

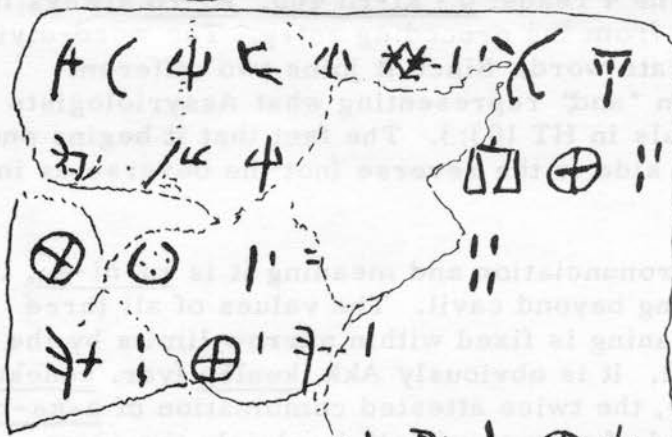
NESTOR

News

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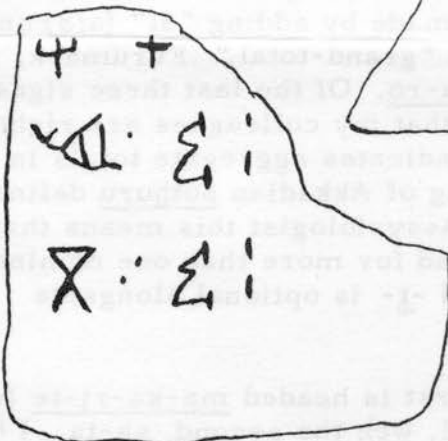
With the kind permission of Lord William Taylour this drawing of a sealing found in the citadel at Mycenae is presented. For the identification of the sign the most likely suggestion at the moment seems to be *134, though the form is not exactly paralleled elsewhere.



HT 140

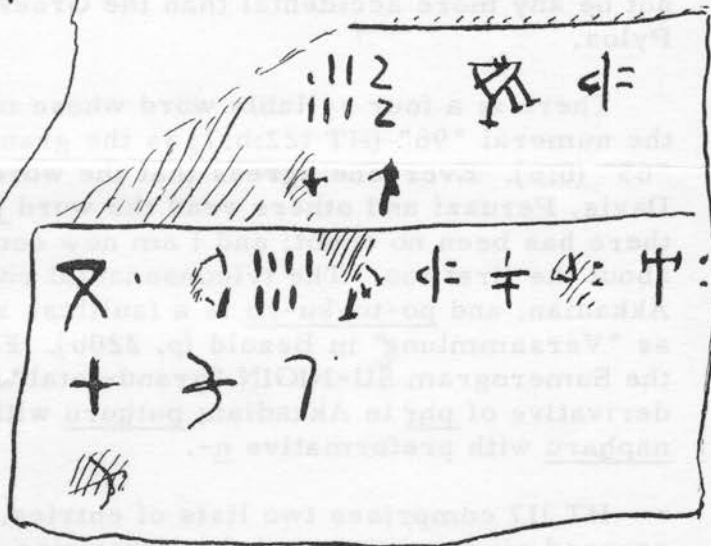
In *Antiquity* 33 (1959) 220 appears an announcement of the establishment of the "Alphabet Museum and Seminar" at 50 St. Barnabas Road, Cambridge, planned and directed by Mr. David Diringer.

Professor M. Pope reports the joins of some Haghia Triada tablets. HT 62 and 73 belong to the same tablet but do not join; so do HT 97 and 109. HT 71 is joined to 45, HT 148 and fragment h (*Minoica* 48) join 140 (+143, 145, 153). Versions of Professor Pope's drawings:



obv.

HT 45



rev.

Summaries of papers read at the Third International Congress of Classical Studies, 1959:

C. H. Gordon, "The Language of the Hagia Triada Tablets" -- The general Semitic vocabulary of the HT texts raises the question of what specific language confronts us. The most likely test is the common conjunction "and," appearing as u in Akkadian (N.B.: u and o are not distinguished in Akkadian orthography), but as wa in West Semitic (Ugaritic, Hebrew, Aramaic, etc.). The word o occurs five times at HT. It can only be the conjunction in HT 15:4, for down through the middle of line 3, totals of cereals are given; and the end of line 3 is blank showing that those entries are completed. Line 4 reads: o · ki-ro 400. Ki-ro always introduces a different numerical entry from the preceding entry. The word-divider shows that o is a complete and separate word. Since it joins two different entries, it can only be the conjunction "and," representing what Assyriologists normalize as u. This o joins numerals in HT 103:3. The fact that it begins one of the sides in HT 56 shows that that side is the reverse (not the obverse as in the editio princeps).

If any HT word is certain as to pronunciation and meaning it is ku-ni-su. Its four occurrences establish the reading beyond cavil. The values of all three syllables are undisputed, and the meaning is fixed within narrow limits by the WHEAT determinative in HT 86:a:1-2. It is obviously Akk. kunīšu (var. kunēšu & kunāšu) "emmer wheat." Moreover, the twice attested combination of a-ka-ru ku-ni-su (HT 86: a:1-2 & b:1-2) "bread of emmer wheat" is plainly the same combination of words that Bezold lists in his Babylonisch-assyrisches Glossar (p. 27b) as akāl kunāši "Emmerbrot." This idiomatic pair of words, comprising six syllabic signs, and fitting all the contextual and phonetic requirements, cannot be any more accidental than the Greek readings on the tripod tablet from Pylos.

There is a four syllable word whose meaning is fixed by context, for it labels the numeral "96" (HT 122:b:7) as the grand-total made by adding "31" (a:8) and "65" (b:6). Everyone agrees that the word means "grand-total." Furumark, Davis, Peruzzi and others read the word po-to-ku-ro. Of the last three signs, there has been no doubt; and I am now convinced that my colleagues are right about the first too. The triconsonantal root phr indicates aggregate totals in Akkadian, and po-to-ku-ro is a faultless rendering of Akkadian puṭhuru defined as "Versammlung" in Bezold (p. 220b). For the Assyriologist this means that the Sumerogram ŠU-NIGIN "grand-total" can stand for more than one nominal derivative of phr in Akkadian; puṭhuru with infix -t- is optional alongside napharu with preformative n-.

HT 117 comprises two lists of entries. The first is headed ma-ka-ri-te (with crossed ri; not uncrossed, but otherwise identical, we); the second, sa-ta. I have already pointed out the possibility of reading the latter as Akk. šatta "year," but we should also consider the reading of ma-ka-ri-te as Akk. maḥrīti "former (year)"; cf. ina šatti maḥrīti (Bezold, p. 170b) "in the former year." Accordingly, maḥrīti means the same as Linear B pe-ru-si-nu-wo "last year's"; and šatta, the same as B to-to we-to "this year." HT 117 thus lists last year's entries first; and then this year's.

C. W. Blegen, "The Palace of Nestor and West Messenia in Mycenaean Times" -- The picture given us by folk memory, folktale and tradition, as recorded in Homer and many later writers down to the time of Pausanias, is reflected with remarkable faithfulness in the archaeological remains that have now been exposed and recognized. One spacious palace, comparable to those at Mycenae and Tiryns, has been found, standing at Epano Englianos in a position where it dominates the surrounding countryside and the Bay of Navarino, and is close enough to the western shore to provide a broad, sandy beach along the Ionian Sea for shipping, yet far enough inland to be safe from a sudden raid by marauding pirates or other enemies. This was obviously the capital of Western Messenia, seat of a royal family of great wealth and power. So far as can be determined from the architectural and ceramic evidence the palace was built at a time when Mycenaean pottery of Furumark's category III B was already in use, and the whole history of the building seems to have run its course before the style of Mycenaean III B had been superseded by that of Mycenaean III C.

Here and there in the hills round about are many smaller sites, each possessing its cemetery, and many provided with one or two or more tholos tombs of modest size. The latter, characterized by pottery ranging from Middle Helladic through Late Helladic I and II, seem without exception to be earlier than the palace at Englianos. They must be the tombs of some of those many small kings who had flourished before the arrival of Neleus.

Although exact dating of the successive Mycenaean periods in terms of specific years within the sixteenth to the twelfth centuries is still a subject of discussion and disagreement, and not yet definitely settled, the relative chronology has now been reasonably well determined. In the third Mycenaean period (Late Helladic III) it is clear that we have a general sequence of three phases represented respectively by the ceramic styles of III A, III B and III C, as classified by Furumark and others.

Settlement VIIa at Troy, which was devastated by fire, with evidence of accompanying violence, and which must be identified as the ill-fated Troy of Priam (if there ever was a Priam), yielded not a little Mycenaean pottery, mainly of the III B style, but with a considerable admixture of III A. The settlement must consequently be assigned to a fairly early stage of the pottery style III B. The palace at Englianos was burned down in a late stage of that same ceramic style, when forerunners of the III C category were just beginning to appear. This sequence agrees admirably with the account in Greek tradition, in which Nestor returns from the Trojan War and continues to rule for some time in Pylos before he died and was succeeded by a son. The latter in turn was followed on the throne by his son, Nestor's grandson, in whose reign the palace was sacked and put to the torch by Dorian invaders.

It was at this same time that similar destruction was visited upon Mycenae, Tiryns, Thebes, and probably all the other principal Mycenaean settlements on the mainland (except in Attica); and this was surely the handiwork of the in-

vading Dorians. From time to time and for varying reasons an occasional modern scholar has rejected the historical reality of the Dorian invasion, the one invasion of their country which all Greek writers, classical and later, historians as well as others, accepted as an irrefutably established fact. A belief so deep-rooted and unanimous in Hellenic tradition is not to be lightly discredited; I think the Dorian invasion was real, and the devastation left in its wake is still to be seen in the ruins that mark the end of the ceramic phase III B at Mycenae, Tiryns, Thebes, Pylos, and other Mycenaean centres.

This conclusion may be startling to those who feel bound to cling to the chronology worked out by Eratosthenes and other chronographers. But there is nothing sacred in their figures. They based their dates on estimates and computations of complicated genealogies, unsupported by contemporary documentation. The archaeological evidence now available is surely a better guide.

Like the people of the lands they overran, the Dorians, too, were Greeks, even if culturally in a backward stage. After that great upheaval there remained a fundamental continuity with the past through ceramic phase III C, though there was a gradual state of decline, this implies a continuity of race and religion. The archaeological record shows no convincing break in the subsequent gradual evolution of Mycenaean III C pottery into Protogeometric and Geometric wares. It seems to me therefore that the coming of the Dorians must be attributed to that age of widespread destruction that preceded the change from the pottery style of III B to that of III C.

G. E. Mylonas, "The Gates and Walls of Mycenae" -- The results of the Greek Archaeological Society at Mycenae, 1958, are as follows: The Threshold of the Lion Gate, cleared completely for the first time, was found to rest not on the rock, but on a thick layer of sand and clean earth, with its two ends only supported by stones set in clay plaisia. Against its inner face a stone fill was uncovered, contemporary with the setting of the threshold, also covered with plaisia, and this fill proceeded under the south wall of the inner court and the floor of the stairway, proving their contemporaneity. The threshold of the Postern Gate was set on a layer of earth in a similar manner. The sherds found in the two Gates belong to the same period (LH III B) and prove correct the thesis that the two Gates are contemporary.

The work carried around the Postern Gate and its court revealed foundations which prove that the Postern Gate and its ashlar conglomerate walls belong to a later constructional period than that to which belongs the North Cyclopean Wall. Consequently the Lion Gate, which is contemporary with the Postern, must also belong to the later period, to which also belongs the Wall to the west and south of the Lion Gate.

An earlier period for the North Cyclopean Wall and a later period for the Postern Gate, for the Lion Gate, and for the Wall to the West and south of that Gate, are also indicated by the use of clay plaisia in the construction of the foundations of the latter group only.

The south end of the North Cyclopean Wall behind the Lion Gate does not present now a finished end; the conglomerate blocks of the Lion Gate are not bound to it, nor the Wall presents a finished regular turn. It can be considered as having been altered at the time perhaps when the Lion Gate was constructed, i.e. in the later constructional period. Traces of cuttings on the rock, the rock formation, and the only possible explanation of the rearrangement of its end indicate that originally the North Cyclopean Wall proceeded beyond the Lion Gate, as suggested by Tsountas long ago.

The pottery obtained thus far from the North Cyclopean Wall is not sufficient to establish an accurate date for its construction. Work, however, on it will continue in the hope of obtaining more conclusive evidence.

The great ramp and its Cyclopean retaining wall have been proved as belonging to a later period than that represented by the Lion Gate and the rearrangement of Grave Circle A. In the retaining wall a large drain was found whose fill has yielded a good quantity of pottery now under study.

G. Pugliese Caratelli, "Aspetti della monarchia minoica e micenea" -- This paper will examine in the first place the documentation relating to the wanax and his powers; and then the problem of the wanaka recurring in the Pylos Tablets of the Fr series and the relation of the wanaka and the wanaso. This requires a detailed study of a certain number of these tablets. For this part my conclusions are as follows: wanaka indicates always the King, not also the "young god"; wanasoi and dipisijoi are indications of festivals, the first in honour of the wanake(s), the other in honour of the dead; the Potinija is always Athena, protectress of the Palace.

Thereafter I have examined the relation of the wanax with the lawagétas and with ekerawo (whom I do not identify with the wanax), and in certain aspects also the constitution of Mycenaean Society (and especially Pylian), reaching the conclusion that the damos, constituted by the tereta, corresponds to the body of artisans, farmers, shepherds, doctors and scribes, in a single word of the damiourgoi; while the warrior nobility forms the Lá(w)os, the head of which is the Lawagétas, royal prince. For the pasireu I believe I can confirm the opinion already expressed by me, that he is head of a tribal (gentilicia) community, invested with priestly authority.

Emmett L. Bennett, Jr., "Slavery" -- The Mycenaean words do-e-ro and do-e-ra, though they are translated "slave," must still be defined within the context of Mycenaean society. For most of the attributes usually expected in slavery there is no evidence at hand. Do-e-ro expresses at least a relationship of dependence upon another person, and the nature of that dependence naturally varies with the nature of the person, the master of the do-e-ro. Here two types must be distinguished: the immortal and the mortal. The association of the do-e-ro of immortals, especially in the Eb, etc. tablets, with persons who are not do-e-ro, but hold religious offices, makes it likely that their's too is a

religious office differing not so much in rank and privilege as in function, the do-e-ro's being general, the i-je-re-u's specific. With these may be included the do-e-ro of religious officers, who pertain rather to the office than to the incumbent. If An607 may be interpreted as recording the qualifications of candidates for a religious office, the do-e-ro and do-e-ra of do-ge-ja (goddess) are plainly the equals, for this purpose at least, of ka-ke-we. On the other hand, the do-e-ro of the mortal ka-ke-we of the Jn tablets can be shown to have the same functions as their masters, but their separate mention and their namelessness can be explained as indication of a significant difference in status. Their "slavery" then is rather literal; that of the te-o-jo do-e-ro is rather figurative.

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