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Spis treści. Contents.

I. Rozprawy. Articles.

RES MINOICAE

Harald HAARMANN (Helsinki, Finland), *The Role of Cultural Memory for the Formative Process of Cretan Linear A in the Balcanic-Aegean Contact Area*

Abstract: The historical interconnections between the older tradition of pre-alphabetic writing in southeastern Europe and the younger horizon of literacy in the ancient Aegean civilizations, of Minoan Crete in particular, can be highlighted in terms of their results, namely the manifold resemblances of Linear A with the Old European script. And yet, documentation for the continuity of literacy in the Balkan region after 3200 B.C. and its assumed transition, in a cultural drift, to the Aegean has remained scarce.

The first evidence of the use of Linear A in ancient Crete dates to around 2500 B.C. This leaves us with a hiatus of several hundred years without written sources. In this contribution, the role of cultural memory for the transition process of writing is addressed. Cultural traditions are not simply abandoned in people's minds although they may vanish from the archaeological record.

Most probably, the memory of an earlier use of writing lived on even at times of cultural change in southeastern Europe. This memory was transferred to the Aegean cultural complex with migrants from the continent. In any case, there is ample evidence for the use of Old European symbols and signs in functions other than writing (religious symbolism, sign use in accounting systems) in the southern Balkan region in the third millennium B.C.

Krzysztof T. WITCZAK (Łódź, Poland), *„For all the Gods”. Studies in the Votive Sentences in three Cretan Scripts (Hieroglyphic, Linear A and Linear B)*

Abstract: The authors present different opinions of the researchers on the Great Goddess in the Minoan religion, noticing the highly subjective character of the question. Surprisingly, the Great Goddess seems to be absent in the Mycenaean texts and cults. The present authors conclude that the Minoans possessed an outspread pantheon of the Gods, including here “Mother of the Gods and a pair of the Idaean divinities called “Ida-Mater”, “Ida-Piter”.

RES MYCENAEAE

Václav BLAŽEK (Příbram, Czech Republic), *Greek *dohelos "servant"*

Abstract: In the present study the Mycenaean *do-e-ro* & *do-e-r!* and their classical followers *doàloj* & *doÚlh* “slave, servant” are studied from the etymological point of view. After the brief survey of most existing etymologies the solution of Neumann (1986) is discussed in details. Finally a new etymology supposing an adaptation of the hypothetical Canaanite term **dd#l-u /-(t)* is formulated.

Ignacy R. DANKA (Łódź, Poland), *Mycenaean Greek e-ke-se-si (KN Fp 14)*

Abstract: The author suggests that the term *e-ke-se-si* (dat. pl.), attested in the Knossian tablet Fp 14, refers to priests of *qe-ra-si-ja* (= Gk. *Qhras...a*), the Mycenaean goddess of the wild animals. This goddess was – in my opinion (see Danko 1987:79–80) – the Mycenaean ancestor of Artemis called *Pōtnia Qhrîn* („Lady of

Animals”). This interpretation, accepted by most mycenologists, seems secure. It let us connect *e-ke-se-si* with Gk. ἱερεῖς Ἀρτέμιδος ‘priests of Artemis at Ephesus’.

Elwira KACZYŃSKA (Łódź, Poland), *A Mycenaean Cult Place at Malla*

Abstract: The Linear B tablets, describing distribution of religious offerings at Knossos, mention a locality *ma-sa* among the most popular cult places in Crete (Killen 1987). The toponym *ma-sa* can be safely interpreted as **Malsa* and identified with the Classical site Μῆλλα (Modern Μῆλλει, Hierapetras), known from inscriptions and coins (Brown 1985) as a centre of the cult of Zeus Monnitios (Davaras 1989). The divine epitheton was probably of Minoan origin (Willets 1962), thus it is conceivable to suggest that the sanctuary of Ζεὺς Μοννῆτιος at Malla originated from Mycenaean times.

Gareth OWENS (Heraklion, Greece), *The Problem of History or the History of a Problem (a Further (Final?) Note on the Date of the “Room of the Chariot Tablets” at Knossos)*

Abstract: This article is a new approach to an old problem. It looks at the Linear B archive of the “Room of the Chariot Tablets” in the West Wing of Knossos and its probable date. This subject has been considered since the decipherment of Linear B and the article looks at the half-century of scholarly debate in determining the date of the earliest Linear B archive of Mycenaean Greece. This is important archaeologically, linguistically and historically as the “Room of the Chariot Tablets” material is also among the earliest evidence for the Indo-European languages of the Second Millennium B.C. The article continues with two constructive reviews of recent publications on Mycenaean and Minoan administration on Crete. It concludes with some of the latest thoughts on the status of research into the nature of the Minoan language, c. 2000-1400 B.C., as can be determined by studying the Linear A inscriptions of Minoan Crete.

Serguey SHARYPKIN (Piotrków Trybunalski, Poland), *Instrumental-Ablative or Separative Locative?*

Abstracts: This paper represents a new attempt to interpret the case syntax of Mycenaean. The author suggests that unmarked forms of neutral locative force (*where?* -forms) could be used, in certain syntactic positions, instead of marked ablative forms if the ablative sense were expressed by another element of context (preposition, verb prefix or adverb). Such a usage can be considered as a precondition of the well-known Arcado-Cyprian phenomenon. As regards the semantic opposition *where?* : *whence?* , we could divide Mycenaean texts in three categories:

clearly or plausibly locative contexts,

contexts which appear to be neutral with respect to this opposition,

plausible ablative contexts, in which unmarked forms of locative force could be used.

The author tries to identify possible examples of each of these categories of contexts. Such an approach permits us to explain the use of the dative-locative in different contexts, especially in the plausible ablative ones, even if we do not accept the ingenious but debatable hypothesis of the Mycenaean instrumental-ablative.

Robert A. SUCHARSKI (Warszawa, Poland), *The Mycenaean o-ka etymologically reconsidered*

Abstract: The paper deals with the problem of the so called *oka*-tablets from Pylos; the meaning of the word, being so important for our understanding of the Pylian society, has not been fully clarified yet; the paper tries to match the word *oka* with the well known Classical Greek adverb ὅλως ‘very much, too much’; on the basis of Frisk’s hypothesis that ὅλως might be a fossilized accusative of a lost noun the paper attempts to see in *oka* a Mycenaean nominative (‘largeness, viz. might’) of the noun that was no longer used in the Classical times.

Tomasz TADAJCZYK (Łódź, Poland), *Die Tafel PY Un 1314 im neuen Licht*

Abstract: The author discusses the tablet PY Un 1314 and gives a fresh or renewed interpretation of some Mycenaean words, e.g. *a-wa-ra-ka-na* (𐀀𐀶𐀢𐀣𐀢𐀶𐀣𐀢𐀶, f. nom. pl. = Gk. Att. ἰστίαι) ‘spiders’, *wo-to-mo* (𐀶𐀣𐀢𐀶𐀣𐀢𐀶𐀣𐀢𐀶, #ōsqmo,

acc. sg. = Gk. Att. ὤσπμα) ‘short breath, panting; asthma’, *e-pi-ka* (adi. f. pl.) ‘gentle, mild, kind; soothing, assuaging’ (cf. Gk. Att. ὤπιος), *ka-ja* (kanja... adi. f. pl. > Gk. Att. kainā...) ‘young, new, fresh’, *do-we-jo* (f., dat.-loc. sg.) ‘wooden vessel’ (por. Gk. Phocaeān δρα#εὐό). According to him, the Greek text may be reconstructed as follows: (1) εἰ#ρακνῶν φῆμακον, (2) ἰὸκ#ἰ ὀσπμο φῆρῖ 1 (3a) dor#εἰό τε KA[N] AI] 20 (3b) εἰ#ρῆκναι ὀπ...kai kania^h pra#ῆj. The suggested translation of the tablet in question is as follows: (1) medicine [made] of spiders, (2) which is good for asthma – ONE [MEDICINE] (3a) and in [wooden] vessel 20 YOUNG [SPIDERS] (3b) spiders – gentle, young, tame.

Krzysztof T. WITCZAK (Łódź, Poland), *A new Linear B Sign *92 and the b-Series*

Abstract: It is suggested that a new Linear B sign *92, which appeared in a Mycenaean tablet from Thebes, belonged to the voiced labial *b*-series and represented the value *bo*. According to the author, the Mycenaean word *e-*92-do-ma* (TH Fp 207.3), or *e-bo-do-ma* in our transcription, should be treated as Greek e(bdo/mh (adj. f.) ‘seventh’ or e(bdoma/v ‘the number seven’, as repeated further by the numerical statement (SEVEN vertical strokes after the ideogram PO). Thus we are able to identify as many as four syllabic signs containing the voiced labial stop *b, namely *56 = *ba* (transcribed usually as *pa*₂), *22 = *bi* (or *pi*₂, according to J. L. Melena’s proposal), *92 = *bo* (a NEW suggestion) and *29 = *bu* (i.e. traditional *pu*₂).

CYPRIACA

Andreas V. KRINGOS (Nicosia, Cyprus), *Euclos the Illustrious – The Composer of Homeric Hymns to Aphrodite?*

Abstract: The article refers to Euclos (7th century B.C.), the Cypriot epic poet-prophet. Based on the Euclos’s oracle, that was saved by Pausanias (10.24.3), evidence will be provided that although it was believed that Euclos wrote it for Homer, it can now be suggested that he actually wrote it referring to himself. Furthermore, it will be argued that the Cypriot poet obtained great glory (as shown by his name) because, most probably, he was the composer of Homeric hymns to Aphrodite.

Rafał ROSÓŁ (Piotrków Trybunalski, Poland), *Zum kyprischen u-tu-ka (ICS² 266,3)*

Abstract: The article deals with the phrase *u-tu-ka* that appears in place of the common *i-tu-ka* = i)(n) tu/x# in a votive inscription coming from Golgoi (ICS² 266). According to the interpretation accepted by most scholars the sign *u* is treated as the preposition su/n with the disappearance of the initial s, i.e. u[n tu/x#. Because the disappearance of the initial s is not testified in the Cypriot inscriptions (only in Hesychius) and because in the other examples of this phrase from Golgoi occurs only the form with the preposition i)n (ICS² 265; 273 and perhaps 267), the author suggests that the sign *u* may denote the common preposition i)n with a phonetic change i > u. It is possible to explain this change as a result of the complete assimilation i into u existing in the first syllable of the substantive. Such a phenomenon can be found also in the two other Cypriot words: *pi-lo-nu-u* = gen. Filwnu/u (Kafizin 303) < Filwni/u and *po-te-nu-u* = gen. Poqhnu/u (ICS² 213a,1) < *Poqhni/u (att. Poqeini/ou).

HISTORIA ANTIQUA

Paweł FILIPCZAK (Piotrków Trybunalski, Poland), *Starożytne zabytki Iranu [Ancient Monuments of Iran]*

Abstract: Ancient monuments of Iran. Three great dynasties were based in ancient Iran: the Achaemenids (VI – IV c.BC), the Arsacids (III c. BC – III c. AD) and the Sassanians (III c. – VII c. AD). However, the oldest ancient monument of Iran – the ziggurat in Chogha Zanbil – was built in the middle of XIII c. BC., by the king of Elam, Untash Napirisch. In Suza, the capital of ancient Iran, it is possible to see only foundations of palace of the king Darius I (522 – 486 BC). XIXth-c. castle – museum, towers over the ruins. At Behistun, close to the city of Kermanshah, the bas-reliefs of the Arsacids rulers and the sculpture of Hercules (II c. AD) were discovered. But, the most famous is so called Inscription from Behistun. It describes important events at the beginning part of Darius’s reign. Persepolis was destroyed in 330 BC, by the order of Alexander the Great, but at present, the

local ruins are the greatest in all Iran. On huge, stone platform the Apadana (the great audience hall of Darius I), the tachara (the private palace of Darius I), the Palace of 100 Columns (the audience hall of the king Xerxes I, ruled 486 – 464 BC), the Gate of All Nations (the gateway to the city, built by Xerxes I) survived. Along the Apadana staircases, there are impressive bas-reliefs. They show various scenes from the king's court and the Persian mythology. From other buildings (garrison, treasury and harem) only foundations are preserved. At the distance of six kilometres from Persepolis, at Naqsh-e Rostam, there are magnificent rock tombs of Darius I and his three successors. There are also interesting Sassanians bas-reliefs. The best-known depicts the victory of the Sassanian king Shapur I (c. 241 – 272 AD) over the Roman emperors: Valerian and Philip the Arab. In different parts of Iran, it is possible to meet other Sassanians bas-reliefs. The most interesting are situated at Taq-e Bostan, near Kermanshah; these pictures represent investiture of the Persian kings and other scenes, for example hunting. The remains of Sassanian castles and palaces still stand in the region, north of a city named Firuz Abad. However, Ganjak – the saint place of Sassanians it is probably Taq-e Solejman in Kurdish part of Iran nowadays.

Miron WOLNY (Olsztyn, Poland), *Przemówienia Hannibala do wojsk w roku 218 p.n.e. – prawda o relacjach wodza z żołnierzami czy wymysł antycznej istoriografii?*
[*Hannibal's speech directed to his army in 218 B. C. – the truth about the relationship between the leader and his soldiers or the invention of ancient historiography?*]

Abstract: Hannibal's speech directed to his army in 218 B. C. – the truth about the relationship between the leader and his soldiers or the invention of ancient historiography?

Ancient mentions of Hannibal's speeches directed to his soldiers in 218 B. C. included in the works of Polybios and Livy has been treated by contemporary historiography in two different ways. Firstly they have been thoroughly accepted by the scholars (W. Ihne, S. Lancel); secondly they have been given the status of an apocryph (K. Ziegler, F. W. Walbank). According to the author of the article such a radical solution of this matter is impossible. In fact, the aforementioned speeches contain some plots which may be truth (the evaluation of their truthfulness should be based on the analysis of through historical contexts); on the other hand, there are also extracts which remain just a stylistic form, deliberately created by the authors (this form has to be rejected after a through study of the contexts of the appearance of information and the character of a given work). The author of this article tries (on the basis of the analysis of the aforementioned speeches) to find the picture of the relationship between Hannibal and his army. The subject of the study comprises the speech by Hannibal by the River Rhône, the speech delivered just before the first encounter with Scipio's army in Italy and finally, the speech directed to members of the operation squad of Mago, which took part in the battle of Trebia. Each of the picture presenting the relationship between the leader and his ethnically varied army.

Miron WOLNY (Olsztyn, Poland), *Operacyjny oddział Magona w bitwie nad rzeką Trebią 218 p.n.e.* [The Operation Squad of Mago in the Battle on Trebia River in 218 B. C.]

Abstract: The operation squad of Mago in the battle of Trebia river in 218 B. C. The author of the article follows the theory of J. Kromayer in which the appearance of the operation squad of Mago in the battle of Trebia is accepted as truth. He concentrates on what he considers as initial matters – namely: the method of recruitment of new members, the structure of the squad, the number of soldiers in the unit which actually took part in the battle, the location of the trap and the method of carrying out the military operation. The author pays attention to the fact that the number of warriors recruited to the squad (2 thousand) was different from the number which actually took part in the battle of Trebia. Such a discrepancy can be confirmed by the source texts (esp. the work of Polybios) in which only the attack of numidian calvary, i.e. 1 thousand riders. The author emphasizes that making use of Mago's squad was crucial for the operation of surrounding of the enemy and in this respect the use of Mago's squad contributed to the development of tactic from Ticinus.

II. Recenzje i omówienia. Reviews.

Paola Dardano, *Un decennio di studi micenei, Rassegna bibliografica (1990-1997)*, Biblioteca di ricerche linguistiche e filologiche Nr. 51, Casa Editrice „Il Calamo”, Roma 2000 (Krzysztof T. WITCZAK)

Edward Lipiński, *Jezyki semickie rodziny afroazjatyckiej. Zarys ogólny*, z ang. przełożył S. Zawadzki, Wydawnictwo Naukowe UAM, Poznań 2001 (Rafał ROSÓŁ)