



Notes on Two Inscriptions on Cypriot Statuettes

Author(s): Alan Johnston

Source: *Zeitschrift für Papyrologie und Epigraphik*, 2003, Bd. 144 (2003), pp. 164-166

Published by: Dr. Rudolf Habelt GmbH

Stable URL: <https://www.jstor.org/stable/20191669>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <https://about.jstor.org/terms>



JSTOR

Dr. Rudolf Habelt GmbH is collaborating with JSTOR to digitize, preserve and extend access to *Zeitschrift für Papyrologie und Epigraphik*

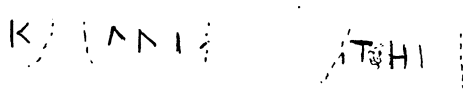
NOTES ON TWO INSCRIPTIONS ON CYPRIOT STATUETTES

Two recent publications deal with Cypriot or Cypriot-style limestone figurines from sites beyond the island, U. Höckmann and D. Kriekenbom (edd.), *Naukratis. Die Beziehungen zu Ostgriechenland, Ägypten und Zypern in archaischer Zeit* (Möhnesee, Bibliopolis 2001) and N. Kourou et al., *Limestone Statuettes of Cypriote Type found in the Aegean* (Nicosia 2002). I append two notes, one minimal, the other designed for comment.

The British Museum Hunter

Kourou p. 28, no. 8, with bibliography; Höckmann and Kriekenbom pl. 5,1.

This large and individual piece has rightly attracted substantial attention. I merely comment here that the inscription on the back of the proper left leg of the figure is not quite as easy to complete as previous publishers have suggested (freehand drawing, at c.1:2).



The transcription in Marshall, *The Collection of Ancient Greek Inscriptions in the British Museum* IV ii (London, 1916) no. 1080, repeated in Pryce, *Catalogue of the Sculpture in the Department of Greek and Roman Antiquities* (London, 1928) I 1, B451, is adequate, though it gives more of the letter after the double lambda iota than can now be seen on the stone, and more of the iota after that break than now exists. The spacing too is not quite correct: there are 6 cm. taken up by the accurately restored space between the initial K and the centre of the presumed A; there are then 5 cm. between that point and the centre of the T. The suggestion of Pryce, *l.c.*, that there is only room for K[α]λλίμ[αχος] τῆι [Ἀφροδίτῃ] can be totally ruled out since it both ignores the probable iota before the tau and demands space at the end which never existed. One may also question whether the writer could have crowded in K[α]λλί[ας] Ἀφροδίτῃ, as suggested by Smith, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities* (London, 1892) I 118; but there appears no other reasonable option available, and the partly preserved iota is tight against the tau, suggesting crowding of the letters. I finally note that the existence of the final letter, iota, is not fully assured, but makes no difference to any of the relevant points.

While the lettering is not very diagnostic, the asymmetrical lambdas surely preclude Marshall's suggested fifth century date, and so there is no reason to suppose that the piece was given its dedicatory inscription at a date later than its manufacture, whether on Cyprus or at Naukratis, the matter debated in the above publications. The fifth century date which is generally cited for the text can be forgotten.

A graffito in St. Petersburg

N. Kourou et al., *supra* 27, no. 5, pl. IX, 5–6. “Kriophoros” statuette “from Knidos, Kalymnos or Asia Minor”, inscribed on the rear surface, now in the Hermitage Museum. The lettering is rough, the surface scratched and the photo not of the best, but the letters seem largely assured:

JYME.I.OΣ

In the drawing I give O in fourth place, *without intended prejudice* as to whether it is omicron or dotted theta; I do not see that the photograph supports one rather than the other. The sixth letter can be interpreted as either delta or rho. The editor takes the two as theta and delta respectively, Ἰυμεθιδος.

There are substantial problems with this reading that should be put forward, although I can only propose one alternative, problematic in its turn.

i. The piece cannot be closely dated stylistically, but in general terms, and in consideration of the epsilon with heavily sloping cross-bars and reversed sigma (see below), a date before 550–525 seems required; so if a dotted theta is accepted it would be an early example, especially if we think of it as from a non-Ionic dialectal area (below).

ii. On the assumption that the reported range of provenances is correct (and the known distribution of Cypriot style limestone figurines, Kourou 5–7, would support it), the “lunate” delta would be an anomaly; such a form is extremely rare in the East Aegean and the adjacent mainland (see *LSAG* 345 and 359). I note that one rather unexpected example has surfaced recently, on a mid-fifth century coin of Side, A. Destrooper-Georgiadis, *Νομισματικά Χρονικά* 14 (1995) 13–20; a possible lunate delta appears in a graffito from the reportedly Knidian colony, Lipari, L. Bernabò Brea and M. Cavalier, *Meliginis-Lipára* IX 150, pl. 58, 1, but no material as yet published from the site presents the Knidian alphabet; see *ibid.*, and G. Manganaro, *Chiron* 22 (1992) 387–8.

iii. It is clearly not in the script of one major find-spot, Knidos, if we read the penultimate letter as O; Knidian would produce -ως, which seems totally out of place here.

iv. Kritzas and Molisani, reported by Kourou *l.c.*, suggest possible interpretations of the preserved text as a single word, the genitive of a personal name. No direct parallel is cited, and indeed it is hard to think of one; all their suggestions point to the epsilon representing the long vowel, and would therefore exclude a “purely” Ionian origin. Εἰυμήθις is perhaps the most plausible.

Prima facie the interpretation of the antepenultimate letter as rho would be far more likely in the general area of distribution of such material. It also yields the eminently relevant reading ἱρός at the end of the brief text, no doubt in agreement with an understood ἀνδριάς or the like. The major difficulty left is to interpret, or rather restore, the preceding word or words; the space available is fairly considerable, but not readily quantified; one could take what is preserved as a genitive, in non-Ionic script, . Ἰυμεω, but finding a suitable possessor of this sacred object is as problematic as completing the personal name of the original suggestion. *LGN* gives only one possibility, Δρύμης, since the two others so far published, Theonymos and Koukoumes, are to be ruled out for reasons that include unsuitability as the name of a cult recipient. The first may be relevant, however, since it is reported by Tzetzes that Δρύμας, cited by Lykophron 522, was a cult title of Apollo at Miletus. While the form could be a hypocoristic of Δρυμαῖος, it is perhaps also possible to envisage a variant Δρύμης, whether referring to Apollo – possible named in the lost part of the text – or, say, a male wood-nymph.

The complicating factor here would be the genitive in -εο, omicron, not the omega as would be expected in Ionia, Tzetzes’ reported home of the cult; omicron would be acceptable in some of the Cyclades or Euboea, but in the Dorian Hexapolis, a possible provenance for this piece, and an actual one for many comparanda, the expected genitive would be in -α, and the adjectival form would perhaps rather be (h)ιρός. One might suggest that the piece is early enough for it to have been dedicated by an Ionian whose local script did not yet have omega fully implanted. Or an explanation might be

considered as a form (alphabetic or dialectal) intermediate between Ionic and Doric, such as is used in the “mercenary” areas of the near east and Egypt, and which perhaps could have been used in parts of the Dodecanese. True, most of these pieces tend to retain Doric dialect with a mixed Dorian and Ionian script, especially the Abu Simbel texts, *LSAG*, *Greeks in Egypt*, 358, no. 48 etc., not quite what I argue here; one piece, however, is closer, the visiting card of the Kolophonian Pabis at Abu Simbel, *ibid.* pl. 66, 56, with no omega. It too has a reversed, albeit three-bar, sigma at the end of a word, as our text; the usage is perhaps of too general occurrence to be helpful, but tends to point to an earlier date; cf. Nikesermos’ dedication at Emporio, c. 600 (*LSAG* pl. 65, 42c).

In sum while my suggestion is not without difficulty, it seems to me that the problems raised by taking the text as a single word are more substantial.

University College London

Alan Johnston