
Giancarlo Tomezzoli, Pavel Serafimov

THE LINEAR-A INSCRIPTIONS II.1, II.2 FROM THE PALACE OF KNOSSOS

Povzetek

LINEAR-A NAPISI II.1, II.2 IZ PALAČE KNOSOS

V treh prejšnjih člankih smo obravnavali več pomembnih dejstev, ki kažejo na slovansko prisotnost na otoku Kreta in v jugovzhodni Evropi v 2. tisočletju pr. Kr. Kot je navedeno v omenjenih dokumentih, v skladu s paleolitsko kontinuitetno teorijo, slovanska prisotnost v vzhodni in južni Evropi v 2. tisočletju pr. Kr. ne bi smela biti presenečenje. V tem prispevku bomo obravnavali Linear A napisa II.1, II.2, ki ju je Evans odkril v palači Knossos.

Prevod II.1: *ta nova čaša pripada čisti in pametni boginji, pij!* Prevod II.2: *ta moja voda pripada kralju Dedulalu, pij!* Možne podobnosti s slovenskimi in drugimi pred antičnimi jezikih kažejo uporabo čaše za votivni namen, kar se zdi razumna možnost. Na podlagi teh dejstev se naša teorija, ki je določena v prejšnjih dokumentih, o prisotnosti pred antične minojske slovanske skupnosti na Kreti in v jugovzhodni Evropi, zdi še okrepljena.

Introduction

In three previous papers [1-3] presented respectively to the 1st and 2nd International Congress: До Кирилловская Славянская Писменность и Дохристианская Славянская Культура in St. Petersburg, town Pushkin, and to the 1st Regional Conference До Кирилловская Славянская Писменность и Дохристианская Славянская Культура in Moscow we dealt with several relevant facts indicating a Slavic presence in the island of Crete and in South-Eastern Europe in the 2nd millennium BC supported by the good matches and grammatical similarities between the words of the Linear A inscriptions on the golden signet ring of Mavro Spelio, the golden pin Cr Zf 1 and the female Clay Idol of Monte Morrone (IT) and corresponding words in old and modern Slavic languages.

As already mentioned in said papers a Slavic presence in Crete and South Europe in the 2nd millennium BC should not be regarded as completely surprising because, according to the Palaeolithic Continuity Theory - PCT of Alinei [4], p. 134, the thesis of the so called late arrival of Slavs in Europe is totally absurd and “must be replaced by the scenario of Slavic continuity from Palaeolithic, and the demographic growth and geographic expansion of the Slavs can be explained, much more realistically, by the extraordinary success, continuity and stability of the Neolithic cultures of South-Eastern Europe”.

In this paper we deal with two further Linear A inscriptions on two cups discovered by Evans in the Palace of Knossos further supporting a Slavic presence in Crete and South Eastern Europe in the 2nd millennium BC.

The discovery of the cups

Concerning the discovery of two cups with ink-written inscriptions Evans [5] reported that: "at the immediate East of the South-East Court of the Palace were excavated a series of deep chambers and cell like compartments evidently belonging to an earlier building. The floor of these chambers lay about 5 metres below the present surface and from about 3 metres down quantities of painted pottery of the Middle Minoan Class were found. With the pottery were also found a variety of clay sealings belonging to the period of the Earlier Palace, some with decorative design derived from the XIIth Dynasty scarab style. The upper part of the early constructions on the South-East had evidently made been use of as basement for a wing of the Later Palace. Here were found various vases belonging to its early period, including two cups of quite exceptional interest; the relatively early date of these cups is attested by their forms still showing traces of the characteristic contour of the earlier Minoan painted class, were themselves of plain clay. The interior of both cups is occupied by inscriptions in linear characters written in what appears to be a kind of ink of deep brown or blackish colour. The writing shows a cursive tendency, and there are some variations from the ordinary linear forms. The existence of stops between some of the words or sentences will be noted. So far as the appearance goes, the base of the ink used may have been sepia. It has been extraordinary durable and indelible that it was possible carefully to wash the inner surface of the cups. The lines of the letters show occasionally a tendency to divide, which may point to the use of a reed pen. As a whole the inscriptions present an extraordinary parallelism in their general character to those on the Egyptian *ostraka*. The great value of these ink-written inscriptions is that they give us the first direct evidence of literary materials in the Palace of Knossos other than the inscribed clay tablets. These specimens of penmanship are the work of practised scribes, who, writing in a different manner, had developed independent methods and forms, somewhat variant from that of the other school of scribes who wrote with a pointed instrument. The heaps of broken seals found in the Room of the Archives and elsewhere already suggested the inevitable inference that they had originally belonged to written documents the material of which had perished. Parchment may have been used, and the old Cretan tradition that palm leaves had once been used for writing should not be left out of account. In any case, the proof that writing in ink was practised in the Minoan Palace opens out possibilities of the former existence of literary material of a fuller kind than could be supplied by means of the clay tablets".

Elsewhere Evans [6] reported also that the most remarkable deposit of relics illustrating the most advanced phase of the Third Middle Minoan style, such as tablets and other objects presenting the linear Class A script, was discovered in a large stone cist or repository lying beneath a later pavement. An early magazine to the South-West beneath another later floor delivered a pot with an inscription of the same style. But in the South-East part of the site above the Pillar Chamber belonging to the Middle Minoan Age was a floor-level upon which were found vessels of the Third Middle Minoan class comprising two cups exhibiting round their inner ink written inscriptions of the same linear class. The inscriptions were apparently executed by a reed pen before the final firing of the clay.

The Inscriptions II.1, II.2

The inscriptions on the cups described by Evans are classified by Brice [7], in his Series II Inscriptions, Incised or painted on Pottery. The information concerning the cups he gives is the following:

II 1 Clay Cup with Ink-Written Inscription from Knossos, Pl. XXII. It was found with characteristic MM III vessels on a later floor level within a pillar room of MM I date, to the south-east Palace site. The inscription was written, before firing, on the interior, in black ink with a reed pen. Her. Mus. 2630.

II 2 Clay Cup with Ink-Written Inscription from Knossos, Pl. XXII, of the same type was found along with, II 1. This cup is the shallower of the two. The small ink-written signs are ranged in two rows, of 11 and 6 signs respectively. Opposite the end of these two rows are the larger characters, about 25 mm. in height, of which there seem to have been three. Her. Mus. 2629, but marked 2699.

The layouts of the cups of the inscriptions II.1 and II.2 are shown in Figs. 1-3.



Fig. 1: Layouts of the cup and the Linear A inscription II.1; courtesy of the Heraklion Archaeological Museum – Hellenic Ministry of Education, Religious Affairs, Culture & Tourism – Archaeological Receipts Fund

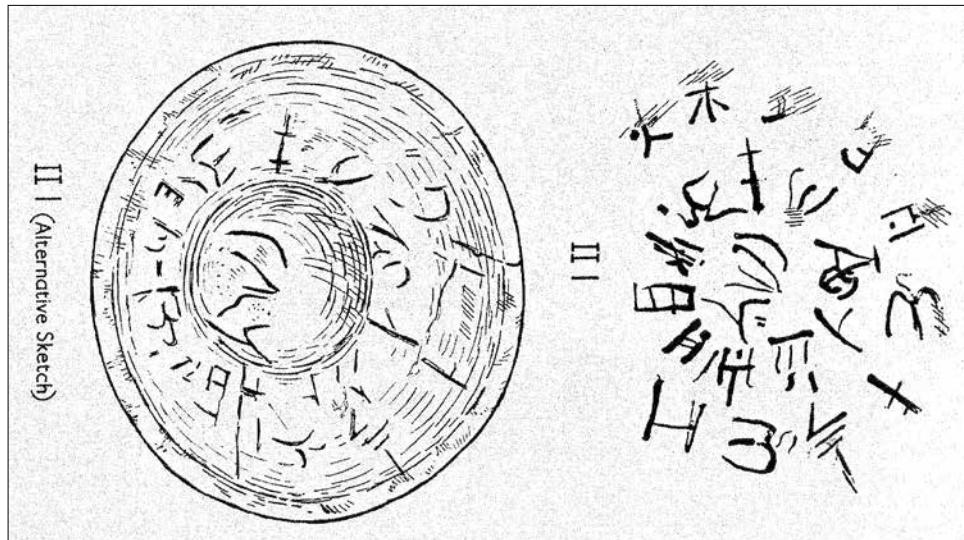


Fig. 2: *Layouts of the cup and the Linear A inscription II.1 [6], Plate XXIIa*



Fig. 3: *Layouts of the cup and the Linear A inscription II.2; courtesy of the Heraklion Archaeological Museum – Hellenic Ministry of Education, Religious Affairs, Culture & Tourism – Archaeological Receipts Fund*

The Inscription II.1

The inscription II.1, see Figs. 1 and 3) is written in continuo, i.e. without subdivision in words and as can be seen its characters are disposed on three components or rows A, B and C on the cup.

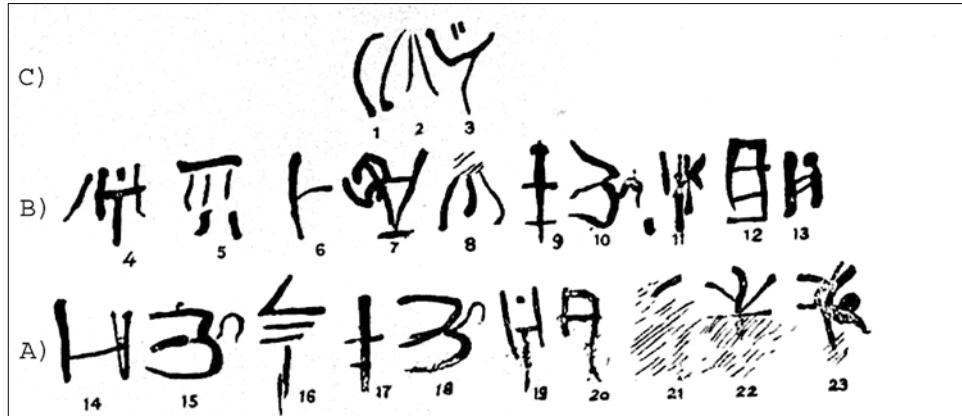


Fig. 4: Layout of the Linear A inscription II.1 – A, B and C inscription components, character numbering by Evans [6], Plate XXII

By maintaining the characters numbering by Evans, by means of the generally accepted syllabic values of the Linear A characters given by Packard [8] Fig. 5, bearing in mind the possible developed independent methods and forms, variant from that of other schools, used by the writer as remarked by Evans it is possible, tentatively, to associate to each character its corresponding phonetic value as shown in Tab. 1.

Table 1: Inscription II.1 - Each character and its corresponding phonetic value

Ch.	1-2	3	4	5	6	7	8	9	10	11	12
Ph.V	PU ?	JO?JU?	A	WA	SA	KI	RE	PA	KU	SE	JA
[8]F5	64		52	75	31	103	54	2	98	77	32
Ch.	13	14	15	16	17	18	19	20	21	22	23
Ph.V	NU	WA?	KU	NA	PA	KU	A	U	SA?	WI?	DA?
[8]F5	25	75?	98	26	2	98	52	97	31?	28	30

- Ch character number; Ph.V: phonetic value; [8]F5: Linear A character number - see Packard [8] Fig. 5.

The direction of reading of the component B) would be indicated by the direction of flying of the bird of character 10, i.e. from left to right. The direction of reading of the component A seems not to conform to this rule and would be from right to left, see here below.

From the layouts in Figs. 1-2 it appears that a drinker bringing his lips on the free space between the characters 14 and 23 of the component A, so would have read first the

component A of the inscription from right to left, i.e. from character 23 to character 14, second the component B starting from character 11, which is near the dot see Fig. 2 on the right side in correspondence with character 23, up to character 13 and then from character 4 up to character 10, third, the component C at the bottom of the cup.

Letting us guiding by possible similarities with Slavic and other ancient languages, we can tentatively subdivide the components in words as follows:

A 14-23: - DA WI SA U A KU PA NA KU WA, which can be separated in words as DAWISAU AKUPANA KUWA

DAWISAU: *to the virgin* or *to the goddess* – dat. subst. corresponding to Sanskr. divasa – *heaven*, devi – *goddess*, G. Sl. subst. deva – *virgin, pure one*, Blg. dial. subst. dif. def – *supernatural spirit*, and Old Blg. subst. djava – *virgin*.

AKUPANA: pure, clean – adj. corresponding to Blg. adj. okъpana – *bathed, clean*, Old Ch. Sl. verb kupati – *to bath* or Slovene okopana – *bathed*.

KUWA: *wise, smart* – adj. corresponding to Sanskr. adj. kavi – *wise, smart* and Old. Blg. subst. kobъ – *destiny*. It is observed that it could also correspond to the Old. Blg. subst. kov – *traitorous, dangerous*, like a spirit. But in this case it would also be related to the Slo., Blg., Srb-Cr. kovati – *to forge*, Blg. dial. kuva – *to forge*. This because in the past the smiths were considered not only smart and wise but also magicians.

Thus, the component A can be translated as: ***to the pure and wise Goddess.***

B 11-13, 4-10: SE JA NU A WA KU PA NA KU WA, which can be separated in words as SEJA ANUWASA KIREPAKU

SEJA: *this* - dem. prn. as in the Linear A inscription on the golden pin of Mavro Spelio [1], it corresponds to the Blg. dial. fem. sing. prn. seja – *this one*.

ANUWASA: *new* – adj. corresponding to Sanskr. adj. neva – *new* and Blg. dial. adj. nuv – *new*.

KIREPAKU: *vessel, cup* – subst. corresponding to Sanskr. subst. karpara – *cup, bowl, cranium*, Blg. subst. cherek – *vessel, chirep – pot* and Gen. Sl. subst. cherek – *skull*.

Thus, the component B can be translated as: ***this new cup.***

C 1-3: PU JU or PU JO, which represent the word PUJO or PUJU:

PUJO, PUJU: *drink* – verb imper. corresponding to the Sanskr. verb paati – *to drink* and Blg. dial. puja – *I give someone to drink*.

Thus, the component C of the inscription can be translated as: ***drink!***

Consequently, the whole inscription can be translated as:

this new cup belongs to the pure and wise goddess, drink!

The Inscription II.2

The layout of the cup with the Linear A inscription II.2 is not shown by the Plates XXII, XXIIa of [6]. Only shown in [6] is the layout of the inscription, see Fig. 3.

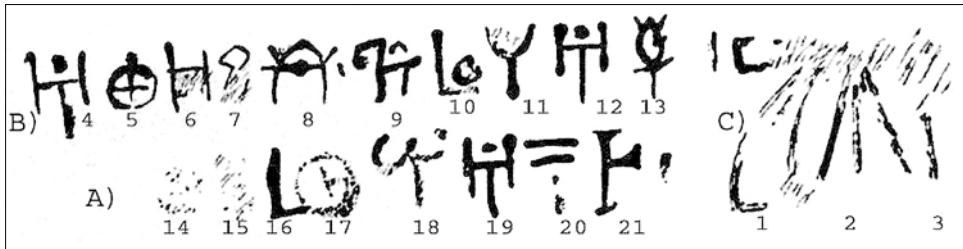


Fig. 5: Layout of the Linear A inscription II.2 [1], Plate XXII with the adopted character numbering

The inscription II.2 see Figs. 3-4 is written in continuo, and can be assumed that its characters are disposed on three components or rows A, B and C as in the inscription II.1.

By using the characters numbering shown in Fig. 4, by means of the generally accepted syllabic values of the Linear A characters given by Packard [8] Fig. 5, bearing in mind the possible developed independent methods and forms, variant from that of other schools, used by the writer as remarked by Evans it is possible, tentatively, to associate to each character its corresponding phonetic value as shown in Tab. 2.

Table 2: Inscription II.2 - Each character and its corresponding phonetic value

Ch.	1	3	4	5	6	7	8	9	10	11	12
Ph.V.	JO?JU?	PU?	A	KA	NU	KO	DE	DU	RA	RE	A
[8]F5			52	29	25	45	102	93	53	54	52
Ch.	13	14	15	16	17	18	19	20	21		
Ph.V.	ZA	-	-	RA	KA	RU	A	NA	DA		
[8]F5	23			53	29	53	52	26	30		

- Ch character number; Ph.V: phonetic value; [8]F5: Linear A character number - see Packard [8] Fig. 5.

The direction of reading of the component A would be indicated by the orientation of characters 16, 21, i.e. from left to right. The direction of reading of the component B would be indicated by the orientation of characters 9, 10, i.e. from left to right. A dot between characters 8, 9 would indicate a possible word separation.

From the layouts in Fig. 3 it appears that a drinker would have read first the component A, left to right, i.e. from character 14 to character 21, second the component B from left to right, i.e. from character 4 to character 13, third, the component A at the bottom of the cup.

Letting us guiding by possible similarities with Slavonic and other ancient languages, we can tentatively subdivide the components A - C in words as follows:

B 14-21: - - RA KA RU A NA DE which can be separated in words as - -R AKARU ANADE or - -R AKALU ANADE:

R: ending R of a badly damaged and unknown word, perhaps *sacred*;

AKARU or AKALU: *water* - subst. corresponding to Phr. akala – *water*, Thr. akele – *spring*, Slo. kal – *spring*, Russ. ključ – *creek*.

ANADA: *there* – adv. corresponding to O. Ch. Sl. adv. onude – *there*, perhaps in the inscription with the meaning *here, that*.

Thus, the component A can be translated as: -- *this water*.

B 4-13: A KA NU KO DE DU RA RE A ZA or, bearing in mind that R and L are interchangeable in the Linear scripts: A KA NU KO DE DU LA LE A ZA, which can be separated in words as AKANUKO DEDULALE AZA:

AKANUKO: *king, ruler, first one* – subst. corresponding to Phr. akenanogavo and its variant akenas [9]. It is observed that the root ken can be found in Hitt. subst. hantezija – *front*, Sc. Gael. subst. ceann – *chief, master*, ceud – *first*, O.Ch. Sl. verb and subst. načenti – *to begin*, konъ – *begin*.

DEDULALE: *Dedulale* – subst., personal name, perhaps the oldest variant of Pre-Greek personal name: Dedalus.

AZA: *I, me* – pron. corresponding to Slo. prn. jaz - *I, me*, Blg. prn. az - *I, me*, O.Ch. Sl. prn. azъ - *I, me*.

Thus, the component B can be translated as: *I am king Dedulale*, probably in the meaning of: *I belong to king Dedulale*.

C 1-3: PU JU or PU JO, which represent the word PUJO or PUJU:

PUJO, PUJU: drink – verb imper. corresponding to the Sanskr. verb paati – to drink and Blg. dial. puja – I give someone to drink.

Thus, the component C of the inscription can be translated as in II.1: drink!

Consequently, the whole inscription can be translated as:

This (sacred?) water from me, belonging to king Dedulal, drink!

Conclusion

The inscriptions are written in Linear A, the words in the inscriptions can be translated by means of similarities with corresponding words of Slavic languages. The translations indicate the intended use of the cups for votive libations, which appears a reasonable possibility. On the basis of these facts, our theory, set out in said previous papers [1-3], about the presence in the antiquity of a Minoan Slavic community in Crete and in the South-Eastern Europe appears further reinforced.

Table of Abbreviations

subst. – substantive	dat. – dative	Sansk. – Sanskrit	G. Sl. – generally Slavic
Blg. – Bulgarian	Blg. dial. – Bulgarian dialect	Old Blg. – Old Bulgarian	adj. – adjective
Old Ch. Sl. – Old Church Slavonic	Slo. – Slovene	Srb-Cr. – Serbian–Croatian	prn. – pronoun
fem. – feminine	sing. – singular	imper. – imperative	Phr. – Phrygian
Hitt. – Hittite	Sc. Gael. – Scottish Gaelic	Thr. – Thracian	Rus. – Russian
adv. – adverb	dem. – demonstrative		

Acknowledgement

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Summary

In three previous papers we dealt with several relevant facts indicating a Slavic presence in the island of Crete and in South-Eastern Europe in the 2nd millennium BC. As mentioned in said papers, according to the Palaeolithic Continuity Theory, a Slavic presence in Eastern and Southern Europe in the 2nd millennium BC should not be regarded as completely surprising. In this paper we deal with the Linear A inscriptions II.1, II.2 discovered by Evans in the Palace of Knossos.

The translations of II.1: *this new cup belongs to the pure and wise goddess, drink!* and II.2: *this water from me, belonging to king Dedulal, drink!* Possible similarities with Slavonic and other ancient languages indicate the use of the cups for votive libations, which appears a reasonable possibility. On the basis of these facts, our theory, set out in previous papers, about the presence in the antiquity of a Minoan Slavic community in Crete and in the South-Eastern Europe appears further reinforced.