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News

Among the papers presented at the meetings of the American Philological Society and the Archaeological Institute of America, in Cincinnati, 28-30 December, 1958, were these: George P. Goold, "Homer and the Greek Dialects", John L. Caskey, "Supplementary Excavations at Lerna and Eutresis, 1958", William P. Donovan, "Cyclopean and non-Cyclopean Walls at Isthmia", and in the joint session for Mycenaean Studies, Homer L. Thomas, "Troy, Macedonia, and the North", George E. Mylonas, "Excavations at Mycenae, 1958", Jack L. Benson, "The Griffin in the Minoan-Mycenaean World", Saul Levin, "The Problem of Verifying the Linear B Decipherment", Thalia Phillis Howe, "Linear B and Hesiod's Breadwinners." Finally, at the Joint Annual Banquet, Rhys Carpenter in an admirable paper under the innocent title "Archaeology Now and Then" dealt in large measure with problems in the interpretation of Mycenaean and post-Mycenaean archaeology. Through the kindness of their authors, summaries of several of these papers will be presented here.

George E. Mylonas (Washington University), "Excavations at Mycenae, 1958"--The purpose of the excavations conducted at Mycenae in 1958 for the Archaeological Society of Athens, Greece, was to examine by excavation more thoroughly the Walls and Gates of Mycenae in the hope of establishing a sequence of constructional periods, if they existed, and a more accurate chronology. Work was carried out around the Lion Gate, whose threshold was completely investigated, behind the Lion Gate and in its East Wing, in Grave Circle A, around the Ramp, around the Postern Gate, and along the Peribolos Wall. Important evidence was obtained proving the existence of different constructional periods which will necessitate the revision of the architectural history of the Walls of the site. The work will be continued in the summer of 1959, when, it is hoped, the final conclusions will be verified once more.

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Further summaries of papers read at the meetings of the American Philological Association and Archæological Institute of America, 28-30 December, 1958.

H. L. Thomas (Univ. of Missouri), "Troy, Macedonia, and the North" — The northern material at Troy VIIb (knobbed pottery and moulds for socketed and shaft-hole axes) have often been derived from Hungary, while the somewhat earlier northern elements from Vardino and Vardarophtsa in Macedonia (fluted pottery and bowls with turban rims) have been traced to a "Lausitz" source. As recently as 1950, Childe speaks of kindred settlers at Troy and in Macedonia and traces them to the Middle and Upper Danubian Basin. Careful analysis of the Troadic and Macedonian materials, however, suggests that they derive from two different sources. Recent excavations and the publication of material excavated long ago in Yugoslavia and Rumania support this view. The Macedonian pottery finds its best analogies in Bosnia and Slavonia, while the Troy VIIb wares are at home both in eastern Hungary and Rumania. In both regions these analogies date to the end of the Middle Bronze or the beginning of the Late Bronze. Many theories have been advanced to explain the presence of these northern elements on the fringes of the Aegean. The old Lausitz theory restated by Richthofen in 1940, the more recent theory of a northwest Balkan origin advanced by Milošević in 1949, and the conception of a flight of Hungarian Bronze Age peoples before a Tumulus invasion postulated by Mozsolics in 1957 fail to explain all the facts, although each of these theories has some basis in the archaeological finds. It is here proposed as a working hypothesis that a southward push of Lausitz peoples dislodged the peoples of Slavonia and Eosnia, who then migrated not only southward into Macedonia, but also eastward into Rumania, to judge from recent finds. In Rumania they displaced local peoples who migrated across Thrace to Troy, where the latter arrived somewhat later than the group which invaded Macedonia, as is indicated by both Macedonian and Trojan chronology.

J. L. Benson (Univ. of Mississippi), "The Griffin in the Minoan-Mycenaean World" — An investigation of Bronze Age griffins may assist in an understanding of the religious concepts of that period. The monuments show militant and pacific griffins. The militant griffin is sometimes predatory, alone or with a lion, and sometimes fights lions. Pacific griffins comprise those in a heraldic mirror view, single standing or couchant griffins and single griffins in relation to a human (or divine) being. In heraldic groups, griffins and lions seem to a certain extent to be interchangeable. In such groups these beasts are closely associated in a formal pose with the Priest-King and the Snake Goddess (Goddess of the Palace Cult). Lions -- but not griffins -- are shared as attributes with the Mistress of the Animals. Representations of her with lions and

other animals are generally characterized by a certain informality of pose. A polytheistic rather than a monotheistic interpretation of Minoan-Mycenaean religion is suggested by this analysis of the monuments and the pacific griffin seems to be specifically a symbol of the Snake Goddess and the regal-clerical guidance of civilization. The militant griffin, if taken as the antithesis of the pacific griffin, symbolizes negative forces in connection with the palace cult. These results are based on representations whose genuineness is beyond doubt.

S. Levin (Washington Univ.), "The problem of verifying the Linear B decipherment" — The Ventris-Chadwick decipherment has been accepted too enthusiastically by most scholars and rejected too flatly by a few critics. The most important tablet for testing it is PY Ta641, because of the detailed drawings of tripods and jugs. A sober consideration of such evidence proves that Ventris' phonetic values work for several of the Linear B characters, yielding authentic words of Greek or some related language. But his phonetic values for other characters on the tablet produce no satisfactory sense. From other tablets with clear drawings a few more items of the decipherment can be verified; yet the greater part of the grid remains unconfirmed. Ventris' values have turned out right most often where they coincide with the values that the same characters had in the Cypriote syllabary of the Classical period. These are not enough to support the rest of the grid, which he put together by guesswork, sometimes shrewd but often arbitrary. Those who accept the grid whole, along with the loose and unverified rules of spelling, have found only a few tablets utterly baffling; for wherever the text goes against their previous assumptions, they resolve it by assuming a scribal error. Actually so little of the Linear B corpus is securely deciphered that we have no sentences and very few constructions altogether. What we can depend on, however, makes it probable that in some major features the language differed from Greek and agreed with Indo-Iranian. It was a mistake to expect that a language not yet used for any important literature would exhibit nearly the same structure as the known Greek language from Homer on. The experiment that Ventris proposed has really established just a small but precious part of his decipherment. Confusion, not progress, comes from treating the rest as valid.

T. P. Howe (Univ. of Michigan), "Linear B and Hesiod's Breadwinners" — Homer, the excavations, and Linear B documents so far, all indicate that the Mycenaeans subsisted mainly on meat, vegetables, and perhaps a little porridge, but very little, if at all, on bread. This is proven (a) by literary references, (b) by the absence of equipment like granaries and bake-ovens. (c) In Linear B records defining divisions of employment, there is a notable absence of reference to a large male labor force such as would be required for large scale agricultural work; and (d) these records also indicate that the Mycenaean rate of sowing was "absurdly low." In contrast not only are large inventories of livestock recorded, but Linear B also reveals that the oldest usage of the word nomós signified 'pasture', agora 'a collecting place for sheep'

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and agoraios 'of mixed livestock', indicating how deeply flocks were the Mycenaean's source of wealth and of life. The incoming Dorians, flock-breeding nomads, upset that economy, for Greek grazing-land was insufficient to support the new-comers and the subsequent increase in population. Periodic colonization abroad afforded only temporary relief from meat-hunger. A shift from meat to more cereal and, eventually, more bread as the main dietary staple was the answer to survival, and this was gradually accomplished by intensified cultivation of grain on small-scale independent farms. Extensive sheep-herding by a few men, horticulture by a few more slaves, female particularly, was no longer enough. It is no wonder then that Hesiod evaluates the Races of Man in due proportion to the ease with which they obtained their food: in his Paradise on earth and in the after-life the food produces itself, while the new burdens of his own Age leave free men prematurely gray and enslaved to the Calendar. Thus, when viewed in the light of the developing agriculture, Hesiod's Works and Days is not merely "a compendium of time-honored agricultural instruction," but a manual for the new economy, for the inexperienced tillers of the soil who were beginning to practice independent farming full-time and in great numbers. Thus the Works and Days is a creative work of the same cultural magnitude as the more celebrated Theogony: the latter as the great poem which defined the new Olympian stage of religion, and the former as the great poem which instructed in the new stage of agrarian economy. Both together functioned equally as immense cultural forces in the stabilization and integration of Early Greek Classical civilization.

G. P. Goold (Univ. of Manitoba), "Homer and the Greek Dialects" — This paper argues that the Ionians and Aeolians are in origin identical with the Achaeans of the Mycenaean Age, and that the Homeric dialect is not an amalgamation of separately derived elements but contains only chronologically different forms of a single dialect. Recent research suggests that many of the features typical of Ionic and Aeolic are late, and that, when these are discounted, the two dialects differ from Achaean only in characteristics which can be attributed to the influence of the Dorian invasion. Thus the Ionians and Aeolians are descendants of the Achaeans of the Mycenaean Age, a little tarred maybe with the Dorian brush. There are indications that Linear B was never used for early Greek epic and that the hexameter existed in Mycenaean times. Invasions of Dorians (the earliest of these sacked Knossos) later affected the original Achaean speech, which in Greece north of the Peloponnese became what may be termed Proto-Aeolic: the language of minstrelsy underwent similar change. When Proto-Aeolic subsequently crystallized into Ionic and Aeolic, the former, the vernacular of the bards of the time, naturally predominated in the further development of the epic; but old Achaean vocabulary (Homer's Arcado-Cyprian words) and Proto-Aeolic morphology (Homer's Aeolic elements) were kept and cherished for metrical or formulaic considerations. Thus the Homeric tradition, like the hexameter which dictated its form

and the bards who gave it utterance, can trace a single and unbroken ancestry back to the Mycenaean Age, its rich and varied dialect forms being an intrinsic part of that tradition and reflecting the linguistic evolution through which it passed.

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At a conference of East European Classical Philologists in Erfurt, 16-18 December, 1958, one of the themes discussed was "Minoica and Homer." Papers were offered by A. Bartoněk and V. Georgiev.

At Innsbruck University L. R. Palmer delivered four lectures, 15-17 December, 1958: "Einführung in die Probleme der mykenischen Sprache, Interpretation ausgewählter Linear-B-Texte, Neue religiöse Texte aus Pylos, Die Indogermanisierung des griechischen Raumes."

The University of Rome has instituted a Centro di Studi Micenei, which is preparing an Inventario del lessico miceneo, and an Edizione dei documenti micenei, for academic use.

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The Third International Congress of Classical Studies will meet in London, 31 August - 5 September 1959. There are scheduled "Mycenaean Discussions" on the afternoons of 1 and 3 September.

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Prof. F. Householder reports after an examination of the Pylos tablets in Athens other readings and the joining of Unl250 to the top right corner of the obverse of Unl189.

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CONCORDANCE of Pylos Tablets to the Tentative Classification of Hands.

[Cf. "Tentative Identification of the Hands of the Scribes of the Pylos Tablets," Athenaeum 46 (1958) 328-331. Please note these CORRECTIONS:
 Hand 1. Aa240, add Aa891 [reclassified from Ad]. - Hand 1. Na, for Na429 read 419; add Na1356; for Ng322 read 332; add Nn1357. - Hand 2. Jn, omit Jn942 [joined 605]. - Hand 2. Fr1202, for Hand T2 read T1. - Class I, unassigned, add Cn599.8. - Hand 23. Ad, add Ad664; omit Ad891 [reclassified to Aa]. - Hand 26. Sa, omit Sa1268 [joined 1267]. - Hand 41. Eb, add Eb297; omit Eb833 [joined 495]; add Eb1344 through Eb1354. - Classes II/III, unassigned, add Cn436.1; for Xa134 read 137. For the compilation of the concordance I am indebted to Mrs. Molly Miller; but for any further errors in copying, and for the original errors in the classification I am responsible. It is hoped that a final classification may soon be completed.]

An1	1. An615	Fn41	45. Fn79	Aa96	4. Aa60	Cn155	
Un2	i	Cn45	21. Cn4	Aa98	4. Aa60	Eb156	41. Eb
Cn3	i	Vn46	43	An101	3. An424	Eb157	41. Eb
Cn4	21. Cn4	Un47		Xa102	43	Ua158	22
An5	ii/iii	Vn48	i	Na103	1. Na	Eb159	41. Eb
Un6	i	Pa49	ii/iii	Na104	1. Na	Eo160	41. Eb
An7	3. An424	Fn50	45. Fn79	Na105	1. Na	Mn162	i
- Ae8	42	Ea52	43. Ea	Na106	1. Na	Xn164	
Ua9		Pa53	ii/iii	Ea107	43. Ea	Xn167	
Vn10	3	Ea56	43. Ea	Ae108	42	Eb169	41. Eb
Mn11	i	Ea57	43. Ea	Ea109	43. Ea	An172	1. An615
Xn14		Xa58	i	Ae110	42	Eo173	41. Eb
Val5	ii/iii	Eq59	43. Ea	Xc113	i	Xb176	
Fa16	ii/iii	Aa60	4. Aa60	Wa114	1. Aa240	Eb177	41. Eb
Ua17		Aa61	4. Aa60	An115	i	Xa184	ii/iii
An18	ii/iii	Aa62	4. Aa60	Ma120	2. Ma	Na185	1. Na
Vn19	ii/iii	Aa63	4. Aa60	Ma123	2. Ma	Ab186	21. Ab
Vn20	25	Sn64	21. Sn64	Ma124	2. Ma	Fn187	2
Sa22	ii/iii	Na66	1. Na	Ma126	2. Ma	Ab189	21. Ab
Ua25		Na69	1. Na	An128	42	Ab190	21. Ab
Ae26	42	Xa70	i	An129	22	Xa191	i
Ae27	42	Ea71	43. Ea	Vn130	i	An192	22
Ea28	43. Ea	Ae72	42	Cn131	i	Ma193	2. Ma
Ea29	43. Ea	En74	1. En-Ep	Ea132	43. Ea	Ab194	21. Ab
Pn30	2	Aa76	4. Aa60	Ae134	42	Na195	1. Na
Xn31		Fn79	45. Fn79	Ea136	43. Ea	Na197	1. Na
Xn34	ii/iii	Aa85	4. Aa60	Xa137	ii/iii	Xa198	
An35	3. An424	Aa89	4. Aa60	Un138		An199	1. An615
An37	1. An615	Ma90	2. Ma	Ad142	22	Xb200	
An39	45 or	Aa93	4. Aa60	Eq146	1. Eb236	Cn201	ii/iii
	ii/iii	Aa94	4. Aa60	Eb149	41. Eb	Cn202	i
Cn40	21. Cn4	Aa95	4. Aa60	Eb152	41. Eb		

An207-360		Na284	1. Na	Eb339	41. Eb	Na405	1. Na
	43	Cn285	i	An340	22	Na406	1. Na
Ea208	43. Ea	Cn286	i	Na342	1. Na	Xb407	
An209	1. An615	Sa287	26. Sa	Fr343	4. Fr343	Eb409	41. Eb
Ab210	21. Ab	Xa289		Ae344	22	Jn410	2. Jn
Eo211	41. Eb	Ad290	23. Ad	Na345	1. Na	Ec411.1	41. Eb
Ep212	1. En-Ep	An292	1. Aa240	Ma346	2. Ma	" . 2. e	1. Eb236
Eq213	1. Eb236	Eb294	41. Eb	Eb347	41. Eb	Xa412	
Ma216	2. Ma	Ad295	23. Ad	Eo351	41. Eb	Jn413	2. Jn
Ab217	21. Ab	Na296	1. Na	Un352		Jn415	2. Jn
An218	21. Sn64	Eb297	41. Eb	Aa354	1. Aa240	Eb416	41. Eb
Un219	ii/iii	An298	3. An424	Ab355	21. Ab	Ab417-1050	
Ma221	2. Ma	An299	3. An424	Ab356-1049			21. Ab
Ma222	2. Ma	On300	ii/iii		21. Ab	Cn418	ii/iii
Eo224	41. Eb	Ep301	1. En-Ep	Ad357	23. Ad	Na419	1. Na
Ma225	2. Ma	Ae303	42	Xn358		Ea421	43. Ea
Nn228	i	Ea304	43. Ea	Na361	1. Na	An424	3. An424
An233	3. An424	Ea305	43. Ea	Wa362		Na425	1. Na
Eb236	1. Eb236	Ad308	23. Ad	Eb364	41. Eb	An427	3. An424
Aa240	1. Aa240	Ea309	43. Ea	Ma365	2. Ma	Gn428	ii/iii
Xn244		Jn310	2. Jn	Eb366	41. Eb	Jn431-433	
Na245	1. Na	Er312	24. Er	Fg368	21		2. Jn
Na246	1. Na	Aa313	1. Aa240	Eb369	41. Eb	Xn432	
Eo247	41. Eb	Cn314	i	Eo371	41. Eb	Un434	
Na248	1. Na	Ad315	23. Ad	Ab372	21. Ab	An435	
Un249	i	Tn316	44. Tn316	Fg374	21	Cn436	i
Xn250		Eb317	1. Eb236	On375	ii/iii	" . 1	ii/iii
Na252	1. Na	Ad318-420		Eb377	41. Eb	Cn437	
Fg253	i		23. Ad	Ma378	2. Ma	Jo438	i
Cn254	21. Cn4	Ng319	1. Na	Ab379	21. Ab	Ea439	43. Ea
Ea258	43. Ea	Jn320	2. Jn	Ad380	23. Ad	Cn440	i
Ea259	43. Ea	Eb321	41. Eb	Ab382	21. Ab	Cn441	i
An261-283-857		Na322	1. Na	Na384	1. Na	Xn442	
	43	Fn324	45	Ab388	21. Ab	Un443-998	
"r. 4-9	1. An615	Ea325	43. Ea	Jn389	2. Jn		i
Na262	1. Na	Ad326	23. Ad	Ad390-696		Eo444	41. Eb
Ae264	42	Eb327	41. Eb		23. Ad	Xn449	
Un267	i	Cn328	i	Ma393	2. Ma	Cn453-836	
Eo268	41. Eb	Na329	1. Na	Na394	1. Na		i
Eo269	41. Eb	Ma330	2. Ma	Na395	1. Na	Mn456	i
Ea270	43. Ea	Ng332	1. Na	Na396	1. Na	Ea460	43. Ea
Cn272	i	Ma333-526		Ma397-1048		Xn463	
Eo276	41. Eb		2. Ma		2. Ma	Eb464	41. Eb
Ab277	21. Ab	Na334	1. Na	Ae398	ii/iii	Na466	1. Na
Eo278	41. Eb	Ma335	2. Ma	Xa400		En467	1. En-Ep
Xn279	ii/iii	Ea336	43. Ea	Wa401		Ab468	21. Ab
Eo281	41. Eb	Na337	1. Na	Sa403	26. Sa	Eo471-855	
An283		Eb338	41. Eb	Va404	ii/iii		41. Eb

Eb472	41. Eb	Na543	1. Na	An607	1. Aa240	Jn658	21. Jn658
Eb473	41. Eb	Na544	1. Na	Cn608	i	En659	1. En-Ep
Eb477	41. Eb	Na547	1. Na	En609	1. En-Ep	Cc660	21. Cn4
Jn478	2. Jn	Na549	1. Na	An610	1. An615	An661	1. An657
Ea480	43. Ea	Na551	1. Na	Un612	i	Aa662	1. Aa240
Ec481	43. Ea	Ab553	21. Ab	Xn613		Ad663	23. Ad
Va482	ii/iii	Ab554-582		An614-1124		Ad664	23. Ad
Sa483-1079			21. Ab		1. An615	Cc665	21. Cn4
	26. Sa	Ab555	21. Ab	An615	1. An615	Ad666	23. Ad
Cn485	i	Ab558	21. Ab	An616	1. An615	Ad667	23. Ad
Sa487	26. Sa	Ab559	21. Ab	Ep617-1121-1131		Ad668	23. Ad
Sa488	26. Sa	Ab560	21. Ab		1. En-Ep	Ad669	23. Ad
Ae489	42	Na561	ii/iii	Na621	1. Na	Ad670	23. Ad
Xn490		Ab562	21. Ab	La622	ii/iii	Ad671	23. Ad
Cn491	i	Ab563	21. Ab	La623	ii/iii	Ad672	23. Ad
Vn493	i	Ab564	21. Ab	La624	ii/iii	Ad674	23. Ad
Eb495	41. Eb	Xa565	i	La625	ii/iii	Ad675	23. Ad
Eb496	41. Eb	Eb566	41. Eb	La626	ii/iii	Ad676	23. Ad
Eb498	41. Eb	Xa567		Xa627	ii/iii	Ad677	23. Ad
Eb499	41. Eb	Na568	1. Na	La628	ii/iii	Ad678	23. Ad
Eb501	41. Eb	Wa569		Ae629	ii/iii	Ad679	23. Ad
Eb502	41. Eb	Cn570	i	La630	ii/iii	Ad680	23. Ad
Xn503		Na571	1. Na	La631	ii/iii	Ad681	23. Ad
Na504	1. Na	Ab573	21. Ab	La632	ii/iii	Sa682	
Aa506	1. Aa240	Ae574	ii/iii	Xa633	ii/iii	Ad683	23. Ad
Na507	1. Na	Ab575	21. Ab	Ae634	ii/iii	Ad684	23. Ad
Na512	1. Na	Na576	1. Na	La635	ii/iii	Ad685	23. Ad
Na513	1. Na	Na577	1. Na	Eb636	41. Eb	Ad686	23. Ad
Na514	1. Na	Ab578	21. Ab	Xa638	ii/iii	Ad687	23. Ad
Ab515	21. Ab	Ab580	21. Ab	Xa639	ii/iii	Ad688	23. Ad
Na516	1. Na	Ab581	21. Ab	La640	ii/iii	Ad689	23. Ad
An519	1. An657	Ab584	21. Ab	Ta641	2. Ta	Ad690	23. Ad
Na520	1. Na	Ab585	21. Ab	Ta642	2. Ta	Ad691	23. Ad
Na522	1. Na	Ab586	21. Ab	Cn643	i	Jn692	2. Jn
Na523	1. Na	Na588	1. Na	Es644	1. Es	Jn693	2. Jn
Xa525		Xn590		Es645	1. Es	Ad694	23. Ad
Na527	1. Na	Cn591	i	Es646	1. Es	Aa695	1. Aa240
Na529	1. Na	Un592	i	Es647	1. Es	Ad697	23. Ad
Na530	1. Na	Xn593	i	Es648	1. Es	Aa699	1. Aa240
Na531	1. Na	An594	ii/iii	Es649	1. Es	Ad700	23. Ad
Na532	1. Na	Cn595	21. Cn4	Es650	ii/iii	Aa701	1. Aa240
Na533	1. Na	Cn599	21. Cn4	Es651	1. Es	Cn702	i
Eb534	41. Eb	" . 8	i	Es652	1. Es	Es703	1. Es
Na537	1. Na	Cn600	21. Cn4	Es653	1. Es	Ep704-619	
Ep539	1. En-Ep	Jn601	2. Jn	An654	1. An657		1. En-Ep
Na540	1. Na	Na604	1. Na	Cn655	i	Ep705	1. En-Ep
Na541	1. Na	Jn605	2. Jn	An656	1. An657	Jn706	21. Jn658
Xb542		Na606	1. Na	An657	1. An657	Ta707	2. Ta

Ta708	2. Ta	Ea757	43. Ea	Aa804	1. Aa240	Na856	1. Na
Ta709	2. Ta	Sa758	26. Sa	Ea805	43. Ea	Eb858	41. Eb
Ta710	2. Ta	Aa759	1. Aa240	Ea806	43. Ea	Eb859	41. Eb
Ta711	2. Ta	Sa760	26. Sa	Aa807	1. Aa240	Aa860	1. Aa240
Ta713	2. Ta	Xa761	ii/iii	Ea808	43. Ea	Eb861	41. Eb
Ta714	2. Ta	Aa762	1. Aa240	Ea809	43. Ea	Eb862	41. Eb
Ta715	2. Ta	Sa763	26. Sa	Ea810	43. Ea	Aa863	1. Aa240
Ta716	2. Ta	Aa764	1. Aa240	Ea811	43. Ea	Vn865	i
Aa717	1. Aa240	Ae765	1. An615	Ea812	43. Ea	Eb866	41. Eb
Un718	24	Sa766	26. Sa	Ea813	43. Ea	Fn867	45. Fn79
Cn719	i	Sa767	26. Sa	Ea814	43. Ea	Cn868	i
Gn720	i	Sa768	26. Sa	Aa815	1. Aa240	Eb871	41. Eb
Ta721	2. Ta	Sa769	26. Sa	Ea816	43. Ea	Xa873	ii/iii
Ta722	2. Ta	Aa770	1. Aa240	Ea817	43. Ea	Eb874-902	
An723	1. An615	Ea771	43. Ea	Eb818	41. Eb		41. Eb
An724	1. An657	Aa772	1. Aa240	Ea820	43. Ea	Cn875	i
Jn725	2. Jn	Ea773	43. Ea	Ea821	43. Ea	Eb877	41. Eb
Es726	1. Es	Sa774	26. Sa	Ea822	43. Ea	Xn878	
Es727	1. Es	Aa775-956		Ea823	43. Ea	Vn879	ii/iii
Es728	1. Es		1. Aa240	Ea824	43. Ea	Er880	24. Er
Es729	1. Es	Ea776	43. Ea	Ea825	43. Ea	Jn881	2. Jn
Wa730	i	Aa777	1. Aa240	Ea827	43. Ea	Ea882	43. Ea
Wa731	21	Ea778	43. Ea	Ea828	1. Eb236	Eb884	41. Eb
Wa732	ii/iii	Aa779	1. Aa240	Jn829	2. Jn	Eb885	41. Eb
Sh733	ii/iii	Ea780	43. Ea	An830-907		Eb886	41. Eb
Sh734	ii/iii	Ea781	43. Ea		1. An615	Eq887	1. Eb236
Sh735	ii/iii	Ea782	43. Ea	Nn831	i	Xn888	ii/iii
Sh736	ii/iii	Aa783	1. Aa240	Jn832	2. Jn	Ae889	ii/iii
Sh737	ii/iii	Wa784	41. Eb	Sa834		Eb890	41. Eb
Sh738	ii/iii	Aa785	1. Aa240	Eb835	41. Eb	Aa891	1. Aa240
Sh739	ii/iii	Aa786	1. Aa240	Fn837-864		Eb892	41. Eb
Sh740	ii/iii	Sa787	26. Sa		45. Fn79	Eb893	41. Eb
Sh741	ii/iii	Aa788	1. Aa240	Eb838	41. Eb	Na894	1. Na
Sh742	ii/iii	Ab789	21. Ab	Eb839	41. Eb	Eb895-906	
Sh743	ii/iii	Sa790	26. Sa	Sa840	26. Sa		41. Eb
Sh744	ii/iii	Sa791	26. Sa	Na841	1. Na	Jn896	2. Jn
Ab745	21. Ab	Aa792	1. Aa240	Eb842	41. Eb	Eb897	41. Eb
Ab746	21. Ab	Sa793	26. Sa	Sa843	26. Sa	Eb898	41. Eb
Eb747	41. Eb	Sa794	26. Sa	Jn845	2. Jn	Ab899	21. Ab
Wa748	i	Aa795	1. Aa240	Eb846	41. Eb	Eb900	41. Eb
Ja749	i	Sa796	26. Sa	Eb847	1. Eb236	Eb901	1. Eb236
Jn750	2. Jn	Sa797	26. Sa	Na848	1. Na	Eb903	41. Eb
Sa751	26. Sa	Aa798	1. Aa240	Na850	1. Na	Eb905	41. Eb
Aa752	1. Aa240	Ea799	43. Ea	Vn851	ii/iii	Na908	1. Na
Sa753	26. Sa	Ea800	43. Ea	An852	i	Eb909	41. Eb
Ea754	43. Ea	Ea801	43. Ea	Un853-869-870-876		Eb913	41. Eb
Sa755	26. Sa	Ea802	43. Ea		i	Xn914	ii/iii
Ea756	43. Ea	Ea803	43. Ea	Ad854	23. Ad	Eb915	41. Eb

Eb916	41. Eb	Fn974	45. Fn79	Na1040	1. Na	Ab1102	21. Ab
Wa917	i	Fn975	45. Fn79	Na1041	ii/iii	Ab1103	21. Ab
Fn918	45. Fn79	Eb976	41. Eb	Ea1042	43. Ea	Xn1104	
Ad921	23. Ad	Eb977	41. Eb	Xa1044	i	Ab1105	21. Ab
Ea922	43. Ea	Ab978	21. Ab	Eb1047	41. Eb	Na1106	1. Na
Na923	1. Na	Fn979	45. Fn79	Xn1051		Xa1107	
Na924	1. Na	Xn980		Na1053	1. Na	Xa1108	
Cn925	i	Eb981	41. Eb	Na1054	1. Na	Ab1109	21. Ab
Na926	1. Na	Xa982		Xn1055		Xa1110	
Jn927	2. Jn	Xn983		Xn1058	2. Jn	Xn1111	
Na928	1. Na	Xn984	ii/iii	An1059	i	Ab1112	21. Ab
Xa929	i	Xn985		An1060	i	Ab1113	21. Ab
Wa930		Na986	1. Na	An1061	i	Xn1114	
Wa931		Aa987	1. Aa240	Xn1062		Ea1115	43. Ea
Eb933	41. Eb	Xn988		Cn1063		Cn1116	
Eb934	41. Eb	Fn989	45. Fn79	Xn1064		Xn1117	
Eb935	41. Eb	Xn990		Jn1065	2. Jn	Xn1118	
Ea936	43. Ea	Xn991	2. Jn	Cn1066	i	Xn1119	
Jn937	2. Jn	Eb992	41. Eb	Jn1067	2. Jn	Xn1122	
Cn938	21. Cn4	Xa994		Xn1068		Xn1123	
Jn939	2. Jn	Be995	ii/iii	Cn1069		Xn1125	
Eb940	41. Eb	Tn996	ii/iii	Cn1071		Xn1126	
Na941	1. Na	Ea1000	43. Ea	Xn1072		Xn1127	
An943	i	Pa1002		On1074	ii/iii	Xn1128	
Jn944	2. Jn	Cn1006	21. Cn4	Cn1075		Xn1129	
Ab946	21. Ab	Ea1007	43. Ea	Xn1076		Xn1130	
Wa947		Wa1008	1. Aa240	Xn1077		Xn1132	
Wa948		Na1009	1. Na	Xn1078		Xn1133	
Wa949		Xn1011		Eb1082	41. Eb	Xn1134	
Eb950	41. Eb	Xn1012		Eb1083	41. Eb	Xn1135	
Xn952		Na1013	1. Na	Xn1084		Xn1136	
Xa953		Ad1014	ii/iii	Na1085	1. Na	Xn1137	
Eb954	41. Eb	Xn1015		Na1086	1. Na	Xn1139	
Ad955	23. Ad	Na1016	1. Na	Wa1087		Wa1148	26. Sa
Eb957	41. Eb	Ea1017	43. Ea	Na1088	1. Na	Xn1149	
Xn958		Eb1018	41. Eb	Na1089	1. Na	Xn1150	
Xn959		Na1021	1. Na	Xa1090		Xn1151	
Xn960		Ea1023	43. Ea	Na1091	1. Na	Xn1152	
Cn962		Na1025	1. Na	Na1092	1. Na	Xn1153	
Eb963	41. Eb	Xn1026		Wa1093		Xn1154	2. Jn
Eb964	41. Eb	Na1027	ii/iii	Xa1094		Xn1155	
Fn965	45. Fn79	Xn1028		Xn1095		Xn1156	
Fn966	45. Fn79	Fn1031	45. Fn79	Xn1096		Xn1160	
Xn969		An1033	i	Cn1097		Xn1162	
Fn970	45. Fn79	Eb1034	41. Eb	Xn1098		Xn1163	
Xn971		Xa1037		Ab1099	21. Ab	Jn1164	2. Jn
Fn972	45. Fn79	Na1038	1. Na	Ab1100	21. Ab	Xa1166	
Fn973	45. Fn79	Na1039	1. Na	An1101	ii/iii	Xn1167	

Xnl168		Fr1221	ii/iii	Ac1278		Wr1326	
Xnl169		Fr1222	2. Fr1202	Ac1279		Wr1327	
Xnl170		Fr1223	44. Tn316	Ac1280		Wr1328	
Xnl171		Fr1224	2. Fr1202	An1281		Wr1329	
Xnl172		Fr1225	21. Fr1217	An1282		Wr1330	
Xnl173		Fr1226	2. Fr1202	Cc1283		Wr1331	
Ebl174	41. Eb	Fr1227	2. Fr1202	Cc1284		Wr1332	
Nal175	1. Na	Fr1228	2. Fr1202	Cc1285		Wr1333	
Ebl176	41. Eb	Fr1229		Cn1286		Wr1334	
Unl177		Fr1230		Cn1287		Xal335	
Xal178		Fr1231	2. Fr1202	Jal288		Xal336	
Nal179	1. Na	Fr1232	ii/iii	Qal289		Xbl337	
Aal180	1. Aa240	Fr1233	2. Fr1202	Qal290		Xbl338	
Xal181		Fr1234	2. Fr1202	Qal291		Xcl339	
Aal182	1. Aa240	Fr1235	2. Fr1202	Qal292		Xnl340	
Sal183	26. Sa	Fr1236	2. Fr1202	Qal293		Xnl341	
Fr1184	2. Fr1202	Fr1238	2. Fr1202	Qal294		Xnl342	
Unl185	i	Fr1240	21. Fr1217	Qal295		Xnl343	
Ebl186	41. Eb	Fr1241	2. Fr1202	Qal296		Ebl344	41. Eb
Ebl187	41. Eb	Fr1242	21. Fr1217	Qal297		Ebl345	41. Eb
Ebl188	41. Eb	Fr1243		Qal298		Ebl346	41. Eb
Unl189	i	Fr1244		Qal299		Ebl347	41. Eb
Vnl191	ii/iii	Fr1245		Qal300		Ebl348	41. Eb
Fnl192	45. Fn79	Fr1246	2. Fr1202	Qal301		Ebl349	41. Eb
Unl193	i	Wal247		Qal302		Ebl350	41. Eb
Fal194		Wal248		Qal303		Ebl351	41. Eb
Fal195-1196		Fr1251		Qal304		Ebl352	41. Eb
Cnl197	i	Xal252	ii/iii	Qal305		Ebl353	41. Eb
Fr1198		Xal253		Qal306		Ebl354	41. Eb
Wal199	ii/iii	Xnl254		Qal307		Fr1355	
Fr1200		Fr1255		Qal308		Nal356	1. Na
Fr1201	4. Fr343	Xal256		Qal309		Nnl357	1. Na
Fr1202	2. Fr1202	Cc1258		Qal310		Wr1358	
Fr1203	ii. T5	Qal259		Qal311		Wr1359	
Fr1204	4. Fr343	Xnl261		Qal312		Wr1360	
Fr1205	2. Fr1202	Xnl262		Sal313	26. Sa	Wr1361	
Fr1206	2. Fr1202	Sal264	26. Sa	Sbl314			
Fr1207	41. T6	Sal265	26. Sa	Sbl315		Wr 01	2. Ma
Fr1208	ii/T5	Sal266	26. Sa	Ubl316			
Fr1209-1211		Sal267	26. Sa	Ubl317			
	4. Fr343	Sal269	26. Sa	Ubl318			
Fr1212	4. Fr343	Wal271		Ubl319			
Fr1215	ii/iii	Ac1272		Unl320			
Fr1216	2. Fr1202	Ac1273		Unl321			
Fr1217	21. Fr1217	Ac1274		Unl322			
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Fr1220	2. Fr1202	Ac1277		Wr1325			

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News

Third International Congress of Classical Studies, London. Mycenaean Discussions, September 1 and 3. Among the papers promised as introductions to discussion are the following: Structure of Mycenaean Society - E. L. Bennett on Slavery, L. R. Palmer on Kekemena and Tereta, G. Pugliese Carratelli on Aspetti della Monarchia Minoica e Micenea. The Linguistic and Ethnic Relationships of the Minoans: C. Gordon, The Case for Semitic Connections, E. Peruzzi, The Structure of Minoan Tablets.

Mr. Richard Hope-Simpson and Professor William McDonald report the joint discovery of two important Mycenaean sites in Southern Messenia. One site is on the coast east of Methoni. The second site, about half way between Petalidi and Koroni, is described as having a "central and upper part of roughly 200 m. by 150 m., with a much larger area of 'lower town' on the slopes below." The discoverers believe this to be the major town of the district in Mycenaean times.

In the 1959 season at Nestor's Palace at Pylos the discovery of a few scraps of tablets is reported.

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1 August 1959

Minutes of the London Mycenaean Seminar, May 27, 1959, 175-178:

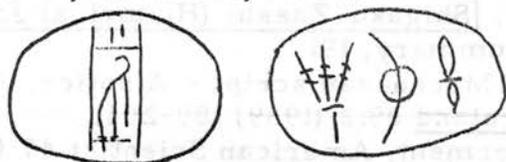
- Summaries of papers by J. Chadwick, "Have we any Mycenaean Calendars?" and by A. T. Hatto, "The Theme of the Cattle Raid in Heroic Literature."
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NESTOR

News

Not officially, but practically, the Mycenaean Discussions generously provided for by the organizers of the Third International Congress of Classical Studies (London, 31 August - 5 September, 1959) became also the third of the series of Mycenaean Colloquia, to follow those of Gif in 1956 and of Pavia in 1958. The arrangements permitted the presence and participation of a large audience (almost a hundred at one session), and there was time for some general discussion of most of the papers presented. In the first session on "Religion" G. Pugliese Carratelli spoke on Aspetti de la monarchia minoica e micenea. In the second session the report of W. McDonald's and R. Hope Simpson's explorations of Mycenaean sites in Messenia was briefly presented. For the "Structure of Mycenaean Society" E. L. Bennett spoke on Slavery, and L. R. Palmer spoke on Kekemena and Tereta. The third session was devoted to the Minoan Linear A texts, and C. H. Gordon spoke on Semitic Factors in the Minoan-Mycenaean Sphere, while E. G. Peruzzi spoke on the Structure of Minoan Tablets. This was the close of the sessions provided for in the program of the Congress, but the discussion of Mycenaean problems was continued at dinner, and an informal supplementary discussion was held the following day. Most exciting was the announcement by Mabel Lang of the text of one of the sealings found in this season's excavations at Pylos, a sealing which brought together in one word a completely new sign and two of more or less doubtful values. It was hoped that the ideogram on the face of the sealing might provide a clue to the interpretation and to definite values for all the signs involved. No satisfactory interpretation was agreed upon, but the opportunity to work together on a wholly new text was much appreciated. Beside the formal and informal Mycenaean discussions, two well-applauded papers from the regular sessions of the Congress were devoted to Mycenaean subjects, the reports by Professors Blegen and Mylonas of the most recent excavations of Pylos and Mycenae.



Herewith, by the kind permission of Professors Blegen and Lang, is a sketch from memory of the sealing shown and discussed at the London Congress. It is one of the score or more inscriptions found this year at Pylos, all from the western limits of the excavation.

It is reported that a sealing, inscribed with one sign, has been found this season within the citadel at Mycenae.

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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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PY Un6 has now been joined by Un1189+1250. Eb885 has been joined by Eb992.

Further summaries of papers read at the Third International Congress of Classical Studies, 1959.

L. R. Palmer, "Kekemena and Tereta" -- 1. kekemena is the participle of a verb meaning 'split, cut, divide.' Derivatives of such verbs tend to fall in the semantic field "SHEAR-SHARE-SCHAR." kōmē and kōmos belong to the same root. kōmē and damos (both from verbal roots meaning 'distribute') have basically the same meaning. 2. The original order of Ep tablets is: 301, 617, 705+212, 704. Tenants thus follow the order: zero (land 'unleased'), tereta on kekemena land, (as kotonooko), kamaewe, teojo doera/o, doera/o of cult personnel, cult personnel. The totalling tablets Eb236, 901, 317, 847 group the tenants in much the same way. N.B. the tereta are not included among the cult personnel. 3. The verbal form ekeqe is preserved in the consolidated version only in exceptional holdings of kekemena land. Note that ekeqe kama tends to exclude kamaeu. This reinforces the view that the addition of -qe to the verb endows it with prospective force. 4. Three verbs in the kama arrangements express some kind of obligation: woz- is interpreted as woikj- (denominative of woik- in the sense 'occupy'), cf. the Tsepis Stele. tereja refers to 'services' due in respect of land held. tojo, toe, tome are interpreted as thōioi, pres. opt., thōē, aor. juss. subj., and thōmen, imperatival aor. inf. of a verb thō- 'to pay.' tereta is the generic term for 'service men' (inter alios a potter, a fuller, a shepherd) with holdings of kitimena, owing service to the Wanax (hence wanakatero). On kekemena land they are called kotonooko. That their protest (Eb297) is taken up by the damos (Ep704) indicates their relationship to the damos. 6. The Ea set is concerned with the estate of the rawaketa (from the occurrence of rawakesijo; one tenant is the 'Commander's Charioteer'). Two indications show that the estate is located in the place tino, and its size is suggested by the tallying of Eq59. eneka iqojo (cf. Fal6) may refer not to a horse but to a god Hippos, divine partner of the Commander at tino (cf. Potnia and Wanax at pakijanes). 7. The bulk of available land was probably in the possession and control of the damos. This land appears in the palace records only in so far as it concerned palace folk.

E. G. Peruzzi, "The Structure of Minoan Tablets"-- The structures most frequently found in the Haghia Triada tablets are examined on the basis of similar structures in the Linear B texts, with particular attention to the religious texts. The Indo-European character of the Minoan language may be affirmed on the evidence of datives and locatives in -i, ku-ro "kusutoroqa" [dat. ksuntrophāi], cf. IE *ger- "zusammenfassen, sammeln," ki-ro "opero," cf. IE *[s]kel- "schuldig sein, schulden, sollen," po-to ku-ro "pate kusutoroqa," cf. Myc. pant-, Tokh. A poñc- ponts-, etc. A full version of the paper is to appear in 1960.

For the incorrect reference on page 66, please substitute:

Murakawa, K., Korete and Porokorete, Journal of Classical Studies (Japan) 7 (1959) 1-24; English summary, 191.

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