

News

PY Fn79 has been joined by 1192.

Summaries of papers read at the meetings of the American Philological Society and the Archaeological Institute of America, in New York, 28-30 December, 1959.

Jaan Puhvel, "Mycenaean mo-ro-pa₂ and Vedic brahmán- : a confrontation."-- This paper proposes to discard Palmer's current interpretation of the Mycenaean title mo-ro-pa₂ as mo(i)roppās 'share-holder', and also criticizes Mühlestein's more recent connection with brábēs 'umpire'. Combining the conclusions of Ruipérez (Minos 4, 1956, 157) that mo-ro-pa₂ is a priestly title, and the well-sustained arguments of Thieme (Zeitschrift der Deutschen Morgenländischen Gesellschaft 102, 1952, 91-129) that Skt. bráhma- originally meant 'formulation' and is etymologically cognate with Gk. morphé rather than with Lat. flāmen, mo-ro-pa₂ is shown to belong to the same group of words and to be an archaic epiclerus of the priestly order, like the Indic caste designation brahmán-. In this context consideration is given to Dumézil's views that a reflection of Indo-European social class divisions lingers on in pre-Cleisthenic Ionian tribal structure.

H. D. Ephron, "Enkomi Tablet Two: Intimations of Argonautica (Mycenaean Poetry)"-- From the transliteration of the second Enkomi tablet according to the values which I gave the signs, with a set of spelling rules comparable to those of Linear B, it is possible to reconstruct the Mycenaean Greek of a large percentage of the text. Context thus obtained provides the most important check of the validity of the solution. If the percentage of acceptable "Greek" is less than that obtained from Linear B, if the language is less Homeric, the solution is--and should be--automatically suspect.

The Cypro-Mycenaean syllabary of the Enkomi tablet No. 2, with Ventris' numbering (Documents, 62)

	a	e	i	o	u
-	55	56	58	44	
b	17	41	27	20	21
g	14	49	42	32	18
d	28	19	35	36	16
w	45	51	54	37	4
z				40	46
j	47	39	53	12	
l	23		38	10	24
m	22	2	8	9	31
n	6	43	48	50	15
q		5	1	25	34?
r	30	7	33	3	
s	29	11	26	52	
ai	- 57				

The percentage of recognizable "Greek" and of "Homeric Greek," it turns out, is greater than that obtained from Linear B and higher than could be expected. Why the decidedly-higher percentage? Because we are dealing with poetry (note the metrical scheme of the strophe)! Because we are dealing with a dialect which was closely related to Homeric and Attic Greek!

The dialect of Cypro-Mycenaean was related to the ancestor of Attic-Ionic. Under certain circumstances "Ionic eta" had already replaced long a.

The most interesting portion of the text and the best contextual proof lie in the following lines: (1-2) (|ai-ne-|da gu-||wo si-|ma-ga wa||[na-ga-do| .. || .] a-|go-so a-|| ||la-| jo-jo o-||mo-se | = ainetans guons tīmāka

wa[naktos ...] Argohos alāioio. omosse ...) "The renowned travels, I sing, of the lord of the wandering Argo." (5-7) "I will set free...Medeia, queen of the lofty city...beautiful, rich, untouchable, majestic, and the widow..." (10) "...bringing D. to the Peloponnesus." [Second strophe:] (11-12) "'Jason,' Idaia said, 'let us move the watch-fire..., lord of the Argo.'" (19-20) The key words, "whipped, Idaia, fetters, sons" should be compared with the incidents described in Diodorus Siculus iv.43.3-4 and 44.2. Note also the interesting "of Mycenae by race" (16) and, "And the mighty Ajax" (95).

Sp. Marinatos, "Some Historical Hints from the Excavations at Pylos" -- The similarity in construction and use of the tholos-shaped chamber tombs found in Cephallonia and in the Volimidia necropolis at Pylos suggests a close historical connection between the two regions. This suggestion is reinforced by comparison of the handmade pottery of Cephallonia and Pylos, and by the peculiar continuity of religious observance at the tombs in both places. Holes were opened in the roof of still-sealed tombs to receive offerings. This cult persisted for centuries throughout the Greek period, and in Cephallonia even into Roman times. From the legendary and from the historical period further evidence of the connection of these regions is found. The connection of the bowmen Messenian Eurytos and Iphitos, with Cephallonian Odysseus in particular (with the quantity and excellence of arrowheads excavated at Pylos) and the journey of Telemachos specifically to Pylos may be mentioned. Historical connections are seen in the help given Aristomenes by a Cephallonian friend, and Aristomenes' noble defense of the same, during the Messenian Wars, and in the transfer by Athens of Messenians to Cranii in Cephallonia, 421 BC. It is possible for us then to postulate the existence of a close relation between Pylos and Cephallonia. Cephallonia received the Mycenaean (LH III) culture just about 1400 BC; earlier traces have not been found as yet. As far as we can judge today it is likely that people from Pylos colonized the island. It seems probable that a really strong and recognized sentimental connection between the two districts continued from Mycenaean times through antiquity.

E. L. Bennett, "Palaeographic Evidence and Mycenaean Chronology" -- Although earlier and later stages in the development of a certain few Linear B signs can be detected at Knossos, Mycenae, and Pylos, these are generally of no use in an attempt to establish the chronological relations of their respective varieties of the script. In each place there exist at the same time widely different styles and forms of the script. It is the similarity, however, of the three collections of archives in the presence in each of hands and of individual forms representing two or more opposed and continuing traditions of writing which is more important historically. A conclusion about their dates is not likely to be demonstrable; but at least they seem not contemporary. But their similarity indicates that in the times when our surviving records were written communication among the centers of Mycenaean civilization was probably very extensive, and was maintained by large numbers of reading and writing persons. Those of the governing and officiating classes, to which our scribes belong, were very mobile, so that in each place might be found, as they are, scribes trained in different places, schools, or traditions.

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