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COIN AS A MEANS OF PROPAGANDA
(ACCORDING TO THE 12TH — 18TH CC. GEORGIAN MONEY)*

7th volume of “Materials in Archaeology and History of Ancient and Medieval Crimea” shows article “Coin as a Means of Propaganda (According to Georgian Numismatics)” by Tedo Dundua and Emil Avdalani. Now the story is prolonged. Everywhere coin facilitated exchange of goods. It was employed also for different propaganda. Georgians did the same as seen in the monetary groups as follows: Georgian credit money (12th c. — the 20s of 13th c.), coins of the Georgian kings in the 13th — 14th cc., Western Georgian money of the 13th — 15th cc., coins of the Georgian kings in the 18th c. We outline the results of our study for a scientific discussion.

Key words: Georgia, Numismatics, Trebizond, Iran, Byzantium, Tbilisi, Propaganda.

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МОНЕТА КАК СРЕДСТВО ПРОПАГАНДЫ
(ПО НУМИЗМАТИЧЕСКИМ ПАМЯТНИКАМ ГРУЗИИ XII—XVIII ВВ.)

В седьмом выпуске журнала «Материалы по археологии и истории античного и средневекового Крыма» представлена статья Тедо Дундуа и Эмиля Авдалиани “Coin as a Means of Propaganda (According to Georgian Numismatics)”. В данном выпуске следует её продолжение. Во всем мире монеты способствовали обмену товаров. Ими пользовались и как средством пропаганды. Грузия не являлась исключением. Это видно на примере следующих монетных групп: грузинских кредитных денег XII в. — 20-е годы XIII в., монет грузинских царей в XIII—XIV вв., западно-грузинских монет XIII—XV вв., а также монет грузинских царей в XVIII в. Выносим результаты нашего исследования на научное обсуждение.

Ключевые слова: Грузия, нумизматика, Трабзон, Иран, Византия, Тбилиси, пропаганда.

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It might be a bit surprising that Demetre I (1125—1156) and Giorgi III (1156—1184), the mighty kings of the united Georgia, placed Arabic legends, the name of a sultan and Caliph on their coins. Some scholars think this should point to some sort of dependence on a part of the Georgian king towards the Muslim ruler. However, this argument is largely flawed. Such actions of Demetre I

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and Giorgi III were dictated mainly by economic factors, since the Georgian money had to reach the Middle Eastern markets, and Arabic legends and name of a sultan and Caliph on them would undoubtedly help in it. Simultaneously the contents of the legend conveyed to the Muslim world that both were the “King of the Kings” and the “sword of the Messiah”. i.e. we deal with international propaganda of Georgia’s might. Tamar (1184—1210) also figures as “champion of the Messiah” and “Queen of the Queens”, “glory of the world and faith”, in Arabic. Giorgi IV Lasha (1210—1222) is “King of the Kings” and the “sword of the Messiah”. Queen Rusudan (1222—1245) is styled like her mother Tamar.

Issues of Demetre I

1. **Obverse:** Asomtavruli letter Ⴂ in the centre, which represents first letter of Demetre’s name. Arabic legend above and below: King of the Kings. Circle around and unreadable Arabic legend.

Reverse: Arabic legend in two lines: Mahmud ibn Muhammad (1118—1131). Almost unreadable Arabic legend around (pl. I: 1) (Dundua, Dundua 2006: 201—202, pl. X: 62; Dundua, Dundua 2015a: 203—204; geonumismatics.tsu.ge: 1; Kapanadze 1955: 60, pl. IV: 51; Pakhomov 1970: 74—77, pl. VI: 83—87).

2. **Obverse:** Asomtavruli letter Ⴂ in the centre of octagonal frame. Arabic legend outside the frame: King of the Kings, sword of the Messiah — stylized and represents the part of the frame.

Reverse: Arabic legend inside rosette shows the names of Caliph al-Muktafi li-amr Allāh (1136—1160) and the Seljuk sultan Ghias ad-din Masud (1133—1152) (pl. I: 2) (Dundua, Dundua 2006: 202, pl. X: 63; Dundua, Dundua 2015a: 203—204; geonumismatics.tsu.ge: 1; Kapanadze 1955: 60, pl. IV: 52—53; Pakhomov 1970: 77—78, pl. VI: 88—92).

Issue of David V

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

Reverse: Arabic legend in three lines: Muhammad sultan [the mightiest], son of Mah[mud] (pl. I: 3) (Dundua, Dundua 2006: 202—203, pl. X: 65; Dundua, Dundua 2015a: 204; geonumismatics.tsu.ge: 1).

Issue of Giorgi III with Asomtavruli letter

Obverse: Ⴂ – first Asomtavruli letter of the name Giorgi inside rosette made up of waving lines and Arabic legend: King of the Kings Giorgi, sword of the Messiah.

Reverse: Arabic legend in waved rosette: al-Muktafi li-amr Allāh (1136—1160), ruler of the believers (pl. II: 4) (Dundua, Dundua 2006: 203, pl. X: 67; Dundua, Dundua 2015a: 205; geonumismatics.tsu.ge: 1; Kapanadze 1955: 61, pl. IV: 54—55; Pakhomov 1970: 80—81, pl. VI: 95—106).

Coins of Giorgi III — king with falcon on hand

Obverse: Giorgi III in Asian-Byzantine dress. Seated cross-legged, facing. His left (sometimes right) hand rests on his thigh, on another hand up lifted sits a falcon. King wears stemma. Georgian Mkhedruli letters for the name of Giorgi (გო, sometimes monogram of 𐌖𐌗 is added to it) and Asomtavruli legend 𐌖𐌗𐌖𐌖𐌗𐌗, in the K’oronikon 394 (=1174).

Reverse: Arabic legend in three lines: King of the Kings Giorgi, son of Demetre, sword of the Messiah (pl. II: 5) (Dundua, Dundua 2006: 204, pl. X: 68—69; Dundua, Dundua 2015a: 205—206; geonumismatics.tsu.ge: 1; Kapanadze 1955: 61—62, pl. IV: 56—57; Pakhomov 1970: 82, pl. VI: 107—108, VII: 109—110).

Coins of queen Tamar with her signature

Obverse: Signature of Tamar in the centre of a wreathed frame. Asomtavruli marginal legend: 𐌖𐌗𐌖𐌖𐌗𐌗 𐌖𐌗𐌖𐌖𐌗𐌗 𐌖𐌗𐌖𐌖𐌗𐌗 𐌖𐌗𐌖𐌖𐌗𐌗 In the name of God, this silver piece was struck in the K’oronikon 407 (=1187).

Reverse: Arabic legend in five lines: The great queen, glory of the world and faith, Tamar, daughter of Giorgi, champion of the Messiah, may God increase her victories. Circle around and marginal Arabic legend: May God increase her glory, and lengthen her shadow, and strengthen her prosperity (pl. II: 6) (Dundua, Dundua 2006: 205—206, pl. XI: 71—72; Dundua, Dundua 2015a: 207—209; geonumismatics.tsu.ge: 1; Kapanadze 1955: 64, pl. V: 60—63; Pakhomov 1970: 90—94, pl. VII: 118—127, VIII: 128—131).

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

Obverse: Specific badge in the centre which is thought to be the “Bagrationi family badge”. To the left and right Asomtavruli letters for the names of Tamar and David — 𐌖𐌗 and 𐌗𐌗. Above and below Asomtavruli letters 𐌖𐌗𐌖𐌗 in the K’oronikon 420 (=1200).

Reverse: Arabic legend in four lines: Queen of the Queens, glory of the world and faith, Tamar, daughter of Giorgi, champion of the Messiah (pl. III: 7) (Dundua, Dundua 2006: 206—207, pl. XI: 73—74; Dundua, Dundua 2015a: 209—210; geonumismatics.tsu.ge: 1; Kapanadze 1955: 65—66, pl. V: 64—65; Pakhomov 1970: 94—96, pl. VIII: 132—135).

Coins of Giorgi IV with the legend “Giorgi, son of Tamar”

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

Reverse: Arabic legend in four lines: King of the Kings, glory of the world and faith, Giorgi, son of Tamar, sword of the Messiah. Circle around. Persian legend outside the circle: In the name of the most saint God this silver piece was struck in the year 430 (pl. III: 8) (Dundua, Dundua 2006: 208—209, pl. XII: 78—79; Dundua, Dundua 2015a: 211; geonumismatics.tsu.ge: 1; Kapanadze 1955: 66—67, pl. V: 66—67; Pakhomov 1970: 96—99, pl. VIII: 136—139, IX: 140—148).

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

Obverse: Asomtavruli legend in four lines: 𐌕𐌆𐌔𐌆/𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆/𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆/𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆 Of king Giorgi, son of Tamar, lord of the Javakhs.

Reverse: Arabic legend in four lines: The great king, glory of the world and faith, Giorgi, son of Tamar, sword of the Messiah (pl. III: 9) (Dundua, Dundua 2006: 209, pl. XI: 77; Dundua, Dundua 2015a: 212; geonumismatics.tsu.ge: 1; Kapanadze 1955: 67, pl. V: 69; Pakhomov 1970: 99, IX: 149—150).

Coins of Giorgi IV — king in Imperial dress

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

Reverse: Arabic legend in rosette made up of four leaves: in the year 606 (=1209/1210). Second Arabic legend in segments between the leaves: King of the Kings Giorgi, son of Tamar, sword of the Messiah. Circle around (pl. IV: 10) (Dundua, Dundua 2006: 209—210, pl. XII: 80; Dundua, Dundua 2015a: 212—213; geonumismatics.tsu.ge: 1; Kapanadze 1955: 67—68, pl. V: 70; Pakhomov 1970: 100—101).

Copper coins of Rusudan

Obverse: Asomtavruli letters (abbreviation) — 𐌕𐌆𐌔𐌆 — for Rusudan’s name in the centre of an ornamented frame. Above, small-sized twisted sign, which is either Rusudan’s monogram, or the queen’s “signature”. Between the leaves of the frame date 𐌕𐌆𐌔𐌆𐌔𐌆 in the K’oronikon 447 (=1227).

Reverse: Arabic legend in four lines: Queen of the Kings and Queens, glory of the world, kingdom and faith, Rusudan, daughter of Tamar, champion of the Messiah, may God increase her victories. Circle around (pl. IV: 11) (Dundua, Dundua 2006: 223—224, pl. XIII: 86; Dundua, Dundua, 2015a: 213—214; geonumismatics.tsu.ge: 1; Kapanadze 1955: 68—70, pl. VI: 73—75; Pakhomov 1970: 105—106, pl. IX: 156—157, X: 158—159).

Silver coins of Rusudan with the effigy of Christ

Obverse: Bust of Christ facing, wearing nimbus, pallium and colobium and raising right hand in benediction, holds ornamented book of Gospels in left hand. Greek legend: IC XC. Marginal Georgian Asomtavruli legend: 𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆, in the name of God, was struck in the K’oronikon 450 (=1230).

Reverse: In the centre of an ornamented frame, which is reminiscent of a badge depicted on queen Tamar’s coin dated by 1200, three Asomtavruli letters 𐌕𐌆𐌔𐌆, i.e. Rusudan. Marginal legend: Queen of the Queens, glory of the world and faith, Rusudan, daughter of Tamar, champion of the Messiah (Pl. IV №12) (Dundua, Dundua 2006: 224—225, pl. XIII: 87—88; Dundua, Dundua, 2015a: 226—227; geonumismatics.tsu.ge: 1; Kapanadze 1955: 70—71, pl. VI: 76—79; Pakhomov 1970: 107—109, pl. X: 160—177).

Then we deal with international propaganda of Georgia’s weakness.

David Narin's (1245—1293) copper coins with one Asomtavruli letter inscribed into another

Obverse: In the centre, Asomtavruli ♂ inscribed into ♂, i.e. David. Persian inscription around it: Slave of Qa'an, of the ruler of the world, David the king.

Reverse: Arabic legend in four lines: In the city of Dmanisi, may God perpetuate it, (in the year) 642 (=1244/45) (pl. V: 13) (Dundua, Dundua 2006: 228, pl. XIV: 93; Dundua, Dundua 2015a: 227—228; geonumismatics.tsu.ge: 1; Kapanadze 1955: 74—75, pl. VI: 82—83).

Silver coins of David Narin with the depiction of a horseman

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

Reverse: Persian legend in four lines: By the power of God, slave of Kuyuk (or Guyuk) Qā'ān's rule – king David. At right: Struck at Tbilisi (pl. V: 14) (Dundua, Dundua 2006: 230, pl. XIV: 95; Dundua, Dundua 2015a: 228—229; geonumismatics.tsu.ge: 1; Kapanadze 1955: 75, pl. VI: 84—85; Pakhomov 1970: 128—129, pl. XI: 8—15).

When in Western Georgia, David Narin acted differently. Coins with the effigy of two Davids (David Narin and David Ulugh (1247—1270)) are patterned on the issues of the Byzantine Emperors, John II Comnenos (1118—1143) and Michael VIII Palaeologus (1259—1282), showing Georgians' Occidental aspirations, like Kirmaneuli tetri, the Georgian imitations to the aspers of Trebizond, patterned mostly on the coins of the two Emperors of Trebizond, Manuel I (1238—1263) and John II (1280—1297).

Coins with the effigy of two Davids

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

Reverse: St. Virgin seated upon a throne like on the Imperial issue of Michael VIII Palaeologus, and corresponding Georgian legend on the left and right: ♂ჳჳ/⊖⊖-⊖⊖ (pl. V: 15) (Dundua, Dundua 2011: 4—5, pl. I: 1; Dundua, Dundua 2015a: 277; geonumismatics.tsu.ge: 1; Kapanadze 1955: 77, pl. VII: 90—91; Pakhomov 1970: 198—200, pl. XIII: 67—68).

Kirmaneuli tetri, issues with the name of Manuel

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

Reverse: Emperor in loros and stemma, standing, facing, holding labarum in his right hand and akakia — in his left hand. On the right and above — Manus Dei. On the left and right, Greek legend placed vertically: M-N-Λ/O-K-MN (pl. VI: 16) (Dundua, Dundua 2011: 17—18, pl. I: 2; Dundua, Dundua 2015a: 277—279; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

Kirmaneuli tetri, issues with the name of John

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

Reverse: Emperor in loros and stemma, standing, facing, holding labarum in his right hand and akakia or globus cruciger — in his left hand. On the right and above — Manus Dei. Below — six-pointed star. On the left and right, Greek legend placed vertically: Ω-O K/N-O (pl. VI: 17) (Dundua, Dundua 2011: 18, pl. I: 3; Dundua, Dundua 2015a: 279—282; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

Kirmaneuli tetri, issues with “Emperor in three-arched stemma”

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

Reverse: Emperor in loros and three-arched stemma, standing, facing, holding labarum in his right hand. On the right and above — Manus Dei. Below — six-pointed star. On the left and right, Greek legend placed vertically: ΙΩ-O-KO/H-O (pl. VI: 18) (Dundua, Dundua 2011: 18—20, pl. I: 4, 6; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

Kirmaneuli tetri, issues with Emperor’s bust

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

Reverse: Bust of Emperor in loros and stemma facing, holding labarum in his right hand and long cross — in his left hand. On the left, globus cruciger, it looks like a flower. No sign of the Greek legend (pl. VII: 19) (Pakhomov 1970: 193—195; Kapanadze 1955: 96—97; Dundua, Dundua 2011: 19, pl. I: 5; Dundua, Dundua 2015a: 283—284; geonumismatics.tsu.ge: 1).

Kirmaneuli tetri, issue with Asomtavruli letters

Obverse: St. Eugenius standing, facing, holding long cross in his right hand. On the left — some uncertain signs. On the right, above, Asomtavruli letters — ႱႱ, below, Greek letters in two lines — ΓE-O.

Reverse: Emperor (king) in loros and three-arched stemma, standing, facing, holding labarum in his left hand. On the left Asomtavruli letters placed vertically: Փ-Թ (pl. VII: 20) (Dundua, Dundua 2011: 20—22, pl. I: 7; Dundua, Dundua 2015a: 284—285; geonumismatics.tsu.ge: 1; Kapanadze 1955: 97; Pakhomov 1970: 201—203, pl. XIII: 69).

Georgian legends are read as “Giorgi, the king” and Greek — as “St. Eugenius”.

Kirmaneuli tetri, Vamek’s money with St. Eugenius’ effigy

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

Reverse: St. Eugenius in stemma, standing, facing, holding either labarum or long cross in his right hand. On the left and right — Greek legend: O-E/ΓE-IN (pl. VII: 21) (Dundua, Dundua 2011: 24—25, pl. I: 8; Dundua, Dundua 2015a: 285; geonumismatics.tsu.ge: 1; Kapanadze 1955: 97, pl. IX: 118; Pakhomov 1970: 321, pl. B: 36).

Gradually, Russia started to dominate Eastern Europe, and Georgian king Erekle II (1745—1798), searching for her support, placed double-headed eagle, already coat of arms of Russia, on his copper coins

Copper coins of Erekle II with the effigy of double-headed eagle

Obverse: Georgian Asomtavruli legend in abbreviation for the name of Erekle: ႱႱႱႱႱႱ. Below, Persian legend: Struck at Tbilisi, and various dates of Hejira calendar.

Reverse: Double-headed eagle. Below, various dates: ex. 1781, 1787, 1789 etc. (pl. VIII: 22) (Dundua, Dundua 2011: 131—132, pl. IX: 51; Dundua, Dundua 2015b: 101—103; geonumismatics.tsu.ge: 1; Kapanadze 1955: 125—126, pl. XIV: 176—180; Pakhomov 1970: 263—266, pl. XVIII: 197—206).

In 1795 Persians captured Tbilisi, the capital. Russians gave no help to Erekle II. Obviously irritated, he substituted double-headed eagle by single-headed eagle on his copper coins.

Copper coins of Erekle II with the effigy of eagle

Obverse: Georgian Asomtavruli legend in abbreviation for the name of Erekle: ႱႱႱႱႱႱ. Below, Persian legend: Struck at Tbilisi, and date — 1210 (=1795/1796).

Reverse: Eagle. Below, date — 1796 (pl. VIII: 23) (Dundua, Dundua 2011: 132—133, pl. IX: 52; Dundua, Dundua 2015b: 103—104; geonumismatics.tsu.ge: 1; Kapanadze 1955: 126, pl. XIV: 181; Pakhomov 1970: 266—267, pl. XVIII: 207—210).

So, like everywhere, in Georgia coin served also as a means of propaganda.

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Pl. I



1.



2.



3.

Pl. II



4.



5.



6.

Pl. III.



7.



8.



9.

Pl. IV



10.



11.



12.

Pl. V.



13.



14.



15.

Pl. VI.



16.



17.



18.

Pl. VII.



19.



20.



21.

Pl. VIII.



22.



23.