

UNPUBLISHED SYLLABIC INSCRIPTIONS OF THE CYPRUS MUSEUM

In an article which has recently appeared in *Opuscula Atheniensia*¹ I publish twenty syllabic inscriptions of the kingdoms of Marium and Paphos, now in the custody of the Cyprus Museum either at Nicosia or in its local subsidiaries. Here I resume the task; and once more begin with Western Cyprus, to pass *via* the South coast round to the Central Plain. For some introductory observations on the epigraphy of these two kingdoms, I refer to that article.

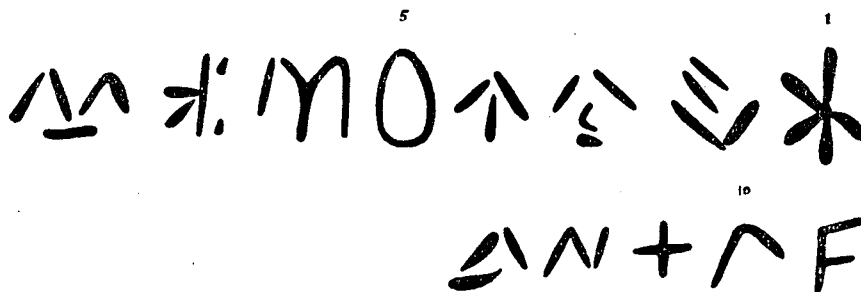
MARIUM

No. 1. *The Stele of Aristias*

Rectangular *stèle* of a gritty, yellowish limestone, its corners rounded. H. 0.93; w. 0.43; th. 0.235. Its finding at the locality *Ag. Georghis* about a mile distant from the χωμόπολις of *Polis tis Chrysochou*, site of the ancient Marium, and its acquisition are noted by M. Markides, the then Curator of the Cyprus Museum, in a report preserved among the papers of the Department of Antiquities (*CM Files* 23, 90 of 1918). The

¹ *Opuscula Atheniensia* III, 1960, 177 ff. To Mr. A. H. S. Megaw, Director of Antiquities to the Government of Cyprus, and to Mr. P. Dikaios, Curator of the Cyprus Museum, my thanks are due for their permission to publish the syllabic documents in their custody, my apologies for long delay in availing myself of this permission. For my views on the presentation which these call for, I refer to my comments in *Opusc. Ath.* I. c., 177 n. 1. In addition to the abbreviations listed in *Supplementum Epigraphicum Graecum* IX, I here use: *Bechtel* for F. Bechtel, *Die griechischen Dialekte* I (1921); *Hill* for Sir G. F. Hill, *A History of Cyprus* I (1940); *Hoffmann* for O. Hoffmann, *Die griechischen Dialekte* I (1891); *Meister* for R. Meister, *Die griechischen Dialekte* II (1889); *Personennamen* for F. Bechtel, *Die historischen Personennamen des Griechischen bis zur Kaiserzeit* (1917); *RDAC* for *Report of the Department of Antiquities, Cyprus*; *SCE* for *The Swedish Cyprus Expedition* by E. Gjerstad and others, Vols. I-III (1934-37).

signs, deeply and boldly cut and from 0.022 (12) to 0.047 (6) in height, while they may be read with some certainty, are in two instances not easy to evaluate.



mi . e u . ja . ti . si . ri . a
vo . U . lo . KO . to

Ἄριστίαν ἐμὶ | τῷ KO . lo . U . vo

This form of *ri* (2) —for the commoner and seemingly later ∇ and ∇ — suggests at Marium rather a 5th than a 4th century date (*Opusc. Ath.* l. c., no. 2); while *e* (7) as it here appears, although unambiguous, is (I believe) unexampled. For the rest, only Signs 10 and 12 call for comment. In the former the left *hasta* is prolonged by a stroke so shallow that it can hardly have significance, but beneath this same *hasta* stands a vertical mark distinctly less superficial. If both are to be rejected as casual, there is no alternative to \wedge = *ko*, a form not indeed shown for Marium by Deecke's table of signs in *SGDI* but now amply attested for this city (*JHS* XI, 1890, 68 no. 13; *Opusc. Ath.* l. c., no. 2, etc.) and likewise, it would appear, of the 5th century. Sign 12, however, in view of the clarity of the inscription, is very puzzling. We may indeed emend by (shall we say) the addition of a slanting stroke to the right to give \wedge = *U*; but this syllable has already been correctly rendered by Sign 6, while emendation in syllabic epigraphy is too often but a council of despair. I prefer to leave this problem *in medio*, but express nevertheless a preference for *U*, against distortions (for example) of II = *ne* or II = *pe* or W = *jo*².

Aristias is a name already known to Marium (*Meister* 25 t; *Hoffmann* 70); but the syllables *KO. lo. U. vo* are not so readily interpreted. Here we may safely expect either patronymic or ethnic or profession; but

² This sign, first recognised by R. Meister in 1910 (*Sb. Preuss. Ak.* 1910, 148: the Bulwer Tablet of the NE Mesaoria) is attested for Marium by an inscription now in the Cyprus Museum (E. Sittig, *GGN* 1914, 95 = *Annual Report of the Curator of Antiquities for 1915*, Nicosia 1916, no. 13). Here I read Ὀνάσιος καὶ Φαλασᾶ[ς] ἐπέστασαν τᾶι κασινέται Ὀνασιτίμαι (for Sittig's Φαλαρό[ς με]). For *jo* at Kafizin, *Minoica*, *Festschrift J. Sundwall* (1958) 273; in Paphos, *Opusc. Ath.* l. c., 203 n. 2.

neither the position of the verb nor the presence of the definite article can offer any hint which might help us to decide between these. Thus among Marian inscriptions which I have myself recently published we have Εὐδάμο ἐμὶ τῷ Εὐμίλο (*Opusc. Ath.* 1. c., no. 14); Τιμόφορ ἐμὶ τῷ χακοτρίφο (*Bull. London Institute of Classical Studies* V, 1958, p. 58 no. 1) and Ἀριστίλα ἀ Σελαμινία Ὀνάσιφορ (*Minoica, Festschrift f. Sundwall*, 1958, p. 274 no. 3). However, with ethnic or profession the field is of necessity limited, and within these limits these four syllables have for me no meaning. It remains therefore to explain them as patronymic. But here, in default of any likely Greek name, we must turn to the barbarians. It has been reasonably conjectured that Marium, on the suppression of Cypriot participation in the Ionic Revolt, received a ruler of Persian sympathy; for between 470 and 460 B. C. a certain Sesmais son of Doxandros, a manifest Phoenician, struck coinage as its king³. I have elsewhere commented on a 5th century intrusion of Phoenician names into this πόλις Ἑλληνίς⁴ with its strong Attic connections (*Opusc. Ath.* 1. c., 187 n. 4); while Τιμός (gen. Τιμόφορ), a name seemingly of comparable date (*Bull. London Institute of Classical Studies* 1. c., p. 58 no. 1), was formed (I suggest) on the analogy of such Persian names as Ταμώς. It is appropriate that Aristias' father should have such a name if he were born, as he may well have been, in the years immediately following the Cyprian Salamis, when Persian influence at Marium was at its height. Accordingly, I hazard here Γλουφό(ρ), genitive of *Glous*, a name known to Xenophon as that of Artaxerxes' herald. For the omission of the final *sigma*, cf. my comment under *Opusc. Ath.* 1. c. no. 2; further, *ibid.* no. 13: Ὀνασικρέτεο.

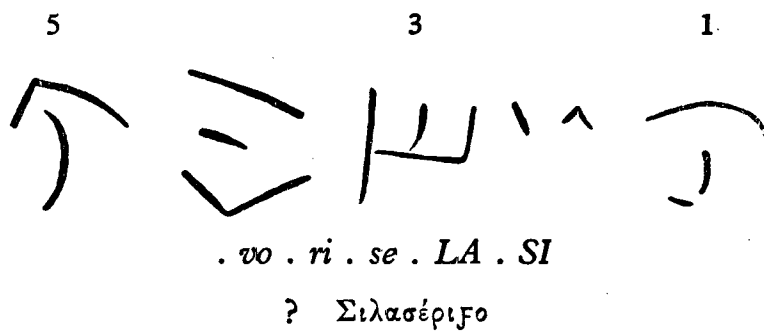
No. 2. *The Stele of ?Silaseris*

Rectangular *stèle* of a yellowish limestone, broken away below. The inscribed surface above is heavily chipped, at the bottom and to the right much weathered. H. 0.35; w. 0.42; th. from 0.065 to 0.083. Three signs, clear, well cut, from 0.04 to 0.058 in height, survive intact from the first of (seemingly) two lines. Found 'at the entrance' of Tomb 4 in the locality Ag. Demetrios immediately to the East of Polis in the

³ P. Dikaios, *A Guide to the Cyprus Museum* (1953), 154 f.

⁴ Pseudo-Skylax 103.

course of excavations conducted by M. Markides in 1918 and described only in his manuscript report now in the Cyprus Museum (*CM Files 23*), this stone is now in Nicosia.

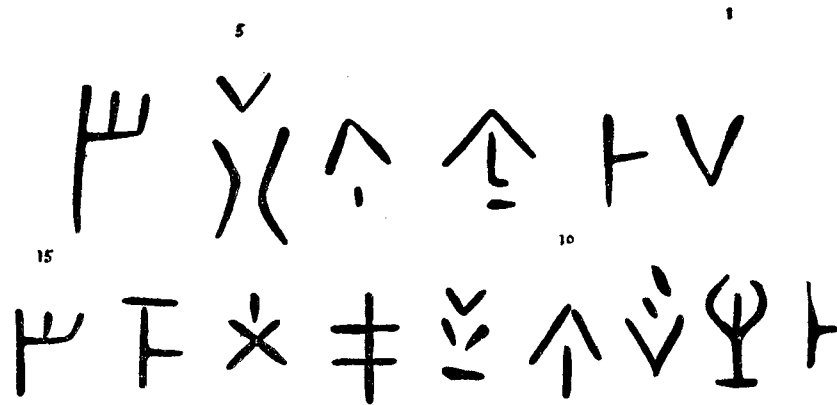


L. 1 has all but lost its first two signs. However, of these the former appears in vague outline as rather *si* than *ka* or *ti*; while for the latter the manner in which the surface has disintegrated strongly suggests *la*. L. 2 —if it existed— had a maximum rather of 4 than 5 signs.

Markides' Tomb 4 of this Classical and Late Classical necropolis produced an inscription recently published by myself (*Opusc. Ath.* 1. c. no. 4) and of considerable interest: Διφίν(ν)ας τᾶς Ἀψύχο. There the patronymic is certainly Phoenician; and that may explain the remarkable name, seemingly feminine, which here appears in the genitive case. To *?Silaseris* as alternatives epigraphically somewhat less probable are: *Kalaseris* or *Klaseris* etc. and *Dilaseris* or *Tilaseris* etc. But I cannot say that any one of these is more intelligible to me than the other. For the impact of Phoenicians on 5th century Marium I refer to my remarks under the preceding inscription.

No. 3. *The Stele of Stasitima, Daughter of Pyrritios*

Rectangular *stèle* of a fine greyish-white limestone, externally slate-coloured, complete and undamaged. H. 0.96; w. at top, 0.315, at bottom 0.3; th. at top 0.15, at bottom 0.13. Thus the stone is slightly thicker, slightly wider above than below. Acquired from Polis tis Chrysochou on 17th September, 1958 by the local Museum at Ktima, it had at the time of my visit towards the end of that month not as yet been registered. I assume, however, that it originates from the same emergency excavations at the site of a projected cinema which produced our no. 8 below. The signs, somewhat erratically cut with rounded incisions, although towards the middle of the inscription rather blurred, can be read with certainty. H. from 0.014 (sign 1) to 0.032 (6).



se . ma . ti . si . ta . sa

se . to . i . pa o . ti . ri . pu ta

Στασιτίμας | τᾶ Πυρ(ρ)ιτίο παιδός

For the form of this inscription —the genitive of a personal name without ἐμί— we may compare (for example) *Opusc. Ath.* 1. c. no. 4, likewise from Marium. For the rest, the document has interest partly from its shape (discussed under no. 8 below), partly from the presence of Ψ = pu, a sign not shown in Deecke's table in *SGDI* for this city—although attested by *Hoffmann* 88; but in the main from the occurrence of a unique patronymic. The syllables pu . ri . ti . o (which can of course be variously evaluated) I interpret after the familiar Πύρρος, Πυρρῖνος, Πυρριτινος etc. and consider the name, although unexampled, to be indubitably Greek. For the omission of sigma before a consonant, cf. *Hoffmann* 103, τᾶ φανάσ(σ)ας and *ibid.* 144 κα πῶθι. There, however, Hoffmann would find assimilation and renders with τᾶ(φ) φανάσ(σ)ας and κα(π) πῶθι.

No. 4. *The Stele erected by Philonidas to his Daughter*

Rectangular *stèle* of a yellowish limestone, hard and gritty, broken away below. The inscribed surface, particularly to the left, is weathered. H. 0.402; w. 0.24; th. 0.155. The Cyprus Museum has no record of the provenance or acquisition of this stone which, however, from its character and lettering may be ascribed with much probability to Marium. It is recorded by Dr. Slater in his manuscript handlist of the syllabic inscriptions of the Cyprus Museum, compiled in 1932 and preserved among the papers of the Department. The signs, deeply cut and neat, are from 0.12 to 0.18 in height.

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ti . i . pa i . ta se . ta . ni . lo . pi
se . ta . pe . e

Φιλῶνίδας τᾶι παιδι | ἐπέ<σ>τασε

The text is without difficulty, being notable only for the omission, presumably accidental, of *se* after Sign 12.

Philonidas is a name new to the prosopography of Classical Cyprus. For παῖς as a feminine, cf. (for example) *Meister* 25 o from Marium. The signary here calls for no particular comment; but these forms, together with the small and tidy lettering, would suggest the 5th century.

No. 5. *The Stele of Zoilos*

Rectangular *stele* of a yellowish-brown limestone, very friable and now much disintegrated. H. 0.885; w. from 0.255 (top) to 0.265 (bottom). The inscription in two lines has to the left perished; but here in the upper one vague traces of lettering may still be visible. The signs, roughly but deeply cut, are from 0.009 (sign 8) to 0.03 (sign 2) in height. I have found in the Cyprus Museum no record of provenance or acquisition; but the inscription is not recorded by Dr. Slater (above, over no. 4)

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MI . E lo . i . zo
u . ja . si

Ζῶιλο ἐμὶ [τῷ Ὄνα]|σίγαν ? [παιδός] ?

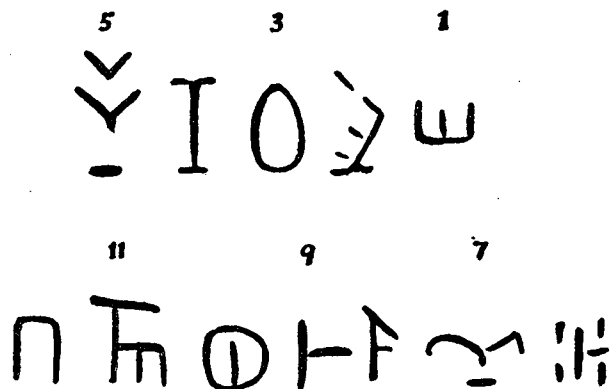
and accordingly we may presume that it reached Nicosia after 1932. That it is to be ascribed to Marium may safely be inferred from the nature alike of the stone and its lettering.

After *lo* (sign 3) are vague marks suggestive of $\text{||} = e$ and $\text{M} = mi$, and thereafter adequate space for some three or four further signs. The *lacuna* of l. 2 may have held as many as six.

The name of Zoilos' father was doubtless either *Onasias* or *Stasias*, both well-attested in Classical Cyprus.

No. 6. *Stele of the Son of Damotychos*

Fragment of a *stele* of a hard, creamy-brown limestone, broken away above and below, with however original surfaces preserved both to left and right. H. 0.355; w. 0.23; th. 0.23. The inscription of two—and possibly three—lines is destroyed at its upper right-hand corner and, if a third line existed, below. The signs, hastily and erratically cut, are from 0.012 (sign 7) to 0.038 (5) in height. I have found no record of provenance or acquisition, but this inscription, included as it is in Dr. Slater's handlist (above, over no. 4), must have reached Nicosia before 1932. However, from the character of stone and lettering I ascribe it—with some diffidence—to Marium.



o . ve . ja . NI . MO
ko . tu . mo . ta . to mi . e

? [Δα]μοχ<λέ>φεο | ἐμὶ τῷ Δαμοτύχῳ

L. 1 would appear to have had six signs, the first now lost, the next three very faint and uncertain. Nevertheless, the first extant sign (no. 1) was seemingly either *mo* or *se*; while in the second we may recognise the debris of either

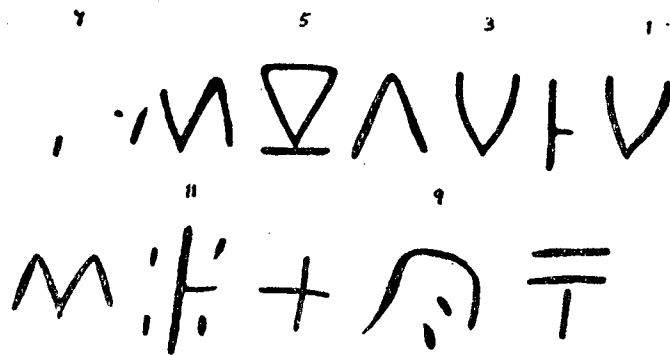
ni or *ke*, in the third of *ja*. Whereas *o* (sign 5) at the end of this line is secure, it is preceded by a remarkably attenuated $\mathbb{I} = ve$: a form unique for Marium, to which $\mathbb{Y} = la$ is a most improbable alternative. L. 3, if it existed, is represented by marks suggestive of the upper strokes of $\mathbb{H} = se$.

I suspect that the man whom this stone commemorates was named *Damokleves*; but how this is to be reconciled with wreckage of l. 1, I do not claim to know. For Sign 2 (we have seen) was rather *ni* than *ke*, while Sign 3 appears to be *ja*. *Damotychos*, on the other hand, although new to Cyprus and not indeed recorded by Bechtel, is correctly formed, the reading not open to doubt.

In addition to the notable Sign 4, Signs 8 (*to*) and 11 (*tu*) both deserve comment: the latter I believe an addition to the signary of Marium, while the former has a shape which I cannot closely parallel⁵.

No. 7. *The Funerary Monument of Stasagoras*

Rectangular block of a gritty, yellowish limestone, broken away at the upper left-hand corner but for the rest apparently intact. H. 0.29; w. 0.33; th. 0.14. This shape however for Marium is abnormal, and it is possible that the stone was cut down from a *stèle* to make a building-



TO u . ra . ko . sa . ta . sa
mi . e lo . si . na

Στασαγόραυ τῷ [Ο]νασίλο ἐμί

⁵ *to* of the non-Paphian signaries has two horizontal strokes: this sharply-tilted upper *hasta* is unknown alike to Deecke and to the documents of Kafizin (n. 13 below). Non-Paphian *tu* recurs in our No. 20; while the Paphian form I discuss in *Emerita* XXVI, 1958, 122.

block. Found in October, 1956 during the reconstruction of the church of Ag. Katerina at Kritou Terra, a hill village five and a half miles due S. of Polis tis Chrysochou, and in November of that year acquired by the Cyprus Museum (RR 3429; Ins. no. 377). The signs, boldly but somewhat roughly cut, in height from 0.036 (sign 6) to 0.053 (11), are in general clear and unambiguous.

It may be questioned whether to the left of Sign 6 one or two signs were originally cut—whether in short the definite article was included or excluded—for its inclusion before the patronymic in Arcado-Cyprian, although regular, is not inevitable (as e.g. *Opusc. Ath.* 1. c., no. 13, likewise from Kritou Terra, demonstrates). However, to judge by l. 2, the inscription was not punctuated, so that there was here adequate space for two signs, the more so since Sign 1 is very close to the right edge of the stone. Sign 6, moreover, is followed not by a lower horizontal stroke but by the base of a vertical, while a further mark, higher and nearer to Sign 6, may also be significant.

The inscription without doubt is funerary; while the names *Stasagoras* and *Onasilos* are not only characteristic of Classical Cyprus but occur at Marium (*JHS* XI, 1890, 68 no. 13 = *JHS* XII, 1891, 330; *Opusc. Ath.* 1. c., no. 13). Indeed, the latter we meet actually at Kritou Terra, and it may very well be that Onasilos son of Onasikretes and Onasilos father of Stasagoras were the same man. But the interest of our document lies without doubt in its provenance. There is good reason to suppose that in this particular area the boundary between Marian and Paphian territory lay in Late Imperial times along the watershed one and a half miles to the SW, with Arodhes on the actual summit inclusive to Paphos. Thus a Severan milestone (*JRS* XXIX, 1939, 193 no. 5), being the 15th from New Paphos, claims Arodhes for Paphos; while a Constantinian stone (*JRS* XXIX 1. c., 192 no. 4), the 6th from Arsinoe, Hellenistic and Roman successor to Marium, gives Terra to the latter. That these civic and administrative boundaries of late Antiquity preserve here at least the frontier of the Classical kingdoms is demonstrated by inscriptions recently published by myself. *Minos* VI, 1958, 47 no. 2 of Kato Arodhes, seemingly of mid-5th century date, is characteristically Paphian alike in the direction of its lettering and its signary; while the present document is to be added to two funerary *stelae* of Kritou Terra (*Opusc. Ath.* 1. c., nos. 12 and 13). These three are in both respects emphatically non-Paphian. I take it that Arodhes and Terra, agricultural and pastoral settlements in the $\chi\acute{\omega}\rho\alpha$ of their respective kingdoms, served also as fron-

tier posts; for there can be little doubt that the Roman road followed the line of a still more ancient way⁶.

No. 8. *Onasias erects a Monument to his Father and Mother*

Large rectangular *stele* of a fine, greyish-white, chalky limestone, complete and undamaged. H. 1.02; w. from 0.43 (bottom) to 0.45 (top); th. 0.225. Discovered on May 6th, 1958 at Polis tis Chrysochou during rescue excavation on the site of a projected cinema; and on July 9th of the same year acquired by the Paphos Museum (RR 1350). At the top of the *stele* it is possible that an earlier inscription has been defaced. With a margin of 0.1 separating it from the bottom of the stone is an inscription in three lines of 28 signs. These read from left to right, vary in height from 0.008 (sign 11) to 0.024 (sign 4), are carefully cut, with disconnected *hastae* which are deep and 'boat-shaped'.



o . na . si . a . se pi . la . ki . te . se
 ta ma . ti . ri e . pe . se . ta . se
 ka to pa . ti . ri to pa . la . ne

Ὀνασίας Φιλακίτης | τᾷ μητρὶ ἐπέστασε | καὶ τῷ πατρὶ τὸ(ν) φαλ(λ)ᾶν

The text is not punctuated, unless indeed the mark following Sign 8 be given significance. This same sign, however, is preceded by a slight scar; and the mark may be compared with a similar indentation above Sign 10—and safely ignored.

⁶ Such certainly was the case with the Paphos-Curium road at the Rantidi site (*Emerita* XXVI, 1958, 112). Other villages of Marium were at Dhrimou, some 9 miles SSE of Polis, famed for its cult of Hylates (below, under no. 18); Yialia, seven and a half miles to the NE (*Opusc. Ath.* l. c., no. 11); and Limni, where copper is mined today and syllabic inscriptions are known.

Mr. Chrysostomos Paraskeva, Senior Attendant of the Cyprus Museum, an experienced field archaeologist, directed the work at Polis tis Chrysochou. This stone, he informs me, was discovered 'in connection with two tombs, cut the one into the other'. The pottery found by him in this complex he dates to the close of the Archaic period. What indeed the original role of this ponderous *stèle* may have been, with its inscription set so close to the bottom of it, is not easy to determine. An inscription of Kato Arodhes, recently published by myself (*Minos* VI, 1958, 47 no. 2), is carried by a similar stone, taller and still more massive: that (I argue) was erected above ground to mark the tomb, like the pedimented *stelae* in Attic style and of somewhat later date from Western Cyprus and from Marium in particular⁷. Here (I conjecture) the stone was inset into a pedestal alike to support it and, by raising it from the ground, to make its inscription the more legible. It is, however, to its Paphian signary and direction, and to a remarkable noun that our inscription owes its unusual distinction.

The epigraphy of Marium is notable throughout for the absence of any significant Paphian contamination, of which indeed I can cite only two trivial instances: the occurrence of Paphian $\Psi = se$ once at Dhrimou (*Hoffmann* 95) and of Paphian $\Lambda = to$ once again at Marium itself (*Opusc. Ath.* l. c., no. 8). And this last, I may say, albeit rare, is a wide-spread variant in late non-Paphian signaries⁸. Here, therefore, is something quite unexampled: an inscription of some length which is Paphian in every detail. We may conjecture that Onasias and his parents were resident aliens, or fugitives (it may be) from Old Paphos, now known to have been besieged and reduced by the Persians in 498 B. C.⁹. For to the chronological indications we have noted above may fairly be added the testimony of this script. The rendering of the signs mainly by

⁷ These pedimented *stelae* of Western Cyprus I enumerate in *Minoica, Festschrift f. Sundwall* (1958) 163 n. 1. To these must now be added *Hoffmann* 106 of Salamniou, and the Evdhimou Stele cited below, p. 31 n. 17.

⁸ Thus it is attested on the Pieridhes Bowl (*Minoica* etc. p. 273) and at Kafizin (n. 13 below). It is further shown by Deecke hesitantly for Golgi in the table of signs he appended to *SGDI* I.

⁹ *Emerita* XXVI, 1958, 114. This conclusion is given by our excavation of the Kouklia siege-mound between 1950 and 1955. For preliminary reports, *AJ* XXXI, 1951, 54 ff.; *Liverpool Bulletin* II, July-Oct., 1952, 33 ff.; *ILN* April 18, 1953, 613 ff. A brief note on the epigraphy of the mound is to be found in *Archaeology* V, 1952, 152.

disconnected 'boat-shaped' *hastae* has hitherto been known to me only in certain of the later texts of the Kouklia siege-mound; while of these forms several are characteristic of late Archaic and early Classical Paphian, several of them foreign to a later age. Thus neither $\nabla = pi$ (6) nor (I think) $\triangle = si$ (3) are to be found in the 4th century texts; while the presence of $\sqcup = se$ (5, 10, 17, 19), of Ψ (14) and $\nabla (23) = ri$ is revealing. For in the post-Archaic period the sign Ψ was arrogated by the syllable *se*, so that the Archaic *ri*, compelled to differentiate itself, thereafter became successively Ψ and Υ ¹⁰. ∇ incidentally recurs but once and that somewhat dubiously among the siege-mound inscriptions of Old Paphos. If these palaeographic considerations are to be given the weight I believe they merit, there is here further support for the early decades of the 5th century as the date of our inscription. But with that Signs 6 - 10 may not be so easily reconciled.

These signs are best interpreted as an adjective formed from a patronymic $\Phi\iota\lambda\acute{\alpha}\gamma\eta\varsigma$ (or $\Phi\iota\lambda\acute{\alpha}\kappa\eta\varsigma$), a name not indeed known to Bechtel but to be compared with $\Delta\alpha\mu\acute{\alpha}\gamma\eta\varsigma$, $\text{Εὐ}\acute{\alpha}\gamma\eta\varsigma$, $\Theta\epsilon\acute{\alpha}\gamma\eta\varsigma$ and, from Cyprus, $\text{Ἄ}\gamma\eta\varsigma$ or $\text{Ἄ}\kappa\eta\varsigma$ (*Hoffmann* 136). For the use of such adjectives in the Cypro-Arcadian, we need look no further than Dhrimou in Marian territory where in *Hoffmann* 93 we find $\text{Τισ}\acute{\omicron}\nu\acute{\iota}\delta\alpha\varsigma$ = son of $\text{Τισ}\omega\nu$. The termination $-\acute{\iota}\delta\eta\varsigma$ or $-\acute{\iota}\tau\eta\varsigma$ is, perhaps, alien to the Cyprian dialect and suggests the $\kappa\omicron\iota\nu\acute{\eta}$ and a much later age. But possibly it is to be ascribed to Attic-Ionic influence, very strong in Marium throughout the 5th century. In passing, we may note that this interpretation, prosaic though it be¹¹, has the merit of removing what would otherwise be an anomaly in our inscription: a son who gives himself no patronymic honouring an unnamed father.

But it is the name it gives to Onasias' *stele* for which perhaps this text is chiefly notable. The syllables *pa . la . ne* I can only interpret as $\phi\alpha\lambda(\lambda)\acute{\alpha}\nu$, although no such noun as $\phi\alpha\lambda\lambda\acute{\alpha}\varsigma$ or $\phi\alpha\lambda\acute{\alpha}\varsigma$ is known to me.

¹⁰ I discuss the fortunes of Paphian *se* and *ri* in *Opusc. Ath.* l. c., 200 n. 1 and 207. For the form $\Upsilon = ri$ cf. also n. 17 below.

¹¹ I am now of opinion that any attempt to interpret the syllables *pi.la.ki. te.se* by $\phi\iota\lambda\alpha\kappa\acute{\iota}\tau\eta\varsigma = \phi\upsilon\lambda\alpha\kappa\acute{\iota}\tau\eta\varsigma$ should be resisted. The rendering of *u* by *i* would be difficult to justify, the omission of the definite article unnatural, while such police-officers are hardly to be found either outside Egypt or before the early Ptolemaic period.

It would seem that these tall *stelae* of Archaic Paphos could in the Cyprian dialect be so described as reminiscent of the giant *phallos*, an emblem familiar to the votaries of Dionysos.

PAPHOS

No. 9. *A Marble Fragment from Old Paphos*

A fragment of a white marble slab which preserves something of the original bottom of the stone, but to left, right and above it is broken away. H. 0.07; w. 0.083. Of the inscription four signs only from the last line survive. These are neatly cut, with firm incisions rectangular in section, the *hastae* of a uniform thickness; from 0.023 to 0.026 in height. Found in the winter of 1957/58 in clearing ground near the apse of the Katholike, a church standing on the actual site of the Aphrodite temple, this fragment is now in the Epigraphic Museum at Kouklia.

mi . nu . se to

---- μινύσε τῶ[ι ---]

As in all later Paphian texts, the inscription reads from left to right. For the occurrence of the opposite direction in some 30 % of the Archaic documents of the Kouklia siege-mound and the Rantidi *temenos*, cf. *Opusc. Ath.* 1. c., p. 199.

We may conjecture that this scrap was part of a *lex sacra*, which here concludes with sanctions against the transgressor and the reward for information of transgression. For I take it that μινύσε is a jussive subjunctive, a usage known to the Cypro-Arcadian (*Minos* VI, 1958, 44); while the representation of 'urgriechisches ē' by *iota* is now a well attested feature of this dialect (*Opusc. Ath.* 1. c., p. 182). Here we have some indication of the heavy losses which the syllabic documents of Old Paphos have suffered, for the most part doubtless through the two limekilns which until 72 years ago adorned the actual temple site: what survives is a mere token of the riches which once existed.

Some indication of date is given by a consideration of these four signs. In the Archaic signary *mi* is rendered exclusively by \wedge , the normal non-Paphian form, current at all periods throughout the rest of Cyprus. But by the final decades of the 4th century Paphos can boast the astonishing $\underline{\wedge} = mi$ ¹². Here we have a somewhat cursive variant of the earlier sign. $\kappa = nu$, a syllable hitherto not recorded in the Paphian, now occurs alike in the siege-mound and at Rantidi as \gg and once as \succ — whereas the only form previously recognised in Cyprus has been the \succ of Amathus and Idalium. \succ , I may say, is now known to occur freely towards the close of the 3rd century at Kafizin, where no other form of *nu* is found¹³. It would thus appear that at the outset of the 5th century \gg was being superseded at Paphos by \succ , this last to remain the normal form throughout the Classical period not merely there but in Cyprus at large, with \succ however as an accepted variant. Finally, there is $\Psi = se$. In the Archaic Paphian \uparrow and \updownarrow occur abundantly and almost exclusively to represent this syllable. In the 5th century Ψ and Ψ have taken their place. At the close of the Classical period Ψ is indeed still dominant, but \uparrow reappears; and seemingly when the syllabary was discarded, was recovering ground. On this evidence our fragment can be ascribed with probability to the later 5th or to the outset of the 4th century.

CURIUM ?

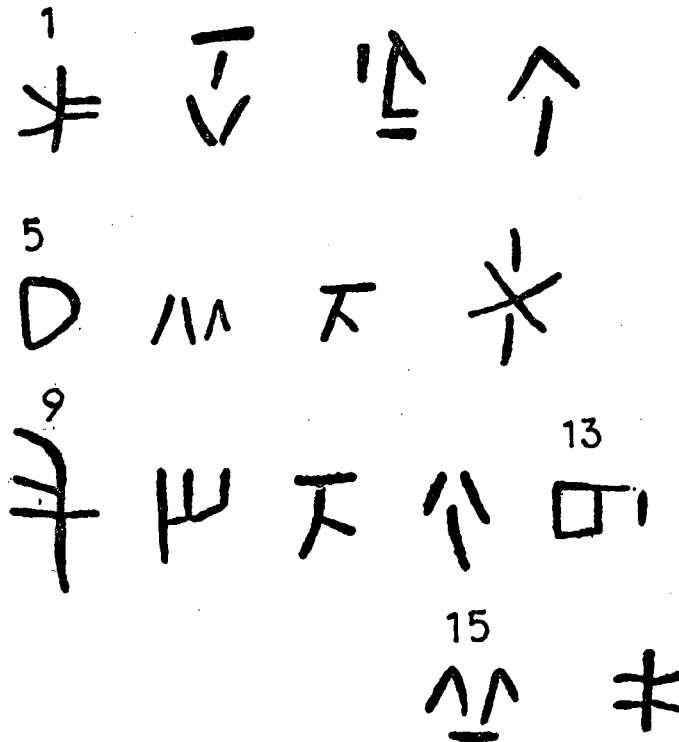
No. 10. *The Funerary Monument of Aristias, Son of Akestotimos*

A neat, rectangular block of a hard, gritty sandstone, permeated with small, fossilized shells. H. 0.227; w. 0.145; th. 0.185. The inscribed face is much pitted. The inscription in four lines, while complete, from the intractable nature of the stone and its hasty cutting, is in places hard to decipher. The *hastae*, sometimes deeply cut, are on occasion mere

¹² Cf. *Opusc. Ath.* l. c., nos. 17, 20 in which this late Paphian form of *mi* occurs.

¹³ For preliminary reports on the *Nymphaion* of Kafizin, excavated in 1949 jointly by Mr. Dikaios and myself, cf. *RDAC* for 1937/9 (1949), 124 ff.; *Class. Quart.*, July 1950, 97 ff.; *Archaeology* V, 1952, 155. This site has given me some 70 syllabic inscriptions, two of them of a very considerable length, which can be ascribed with certainty to the 8th and 9th decades of the 3rd century B. C.

scratches. H. of signs from 0.009 (*mo*) to 0.034 (*ri*). On provenance and acquisition I have no information; but from its inclusion in Dr. Slater's Handlist (above, over no. 4), the inscription clearly reached Nicosia before 1932.



a . ri . si . ti .
 ja . u to a .
 ke . se . to . ti . mo
 mi . e

Ἀριστί|jau τῷ Ἀ|κεστοτίμῳ | ἐμί

Lines 1 to 3 read from left to right, 1. 4 in the reverse direction. This *boustrophedon* is of remarkable rarity in syllabic epigraphy, on stone indeed being attested but once (*SB Preuss. Ak. XXVIII, 1911, 630* of Rantidi). The predominant direction of the inscription is nevertheless that of 5th and 4th century Paphos, as against the leftward direction exclusively used by the rest of Cyprus — with however one exception. I discuss elsewhere the epigraphy of Classical Curium¹⁴. Here we may note that in Archaic times Curium and Paphos, while independent cities,

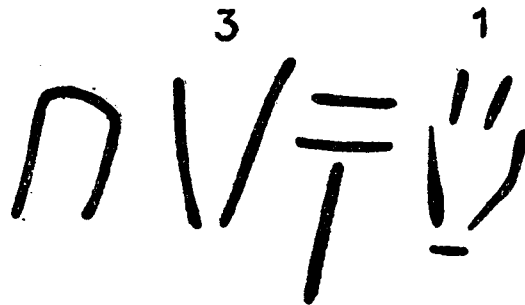
¹⁴ Cf. my *corpus* of Curian inscriptions, now forthcoming among the publications of the Curium Expedition of the University of Pennsylvania.

were epigraphically indistinguishable, even to the point of sharing an apparent indifference to direction. But after the Ionic Revolt, in which the former betrayed the cause of Greece whereas the latter was reduced by siege, these two cities diverged socially and politically. To the 5th century I ascribe two Curian texts which preserve the direction but abandon the signary of Paphos. By the 4th century the inscriptions of Curium cannot be distinguished from those of the normal non-Paphian type. In the present inscription the combination of non-Paphian signary with Paphian direction would, on the evidence available to us, suggest for provenance either the city or the *χώρα* of 5th century Curium.

'Αχεστότιμος is a name new to Cyprus; but the island in Classical times had a liking for names formed from the root of *ἀχέομαι*. Thus we find 'Αχεστόθεμις, 'Αχεστόκυπρος and 'Αχέσας¹⁵. Of the signs two only call for comment: Nos. 1, $\text{✠} = a$ and 14, $\text{✠} = e$. Both are unique forms, remarkably similar, and the latter hardly distinguishable from $\text{✠} = pa$. But these abnormalities must in some measure be attributed to the difficult nature of the stone.

No. 11. *The Funerary Monument of Onasagoras*

A slab of fine, yellowish limestone, irregular in shape and seemingly unworked, 1.115 high. Max. w. at top, 0.33; th. c. 0.2. The four signs, cut at the head of the stone, are clear and firm; from 0.037 to 0.059 in height. Examined by myself in July, 1938 in the outhouse of one Georgios Petrou of Limnatis, a village some 16 km. to the N. of Episkopi, this *stele* was later removed to the District Museum at Limassol.



ko · sa · na · o

'Ονασαγό(ραυ)

¹⁵ Akesthemis: *Hoffmann* 57; Akestokypros: *RDAC* 1949, *Tsambres and Aphendrika* p. 122; Akesas: Bechtel, *Personennamen* s. v. Cf. further of a Cypriot at Abydos, 'Αχεστομέμφης: *Hoffmann* 199.

We have here either deliberate abbreviation or the rejection of an inscription partially cut — for of lost signs there is no trace¹⁶. Said to have been discovered at the locality *Episkopia* some 800 yards distant above the village, heavy plough-marking shows that this stone long lay concealed in surface soil before its discovery; and presumably the tomb over which it once stood was not far distant. Near the modern village are numerous opened tombs; while funerary *cippi* of Roman Imperial date, together with roof-tiles and architectural fragments, indicate the presence of an ancient settlement of some importance, to be included within the kingdom of Curium. For the Limnatis stream is the chief tributary of the Kouris, river of Curium; while the name *Onasagoras*, very popular with the Arcado-Cyprian folk, is in itself an indication that the territory of Eteo-Cyprian Amathus did not extend so far to the West. Our inscription from its direction and the character of its signary may, for reasons discussed under No. 10 above, be ascribed with some confidence to the 4th century. Thus Signs 1 and 4 are for all periods characteristically non-Paphian, and the latter indeed as a variant of $\underline{\underline{\vee}} = o$ is unique. So Limnatis may now be added to Sotira and Evdhimou as $\kappa\omega\mu\alpha\iota$ in the $\chi\acute{\omega}\rho\alpha$ of late Classical Curium¹⁷.

¹⁶ The former is the more likely alternative. Thus the abbreviation of personal names occurs with some frequency both at Rantidi (e.g. *Emerita* XXVI, 1958, 125, 127) and in the Kouklia siege-mound (e.g. the inscription SM 180 which, although complete, has the signs *o . na* only). And it is found freely on coins and among the *sgraffiti* cut on Attic vases: *Meister* 25 r.

¹⁷ From Sotira comes a crude slab with four syllabic signs, discussed in my forthcoming *corpus* of Curium (n. 14 above) and denoting presumably Classical settlement on that already ancient site. A like service is rendered for Evdhimou, the centre of an area hitherto barren epigraphically, by a somewhat uncouth, pedimented *stele*, found in the locality *Koukoufkies* and on January 4th, 1954 acquired by the Limassol District Museum. It portrays a draped male figure in high relief, carries on its right margin these three signs:

: ʔ | λ ^ ri u . mi

Since *ri* has on its left a vertical stroke and seemingly a similar mark on its right, it can hardly be doubted that the inscription is abbreviated (cf. n. 16 above). The direction, while probably leftwards, is uncertain; but the signary is unquestionable Paphian and seemingly of late 5th or (better) early 4th century date. We have noted under our No. 10 above that Curium in the 5th century rejected the script of Paphos while retaining temporarily the Paphian direction, but that by the 4th century Curian documents cannot be distinguished from

No. 12. *The Bronze Bowl of the Priest of Sosibios*

A bronze *mesomphalos phiale*, 0.135 in diameter, 0.038 in height, save for its inscription unadorned. Purchased on January 29th, 1945 (RR 1680) from one Leonidas Michaël of the village of Pyrga, some 16 km. due East of Larnaca, and said to have been found in the locality *Laxia tou Monodendri*. The inscription consists of eleven signs, c. 0.006 in height, carefully incised on the outside of the vessel immediately below the rim.



o . pi . si . so . to se . vo . re . e . i to

τὸ ἱερῆφος τὸ Σῶσιβίο

The inscription, which reads from right to left, is punctuated after the 6th sign by a short vertical stroke, while a similar mark occurs at the end.

The presence of the article with *Sosibios* indicates that we have in this, not a personal name, but a divine epithet not otherwise known to me. We may compare the title of the later Paphian kings, ὁ ἱερὺς τᾶς φανάσσας; and note that the hinterland of Citium rejoiced in several remarkable epithets: Apollo Keraiates at Dhikhelia, Apollo Magirios at Pyla, the mysterious Συκίτας at Ormidhia¹⁸. Our bowl was the property of a priest of (Apollo ?) Sosibios. Its form is characteristically late Classical or early Hellenistic; while its inscription can be assigned without difficulty to the 4th century. As for these signs, although in no particular abnormal, they make a useful addition to the signary, not indeed

those of the rest of Cyprus. We now find that the Western χώρα of Curium could disregard the fashions of its πόλις by continuing to use the Paphian signary of the day. For that Evdhimou was in late Classical times Curian is virtually proved by a milestone, the 7th from that city, which until recent years lay at the neighbouring Paramali (IGR III, 968).

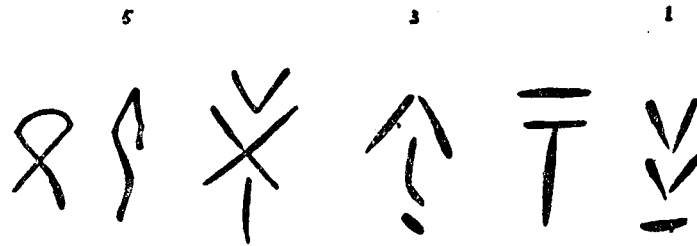
¹⁸ *Apollo Keraiates* at Pyla: unpublished, but noticed in *JHS* 1952, 115; *Magirios*: Hoffmann 128, 129; *Sykitas*: E. Sittig, *Symbolae philol. O. A. Danielson dicatae* (1932) 311 ff. (*SEG* VI 822).

of Citium (where Greek was politically subordinated to Phoenician and the syllabary virtually unknown)¹⁹ but of Citian territory.

ATHIENU (GOLGI ?)

No. 13. *The Funerary Monument of Onasikypros*

Rectangular *stele* of a soft, fawn-coloured limestone, broken away below. H. 0.61; w. 0.398; th. 0.19. The Phoenician emblems, a disk and crescent, are incised above an inscription asymmetrically spaced. Its six signs are neat, clear, somewhat lightly cut, from 0.04 (6) to 0.075 (4) in height. A letter of I. K. Peristianis, dated July 22nd, 1915 and preserved among the Cyprus Museum papers (*CM Files* 173, 6), reports his finding of this stone built into the stable wall of one Christophis Nikolaou at Athienu. Its acquisition on March 26th, 1917 is noted by Markides (*CM Files* 68, 74).



ro . po . ku . si . na . o

Ὀνασικύπρο

From the manner in which the inscription is spaced it would seem that the lapicide's original intention was to abbreviate the name; for the last two signs are short and cramped, cut in what clearly was designed to be the left margin. For the status of Golgi, generally thought to lie immediately to the North of Athienu, cf. Hill 67 n. 4. To his references to the cult of Aphrodite Golgia from the neighbouring Dali, Arsos and Akhna must, however, be added the brief but valuable inscription, seemingly of early Hellenistic date, on a statue now in America: Ζώϊλος Γόλγιος ἐποίηι (*AJ Phil.* II, 1881, 223). Golgi, not included among the

¹⁹ The three Citian inscriptions given by Hoffmann, his nos. 125, 126 and 127, are ceramic, brief, their provenance very far from assured.

ten cities of Esarhaddon's famous prism (R. Campbell Thompson, *The Prisms of Esarhaddon and Ashurbanipal found at Nineveh* [in] 1927-28, p. 25 l. 63 ff.), I assume was a decayed 'city' of Late Cypriot and Mycenaean origin, of those of the Central Plain more long-lived than Sinda, less tenacious than Idalium, Tamassos and Ledri. As for Hill's concern that neither Athienu itself nor the famous *temenos* (with its male deity) can in any way substantiate the fame in literature and mythology of the Golgian Aphrodite, I would observe that the case of the Paphian Aphrodite is precisely similar: alike in the Archaic Sanctuary of Old Paphos and in the Rantidi *temenos* not a goddess but a nameless god was worshipped; within the Paphian kingdom, for all its epigraphic riches, the name Aphrodite is unknown until the mid-3rd century B. C., Paphian Aphrodite until its close²⁰. The clue to the Paphian riddle is to be found (I believe) in the title of the later kings of Paphos, who style themselves priests of Vanassa, the Lady: Aphrodite was in origin the house deity of the Kinyrad dynasty, to the splendour of which she owed fame²¹. I suspect a like career for the Golgian Aphrodite. Our inscription from the presence of the Phoenician emblems can hardly be earlier than the later decades of the 5th century, for it was only then that Idalium, eleven km. to the West, came under Semitic domination²². With a 4th century date indeed these signs appear full compatible, for they show no significant divergencies from the Golgian signary adequately displayed by Deecke in *SGDI* I.

LEDRI

No. 14. *The Funerary Monument of Philodoros*

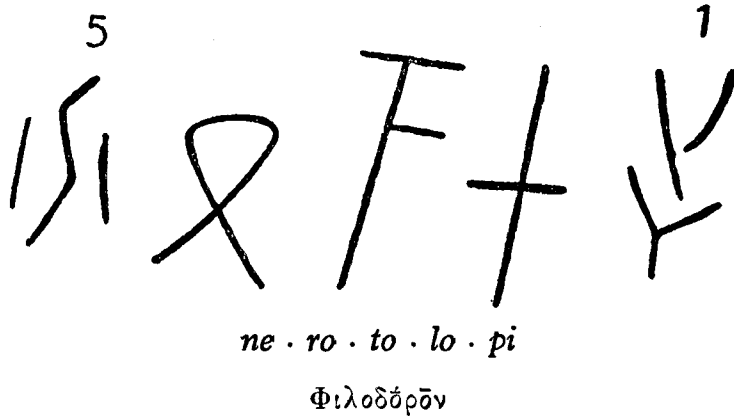
A block of sandstone, from 0.23 to 0.33 high, 1.52 long, from 0.41 to 0.45 thick, extracted in 1939 by the late George Anastasiou, then

²⁰ *Emerita* XXVI, 1958, 114 f.

²¹ Cf. *Opusc. Ath.* l. c., 202 n. 1. We may note in passing that *ῥάναξ* in Cyprian society has an aristocratic if not indeed princely connotation: Vanassa, which we render by *Lady*, can equally denote *Princess*. The goddess was the kinswoman of the Kinyrad princes. As the temporal power of Paphos declined with Persian conquest in 498 and the imposition of a pro-Persian, Eteo-Cyprian dynasty, the religious significance of Paphos was in compensation deliberately enhanced. Thus the restored Greek dynasts of the later 5th and 4th centuries were priest-kings of the goddess, their Hellenistic descendants her hereditary priests.

²² Hill 155 places the end of Idalian coinage and therefore independence

Senior Attendant to the Cyprus Museum, 'from the ruins of a sanctuary' at Ag. Omologitadhes, a village now no more than a suburb on the Southern outskirts of Nicosia. The five signs, deeply and roughly cut, are slightly tilted forwards; their height from 0.065 (4) to 0.11 (1).



The inscription, which reads from right to left, is without difficulty; its signary too normal to call for comment. For the genitive singular in $-\delta\nu$, *eine Aporie der griechischen Grammatik*, cf. my comments in *Opusc. Ath.* I. c., p. 188. On the available evidence this inflection does not occur in the Archaic period, and its presence here is seemingly an indication of 5th (rather than 4th) century date. For all its brevity the inscription is not without interest, for it originates from a site now generally agreed to be that of the mysterious Ledri: a city the status and permanence of which have long been in doubt. It is now, however, attested as a city epigraphically for the 7th, 4th, 3rd and 2nd centuries before our era²³, to reappear in Byzantine times. That it had lost its civic status by the outset of the Principate would, however, appear certain.

LEFKONIKO ?

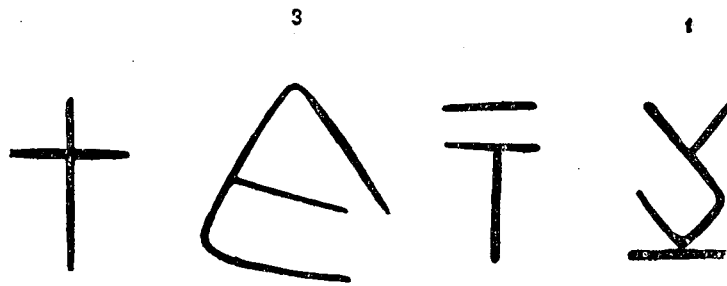
No. 15. *The Stele of Onasilos*

Stele of a gritty, yellowish limestone, with pediment and acroteria somewhat crudely rendered. Two incised lines separate these members

to about 450-445. Athienou is the provenance of the Phoenician inscription *CISem.* I, 96.

²³ Hill 105 ff.; *REG LXXII*, 1959, 274 no. 508; *Class. Quart.* July/Oct. 1950, 104; *AJA* (forthcoming). For Ledri as the see of a bishop—but not necessarily a city—in the later 4th century of our era cf. Hill 251, 263 f.

from the field. On this is an inscription of four signs. H. of stone, 0.44; w. 0.365; th. from 0.09 to 0.1. The signs, which are clear and bold but rather untidy, are from 0.06 to 0.08 (3) in height. Presented to the Cyprus Museum on 13 November, 1940 by a Nikephoros Gavriel of Lefkoniko, this stele, in default of any evidence to the contrary, may be ascribed to the vicinity of this flourishing village, situated some 18 km. to the NW of Salamis.



lo . si . na . o

᾽Ονασίλο

This inscription, to be read from right to left, is the second syllabic document to originate from the Lefkoniko area²⁴. An indication of its date may perhaps be given by the forms of Signs 1 and 3. The former recalls the cursive *o* of certain texts of Kafizin and more particularly of the Salaminian lead tablet, *Hoffmann* 130; while the latter (not shown by Deecke's table of signs in *SGDI*) is closely reproduced by the Tsepis Stele (*Minos* VI, 1958, 39 Sign 65). Both are suggestive of the 4th century.

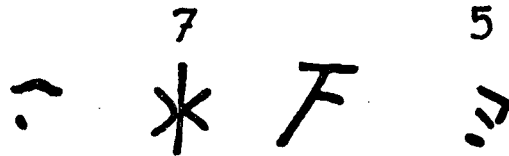
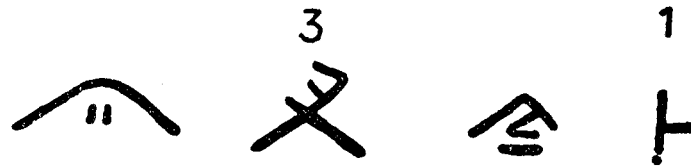
SALAMIS ?

No. 16. *The Dedication of Stasikretes to Apollo*

Fragment of a plaque of fine white marble, excellently dressed, broken away on all sides. H. 0.075; w. 0.076; th. 0.025. Of the inscription part of two lines with in all eight signs, complete and fragmentary,

²⁴ The fragment of a clay tablet, inscribed on both faces, published by Meister (*Ber. Sächs. Ges. Wiss.* LX, 1908, 2 ff.) was stated by Ohnefalsch-Richter to have originated from a *temenos* near Lefkoniko.

survives. These last, cut with deep, slender incisions, have an admirable neatness and regularity. H. from 0.008 (4) to 0.013 (3). Presented to the Cyprus Museum on December 3, 1936 by a Mr. R. Gunnis—who was, however, content to describe his gift as being ‘from Famagusta’—it may well be that this stone was found in the ruins of Salamis, some four miles to the North.



. re . ke . si . ta
 . po . a . to . ke

[--- Σ] τασιχρέ[τῆς -----]
 [- ἀνέθε] κε ? τῷ Ἀπό[λ(λ) ὄνι --]

The inscription, to be read from right to left, has its signs carefully centred between upper and lower guide-lines. Nos. 5 and 6 are separated, not indeed by a diacritical mark, but by a slight uncut space. Of the signs, only the last is open to doubt, not for its value but for its shape. This, however, was doubtless \mathfrak{S} = *po*, and as such unique.

If we may ascribe this fragment to Salamis—and the excellence of its carving does not suggest a rustic provenance—it is a useful addition to the syllabic documents of that city, the largest and most powerful of Classical Cyprus and yet epigraphically of a remarkable poverty. Thus to the four documents ascribed to Salamis by Hoffmann (his Nos. 130-133) on the somewhat dubious testimony of A. P. di Cesnola, the subsequent 68 years have made only two significant additions: *JHS* XII, 1891, 46 (*Ber. K. Sächs. Ges. Wiss.* LXI, 1909, 3 ff.) and the well-known *ostrakon*, Murray, Smith and Walters, *Excavations in Cyprus* (1900), 3. I would add that Salamis was the city of Zeus Olympios, and no cult of Apollo has hitherto been attested for it. The presence of the definite article before the god's name suggests that this name was

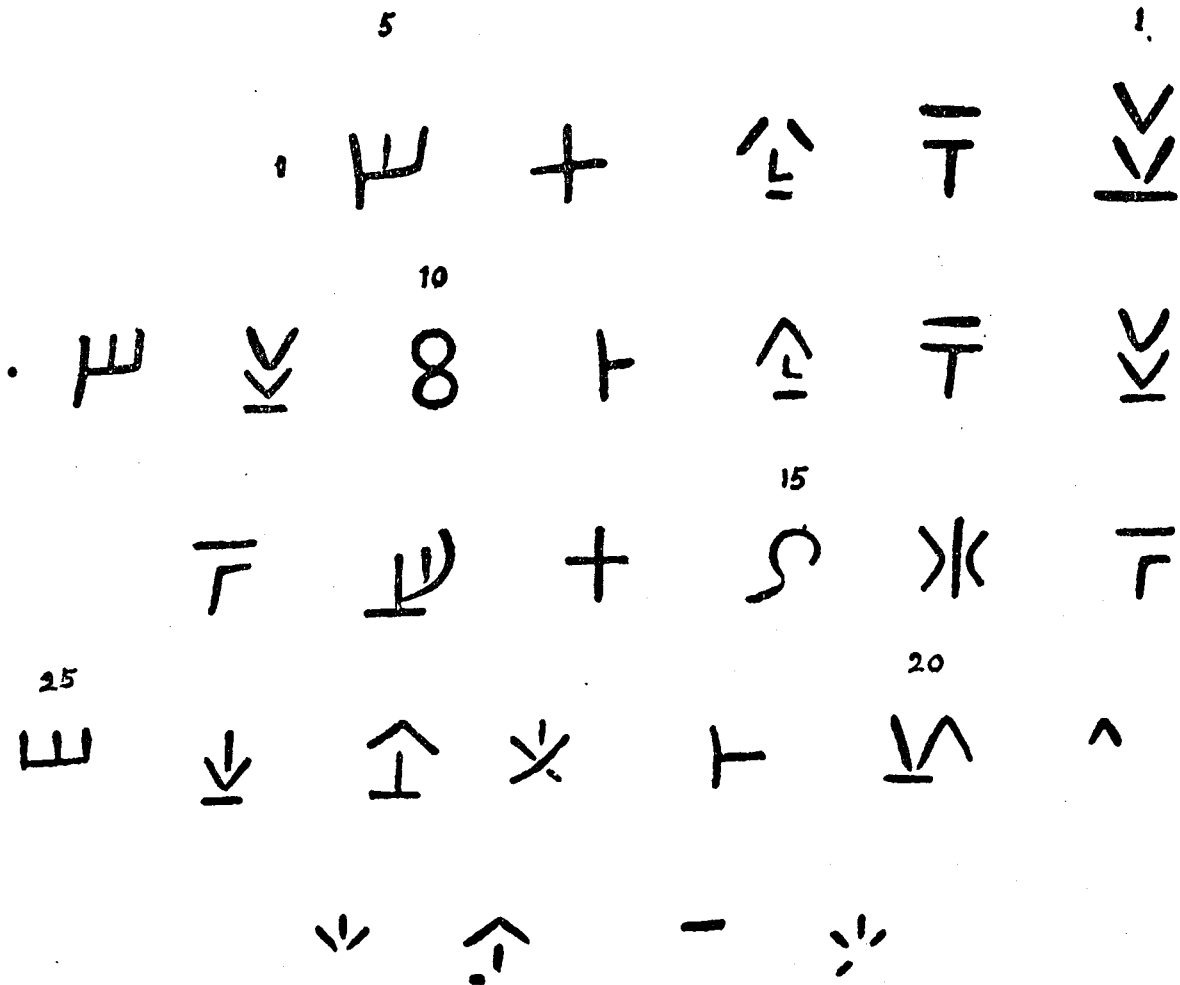
followed by an epithet. Thus in the next inscription, our No. 16, τῷ Ἀπόλλωνι τῷ Ὑλάται; in *Hoffmann* 128, τῷ Ἀπόλ(λ)ωνι τῷ Μαγυρίῳ; *ibid.* 134, τῷ Ἀπόλλωνι τῷ Ἀμύκλωι; *ibid.* 141, τῷ Ἀπόλ(λ)ωνι τῷ Ἀλασιώται etc. Cf. however τᾶς Ἀθανᾶς *simpliciter* in *Hoffmann* 135 1.20 and 138, both of Idalium; *ibid.* 68 of Soli.

PROVENANCE UNKNOWN

No. 17. *The Dedication of Onasilos to Apollo of Hyle*

A slab of a fine, fawn-coloured limestone, roughly square in outline, its lower right-hand corner broken away, the bottom much battered. H. 0.39; w. 0.39; present thickness, 0.08. But the back, with the exception of a mark of fracture towards its centre, is quite smooth, indicating that the slab has been sawn down from a block. Vestiges of a trough which originally occupied the upper surface of the stone are sufficient to show that this was 0.075 deep and 0.235 wide, with its sides vertical. Of the inscription the first four lines are almost intact, the fifth fragmentary. The signs, deeply cut and clear, are from 0,03 (21) to 0.06 (11) in height. Although a tolerably accurate text is given in *CM Files* 166, 5 and again by Dr. Slater's handlist of 1932 (above, over No. 4), the provenance is quite unknown.

The text for the first four lines is without difficulty; while 1. 5, although much damaged, preserves enough of four signs to make their identity certain. With the exception of *to* (13 and 18), which has a form seemingly unexampled, this signary calls for little comment. The cursive *a*, however, common indeed at Kafizin but for the rest recorded by Deecke only for Golgi (and there as a rarity), may be an indication of 4th century date — a date in keeping with developments noted under No. 10 above in the history of Curium, home of Apollo Hylates. By the outset of the 4th century this city, we have found, had lost her earlier individuality, so that her script had become indistinguishable from the syllabary of non-Paphian Cyprus. It was during this century that the cult of Apollo of Hyle (like that of Paphian Aphrodite) became widespread in the island. Thus the 'grotto' of Hylates immediately to the East of New Paphos, if we may judge by the palaeography of its two inscriptions (*Hoffmann* 98, 99 = *Bull. Inst. Class. Stud.* VII, 1960, 1 ff.), is to be ascribed to its later decades. The *temenos* at Dhrimou in the



se . lo . si . na . o
 se . o . le . ta . si . na . o
 to ni . lo . po . a to
 . se . te . ka i . ta . la . u
 I . KA . TU . i

᾽Ονάσιλος | ᾽Ονασιθάλεος | τῷ ᾽Απόλλ(λ)ῶνι τῷ | ᾽Υλάται κατέσ|[τασε]
 ἰ(ν) τόχαι.

hinterland of Marium is indeed seemingly older; for the relevant inscriptions, Hoffman 94, 95, which identify its god with Hylates, from the use of the inflection -ῶν (above, p. 35) and the omission of Apollo's name, are rather of the 5th than 4th century²⁵.

²⁵ In general we may say this of the cults of Archaic and Classical Cyprus: in his or her own *temenos* worship was done to god or goddess *simpliciter*. Indeed, for the 6th century there are as yet no exceptions to this (cf. *Emerita* XXVI, 1958,

But the third of the non-Curian sanctuaries known to us, that of Chytri, is certainly late Classical and without doubt also early Hellenistic. Thus a bronze bowl, once in the Oikonomidhes Collection at Kythrea (*CM Files* 185, I of 1910), carried an inscription of 9 signs recorded by I. K. Peristianis (*Γενική Ἱστορία τῆς Κύπρου*, 862 f.) as follows:

Υ F V M F Υ ≡ ↓ F τῷ θεοῦ τῷ Ὑλάτου

I regret my failure to trace this document, since by rendering the κοινή syllabically it is virtually without parallel²⁶. Peristianis' text indeed would be very suspect were it not that Chytri can now offer us (*BCH LXXXIV*, 1960, 260) a coarse platter with the inscriptions τῷ Ὑλάτῳ — where we would expect τῷ Ὑλάτου of the Arcado-Cyprian. Our present inscription clearly is not Curian, for the epithet *Hylates* is (I believe) alien to the pre-Hellenistic epigraphy of that city; and doubtless it is to be assigned precisely to this Kythrean *temenos*, since its limestone is reminiscent of the crude material of certain of the dedications of Chytri. *Onasithales*, while unknown to Bechtel, is a likely addition to the names in -θαλης —Kyrothales and Thales itself— already recorded for the island. That this slab has been cut down from a 'basin' or 'trough', we have already noted; but this, from its vertical sides, served, I imagine, as a pedestal, presumably of a statue — like the many such shown by

114 for the Archaic Sanctuary of Old Paphos; *ibid.* 123 for Rantidi). So too at Hyle, ἱερόν of Curium. It is only in the 5th century —and it would appear rather towards the close than the outset of it— that such local epithets as *Hylates* make their entry upon the scene; and thereafter they are freely used — but at subordinate sanctuaries remote from the cult-centre or in isolated rustic worships which had need to advertise themselves. Thus the goddess of Old Paphos is styled the *Paphian* in syllabic epigraphy only at Keryneia (Hoffmann 57, 58), Chytri (*ibid.* 59 etc.), Golgi (*ibid.* 176) and, it would seem, at Ledri (unpublished). Greek divine names are still later arrivals in Classical Cyprus, being confined with certain exceptions to the 4th century. In general, they belong to the later decades of this century, while the goddesses of Paphos and Golgi are not identified by the inscriptions with Aphrodite until the Hellenistic age had been clearly established. Exceptions are the Athena of Idalium, attested for the mid-5th century by the Bronze Tablet (Hoffmann 147) and possibly also, from the frequency with which he occurs, the Apollo of Golgi (*ibid.* 147, 149, 150, 152, 153, 163, 165, 173). But it may be that the *temenos* from which all these inscriptions originate was not in being before the late Classical period.

²⁶ Thus at Kafizin (n. 13 above) towards the close of the 3rd century we find the Cypro-Arcadian dialect virtually uncontaminated (*Class. Quart.* July/Oct., 1950, 101).

Richter for his Idalian sanctuary (*Kypros, die Bibel u. Homer, Tafel-Band LVI*)²⁷.

No. 18. *The Dedication of a King's Mother*

A fragment from the rim, side and base of a large, flat-bottomed terracotta dish of a hard, chocolate-coloured ware. H. of vessel, 0.034; original width of the fragment 0.142, present width 0.102; th. rim, 0.05. The inscription, which in 1932 had nine signs but now has seven, was carefully cut on the vertical surface of the projecting rim, and to left and right it is broken away. Incised after firing, the signs are from 0.017 (7) to 0.02 (8) in height. Beneath this inscribed rim is a frieze of prominent rectangular bosses. A notice among the Museum papers (*CM Files 127, 73*) is the only evidence of acquisition, for this states that on March 12th, 1914 a 'terracotta fragment with a Cypriot inscription' was purchased from the collection of Dr Tsepis of Larnaca: a notice which by elimination can be referred almost with certainty to the present text.

9 7 5 3 1

se · ro · to · ma se · vo · le · si · pa

---- βασιλῆφος ματρός ----

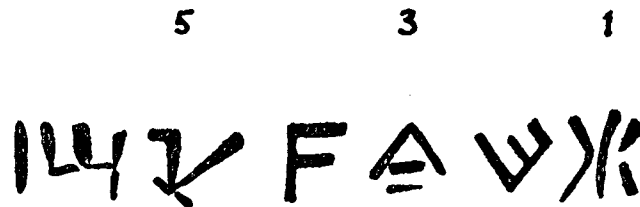
It is to be regretted that the provenance is quite uncertain. Our inscription, however, did not come from Larnaca itself, site of the ancient Citium, for there, with the exception of Demonikos' one year of rule, Phoenician kings reigned from the Archaic period to the lifetime of Ptolemy Soter: Phoenician, more particularly in a royal document, would be inevitable. We may be tempted to look to the cities of the Central Plain, Tamassus, Golgi and Idalium, or more precisely to their sanctuaries, since there is reason to think that the agents of Tsepis were active in

²⁷ But I suggest (*Emerita XXVI, 1958, 125*) that the numerous rectangular blocks of Archaic Rantidi with shallow depressions furnished with sloping sides may have received libations in memory of those whose names they carry.

this area²⁸. Indeed at Kafizin similar vessels, of however a very different ware, were offered to the local nymph. Of these signs only the 6th calls for comment, for this form—a large V over two short, vertical legs—is (I believe) unexampled. For the rest, they suggest rather the 4th than the 5th century: a date perhaps favoured by the type of vessel on which they occur²⁹.


No. 19. *A Statuette dedicated by Aristolas*

Statuette of a yellowish limestone, 0.195 in height, of unknown provenance: a priestess or votary, draped and crowned, holds with her right hand to her breast a dove (?), while her left arm with a baton-like object in the hand is extended at her side. On the front of the low base which supports this figure is an inscription cut in high relief. The signs, from 0.008 to 0.01 in h., are not easily read.



se · LA · to · si · ri · a

Ἀριστόλας

The precise form of the 3rd, the form and value of the 5th sign are open to question. The former would appear to be an equilateral triangle with beneath its base a parallel stroke of which only a vestige survives. But possibly the base of the triangle is notched, to give . Both however would be variants of the syllable *si*. From the latter it would seem impossible to extract $\uparrow\uparrow = no$: not only is one *hasta* clearly without a loop, but at the bottom the *hastae* join and rest furthermore upon something of a base-line. But against $\sphericalangle = la$ it can be urged that the 'pennon' here flies from the left and not the right *hasta*: a displacement which I cannot with certainty parallel.

²⁸ Cf. my discussion of the provenance of the Tsepis Stele in *Minos* VI, 1958, 38.

²⁹ Fragments of large terracotta trays with rims decorated in this manner—described by their inscriptions as carriers of sacrificial flesh—have been recovered from 3rd century Kafizin.

This statuette, which belongs with little doubt to the 4th century and with probability to its close, is the offering of one Ἀριστόλας (for Ἀριστόλαος), some such verb as ἀνέθηκε being understood. But possibly we have here the genitive of a feminine Ἀριστόλα³⁰, dependent upon a suppressed ἀρά = εὐχή³¹. Of the signs two are discussed above, so that the first only now calls for comment. This form of *a* was unknown to Deecke, but Ⓝ|C occurs exclusively in the documents of 3rd century Kafizin: a further indication of a relatively lateness³².

No. 20. *The Ex-Voto Offering of Onasinikos*

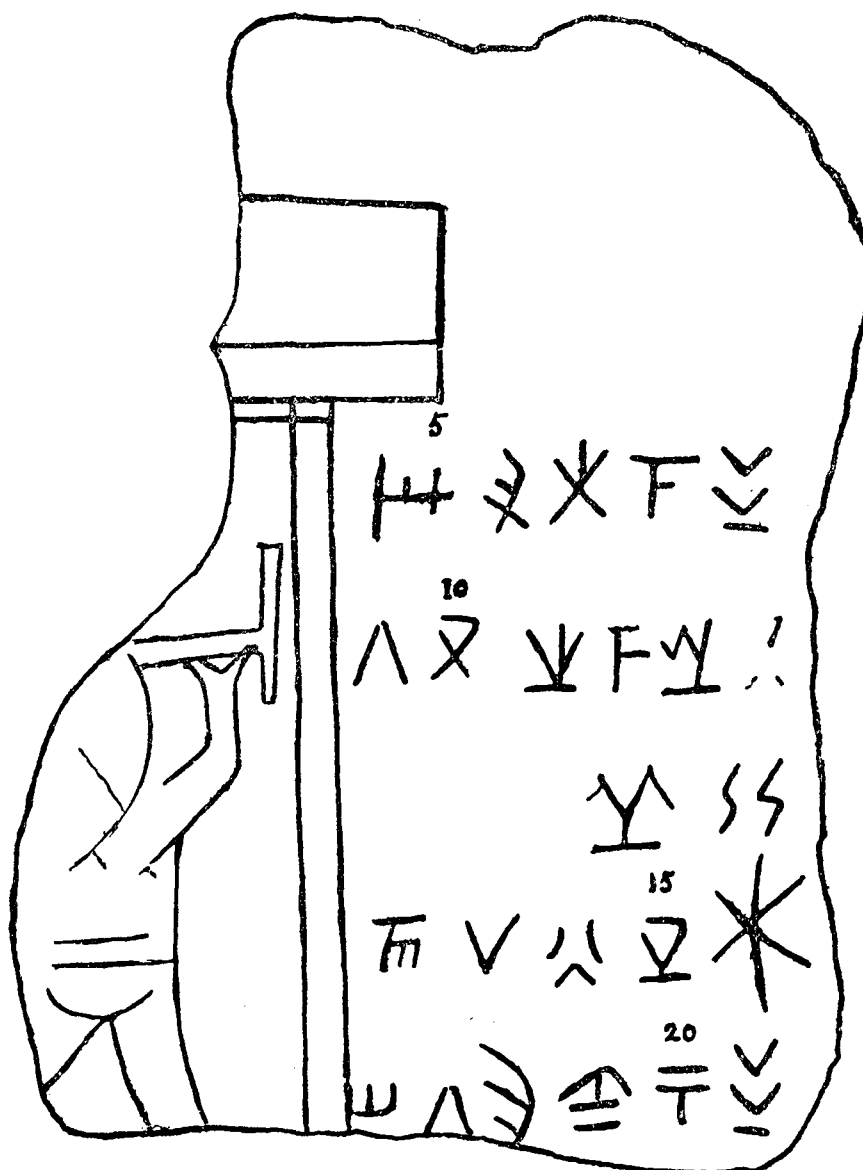
Fragment of a plaque of a fine white limestone, superficially slightly fawn-coloured, somewhat granular in texture, broken away on all sides. Max. h. 0.13; max. w. 0.082; th. 0.025. The left half of the stone is occupied by a scene in low relief: beneath —or before— the end of a colonnade (of which one pillar and a corner of the roof survives), a male figure, bearded, clad seemingly in a tunic and tights supported by a broad belt, lifts with both arms what appears to be a pick-axe above his head. Traces of red paint could still be detected in 1936 in the lines of this figure. To the right of this scene is an inscription in five lines which, save possibly below, is complete. Here also the incisions were originally filled with a red colouring. The signs, 24 in number, are lightly and somewhat erratically cut, from 0.06 (18) to 0.018 (14) in height. Now in Nicosia, with however no record (I believe) either of provenance or acquisition.

The inscription reads from right to left. Sign 1 is very probably Ⓝ = *o* (cf. 19 following); but the claim neither of Ⓝ = *ma* nor indeed of Ⓝ = *pi* can be totally disregarded. Sign 5 now appears to me to be a hastily incised Ⓝ = *se*, with the horizontal and the right-hand vertical crossing. These verticals, however, are capped by an inverted V, so that it is possible to divide these marks into two separate signs, viz. Ⓝ = *ta · si* (rather than Ⓝ or Ⓝ). But I prefer to dismiss this inverted V as casual. Sign 6 is much damaged and difficult: the space available is insufficient for any sign with a horizontal base-line, while

³⁰ Ἀριστόλα, however, is unknown to Cyprus, where the female name corresponding to Ἀριστόλας was seemingly Ἀριστίλα, twice attested at Marium (*Minoica*, Festschrift J. Sundwall [1958], 274; *JHS* LVII, 1937, 28 no. 1).

³¹ For ἀρά = εὐχή cf. *Emerita* XXVI, 1958, 121. But this noun I shall discuss below under No. 20.

³² Cf. the provisional 'grid' of the signary of Kafizin in *Minoica*, Festschrift J. Sundwall (1958), 273.



SE . ke . i . to . O
 ko . ro . te . TO . ʒO . I
 MI . zo
 tu . sa . va . ra . a
 SE . KO . ni . si . na . o

O.to.i.ke.SE | I.ʒO TO.te.ro.ko | zo.MI | ἀρτάστυ | Ὀνασίτινος

Traces suggest \times = ma or \times = ke or \times = i. Sign 7 is crossed by an obvious flaw, but for the rest seems tolerably clear. Sign 8 is rather F = to than T = ta, for a mark is visible which may well be part of the upper horizontal. Sign 13 must be either \vee = la or \wedge = mi; but if the left-hand slanting stroke existed—as it may well have done since at this point the surface has flaked away—

it was both slight and short. In favour of *mi*, however, is the presence of the stem, short though this is. The last two signs are cramped and broken away below, while the shaft of *se* appears to coincide with the pilaster.

The evaluation of these signs calls for little comment, since only the 7th is of unusual interest. Here we may recognise the syllable *jo*, first identified by Meister in the Bulwer Tablet (*SB Preuss. Ak.* 1910, Jan.-Juli, 148 ff.) of the NE Mesaoria. Of this the normal form is \underline{W} (Kafizin and the Bulwer Tablet); but we find also \underline{w} and \underline{w}' (*Hoffmann* 06 from the Paphian Salamniou)³³, \underline{W} and \underline{W} (Bulwer Tablet). Of this last seemingly we have here an exaggerated development.

I regret that the first 13 signs are to me meaningless; and in extenuation plead absence of punctuation and the grave uncertainty of several of these evaluations. Line 1 should comprise a name in the nominative case, but from its five syllables I can extract nothing more convincing than e.g. 'Οδοίγης or 'Οθοίγης, both unexampled. The second line, if we are prepared to give the value *i* to Sign 6 (a value, I may say, favoured by the apparent glide-sound which follows it), *can* be resolved into *ijò(v)* τò(v) Δέρχō; and in its support we may cite *ιός* (my reading) in *Hoffmann* no. 106³⁴ as a rare synonym of the Cypro-Arcadian παῖς (for the folk) and ἱνις (for their lords). But Signs 12 and 13 where we look for a verb are unhelpful³⁵.

In contrast, the last two lines are clear. This plaque with its sacrificial scene set before a temple is the ex-voto offering of one Onasinikos (whose name, while correctly formed, is new to the prosopography of Cyprus). ἀρφέσατο, the proper Cypro-Arcadian rendering of the epic ἀράσατο, introduces into the Cyprian glossary the verb ἀράομαι, whereof the Homeric ἀρά = εὐχή is the noun. ἀρά in the epigraphy of Classical Cyprus has a long but not very satisfactory record. It occurs seemingly

³³ But in the Archaic Paphian signary \underline{X} appears seemingly with the value *jo*. Cf. further n. 2 above.

³⁴ I discuss this difficult inscription in a forthcoming number of the *Journal of Hellenic Studies*.

³⁵ Equally puzzling is the group *zo · la* in the Golgian inscription, *Hoffmann* no. 138 (now in the British Museum) Τιμάρατος *zo · te* ἀνεθῆκε Ἀπόλ(λ)ῶνι (as I read for (Τι)μαλχος of the editors). But possibly we should emend to <τό>δε.

in *Hoffmann* no. 166 — but not in *Meister* no. 25 s.³⁶ It is only the new evidence of the Kouklia siege-mound and the Rantidi *temenos* which firmly establishes its credentials. Indeed, I take it that the numerous personal names in the genitive case which occur at both these sites are dependant on ἀρά, regularly but not always suppressed. All the objects on which they are inscribed were, I believe, ex-voto offerings.

T. B. MITFORD

St. Andrews, Scotland
The University

³⁶ For this Marian inscription, now in the Cyprus Museum, cf. also Myres and Richter, *Catalogue of the Cyprus Museum*, no. 6223. The reading hitherto accepted, Ἀρά Δί, should be emended to Ἀρχο[- - τῶ] | Δί[φιλο ? ἐμί].

	A	E	I	O	U
	* ¹⁰ * ²⁰ * ¹⁶ * ¹⁴ * ¹⁷ * ¹⁰	⌘ ⁶ ⌘ ⁷ * ⁴ * ¹² * ¹ * ¹⁰	* ⁵ * ³ * ⁴ * ¹² * ¹⁷	≲ ²⁰ ≲ ³ ≲ ¹³ ≲ ⁶ ≲ ¹¹ ≲ ¹⁵	Ⓜ ⁷ Ⓜ ¹ Ⓜ ⁵ ∧ ¹⁰
K	⊏ ¹⁷	⌘ ²⁰ ⌘ ¹⁶ ⌘ ¹⁰		∧ ⁷ ∧ ²⁰ ∏ ⁶ ∏ ¹¹	⌘ ¹³
T	† ³ † ⁵ † ⁴ † ⁶ † ⁷	≲ ¹⁷ ≲ ²⁰	↑ ¹ ↑ ³ ↑ ³ ↑ ⁴ ↑ ¹⁰ ↑ ¹⁰	F ¹ F ¹² F ¹⁰ F ¹⁰ F ⁶ F ¹⁷	Ⓜ ⁶ Ⓜ ²⁰
P	‡ ³ ‡ ⁴ ‡ ¹⁸	/ ⁴	≲ ⁴ ≲ ¹² ≲ ¹⁵	∩ ¹³ ∩ ¹⁷	ψ ³
L	∩ ¹⁷ ∩ ¹⁹	8 ¹⁷ 8 ¹⁸		+ ¹ + ⁴ + ⁷ + ¹⁴ + ¹⁵ + ¹⁷	
R	∩ ⁷ ∩ ²⁰	∩ ¹² ∩ ¹⁶	∩ ¹ ∩ ³ ∩ ² ∩ ¹⁹ ∩ ¹⁰	∩ ¹⁸ ∩ ¹³ ∩ ¹⁴ ∩ ²⁰	
M	∩ ³ ∩ ¹⁸		∩ ¹ ∩ ¹⁰ ∩ ⁶ ∩ ²⁰	∩ ⁶ ∩ ¹⁰	
N	∩ ⁷ ∩ ¹¹ ∩ ¹³ ∩ ¹⁵ ∩ ¹⁷ ∩ ¹⁷	∩ ¹⁴	∩ ⁴ ∩ ⁶ ∩ ¹⁷ ∩ ²⁰		
J	∩ ¹ ∩ ⁶ ∩ ⁵ ∩ ¹⁰			∩ ²⁰	
V	∩ ²⁰	I ⁶		∩ ¹⁸	
S	∩ ³ ∩ ⁷ ∩ ⁷ ∩ ¹¹ ∩ ²⁰	∩ ³ ∩ ⁴ ∩ ² ∩ ¹⁷ ∩ ¹² ∩ ¹⁹	∩ ¹ ∩ ⁷ ∩ ¹⁰ ∩ ¹¹ ∩ ¹⁵ ∩ ¹⁶ ∩ ¹⁹ ∩ ²⁰	∩ ¹²	
Z	∩ ⁵ ∩ ²⁰				
X					

The Signaries (non-Paphian) of Nos. 1-7, 10-20

	A	E	I	O	U
	☼ ^s	⊕ ^s		⊥ ^s	
K	⊙ ^s		☼ ^s		
T	⊥ ^s	☼ ^s	⊙ ^s	☼ ^s ☼ ^s	
P	☼ ^s ☼ ^s	☼ ^s	☼ ^s		
L	☼ ^s ☼ ^s				
R			☼ ^s ☼ ^s		
M	☼ ^s		⊥ ^s		
N	⊥ ^s	⊥ ^s			⊥ ^s
J					
V					
S		⊥ ^s ⊥ ^s ☼ ^s	⊥ ^s		
Z					
X					

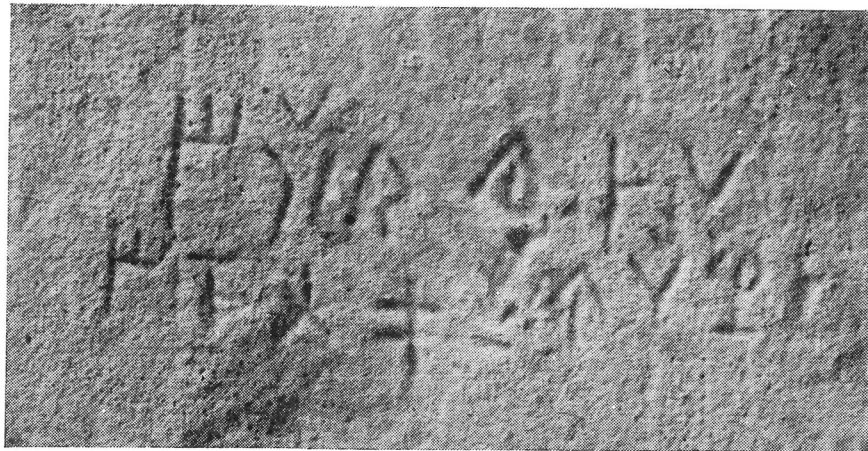
The Signary (Paphian) of Nos. 8 and 9



No. 1



No. 2



No. 3

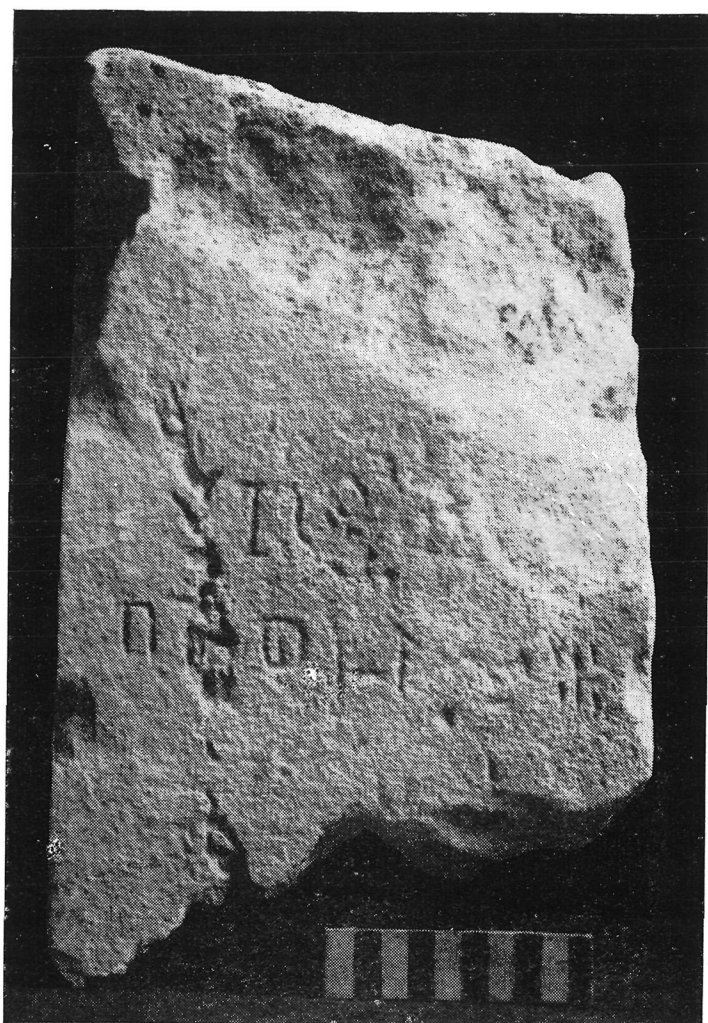
III.—T. B. MITFORD, *Syllabic Inscriptions of the Cyprus Museum.*



No. 4



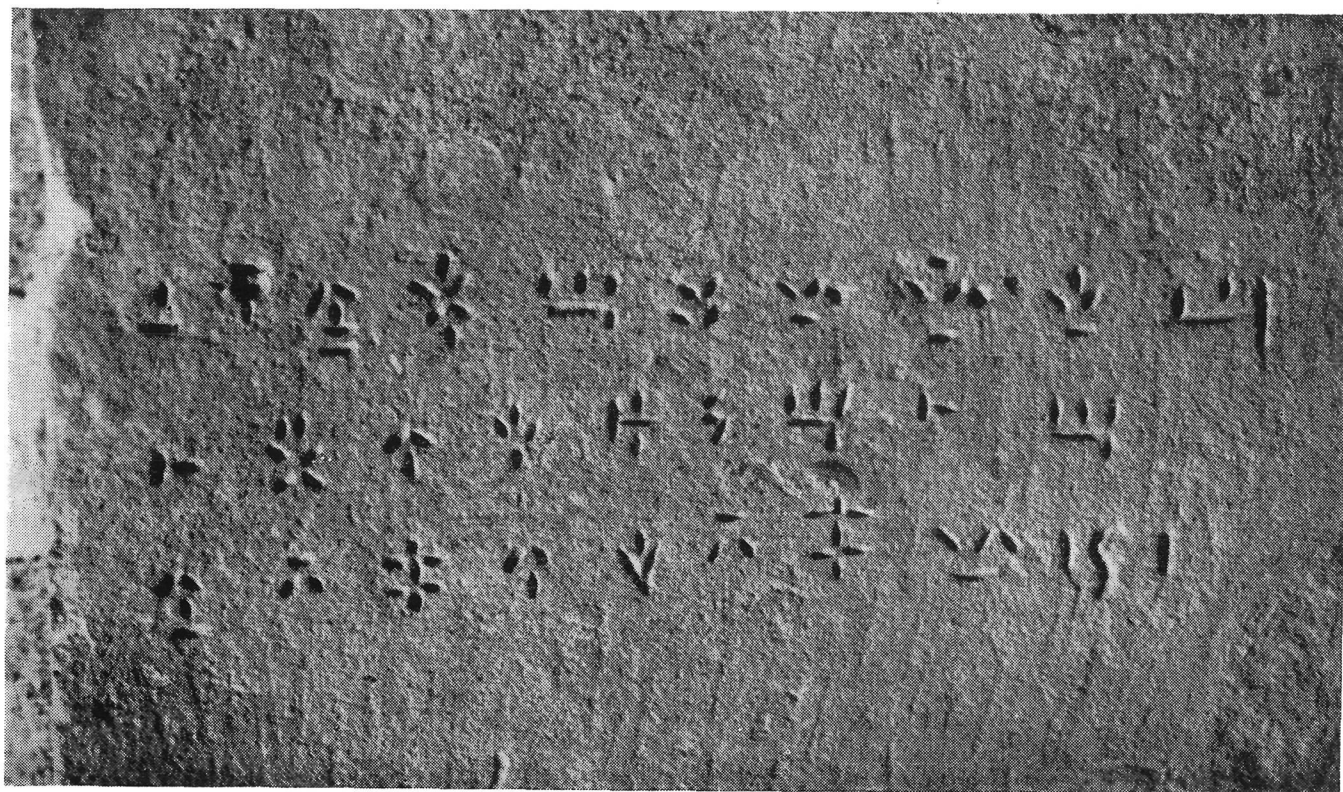
No. 5



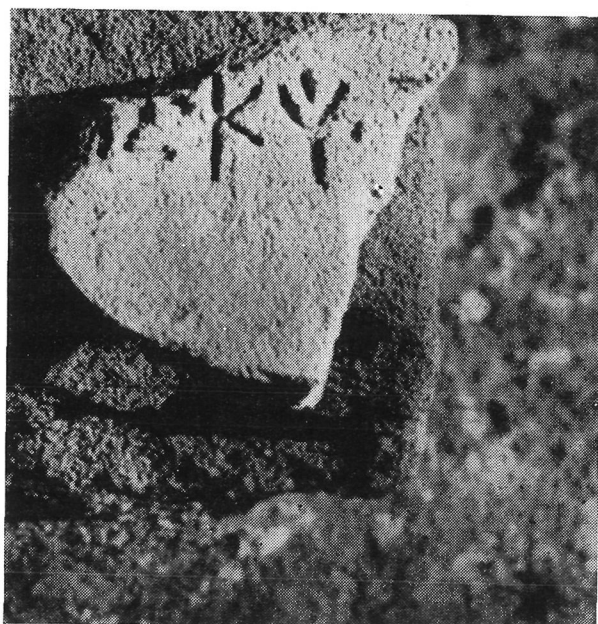
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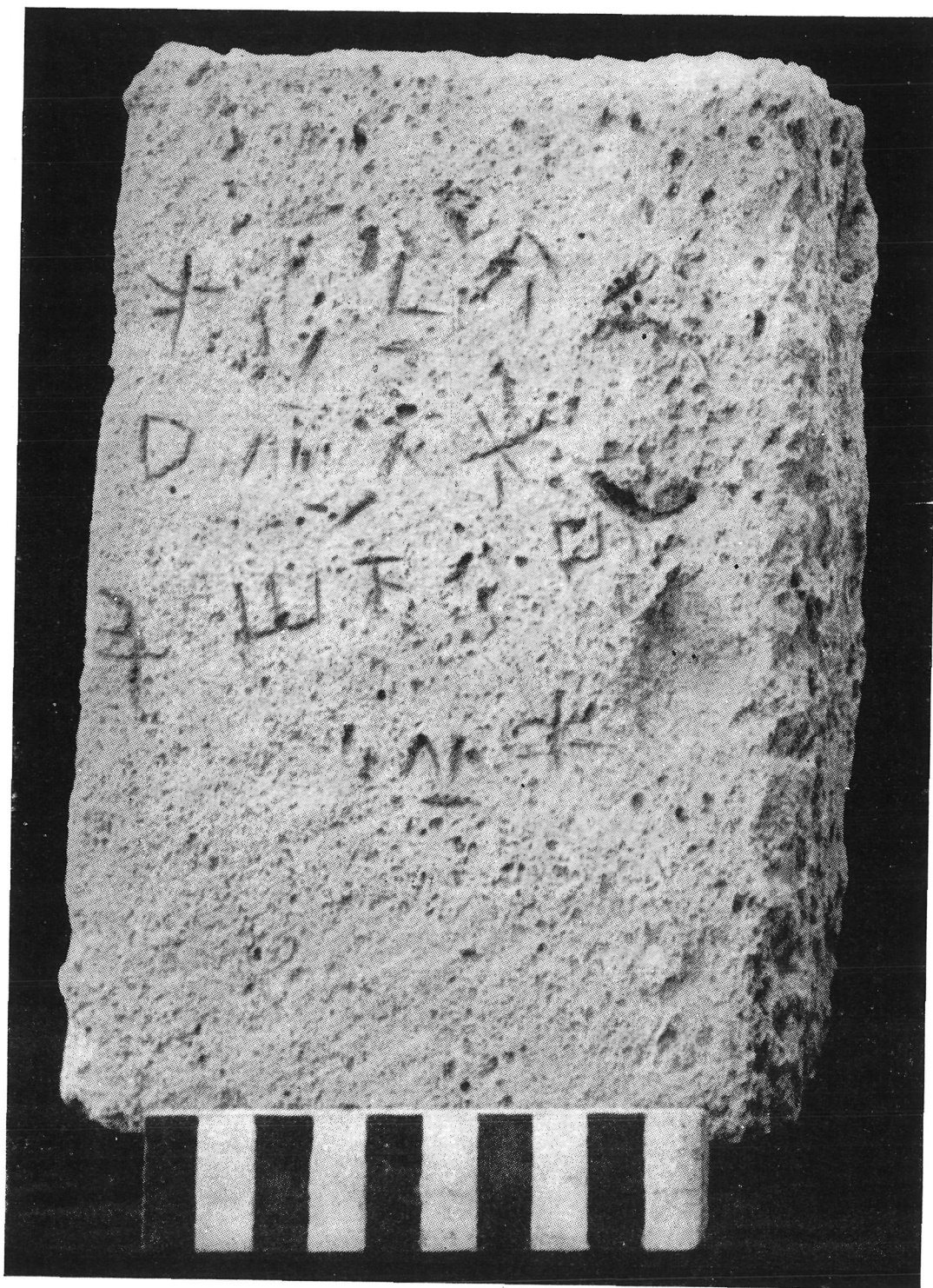
No. 7



No. 8

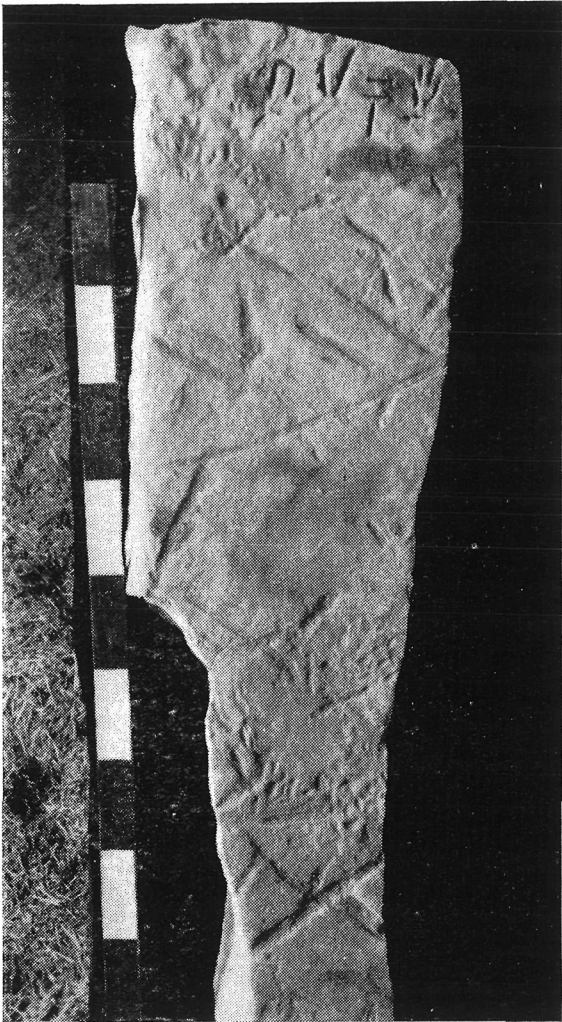


No. 9



No. 10

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No. 11



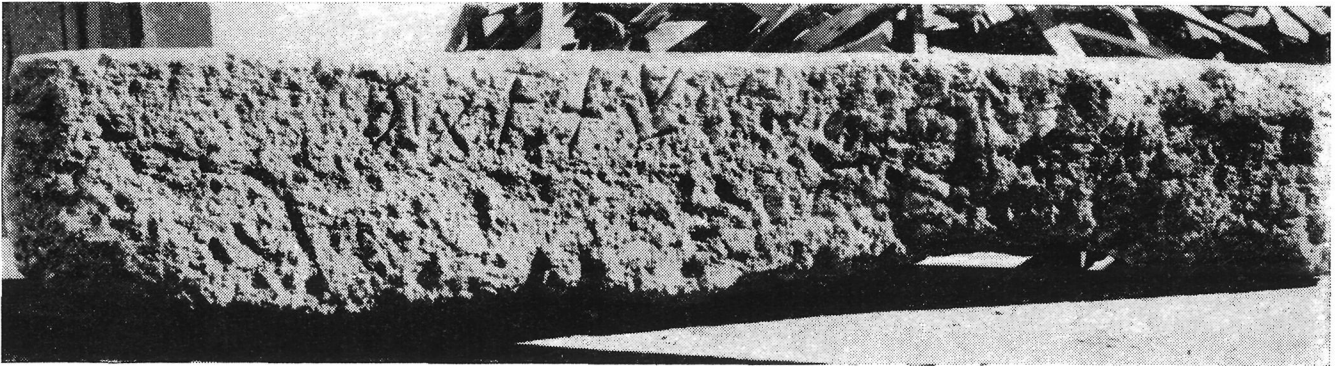
No. 13



No. 12



No. 15

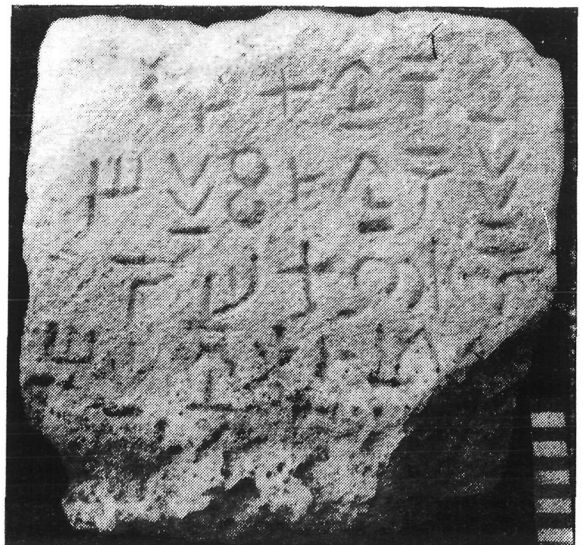


No. 14

No. 16



No. 17



IX.—T. B. MITFORD, *Syllabic Inscriptions of the Cyprus Museum.*



No. 18



No. 19



No. 20