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NOTE ON THE MYSTICA VANNUS IACCHI.

By the kindness of the Editor of the *Annual* I am allowed to append to Dr. Schäfer's paper a brief note on two monuments representing *likna* which came to my knowledge¹ too late for publication in my last article in the *Hellenic Journal*² on the *Mystica Vannus Iacchi*.

Dr. Schäfer's paper is naturally to me of great interest and importance. Egypt has yielded what would have been vainly sought for in Greece, namely an *actual ancient liknon* of precisely the shape so far evidenced only by representations in ancient art and by modern specimens. Mr. Bosanquet wrote to me last year from Berlin to tell me of the existence of such a *liknon*; and its publication by Dr. Schäfer in Fig. 15 of his paper makes further comment unnecessary.

I.—FRAGMENT OF A HELLENISTIC RELIEF NOW IN THE PRIVATE COLLECTION OF DR. P. HARTWIG³ AT ROME (FIG. 1.).

The fragment in question appears at first sight somewhat enigmatic. The slender pillar tapering slightly downwards and surmounted by a veiled *liknon* are by this time familiar. We have here, as frequently on Hellenistic reliefs, the *liknon erected*. The pillar in this particular instance is of interest because it is much simpler than the small and elaborate structures that frequently support the *liknon*. This simple pillar differs but little

¹ My attention was drawn to both monuments by Mr. Alan Wace of the British School at Rome, and he kindly obtained for me the photograph of the Lateran Herm (Fig. 3) and the detailed drawing of the *liknon* (Fig. 4).

² *J.H.S.* xxiii. p. 305, and xxiv. p. 241.

³ Published by his generous permission.

FIG. 1.—FRAGMENT OF A HELLENISTIC RELIEF IN THE COLLECTION OF DR. HARTWIG.

FIG. 2.—HELLENISTIC RELIEF IN VIENNA MUSEUM.

from its ancestor, the baetyl-pillar which, as Dr. Arthur Evans¹ has noted, supports beneath the altar table of the Cyrenaica a liknon-shaped 'offertory-basket.' Like the Mycenaean column it tapers downwards. But what of

FIG. 3.—TERMINAL FIGURE
OF PAN WITH LIKNON.

FIG. 4.—ENLARGED DRAWING
OF LIKNON.

the Eros? As the *liknon* was used in marriage-processions, it is at first sight tempting to see in the figure of Eros a symbolic significance. Com-

¹ *Mycenaean Tree and Pillar Cult*, xxi. p. 115, Fig. 9.

parisons with another Hellenistic relief¹ show however that though such symbolism doubtless existed at the outset, it is by Hellenistic days worn very thin. On the design in Fig. 2 from the obverse of a double relief in Vienna we see the same slender column and the same Eros, and scattered about are a series of Bacchic attributes, the lyre, masks, tympanon, thyrsos. Eros and Dionysos are too normal a conjunction to call for comment.

2.—TERMINAL FIGURE OF PAN CARRYING LIKNON AND CHILD, IN THE LATERAN² MUSEUM. (FIG. 3).

In Fig. 1, the fragment of a Hellenistic relief, we have seen a survival of an ancient ritual appliance, a pillar supporting a *liknon*. In the statue of the Lateran Museum, the pillar has taken on human shape, has become a 'Herm,' the *liknon* is carried in a human hand—the shape is clearly seen in the enlarged drawing (Fig. 4). A veil is thrown over the phallos. Some of the fruits are plain enough, specially a large fir-cone; the basket-work pattern with the arch-shaped apertures is precisely paralleled in the *liknon* on the Hellenistic relief in Munich.³ Fortunately the *liknon*—save for the small portion shown in the drawing as restored—is unquestionably antique.

As to the child it is usually called Dionysos, but as the bunch of grapes in the left hand of the 'Pan' is modern, the attribution is uncertain. In view of the symbolism of the *liknon* I think the child is more probably attributive with a reminiscence of Eros. In Hellenistic days any human child was apt to be figured as Eros. In this particular case the child is wingless, but then so is the child in the Vienna relief (Fig. 2).

The 'Herm' carrying the *liknon* is explained by the pillar surmounted by the *liknon*. The conjunction of the two looks back to the ancient days of baetyl-worship and persists with the tenacity of an immemorial ritual tradition.

JANE E. HARRISON.

¹ Schreiber, *Hellenist. Reliefbillaer*, xcviia.

² Helbig 636, in which the portions restored are noted. The figure has been already published in outline, Reinach, *Répertoire de Stat.* ii. 525, No. 7.

³ Schreiber, *op. cit.* lxxx., and see *I.H.S.* xxiii. p. 297, Fig. 5.