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NORTH AND SOUTH

(Towards the Question of the NATO Enlargement)

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PREFACE

A competition between North and South seems to be a global future challenge with metropolitan system and agro-industrial confederation as the rivals, the latter moving towards the industrial visage thus ejecting the superpowers from a supply-scheme.

A strict physical-geographic definition of North and South is as follows: marine, humid continental, Mediterranean and humid subtropical regions form non-irrigative sector, while semiarid and arid regions – irrigative sector. They will be the opponents. The first one is superindustrial, and the next – a permanent supplier of food and the raw materials from as far back as the Greek times. Such order has supported a normal evolution. But for the Iranian Revolution the situation is abnormal.

And what will happen if South accepts this idea?

A solution of problem is as follows: a definition of the Abendland should be revised – Abendland is the West and the East (Slavonic spaces and Georgia, the west part of which is non-irrigative, and the east part – the extreme north of the irrigative sector). The forces will be distributed as follows: above the equator – industrial North and agro-industrial South; and below the equator – industrial in prospect South and agro-industrial North.

What will the future conflicts be like?

There would be none.

A short glimpse on a history of the European integration is represented here with Georgia as a participant.

INTRODUCTION

The Making of Europe*

Climate determines economics. Hot and less humid environment defines an early advantage of the South over the North – indeed, the Egyptian state and the crafts confront entirely the primitive clan-system which existed in fact everywhere. Then the whole situation was changed. Times after, some technical improvements towards the North created a very comfortable vegetation process, while the Egyptians still needed time to put the seed beyond the reach of the sun. In the 9th – 8th cc. B.C. the Greeks are already vanguard by means of the technics and the structures. The countries being superb before, like Egypt and Babylon, or India, now face a new hegemonic power – Hellas, already overpopulated and needing grain and the raw materials to be imported. Then the perception of Europe has appeared. Europe is a special term for the part of the earth, which stipulates or will stipulate the same level of development. Even Scythia with its rough spring was thought to be reorganized in the Greek manner, than those countries which needed the additional finances for irrigation. So the making of Europe started. The Greek pattern was as follows: 1. occupying or even frequently being invited to the key-points of other economic structures like Caria, Thrace, Bosphorus or Colchis; 2. establishing the autonomous Greek social structures granted heavily with the technics from metropolis; 3. the natives being equipped with the best tools for agriculture; 4. the Greek industrial structures maintained on this background; 5. exporting supplies to Hellas and receiving back some industrial goods. The Aegean and the Pontic (the Black Sea) areas were supposed to form once unique economic space. Economic integration considered several stages to be realized: first it was Asia Minor, in fact mistakenly called so, to be Hellenized due to climatic similarity with Greece, then – West, North and East Black Sea countries. Two major waves of the colonists passed from Hellas – first one in the 8th – 6th cc. B.C., and the next – in the 4th c. B. C. led by Alexander the Great. Asia Minor was a complete victory of Hellenism, even being integrated politically under Mithridates Eupator, king of Pontus, as far back as the 1st c. B.C. The Roman overlordship gave a new sense to the economic prosperity of the Greek World. And at last the Byzantine metropolis was created with all that languages like Lydian, Cappadocian etc. vanished forever. But there were the serious failures too. Colchis offered a dangerous humidity to the Greek way of life. The Greeks living there had no chance to keep their industrial spirit as the agriculture was very slow in a development. Soon the Greek community became a bilingual one, and after – totally assimilated within the Colchian society. As to Bosphorus, a corn-supply from Asia Minor to Greece had broken the traditional scheme, and the region soon lost its Greek style. And the case of Thrace was a certain conflict with the new concept of Europe.

* The Author is largely indebted by the general works about European integration and dual citizenship. Some of them are cited here:

1. Prosopographia Imperii Romani Saec.I. II. III. Paris VI. Consilio et Avctoritate Academiae Scientiarum Berolinensis et Brandenburgensis. Iteratis Curvis Ediderunt Leiva Petersen, Klaus Wachtel. Adivvantibus M. Heil, K. P. Johne, L. Vidman. Berolini. Novi Eborau. MCMXCVIII.
2. A. N. Sherwin-White. The Roman Citizenship. Oxford. At the Clarendon Press. 1939. Second edition. Oxford. 1973.
3. D. Braund. Rome and the Friendly King. The Character of the Client Kingship. Beckenham, Kent. Fyshwick, Australia.1984.
4. F. Braudel. A History of Civilization. Printed in the USA.1995.
5. K. Rozen. Die Geburt Europas. Das Mittelmeer – die Wiege der Europäischen Kultur. Bonn. 1998, pp.10-25.
6. K. Held. Die Entdeckung der Welt bei den Griechen als Ursprung Europas. Das Mittelmeer...., pp. 26-45.
7. H. Galsterer. Einheit und Vielfalt im Römischen Reich. Das Mittelmeer...., pp. 115-129.
8. G. Alföldy. Das Imperium Romanum – Ein Vorbild für das Vereinte Europa? Basel. 1999.
9. K. M. Girardet. Bundesstaaten im Antiken Griechenland und das Romische Imperium als "Supranationale" Ordnung – Modelle für Ein Vereintes Europa von Morgen? Europa. Traditionen-Werte-Perspektiven. Beiträge zu Einer Ringvorlesung der Philosophischen Fakultät der Universität des Saarlandes in Sommersemester 1999. St. Ingbert. 2000, pp.13-48.
10. B. und H. Galsterer. Romanisation und Einheimische Traditionen. Xantener Berichte. B.2. Köln. 1992. Kolloquium in Xanten. 2-4 Mai. 1990, pp. 377-387.
11. S. Runciman. The Fall of Constantinople 1453. Cambridge. University Press. 1996.
12. G.G. Norwich. A Short History of Byzantium. Published in Penguin Books. 1998.

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

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

An idea of the Transcaucasian and Pontic transit of the Asiatic goods was also very important one. As far back as in the 4th c. B.C. Alexander of Macedon took the Graeco-Macedonian armies towards the very heart of Asia, and there, particularly in India, the Europeans tasted the spiced meals for the first time, and they decided that their life would be dull without pepper. So, one could buy some spices for, perhaps, a drachm in the valley of Indus, and sell it in Rome, or maybe, in Athens for hundred. The profit from the trade was very handsome. In all there had been the following routes towards India – 1. Maritime route – from the Red Sea ports of Egypt via the Indian Ocean towards Malabar coast. 2. Transiranian transit. 3. The third route was amazingly cheap, for it was river-route via well inhabited and supplied districts; city of Phasis (Poti, Western Georgia) being a starting point together with a mouth of the river Phasis (Rioni), very comfortable for the large boats. Rioni is prolonged by the rivers Kvirila and Dzirula towards the Likhi mountains. They divide Georgia into two parts: the West (Colchis), and the East (Iberia). The merchants used to climb to the mountains, and then board again at the Kura-river boat-station in Eastern Georgia. A voyage down the river towards the Caspian Sea was swift and lovely. And the Caspian Sea could be easily covered in eight days on a large boat. One could find the river Amu-Daria (Oxus) in the past joining the Caspian Sea in its South-Eastern section. Amu-Daria – Balkh (Bactra) – Indus is the last section of the route. And the Greek merchants were already in the wonderful country of a leisure and the spices, in the homeland of Buddha. The Greeks and the Romans, the Byzantine soldiers and merchants were in Georgia for the transit purposes and within the frames of Early European integration. From the 2nd c. B.C. the Chinese started to send the silk caravans via Chinese Turkestan. Then the usual Transcaucasian and Pontic transit took place. This route was cheap, but – very fragile. As soon as Iran recovered from the Hellenic onslaught, it cut the route organizing the caspian fleet.

Till the 11th c. Byzantium had been a handsome and dominant power, the champion of Christendom again onslaught of Asia and Islam. But it was already very old European pattern of the Mediterranean trying to control North. Soon Empire found itself caught between two fires – the Crusaders and the Turks. Byzantium had to be calmed finally. The Crusaders (after 1204) and the Turks (after Manzikert, 1071) did this job properly overpopulating the country. Towards the end of the 13th c. Byzantium is nothing but a lot of principalities with very different confessional visages

(Orthodox, Catholic and Muslim). Orthodox World starts disputing about a new leader Serbian, Bulgarian and Georgian kings assuming formally the title of Caesar and Autocrat (and before the Georgian kings formally had been hailed as king and Kuropalates, king and Sebastos, even sometimes, king and Caesars). The Italians were more pragmatic. Seizing the whole islands and the key-points over the Aegean and the Black Sea they will control the complete output there until the 15th c. This was a disaster for building of Europe. Within the Holy Roman Empire Italy had been granted only moderate supplies of food and the raw materials from the northward. And now Venice and Genoa made a commercial onslaught upon what still can be called the Byzantine World destroying the local crafts. ex. In 1261 the Byzantine Emperor Michael Palaeologos had to sign a treaty with Genoa promising the republic the concessions, own quarters in Constantinople and other ports, and free access to those of the Black Sea. A comparative comprehension of the Hellenic and the Italian periods is as follows: the Greeks took up their permanent residence within the East Aegean and the Pontic areas stimulating everything, while the Italians placed the soldiers and the merchants there to empty the local markets. That is why the Ottoman reintegration was welcomed by the overwhelming majority in Asia Minor. And Greece since has formed a separate economic structure. Thus the Italian overlordship came to an end together with the handsome transit trade.

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

Papal primacy over the Byzantine church also failed. In the early days of Christianity the Third Person of the Trinity – Holy Spirit – was thought to proceed from God the Father. Then, in the 9th c., the formula “that proceedeth from the Father and the Son” was adopted in the West. To the Orthodox church it was a heresy. But obviously in a great despair, needing the Western military help, some of the Greeks had agreed, that this Latin formula meant the same as the Greek newly established one – the Holy Spirit proceeded from the Father through the Son. But the rest still used to say as determined as ever – “better the Sultan’s turban than the cardinal’s hat”. The fall of Constantinople in 1453 clearly meant the end of this unity. And the Byzantine galleys, all packed with refugees moving slowly to the open sea towards the safety of Italy meant a good supplement to the Italian Renaissance, while the Byzantine double-headed eagle – to the Russian heraldry. “The Christian Empires have fallen” – wrote the monk Philotheus in 1512 to the Grand Prince Basil III of Russia – “in their stead stands only the Empire of our ruler ... Two Romes have fallen, but the third stands and a fourth there will not be”. The Italians did their best to save the maritime empires but they failed. Galata or Pera was lost immediately. And the Ottoman control over the Straits endangered the existence of the Black Sea colonies like Caffa (Theodosia), which had passed over to the Ottomans in 1475. Quite soon the whole empire of Genoa had vanished. Venice triumphed at Lepanto (1571), but little good resulted.

The Italians also did their best to penetrate into a hinterland. ex. Georgia was flooded with the Catholic monks, while due to the Turkish menace the centre of the Catholic mission in the East had been transferred from Smyrna to Tbilisi. But again – with no successful outcome. The Orthodox churches were known either to regard the Latin Church with hatred, or simply – neglecting it.

Hence the Italian supplies had been tied up neatly with the countries northwards, while Italy itself being reduced to a modest land.

Now the Ottomans tried to re-establish the “Byzantine” rule over Italy ravishing Otranto, fi-

nancing the corsairs of Algeria, but, in all, it was just a sweet dream for the Sultan – already the “Emperor of Europe and Asia”.

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

The West and the East (Balto-Pontic sites being a vanguard) reaching after are fixed on the chart below:

<i>Country</i> \ <i>Revolution</i>	<i>Abolishment of Serfdom</i>	<i>Civil Equality</i>	<i>Liberalism</i>
<i>England (Maritime West)</i>	<i>the 13th c.</i>	<i>the 17th c.</i>	<i>2nd half of the 19th c.</i>
<i>Germany (Maritime East)</i>	<i>in Prussia – 1806</i>	<i>1918</i>	<i>from 1949</i>
<i>Russia (Continental Humid)</i>	<i>1861</i>	<i>1917</i>	<i>nowadays</i>
<i>Georgia (Humid Subtropical, Semiarid, Highlands)</i>	<i>1864-71</i>	<i>1917</i>	<i>nowadays</i>

The Cyclic Dialectics

Europe and Asia, non-irrigative and irrigative farming have been related dialectically. A statement of an exact scheme of the economic primacy zone interchange was followed by a reanimation of cyclic development theory¹ and a presentation of a new method – the cyclic dialectics.

A general structure of the cognitive evolution is as follows:

1. Primitive Communism.
2. I transitional stage (Protofeudalism, Protocapitalism).
3. Anthropocapitalism.
4. II transitional stage (Feudalism, Protocapitalism).
5. “Power” Capitalism.
6. Industrial Communism.

II cycle of the Capitalism can be divided like this:

- a dialectical restoration of the Anthropocapitalism (Early Modern History).
- industrial stage (Modern History).

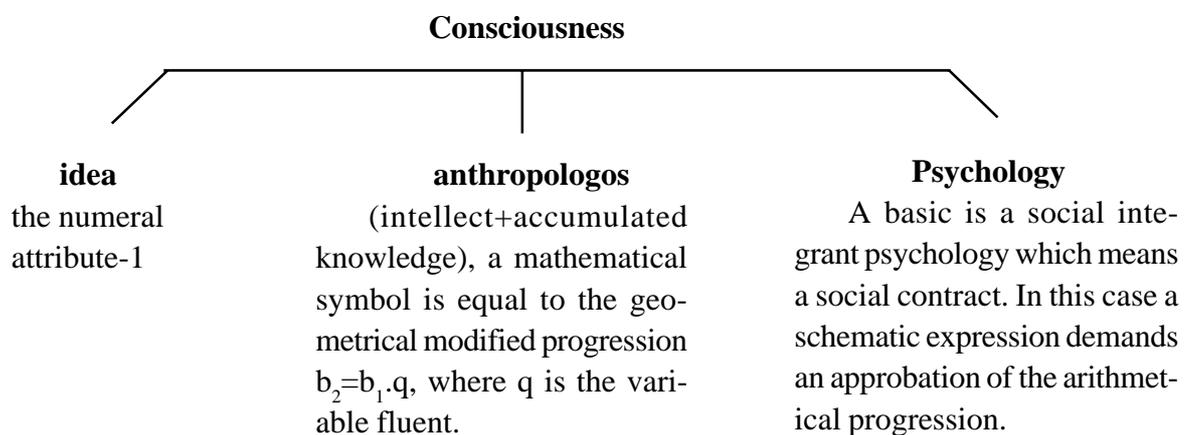
Some philosophical schematic comments are necessary. The dialectics is a semantics, which does not exist without the idea. A coexistence of the idea, the matter and the time is not a law, but a regularity. A law is that above which one can stand. Hence, any law of nature is not a law, but a natural phenomenon. A law is a social phenomenon. A law is a part of the cognitive complex. A law appears earlier than a cognition of an active economic type. A regulation of a wheat growth is a knowledge of the matter's movement and nothing more. It differs from an industrial thinking. That is why the latter is more important. A movement of the matter is a cyclic one if we conditionally divide the time. A fixation of the matter's movement is a base for a genesis of the religion. That is why originally it is materialistic-providential. The dialectics is a semantics and a deductive method as well. A manipulation in this direction becomes easy thanks to usage of the structuralism towards an object. The structuralism is a research in the symbols; but a perception like a stationary existence of an economic-geographical region, is not it a relative depiction of the objective realities and a manipulation just within it?! A choice of an economic year and its perception like something smaller, or imagination of the history as a permanent change of the generations and not as their coexistence, and an approbation of the 50 years long relative cycle, is not it the structuralism?! The structuralism is a method within the limits of the dialectics and it means a dialectical application of the objective realities and their formal perception. A quantitative accumulation of the coins and acting by the summary categories – is not it an enclosure with the symbols? An abstract review of a numismatic material is also the structuralism; any abstraction means a recognition of the structuralism. A comprehension of the political, social and economic aspects of the social existence is also the structuralism. A method which is called the structuralism is just a manipulation with the adequate simplified schemes of the objective peripeteias. The structuralism is the dialectics; it is a sketch of the objective reality. In this aspect a hypothetical (or categorical!) nominal alternative is the symbolization.

A cognitive basis dealing with a capitalistic regional social contract is an expansion and an imperialistic psychology formed on a ground of an understanding the necessity of a permanent market preservation. A capitalistic regional integrality of an agro-industrial complex is defensive.

¹ Э. Мейер. Экономическое Развитие Древнего Мира. Москва. 1923.

A perspective form of a realization of the Northern alliance is the global confederation together with a preservation of the local social contracts and the economic-geographical structures. Such capitalistic interregional confederation is unprecedented. Just the non-permanent Balkan-Asia Minor Hellenistic integration of the Alexander's period is something like it. Below the equator the Southern perspective industrial confederation will be a synchronous analogy. A polarization of the industrial metropolis status is a necessary socio-economic conjuncture. The geographical "factor" prejudices to the more or less serious political coordination between the above-mentioned identical spaces; only a version of a military pact is possible, while a close political collaboration between the both conditional extents of the irrigative zone is a perspective reality.

A semantic differentiation of the material world is a reality as far as the consciousness exists. A semantic structuralism is a method of a manipulation by the matter. And a selfstructuralism of the consciousness is also very conditional. The real semantics are only the substances. The following scheme of the conditional structural differentiation of the consciousness can be presented:



A motion of an uniformly accelerated body and a distance covered by it is a material substratum for a symbolic existence of the arithmetical progression. A physical peripetias of a free-falling body and a geometrical progression are tied up together. A distance is a space, and a space is the matter. A body is a conditional semantics, i.e. any formula is adequate to the matter. It is a definite knowledge of the matter, the anthropologos or a conditional part of the anthropologos. A formula is an evolution of the consciousness. The stimulus is a psychological condition of a cognition, and it is determined by the pure gnosiological moments.

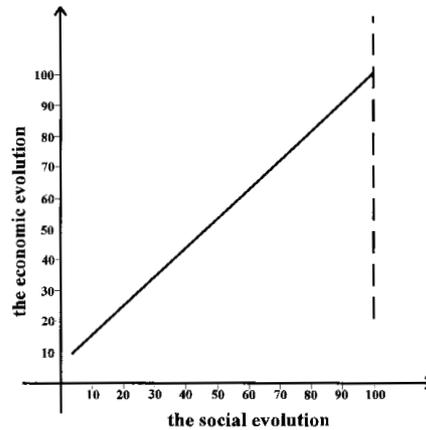
An economic cognition, a social contract and a category of the stimulus are the basic traits of the socio-economic evolution. A gnosiological differentiated basis of the stimulus is as follows:

- a) the communal stimulus
 1. a total cognitive tendency
 2. a proprietary application
- b) the feudal (transitional) stimulus
 1. a total cognitive tendency
 2. a firmness of a social contract
 3. forced labour
 4. the concrete share
 5. a comprehension of the cognitive standard.
- c) the capitalistic stimulus
 1. a total cognitive tendency
 2. a firmness of a social contract

3. the concrete share
4. economic constraint.

The cyclic dialectics consider the stimulus motion as the straight line metaphysics in the following numeral frames – 2 and 4, which will be finally brought to a standstill.

The diagram of the socio-economic evolution is like this:



The comments:

1. The gnosiological manipulation takes place while the existence of an economic-geographical region.

2. A numeral indicator of the economic evolution is equal to the category like a national income.

3. Till the Bronze Age the economic consciousness had its own certain development.

4. The drafted diagram is a conditional and a general one.

5. The 100% social contract in the main corresponds to the communal stimulus, i.e. here the straight line turns into the curve.

6. The social evolution and the stimulus category come to a dead-point, so the state disappears.

7. The anthropologos with a help of the empiric apparatus researches the earth surface, and everything below and upwards, i.e. at the same time the cognitive process is something like a straight line. A vertical perception of the represented curves' upper part is an obligatory moment.

8. An objective phenomenon of the economic year is supposed on the axes.

9. The state vanishing means a denunciation of the social contract. The economic contract will be the only form of a realization of the social attitudes. The most important professional initiative of the money issue will be substituted by the clearing. At the certain stage the difference (sign) of the social contract loses its significance. The continuous straight line is the corresponding symbol.

A logical reason of the cyclic process of the evolution is as follows – the history, in a standpoint of the “energy”, which is the pure matter, should be divided into two stages –

I. The matter's motion primacy abstracted from the substantially dualistic conditional meaning, or to say simply, a specific role of the man's muscles.

II. The pure material motion as a leader. Accordingly, the Capitalism and the Communism, both of them, are subjected to the presented “energetic” differentiation. A stagnation of I capitalistic cycle is caused by the following traits:

1. The total economic perspective, not favourable for the subtropical zone.

2. An interior “energetic” stagnation because of a dissonance between the small capitalistic number of the farmers, the capitalistic total demographic situation and a very slow technical progress.

3. An “energetic” exterior stagnation – an absence of the non-economic means for stopping a

progress of the Northern latitudes. First Italy was seized by a stagnation, then – the Balkans and Asia Minor. Why?! The resources of Asia Minor saved the Hellenic Capitalism.

The socio-economic differences of the first cycle are as follows – the economic traits:

1. an evident economic primacy of the cities and industry in comparison with an agrarian section of the economics – a particular role of the polis system.

2. the widest export of the industrial goods.

3. the most necessary corn supply.

4. a specific farming profile – vine and olives.

5. a large scale diffusion of the commercial attitudes.

6. a currency expansion.

7. an unfavourable balance of the Indian trade. A reception of the luxuries.

8. banking.

9. usury.

10. the very special finances – a small change was used.

11. the capitalistic inflations – money debasement and a copper ligature.

12. a permanent problem of traffic and communications.

13. an intensive maritime commerce; talassocratia.

14. a dearth of the markets.

15. the manufactures.

social: 1. an auxiliary contingent of the slaves, 2. the unemployed's exchange – one of the most important moments of the capitalistic social politics, 3. the subsidies, 4. the civil equality or a devaluated estate, 5. a colonization – getting rid of a surplus population, 6. a hired labour, 7. the farmers. An expressive conception of the epoch is the naturalistic anthropomorphism which is gradually replaced by the Byzantine pseudoimpressionism².

A motion of the anthropologos and the psychology is the evolution. Evolution is a cognition, and the objects of a cognition are the consciousness, the time and the matter. The idea and the time are the inert substances without the matter. To consider in complex the idea is active towards the inert and mechanical matter, i.e. an existence of the material substratum of the evolution is the most necessary trait.

The matter is the geographical environment. A conditional differentiation of the consciousness according to the economic-geographical regions creates an illusion of a particular importance of this trait. An advantage of the evolutionary rates has been transferred towards the North and this process is subjected to the following logic – a seed placed at a primitive depth while the beginning of the vegetation period receives too much heat and that is not an useful conjuncture. But an effect of the rain, and the wind and the freeze which becomes stronger towards the North is more unprofitable. Accordingly, at the first stage we have a primacy of the South. Getting down to the convenient depth, i.e. in the South towards a cooler condition, is faster than in the Northern latitudes. But a hypogene penetration of the sun ray is stronger than an effect of freezing. So, by means of gaining an economic advantage the North did not need to leave behind the South in putting a seed deeper. The expenses of an irrigative system are one more defect of the southern economics.

A relative zone differentiation and a duration of an economic primacy is like this –

The basic inductive traits:

Irrigative zone

The south section a) A political unification of Egypt (beginning of the 3rd millennium B.C.). A

²T. Dundua, N. Silagadze. The Cyclic Dialectics and the Portrait Expressionism. Tbilisi, Meridian publishers. 1996.

genesis of the Protofeudalism. An urbanic explosion in Mesopotamia and the valley of Indus. A political unification of Mesopotamia. A genesis of the Protofeudalism (the middle years of the 3rd millennium B.C.).

The north section b) The 7th – the 6th cc. B.C. – the Aryan Anschluss. The Protofeudalism. The Arsakid “Hellenism” (the Egyptian Protocapitalism was a non-effective transplantation of the Greek intellect).

Non-irrigative zone

The Subtropics (the Mediterranean) a) The Balkans. A genesis of the narrow social contracts. The verge of the 2nd – the 1st millenniums B.C. The 9th – the 8th cc. B.C. – beginning of the Protocapitalism. Here the primacy of this zone is obvious The 9th – the 1st cc. B.C. – an evolution of the Subtropical (Mediterranean) Capitalism. The 1st – the 10th cc. – an extensive stagnation.

The Temperate zone. The 10th – the 11th cc. – beginning of the temperate Protocapitalism – Genoa, Venice.

i.e. a primacy of the non-irrigative zone is evident after ≈ 2000 years from the beginning of the real social evolution. Almost the same time is needed for a realization of the Aryan advantage. 2000 years lie between the Greek and the Temperate Capitalism. 10 centuries correspond to the evolution of I capitalistic cycle; and the next 10 centuries – to the extensive stagnation.

What is a reason of a realization of the Subtropical Capitalism, why it was not realized I Nordic cycle? Then there would be no cycles at all, just the power evolution. This question sounds like a nonsense. Evolution is evolution. We can separate the substantial categories, admit the substantial permanent gnosiophilia, analyse the factors of the social evolution, understand the directions of the gnosiological processes, and a transference of the rates. But does this question need any comment, perhaps, a statement should be done and nothing else? No, any stagnation or a loss of an evolutionary advantage is based on the substantial attitudes and what is more interesting now, it is connected with a subconscious collective action or (this will be thoroughly discussed) with a subconscious activity of the non-economic key factors, with the adequate perspective knowledge of the world evolution, detailed coordination. More exactly, a genesis of a primacy of the Aryan rates and a synchronous political control over the South; the Subtropical Capitalism and the Germanic expansion, a reception of the auxiliary contingent of the Huns; the Capitalism of the Balkans and Asia Minor and the Turks – all these are the dialectical traits, i.e. there do exist the legislative subconscious initiatives in the aspect of the interregional evolution and a symmachia of the catalyst purpose. The answer is as follows – the Mediterranean contributed to the development of the rest of Europe; but when it started preventing Europe from a progress, it got the strong Northern punch. A real philosophical subconsciousness leaves far behind the stage of a comprehension. The 10 centuries of a reign of the Christian faithfuls (v. Apoc. 20,4) are equal to the 10 centuries long stagnation of the Capitalism, if the Christianity and the socialist idea are interrelated, then the socialism is an attribute of the capitalistic socio-economic conception, i.e. a temporal diffusion of the Capitalism means an adequate preservation of the socialism. At last the victory is supposed – the subconscious Communism. A puritan version of the Christian confession is providential-evolutionary.

At the first sight a collective zone reaction and its profitable effect is one of the traits of the foreign policy composite. Deliberately we did not mention the term – factor, which is a very substantial and essential one; a concrete conjuncture belongs to type of the general-economic organization cognition and it is a conditional structural part of the anthropologos. What is the foreign political cardinal application of an economic-geographical subjective-dialectical duet like – its aim, aspect of profitability? An annexation is an almost complete appropriation of a regalia packet of a social contract, corresponding to one economic-geographical complex, by another social contract adequate to a concrete economic-geographical region. A dual social contract with a primacy of the

interests of a subordinated social contract and with a legislative initiative of a hegemonic social contract is only in a sphere of the social politics. An unification of the social contracts in an adequate category is a conditional statement; in reality we deal with a forced social contract which is not a social contract. The feudal application means an active (administrative) forced social contract, i.e. a social category, bearing the organization functions of a local social complex, is enough for a preservation of a profitable socio-economic system, and a metropolis is not able to realize a complete administrative regular prerogative because of its weak socio-economic potential. The Capitalism means a voluntary active or passive social contract, it is one social contract with a social structure of a metropolis. In the 2nd – the 1st cc. B.C. Asia Minor and the Balkans face a danger of the social revolution. That is because the local upper classes are subjected to a very heavy economic and social loading, it is the age of a conversion, a connection of the regions and fitting of the specializations. Accordingly a regional realization of the administrative functions demands other additional social contingent, everything needs a total social contract which makes a realization of the conversional plans easy. A genesis of the Italo-Hellenic social contract is a way out of the situation. Italy is a saviour of the Hellenic capitalism from the socialistic chaos. Regalia confrontation between the Capitalism and the Feudalism means a passive forced social application. Pax Romana towards the Balkans and Asia Minor is not an annexation, it is more likely a rational experiment and a cooperation; its direct result is a formation of the economic-geographical region with a status of a metropolis (Byzantium). While a political application of the Capitalism and the Feudalism is a typical conquest, the aim is a failure of a local industry and a complete economic assimilation which is not realized because of a zone difference, but a necessary minimum is done – that is a local agrarian capitalistic revolution. So a foreign political moment is a base of a dialectical antagonistic existence of the industrial and agrarian categories. A feudal expansion cardinally differs from the capitalistic one, it is especially forced, as a permanent launching of a part of a social contract in another economic-geographical region under the conditions of a narrow social contract is not very desirable one.

The capitalistic expansion, generally, is interzone, the feudal – only vertical, the capitalistic expansion is creative – it makes an influence over the economic type of an object; the feudal expansion is parasitic – it prevents an economic primacy of the North. The northward aggression of Iran is very symptomatic in this aspect, the Iranian reception of the nomadic categories (the Mongols, the Turkomans) was determined by the necessity of a foreign policy activity of the concrete economic-geographical region. The Northern collective influence over the Mediterranean is another kind of action. The matter is that not the regalia alienation of a local social contract is of a decisive importance, but an organization of a demographic explosion of an economic-geographical region, which causes deepening of a crisis; e.g. the Germanic people in Italy, the Turks in Asia Minor. It is not related to a foreign policy any more. We can say that the crusades, in the total, were just aimed for the stagnation of the Balkans and Asia Minor but not against the Turks. As to the widest diffusion of the Iranian regalia of the Achaemenid age, here we deal with an experiment and not an occupation; the Lydian primacy which existed earlier must be discussed in the aspect of an unification. Asia Minor is a permanent receptor of a social appendix – the Greek, the Iranian, again the Greek, the Galathian, the Latin, earlier the Phrygian. A preservation of the capitalistic rational rates demands the concrete social politics. Iranian superstrata in Asia Minor are the indicators of a necessary relief of the autochthonic economic-geographical region, this is not typical for the Proto-feudalism; a relief means a release from the excess category of the noblemen. The Iranian southern expansion is a first attempt to connect Syria and Egypt with the Balkan-Asia Minor metropolis. Analysis of a socio-economic effect of the foreign-political conjuncture demands the following comment: a base of a crisis is the very moment when a hegemonic power demands grain and the

raw materials from a subordinated country, for some local artisans that means a turn to the fields just to feed themselves. It is followed by a gradual unprofitable growth of a population. Nevertheless, industrial men are still more and more. General growth of a produce is maintained, but the rates are slowed down. The capitalistic social contract is expansional because of the necessity of a spatial development of the Capitalism. The Hellenic social contracts correspond to a high level of a development, a lumpenization, a limitation of an industrial semantic evolution, the moderate perspectives of a social subsidies, and there is no problem of a metropolitan expansion – i.e. a deliverance from an excess social element is needed. For Italian social unity the integration was a guaranty of a complete exploitation of the western markets and the resources (Spain, Gaul). An essence of the imperial experiment is as follows – 1) an adoption of the western market, 2) accordingly, a direction of the Balkan-Ionian economic expansion towards Asia Minor hinterland. A result is a genesis of the profitable economic-geographical region, capitalization and Hellenization, 3) a neutralization of the possibility of the Hellenic socialistic revolutions. In this aspect a realization of an exterior functional loading of the Pontic protocapitalistic metropolis appeared to be impossible because of a scantiness of the local socio-economic system. The social contract of the Hellenic social oligarchy with the nobility was a desirable and, at the same time, a passive one – with the imperfect administrative regalia. And why there were expected the sharp socialistic cataclysms? Why did the Hellenic decision of the problem become impossible? What concepts had the new metropolis after a reanimation of an active type of the social contract? a) A radical socialistic transformation, the principle antonym of the state socialism, is an unreal conception at this stage. A long-term accumulation of the social democratic type is the last period of the capitalistic evolution with the inexhaustible perspectives. An impermanent social chaos of the Capitalism makes it possible to carry out the inconsequent and impermanent socialistic reformation. During the tyrannical stage of the Capitalism (in this connection a cyclic character of the tyrannical political superstructure of I stage Capitalism is very interesting. A modern scheme is as follows: bare Capitalism = tyranny → democracy; social democracy. The old regularity is divergent: bare Capitalism = tyranny → democracy → tyranny. A synthesis of the organization and the productive functions did not appear to be profitable. The farmers' class, a key factor of the democracy, is not a permanent category.) a maximum contraction of a percentage share of the possessors for a maximum of a pure income excluded the possibility of broadening a local social basis and gave an advantage to a concession of the political regalia by a social contract. b) The Hellenistic realization of the problem failed; a protocapitalistic character of the Pontus complex prevented it. c) The metropolis now formed turned into a base of the new social contract with the hypogene evolutionary concepts. A stagnation of I cycle in the West, a desintegration of the economic ground of the Latin civilization, a degradation of the metropolis is the end of the dual economic-geographical manifestation of the capitalistic idea. The thesis about a displacement of a primacy from the hot irrigative zone to the temperate latitudes in the aspect of the rates of evolution is axiomatic. A climatic-farming category of the warm non-irrigative perspectives is a substratum of an evolutionary maximizing – the capitalization is a logic result of all these, an achievement of which means a quick shift of the former formations and their non-subtle character. A socio-economic advantage is a base for a transfer of the metropolitan agrarian functions towards the retarded countries, which is not followed by an economic absorption.

Italy accentuated on Gaul, Spain and Libia with a result of complete Romanization in many cases. A logic of the better perspectives of the temperate zone is a base for the industrial decentralization and degeneration of Italy. And the most profitable object of the Hellenization from the certain moment was Asia Minor. A mainly industrial type of the established metropolis and its economic expansive tendencies strengthens a confessional separatism in Syria and Egypt. An at-

tempt of Justinianus' Mediterranean diffusion is a pure capitalistic phenomenon. A failure in this aspect is determined by a logic of the future primacy of the temperate zone, it is a subconscious relative fixation of the economic perspectives. Really, because of the concrete comprehended traits, a conversion of an agrarian and raw materials' base, an intellectual degradation of a metropolis itself are carried out by the Germanic clans, the Arabs, the Turks and others. The socio-economic politics of Heraclius – a dualization of a social category in the aspect of the military and the economic functions, an absolutization of the imperial domain by Basileios II – the state socialism, active western politics of Manuel are the attempts of a preservation of the existed socio-economic formation. A genesis of particular claims of the Italian trade capital at the Byzantine market is an indicator of a chronological-perspective proximity of II Italian capitalistic cycle. The Turkish restoration of the empire was a definite reaction against these processes.

The southern economic expansion of the capitalistic metropolitan system linked with the temperate zone is a base of the total progress. It is justified within the limits of each economic year. A superindustrialization of the divergent physical-geographic sector is not profitable. A result will be global stagnation.

The Italian Protocapitalism means a displacement of the economic centres towards the North. A regional metropolis of the cyclic restoration of the Capitalism is already the North. A transformation of a political centre at the last stage of the empire existence into Ravenna and especially “aggressive” attitude of the Byzantine capitalistic metropolis towards the concrete site are very symptomatic. A socio-economic character of the most perspective moderate geographical category is the most perfect, that means an advantage of the Italian Protocapitalism over the Roman economic structure. We can fix the following axiom – the Northern Protocapitalism and the Capitalism according to the deepness of the cognitive categories and the semantic varieties have a priority over I Southern (Graeco-Roman) cycle. The further divergency, an approbation and exploitation of the different type “energy” are the results of the usual evolutionary process. A relatively late abolishment of the irrigative Feudalism within the Nordic control is a base for the latter's primacy.

And finally, we can offer some kind of an appendix concerning I cycle of Capitalism.

Such semantic categories like the Hellenism, the Romanism, the capitalization, the Protocapitalism should be considered as the parallel ones. The Antiquity is to be realized as an ascending consciousness of I capitalistic cycle, and its time attributes are as follows – e.g. for Greece the 6th c. B.C. – the 4th c. A.D. and for Italy the 5th c. B.C. – the 4th c. A.D. Our attitude towards the Balkan-Asia Minor metropolis is very special, and the evolutionary scheme is partly as follows: the Capitalism (I cycle) – 1) the Antique period, 2) the postantique period (the 4th – the 7th cc.), 3) the permanent crisis of the Capitalism (the 7th – the 11th cc.), 4) the state socialism (the 11th – the 12th cc.).

Next stage is the Protocapitalism – a tendency towards maximum agrarian conversion, and a destruction of fronde (Zealots).

Georgia. Physical-Geographic Description and Political History*

A pocket size Georgia extends Southward from the Caucasian range, and Eastward from the Black Sea, which has served as a highway to the rest of the world. Georgia contains all the principle landforms like plains, hills, plateaus and mountains. Climates vary across the country. Much of the Black Sea coast has a humid subtropical climate with the warm winters and plentiful rainfalls. Having semiarid climate, East and South Georgia receive few rainfalls. So the farmers have to rely on irrigation. And the mountains possess a highland climate. People make living by herding and cutting timber. Some rivers are navigable, while fast-flowing streams provide effective power. Georgia had rich deposits of iron, copper and other minerals. Now they are mostly emptied. Deposits of oil seem not to be prominent.

The West was Colchis; and the East and the South Kartli, Greeks called it Iberia. Georgia (Sakartvelo) is an economic synthesis of the West and the East. Native name has been derived from Kartli.

Georgians (about 5,000,000) speak the languages of the Ibero-Caucasian family; they are as follows: Georgian properly, Mingrelian and Svanetian. A country is an economic-geographic region. Unique culture is formed within on a basis of the intensive interior economic links. And Georgia is such complex. It was formed by an economic synthesis of the East (Iberia) and the West (Colchis), and since the Mingrelian (i.e. Colchian) language has been transferred to a position of a family language. A bit earlier the Svanetian and the Abkhasian languages were put on the same position by the Mingrelian language.

Rich soil, rivers like Rioni, Chorokhi and Mtkvari (Kura) filled with fish, and besides a ready source for irrigation, helped the early settlers to raise grains. The most successful farming settlements had grown into the powerful clans. Crafts and trade flourished across wide areas. In the early centuries of the second millennium B.C. two principle economic systems were created. Later they will be called Colchis and Kartli. And the Georgian clans are best known in the history for their mastery of bronze and iron.

Those powerful clans set up small states like Diaokhi, Zabakha, Viterukhi, Colcha etc. as far back as the 12th c. B.C. Kings and elders ruled and made the law, while wealthy landowners held public offices, and fought Assyrians and Urartians, moving Northward. At the bottom of the society were the common people. They worked on lands belonging to aristocracy being still free to leave this land. And yeomanry dwelt in the high-up mountains. Increased trade led to the growth of the towns. The merchants gained some wealth. They began to form middle class. Women were subordinated to men.

In the 6th c. B.C. Persians had conquered a vast empire that stretched from Asia Minor to Indus valley. Some of the Iberian lands were under the Persians. But still the world was now facing a new hegemonic power – Hellas, already overpopulated and needing grain and raw materials to be imported. The Greeks set up small city-states (polis) along the Black Sea coast. They earned living through commerce, supplying the parent country with raw materials. Milesians from Asia Minor also planted several colonies in Colchis, comprising West Georgia – Phasis (Photi), Dioskurias (Sukhumi), Pitius (Pitsunda) etc. The Aegean and the Pontic (the Black Sea) areas were supposed to form once unique economic space. To promote trade, Phasis issued its own silver money with the Graeco-Colchian types.

Alexander of Macedon defeated the powerful Persian Empire. His conquest paved the way for the penetration of the Greek civilization in many areas. An idea of Hellenistic integration is

* The author has made a grateful use of his works and the works of many Georgian scholars, written mainly in Georgian. This remark fits some following paragraphs too.

reflected in the Colchian imitations to the gold coins of Alexander. More and more Greeks arrived in Colchis. But in many lowland places there were terrible marshes, and the Greeks had no special idea about draining those marshlands. So, Hellenism in Colchis failed with the Hellenic communities first becoming bilingual, then completely assimilated within the local society.

After the destruction of the Persian Empire, in the early years of the 3rd c. B.C. the Northern and Southern kingdoms of Kartli were united under Pharnavaz from Mtskheta (Northern kingdom), the first king of the Pharnavazid dynasty. Azo, the Southern sovereign, seems to be killed in skirmish. Pharnavaz gratefully adopted his sons and kept them within the native domains as dukes (Eristavi). After many centuries those domains will provide Georgia with new royal dynasty, the Bagratids (Bagrationi).

In Ancient Kartli and Colchis folk believed that many gods controlled the forces of nature. Idols were worshiped.

Starting from the 1st c. B.C. the Romans were running the whole administration within the Hellenistic World. They promoted European unity by offering citizenship to the allied kings. Iberian rulers were among them, while the Colchians faced Roman garrisons stationed at the Black Sea coast. During this slight hegemony the waves of Lazi clans from Trapezus, speaking the same Mingrelian language, swept Colchis just to create a new feudal structure. Mounted warriors, knights, formed the upper classes. Peasants were at the bottom of the feudal society. They worked on the lands belonging to a lord. Those serfs were tied to the lord's land. Middle class was growing, and the population was growing too. New technologies increased a food production. Gradually heavy plough appeared. Soon Iberians exercised the same system. Some other changes took place too. Christianity spread across the Roman World. King Mirian of Iberia was baptized in the 4th c. And Nino, the lady who agitated in Georgia, was thought to be from Cappadocia. In time, a formal church had been organized. At first, the highest officials were bishops. Eventually, a bishop of Mtskheta became the head of the Georgian church. He took a title of Catholicos. It happened in the 5th c. The church provided education for the upper classes. The kings of Colchis (by then it was renamed into Lazica), Kartli and, at last, Georgia controlled the church accurately. But they had little control over the powerful feudal lords. Only some great Georgian kings, like David IV (1089 – 1125) or Tamar (1184 – 1210) managed to impose themselves upon them; and at the same time – to turn the kingdom into the chief power in the Caucasus, to increase the territory establishing their rule in Armenia and Shirvan (Azerbaijan).

The Roman Empire had split into two parts; Georgia allied itself with East Rome, Byzantium. Indeed, Byzantines did their best to maintain the military alliance with the countries dwelling on Asiatic Frontier. After 1204 the whole system was destroyed. For a long time Georgia had been left alone. Enriched by Seljuk and Mongol receptions, Iran became a supreme Asiatic power. Russia was thought to be a potential rival, and Caucasian Range – a splendid barrier. So, Georgia was to be attacked severely.

From the 16th c. Russia started to realize its function of a predominant within the Orthodox World. Georgia was subjugated to this hegemony from 19th c. But in the 18th c. king of East Georgia (South and South-West had been lost to Ottomans in the 16th c.) Erekle II put the double-headed eagle, already the State Emblem of the Russian Empire, on his money. He was ambitious ruler and worked to increase royal authority. Erekle brought feudal lords under his strict control. There were also important inventions in the 18th c., like creation of printing press. Some men, like prince Ioane (John) Bagrationi, are obsessed even by enlightenment, regarding government as a contract between king and the rest of population.

Early years of the 19th c. were marked by scientific revolution in Georgia, promoted by peace and prosperity within the East European Integration, i.e. the Russian Empire. The lands were taken back from the Ottomans. Agriculture and industry expended. Gradually, lower classes started to demand some social improvements. Indeed, in 1864 tsar Alexander II emancipated Georgian serfs. Education spread as new schools were built. With yet no university at home, Georgians received

their higher education in Russia. In the closing years of the 19th c. machines replaced hand tools, and new source of power, steam – human power. That was industrial revolution. Factory system appeared together with the steam-powered railroad network. So the nation started to be industrialized. The Georgians were already dressed in European fashion. But still neither middle class, factory owners and merchants, nor the bottom, workers (proletariat) had any power. The small class of nobles kept it for himself. Those who had money needed the right to vote. Illustrious writer Ilia Chavchavadze was a leader of liberals. Growing educated class and the workers wanted to overthrow the Tsar and establish socialism, a system with the whole industrial complex sharing equally in the result of labour. Noe (Noah) Jordania was a leader of the Georgian Social Democrats. Discontent grew among different groups and national minorities. Riots and strikes swept Imperial cities and Tbilisi among them, metropolis of Georgia. Russia suffered terrible defeats in World War I. Tsar Nicholai abdicated. Provisional Government, who introduced civil equality in 1917, was powerless. Soon Russian socialists seized the power. Civil war started. The Empire disintegrated.

Majority of Georgian Socialists saw no reason to overthrow capitalism at once. They hoped to build a welfare state, but failed (1918 – 1921). In the end, former Russian Empire was reorganized into union of republics – the Union of Soviet Socialistic Republics (USSR). Russian federation dominated the Union. Georgia found itself in this very system with Southern lands lost once again. That is why a lot of Georgians live in Turkey now. Meanwhile, the socialistic ideas also failed and they were revised by Joseph Stalin – State Socialism had to be established. Technologically Russia was really very retarded, and so was East Europe with not even a clear perspective to catch the West. That is why a completely new socio-economic method, labeled as State Socialism, came into sight in the USSR in the twenties and thirties of the 20th c. century, which meant as follows: state property was overwhelming, the economic branches – tied up neatly, industry prevailed, forced labour – used, in all there had been a lot of machines and few services, and mostly illiterate Russia converted into a nuclear country. State Socialism was indeed brutal, but still – profitable. And education system was for everyone with eight years at school at least. Men and women were treated equally. Former officials, landlords, businessmen lost their property, but new elite emerged. Leaders of the Communist Party became a privileged class with general secretary of the Communist Party being the most powerful person in the country.

Standard of living rose, but then the whole system collapsed with the republics needing no more political aid of Russia, and with the economic method losing its sense. Prolongation caused a decline.

The reforms were needed. In 1985 Mikhail Gorbachev became the head of the Communist Party. Under “Perestroika”, restructuring of the Soviet economy, factory managers rather than central planners had to decide what to produce. That meant that they should be converted into the owners. Gorbachev never took risks. He eased the censorship. He tried to transfer power from Communist Party to an effective legislature. But he was a bit slow. Crisis began. And one by one the republics declared independence. The Soviet Union ceased to exist.

Georgia faced enormous challenges as a tiny country with limited resources, and – some regional problems. Georgia set out to establish market economy and democratic political system. This process has been accompanied by lock out, high unemployment, corruption. Still, the Georgian people have a supreme power. They choose their leaders to represent them. And business people decide what to produce. There are some other achievements, like growing cooperation with USA and Germany, economic investments. Ambitious industrial projects are planned. Georgia is a very comfortable highway for the Asiatic oil towards European industry. Transcaucasian pipeline will increase the political sympathies towards Georgia and contribute to the economic prosperity of the country. Georgia, being already a member of the Council of Europe, hopes to gain admission to the European Community and NATO.

GEORGIA IN ANTIQUITY

Georgia and Graeco-Roman World

In the sophisticated days of the past a prosperity of the Georgian clans had been linked with the possession of the rich valleys of the rivers Mtkvari (Kura), Chorokhi (Acampsis) and Rioni (Phasis). Agriculture was basic and could find the market for its produce in the small towns scattered around. Wherever irrigation had to be maintained (Kura-river valley), channels were built. A well-planned system of defense – small states like Diaokhi (Tao) and Colcha (Colchis) etc. being allied – lessened the risk of enemy raids. Corn-fields were cultivated, flocks of sheep and herds of cattle roamed in the upland – on the slopes of the North and South Caucasian Mountains, which provided some more safety to the area. Still the Greeks managed to arrange the naval expeditions towards the East Black Sea Coast, and those events were ornamented by the myth, telling how a brave Hellenic crew – the Argonauts – headed by Jason stole the Golden Fleece, an obvious symbol of luxury and abundance, from Colchis. Another violator was Prometheus, seizing the Gods' possessed fire for the folk. He found himself chained to the rock in the Caucasus. The Georgian version names Amiran as a hero. He is a reminiscence of Mithra, Arian pagan deity, deity – indeed, the Arian clans came to the Caucasus at the dawn of the civilization and then mingled with the natives. The Bronze Age civilizations, which have endured and developed during two millennia, gave place about 1000 B.C. to the Iron Age. Two cultures, armed with iron, are established finally – East Georgian (Iberian), in the valleys of the rivers Mtkvari and Chorokhi; and West Georgian, Colchian (i.e. Mingrelian), in the valley of Rioni, in the plains between the cities of Pitius (Pitsunda) in the north-west, Apsaros (Gonio) in the south-west and Sarapanis (Shorapani) in the east. Tough mountain folks like Svani and Lazi (West Georgians) lived in the wild regions above the cities of Dioscurias (Sukhumi) and Trapezus.

The whole Black Sea area may be looked upon as a multicultural region of which the economic systems were ultimately based on the principle of Hellenism – Greeks settled everywhere. In the 7th – 6th cc. the Ionian city of Miletus possessed the exceptional wealth and commercial enterprise. Miletus, the greatest trading city, organized the first Greek settlements in Colchis, daughters of the Ionian metropolis – Phasis (Photi), Dioscurias (Sukhumi) etc. Themistagoras from Miletus is believed to be chargé d'affaires. Phasis and Dioscurias were the splendid Greek cities dominated by the mercantile oligarchies, sometimes – being troubled by the Colchians from hinterland. Then they seem to be completely assimilated. The reason was already discussed. The same happened to the settlement of Roman veterans near Phasis. Goths, dwelling in the Crimea and looking for their new homes, raid Colchis in 253; no good resulted. Still the country was not against any reception, whenever demanded. Colchians were always watchful of the mountaineers north of the Caucasian Range. But in the 1st c. A.D. they did not reject the opportunity to gain more recruits for the feudal class. Thus Abasgs and Apsils appeared in Colchis; together with very solid Lazi population from south, who renamed the land into Lazica. And economic prominence brought many Lazi also to the Graeco-Roman city of Trapezus, a headquarters of the Roman fleet. Roman citizenship was a traditional honorary degree passed from the European principle domain towards the provinces, the countries being tied up formally. A silver cup of the 2nd – 3rd cc. records a name of the Iberian (Kartlian) king Flavius Dades. Evidently a Roman citizen, he inherited his citizenship from a predecessor upon whom either Vespasian or Domitian had conferred it. Citizenship of Publicius Agrippa, Iberian

an commander-in-chief, derived from a grant of C. Publicius Marcellus, Hadrian's governor of Syria. Sometimes the high jobs in the Roman army went also to Iberians – ex. appointment of a capable admiral is recorded in the times of Emperor Otho. His name was Moschus, and obviously he was born in Iberian province of Meskheta (Moskhica). While sending the men to serve outside the land, Iberia welcomed some foreigners – already in the 2nd c. B.C. the capital Mtskheta had its mercantile Jewish quarter.

Trade of the peoples across the Black Sea thrived. Armament industry and ceramic production flourished in Pontus, mining in – Colchis, and agriculture – in Bosphorus. Almost everywhere town size increased. Large and frequent issues of the coins were necessary and their circulation expended. The age-old maritime route from Sinope towards Phasis was easily covered in three days. The Greeks flooded Colchis and Iberia also for the transit purposes. Spices, precious woods and stones came from India via the cheap Transcaucasian river-route through the rivers of Indus – Balkh (Bactra) – Amu-Daria (Oxus), joining in the past the Caspian Sea in the south-east section, Mtkvari and Rioni. From the 2nd c. B.C. Chinese started to send silk caravans via Chinese Turkestan towards the Central Asia. Then the usual Transcaucasian transit took place.

Colchis was well packed with naval resources and the best sailors. According to Strabo, Greek geographer, “the country is excellent both in respect to its produce – except its honey, which is generally bitter – and in respect to everything that pertains to ship-building; for it not only produces quantities of timber but also brings it down on rivers. And it was from this country that the king (i.e. Mithridates of Pontus) received most aid in the equipment of his naval forces.”

Integration was accompanied by very productive cultural life. Artistically and intellectually this period is outstanding as a starting point. Greek style temples were built both in Colchis and Kartli (Iberia). But the latter's paganism is still imbued with a certain romanticism due to Aryan superstrata coming to Iberia at the dawn of civilization, bringing their pagan deities (devi – in Georgian) like Mithra-gayō-dā (the life-giving one; Gaim – in Georgian) and Aredvi Sura Anāhita (Ainina in Georgian). The next reception included already those who worshiped the Lord Wisdom, pure idea – Ahurō Mazdāo, which was paganized in Georgia and converted into warrior-Armazi. So, this Armazi, together with Gaim and Ainina were worshiped in Kartli, before this country has been baptized. Colchian jewelry is also very multicultural. And the Georgians used to write in Greek and Aramaic.

Georgian record is accurate describing the crowded pagan festival in Mtskheta, with the king himself as a participant. Armazi was worshiped thoroughly, while archaeology reveals a plenty of the skulls in the burials with a coin within – a dead man is thought to be transferred to another world by mystic paid boatman, Charon, and normal place where the former one carried money was his mouth.

Attic Half Mina from Dioscurias. Athenian *Θαλασσοκρατία* over the East Pontus

Ἐάν τις κόπτη νόμισμα ἀργυρίου ἐν ταῖς πόλεσι καὶ μὴ χρῆται νομισμασιν τοῖς Ἀθηναίων ἢ σταθμοῖς ἢ μέτροις, ἀλλὰ ξενικοῖς νομισμασιν καὶ μέτροις καὶ σταθμοῖς, [τυμωρήσομαι καὶ] ζ[ημιώσω] κατὰ τὸ πρότερον φήμισμα ὃ Κλέαρχ[ος εἶπεν] – if anyone mints silver coins in the cities and does not use Athenian coins or weights or measures, but foreign coins, weights and measures, I shall punish him and fine him according to the previous decree which Klearchos proposed”.² This is what a secretary of the Athenian Council (Boule) had to add to the Bouleatic oath from the famous Athenian decree enforcing to use of Athenian coins, weights and measures within the Athenian Alliance. The Athenian officials in the cities (ἄρχοντες τῶν Ἀθηναίων) were responsible to carry out the decree, and the local officials too.³ The date of this decree is problematic, but still between 450 and 414 B. C.⁴ The text was carved on stelai and set up at Athens and the other cities – members of the League. Seven fragments of this text have been already discovered in various places.⁵ There are several attempts to interpret the decree. One thing is clear – this decree is imperialistic in tone, and if some of the cities within the Athenian “Empire” were still supposed to issue own money, Attic weight coins had to be used only. Electrum staters remained popular.⁶ Later this decree is parodied in the “Birds” of Aristophanes.⁷

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

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

Athenians cared much for the Black Sea areas; and Pericles even launched a special expedition (Plut. Pericl. 20). Then numismatic visage of Colchis was changed as Athenian tetradrachms came in sight together with the Attic ceramics.⁸ Moreover, Milesian, Aeginetan and Persian standards used for the autonomous issues now disappear and Attic standard becomes unique.

The types appearing on the coins of Graeco-Colchian bilingual community, Phasis, were the following /Pl. I-II/:

I. Lion’s head /Rev. Winged Pegasus in quadratum incusum

II. Lying hermaphrodite lion /Rev. Kneeling female figure with a bull’s head in quadratum incusum

III. Archaic female head /Rev. Two identical heads, facing one another, each in quadratum incusum

IV. Archaic female head /Rev. Two bull’s heads, facing one another, each in quadratum incusum

V. Lion’s head /Rev. bull’s head in quadratum incusum

¹ A Selection of Greek Historical Inscriptions. To the End of the Fifth c. B.C. Edited by R.Meiggs and D. Lewis. Oxford.1969. Printed to the University 1971, p.113.

² T. Howgego. Ancient History from Coins. London. 1995, p. 44.

³ Selection..., p. 113.

⁴ Selection..., pp. 114-115; C. G. Starr. Athenian Coinage. Oxford. 1970, p. 68 n. 15; T. Howgego. op. cit., p. 44.

⁵ Selection..., p. 111; “Athenian Coinage Decree”. J. M. Jones. A Dictionary of Ancient Greek Coins. London. First published in 1986.

⁶ Selection..., p. 113.

⁷ C. M. Kraay. Coins of Ancient Athens. Newcastle upon Tyne. 1968, p. 5.

⁸ G. F. Dundua, T. G. Dundua. Les Relations Économiques de la Colchide aux Époques Archaïque et Classique D’Après le Matériel Numismatique. La Mer Noire Zone de Contacts. Actes du VII^e Symposium de Vani. Paris. 1999, p. 111 N23; Очерки Истории Грузии. т. I. Тбилиси. 1989, p. 228.

VI. Lion's head /Rev. Lioness's foreparts in quadratum incusum

VII. Archaic female head /Rev. Bull's head

VIII. Archaic female head /Rev. Crane.⁹

The first design seems to be used for, at least, three times. Phasis produced the staters of Milesian (13 gr.), Aeginetan (12.7 gr.) and Persian (10.4 gr.) standards.

The second design was applied, perhaps, twice for a stater of the Persian system (the weights range from 10 gr. to 11.4 gr.) and a didrachm of the Attic standard (the weights range from 7.9 gr. to 9.4 gr.).

This scheme fits the third design too with the weights 9.6 gr., 9.9 gr., 10.4 gr. for the Persian standard and 8.7 gr., 9.2 gr. for the Attic one.

We are completely ignorant of the weight of the fourth design.

The fifth type is siglos (5.5 gr.); the sixth – Attic hemidrachm (the weights range from 1.7 gr. to 2.6 gr.); the seventh – the same (the weights range from 1.2 gr. to 2.6 gr.), and the last one – hemitetartemoron.¹⁰

The result is as follows /Pl. III-IV/:

Lion's head /Rev. Pegasus type forms the first Graeco-Colchian series.

Then the hermaphrodite lion type appears first issued as a Persian stater together with a siglos, i. e. the fifth design.

After the third design was established as a Persian stater.

The hermaphrodite lion type seems to be restored later as Attic didrachm accompanied by lion type hemidrachm.

Then we do have to revert to the third design as Attic didrachm.

On the one hand, the seventh design follows the Attic standard, on the other hand, it is a simplification of the fourth design. That does mean that the fourth design should be considered as something within the Attic system first issued together with a small denomination, which is alone prolonged after up to the 3rd c. B. C.

Here is the whole story about Graeco-Colchian issues, and Attic standard being victorious.

Dioscurias was a splendid Greek city dominated by a mercantile oligarchy, a foundation of Miletus, sometimes – being troubled by the natives from hinterland. Then it seems to be completely assimilated. History of Dioscurias is packed with tremendous events and clashes. And the clashes were back again in summer of 1993 as the civil war had broken out in Abkhazia. Still one missile was especially lucky as it buried itself deep in the earth and showed coin-shaped white metal. The description is as follows: weight – 300.37 gr. d=70mm. Head of Athena wearing crested helmet (the fashion is that of “old style” coinage)/Owl. Obviously Athenian weight, it was offered for sale, and witnessed by the Section of Numismatics, Tbilisi State Museum, together with special expert, Prof. Dr. G. Dundua (Centre for Archaeological Studies, Tbilisi). 1993 is a dark hour for Georgia; and the weight was neither bought, nor fixed properly.

The greatest number of the marked weights found in the Agora are small roughly square lead plaques. Sometimes this official weights are marked with the same symbols as the coins – head of Athena/owl.¹¹ Large circular stamp with helmeted head of Athena appears on the lead weight of the Roman time.¹² /Pl. V. N 1/. Bronze weight too of some 69.9 gr. has an owl incised. This seems to be

⁹ T. Dundua. Georgia Within the European Integration as Seen in Coinage. Catalogue of Georgian Coins. Tbilisi. Meridian publishers. 1999, pp.7-8.

¹⁰ T. Dundua. op. cit., pp. 7-8.

¹¹ The Athenian Agora. v. X. Weights, Measures and Tokens by M. Lang and M. Crosby. Results of Excavations Conducted by the American School of Classical Studies at Athens. Part I. Weights and Measures by M. Lang. Princeton. New Jersey. 1964, p. 6.

¹² op.cit., p. 31, pl. 9 LW (lead weight) 66.

a coin weight, 1/6 of mina¹³ /Pl. V. N 2/. Even countermarks for the weights represent double-bodied owl and helmeted head.¹⁴ Dry measure also has two stamps: the double-bodied owl and helmeted head of Athena¹⁵ /Pl. V. N 3/.

The Athenian coin mina, consisting of 100 drachms, weighted ≈ 436.6 gr. There was also another mina, used for weighting market produce, equal to 138 coin drachms, or 602 gr.¹⁶

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

What conclusions are we to draw from all this?

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

2) And Phasis should have accepted even a coin mina and Attic standard too while already in the Alliance. Was there any legislation in the favour of democracy; what does a maintenance of “Archaic smile” on the Athenian (“Old Style” coinage) and Phasian (the seventh design) coins mean? We shall never know.

3) One thing is clear – Attic standard was installed in Colchis between 450 and 414 B. C. And the effect was that of introducing Euro within the European Community.

Georgia within the European Integration as Seen in Coinage

Colchis

In the 5th – the 3rd cc. B.C. Phasis, the bilingual /Graeco-Colchian/ community of the Eastern Black Sea littoral issued the silver coins with the Graeco-Colchian types.

I type. Stater /the Milesian (13 gr.), the Aeginetan (12.7 gr.) and the Persian (10.4 gr.) standards/. \mathcal{A} . $d \approx 22$ mm. At least, three (?) emissions. Phasis. After 494 B.C.

Obv. Lion's head, left/right/, showing teeth–cut in a fine manner.

Rev. Winged Pegasus, right, in quadratum incusum.

/pl. I. I./

II type. Stater /the Persian system – 10 gr., 10.1 gr., 11.3 gr., 11.4 gr./ and didrachm /Attic standard – 7.9 gr., 8.1 gr., 8.6 gr., 8.6 gr., 9.4/. \mathcal{A} . $d = 17/20 – 20/21$ mm. Series. Phasis. The 5th c. B.C.

Obv. Lying hermaphrodite lion /with a mane and the teats/, to right / left/ with a head turned back.

Rev. Kneeling female figure with a bull's head /also hermaphrodite/, and a necklace (?), right /left/, in quadratum incusum – local amalgamation of fertility, Hecate, male-moon and Arethusa.

/pl. I. II./

III type. Stater /the Persian standard – ex. 9.6, 9.9, 10.4/ and didrachm /Attic standard – ex. 8.7, 9.2/. \mathcal{A} . $d \approx 18/20 – 21/23$ mm. Series. Phasis. The 5th c. B.C. /II and III types are usually replaced by each other/.

Obv. Archaic female head, right, within linear circle.

Rev. two identical heads, facing one another, each in quadratum incusum.

/pl. I. III./

¹³ op.cit., p. 26, pl. 1 BW (bronze weight) 5.

¹⁴ op.cit., p. 28, pl. 6 LW 26, p. 30, pl.8 LW 46.

¹⁵ op.cit., pl. 14 DM (dry measure) 44, 45; pl. 18 DM 44, 45.

¹⁶ “Mina”, “Attic Weight Standard”. J. M. Jones. op. cit.

IV type. Didrachm (?) /Attic standard (?)/

Α. Phasis. The 5th c. B.C

Obv. Archaic female head /identical with III type/, right, within the linear circle.

Rev. Two bull's heads, facing one another, each in quadratum incusum.

V type. Siglos (5.5 gr.). Α. d = 17/19 mm. 'Persic' issue together with II type /typological connection is very symptomatic/. Phasis. The 5th c. B.C

Obv. Lion's head facing.

Rev. Bull's head, right, in quadratum incusum.

/pl. II. V./

VI type. Hemidrachm /Attic standard, 1.7 – 2.6 gr./ Α. d = 11/12 – 12/13 mm. A typological connection with II type is symptomatic. They both should be considered as one issue within Attic standard. Phasis. The 5th c. B.C

Obv. Lion's head, right /left/, showing teeth.

Rev. Lioness's foreparts, right, in quadratum incusum.

/pl. II. VI./

VII type. Hemidrachm /Attic standard, 1.2 – 2.6 gr. with a tendency towards a degradation/. Α. d ≈ 12 mm. Series /first issued with IV type/. Phasis. The 5th – the 3rd cc.

Obv. Archaic female head /identical with III and IV types/, either in linear circle, or in border of the dots, right /left/.

Rev. Bull's head, right, within linear circle.

Sometimes there are the Greek letters – ΜΟ/ΣΟ, Ο, Α, Φ, ΙΙ, Ε, Δ – on these coins, as the names of the magistrate.

/pl. II. VII./

VIII type. Hemitetartemorion (?). Α. An abortive supplement for female-type Hemidrachms. Phasis. The second half of the 5th c. B.C.

Obv. Archaic female head /identical with III, IV and VII types/, right.

Rev. Crane (?), right.

/pl. II. VIII./

An idea of the Hellenistic integration is reflected in the Colchian imitations to the gold staters of Alexander and Lysimachus.

Colchis. King Aka /'Akḗs/. Stater – 8.5 gr. Α. d ≈ 17/18 mm. The beginning of the 2nd c. B.C.

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

Rev. Athena enthroned, left, holding Nike and resting left arm on shield; on right ΒΑΣΙΛΕΩΣ, on left ΑΚΟΥ, crowned by Nike; in the field below – triadent with dolphins.

/pl. VI. №1/

Colchian imitations to Lysimachan type gold staters. Sceptukhoi /the dukes/. Series (1.1 – 7.9 gr.) /inflation/. Α. The 2nd – the 1st cc. B.C. /even while being subjugated to Pontus/.

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

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

/pl. VI. №2/

Colchian imitations to Alexander's type gold staters. Sceptukhoi /the dukes/. Series (1.6 – 3.7 gr.) /inflation/. Α. The 2nd c. B.C. – the beginning of the 1st c. A.D. /even while being subjugated to Pontus/.

Obv. Non-naturalistic head, right.

Rev. Bull-headed, or ram-headed schematic Nike, facing.

/pl. VII. №3/

In the 2nd – the 1st cc. B.C. Pontus and Colchis formed one state. Universal Hellenistic types were well preserved in the Colchian numismatics.

Dioscurias. Chalkos /ex. 1.3 – 3.1 gr./, dichalkon /ex. 3.7 – 5 gr./ and tetrachalkon /ex. 6.1 gr. This sample is poorly preserved/. Series. 105 – 90 B.C.

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

Rev. Thyrsos /of Dionysios, i.e. of Mithridates Eupator/, and legend ΔΙΟΣ/ΚΟΥΡΙΑ/ΔΟΣ.
/pl. VII. №4/

Colchis. Mithridates Philopator Philadelphus – son of Mithridates Eupator, king of the country. Chalkos /1.2 – 2.1 gr./ and hemichalkon /0.8 – 1.1 gr./. Issue of 84 B.C. /There do exist some silver pieces too/. Surion /modern Vani in the hinterland of Colchis/.

Obv. Lotus

Rev. eight-pointed star.

/pl. VIII. №5/

Gnaeus Pompejus put Colchis within the Roman hegemony. And his local client certain Aristarchus placed an effigy of the famous Roman general on his drachm.

Colchis. Aristarchus. Light drachm /3.2 – 3.7 gr./. Ⲙ. d = 17/18 – 21/22 mm. Issue of 52/51 B.C.

Obv. Gnaeus Pompejus, diademed and crowned with the rays, right.

Rev. Seated figure of Tyche in a tall crown, with vessel and rudder, right; on right – ΑΡΙΣΤΑΡΧΟΥ, on left – ΤΟΥΕΠΙ, below – ΚΟΛΧΙΔΟΣ /BI/ i.e. of Aristarchus the viceroy (ὁ ἐπὶ τῆς βασιλείας), issued in 12th year of his rule/.

/pl. VIII. №6/

Trapezus with its mixed /Graeco-Colchian/ population worshiped Mithras as equestrian.

Trapezus. Municipal coinage. Ⲙ.

Obv. Bust /Trajan – Philip (Arabs)/, right; Greek legend.

Rev. Full picture – Mithras as equestrian in a radiant Phrygian cap, right. Life-tree – behind, fire-altar – before. Column with a crow, sometimes with amour. Cautes, holding an upright torch, and signifying day and life; and Cautopates, holding an inverted torch, signifying night and death. Star–up, and a snake–below. Legend – ΤΡΑΠΙΖΟΥΝΤΙΩΝ – and date / Era of Trapezus/.

/pl. IX. №9/

Bagrat, Son of Bivrat

“Now this is Hayk who begat Aramaneak, his son in Babylon. And Aramaneak begat many sons and daughters, of whom the eldest was Aramayis. And Aramayis begat many sons and daughters, of whom the eldest was Amasya... Now these are the names of the earliest men who founded the race in Babylon and who went across the northern regions of the land of Ararat. For Hayk set out from Babylon with his wife and sons and all his retinue...

And there ruled over them Zareh, a son of [one of] Aramaneak’s sons, a powerful man and skillful with the bow; then Aramong; then Sarhang; then Shavash; then Parnavas.

This last begat Bagam and Bagarat, and Bagarat begat Biurat, and Biurat begat Aspat. And the sons of Bagarat succeeded to their inheritance in the regions of the west...

At that time Arshak (king of the Parthians) made his son, called Arshak the Less, king over the land of Armenia and the city of Mtsurn. And he assigned to him as borders Aruastan by the land of the Tachiks, and the land of Syria and Cappadocia by Cilicia as far as the shore of the great western sea, and on the northern side to the great Caucasus Mountain...

He sent him from Mtsurn to the west with greatest army... Bagarat P'arazean, one of the descendants of Aramaneak and great noble, went out to meet him with a large army. He offered him gifts of gold and silver, adorned him with the tunic and stole, crowned him with the hereditary crown, sat him on the throne of gold inlaid with precious stones, and gave him his daughter in marriage.

King Arshak made him [Bagarat] aspet of the land of Armenia, that's, prince and chief commander of the entire kingdom, and father and brother of the king, and to him he gave the authority of that power."¹

This is amalgam from Primary History. Using other more detailed accounts, it can be formulated like this: in the early years of the 3rd c. B.C. Northern and Southern kingdoms of Kartli (Iberia) were united under Pharnavaz from Mtskheta (Northern kingdom), the first king of the Pharnavazid dynasty. Azo, the southern sovereign, seems to be killed in skirmish. Pharnavaz, now victorious, gratefully adopted his sons and kept them within the native domains as the dukes (residing somewhere in Klarjeti /now in Turkey/ and possessing some more appanages in Speri /Ispir district/). Bagrat (Bagadat) Pharnavaziani, Bivrat (Biurat), Sumbat (Smbat) – these are the names of the first men from Bagrationi ruling clan. Sumbat revolted against Mtskheta overlordship, supported by Artaxias; and thus Vitaxate of Gogarene had emerged.²

Some coins provide more arguments for the genealogy. These silver pieces are mistakenly attributed as a produce of Persis.

The currency of Persis (250 B.C. until the rise of the Sassanids) consists of silver. The denominations are the tetradrachm, the drachm and smaller pieces. The inscriptions are in Aramaic, degenerating into Pehlevi. The debased and frequently illegible script, occurring on the coins of which the art is still good, indicates that the coins are the work of the Greeks who did not understand the language.³

This group is thought to be headed by the pieces of certain Bagadat.

Coins with the same head on obv. have the inscriptions as follows⁴:

№1. BaGaDaT FRaTaRaKA ZI ALaHIA* (Pl. X. №10)

№2. BIURaT FRaTaRa ZI...** (Pl. X. №11)

№3. BIURAT BaGaDaT...*** (Pl. X. №12)

¹ Moses Khorenats'i. History of the Armenians. Translation and Commentary of the Literary Sources by R. W. Thomson. Harvard University Press, Cambridge, Massachusetts. London, England. 1978. Appendix A. Primary History, pp. 358-359, 362, 365-366.

² G. S. Mamoulia. The Emergence of a Class Society and State in Ancient Kartli /Iberia/. Tbilisi. 1979 (in Georg. with Russ. and Engl. summaries), pp. 121, 134-146; T. Dundua. Colchis, Iberia and the Kingdom of Pontus According to the Numismatic Material. Tbilisi. 1993 (in Georg. with Russ. and Engl. summaries), pp.6-29.

³ Catalogue of the Greek Coins in the British Museum. Arabia, Mesopotamia and Persis. By G. F. Hill. Bologna. 1965, v. clx n. 2 for bibliography, p. clxi; R. Göbl. Antike Numismatik. Band 2. München. 1978, Pl. 101-102, №№ 2086-2105.

⁴ Catalogue..., pp. clxiv-clxvi.

*Bagadat. Tetradrachm. Weight – 16.58 gr.

Obv. 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; ear-ring in ear; border of dots.

Rev. 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; inscr. on r. downwards and on l. upwards, border of dots.

Catalogue..., p.195 p1 Pl. XXVIII p7.

**Bagadat. Tetradrachm. Weight – 16.89gr.

Obv. As last.

Rev. 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; inscription, on r. downwards and in exergue, inscription on l., if any, off the flan; border of dots.

Catalogue..., p.196 p2 Pl. XXVIII p8.

*** Bagadat. Hemidrachm. Weight – 1.68 gr.

Obv. As last.

Rev. As last; inscr., on r. between standard and temple, outside, obliterated, in ex., on l.; border of dots.

Catalogue..., p.196 №3 Pl. XXVIII p9.

№4. BaGaDaT FRaTaRaKa BIURat ZI ALaHIA

(Fratakara – “fire-kindler”(?), Frataraka – “Oberer” (in Germ.); ZI ALaHIA – “of the Gods” or “of divine origin”).

It is suggested that the coins represent the same man; and if so no.1, on which the inscription is complete, shows that he must have been Bagadat. Then Biurat was his father, and the word Bar, for son, is omitted, as in modern Persian.⁵

The coins are not much earlier than Antiochus III.⁶

Bagadat as a satrap of Persis is not mentioned in records; that is why his Persian identity is still slightly suspected.⁷ But fire-temple type* seems to be very Persian: Polyaeus mentions a satrap of Persis called Ὀβόρζος; he is Vahuberz, and he has a temple on his Rev. Many other rulers of Persis followed him.⁸ And the intricacy of the relations between the small groups is too great to allow of their being divided up⁹ (Pl. X). Yet, none of the Persians is seated on throne, that leaves our №1 beyond the group.

The coin evidence and narrative clearly demonstrate that throughout the last half of the 3rd c. B.C. Bagrat Pharnavaziani, duke of Klarjeti, issued the coins with proud legend – BaGaDaT FRaTaRaKa BIURat ZI ALaHIA. p1 is designed originally, while fire-temple type was, perhaps, borrowed from the silver pieces of Vahuberz, who ruled in Persis. Neither satrapal garment, nor fire-temple were alien to Iberians, who worshiped Armazi – Ahurō-Mazdāo¹⁰, and used to be dressed in Iranian fashion (Strabo XI. 3.3.).

What conclusions are we to draw from all this?

A genealogy of early Bagratids is as follows – Bivrat (Biurat), son of Azo→Bagrat (Bagadat), son of Bivrat→Bivrat, son of Bagrat→Sumbat (Smbat) Bivritiani...

Saurmag, the next king of Iberia, had to deal with a revolt of the dukes (Eristavi).¹¹ Was ambitious Bagrat among them, did he secure southern principality for himself? Perhaps, we need more records for the full picture. But still, his coins are present, ordered, maybe, to the nearest Greek community. And that could be either Phasis, or – Trapezus.

⁵ Catalogue..., p.clxvi.

⁶ Catalogue..., p. clxx.

⁷ Catalogue..., p. clxvi n.1.

* Substituted by fire-altar.

⁸ D. R. Sear. Greek Coins and Their Values. Volume II. Asia and North Africa. Printed in England by the Bath Press, Bath. 1998, pp.572-574, pp6187-6215; D. R. Sear. Greek Imperial Coins and Their Values. The Local Coinages of the Roman Empire. Printed and Bound by Bookcraft (Bath) LTD. 1997, pp. 588-591, pp5935-5970; R. Göbl. op. cit. pp. 204-205 pl. 101-102 pp2087-2105; Catalogue..., pp. clxvii.

⁹ Catalogue..., p. clxi.

¹⁰ T. Dundua. Christianity and Mithraism. The Georgian Story. Tbilisi. 1999, p.3.

¹¹ Das Leben Kartlis. Eine Chronik aus Georgien 300-1200. Herausgegeben von G. Pätsch, pp. 77-78.

Christianity and Mithraism. The Georgian Story

A pocket-size Georgia has amazingly different nature. Indeed, the West of the country is sunny and humid, while the East and the South lack later character. The West is Colchis. And the East – Iberia; local folk call it Kartli. Georgia is a synthesis of the West and the East. Native name – Sakartvelo – has been derived from Kartli.

Georgia is Orthodox and very European; Colchis and Iberia were also Orthodox and also very European with a solid pagan background.

Armazi, together with Gaim and Ainina were worshiped in Kartli (i.e. Iberia), before this country has been baptized.¹

The Greeks lived in Colchis; and Phasis, the bilingual (Graeco-Colchian) community of the East Black Sea littoral issued the silver coins with Graeco-Colchian types – kneeling female with a bull's head, local amalgamation of fertility, Hecate, male-moon and Arethusa, was worshiped thoroughly /Pl. I. II./. Bull-headed or ram-headed schematic Nike on the Colchian imitations to Alexander's type gold staters defines the Hellenistic essence of the country /Pl. VII. №3/. Gnaeus Pompejus while being there used to be treated like Helios, as seen in coinage of his local client certain Aristarchus; Obv. of the light drachm shows famous Roman general diademed and crowned with the rays /Pl. VIII. №6/.

An interesting site should be discussed – this is bilingual (Graeco-Colchian) Trapezus with a special confessional visage. Élite of Trapezus worshiped Mithras, but Mithras on municipal coinage of Trapezus seems to be beyond the traditional scheme /Pl. IX. №9/ – here Mithras, fellow in a radiant Phrygian cap, is a horseman accompanied by a snake. A horseman with a spear is already St. George; i.e. Mithras from Trapezus should be regarded as a prototype of St. George's iconography. And a bit later German Mithras, also mounted on a horse, was, perhaps, converted to St. George too. In the very heart of Empire Mithras is always pedestrian, at the frontier – often equestrian due to more rude and half-feudal ideas there. Colchis/Lazica tied up neatly with imperial Trapezus, enjoyed this very special deity – a Pontic synthesis of Iranian Mithra and Cappadocian MHNE, young equestrian in a radiant Phrygian cap.

Then Christianity became overwhelming.

Christianity is a confession and a providential generalization, only slightly expressed social protest, a religious-political organization, and, at last, a certain badge for European integration.

Feudalism in Kartli and Egrisi is an obvious advantage over former socio-economic system – Protofeudalism, like the state position of monotheistic Christianity here – over former paganism. And besides, an existence of Christian-feudal organization ceases an opportunity for an existence of Christian-peasant separate organization. Occidental aspiration of the Georgian states and their Christianity are linked up.

The lower classes of the Roman Empire worshiped very special deity – this is Mithra, Iranian god of the sun and the light, young and just; Mithra was abstracted from the late Iranian Zoroastrianism, and definitely changed. The lower classes of the Empire started to establish their own religious-political organizations – Mithra-worshippers communities. Of course, a Roman emperor, perhaps, was an atheist, but only de facto, de jure he is pagan, and he can not attack Mithras

¹ Conversion of Kartli /Moktsevai Kartlisai/ /in Georg./. Selected Tales from Shatberdi Monastery. edit. B. Gigineishvili and El. Giunashvili. Tbilisi. 1979, p. 320; Die Bekehrung Georgiens. Mokcevay Kartlisay /Verfasser Unbekannt/. Übersetzt und mit Anmerkungen versehen von G. Pätsh. Bedi Kartlisa. Revue de Kartvélogie. Études Géorgiennes et Caucasiennes. Paris. 1975. v. XXXIII, pp. 291-292; The Life of Kartli /Kartlis Tskhovreba/ /in Georg./. edit. S. Kaukhchishvili. Tbilisi. 1955. v. I, pp. 20,25-27; Das Leben Kartlis. Eine Chronik aus Georgien 300-1200. Herausgegeben von G. Pätsh. Leipzig, pp. 69, 76 -78.

/Appollo. There was one solution—Mithraistic conversion of the imperial upper classes. Graeco /Asia Minor-Roman Mithraism should be considered as something mid, not real paganism and not real monotheism. Providential Mithraism was an apparent regress of the Roman society, it was due to the global imperial stagnation. The lower classes converted to Christianity; oligarchy did the same, never feeling uncomfortable by an existence of not very clear social protest in the Testament. The state position of Christianity was a denunciation of half-pagan Mithraism; nobody had any chance to use it more.

This “socialized” Mithra went back again to feudal Iran. The Iranian knights engaged not Christianity, like Iberian aznauri (knights) did, but – Ahura Mazda-Mithra pseudo-monotheistic religious complex. Even Iranian nordic expansion towards Iberia, the very end of Europe, was accompanied by strong Mithraistic propaganda. The result was not an amazing one – some of common men started to worship Mithra thus demonstrating their hatred towards aznauri.² After an abortive attempt to break down the Georgian social system, Iranians concluded a treaty with the Georgian eristavi (dukes), and, together they made the king of Iberia fly off the country /Procopius, BP., I.12/. Times after, free from Asiatic control, Georgian erismtavari (princes) changed ātar (holy fire)-type reverse of the coins to cross-type reverse. “Georgian-Sassanian” silver is copied mostly from a drachm of Ohrmazd IV – personification of a ruler /Rev. Holy fire on altar; all protected by two guardians /Pl. XI. №13/. Islamic conversion of Iran should be considered as an adoption of anti-European monotheism.

King of Iberia Mirian III was baptized in 337. This is traditional statement. Indeed, it is recorded mostly that he was assisted by Constantinus.³ But, maybe he lived in the times of Constantius, and not Constantinus, being baptized in the late fifties. This idea is totally based on the revision of chronology of pagan Pharnavazid (Iberian ruling clan) kings. Amazasp, king of Iberia, ally of Shapur, of the king of Persia, who was definitely killed for his oriental aspirations, is well fixed about 260 A.D. using epigraphy (inscription from Ka’ba-i Zardošt).⁴ And after we have seven more pagan hereditary kings in national annals with Mirian (Mithraan) III as the last one.⁵ Perhaps, it would be much comfortable to push his reign towards the midst of the 4th c. That is how Constantius was punished for his devotion to a doctrine of Arius – indeed, Constantius used to proselytize hard but all his deeds are prescribed to Constantinus; of course, he also is a heretic from the major point of view, but still – the first caesar to be baptized. And king Mirian seems to support the doctrine of Arius. From the very point onwards Iberia had strong confessional feelings towards Byzantium, though the local church has ceased to be a fraction. The feelings are that of Chalcedonian doctrine – never have been disputed since the 7th c. Georgian affiliation within Byzantine World was marked by an adoption of the Greek alphabetic order as a certain pattern and by a long-term devotion to Byzantinesque in architecture. Indeed, only in the 19th c. Georgia moved towards the baroque, this All-European style. Everywhere in Asia /ex. Syria/ or in some marginal countries, like Armenia, monophysites were supported by Iran. Iranians made an obvious attempt to build Asiatic confederation, but only Arabs managed this.

The second half of the 1st c. A.D. was marked by a genesis of Feudalism in Lazica (there is an economic recovery by that time after the lasting depression, as seen on the numismatic data). The state Mithraism in Lazica was determined by the Roman imperial one. Early-Christian community-system in Western Georgia is an opposite conjuncture. Lazica, although baptized in the 4th c. /Georgica.t. I, pp.3-4./, was still a bit sophisticated for a while – local kings (the 4th – the 6th cc.),

² The Life of Kartli. v I, p.145; Das Leben Kartlis, p.208.

³ Conversion of Kartli, pp.322-324; Die Bekehrung Georgiens, pp.294-295; Life of Kartli.v. I, p. 117; Das Leben Kartlis, pp. 172-173; Rufinus, HE., I.X; Theodoretus, HE., I.23; Socrates, HE., 20; Sozomenus, HE., VII. VII – Georgica. Scriptorum Byzantinorum Excerpta ad Georgiam Pertinentia. Tomus I. Ediderant Al. Gamcrelidze et S. Kauchtschischwili. Tbilisi.1961.

⁴ Г.А. Меликишвили. К Истории Древней Грузии. Тбилиси. 1959, p. 392.

⁵ Conversion of Kartli, p.321; Die Bekehrung Georgiens, pp. 292-293.

sometimes irritated by the Byzantine hegemony, used to convert back to Mithraism /Prisci Fragmenta, 34; Theophanis chronographia. Geographica. t. IV. fasc.I, pp.77-78/. Still, a confessional stylization of the country was up to Empire. In the 1st c. A.D. a receptio system was activated in Colchis to strengthen the local social structure. Abasgs and Apsils settled in the North of the country. Actually, while not at home, they spoke Mingrelian /i.e.Colchian language/, then – those one which is basic in Georgia. Still, there were some problems and a special imperial expedition was launched in the 6th c. to calm and convert them finally /Procopius, BG.,VIII.9-10/.Yeomanry living in the high-up mountains of the East Georgia opposed Christianity with no successful outcome.⁶

In the 10th – the 13th cc. the Georgian money was struck in Byzantine style (with cross potent, St. Virgin Blachernitissa, Jesus Christ Pantocrator on them /Pl.XII-XV, XIX/) and the Georgian kings claimed their imperial titles – Kuropalates, Nobilissimos, Sebastos, Caesaros, stressing this way formal integrity of the Orthodox World. Georgian king David IV already wears stemma, i.e. imperial crown with cross and the pendants, pendilia. His unique follis shows a king in imperial coat – wearing stemma, divitision and chlamis; holding in right hand scepter cruciger, and in left, globus cruciger /Pl.XV. №22/.

The sources bounded up with a problem of conversion of the Georgian states are of different type – archaeological and numismatic data, architectural complexes, epigraphy and narrative. The Greek and the Georgian information suit each other; Armenian records are different. By far the most useful is Georgian narrative, and the Greeks like Socrates and Sozomenus are more precise. Story about a conversion of Kartli passed on by mouth in Iberia, only in the 8th c. everything was written down – how had St. Nino entered the capital Mtskheta, how had she started to agitate, how had she cured queen Nana; the king was impressed, and soon only his special prayer to Christ released him from a dangerous fog while hunting, he made himself converted, and the whole country followed him, envoys were sent to Constantinus, the churches were built, mountaineers – suppressed etc. We can find this story into major Georgian selected records – “Conversion of Kartli” – the 9th c.work, and “Life of Kartli” – the 11th c.work, prolonged after.

Nino, i.e. the lady who agitated in Georgia, was thought to be from Cappadocia. A brief passage from a story about the conversion of Iberia figures her as a captive taken away to the foreign lands from this very country.⁷ That does mean that the agitators were selected very carefully within the Empire just to fit the country.

Any research towards history of early Christianity is welcomed, plenty of the problems need a solution. One could revise even the date of “incarnation” – 25/24 – 19 is a proper one. Indeed, according to John /8.56-57/, Jesus was about fifty when crucified. And John the Baptist, who started his agitation after a death of Herod, was only six month elder than Jesus.The whole idea can be supported by other data of New Testament and Classics.

Europe is a special term for the part of the earth, which stipulates, in the main, the same level of the consciousness. An idea of the European integration is a fixation of this reality.

Notwithstanding some crisis, a level of the Georgian culture seems to be still European. Occidental aspiration of the country should be considered as normal.

An idea of European integration and of Georgia, as its participant, is a perspective conjuncture. Is this something very new?

If not, it should not be revised at all.

The first very clear pan-European perception is Hellenic phenomenon. And Colchis was exactly a part of the Hellenic or Hellenistic World.

In the 2nd – the 1st cc. B.C. Hellenistic Pontus and Colchis formed one state.

And Gnaeus Pompejus put Colchis within the Roman hegemony.

⁶ The Life of Kartli, p.125 ; Das Leben Kartlis, p.182

⁷ Conversion of Georgia, p.336; Die Bekehrung Georgiens, p.314.

The Roman Empire, as well as Byzantium should be thought to be very nice examples of the European integration.

And Christianity is a certain badge for the European integration. The Georgian states were baptized in the 4th c.

Byzantium and Georgia were regarded to form unique Orthodox space; that is why their monetary types are unified. The Georgian kings claimed their imperial titles. Imperial stemma is a familiar trait for the 12th – the 13th cc. Georgian kings.

From the 16th c. Russia started to realize its function of a predominant within the Orthodox World. Georgia was subjugated to this hegemony from the 19th c.

So, Georgia has been a permanent subject of the European integration, and the modern aspirations of the country are very logical.

GEORGIA WITHIN THE BYZANTINE COMMONWEALTH AND EAST EUROPEAN INTEGRATION

Georgia and Byzantium

The making of Europe started since the Greeks began to think of some Mediterranean and humid subtropical areas as very comfortable sites to be Hellenized. Colchis, or Lazica was among them. When this experiment mostly failed, an economic synthesis of the East (Iberia) and the West (Lazica) took place and since the Mingrelian (as well as Svanetian and Abkhasian) language has been transferred to a position to a family-language. A phenomenon of Georgia as an economic complex first appeared to be maintained for the centuries being very profitable one. Political system within had been administered first from Kutaisi (West Georgia), then – Tbilisi (East Georgia). Both capitals inspired the poets.

Being mostly Orthodox country, Georgia still embraced the different communities, like Jewish, Zoroastrian, Monophysite (Armenian), Muslim etc.

The spirit of nowadays is well packed with the multicultural and universal concepts, regarding all the cultures as being equal. i.e. we do have to enrich our culture and respect the minorities. And, perhaps, the historical background is needed to support this global idea. Georgia seems to be a good example as a permanent receiver of different ethnic groups and confessions treating them moderately. The paragraph tells about one of the specific expressions of this idea.

The three-church basilicas form, indeed, very special architectural visage and normally they are concentrated in Georgia. The churches of the mentioned type were built mostly in the 6th – 7th cc. Who needed those three separate sections in a basilica, thus restricting the space for the faithfuls? Christianity is a propaganda, and a propaganda needs an auditorium, and auditorium demands a vast interior. Then, why is this Georgian case so strange? This part deals with a problem of a functional meaning of the three-church basilica type.

The lines of the columns form a normal basilica, while the interior walls instead – a three-church basilica (pl. XX. fig.1.). And the purposes are still obscure.

We are largely indebted by some brilliant contributions within the field. Ernst Badstübner¹ thought of a Benedictine presbytery (pl. XX. fig. 2.) as a derivation from some Eastern Christian, maybe even Georgian, prototype, with the Swiss sample (pl. XXI. fig. 3.) being a transitional stage. In the Middle Ages the small sections of a presbytery served either as a stock for the Holy relics, or as a collecting area for the monks before prayer. Badstübner wants to regard the Georgian division of a church in the same way. This comparison is still hypothetic needing many arguments to prove that the Benedictine rules were the same as that of Georgia. And if the type had been adopted by the West via Byzantium and the Mediterranean, as Badstübner thinks, why do not we have any remnants there? Theoretically a division of a church is more a necessity, than – an influence. We are still inclined to think that Zaza Aleksidze from Georgia was quite accurate in a decision that those isolated spaces in Georgia served for the different Christian confessions – Monophysitism and Diophysitism.² 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 in this solution. One more three-church basilica comes from Egypt (the 6th – the 7th cc.) and it is thought to be a Georgian foundation.³

¹E. Badstübner. Zum Ursprung des Dreischiffigen Presbyteriums an Klosterkirchen des Benediktinischen Reformmönchtums (ein Vergleich mit den Drei-Kirchen-Basiliken in Georgien). "Georgica". Jena-Tbilisi, Heft 7, p. 77-81.

²Liber Epistolarum. Textum Armenicum cum Versione Georgica Edidit et Disputatione Commentariisque Instruxit Z. Aleksidze. Tbilisi. 1968, pp.262-266.

³U. 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 who made their attempt to build an Asiatic empire and who demanded the Caucasian range to be considered as a certain barrier for their political influence. Iranians supported Monophysites while the Georgians felt like to be Diophysites thus demonstrating their fidelity towards Byzantium and Europe. Still the lower classes mostly, inspired by the Iranian aid and irritated by the local magnates, stressed their loyalty towards the pro-Iranian branch of Christianity, some ambitious nobles did the same. Moreover, the Armenian receptio (community) was there in Georgia and they were the faithful Monophysites. The situation seems to be even more complicated by the Iranian Zoroastrian propaganda conducted either by the Persian receptio dwelling in the Iberian cities, or by the new native converts to this Iranian confession. So, Diophysites, Monophysites and even Zoroastrians were present and one had to deal with them trying to keep the national unity and social security within the country. What was supposed to be done? To collect them in one space, to neglect their confessional division, not to allow the appearance of truly independent, dominated by the Iranians, religious and political structures. These three-church basilicas were destined to serve to the basic purpose, especially in the villages, where the serves were rudely suppressed by their lords. So those churches are very small, but still divided into the sections. One could argue that there was no place for the Zoroastrians in a Christian church, but we do have to take into a consideration the fact of Iranian (Sassanid) Zoroastrianism being largely influenced by the European Mithraism according to which even the date of birth of Mithras was fixed to the 25th of December.⁴ The Armenians, brightened and strengthened by the support of Chosroes, the Persian pro-Monophysite Shah, accused the Georgians in a disloyalty to the Monophysite faith and to the loyalty to any Christian confessions, admitting even the Nestorians to the churches. Of course, the Georgians preferred their country to be neatly Orthodox, but failing to achieve this comfortable situation, they tried to achieve a national and not religious unity putting all the confessions in one church.⁵

Europe had faced the same problem earlier in the 4th – the 5th cc. with the Christian Orthodox folk, the Arians and the Mithra-worshippers living together. And we are inclined to expect something like also there. Indeed, the joint basilicas (pl. XXI. fig.4-5.) or a Mithraeum inserted into a Christian church (Santa Maria Capua Vetere, Santa Prisca at Aventin Hill) could serve to the same purposes.

And the Egyptian case, perhaps, included the three separate sections with the Greek, Coptic and Armenian languages being involved for a 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.⁶

This pattern of confessional pluralism has been accurately maintained further. Being mostly Orthodox country, Georgia still embraced the different communities, like Jewish (from the 2nd c. B.C.), Muslim (from the 8th c.), Armenian, Roman Catholic etc.

So, a co-existence was easily achieved, that means that it could be achieved any time anywhere.

Thus state unity was achieved. But still the state needed some more protection. Much of the Romans' long hegemony was spent in carrying through the major reform programs which were to set the pattern for most aspect 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. The Georgians were among them, guarding the European marches. Dual citizenship seems to be a way the small European nations should feel safe within a framework of the European integration, whereas a responsibility for a personal security lays upon an allied country too. Byzantium was not a betrayal of all that was the best in Hellas and Rome. Great oriental bastion of Christendom, it seems to be a formulator of the Orthodox Christian Commonwealth. The

⁴ T. Dundua. Christianity and Mithraism. The Georgian Story. Tbilisi, Meridian publishers. 1999.

⁵ Z. Aleksidze. op. cit., p.191. Pope Gregorius I is said to be delighted by the Georgian religious tolerancy.

⁶ Z. Aleksidze. op. cit. pp. 167-272; G. Chubinashvili. Architecture of Kachetia (in Russ). Tbilisi. 1959, p. 142.

Georgian kings being within had been hailed as king and Kuropalates, king and Sebastos, king and Caesaros. Again dual citizenship is applied. Georgian princes and the kings claimed their Imperial titles stressing this way a formal integrity of the Orthodox World – Byzantium and Georgia were regarded to form unique Orthodox space. Dual citizenship is well expressed through the monetary legend – “Christ, exalt Bagrat, king ... and Nobilissimos”. Step by step, starting from the 6th c., a Georgian sovereign climbed to the rank of Autocrat after being Kuropalates, Nobilissimos, Sebastos and Caesaros. Serbians and Bulgarians were also very fast assuming the highest Imperial title. Intellectually Byzantium inspired many generations of the Georgian scholars, mostly they acted in the Georgian monasteries of the Empire. Mount Athos (Greece), Petritsoni Monastery (Bulgaria), or even the holy city of Jerusalem were the beloved places for the chief figures of this period: Petre (Peter) the Iberian (the 5th c.), Giorgi (George) the Athonite (the 11th c.) and Ioane (John) Petritsi (the 11th – 12th cc.). They argued about Plato, but still held that philosophy was incapable of solving divine problems, since God was essentially beyond human knowledge.

The Black Sea region was a good place for making the nice commercial calculations. The Great Age of the Hellenistic trade has been substituted by the international one. Agathias, the Byzantine historian, tells about Lazi good naval capacities. All the countries within the system eagerly employed the Byzantine gold money together with the local issues. Georgia did the same. Besides, the original Georgian coins were discovered far away from there, on the territory of Russia, Estonia, Germany and Sweden. Trading contacts between Georgia and Russia from the 10th c. must account for the findings of the silver pieces, effected via Tmutaracan (modern Taman Peninsula). And again, the commercial links extended from Pontus to the Indus. When the Transcaucasian transit of the Indian goods was broken, the Byzantines did their best to reach Asia rounding the Caspian Sea in the North and moving towards the Central Asia.

Frescoes and mosaics of those centuries in Gelati and Pitsunda show a vigour, a freshness and beauty, and also very strong Byzantine influence, while the high central dome of Svetitskhoveli (in Mtskheta) or Alaverdi Church – deep Orthodox spirit. Georgia had strong confessional feelings towards Byzantium. Testaments were translated into Georgian from Greek, some hagiographic writings too, and a bit later – also old Classical heritage; while the national literature evolved from hagiography towards the epic poetry. “The Knight in the Panther’s Skin”, written by Shota Rustaveli in the 13th c., is an excellent tale, full of adventure and humanity. There are several important sources for the national narration. The most significant is a collection of historical writings, labeled “The Life of Kartli” (“Kartlis Tskhovreba”). History and literature, philosophy and astronomy had been taught thoroughly first in the Greek pagan school at Phasis (the 3rd – 4th cc.), then – in the Georgian Mediaeval academies of Gelati and Iqalto (East Georgia).

Review of Georgian Coins with Byzantine Iconography

This paragraph deals with the monetary issues of Georgia in the 10th – 15th cc¹. The aim of the research was a precise attribution of numismatic data and consideration of the corresponding historical information.

The period under discussion is very important in view of the Byzantine-Georgian relationship. The numismatic expression of this conjuncture forms a special interest – particularly, as Georgian money was struck in Byzantine style and Georgian kings claimed their imperial titles stressing this way a formal integrity of the Orthodox World – Byzantium and Georgia were regarded to form unique Orthodox space.

It is appropriate to split the whole period into two stages: I. the 10th c. – the beginning of the 13th c. is a time of very strong imperial feelings; II. and the 13th – 15th cc. – of their reminiscence.

The initiator of the Georgian coinage inspired by Byzantine style was David III Kuropalates, seignior of Imier Tao, a part of historical Southwestern Georgia. The Description of his miliaresion /drama in Georg./ is as follows:

David III Kuropalates . Miliariesion. The weights range from 3.1 to 3.5 gr. d ≈ 23–24 mm. Half drama (?) – 2.1gr. d = 22.9 mm. Oltisi /pl. XII. №14/.

Obv. Georgian legend/abbreviation everywhere/ – ქრისტე/დავით “Christ, forgive David”.

Rev. Cross potent on the three steps and Georgian legend – კურაპლათი “Kuraplati”.

Only four specimens are known from this emission.

The dating of this issue rests on a precise knowledge of the year in which David was granted the title of Kuropalates. And it is thought that this title was bestowed upon him for his special help to the emperor Basileios in the struggle against mutinous grandees. The army of Bardas Sclerus was annihilated by David’s generals near Halys-river. This event took place in 979. The study dates the emission of the coins of David III to 979, it was in that year that he received the title of Kuropalates and coins bearing that title would have served as a magnificent memorial to that historical event².

From the 4 specimens now discussed none of them was found in Georgia. They were discovered far away from there, on the territory of Eastern, Central and Northern Europe (Russia, Estonia, Germany and Sweden)³. 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 silver pieces of Basileios II

¹ The author is largely indebted by the general works about the Georgian coins:

Е. А. Пахомов. Монеты Грузии. часть I. С.-Петербургъ. 1910;

D. M. Lang. Studies in the Numismatic History of Georgia in Transcaucasia. New York . 1955;

Д.Г. Капанадзе. Грузинская Нумизматика. Москва. 1955.

Still the attributions presented here totally differ from the previous pattern.

* in the 10th c. the kingdom of Kartvelians (i. e. Iberia) was a system of the principalities formally ruled by one King. And the others, including David, were his formal vassals.

² But still we have a suspicion. Why do these coins copy Imperial silver of 977; maybe David was already Kuropalates while preparing auxiliary for the Emperor? Ph. Grierson. Catalogue of the Byzantine Coins in the Dumbarton Oaks Collection and in the Whittemore Collection. v. III part two. Washington. 1973, p.610, pl.XLVI, №16. And one more question – there is Patriarchal cross on the supposed prototype. Still another pattern was used also while modelling this coin v. Ph. Grierson. op. cit., pp. 536, 554-555, NN 16, 17-18, pl. XXXVII, NN 16, 17-18.

³ 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. N 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.

and Constantine VIII, and they have the same weight and standard. So it was good money and could circulate everywhere together with Byzantine currency. Russian merchants used to come to Constantinople regularly and then they took the silver pieces of David Kuropalates to Europe

2) trading contacts between Georgia and Russia must account for the findings of these coins on the territory of Eastern, Central and Northern Europe, effected via Tmutaracan /modern Taman Peninsula/, this view being corroborated by other evidence as well. A rare Tmutaracanian piece was found in Georgia – the imitation of a Miliaresion⁴.

The supposed mint for coins of Kuropalates is Oltisi, his residence /modern Oltu in Turkey/.

The kings of Georgia – Bagrat IV (1027 – 1072)^{*}, Giorgi II (1072 – 1089) and David IV (1089 – 1125) – were enjoying St. Virgin Blachernitissa type taken from the coins of Constantine IX⁵ and maintained after.

The very characteristic trait of the 11th c. Georgian numismatics is an obvious tendency towards weight lightening – a reception of a new standard, the Byzantine 2/3 miliaresion, called tetri /ἄ./ took place during the reign of Bagrat IV. This term already figures in the 11th c. documents⁶.

Now let us describe the material:

Bagrat IV. I emission. Tetri. The weights range from 1.6 to 2.2 gr. d≈26–27mm. 1055^{**}. Kutaisi /the Western Georgia/^{***} /pl. XII. №15/.

Obv. Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Greek legend – Η ΑΓΙΑ ΘΕΟΤΟΚΟΣ – “The Holy Virgin”, close to nimbus, in different ways.

Rev. Marginal Georgian legend – ἰἱϭϩἱᲗᲚᲛᲞᲟᲠᲡ – “Christ, exalt Bagrat, the king of the Abkhasians” /i.e. the Western Georgia/. In the centre – ოᲗᲚᲛᲟᲠᲡᲛᲟᲠᲡ – “and Nobilissimos”.

Only 12 specimens are known. The dating is based on the king’s Byzantine title and other political traits.

Now briefly about the mentioned Georgian title – “the king of the Abkhasians”. In the 8th c. new dynasty was founded in Colchis, or Lazica. And this ruling house was from the province of Abkhasia, part of Lazica. Lazica now is called “the Kingdom of Abkhasians”, and the languages spoken here are Mingrelian, first, then – Georgian. And soon after Georgia – a new economic complex – came to realization, and some times later the country was unified by Bagrationi ruling house. This house also claimed to be “the king of the Abkhasians”, i.e. of the Western Georgia.

Bagrat IV. II emission /28 specimens/. Tetri. The weights range from 1.2 to 2.2 gr. d = 24 – 26mm. 1068/69^{****}. Kutaisi. Everything is the same except of the central legend – here we have “Sebastos” /pl. XII. №16/.

The extant specimens of Giorgi II, some 100 pieces, can be divided into three emissions, taking into account the alterations of Byzantine title.

Giorgi II. I emission. Tetri /debased/. The weights range from 1.1 to 2.1 gr. d ≈ 26mm . 1073^{*****}. Kutaisi.

Obv. Facing bust of Virgin orans, nimbate, wearing pallium and maphorium. Distorted Greek

⁴ P. В. Кебуладзе, В. М. Потин. *op. cit.*, p. 219.

* We have a gap in national minting until this time; only Arabs blocked in Tiflis continue their issues /v. Д. Г. Капанадзе. *op. cit.*, pp. 49-53/.

⁵ Ph. Grierson. *op. cit.* pl. LXII, №3.

⁶ T. Dundua. *Georgian Ethnocultural Evolution and the West According to Numismatic Material /the 6th c. B.C. – 1453/* (in *Georg. with Engl. summary*). Tbilisi. Meridian publishers. 1997, pp. 200-201.

** The dating will be argued below.

*** Capital by that time.

**** Again the dating will be argued below.

***** Giorgi as a prince already possessed the title of Kuropalates. Towards the end of 1072 he became a king receiving gradually the titles of Nobilissimos and Sebastos. In 1074 Giorgi as Caesaros was put in charge of the Imperial Eastern limits. So, the issues with the titles of Nobilissimos and Sebastos fit 1073-1074. /v. T. Dundua *op. cit.*, pp. 148-149/.

abbreviation for – ἡ ἁγία θεότοκος – “the Holy Virgin”, to l. and r. from nimbus.

Rev. Marginal Georgian legend – ԻՅԻՍՄԱՅԻՍ ԿՐԻՍՏՈՍ ԿԵՆՏՐՈՆԻՍՏՈՍ – “Christ, exalt Giorgi, the king of the Abkhasians and the Kartvelians” /i.e. the Eastern and Southern Georgia/. In the centre ԾԵ/ԲԵԼԻՍՍԻՄՈՍ – “and Nobilissimos”.

II and III emissions have “Sebastos” and “Caesaros” instead. And Greek legend – ΜΡ – ΘΥ Η ΒΛΑΧΕΡ – ΝΙΤΙΚΑ – /St. Virgin Blachernitissa/ – appears also sometime.

Giorgi II. II emission /“king ... and Sebastos”/. Tetri. The weights range from 1.2 to 2 gr. d≈26mm. 1074. Kutaisi /pl. XIII. №17/.

Giorgi II. III emission /“king ... and Caesaros”/. Tetri and half tetri. The weights range from 1 (?) to 1.9 gr., from 0.5 to 0.9 gr. d≈25–27mm. 1075 – 1089. Kutaisi /pl. XIII. №18/.

Within the 7 pieces of David IV three types can be identified.

David IV. I emission. Half tetri. The weights range from 0.4 to 0.7 gr. d = 22 – 26mm. 1089 – 1099. Kutaisi /pl. XIV. №19/.

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

Rev. Marginal Georgian legend – ԻՅԻՍՄԱՅԻՍ ԿՐԻՍՏՈՍ ԿԵՆՏՐՈՆԻՍՏՈՍ – “Christ, exalt David, the king of Abkhasians”^{**}. In the centre – ԾԵ/ԲԵԼԻՍՍԻՄՈՍ – “and Sebastos”

And the second type has the cross on Rev. while St. Virgin is maintained. II emission. Half tetri. The weights range from 0.5 to 0.9 gr. d = 23 – 29mm. 1089 – 1099. Kutaisi /pl. XIV. №20; pl. XV. №21/.

Thus St. Virgin Blachernitissa series came to an end.

David IV. III emission. Follis. Weight – 10.7 gr. d = 35mm. 1118 – 1125. Kutaisi /pl. XV. №22/.

Obv. Bust of a king in imperial coat – wearing stemma /imperial crown with cross and the pendants, pendilia, *πρεπευδοῦλια* /, divitision and chlamys; holds in right hand scepter cruciger, and in left, globus cruciger. And Georgian legend – ԾԳ – ԶԳ – “king David”

Rev. Cross in a centre and marginal Georgian legend – ԻՅԻՍՄԱՅԻՍ ԿՐԻՍՏՈՍ ԿԵՆՏՐՈՆԻՍՏՈՍ – “Christ, David the king of Abkhasians, Kartvelians, Ranians, Kakhetians, Armenians”^{***} /Rani and Kakheti are very Eastern provinces of Georgia/.

The obverse type of this coin is patterned on the reverse of the post-reform aspron trachy /billon/ of Alexius I Comnenus⁷. But the imperial coat of the Georgian king is not a fiction.

After this period and for some time, only copper coins were struck in Georgia. Credit money was founded (will be discussed later). Asia lacked silver for some time. So Georgian currency was put safely in the royal treasury. A copper issued after could buy the same goods as silver within ratio. Indeed, mostly the Georgian copper pieces are labelled as "silver". Arabic legends on these "irregularly" struck coins are an indication that these were intended to function within the Asian monetary system. The Georgian king is referred to as "the sword of the Messiah". The western typology is however preserved.

Giorgi Lasha (1210 – 1222). Follis. Weight – 5.6 gr. d = 23 – 24mm. 1210. Tbilisi^{****} /pl. XVIII. №31/.

Obv. A king with labarum and *ἀνεξιχώρητος* – roll of parchment, wrapped in cloth and filled with

* The royal descents left without the special domain in Amier Tao /South-West Georgia/ had to strip themselves of the title – "king of Kartvelians". This happened twice with Bagrat IV/see above/. In 1055 his rival duke Liparit captured Tao, and in 1068 – Alp Arslan himself. So, the coins with the sole title "king of Abkhasians" should be dated by 1055 and 1068/v. T. Dundua. op. cit., pp. 146-147/.

** David gained almost full control over the country only about 1099, and before he had been just “king of Abkhasians”. First two issues show the king in this troubled position.

*** David is “king of Armenians” from 1118, so his follis was struck between 1118-1125 /T. Dundua. op. cit., p. 151/.

⁷ Michael Hendy. Coinage and Money in the Byzantine Empire /1081-1261/. Washington. 1969, p.86, pl.7, №№2-4.

**** His capital.

Credit money and Some Other Issues

Demetre I (1125 – 1156). Irregular issue. Æ. /pl. XVI. №23/.

Obv. Octagon with Georgian letter “D” in centre. Arabic legend – “King of the Kings, Sword of the Messiah”.

Rev. Rosette and the names of Caliph and Sultan in Arabic.

Giorgi III (1156– 1184). Irregular issue. Æ /pl. XVI. №24/.

Obv. Rosette with Georgian letter “G” in centre. “King of the Kings Giorgi, Sword of the Messiah” – in Arabic.

Rev. Rosette and the names of Caliph.

Giorgi III. Follis. ≈ 5 gr. Æ. d ≈ 25 mm. 1174 /pl. XVI. №25/.

Obv. King in stemma, Persian loose trousers and oriental boots; seated cross-legged, facing. His right /left/ hand rests on his thigh, on his left hand up lifted sits a falcon. Georgian letters for the name of Giorgi, and also representing date 394 of the Paschal cycle.

Rev. King of the Kings /Giorgi, son of Demetre,/ Sword of the Messiah – in Arabic.

Giorgi III and his daughter, Tamar. Irregular issue. Æ. 1178 – 1184 /pl. XVI. №26/.

Obv. Rosette with Georgian letters “G”, in centre. Georgian legend – “may God exalt King of the Kings”.

Rev. Rosette with Georgian letters “T”, “TR”, “TMR”, “TM” in centre. Georgian legend – “may God exalt king and queen”.

Tamar (1184 – 1210). Irregular issue. Æ. 1184 – 1186.

Obv. Five semicircles form a frame; Georgian abbreviation within – “Tamar, the queen”. Cross above.

Rev. Large dots.

Tamar. Irregular issue. Æ. (denomination). 1187 – 1210 /pl. XVII. №27/.

Obv. In centre – signature. Wreath of rosettes. Georgian marginal legend – “in the name of God, this silver piece was struck in 407 [= 1187/ of Paschal cycle /or in 430 [= 1210//.

Rev. Arabic legend – in centre: “the Great Queen, /glory of the world and faith, Tamar, daughter of Giorgi, /Champion of the Messiah, /may God increase her victories.

Marginal Arabic legend – “ may God increase her glory, and lengthen her shadow, and strengthen her beneficence.”

Tamar and David (consort) – co-regnancy. Follis. 4 – 10 gr. d = 22 – 28 mm. Series (denomination). 1200 /pl. XVII. №28/.

Obv. In centre, specific badge. To left and right – Georgian letters “TR”, “DT”. Date – 420 of Paschal cycle /1200/. Border of the dots.

Rev. Arabic legend – Queen of the Queens, /glory of the world and faith,/ Tamar, daughter of Giorgi, /Champion of the Messiah.

Border of the dots.

Next follis (4.5 – 6.5 gr. d = 23 – 26 mm.) bears the name of Tamar’s son, Giorgi Lasha /pl.

XVIII. №30/. Their co-regnancy is dated by 1207 – 1210. Special additional title – “Lord of Javakhs” /Javakheti, province of South Georgia, was destined to a Georgian prince/ – outlines Lasha’s subordinated position.

Giorgi Lasha (1210 – 1222) continued the credit issues /pl. XVII. №29/, while her sister Rusudan /1222 – 1245/ seized this system.

European and Turkish receptio destroyed the whole Byzantine system. And sophisticated half-Asiatic Sultan did very little to maintain military alliance with the countries dwelling on Asiatic frontier. For a long time Georgia had been left alone.

Iran became top Asiatic power. Georgia was attacked severely.

Mongols stationed in Iran exercised their power and Asiatic numismatic style over East Georgia. The occupation series and the coins of local kings were struck there. And those who had to move to West Georgia to be safe maintained Byzantine style.

The 14th – the 15th cc. debasement is obvious. And later Safavis and Ottomans made a good use of Tbilisi mint.

From the 16th c. Russia started to realize its function of a predominant within the Orthodox World. Georgia was subjected to this hegemony from the 19th c. In the beginning of the 19th c. a mint operated in Tbilisi under imperial authority to produce the provincial issues with the Georgian legends. After 1834 Georgia employed Russian money.

The cheques were used in 1918 – 1921, during an abortive attempt to build a social democratic republic; and after – standard Soviet money. Now Georgia possesses own currency.

Genoa, Byzantium and Georgia. The “Italian” Period

External pressures from the area of present-day Iran led to weakening of the economic potency of the kingdom of Georgia, as well as the diminution of its territorial extent and integrity. West Georgia (Imereti) again became self-sufficient in food, while the South (Samtskhe) took advantage of the total commotion, and its dukes turned themselves into the independent princes.

Those ambitious princes from Jakeli family stated that they were to be considered as the Orthodox heirs of the Grand Comneni of Trapezus. With the fall of Constantinople in 1453, of Trapezus in 1461, with other Orthodox powers admitting the Turkish suzerainty they had an advantage being the Orthodox princes into whose lands the Ottomans still had not entered. Many Greeks from Trapezus moved to the safety of Samtskhe. The members of the leading families were put within the Georgian feudal hierarchy, as a prince of Samtskhe seems to be obsessed by illusion of predominance. Symeon was among them as a bishop of Atskuri. Now Jakeli needed some great legend. So it was created. The Apostle Andrew, who has preached the divinity of Jesus, is believed to reach Iberia. That is a history. And the rest – a fiction. Saint Andrew came to the country together with the Icon of the Mother of God, the holiest picture, painted by Saint Luke himself. It was a miraculous icon, placed in a sanctuary at Atskuri. Caesar Heraclius built a special church while in Iberia. The icon had been either seized, or burnt by the infidels just to perform a miraculous escape back to Samtskhe, or to demonstrate its invulnerability.

In the 13th c. Byzantium was no more a handsome and dominant power. And the Italians were very pragmatic. Seizing the whole islands and key-points over the Aegean and the Black Sea, they will control almost complete output there until the 15th c. There was no concession and quarter for

Genoa in Georgia, but the trading station had been established at Sebastopolis (another Greek name for Sukhumi) in 1354, which traded at a good profit until 1454, when the Ottomans first launched a serious offensive. Local trade still existed – Georgian imitation to Trapezuntine silver money is a nice proof. Maritime route from Sebastopolis towards Trapezus was covered in three days. And the Georgians still sailed the Sea and the rivers. Ambrosio Contarini, Venetian ambassador to the Persian court in the 15th c., gives a special account. Spices brought by the Genoese have become the common trait of the local, especially the West-Georgian cuisine. Those meals are served mostly on the holidays.

Intellectually for Byzantium this era was still outstanding. Works of high quality were produced everywhere, stimulating the provincial schools, like Georgian. Money began to run short, but still the Monastery of Saphara (Samtskhe) and frescoes in Likhni and Ubisa (Imereti) are extremely beautiful. And there were several men capable of bringing the laws in order. A complete recodification of the Georgian law took place in the 14th c., substituting clarity and concision for confusion and chaos. Historical writing was also fascinating. Anonymous author of the 14th c., whose life we know little, renders honest, vivid and convincing narrative of Georgia being supervised by the Mongols, dwelling in Iran.

Georgia and the Ottomans

The decline of Georgia towards the end of the 16th c. enabled the Ottomans to increase their territory. Turks established their authority over the Southern Georgian lands. Those Christian parts became mainly Muslim because of a natural desire of the local upper classes to maintain position in this new Empire. Sometimes even West Georgians were tributaries and vassals of the Ottomans. Thus West, Imereti, and East, Kartl-Kakheti, were cut off from each other.

Ottomans started to settle their people in South Georgia, like Turks and Kurds. Georgian frontier defenses were down. Finding so little opposition, many tribes settled in the districts to which they had penetrated, colonizing them, like Turkomans Southwards from Tbilisi, and Ossetians in the highlands. More and more Armenians left their country for a comparative safety of Georgia. And Jewish quarters are already established in West Georgia instead of the Greek and the Italian mercantile oligarchies. Many Georgians were engaged in the imperial structures. Persian army was strengthened with a new élite corps of 12,000 Georgians – that is famous Shahisevani. Some high jobs in Persia went also to them. Moscow had its Georgian community with illustrious prince Archil Bagrationi as a leader, a creator of the Georgian press there. His son, Alexander, a good friend of tsar Peter the Great, fought the Swedes as an artillery general of the Russian army. Some of the Georgian kings are even buried in Russia. As to the Ottomans, they had an army paid for its service. The Janissaries, who served for life and were to form Sultan's guard, were the regiment first composed of Christian and ex-Christian slaves. Then the boys seem to be packed for the corps from the Christian families of the Empire. Many Georgians were among them, some – even luckier to enjoy a position of a Grand Vizier, like Hadim Mehmet Pasha, Melek Ahmet Pasha, or Agha Iusuph Pasha. For a long time Georgian captives formed Mameluke élite of Egypt.

Only in 1811 Mohammed Ali, the Ottoman viceroy, invited the Mameluke leaders of Egypt to a banquet at Cairo's citadel, where they were massacred for having plotted against him. One man escaped. Spurring his horse down from a tall wall, he "disappeared into the heaven".

Within half a century the whole Empire of Genoa in the Black Sea had vanished, conquered by

the Turks. They encouraged a slave trade. With Byzantium – master-country and industrial metropolis – vanished, trade declined. Still normal international commerce existed. Ottoman and European silver coins in Georgian hoards witness this commerce. Maxim, the bishop of Kutaisi in the 18th c., talks about a river-traffic, moving towards the Black Sea ports. They were easily reached from Istanbul in eight days.

Some changes took place and the laws were changed too by Vakhtang VI in the 18th c., while his son, general Giorgi Bagrationi, became popular even in Russia as one of the founders of Moscow University. Next son, prince Vakhushti Bagrationi, was a brilliant historian. With already no academies existing, theological seminaries are established in Georgia; and a press too. In the 17th c. two outstanding personalities of the Georgian literature emerged – they were king Teimuraz Bagrationi and prince Archil Bagrationi with their nationalistic and historical concepts. This wonderful poetry is prolonged in the 18th c. by David Guramishvili and Besarion Gabashvili. Guramishvili actually lived in Ukraine, while magnificent churchman – Anthimos the Iberian – in Wallachia. Erekle II encouraged an emergence of the Georgian theatre.

The Georgian kings encouraged urban development, making use of Amkari, guilds of artisans, who followed certain code of moral behaviour. Special city folk-lore was elaborated styled upon Orient, thus confronting formal culture of occidental type.

Georgia and East European Integration

At the very beginning of the 19th c. Georgia put itself within the Russian Imperial system. And before the country gradually received heavy onslaughts, losing lands and population. Russians brought safety and demographic stability in the region together with economic integration and territorial restoration*. And the USSR shaped an industrial profile for Georgia. Now Europe has no hegemonic power, and former East European predominant, i.e. Russia, laid a good contribution towards this liberal situation.

Georgia has always been a multinational country facing a permanent challenge of integrating the newcomers. Being a chief industrial power of Caucasus in the 19th – 20th cc., this land attracted many people. As a result, Georgia embraces multi-confessional society with some already bilingual communities within, like Russian, Armenian, Jewish, Polish (Catholic), German (Protestant) etc. And a new wave of the Muslim Kurds reached the country during 1918 – 1920, moving from the Ottoman Empire.

Cooperation among East European nations led to an advance of economics, the Black Sea being a traditional highway with the Georgian ports Batumi and Poti working hard. Although there is a certain economic slowdown in East European countries, they already have an industrial base and educated labour force. An idea of integrated Europe encourages European nations to cooperate close. Trade within the Black Sea areas has nice perspectives. The nations dwelling there will benefit from their diversified economic visages.

In the 19th c. Georgians received their higher education at the universities of Russia. A Faculty of Georgian Language and Literature, established in 1854 and attached to the Oriental Department of St. Petersburg University, was of a great importance. It had been packed with the best Georgian scholars, like Nico Marr (linguistics), Ivane Javakhishvili (history), Akaki Shanidze (philology). Gradually an idea about first Georgian university ripened. It was realized in 1918. Ivane Javakhish-

* Still some lands have been lost.

vili introduced new methods in Georgian historical thought. Other branches also thrived, like chemistry with Petre Melikishvili and Vasil Petriashvili, mathematics with Ilia Vekua, psychology with Dimitri Uznadze, etc. More than 30,000 students attend their lectures at the Tbilisi University, Georgia's top institution. In the 19th c. Georgian romantics – Alexander Chavchavadze, Grigol (Gregory) Orbeliani, Nicholoz (Nicholas) Baratashvili – glorified the Middle Ages as heroic period. They reflected the spirit of nationalism. In the midst of the 19th c. some writers, like Giorgi Eristavi and Ilia Chavchavadze, turned instead to a realism, describing life as it really was. Those writers examined social problems. During the starting years of the 20th c. Georgian writers experimented with the new styles and forms. They socialist realism emerged, glorifying State Socialism. Now the Western ideas are back again. And the painters too after adapting Western styles, were restricted by glorifying the socialism. There was the same dialectics for Georgian theatre and cinema. A Georgian opera, like “Daisi” by Zakaria Phaliashvili, expresses strong national heritage, while architecture – universal styles, Baroque and Modern. Westernization brought some Western political ideas – liberalism, social democracy, etc. Long before that Georgia had been deeply socialized with the peasant outlaw, certain Arsen Odzelashvili, being a hero of legend.

Westernization brought also European fashion to the country. Old folk in the mountains still enjoyed national garments.

P E R S P E C T I V E S

Leviathan, or the Perspectives of Capitalism in Georgia

A structure of present part is as follows: 1) a fixation of a general pattern of socio-economic evolution and the principle of political arrangement of an economic-geographical region; 2) the cyclic dialectics; 3) zone confrontation; 4) physical-geographic determinism and Georgia; 5) the origin of Georgian socialism.

A man of Neolithic Age is universal. At the same time he is a farmer, a herdsman, an artisan and a manager. There exists no political regalia. This is the period of universal equality, primitive Anarchic Communism, I cycle of Communism.

Social evolution is no more than a functional distribution. Spatial redistribution of agricultural functions is a basis for genesis of an economic-geographical region, a country, i.e. an environment is being created in which the statehood will be realized.

Further polarization is separation of administrative functions, which is being performed at the background of economic dialectics. Administrators required a specific stimulus. A concrete clan hands over his role of a producer, but preserves the clan ownership of land, and performs its spatial diffusion. Wars bring a clan some new lands and free leaseholders. Economic contract is substituted by a social contract within a clan in order to keep them calm, political structure emerges. Such protostates are spread in any economic-geographical region at the initial stage and a genesis of hegemonic clans depends upon their possessive relation with the mines of a leading metal. Protostates within a country secure a control over the interstitial sites introducing a global social contract. Thus Protofeudalism emerges. Yeomanry and leaseholders produced the agricultural goods while a tiny upper class was totally integrated within a country. And absolutism is adopted for a strict control.

Then a small number of yeomanry join the upper classes thus increasing the local structures. Feudalism and disintegration emerges.

Reanimation of a political integration is already an alliance of feudals, directed against perspective Frondistic sentiments of the burghs. Growing bourgeoisie is a basis for a revival of absolutism in a form of a counterargument.

A stage of a dictatorship of Capitalism is a confrontation nearly half of economically active population against the remaining majority. Capitalism is a dangerous concentration of the proletariat. At the first stage, autocratic governing is necessary. But is it necessary to have monocentrism? A ruling class is already numerous?! Industrial capitalism is of metropolitan character, it has colonies where a considerable number of administrative staff is sent. So the social contract is inevitable.

An analogous situation is at the democratic stage of Capitalism, despite the strengthening of a social basis of capital – here genesis of a social category of the farmers is meant.

A social democratic stage of Capitalism means a neocolonialism and a concentration of the metropolitan ruling classes within a country. Still a complete local integration is needed to maintain peace throughout the world.

Gradually absolute growth of a produce per capita requires cardinally different stimulus – that is communal one. A state, or a social contract becomes useless. This is an Anarchic Communism, or II cycle of Communism.

But will such arrangement of a metropolis be followed by a revanchism of the agro-industrial complexes?! By no means. By this moment, it will be impossible to change a profile. This is already anarchic world revolution.

Anarchic comment of state attributes is as follows:

1. money – its counterargument is a clearing. A phenomenon of the emissions is no longer necessary;
2. customs – northern zone is industrial, southern one – agro-industrial. No protectionism is necessary any longer;
3. war – is not necessary any more;
4. social policy – it is realized by an economic unit itself;
5. administrative policy – is no longer necessary.

I cycle of Capitalism came to a dead point due to energetic crisis; an invention of a steam engine was not followed by its intensive use. Only II cycle managed to solve power problem. Then the metropolitan system, North, started to menace South seriously. Future will bring universal peace and collaboration.

Now about Georgia.

Georgia has been allied to the former one. The West Georgia is non-irrigative and the East – forms the very north and in fact non-Asiatic part of the irrigative sector. That means an industrial profile.

The perspectives of socio-political evolution of Georgia are as follows:

- 1) liberalism, short-term existence of bare Capitalism; admission to European Community and NATO
- 2) long-term devotion to social democratic concept.

PLATES

PL. I



IV head/bull's heads

PL. II

V



VI



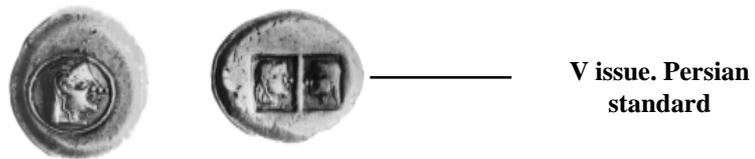
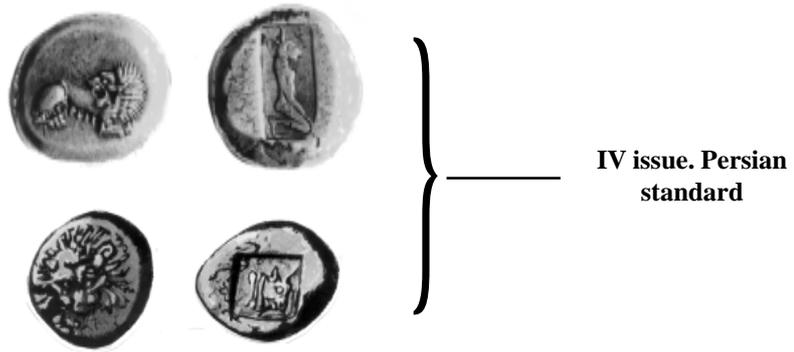
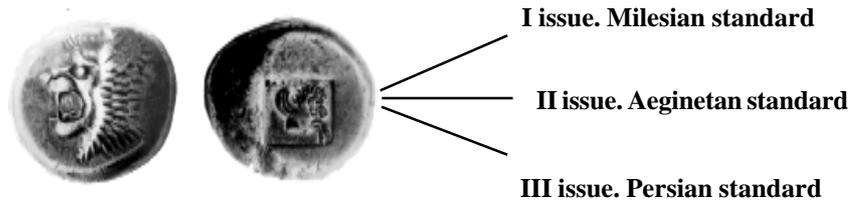
VII



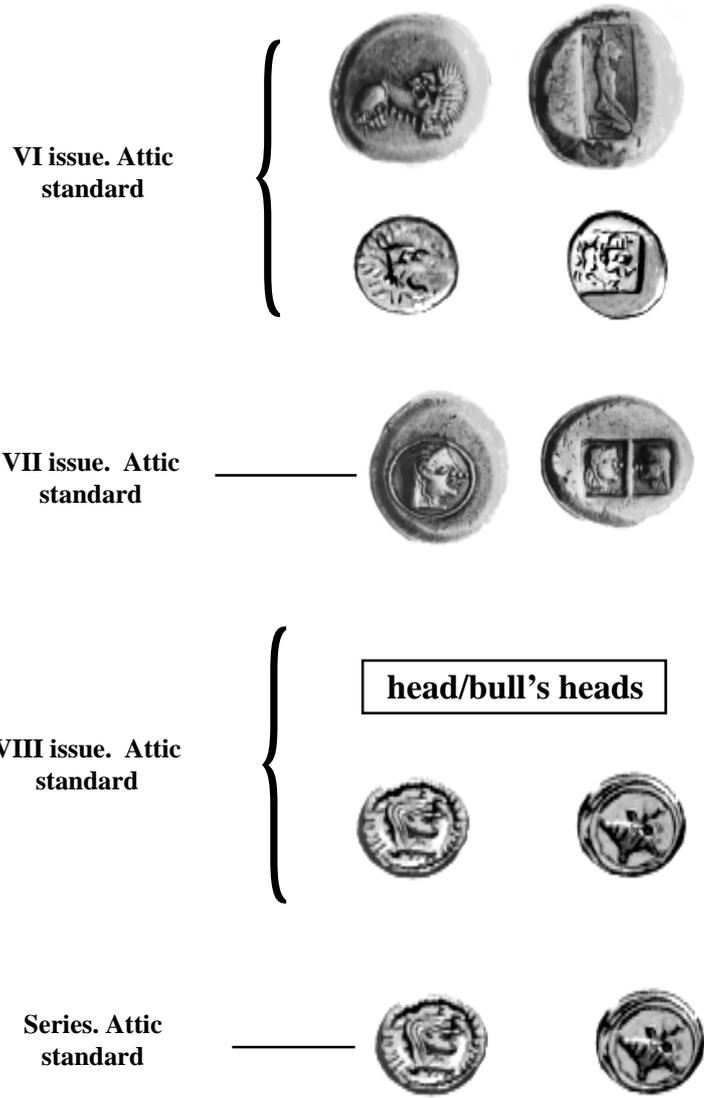
VIII



PL. III



PL. IV



PL. V

1.



2.



3.



COLHIS/LAZICA AND IBERIA



PL. VI



1.

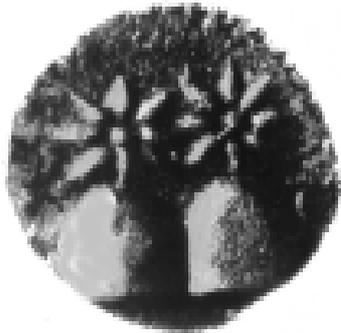


2.

PL. VII



3.



4.

PL. VIII

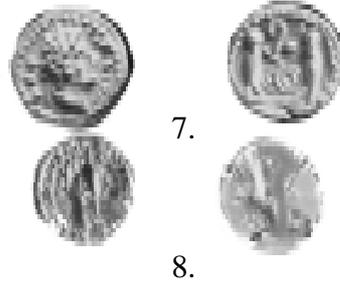


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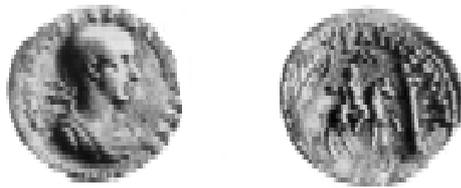


6.

PL. IX



Iberian Imitations to the Roman Coins



9.

PL. X



10.



11.



12.



Vahuberz and Other Rulers



13.

PL. XII



14.



15.



16.

PL. XIII



17.



18.

PL. XIV



19.



20.

PL. XV

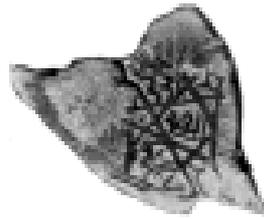


21.



22.

PL. XVI



23.



24.



25.



26.

PL. XVII



27.



28.



29.

PL. XVIII



30.



31.



32.

PL. XIX



33.



34.

Fig.1. Bolnisi, Georgia. The three-church basilica. The 6th the 7th cc.

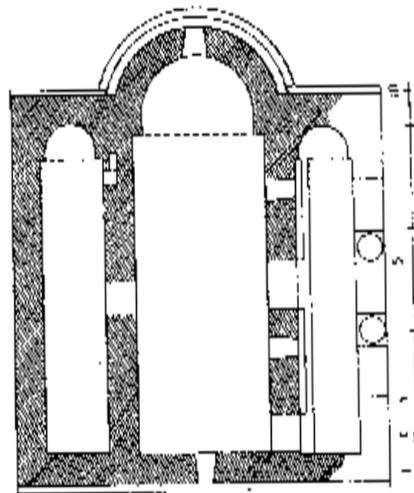


Fig. 2. Cluny 1, Cluny 2, Cluny A.

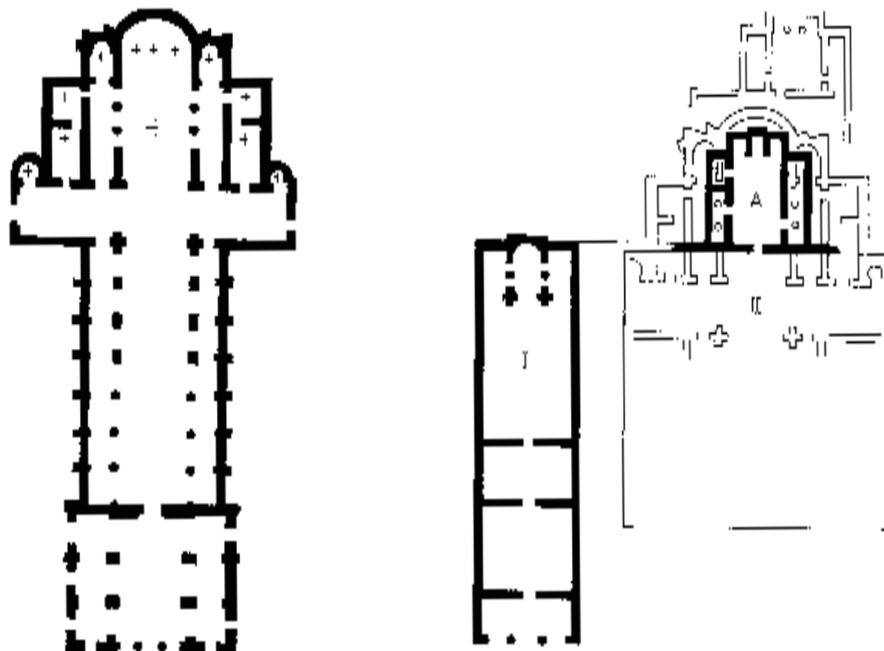


Fig. 3. The Church of St. John in Canton Graubünden. 800.

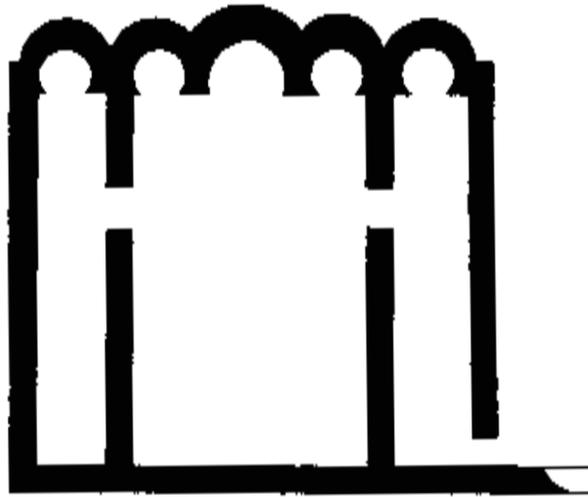
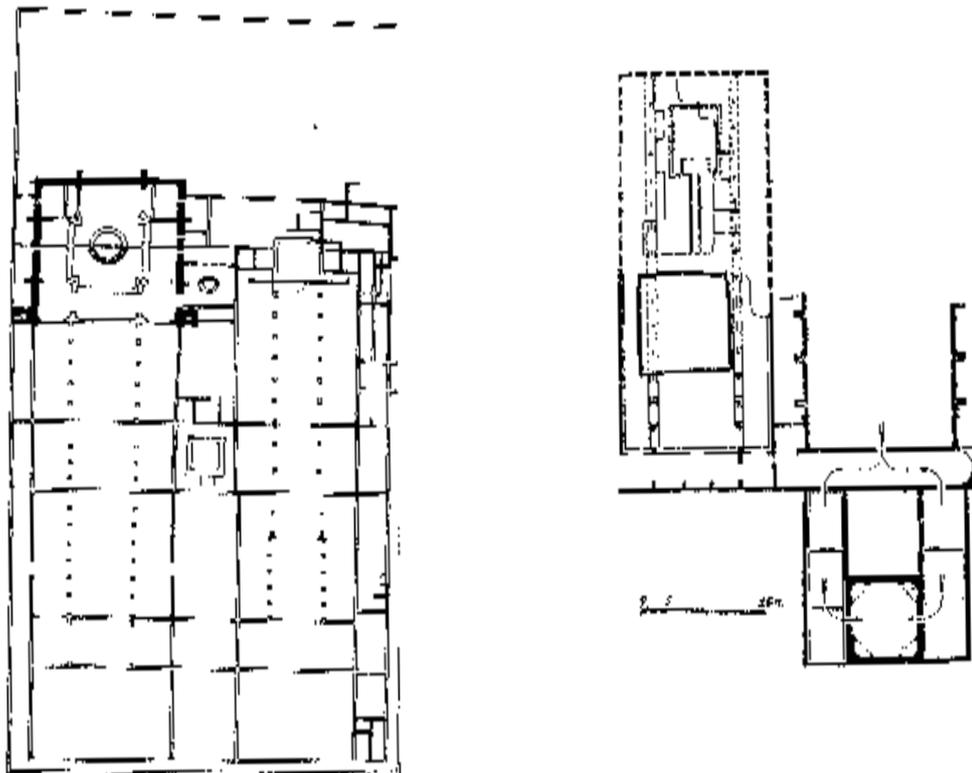


Fig. 4. The cathedral in Trier. The first half of the 4th c. fig.5. The cathedral of Aquileia. The 5th c.



GEORGIA AND HER DOMINIONS IN THE MIDDLE AGES



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