have a supreme power. They choose their leaders to represent them. And business people decide what to produce. For the special achievements in democracy building Georgia has high political prestige. While a decline in the 16th c, with the Georgian kings still guarding the “Christian” frontier, political prestige of the country was also high. The story below is about it.

Fetiyeçamii 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 Pammacaristos, turned into a mosque by that times (S. Runciman. *The Fall of Constantinople 1453*. Cambridge. 1965. Reprinted 1996, p. 201).

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 (S. Runciman. *The Fall of Constantinople 1453*, pp. 145, 199).

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 (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).

The Pammacaristos was to be the Patriarchal church for more a cen-

ture with a Patriarch residing there as a head of *milet* (S. Runciman. The Fall of Constantinople 1453, pp. 200-201). 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 basically (Studies in History of Georgia (in Georg.). v. IV. Tb. 1973, p. 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). Later in 1600 Simon's capture was followed by three days festival all-over Empire (Studies in History of Georgia. v. IV, p. 149), and now Murad III annexed the Pammacaristos as he celebrated his victory over the infidels (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).

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.

Occupation, Falsification of History – Russians in Abkhazia (Georgia)

Expulsion and extermination of the Georgians in the Northwest part of Western Georgia (Abkhazia) since 1992 are now accompanied by looting the remnant population and also, by archaeological looting, i.e. illicit removal of the artefacts from the archaeological sites. Next step is their incorrect interpretation. Here is one case.

We are focused on the silver jug from Gagra district (Abkhazia, Georgia) with the Greek inscription, found in 2005 by the Russian archaeologists and published as А. Ю. Виноградов. Кувшин царя Бакура – новый источник по ранней истории Кавказа. Interdisciplinary Archaeology. II. Tbilisi. 2013, pp. 45-67.

Burial №5 of necropolis in Achmarda (Gagra district) shows rich inventory including the silver jug with the Greek inscription (1st-3rd cc. A.D.): I, Pacuros, the king, gave to (my) sheep.

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 Abasks (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 Aphsils and Abasks were permanent subjects of the Lazi kings <https://www.eurasiareview.com/13042020-abkhazians-and-ossetians-in-georgia-a-short-history-analysis/>. And moreover, as we shall see further, there were no Aphsils and Abasks 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 3rd c. A.D. This is briefly, now, in details (see T. Dundua. History of Georgia. Tbilisi. 2017, pp. 113-120) https://www.academia.edu/35768659/History_of_Georgia.

Roman author Iulius Capitolinus narrates about Antoninus Pius: “*Pharasmales rex ad eum Romam venit plusque illi quam Hadriano detulit. Pacorum regem Laziis dedit. Parthorum regem ab Armeniorum expugnatione solis litteris reppulit . . .*” (IX) (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) (... He gave Pacorus to the Lazi as a king...). 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 lan-

guage a family language having Mingrelian as social one.

Beyond the Roman *limes* (frontier), 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 Apsils and their king 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 (Plate I).

And we have amazing picture already for the midst of the same century: now 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 (Plate II).

So, 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.

Plate I

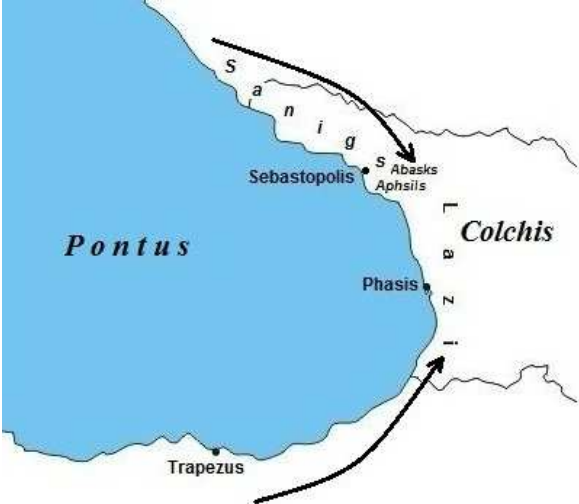
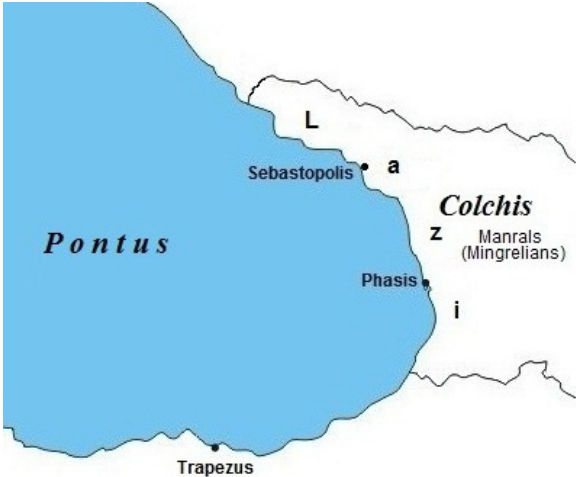


Plate II



**St. George's Iconography.
Georgian Contribution to the
Western 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.

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

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 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 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.

თედო დუნდუა

საქართველო, როგორც ევროპის საინტეგრაციო
ზონის შემადგენელი ნაწილი. დამატება

გამომცემლობა „მერიდიანი“
თბილისი, 2022