

MITTEILUNGEN

THE INTERNATIONAL COLLOQUIUM ON PREHISTORIC STUDIES AT ATHENS

This conference, which took place between April 4 and 11, 1971 under the auspices of the Greek General Directorate of Antiquities, was a continuation of that held in the University of Sheffield in March 1970, and like the earlier meeting was concerned with the general question of the time and circumstances of the arrival of the Greeks in the region of the Aegean. After an inaugural session on the morning of the 5th in the auditorium of the Archaeological Society of Athens, the conference settled to twenty-one hours of lectures and discussion, held in the Cavouri Hotel at Vouliagmeni.

In the field of physical anthropology, Professor Breitingger gave a preliminary report on the skeletons of the Early Helladic graves near Marathon, predominantly "Mediterranean," with some signs of skull deformation; Professor Åström presented the evidence, as yet inconclusive, of racial affinity to be derived from fingerprints on Mycenaean pottery and clay tablets; and Mr. Brice recalled the findings of Hawes and Roberts about the ethnic differences between East and West Crete, and the "brachycephalization" of the island later in the second millennium B. C.

In the philological sessions, Professor Wyatt argued for the local and late differentiation of the Greek dialects, about 1400 B. C. Dr. Hainsworth traced a long and slow process of infiltration of Greek place-names beginning in the early Middle Helladic or before; while Professor V. Georgiev by contrast argued forcefully in favour of the Indo-European character of the "substrate" place-names of the Aegean. On this same question, Professor Schachermeyr adopted a more orthodox position, pointing to the wide distribution of the early suffixes throughout the Mediterranean, and the archaeological evidence against accepting them as Indo-European. Professor Ilievski too demonstrated the caution necessary in using suffixes to trace the ancestry of names.

In general there was a tendency to see continuity of life and tradition throughout the greater part of the second millennium. Professor Mylonas, for example, was convinced of the local evolution of the burial customs — when viewed in their totality — of Middle and Late Bronze Age Greece; and Mr. Brice demonstrated some specific resemblances of content and structure between Linear A and B.

Further, it was generally agreed that there were two significant "cultural breaks," which could be evidence of the arrival of a new people and language, one towards the end of the third millennium and the other towards the end of the second. Mr. Hood, considering the latter alter-

native, marshalled powerful evidence, anthropological and archaeological, for the late arrival of the Greeks. But the majority was inclined to view the earlier break as the more likely occasion of the arrival of Indo-European and specifically Greek speakers in the Eastern Mediterranean.

Thus Professor Crossland, on linguistic grounds, suggested c. 2300 B. C. as a quite likely date for the severance of proto-Greek from proto-Iranian; and following on this proposal Professor Akurgal conjectured that the new and vigorous art style of Alaca Hüyük might indicate the arrival there of a fresh population around 2500 B. C. There was a general consensus among Professors Condurachi, Garašanin, G. Georgiev, Gimbutas, Hammond and Vulpe that in the Balkans the Neolithic cultures broke up about this time due to the arrival of a people from the steppe, probably Indo-European in speech and culturally antecedent to the Mycenaeans. Professor Faure recognised the advent in Crete between 2400 and 2200 B. C. of a people with new cults of caves and summits, new place-names (in *-nthos* and so forth), and new techniques for smelting bronze. In Palestine too, according to Professor Amiran, there was a clear cultural crisis in the MB I period of 2200—2000 B. C., with the appearance of a new population having cultural links with Cyprus and Crete.

Four speakers dealt with topics of religion and myth: Professor Gimbutas distinguished three Aegean goddesses, all probably pre-Indo-European; Lord Taylour described the idols and frescoes from the newly-discovered shrine at Mycenae; Professor Kardara reconstructed a convincing account of the operation of the "rain-making" cult of the double pillars; and Miss Zografou identified the Amazons as the pre-Indo-European inhabitants of N. W. Anatolia.

On the afternoon of April 8th, the delegates had the privilege of visiting in the National Museum a specially arranged exhibition of the discoveries from Thera, including the main inscribed vase, and the frescoes of the lilies, the boy-pugilists, the deer, and the monkeys. The following day the conference undertook a cruise, under the guidance of Professor Marinatos, in the liner *Knossos* through the crater of Thera. Finally, on April 10th they visited by coach the plain of Marathon where Professor Marinatos demonstrated the carefully preserved human and horse burials of the two MH tumuli and, a short distance away, the bones of the heroes in the Tomb of the Plataeans; nearby, Professor Mylonas showed the extensive EH cemetery which is still being explored.

The occasion was attended by approximately a hundred delegates from seventeen countries. There was an evident wish to continue this highly rewarding series, and plans were laid for a further meeting in Spring 1973, provisionally again at Sheffield, with migrations of the end of the second millennium B. C. as its special theme.

WILLIAM C. BRICE

PHILISTINE MANUSCRIPTS FROM PALESTINE?

A supplementary note

At the end of the communication by my colleagues Professor Mendenhall, Dr. Oweis and myself on the leather scrolls from Hebron, published in the preceding issue of KADMOS (10, 1971, 102—4), there are quoted two Biblical texts (Isa. 30: 8 and Hab. 2:2) which make mention of engraving on parchment. In addition, the following text is relevant:

O that my words were written,
were engraved in parchment,
or with an iron stylus on lead,
or carved in rock for all time. (Job 19:23f.)

For the text of Job, see Marvin Pope, *The Anchor Bible* (Garden City, N. Y.: Doubleday and Co., 1965), pp. 129, 135f. Instead of "parchment", however, Pope has "copper". Noting that Hebrew *sēpher* usually means "book" or "scroll", he reasons that such material would not be engraved. Hence he adopts the suggestion that the Hebrew word stands related to the Akkadian word *siparru*, and so he translates "copper". This hypothesis is no longer justified, since we now know that parchment manuscripts were sometimes engraved. By rendering the word as "parchment", we obtain a movement from the softest to the hardest material for engraving, a progression from "parchment" to "lead" to "rock", in climactic sequence.

Prepared after the manner of parchments, as in the case of the Dead Sea Scrolls, the skins received also a light dressing of vegetable tannin which helped both to soften them and to preserve them. The engraved manuscripts were written either on the softer, flesh side or on split parchments from which the outer surface had been removed. All the inked manuscripts were written on the hair side, except one. The exception, however, is a palimpsest in which the original text was both engraved and inked (the incisions being inked). This explains how the writing got started on the flesh side. After the first text was scraped off, the freshly smoothed surface was used for receiving a new text, one which was only inked. Another contrast between the engraved and the inked (i. e., penned) manuscripts is that of palaeography. If one may distinguish epigraphy from palaeography as a specialized branch concerned with engraved texts on monuments, then one may say that the science of epigraphy may now be pursued on the engraved manuscripts, which in contrast with the penned manuscripts preserve the monumental shapes. This should be of immense palaeographic assistance in dating the documents.

WILLIAM H. BROWNLEE

EPIGRAPHISCHE MITTEILUNGEN

General

Fascicle 70 of the Cambridge Ancient History was published in July 1971 with the general title of *The linear scripts and the tablets as historical documents*. It is in two parts, A) *Literacy in Minoan and Mycenaean lands* by Sterling Dow, B) *The Linear B tablets as historical documents* by John Chadwick. Professor Dow's contribution includes an account of the Phaistos Disc and a section on the survival of literacy. Dr. Chadwick discusses the obstacles to interpretation and summarizes the historical deductions that have been drawn from the decipherment of the tablets.

Linear A

A) Archanes. We are indebted to Dr. St. Alexiou for the following information about the recent discoveries by Miss Lebessi at Archanes. The excavations have taken place in a new area within the town of Archanes, distant from all other known parts of the Minoan settlement. There have been recognized a narrow rectangular construction, probably a sanctuary, parts of rooms, and above them a stratum of the period of 'reoccupation'. A house model, almost complete, and with many new details, comes from a MM IIIB (pre-seismic) stratum. In a higher level, with LM IB pottery of the Floral Style, have been found Linear A tablets. There are now two almost complete tablets and two big fragments, all of which are inscribed on both sides, as well as three smaller pieces. Miss Lebessi is preparing to publish her discoveries in *Praktika*.

B) Thera. In his report on the Thera Excavations of 1970 in the *Athens Annals of Archaeology* 4, 1971, Fasc. 1, 58—74, Professor Sp. Marinatos refers (pp. 73—4) to "a whole series of complete or mutilated vases (mostly from Megaron Δ 1) [which] bear engraved letters (one to three) in the Linear A script." The most important inscription, incised on the shoulder of a large unpainted prochous, is illustrated by a photograph (Fig. 22). The four signs of this inscription would be transliterated in the Mycenaean Linear B system as *a-re-sa-na*. Professor Marinatos suggests that this inscription may represent the name of a deity, possibly an early form of Ἀριόγνη—Ἀριόδνη.

W. C. BRICE

Kleinasien

A) Phrygien. Cl. Brixhe teilt über die Ergebnisse der französischen Forschungsreise nach Phrygien freundlicherweise das folgende mit:

«Dans le cadre de la préparation du corpus paléo-phrygien (cf. *Kadmos* 9, 1970, 189), une mission française composée de Cl. Brixhe de l'Univer-

sité de Nancy et E. Laroche, Directeur de l'Institut Français d'Archéologie d'Istanbul, a, au cours de l'été 1970, parcouru les principaux sites paléo-phrygiens. Elle a procédé à la revision des textes déjà connus et a souvent constaté la nécessité de lectures nouvelles.

Elle a pu également étudier un certain nombre d'inscriptions non encore publiées:

a) Cité de Midas: copie et estampage d'une inscription inédite signalée par A. Gabriel (*Phrygie* IV, Paris 1965, 46).

b) Région d'Afyon: dégagement partiel de la façade de Maltaş; copie et estampage d'un autre texte inédit mentionné par Gabriel (*ibidem* 89).

c) Gordion: étude, au dépôt du musée local, d'une trentaine de graffiti nouveaux (fouilles américaines).

d) Région d'Alaca Höyük, à Alaca Höyük, le lion mentionné par R. O. Arik (Les fouilles d'Alaca Höyük 1935, Ankara 1937, 17) porte sur le flanc gauche un texte monostique inédit. A Kale Hisar (4 km à vol d'oiseau au N. d'Alaca Höyük), copie et estampage d'une inscription de deux lignes, souvent signalée, mais jamais copiée.» —

M. Lejeune hat die Reihe seiner Publikationen zum Alt-Phrygischen fortgesetzt mit den beiden Aufsätzen: Notes paléo-phrygiennes, in: *Revue des Etudes Anciennes* 71, 1969, 287—300, und: Les inscriptions de Gordion et l'alphabet phrygien, in: *Kadmos* 9, 1970, 51—74. — G. Neumann schlägt für „Das phrygische Pronomen σμεο-“ in: *Zeitschrift für vergleichende Sprachforschung* 84, 1970, 211—215 eine neue Deutung vor.

B) Lydien. Nur kleinere Inschriftenfunde sind aus der Berichtszeit zu melden. In *The Journal of Hellenic Studies* 90, 1970, 195f. hat O. Carruba das Bruchstück einer lyd. Inschrift veröffentlicht, das 1968 bei den amerikanischen Ausgrabungen in Aphrodisias (Karien) gefunden worden war. „A New Inscribed Lydian Seal“ publiziert R. D. Barnett in: *Athenaeum* 47, 1969, 21—24, und lydische Inschriften auf Gemmen legt J. Boardman vor in: *Iran* 8, 1970, 19—45 „Pyramidal stamp seals in the Persian Empire“.

Einen Beitrag zur Erschließung der lyd. Sprache bietet R. Gusmanis Aufsatz „Lydisch -im ‚ich bin‘?“ in: *Die Sprache* 17, 1971, 1ff.

C) Karien. Herrn fil. lic. Paavo Roos, Lund, wird die folgende Mitteilung verdankt: „Bei den von Prof. Baki Ögün geleiteten Ausgrabungen der Universität Ankara wurde in Kaunos auf einem der Felsgräber 1970 eine karische Inschrift entdeckt. Sie besteht aus nur zwei Worten, in gut erhaltenen, fast 20 cm hohen und mit roter Farbe gefüllten, ausgehauenen Buchstaben. Sie war im Giebelfeld über der Türöffnung eines kleineren, aus dem 4. Jh. stammenden Grabes angebracht und war bei einer späteren Wiederverwendung des Grabes mit Stuck bedeckt worden, von dem jetzt das meiste verschwunden ist. Sie ist die einzige karische Inschrift auf den Felsgräbern in Kaunos (auch griechische gibt es nur wenige und aus späterer Zeit) und die dritte in der Stadt einschließlich

der Umgebung. Sie wird, mit einem Kommentar aus der Feder Franz Steinherr's, von Paavo Roos in seiner Abhandlung, *The Rock-tombs of Caunus*, publiziert werden."

D) Karische Inschriften in Ägypten. W. B. Emery teilt in seinem „Preliminary Report on the Excavations at North Saqqâra, 1968—9“, in: *The Journal of Egyptian Archaeology* 56, 1970, 5ff. mit, daß in Saqqâra vier neue Grabstelen mit karischen Inschriften und ein karisches Wandgraffito gefunden worden sind (Plate XV). Die Stelen seien vielleicht von einem in der Nähe befindlichen karischen Begräbnisplatz entfernt worden, als Nektanebos seinen Tempel baute.

Die endgültige Veröffentlichung dieser karischen Texte aus Saqqâra ist Olivier Masson übertragen worden; für weitere Einzelheiten siehe *Kadmos* 8, 1960, 170 und *Bulletin de la Société Française d'Égyptologie* 56, Novembre 1969, 34—35.

G. NEUMANN