52. On the Survival of Pre-Hellenic Signs in the Island of Kos.

Author(s): Rudolf Herzog

Source: *Man*, Vol. 1 (1901), p. 66

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2839357>

Accessed: 12-03-2015 05:11 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

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

Royal Anthropological Institute of Great Britain and Ireland is collaborating with JSTOR to digitize, preserve and extend access to *Man*.

<http://www.jstor.org>

but I believe that they are few, and it is to be hoped that they may all be figured together for purposes of comparison. *Portraiture* in savage art is a subject well worthy of comparative treatment, and this class of objects would form most useful and instructive material.

HENRY BALFOUR.

Ægean Script.

Herzog.

On the Survival of Pre-Hellenic Signs in the Island of Kos. By Dr. Rudolf Herzog, Docent in the University of Tübingen.

52

In searching the island of Kos for inscriptions in the summer of 1900, I had the opportunity of making a careful study of the Turkish castle in the town of Kos (*Stankò*). This castle was built by the Knights of St. John, and its walls are constructed for the most part of ancient stones. The occurrence of other blocks of the same kind scattered about the circuit of the town makes it practically certain that they are derived from the town and harbour wall, which according to Diodorus, XV., 76, were built in 366 B.C. to protect the newly-founded capital. The blocks in question bear large, boldly-cut mason's marks or quarry marks, which represent for the most part single letters, or ligatures, of the Ionic alphabet, of the forms which suit the date of the wall. Some of the signs, however, cannot be explained from this alphabet; the most important, which are represented by many examples, are represented in the figure, and

may very well have maintained themselves as fossil survivals from the Pre-Hellenic, i.e. (in Kos), the Karian period of the island. The first sign may be explained with certainty as the Karian "double-axe" (*λαβρις*), and occurs also in the Pre-Hellenic script of Crete (Evans, *Journal of Hellenic Studies*, XIV., p. 349 (22), XVII., p. 386 (19)). The second sign also is found in Crete (i.e., XIV., p. 349 (9), XVII., p. 386 (16)). The second, third, and fourth signs might in themselves be brought into connection with Hellenic alphabetic signs.

I prefer not to attempt to interpret the signs, or to make any further inferences from their discovery; but perhaps the record of it will be a distinct contribution to the burning question of the Pre-Hellenic script in the southern islands of the Ægean.

R. HERZOG.

Religion.

Cumont.

Note on the Acts of St. Dasius. By Franz Cumont. Communicated by J. G. Frazer.

53

The following note on the authenticity of the *Acts of St. Dasius* has been written by Prof. Franz Cumont, who edited them, in reply to the suggestion made by Mr. Hartland in the review of the *Golden Bough* (*Man*, 1901, 43).

Je comprends d'autant mieux les doutes exprimés par M. Hartland dans le *Man* que je les ai d'abord partagés moi-même. C'est une série d'observations d'un de mes amis qui m'a converti et m'a fait attribuer aux Actes de St. Dasius une autorité que je leur refusais d'abord (cf. Léon Parmentier, *Revue de Philologie*, t. XXI, p. 143, ss.). Les manuscrits qui nous racontent le martyre du saint ne sont, à la vérité, pas antérieurs au XI^e siècle, mais il existait déjà à cette époque plusieurs récits différents et leur source commune doit être beaucoup plus ancienne. Des indices sérieux tendent à prouver que la rédaction grecque de ces actes remonte au V^e ou VI^e siècle, et l'original latin, dont cette traduction dérive, est certainement encore sensiblement antérieur. St. Dasius est nommé dans le martyrologe hiéronymien et il est démontré que les données de ce document hagiographique qui sont relatives à l'Empire d'Orient, dérivent d'un martyrologe grec rédigé à Nicomédie entre 362 et 411. La mort du martyr qui

[66]