

Reading Herodotus in Tbilisi

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Sunoikisis DC

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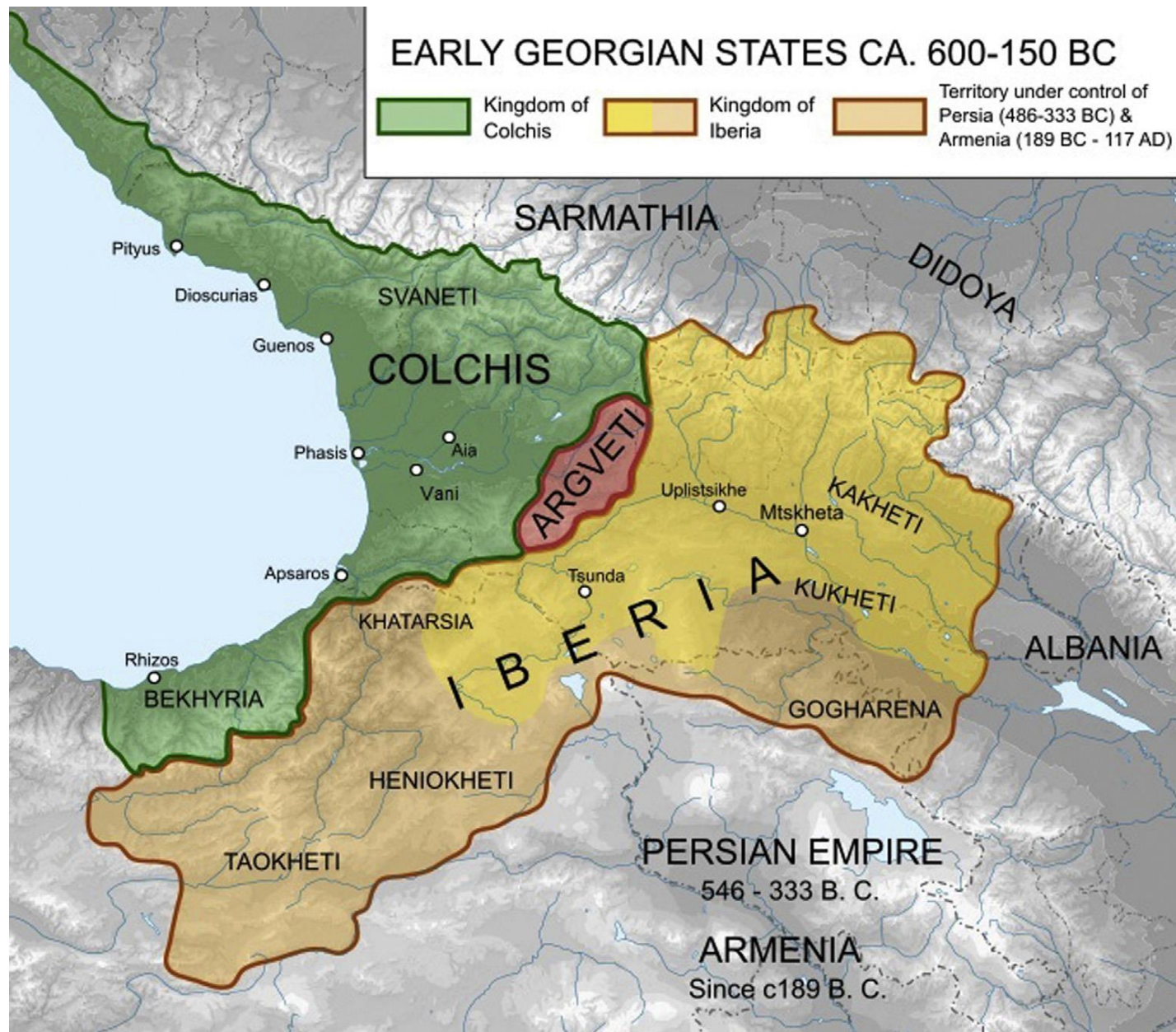


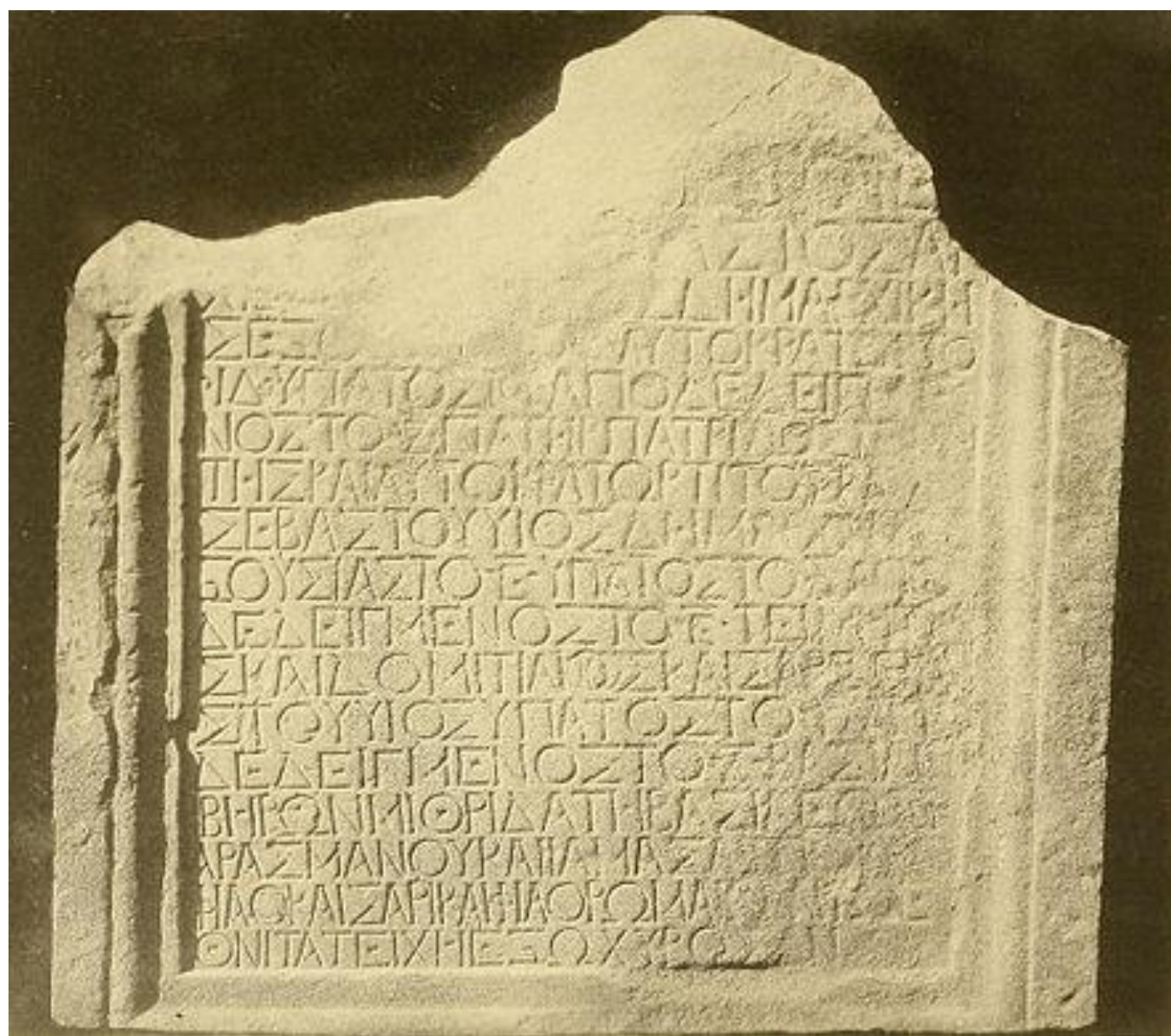


- Greek presence in Colchis, Western Georgia attested since 6th century BC both by archeological finds and inscriptions
- The Greek settlement of Phasis attested as *polis* since 4th century BC
- Themistius studied rhetoric in Phasis (4th century AD)
- Greek and Aramaic – languages of the inscriptions from Iberia, Eastern Georgia

EARLY GEORGIAN STATES CA. 600-150 BC

Kingdom of Colchis Kingdom of Iberia Territory under control of Persia (486-333 BC) & Armenia (189 BC - 117 AD)





ΣΗΡΑΤΤΕΙΤΙΟΖΗΟΥΛΑΧΟΥ
 ΤΟΥΝΕΩΤΕΡΟΥΠΗΛΑΓΟΥ
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 ΗΤΙΟΤΟΚΑΛΥΟCΑΛΙΕΡΗΤΟΝ
 ΕΙΧΕ

[illegible]





- Georgian kingdoms and principalities were under the strong cultural and political influence of the Byzantine Empire
- Knowledge of Ancient Greek culture was alive in medieval times :
- Leonti Mroveli, the 11th century Georgian chronicler, used not only Christian Greek sources
- Platon as a symbol of wisdom attested even in an epic poem *The Knight in the Panther's Skin* by Shota Rustaveli (12th century)

Classical tradition in Georgian literature

- <http://classicaltradition.tsu.ge/>

Herodotus in Georgia

- Herodotus appears in Georgian historiography since 19th century
- First Georgian translations of the passages of Herodotus in the works of Georgian historians since the early 20th century
- Tinatin Kaukhtchishvili, *Herodotus about Georgia*, Tbilisi 1960

ვერსიონი

მეცხე

HERODOTI HISTORIARUM

Libri IX

In linguam georgicam convertit, prolegomenis,
commentariis et indicibus instruxit

T.Kauchtschischwili

Vol. I-II

Tbilisi University Press

Tbilisi, 1975-76

პერიოდული

ისტორია



Herodotus History

A short version by Sophia Shamanidi

“Military library”

Bakur Sulakauri Publishing

Tbilisi, 2007

საგარეო
შედეგობა

ჰეროდოტე

ისტორია



ერსთაშაშვილი
რედაქტორი
სამხარე

Herodotus

History

A short version by Manana Phakadze

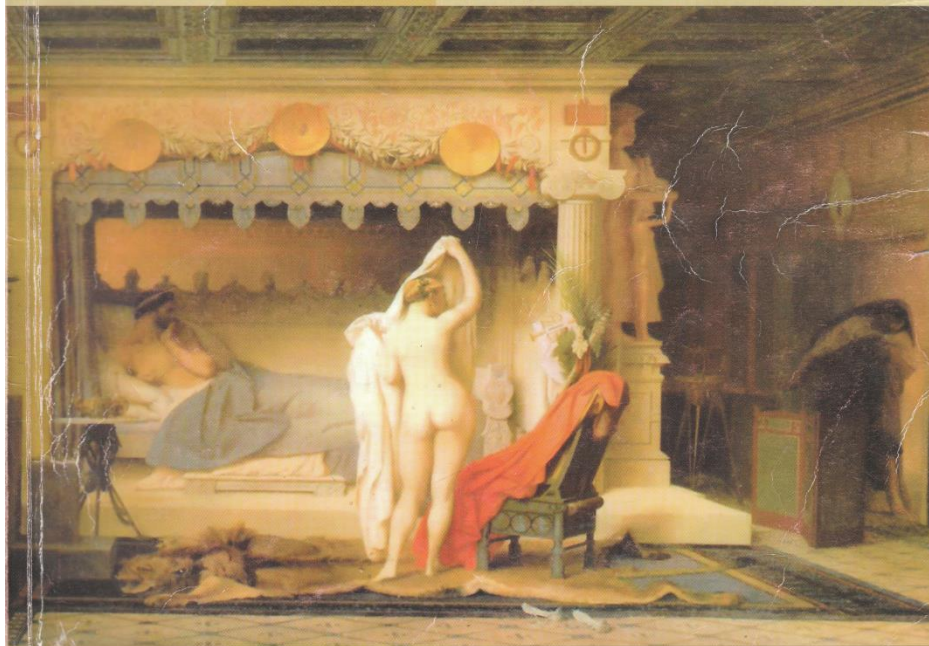
“World literature library”

Bakur Sulakauri Publishing

Tbilisi, 2013

ჰეროდოტე

ისტორია



2009

Herodotus History

A short version for children

Adapted by Manana Phakadze

Tbilisi University Press

Tbilisi, 2009

CAUCASUS ANTIQVVS
ანტიკური კავკასია



ენციკლოპედია

I

CAUCASUS ANTIQUUS

ENCYCLIOS DISCIPLINA

Vol. I, Fontes

Logos, Tbilisi 2010

pp. 82-106

The Georgian Alphabets

Letter Name	an	ban	gan	don	en	vin	zen	e- merve	tan	in	k'an	las	man	nar
Asomtavruli	Ⴀ	Ⴁ	Ⴂ	Ⴃ	Ⴄ	Ⴅ	Ⴆ	Ⴇ	Ⴈ	Ⴉ	Ⴊ	Ⴋ	Ⴌ	Ⴍ
Nuskhuri	Ⴎ	Ⴏ	Ⴐ	Ⴑ	Ⴒ	Ⴓ	Ⴔ	Ⴕ	Ⴖ	Ⴗ	Ⴘ	Ⴙ	Ⴚ	Ⴛ
Mkhedruli	Ⴜ	Ⴝ	Ⴞ	Ⴟ	Ⴀ	Ⴁ	Ⴂ	Ⴃ	Ⴄ	Ⴅ	Ⴆ	Ⴇ	Ⴈ	Ⴉ
Numerical Value	1	2	3	4	5	6	7	8	9	10	20	30	40	50

Letter Name	ie	on	p'ar	zhan	rae	san	t'ar	vie	un	par	kan	ghan	q'ar	shin
Asomtavruli	Ⴖ	Ⴗ	Ⴘ	Ⴙ	Ⴚ	Ⴛ	Ⴜ	Ⴝ	Ⴞ	Ⴟ	Ⴀ	Ⴁ	Ⴂ	Ⴃ
Nuskhuri	Ⴔ	Ⴕ	Ⴖ	Ⴗ	Ⴘ	Ⴙ	Ⴚ	Ⴛ	Ⴜ	Ⴝ	Ⴞ	Ⴟ	Ⴀ	Ⴁ
Mkhedruli	Ⴜ	Ⴝ	Ⴞ	Ⴟ	Ⴀ	Ⴁ	Ⴂ	Ⴃ	Ⴄ	Ⴅ	Ⴆ	Ⴇ	Ⴈ	Ⴉ
Numerical Value	60	70	80	90	100	200	300	400	(400)	500	600	700	800	900

Letter Name	chin	tsan	dzil	ts'il	ch'ar	xan	qar	jan	hae	hoe		fi	shva	elifi
Asomtavruli	Ⴈ	Ⴉ	Ⴊ	Ⴋ	Ⴌ	Ⴍ	Ⴎ	Ⴏ	Ⴐ	Ⴑ				
Nuskhuri	Ⴒ	Ⴓ	Ⴔ	Ⴕ	Ⴖ	Ⴗ	Ⴘ	Ⴙ	Ⴚ	Ⴛ				
Mkhedruli	Ⴜ	Ⴝ	Ⴞ	Ⴟ	Ⴀ	Ⴁ	Ⴂ	Ⴃ	Ⴄ	Ⴅ		Ⴆ	Ⴇ	Ⴈ
Numerical Value	1,000	2,000	3,000	4,000	5,000	6,000	7,000	8,000	9,000	10,000				

Georgian Alphabet

- Georgian scripts were inscribed on the UNESCO Representative List of Intangible Cultural Heritage of Humanity in 2016
- The first inscriptions bearing a date since 5th century
- Some fragments could be dated to the 1st or 2nd century AD (Levan Chilashvili) or even to the 3rd century BC (Heinz Fähnrich)

Creation of the Georgian Alphabet

- 4th-5th centuries – after conversion to Christianity – Armenian tradition (Koryun)
- 3rd century BC – invented by the first Iberian King Pharnavaz – Georgian tradition (Leonti Mroveli)
- 7th-4th centuries BC – theoretical possibility, according to the form, order, numeric and phonetic value of letters

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠥ	ᠦ	ᠨ	ᠬ	ᠣ
a	b	g	d	e	v	h	z	t	i
[a]	[b]	[g]	[d]	[e]	[v]	[ɛᠢ; ɛᠵ]	[z]	[tʰ]	[i]

ᠬ	ᠯ	ᠮ	ᠨ	ᠣ	ᠭ	ᠰ	ᠵ	ᠷ	ᠰ
k'	l	m	n	h	o	p	ž	r	s
[k']	[l]	[m]	[n]	[ɰ; ᠢᠨ]	[ɔ]	[p']	[ʒ]	[r]	[s]

ᠲ	ᠳ	ᠣ	ᠰ	ᠬ	ᠭ	ᠭ	ᠰ	ᠬ	ᠬ
t'	v	u	p	k	ɣ/ǵ	q'	š	č	c
[t']	[wi]	[u]	[pʰ]	[kʰ]	[ɣ]	[q']	[ʃ]	[tʃʰ]	[tsʰ]

ᠳ	ᠳ	ᠳ	ᠬ	ᠳ	ᠳ	ᠳ	ᠳ
3/ž	c'	č'	x	q	ž/j	h	o
[ɬ]	[ts']	[tʃ']	[x]	[qʰ]	[ʈ]	[h]	[oᠢ; oj]

First Georgian Texts

- Bir el Qutt inscriptions, 430 AD
- Bolnisi inscriptions, 494 AD
- *The Martyrdom of the Holy Queen Shushanik*, between 476 and 483
- The Georgian translations of the *New Testament*, since the 5th century – the main purpose of the invention of writing in own language

Translation

- At least since 5th century AD, mostly in Georgian monasteries
- Iviron – the Iberian monastery on the Mount Athos, 10th-11th centuries
- Not only translations, also theoretical works on translation (11th century)

Georgian Language

- Kartvelian Family – Georgian (*kartuli*), Mengrelian, Laz, Svan languages
- Perhaps, related to some Caucasian languages – “Ibero-Caucasian Family” (Arnold Chikobava)
- Perhaps, related to some extinct languages of the Ancient Near East

Georgian Language

- Ergative case – the subject of a transitive verb in aorist has a special case, ergative, while the case of the direct object is nominative
- The verb can express the person of the subject, direct and even indirect objects
- The use of infinitive and participial forms is quite limited

Herodotus about Georgia

- Mythological contexts:
 - Prometheus (4.45: Asia is said to be named after the wife of Prometheus)
 - Argonautica
- Historical and ethnographical evidence

Argonautica

- 1.2-3
- 4.145
- 4.179
- 7.62
- 7.193
- 7.197

Herodotus, English translation by A. D. Godley.
Cambridge. Harvard University Press. 1920.

Argonautica : 1.2

But after this (they say), it was the Greeks who were guilty of the second wrong. They sailed in a long ship to Aea, a city of the Colchians, and to the river Phasis : and when they had done the business for which they came, they carried off the king's daughter Medea. When the Colchian king sent a herald to demand reparation for the robbery and restitution of his daughter, the Greeks replied that, as they had been refused reparation for the abduction of the Argive Io, they would not make any to the Colchians.

Argonautica : 1.3

The Greeks first resolved to send messengers demanding that Helen be restored and atonement made for the seizure; but when this proposal was made, the Trojans pleaded the seizure of Medea, and reminded the Greeks that they asked reparation from others, yet made none themselves, nor gave up the booty when asked.

Argonautica: 4.145

The descendants of the crew of the Argo were driven out by the Pelasgians who carried off the Athenian women from Brauron; after being driven out of Lemnos by them, they sailed away to Lacedaemon, and there camped on Teügetum and kindled a fire...

They answered the messenger that they were Minyae, descendants of the heroes who had sailed in the Argo and put in at Lemnos and there begot their race. The Lacedaemonians were happy to receive the Minyae on the terms which their guests desired; the chief cause of their consenting was that the Tyndaridae had been in the ship's company of the Argo.

Argonautica : 4.179

The following story is also told: it is said that Jason, when the Argo had been built at the foot of Pelion, put aboard besides a hecatomb a bronze tripod, and set out to sail around the Peloponnese, to go to Delphi.

Argonautica : 7.62

The Medes in the army were equipped like the Persians; indeed, that fashion of armor is Median, not Persian. Their commander was Tigranes, an Achaemenid. The Medes were formerly called by everyone Arians, but when the Colchian woman Medea came from Athens to the Arians they changed their name, like the Persians. This is the Medes' own account of themselves.

Argonautica : 7.193

There is a place on this gulf in Magnesia, where, it is said, Heracles was sent for water and was left behind by Jason and his comrades of the Argo, when they were sailing to Aea in Colchis for the fleece; their purpose was to draw water from there and then to put out to sea.

Argonautica : 7.197

When Xerxes had come to Alus in Achaea, his guides... told him the story which is related in that country concerning the worship of Laphystian Zeus, namely how Athamas son of Aeolus plotted Phrixus' death with Ino, and further, how the Achaeans by an oracle's bidding compel Phrixus descendants to certain tasks...

It is the descendants of Phrixus' son Cytissorus who are treated in this way, because when the Achaeans by an oracle's bidding made Athamas son of Aeolus a scapegoat for their country and were about to sacrifice him, this Cytissorus came from Aea in Colchis and delivered him, thereby bringing the god's wrath on his own descendants.

Argonautica and Colchis

- Colchis, a real country on the east coast of the Black Sea was the goal of the Argonauts' expedition for Herodotus
- In mythological contexts it is mentioned as "Aea in Colchis" or "Aea-Colchis"
 - 1.2. ἐς Αἶαν τε τὴν Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμόν
 - 7.193 ἐς Αἶαν τὴν Κολχίδα
 - 7.197 ἐξ Αἴης τῆς Κολχίδος
- Aea could correspond with Hittite *Hayasa* and Assyrian *Daiaeni*
- Colchis could be seen in Linear B *kokidejo* and Assyrian *kilhi*, is surely attested in Urartian *Qulha*

Argonautica and Colchis

- The myth, with its heroes and its geography is an organic part of Herodotus' "cosmos"
- The myth contains archaic elements, which correspond to the eastern edge of the "cosmos", but not to a particular location
- When was the myth linked with Colchis?
 - Already in Mycenaean times (14th c. BC)
 - At the beginning of Greek colonization of the Black Sea (8th c. BC)

Historical evidence

- 1.28
- 1.104
- 1.203
- 2.103-105
- 3.94
- 3.97
- 4.37
- 4.40
- 7.78
- 7.79

Historical evidence : 1.28

As time went on, Croesus subjugated almost all the nations west of the Halys; for except the Cilicians and Lycians, all the rest Croesus held subject under him. These were the Lydians, Phrygians, Mysians, Mariandynians, **Chalybes**, Paphlagonians, the Thracian Thynians and Bithynians, Carians, Ionians, Dorians, Aeolians, and Pamphylians;

Historical evidence : 1.104

It is a thirty days' journey for an unencumbered man from the Maeetian lake to the river Phasis and the land of the Colchi; from the Colchi it is an easy matter to cross into Media: there is only one nation between, the Saspires; to pass these is to be in Media.

Historical evidence : 1.203

but the Caspian is separate and by itself. Its length is what a ship rowed by oars can traverse in fifteen days, and its breadth, where it is broadest, is an eight days' journey. Along its western shore stretches the range of Caucasus, which has more and higher peaks than any other range. Many and all kinds of nations dwell in the Caucasus, and the most of them live on the fruits of the forest. Here, it is said, are trees growing leaves that men crush and mix with water and use for painting figures on their clothing; these figures cannot be washed out, but last as long as the wool, as if they had been woven into it from the first. Men and women here (they say) have intercourse openly, like beasts of the flock.

Historical evidence : 2.103

From there, he turned around and went back home; and when he came to the Phasis river, that King, Sesostris, may have detached some part of his army and left it there to live in the country (for I cannot speak with exact knowledge), or it may be that some of his soldiers grew weary of his wanderings, and stayed by the Phasis.

Historical evidence : 2.104

For it is plain to see that the Colchians are Egyptians; and what I say, I myself noted before I heard it from others. When it occurred to me, I inquired of both peoples; and the Colchians remembered the Egyptians better than the Egyptians remembered the Colchians; the Egyptians said that they considered the Colchians part of Sesostris' army. I myself guessed it, partly because they are dark-skinned and woolly-haired; though that indeed counts for nothing, since other peoples are, too; but my better proof was that the Colchians and Egyptians and Ethiopians are the only nations that have from the first practised circumcision.

Historical evidence : 2.104

The Phoenicians and the Syrians of Palestine acknowledge that they learned the custom from the Egyptians, and the Syrians of the valleys of the Thermodon and the Parthenius, as well as their neighbors the Macrones, say that they learned it lately from the Colchians. These are the only nations that circumcise, and it is seen that they do just as the Egyptians. But as to the Egyptians and Ethiopians themselves, I cannot say which nation learned it from the other; for it is evidently a very ancient custom. That the others learned it through traffic with Egypt, I consider clearly proved by this: that Phoenicians who traffic with Hellas cease to imitate the Egyptians in this matter and do not circumcise their children.

Historical evidence : 2.105

Listen to something else about the Colchians, in which they are like the Egyptians: they and the Egyptians alone work linen and have the same way of working it, a way peculiar to themselves; and they are alike in all their way of life, and in their speech. Linen has two names: the Colchian kind is called by the Greeks Sardonian; that which comes from Egypt is called Egyptian.

Historical evidence : 3.94

The Paricanii and Ethiopians of Asia, the seventeenth, paid four hundred; the Matieni, Saspiri, and Alarodii were the eighteenth, and two hundred talents were the appointed tribute. The Moschi, Tibareni, Macrones, Mossynoeci, and Mares, the nineteenth province, were ordered to pay three hundred.

Historical evidence : 3.97

Gifts were also required of the Colchians and their neighbors as far as the Caucasus mountains (which is as far as the Persian rule reaches, the country north of the Caucasus paying no regard to the Persians); these were rendered every four years and are still rendered, namely, a hundred boys and as many maids.

Historical evidence : 4.37

Πέρσαι οἰκέουσι κατήκοντες ἐπὶ τὴν νοτίην
θάλασσαν τὴν, Ἐρυθρὴν καλεομένην,
τούτων δὲ ὑπεροικέουσι πρὸς βορέην
ἄνεμον Μῆδοι, Μήδων δὲ Σάσπειρες,
Σασπείρων δὲ Κόλχοι κατήκοντες ἐπὶ τὴν
βορηίην θάλασσαν, ἐς τὴν Φᾶσις
ποταμὸς ἐκδιδοῖ. ταῦτα τέσσερα **ἔθνεα**
οἰκέει ἐκ θαλάσσης ἐς θάλασσαν.

Historical evidence : 4.37

The land where the Persians live extends to the southern sea which is called Red; beyond these to the north are the Medes, and beyond the Medes the Saspies, and beyond the Saspies the Colchians, whose country extends to the northern sea into which the Phasis river flows; so these four nations live between the one sea and the other.

Historical evidence : 4.40

So much for the parts of Asia west of the Persians. But what is beyond the Persians, and Medes, and Saspies, and Colchians, east and toward the rising sun, this is bounded on the one hand by the Red Sea, and to the north by the Caspian Sea and the Araxes river, which flows toward the sun's rising.

Historical evidence : 7.78

The Moschi wore wooden helmets on their heads, and carried shields and small spears with long points. The Tibareni and Macrones and Mossynoeci in the army were equipped like the Moschi. The commanders who marshalled them were, for the Moschi and Tibareni, Ariomardus son of Darius and Parmys, the daughter of Cyrus' son Smerdis; for the Macrones and Mossynoeci, Artayctes son of Cherasmis, who was governor of Sestus on the Hellespont.

Historical evidence : 7.79

The Mares wore on their heads their native woven helmets, and carried javelins and small hide shields. The Colchians had wooden helmets and small shields of raw oxhide and short spears, and also swords. The commander of the Mares and Colchians was Pharandates son of Teaspis. The Alarodians and Saspises in the army were armed like the Colchians; Masistius son of Siromitres was their commander.

Historical evidence

- Description of various groups, their localization, status in Persian Empire, their ancestry, habits, armor, etc.
- Σάσπειρες, Κόλχοι, etc.
- ἔθνος
- These groups are usually interpreted as “tribes”, “nations”
- But what does “ethnos” in the case of the population of South Caucasus mean, especially in 4.37?

Ethnos

Herodotus is the first who stated the main characteristics of ethnicity, with the account of what defines Greek identity: kinship, language, cults, customs, lifestyle (ὁμόαιμον, ὁμόγλωσσον, ὁμότροπον).

Ethnos : 8.144

For there are many great reasons why we should not do this, even if we so desired; first and foremost, the burning and destruction of the adornments and temples of our gods, whom we are constrained to avenge to the utmost rather than make pacts with the perpetrator of these things, and next the kinship of all Greeks in blood and speech, and the shrines of gods and the sacrifices that we have in common, and the likeness of our way of life, to all of which it would not befit the Athenians to be false.

Ethnos

The semantic scope of the terms strongly varies depending on who it refers to – one's own or alien society. Moreover, we may distinguish between “the Self”, “the closely familiar Other” and “the Other”.

Ethnos

- In most cases it designates a reality, which corresponds to the proper meaning of the word as it was understood by Herodotus
- Often he tells us a story of the origin of an ethnos (tribe/ people/ nation), that seemed unbelievable to the scholars of modern times
- Sometimes the latest discoveries have partially proven these “unbelievable” stories

Ethnos

In 4.37 “ethnos” could mean:

- State – elsehow could a Greek express an idea of (national) state? *Polis*, even *basileia* or *arche* had more specific meanings (Otar Lordkipanidze)
- Nation, population of a state, subjects to a ruler of a state – in cuneiform texts from Ancient Near East there is no evidence of pure ethnical designations. The self designation of Georgians – *kartveli* is also derivative from the place name *Kart*.