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On Herodotus III. 90, and VII. 75, 76

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ON HERODOTUS III. 90, AND VII. 75, 76.

It had already occurred to the writer to connect the two passages in question with one another and with V. 9 when he read Professor J. L. Myres' essay on the latter passage in the volume of Anthropological essays presented to Professor Tylor.

Professor Myres showed strong reasons for identifying the Sigynnae with the Sequani, the men of the la Tène iron culture, and for bringing both the culture and the name into relation with the Cyprian word for a kind of spear: *σιβύνη, σιβύνης, σιγύνης, σίγνον*—the form is variously modified.

As links between the Middle Danube and Cyprus, Professor Myres brought forward an *ἀποδασμός* of Sigynnae in the Caucasus, recorded by Strabo, and the frequent recurrence of European tribal names in Anatolia, especially significant being VENETI and ENETOI. Still, a link on the more direct line of communication was desirable.

Thus the writer, starting from the corrupt passages in III. 90 and VII. 76, had sought an explanation of them in the Sigynnae of V. 9; while Professor Myres, starting from V. 9, had made it probable that there would be a trace of the Sigynnae in exactly the region with which the two former passages deal.

Herodotus III. 90 runs: ἀπὸ δὲ Μυσῶν καὶ Λυδῶν καὶ Λασονίων καὶ Καβαλίων καὶ Ὑγεννέων πεντακόσια τάλαντα· δεύτερος νομὸς οὗτος.

Ὑγεννέων is the reading of ABCP (Hude's sigla), A and B being the two best MSS. (tenth and eleventh century respectively). The group RSV (fourteenth century) read αὐτεννέων (R) and αὐτενέων (VS); and Stein accordingly conjectures Ὑτεννέων, the ethnicon of Ὑτεννα (πόλις Λυκίας· ὁ οἰκῆτορ Ὑτεννείς, Steph. Byz.).

Hytenna is actually a city of Pisidia, lying on the River Melas, due inland from Side: the ethnicon occurs on coins and in Polyb. V. 73, under the form Ὑτεννείς.

Now on its own merits Ὑγεννέων is the better reading in the passage of Herodotus,

and the corruption of ΚΑΙΥΤΕΝΝΕΩΝ to ΚΑΙΑΥΤΕΝΝΕΩΝ is extremely simple.

Stein's reading is simply due to a desire to find here a name already elsewhere known.

But is Ὑτεννέων geographically possible? Hytenna lies in the extreme south-east of Pisidia, upon the Cilician border. If it was subject to the Persians, it cannot have been included in any νομός except I. (the coast from Aeolis to Pamphylia) or IV. (Cilicia). But it is doubtful whether it was ever subject to Persia at all. The Pisidae seem first to appear by name in history in Xen. *Anab.* I. 1, and then in the rôle of independent mountaineers who harass Cyrus' country, and are dealt with by punitive expeditions. But at any rate Hytenna could not possibly belong to the Lydian satrapy.

But can Ὑγεννέων be explained? It might just as well come from Ὑγενναι as from Ὑγεννείς.

Now taking into account the philological correspondence of Σ and the aspirate (septem ἑπτα), might not the Hygennae possibly be equated with the Sigynnae?

Supposing a section of the tribe to have reached some region bordering on the Maeander valley (and for this we have a parallel in Tralleis, founded by migratory Thracians [Strabo XIV. 648, 649], while the original tribe survived in Illyria and left traces in Bithynia near Astakos [Steph. Byz., s.v. Τραλλία]), might not the original name Sigynnae, which Herodotus' western sources delivered to him unmodified, have changed to Hygennae on the lips of Greeks in direct contact with a (hypothetical) body of these people planted somewhere inland from Miletos?

With these results compare VII. 75 *seq.* from the list of Xerxes' army.

In c. 75 Herodotus gives a detailed account of the equipment of the Asiatic Thracians. The last sentence of the chapter is a notice of their commander.

C. 76 follows immediately thus: ἀσπίδας

δὲ ὠμοβοῖνας εἶχον σμικράς, καὶ προβόλους δύο λυκοεργέας (PRSV Athenaeus, of which λυκεργέας, ABC, is obviously a mere corruption) ἕκαστος εἶχε, ἐπὶ δὲ τῇσι κεφαλῇσι κράνεα χάλκεα· πρὸς δὲ τοῖσι κράνεσι ὄτά τε καὶ κέρα προσήν βοὸς χάλκεα, ἐπῆσαν δὲ καὶ λόφοι· τὰς δὲ κνήμας ῥάκεσι φοινικέοισι κατελίχато· ἐν τούτοις τοῖσι ἀνδράσι Ἀρεὸς ἐστὶ χρηστήριον· Καβηλλέες δὲ οἱ Μηῖονες, Λασόνιοι δὲ καλεῖμενοι, τὴν αὐτὴν Κίλιξι εἶχον σκευήν, τὴν ἐγὼ, ἐπεὶ κατὰ τὴν Κιλικῶν τάξιν διεξίω γένωμαι, τότε σημανέω. (Athenaeus, Bk. XI., c. 72 s.v. λυκιουργεῖς, suggests the emendation: λυκοεργέας, ἵν' ἀκούηται τὰ ἐν Λυκίᾳ εἰργασμένα.)

Now the editors have seen that there must be a lacuna at the beginning of c. 76. As the text stands, the chapter can only refer to the Thracians, who have been described just above, and in quite a different fashion. The name of a tribe, and probably of its commander, must have fallen out.

The equipment of the native Anatolian land forces, except those who, like the Lydians, had adopted the Greek hoplite armature, is strikingly inefficient. Herodotus details that of the Paphlagonians as an example, to which the Phrygian, Mysian, Syrian (Cappadocian), Mariandynian, etc., more or less conform. The chief items are 'plaited' helmets, whatever that may mean, small ἀσπίδες, αἰχμαὶ οὐ μεγάλαι, and in addition ἀκόντια and ἐγχειρίδια. They are shod with πέδιλα ἐπιχώρια ἐς μέσσην κνήμην ἀνατείνοντα (? the characteristic boots of the Hittite monuments).

To all this the equipment of the unknown tribe stands in the sharpest contrast.

They carry ἀσπίδας σμικράς, but these are distinguished by the epithet ὠμοβοῖνας. Round ox-hide shields sound North European. And were not flabby round shields of leather originally borne by the Roman equites? (Polyb. VI. 25).

Their helmets were of metal, with metal horns and crests. The metal was bronze, but this does not prove that the tribe in question were in the Bronze Age still—that would be impossible in south-west Asia Minor, anno 482—for there are many

instances of defensive armour being made of the older metal when iron has been long established for all weapons and tools. On the other hand, horned helmets of bronze are a well-known form in Britain and Gaul, and there is every reason to suppose that they were a living type in the Iron Age of the la Tène culture.

They do not wear Anatolian boots, but puttees: this also is North European. The Lombards, when they descended upon Italy, used to swathe their legs in white bandages, and such leggings are familiar in early English manuscripts. But, most interesting of all, each had προβόλους δύο λυκοεργέας, 'two wolf-hunting javelins' (for there seems no reason for accepting Athenaeus' conjecture). There must have been something peculiar about these weapons, or Herodotus would not have used a word more definite than the ἀκόντιον, which he assigns to the other Anatolians.

Liddell and Scott quote σιβύνη from Alexis, the comic poet, and two passages of the Anthology in the specialised sense of hunting spear.

It is also perhaps significant that the tribe in question carried two each of these weapons.

At any rate, this gives some slight connection between the πρόβολοι λυκοεργέες and the pilum-gaesum-sigynna form.

As to the worship of a male god of war, with an oracle, it is not Anatolian, and can hardly have come into Anatolia from any direction but the north-west.

So much for what may be gathered as to the identity of this tribe from the description of Herodotus. Something may perhaps also be gathered from the geographical relations in which he mentions them. In describing the Anatolian nations, he takes them more or less in order from east to west: Paphlagonians and Cappadocians, then Phrygians, then Lydians, with whom he reaches the middle west coast. From Lydia he moves first northwards, finishing off the north-west corner of Asia Minor with the Mysians and Thracians, and then starts from Lydia again southwards, taking in succession the unknown tribe and the Καβηλλέας-Λασονίους. Therefore the unknown tribe

lay between the Lydians and the Cabalians.

Turning back to III. 90, we find grouped in *νομὸς* II. the Mysians, Lydians, *Λασονίοι*, *Καβαλίοι*, and "Υγενναί or "Υτεννεῖς. This comparison makes it more than likely that the Hytenneis or Hygennae are the unknown quantity in VII. 76.

But this in its turn must confirm the reading 'Υγεννέων in the former passage as against 'Υτεννέων. For of the two it is only Hygennai who could possibly answer to the description of VII. 76. The Hytenneis were Pisidians, and of all Anatolians the Pisidians were just those who maintained longest their aboriginal freedom, and opposed the most stubborn resistance to the waves of migration and conquest, both from the south-east and north-west.

And not only is there proof negative, but in VII. 77, Herodotus positively distinguishes the equipment of the *Καβηλῆες*-

Λασονίοι from that of the people now identified with the Hygennai-Hytenneis of III. 90, and equates it with that of the Cilicians.

Now a style of equipment common to Cabalians and Cilicians must surely have been shared by the Pisidians, who lay between them. So that Herodotus in effect distinguishes between the equipment of the Hygennai-Hytenneis and any which the men of Hytenna could have worn.

In fine, there seem very strong reasons, considering the inevitable shadowiness of our knowledge on the question, for expelling once and for all Stein's plausible conjecture, and for retaining thus the name preserved by our best MSS. as a link on the direct road between the Sigynnai of the Middle Danube and the Sigyna of Cyprus.

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NUMERUS QUADRATUS SOLIDUS, A 'CUBE NUMBER.'

STUDY OF THE FATHERS.

READERS of Augustine are often rewarded rather by his incidental illustrations than by his serious arguments. That man must have been familiar with arithmetic, to whom the draught of fishes at once suggested the sum of the numbers one to seventeen. Seventeen, of course, as their sum, lends itself to reflexions on the mystic import of seven and ten (*tract. in Io. euang.* 122 8).

Aug. *ciu. Dei* xviii. 23 (ii. 286 30 Dombart): Et sunt uersus uiginti et septem, qui numerus quadratum ternarium solidum reddit. tria enim ter ducta fiunt nouem; et ipsa nouem si ter ducantur, ut ex lato in altum figura consurgat, ad uiginti septem perueniunt, *ibid.* xx. 7 (ii. 421 4): millenarius quippe numerus denarii numeri quadratum solidum reddit. decem quippe deciens ducta fiunt centum, quae iam figura quadrata, sed plana est, ut autem in altitudinem surgat et solida fiat, rursus centum deciens multiplicantur, et mille sunt. porro si centum ipsa pro uniuersitate aliquando ponuntur, . . . quanto magis

mille pro uniuersitate ponuntur, ubi est soliditas denariae quadraturae? *id. enarr. in Ps. civ. 7*: mille ergo generationes, propter numeri perfectionem, pro omnibus intellegendae sunt; . . . quod millenario numero significatum est, quia denarii numeri solidum quadratum decem deciens, et hoc deciens, ad mille peruenit. *id. contra Faustum* xii. 19: tria enim ter, et hoc ter, fiunt uiginti septem, qui est numeri ternarii quadratus.

We catch a glimpse of *quadrantal* in the sense of a cube; but the Greeks lend *cubus*, with the bulk of scientific terms, to the Roman, as to the modern world (see the *Thesaurus* under 'cubus' and 'cubicus,' and Friedlein's index to Boethius under 'cybus').

Latin lexicons leave much to be desired in regard to scientific terms: we want special lexicons of each science, comprehending medieval as well as classical Latin. Thus, 'dimension' (*demensio* in Boethius), 'line,' 'plane,' 'solid,' 'surface.'