

MITTEILUNGEN

CORPUS DER MINOISCHEN UND MYKENISCHEN SIEGEL

Vom 2.–6. Juli 1984 trafen sich auf Einladung des Herausgebers J. H. Betts (Bristol), Dr. H. Jung und Dr. I. Pini (Marburg) sowie Professor Dr. J. G. Younger (Durham, N. C., USA) in den Räumen der Marburger Redaktion, um unter anderem auf der Basis einiger bereits veröffentlichter Aufsätze von Betts und Younger über weitere Studien zur Chronologie der minoisch-mykenischen Glyptik zu sprechen. Es bestand Einigkeit darüber, daß die Bildung von Siegelgruppen mit gemeinsamen typologischen Merkmalen und gleicher formelhafter Detailbehandlung der Motive letztlich zur Bildung eines tragfähigen chronologischen Gerüsts führen sollte. Die Teilnehmer stimmen darüber überein, daß einige der bereits veröffentlichten Gruppen zumindest in ihrem Kern überzeugen. Andererseits wurde im Verlauf der Diskussion deutlich, daß die Teilnehmer die Gleichsetzung solcher Gruppen mit dem Œuvre eines Meisters oder einer Werkstatt unterschiedlich beurteilen. Man kam daher überein, in Zukunft bei der Erörterung von Gruppen eine allgemeinere und flexiblere Nomenklatur zu verwenden. Die Marburger Teilnehmer vertraten die Auffassung, daß in einem späteren Stadium unter Anwendung verfeinerter Kriterien der Stilanalyse Zuweisungen an einzelne Werkstätten und Meister möglich erscheinen.

INGO PINI

THE CARIAN COINS FROM APHRODISIAS

In *Kadmos* 23 (1984) 74–5 Massimo Poetto publishes two interesting coins from the neighbourhood of Aphrodisias. The reverse side of these coins bears the design of a cone-like object with the letters ∇ and Γ on either side. Such inscriptions are paralleled elsewhere. The author takes these to be Carian, and reads them as *p* and *l*; in so doing he follows Ševoroškin and Gusmani, and rejects the values for the same letters which I have recently proposed¹. This raises some interesting questions.

The first problem is whether the signs are Carian at all. The region of Aphrodisias, at least in the later fourth century, the period to which Poetto assigns the

¹ *Kadmos* 20, 1981, 150–62, *JEA* 68, 1982, 181–98, and *Proc. Cambridge Philol. Soc.* 208 (N.S. 28), 1982, 77–90.

coins, was distinctly marginal to Caria proper, and it is not entirely certain that Carian was spoken in the area; nevertheless, the two signs do occur in the Carian alphabet, and it is not unreasonable to proceed on the assumption that the script is Carian, or a form of it. It is also worth recalling that coins travel great distances, and findspot and place of origin may be entirely different. Nevertheless, similar coins have been found in Caria. Granted, therefore, that the letters are Carian, the principal question is really about the values to be assigned to them.

The sign ∇ was dealt with by Ševoroškin (Issledovanija, 191 and elsewhere). He proposed the value p for it, on grounds that are never made explicit. The basis for the identification – and indeed for most of his decipherment – is a combination of statistics and comparisons with Carian names preserved in Greek inscriptions. This involves a profound knowledge of the Anatolian languages, knowledge which Ševoroškin possesses, but at no point is the method able to prove an identification; there is no bilingual or equivalent evidence to show that ∇ must be p , and nothing else. The statistics which are quoted for the Greek letter π (Issledovanija, p. 168) are interesting, but the margins of error on such a method are really quite large and the letter Δ , which I take on the basis of the Egyptian equivalents to be the true p , fits the arithmetic almost as well. Ševoroškin's assumption is really an arbitrary one (Issledovanija, p. 179), although it is by no means irresponsible. Gusmani, who is inclined to follow Ševoroškin's values and who is quoted with approval by Poetto, in fact strikes a proper note of caution in the very reference used by Poetto: 'la trascrizione p resta comunque sostanzialmente convenzionale (v. del resto la prudente formulazione dello Ševoroškin nel suo ultimo lavoro . . .)'². If the value p is in fact hypothetical, what of the 'Egyptian' approach? I have tried to show that the non-Egyptian names which appear in the hieroglyphic inscriptions accompanying several of the Carian texts from Egypt also occur in the corresponding Carian, and fortunately we have a clear indication that a sign related to ∇ , namely Υ , is to be read k ; in one text, Egyptian $\text{Š}rkbym$ corresponds clearly to Carian $\text{Š-a-r-}\Upsilon\text{-b-e-o-m}$ ³. The identity of Υ and ∇ is accepted by Ševoroškin (Issledovanija, 112, 191), and presumably the statistics for the sign ∇ are also based on this identification; to accept the value p is therefore implicitly to accept the identity of Υ and Δ . Gusmani (Incontri linguistici 5, 196 and Neue epichorische Schriftzeugnisse, 95–6) is more cautious, pointing out on the one hand that the two signs seem interchangeable but, on the other hand, that on one occasion both occur in the same text. Masson (Carian Inscriptions, 15) is also inclined to leave the question open. Fortunately, there is independent evidence for the sign Δ . It occurs regularly at the end of the group which is more than likely to read $P\text{-e-s-m-a-š-k}$ or $Psammetichus$ ⁴. It also occurs at least twice in the Greek-

² Incontri linguistici 5, 1979, 196. The Ševoroškin reference is MSS 36, 1970, 118.

³ Kadmos 20, 1981, 157 (the value \check{r} is now rejected); JEA 68, 1982, 192.

⁴ Kadmos 20, 1981, 154; JEA 69, 1983, 195; Proc. Camb. Philol. Soc. 208, 1982, 83. The variants involving the sign ϵ make it even more likely that the group is a transcrip-

Carian bilingual D11 from Kildara, where it is the initial sign of a group which ought to represent the name of the city; this also strongly suggests that the value *k* is correct. The importance of the last example is of course that it comes from the Carian mainland, and not from Egypt⁵. But even leaving aside this evidence, if $\nabla = \Upsilon$, and $\Upsilon = k$, there is only one conclusion.

What about the second sign Γ ? Poetto proposes the value *l*, which again goes back to Ševoroškin. There seems in fact to be a whole range of signs similar to this one, and a quick reading of Poetto's footnote 7 on p. 75 might suggest that I am proposing two different values for the same letter. Fortunately this is not the case. In *JEA* 68, 182 I was in fact discussing the sign, like a Greek *lambda* (Λ), which occurs in several Carian inscriptions from southernmost Egypt and Nubia. A similar, but perhaps unrelated, sign \uparrow is shown by an Egyptian equivalent to be *b* (see note ad loc. and *Kadmos* 20, 1981, 144–5). The form Γ , which appears on our coins, could be either of these signs, or even something else entirely. I now suspect that the Carian equivalent of *l* should be looked for elsewhere, and that only the equation $\uparrow = b$ really stands. On balance, therefore, while I can see no evidence for the values *p* and *l*, I can see considerable merit in *k* and some possibilities in *b*. The letters *k-b* are admittedly mysterious; they could perhaps refer to coins from Kibyra or the Kibyratis, although this was some distance away and was not a Carian-speaking area, or they may refer to a local dynast with a name such as Kbeom⁶. The alternative reading *k-l* is, at the moment, much less likely, and it is wrong to speculate on the basis of it.

Finally, it is worth saying that behind this rather detailed discussion there is a larger question. If the equivalents for Carian names that appear in the Egyptian hieroglyphic texts are illusory, and if the system of identifying Carian letters which derives from them is really only a series of coincidences, how do we explain these consistently false friends, and, more pressingly, what do we propose to introduce in their place? Are the hieroglyphs deceiving us, and, if so, why?

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tion of a foreign name containing a sound that was unusual to Carian. The original may have sounded something like *Pesmátek; hence the non-Ionic form $\Psi\alpha\mu\alpha\tau\iota\chi\omicron\varsigma$ at Abu Simbel. The form $\Psi\alpha\mu\mu\eta\tau\iota\chi\omicron\varsigma$ may well be influenced unconsciously by the word $\psi\acute{\alpha}\mu\mu\omicron\varsigma$. Such soundalikes are not uncommon.

⁵ Deroy, *L'ant. class.* 24, 1955, 318; Kowalski, *Kadmos* 14, 1975, 76; Ray, *Kadmos* 20, 1981, 154 and *Proc. Camb. Philol. Soc.* 208, 1982, 82. Since the letter *e* probably represents a short *i*, the equivalence with the Greek form is exact. The group reads K-e/i-l-d-a-r-a.

⁶ In the stele M 24; cf. *JEA* 68, 1982, 186. It is possible that the name Šarkbeom (*JEA* 68, 1982, 192 and 198) consists of the same name with the prefix Šar -, in which case the latter reference needs modifying. Initial *kb* - seems fairly common in Anatolia; it may perhaps represent an Indo-European **kw*. The place-name Kabalis may also be relevant.