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A SCARAB FROM CYPRUS.

MR. HOGARTH in his *Devia Cypria*, page 9, describes a scarab found near Chrysochou, as follows:—

‘It is beautifully engraved with a group of Heracles, armed with bow, quiver and skin, wrestling with a lion, while behind him stands a draped female figure, without any distinguishing attributes. Over the group are cut the following characters :

↑ 1 X 5 ~ 4 4

i.e. Διφεθέμφος, genitive of the name Διφεθέμης, which occurs in the twenty-first line of the bronze tablet of Dali (*Sammlung der griech. dialekt-Inscr.* i. p. 28). I was unable to take an impression of the scarab, or to examine it satisfactorily; but I should judge the lettering to be of the fourth century B.C.’

This scarab is now in my possession, and I can, therefore, study it more attentively than Mr. Hogarth did when this precious monument was in the hands of its former owner.

As can be seen from the drawing annexed the figures on the scarab do not allude to the struggle of Heracles with the Nemean Lion, but to the struggle of Theseus with the Cretan Minotaur. The latter can be at once



recognized from his monstrous features, from his having the body of a man and the head of a bull, just as Pasiphaë's son is represented in Greek archaic art. I need hardly add that on no monument is seen a woman in the struggle of Heracles with the Nemean lion; on the contrary the presence of a woman, Ariadne, in the struggle of Theseus with the Minotaur, is a most natural fact of which the monuments of the Theseus myth furnish more than one example.

Mr. Hogarth's oversight is due, I think, to the peculiar way in which the Athenian hero is represented on this scarab. If Theseus kills the Minotaur with the sword, as tradition says, he bears on his back the bow and quiver as Heracles does : and he has, moreover, a beard, like Heracles.

Thus we have before us a scene of the Theseus legend in which he is represented in the same way as we are accustomed to see Heracles : what can we infer from this ? The Cypriote inscription does not suffice by itself to solve the question ; for a Greek artist could very easily execute this work in his own manner, and engrave afterwards in Cypriote characters the name of the owner.

To whose hand are we then to attribute this intaglio ? To the hand of a Cypriote ? Perhaps the artist was a Phoenician settled in Cyprus. Take, for instance, Theseus' head, and the way in which the hair and head-band are treated : this head is altogether the same as those on truly Phoenician monuments : the bearded head is thus represented in a mode which the Phoenicians took from Egypt.

If again we examine Ariadne we may also come to the conclusion that we have to do with a Cypriote or Phoenician artist. One might think that the engraver had in view the type of a woman or a goddess withdrawing her veil, a type so often reproduced on Greek archaic monuments. But the artist did not well understand the movement of the hand, nor could he reproduce this movement in the same way as a Greek artist ; nor does Ariadne's hand seem to withdraw the veil, but to hold a short staff, the top of which touches the upper part of her head.

One may, therefore, observe a double influence in the cutting of this intaglio : the imitation of objects familiar to Greek archaism, and the habits of Phoenician style on a work on which the artist seems to copy a representation borrowed from Hellenic art.

But the interest of this precious monument does not lie in its representation only.

As to the inscription I may say that *Διφείθεμις* is a name well known in Cypriote epigraphy, not only from the Dali Bronze Tablet, but also from an inscription on a silver vessel found amongst the treasures of Kurium, and published by Mr. Hall. This latter inscription runs as follows :—

ti - ve - i - te - mi - to - se

e - mi - to - pa - si - le - vo - se - to . . .

Διφειθέμιδος ἐμὶ τῷ Βασιλῆος τῷ . . .

It is, therefore, most likely that this scarab is a royal seal, and belonged to the same king, *Διφείθεμις*, who dedicated the vessel in question to the Temple at Kurium.

G. D. PIERIDES.

[*Note.*—It is only fair to Mr. Hogarth to say that when he saw the scarab it was attached to its owner's watch-chain, and he was not allowed

even to hold it in his hand. Mr. Hogarth believes that the correction has been already made by Dr. Ohnefalsch-Richter, but owing to absence from England is unable to give us the exact reference.

For similar types of Theseus and the Minotaur see Furtwängler, *A.Z.* 1884, p. 108 (Pl. viii. 2: gold-relief from Corinth) and C. H. Smith, *J.H.S.* xiv. 210 (Polledrara hydria).—EDD.]