

COMMUNICATIONS

Word comes through John Chadwick that both P. Ilievski and M. Petruševski are safe in Skopje after the recent earthquakes. But Ilievski reports, "Our Faculty is in ruins. The library of our Department, together with all the books, is completely destroyed. I do not know whether we can save anything from it." (A view of one of the ruined College buildings appears in Illustrated London News, No. 6470.)

Eventually we may announce an appeal to help to restock their library, but nothing should be sent now, until there is word that a secure place is again available to store and use the books.

As a measure of precaution, it had better be stated explicitly that the three pseudo-texts on pp. 262, 268, and 273-274 are deliberate and outrageous forgeries, and that any others appearing under the same heading will be equally counterfeit.

CORRESPONDENCE

To the Editor: - I write a further note on a-ko-ro e-pe-ke (KN D1 932), interpreted by me as agoros empekēs. The WOOL entry appears to offer difficulties to the interpretation of the adjective as 'with wool,' 'woolly.' A similar puzzle is presented by the text Schwyzer Del.³ 644, where eperoi are listed along with arnēades and etaloi as animals exempt from wool impost. It is agreed (Schwyzer, Frisk and LSJ) that eperos is a compound of epi and eros, meaning laniger 'woolly.' But why should 'woolly' sheep be exempt from wool impost?

The Sumerian evidence for the age-groups of lambs offers a clue. B. Landsberger (Materialien zum sumerischen Lexicon [Roma, Sumptibus Pontificii Instituti Biblica] 8 [1960] 78) notes that the younger lambs, not yet fit for plucking, are called by a technical word meaning 'with wool.' This is precisely the meaning of eperos, and if this is a class of lambs, it would explain why they are exempt from wool impost. empekēs may well be the Mycenaean equivalent. In that case the minuscule comment of D1 932 indicates that the flock(s) of QA-RA-RO included, or was (were) to include, an agoros of this class of lambs, which may be the ki .RAMS recorded as 'missing.' The Sumerian and the Aeolic parallels suggest that they would not have yielded any wool for the time being.

pe-ko is a separate problem. The evidence is scanty: only three fragmentary texts —Dw 1621, D 7067 bis and D 7098. From the 'place' (top register) J. Killen would diagnose the word as the name of the 'collector' ('owner'). But ki-ri-jo-te also occupies this 'place,' and he agrees that this word cannot be the name of a 'collector' ('owner'): see, for instance, Da 1163. Another possibility is that pe-ko is a colour designation. Cf. PY Cn 418, where ma-ra-pi pe-ko may stand for malāphi perkos 'dark on the underbelly' (note the locative function of the -phi case!). Non liquet!

That the adjuncts indicate age classes in the D series (see The Interpretation of Mycenaean texts, 177) now seems reasonably certain. J. Sundwall (Soc. Scient. Fenn., Comm. Hum. Litt. 22:3 [1956] 1-14) pondered pa. = palaios, pe. = perusinwos and ki. as a kind of young male animal. ne. = newos was suggested in Documents, 197. Killen has shown that za. = zawetes or possibly the derived and adjective.

At Pylos palaioi contrast with wo-ne-we. If the latter are young animals, then the

underlying word may be worneus, a derivative from wornon 'lamb.' I have already suggested that at MY wo-ro-ne-ja, contrasting with o-u-ka = owika, is a derivative from the word for lamb. Is the MY spelling a scriptio plena (of which I am dubious), or is it a different dialect form, with metathesis, wronon (cf. thronos / thornos, wordon / wrodon)?

Worcester College,
Oxford, England
13 August 1963

Yours, &c.
L. R. Palmer

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Τὰ ἀποτελέσματα τῆς νέας συμπληρωματικῆς ἐρεύνης τῶν ἐρειπίων τοῦ Ρουσολάκκου. Ἡ σπουδαιότης τῶν ἀρχιτεκτονικῶν ἐρειπίων μιᾶς Μινωϊκῆς πόλεως, ἡ ὁποία κατεστράφη περὶ τοὺς χρόνους τῆς πρώτης ἐγκαταστάσεως τῶν Ἑλλήνων εἰς τὴν Κρήτην. Εἰς τὴν ἀκρόπολιν τῆς Καστρὶ διεπιστώθησαν ἴχνη καὶ τῶν Πρωτομινωϊκῶν χρόνων.

Παρασκευαΐδης, Μ., Ἦρχισαν συστηματικαὶ Ἀγγλικάι ἀνασκαφαὶ διὰ τὴν ἀποκάλυψιν τῆς Σκανδεΐας τῶν Κυθήρων, Καθημερινή, August 11.

Παρασκευαΐδης, Μ., Πήλινον λατρευτικὸν ἄγαλμα τῆς Κέας συνεκολληθῆ σχεδὸν εἰς τὸ σύνολον του, Καθημερινή, August 26, 1963.

Ἰδιαίτερον ἐνδιαφέρον παρουσιάζει καὶ τὸ γέγονος ὅτι κατὰ τὰς ἐφετεϊνὰς ἀνασκαφὰς τῆς Κέας ἀνευρέθη ὑπὸ τοῦ καθηγητοῦ Κάσκει καὶ ἓνα κομμάτι ἀγγείου, τὸ ὁποῖον φέρει σημεῖον τῆς Γραμμικῆς Γραφῆς Α, ἡ ὁποία ἐπικρατοῦσεν εἰς τὴν Κρήτην πρὸ τῆς καθιερώσεως τῆς Γ. Γ. Β ὑπὸ τῶν ἐγκατασταθέντων εἰς τὴν μεγαλόνησον Μυκηναίων. Διὰ τοῦ συμπλέγματος τῆς Γραμμικῆς Γραφῆς Α, ποῦ ἀνεκαλύφθη τῶρα εἰς τὴν Ἁγίαν Εἰρήνην Κέας, ἀποδίδεται ἡ λέξις «οἶθος».

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A brief inspection shows this to be extremely full, and very well done. It will eventually need supplements, but for the period through 31. Dez. 1961, it is likely to be standard and sufficient, and certainly should be in the library of every serious student of the Aegean scripts. I see no reason hereafter to repeat in Nestor anything I can find in it. Shall we give it the reference BKME?

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... qu'il est permis de rire entre mycénologues

Malgré la grande chaleur, je crois entrevoir, pour cet Hymn on a Brick que vous publiez, une interprétation un peu différente de celle de 'votre ami' - et quelque peu plus scandaleuse: "Lorsque pour Zeus (hôte Diwef) - mais en l'absence d'Héra! (āpeássās dè Hērās; syntaxe?) - la princesse (kōrwā wanaktērā) eut enfanté Drimios (téke *Drímion), elle donna au prêtre (dōken hieréwei), pour son fils naturel (où thémin hiéwei! syntaxe?), des langes aux ourlets blancs (chitōnia leukōnycha: deux erreurs du scribe: lire ki- pour e-, et le pluriel -ja pour -jo! Ah, ces scribes!)." L'indication "Héra" au verso semble se rapporter à la rubrique administrative, p. ex. "faits divers relatifs à Héra".

Inutile de souligner l'importance de ce document, tant pour la philologie mycénienne que pour la religion, le droit, les moeurs, la psychologie, la comptabilité palatiale, la puériculture - et pour faire rire les mycénologues!

23 juillet 1963

H. Mühlestein