

THE CABALIANS OF HERODOTUS.

IN Herodotus iii. 90, in the second satrapy, along with the Mysians and Lydians, are included the Lasonians and the Cabalians and the *Ῥγεννείς*. A distinction is made between the Lasonians and the Cabalians. In vii. 76-77, three tribes are commanded in the army of Xerxes by Badres, son of Hystanes.¹ The first name has dropped out, the second people are the Maeonian Cabalians who are called Lasonians, the third are the Milyae. The words *Καβηλῆες οἱ Μηῖνες* seem to make a distinction between the Lasonians and other Cabalians who are not Maeonians. Probably therefore the missing name in ch. 76 is *Καβηλῆες*, omitted by copyists under the impression that the same people were being counted twice over. But the historian really meant to distinguish between the native Cabalians and the Lasonians who were of Maeonian origin and presumably immigrants. Accordingly in iii. 90, instead of *Λασονίων καὶ Καβαλίων καὶ Ῥγεννέων*, we should perhaps read *Λασονίων καὶ Καβαλίων ἐγγενέων*.²

When Strabo records (p. 631) that the people of Cibyra are said to be descended from Lydians who occupied Cabalia, he no doubt refers to the same people whom Herodotus calls Maeonian, for though Lydians and Maeonians were probably originally distinct, the difference was so early obliterated that its existence was a matter of dispute, and Strabo himself decides against it (p. 625). At a later date Cabalia was colonized by Pisidians (p. 631). This was probably after the time of Herodotus, who never mentions Pisidians at all.

Four languages, says Strabo, were formerly spoken in Cibyra,—those of the Pisidians, the Solymi, the Greeks, and the Lydians. On the preceding page (630) he had stated, no doubt on the same authority, that the Cabalians were said to be Solymi. It was mere antiquarian affectation to speak of their language as that of the Solymi, who were long extinct if they ever

¹ He commanded all three nations, *τούτων πάντων ἦρχε*. When only two nations were joined under one commander, as the Phrygians and Armenians (ch. 73), Herodotus says *τούτων συναμφοτέρων ἦρχε Ἀρτόχμης*. The three tribes were therefore neighbours.

² Cf. *Αἰγύπτιοι ἐγγενέες*, ii. 47. *Ῥτεννα πόλις Λυκίας* (St. Byz.) seems to be *Ῥτεννα* in Pamphylia. Towns in the Roman Lycia-Pamphylia

are often called Lycian, *e.g.* *Μενεδήμιον*. If Stephanus preserves one of the numerous ancient emendations (see Baehr, Herod. vol. iv. pp. 467, 488, etc.) it is in that case unsound, for Etenna must have been in the first satrapy, like Milyas which cut it off from the second; see Arrian, i. 24, 5, and Strabo, p. 631: cf. Polybius, v. 72, 5.

existed,³ but there is no reason to doubt the fact of its survival. Pisidian and Greek were both probably of later introduction, but it is evident that in the time of Herodotus Cabalia must have been occupied by two separate races, the native Cabalians or 'Solymi' and the immigrant Maeonians or Lydians, speaking two distinct languages. These he seems to have distinguished in iii. 90 as Καβάλιοι ἐγγενέες and Λασόνιοι, and in vii. 76-77 as Καβηλέες simply and Καβηλέες οἱ Μηῖνες, Λασόνιοι δὲ καλεόμενοι.

W. ARKWRIGHT.

³ See Eratosthenes (Pliny, v. 30). The Solymi of Choerilus are a fiction (see Petersen in Lanckoronski, *Villes de la Pamphylie*, etc. ii. 5). They have no separate existence except in Homer, where they are no more historical than Bellerophon's other opponents, the Amazons and the Chimaera. They were probably native deities.