

The Phoenician Inscriptions of the Cesnola Collection

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THE PHOENICIAN INSCRIPTIONS studied here were discovered by Louis Palma di Cesnola at Kition during the years when he was Consul of the United States at Cyprus. The excavations of various archaeological sites, which he carried on from 1865 to 1871, unearthed a great number of statues, pottery, inscriptions, sarcophagi, and other artifacts. All these objects, some 35,000, formed the Cesnola Collection; the largest surviving part of the collection is owned today by The Metropolitan Museum of Art. It would be an arduous task to trace back the whereabouts of the dispersed objects. Some of the early finds were sold by auction in Paris in 1870;¹ others were bought from Cesnola by European and American museums, or by private collectors. In some cases Cesnola sold the objects to raise funds for his excavations. One consignment sent by him to London was lost at sea off Beirut. Furthermore, it should be remembered that Cesnola used to complain about tourists walking out of his museum at Larnaca with items stolen from the collection.²

The texts of the Cesnola Collection are either inscribed on fragments of votive bowls or stelae, or painted on earthenware jars. These inscriptions, like

everything else in the collection, have their own history. They were made known to the learned world for the first time on May 6, 1870, in a report read by E. Rödiger at the meeting of the Prussian Academy of Sciences of Berlin. Rödiger mentioned then many of the Phoenician inscriptions that are today in the Metropolitan Museum, but his interpretation of the texts was based on drawings made by his correspondent in Cyprus, and this correspondent did not know Phoenician. Two years later P. Schröder, a well-established authority on the Phoenician language, presented a more reliable report on the inscriptions to the Academy of Berlin. Schröder had had the opportunity of spending several weeks at Larnaca making facsimiles of the inscriptions stored in Cesnola's house. He failed to find all the texts published by Rödiger, but he found others unnoticed by Rödiger's correspondent.

Cesnola carried the whole collection to London in 1872 and it was acquired there by the Metropolitan Museum.³ However, it was not until May 1874 that the Trustees of the Museum were able to report that the collection had become the property of the Museum.⁴

In May 1874, at a meeting of the American Oriental

1. March 25–26. The catalogue does not mention any inscriptions among the 388 objects sold.

2. Myres states that several important objects of the collection never reached New York and that they are known from the descriptions of Cesnola, or of G. Colonna Ceccaldi, who saw them before the collection left Cyprus; see also CIS, p. 44. Important informa-

tion about Cesnola's activity in the island can be found in G. Perrot, "L'île de Chypre. Son rôle dans l'Histoire," *Revue des deux mondes* 48, III Series, December 1, 30 (1878) pp. 511–512; 49, III Series, February 1, 31 (1879) pp. 588–605, esp. pp. 593, 598.

3. Myres, pp. xvii–xviii.

4. Howe, p. 156.

Society, W. H. Ward presented a note on the Collection's Phoenician inscriptions. To the texts already known he added three that he himself had discovered at the Museum. In 1882 Isaac H. Hall became the Curator of the Department of Sculpture at the Museum; this department included "all the sculpture, antiquities, inscriptions, jewelry, glassware, pottery, porcelain, and such other objects of art as commonly are termed Bric-à-Brac."⁵ Hall then restudied the collection and discovered additional inscribed vases.

Meanwhile, the *Corpus Inscriptionum Semiticarum*, edited by E. Renan in 1881, contained only the inscriptions published by Rödiger and Schröder, with photographs and facsimiles sent to him by Cesnola, then the Director of the Museum.

The first systematic classification of all the Phoenician inscriptions of the Museum was made by J. L. Myres in 1914. Since then, there has been no review of this epigraphic material. While these inscriptions are

not an important part of the glamorous Cesnola Collection, they are nevertheless valuable for the study of the political and religious history of Cyprus during the Persian and Hellenistic periods. By publishing them here in a more accessible manner, with some new photographs and some improved readings, I hope to encourage scholars to search for other Phoenician materials from Cyprus that may be forgotten in local museums.

The inscriptions clearly fall into two groups: votive texts written on fragments of marble bowls and two broken stelae, and inscriptions on vases. Of the first group Schröder remarked that the fragments corresponded to 18 different bowls or kraters. This is easily verified when the fragments themselves are handled. The remark is in order here because the old facsimiles and the CIS photographs can give the erroneous impression that the fragments belong to a few bowls only.

VOTIVE INSCRIPTIONS

I. Three rim fragments of a krater:

74.51.2275-77. L. 5, 7, 9 cm. D. of krater 85 cm.

Bibliography: CIS 21, 17 ab, 20; RES 1531, 1528; Myres 1806-8; *Cyprus* pls. 9:3, 10:13; *Atlas* III, pl. 122:5 abc; Rödiger XLIII, XLVII; Schröder 4, 20; Hall 2, v abd; Teixidor 1974, 118.

Fine characters incised on rim:

... *bymm*]29 *lyrh*[... *bšnt*...]4 *lmlk mlk*[*yt n mlk kty*] *w'dyl b*[*n bclrm*...

"on the 29th day of the month . . . in the year . . . 4th of the reign of Milkyaton king of Citium and Idalium, son of Baalrom"

The plural form *ymm* is known at Kition; *KAI* 32, *Grammatik* no. 315a. Unlike my predecessors I see the sign 20 and not a *mem* in the broken stroke that appears before the numeral 9. The group *lmlk* is to be interpreted as an infinitive *qal* preceded by the preposition.

The reign of Milkyaton over Citium and Idalium is documented by Phoenician inscriptions and coins. It

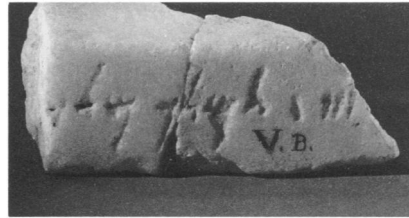
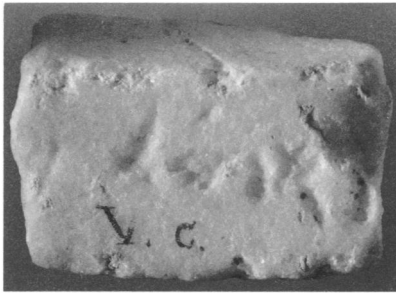
extended over a long period, probably from 392 to 362 B.C. The dynasty of Milkyaton had started around 475 B.C. with Baalmilk I and ended with Pumiyaton, Milkyaton's son. The name of Milkyaton's father is known from several inscriptions.⁶ Pumiyaton yielded to Alexander, but he must have recovered part of his power after Alexander's death for in the fortieth year of his reign he began to strike gold coins again (323 or 322 B.C.), and this privilege continued until his forty-seventh year (316 or 315).⁷ Diodorus Siculus (19, 79) says that he was put to death by Ptolemy because of his alliance with Antigonos. Pumiyaton's death took place in 312 B.C.

The union of Citium and Idalium started in the middle of the fifth century B.C., at the time the Persians

5. Howe, p. 219.

6. For the history of this period, G. Hill, *A History of Cyprus* I (Cambridge, 1949) pp. 125-155; Peckham, pp. 17-22. For the name of Milkyaton's father, CIS 88, 90; he does not bear the royal title, but there is another Baalrom whose title is "lord" or "prince," CIS 89 (*KAI* 39; II, p. 57), Peckham, p. 18, note 29.

7. Hill, *History* I, p. 158, note 3.



gained control over the island. Citium emerged then as the most important city after Salamis. This represented the triumph of the Phoenician elements of Citium over the cities that had been supported by Athens. Many Phoenician inscriptions from Citium and Idalium belong to the period in which the two kingdoms were united. The cultural significance of Citium's political victory over Idalium may be reflected in the inscriptions mentioning the cult of Rešef-Mukol. Rešef was the Phoenician Apollo of Idalium, and Mukol, according

to an inscription found in 1879, was the god of Citium. An inscription in the British Museum, published in 1968, deals with the dedication of a statue "to Rešef, the (god) Mukol who is at Idalium." The correct interpretation of the inscription seems to be "Rešef is the god Mukol of Idalium," that is, Rešef is to Idalium what Mukol is to Citium. Peckham has rightly seen in this syncretistic formula a diplomatic gesture of the victorious Citium vis-à-vis Idalium.⁸

**2. Fragment of rim: 74.51.2281. L. 4 cm.
(in the 1870s the L. was 7 cm.).**

Bibliography: CIS 18; Myres 1812; *Cyprus* pl. 10:12; *Atlas III*, pl. 122:9; Rödiger XLVIII; Schröder 6; Hall 2, ix.

... *lm*]lk mlky[*tn mlk kty w'dyl* ...

"of the reign of Milkyaton king of Citium and Idalium"



3. Fragment of rim: 74.51.2274. L. 5.5 cm.

Bibliography: CIS 19; Myres 1805; *Cyprus* pl. 10:11; *Atlas III*, pl. 122:4; Ward 2; Hall 2, iv.

...]*mlk kty w'd*[*yl* ...

"king of Citium and Idalium"



The following fragments (4–9) exhibit a similar type of text. The reconstruction of the full formula remains conjectural. After mentioning the day of the month and the regnal year of the monarch the inscriptions must have identified the objects dedicated to the deity as well as the name of the devotee and, occasionally, his title.

8. *Orientalia* 37 (1968), pp. 319–320; Teixidor 1970, 69.

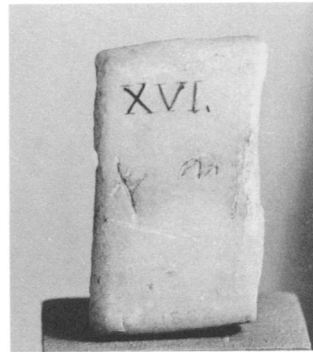
4. Fragment of handle: 74.51.2289.

H. 4.5, L. 2.5 cm.

Bibliography: CIS 30; Myres 1820; *Atlas* III, pl. 123:16;
Hall 2, xvi.

]t z '[š ytn . . .

The restoration [qbr]t, “cup,” seems likely. The term is known in Ugaritic and Hebrew. The sentence could be translated “. . . this cup which gave . . .”



5. Fragment of rim: 74.51.2286. L. 4 cm.

Bibliography: CIS 29; Myres 1817; *Cyprus* pl. 11:20;
Atlas III, pl. 123:14; Rödiger XLIX i; Schröder 13;
Hall 2, xiv.

. . .]ml 'z[. . .

The commentators have restored [s]ml 'z, “this statue” (or “this fictile object”), but this is conjectural. *sml* always means “statue,” hence the term is out of place here.



6. Fragment of rim: 74.51.2284. L. 5 cm.

Bibliography: CIS 34; RES 1533; Myres 1815; *Cyprus*
pl. 11:16; *Atlas* III, pl. 123:12; Rödiger XLIX o;
Schröder 17; Hall 2, xii.

]ndr.lm[

This has been read *ndr šlm l*, “offered an image to,” but the reading of *šade* can hardly be justified. Moreover, as said in no. 5, to mention the dedication of a statue on the rim of the bowl appears inappropriate. *ndr* may be here a noun to be interpreted as “vow” or “votive gift,” followed by the numeral 1.

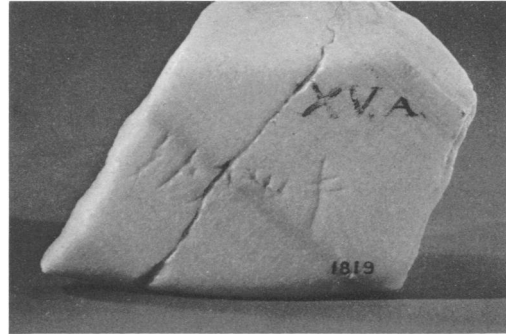


7. Fragments of rim: 74.51.2287–88.
Original D. 80 cm.

Bibliography: CIS 31, 35; Myres 1819, 1818; *Cyprus* pl. 11:18, 19; *Atlas III*, pl. 123:15 ab; Rödiger XLIX h, q, f, m; Schröder 11, 16; Hall 2, xv ab.

]ʾš ytn[. . . rš]p bn '[. . .
“which gave . . . son of . . .”

The letter before *bn* seems to be a *pe* rather than a *yod* as proposed in CIS. If so, I would restore a name such as Abdrešef, which is known at Idalium; CIS 93.



8. Fragment broken on all sides:
74.51.2293.

Bibliography: CIS 36; Myres 1824; *Cyprus* pl. 11:22; *Atlas III*, pl. 123:20; Schröder 19; Hall 2, xx.

]bn[
“son of . . .”

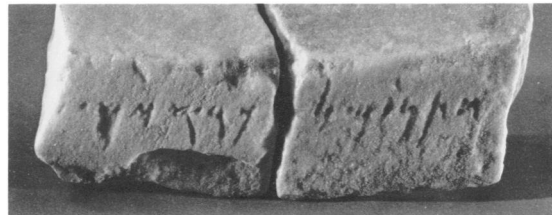


9. Fragment of rim: 74.51.2278. L. 13 cm.
Original D. 120 cm.

Bibliography: CIS 22 ab; Myres 1809; *Atlas III*, pl. 122:6; Rödiger XLV; Schröder 5; Hall 2, vi.

. . .]ytn ml[š] krsym l[. . .

Carefully incised, the words separated by dots, the inscription preserves the title of the dedicator of the krater. *mlš krsym*, or *mlš hkrsym*, appears in contemporary inscriptions of Citium (CIS 44) and Idalium (CIS 88)



as being the title of a certain Rešefyaton. Thus the name [ršf]ytn can be rightly restored in the Cesnola fragment. The title means “interpreter of the thrones.” Phoenician *mlš* is to be related to Hebrew *mlyš*, for instance in Genesis 42:23 where an “interpreter” (*hermēneutēs* in the Septuagint) stands between Joseph and his brothers. In Aramaic, Syriac, and Arabic *krs* means “throne” or “seat”; in Hebrew and Phoenician the term is *ks*. In any case it derives from Akkadian *kussu*. The Phoenician inscription thus exhibits the Aramaic form.

The title “interpreter of the thrones” must indicate the charge of “dragoman” to the court, whose office was to act as an interpreter between the Cyprian kings and the Persians.⁹ The title is probably Phoenician in

spite of its heteroclite character, since in the Aramaic documents of the Persian period the *sefira* was not only the “scribe” but also somebody who could translate the official documents.¹⁰ Interpreters, however, must have been much in demand under the Persian rulership. They are one of the seven classes (*hepta genea*) into which the Egyptians were divided, according to Herodotus (2, 164). One of the privileges granted by Psammetichus to the Ionians and Carians who helped him regain the throne, was to have Egyptian boys to whom Greek was taught (2, 154). We also know that the Seleucids instituted a service of interpreters to explain the orders of the generals to the soldiers, who usually were of various ethnic extractions.¹¹

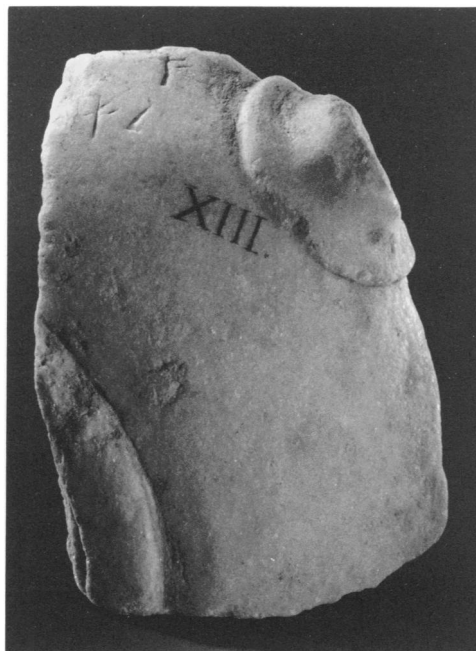
10. Fragment of bowl: 74.51.2285. L. of inscription 2 cm. D. of bowl 23 cm.

Bibliography: CIS 37; Myres 1816; *Cyprus* pl. 11:23; *Atlas III*, pl. 123:13; Rödiger XLIX k; Schröder 14; Hall 2, XIII.

Two lines of text are visible:

'[. . .
l'[dny l'šmn mlqrt ybrk]

In the first line the restoration '[š ytn], “which he gave,” is possible, but if the *aleph* is the first letter of the first word in the dedication, then the restoration '[gn], “ewer, bowl,” seems more appropriate. The term occurs frequently in the Late Aramaic texts but is also found at Ugarit. The second line is reconstructed in the light of the following fragments, which contain the final sentence of the dedication. For the cult of Ešmun-Melqart, see no. 16.



9. G. A. Cooke, *A Text-Book of North-Semitic Inscriptions* (Oxford, 1903) p. 61.

10. W. von Soden, “Dolmetscher,” *Reallexikon für Antike und Christentum* 4 (1959) cols. 29–31.

11. Polybius, 5, 83, 7; 13, 9, 4; E. Bickerman, *Institutions des Séleucides* (Paris, 1938) p. 97.

11. Fragment of rim: 74.51.2280. L. 7 cm.

Bibliography: CIS 23; Myres 1811; *Cyprus* pl. 10:10; *Atlas* III, pl. 122:8; Rödiger XLVI; Ward 3; Hall 2, VIII.

. . . l]’dny l’šmn wl[mlqrt ybrk]

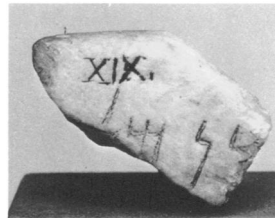
The closing commendation “to his Lord Ešmun Melqart. May he bless him,” which appears in nos. 10–16, offers an interesting variation in this fragment. The text can be translated “to his Lord Eshmun *and* to Melqart,” thus confirming my conviction that the personalities of the gods, even when homologous, never merge. See no. 16.



12. Fragment of rim: 74.51.2292. L. 2.5 cm.

Bibliography: CIS 28; Myres 1823; *Cyprus* pl. 11:17; *Atlas* III, pl. 123:19; Rödiger XLIX p; Schröder 18; Hall 2, XIX.

. . . l’dny l’š]mn ml[qrt ybrk]

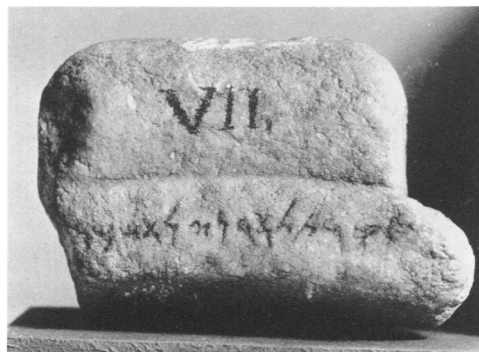


13. Fragment of rim and handle: 74.51.2279. L. of rim 7.5 cm.

Bibliography: CIS 39; RES 1534; Myres 1810; *Atlas* II, pl. 141, 1051; III, pl. 122:7; Hall 2, VII.

. . . bn c’bd]mlqrt l’dny l’šmn[mlqrt ybrk

“ . . . son of Abdmelqart to his Lord Ešmun Melqart. May he bless him”

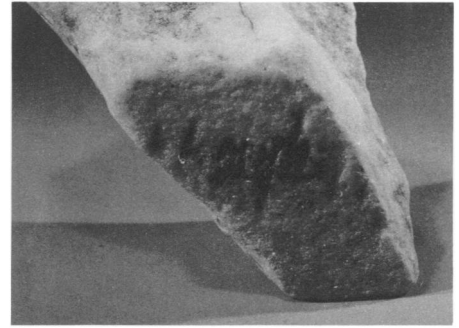


- 14.** Fragments of rim: 74.51.2272–73.
L. combined 19 cm. Original D. 140 cm.

Bibliography: CIS 16 ab; RES 1530; Myres 1803–4; *Cyprus* pls. 10:14, 9:1; *Atlas* III, pl. 122:3 ab; Rödiger XLIX a, XLII, XLIV; Schröder 7, 3; Hall 2, III ab; Teixidor 1974, 118.

*lml]k mlkytn[mlk kty w'dyl . . . b]n 'bdmrny l'dny
l'smn mlq[rt ybrk]*

“of the reign of Milkyaton, king of Citium and Idalium . . . son of Abdmarnai to his Lord Ešmun Melqart. May he bless him”



- 15.** Fragment of rim and handle: 74.51.2282.
L. 9.5 cm.

Bibliography: CIS 25 ab; Myres 1813 ab; *Cyprus* pls. 10:15, 12:30; *Atlas* III, pl. 122:10; Rödiger XLIX l (incomplete); Schröder 15 (incomplete); Ward 1; Hall 2, x (who wrongly believed that Schröder 21 belonged to the inscription).

l'dny l'smn ml]qrt ybrk



- 16.** Fragment of rim: 74.51.2283. L. 4 cm.

Bibliography: CIS 27; Myres 1814; *Cyprus* pl. 11:21; *Atlas* III, pl. 123:11; Rödiger XLIX c; Schröder 8; Hall 2, XI. (Myres' and Hall's references to *Cyprus* are incorrect.)

l'dny l'smn ml]qrt yb[rk]



The CIS inscriptions 24 (Rödiger XLIX d; Schröder 9), 26 (Rödiger XLIX b), and 28 (Rödiger XLIX n) are not in the Museum; they were already missing in 1885 when Hall studied the collection. The inscriptions do not appear in *Cyprus* either.

Nos. 10–16 reveal a widespread form of Phoenician religiosity: the simultaneous worship of two deities. The theological conception underlining this practice requires a commentary.

Ešmun, the god of Sidon, was often invoked by the

Phoenicians as a healer. In his temple at Bostan esh-Sheikh, near Sidon, statues of crippled children were offered to the god of healing as pious ex-votos.¹² The god is explicitly identified with Aesculapius in an inscription of the second century B.C. from Sardinia.¹³ But Ešmun was also a vegetation god who, together with Melqart, provided Tyrians and Sidonians with “food,” “clothes,” and “oil,” as is stated in the final clause of the treaty made between the Assyrian King Esarhaddon and Baal, King of Tyre, in 677 B.C.¹⁴ In the Cesnola inscriptions Ešmun is always coupled with Melqart, and the question whether the copulative conjunction between the two divine names is used or not seems to me to be irrelevant. The worship of couples of deities is a known feature of Phoenician, Punic, and Aramaic pantheons: Aštart, Tenit, Šadrafa, Šid, Rešef, Mukol, Ešmun, Melqart, Bel, Yarhibol, Aglibol, Malakbel associated themselves in couples. The extant epigraphical material, however, does not support the conclusion that any two gods, when worshiped together, had their personalities merged into one. Besides the example offered by the dedication to Rešef-Mukol, cited in no. 1, there is the text of no. 11 where the names

of Ešmun and Melqart are separated by the conjunction *w* and the preposition *l*. A gold pendant of around 700 B.C., found at Carthage in 1894, is dedicated “to Aštart, to Pygmalion.”¹⁵ But the use of the preposition before the name of each deity is far from consistent. An inscription from Carthage mentions a certain Himilcat, attendant of “the temple of Šid Tenit”; a Carthaginian, Baalazor son of Eliša (*rlšt*), was “a devotee of Šid Melqart” (CIS 247, 249, 256).

The conclusion to be drawn from these and similar texts is that the associations of deities were cultic and not the result of metaphysical considerations. The faithful were not after a monotheistic conception of the divine. They saw in Ešmun of Sidon, or in Melqart of Tyre, or in Šadrafa of Sardinia¹⁶ the sponsors of their concrete enterprises and needs. This of course did not interfere with their belief in the supreme Phoenician Baal Shamin, the god to whom the heavens belong. The simultaneous fidelity to both a supreme god and to specialized gods in charge of specific functions is evidence of the religious unity of the Phoenician world, not its disunity.

**17. Fragment of rim: 74.51.2291. L. 5 cm.
Original D. 90 cm.**

Bibliography: CIS 33; Myres 1822; *Cyprus* pl. 9:5; *Atlas* III, pl. 123:18; Rödiger XLIX g; Schröder 12; Hall 2, xviii.

]*ht*

The two letters seem to be the end of a votive formula.



12. M. Dunand, *Bulletin du Musée de Beyrouth* 18 (1965) pp. 105–109; Teixidor 1972, 115.

13. M. G. Guzzo Amadasi, *Le iscrizioni fenicie e puniche delle colonie in occidente*, Studi semitici 28 (Rome, 1967) pp. 91–92.

14. *The Ancient Near East. Supplementary Texts and Pictures Relating to the Old Testament*, ed. J. B. Pritchard (Princeton, 1969) pp. 97–98.

15. CIS 6057; *KAI* 73. The pendant and its archaeological context are studied in Peckham, pp. 119–124.

16. The cult of Šadrafa is associated with that of Šid at Antas, in Sardinia, according to an inscription recently found; M. Fantar, in E. Acquaro et al., *Ricerche puniche ad Antas*, Studi semitici 30 (Rome, 1969) pp. 79–81.

18. Fragment of rim: 74.51.2290. L. 5 cm.

Bibliography: CIS 32; Myres 1821; *Cyprus* pl. 9:6; *Atlas* III, pl. 123:17; Rödiger XLIX c; Schröder 10; Hall 2, xvii.

]m q ' h t[

aleph and *het* are uncertain.

The kraters presented in nos. 1–18 were most likely used in religious ceremonies. Similar cult objects have been found in Nabatean territory; at Palmyra, monuments and inscriptions indicate that large bowls were used in the sacred repasts.



19. Block of white marble: 74.51.2271.

H. 7, W. 7.5, Depth 6.5 cm.

Bibliography: CIS 15; Myres 1802; *Cyprus* pl. 9:4; *Atlas* III, pl. 122:2; Schröder 2; Hall 2, ii.

. . .]ytn hnnb[cl . . .

. . .]'š ndr lb[

This is the traditional reading of the two lines, which is confirmed by the examination of the stone. However, I must accept the reading of two *nuns* after *het* with hesitation, for *hnnb[cl]* is an unusual spelling of the name *hnbcl* (Hannibal). On the other hand, the presence of the phrase '*š ndr*, “which offered,” in the second line makes questionable the assumption that *ytn* here means “he gave.” If *ytn* is the second element in a theophorous name, the term that follows must be a title or the name of a profession.



20. Block of white marble: 74.51.2294.

H. 18, W. 12, Depth 14 cm.

Bibliography: CIS 14; RES 1529; Myres 1801; *Cyprus* pl. 9:2; *Atlas* III, pl. 122:1; Schröder 1; Hall 1, pp. 25–26; 2, p. 7.

Eight lines, only six of which can be read:

[. . . lmlk pmyytn]

[m]lk kty w['] dyl bn

[ml]kytn mlk kty w

[']dy]l mnht 2 'l '[š]

[ytn w] ytn' 'cbd'l[m]

[bn] 'cbdmqlrt bn ['cbd]

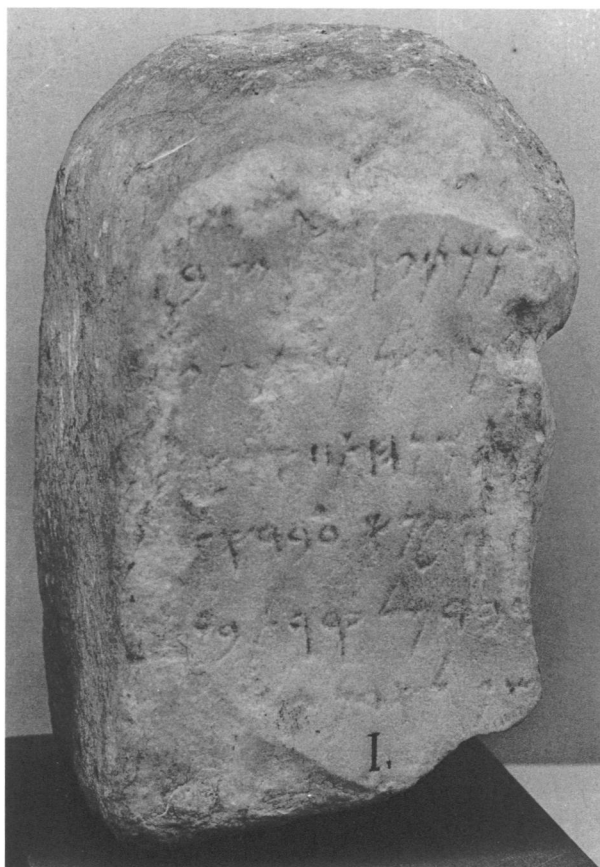
[r]šf l'dny []

[]

“ . . . of the reign of Pumiyaton king of Citium and Idalium, son of Milkyaton, king of Citium and Idalium, these two offerings which Abdelim son of Abdmelqart son of [Abd]rešef gave and dedicated to his Lord . . . ”

The sequence “gave and dedicated” is known from other Phoenician inscriptions, for instance a stele from Tamassos, between Lapethos and Idalium (RES 1212), and some of the stelae found at Idalium itself (CIS 88, 89). *mnht*, here in a plural form, means an offering made to the gods; I found it at Ugarit with the meaning of “tribute, gift.” The restoration of the name of the deity cannot be but conjectural: the CIS restores the name *Rešef Mukol* while Hall thinks of *Ešmun Melqart*. The existence of a cult of Rešef at Kition can be inferred from a dedication made by Bodo, the priest (*khn*) of the god “on the 6th day of the month Bul, in the 21st year of the reign of Pumiyaton” (341 B.C.). The text is written on an altar of white marble discovered by D. Pierides around 1860 in the marina of Larnaca and today housed in the Louvre. In the inscription the full cultic name of the god appears to be *ršf hš*, the interpretation of the element *hš* remaining as yet uncertain.¹⁷

At Ugarit, Rešef was identified with Nergal, but for the Phoenicians he was the Greek Apollo. This is made explicit in the Cypriote-Phoenician inscriptions from Idalium.¹⁸ In Palestine itself this identification must have been familiar, for the Arab village of Aršuf near Jaffa was known in Seleucid times as Apollonias.



INSCRIPTIONS ON VASES



17. CIS 10; *KAI* 32, II, p. 51; Teixidor 1970, 68. I no longer accept that the title of Rešef refers to lightning, thus making him a sort of weather god. It is possible that *hš*, “arrow,” indicate Rešef’s function as a god of plague, who inflicts disease by means of his arrows like Apollo hurling his darts on the Achaeans (*Iliad* 1.45-52).

18. O. Masson, *Les inscriptions chypriotes syllabiques* (Paris, 1961) pp. 246-248.

21. Amphora of coarse white ware:

74.51.2298a, b.

H. 56.5 cm. Date: end of seventh century B.C.

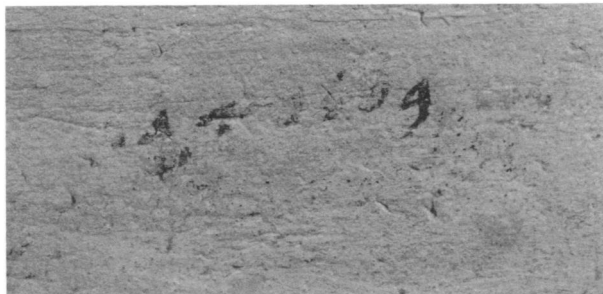
Bibliography: RES 1521; Myres 1826; *Cyprus* pl. 9:7; *Atlas III*, pl. 123:26; Ward 4; Hall 2, xxvi; Peckham, pp. 16-17; Masson-Sznycer, p. 119, pl. XIII, 4.

Four letters below the shoulder: *brly*, “Baalay,” the hypocoristicon of a theophorous name of Baal. The name is well attested in Phoenician and Punic inscriptions. Baalay was most probably the name of the owner of the amphora and its content.

- 22.** Amphora of coarse ware: 74.51.2299.
H. 69 cm. Date: fourth century B.C.

Bibliography: RES 1526; Myres 1828; Hall 2, xxvii; Peckham, p. 17, note. Hall and Myres refer to *Cyprus* pl. 12:29, but the *Cyprus* drawing is to be read *mnhm* (see de Ridder no. 555).

The inscription, below the shoulder, was painted before firing. The authors cited above read it as *brly zt*, but a closer examination of the characters proves that the text says *brlczr*, "Baalazor," a well-known theophorous name of Baal. The final *resh* is followed by a dot.



- 23.** Amphora of red earthenware:
74.51.2300. H. 58 cm.

Bibliography: RES 1520; Myres 1827; *Cyprus* pl. 10:8; *Atlas* II, 1049; III, pl. 123:25; Ward 5; Hall 2, xxv; Masson-Szzyr, p. 119, pl. xiii, 3; Peckham, pp. 16–17, discusses the date of this type of storage jar and places this one at the beginning of the seventh century B.C.

Inscription of three lines, the first below the shoulder, the others lower on the wall. (1) *brlpls*, "Baalpilles," the name of the owner of the amphora. (2) *ytñ*. I interpret this word as the personal name "Yaton" rather than as a verb. (3) I read *šmry*, not *šmry* as proposed by the authors cited above. The only questionable reading in the word is the final *yod*. I am inclined to interpret it as a sign or as an abbreviation. *šmr* is very likely the title of Yaton, namely "overseer" or "inspector." It



appears in an inscription of the second century B.C. found in Malta, *KAI* 62. Of course the translation "Yaton inspected" is equally possible. Thus the phrase "Yaton, inspector" or "Yaton inspected" may be here to authenticate the merchantable quality of the content.

- 24.** Alabastron: 74.51.2295a. H. 30,
D. 12 cm. Date: fourth century B.C.

Bibliography: RES 1523; Myres 1825; *Cyprus* pl. 12:25; *Atlas* II, 1048; III, pl. 123:22; Hall 2, xxii; Peckham, p. 17, note.

The inscription, incised below the rim, consists of the word *klšy* and a sign that is usually read as "100." So far no explanation of the word *klšy* has been offered. The same term seems to appear on an amphora of



earthenware mentioned by Hall 2, xxviii, Myres 1829, *Atlas* III pl. 123:28, and RES 1527, but the vessel is not in the Museum. The inscription does not appear in Rödiger or Schröder. Hall possibly repeated wrong in-

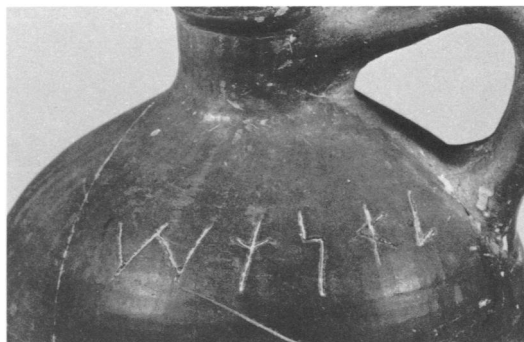
formation received from Cesnola without his seeing the amphora; Myres does not give its measurements, and confesses that the inscribed jar "is no longer recognizable" (p. 303).

25. Jug of red-slip ware: 74.51.1401.

H. 15 cm. Date: eighth century B.C.¹⁹

Bibliography: RES 1524; Myres 479; *Cyprus* pl. 12:26; *Atlas* II, pl. 141:1052; III, pl. 123:23; S. Birch, *Transactions of the Society of Biblical Archaeology* 4 (1876) p. 23; Hall 2, xxiii; Peckham, pp. 105, 115, note; Masson-Szzyr, pp. 114–115, pl. xv, 1.

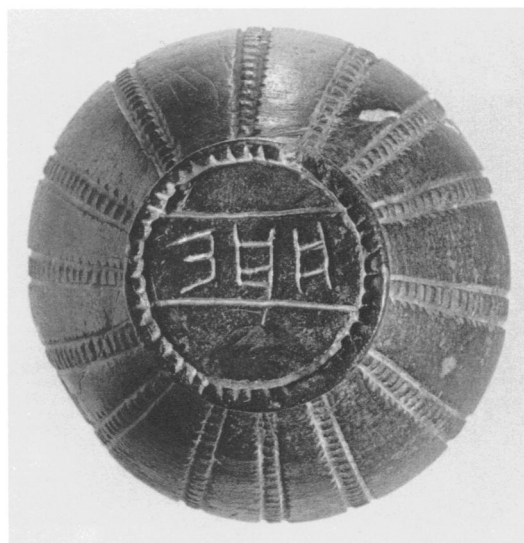
The inscription, incised before firing, reads *l'ntš*, "belonging to 'ntš." The personal name is unknown in both Phoenician and Greek.



26. Vase of steatite: 74.51.5057a. H. 12 cm.
Cesnola wrote (*Cyprus*, p. 442) that the vase was purchased in the bazaar at Nicosia.

Bibliography: RES 1525; Myres 1540; *Cyprus* pl. 12:27; *Atlas* II, pl. 141:1050; III, pl. 123:24; Hall 2, xxiv; Peckham, p. 17, note; Masson-Szzyr, pp. 128–129, fig. 7, pls. xix, xxii, 2.

Three undeciphered signs incised on the bottom. RES and Hall read *hhy*, but Myres rightly thought that the characters probably were not Phoenician. He dates the vase in the ninth or tenth century. On the other hand, Masson-Szzyr consider the three signs as archaic and read *hhh*. They place the vase in the eleventh century B.C. The signs, however, hardly exhibit known forms, and the presence of two *hets*, one with three crosslines and the other with two, is very unlikely.

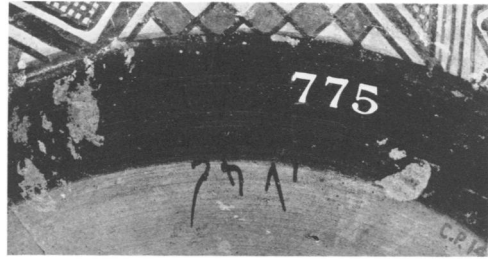


19. V. Karageorghis, "Some Inscribed Iron-Age Vases from Cyprus," *American Journal of Archaeology* 60 (1956) pp. 351–354; J. du Plat Taylor, "The Cypriot and Syrian Pottery from Al Mina, Syria," *Iraq* 21 (1959) pp. 62–92, esp. pp. 79–86.

- 27.** Vase of painted white ware: 74.51.1001.
H. 33 cm. Date: seventh century B.C.

Bibliography: RES 1522; Myres 775; *Cyprus* p. 68, pl. 10:9; *Atlas* II, pl. 141:1047; III, pl. 123:21; Ward 6; Hall 2, XXI; Peckham, p. 17, note; Masson-Szzyner, pp. 112–113, pl. XIV, 1, 2; Teixidor 1973, 132.

Four letters painted in black below a brownish band.
The reading seems to be *d/r g m n*. The term is unknown in Phoenician.



- 28.** Sarcophagus of white marble:
74.51.2452. L. 2 m., 25 cm. Found at
Amathus. Myres, pp. 233–234. Date:
450–400 B.C. The letter *shin* appears on
the foot end of the lid.



Four more inscriptions that were originally in the Cesnola Collection but did not enter the Metropolitan Museum may be mentioned.

The first is believed to be a fragment of a krater similar to nos. 1–18. It was in the home of D. Pierides when J. Euting published it in 1885.²⁰ The inscription (RES 389) reads]ytn bn c̣bd[.

The second and third inscriptions were painted on amphorae found at Kition. They were in the Cesnola Collection until 1869. In 1872 they entered the de Clercq Collection, nos. 555 and 556, and were published by de Ridder in 1908. No. 555 is an amphora 46 cm. high, bearing the personal name *mn̄hm*, “Mena-hem.” For the text, *Cyprus*, pl. 12:24, RES 1518. No. 556 is an amphora 42 cm. high. The inscription consists of four lines of which there is only a poor drawing in *Cyprus*, pl. 11:24. For a possible interpretation, RES 1519. Myres mentioned this inscription (pp. 303, 524) and numbered it 1830 with the remark that the jar was “no longer recognizable.”

The two inscriptions of the de Clercq Collection

(now dispersed) were published without photographs.

The fourth inscription is on a jar of coarse red clay owned by the Museum of Fine Arts, Boston; number 72.129. Height, 45.5 cm.²¹ Near one of the handles there are remains of a Phoenician inscription painted in black. I read *mem*, *het*, and maybe *yod*. This jar belonged to the Cesnola Collection until 1872 when it was purchased by subscription for the Museum of Fine Arts. It is possible that this is the one Schröder saw in 1870 and described, p. 340, pl. 3:22. The two discrepancies that seem to be against the identification, namely the position of the inscription and the size of the handles, may be due to Schröder’s lack of precision.

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21. E. Robinson, *Museum of Fine Arts, Boston. Catalogue of Greek,*

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