

importance, habitant la terre, bienveillants ou ennemis de l'homme — est commune. L'idée de la vie outre-tombe et l'existence d'une puissance ou d'une créature méchante est aussi répandue. Cette dernière, comme je l'ai mentionné, éveille quelques doutes — il existait plutôt comme créature que comme force, mais il est difficile aujourd'hui de résoudre ce problème. Pourtant les principaux concepts figurant chez tous les peuples explorés — celui de Dieu unique, des esprits et de la vie d'outretombe — devaient être déjà connus des Malaisiens à l'époque où ils occupèrent les territoires de l'Indonésie actuelle. C'est pourquoi on peut les considérer comme les éléments de base de la religion proto malaisienne.

ZDZISŁAW J. KAPERA

KINYRAS AND THE SON OF MYGDALION. TWO REMARKS ON THE ANCIENT CYPRIOT ONOMASTICA

In memoriam Alexis Klawek

In the eyes of Greek mythographers Kinyras was the ruler of Cyprus, at least of its south-west part i.e. the region of Paphos, at the time of the Trojan War (cf. Scholia B. Hom. II. XI, 20 and Arnob. IV, 24). He is represented as a person of great importance. His behaviour is rather mysterious. First of all he is said to have initiated Aphrodite's cult in Paphos and to have erected her temple there (Clemens, Protr. II, 13, 14). He was believed a stranger¹, and yet he was the leader of the native population, conventionally called Eteocyprians². The representatives of the Kyniradai dynasty ruling in Paphos to the Hellenistic times called him their ancestor (Schol. Pind. Pyth. II, 27).

It was to that ruler, as Apollodorus (Epitome III, 9) and Eustathius (Schol. Hom. II. XI, 20) say, that the Achaean messengers arrived in time of the Trojan War. They met Kinyras in Paphos. Menelaus, Ulysses and Talthybius were received with great hospitality. The Achaean representatives tried to persuade Kinyras to join them in the war against Troy. It is said that Kinyras promised to send supplies to them (Eustath.), others assert that he swore an oath to send fifty (Apollod., Eustath.) or

¹ Kinyras is connected with Cilicia because of his father Sandakos (Apollodorus, Bibl. III, 14, 3). He is called the king of Byblus by Strabo (Geogr. XVI, 18, 755) and the king of Assyrians by Hyginus (Fab. 58, 242, 270).

² For more detailed information see E. Gjerstad, *The Cypro-Geometric, Cypro-Achaic, and Cypro-Classical Periods*, The Swedish Cyprus Expedition IV: 2, Stockholm 1948, pp. 429 sq.

even a hundred (Alcidamas, *Odyss.* 20 sq.) ships. As a guarantee of his friendship he handed a rich gift for Agamemnon: an ornamented cuirass (Hom. *Il.* XI, 17 sqq.). But when it came to keeping the promise, only one ship commanded by a certain Mygdalion's son and carrying 49 models of clay ships and figures of soldiers sailed to Troy (Apollod.). According to Eustathius Agamemnon cursed Kinyras.

The next references to the legendary ruler fate we find only in Theopompos' work (Fragm. 103). The Trojan War being over Agamemnon arrived in Cyprus and expelled Kinyras from his kingdom to Amathus. The town according to Pseudo-Skylax's (§ 103) and Stephanos' of Byzantium (s. v. Amathus) testimony, was a purely Eteocyprian centre and preserved this character for a very long time. Theopompos explicitly styles its inhabitants as Kinyras' people. And it was just in the archaic necropolis of Amathus that the rare custom of equipping the dead with clay ships was noted³. Of course it remains an enigma if it was a reflection of the traditional Kinyras' „clay expedition“, but the fact itself make people think⁴.

In so much as the legend itself about ὁσθράκινος στόλος might have been written in the Archaic period, the names associated with it — Kinyras and Mygdalion's son — seem to come from a period still earlier. They were neglected by M. C. Astour when he discussed the onomastica of Cyprus from the second millennium B. C. in 1964. And yet they were noteworthy especially in connection with his theory that „Cyprus was an in-

³ Cf. A. S. Murray, A. H. Smith, H. B. Walters, *Excavations in Cyprus*, London 1900 (and a reprint in 1969), pp. 112 sqq. and fig. 164: 12, 16—20, 22, 24 and fig. 165: 6.

⁴ Starting with L. P. di Cesnola (*Cyprern, seine alten Städte, Gräber und Tempel*, Jena 1879, pp. 5 and 415) many authors have connected Apollodorus' and Eustathius' transmissions with the clay models of ships found in Cyprus. I have discussed the problem elsewhere. See: *A Terracotta Model of a Sea-Barge* (in Polish, with an English Summary) in: „Rozprawy i Sprawozdania Muzeum Narodowego w Krakowie“, Vol. X, Kraków 1970, pp. 39—51, and *Terakotowa flota Kinyrasa*, „Filomata“, No 194, January 1966, pp. 195—202 with a German abstract *Die Terrakottaflotte des Kinyras* in „Bibliotheca Classica Orientalis“, 14, 1969, pp. 45 f.

tegral part of the North-Syrian sphere with its indivisible amalgam of Hurrian and West Semitic elements“⁵.

The origin of the name of the legendary Cypriot ruler from the days of the Trojan War is still a matter of dispute. As I am not a philologist I do not intend to offer a new solution of the problem. I only wish to point that this name, and another name occurring in the legend, Mygdalion's son, should be considered jointly and in a context wider than purely linguistic⁶. It will turn out then that the most plausible supposition is that the name Kinyras arose in the Kanaanite milieu at the end of the Bronze Age.

The first attempt to explain the origin of the name Κινύρας (and the Epic form Κινύρης) were made in the Early Middle Ages. One of the possible solutions, still widely discussed, was suggested by Eustathius, archbishop of Thessalonica, a Byzantine commentator of Homer (12th c. A. D.). He traces the name back to κινύρα, the Greek word for lyre. The Semitic origin of the root of this word has never been questioned by the linguists⁷.

Other attempts to solve the problem have been made possible only in recent years. Two main types of solutions can be observed. Both look for the explanation of the origin of the name in the mythology of Kanaan, and are closely connected with the discovery of Hittite texts at Boghazköy, in which the god *el-ku-ni-ir-ša* appears, and of Ugaritic texts, where the good *knr* occurs.

Let us briefly review the solutions proposed. We can read in Eustathius (*loc. cit.*) that the Cypriot hero „was called *Kinyras* after *kinyra*“. As it is rightly observed, the word *kinyra* (!) was first used in the Septuagint, which is a text from the Hellenistic era, to render the Hebrew *kinnōr* in 1 Sam X, 5. Since then the

⁵ M. C. Astour, *Second Millennium B. C. Cypriot and Cretan Onomastica Reconsidered*, JAOS 84, 1964, p. 248.

⁶ Cf. *Remarks on the Early History of the Paphos Kingdom*, in: Proceedings of the 1st International Congress of Cypriot Studies, April 14—19, 1969 (in print) by the present author and a Polish version of this article: *Kinyras i Achajowie. Uwagi o wczesnej historii Królestwa Pafijskiego* in: „Zeszyty Naukowe Uniwersytetu Jagiellońskiego“ Vol. 232, Prace Historyczne, Fasc. 30, Kraków 1970, pp. 7—15.

⁷ H. Lewy, *Die semitischen Fremdwörter im griechischen*, Berlin 1895, p. 164.

same word *kinnōr* has also been translated in the Septuagint as *κίθαρα*, the later form of the Epic *κίθαρις*, lyre⁸.

It is supposed that the word *kinnōr* derives from the Semitic *knr*, which was an onomatopoeia denoting the sound of the instrument. *Kinnōr* was probably a many-stringed lyre, which because of its doleful sound was used by the Israelites primarily at funeral ceremonies; but not only then: it was also played during festive family celebrations, social meetings, to welcome guests (or bid them farewell). It was found in the hands of shepherds, and even in those of harlots⁹.

Parallel to the Hebrew *kinnōr* were the Late Egyptian *ken-nūra* and the Phoenician *kin(n)ūr*¹⁰. It is still disputed if the Greeks formed from this the words: *κινυρός* (cf. Hom., II. XVII, 5), *κινύρομαι* and *κινυρίζω*. E. Boisacq regards the origin of these as uncertain¹¹.

Without going into details I would like to point out that many writers on the subject have compared the name Kinyras with the Hebrew or Phoenician names of lyre, and concluded they were closely connected. W. H. Engel¹², P. Schröder¹³, H. W. Stoll¹⁴,

⁸ Cf. J. P. Brown, *Kothar, Kinyras, and Kythereia*, JSS 10, 1965, p. 207.

⁹ Cf. H. Gressmann, *Musik und Musikinstrumente im Alten Testament. Eine religionsgeschichtliche Studie*, Giessen 1903 (= Religionsgeschichtliche Versuche und Vorarbeiten hrsgg. von A. Dieterich und R. Wunsch, Bd. II, Heft 1), pp. 24—26 and R. Rak, *Muzyczne instrumenty w Piśmie Świętym (Music Instruments in the Holy Scripture)* in: *Podręczna Encyklopedia Biblijna*, ed. by E. Dąbrowski, Poznań—Warszawa—Lublin 1960, Vol. II, pp. 119 sq. Cf. also R. Rak, *Muzyka Starego Testamentu (Music of the Old Testament)*, Katowice 1951 (unpublished dissertation), pp. 153—158.

¹⁰ Cf. W. F. Albright, *History, Archaeology and Christian Humanism*, London 1965, p. 171 note 47.

¹¹ E. Boisacq, *Dictionnaire étymologique de la langue grecque*, Heidelberg — Paris 1938³, p. 457, s. v. *kinyra*.

¹² W. H. Engel, *Kypros*, Berlin 1841, Bd. II, pp. 109 sqq. N. b. „According to Engel (...) Cinyras represents the music of the flute, not the lyre; hence the contest with Apollo, whose instrument is the latter“. (Cf. G. Hill, *A History of Cyprus*, Cambridge 1949 (= 1940), Vol. I, p. 68 note 5).

¹³ P. Schröder, *Die phönizische Sprache*, Halle 1869, p. 134.

¹⁴ H. W. Stoll, *Kinyras* in: H. W. Roscher (ed.), *Ausführliches*

W. Muss-Arnolt¹⁵, H. Lewy¹⁶ and others did so in the 19th century. In our century the same conception has been supported, more or less decidedly, by H. Gressmann¹⁷, E. Boisacq¹⁸, W. Kroll¹⁹, V. Bănăţeanu²⁰, G. Hill²¹. It was also adopted by H. S. Jones in his re-editions of H. G. Liddell and R. Scott's Greek dictionary²². As far as I know, only F. Dümmler opposed the conception in the 19th century²³. He argued that the *kinnōr* played no role in the cult of Adonis. In F. Dümmler's opinion the name Kinyras was a superficial Hellenization of the name of another instrument *γύγρος*, flute. These arguments are not convincing. They are based on the belief that the name arose some time in the geometric period. But as we shall see, it is in fact much older (N. b. if we were to accept H. Otten's view, cf. below, the names *Giggras* and *Kinyras* were later variants from the name *el-ku-ni-ir-ša* from Hittite texts)²⁴.

A connection between Kinyras and kinnor has recently been rejected by J. P. Brown, who has said that „we have no reason to believe that it (i.e. *kinyra*, lyre from the Septuagint) had been adapted from Semitic a millennium earlier to serve as etymology for Kinyras“²⁵. His criticism has been supported by E. Masson²⁶.

Lexikon der Griechischen und Römischen Mythologie, Leipzig 1890—4, Bd. II, 1, pp. 1189—1192.

¹⁵ W. Muss-Arnolt, *On Semitic Words in Greek and Latin*, „Transactions of the American Philological Association“, 23, 1892, p. 127 (non vidi), after H. Lewy, l. c.

¹⁶ H. Lewy, l. c.

¹⁷ H. Gressmann, *op. cit.*, p. 25.

¹⁸ E. Boisacq, l. c.

¹⁹ W. Kroll, *Kinyras* in: PWK-RE, 21 Hlbd., Stuttgart 1921, p. 485 sq.

²⁰ V. Bănăţeanu, *Termes de culture grecs, d'origine égéo-asiatique*, „Revue des Études Indo-Européennes“, 1, 1938, p. 131 sq.

²¹ G. Hill, *op. cit.*, p. 68.

²² H. G. Liddell, R. Scott, *A Greek — English Lexicon*, Oxford 1958³, p. 953, s. v. *kinyra*.

²³ F. Dümmler, *Adonis* in: PWK — RE, Bd. 1, Stuttgart 1894, pp. 393 sq.

²⁴ Cf. J. P. Brown, *op. cit.*, p. 208.

²⁵ J. P. Brown, *op. cit.*, p. 207.

²⁶ É. Masson, *Recherches sur les plus anciens emprunts sémitiques en grec*, Paris 1967 (= Études et Commentaires 67), p. 69 note 2.

In the 130-year-old controversy separate positions were held by A. Enmann²⁷, Ed. Meyer²⁸, W. Gruppe²⁹, who tried to demonstrate a Greek background of Kinyras and the Cypriote cult. W. Kroll considers these attempts unsuccessful³⁰. A completely distinct view was advocated by R. Dussaud³¹. He regarded the whole question of the Semitic origin of the name Kinyras as unessential, because of the discovery at Enkomi in 1948 of a small bronze statuette (about 55 cms high) representing a „Horned God“³², which he identified with the Phoenician deity El, and thereby with Kinyras³³. In this R. Dussaud followed H. Otten. R. Dussaud's view was rejected by Ch. Picard, who recognized the statuette as a representation of a praying warrior. Thereby the identification of the „Horned God“ with any deity was excluded. Semitic deities, or any other deities, do not pray³⁴.

When, in 1953, H. Otten published a Kanaanite mythological text from the Hittite archives at Boghazköy, dated for not later than the 12th century B. C., it seemed that the problem of the origin of the name *Kinyras* has been solved on linguistic grounds³⁵.

²⁷ A. Enmann, *Kritische Versuche zur ältesten griechischen Geschichte. I. Kypros und der Ursprung des Aphroditekultus*, „Mémoires de l'Académie Impériale des Sciences de St.-Petersbourg“ VII^e Série, Tome XXXIV, No 13, St.-Petersbourg 1886, pp. 56 sq.

²⁸ Ed. Meyer, *Geschichte des Altertums*, Stuttgart—Berlin 1928, Bd. II, p. 555.

²⁹ Gruppe, *Griechische Mythologie*, p. 334 (after W. Kroll, *l. c.*)

³⁰ W. Kroll, *l. c.*

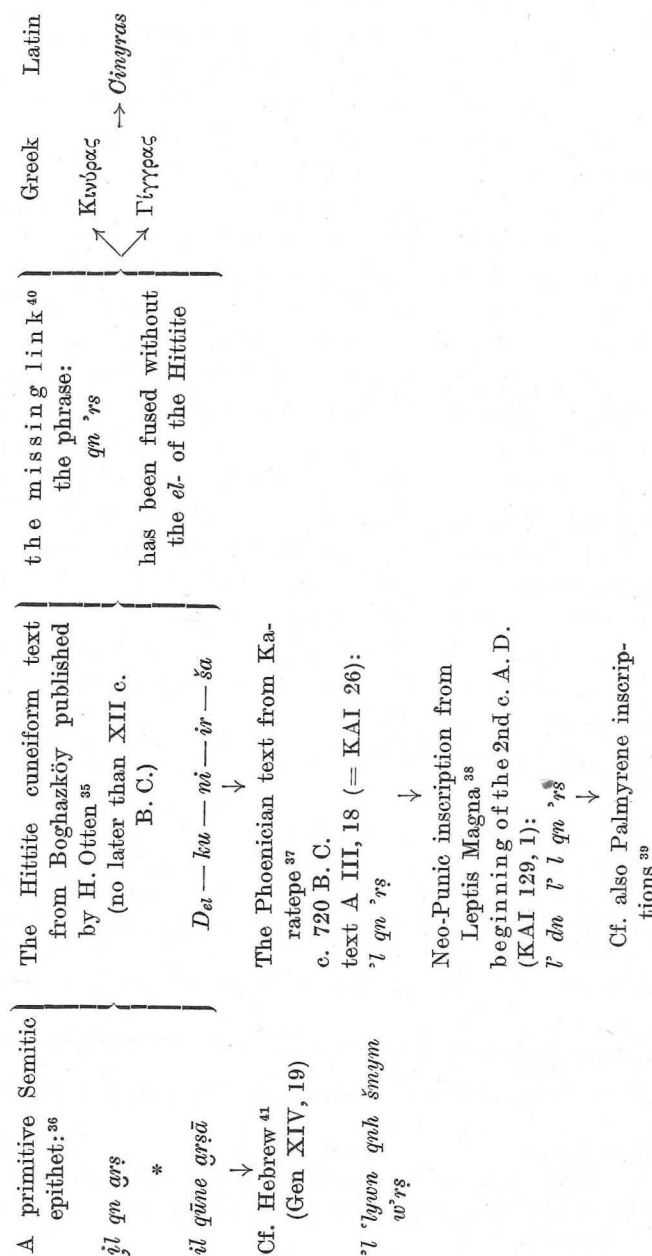
³¹ R. Dussaud, *Kinyras*, Syria 27, 1950, p. 81.

³² Cf. P. Dikaios, ILN Aug. 27, 1949, pp. 316 sq. and especially his: *The Bronze Statue of a Horned God from Enkomi*, „Archäologischer Anzeiger“, 1962, pp. 1—39. Cf. also: H. W. Catling, *Cypriot Bronze-work in the Mycenaean World*, Oxford 1964, pp. 255 sq. and V. Karageorghis, *Cyprus*, London 1969, p. 141 sq.

³³ R. Dussaud, a review of: H. Otten, *Ein Kanaanäischer Mythos aus Bogazköy*, „Mitteilungen des Instituts für Orientforschung“, 1, 1953, pp. 124—150 in Syria 31, 1954, pp. 145—147.

³⁴ Ch. Picard, *De Midea à Salamis de Chypre* in: Mélanges A. D. Kéramopoulos (non vidi) and *El, Kinyras ou quelque guerrier chypriote?* „Revue Archéologique“, 45, 1955, pp. 48 sq.

³⁵ H. Otten, *Ein kanaanäischer Mythos aus Bogazköy*, „Mitteilungen des Instituts für Orientforschung“, 1, 1953, pp. 124—150 (non vidi).



Both this and another name, *Giggras*, were to be traced back to the name of „El, Creator of the Earth“ (*el-ku-ni-ir-ša*), appearing in the text, or rather to the ritual epithet of the god, *qn 'rs*, which on several occasions occurred separately.³⁶ H. Otten was right in putting together the cuneiform *Del-ku-ni-ir-ša* and 'l *qn 'rs* from the Phoenician text from Karatepe (Asia Minor) from the end of the 8th century B. C.³⁷ The name of the accompanying deity, *a-še-er-tum*, is an argument for connecting *el-ku-ni-ir-ša* with Kanaan, for that deity is the famous „Ashera of the Tyrians“ from 1 Kings XVIII, 19 (cf. also the Ugaritic *atrt šrm*, UM Krt 201). Also the petrified form *el-* in the Hittite text is a case for the Semitic etymology of *el-ku-ni-ir-ša*.⁴⁰ The way the name *Kinyras* arose is presented in the table (the numbers in brackets correspond to footnotes). We ought to mention that H. Otten's conception has been decidedly supported by R. Dussaud⁴¹, S. Kirst⁴² and A. M. Bisi⁴³. Certain, quite correct, objections have been raised by J. P. Brown, especially concerning the disappearance of the intermediate stage of the development of El's epithet, in the form of the word combination *qn 'rs*.⁴⁴

In the meantime further publications of texts from Ras Shamra have produced new and apparently the most plausible solution of the etymology of the name *Kinyras*. In the Ugaritic lists among the „Auxiliares of Baal“ (*'dr B'l*) there is an unimportant divinity

³⁶ S. Kirst, *Kinyras, König von Kypros, und El, Schöpfer der Erde*, „Forschungen und Fortschritte“, 30, 1956, pp. 189.

³⁷ Cf. H. Donner, W. Röllig, *Kanaanäische und aramäische Inschriften*, Wiesbaden 1966—1968, 2nd ed., vol. I, n° 26 (text AIII, 18) and vol. II, p. 43.

³⁸ H. Donner, W. Röllig, *op. cit.*, vol. I, n° 129, 1 and vol. II, p. 133.

³⁹ S. Kirst, *l. c.*

⁴⁰ J. P. Brown, *op. cit.*, p. 208.

⁴¹ R. Dussaud, a review of H. Otten's work in: *Syria* 31, 1954, pp. 145 f.

⁴² S. Kirst, *l. c.*

⁴³ A. M. Bisi, *Kypriaka. Contributi allo studio della componente cipriota della civiltà punica*, Roma 1966, p. 25.

⁴⁴ J. P. Brown, *l. c.*

Knr pronounced — *kinnār*.⁴⁵ A. Jirku read his name in a parallel cuneiform text as *ki-na-ru(m)*, preceded by determinatives *il is* = god — tree. In this case it is the question of the „divine lyre“.⁴⁶ In the W. F. Albright's opinion in the Late Phoenician the vowel „u“ in the last syllable of the divinity's name was lengthened, which gave in effect *kin(n)ūr* and its Greek equivalent *Κινύρας*.⁴⁷ The version *Kinnār/Kinyras* has also been supported by J. Nougayrol⁴⁸ and S. B. Parker⁴⁹. According to A. Morpurgo *Kinyras'* Greek name may be confronted with Mycenaean *ki-nu-ra*.⁵⁰ B. Hemmerdinger⁵¹ is of similar opinion regarding both words *ki-nu-ra* and *Kinyras* as derivatives from Ugaritic *knr*.⁵²

The explanation of *Kinyras'* name suggested by the linguists at present is in complete conformity with the legends preserved. According to the ancient mythographers he was a professional musician (ὥς οἷα μουσικῆς τεχνίτην Eustath., Scholia Hom. II. XI, 20). He even dared to compete with Apollo. He was defeated and both he and his daughters were punished by the victorious god.⁵³

Kinyras' name being borrowed from the Semitic divine lyre points to the fact that he was protector of singing and music.

⁴⁵ Cf. Ugaritic texts: RS 20. 24, line 31 and CTA 29: Rev. 10 (= RS 1929 n° 17). The two texts are transliterated by J. Nougayrol on p. 45 of *Ugaritica V*, Paris 1968. See also J. C. de Moor, *The Semitic Pantheon of Ugarit*, *Ugarit-Forschungen* 2, 1970, p. 193 n° 128 and W. F. Albright, *Yahweh and the Gods of Canaan*, London 1968, p. 125.

⁴⁶ A. Jirku, *Der Kyprische Heros Kinyras und der syrische Gott Kinaru(m)*, *Forschungen und Fortschritte* 37, 1963, p. 211.

⁴⁷ W. F. Albright, *Yahweh...*, p. 125 and note 91.

⁴⁸ Cf. J. Nougayrol in: *Ugaritica V*, p. 59.

⁴⁹ S. B. Parker, *The Feast of Rāpi'u*, *Ugarit-Forschungen* 2, 1970, p. 244, note 9.

⁵⁰ A. Morpurgo, *Mycenaeae Graecitatis Lexicon*, Romae 1963, p. 148, s. v. *ki-nu-ra*.

⁵¹ B. Hemmerdinger in his review of M. C. Astour, *Hellenosemitica*, Leiden 1965. Cf. „Revue des Études Grecques“, 81. 1968, p. 216.

⁵² C. H. Gordon — *Ugaritic Textbook* (= UT), Roma 1965, p. 427 — gives the meanings of the root *knr*.

⁵³ *Kinyras* as a musician is presented by J. P. Brown, *op. cit.*, pp. 206—208.

The figure of a lyre player on a vessel excavated in Palaepaphos (Kouklia) is a direct proof that the skill of playing the lyre was known to Cypriots at the end of the Late Bronze Age⁵⁴.

We are not able to explain wholly the other name mentioned in connection with the story of the „clay expedition“, but doubtless it is not of Greek origin. Already in 1892 H. Lewy was trying to elucidate it by means of Hebrew⁵⁵. Greek Μυδαλιων might correspond to Hebrew *Magdi'eljōn* what might be parallel to the Edomic prince's name *Magdi'el* twice mentioned in the Old Testament among Esau's descendants (Gen. 36, 43 and 1 Chron. 1, 54). H. Lewy translated *Magdi'el* as „kostbare Gabe des Gottes“, and *Magdi'eljon* — „kostbare Gabe des Höchsten“. The word was a compound and its division into two parts: root *mgd* and God's name *El* is found to the present day in Hebrew dictionaries. *Mgd* means *present, gift* (always of nature, comp. Deut. XXXIII, 15—16)⁵⁶. *El* instead is the highest divinity in the Canaanite Pantheon. We find this name all over the West-Semitic area⁵⁷, e.g. Melchizedek, king Salem (Gen. XIV, 18—20) was *El Elyon's* priest.

The root *mgd* does not occur in the Ugaritic dictionaries. But the form *mgdly* can be found in the Ugaritic texts: once used as a local name⁵⁸, and for the second time as gentilic⁵⁹. The first text contains the enumeration of vineyards and among them one in *Mgdly*. It is worth mentioning the frontier settlement *qrt Mgdly* has its correspondent in Akkadic, namely *ālu Ma* —

⁵⁴ V. Karageorghis, *An Early XIth Century B. C. Tomb from Palaepaphos*, Report of the Department of Antiquities Cyprus 1967, Nicosia 1967, p. 17 and pl. I; id., *Mycenaean Art from Cyprus*, Nicosia 1968, p. 24 and pl. XVI; id., *Cyprus*, London 1969, pl. 66.

⁵⁵ H. Lewy, *Mythologische Beiträge*, Jb. f. clas. Philol. Bd. 145, 1892, p. 186; id., *Die semitischen Fremdwörter...*, p. 238 sq.

⁵⁶ W. Gesenius, *Hebräisches und aramäisches Handwörterbuch über das Alte Testament*, Leipzig 1910¹⁵, p. 391, s. v. and L. Koehler, W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, Leiden 1958, p. 492, s. v.

⁵⁷ C. W. Anderson, *Hebrew Religion in: Old Testament and Modern Study*, ed. by H. H. Rowley, Oxford 1961, p. 288.

⁵⁸ C. H. Gordon, UT, text 1081 : 10; Ch. Virolleaud, *Le Palais Royal d'Ugarit* (= PRU), vol. II, Paris 1957, text 81 : 10.

⁵⁹ C. H. Gordon, UT 2044 : 11 and Ch. Virolleaud, PRU V, 44 : 10.

*ag — da — la*⁶⁰. The latter of the texts enumerates the members of the families and the number of their living stock. Among others *Prt*, an inhabitant of (settlement) *Mgd(l...)* and his wife are mentioned there⁶¹.

The Ugaritic and Hebrew texts known so far do not explain the etymology of the name *Mygdalion*. Perhaps it is a derivate of *mgd-eli* (the good) gift of my God, or *mgd — elyon* (The good) gift of (God) the Highest (Prof. A. Klawek's kind suggestion). In any case the arguments presented above allow to look for the origin of this name within the circle of the West-Semitic languages. It is worth adding that if the suggestion was right a certain difficulty connected with the Vatican manuscripts of Apollodorus' Epitome would be eliminated. Both R. Wagner, the publisher of the Epitome text and Mr. Keyssner the author of the entry *Mygdalion* in *Pauly's Real-Encyclopädie der klassischen Altertumswissenschaft* referring to it call attention to omitting Mygdalion's son's name⁶². J. G. Frazer, the editor of Apollodorus in the Loeb Classical Library, marked the text with dots before the words Mygdalion's son⁶³, however, it should be stressed that in the manuscripts published by R. Wagner there is no gap in that place⁶⁴. So as it may follow that the copyist and may be author of Epitome did not know this name. Of course, they certainly knew the omitting of the son's name if it was identical with the father's name was natural in Semitic languages. The form like that of children's name was known too, in the period where Apollodorus placed the heroes of the legend. Patronymics are an exceptionally frequent phenomenon in Ugaritic texts⁶⁵. Hence the form Mygdalion's

⁶⁰ Cf. Gel'cer M. L.: *Sel'skaja obščina i prochie vidy zemlevladienija v drevnem Ugarite*, VDI 1963, n° 1 (83), p. 39 (n° 89) and p. 55.

⁶¹ Cf. M. L. Gel'cer, *Novaja publikacija tekstov iz archivov Ugarita*, VDI 1966, n° 3 (97), p. 204.

⁶² R. Wagner, *Epitoma Vaticana ex Apollodori Bibliotheca*, Lipsiae 1891, p. 181 and Keyssner, *Mygdalion* in: PWK-RE, 31. Hlbd., Stuttgart 1933, p. 997.

⁶³ J. G. Frazer, *Apollodorus The Library*, London—New York 1956 (Loeb Classical Library n° 122), p. 178.

⁶⁴ R. Wagner, *op. cit.*, pp. 181 and 62.

⁶⁵ A. Klawek, *Imiona osobowe z Ugarit w Syrii (Personal Names from Ugarit in Syria)*, „Sprawozdania z posiedzeń PAN, Oddział w Krakowie“, Styczeń—Czerwiec 1963, Kraków 1963, p. 110.

son, instead of Mygdalion, son of Mygdalion. Incidentally the form Mygdalion, son of Mygdalion was suggested by R. Wagner in his edition of *Epitome* but no one has paid attention to it so far ⁶⁶.

The difficulty to find the exact analogies to *Kinyras*' and *Mygdalion's* names may be explained by the fact that „names were not ossified formulae for the Semites and instead of giving the children old names a new one was invented corresponding to the circumstances and most frequently wishing God's protection for the child“ ⁶⁷.

Can we in connection with the fact that both names are of West-Semitic origin infer anything about the ethnic constitution of the Paphian region? No! The problem is exceptionally complicated. Of course, we can bring to mind V. Karageorghis' recent excavations which testify the possibility of the Phoenician early appearance in that region, in any case they support their presence as traders ⁶⁸. We can remind as well, that according to Apollodorus (Bibl. III, 14, 3), Kinyras was Sandakos' son what allows to associate him with Syria via Cilicia, as well as Herodotus' (Hist. I, 105) report that just the Phoenicians introduced Aphrodite's cult to Paphos.

All these arguments fall short in view of the co-existence of the Hurrian, West-Semitic and Akkadian elements on Cyprus found there by M. C. Astour. So it is better not to draw far reaching conclusions at the moment, as they may be re-evaluated after the extension of the onomastic basis. Let us remind: out of 15 Cypriot names coming from the seventeenth to the thirteenth centuries B. C. 1 is Sumerian, 1 purely Akkadian, 2 probably Akkadian, 1 Indo-Aryan, 2 Hurrian, 7 West-Semitic or Canaanized Akkadian, 1 apparently West-Semitic ⁶⁹.

⁶⁶ R. Wagner, *op. cit.*, p. 308.

⁶⁷ A. Klawek, *l. c.*

⁶⁸ V. Karageorghis, *An Early Tomb...*, p. 24.

⁶⁹ M. C. Astour, *Cypriot Onomastica...*, p. 248.

ANNA KMIETOWICZ

A HOARD OF DIRHEMS FROM SZCZECIN—NIEMIERZYN

The inventory of early-medieval silver hoards from the territory of Pomorze (Pomerania) ¹ mentions under No 169 a find of Arabic coins from Szczecin or more strictly from the town-quarter — Niemierzyn. Very scarce information on this find we owe to a note from 1945 preserved in the records of Muzeum Pomorza Zachodniego (Museum of West-Pomerania). It is only known, on this basis, that the hoard contained Arabic coins. No other data, like: the circumstances in which the hoard has been found, art and number of coins or the date of finding, are known. As for the last detail, certain conclusions can be drawn from the fact that the hoard has not been published or even noted in the German numismatic literature. This might prove that it has been found in the time of the second world-war or shortly before. The German records mention Stettin-Kückenmühle as the place of finding ².

Recently, thanks to the kind mediatorship of prof. Lech Leciejewicz we have obtained further, very precious informations concerning the hoard in question. It is a one-side photograph of 39 dirhems (16 complete and 23 fragments) provided with a signature „Stettin-Kückenmühle“, and found likewise in the archi-

¹ T. & R. Kiersnowski, *Wczesnośredniowieczne skarby srebrne z Pomorza*, Warszawa—Wrocław 1959, p. 101, no 169.

² This spot is situated in the actual quarter of Szczecin called Niemierzyn.