

## MITTEILUNGEN

### THE SEVENTH INTERNATIONAL CONFERENCE FOR CRETAN STUDIES, RETHYMNON 1991

This was held at Rethymnon between August 25 and 31 1991. These Conferences, since 1961 held at various Cretan towns at five-year intervals, have certainly become the major cultural event on the Island. Unfortunately in this spirit of *synkretismos* the event does not always reflect the enthusiastic emulation between the four major Cretan towns, despite the ever-present *philotimon* of the organizers. Naturally it is not possible for every town to possess the necessary public halls for the lectures, nor are the means available to hire such halls in the big hotels. Thus at Rethymnon the lectures were held for one week in converted mosques or Catholic churches not properly insulated from outside noise, on straight wooden chairs. No recording devices were installed, so unfortunately many valuable interventions and discussions got lost. The Secretary General of the Conference, Professor Theocharis Detorakis, made herculean efforts to face all these situations. An evident weakness *ab ovo* was implicit in the composition of the Organizing Committee where, despite the presence of an array of celebrated Cretan scholars of divers specialities, no archaeologists were included: thus, Section A (Antiquity), by far the most populous of the Conference, was so overcrowded (partly because of the invitation of so many new participants including the — of course excellent — assistants from the big Greek excavations on Crete) that many eminent scholars of Greek or foreign origin, participants at the previous Conferences and contributors of valuable communications, were dismayed to see themselves invited only after various interventions, or even finally excluded!

Another grave mistake was that the Proceedings of the previous Conference, albeit printed with a four-year delay, had not been promptly distributed and only became available at this most recent Conference.

Realizing these important problems and other weaknesses, the Government Representative and local Parliamentary Deputy, Minister John Kephalogiannis, in his opening speech urged the proper authorities, including the Ministry of Culture, the Greek Universities and the various Cretan scholarly Societies such as the "EKIM" of Herakleion and "Chrysostomos" of Chania to form a Permanent Organizing Committee to be *ex officio* continuously responsible for these matters, as well as for raising funds.

From the huge Section A (Neolithic to Roman times) a selection in alphabetical order from 70 communications is presented, with résumés.

E. Andrikou reported on the rich LM III pottery from the reoccupation period in the presumed palatial building at Tourkogeitonía, Archanes. C. Antonelli in "Alcune riflessioni sulla religione micenea" tackled the problem of the existence already in Mycenaean times of the cult of Dionysos (certainly not a divinity intrusive from Thrace or Phrygia): we recall the scholarly paper of K. Kerényi, *Der frühe Dionysos*. E. Banou examined the relations between Crete and the SE Mediterranean during the 14th cent. BC through the evidence of imported pottery from Canaan, Cyprus and Egypt (found in LM IIIA strata at Poros and Kommos, even after the destruction of the Knossian palace) as well as of exported Minoan pottery and the Linear B texts. V. Batten discussed a MM IA pottery deposit from the Theatral area of Knossos excavated by Platon in 1955. Ph. Betancourt and C. Davaras reported on their recent Greek-American excavation at Pseira, especially on the LM IA Building BS/BV, the largest on the islet, to the north of the newly discovered town Plateia; and on Building AF, situated near the tip of the peninsula, where red-painted plaster strips emerged, which probably formed a grid on some floor outlining rectangular panels, obviously of wood. A. C. Blasingham, computer-assisted, examined the evidence of seals and funerary ritual vessels concerning some minor regional centres in the Prepalatial Mesara plain. M. W. Baldwinowski, working on a study of natives of Crete who bore Roman names and their wide range of activities and roles, especially outside Crete, vigorously defended her thesis, "Roman Crete: no provincial backwater".

G. Cadogan reviewed the MM pottery of Myrtos-Pyrgos (Pyrgos III) and other evidence, notably of types of tomb, to present successfully a case for a separate Old-Palace-period Lasithi state focussed on the palace of Malia and including the intermediate Lasithi massif, with pottery different from that of the other three palatial centres and Palaikastro. A. Chaniotis showed clearly the great importance of mountain life in ancient Crete: mountains provided not only cult-places and the stage for the "Cretan *eros*", but also extensive grounds for hunting, pasturing, tree-cutting and herb-collecting. St. Chrysoulaki, from the research programme on Minoan roads, examined at Malia the possible existence of town-walls and gates during the Old Palace period — as a complement to the survey work of the French School (S. Müller). W. D. E. Coulson reported on the recent American excavations at LM IIIC Kastro, Kavousi, where interesting pottery and architecture have come to light. C. Davaras and J. Soles examined a new cylinder seal found in 1989 in the Greek-American excavations at Mochlos. This haematite seal, dated to the 18th cent. BC, came from North Syria and shows an extremely interesting and perfectly preserved adoration scene. The cylinder is to be published soon in *Kadmos*.

L. Day reported on the Geometric cemetery at Vronda, a site at the above-mentioned American excavations at Kavousi, consisting of 34 graves set into the abandoned houses of the LM IIIC settlement, with a great variety of grave-types and grave-goods. E.-E. Deligianni examined industrial installations inside Building 4 of the Phourni cemetery at Archanes, such as a weaving workshop and a wine-press, and related them to the Egyptian organisation of

a major necropolis. E.-E. Detorakis identified medicinal information in ancient Cretan inscriptions, while A. Di Vita reported on the extensive excavations of the Italian School at Gortyn during 1987–1991. Y. Duhoux in his usual meticulous way examined the problem of the linguistically rich and important “Variations morphosyntaxiques dans les textes votifs linéaires A” and proposed an interpretation. H. van Effenterre and A.-M. Liesenfelt showed how certain passages of Galien point to the official exploitation in Roman Crete of its wealth of medicinal plants, which were doubtless also used in earlier periods. A. Farnoux and J. Driessen have explored since 1988 to the north of the Seal Workshop at Malia an interesting LM III settlement, called “Quartier Nu”, which includes already three buildings with 20 rooms. P. Faure, defending his method of comparing the Linear A, B and Classic Cypriot syllabaries, suggested again the existence of an Indo-European language, namely Greek, in various Minoan votive inscriptions.

V. Fotou unexpectedly brought to light some unknown note-books and other documents by H. A. Boyd on the excavations at Gournia and other nearby sites, thus providing a great amount of new data to supplement the published reports. E. Fiandra examined Phaistos during the important period between MM IIB and LM, showing the changes at this time and the centralization of power. E. Georgiadou-Dikaoulia and collaborators examined the geology of the main industrial minerals available in Minoan Crete, which were by no means insignificant. G. C. Gesell made a very interesting report on the important find of new goddesses with upraised hands, with palettes and birds on their tiaras, and of other cult material such as snake-tubes and kalathoi — one with snakes in the interior — from a large LM IIIC deposit at Vronta, mentioned above. E. Giannouli spoke about her study of the apsidal and horseshoe-shaped buildings of the Early and Middle Bronze Age on the continent and their extension into EM and MM Crete.

E. Hadjidaki communicated the results of her excavations since 1986 at the Phalasarna harbour on the west coast: this unique, entirely artificial, harbour is today completely dry and 100 m remote from the sea, due to an earthquake which raised all of West Crete 6–9 m in the 4th cent. AD. This harbour was double with two large towers, unique in naval architecture. The entrance channel to the harbour was found to be filled with tumbled blocks, probably thrown there by the Romans to impede piracy.

Complementary to the Kavousi excavation was the archaeological survey reported by D. Haggis, a Greek-American who had already helped the Archaeological Service with detailed surveys in the area endangered by development near Gournia.

E. Hallager reported on the new finds of LM IIIB:1 Linear B tablets in Chania which are clearly a product of the Knossian and not of the mainland scribal tradition, which is palaeographically more advanced, thus strongly minimizing the supposed time-gap between the two traditions; further, he discussed the Cretan scribal tradition. B. P. Hallager examined the relations between Knossos and Chania in LM III in the light of an important group of finds from the Local Kydonia Workshop.

Of great importance was the communication of S. Hood about "The Minoan Palace as Residence of Gods and Men". Comparing Cretan palaces to the Near Eastern and Egyptian Bronze Age temples and palaces, he concluded that the Minoan palaces combined in fact both functions: thus aptly rehabilitating the much-criticized term "Priest-King" of Evans. He further compared the famous *Minos enneoros*, who met his father Zeus in the Diktaian Cave every nine or eight years, with the non-hereditary king of Ebla who reigned for seven years, sharing power with another high official and a council of elders and ex-kings.

H. Kallitsaki examined the three grave steles from the pit-graves of the Phourni cemetery at Archanes and compared them with the few extant Cretan grave steles from Mavrospilio and Armenoi as well as with the earlier mainland examples. She concluded that this funerary custom was in origin Middle Helladic, and brought to Crete by the Mycenaeans. Nevertheless there are some clear examples from my own excavation of the huge EM I/II cemetery at Hagia Photia which, I think, do not exclude a local Cretan origin of the custom; however, there are many missing links, and a stele, an essentially practical and later 'memorial' funerary custom, could have been separately invented or re-invented.

E. Karamalengou referred to the "Roman" Crete in the myth of Vergil's *Aeneid*, where current Roman opinions about mythical Crete were reflected. E. Karantzali presented some thoughts on the cultural relations between Crete and the Cyclades during the Early Bronze Age, comparing vases and figurines. M. Kokolakis examined the biography of the sophist Antiochos by Flavius Philostratus and his praise of the former's efforts to defend the Cretans against the accusations about Zeus' tomb, and connected this to the whole scholarly tradition about this subject between the 4th cent. BC and the 3rd cent. AD. M. Koutroumbaki-Shaw explored the clues for distinguishing between Aegean landscapes and gardens as depicted in Aegean art, and inquired whether these gardens should be seen as real or visionary; finally, she supported the view that a real Minoan rock-garden existed in the East Wing of the palace at Phaistos. Ch. Kritzas communicated an interesting votive inscription to the Kouretes of the 1st cent. AD from Karnari, Archanes, which was re-used as a tomb cover: surprisingly, the text includes the name of a person who could be identified with the man who, according to Pliny, introduced the evergreen plane-tree from Italy to Crete. M. Lagogianni examined Roman propaganda as expressed in the coinage of Crete as a Roman province.

V. La Rosa reported on the ever-interesting results of his excavations on behalf of the Italian School at Hagia Triada, especially for the years 1986–89. A. Lebessi with insight managed to identify the much-discussed Homeric *phálos* with a large disc on the helmet of numerous LM IIIC-Dedalic figurines, thus assigning to helmets certain disc-like objects usually called *omphalia*, coming from excavations and wrongly attributed to shields or belts or interpreted as cymbals. N. Leventakis combined aesthetic and pragmatic observations on the sarcophagus of Hagia Triada to interpret it as a Minoan "Book

of the Dead”, and hailed its painter to be one of the most important artists of all time. Chr. Maggidis examined the originality and variety of burial customs in the MM IA-B burial architecture of Tomb 19 of Phourni, Archanes, excavated in 1976. Its ground-plan combines a tholos tomb with a rectangular ossuary, under a permanent stone roof in the peculiar form of a semi-vault. K. Mandalaki pointed out the raised social class of women in the Code of Gortyn, while A. Martinez made some general but profound remarks in excellent Greek on the peculiar use of prepositions in the ancient Cretan dialect. D. Matsas surprised the audience by reporting on the discovery of new finds in the MM II/III archive at Mikrovouni, Samothrace, which contains new nodules with sealings and Linear A signs, which point to an advanced form of external Minoan trade going far beyond the Aegean (*StudTroica* 1, 1991, 159–179).

E. Mikrogiannakis argued that it was Herodotos who gave to Plato the historical model and the incentive for his *Politeia*. P. Militello reported on “Gli affreschi del cubicolo 14 della villa di Haghia Triada”, trying a new reconstruction. N. Momigliano presented a new analysis of Evans’ ‘Protopalatial façade’ at Knossos, doubting its very existence, and suggesting that it was composed in two distinct, unrelated sections, of which the southern was not even Protopalatial but probably just a part of the LM paving of the West Court. W.-D. Niemeier in his paper “Minoans in Canaan” showed a plaster floor painted in real fresco technique with Minoan motifs from Tel Kabri in Israel of the second half of the 17th cent., which together with the Minoan frescoes from the Hyksos capital Tell el-Dab’a/Avaris in the Delta and the Minoanizing frescoes from Alalakh show clearly the Minoan presence in these outlying areas. V. Niniou-Kindeli reported on a small Classical and Hellenistic sanctuary at Tsiskiana, Selino, and L. Nixon and J. Moody on their survey of almost the whole Sphakia eparchy.

K. Nowicki, the tireless pupil of B. Rutkowski, who could not attend the Conference and deliver his paper on “Religious Gestures”, showed convincingly that we cannot any more regard Karphi as an isolated refugee town after the discovery by him of some other Dark Age settlements at the north entrance to the plateau of Lasithi. G. Owens made a join of a Linear B tablet from Knossos: KN Dv 8151 (University College, London) + KN Dd 1374 (Herakleion Museum). M. Panagiotaki made an exciting discovery of the missing excavation notes of Evans on the Temple Repositories in the Ashmolean Archives, being thus able to identify safely a number of unpublished objects. D. Panagiotopoulos reported on the pottery of the Tholos Tomb E of Phourni, Archanes, which was used even later than one had previously thought. N. Papadakis found 14 bronze coins at Trypitos, a peninsula just outside Siteia, bearing the letters *PO*, and attempted to assign them to an unknown Cretan town called *Poseidonia*; but P. Faure preferred something like *Polichna*. E. Papadopoulos reported on a new tholos tomb from the LM IIIA/B cemetery at Armenoi, consisting already of 211 chamber tombs, which shows cultural influences from the mainland.

A. Pietfield and Chr. Morris excavated in 1989 an interesting Minoan peak sanctuary at Korakias above Atsipades, Rethymnon, which comprised an

Upper and Lower Terrace but no building. Beyond the usual various finds some peculiarities were reported such as the votive limbs, probably exclusively *phalloi*. M. Penna made some "Considerazioni sulle rondelle di Festòs ed Haghia Triada". J. Phillips considered the Minoan seated-cat motif, as in the mould-made appliques on vessels from Quartier Mu, as indigenous rather than Egyptian. L. Platon and M. Platonos, son and daughter of the late N. Platon, reported respectively on Minoan fountain spouts with plastic animal heads from the town of Zakros which prove the existence of public Minoan fountains for drinking water: and on a libation jug of alabastron from the Zakros treasury.

J. A. MacGillivray, L. H. Sackett and M. Moak identified the already famous LMIB Palaikastro kouros (the chyselephantine youth with rock-crystal eyes) with the Zeus Kouros from the later Palaikastro hymn to Zeus. Their suggestion that this masterpiece was a running figure did not convince me, as the majority of male bronze figurines advance the left foot in a gesture standard for these standing religious figures. We should note here the strange and insistent old and wide-spread Cretan village tradition about the existence of an ancient figurine of a "golden youth with diamond eyes".

P. Sapouna studied the many figurative Roman lamps in the Idaian Cave, from local as well as non-Cretan workshops. E. Scafa reported "Sulle cretule iscritte della Serie Ws DI di Cnosso". J. W. Shaw spoke on the renewed excavations at Kommos in 1991 in Buildings J/T, and P. J. Soles and C. Davaras made some stratigraphical observations on the Greek-American excavations on Mochlos, with seven periods of occupation on the islet (beginning from EM II/III Prepalatial), and totally unexpected substantial Neopalatial remains on the opposite shore behind the modern village. F. Tomasello spoke about "Un'officina da vasaio a Prinias Malevisiou", with two big round furnaces and four small ones. M. Tsipopoulou reported on the local pottery marks found at the Neopalatial settlement of Siteia at Petras (*Kadmos* 29, 1990, 92–106). D. Vallianou-Hadji reported on Hellenistic chamber tombs at Phalangari near Phaistos, and on the Matala cemetery with multiple burials; and, further, on two Minoan pottery workshops, the main one being at Gouves. A. Vasilakis explored an extensive Prepalatial settlement (PM II and PM III/MM IA) at Adami Korphali in south Central Crete consisting of 7 stone houses with 45 rooms; some of them preserved to a height of 2.5 m; the roof was of clay and plates on wooden beams. Some hearths were located on floors of beaten earth. J. Venieri, working under the auspices of the former Director of Antiquities J. Tzedakis, reported on Karoumes, Siteia, where ruins of an extensive Minoan defensive system have since many years been identified in a gorge and on the coast between Palaikastro and Zakros, a place aptly characterized by Mariani as "a doorway for invaders from the open sea". M. Vlasaki reported on an extremely interesting recent and unexpected find at Chania: a new 'Lustral Basin', where a cylinder seal was also found. Nowadays these strange cultic installations are also being called 'adyta'. Both terms seem equally to be misnomers, but whereas the former, written within quotation marks, at

least has the advantage of being long-established and familiar, the latter, a Greek 'neologismos' coined on Classical lines, would rather imply a holy of holies where only priests could enter — something totally outside the existing evidence, which suggests rather an installation of a markedly public character during its cultic usage. Last but not least P. Warren expressed some thoughts about "Realism and Naturalism in Minoan Art — Partes pro toto": by "realistic" is meant the portrayal of the essential specific features of a real-life form: many of the Minoan images lie somewhere in a broad spectrum between naturalism and realism.

COSTIS DAVARAS

## EPIGRAPHISCHE MITTEILUNGEN

### Kleinasien

1) *Pamphylien*. Cl. Brixhe veröffentlicht in den 'Études d'Archéologie classique VII, Hellénika Symmikta', Nancy 1991, 15–27 ein Supplement III zu seinem 'Corpus des inscriptions dialectales de Pamphylie'. Die kurzen Grabinschriften enthalten neben griechischen Personennamen auch mehrere bisher unbekannte von epichorischer Herkunft.

2) *Lykien*. Der antiken Landschaft insgesamt gilt eine von Frank Kolb und Barbara Kupke redigierte Sondernummer 'Lykien' der im Verlag Philipp von Zabern (Mainz) erscheinenden Zeitschrift 'Antike Welt'.

Seit 1989 führt eine Tübinger Forschergruppe (unter Leitung von Frank Kolb) im Bereich von Kyaneai einen Oberflächen-Survey durch mit dem Ziel, im Yavu-Bergland (im Hinterland von Kaş) sämtliche antiken und byzantinischen Überreste systematisch und vollständig zu vermessen und zu beschreiben und so die Siedlungsgeschichte dieser Region zu rekonstruieren.

Dabei sind auch zwei Inschriftenreste gefunden worden, die in den Bereich der lykischen Epigraphik gehören: a) Von der Inschrift TL 72, die auf einem Sarkophag steht, wurden bisher unbekannte Teile des lykischen Textes sowie der Rest einer griechischen Inschrift entdeckt, die einen Teil der Fluchformel enthält. Sie war vermutlich eine (vielleicht verkürzte) Übersetzung der lykischen Inschrift; sie wird demnächst von M. Zimmermann in den 'Asia-Minor-Studien' (Münster) veröffentlicht werden.

b) In der Wüstung Tüše, etwa 6,5 km westlich von Kyaneai, wurde ein Stein (Stele?) entdeckt, der auf zwei Seiten Reste von je einer lykischen Inschrift trägt. Diese beiden leider ganz fragmentarischen Inschriften wird G. Neumann an gleicher Stelle publizieren.

3) *Karien*. St. Durnford bespricht in: Kadmos 30, 1991, 90–92 'An Instance of the Lycian Name for Xanthos in Carian Script'.

4) *Lydien*. In Kadmos 30, 1991, 131–142 behandelt H. Craig Melchert 'The Lydian emphasizing and reflexive particle -š/-iš'.

G. NEUMANN