

MITTEILUNGEN

A BRONZE-AGE WRITING-DIPTYCH FROM THE SEA OFF LYCIA

A diptych of boxwood, with ivory hinge (Pl. I), was found in 1986, in a pithos that otherwise carried whole pomegranates, on the late 14th- or very early 13th-century B.C. shipwreck which is being excavated by the Institute of Nautical Archaeology at Texas A & M University, off Ulu Burun (near Kaş), Turkey. It has been illustrated previously in G. F. Bass, D. Pulak, D. Collon, and J. Weinstein, "The Bronze Age Shipwreck at Ulu Burun: 1986 Campaign," *AJA* 93, 1989, fig. 19 on p. 10; and, in colour, in G. F. Bass, "Oldest Known Shipwreck Yields Bronze Age Splendors," *National Geographic* 172 no. 6, December 1987, p. 731. Each on the diptych's wooden leaves is 6.2 cm. wide by 9.5 cm. high. The interior faces of the leaves are recessed to hold beeswax writing-surfaces, with crudely-incised cross-hatching added to aid adhesion. Although no wax was preserved, it is likely that it was mixed with orpiment, as was the wax of the second-oldest known diptychs, from 8th-century Nimrud, for an amphora carrying that yellow sulphide of arsenic was also found on the shipwreck. For protection of the writing-surfaces, the diptych could be held closed by means of a loop-and-hook mechanism. Marks of unknown meaning were carved into the border of at least one of the two leaves. A three-part article will soon be submitted to *Anatolian Studies* by Robert Payton, who describes the diptych; by Dorit Symington, who provides historial context from ancient Anatolian and Syrian textual references to writing boards; and by Peter Warnock and Michael Pendleton, who identified the wood.

GEORGE F. BASS

THE DATE OF THE ARCHAIC DEDICATION OF THE
LACEDAEMONIANS TO OLYMPIAN ZEUS

[Δέξ]ο Φάν[α]ξ Κρονίδα{ι} Δεῦ Ὀλύμπιε καλὸν ἄγαλμα ἱλεῖFδ[ι θυ]μῶι
τοῖ(λ) Λακεδαιμονίο[ις].

This inscription is written on a hollow cylindrical statue-base of Laconian stone, found in the Altis at Olympia, and now in the museum there. According to Pausanias (5, 24, 3) it was erected as the base of a statue of Zeus after a Second Messenian War or revolt. But — as rightly stated by R. Meiggs and D. Lewis (Sel. Gk. Hist. Inscrs. 47) — “that this monument in fact refers to the Second Messenian War of the seventh century is out of the question”. Meiggs and Lewis have suggested the Helot Revolt which started in 465 B. C. as a possible occasion when the Lacedaemonians might have erected the monument. Others have added it to the scattered evidence for Spartan trouble in Messenia around 490 B. C. W. den Boer (*Historia* 5, 956, 168—174) has, however, convincingly argued that a Messenian revolt at that date should be regarded as a historical fiction fabricated by Plato (*Laws* 692 DE, 698 E) in order to explain why the Lacedaemonians arrived one day too late to the Battle at Marathon (according to Plato they were fully occupied with Messenian trouble). I therefore think it more probable that, after the Persian Wars, beside the common Greek monument of the Wars erected at Olympia according to Herodotus (9, 81) and Pausanias (5, 23), this statue was erected by the Lacedaemonians. Ostensibly a thanksgiving to Zeus for the Greek victory, it would serve to emphasize the Lacedaemonian participation therein.

I therefore agree with Meiggs and Lewis that Pausanias's information that our monument referred to a Lacedaemonian victory over the Messenians in some riot in the beginning of the fifth century was based upon unreliable sources, especially since the epigram does not mention Messenia by name. Instead of reading *Μεσσηνίοις* in Paus. 5, 24, 3 I would suggest the reading *Μήδοις* since the Persians were engaged in war with the Greeks twice, as were the Messenians with the Lacedaemonians, and Pausanias's source might well have confused the two series of wars with each other.

Alternatively, one could assume that the Spartans — like the Athenians at Delphi — dedicated to Zeus a ‘general’ memorial of all the wars in which they had been involved because, after having defeated a great enemy like the Persians, they felt themselves secure from all other potential enemies. If our monument had been erected to commemorate one specific war, one would have expected a mention of it, so that potential readers would not mistake the message.

OVE HANSEN

EPIGRAPHISCHE MITTEILUNGEN

Cretan Hieroglyphs

1. Malia. In BCH 113, 1989, 97–100, Alexander Farnoux and Jean-Pierre Olivier publish *Trois nouveaux fragments de tablettes en écriture hiéroglyphique à Malia*. These appear to include the two hieroglyphic fragments referred to by Hector Catling in SPHS/BSA, *Archaeological Reports for 1988–89*, 99. Though unearthed during the opening of an LM III pit, NE of the Quartier Mu, they appear to come from MM II levels. All three consist of fragments of long two-sided tablets. Two are inscribed on one side only, each with two signs; the third carries three signs on each of its sides.

2. Phourni. In an article in the *Illustrated London News*, Spring 1990, 92–93 (“Death in Minoan Crete”) on his excavations in the Minoan cemetery on the Hill of Phourni near Archanes, Dr John Sakellarakis mentions the discovery in Prepalatial tombs of ivory seals, “many of them in the shape of animals and even humans, others bearing signs of hieroglyphic writing.”

Linear A

1. Knossos. In an important article in the *Annual of the British School at Athens* 82, 1987, 55–70, Erik Hallager deals with the Knossos Roundels. There are twelve of these, dated to MM III–LM I, with repeated seal-impressions round the rim, and sometimes with Linear A signs inscribed on the face. Hallager regards them as records of transactions between individuals and the central administration, and shows that two particular signs, the cross and the recumbent S, were special administrative symbols, as they had been earlier in the hieroglyphic writing of the Proto-Palatial period.

2. Palaikastro. In the *BSA Annual* 83, 1988, 37–44 Charles Crowther presents a note on Minoan Dikta, a place-name which he suggests may have referred to Palaikastro rather than Zakro, and in particular to the hill of Petsophas where four libation-tables carry an inscription conventionally transliterated as JA-DI-KI-TE-TE (supra p. 42). For further remarks in this identification, see Hugh Sackett and Sandy MacGillivray, “Boyhood of a God,” *Archaeology*, Sept.–Oct. 1989, 26–31.

3. Kato Syme. Following the publication by Polymnia Metaxa-Muhly of three inscribed stone libation tables from the shrine at Kato Syme (*Kadmos* 23, 1984, 124–135), there is news of two more from the same site:

i. During the season of 1987, in Building U within the sacred enclosure, of Old Palace age, were found many stone tables of offering, including one with an inscription of four signs (Hector Catling, *Archaeological Reports for 1988–89*, SPHS/BSA, 100; Gilles Touchais, *Chron. des Fouilles en 1987*, BCH 112, 1988, 685, with reference to five signs; *Ergon* 1987, 129–133).

ii. During 1988, within the peribolos wall of the second phase of the Neopalatial shrine, were found 75 stone cult vessels, including a round table of offerings with a Linear A inscription (H. Catling, above p. 101, Fig. 137; Ergon 1988, 149–156).

WILLIAM C. BRICE

Kleinasien

1. Lykien. H. Craig Melchert veröffentlicht im Selbstverlag ein „Lycian Lexicon“ = *Lexica Anatolica*, Vol. 1, Chapel Hill, N. C. 1989. — In dem Artikel von J. Borchhardt—G. Neumann—K. J. Schulz—E. Specht, *Die Felsgräber des Tebursseli und des Pizzi in der Nekropole II von Limyra*, der in den „Jahresheften des Österreichischen Archäologischen Institutes“, Band 58, Beiblatt Sp. 73–154, Wien 1989 erschienen ist, behandelt G. Neumann die lykischen Inschriften 103, 104 a und b sowie 98 neu. — Frau L. Sanz Mingote publiziert in: *Aula Orientalis* VII, 1989, 95–103 einen Aufsatz „La escritura licia: una propuesta de transcripción“.

2. Karien. W. Blümel veröffentlicht „Epigraphische Forschungen in der Region von Mylasa“ in: VI. *Araştırma Sonuçları Toplantısı*, Ankara 23.–27. Mayıs 1988, p. 261–264. Da gibt er durch Autopsie gewonnene Neulesungen der beiden karischen Inschriften von Euromos und Chalketor. — In den „*Incontri linguistici*“, Band 12, 1987–88 (1989), 123–125 deutet G. Neumann die karischen Ortsnamen *Kasolaba* und *Kenendolaba* mit Hilfe heth.-luw. Sprachguts.

Kadmos 29, 1990, Heft 1 bringt zwei Beiträge zum Karischen. R. Gusmani legt „Karische Beiträge II“ vor (S. 47–53), und J. D. Ray „An outline of Carian Grammar“ (S. 54–83).

3. Lydien. Frau L. Innocente, Kadmos 29, 1990, 38–46, behandelt den im Lydischen, aber auch in Nachbarsprachen belegten PN *Aluś*.

4. Phrygien. A. Lubotsky erörtert „The Syntax of the New Phrygian Inscription No. 88“ in: Kadmos 28, 1989, 146–155. — L. S. Bayun und V. E. Orel behandeln „Die neuphrygischen Inschriften mit dem Partizip γερπειμενο-“ in: Kadmos 29, 1990, 35–37.

GÜNTER NEUMANN

Corrigendum

Kadmos 29, 1990, p. 3, l. 14. For sytem read system

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* Abbreviation: CS = Cypriot Syllabic

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