

A report in the New York Times, October 27, 1963, of excavations conducted by Nicolas Platon, with the sponsorship of Leon Pomerance, at Kato Zakro, Crete. Architectural remains show a large and complex palace, razed by an earthquake in the middle of the 16th century, B. C., and never rebuilt. Among the stone, metal, and ceramic finds there are many superb examples of Middle Minoan art.

CORRESPONDENCE

To the Editor:- L. R. Palmer (Nestor 275) has called attention to the 4th century inscription from Aegae in Aeolis, Schwyzer, Del.³ 644. The first part of this text is lost, but it appears to be a treaty between Aegae and Olymḗnē. The wool trade was clearly of importance to both parties, and the text ends with the words:

ἔπεροι καὶ ἄρνη-
 ἄδες ἐρίων ἀτελέες· χ-
 ιμαῖράδες, αἱ κε τέκοισι,
 ἀτελέες· ἄρνηάδων ἔ-
 ταλα ἀτελέα.

Palmer apparently takes ἐρίων ἀτελέες as 'exempt from wool impost,' a perfectly proper interpretation of a genitive after ἀτελής. But such an interpretation involves a problem in the next clause, where ἐρίων is not repeated. Either it is to be understood, which produces the unlikely statement that fertile she-goats were exempt from wool impost; or ἀτελέες is here to be taken as absolute, 'exempt from tax or payment of dues.' Since the text is a treaty between two cities, the dues in question must be customs dues. If ἀτελέες in the second clause is absolute, the same interpretation must be applied to the first and third clauses; ἐρίων therefore must be taken with ἄρνηάδες; ἔπεροι and wool-ewes (i. e. ewes kept for their wool) are exempt from dues; the same exception applies to she-goats if they are breeding, and to yearlings of ewes.' This implies that other classes of sheep were taxed; ewes kept for breeding, and rams other than ἔπεροι. Since this hapax legomenon probably has something to do with wool, we may conjecture that it means male sheep (probably wethers) kept for wool production. Since wool-flocks might cross city boundaries in moving from winter to summer pastures and back, it would be necessary to secure for them exemption from the usual dues payable on imported animals; and this would apply equally to animals not yet old enough to be classed as wool-bearing (ἔταλα). Similarly the exception was given to breeding she-goats, but not to those kept for milk, which would not be taken to remote pastures. There is no need for Sumerian parallels to solve this problem.

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Yours, &c.
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Summary of a paper by J. Chadwick, "On re-editing the Knossos Tablets."
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