

## ***From Colchis to the Laz*** ***От Колхиды к Лазике***

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Colchis is well known as the destination of the legendary Jason and his Argonauts in their quest for the Golden Fleece. It was located on the plain of the river Phasis, now known as the Rioni, in the west of modern Georgia. This article traces the history of the term Colchis and charts its transition into the term Lazoi — a name that survives to this day in the Laz — a people, who in places still preserve their own language and who live in modern Turkey and Georgia. However such a transition begs the question as to how it may have happened.

Key words: Colchis, Laz, Megrelian (Mingrelian)

Колхида хорошо известна как место, куда направились мифологические аргонавты под предводительством Ясона в поисках Золотого руна. Она располагалась в долине реки Фазис, ныне известной как Риони, на Западе современной Грузии. В данной статье прослеживается история топонима Колхида и его переход в топоним Лазика — имя, сохранившееся до наших дней в этнониме лазы — народе, расселенном в современной Турции и Грузии, который в некоторых местах до сих пор сохраняет свой язык. Однако такой переход ставит вопрос о том, как это могло произойти.

Ключевые слова: Колхида, лазский язык, мегрельский (мингрельский) язык

## Colchis in Linear B?

Colchis, in modern western Georgia, to which Jason and his Argonauts travelled in search of the Golden Fleece<sup>1</sup> (Apollonius of Rhodes *The Voyage of the Argo* 2.401-2), is a name of considerable antiquity. It is claimed that its earliest attested occurrence is on two tablets, from Knossos in Crete, to be dated c. 1450–1400 BC, and written in the so-called Linear B script. The name occurs in two forms as *Ko-ki-da* on tablet KN 4403 [Chadwick et al. 1990: 204] and as an adjectival form *Ko-ki-de-jo* on tablet KN 5465 [Chadwick et al. 1997: 83]. These can be vocalised as *Kolkhidas* and *Kolkhideios* respectively [Woudhuizen 2012: 269]. Such an identification presupposes that Colchis was known to the scribes of distant Minoan Crete and must remain conjectural. Although it can be demonstrated that distant places such as Rhodes, Egypt, Alasia (= Cyprus), Kuprios (=Cyprus), Syria, Arwad, Phoenicia, Tyre and Canaan [Woudhuizen 2012: 269], were known to the scribes of the Linear B tablets from Knossos, all of these places were accessible from the Mediterranean, not, as in the case of Colchis, from the Black Sea<sup>2</sup>.

## Colchis in Urartian inscriptions

With greater certainty as an antecedent of the name Colchis is the name *Qulḫa*, attested in an inscription of the Urartian king Sarduri II (c. 760–730 BC) from Analı K1Z on the citadel at Van in Eastern Turkey. This inscription several times mentions

- <sup>1</sup> It may be significant that the Greek for “fleece” κωας (Mycenaean Greek *ko-wo*) may be of Kartvelian, that is South Caucasian origin. Cf. Laz *ĩkēbi* ‘skin’ from *\*ĩkobi*. [Gamkrelidze & Ivanov 1994: 803]. Etymological connections suggested in this article may not be of equal validity.
- <sup>2</sup> The Greek name for the “Black Sea” *Ευξεινος* ‘hospitable’ was probably a euphemism for *Αξεινος* ‘inhospitable’, the sea being feared both for its storms and for the savage inhabitants around its shores. However it is also possible that this was derived from an Iranian word *aχsaenas* ‘dark’ [Olshausen 2007: 599].

Qulḥa (UKN 155 C2; D3,6,9) [Diakonoff & Kashkai 1981: 69]; [Payne 2006: 220 (§9.1.1)] and its hitherto unidentified royal city Ildamusha (UKN 155 D4,12) [Diakonoff & Kashkai 1981: 44].

## Colchis in Herodotus

Both Colchis and its main river the Phasis<sup>3</sup> were known to the Greek historian Herodotus (c. 485 – c. 424 BC) who mentions them at the beginning of his work (*Histories* 1.2). In *Histories* 1.104 he states: “*It is a thirty-day journey for a traveller without heavy baggage from Lake Maeotis [the Sea of Azov] to the river Phasis [Rioni] and Colchis*”. Later in *Histories* 4.37 Herodotus describes where the Colchians live: “*The Colchians, whose country reaches to the Northern Sea [i.e. the Black Sea] into which flows the river Phasis*”.

In Herodotus’ time the Colchians were under Persian rule and regularly were forced to give two hundred of their children to the Persians. As Herodotus records in *Histories* 3.97: “*Then there are the Colchians and other tribes living between Colchis and the Caucasus mountain range, which forms the limit of Persian influence ... They were assigned to make the donation every fourth year<sup>4</sup>, as they still do today, of a hundred boys and a hundred girls*”.

In describing the Persian king Xerxes’ army assembled to attack Greece in 480 BC Herodotus *Histories* 7.79 records how the Colchians were armed: “*The Colchians wore wooden helmets and carried small leather shields of untanned ox-hide, short spears, and also knives*”.

<sup>3</sup> The Phasis (modern Rioni) was also known to Hesiod (c. 700 BC) *Theogony* 340. It has been suggested that the name Phasis is the origin of the Hebrew place name *Upaz* used in Jer.10:5 and Dan.10:5 in connection with gold [Mayani 1962: 408].

<sup>4</sup> “Every fourth year” — so the translations of de Sélincourt [1954: 245] and Waterfield [1998: 211]; Strassler [2007: 256] has “every four years”; this contrasts with the meaning given by older scholars for δια πεντετηριδος. Thus Liddell and Scott [1940: 1176a] “every fifth year (inclusively)”, Rawlinson [1858: 258] and Godley [1921: 125] “every five years”.

Herodotus also speculates on the origins of the Colchians, connecting them with the Egyptians: *Histories* 2.104 “*But I myself had guessed their [= the Colchians’] Egyptian origin not only because the Colchians are dark-skinned and curly-haired (which does not count for much by itself, because these features are common to others too), but more importantly because the Colchians, Egyptians, and Ethiopians are the only people in the world who practise circumcision and have always done so*”.

He continues this theme in *Histories* 2.105 “*And let me mention one more way in which the Colchians resemble the Egyptians: these two peoples alone work linen and they do so in the same way*”. In the same passage he notes that: “*Linen from Colchis is called Sardonian by the Greeks*”.

## Colchis in Pseudo-Skylax

The 4<sup>th</sup> century BC<sup>5</sup> an anonymous writer known as Pseudo-Skylax briefly refers to Colchis in his *Periplus* 81.

“*And after these [the Melanchlainoi] are the Kolchoi, a community, with Dioskourias, a city; and Gyenos, a Hellenic city, with the river Gyenos and the river Chirobos; the river Chorsos, the river Arios, the river Phasis with Phasis<sup>6</sup>, a Hellenic city; and there is a voyage upstream up the river of one hundred and eighty stades to the city of Aia, a great barbarian one, where Medeia was from. Here is the river Rhis, the river Isis, the Pirates’ River, and the river Apsaros*”.

He thus describes the area of Colchian settlement as being from Dioskourias, Sokhumi on the coast of northern Georgia, to the river Apsaros — the Çoruh<sup>7</sup> near the modern frontier with

<sup>5</sup> Shipley [2011: 7] proposes a date of 338–7 BC for the composition of this work.

<sup>6</sup> Modern Poti.

<sup>7</sup> Georgian *çoroxi*, derived from the Armenian *çoroxieli* ‘unbending’ = Gk. ακαμπτος ‘unbending’ [Liddell & Scott 1940: 46b]. Compare two of the Greek names of the river — Ακαμψιον and Ακαμψις [Silberman 1995: 29].

Turkey. The rivers Gyenos, Chorsos, Arios, Phasis and Isis can be identified with the modern rivers Mokvi, Enguri, Khobi, Rioni and Natanebi respectively, which all flow into the Black Sea in modern Georgia [Shipley 2011: 156–157].

## Colchis in Roman times

In the 1<sup>st</sup> century BC Colchis came under Roman influence, if not rule. Diodorus Siculus (1<sup>st</sup> century BC) *Library of History* 40.4 cites a tablet recording the conquests of Pompey in Asia, 61 BC:

*“who gave protection to Iberia, Colchis .... and who brought into submission ... the Iozysi, Soani, Heniochi, and the other tribes along the coast between Colchis and Lake Maeotis [the Sea of Azov] and their kings nine in number and all the nations that live between the Black [Greek Ποντικης] and Red Seas; who extended the frontiers of the empire to the limits of the earth”.*

The Colchians’ building methods attracted the attention of Vitruvius (84–14 BC), a Roman writer on architecture. His description of their wooden houses is somewhat technical, as befits an architect: (*On Architecture* 2.1.4)

*“Among the Colchian people on the Black Sea, because they have an abundance of trees, whole trunks are used in construction. Two are positioned to right and left, parallel, on the ground. A distance is left between them commensurate with the length of the available trunks. Trunks are then stacked up transversely across one another in turn, to wall around the living space inside. The four corners are then strengthened, with alternate timbers across the angles. In this way they erect walls with stacked tree trunks and form structures the height of towers. The gaps which are left, caused by the crudeness of the material, are filled in with small pieces of wood and mud. The roof is constructed with a continued use of trunks, progressively shortened, so that they*

*rise upwards and inwards. The trunks which form the roof are covered with foliage and mud to produce capped towers roofed in barbarous fashion”.*

The geographer Strabo (c. 62 BC – c. AD 24) *Geography* 11.2.17 comments on the products of Colchis:

*“The country is excellent both in respect of its produce — except its honey, which is generally bitter<sup>8</sup> — and in respect to everything that pertains to ship-building ... And the people make linen in great quantities, and hemp, wax and pitch”.*

In the early 2<sup>nd</sup> century AD Colchis was occupied by Rome. Arrian describes dispensing pay to Roman forces in Colchis in AD 132 *Voyage around the Black Sea* 10.3:

*“... so that we could give the soldiers the same day’s pay, and inspect the horses and weapons”.*

The Roman military presence is attested by a stamped fragment of brick tile from Tsikhisdziri in Georgia inscribed VEXFA which is an abbreviation for *Vexillatio* (detachment) *Fasiana* / *Fasiaca* — a reflection of the river name Phasis [Braund 1994: 189].

## **The Colchians are called Lazoi**

By the end of the 1<sup>st</sup> century BC the Colchians are also being referred to by a new name — Lazoi. This significant observation is first made in a work called the *Voyage around the Black Sea*, not to be confused with the more famous work by Arrian of the same name. The anonymous writer, whose work is perhaps extracted from the writings of Menippus of Pergamon 26/5 BC states [Müller & Langlois 1883: 177]:

*“From a long time ago the people called Colchians, who have taken the new name of Lazoi, have been living from Diokouris of Sebastoupolis as far as the river Apsarus”.*

<sup>8</sup> Probably the bees that made this honey feasted on the region’s distinctive flowers, the purple *Rhododendron ponticum* or the yellow *Azalea pontica*.

As well as being the first equation of the Colchians with the Lazoi this brief quotation delineates the area settled by the Lazoi as “*from Diokouris of Sebastoupolis as far as the river Apsarus*”—a summary of the area settled by the Colchians delineated by Pseudo-Skylax over three hundred years earlier. The *Voyage around the Black Sea* also states that the Lazoi had been living there “*from a long time ago*” (Gk. *πρωην*<sup>9</sup>).

Why the Colchians should have taken the new name of Lazoi is not stated. Some would postulate that the Lazoi originally had a separate identity and imposed themselves upon the Colchians. Some claim that the Lazoi migrated from the Caucasian mountains to Colchis between 100 and 75 BC and settled south of the river Phasis (Rioni) [von Bredow and Savvidis 2005: 328], but the textual evidence given above, if taken at face value, would suggest otherwise. Does this change of name indicate some kind of shift in the balance of power within Colchis? In short it is not known why the name “Lazoi” emerged as an alternative to the term “Colchians”. The *Anonymous Voyage around the Black Sea* does not ask let alone answer such a question and there is nothing in the archaeological record to shed further light on this issue.

What is clear is that by the 1<sup>st</sup> century AD the area south of the river Phasis was called Lazika [Plontke-Lüning 2005: 328], and the Lazi (as he calls them) were known to Pliny the Elder (23/4 – 79<sup>10</sup>) *Natural History* 6:12 who lists them among several other peoples:

<sup>9</sup> So Liddell and Scott [1940: 1543b 2]. This seems to be borne out by the imperfect tense in the verb *ωκουσιν*, and Müller and Langlois’ Latin translation *pridem*, however a second meaning for *πρωην* of “lately” 1534b 1 is also possible.

<sup>10</sup> Pliny the Elder (Gaius Plinius Secundus) perished in the eruption of the Italian volcano Vesuvius which began on 24<sup>th</sup> August, AD 79. His nephew Pliny the Younger (Gaius Plinius Caecilius Secundus) records that his uncle’s body was found at dawn on the third day after the eruption i.e. 26<sup>th</sup> August. *Letter to Tacitus* 6.16.20.

*“Beyond Trapezunta [Trabzon] the Heniochi Sanni, and the river Absarrus with the fortress of the same name in its gorge ... and on the coast the Heniochi, Ampreutae, Lazi, the rivers Acampseum, Isis, Mogrus and Bathys<sup>11</sup>, the Colchian tribes ... and the Phasis the most celebrated river of the Pontus region”.*

In addition to the rivers already identified<sup>12</sup> the Mogrus and Bathys can be identified with the modern rivers Supsa and Qorolistsqali. The Lazi are described as living on the coast and occur in juxtaposition with the term *gentes Colchorum* “Colchian tribes”.

Arrian of Nicomedia (AD 85/90 – 145/6), a provincial general and administrator for the emperor Hadrian (AD 117–138), in his *Voyage around the Black Sea* knows of both the Kolchoi (11.1) and the Lazoi (11.2), but does not equate them. *“We passed by the following peoples. The Kolchoi border on the Trapezuntines .... After them come the Machelones and the Heniochoi ... After the Machelones and the Heniochoi are the Zydritai ... After the Zydritai are the Lazoi”.*

The later writer Agathias (6<sup>th</sup> century) *Histories* 3.5 equates the Colchians and the Laz thus:

*“The Lazoi are a strong and brave tribe. They are proud of their ancient Colchian names”.*

As late as the 13<sup>th</sup> century the Colchians were still being linked with the Laz. As Nicophorus Gregoras (c. 1290 – 1358–61) *Byzantine History* 5.7.1 notes: *“After the capture of Constantinople [by the 4<sup>th</sup> Crusade in 1204] John the nephew of Alexis [Comnenus], ruled with a strong hand<sup>13</sup> the land of the Colchians and Lazoi”.*

## **From Colchis to the Laz — a summary**

This table shows in summary historical references to Colchis and the emergence of the equation of this name with the Laz.

<sup>11</sup> Perhaps giving its name to the modern city of Batumi, from Gk. βάθος “deep”.

<sup>12</sup> See p. 71 above.

<sup>13</sup> Gk. τυραννησαντος – “tyrannised”.



Text	Date	Names
Possible occurrence in Linear B texts	1450–1405 BC	Kokida
Urartian text	8 <sup>th</sup> C BC	Qulha
Writers from Herodotus onwards	5 <sup>th</sup> C BC onwards	Colchis
<i>Anonymous Voyage around the Black Sea</i>	26/25 BC	Colchians = Lazoi
Pliny <i>Natural History</i>	23/4 – 79	Lazi
<i>Voyage around the Black Sea</i>	85/90 – 145/6	Colchians and Lazoi
Agathias <i>Histories</i>	6 <sup>th</sup> C AD	Lazoi = Colchians
Nicophorus Gregoras <i>Byzantine History</i>	c. 1290 – 1358–61	Colchians and Lazoi

## The wars with the Laz

In the 4<sup>th</sup> century the Laz acquired hegemony over Colchis. Their capital Archaïopolis, described by Procopius *History of the Wars* 8.13.3 as “*the first and greatest city in Lazika*”, can be seen at Nokalakevi in Georgia [Plontke-Lüning 2005: 328]. In the mid 6<sup>th</sup> century the Laz found themselves in the midst of a war (details of which are recorded by Procopius of Caesarea (c. 507–555+) in his *History of the Wars*), between the Byzantine Empire and the Sassanid Persians. When the Laz switched allegiance from Persia to Byzantium, the Persians responded by capturing the fortress of Petra (Tsikhisdziri in Georgia) in 542. The Laz fought alongside the Byzantines to defeat of the Persians at the battle of the river Hippis in 549<sup>14</sup>. Thus Persian attempts to seize their ancestral land of Lazika and secure a bridgehead

<sup>14</sup> Presumably the same as the river Hippos, (Pliny *Natural History*, 6.13 and Arrian *Voyage around the Black Sea* 10.2), the modern river Tskhenistqali — Georgian for “horse water”.

on the Black Sea, from where they could attack Constantinople, were thwarted. Following the treaty signed between Byzantium and Persia in 562 the Laz gradually moved south to inhabit the south-eastern shore of the Black Sea in modern Turkey where the majority still live to this day. They remained under Byzantine control until an Arab invasion of Lazika in the early 8<sup>th</sup> century [Garsoïan 1991: 1199b].

Procopius comments on the Laz's trade in skins, hides and slaves:

*History of the Wars* 2.15.5

“They [the Lazoi] themselves have neither salt nor grain nor any other good thing, but by furnishing skins and hides and slaves they secured the supplies which they needed”.

He notes that the Colchians, unlike the Byzantines, sustained themselves with millet<sup>15</sup>:

*History of the Wars* 8.13.18

“They [the Byzantines] were unable to live for any considerable time on millet as the Colchians did, since it was not familiar to them”.

The Lazoi had been Christians since the 4<sup>th</sup> century. Procopius notes their strong Christian faith:

*History of the Wars* 2.29.6

“Since the Lazoi are Christians of the most thorough-going kind<sup>16</sup>”.

And again in *History of the Wars* 8.2.17:

“The bishops<sup>17</sup> of the Lazoi appoint their priests, seeing they are Christians”.

There was also a monastery, staffed by Lazoi, in the desert near Jerusalem [Procopius *Buildings* 5.9.7].

<sup>15</sup> Millet grew quickly in the heavy rainfall of Colchian plain. It had a short ripening period and was resistant to moist conditions in storage. Other parts of the plant provided fodder for animals [Braund 1994: 54–55].

<sup>16</sup> Gk. παντων μαλιστα.

<sup>17</sup> Gk. ‘οι επισκοποι “the overseers”.

## Kings of the Laz

Several kings of the Lazoi are known from the historical records of the early centuries AD thus:

Literary reference	King's name	Date AD
Arrian of Nicomedia <i>Voyage around the Black Sea</i> 11.2	Malassas <sup>16</sup>	130/1
<i>Chronikon Paschale</i> 613,3-4	Zamnaxes, father of the below	Entry for 522
Theophanes the Confessor <i>Chronicle</i> , 168 <i>Chronikon Paschale</i> 613,1; 618:1	Tzathios	Entries for 522
Procopius of Caesarea <i>History of the Wars</i> 8.8.1	Gubazes	549
Procopius of Caesarea <i>History of the Wars</i> 8.9.7	Opsites, uncle of the above	

The subsequent history of the Laz is left for others to chronicle, as it demands a knowledge of Georgian and Russian literature, inaccessible to the present writer.

## The Laz today

Today the Laz mainly live on the Turkish side of its border with Georgia, being largely confined to a 10 km. strip inland from the coast between Çayeli and Hopa<sup>19</sup>. Since the Turkish census

<sup>18</sup> Arrian *Voyage around the Black Sea* 11.2 specifies his client relationship to Rome “who holds his kingdom from you” i.e. “the emperor Hadrian”.

<sup>19</sup> This is excepting those Laz who migrated during the 1877–78 Russian-Turkish war further along the Black Sea coast and to areas such as Düzce, Adapazarı and Yalova and those who later migrated to Istanbul and Ankara.

does not record ethnic minority populations estimates of the total Laz population range from 45,000<sup>20</sup> to a million<sup>21</sup>. Today's Laz are predominantly Muslim, having accepted Islam from the reign of Selim I (1512–1520) onwards [Ersoy 2007: 335 n 22]. Some five thousand Laz live over the border in Georgia [Harris 1991: 397].

The Laz language is part of the Kartvelian (South Caucasian) family that includes Georgian<sup>22</sup>, Svan and Megrelian, more commonly also known in English as Mingrelian<sup>23</sup>. Many Laz, particularly those from the younger generation no longer speak their own language. Estimates of the number of Laz speakers range from 46,987<sup>24</sup> to 600,000<sup>25</sup>. There are four or five recognised dialects, not always mutually intelligible, the western dialects being more influenced by Greek (see Appendix A) and the eastern ones by Georgian. Italian too has made its mark on the lexicon of the Laz language, doubtless through Genoese and Venetian traders in the Black Sea in late Byzantine and early Ottoman times (see Appendix B).

## Survivals from Antiquity?

Claims are sometimes made connecting odd words in the Laz language with languages of antiquity. Two examples can suffice:

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<sup>20</sup> Andrews P.A, cited in [Kutscher 2001: 5 n 1].

<sup>21</sup> The upper figure was provided by İrfan Çağatay in a personal communication, but it remains an estimate. For a list of Laz villages and a map showing the main area of Laz settlement see [Yılmaz 2017: 37–49 with map on p. 37].

<sup>22</sup> Laz shares about 60 % of its vocabulary with Georgian [Alkumru 2011: 50].

<sup>23</sup> Laz has 82 % – 84 % lexical similarity with Megrelian [Alkumru 2011: 50].

<sup>24</sup> Turkish census figure for 1945 cited in [Harris 1991: 397].

<sup>25</sup> The upper figure was provided by İrfan Çağatay in a personal communication, but it remains an estimate. Knowledge of the language would not of course be uniform.

1) The Laz word *uškuri* “apple”<sup>26</sup> can be compared with the Sumerian *hušhur*<sup>27</sup>.

2) The Laz word *škıt* “seven”<sup>28</sup> may explain a people variously called Skythinoi<sup>29</sup>, Skytinoi<sup>30</sup> or Skythenoi<sup>31</sup> and a mountain called Skydises the heights of which Strabo (c. 62 BC – c. AD 24) *Geography* 12.3.18 notes were occupied by a people called Heptakomitai “seven villages” [Vogt 1988: 465]<sup>32</sup>.

Nevertheless linguistic links with the indigenous peoples of Anatolia, such as the Kaskeans of the second millennium BC, are tenuous at best [Avaliani 2012:37]<sup>33</sup>. What is more certain

<sup>26</sup> [Buçağlışı, Uzunhasanoğlu and Aleksiva 2007: 934b; Gelb *et al.* 1956:139b]. This word is common to the Kartvelian languages, being cognate with Megrelian *uškuri*, Georgian *vašl-i* and Svan *wisgw*.

<sup>27</sup> [Gelb *et al.* 1956:139b]. Both the Laz and Sumerians may have borrowed this word from a common, as yet undetermined source.

<sup>28</sup> This word is common to the Kartvelian languages, being cognate with Megrelian *škit*, Georgian *švid-i* and Svan *išgwid*.

<sup>29</sup> Xenophon (c. 430 – c. 354 BC) *Anabasis* 4.7.18.

<sup>30</sup> Diodorus Siculus (1<sup>st</sup> C BC) *Library of History* 14.29.2.

<sup>31</sup> Stephanos of Byzantium (c. AD 530) *Ethnika* 578.19.

<sup>32</sup> Strabo goes on to comment about the Heptacomitai. “*Some also live in trees or turrets; and it was on this account that the ancients called them “Mosynoeci”, the turrets being called “mosyni”. They live on the flesh of wild animals and on nuts; and they also attack wayfarers, leaping down upon them from their platforms*”. Apollonius *Voyage of the Argo* 2.1015–7 similarly remarks: “*Next they passed by the Sacred Mountain and the land where the Mossynoikoi live in their “mossynai” throughout the mountains; it is these huts that give them their name.*” The name *mosyni* / *mossynai* can be compared with the Ossetian (an Indo-European language spoken in the Caucasus) *masug* “tower”, [Frisk 1970: 258].

<sup>33</sup> The so-called Proto-Georgian inscriptions, dating from the late 4<sup>th</sup> C BC to the 4<sup>th</sup> C AD, and written on pots and tiles from various locations within modern Georgia, may provide useful linguistic clues, but all the extant examples are extremely short (the longest so far discovered only has four signs!) and have yet to be deciphered. See further [Licheli 2007: 1104–1113].

however is that Classical writers have clearly shown that the origins of the Laz lay in the ancient land of Colchis (modern western Georgia), but how the connection arose between Colchis and the Laz remains uncertain.

## Appendix A

**Some Laz words derived from Greek** (all listed in [Buçaklışı, Uzunhasanoğlu and Aleksiva: 2007]) Gk. = Classical Greek; Mod. Gk. = Modern Greek.

- drepani* “sickle” Gk. *drepanē*; Mod.Gk. *drepani*.  
*dulya* “work” Gk. *douleia* “servitude”; Mod. Gk. “work”.  
*ela* “come!” (as an imperative) (Pazar Laz only) Mod. Gk. *ela* “come!”.  
*ķalati* “basket” Gk. / Mod. Gk. *kalathos*.  
*ķaravi* “ship” Mod. Gk. *karavi*.  
*ķafri* “nail” Mod. Gk. *karfi* \*\*.  
*ķokıtza* “whooping cough” Mod. Gk. *kokkytis*.  
*ķuķma* “metal jug” Mod. Gk. *koukimion*, Tk. *güğüm*.  
*mağala* “high” Gk. *megalē* feminine of *megas*; Mod. Gk. *megali* “great”.  
*mekřasi* “silk” Mod. Gk. *metaksi* \*\*.  
*meřa* “besides”, “in addition to”; Gk. *meta* “between”, “with”, “after”.  
*msora* “itch” Gk. / Mod. Gk. *psora*.  
*musřači* / *musřakı* “moustache” Gk. *mystaks*; Mod.Gk. *moustaki*.  
*nosřoni* “taste” Gk. / Mod. Gk. *nostimos* “tasty”.  
*ofidi* “eyebrow” Gk. / Mod. Gk. *ofris*.  
*ora* “time” Gk. / Mod. Gk. (*h*)*ōra*.  
*oroksi* “desire” Gk. / Mod. Gk. *oreksis* “appetite”, “desire”.  
*oři* “that” Gk. / Mod. Gk. (*h*)*oti*.  
*řanda* “always” Gk. / Mod. Gk. *pan tote* “all the time”.  
*řapřutzi* “lady's slipper” Mod. Gk. *papoutsi*, Tk. *pabuç*.  
*řaraskře* “Friday” Gk. / Mod. Gk. *paraskevi*.

- poře* “never” Gk. / Mod. Gk. *pote* “ever“, “when?”  
*raxna* “spider” Gk. *arachnēs*; Mod. Gk *arahni*.  
*sabařoni* “Saturday” Gk./ Mod. Gk *sabbaton*.  
*serende* “structure on stilts for storing food” Tk. *serender*;  
 Mod.Gk. *ksirantirio(n)* “drying room” from Gk. *xēros* “dry”.  
*siraři* “razor” Gk. / Mod.Gk. *ksirařion*.  
*řilidoni* “swallow” (bird) Gk. *chelidōn*; Mod. Gk. *helidoni*.  
*řilya* “thousand” Gk. *chilias*; Mod. Gk. *hiliı*.  
*řira* “widow” Gk. *chira*; Mod. Gk. *hira*.  
*troni* “chair” Gk. / Mod. Gk. *thronos*.  
*řiři* “chance” Gk. *tuchē*; Mod. Gk. *tihi*.  
*xoroni* “dance” Gk. / Mod. Gk. *horos*.  
 \*\* note the metathesis (transposition of consonants) in these examples.

## Appendix B

Some Laz words derived from Italian (all listed in [Buçaķ liři, Uzunhasanođlu and Aleksiva: 2007]).

- dimoni* “rudder” It. *timone*.  
*furni* “oven” It. *forno*.  
*kuzine* “stove” It. *cucina* “kitchen”.  
*pořra* “barricade”, “obstacle to prevent escape of animals”;  
 It. *porta* “door“. \*\*  
 \*\* note the metathesis (transposition of consonants) in this example.

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