

The Cimmerians and their toponyms in Asia Minor, Crimea and Northern Caucasus. The case of Lygda in Lydia.

Study and research

Annotation

This article constitutes a historical study and research completed gradually over a number of years. The author, after first describing the national character and the campaigns of the Cimmerians from the northwestern shores of the Black Sea (Western Cimmerians) and the Cimmerians from north Caucasus and the coast of the Caspian Sea (Eastern Cimmerians) through Asia Minor during 8th -7th BC, focuses his study on the toponyms that the Cimmerians left behind in the historical arena. He focuses the attention on Asia Minor and in particular on the area of Lydia, on the township of Lygda/Dygda. The Cimmerians, who were primarily a nomadic people of the Euro-Asian steppes, settled in Asia Minor mainly in areas that favoured the development of stock-raising after having subjugated the local populations. One of these areas was the valley of Cayster in the area of the Lygda, south of the renowned Sardis, capital of the Lydian state. The Cimmerians, under the command of their king Lygdamis, undertook two invasions into Lydia. The nomenclature of the Cimmerians kings is associated with the morphology and the phonology of the eastern Iranian languages. Specifically the origin of the name “Dugdamme”, according to Herodotus as Dygdamis/Lygdamis (greek: Δύγδαμις/Λύγδαμις), is linked through the morphology of this group of languages with the phrase “duγδα- maiši” which means “owner of sheep for the production of milk”. For more than a century of their presence in Asia Minor the Cimmerians inevitably left their genetic-biological seal on their children, grandchildren and great-grandchildren who later integrated with other nations. Toponyms that derive from the nomenclature of the Cimmerians have continued up until the present day in Asia Minor, Azov, Crimea and the Caucasus.

The Cimmerians and the Scythians had a similar culture so when the ancient historians wrote about the great conquests of the Scythians on their campaigns in the Near East they also had in mind and included the Cimmerians. The references by Herodotus and Strabo are indicative of the campaigns and the presence of the Cimmerians in Asia Minor and also of their relationship with the Greeks of its western shores. According to Stephanus of Byzantium the Cimmerians ruled the city Antandros in the area of Troas for about a century. Plinius mentions the city of Lygdamum in the area of Mysia. The references by Karl Buresch to Dygda/Lydga, who relies on Byzantium sources, are indicative of the origins of the name. Another event, from ancient times and in particular since the establishment of the Lydian state, is the settlement of Iranian colonists in the area of Hypaipa, very close to Lygda, who preserved up until the Hellenistic times their language, their folk traditions and their religious rituals and at the same time they influenced not only the Cimmerian invaders but also the local populations of Asia Minor. The Cimmerians’ invasions also left their imprints on the Greeks, mainly on those living in Ionia and Lydia. From the research the author comes to the conclusion of his research which is proven during his analysis of the linguistic origins of the toponym of the Lygda in Lydia.

The findings were assisted not only by texts by ancient Greek historians and writers but also by sources from the later history of Asia Minor, maps of the area and personal accounts.

Keywords and phrases: Cimmerians, Eastern Iranian languages, Assyria, “duγδ-
maiši”, Dygdamis/Lygdamis, Scythians, Black Sea, Crimea, Northern Caucasus, Asia
Minor, Greeks, Lydia, Ionia, Phrygia, Caria, Troas, Mysia, Sardis, Ephesus, Lygdamum,
Syassos, Antandros, Herodotus, Strabo, Lygda/Dygda/Adigede/Ovakent.

Introduction

The Cimmerians dominated central Asia Minor in 8th and 9th centuries BC by seizing the city of Gordion, the capital of Phrygia, and killing the mythical King Midas. They destroyed the renowned Greek city of Magnesia on the banks of the River Maeander and besieged Ephesus. They took control over Sardis and killed King Gyges and in that way struck terror into the Greek coastal towns of western Asia Minor, one after the other. The first reference to them is their existence within the kingdom of Urartu at the end of the 8th century BC. The Cimmerians first invaded the kingdom of Urartu in 714 BC while a few years later, in 679/678 BC they invaded Assyria. The first invasion into Lydia dates back to 665 B.C¹. The second invasion into Lydia is dated in 650 BC². At all events, that which is interesting for historians and which is related to the existence of eastern and western Cimmerians, as will be referred to below, is the existence of two different invasions. The Cimmerians were recognized as a powerful force, though temporarily, by all the peoples in Eurasia. The Cimmerians, during their entire presence in Asia Minor, had complete control over parts of Syria and Melis in Cappadocia. In Cappadocia, which the Armenians later named “Gamirk”, the Cimmerian King Lygdamis, according to a letter by the astrologist Akkolanus, was given the title of Sar Kissati, meaning “King of the Universe” and this is confirmed by his participation in the occupation of an important part of the Assyrian lands³. At the beginning of the first millennium AD, the kings of Bosphorus were recognized as “Great Kings” and “Kings of Kings”, referring to an historical tradition which continued until the days of the Cimmerian rulers of the Azov Sea. From the letter by the astrologist Akkolanus to Ashurbanipal, we can deduce that in 657 BC the Cimmerians were known as a leading political force in Asia Minor which was threatening Assyria. Assyrian archives mention the Cimmerians as “Leaders of Settlements”, suggesting either their existence during that period of nomadic settlements which were called “Kingdom of Cimmerians” or the presence of Cimmerians in the administration of cities which were dependent on them⁴.

1. Cogan M.-Tadmor H. Gyges and Ashurbanipal. A Study in Literary Transmission // *Orientalia*. 1977. XLVI. p. 65—85

2. A.I. Ivantchik. Cimmerians. Ancient Eastern Civilizations and nomads of the steppe (VIII-VII. century. B.C. // Moscow, 1996. p. 102-105

3. as above A.I. Ivantchik, 1996, p. 105-106

4. a. A.I. Ivantchik, 1996, p. 109

In Assyrian sources, the King of the Cimmerians, Dygdamis/Lygdamis, is mentioned as the king of the Sakaugutum tribe. "Aristarchus uses for the Cimmerians the word "Κέρβερος" (Cerberians). The Cimmerians, according to Homer, were people who lived near the ocean. Some writers mention the greek word "Χειμερίων" meaning "the winter ones" while other writers, such as Crates, use the greek word "Κερβερίων". "Others say that the Cimmerians lived along with the inhabitants next to Hades and used the phrase: "εν τοις ηρίοις κείσθαι". The Cimmerians or the Scythian nomads from the western areas of the ocean sacked the Temple of Apollo at Delphi. The poetry, because of that act, reviled them saying that they lived in darkness⁵". The Cimmerians, after their invasion into Assyria and with the Urartus whom they had subjugated earlier, attacked Phrygia. The kingdom of Urartu had been created between the Lake Van basin and the Armenian Taurus after the unification of many lands and hegemonies. The campaign was a success. The Urartian warriors took much loot and many captives while the Cimmerians sacked the capital Gordion. The extremes the Cimmerians went to forced the Lydians and the Cappadocians to ask for help from the Assyrians. In the battle with the Lydians, King Gyges was killed, as was mentioned above, and in the same way they sacked Sardis. After Lydia, the Cimmerians attacked the Greeks in Ionia. According to Stephanus Byzantium (4th century AD), the Cimmerians ruled the city of Antandros on the northern side of the Adramytteion Gulf in the area of Troas. The city is found in the area of Edremit Balıkesir, known in Greece as Palaiokastro. This city was then named Cimmerida (greek "Κιμμερίδα"). According to Ashurbanipal, the Scythian army under the command of Madyes was triumphant over the Cimmerians who were then under the leadership of Lygdamis and his son, Sandakhshatra. The name of the Cimmerian King Sandakhshatra is mentioned in Assyrian manuscripts in cuneiform in connection with the events in Asia Minor⁶. The Scythian victory over the Cimmerians drove the latter to migrate to Cappadocia and in particular to Sinope, on the southern coast of the Black Sea. At the end of the 7th century BC, the Lydian king Alyattes brought about their final defeat. At that particular time it has been proven that the Cimmerians and the Scythians had a similar culture and that is why, when the ancient historians wrote about the great conquests of the Scythians during their campaigns in the Near East, they also include the Cimmerians. The Cimmerians behave as foreigners in the southern Russian steppes and they are given Thracian-Balkan origins. In connection with the Scythians, they are considered 'foreign'. In reality ancient historic tradition refers to the two peoples as having a deep relationship. Strabo calls the Thracian tribe of Terres a satellite of the Cimmerians. All historical references show that the Cimmerians invaded Asia Minor from Bosphorus. It is possible that the identification of the Cimmerians with Thracian Terres is reliable.

5. Latyshev V.V. Ancient writers about Scythia and Caucasus. Volume 1 - Supplement to the magazine "Archaeological bulletin of Saint Petersburg" Issue 3. XXI, St Petersburg, 1992, p. 33

6. Elnitsky L.A. The Scythia of the steppes of Eurasia. Novosibirsk, 1977, p. 26

The Cimmerians, having been driven from the northern area of the Black Sea, retreated to the region of the Carpathians around the area of the river Danube where they mixed with the Thracians, leading historians to talk of the so-called common Thracio-Cimmerian civilization which spread, as Hungarian archaeologists believe, to the great stretch of land along the Carpathians and the Danube. One important section of the mixed population in this area reached Bosphorus and from there started predatory raids in Asia Minor. From all the above we can deduce that the Cimmerians from the east and the Thracio-Cimmerians from the west raided Asia Minor in and around the same period, attacking from different directions and quite possibly without necessarily being in communication with each other. Here we need to consider the references made by Herodotus stating that during the Cimmerians' expulsion from the northern Black Sea two events are combined; one which refers to the western Cimmerians and the other to the eastern Cimmerians. So, the migration of the Cimmerians may not only be interpreted as two simultaneous events with a common location but also as two events separated from each other and happening at significantly different times. In the Bible, Scythes is considered to be the son of "Cimmerious" and the archaeologists present a great similarity between the two civilizations. In the 6th century BC, the Ancient Greeks call the tribes on the coast of the Northern Black Sea Cimmerians. Aeschylus calls the Kerch Straits, which connect the Taman Peninsula with Crimea, "A passage for cattle", in other words Bosphorus (greek "Βόσπορος"). Herodotus in his "Histories" twice mentions the passage of Cimmerians. These campaigns are also reflected in the pages of the Old Testament in which the prophets of the Bible repeatedly mention the nomadic threats from the north: "Lo, I will bring a nation upon you from far, O house of Israel", said the Lord and continues, "...a nation whose language thou knowest not.... Their quiver is as an open sepulcher, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with thy sword⁷". For more than a century of presence in Asia Minor the Cimmerians inevitably left their genetic-biological 'stamp' on their children, grandchildren and great-grandchildren and which was later absorbed by other nations. Toponyms which come from the Cimmerian nomenclature have survived up until the present day in Asia Minor, Azov and Crimea but also in the northern Caucasus. It has been historically proven that the names of Cimmerian rulers (Teushpa, Lygdamis) have Iranian roots. Several toponyms on the western coast of Ukraine and Ossetia are explained with the help of eastern Iranian languages and these languages also help to decode a certain part of the Scythian

7. The Old Testament, Jeremiah, 5:15-17

nomenclature. In Asia Minor and in particular in Lydia, the Iranian settlers who lived there maintained their religious traditions and by which the Cimmerians and Scythians were also influenced. The migrations brought the people's culture and the languages together. A characteristic example which is connected with the name of King Dygdamis/Lygdamis is the name of the thriving Greek community in Asia Minor called Lygda/Dygda (present day Ovakent – former Adigede) in Lydia founded at the turn of the 19th – 20th century AC. The name of the township, Lygda/Dygda is the original name with its roots in antiquity and which was used up until the Byzantine period, as is mentioned in the Byzantine sources.

In many Eastern Iranian languages one notices the appearance of the resonant dental consonant 'd' which appears in some of these languages and dialects as 'l'. The appearance of d/l already exists in the Early Iranian Period and in the languages and dialects of the Scythians and Bactrians. Various nominal types were instituted by the Cimmerians and one of these was recorded as "Tugdamme" or "Dugdamme" in Assyrian while in Greek the same name was recorded either as Dygdamis (greek "Δύγδαμις") or Lygdamis⁸ (greek "Λύγδαμις"). The origin of the name "Dugdamme" is connected to the eastern Iranian languages with the phrase "duγδα - maiši" which means "owner of sheep for milk production"⁹. The greek cluster of consonants (-γδ) corresponds to english (-gd). With greek letters the first word in the above phrase phonetically and morphologically translates as "Δύγδα"(Dygda), while this word contains the consonant cluster gd/γδ, which is frequently found in the eastern Iranian languages. The name of the Cimmerian king Dygdamis/Lygdamis, who ruled between 660 BC and 640 BC, shows that the interchange between 'd' and 'l' had already taken place during the period between the end of the 8th century BC and the first half of the 7th century BC¹⁰.

8. Herodotus "Histories" Book I, 61

9. as above Elnitskyi L.A 1977, p.27 and L.L. Zgusta. Die Personennamen griechischer Stadte der nordlicher Swarzmeerkunste. Praha, 1955

10. Lubomir Novak Problem of Archaisms and Innovations in the Eastern Iranian Languages doc. Ph Dr. Petr Vavrousek, CSc. 2013, p.108 and even see more to: Abaev V.I. Scytho-european equal-languages, Moscow, 1965 p.125 and see more to: Diakonoff I.M., 1981. The Cimmerians - Monumentum Georg Morgenstierne I (Acta Iranica 21). Leiden: E. J. Brill / Tokhtasev S.R. 2005. The problem of the Scythian language in modern science. Ethnic Contacts and Cultural Exchanges North and West of the Black Sea from the Greek Colonization to the Ottoman Conquest. Edited by Victor Cojocaru. In Iași: Trinitas.

Similar characteristics are also substantiated by the name of the Scythians. In Greek they are known as “Σκύθαι”. Herodotus mentions that the Scythians called themselves “Σκόλοτες”¹¹. One of their kings is called “Σκύλης”¹². If we compare the Greek “Σκύθης” with the Scythian “Σκύλης” (from ‘skyla or skuda – archer¹³) we notice only the difference in the letters θ/λ¹⁴. That same characteristic can be seen in the name of the Cimmerian king “Dygdamis/Lygdamis” and the corresponding Greek as “Δύγδαμις/Λύγδαμις/Λυγδάμι(ο)ς”. Herodotus’ “Histories”, was written in the second half of the 5th century BC. During this period the interchange between ‘d’ and ‘l’ may not have existed. The Greek name for the Scythians (“Σκύθαι”) may have existed in previous periods while the later names for King Skyles and for the form “Σκύθαι/Σκόλοται” were documented as modern forms by Herodotus¹⁵. If we compare once more the orthography of the Cimmerian name “Tugdamme”, “Dugdamme”/Δύγδαμις, Λύγδαμις with the Scythian names “Σκύθαι/Σκόλοται” we notice the interchange of the lateral approximant palatal ‘l’/‘λ’ with the resonant dental sound or the less possible alveolar. The dental pronunciation of the Iranian ‘d’ can better be explained by a dichotomy in the development of the Iranian ‘d’ to d/l (greek δ/λ) in the eastern Iranian languages¹⁶.

Iranian names in Assyrian written sources appear in the XI and X centuries BC and involve the areas of western Iran, which was the political realm of the Assyrian kings. What happened further to the eastern areas during this period (the areas of central and eastern Iran) is not reflected in these sources. It is natural to presume that some Iranian tribes abandoned their settlements and immediately mixed with other Iranian tribes which, for a certain period of time, remained in Europe and which must have been related to the history of the Cimmerians. At the same time it has been historically proven that the names of Cimmerian rulers are of Iranian origin (Teushpa, Lygdamis et al) and this fact gives credibility to this hypothesis. Evidently the Cimmerians were an Iranian nation¹⁷.

11.as above Herodotus IV,6.1

12.a.a Herodotus IV,78-80

13.Diakonoff I. M., The Cimmerians and Scythians in the ancient East // RA. 1994. No.1. p.109 - Diakonoff I.M. The History Of Media. Moscow. – Leningrad, 1956. p.265 -Diakonoff I.M.,The Cimmerians // Acta iranica.1981.21. p.118 f. and even see more to:Kullanda V, 2006.Scythica Lingua ad usum historici. Antiquities of the Scythian era.Collection articles. Moscow:IA RAS /Witczak K.T,1992.Scythian language: experience description. Linguistic Is.No.5

14.as above Lubomir Novak,2013,p.108

15.a.a. Lubomir Novak,2013,p.109

16.a.a. Lubomir Novak,2013,p.109

17.Artamonov M.I.Cimmerians and Scythians,Moscow1974, p.10

The migration of the Iranians began at the end of the 2nd millennium BC. Therefore we can suppose that the first wave of Iranian migrants in Central Asia was created by the ancestors of the Tajik and the Iranians of Pamir, the Persians, the Afghans and the Sogdians; in other words the Iranian peoples who had settlements in the southern part of the common Iranian area and also those along the Dnieper. The name of the city Kymayri or Gyumri, present day Leninakan in Armenia, is also connected to the name of the Cimmerians. The areas Gouriani and Nagiou, which are along the borders where the Cimmerians were established, are located in the areas of Kars and Leninakan. In Armenian sources it is stated that Asia Minor Cappadocia was called “Land of Gamirk” for a long period of time.

In the Ossetian language the place names Dzhimara¹⁸, Dzimir, Dзамур (Zhamur) and Kemert¹⁹ also date from the time of the Cimmerians. Also, in the nomenclature of Ossetia you can find the male names Dzhimmer, Dzimir, Gamer and Gamari²⁰. In some historical research on the toponyms of Ukraine, the researcher called our attention to the fact that many place-names along the western coast of south Ukraine are explained with the help of the Kurdish language, which is one of the eastern Iranian languages. Also a certain part of the nomenclature of the Scythians has already been interpreted etymologically based on the Kurdish language²¹. Information regarding the Cimmerians can also be found in Homer’s “Odyssey” (beginning of 8th century BC), Assyrian inscriptions in cuneiform writing (8th – 7th century BC), in Herodotus’ “Histories” (5th century BC), in Strabo (1st century BC – 1st century AD) and other ancient writers. From these references it follows that the Cimmerians were ancient natives from the northern Black Sea and the northwestern Caucasus. They had lived in these areas before the arrival of the Scythians. The borders of their area of establishment were the northern shores of the Black Sea and the mouth of the Danube in Kishinev, Kiev, Kharkov, Novocherkassk, Krasnodar and Novorossiysk. Later, these tribes appear in Asia Minor and in the 6th century BC they leaving the 'arena” of history. We find a more indicative scientific interpretation in Homer’s epic work²² in which the Cimmerians are placed in the west (western Cimmerians).

18.Melikishvili G. A.From the history of ancient Georgia.Version of the Academy of Sciences of the SSR of Georgia,1959,p.229

19.Tsagaeva A.D. Toponyms of north Ossetia, 2010,p.55,193

20.Tshovrebova Z.D. Toponyms of south Ossetian in written sources.1979,p.30,80

21.Gagloeva Z.D. Surnames and first names of Ossetia.Tshinvali,2007,p.321,329,331

22.Stetsyuk V. L Ethnic origin of the Scythians.Archaeometry for the protection of historical and cultural heritage.Kiev.1999, p.89-93 and Stetsyuk V.L Investigation of a Prehistoric Ethno-genetic process in Eastern Europe.Lviv,Kiev 2000,p.23-28

An echo of this interpretation, for example, is to be found in Hesychius of Alexandria ("Κερβέριοι") and in Photius²³. From this movement of Cimmerians²⁴ came the tradition of Cimmerians of Italy²⁵. According to a series of historical researchers, the name 'Cimmerians' was a collective and cumulative name. The Cimmerians are connected with many civilizations of the Bronze Age and the early Iron Age. That is shown by the catacombs and wooden artifacts found there in southern Ukraine, Caucasus, Kuban, Taurida in Crimea and the banks of the Danube etc. The most typical characteristics appear in Kerch in Crimea. In particular, Cimmerian toponyms such as: Cimmerian fortifications (ancient greek "Κιμμέρια τείχεα"), Cimmerian ferry (greek "πορθμῖα Κιμμερίων"), Cimmerian land (greek "Κιμμερίων χώρα"), named Cimmeria (greek "Κιμμέρια") and the Cimmerian Bosphorus (greek "Κιμμέριος Βόσπορος") and Cimmerian city', 'Cimmerian peak' are associated with the Kerch Peninsula. Aeschylus knows a "Cimmerian isthmus²⁶" (greek "Κιμμέριος ἰσθμός"). Hecataeus of Abdera (second half of the 4th century B.C.) placed the Cimmerians in a "Cimmerian city" (greek "Κιμμερίς πόλις") amongst fantastic Hyperboreans in the north²⁷. According to Assyrian sources, the king of Urartu, Rusa I, was defeated in battle by the 'Gimirai' army which was associated with the Cimmerians²⁸. In 679/678 BC the Cimmerians were defeated by the Assyrians and their leader Teushpa was killed in the battle. King Teushpa of the Cimmerians was the founder of the Achaemenid Dynasty in Persia. He was husband to the daughter of the Scythian king Spakaia or Spako; the future King of Persia, Cyrus I, grandfather to Cyrus II founder of the Persian state, was born from this union. His army was crushed by the Assyrian King Esarhaddon when they came to help the Scythian mercenaries under the leadership of King Partatua²⁹.

Despite that, however, they went on to attack Phrygia, Lydia and Kilikia (Cilicia) led, as Strabo mentions, by a new ruler, Lygdamis³⁰.

23. Homer's "Odyssey" Rhapsody XI.14-19

24. Photius, Bibliotheca, p.370a and Bekker "Dimos Esperios".

25. Eustathius. Commentarii ad Homeri Odysseam. p.1379

26. Aeschylus, Prometheus Bound, 730

27. Marek Jan Olbrycht "The Cimmerian Problem Re-Examined: the Evidence of the Classical Sources", Collectanea Celto-Asiatica Cracoviensia, Krakow (1996)

28. John of Lydia. De mensibus. IV.47

29. Mason, Richard, The Ancient Sources on the History, Geography and Ethnography of Ukraine. Latin Authors. 2004, p.13-15

30. as above Herodotus I.110, VII.11 - Elnitskyi L.A. The Scythia of the steppes of Eurasia. Novosibirsk, 1977, p.27 - Molev E. The Greeks and Barbarians. Moscow 2003, p.30

The colonization of the Black Sea and the Azov Sea by the Greeks began in 6th century BC. Excavators of the Bosphoran settlement Cimmerikon (greek “Κιμμερικόν”) - (late 6th century B.C.- 3th century B.C.) discovered a stratum dated to the second half of the 2nd millennium B.C, which had been disturbed by Greek colonists³¹ the name of the later settlement is evidence that the Greeks considered these antiquities to be Cimmerian. The Cimmeria (greek “Κιμμέρια”), according to tradition, was founded in 4th century BC. On ancient maps, on the shores of Bosphoran Panticapaeum, are placed the ancient cities of Cimmeria and Cimmerikon – "...Maeotis land, lying under the cold sky, the icy Tanais (Don), the harsh Phasis (Kuban or Manych, the current from the Caspian Sea?!). The livestock drink iced water in Caucasus near the Cimmerian marshes³²". Strabo mentions in “Geographical”:

«Τὸ δὲ Κιμμερικὸν πόλις ἦν πρότερον ἐπὶ χερρονήσου ἰδρυμένη, τὸν ἰσθμὸν τάφρωι καὶ χώματι κλείουσα· ἐκέκτηντο δ’ οἱ Κιμμέριοι μεγάλην ποτὲ ἐν τῷ Βοσπόρῳ δύναμιν, διόπερ καὶ Κιμμερικὸς Βόσπορος ὠνομάσθη. οὗτοι δ’ εἰσὶν οἱ τοὺς τὴν μεσόγειαν οἰκοῦντας ἐν τοῖς δεξιῶις μέρεσι τοῦ Πόντου μέχρι Ἰωνίας ἐπιδραμόντες. τούτους μὲν οὖν ἐξήλασαν ἐκ τῶν τόπων Σκύθαι, τοὺς δὲ Σκύθας Ἕλληνες οἱ Παντικάπαιον καὶ τὰς ἄλλας οἰκίσαντες πόλεις τὰς ἐν Βοσπόρῳ. Εἶτ’ ἐπὶ τὴν Ἀχίλλειον κόμην εἴκοσιν, ἐν ἧι τὸ Ἀχιλλέως ἱερόν· ἐνταῦθα δ’ ἐστὶν ὁ στενώτατος πορθμὸς τοῦ στόματος τῆς Μαιώτιδος ὅσον εἴκοσι σταδίων ἢ πλειόνων, ἔχων ἐν τῇ περαιοῖ κόμην τὸ Μυρμήκιον (πλησίον δ’ ἐστὶ τοῦ Ἡρακλείου) καὶ τὸ Παρθένιον. Ἐντεῦθεν δ’ ἐπὶ τὸ Σατύρου μνημα ἐνενήκοντα στάδιοι· τοῦτο δ’ ἐστὶν ἐπ’ ἄκρας τινὸς χωστὸν ἀνδρὸς τῶν ἐπιφανῶς δυναστευσάντων τοῦ Βοσπόρου³³.»

Another type of the historical tradition’s character about the Cimmerian invasion into Asia Minor was the conquest of Sinope. There is already information relating to this event in Herodotus.

«Φαίνονται δὲ οἱ Κιμμέριοι φύγοντες ἐς τὴν Ἀσίην τοὺς Σκύθας καὶ τὴν χερσόνησον κτίσαντες ἐν τῇ νῦν Σινώπῃ πόλις Ἑλλάς οἰκεῖται³⁴.»

31. Kruglikova I.T. Monuments of the bronze age of Kimmerik // KSIIMK. 1952. Vol. XLIII. p. 108-118

32. New chronology/ A New timeline. Science and history book series "The first ruler" under the general editorship of A. T. Fomenko. Chron.(I). A. T. Fomenko. The foundation of history. Chron.(II). A. T. Fomenko. Methods. "Our ancestors – Sicambrians and Cimmerians" Moscow: Publishing house RIMIS, 2005, p. 8

33. Strabo, Geographical, Book I, 3

34. a. a. Herodotus. IV, 12

Only the following excerpt has been saved as part of a collection, possibly not earlier than the second half of 6th century BC. (Anonymous. 'The periplous of the Euxine Sea') :

«(Σινώπη πόλις) επώνυμος
Αμαζόνων των πλησιοχώρων <άπό> μιας,
ην ποτε μεν ωκουν έγγενεΐς οντες Σύροι,
μετά ταύτα δ\ ως λέγουσιν, Ελλήνων όσοι
έπ' Αμαζόνων διέβησαν, Αυτόλυκός τε και
συν Δηιλέοντι Φλόγιος, όντες Θετταλοί'
έπειτα <δ > Αβρών τω γένει Μιλήσιος,
υπό Κιμμερίων ούτος <δ'> άναιρεΐσθαι δοκει
μετά Κιμμερίους Κωος πάλιν δέ Κρητίνης
οί γενόμενοι φυγάδες <τε> των Μιλησίων.
ούτοι συνοικίζουσι δ' αύτήν ήνίκα
ό Κιμμερίων κατέδραμε την Ασίαν στρατός**35**».

Sinope took its name from one of the Amazons who lived nearby. According to mythology, the Amazons lived near the mouth of the Thermodon River. In the past it had been inhabited by the native Syrians and then, according to tradition, by the Greeks who staged a campaign against the Amazons – Autolykus and Phlogios with Deileon, Thessalians, then Avron of Miletus, who was killed by the Cimmerians. After the Cimmerians, again Koos and Kretinus,exiled Miletians.

They rebuilt the city when the Cimmerian army invaded Asia.” In relation to the meaning of the word “συνοικίζειν”, here it means “to restore / re-establish the ruined city, to collect together the rest of the scattered population after the catastrophe.” There is a combination of the words “πάλιν” and “συνοικίζειν” in Euripides**36** which can be found proportionate in the text of Pseudo-Skymnos about the restoration of Abdera “μη Τροΐαν άθροιση και ξυνοικίση πάλιν”.

To show that the contemporary classic writers were correct in their basic information concerning the Cimmerians, we do not need deep analysis and thought. Some references from Strabo's “Geographical” are enough to give us the stigma of the presence of the Cimmerians in Asia Minor.

First reference: we start from the name of the Cimmerian ruler whom Strabo calls Lygdamis.

35. Anonymous. 'The periplous of the Euxine Sea (986 – 997) and Marcotte = Anon.

Peripl. P. E. 22, 8 n 35-38

36. Euripides, Hecuba 11.39

We also know from contemporary Assyrian documents that the Cimmerian ruler also had the name “Dugdamme”³⁷. “The full identity of those two names has never been in doubt. The interchange of d / l, having in mind the luwian d / l or simply the catalogue of various examples of such an interchange in eastern languages, does not pose a problem³⁸”. Here we can with certainty exclude coincidence and as a result exclude synonymy as it regards the same person.

Second reference: According to Strabo, Lygdamis was killed in Cilicia³⁹. From the Assyrian text we also know that Dugdamme/Dygdamis suffered defeat from the Assyrians in southeastern Asia Minor and died there⁴⁰. Dygdamme appears in this example as the ruler of the Scythians and the mountaineers (greek “ορεισίβιων”), inhabitants of the mountainous regions of northeastern Mesopotamia, the period during which this word was the same as the word barbarians (greek “βάρβαροι”). Further down, Strabo notes that the Treres, whom he confuses and connects with the Cimmerians⁴¹, finally dominated the Scythians⁴². However, it remains unclear and the fact that both sources mention the Scythians must be considered substantial. Third reference: Strabo, as was mentioned above, confuses the Cimmerians with another ethnic group, the Treres. They were numerous Thracian tribes⁴³. The rare three-syllable name (“Τρι-ή-ρες”) is saved in the poetry of the poet Callinus of Ephesus (7th century BC) which was reproduced by the Byzantine lexicographers. The aforementioned extract which contains the word “Τριήρες” (Treres) relating to the leaders of the Treres is enough to show us that in 7th century BC, the Treres were present in Asia Minor. It is possibly not accidental that Strabo names that particular Thracian tribe as a satellite of the Cimmerians. With those examples Strabo thought the information regarding the Cimmerians significant but which are not present in Herodotus. The question remains as to where Strabo got his information. We start with a short observation by Herodotus:

37. Streck M.A. Assurbanipal. II. Leipzig, 1916. s. 276-286 and inscriptions Ishtar, I. 146 (edition of texts from Campbell-Thompson R., Mallowan M.E.L. The British Museum Excavations at Nineveh, 1931-1932 - Annals of Anthropology and Archaeology. 1933: XX, pp. 80-98

38. Parker V. What Herodotus withheld: Notes on the transmission of Cimmerian lore in Greek authors other than Herodotus, VDI 4 Moscow (1998) Translation by A.I. Ivantchik. pp. 93-102.

39. Heubeck A. Lydiaka. Erlangen, 1959, pp. 19-21

40. as above Strabo I.3.21

41. Inscriptions Ishtar, LI. 146-161

42. a.a. Strabo. I.3.21, p. 61 and XIV.1.40, p. 647

43. Thucydides. II. 96. 4. and Stephen of Byzantium, s.v. “Τρηρος”.

«Πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.Τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ἴωνίην ἀπικόμενον, Κροίσου ἐὼν πρεσβύτερον,οὐ καταστροφή ἐγένετο τῶν πολιῶν, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγὴ44».

Here Herodotus supports his assessment of the role of the king of Lydia, Croesus, in the history of Greece and who was the first renowned non-Greek. He subjugated some Greek cities and forced them to pay tributes45. “Herodotus knew that the Cimmerian invasion preceded Croesus' campaign and considers that invasion as a temporary and unimportant event in relation to Croesus' long-lasting campaign with its aim to subjugate the Greek cities of western Asia Minor. We notice here that Herodotus felt the need to refute the criticism of his interpretation of Croesus' conquest46”. He evidently supposes that some of his readers or audience would voice their opposition that it had a greater influence on Greece. Also, apparently, that such opposition came from inhabitants of Asia Minor and more accurately from the Ionian Greeks because they lived through and carried the main weight of the Cimmerian invasion. According to this hypothesis we can gather that the invasion by the Cimmerians left its ‘imprint’ on the Ionian Greeks for many years. Among those we must mention that Herodotus' phrase “Πρὸ δε τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι” shows the infiltration of the Lydian king into other areas. The sacking of the Sardis and Cimmerians gave another opportunity for Callinus' poetry47. Also the destruction of Magnesia on the Maeander by the Treres is also mentioned by Archilochus48. So we can assume that Herodotus may have ‘borrowed’ from poetic sources. However, we need to examine passages and accounts from certain important periods between Strabo who wrote at the beginning of the 1st millennium ad and the 7th century BC. We have already mentioned that the Greeks of Asia Minor considered the Cimmerian invasion an important event. The meaning of Strabo's ‘strange’ comment is hidden in this context and in particular that Homer locates the region where the Cimmerians settled not in the north but far to the west and near the entrance to Hades and also according to the general opinion of the Ionians who hated those nations49.

44.Herodotus. I,6.3

45.Herodotus. I,6.2

46.as above Parker V.pp.93-102

47.Callinus,Fr. 20 West, and Strabo. XIV.1.40

48.Archilochus.Fr.20 West and Heraclides. De rebus publicis.22. FHG. II,p.218
and Aristotel. Fr. 611,50 Rose and Strabo.XIV. I.40,p.647

49.Strabo.III.2.12, p.149 and Hostage (Dir.XI. 14-19) Indicate that the Cimmerians are found in the north,but in the west, and the most explicit reference on this is found in the Eustace :Eustathius. Commentarii in Homeri Odysseam.p.1379

The writers in the Hellenistic period and whom Strabo is copying here were similarly aware of the Ionians dislike for the Cimmerians or for some reason added to that dislike the superlative so that the Ionian poet, in his verse, referred to them metaphorically as neighbours of Hell. If we consider the hatred of the Ionians towards the Cimmerians as credible then we can, with some accuracy, claim that the invasion of the Cimmerians into Ionia left its ‘imprint’ in the area for a long time. One of the few events from the early history of Ionia of which we are quite well informed is the Melian War⁵⁰ during which various Ionian cities moved against the city Melia in Caria on the Peninsula of Mycale at the beginning of 7th century BC. As is usually the case, when there are many victors, they disagreed over the plunder. Samos, Priene, Miletus and Colophon declared their rights over a significant part of the captured area of Meliads in Caria⁵¹. These disputes continued up until the Hellenistic period when rulers – monarchs played an important part in the relations between the cities of Ionia. In letters by Lysimachus’, king of Macedonia we can read:

οί μὲν οὖν Πριηνεῖς τὴν μὲν ἐξ ἀρχῆς γεγενημένην αὐτ[οῖς]
 [κτῆσι]ν τῆς Βατινήτιδος χώρας ἐπεδείκνυον ἐκ τε τῶν Ἱστοριῶν κ[αὶ ἐκ]
 [τῶν ἄ]λλων μαρτυρίων καὶ δικαιωμάτων μ[ε]τὰ τῶν ἐξετῶν σ[πον]δῶ[ν].
 [ὕστε]ρον δὲ συνωμολόγουν Λυγδάμεως ἐπελθόντος ἐπὶ τὴν Ἰω[νί-]
 [αν μετὰ] δυνάμεως, τοὺς τε λοιποὺς ἐγλιπεῖν τὴν χώραν καὶ Σαμί[ους]
 [εἰς τὴν ν]ήσον ἀποχωρήσαι· τον δὲ Λύγδαμιν κατασχόντα [τρί]α
 [ἔτη αὐτοῖς] πάλιν ἀποδιδόναι τὰς αὐτάς κτήσεις, τοὺς δὲ Πριη-
 [νέας παρειληφέν]αι, Σαμίων δὲ οὐθένα παραγενέσθαι παράπα[ν το-]
 [τε πλήν εἴ τις ἐ]τύγχανεν παρ' αὐτοῖς κατοικῶν τούτον δὲ τ[ῶ]ν
 [ἀγρῶν τό γιννόμενον προσενέγκασθαι Πριηνεύσιν ὕστερον δ[έ ὑπο-]
 [στρέψαντας μετὰ β]ίας Σαμίους παρελέσθαι τὴν χώραν αὐτῶν ἀπ[ο-]
 [πεμθῆναι οὖν παρὰ] Πριηνέων Βίαντα περὶ διαλύσεων τοῖς Σα[μίοις]
 [πρεσβευτὴν τούτον δ]ὲ διαλύσαι τε τὰς πόλεις καὶ τοὺς οἰκούντα[ς]
 [ἀποχωρήσαι τῆς Βα]τινήτιδος χώρας⁵²».

Lygdamis' invasion was a milestone in the border disputes while those from Samos and Priene took the evidence that exposed the role of these events in the history of the Ionian to Lysimachus.

50. Mühl P. Die Kimmerier der Odyssee und Theopompus. Mus. Helv. 1959. XVI. s.145-151 and Ragone G. La guerra meliaca e la struttura originaria della lega ionica in Vitruvio 4,1, 3-6, 1986. CXIV, pp.173-205

51. Hiller von Gaertringen F. Inschriften von Priene. B., 1906. № 37 and Welles C. B. Royal Correspondence in the Hellenistic Times. New Haven, 1934. № 7

52. as above Welles № 7, LI. 14-18 and pp.29-31

Here, once again, we can see the significance that the Cimmerian invasion had for the Ionians. According to Strabo, Midas, the king of Phrygia (738 – 696 BC) and known to us from the ancient Greek myths, poisoned himself with the blood of a bull so as not to fall into the hands of the Cimmerian conquerors. The re-establishment of the Cimmerians in Capadocia coincides with the period of war with Phrygia and Lydia. The main area of the settlements in Capadocia relates to the River Halys (greek “Άλυς”), present day Kizil Irmak (Red river). We learn from Hesychius of Alexandria that Lygdamis burnt down the Temple of Ephesian Artemis⁵³. Whereas we learn from Hecateus of Miletus that Melia was a Carian city⁵⁴. Callimachus (310-235 BC) left the following letter regarding King Lygdamis' threat to burn down the Temple of Ephesian Artemis:

«τῷ ῥα καὶ ἠλαίνων ἀλαπαζέμεν ἠπέιλῃσε
Λύγδαμις ὑβριστῆς· ἐπὶ δὲ στρατὸν ἰππημολγῶν
ἤγαγε Κιμμερίων ψαμάθῳ ἴσον, οἳ ῥα παρ’ αὐτόν
κεκλιμένοι ναίουσι βοδὸς πόρον Ἴναχιώνης.
ᾗ δειλὸς βασιλέων, ὅσον ἤλιτεν· οὐ γὰρ ἔμελλεν
οὔτ’ αὐτὸς Σκυθίηνδε παλιμπετές, οὔτε τις ἄλλος
ὅσσω ἐν λειμῶνι Καῦστρίῳ ἔσταν ἄμαξαι,
νοστήσειν· Ἐφέσου γὰρ αἰεὶ τεὰ τόξα πρόκειται.
πότνια, Μουνιχίη, λιμενοσκόπε, χαῖρε Φεραίη.
μή τις ἀτιμῆση τὴν Ἄρτεμιν —οὐδὲ γὰρ Οἰνεῖ
βωμὸν ἀτιμάσσαντι καλοὶ πόλιν ἤλθον ἀγῶνες—
μηδ’ ἐλαφηβολίην μηδ’ εὐστοχίην ἐριδαίνειν
—οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἔπι κόμπασε μισθῷ—
μηδέ τινα μνᾶσθαι τὴν παρθένον —οὐδὲ γὰρ Ἰώτος
οὐδὲ μὲν Ἰαρίων ἀγαθὸν γάμον ἐμνήστευσαν—
μηδὲ χορὸν φεύγειν ἐνιαύσιον — οὐδὲ γὰρ Ἴππῳ
ἀκλαυτὶ περὶ βωμὸν ἀπέπατο κυκλώσασθαι.
χαῖρε μέγα κρείουσα καὶ εὐάντησον ἀοιδῆ⁵⁵».

Ephesus then belonged to Lydia on the western coast of Asia Minor. Lygdamis passed through the whole of the Asia Minor peninsula. The name Lygdamis is also mentioned in Plutarch who called him the most combative of all the rulers of Cimmerians:

53.Hesychius s.v. “Λύγδαμις”

54.Hecataeus Of Miletus – Quote.FGrHist.I.Er.11 and Steph.Byzantius., s.v.
“Μελία”

55.Callimachus Hymns ad.Dian. 3.251-3.268

«Ἄλλοι δέ φασι Κιμμερίων τὸ μὲν πρῶτον ὑφ' Ἑλλήνων τῶν πάλαι γνωσθέν(των) οὐ μέγα γενέσθαι τοῦ παντὸς μόριον, ἀλλὰ φυγὴν ἢ στάσιν τινὰ βιασθεῖσαν ὑπὸ Σκυθῶν εἰς Ἀσίαν ἀπὸ τῆς Μαιώτιδος διαπερᾶσαι Λυγδάμιος ἡγουμένου· τὸ δὲ πλεῖστον αὐτῶν καὶ μαχιμώτατον ἐπ' ἐσχάτοις οἰκοῦν παρὰ τὴν ἔξω θάλασσαν, γῆν μὲν νέμεσθαι σύσκιον καὶ ὑλώδη καὶ δυσήλιον πάντη διὰ βάθος καὶ πυκνότητα δρυμῶν**56**».

Particular attention must be given to the tradition of the Heracleidae for the Cimmerians. Here first of all we must mention a rather strange at first sight account in Arrian's work "Bithynica":

«Ἀρριανὸς δὲ οὕτω γράφει περὶ τῶν τοιούτων ἐπέκεινα Σαγγαρίου ὄμοροι Παφλαγόνων Μαριανδουνοί, ἐνθα πόλις Ἡράκλεια πεπόλισται, ὅπου Κιμμέριοι πόαν φαγόντες ἀκόνιτον ἐδυστύχησαν ἦν γάρ αὐτοῖς πάτριον τό ποηφαγεῖν **57**».

Indeed, the city of Heraclea Pontica, where the Cimmerians ate the grass 'aconite' and died, was built there. They literally had an unlucky fate because their normal diet was that of grass.

The Cimmerians invaded Asia Minor from lake Maeotis (greek "Μαιώτις"), an area along the coast of the Azov Sea, under pressure from the Scythians by whom, according to Herodotus, they were later forced out of the region**58**.

The Homeric evidence for the Cimmerians was apparently drawn from a more ancient Greek epic, Argonautica (greek "Ἀργοναυτικά"), which may have recorded the actual presence of Cimmerians in the general region immediately to the east of Colchis (greek "Κολχίς") in the 8th century B.C**59**. There is also a reference to the Cimmerians in Homer's epic (8th century BC.):

«ἢ δ' ἐς πείραθ' ἴκανε βαθυρροῦ Ὠκεανοῖο. ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε, ἠέρι καὶ νεφέλῃ κεκαλυμμένοι: οὐδέ ποτ' αὐτοῦς ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν, οὔθ' ὅπ' ἂν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἂν ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νύξ ὀλοή τέταται δειλοῖσι βροτοῖσι**60**».

Callinus' verses which refer to the Cimmerians attracted the attention of critics in antiquity from a chronological point of view. Strabo mentions not only Callinus' poetry but also that of other ancient writers who also refer to the Cimmerians and to the following source:

56. Ploutarchus, Marius XI

57. Eustath. ad Dion. 791 = FGrHist 156 F 76

58. Herodotus. IV, 11.3-11.4

59. as above Mühl P., pp. 148ff

60. a. a. Homer's "Odyssey" Rhapsody XII.12-19

«Φησί δέ Καλλισθένης ἀλώναι τὰς Σάρδεις ὑπὸ Κιμμερίων πρῶτον, εἶθ' ὑπὸ Τρηρῶν καὶ Λυκίων, ὅπερ καὶ Καλλίνον δηλοῦν, τὸν τῆς ἐλεγείας ποιητὴν, ὕστατα δὲ τὴν ἐπὶ Κύρου καὶ Κροίσου γενέσθαι ἀλωσιν. λέγοντος δὲ τοῦ Καλλίνου τὴν ἐφοδὸν τῶν Κιμμερίων ἐπὶ τοὺς Ἑσιονήας γεγενῆσθαι, καθ' ἣν αἱ Σάρδεις ἐάλωσαν, εἰκάζουσιν οἱ περὶ τὸν Σκήψιον ἰαστί λέγεσθαι Ἑσιονεῖς τοὺς Ἀσιονεῖς, τάχα γὰρ ἡ Μηονία, φησὶν, Ἀσία ἐλέγετο⁶¹».

Asia may have been called Maeonia or Meonia (greek “Μηονία”). Also, the language that Stephanus Byzantius uses evidently originates from the same text by Strabo: “Ἑσιονία ἢ Σάρδεων χώρα, ἢ καὶ Ἀσία, τὸ ἐθνικὸν Ἑσιονεύς”. Apparently another version of the same lines by Callinus is reflected in Hesychius: “Ἑσιονεῖς οἱ τὴν Ἀσίαν οἰκοῦντες Ἑλληνας”. Aristarchus, as was mentioned in the introduction, calls them “Κέρβερους”. Only in ancient tradition is there any reference to the disappearance of the Cimmerians⁶².

It is evident that in the seventh and fourth decades of the 7th century BC the Cimmerians were active along the western borders of the Assyrian state, which were shared with Syria, Philistine and Phoenicia among others. This had traditionally been an area of activity for the peoples of the north ever since the era of the Hurrians or Hurrits and the Hittites (2100 BC) not to mention earlier periods of domination of Europe and Asia by the Scythians from 3553 BC.

The name “Lygdamis”, to which S.R.Tokhtasev study is dedicated, was established later as dynastic among the nobility of Halicarnassus and at the same time popular among the natives of Caria and its migrants in other areas.

Lygdamis was the name of the ruler of Halicarnassus during the 5th century BC, grandson of the renowned Artemisia. She sent a flotilla in support of the Persian King Xerxes. Later, the king's son Pisindalis ruled Halicarnassus and after him the grandson Lygdamis. Lygdamis murdered the famous poet Panyasis, cousin to Herodotus.

The fact that Herodotus abandoned Halicarnassus is due to Lygdamis and his return later is connected to the overthrowing of the cruel ruler. Traces of the presence of Scythians in Athens can, of course, be chronologically placed during the rule of Lygdamis, king of the Cimmerians. This information is reflected in a series of attic red-figure vases from that period.

61. a.a. Strabo XIII, 4, 8, and Callisthenes' Extract

FGr Hist. 124 F 29

62. a.a. Herodotus. I, 16.1-16.2

One of the motifs is the figure of a Scythian archer. One of the most characteristic examples is the black-figure krater, the Francois Vase, a work by Ergotimos and Kleitias (circa 580 – 570 BC), which is decorated with rows of representations of myths, such as those about King Achilles of Scythia and Theseus, enemy of the Amazons. In the uppermost frieze, a scene from a Calydonian Boar Hunt is depicted and, along with other warriors, there are figures of three archers wearing the characteristic Scythian headwear and to whom are given the names EΥΘΥΜΑΧΟΣ, ΚΙΜΕΡΙΟΣ and ΤΟΧΣΑΜΙΣ (Euthimachos, Kimerios and Tochsamis). The first name is Greek and the other two barbarian names of Scytho-Cimmerian origin⁶³. The work of an Athenian angiographer and teacher of art (circa 520-505 BC) is interesting as he signs his name “Scythes” (greek “Σκύθης”) on a red-figure vase. The name or pseudonym and written tradition confirm the existence of Scythian slaves in Classical Athens who acted as employees of the state. Under the tyrant Peisistratus, Miltiades the Elder, who liked the Scythians and who came from the aristocratic line of Philaidae, founded his own kingdom on the Thrace Peninsula. He gathered together 500 mercenaries who were mainly Thracians/Dolongs but also some Scythians. Let us try to determine the third archer’s nationality, dressed in the same eastern headwear as “Κιμέριος” and “Τόχσαμις”. He has been endowed with a pure Greek name: Euthimachos (fighting on an open plain). It may be the Greek translation of the name “barbarian”. During the 7th and 6th centuries BC, the Ionian cities were in continual contact with Lydia. According to Herodotus, during Croesus’ era in Asia there were no more brave and strong people than the Lydians. Many Greeks lived in their capital, Sardis, who were familiar with the Lydian language and culture. Hence, it is possible that the barbarian hero had found his corresponding name in Greek. With a certain amount of probability we can assume that Euthimachos belongs to the popular heroes of Medians, Persians or other eastern neighbours to Greece. The Athenian Kleitias, angiographer and creator, together with the potter Ergotimos who created the famous krater ‘Francois Vase’ (National Archaeological Museum of Florence) hated seeing the Cimmerians or the Scythians alive. The three non-Greek heroes are a consequence of this. Eustathios claimed that the Ionians, having had their religious sentiment stricken following the sacking of the sanctuary of their gods, had a strong hatred for the Cimmerians. For the first time the Greeks came up against the nomads of Eurasia during the latter’s campaigns in Asia Minor. These nomads appear for the first time in the south Caucasus as they started moving rapidly towards the west during which they came into conflict with the eastern states, Urartu, Assyria and Phrygia, as mentioned in the introduction.

63. Skrzinskaya M.V. Mythical heroes of the Scythians and Cimmerians, VDI, 1986, № 4, p.84

Their armies soon reached Lydia and unavoidably came up against the Greeks from the cities of Ionia, meeting them for the first time. Thanks to accounts from Akkadian sources, this event can be dated with great accuracy; the date for the first invasion by Eurasian nomads in Lydia is considered to be the end of the seventh and beginning of the sixth decade of the 7th century BC⁶⁴. As follows from these same sources, that Eurasian group of nomads, whom the Greeks met for the first time, was Cimmerians. Besides Homer's mythic images regarding Cimmerians living at the entrance to Hades and the few occasional references to the nomads of the steppes which we find in the early poetry, any information regarding their raids were preserved in oral tradition. This tradition was the norm up until the end of the 6th century BC or even later during the 5th century BC when Ionian prose appears. So for at least the first hundred years of its existence, the greater part of the ancient tradition that is connected with the first contact of the Greeks with the Eurasian nomads is transmitted mouth to mouth and as a consequence is governed by the rules and particularities of folklore. Evidently here the emphasis must be given mainly to 'oral stories', a special type of urban form, widespread among of the Greek cities of Asia Minor and used by the Ionian logographers, including Herodotus, as a primary source of information.

Logography is thought to be the precursor of historiography. The information that had been saved in the local traditions regarding the nomadic invasions may have been accurate enough. It seems that Strabo⁶⁵ is referring to this tradition when writing about the Cimmerian King Lygdamis' campaigns and which contains the information that confirms the Akkadian inscriptions, in other words his death in Cilicia. This tradition may not have contained only the location of Lygdamis' death but also the circumstances. As Callimachus' references show⁶⁶, Lygdamis' death was attributed to revenge for the sacking of the Temple of Epheian Artemis, references which correspond more with his death from a sudden illness than death in battle.

In a later version of the Chronicles of Ashurbanipal⁶⁷, which dates from just after Lygdamis' death, it shows that his death from illness is accurate and the symptoms were described characteristically: "The madness made him bite his fingers. Half of his body was stricken, sharp pain literally burned in his belly: A thorn was born inside him, his tongue was being tortured...his secretions stopped and he gave up his soul".

64.A.I.Ivantchik. Cimmerians Moscow,1993, p.95-97 and as above A.I. Ivantchik, Moscow 1996,pp.100-103

65.a.a.Strabo I, 3, 21

66.a.a.Callimachus Ad Dian. Ill, 251—258

67.Editorial IT, 159-161

The Cimmerians established themselves in Asia Minor in a part of Phrygia, east of Abydos⁶⁸. Undoubtedly, a popular story which was saved by the writer Stephanus Byzantius in “Ethnika”,(s.v.Syassos) mentions regarding the Cimmerians’ stay in Phrygia the following:

«Συασσός κόμη Φρυγίας, ἐν ταύτῃ τῇ κόμῃ φασι Κιμμερίους εὐρεῖν ἐν σιροῖς τεθησαυρισμένας μυριάδας πυρών, ἀφ' ὧν αὐτοῦ ἐπὶ πολὺν χρόνον διατραφήναι».

It is possible that at the centre of this novel there are real events that refer to the Cimmerians and their stay in the city of Syassos. The name Syassos comes from the Greek word “Σύαξ”, a type of bean⁶⁹. In any case, the Cimmerians’ stay in Phrygia and quite possibly in Lydia, near the Sardis, is quite an historical event. It reveals that, on the one hand, the ancient tradition according to which King Midas committed suicide during the invasion by the Cimmerians and, on the other, the facts contained in texts in cuneiform. The appearance of the Cimmerians in Phrygia and immediately afterwards in Lydia and their subsequent joint action with the Phrygians date from the seventh decade of 7th century BC. Based on the combination of the names Treres (greek “Τρήρες”) and Cimmerians (greek “Κιμμέριοι”) by Strabo⁷⁰ and the references by Callisthenes⁷¹ we have the account of the two sackings of Sardis. The ancient tradition connected to the death of Midas⁷² and the information from the Akkadian texts mentioned above force us to analyse other traditions which are connected to the presence of the Eurasian nomads in Asia Minor. As mentioned in the introduction, the Cimmerians, according to Stephanus Byzantius, controlled the city Antandros for approximately one century, a city that they called Cimmerida⁷³. Also, in an extract from Aristotle, we find a tradition regarding the Cimmerian settlers in the city of Antandros in western Mysia on the Gulf of Adrametteion⁷⁴. There are many toponyms in Asia Minor, which have not been identified (“Unlocated Toponyms”). One of these toponyms - Lygdamum in Mysia⁷⁵ - is included in the research of C.Foss, S. Mitchell and G.Reger (Map56 Pergamum⁷⁶).

68.Strabo XIII,1,8 and even to Stephanus ByzantiusVDI Moscow,1948,№ 3,p.345

69.State University Zhdanova A.A.On the pre-Greek substrate on the beginnings of european culture. Version of the university of Leningrad,1988,p.157

70.a.a.Strabo I. 3. 21 and XIV.I.40

71.Callisthenes, FGr Hist 124, fr. 29, and Strabo.XIII. 4.8

72.a.a.Strabo I, 34, 21 and Eustath. Ad Od. L.14

73.as above Bulletin Of Ancient History (VDI),Moscow 1948, № 3, p.345

74.Aristotle Fr.478 (Rose) and Steph. Byz,s.v.“Ἀντανδρός” and Pliny (NH)V.123

75.Pliny,Natural History (NH) V.126

76.Map 56 Pergamum - Compiled by C. Foss, S. Mitchell (north) and G. Reger (islands),1994, p.857

The Latin grammar ending (-um) for the neutral nouns in nominative decline of the singular number, corresponds to the new greek grammar ending in –o or the ancient greek in –ov. With this grammar corresponding the Greek name of the toponym Lygdam-um is the new greek «Λύδαμ-ο» or ancient greek «Λύδαμ-ον» that means a city dedicated to Lygdamis. Apparently, it concerns for the king of Cimmerians, Lygdamis, who has dominated in this region of western Asia Minor (Mysia) in the 7th century B.C. Arrian mentions the occupation of Bithynia by the Cimmerians (between Paphlagonia and Mysia)⁷⁷. It is scientifically accepted that the Cimmerian king Dygdamis (Lygdamis) shone on the political stage during 7th century BC and left behind a significant legacy. The Achaemenids settled in Asia Minor and in particular in Lydia. Before the Persians, the Hyrcanian Plain had been settled by natives from northeastern Iran⁷⁸.

The names of the cities “Υρκανίς” (Hyrcanis) and “Δαρείου Κώμη” (township of Darius, “κώμη”=township, municipality/home) refer us to Iranian settlements. Some of the settlers were soldiers of the guard and officers. Xenophon relates the story of an unsuccessful raid on a fortified castle in the valley of the Caecus River by the Persian Asidatis, who lead the detachment. The defenders of the castle lit fires as an alarm signal and help reached them. Among the soldiers who came to their aid were Iranians who lived in the area⁷⁹.

«αὕτη δ’ αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἄν καὶ αὐτόν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαρναγόραν, ὃν περὶ πλείστου ἐποιεῖτο⁸⁰».

The religious life of the Iranian settlers is preserved in their religious traditions. That is shown in the Iranian temples which survive from the Hellenistic Period in Asia Minor, for example Hypaipa⁸¹. The main centres of worship of the goddess Anahita were Philadelphia, Hierocaesarea and Hypaipa⁸².

77. Arrian FGH, II, A, 156 Extract 60 (37)

78. Strabo, geographical / Trans. G.A. Stratonov and A.A. Penzensky's introduction. Moscow.: Olma press, 2004. p.639 Books XIII and IV - Xenophon's "Cyrus Anabasis," trans. M.N. Maximova and The History of Greece Y.A. Mihailov's introduction. – Moscow ACT, "Ladomir", 2003. p.641

79. a.a. Xenophon's "Cyrus Anabasis," p.641 ch. VII, VIII

80. a.a. Xenophon's "Cyrus 'anabasis", VII, 8.9

81. Raditsa L. Iranians in Asia Minor / The Cambridge history of Iran. Vol. III (1). London, NY, Sidney etc. Cambridge University Press, 2008. pp.100-115

82. Wikander S. Feuerpriester in Kleinasien und Iran. – Lund: C.W. K. Gleerup, 1946. pp.79-85, p.249

Many ancient toponyms in Asia Minor were renamed during Alexander's era, following that in the Roman era and finally during the times of Byzantium. However, several of those have survived with different names and preserved their vitality until the present day, even under distorted opinions regarding these historical names⁸³. Lydia has been well explored over the two past centuries, notably by K. Buresch, J. Keil and von Premerstein, Louis Robert, and P. Herrmann. Their researches have produced an unusual quantity of inscriptions, which provide many of the toponyms in Asia Minor. We mention here two examples of the toponyms from Karl Buresch's book: Buresch's corrections from his manuscript of 1342 *Acta et Diplomata*. I.: "Μαγνησία" = Manissa, "Δίγδα" = Digda ("Δίγδης εκ του Λίγδης") that means: the word "Digda's originate from the word Ligda's", present day Adigede⁸⁴. The Cayster River or Little Maeander (greek "Μικρός Μαίανδρος") crosses Lydia between Tmolus (Ancient Greek "Τμώλος" and present day Bozdag) and Mesogis (present day Aydin Daglari). In ancient times, the main political centres of the region were Hypaipa "Υπαιπα" (present day Gunluce), Dios Hieron "Διός Ιερόν" (present day Birgi) and the three settlements Nice "Νίκαια" (present day Turkonu -former Ayazurat), Coloae "Κολοές" (present day Kiraz-former Keles) and Paleopolis "Παλαιόπολις" (present day Beydag-former Balyambolu). In the beginning the region belonged to a group of peoples from Lydia whereas later it hosted Greeks, Persian and Roman settlers. During the period of the Attalids (after 188 BC) the region belonged to Lydia, of which we are informed by two inscriptions. Other urban and non-urban settlements, mainly known from currency which date from the Roman period, are outside this area and are north of the river Cayster (greek "Κάϋστρος", Theira "Θείρα" (present day Tire), Oimoirota "Ομοίροτα" (present day Suludere-former Yagas) and Digda "Δίγδα" (present day Ovakent – former Adagide)⁸⁵. "The soil in the valley (of Cayster) is not vast but it is exceptionally fertile. The Cayster Plain is narrower than the others but it is surrounded by high mountains. Livestock is one of the most significant sources of rural income mainly because the herds do not need any particular attention. In the region we are examining, they raise cattle, buffalo, horses, camels, donkeys, mules, sheep and goats⁸⁶".

83. Karl Buresch. *Aus Lydien. Epigraphisch-geographische Beiseifruchte*, hinter lassen von K. Buresch, herausgegeben von Otto Ribbeck. Mit einer von H. Kiepert gezeichneten Karte. Leipzig 1898. s.3

84. Nikitskyi A. V. *Byzantine Chronicles - Review and Bibliography*. Yuriev, Russia. December 1898, p.144, 146

85. Marijana Rici *Epigraphical Survey in the Kayster river valey*, Belgrade 2013 p.9

86. Charles de Scherzer. *Smyrne. Geographical, economic and cultural Review*. Part I. Translation by X. Balotis. Published by "Historitis" 1995, p.58, 73

Sardis could be found on the northern foothills of Tmolus near the auriferous River Pactolus. The whole area is covered in rich fertile fields, especially in the Cayster Valley which yields high quality wine, horses from excellent breeds, zinc, light metals (mainly gold taken from the mines of Tmolus) and the sandy beaches of Pactolus⁸⁷.

Haris Sapountzakis mentions, “Two large villages in the area of Odemish were Birgi (greek “Πυργί”) and Lygda (greek “Λύγδα”)⁸⁸. Great historical interest for the surrounding area of Smyrne introduce Georg Weber’s books⁸⁹.

In one of these books the township of Lygda displayed to the map as “Adigante”. In other maps of european travellers in Asia Minor of the 19th century. the township of Lygda is marked as “Adigeder”.

However, the singular map- and this is an important historical document- where the township of Lygda is marked with the Greek name (Lygda/“Λύγδα”) is found in the book of the professor of University of Athens George Sotiriadis⁹⁰.

According to personal accounts of Greek refugees after the Asia Minor Catastrophe of 1922, “the first Greeks settled in Lygda around the middle of the 19th century. They immigrated there from Rhodes and Makri (modern day Fethiye) and were to occupation sailors, fishermen, artisans and growers. The Turks were occupied with livestock – sheep and cattle. The Greeks called their township as “Lygda/Ligda”, while the Turks called it as “Adigede⁹¹”.

87. Foss C. A neighbor of Sardis: The Lydian city of Tmolus and its successors- 1982, pp.178-201

88. Sapountzakis Ch. Cities and townships of Asia Minor. Journal "Lantern", 2011 sq.43, p.14

89. Weber Georg, 1892 “Hypaepa, le kaleh d’Aiasourat, Birghi & Odémich”, Revue des Etudes Grecques 5: 7-21, Weber Georg, “Guide du voyageur à Ephese”. Smyrne. 1891, Weber Georg, 1880 “Le Sipylos Et Ses Monuments. Ancienne Smyrne” (French Edition) and see more... in Russian Annals (Vremennik) 1897-A. Vasiliev, Criticism and bibliography-Greece and Turkey – Part 2 Volume III- IV: G. Weber, The colosseum statue from Ephesus, which is exposed in the governorate of Smyrne, volume IV, p.17-27. G. Weber, The castle of St. Peter in Smyrne (greek “Κρομμυδοκάστρο”) and annex with lithographical maps, volume III, pp.169-176

90. George Sotiriadis "An Ethnological Map Illustrating Hellenism in the Balkan Peninsula and Asia Minor", 1918

91. Personal account of Mrs. Maria Pavlus-Roditis, which is the daughter Greek refugees, who were born in Lygda in the early of 20th century. (This account took place on 07.12.2016.)

Findings and conclusions

1.As already mentioned in the main part of this research, the etymology of King Dygdamis/Lygdamis' name (see in particular the phrase:“duyda-maiši”) based on the interpretation using the Iranian language, refers us to owners of sheep for the production of milk. Here we can assume that the Cimmerians have established themselves in Lydia after the conquest of Sardis, and in particular in the fertile area between the rivers Hermos (present day Gediz), Cayster and Caecus where they were occupied with livestock – sheep and cattle – an occupation they were familiar with.

2.From the above mentioned and appears that the toponym Dygda's (greek “Δύγδης” or “Δίγδης”) - the noun in genitive case of the singular number - originates from the name Lygda's (greek “Λύγδης” or “Λίγδης”) - the noun likewise in genitive case of the singular number - and vice versa. The second type of the toponym Digda's (greek “Δίγδης”) who originate from Ligda's (greek “Λίγδης”) according to Karl Buresch and who rests on Byzantine sources is earlier. There might have been, however, an alternation of names in earlier times as, according to the same writer, many cities in Asia Minor had already changed names in Alexandrian times with the concluding stage being in the Byzantine era. It is also true that many toponyms in ancient times were carried over to the Byzantine lexicographers through the classic writers. The toponym Dygda/Digda or Lygda/Ligda (greek “Δύγδα/Δίγδα or Λύγδα/Λίγδα”) - the noun in nominal case of the singular number-were renamed later, apparently after the Fall of Constantinople (1453 AC) to Adigede (present day Ovakent).

3.The etymology of the toponym “Lygda/Dygda” from its ‘birth’ refers us to the nature and function of a group of eastern Iranian languages from which, according to historical researchers and linguists, came the names of Cimmerian kings. One of those is assigned to the ruler of the Cimmerians, King Lygdamis/Dygdamis, who, in Asia Minor, was called “King of the Universe”. Indeed, the Cimmerians did leave their “imprint” on Asia Minor for many years and especially on Lydia and the Greeks of Ionia (see above Ephesus, Smyrne, Magnesia), Caria (see above Melia, Halicarnassus),Troas (see above Antandros), Phrygia (see above Syassos) and Mysia (see above Lygdamum).

4.The traces of the presence of the Cimmerians in Athens date from the period of King Lygdamis. The red-figure krater, the Francois vase, with the three names of heroes highlights the relations between Greeks and barbarians (greek “βαρβάρων”) and therefore it is possible that the name of the barbarian hero had found a corresponding name in the Greek language.

5.Significant centres of worship for the Iranian settlers in the area of Lydia were Philadelphia, Hierocaesarea and Hypaipa near the area of Lydia. The name of the

Cimmerian king Lygdamis'/Dygdamis' (greek “Λύδαμις/ Δύδαμις”) was established later as a dynastic name for the nobility of Halicarnassus and it was popular among the natives of Caria and migrants in other areas.

6. Also, another important fact is the existence of a large part of ancient tradition that is connected with the first contact between the Greeks and the nomads of Eurasia which are based on oral accounts and through orally-related stories that were developed by the Ionian logographers was carried over to the Byzantine lexicographers and historians. The establishment of a group of Cimmerians in Syassos (see Stephanus Byzantius), the surviving information regarding the two invasions into Sardis and the letter by Callimachus and the reference by Hesychius regarding the burning of the temple in Ephesus are events indicative of the intense presence of Cimmerians in western Asia Minor and especially in Ionia, Troas, Caria and Phrygia. The region of Lydia in 8th and 7th centuries BC was passed under the administration of the Phrygian state and only after its collapse in 7th century BC did the Lydian kingdom expand at a more rapid rate.

7. According to the archives from the year 1530 AC the book ‘Hakani’ owned by the company “Liva” of town of Aydin in prefecture of Birgi mentions the township of Lygda as Adagide. The Greek residents of that township, obviously for as long as they lived there and until the Catastrophe of Asia Minor (1922), kept the ancient name of Lygda/Dygdā (greek “Λύδα”/”Δύδα”), which originates from the name of king Lygdamis/Dygdamis (ancient greek “Λύδαμι(ο)ς/Δύδαμις”) based on the ancient historical facts of the area as they were written down not only by the writers from Asia Minor (Herodotus, Strabo) but also by the Byzantine lexicographers (Stephanus Byzantius, Hesychius). It is apparent therefore that for the first time the place name appears in the Byzantine era with the name “Δίγδη” (Digda's), originating from “Λίγδη” (Ligda's). Until the Fall of Constantinople, it keeps its Greek name whereas throughout the period of the Turkish occupation it is called Adigede/Adagide.

8. Following the liberation and at the end of the 19th century when the Greek element in Asia Minor was overwhelming, the township of Lygda's restored the Byzantine name, but in reality the more ancient one according to historical sources, Ligda/Lygda (greek “Λίγδα/Λύγδα”) while the Turkish residents called it as Adigede. With the exchange of populations and the expulsion of the Greek population from the region the Turks restore, as is written in the state archives of 1928, the Turkish name Adigede which is later changed to “Ovakent” and continues until the present day.

9. An important historical evidence for the name of the toponym of Lygda is the map from G. Sotiriadis' book, which published for the first time in 1918 and entitled "An Ethnological Map Illustrating Hellenism in the Balkan Peninsula and Asia

Minor", while the statistic evidences are dated in 1915, without any other information.

10. We come to the conclusion that the origin of the toponym Lygda/Dygda in Lydia, which was founded in the late 19th and early 20th century AD by Greek immigrants and locals (mostly Turkish nomads) is associated with the morphology and phonology of eastern Iranian languages. This toponym originates either direct from King Lygdamis, who, along with his people, left his "imprint" for many years on this area or from the rich landowners who had sheep for the production of milk and who lived in the area of Lygda and who were either Cimmerians from king Lygdamis during their military presence there or Iranian settlers who had lived there before and after the Cimmerians, mainly in the area of Hypaipa and who gave on this toponym its name.

Today in Lygda (former Adigede/Adagide and the present day Ovakent) there are 2,014 dwellings, 142 shops and 263 storehouses. The population is, according to statistics from 2001, 2900 inhabitants whereas during the period when Greeks were prevalent before the Catastrophe of Asia Minor, the population was 4,000 inhabitants, half of whom were Greek and the rest Turkish nomads and farmers. Today the inhabitants are occupied with farming and livestock. There are many traditional houses, many of which are not lived in today. They are mainly palaces belonging to Greeks and the abandonment of the architectural legacy is characteristic. Apart from the houses and shops, there are two abandoned tobacco factories. An important recording and promotion of the Lygda's architecture was compiled in 2012 by Beria Bayazitlioglu-Rodwell⁹², professor of Architecture, University of Izmir and University of Kent, England.

92. Beria Bayazitlioglu-Rodwell. Comprehension of the Rural: Ovakent (Adagide) Turkey', *The Historic Environment: Policy and Practice*, Vol:3 No:2 October 2012, pp.143-163.

Konstantinos N. Thodis
Author - historical researcher

Copyright © AP-Консалт www.co2b.ru ISSN 2414-5041 2017 . № 1-1 (16)

Copyright © Konstantinos Thodis (2017) www.ktdrus.gr

Annex with illustrations

Illustration 1: Map of the Cimmerian and Scythian campaigns through the Caucasus to Asia Minor. 1: Cimmerian route and 2: route followed by the Scythians. Left on the map, the Black Sea and right the Caspian Sea. Copyright © E.P.Krupnov 1960.

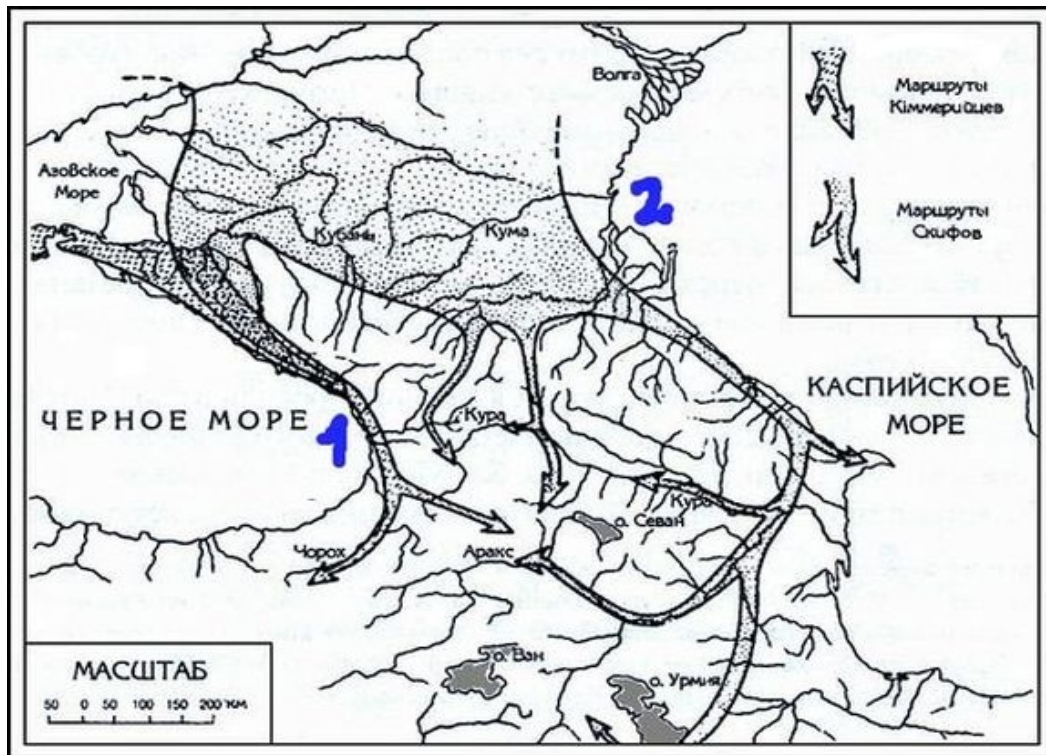


Illustration 2: Map of Cimmerian Bosphorus in antiquity. Essays on the military campaigns in the ancient states in the north Black Sea. Cimmeria (blue arrow) and Cimmerikon (orange arrow). Moscow, Publishers of Scientific Academy of USSR, 1954. Copyright © Blavatskyi Vladimir Dmitrievich, 1954.



Illustration 3: The map from Georg Weber's paper. Lygda marked as Adigante. Georg Weber 1892, "Hypaepa, le kaleh d'Aiasourat, Birghi & Odémich", Revue des Etudes Grecques 5: 7-21. The blue arrow shows the township of Adigante/Adigede (Lygda).

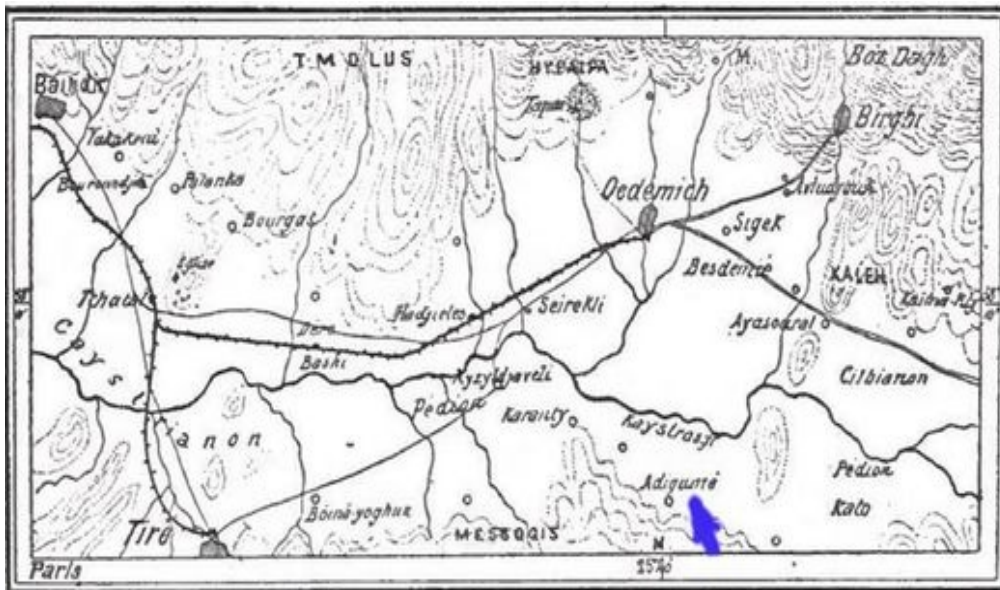


Illustration 4: Hellenism in the Near East. An ethnological map compiled from the latest statistics by professor George Sotiriadis of the University of Athens (1918). The blue arrow shows the township of Lygda. Source: Historical maps. <http://history-maps.ru/pictures/max/0/270.jpg>



Illustration 5: Exterior and interior design of the roof of a house in Ovakent. Copyright © Beria Bayazitlioglu 2012.



Illustration 6: The name-plate at the entrance of the township writes : “Welcome in Ovakent - Adagide!” Copyright © Policanno 2013.



Konstantinos N. Thodis

Author - historical researcher

Copyright © AP-Консалт www.co2b.ru ISSN 2414-5041 2017 . № 1-1 (16)

Copyright © Konstantinos Thodis (2017) www.ktdrus.gr