

The Development of Philosophical Thought in the Greek Colonies on the Territory of Ukraine (the Case of Olbia)

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The article is devoted to analysing the role of ancient Greek thinkers in the history of Ukrainian philosophy. Ukrainian philosophical thought, like all Ukrainian culture, is based on two fundamental sources: ancient cosmism and the Christian belief in the immortality of the soul. This makes Ukrainian philosophy part of the pan-European tradition. The search for European roots leads to the need to study the philosophical views of the population of ancient Greek colonies in the territory of modern Ukraine. Taking into account the temporarily occupied territories of Ukraine, the emphasis is placed on the largest of the Greek colonies available today – Olbia, the ruins of which are located near the village of Parutino in the Mykolaiv region. The article is written within the framework of the interdisciplinary methodology of the Ukrainian studies paradigm and takes into account the results of research in classical ancient literature (Herodotus, Diogenes Laertius, Dion Chrysostom, Ovid), prosopographic, epigraphic and archaeological discoveries. The first colonists in Olbia were citizens of Miletus, a city in Ionia with a world-famous philosophical school. It is hypothesised that the Olbiopolitans were familiar with the natural philosophical views of the metropolis: Thales, Anaximander, Anaximenes. This is indirectly indicated by the prevalence of graffiti with the name Anaximander in Olbia. Researchers have discovered bone plates with inscriptions such as “Life-Death-Life-Truth”, “Peace-War”, “Truth-Deception”, “Body-Soul”, “Dionysus-Orphics” testify to the popularity among the Olbiopolitans of ideas of Orphism and Pythagoreanism about the immortality of the human soul, the possibility of resurrection of the dead and “eternal return”. In the Hellenistic period, Dion Chrysostom wrote in his “Oratio Borysthenitica” about the philosophical conservatism of the Olbiopolitans, who loved Homer, although they were also familiar with the views of Plato. It is emphasised that Greek philosophy spread among the barbarian population of the Northern Black Sea region through Olbia and other colonies. The conclusion is made about the connection between ancient cosmism through Neoplatonism and early Christian ideas about the world, God, and man, which became decisive for the later Ukrainian philosophical tradition.

KEYWORDS

*philosophy in Ukraine,
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Introduction

According to one of the existing definitions, Ukrainian studies is a synthetic science about Ukraine as a geopolitical reality, clearly defined in terms of natural, cultural, ethnic and other dimensions. In this capacity, it has a long history, rooted in prehistoric times, represented by the works of many prominent figures from different eras and cultures. It allows us to trace the historical images of Ukraine and comprehend their dynamics in space and time. In this article, we will try to apply an interdisciplinary Ukrainian studies approach to the analysis of the early period of the formation of domestic philosophy, associated with the era of antiquity. General characteristics of antique philosophy – cosmocentrism, connections with mythology, anthropologism, etc., can be fully applied to local schools, direct, regional centers. For the historian of philosophy, it is important to identify the peculiarities of local philosophising

since the Ionian, Italian, and Athenian branches of philosophies of antique philosophy have significant differences, which determined the development of philosophical thought in the colonies.

It is a very well-known fact that the colonies of the Black Sea were under the influence of Ionia, including Miletus, which established most of them. Among the Milesian colonies on the territory of modern Ukraine, a special place belongs to Olbia, founded approximately at the turn of 6–5 BCE on the banks of the Dnieper-Buh estuary. The ruins of Olbia are located near the village of Parutino in the Mykolaiv region. Given that today it is one of the few Greek colonies not occupied by Russian troops and accessible to Ukrainian scientists, our research focuses primarily on Olbia.

The **aim of the research** is an attempt to reconstruct the philosophical views of the Olbiopolitans using archaeological and classical literary sources.



Among the authors who address this issue indirectly and are worth naming are A. Buisikh & A. Ivchenko (2023), N. Gavrylyuk (2021), J. Kinstrandt (1976), S. Kryzhytskyi, V. Krapivina & N. Leipunska (1994), S. Kryzhytskyi, V. Latysheva, Leipunska, A. Ostroverkhov (1994), V. Otreshko & E. Petropulus (2005), A. Rusiaeva (1994), M. Skrzhyńska, N. Son, Yu. Vinogradov, V. Zubar (2007) etc.

It especially should be to refer to the books by M. Skrzhyńska (2014), and M. Nikolaev (2014). Among the group of professional philosophers, it is impossible not to mention P. Kraliuk, who collected all the information available about the philosophy of the Olbiopolitans (Kraliuk, 2015).

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Research methods

When studying the spiritual life of the population of the Greek colonies (and philosophy is one of its manifestations), the problem of verifying theoretical principles arises. This problem is partly due to the incompleteness of written sources, their authenticity and partly to the need for additional interpretation of artefacts discovered by archaeologists. Because between the material source, unless it is not only the text on the one hand and the philosophical idea on the other, there is also no direct connection, which opens up space for fantasy and rather free hypotheses. And this area inevitably becomes larger, the larger the chronological gap between the present and the ancient tradition is. The formation of the philosophical thought of Ukraine is examined in detail, although the period of antiquity traditionally falls out of the sight of historians of philosophy. The dual nature of historical and philosophical knowledge in this case has caused historians and philosophers to rely on one another; as a result, the problem remains unsolved. Historians and archaeologists, who study various aspects of life in Olbia in detail, pay improperly little attention to the development of philosophical knowledge. The empirical basis of our research is the evidence of classical antique literature (Herodotus, Diogenes Laertius, Dio Chrysostom, Ovid), epigraphic and archaeological discoveries of the past decade, as well as the letters of Achillodorus, Apaturia, Artikon, Anonymous, a decree in honour of Protogenes and other documents discovered in Olbia.

Results and Discussion

Hellenic resettlers brought a higher level of culture with them. The graffiti discovered by archaeologists on archaic ceramics indicates the prevalence of writing in the Pontic colonies. M.V. Skrzhyńska notes that in the second half of the 7–6 centuries BC, educated people lived in there. The oldest graffiti discovered on the island of Berezan, on an oinachia, was probably made in Miletus, and the oinachia itself belonged to one of the first colonists (Skrzhyńska, 2014: 10). Education and writing are necessary conditions for the perception of philosophical texts, and these conditions were fulfilled in the Northern Black Sea Region.

Modern researchers (Petropoulos, 2005; Zubar, Son, 2007; Kryzhytskyi, Krapivina, Leipunska, 1994) write about several (from 2 to 5) waves of Ionian colonization the Northern Black Sea Region. As a rule, the first wave was

associated with the establishment of an emporium – a trading settlement, the inhabitants of which were citizens of the metropolis and led a subsistence economy for self-sufficiency. Probably, the original Olbia also had the feature of an emporium. According to S. Kryzhytskyi (Kryzhytskyi, Krapivina & Leipunska, 1994), Olbia received the status of a polis, that is, a full-fledged city with its own citizenship, administration, police, tax and monetary system, no earlier than in 535–525 BCE.

This was largely facilitated by the colonization policy of Miletus willingly sending resettlers to Olbia and also actively founding new settlements in the Northern Black Sea region. Not least of all, the reason for such activity was external pressure, in particular, the attacks of the Lydian kings (623–612 BCE) and the Persian invasion of the Ionian cities. At the end of the 6th century BC, Miletus, which had managed to maintain peace with the Persians for a time, reached the peak of its prosperity. Herodotus called it the "pearl of Ionia". The Milesians founded, according to various sources, from 80 to 110 colonies. Later, in the 5th century BCE, Miletus and Olbia concluded a treaty on isopolity (ἰσοπολιτεία – recognition of equal rights of citizens of both cities).

However, the "Ionian Revolt" initiated by Miletus against the Persians in 499–494 BC, in which the Pontic colonies were also involved, ended in defeat. The Persians captured Miletus and destroyed the city. These events caused another wave of refugees in the colony. As Herodotus wrote, "There were no Milesians left in Miletus" (Herodotus, 2013, VI: 22). Some of the refugees moved west – to Sicily and Italy, and some replenished the population of Olbia and its choirs. The decline of Miletus contributed to the flourishing of Olbia, in the cultural life of which not only Ionian but also eastern motifs in general are noticeable.

Phoenician, Egyptian (Ebo, 2018), Persian influences were stronger in the archaic period, but during the transition to the classics, they considerably weakened. The cosmogonic plots of numerous images on dishes, weapons, jewellery, and cult objects discovered in and around Olbia contain an important feature for understanding the genesis of philosophy, namely, a clear distinction between the real and ideal worlds. The world in which people live is not the only one; there are other worlds we are not aware of in sensory perception.

The mythological ideas of the ancient Hellenes about the heavenly and underground worlds are supplemented by perceptions that differ in the way they are realised: this is either faith (religion) or reason (philosophy). But in all the above-mentioned cases, there is an impassable boundary between the worlds, a border that is clearly fixed in iconography in the form of a line. Such a line-border is an obligatory feature of ontological compositions. For example, A. Ostroverkhov published the forms for making swords made in Olbia at the end of the 6th – in the first half of the 5th century BCE and found in a Scythian mound near the village of Bobrytsia, Cherkasy region, are decorated with ontological plots. "Before us", A. Ostroverkhov writes,

...is undoubtedly a composition of Middle Eastern origin, which in its content was one of the forms of implementing the concept of the world tree. It reflected the idea of a complex multistorey universe, which included independent worlds: the world of bright heavenly gods, the real earthly world and the underground kingdom. Chthonic beings were placed in the roots of trees, symbolizing the earth, darkness, moisture, and death – a lion, a panther, a wolf, etc. At the top sat the king of birds – the eagle, which was identified with the sky, the sun, light, and goodness. At the foot of the tree lived ungulates: deer, fallow deer, mountain goats, and

sheep. Heavenly birds and chthonic animals were antagonists – poles. But both of them carried a constant threat to mortals. (*Ostroverkhov, 1994: 65-66*).

The distinction between the real, sensory given and the underworld, conceivable worlds is present in many sacred images of the region, the most famous of which is the golden pectoral from the Tovsta Mohyla mound.

This world is inhabited by gods, heroes, people, animals and mythological creatures that actually exist only in human imagination (cyclops, centaurs, hecatoncheires, etc.). In Olbia, Hellenic mythology was enriched with the content of local beliefs, a reflection of which we see in the so-called bestial style of objects of applied art. For the Hellenes, Olbia was a remote point on the edge of the Oikoumene, where antique civilisation met nomadic cultures, where the mystical Hyperboreans lived – bearers of higher wisdom and sacred knowledge.

The historically flexible tendency of the relationship between the mythological and philosophical worldviews can be simpler described by the so-called formula of Derrida and Nestle: "*from myth to logos*". Its sense is that the origin of philosophy is presented as a linear process of replacing mythological consciousness with objective, conceptualized thinking, capable of reflection. According to the specified formula, philosophy occurs when people begin to explain natural phenomena not through the activity of the gods but through a combination of the primary elements of nature. At the same time, throughout its existence, antique philosophy (as well as antique culture in general) did not lose its meaningful connection with the mythological basis.

It is considered that the rationalization of the world picture begins with Thales, who not only systematized mythological ideas about the structure and origin of the universe but also rose to an overall level and actually formulated the problem of ἀρχή. "Does the world have one cause or several?" – To this question, he gives a monistic answer that the world arose from one first cause. For Thales, this is water.

Thales of Miletus is reasonably considered to be the founder of the school of natural philosophy, which glorified its place for the whole ancient world. In light of the above circumstances of colonization and the close connection between Miletus and Olbia, we can safely make a hypothesis about the familiarity of the Olbiopolitans with the philosophical ideas of Thales and his adherents – "physicists", as well as with the texts of the Milesian logographers Cadmus, Hecataeus, and Dionysius. This hypothesis is supported by some fragments of the teachings of Thales, probably a Phoenician by origin, which should have appealed to the Olbiopolitans – sailors, traders, and travelers. It is about his cosmogony and cosmology. The Hellenistic author Simplicius mentions the title of the only completed work of Thales – "Marine Astronomy", which provides means of orientating during sea voyages.

M. Nikolaev (2014) analyzed the prosopography of the Hellenic families of Olbia in the 6th century BCE – 1st century CE and concluded that no later than in the first quarter of the 5th century BC "representatives of noble Milesian families arrived in Olbia, including the Archanakts-Anaximanders-Aristocratides (Hekatoklos)..." On p. 267 of his study, he mentions the family of Anaximanders-Aristocratides, and on p. 274, the family of Anaximenes-Hyrophilus. In other words, descendants of Thales' disciples – Anaximander and Anaximenes – were also among Olbian colonists. The question of how well-known these natural philosophical views were in Olbia, and even more of how much they were shared by the Olbians, remains open. One

can only assume about the popularity of the Milesians' ideas in the Milesian colony. This was probably facilitated by the migration to Olbia of the aristocratic families of Anaximander and Anaximenes, whose representatives could not have been unaware of the teachings of their ancestors – philosophers who were known throughout the Oikoumene.

The religious-anthropological tradition in Olbia, which was associated with the awareness of the fluidity of life and the inevitability of death, was not less popular than natural philosophy. Literary traditions associated with the name of the mythical hero Orpheus are connected with Pythagoreanism and its absolutisation of numbers. The Orphics were contemplating the end of human life and the nature of death. At the same time, death was understood as a new qualitative state of the disembodied existence of the soul. Death continued life, and life was an alternative to death, on which many religious teachings and cults were based. Unlike Homer, who considered earthly life better than the underground world, the Orphics taught that after earthly suffering, eternal bliss awaits the departed soul.

The Orphics were adherents of the cult of the god of wine, Dionysus (Bacchus, Bakchos). Dionysias or bacchanalia/orgy consisted of excessive consumption of wine to achieve ecstasy. Herodotus' story about Skillus, the son of the Scythian king Ariapeitus, testifies to the dissemination of Bacchic practices in Olbia. Skillus liked the Hellenic way of life, he secretly, from his compatriots, built a palace for himself in Olbia and married a Greek woman. "The Scythians reproach the Hellenes for performing Bacchic mysteries", wrote Herodotus, "and this is because, as they say, it cannot be imagined that there is a deity who would make people crazy. When Scyllus' initiation into the mysteries of Dionysus was over, a certain Borysphenite secretly went to the Scythians and said to them,

So, you Scythians laugh at us because we fall into Bacchic frenzy and the god enters us. Well, now the god has entered your king, and he is seized with a Bacchic frenzy, and the god has made him mad. (*Herodotus, 2013, IV: 79*).

Thus, was revealed the secret of Skillus, who was eventually executed by the Scythians for betraying their customs.

Archaeological finds testify to the popularity of Orphic ideas among the Olbiopolitans. Along with the cults of Achilles, Apollo Delphinium, Poseidon, Zeus, and Hercules common among the Olbiopolitans, the cult of Dionysus occupied an important place. Thanks to the cult component, the objects of which have survived to our time, we have the opportunity to learn more about the spiritual life of the inhabitants of Olbia. For example, bone plates typical of the Orphic-Pythagorean cult were found in Olbia with the inscriptions "Life-Death-Life-Truth", "Peace-War", "Truth-Deception", "Body-Soul", and "Dionysus-Orphics" (*Yailenko, 2017*). In the context of the history of philosophy, it is important to emphasize that through the Orphic-Pythagorean cults, the Olbiopolitans came close to understanding such an important worldview issue as the problem of man's relationship to the world, although this occurred in mythological form – as the relationship between people and gods, who personify various natural phenomena. In addition, the Orphics resound elements of beliefs and cults external to Greece, including theses about the opposition of the soul and body, the afterlife of the dead, the rebirth (reincarnation) of the soul, and the possibility of the resurrection of the dead. Probably, these themes were universal and have worried thinkers of different cultures since ancient times.

The natural philosophy of the Miletus School and the Orphic-Pythagorean tradition touched on various aspects of the worldview. If the adherents of Thales counted on the development of scientific knowledge, then the Orphics relied on mysticism and sacred knowledge. In Olbia, both approaches coexisted and competed with each other. After the fall of Miletus and the Greco-Persian wars, the influence of Athens, with which the Olbiopolitans actively traded, increased significantly. Olbia was even part of the First Athenian Maritime Union. Accordingly, the philosophical ideas of representatives of the Athenian school – Anaxagoras, Socrates, Plato, and Aristotle – disseminate among the Olbiopolitans. According to Dio Chrysostom, the Olbiopolitans were keenly interested in Plato's views on the ideal state system and were familiar with the dialogues of this thinker.

Just as in Athens, in Olbia the political system determined the features of the development of humanitarian knowledge, in particular, rhetoric, which was understood as the basis of education and public life. A.S. Rusiaieva gives specific examples of decrees in which local rhetoricians are mentioned and praised for their ability to give advice and the ability to make speeches.

The first lines of Protogenes' decree indicate that he, having inherited from his father a fondness for the demos, continued to speak and act in the best way his whole life," repeatedly speaking at public assemblies." In the first half of the 2nd century BCE, Niceratus, the son of Papias, "started the conflict" and "gave sensible advice in every case". A good orator in the second century BCE was also Callisthenes, the son of Callisthenes, who knew philosophy well and was notable for good advice before the Olbiopolitans. (Rusiaeva, 1994: 52).

It should be noted that in the political life of Olbia, democratic and oligarchic tendencies alternated. According to A.S. Rusiaieva, in the 5th century BC, oligarchy reigned in Olbia, and in the 4–3 centuries BCE, it was already a democratic polis.

However, as a result of the economic crisis of the middle of the 3rd century BC, the elitisation of the state system was again witnessed in Olbia, which continued into the Roman period, when the plutocracy of representatives of the barbarian elite gained strength. Thus, "the combination of democratic and oligarchic principles inherent in many polises, where the nobility, according to their wealth, innate nobility, integrity and education, played a decisive role in politics and cultural life" (Rusiaeva, 1994: 50).

Diogenes Laertius repeatedly mentioned the natives of Olbia who went to the metropolis for studying with prominent Hellenic philosophers (Diogenes Laërtius, 2013, II: 113; IV: 46-47; VII: 37, 177-178, 185). Some of these students succeeded. At least in classical antique literature, the Olbiopolitans Bion, Sphaerus, and Posidonius are mentioned among the philosophers.

The oldest of the mentioned thinkers was Bion of Borysthene (between 335 and 245 BCE). The future Cynic was of low origin: his mother was either a prostitute or a hetaera from Sparta, and his father was once a slave, a freedman, who traded herring. For non-payment of taxes and debts, he again sold himself and his entire family into slavery. In Olbia, Bion came to the local rhetorician, from whom he first heard about Athens and philosophy. The old rhetorician had no children and, before his death, bequeathed all his property to Bion. But the ungrateful heir burnt the teacher's works, sold the inheritance he received and used the money to go to Athens to study philosophy. At first, he attended Plato's Academy, which was then headed by Xenocrates, and then joined the Pyrrathetics

and Cyrenaics. But the teachings of the Cynics had the greatest influence on Bion. His teachers were Crates of Thebes and Theodore the Atheist of Cyrene. The multitude of philosophical trends to which Bion was involved determined the eclecticism of his views. In contrast to the uncompromisingness and rigour of the founders of Cynicism, he gravitated towards a softened version, urging not to miss favourable opportunities and "sailing into the wind". Bion compared fate to a playwright who writes down the main role for one person and a secondary role for another; some people land the role of king, and some people land the role of beggar. From such fatalism, Bion concluded that every person should know their place and not seek to play the hero.

Bion was undoubtedly a talented dialectician and rhetorician, otherwise he would simply be lost in the crowd of other students of the academy. His main achievement is the final design of the diatribe genre. This is what the Hellenes called an ethical-philosophical sermon, presented in a popular form, suffused with humour, metaphors and analogies, using folk proverbs. In this regard, Eratosthenes noted that Bion "dressed philosophy in the motley dress of a hetaerae" (Diogenes Laërtius, 2013, IV: 52).

Plutarch highly appreciated the ideas of Borysphenitus, although he did not always agree with them. Diogenes Laërtius was quite detailed about Bion's travels, his meeting with Antigonus II, king of Macedonia, his relations with other thinkers, and Bion's works – diatribes and apothegmata (collections of short statements) – after which he gave a sarcastic epitaph to the philosopher who betrayed his convictions before his death (Diogenes Laërtius, 2013, IV: 55-57). Among modern authors, J. F. Kinstrand made the most detailed reconstruction of Bion's views (Kinstrandt, 1976). On the other hand, there are also enough negative assessments of Bion's activities in the scientific literature. In particular, prof. V. Yailenko writes:

His work is characterised by brutality and low-level humour, which earned him cheap popularity. He ridiculed those areas of activity that required special training and real talent – geometry, music... He skilfully parodied his colleagues; his speeches were distinguished by a mixture of different styles. So, a typical, maximally barbarized provincial slave, the hero of classical and Hellenistic comedy: money-loving, boorish, cowardly, unnoticed in the creation of original philosophical ideas - this is the most famous product of her culture that Olbia presented to Greece. (Yailenko, 2017: 567).

As we can see, in the lack of reliable information, completely opposite interpretations and assessments of the significance of a particular ancient thinker can appear.

The second of the named Olbiopolitan philosophers (although Diogenes Laertius calls him a Bosporan) is Sphaerus (285–210 BCE) – a representative of Stoicism. We know nothing about the pre-Athenian period of his life. In Athens, Sphaerus studied with the Stoic Zeno, then with Cleanthes. Diogenes Laertius names more than three dozen of his books, the texts of which have not survived to this day. From these titles, we can guess that Sphaerus tried to interpret the teachings of Heraclitus and Socrates, expressing thoughts about wealth, fame, love, passions, etc. That is, his teachings were predominantly ethical in nature. The Stoics respected Sphaerus for the accuracy and temperance of his definitions. Sphaerus travelled a lot but never returned to his homeland. He was an advisor to the Spartan king Cleomenes III, helping him to implement reforms in the field of public administration and education of youth. After Cleomenes' military defeats, Sphaerus returned to Athens. Soon, Ptolemy IV Philopator requested

Cleanthes to send one of the intelligent philosophers to Alexandria of Egypt, and he advised Sphaerus. As a result of such communication with the monarchs, modern researchers jokingly call Sphaerus "the first political philosopher of Ukraine".

Finally, it is worth mentioning Olbiopolitan Posidonius, who lived in the first half of the 2nd century BC. He also left his homeland and gained fame in Athens. The works "On the Ocean and Its Surroundings", "Attic History", "History of Libya" and "On the Country Called Taurica" are associated with his name, which allows us to qualify the thinker more as a historian and geographer.

The famous rhetorician Dio Chrysostom visited Olbia probably in 97 CE, as he tells in his "Oratio Borysthenitica" (Dio Chrysostom, 1932). Although his visit took place a century and a half after the invasion of the geth, who captured Olbia and its choir, destroying the place, Dio's words are full of regret for better times. Olbia has never returned to its former state, the city's fortifications look unreliable, and the walls are low and are unlikely to withstand a serious attack. There is not a single statue in the temples that has not been damaged by the barbarians. But the inhabitants hold out, the secret of their resilience lies in the strength of the Hellenic spirit. Dio openly admires the young man Callistratus, who rode out on horseback beyond the walls to warn the rhetorician of the danger. This young warrior in Scythian clothing willingly supports the conversation about poetry, reads Achilles, and quotes Homer. Returning to the city in which the alarm has been proclaimed, Dion meets several citizens near the temple of Zeus. They no longer speak Hellenic fluently, but they know the Iliad and the Odyssey by heart and are familiar with the works of Plato, although they prefer Homer. Dion starts talking about the ideal polis system, but Hieroson, apparently a local elder, asks the rhetorician to change the subject and talk about the "celestial polis", that is, about the cosmos and the gods. Dion agrees and devotes a long speech to this topic.

Researchers of classical literature express different assessments of the reliability of Dion's testimony, accusing him of a certain bias and a desire to adjust reality to his own ideological goals, which are unknown to the reader today (Podosynov, 2012: 180). For us, it is important to emphasise that the Olbiopolitans were not only carriers of philosophical knowledge but were also ready to accept philosophical innovations.

Conclusion

Summing up the above, it is worth emphasising,

(1) that the worldview of the Olbiopolitans fully corresponded to the general Hellenic one. In the archaic period, strong Eastern influences were noticeable, as evidenced by the mythological plots of images on jewellery, weapons, utensils, and household items discovered by archaeologists in Olbia. The spiritual life of the colonists did not differ much from the metropolis; they worshipped Achilles, Apollo Delphinium, Poseidon, Zeus, and Hercules. Philosophical views themselves appeared under the influence of the Miletus philosophical school, whose representatives – Thales, Anaximander, and Anaximenes – began to explain the world not as a product of the activity of the gods but as the interaction of natural elements – water, fire, air, and earth. The transition from "myth to logos" begins precisely within the frame of natural philosophy. Such views come to Olbia already in a ready-made form, probably together with the resettlement of the famous aristocratic families of Anaximander and Anaximenes – the successors of

the fame of the Milesian philosophers, which is recorded by Olbia prosopography.

(2) The natural philosophical tradition of the Milesian school is superimposed on the banks of the Borysthenes on the religious-anthropological version of the Orphic-Pythagoreans with a powerful cult of Dionysus. The bone plates discovered by the researchers with the inscriptions "Life-Death-Life-Truth", "Peace-War", "Truth-Deception", "Body-Soul", "Dionysus-Orphics" testify to the popularity among the Olbiopolitans of the ideas about the immortality of the human soul, the possibility of the resurrection of the dead, and "eternal return".

(3) Olbia, like other Pontic colonies, was a site of cultural dialogue between the Hellenes and the nomadic world. Initially, the Cimmerians, Scythians, and Sarmatians were dominated by the rejection of everything Hellenic. And the ancient colonisers themselves gave many reasons for this, treating any barbarians with contempt. It is obvious that through Olbia and other colonies, Greek philosophy spread among the barbarian population of the Northern Black Sea region, and on the other hand, it felt the influence of the wisdom of the local peoples, which is recorded in the stories about Skillus, Anacharsis, etc.

(4) During the classical period, the former colony of Miletus acquired the features of a full-fledged Hellenic polis with a developed education system and rich cultural, political, and religious life. Diogenes Laertius mentions the presence of its own rhetoricians in Olbia. The Olbiopolitans were well-versed in the subtleties of Ionian, Italian, and Athenian philosophy; they were familiar with the ideas of Pythagoras, Socrates, Plato, and Aristotle. At the same time, Olbia could not boast of an original philosophical school; its thinkers became famous only after they left the place and joined the pan-Hellenic philosophical dialogue (Bion, Sphaerus, Poseidonius).

(5) During the Hellenistic period, with its characteristic interpenetration and mutual enrichment of Greek and Eastern cultures, in Olbia, abandoned on the periphery of the Oikoumene, the remains of a classical polis were still preserved, as Dio Chrysostom writes with nostalgia. He presents the Olbiopolitans in a heroic style: in a polis surrounded by barbarians, young, beautiful and educated Hellenes live and fight for freedom, they know Homer by heart, appreciate Plato and are interested in philosophical novelties.

Later, among the Olbiopolitans, as in Greek philosophy in general, irrational tendencies grew, and mysticism became fashionable. A connection can be traced between ancient cosmism through Neoplatonism and early Christian ideas about the world, God, and man, which became decisive for the later Ukrainian philosophical tradition.

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Розвиток філософської думки в грецьких колоніях на теренах України (на прикладі Ольвії)

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Стаття присвячена аналізу ролі давньогрецьких мислителів в історії вітчизняної філософії. Українська філософська думка, як і вся українська культура, базується на двох фундаментальних джерелах: античному космізмі та християнській вірі в безсмертя душі. Це робить українську філософію частиною загальноєвропейської традиції. Пошуки європейських коренів призводять до необхідності вивчення філософських поглядів населення давньогрецьких колоній на теренах сучасної України. З урахуванням тимчасово окупованих територій України акцент зроблено на найбільший з доступних сьогодні грецькій колонії – Ольвії, руїни якої локалізовані біля с. Парутіно Миколаївської області. Стаття виконана в рамках міждисциплінарної методології українознавчої парадигми і враховує результати досліджень класичної античної літератури (Геродот, Діоген Лаерцій, Діон Златоуст, Овідій), просопографічних, епіграфічних та археологічних відкриттів. Першими колоністами в Ольвії були громадяни Мілета – міста в Іонії з всесвітньо відомою філософською школою. Висловлюється гіпотеза, що ольвіюполіти були знайомі з натурфілософськими поглядами мислителів метрополії: Фалеса Мілетського, Анаксимандра, Анаксимена. На це вказує поширеність в Ольвії графіті з ім'ям Анаксимен. Виявлені дослідниками кістяні пластинки з написами «Життя-Смерть-Життя-Істина», «Мир-Війна», «Істина-Омана», «Тіло-Душа», «Діонісу-орфіки» свідчать про популярність серед ольвіюполітів орфіко-піфагорейських ідей про безсмертя людської душі, можливість воскресіння мертвих та «вічного повернення». В елліністичну добу Діон Хрїзостом в «Борисфенитській промові» писав про філософський консерватизм ольвіюполітів, які люблять Гомера, хоч знайомі і з поглядами Платона. Підкреслюється, що через Ольвію та інші колонії грецька філософія поширилася серед варварського населення Північного Причорномор'я. Робиться висновок про зв'язок античного космізму через неоплатонізм з ранньохристиянськими уявленнями про світ, Бога й людину, які стали визначальними для більш пізньої української філософської традиції.

Ключові слова: філософія в Україні, українознавча парадигма, Ольвія, Мілет, орфізм, піфагорейзм, еллінізм.

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