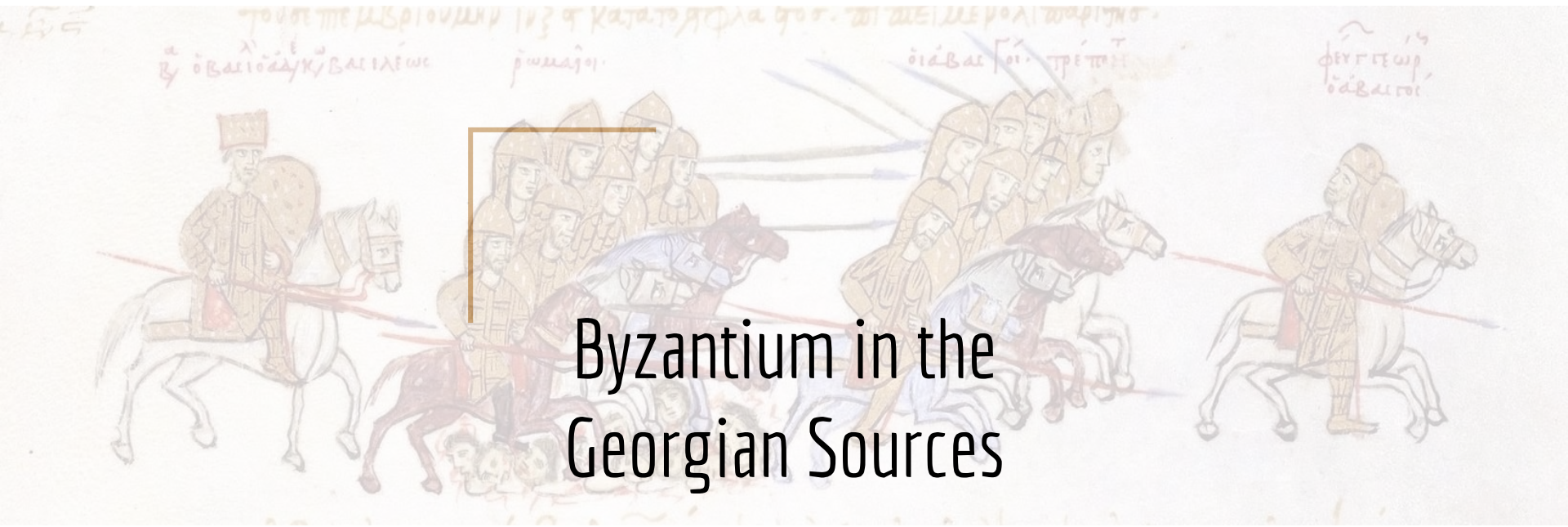
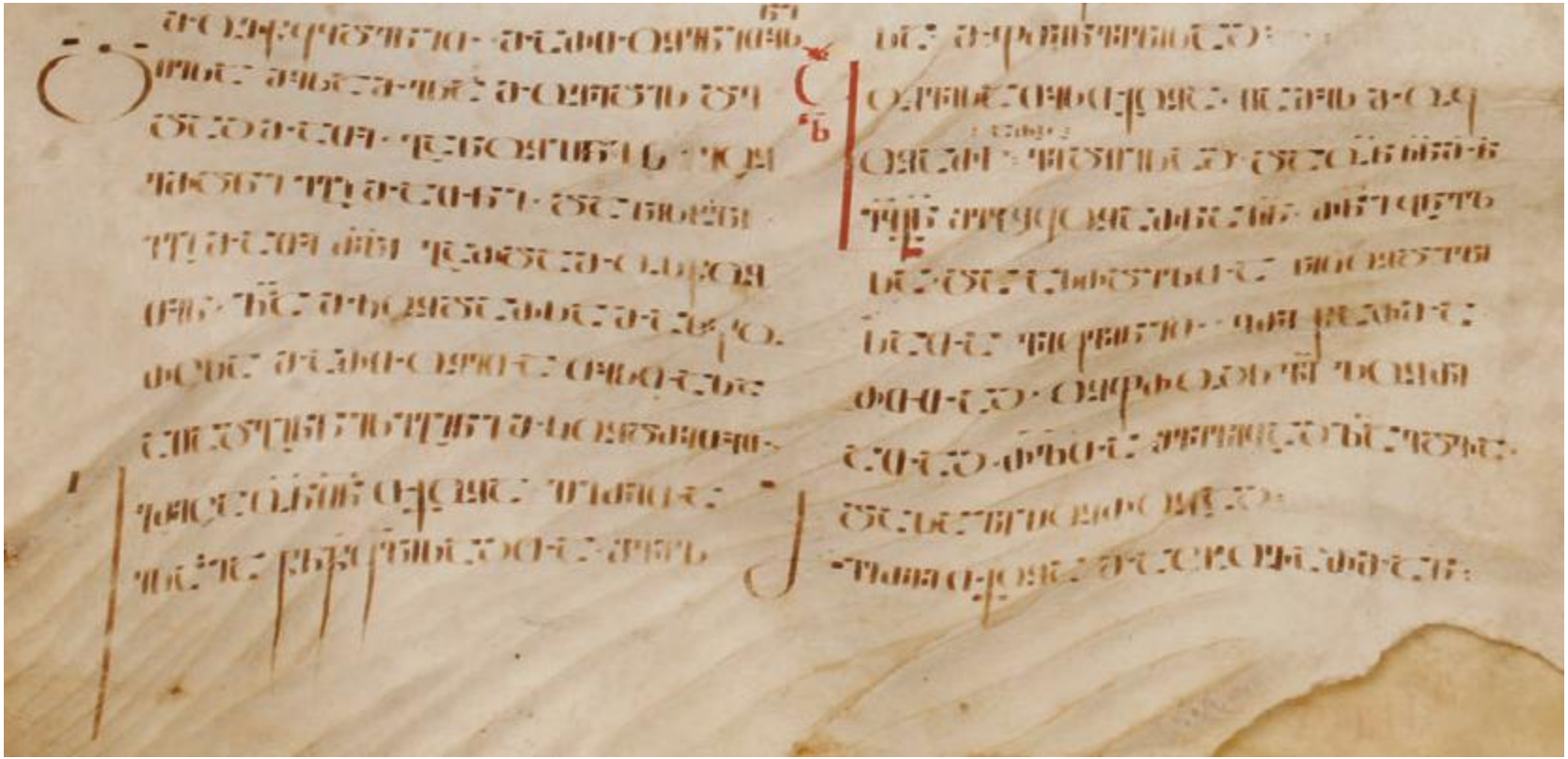


Byzantium in the Georgian Sources

Attested names in Oshki inscription and their encoding

Byzantium in the Georgian Sources

Byzantium as depicted in various Georgian sources, these include hagiography, historiographical texts, manuscript colophons, numismatic materials, and inscriptions.



Shatberdi Codex, 973

The Conversion of Kartli, მოქცევაი ქართლისაი

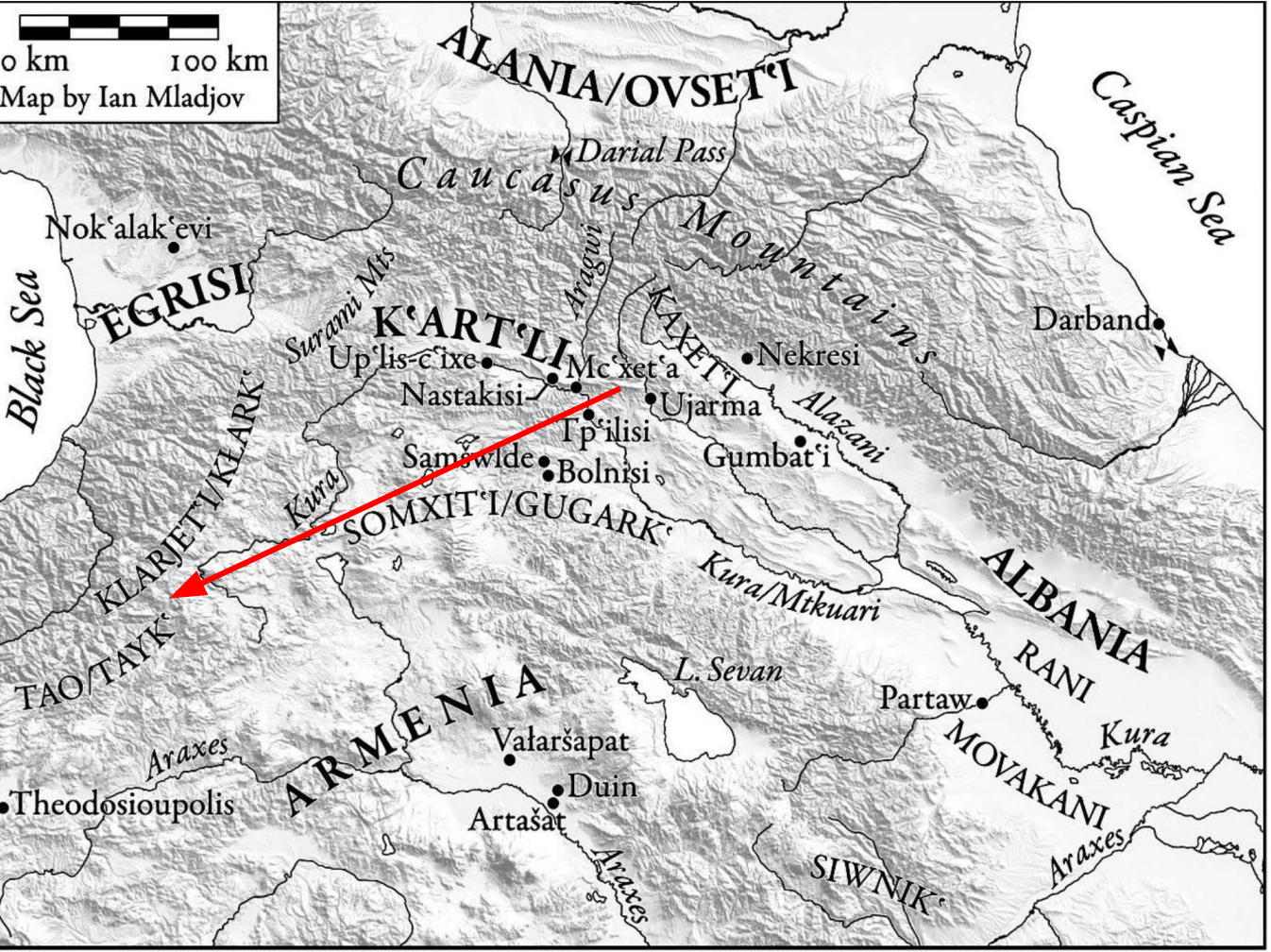
Monuments of Old Georgian Hagiographical Literature, I 5th-10th c. Ed. I. Abuladze, 1963, 85-86

Life of Vakhtang

According to the life of Vakhtang Gorgasali, composed around 800, after Sassanid Iran abolished the kingship in Kartli (580), kartvelian aristocrats appealed to the Byzantine emperor and asked him to nominate a new king.

The life of Vakhtang says: They sent the envoys to the Greek king and ask that he choose a king among descendants of the kings of Kartli… then the emperor fulfilled their request and gave them as king the nephew of Mirdat, son of Vakhtang form his greek wife, who was called Guaram and who governed Klarjeti and Javakheti.

R.W. Thomson, Rewriting Caucasian History: the Mediaeval Armenian adaptation of the Georgian Chronicles, Original Georgian Text and the Armenian Adaptation, Oxford, 1996, 229).



Map. 1. Caucasus in Late Antiquity[1]

ECG009
Armazi Bilingual

ECG052 vs ECG026

S.H. Rapp, 2016
The Sasanian World through Georgian Eyes: Caucasia and the Iranian Commonwealth in Late Antique Georgian Literature, xxiv

Hagiography

- *The Life and Martyrdom of K'ostanti-Kakhay*
- *The Life of Ilarion*
- Giorgi Merchule's *Life of Grigol Xandzteli* (c. 950)
- Giorgi the Hagiorite's *Life of Ioane and Eptvime*
- Giorgi Mc'ire *Life of Giorgi the Hagiorite*

“This was written in Kalipos in 1054, in the larvae of the holy mother of God, during the kingship of Konstanti Monomachos and the patriarchy of Peter in Antioch, at that time when Bagrat king of Abkhazians and nobilissimus, was in Constantinople.”

Alaverdi Gospel, 1054

Revolt of Barda Skleros, colophons and inscriptions

This was written in Greece on the holy mountain of Ulumbo [Olympus] in the Lavra of Krania during the kingship of Basil and Konstantine… and during the rebellion of Barda Skleros, a time of great trouble in Greece, when the poor were devastated and youth rose up against one-another and slaughtered each other with swords brother against brother and son against father.
(Zhordania, Chronicles 123)

Oshki inscription commemorating Basil II

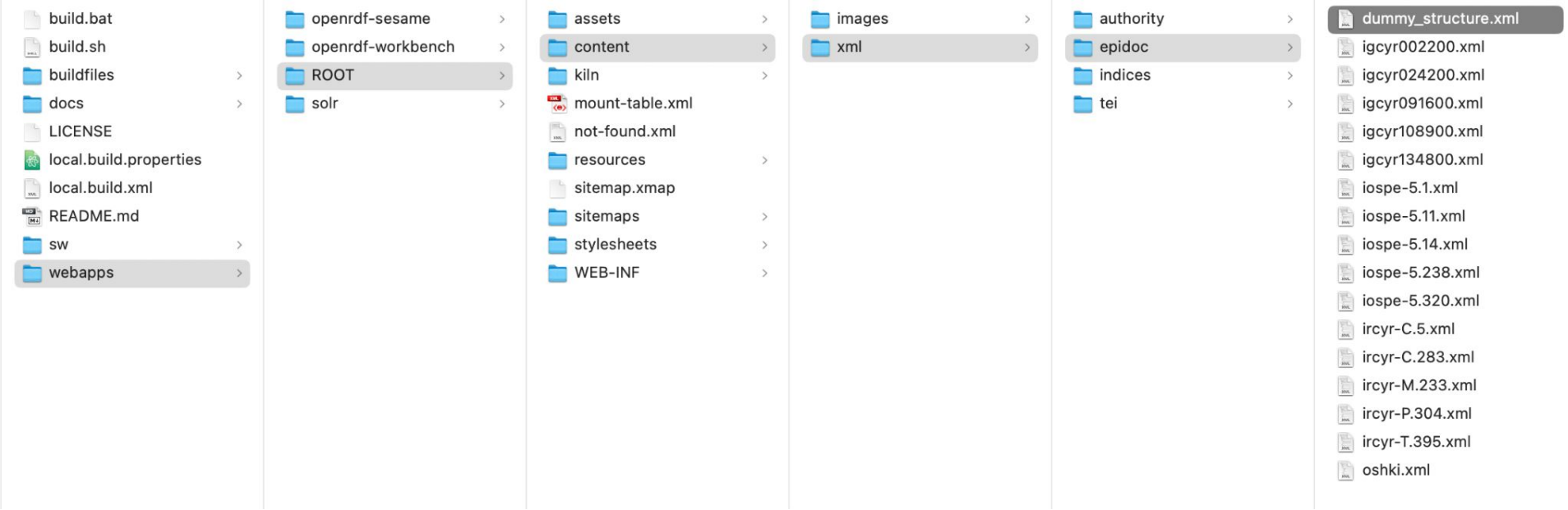
[მიი]ცვალა თვითმპყრობელი წ[(მიდა)ი] მეფე ბ(ე)რძ(ე)ნ-
თ(ა)ი ბ(ა)ს(ი)ლი ქრ(ო)ნ(ი)კ(ო)ნსა სმე, [თთ(უე)სა] დ(ე)-
კ(ემ)ბ(ე)რსა იბ, დღ[(ე)სა] კ(ვ)რ(ია)კ(ე)სა. ღ(მერთმან)
ს(უ)ლი მისი წ(მიდა)თა მეფ(ე)თა თ(ა)ნა დ(აა)წ(ე)სოს

[mii]cvala tvitmpyrobeli ts[(mida)i] mefe b(e)rdz(e)n-
t(a)i b(a)s(i)li qr(o)n(i)k(o)nsa sme, [tt(ue)sa] d(e)-
k(em)b(e)rsa ib, dgh[(e)sa] k(v)r(ia)k(e)sa. gh(mertman)
s(u)li misi ts(mida)ta mef(e)ta t(a)na d(aa)ts(e)sos

The passing away of the self governing sublime king of the Berdzens' Basil happened when Qoronikon was სმე (245) in the month of December იბ (12) on Sunday.
Let Lord establish his soul where the sublime kings are.

Encoding the text of the inscription

Place dummy_structure.xml file in the EFES directory and open the file in Oxygen



Lines of the inscription

```
<lb n="1"/>
<lb n="2"/>
<lb n="3"/>
<lb n="4"/>
```

https://epidoc.stoa.org/gl/latest/trans-linebreak.html

Line Breaks In Words

<lb n="1"/>[მიი]ცვალა თვითმპყრობელი წ[(მიდა)ი] მეფე ბ(ე)რძ(ე)ნ-
<lb n="2"/>თ(ა)ი ქრ(ო)ნ(ი)კ(ო)ნსა სმე, [თთ(უე)სა] დ(ე)-
<lb n="3"/>კ(ემ)ბ(ე)რსა იბ, დღ[(ე)სა] კ(ვ)რ(ია)კ(ე)სა. ღ(მერთმან)
<lb n="4"/>ს(უ)ლი მისი წ(მიდა)თა მეფ(ე)თა თ(ა)ნა დ(აა)წ(ე)სოს

https://epidoc.stoa.org/gl/latest/trans-linebreakinword.html

Line Breaks In Words

<lb n="1"/>[მიი]ცვალა თვითმპყრობელი წ[(მიდა)ი] მეფე ბ(ე)რძ(ე)ნ
<lb n="2" break="no"/>თ(ა)ი ბ(ა)ს(ი)ლი ქრ(ო)ნ(ი)კ(ო)ნსა სმე, [თთ(უე)სა] დ(ე)
<lb n="3" break="no"/>კ(ემ)ბ(ე)რსა იბ, დღ[(ე)სა] კ(ვ)რ(ია)კ(ე)სა. ღ(მერთმან)
<lb n="4"/>ს(უ)ლი მისი წ(მიდა)თა მეფ(ე)თა თ(ა)ნა დ(აა)წ(ე)სოს

Role name

<lb n="1"/>[მიი]ცვალა თვითმპყრობელი წ[(მიდა)ი] მეფე ბ(ე)რძ(ე)ნ
<lb n="2" break="no"/>თ(ა)ი

<lb n="1"/>... <roleName nymRef="მეფე ბერძენთა">მეფე ბ(ე)რძ(ე)ნ-
<lb n="2" break="no"/>თ(ა)ი</roleName>

Personal name

<lb n="2" break="no"/>თ(ა)ი ბ(ა)ს(ი)ლი ქრ(ო)ნ(ი)კ(ო)ნსა სმე, [თთ(უე)სა] დ(ე)

<lb n="2" break="no"/>...<persName type="local" key="ბასილი II">ბ(ა)ს(ი)ლი</persName>

https://epidoc.stoa.org/gl/latest/ref-persName.html

Abbreviation

<persName type="local" key="ბასილი II">ბ(ა)ს(ი)ლი</persName>

<persName type="local" key="ბასილი II">
<expan><abbr>ბ</abbr><ex>ა</ex><abbr>ს</abbr><ex>ი</ex><abbr>ლი</abbr></expan>
</persName>

https://epidoc.stoa.org/gl/latest/trans-abbrevfully.html

Numerals, Qoronikoni

<lb n="2" break="no"/>თ(ა)ი ბ(ა)ს(ი)ლი ქრ(ო)ნ(ი)კ(ო)ნსა სმე

<lb n="2" break="no"/>... <num value="245">სმე</num>...

….<rs type="date">ქრ(ო)ნ(ი)კ(ო)ნსა <num value="245">სმე</num></rs>

Qoronikoni

Adopted in 781, by king Ashot I of Iberia.

Starts from 5604 years B.C., consists of 532 year periods (მოქცევა/moktseva - lit. turn back)

XI moktseva starts year 248

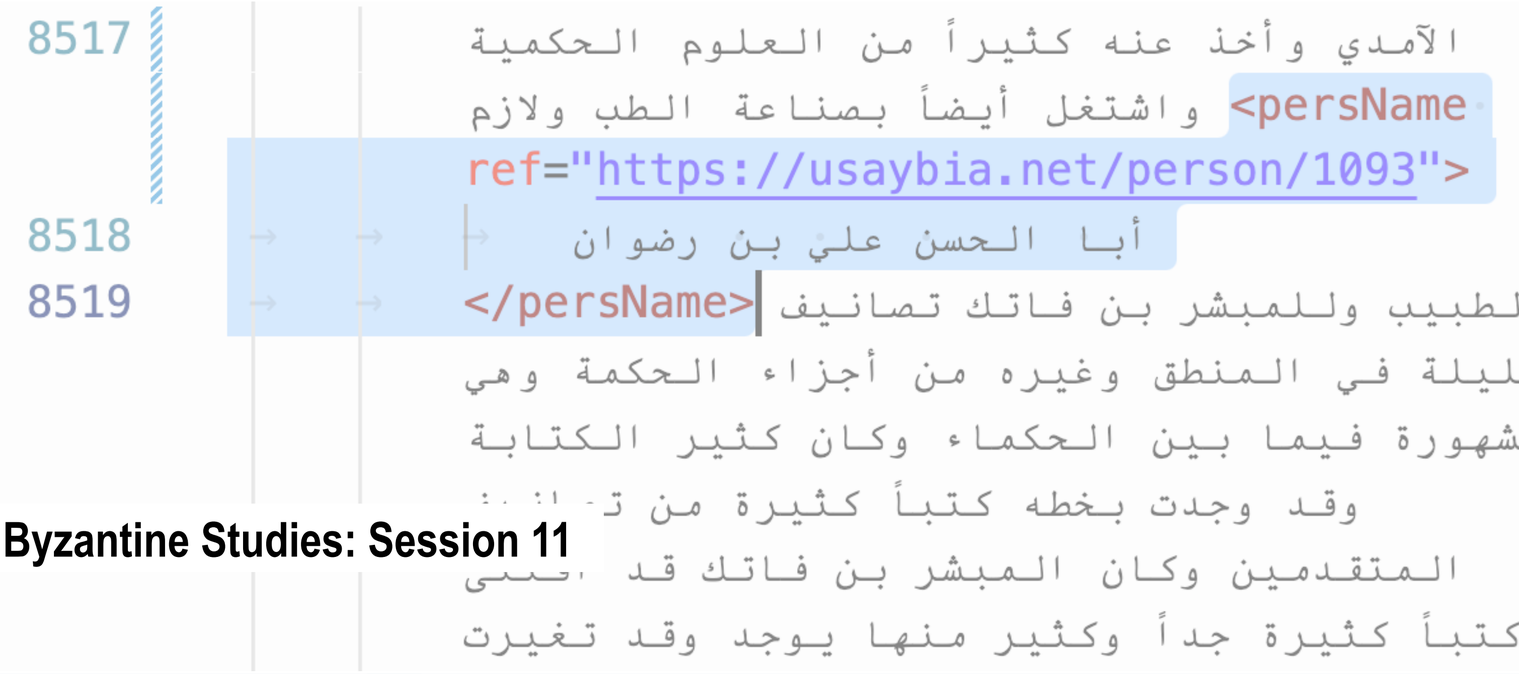
XII moktseva starts year 780

So…

ქრონიკონსა სმე (245) 780+245=1025

Nathan Gibson

Entity tagging and network extraction in Arabic texts



SunoikisisDC Digital Classics and Byzantine Studies: Session 11

Outline

1. Arabic biographical literature
    1. Ibn Abī Uṣaybiʿa, *History of Physicians*
    2. Arabic names
2. Tagging person names with URIs
3. Extracting networks
    1. Network types
    2. Extracting nodes and edges
    3. Importing network data
    4. Visualizing network dynamics
4. Reflections: Interpreting the results

1. Arabic biographical literature

Ṭabaqāt genre (“generations” or “classes”)

- Originated from/motivated by hadith study
- *Ṭabaqāt* works on the transmission of Greek sciences:
  - Ṣāʿid al-Andalusī (420-462/1029-1070)
  - Ibn al-Qifṭī (568-646/1172-1248)
- Biographical collection of physicians: Ibn Juljul (332-after 384/944-after 994)

See Jaques, Arabic Islamic prosopography, 398; Goudie, Historiography, sec. 2., Doufikar-Aerts, Arabic biography; Bray, Literary approaches to Arabic biography, 237-238.

1. Arabic biographical literature

Ibn Abī Uṣaybiʿa's *History of Physicians**

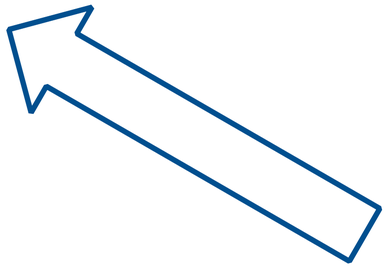
* Arabic: *ʿUyūn al-anbāʾ fī ṭabaqāt al-aṭibbā* (literally, "Choice accounts of the classes of physicians")

- Ibn Abī Uṣaybiʿa (b. after 590/1194, d. 668/1269 or 1270), physician active in Syria and Egypt
- Ca. 420 biographical entries on physicians & scholars from antiquity until his time
- Includes Muslims, Christians, Jews, Samaritans, Zoroastrians, and others
- Available in open-access TEI Arabic edition & English translation: LHOM = Savage-Smith et al. (eds.), A Literary History of Medicine, 2019

1. Arabic biographical literature

Arabic names

honorary title	Najm al-Dīn | نجم الدين
personal name	Yūsuf | يوسف
father/ancestor	ibn Sharaf al-Dīn ʿAlī | بن شرف الدين علي
grandfather/ancestor	ibn Muḥammad | بن محمد
descriptor (tribe, occupation, hometown, religion, etc.)	al-Asfizārī | الأسفزاري



Highly variable combinations

2. Tagging person names with URIs

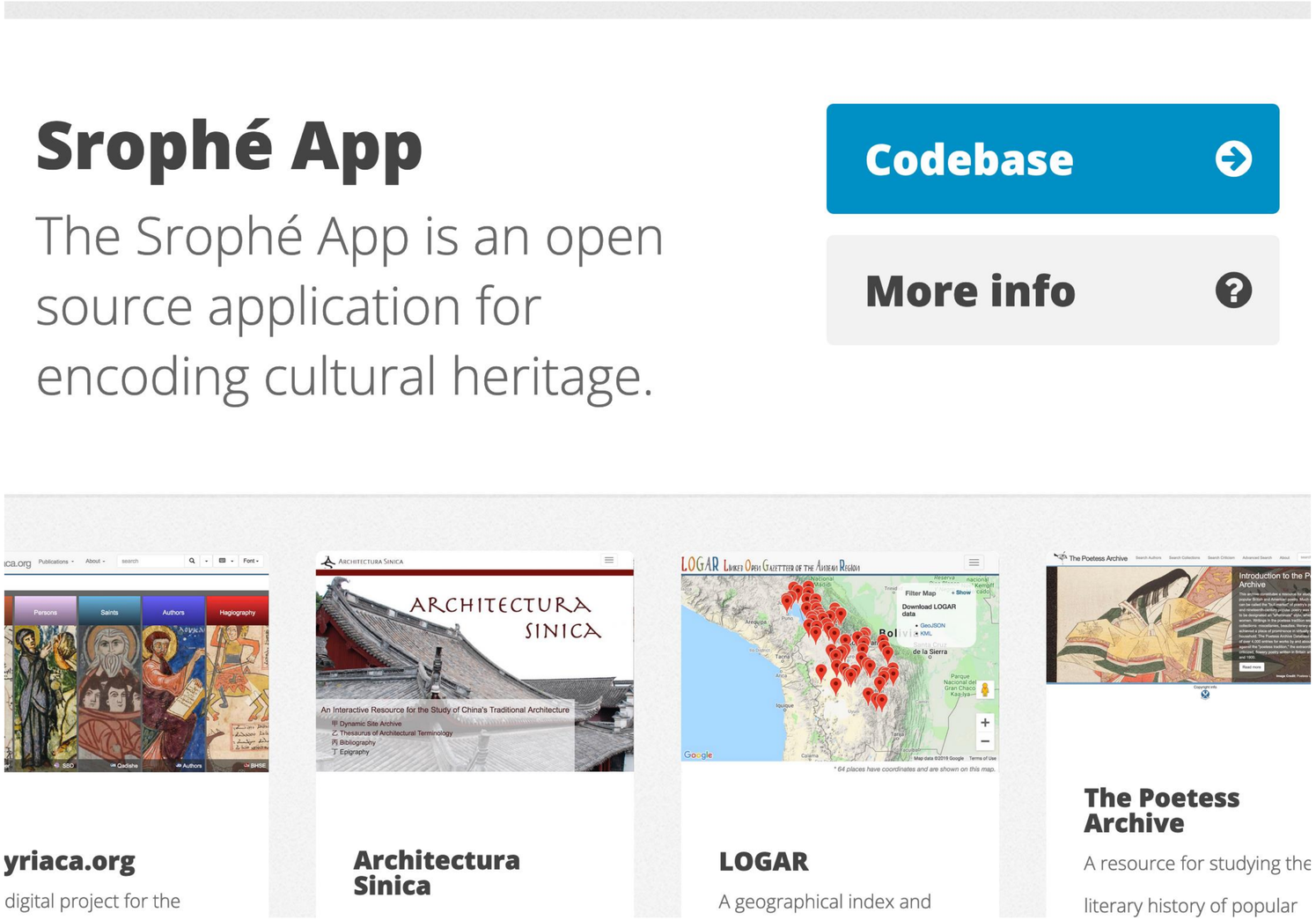
- Preserves the version of the name in the original text
- *and* allows each unique person to be indexed

```
<persName ref="https://usaybia.net/person/169">
        Abū l-Faraj Yaḥyā ibn Saʿīd ibn Yaḥyā
</persName>
```

2. Tagging person names with URIs

2. Tagging person names with URIs

- Persons (and places) have TEI-XML entries with human-readable pages served by an XML database (Srophe.app in eXist-db)
- TEI Publisher plugin for Visual Studio Code adapted to use Usaybia.net API



3. Extracting networks

1. Network types (cooccurrence-based, factoid-based)
2. Extracting nodes and edges (= persons and relationships)

3. Extracting networks

3. Importing network data
   1. tagged names > network table
   2. network table > Cytoscape (alternatives: Gephi, D3JS, Node Goat)
   3. additional attributes from persons database > Cytoscape
4. Visualizing network dynamics
   1. Placement
   2. Node & edge attributes

4. Reflections: Interpreting the results

Not what you expected?

Visualization ≠ results

Network visualizations are a means to

- interrogate the data
- discover anomalies
- present your interpretations