



A Horoscope-Gem

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These facts enable us to grasp the meaning of the representation on our phalerae. The keynote must be the myth of origin. As an eagle, not a hawk, is shown, something more general than the *totem* of the nation must be represented. In fact, we know that the eagle was venerated in the world of the Eurasian steppe as the "father of heavens." An excellent study by L. Sternberg collected the whole evidence in folklore and myth for this concept.²⁴ The amazing tenacity of tradition in thought and picture in this region of the world, until recently isolated to a large extent from the other parts of Asia, warrants the antiquity of the data reported by travelers and ethnographers. Sternberg documents the veneration of the eagle as the Father of Heavens by the Yakuts on the Yenissei river, for whom the eagle is the Creator. The Ostyak neighbours of the Yakuts have the same notion; they believe that the eagle created the shamans. The Finns, too, called their shamans "sons of the Heavenly Father," *Ukko Aiyä*, corresponding to the Yakut epithet for the eagle, *Aiy*. Further, the people of the Katchins honor the eagle as their eponymous spirit and heavenly patron. The Orotchens of Transbaikalia and many other tribes venerate the eagle as the "lord of lightning and thunder." As the materials given by U. Harva²⁵ illustrate, the sovereign role of that mighty bird became less important under the influence of anthropomorphic concepts of the deity. He is in many cases the envoy of the Supreme God,²⁶ but remains a mighty creature: the totemic ancestor (*merküüt*) of the people of the Merküüt, a giant "whose left wing covers the moon and whose right wing covers the sun."²⁷ The Dolgans represent him at the top of the world-pole, etc. His original role was, as we saw, much greater: the Creator was imagined in his shape.

As the Hungarians are an Ugrian tribe (with a strong upper stratum of Turkish origin),²⁸ the existence of the concept of the eagle-Father of the Heaven by the Ugrians of Western Siberia (Vogul and Ostyak) is all-important for our problem: it makes it likely

et potentior gente. c. 78 (p. 188): *Dux namque Geicha de genere Turul*. . . . Csallány 324 (supra n. 16) would like to identify the eagle of the phalerae of Rakamaz with the *turul* of the Hungarian myth of origin; but this bird is not an eagle but a hawk, *astur* in Latin.

²⁴ L. Sternberg, "Der Adlerkult bei den Völkern Sibiriens," *ArchRW* 28 (1930) 125-153. Csallány (supra n. 16) 322ff connects the eagle of our phalerae with the eagle on a gold ewer of Nagy-Szent-Miklós. But the motifs on each are totally different, and the treasure of Nagy-Szent-Miklós is not Hungarian, cf. A. Alföldi, *CahArch* 6 (1952) 43ff.

²⁵ U. Harva, *Die religiösen Vorstellungen der altaischen Völker*, FF Communications no. 125 (1938) 43ff.

²⁶ *Ibid.* 465f.

²⁷ *Ibid.* 408.

²⁸ For the problems concerning the peoples in question all the necessary information with an abundant bibliography is given in D. Sinor, *Introduction à l'Étude de l'Eurasie centrale* (Wiesbaden 1963).

²⁹ B. Munkácsi, *Vogul népköltési gyűjtemény* 1 (Budapest 1892-1902) 265ff and cccxxxvff, cccxxxixff, with all the special literature. In connection with the role of the duck in the

that the eagle of our phalerae could also be the Heavenly Father and Creator himself. This can be proved by the following considerations.

Our eagle (pl. 93, figs. 1-2) holds in his talons two birds, both some kind of wild duck. It is not by chance that, instead of devouring them, he supports them gently. The duck on the left looks up as if waiting for his word, that on the right sits or leans on the mighty talon of the big bird, quite undisturbed. This curious and peculiar relationship can well be explained by the myth of Creation of the Ugrians established at the river Ob. The southern group of the Voguls in the past century still cultivated the epic songs on the primeval flood and the extraction of the earth from it by a duck—by one of two ducks which received the order from the Father of Heavens.²⁹ The creator sent the merganser and the grebe to the bottom of the Ocean which covered everything. One of these waterfowl³⁰ succeeds in bringing a bit of mud to the surface in its beak; this mud swells in a short time to the earthly world. The same cosmogony was found among the neighbouring Ostyaks,³¹ and varieties of this myth exist in northern Asia as well as among the Indians of North America.³²

Traces of old beliefs, pointing to the same northern sphere, are not lacking in Hungarian folklore.³³ But such early, authentic documents of the archaic Ugrian myth of Creation, as our phalerae, are unique.

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A HOROSCOPE-GEM

PLATE 94

In 1967 Professor H. Seyrig purchased from a dealer in Beirut a small intaglio, apparently bearing a horoscope. Professor Seyrig kindly informed me about his find and sent me a cast of the gem, reproduced here on pl. 94.¹ On the basis of the figures shown on

Ugrian mythology, the flat metal ornaments in the form of bronze ducks in northeastern Europe and western Siberia, contemporary with our phalerae, gain a new significance. Cf. T. A. Arne, *Barsoff Gorodoĵ*, Kungl. Vitterhets Historie och antikv. Akad. Handl. 39:5 (Stockholm 1935) 63 and *ibid.* figs. 26, 53, 111, 124, 137.

³⁰ A. Kannisto, *Materialien zur Mythologie der Wogulen*, Mém. de la Soc. Finno-Ougrienne no. 113 (Helsinki 1958) 76ff, calls the two ducks "Polartaucher" and "Rotkelchtaucher."

³¹ J. Fazekas in his introduction to J. Pápay, "Északi-osztják medvénekek," *Acta cl. I. Soc. sc. Debrecinensis* 5:9 (1934) p. xxviii (no. vii 5) from Obdorsk.

³² L. Sternberg (supra n. 24).

³³ Cf. L. Vargyas, *Researches into the Medieval History of Folk Ballad* (Budapest 1967) 129ff, with copious bibliography.

¹ Professor Seyrig gives the following description of the stone: "It is a so-called *nicolo*. This term is used for the Italian diminutive *onicolo*, i.e. a small onyx. Nicolo is a variety of sard, made of two layers, the lower one dark brown, the upper one light blue.

the stone it is not difficult to determine the date of the horoscope. We have the following information:

Outer rim			Second circle
M	Sun	A	Cancer
I	Moon	H	Libra
K	Saturn	Z	Virgo
I	Jupiter	Z	Libra
I	Mars	⊙	Gemini
B	Venus		Cancer
K	Mercury	A	Cancer

Center: IA above Taurus

The arrangement of the planets, reading counter-clockwise, follows the order common in Greek horoscopes.² The M in the first line cannot be a numeral since the number of degrees in any one sign is limited by 30. Hence one has to read *μοίρα α* of Cancer which can mean Cancer 1° or 0°, preferably the latter.³ The central figure, Taurus 11°, represents the ascendant; hence the sun, at the beginning of Cancer, is 49° of longitude below the horizon, roughly three hours before sunrise for a locality in the Mediterranean area.

The date of the horoscope can be established by simple inspection of Tuckerman's tables,⁴ of course starting with the two slow moving planets, Saturn and Jupiter, which have a common period of about 59 years. In this way one quickly reaches a date which satisfies all conditions, A.D. 215, June 23:

	Text	Computation
Saturn	Virgo 27	Virgo 28
Jupiter	Libra 17	Libra 18
Mars	Gemini 19	Gemini 14
Sun	Cancer 0	Cancer 0
Venus	Cancer 2	Gemini 22
Mercury	Cancer 21	Cancer 20
Moon	Libra 18	in Libra

The agreement is as good as one can expect for ancient planetary theory. The only larger deviation in the case of Venus finds its explanation in the fact that the planet was retrograde, near inferior conjunction, where inaccuracies of the ancient theory can be greatly magnified.

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DOCUMENTS, DECIPHERMENT, NESTOR, AND BIBLIOGRAPHIE

The purpose of the present note is to supply information about the four works on the Greek Bronze Age which are named in the title. The interest of these works, it seems to me, is not solely bibliographical. In its own way each of them gives proof of the creative vitality which characterizes the new field.

² Cf. Neugebauer-Van Hoesen, *Greek Horoscopes* (American Philosophical Society, Memoirs 48, Philadelphia 1959) 164.

³ H. Vogt has shown, *Astronomische Nachrichten*, vol. 224 (1925) Nr. 5354 col. 27f, that for Hipparchus, in his commentary to Aratus, α represents the beginning of the first de-

Documents itself is one of the few books which span a whole field; and among works which bridge the gap between layman and scholar, *Decipherment* has few if any equals. In all Humane studies, surely there is no current bibliography to match *Nestor*—full of good things, like the old hero himself; generous too, like him—it is distributed gratis. Bronze Age studies have also produced the twin volumes of *Bibliographie*, which are among the finest bibliographies for any period of Classical studies.

Documents

Michael [G. F.] Ventris—John Chadwick, *Documents in Mycenaean Greek / Three Hundred Selected Tablets / from Knossos, Pylos and Mycenae with / Commentary and Vocabulary*; Foreword by A. J. B. Wace (Cambridge [England], at the University Press, 1956). Pp. xxxii + 452; pls. 3 + figs. 26. Reprinted without change, 1959, at 100s. Abbr.: *Docs*. Reviews listed: E. Grumach, *Bibliographie* (1963) 171.

Chronology of the Work. It is now a scant fifteen years since *Documents* was begun. Nearly all scholars would agree that it is still *the* great book on Linear B writing. A few chronological details, not recorded anywhere systematically, may be useful, but the chronology has some interest in itself; and for a book so important as *Documents*, published after one author had died, an exact statement ought to be available.

It was in the course of a few weeks preceding early June 1952 that Ventris discovered the language of the Linear B tablets to be Greek. The fact that he and Chadwick, who joined him as a collaborator early in July 1952, could write the major article ("Evidence for Greek Dialect in the Mycenaean Archives," *JHS* 1953. 84-103), could do much else, and by May 1954 could bring their studies to a point where a massive volume could be begun, shows the remarkable speed with which they both worked. The ms of *Documents* was virtually complete by Easter 1955, and in May of that year the Preface was signed. The volume was sent to the printer—Chadwick wrote Ventris a postcard in Linear B (it reached him in Chios)—dated 7 June 1955. (The date has been checked.)

In writing the article "Evidence," many changes had to be made to keep up with the rapid pace of new knowledge. This is shown by the page proofs, which Ventris kindly gave me, and which are loaded with changes in Ventris' handsome calligraphic hand. With *Documents*, Chadwick tells me, all was different. *PT II* was published while proof was being read, and it had to be allowed for as well as possible, but otherwise there was far less need for changes. Moreover, as is stated on p. xv, only limited changes were possible, because—a remarkable fact—the whole volume was set directly into page proof. Thus although there

gree. This is still reflected in our expression "first of Aries" for Aries 0°.

⁴ B. Tuckerman, *Planetary, Lunar, and Solar Positions A.D. 2 to A.D. 1649* (American Philosophical Society, Memoirs 59, Philadelphia 1964).



Impression of intaglio, reversed. Actual size, 23 x 17 mm.