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FROM THE EDITORS

Please note the following errata from Volume 7, for which we must apologize:

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| p. 1427, §800135 | - read ἀποκρίλιος for ἀποκρίλιος |
| p. 1428, §800147 | - read Papanikolaou for Papanilolaou |
| p. 1441, §800273 | - same as p. 1446, §800330 |
| p. 1441, §800285 | - same as p. 1446, §800340 |
| p. 1443, §800302 | - authors names read Massimiliano Marazzi and Sebastiano Tusa. |
| p. 1443, §800313 | - review by O.T.P.K. Dickinson, <u>Journal of Hellenic Studies</u> 99 (1979) 199-200 |
| p. 1447, §800354 and §800355 | - same as p. 1454, §800433 and §800434 |
| p. 1500 | - T.G. Palaima dissertation title should read "The Scribes of Pylos" |

COMMUNICATIONS

The University of Cincinnati has announced a fund drive for the Carl W. Blegen Professorship in Classical Archaeology. While it is not normally the policy of Nestor to carry such announcements, it seems appropriate to make an exception in this case for one of the founding fathers of Greek Bronze Age Archaeology. Those interested in details, may address inquiries to the U.C. Foundation, 425 Oak Street, Cincinnati, Ohio, 45219, USA.

Among lectures presented to the Athens archaeological community were "The Ring of Minos and the Temple Tomb" (N. Platon); "Activities of the German Archaeological Institute in Athens" (H. Kyrieleis) which included the excavations at the Unterburg, Tiryns: Mycenaean house altar found; and "New Excavations at Knossos" (P. Warren).

FORUM

Gentlemen:

The not unfavorable reception given to Mallineus, 'God of Woollens', Thuinōn, 'God of Aromatics' and Magīrōn, 'God of Cooks/Butchers' is encouragement to introduce a few more. Iconographically indicated is a pair of 'Archer' divinities, the female being more prominent. Scholars have long detected a late echo in Aphētōr, the title of Apollo in Il. 9, 404. This is interpreted as 'The Shooter', the word being an agent noun from aphiēmi (Chantraine, DELG, s.v.). The corresponding feminine Aphetria appears as apetira₂ in KN V 280.11, a text which from the beginning has

been regarded as a page from a cult calendar relating to the first half of the month (wodewijo, 'Rose Month').

The same text contains a reference, I have proposed, to a day 'In honor of the Two Horses', a divine pair familiar to readers of Nilsson's fundamental work. Potnia Hikweia (PY An 1281.1) is further encouragement to take iqo PY Fa 16 as referring to a god Hikwos, as will be further supported in a forthcoming article.

How would 'The Equine Lady' appear iconographically? As a horse with a woman's head? If so, see the 'centaur' on the Tanagra larnax (Ergon 1971), which has not only a woman's head with divine head-gear, but also curious, bird-like 'hooves'. Beneath the belly is a young animal, presumably a foal.

Iqeja/iqo fits into a whole series: diwija/diw-, posidaeia/poseida(s), etc. Now we possibly have a goddess qowija (See Docs² on PY Tn 316), closely connected with Poseidon. Can we extract therefrom a god Gwous? This conclusion would make its impact on the long debated question of the existence of a Bull god in the Creto-Mycenaean pantheon, which has been further stimulated by the sensational finds at Arkhanes by J. and E. Sakellarakis. The sacrificial vessel with the white bull in relief (a young bull?) may well be a representation of the god, not the victim. The white color finds a curious echo in the Linear B texts. PY Cn 418 records the issue by wedaneu (who may be identical with wedaneu, priest of Poseidon) of (inter alia) four bulls, which are invariably white (reuko). In all cases the last word in the description is akorowe(e). This I have interpreted as akolouēs 'unmutilated'. Further consideration of the word-family of kolos (Chantraine DELG 557) suggests that it may mean 'uncastrated'.

The PY Fr set contains references to dipisijoi as recipients of perfumed oil. There has been much speculation about the identity of the Dipsioi 'The Thirsty Ones' who accompany the Wanax (Fr 1220). From the same semantic sphere we have another group in PY Fn 187, which also lists recipients, mainly divine. In line 13 we have udonooi, dative plural, a compound of hudōr/hudn- and noeō (Ruijgh, Etudes 370). Such 'water-diviners' (with the verb in the sense 'perceive') would fit well into the Peloponnesian cults dominated by Poseidon, god of the underground water, so closely associated with Artemis Heleia.

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Yours, &c.
L. R. Palmer

WORK IN PROGRESS

Dissertation completed: Vicky A. Walsh, "A Computer Simulation of the House Construction Activity System at Nichoria in SW Greece" (University of Minnesota, December 1980)

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