

MITTEILUNGEN

THE CAMBRIDGE COLLOQUIUM ON MINOAN SOCIETY

The aims of the conference, held at Newnham College between 30 March and 2 April 1981, were to stimulate discussion on the problems of reconstructing Minoan society, and to encourage the rigorous use of archaeological and other types of evidence for making general statements about Minoan social organisation.

Tuesday 31st March was the first day for papers. Two parallel sessions were held, one dealing with religion and pre-palatial Crete; the other with technology, settlement patterns and housing. Branigan began the technology session by emphasising the need for a comprehensive definition of craft specialization as a step towards understanding both Minoan technology and social organisation. M. Van Effenterre spoke of the relationship between palace and town workshops, and of the lack of archaeological evidence for large-scale production, particularly of pottery. Georgiou described five coarse-ware shapes with specific functions known at Kea and elsewhere in the Aegean. Riley assessed the use of petrological analysis for determining the sources of ceramic clays; his results so far show that coarse as well as fine pottery may have been transported over long distances.

Guest-Papamanoli used ethnographic evidence, combined with certain representations on vases, to suggest a variety of Minoan fishing techniques. Immerwahr noted the possible indications of social status in Minoan frescoes, while Patrianakou-Iliaki attempted to evaluate the position of wall-painters in Minoan society.

During the sessions on settlement patterns and housing many questions were raised. Kanta demonstrated that ethnographic evidence from Cretan villages can shed light on the connection between storage capacity and social status in the Minoan period. Lewthwaite speculated on reasons for the very different patterns of change and development in Crete and the West Mediterranean islands during the Bronze Age. Schofield explored possible models for Minoan emigration and settlement abroad, with a view to recognising Minoan establishments outside Crete. Waterhouse brought together the evidence for different types of houses in the MM period. Finally, Hood suggested that transhumance was an important factor in Minoan society, and that large houses near palaces and villas were seasonally occupied by the same people.

The first four speakers on religion concentrated on specific aspects of cult. Hägg and Marinatos presented a joint paper on the hypothetical existence of large-scale cult images in Minoan Crete, for which they found little evidence. Gesell discussed the worship of the Minoan goddess in public places from EM II onwards. The literary and archaeological evidence for ritual androgyny in

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Minoan Crete was surveyed by Weingarten. In his paper on bull-leaping Pinsent drew an important distinction between iconographic conventions and actual cult practice.

The next three speakers dealt with broader questions. A communication sent by Platon considered Minoan palaces as religious centres in a theocratic society. Hooker spoke on Minoan religion and the problem of syncretism in the late palace period, while stressing the difficulty of reconstructing systems of belief from archaeological evidence. Dietrich discussed the implications of Minoan features such as horns of consecration when found outside Crete.

In the pre-palatial session, Krzyszkowska compared the use of imported ivory and local bone and boars's tusk as indicators of degrees of prosperity. Strunk explored the development of motifs on EM seals, which may reflect offices or ranks rather than kinship. Whitelaw presented a re-interpretation of Myrtos/Fournou Korifi based on a detailed analysis of the finds and architecture. The paper sent by Cherry saw the pre-palatial period as a long stretch of calm development followed by the social 'quantum leap' which resulted in the palaces.

The second day was devoted to studies on palace economy and society, and post-palatial Crete. H. Van Effenterre's paper revealed the value of looking at an entire district, in this case Mallia, when attempting to reconstruct an ancient economy. Poursat explored the connections of the Atelier de Potier, excavated in 1980, and the Atelier de Sceaux with Quartier Mu and the First Palace at Mallia. Pelon outlined the problems of identifying the political and religious functions of different sections of the Second Palace at Mallia. Halstead examined the role of the palaces as centres for the re-distribution of agricultural produce and specialised labour.

Matthäus argued that the presence of warrior graves in the Knossos area with strong Mycenaean parallels should imply the presence of high-ranking mainland families. On the basis of the tablets, Hiller submitted that the palace administration at Knossos distinguished between sanctuary and settlement at Amnisos. Niemeier assessed the criteria for detecting the presence and political role of the Mycenaeans at Knossos, and concluded that Knossos remained Minoan until its final destruction, which he would place in LM IIIB.

Baumbach investigated the high proportion of non-Greek (presumably Minoan) names in the Knossos tablets, but found no connection between status and ethnic origin; she concluded that the Mycenaeans were assimilated into Minoan society by the time that the tablets were inscribed. B. Hallager used the distinctive pottery with western parallels found at Khania and elsewhere to suggest the presence of Italian traders in LM IIIB Crete.

On the evidence of the inscribed coarse-ware stirrup jars, Haskell proposed that aspects of Mycenaean bureaucracy persisted in regional administration on Crete during the thirteenth century B.C. even without palace control. Higgins pointed out that there are recognisably Minoan elements in post-palatial gold jewellery, such as certain types of ear-rings and relief beads (mass-produced during this period).

The last morning was devoted to theoretical approaches. Nixon questioned the basis for certain assumptions about Minoan society, and advocated a more rigorous use of archaeological evidence. Olivier elected to discuss a gold pin with Linear A inscription from near Hagios Nikolaos. E. Hallager stressed the need to synthesise various types of evidence for Minoan society, taking as an example the problem of Mycenaean political power in Late Bronze Age Crete. Tumasonis thought that archaeologists should be more aware of the relevance of social anthropology to their own discipline.

Crawford felt strongly that only more sensitive field techniques used with the important recent advances in anthropological theory would yield suitable data for reliable reconstructions of Minoan society. Bintliff warned against hidden personal bias in the use of archaeological evidence to produce general notions about Minoan society. Luce closed the colloquium with two appropriate poetic contributions on the conference theme.

Two small exhibitions, of sherds from Phylakopi and rare books about Greece, were held in the Museum of Classical Archaeology. The conference organisers wish to thank the Curator and the museum staff for their help with the exhibitions and with preparations for the Colloquium. The conference proceedings (selected papers and edited discussions) are to be published as a monograph in the Aegean Art and Archaeology series issued by the Bristol Classical Press.

LUCIA NIXON—OLGA KRZYSZKOWSKA

THE SEVENTH INTERNATIONAL MYCENOLOGICAL COLLOQUIUM AT NURNBERG

This took place between April 6 and 10, 1981, in the Tiergarten Hotel on the outskirts of Nürnberg, except for the sessions of the 8th which were held in the Residenz at Würzburg. The occasion was organised jointly by Professors Alfred Heubeck and Günter Neumann.

J. Chadwick examined cases of 'alternative spellings' for evidence of two dialects in the Linear B archives, the one reflecting the 'standard' or palace speech, the other the 'substandard' vernacular.

C. J. Ruijgh reviewed the Mycenaean neuters ending in *-es/-eh*, and the frequency of the several terminations by comparison with their first millennium equivalents. He concluded that at the time of the tablets four dialectal groups were already distinct, Proto-Achaean (Mycenaean), Proto-Ionic, Proto-Eolian and Proto-Dorian; it followed that the Dorian migration towards the end of the second millennium was a historic reality.

F. Gschnitzer presented an account of the historical evolution of the several Greek ethnic formations; and A. Morpurgo Davies, in a discussion of Mycenaean and Greek prepositions, made a case for deriving *epi* and *opi* from the same root, with the original meaning of 'after' or 'behind'.

E. Risch examined many cases of alternative spellings and recognised several variants that could have resulted from an attempt of the part of the scribe to convey his notion – perhaps mistaken – of the etymology of the word. His central theme was the writing of the hiatus and the 'Kompositionsfuge'.

In some further thoughts on the Mycenaean *o-pa*, J. L. Melena, through references to the Homeric *ἔπω* and the term *iškāru* of the neo-Assyrian documents, interpreted it as meaning 'work to be performed', a kind of *corvée*. O Panagl examined the dative singular case-endings of the Mycenaean *s*-stem, and noticed a change from the older form in *-e* (predominant at Knossos) to that in *-i* (more common at Mycenae), through syncretism with the old locative case.

Starting with the 'calender ritual' text KN V 280, L. R. Palmer illuminated some obscure features of Mycenaean religion by reference to objects from Cyprus (the two-headed horse deity), Çatal Hüyük (the two goddesses and calf-boy), Tanagra (the centaur-woman and baetylos), and Sumer (the vegetation trinity and palm-tree).

S. Deger-Jalkotzy discussed the nature and origin of the Mycenaean social structure, more centralised at Pylos than at Knossos. The system which bound the farmers to the palace doubtless employed religious obligations and sanctions, and derived originally from further East.

St. Hiller, in a study of *puterija* and related words, discussed the relative importance, past and present, of arboriculture and of cereal farming. L. Baumbach reviewed some problems of strategy and logistics raised by the 'rowers' and *o-ka* tablets of Pylos, when interpreted as reflecting a state of military crisis. H. Mühlestein also dealt with the *o-ka* tablets, presenting a rigorous analysis which showed them as a muster of troops, with their officers, origins and dispositions.

J. T. Killen examined the Mycenae Ge 'spice' tablets and concluded that they were taxation records, probably relating to multiple contributions collected within a single year. E. L. Bennett presented his tracings of the Pylos land-holding texts of the E series, in order to elucidate the nature of the scribal copying, the fate of the archive after the collapse of the palace, and the reason why certain tablets have not been recovered. Through exhaustive quantitative work, A. Bartoněk discovered significant differences between the frequencies of various categories of text in the several Linear B archives.

Three contributions dealt with onomastics. P. Hr. Ilievski maintained that classical personal names evolved naturally from their Mycenaean precursors, and were linked by the corresponding forms of the Heroic Age. G. Neumann recognised some recurrent word-stems in Mycenaean personal names, such as *-amaro-* ('day') and the prefix *pi-*, and drew attention to comparable forms from Cyprus and Pamphylia. M. S. Ruiperez listed the various Greek dialectal forms

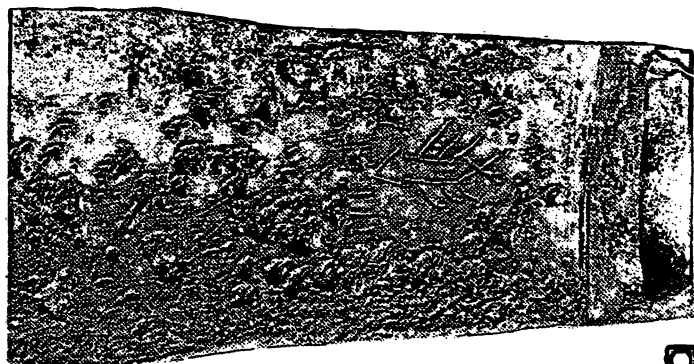
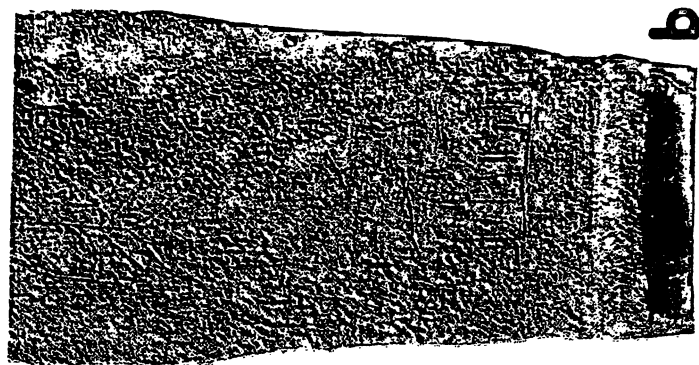
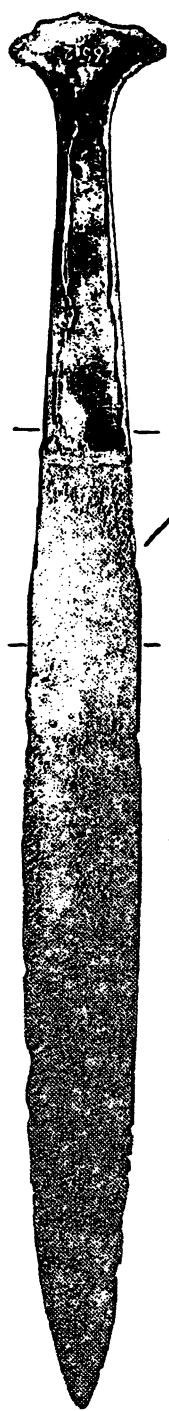


Plate I

of the name Dionysos and their possible precursors in Mycenaean, with special attention to the sound-value of sign *79 (*wo*₂).

Beginning the session on Linear A, W. C. Brice set in order the recurrent sign-groups of the inscriptions on the 'libation vessels', and speculated that they may have expressed an agglutinating language, possibly of Syrian origin. Vl. Georgiev gave reasons for identifying the Minoan language as Luvite, and specifically as Termilian. A. Heubeck extracted the few pieces of evidence that we possess about the nature of the Linear A language, and considered the principles that should be applied in attempting a fuller decipherment. Lastly, J.-P. Olivier showed the remarkable gold hair-pin inscribed in Linear A which has recently come to notice, and discussed the inscription, of eighteen signs in five groups, in anticipation of its publication in BCH: there was general agreement as to its authenticity.

L. Godart spoke of the political connections and commercial activities of second millennium Crete, which included the conveyance on a large scale of raw ivory, lapis lazuli and metal ingots from Further Asia to Egypt. After about 1370 B.C. (the fall of Knossos?) this trade ceased and was replaced by more limited exchange, particularly of vases.

H.-G. Buchholz reported on the epigraphic documents of Tamassos, bilingual and digraphic. Further with regard to Cyprus, O. Masson reported on recent evidence on the Cypriot dialect from the syllabic inscriptions of the Kafizin grotto, of Karnak in Egypt, of Rantidi, and of Kouklia with its remarkably early (late eleventh century) inscribed bronze spit.

A. Sacconi reviewed the editions and works of reference that are available for the study of the texts, and remarked on what is now most necessary. Y. Duhoux examined *34 and *35, which he decided were alternative orientations of the same sign, for which he proposed the tentative value of *lu*. Finally, A. Leukart considered the various usages of the Mycenaean suffix *-ewios*, by comparison with those of its equivalent *-εῷς*.

WILLIAM C. BRICE

AN INSCRIBED BRONZE DAGGER FROM LURISTAN

I am indebted to Mr T. Burton-Brown, formerly Keeper of Archaeology at the Manchester Museum, for drawing my attention to this piece and for providing the illustrations.

In 1965 the Museum purchased a collection of bronzes of characteristic Luristan style, but of unknown provenance. One of these, a dagger 37.4 cm in length, indexed 65.2, is etched on both sides near the butt of the blade with signs of typical early Mesopotamian pictographic style.

In view of the possible kinship between this form of writing and the earliest Aegean scripts, the object is illustrated here (Pl. I).

Very speculatively, one might compare the more conspicuous sign on side a (Fig. 1) with its nearest correlative in R. Labat, *Manuel d'Epigraphie akka-*

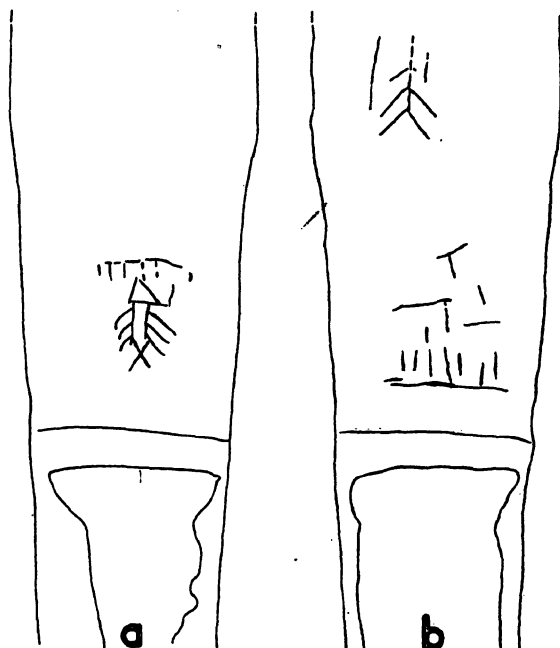


Fig. 1

dienne, 1948 –  (Deimel No. 560) NAGAR, 'smith' ('forgeron'). The other sign might be identified with Deimel No. 535  URAŠ (name of a God). On side b this latter sign occurs again, with some indeterminate marks immediately above. Higher up is what looks like Deimel Nr. 367  ŠE, 'barley', which would not be very apposite; but a nearby long stroke may be a relic of the duplicated form, partly lost by corrosion. This would read as Deimel No. 164  SUM, SÈ 'to give'.

The Luristan group of bronzes is generally dated to the early first millennium B.C., but considering the uncertain origins of the collection of which this piece forms part it would, clearly, be unwise to ascribe to it any firm date.

WILLIAM C. BRICE

EPIGRAPHISCHE MITTEILUNGEN

General

Studia Mediterranea, Piero Meriggi dicata, ed. Onofrio Carruba, 2 vols., Pavia 1979, includes forty-three contributions concerned with the early languages and writing systems of the Aegean and the Near and Middle East.

Account tablets of Sumerian style

In D. N. Freedman (ed.), *Archaeological Reports from the Tabqa Dam* (AASOR 44, 1977), Eva Strommenger writes (pp. 63–78) on the excavations at Habuba Kabira South in the Euphrates Valley of Central Syria. Here were found several tablets with seal-stamps and numerical symbols, of a type familiar from early Susa and Uruk, as well as many impressed clay sealings and jar-stoppers. They are dated to the fourth millennium B.C., and taken as evidence of trade with the cities of the Lower Euphrates.

Further, in her article in *AJA* 83, 1979, 19–48 on An archaic recording system in the Uruk-Jemdet Nasr Period, Denise Schmandt-Besserat refers to these tablets from Habuba Kabira, and others of similar style from the nearby site of Jebel Aruda, as evidence for the spread of this accounting system, which began in Southern Mesopotamia in the ninth millennium B.C. with the use of clay tokens, the shapes of which were later represented graphically.

Cretan Art

In *AJA* 83, 1979, 208–212, R. A. La Fleur, R. W. Matthews and D. B. McCorkle re-examine the celebrated insect pendant from Mallia and conclude that the creature portrayed is the common paper-wasp *Polistes*. The details show an acute and intelligent observation of nature.

Sp. Jakovides in a note on Thera and Mycenaean Greece in *AJA* 83, 1979, 101–2 points to comparisons between the art of Mycenae and that of Thera before the fifteenth century B.C., and specifically between the Siege Rhyton from Shaft Grave IV and the miniature fresco from Room 5 of the West House in Akrotiri. He posits early contacts by sea, with the initiative coming from the mainland. P. Warren scrutinizes this same fresco from the West House at Akrotiri in *JHS* 99, 1979, 115–129 and concludes that it depicts a raid on Crete from Thera, probably by a Mycenaean fleet.

J. W. Graham contributes some further notes on Minoan palace architecture to *AJA* 83, 1979, 49–69, in which, partly from the evidence of the house model from Arkhanes (A. Lebessi, *ArchEph* 1976, 12–43) he argues that the palace stairways led to flat roofs which capped probably no more than two storeys.

In a note towards a new definition of LM II in *AJA* 83, 1979, 212–214, W.-D. Niemeier suggests that the 'LM III A 1' pottery with stylized plant decoration is best considered as contemporary with the LM II 'Palace Style' jars.

Seals – Knossos

There are references to the discovery of sealstones in the excavations on the west side of the Stratigraphical Museum in the Annual Reports of the Managing Committee of the BSA for 1978–79 (p. 37 – “eight sealstones”) and 1979–80 (p. 17 § 12). In this second report, P. M. Warren refers to the discovery of lentoids, including three unfinished. The following are specially noted, a) a bellowing bull with prominent ribs, b) a bird-lady, c) a LM I–II rock crystal seal with a double axe in a I A context in trench U, d) a serpentine lentoid from trench V with on one side a naturalistic deer, and on the other a naked female figure kneeling before a boulder or shield in a rocky landscape. An Egyptian scarab with four hieroglyphs was found on the west wall of the ‘Room of Children’s Bones’ (LM I B (1)).

Cretan Hieroglyphs – Knossos

In the BSA Annual Report for 1978–79 there is mention on Page 37 of the excavation from the Stratigraphic Museum site, along with a fragment of a stone bull’s head rhyton, of a thick fragment of clay with four lines of signs which appear to be in the Hieroglyphic Script.

WILLIAM C. BRICE

Kleinasien

Allgemeines. P. Meriggi legt einen „Schizzo grammaticale dell’ Anatolico“ vor (= Atti della Accademia Nazionale dei Lincei, Memorie della Classe di Scienze morali, storiche e filologiche, serie VIII – volume XXIV, fascicolo 3, p. 243–409, Roma 1980), d. i. eine vergleichende Grammatik der heth.-luw. Sprachen, wobei Hieroglyphen-Luwisch, Lykisch und Lydisch voll in die Untersuchung einbezogen sind.

Der von G. Neumann und J. Untermann herausgegebene Sammelband „Die Sprachen im Römischen Reich der Kaiserzeit“, = Beihefte der Bonner Jahrbücher, Band 40 (1980), enthält p. 167–185 einen von G. Neumann verfaßten Beitrag über „Kleinasien“.

a) Side. G. Garbini, in: Parola del Passato 35, 191, 1980, 128–130, weist auf ein ovales Siegel hin, das A. A. Zacharov in: Archiv Orientální 7, 1935, 36 publiziert hatte. Es stammt vermutlich aus dem 4.–3. vorchristl. Jahrhundert und trägt eine aus fünf Zeichen bestehende Inschrift, die bisher für „proto-kanaanäisch“ gehalten worden ist. Garbini bestimmt nun das 3. und 5. Zeichen als die sidetischen Buchstaben *t* und *a*, doch will bei den anderen drei eine Identifizierung mit den bekannten sidetischen Zeichenformen bisher nicht glücken.

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b) Lykien. Die in den „Fouilles de Xanthos“, Band VI, Tafel 15 vorgestellte fragmentarische lyk. Inschrift (aus dem 4. Jh.) ist jetzt, wie einer Notiz von Chr. Le Roy in M. Mellinks Bericht „Archaeology in Asia Minor“, in: AJA 84, 1980, 509f. zu entnehmen ist, aus der Mauer herausgelöst worden, in der sie verbaut war. Dabei stellte sich heraus, daß die Rückseite des Steins einen griech. Text trug. Vermutlich liegt hier also eine weitere griech.-lyk. Bilingue vor.

In den „Actes du Colloque sur la Lycie antique“, = Bibliothèque de l'Institut Français d'études anatoliennes d'Istanbul XXVII, 1980, 1–6 behandelt E. Laroche „Les dieux de la Lycie classique d'après les textes lyciens“.

Die oben p. 169 erwähnte Festschrift Meriggi bringt die folgenden Beiträge zum Lykischen: O. Carruba, Commento alle nuove iscrizioni di Licia (p. 75–96), R. Gusmani, Su due termini della trilingue di Xanthos (p. 225–234), A. Heubeck, Lyk. *χῆτawata* (p. 247–260), E. Laroche, Les représentants lyciens de l'anatolien *appa* (p. 347–352).

P. Meriggi stellt in: Studi Micenei ed Egeo-Anatolici 22, 1980, 215–274 „La declinazione dei nomi propri e dei pronomi in licio“ vor. (Damit ist dies dreiteilige Werk abgeschlossen, vgl. Kadmos 19, 1980, 163.)

V. V. Shevoroshkin hat „worksheet 7–9“ mit neuen etymologischen und semantischen Deutungen lykischer Wörter versandt.

E. P. Hamp will in: JNES 39, 1980, 215–216 die lyk. Verwandtschaftsbezeichnung *χahba* mit *χuga* „Großvater“ verknüpfen.

c) Karien. Eine neue karische Inschrift aus Stratonikeia publiziert M. Ç. Sahin, in: Zschr. für Papyrologie und Epigraphik 39, 1980, 205–213. (Dazu vgl. auch: AJA 84, 1980, 229.) – Einen karischen Graffito bei Murwāw in Nubien erwähnt Z. Žába, The Rock Inscriptions of Lower Nubia, Czechoslovak Concession, Prague 1974 [1979] – laut Hinweis in „Idg. Chronik“ 26b, sub nr. 116 (non vidi).

R. Gusmani gibt „Spunti per la decrittazione di segni carii“, in: Incontri Linguistici 5, 1979, 193–197. Hier schlägt er Lautwerte vor für einige karische Zeichen, die O. Masson in: Carian Inscriptions from North Saqqāra and Buhen, 1978, noch als unbestimmbar mit Kennziffern umschrieben hatte.

Rezensionen zu diesem Buch O. Massons werden P. Meriggi, in: Bibl. Orient. 37, 1980, 33–37, ferner M. Meier-Brügger, in: Gnomon 52, 1980, 32ff. und R. Schmitt, in: Kratylos 23, 1978 [1979], 98–104 verdankt.

Mit den karischen Glossen befaßt sich P. Dorsi, in: Inc. Ling. 5, 1979, 27–35.

d) Lydien. R. Gusmani hat zu seinem 1964 erschienenen „Lydischen Wörterbuch“ einen „Ergänzungsband“ geschaffen, der drei Lieferungen umfassen soll. Davon ist im Jahre 1980 Lieferung 1 erschienen.

Für das lydische Substantiv *kofu* „Wasser“ schlägt M. Poetto, in: Inc. Ling. 5, 1979, 198–200 eine idg. Etymologie vor.

M. Poetto veröffentlicht in: Parola del Passato 192, 1980, 232–234 ein Siegel mit wahrscheinlich lydischer Inschrift. Die Zeichenfolge *ośflś*, die vorn und hinten durch je ein 'linear device' eingerahmt wird, ist wohl als Personennamen aufzufassen.

e) Phrygien. C. Brixhe veröffentlicht die 3. Folge seiner „Études néo-phrygiennes“ in der Zeitschrift ‚verbum‘, Bd. 2, 1979, 177–192. (Sie enthalten die Kapitel 6. Les verbes de la protase, und 7. με: préposition et préverbe?)

GÜNTER NEUMANN

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