

The first Sovereign of Achaemenids, Cyrus, and “Life of Kartli’s” Nimrod

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Abstract

As a result of detailed analysis of sources, we came to the conclusion that the well-known fighting in the ancient world between Cyrus, the first ruler of Achaemenid Persia and the Scythian tribes of Massagatae – which resulted with the death of the former - took place in North Adarbadagan, somewhere between the Svani and Urmia lakes and not in Middle Asia, in the vicinity of River Amu Darya as it was universally accepted in Historiography. The murder of Cyrus was among the most uncommon phenomena for the ancient world. The deep resonance that it brought about among middle eastern people, was therefore only natural. Hence, the event was disseminated among the people in many different versions as early as in the epoch of Herodotus. A version of the fight in question is preserved in Georgian Chronicles in the form of a fight between the Thargoids with the Nimrod, and also in the Old Armenian Historiography in the form of a fight with Thargoids’ (Hyrcanians) Bell.

აქემენიანთა პირველი მბრძანებელი კიროსი და „ქართლის ცხოვრების“ ნებროთი

მანანა სანაძე
საქართველოს უნივერსიტეტი

წყაროების დეტალური ანალიზის შედეგად, მიყვებით დასკვნამდე, რომ ძველ მსოფლიოში ცნობილ ბრძოლას მასაგეტების სკვითურ ტომებსა და აქემენიანთა სპარსეთის პირველ მბრძანებელ კიროსს შორის, რომელიც კიროსის დაღუპვით დამთავრდა, ადგილი ჰქონდა არა შუა აზიაში, მდ. ამუ-დარიის მიდამოებში, როგორც ეს აქამდე ისტორიოგრაფიაში საყოველთაოდ იყო აღიარებული, არამედ ჩრდილოეთ ადარბადაგანში, სადღაც სევანისა და ურმიის ტბებს შორის. კიროსის მოკვლა, ძველი მსოფლიოსათვის სრულიად არაორდინალური მოვლენების რიგს განეკუთვნებოდა და მას, ბუნებრივია, წინა აზიის ხალხებში დიდი გამოხმაურება მოჰყვა. ამიტომ ეს ამბავი მრავალრიცხოვანი ვერსიის სახით იყო შემორჩენილი ჯერ კიდევ ჰეროდოტეს ხანაში. აღნიშნული ბრძოლის თავისებური ვერსია შემოგვინახა „ქართლის ცხოვრებამ“ თარგამოსიანთა ნებროთთან ბრძოლისა და ძველმა სომხურმა ისტორიოგრაფიამ თარგამოსიანთა (ჰაიკიანთა) ბელთან ბრძოლის სახით.

On the basis of historiography, Cyrus (The first shah of Achaemenids) died in battle with the Scythian tribes, Massagetae (Sakas) in the Middle Asia, on the banks of the river Amu-Darya. The earliest historian from Antic Periods, Herodotus, writes about this battle. According to the analysis of the information provided by Herodotus we came to a very interesting conclusion.

When Cyrus had achieved the conquest of the Babylonians, he conceived the desire of bringing the Massagetae under his dominion. Now the Massagetae are said to be a great and warlike nation, dwelling eastward, toward the rising of the sun, beyond the river Araxes, and opposite the Issedonians. By many they are regarded as a Scythian race (Herodotus, 1975, I. 201).

On the west then, as I have said, the Caspian Sea is bounded by the range of Caucasus. On the east it is followed by a vast plain, stretching out interminably before the eye, the greater portion of which is possessed by those Massagetae, against whom Cyrus was now so anxious to make an expedition (Herodotus, 1975, I. 204).

According to the sources, under the territory names of East of the Caspian Sea is considered Kazakhstan and Turkmenistan, if so than the saying "Beyond the Araxes" is the argument that gives opportunity think that the river Araxes's name is the same as Amu-darya, and people living beyond this territory, Massagetae, could have been located on the territory of Amu-darya, or Sirdaria. This standpoint, mentioned in Herodotus's composition, was the main source and gave the opportunity to think that Cyrus had the fatal war and the last battle with Massagatae near the bank of the river Amu-Darya (Oxsos).

This standpoint was enhanced by the fact that in the periods of Elinism and Roman, Herodotus and Cyrus, Massagatae and other Scythian tribes were mostly inhabited (Trials, Sakas...) in the south Caucasus. Later in the period of the Alexander of Macedon the Scythian tribes were more spread in the north of the Caucasus rather than in the south part of the Caucasus. But it is worth mentioning that in the late antic era (I-III DC) Massagatae has vast kingdom on the west of the Caspian Sea (the territory of Azerbaijan and Dagestan). Several sources prove this fact; one of the sources is Armenian source ("Armenian and Antique Sources about Massagatae")

To discover where did those Massagatae live and who had the battle with Cyrus, we should analyze the information provided by Herodotus's geography.

First of all, we should define what is Herodotus's understanding of the east and west. At that time Herodotus and other historians

considered that land was surrounded by the ocean. Conventionally the ocean was divided into two, North (The Atlantic Ocean) and the South Seas. The South Sea was also called the “Purple Sea.” The “Purple Sea” is considered to be the Indian Ocean. The Arabian Sea, together with the Persian Gulf and the Red Sea are the bays of Indian Ocean. According to Herodotus’s standpoint the Persian Gulf is the Purple Sea, part of the ocean that surrounds the land. “The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Erythraean Sea” (Herodotus, I. 180).

The northern sea was running through the Heracles stele and was forming the Greek Sea, Mediterranean Sea with the bays and seas: Propontida, Euxine (The Black Sea) and Maeotis Lake (Azov Sea).”The Persians inhabit a country upon the southern or Erythraean sea; above them, to the north, are the Medes; beyond the Medes, the Sasprians; beyond them, the Colchians, reaching to the northern sea, into which the Phasis empties itself. These four nations fill the whole space from one sea to the other” (Herodotus, IV. 37).

The Black Sea was called the northern sea not because of the geographic location but because of the fact that it was the part of the northern sea, part of the ocean. According to this standpoint the northern seas are the Black Sea and the Mediterranean Sea, the Erythraean Sea is the part of The Southern Sea, as it is part of the Persian Gulf.

Herodotus identifies the Caspian Sea with the lake, more precisely Herodotus thought that the Caspian Sea is surrounded by the land rather than it is the part of the northern sea. Later, Strabo was of the same idea about the Caspian Sea (Strabo), but he had vague impression about the length of the lake.

“...The sea frequented by the Greeks, that beyond the Pillars of Hercules, which is called the Atlantic, and also the Erythraean, are all one and the same sea. But the Caspian is a distinct sea, lying by itself, in length fifteen days’ voyage with a row-boat, in breadth, at the broadest part, eight days’ voyage” (Herodotus, I. 202).

It is absolutely clear that, by Herodotus’s impression the Caspian Sea’s length is less than double length of the widest part of it. Today the length of the Caspian Sea is 1200 km. It is quite possible that at the time of Herodotus the length of the sea was longer than it is now. The width of the sea is 320 km. The oar boat passed nearly 30-40 km, in antique era. According to the speed, 8 days are really need-

ed to cover and pass 320 km. 600kl was possible to pass in 15 days. This detailed information is the argument that at the times of Herodotus the Caspian Sea was of half length than it is today. In Herodotus impression the Caspian Sea was bordered by the Caucasus Range, near the Derbedi.

Let's see what is the understanding of Herodotus from the view point of History and Geography. He admits: "... Beyond the tract occupied by the Persians, Medes, Saspirians, and Colchians, towards the east and the region of the sunrise, Asia is bounded on the south by the Erythraean Sea, and on the north by the Caspian and the river Araxes, which flows towards the rising sun. Till you reach India the country is peopled; but further east it is void of inhabitants, and no one can say what sort of region it is. Such then is the shape, and such the size of Asia" (Herodotus, IV. 40).

This is the geographic impression of the person who had an absolutely different point of view in understanding of north and correspondingly east and west towards the Caspian Sea. Herodotus considers the Caspian Sea as the north that borders the Caucasus range and is inhabited by the Colchians. Herodotus imagines the Persian Gulf on the east edge.

This standpoint gives opportunity imagine the location of the Massagatae inhabitants on the territory beyond the river Araxes: The south-west of the historic Athropatakan.

It is not of less importance to determine where Cyrus held the war against Massagatae and what the river is that is meant under the river Araxes. This river is mentioned in the following context with Herodotus:

"... Now the Massagetæ are said to be a great and warlike nation, dwelling eastward, toward the rising of the sun, beyond the river Araxes, and opposite the Issedonians. By many they are regarded as a Scythian race."

"...It has forty mouths, whereof all, except one, end in bogs and swamps. These bogs and swamps are said to be inhabited by a race of men who feed on raw fish, and clothe themselves with the skins of seals. The other mouth of the river flows with a clear course into the Caspian Sea" (Herodotus, I. 202).

"... Cyrus, therefore, finding that he did not advance his designs by this deceit, marched towards the Araxes, and openly displaying his hostile intentions; set to work to construct a bridge on which his army might cross the river, and began building towers upon the boats which were to be used in the passage" (Herodotus, I. 205).

“The first night after the passage, as he slept in the enemy’s country, a vision appeared to him. “

“Meanwhile Cyrus, having advanced a day’s march from the river, did as Croesus had advised him, and, leaving the worthless portion of his army in the camp, drew off with his good troops towards the river” (Herodotus, I. 211; I. 209).

“Massagatae... They sow no grain, but live on their herds, and on fish, of which there is great plenty in the Araxes” (Herodotus, I. 216).

Angry Cambyses, Cyrus’s son, says to Croesus: “Dost thou presume to offer me advice? Right well thou ruledst thy own country when thou wert a king, and right sage advice thou gavest my father Cyrus, bidding him cross the Araxes and fight the Massagetae in their own land, when they were willing to have passed over into ours” (Herodotus, III. 36).

“... the river Araxes, which flows towards the rising sun” (Herodotus, IV. 40).

“It is that the wandering Scythians once dwelt in Asia, and there warred with the Massagetae, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Cimmeria” (Herodotus, IV. 11).

“... Cimmerians kept the line which led along the sea-shore, but the Scyths in their pursuit held the Caucasus upon their right, thus proceeding inland, and falling upon Media” (Herodotus, IV 12).

Tinatini Kaukchishvili, who translated Herodotus texts, identifies Araxes with Amu-Darya and Sirdaria. She agrees with the probability that the river is modern Araxes. “The river Araxes, like the Gyndes, which Cyrus dispersed into three hundred and sixty channels, has its source in the country of the Matienians. It has forty mouths, whereof all, except one, end in bogs and swamps. These bogs and swamps are said to be inhabited by a race of men who feed on raw fish, and clothe themselves with the skins of seals. The other mouth of the river flows with a clear course into the Caspian Sea. “(I. 202), as for the last two abstracts (IV. 11; IV 12), gives us opportunity think that the river Araxes is the same as Vilga” (Herodotus, II, 1976, p. 591).

Very important fact that should not be left without notice is that Herodotus did not know about the existence of the river Volga. According to the texts (IV. 11; IV 12), if Scythians have moved to the north of the Caucasus, passing the Caspian Sea and Volga, the Range of the Caucasus should have been on the right rather than on the left.

Seems Scythians passed this territory of south Caucasus through the road of Darubandi. They passed Araxes and went to the direction of Colkhети. The Cimmerians attacked by the Scythians ran to both direction of the sea. What makes us think so? First of all, if we understand the text in the same way as stated above then everything corresponds to the facts: If Scythians would have passed the river Araxes and went to the direction of the Black Sea, then the Caucasus Range should have been on the right, and if the Scythians moved to the north of Caucasus then the Range was expected to be on the left.

As it is cited (IV. 11; IV 12) Araxes can be identified with the modern Araxes only. Herodotus texts can serve for more evidences. The author does not know whether that Araxes is larger or smaller than Astros (Dunai), that there are islands in the river, that its beginning is in the Matienians country. This is the beginning of the Tigris's third left source Gyndes. Araxes has 40 sources. All the sources disappear in the bogs except one that flows to the Caspian Sea. Araxes flows to the direction of east. Geographic notes make it clear that Herodotus's River Araxes is located between Caspian Sea and Persian Gulf.

First of all it has to be determined where is the Matienians country? Herodotus's notifications should be divided into 2 groups: The first group identifies it with the country located on the east of Cappadocia.

“The Cappadocians are known to the Greeks by the name of Syrians. Before the rise of the Persian power, they had been subject to the Medes; but at the present time they were within the empire of Cyrus, for the boundary between the Median and the Lydian empires was the river Halys. This stream, which rises in the mountain country of Armenia, runs first through Cilicia; afterwards it flows for a while with the Matieni on the right, and the Phrygians on the left: then, when they are passed, it proceeds with a northern course, separating the Cappadocian Syrians from the Paphlagonians, who occupy the left bank, thus forming the boundary of almost the whole of Lower Asia, from the sea opposite Cyprus to the Euxine. Just there is the neck of the peninsula, a journey of five days across for an active walker” (Herodotus, I. 72).

“The Matienians, Saspeires, and Alarodians were rated to pay two hundred talents. This was the eighteenth satrapy” (Herodotus, III. 94).

“The Paphlagonians went to the war with plaited helmets upon their heads, and carrying small shields and spears of no great size. They had also javelins and daggers, and wore on their feet the buskin of their country, which reached half way up the shank. In the same fashion were equipped the Ligyans, the Matienians, the Mariandynians, and the Syrians (or Cappadocians, as they are called by the Persians). The Paphlagonians and Matienians were under the command of Dotus the son of Megasidrus; while the Mariandynians, the Ligyans, and the Syrians had for leader Gobryas, the son of Darius and Artystone” (Herodotus, VII. 72).

According to the second group of the notifications Matienians country is around Matienians country. It is located in the historic Athropatakan the south of Urmia, Gygaea Lake: “Cyrus on his way to Babylon came to the banks of the Gyndes, a stream which, rising in the Matienian mountains, runs through the country of the Dardanians, and empties itself into the river Tigris” (Herodotus, I. 189).

“The river Araxes, like the Gyndes, which Cyrus dispersed into three hundred and sixty channels, has its source in the country of the Matienians. It has forty mouths, whereof all, except one, end in bogs and swamps. These bogs and swamps are said to be inhabited by a race of men who feed on raw fish, and clothe themselves with the skins of seals. The other mouth of the river flows with a clear course into the Caspian Sea” (Herodotus, I. 202).

“Next to these Ionians” (here he pointed with his finger to the map of the world which was engraved upon the tablet that he had brought with him) “these Lydians dwell; their soil is fertile, and few people are so rich in silver. Next to them,” he continued, “come these Phrygians, who have more flocks and herds than any race that I know, and more plentiful harvests. On them border the Cappadocians, whom we Greeks know by the name of Syrians: they are neighbors to the Cilicians, who extend all the way to this sea, where Cyprus (the island which you see here) lies. The Cilicians pay the king a yearly tribute of five hundred talents. Next to them come the Armenians, who live here - they too have numerous flocks and herds. After them come the Matieni, inhabiting this country; then Cissia, this province, where you see the river Choaspes marked, and likewise the town Susa upon its banks, where the Great King holds his court, and where the treasuries are in which his wealth is stored (Herodotus, V. 49).

”The boundary between Cilicia and Armenia is the river Euphrates, which it is necessary to cross in boats. In Armenia the resting-places are 15 in number, and the distance is 56 1/2 parasangs.

There is one place where a guard is posted. Four large streams intersect this district, all of which have to be crossed by means of boats. The first of these is the Tigris; the second and the third have both of them the same name, though they are not only different rivers, but do not even run from the same place. For the one which I have called the first of the two has its source in Armenia, while the other flows afterwards out of the country of the Matienians. The fourth of the streams is called the Gyndes, and this is the river which Cyrus dispersed by digging for it three hundred and sixty channels. Leaving Armenia and entering the Matienian country, you have four stations; these passed you find yourself in Cissia, where eleven stations and 42 1/2 parasangs bring you to another navigable stream, the Choaspes, on the banks of which the city of Susa is built. Thus the entire number of the stations is raised to one hundred and eleven; and so many are in fact the resting-places that one finds between Sardis and Susa" (Herodotus, V. 52).

These two locations provided by Herodotus, the Matienias country indicate that there are different sources. According to this might be determined the mistake concerning with the Araxes Source: In one of the sources it was said that Matienians country is located on the east of Cappadocia. It was possible to say that this country was the source of the river Araxes. If this location of Matienians is correct then this information corresponds with the text, too.

The second source was discussing different location. According to this source it was located on the north of Susa and was the third source, Gynea of the river Tigris .

Herodotus united these two pieces of information and concluded that Araxes and Gyndes flow from Matienians country. This standpoint lacks evidence, and can not be taken into consideration. According to it Matiani is located either on the east of Cappadocia, and the river Araxes flows from the north side of it, or this country is on the north of Susa, and the river Tigris's third source Gyndis flows from it.

Despite of providing several standpoints the river Araxes mentioned with Herodotus is the same as Araxes today. But Herodotus does not know about the river Mtkvari, nor does he identify it as one of the sources of Araxes (It is a typical mistake of the ancient authors); correspondingly, the Caspian Sea is considered one of the sources of the river Araxes. It is worth mentioning that Araxes should not be identified as Amu-Darya. There are several reasons that they are not the same rivers. First of all if we think of them as one and the same then the stream of the river should be directed to the west and the

north but not to the east. Herodotus provides with corresponding information, though this fact stays outside of his notice.

The Caspian Sea is the north and the Persian Gulf is the east in Herodotus's understanding. But the texts of the author from whom Herodotus took the information support the standpoint that the Caspian Sea is in the east and flows to the east of the river Araxes.

According to the research provided by Herodotus the famous battle between Massagetea and Cyrus, that ended with the death of the great king Cyrus, was held in Adarbadagan. The death of Cyrus was the cause of great resonance in society. This story was written in several versions even in the period of Herodotus. He says:

Of the many different accounts which are given of the death of Cyrus, this which I have followed appears to me most worthy of credit (Herodotus, I. 214). The standpoint about the battle of Scythians with Cyrus near the Araxes of Armenia is shared by Strabo, too. He follows the description of Massagetea's life-style but also provides the information about Sakas. The Sacae, however, made raids like those of Cimmerians and Trere, some into regions close to their own country, others into regions farther away. For instance, they occupied Bactriana, and acquired possession of the best land in Armenia, which they left named after themselves, Sacasene; and they advanced as far as the country of the Cappadocians, particularly those situated close to the Euxine, who are now called the Pontici.

It is very interesting that Strabo criticizes Herodotus concerning the source of Araxes: "It is thought that the *Araxes* was given the same name as the *Peneius* by Armenus and his followers because of its similarity to that river, for that river too, they say, was called *Araxes* because of the fact that it "cleft"-*Ossa* from *Olympus*, the cleft called *Tempe*. And it is said that in ancient times the *Araxes* in *Armenia*, after descending from the mountains, spread out and formed a sea in the plains below, since it had no outlet, but that *Jason*, to make it like *Tempe*, made the cleft through which the water now precipitates-itself into the *Caspian Sea*, and that in consequence of this the Araxene Plain, through which the river flows to its precipitate-descent, was relieved of the sea. Now this account of the Araxes contains some plausibility, but that of Herodotus not at all; for he says that after flowing out of the country of the Matieni it splits into forty rivers and separates the Scythians from the Bactrians. Callisthenes, also, follows Herodotus (Strabo, XI, 14.13).

While discussing the source of Araxes, it was identified that the mistake is caused by Herodotus's standpoint about different locations of Matienians country. As for the Strabo's viewpoint that "Araxes splits Scythians and Bactrianians" does not correspond to the writings of Herodotus as far as he had not written anything like that in his works. It is possible that Callisthenes says that but not Herodotus. Strabo indicates one location of Matienians country. (on the north of Midia, south of Atropacians', and on the west of Armenia on the south of Gygaea Lake). But it is possible that Strabo knows another Matieni, that he calls "Midia Matieni", That claim of Strabo should have been absolutely incorrect if he did not recognize another Matieni.

We have to point out that Strabo is also acquainted with the second Araxes that flows from the Zagros mountain-range as well as River Cyrus (XV, 3,6). Unlike this Araxes, he refers to the Araxes of the Caucasus as the "Araxes of Armenia". Strabo is positive that Herodotus implies "the Araxes of Armenia" when he refers to the Araxes. That is why he criticizes: "It has no source in the country of Matieni. The second Aras, which starts from the Zagros Mountains, flows along the country of the Strabo chronicles and, as Strabo points it out - had Herodotus implied this Aras, there would have been nothing to criticize regarding the mouth. When Strabo speaks about the Massagatae of Middle East he never fails to mention River Oxos (s) (Amu Darya) or Iaxarte (Syr Darya)."

Despite all these, Strabo never criticizes Herodotus on the issue of the Cyrus and the localization of the Massagatae War and never does he state that the war in question took place across Oxos and not Aras. Strabo never blames Herodotus for mixing the Araxes and the Oxos. Furthermore, whatever Herodotus relates in the Caucasus, i.e., about the inhabitants of the Caucasus Range, is narrated by Strabo in regard to the Masagetes. The latter believes that the information Herodotus also "refers to the Massagatae of the Caucasus".

Herodotus's relates: Along its western shore runs the chain of the Caucasus, the most extensive and loftiest of all mountain-ranges. Many and various are the tribes by which it is inhabited, most of whom live entirely on the wild fruits of the forest. In these forests certain trees are said to grow, from the leaves of which, pounded and mixed with water, the inhabitants make a dye, wherewith they paint upon their clothes the figures of animals; and the figures so impressed never wash out, but last as though they had been woven into the cloth from the first, and wear as long as the garment. (Herodotus, I. 203).

It is obvious that Herodotus was not familiar with “the Caucasus of India”. This term, as it’s widely recognized, came into use after Alexander the Macedonian’s campaign. Thus, Strabo, too uses the term Caucasus to refer to modern Caucasus. It is clear from the context that he implies this region.

Strabo conveys the same information in the following way: “...some of them inhabit mountains, some plains, others marshes which are formed by the rivers, and others the islands in the marshes. But the country is inundated most of all, they say, by the Araxes River, which splits into numerous branches and empties by its other mouths into the other sea on the north, though by one single mouth it reaches the Hyrcanian Gulf. They regard Helius alone as god, and to him they sacrifice horses. Each man marries only one wife, but they use also the wives of others; not in secret, however, for the man who is to have intercourse with the wife of another hangs up his quiver on the wagon and has intercourse with her openly. And they consider it the best kind of death when they are old to be chopped up with the flesh of cattle and eaten mixed up with that flesh. But those who die of disease are cast out as impious and worthy only to be eaten by wild beasts. They are good horsemen and foot-soldiers; they use bows, short swords, breastplates, and sagares made of brass; and in their battles they wear headbands and belts made of gold. And their horses have bits and girths made of gold. Silver is not found in their country, and only a little iron, but brass and gold in abundance” (XI. 8. 6-7).

In general terms, the text in question is entirely (XI. 8. 6-7) taken from Herodotus and it is clear that Strabo agrees with Herodotus on Cyrus’s defeat with the Massagatae, on “the Aras of Armenia” and that the fighting with the Massagatae took place in South Caucasus or North Azerbaijan.

We believe that the old Armenian and Georgian writings also give us some information on the fight of Cyrus with the Scythes.

The research of the ancient Georgian history (VIII BC – IV AD) preserved in “Kartlis Tskhovreba” revealed that the arrival and settling of Thargamos and his sons in the Caucasus is far from being an attempt to analyze and place the formation of Georgian, Armenian and other Caucasian peoples in Biblical frames. Rather, this is a mythicized version of the actual Great Migration of People in the first half of the VI c. BC that was led by the Scythian tribes (“households”) ousted by the Media’s King Cyaxares (Sanadze, 2000, pp. 30-47; Alasania, 2000, pp. 18-23; Sanadze, 2002, pp. 23-52).

There are different versions of this historic fact: The return of Azo together with the Georgians, removal from the Babylonia of

Haiku and settlement on the historic territory of Armenia (Khorenatsi, 1984, pp. 70-72). The story of Constantine Porfirogenet about the removal of Iberians from Jerusalem and their return on their native land, they were headed by David and Spsndiat Rvali (Porpirogrneti); “Moqcevai Cartlisai” and the story presented there, “Exiled by Caledonians”, Information presented from the periods of “Thargoids” about “Hurians exiled by Nabuqodonosor”, or “Turkishes exiled by Percians”, Old Greeks sayings about “Resettlement of Iberians by Nabuqodonosor” to the nearby territory of Ponto.

The return of the Scythian tribes in the I half of the VI century BC, who passed the territory of Georgia through the Front Asia in the VIII century BC, was so much unexpected for the residents of this territory that there are several versions of this fact in the history.

The fact that Scythians settled on the territory of Georgia is supported by the results of the archeological investigations. But according to the materials provided by the history none of the sources are saying that they were the residents of Georgia for a long time. It was only mentioned that the Scythians had passed the territory of Georgia.

It is worth mentioning that there existed the region named Sak-as(sh)ene in the antic period. It is considered that this territory today is the territory of Azerbaijan on the north-east of Sevani Lake. This name had been mentioned by Strabo, he considers that it is in connection with the Sakas tribes, who are of Scythian origin.

As it was mentioned above, the kingdom of Massagetea was located in Azerbaijan in I-III AD. It should be supposed that if the residents give name to the territory than they are expected to believing there for a long time.

One part of the scientists thinks that the kingdom of Massagetea was on the territory of Georgia, Albania, and north-east of Armenia (Historic Maps, 1961, p. 102). Kovalevskaja made a very interesting conclusion on the bases of “Chronicles of Georgia”. She thinks that the Scythians lived in south Caucasus for a long time, but also created a very large coalition with the local residents against the war with Persians (Kovalenskaia, 1975, p. 64).

According to the “Chronicles of Georgia” Thargoids, Togorma House, struggled against Nimrod. Under the Thargoids is meant the Scythian tribes mostly settled in south Caucasus. The Nimrod itself is identified with Persian world:

The “Nimrod Book” is mentioned as “Avesta” in the Chronicles of Georgia. But in the context of Persian Dynasty the meaning of the “Nebrotians” could be explained more precisely: Based on the text of

“Chronicles of Georgia” Nimrodians Dynasty corresponds with the names of Achaemenids, Arshakians of Partia, and Khoisans.

If we proceed the research we will come to a very interesting conclusion. The first that Nimrod is Achaemenian, the second that it is the “First kingdom of the country”. According to this, Cyrus is the first king as far as he is the sovereign of Achaemenids, and he is the first who created the empire of the world.

Correspondingly the battle of the 8 brothers of Targamoids, Togorma House, half nomadic civilization battle was held between Scythians and Cyrus. Cyrus, Nimrod was defeated in this battle and killed.

Let’s compare and analyze the battle between Cyrus and Scythians.

The Battle is divided into 3 parts on the basis of Herodotus sayings:

1. Cyrus sends the powerful army against the Scythians. The possible results of this attack are not clear for the Scythians as far as they are not informed about it. Though Scythians defeated Cyrus’s army;
2. Later the Scythians celebrating their success are attacked by Cyrus, this attack was not so much successful for the Scythians as the previous one;
3. The Scythians mobilized their forces and moved against Persians. The battle finished with the defeat of Persians and Cyrus’s death. The “Georgian Chronicle” identify 2 culmination moments in this battle: The defeat of 60 giants sent by the Nimrod by the Caucasus coalition army (1st step) and finally the winning over the Nimrod and his death (3rd step). The second step is omitted because it is less important in comparison with the final success. The most noticeable was the cruelty of the war itself. Even after the century Herodotus evaluates:

“Of all the combats in which the barbarians have engaged among themselves, I reckon this to have been the fiercest. The following, as I understand, was the manner of it:- First, the two armies stood apart and shot their arrows at each other; then, when their quivers were empty, they closed and fought hand-to-hand with lances and daggers; and thus they continued fighting for a length of time, neither choosing to give ground. At length the Massagetae prevailed. The greater part of the army of the Persians was destroyed and Cyrus himself fell, after reigning nine and twenty years” (Herodotus, I. 214).

The Chronicles of Georgia describes this battle as one of the most cruel battles. The text says that the dust spread by the march of the army was thick as clouds; the luster of the Armours was like the luster of the sky; their voice was like the voice of thunder; the num-

ber of arrows thrown was like the number of the hail (“Life of Qartli/Georgia”, p. 6-7).

The same fact is describes as follows by Armenian Histirian-Movse says that when the heroes attacked each other from both sides, the ground was shaking. The giants feared fighters who attack furiously. Not a few giants were killed by the swords, laying on the ground, but the war was to advantage of none of them. The giant king was surprised of such strength of the fighters. And gave up. He decided to mobilize forces in the nearby territory of the mountain and then *renew the attack. The sagittarius Haik discovered that it was unavoidable to have another attack and decided to kill the King to end this battle at last. The king was shoot in the heart. As the army of the king saw the bravery of Haik left the battle field (Khorenatsi, p.71). He uses the term Giant Beli* but he identifies that, it is the same as Nimrod. Several versions of stories are told about Beli, but he thinks that Cyrus and Beli are the same as Nimrod. The Egyptians name Hephaestos, Areganc, and Cronos, who are Kabi, Kushi, and Nimrod (Khorenatsi, p.71).

According to the sources we came to conclusion that the battle described in the “Georgian Chronicles”, by Armenian historian, between Cyrus and Scythians ended with the defeat of Cyrus. Each of these stories is the story about legendary story about the death of Cyrus.

The provided interpretation of the fact gives opportunity to look at the issue from the other side, and makes clear the details of the oldest history of South Caucasus, and clearly shows all the efforts Scythians and South Caucasus people (Georgians, Armenians, Albanians) made against the Persian power and strength in epochal battles.

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