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THE MYCENAEAN LINEAR B "ROSETTA STONE" TO MINOAN LINEAR A TABLET HT 31 (HAGHIA TRIADA) VESSELS AND POTTERY

ABSTRACT

In partnership with The Association of Historical Studies, Koryvantes (Athens), we address past and current prospects for the decipherment of the Minoan language, which has never met with any credible success in the 117 years since the first discovery of Minoan Linear A tablets by Sir Arthur Evans at Knossos in 1900. A considerable number of philologists and historical linguists, some of them amateurs, claim to have deciphered the Minoan language, yet no one has ever formulated a convincing decipherment. We advance a unique and entirely untested approach to unravelling the text of Minoan Linear A tablet HT 31 (Haghia Triada), based on the principle of cross-correlative retrogressive extrapolation (CCRE) from Mycenaean Linear B to Linear A. HT 31 so closely parallels Mycenaean Linear B tablet, Pylos Py TA 641-1952 (Ventris) that the latter effectively serves as a kind of "Rosetta Stone" for the former. There is also credible evidence that a Mycenaean derived superstratum imposed itself on Linear A as the result of the Mycenaean conquest of Knossos and Crete ca. 1500 – 1450 BCE or, failing that, their all but absolute suzerainty over Knossos and its dependencies. Approximately 300 or 26 % of 1166 intact words in Linear A are very likely of Mycenaean origin.

KEYWORDS: MINOAN, LINEAR A, DECIPHERMENT, SYLLABARIES, CROSS-CORRELATIVE RETROGRESSIVE EXTRAPOLATION (CCRE), POTTERY, LINEAR B, IDEOGRAMS, SUPERSYLLABOGRAMS, SUPERSTRATUM, MYCENAEAN GREEK

Past attempts at deciphering Minoan Linear A and their consistent failures:

Is the quest to decipher Minoan Linear A a pipe dream? If we are to believe the results of the fruitless efforts to decipher the language over the past 117 years since the first Linear A tablets were unearthed by Sir Arthur Evans at Knossos in 1900, the answer would have to be yes. Let us review just a few of the more significant yet futile efforts at deciphering Minoan Linear A.

In his review of *Minoan Mantras, The quiet decipherment of Linear A*[1], Joseph Alexander MacGillivary cites several failed attempts to decipher the language. MacGillivary considers Hubert La Marle's decipherment the most credible candidate, asserting that, "... the texts record Minoan Sanskrit ... *passim*... On the Psychro vessel La Marle reads: 'I have been ritually purified in olive oil and sacred water for my lady Assara.'" But this florid interpretation flies in the face of the sounder hypothesis that Minoan Linear A, like its immediate descendent, Mycenaean Linear B, is in all probability intended primarily for the purposes of inventory taking, of which the language is never flowery.

Next, we have Gary A. Rendsburg's review of *Jan Best's "Decipherment" of Minoan Linear A* [2], in which he flatly rejects Best's thesis that Minoan Linear A is of *various Semitic* origins, rather than just *one* (*italics mine*), characterizing Best's philology as "outlandish". Yet Rendsburg goes on to flatly contradict himself, by classifying Minoan Linear A as Semitic, but *only* in Cyrus Gordon's

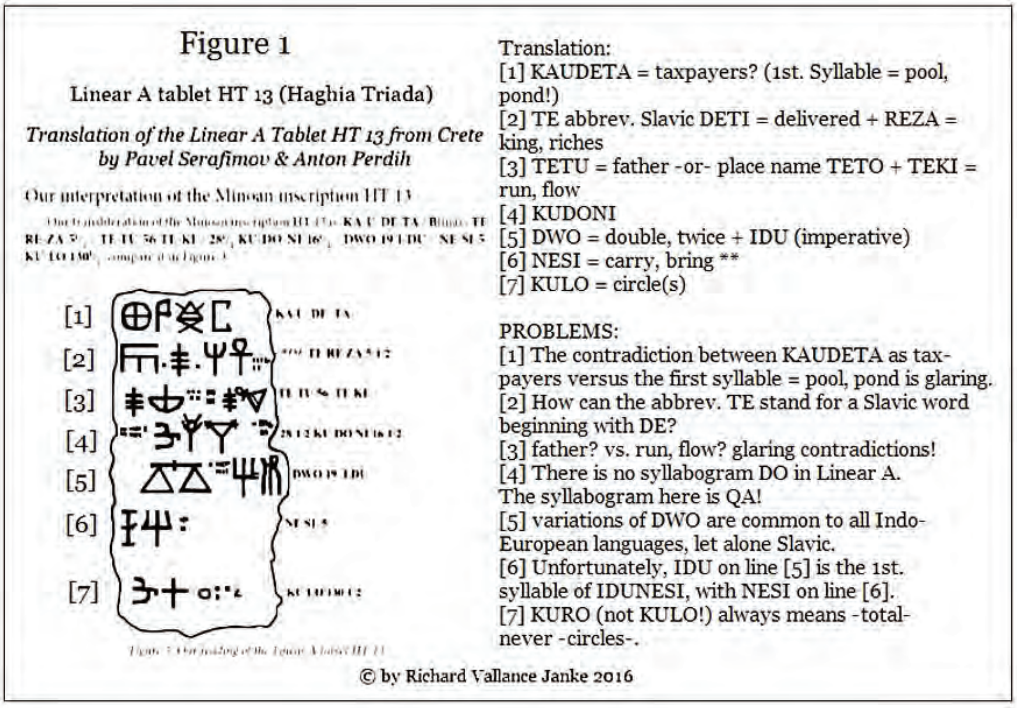


Fig. 1 – So-called decipherment of Minoan Linear A tablet HT by Pavel Serafimov and Anton Perdih

case. Rendsburg claims that *multiple incidences* of one class of proto-languages upon which Minoan Linear A is supposedly based are constitutionally invalid, while in the same breath declaring that one proto-language in same class is valid, but only in one case. You cannot have it both ways.

Next we have *Breaking the Code: a first translation of the 'lost' language of Linear A*, by Sam Connolly [3], in which he approaches the decipherment of Minoan Linear A in an entirely novel way, by drawing comparisons between the archaeology of various ancient cultures and religions. According to him, this approach results in the first tentative translations of Linear A texts. This premise is dubious, as the next "decipherment" makes all too plain.

Linear A Decipherment: Translation of Minoan Inscriptions in Linear A, by Stuart L. Harris [4]

Like the previous author, but taking the thesis further than can be warranted, Harris makes the conflicted claim that the Minoans were a cultural patchwork of Danes, Swedes, Finns, Poles, Sumerians, Egyptians *et alii*. The problem this poses for me as a philologist is that this sort of commingling of so many diverse ethnicities is by nature utterly snarled by an inescapable linguistic trap. It is impossible for any single language, in this case, Minoan, to be an offshoot of so many utterly *unrelated* cultures. According to Harris, a variety of techniques supposedly allowed Linear A to compress 1,700 words into *one syllable* and an additional 8,000 words into *two*. But anyone can claim to telescope words in any language whatsoever into just one or two syllables, and have us believe that whatever language he has arbitrarily chosen is the so-called "code breaker". The language he has chosen to base his decipherment on is proto-Finnish, another non starter.

Then there is the truly bizarre cross-correlation of Minoan Linear A with an ancient Niger-Congo dialect, *Minoan Signs, and African Decipherment*, by C.J.K. Campbell-Dunn [5], in which he triumphantly asserts, "But we can say that the 'unknown language' is no longer unknown. It is African..." The decipherment is utterly implausible.

To summarize, all of the aforementioned books and articles make the untenable claim that they have in fact deciphered Minoan Linear A *as a language*, a claim which no professional philologist or historical linguist would ever dare make.

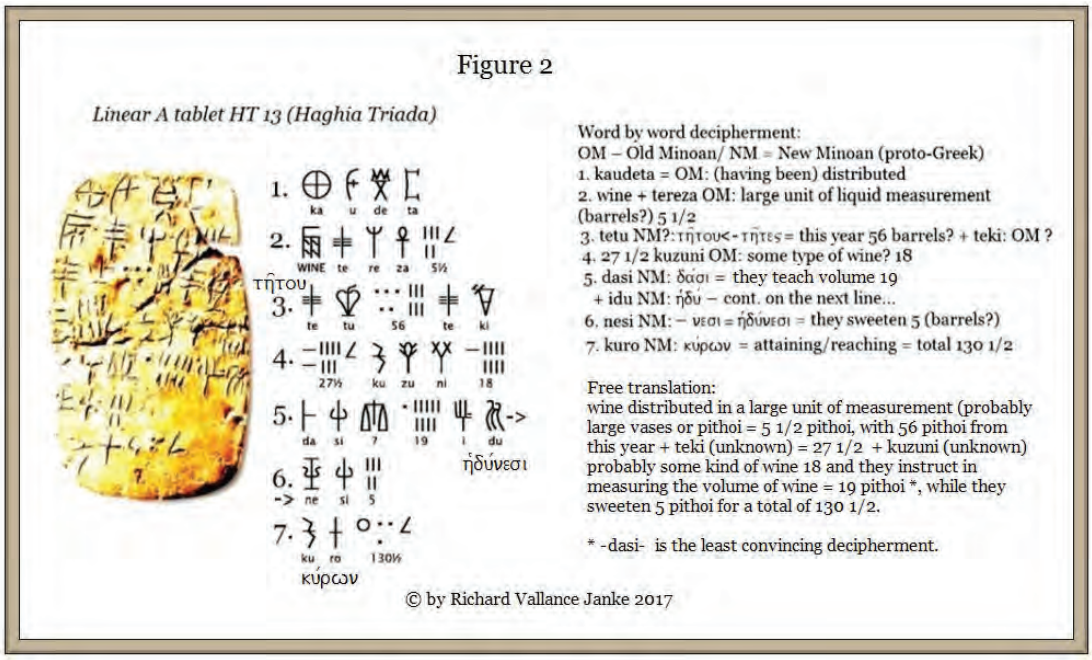


Fig. 2 – Translation of most of the vocabulary of Minoan Linear A tablet HT 13 by Richard Vallance Janke

Last, but far from least, we encounter a Proto-Slavic interpretation of Minoan Linear A tablet HT 13 (Haghia Triada) — another decipherment gone awry.

Pavel Serafimov and Anton Perdih, in their *Translation of the Linear A Tablet HT 13 from Crete*, [6] have made a concerted effort to cross-correlate their contextual reading of Minoan Linear A tablet HT 13 (Haghia Triada) with proto-Slavic. But their decipherment swiftly crumbles into a morass of self-contradictions and ambiguities at cross purposes. Like so many other philologists grappling with the decipherment of Minoan Linear A, Serafimov and Perdih make the practically universal assumption, which I for one reject as spurious, that if we are to succeed in deciphering Minoan Linear A at all, we must first come in contact with an actual "*known*" proto-language upon which practically all philologists insist, Linear A must be based. The fundamental problem inherent to this approach is that each and every one of these would-be decipherers has boxed himself into a particular proto-language which he assumes, in utter faith and with all too often cavalier confidence, simply has to be the proto-language upon Minoan Linear A must be based. In any case, Michael Ventris finally succeeded in recognizing Linear B as the script of Mycenaean Greek in 1952, after 3 years of fruitless endeavours at identifying the language as being possibly Etruscan or other languages, all non-starters. Not only was the language *unknown*, but also the script, which at last turned out to be a syllabary. The point is that it is possible to discover a "new" ancient language, even when the linguist attempting the decipherment has no idea from the outset what the language, let alone the script, is supposed to represent. So the argument that you need to know which language is represented before you can decipher it is invalidated *a priori* by Michael Ventris' years long struggle to decipher Linear B, which he finally was able to crack only when all other alternatives than early Greek (i.e. Mycenaean) were eliminated.

Let us take a closer look at Serafimov's and Perdih's unavailing attempt at deciphering Minoan Linear A HT 31 versus my own translation. First the decipherment of Pavel Serafimov and Anton Perdih (Fig. 1).

As the Notes in Figure 1 make it abundantly clear, this decipherment is constantly at odds with itself, and then, my own decipherment (Fig. 2).

What is particularly striking about Richard Vallance Janke's decipherment of HT 13 (Haghia

Triada) is that the tablet appears to incorporate a number of words derived from Mycenaean Greek. But how is this even possible?

Old Minoan versus New Minoan:

We must draw a clear-cut distinction between Old Minoan and New Minoan, the latter overlaid on Old Minoan with the Mycenaean conquest of Knossos, its dependencies and Crete ca. 1500-1450 BCE. Even if, as many historians allege, there was no actual invasion, we can be sure that the Mycenaeans exercised all but absolute suzerainty over the Minoans. Either way, the influx of Mycenaean vocabulary into Old Minoan appears to have imposed a broad *superstratum* on Old Minoan, which was to substantially transform a significant quantity of its vocabulary (26 %), if not its syntax. The conclusion we must nevertheless draw is that Old Minoan is very likely not proto-Greek, since there is no substantive evidence for its bearing any resemblance to it or *any* other ancient (proto-) language (class or family). That leaves us facing the prospect that Old Minoan may have been a language isolate, like modern Basque. But there is no practical way of substantiating this.

The imposition of a lexical *superstratum* on a target language by a source language:

Since the Mycenaeans either conquered Knossos and its Cretan satellite settlements outright or exercised near absolute suzerainty over them, we can readily enough surmise that, as a consequence, Mycenaean vocabulary must have infiltrated the Old Minoan language. This phenomenon is actually not unique to that language. There is another language which has witnessed a massive influx of vocabulary as a direct result of conquest, and that language is English. Frankly, it is surprising that no one seems to have considered the plausible parallel between the Mycenaean incursion into Crete ca. 1450 BCE and the Norman French invasion of England. The Norman French conquest of England by William the Conqueror in 1066 AD was to set in motion a massive overhaul of the vocabulary of the English language.

Prior to 1066 AD, Anglo-Saxon (Old English) was the only English, period. Its syntax and vocabulary were strictly Germanic. But after 1066, all that was to change drastically. From 1100 – ca. 1450 AD, Norman French became the official language of the English royal court and the judiciary and exerted a prodigious influence on English literature [12], as attested by *The Canterbury Tales* by Geoffrey Chaucer alone. The influx of Norman French vocabulary soared to at least 10,000 words. Small wonder modern English contains more French words than Germanic. French vocabulary comprises 29 % of English. In fact, the combined percentage of French, Latin and Greek loanwords amounts to 64 %, more than double the Anglo-Saxon and Germanic vocabulary (26 %). So while English is classified as a Germanic language in its syntax and grammar, the superstratum of French, Latin and Greek words necessarily gainsays the influence of Germanic vocabulary on Middle and Modern English. Syntactically, the language is Germanic; the vocabulary is preponderantly non-Germanic.

And that is the whole point. If the Norman conquest of England resulted in a massive overhaul of English vocabulary, might we not imagine a similar phenomenon metamorphosing the Minoan language? This hypothesis allows us some latitude in conjecturing a similar scenario for the incursion of Mycenaean vocabulary into Linear A. The influx of some 300 Mycenaean words (26 %) out of a total of some 1166 intact words in Linear A was due to the conquest of Knossos and Minoan Crete by the Mycenaeans in around 1500-1450 BCE or, failing that, by their outright suzerainty over the Minoan civilization. This phenomenon is akin to the Norman French conquest of English in 1066 AD, some 2600 years later. Conquest of a prior civilization entailing the assimilation of a foreign source language's vocabulary into the target language of origin is referred to as *Elite Dominanc*e. Suzerainty without conquest is called *Demography Subsistence*. In either case, the result is substantially the same.

Conclusions concerning the many failed attempts at deciphering Minoan Linear A:

The worst of all the pretensions of the authors of monographs and tractata claiming to have deciphered Minoan Linear A are their authors' untenable claims that they have all but fully deciphered it. How is it even remotely possible that all of these *soi-disant* decipherers of Minoan Linear A can claim to have discovered the so-called magic bullet in the guise of the proto-language upon which their decipherment has been based, when the proto-languages they invoke are so wildly disparate? They have scoured not a few proto-languages, some of them Indo-European (such as Proto-Slavic and the extinct Anatolian languages), others non proto-Indo-European, running the gamut from Akkadian, Anatolian, Egyptian, Hebrew, Hittite, Hurrian, Luwian, Pelasgian, Phoenician, Phrygian, Proto-Canaanite, Sanskrit and Ugaritic, Uralic (proto-Finnish) to proto-Semitic and Sumerian. While it is patently impossible that all of these proto-languages could be at the base of the Minoan language, it is conceivable that one of them might be. But which one? Given the tangled mass of contradictions these so-called decipherments land us in, we are left with no alternative but to conclude that only one of these so-called proto-languages is liable to stand any linguistic test of verisimilitude. And that one is Hurrian.

Instead, I have adopted the unique approach of declaring that it does not matter what proto-language (Old) Minoan derives from, or for that matter, whether or not it, like modern Basque, is a *language isolate*, meaning a natural (spoken) language, ancient (dead) or modern (alive) with no demonstrable genealogical or genetic relationship with any other language whatsoever or alternatively, *a language that has not been demonstrated to descend from an ancestor common with any other language in the world. (italics mine).*

On the other hand, the probable imposition of a Mycenaean Greek derived superstratum on Old Minoan would appear to substantiate the hypothesis that Linear A is a *composite* of Old Minoan (mostly Hurrian?) and New Minoan, the latter consisting of a substantial Mycenaean derived vocabulary, which by my count runs to at least 300 words (i.e. 26 %) out of a total of 1166 words [11] in the entire Linear A repertoire. This is a significant total, which cannot simply be brushed aside.

Pylos tablet Py TA 641-1952 (Ventris), the "Rosetta Stone" to Minoan Linear A tablet HT 31 (Haghia Triada) vessels and pottery:

Glen Gordon, in the February 2107 issue of *Journey to Ancient Civilizations*, poses this thought-provoking question, "If a Minoan version of a Rosetta Stone pops up... *passim*..., watch public interest rise tenfold." The answer to his question is finally upon us. Actually, it has been staring us in the face for a very long time. It is none other than Linear B tablet Pylos Py TA 641-1952 (Ventris), which is the "Rosetta Stone" for Minoan Linear A tablet HT 31 (Haghia Triada). The parallels between the ideograms on these two tablets (Table 1) are so remarkable we can postulate that we are dealing with very similar text on both tablets, although in a different order (not that this matters much). The process I have coined whereby we are able to determine the lexicographic values of the Old Minoan Linear A terms commensurate with their Mycenaean Linear B counterparts I designate as *cross-correlative retrogressive extrapolation* (CCRE). This methodology allows us to extrapolate the (almost) precise semiotic values for each of the Old Minoan Linear A words in turn attached to their respective ideograms. Since the name of each and every vessel on HT 31 is spelled out in full (Fig. 3), we find ourselves facing the curious co-incidence that these Old Minoan A terms appear analogous to their Mycenaean Linear B counterparts on the Pylos tablet. All we need do is cross-correlate each Minoan Linear A term for a pottery or vessel type with its counterpart on the Pylos tablet and *voilà*, we have nailed down every single vessel type on HT 31. From this point on, it becomes only a matter of time for us to translate practically all of HT 31 from Minoan Linear A into English.

The 6 words for vessel types in Minoan Linear A: Linear A tablet HT 31 (Haghia Triada)

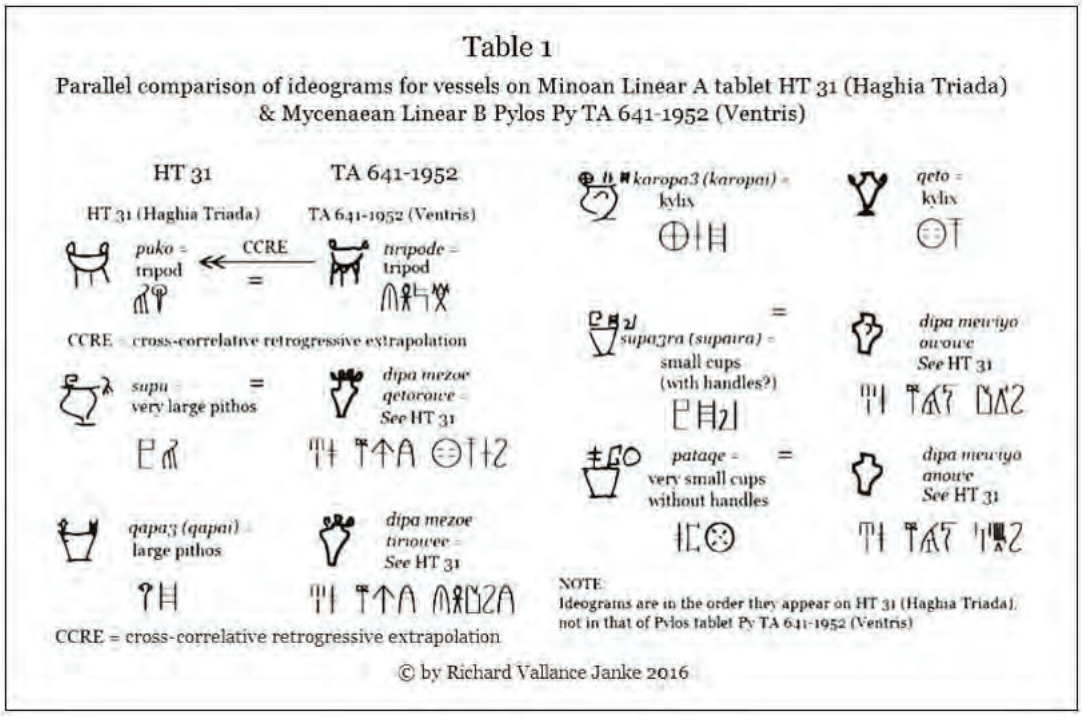


Table 1 – Ideograms for vessels on Minoan Linear A tablet HT 31 (Haghia Triada) and Mycenaean Linear B tablet Pylos TA 641-1952 (Ventris)

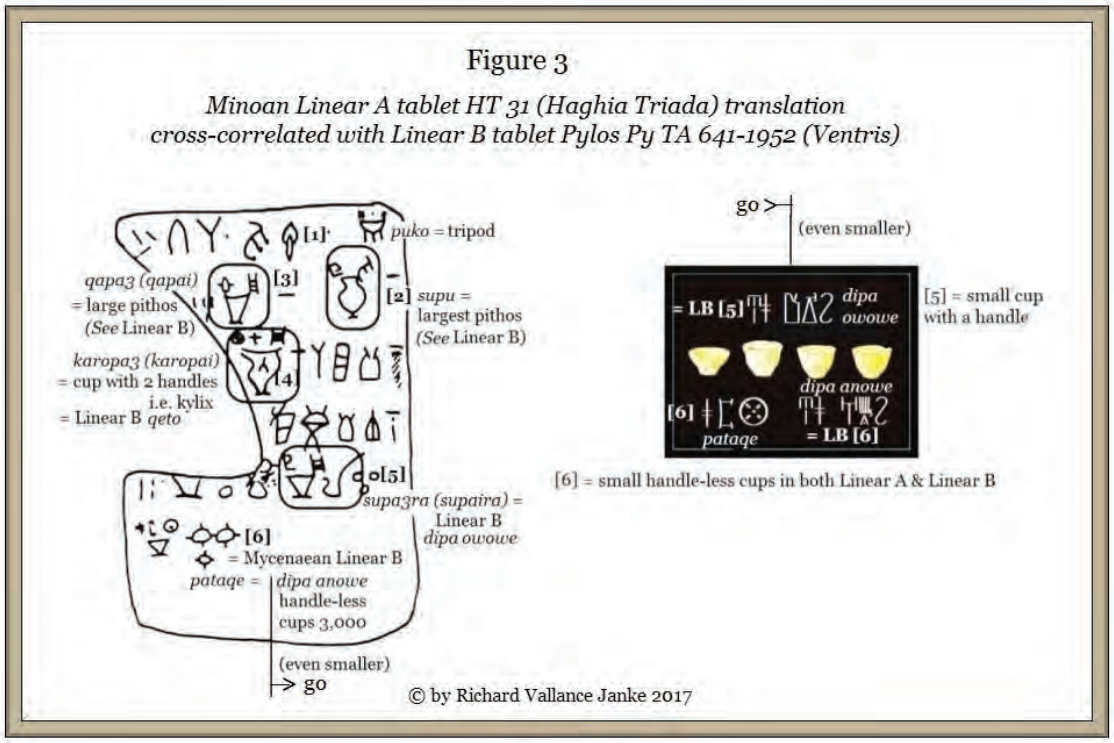


Fig. 3 – The vocabulary for vessels and pottery on Minoan Linear A tablet HT 31 (Haghia Triada)

On Linear A tablet HT 31 (Haghia Triada), in addition to the word *puko* = "tripod" in Minoan Linear A, we find 5 more vessel types, as illustrated in Figure 3 above, all of which we can translate with reasonable accuracy. The first 3 are *qapa3* (*qapai*), *supu* and *karopa3* (*karopai*), each of

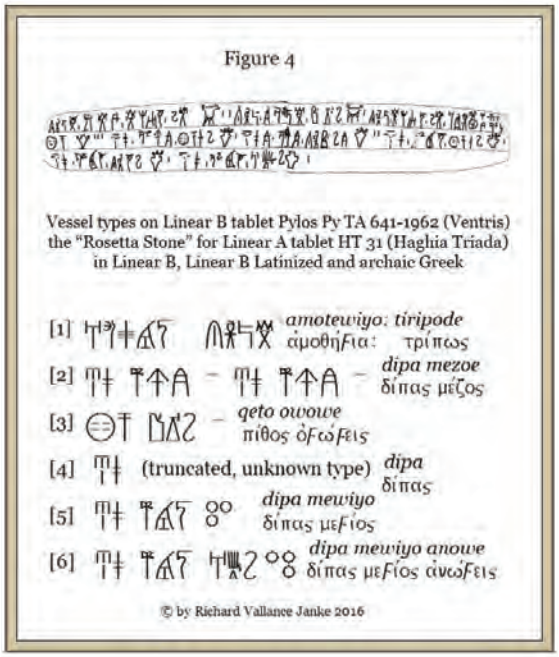


Fig. 4 – Vessel types on Linear B tablet Pylos Py TA 641-1952 (Ventris)

which is counted only 10 times. This figure is highly significant, given that the next 2 vessels, *supa3* (*supaira*) and *pataqe*, are counted 300 and 3,000 times successively, inexorably leading us to draw the conclusion that *(supa3ra) supaira* and *pataqe* are much smaller vessels than the first 3. Of the first 3, one is very likely to be the equivalent of *dipa mezoe,* the largest vessel on Pylos Linear B tablet Py TA 641-1952 (Ventris). Which one I cannot say for sure, but I lay my bet on the second, *supu*.

Linear A tablet tagged 19 and the Minoan word for "tripod" = *puko* (confirmation)

This tablet confirms that the Minoan Linear A word for "tripod" is *puko*. Its co-incidence with the same word plus the ideogram for "tripod" on Haghia Triada tablet HT 31 is too great for it to be otherwise. This interpretation is in stark contrast to that of Prof. John G. Younger, who in his *Linear A Texts in phonetic transcription HT (Haghia Triada)* [11], takes *puko* on HT 31 to signify "bronze". But he has singularly failed to take into account

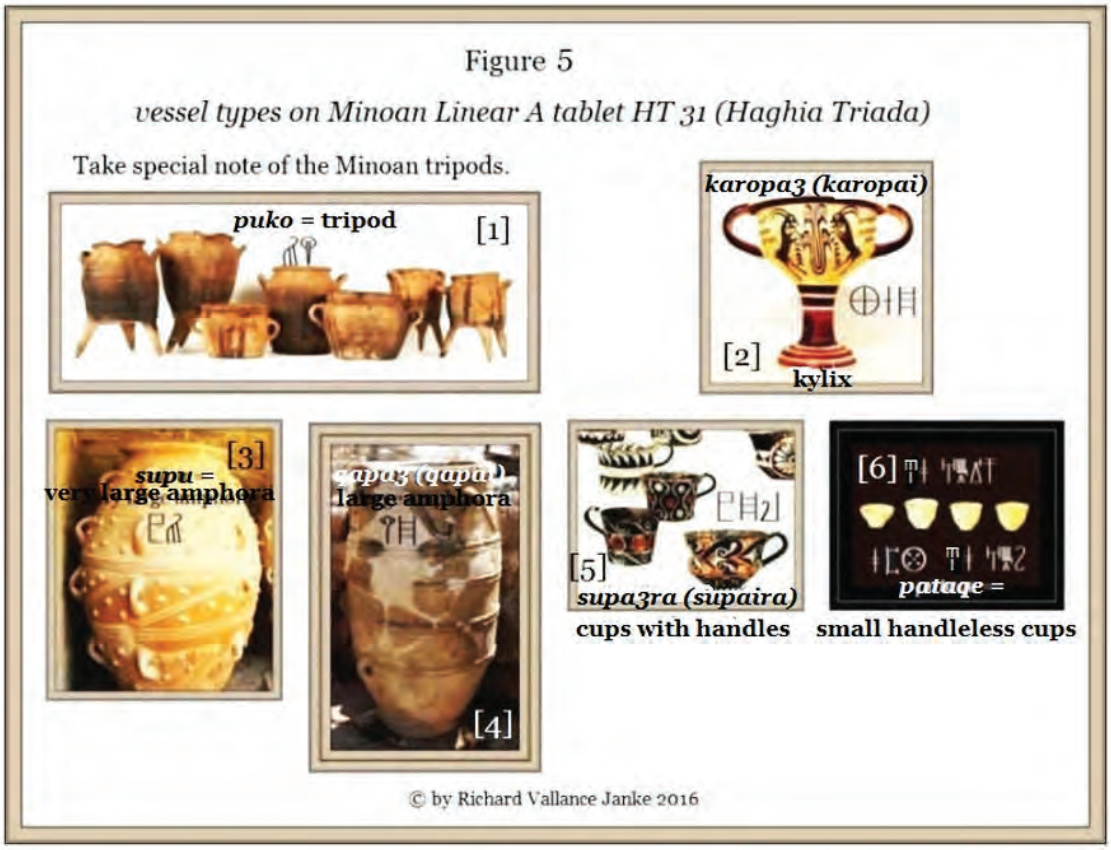


Fig. 5 – The six vessel types enumerated on Minoan Linear A tablet HT 31 (Haghia Triada)

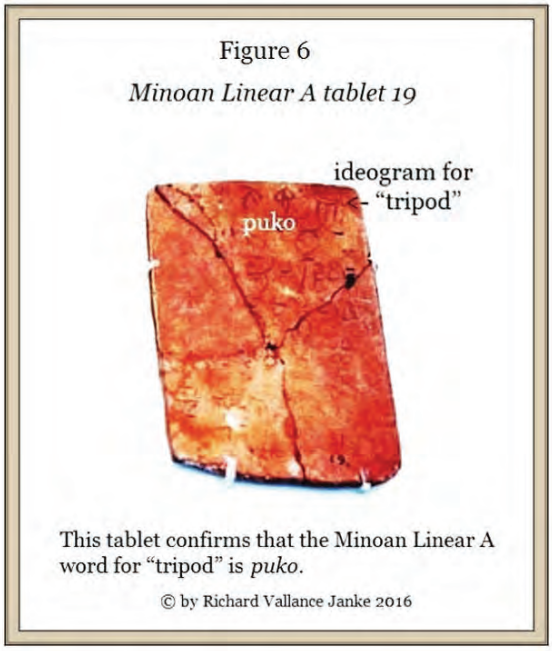


Fig. 6 – Confirmation on Linear A tablet 19 that puko = "tripod"

two compelling factors facilitating the correct decipherment of *puko*. The first of these is that, as the Google image search on Minoan tripods conclusively reveals, almost all Minoan tripods were made of kiln fired *pottery* and not of bronze, as illustrated in Figure 5.

In his decipherment of *puko* as "bronze", Younger entirely overlooks Linear A tablet 19 (Figure 6), which repeats the exact same formula for *puko* as found on HT 31. On both tablets the formula is on the *first line*. It is as follows: the Linear A word *puko* immediately followed by the standard Minoan *ideogram* for "tripod" (and not for "bronze"). Ideograms for vessels in both Minoan Linear A and Mycenaean Linear B always describe the vessel type itself, and never an attribute of it. Since there were so very few bronze Minoan tripods, it is highly unlikely that a bronze tablet would be itemized on *two* Linear A tablets. It is furthermore to be noted that the Minoan ideogram for "tripod" is for all intents and purposes identical to that in Mycenaean Linear B. So we are left with no other alternative than to pronounce the lexeme *puko* as identical to its Mycenaean Linear B equivalent, *tiripode* = "tripod".

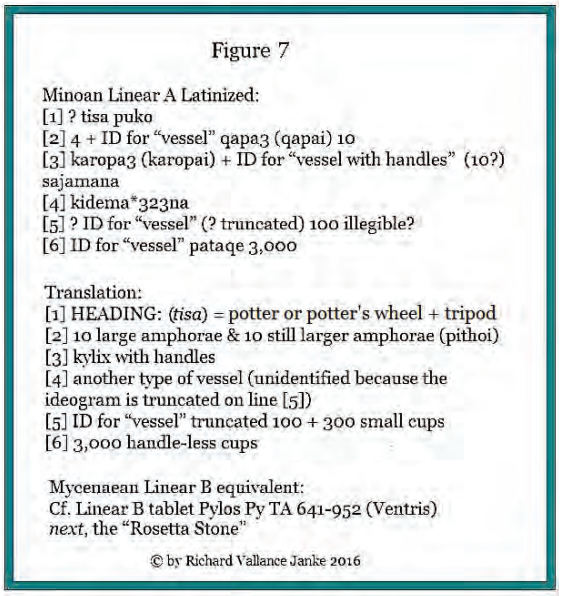


Fig. 7 – Richard Vallance Janke's decipherment of Linear A tablet HT 31 (Haghia Triada)

With respect to my own decipherment of HT 31 (Haghia Triada),

I leave it up to you to decide for yourself whether or not the assumptions I have made with reference to the 6 specific major vessel types on this tablet are in fact what I take them to be. Direct cross-correlative extrapolation with the terms for vessel types on Pylos tablet Py TA 641-1952 (Ventris) appears to confirm my translations of the 6 major vessel types on HT 31 (Haghia Triada). The parallelism between the vessel types in Linear B tablet Pylos Py TA 641-1952 (Ventris) and the Old Minoan vessel types on Linear A HT 31 is so remarkable that it cannot be cavalierly dismissed. But there is even more compelling evidence that my decipherment of HT 31 is as accurate as I have postulated. It is this. The larger of two Linear A tablets in the A.Y. Nicolaus Museum, Crete (Fig. 8), sports seven supersyllabograms, more than any other Minoan Linear A tablet, and as such plays a key role as a *cross-correlative template within Linear A itself*, confirming the precise semiotic values of the 2 Old Minoan Linear A lexemes, *supu* and *karopa3* (*karopai*) which I have already deciphered as "a very large amphora" and "a kylix" respectively on Linear A tablet HT 31. In the first

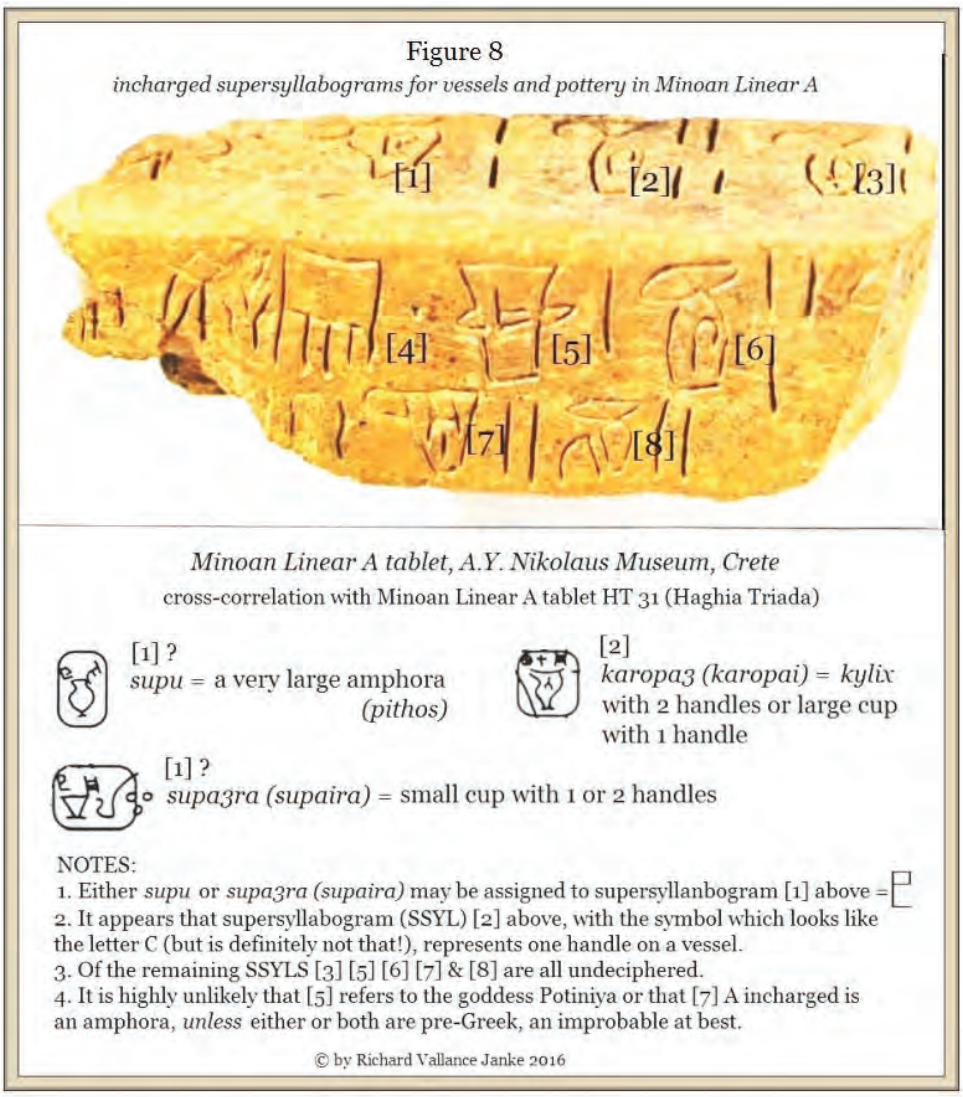


Fig. 8 – The 7 Minoan Linear A supersyllabograms inscribed on the larger of two tablets at the A.Y Nikolaus Museum, Crete

place, the ideogram for a vessel on the A.Y. Nikolaus Museum tablet with the supersyllabogram SU *incharged* bears the semiotic value *supu* = "a very large amphora". Secondly, the incharged supersyllabogram tagged [2] in Figure 8 has what looks like the Latin consonant C incharged in it. What the C symbolizes is either one handle on one side or two handles on both sides of the vessel it portrays. It is apparent from this incharged ideogram that this vessel is likely to be *karopa3* (*karopai*), "a kylix", confirming that my translation of *karopa3* (*karopai*) as "kylix" on HT 31 is on target. From this frame of reference, it is quite clear that the A.Y. Nikolaus Museum tablet serves the same cross-correlative role *within* Minoan Linear A as does Pylos tablet Py TA 641-1952 (Ventris) by retrogressive extrapolation from Mycenaean Linear B. These two *entirely independent* cross-correlative templates doubly confirm that our decipherments of *supu* as "a very large amphora" and *karopa3* (*karopai*) as "a kylix" are in all probability valid. Thus, along with the Minoan Linear A term *puku* = "a tripod", we have unravelled the semiotic values of three Old Minoan Linear A terms never before satisfactorily deciphered.

In conclusion, we can typify our decipherment of Minoan Linear A tablet HT 31 (Haghia Triada) as quite satisfactory. The only remaining doubts which

nag me are my translation of [1] *tisa* as a heading, "pottery wheel" or "potter" and [4] *kidema*332na* as yet another type of vessel. Of these two decipherments, the second is more convincing than the first. Yet in spite of my reticence over *tisa* as "description of pottery", or literally, "all pottery", it appears to fit the context well enough.

Prospects for the decipherment of Minoan Linear A:

How far can we go in deciphering Minoan Linear A? First the bad news. While we can decipher some Old Minoan Linear A terms whenever select tablets on which they appear contain *ideograms* to assist us with them, in the total absence of such aids, there is little or no chance for us to decipher Linear A tablets with words *alone* on them. This is an all but insurmountable stumbling block to any comprehensive decipherment of Linear A. It is nothing short of a Catch-22. Ideograms in Minoan Linear A happen to turn up with far greater frequency on tablets dealing with vessels and pottery, leaving us with considerably greater scope for the satisfactory decipherment of Linear A terms *in that sector alone* of the Minoan economy, but also leaving us facing the dim prospect that it is going to prove a tough slog to even approach any credible decipherment of any Old Minoan Linear A word which is *not* directly associated with an ideogram in all other economic sectors.

On the other hand, the presence of a substantial Mycenaean Greek derived superstratum in Linear A leads us to the contrary hypothesis that the 300 or so maximum putative Mycenaean words which are found on a number of Linear A tablets appear to substantiate the case that these words at least constitute a Greek vocabulary, a.k.a. New Minoan, which is *entirely independent of Old Minoan*, the latter remaining recalcitrant to any attempt at decipherment. We must therefore draw a clear-cut distinction between Old Minoan, as yet indecipherable, and New Minoan, which is eminently decipherable.

The 5 Principles of Cross-correlative retrogressive extrapolation (CCRE):

If we are to make any headway at all in the eventual decipherment of Old Minoan, there are certain principles which bind us. There are 5 of them:

1. (The so-called negative factor). *It is a totally futile enterprise to undertake a decipherment of the Old Minoan language by correlating it with any other ancient language*, except surprisingly for Mycenaean Greek, with its much larger lexicon of at least 4,500 terms, through the technique of direct or indirect derivation from the latter. All past and present researchers and philologists attempting to decipher Minoan Linear A have made the assumption that they had first to determine what family or class of language it must or may have belonged to before they even begin to attempt decipherment. This is a false premise, a non starter. It is a total waste of time trying to pigeon-hole the lost Old Minoan language in any class of language, whether Indo-European or not. It will get us absolutely nowhere. So I have concluded that it serves us best to decipher the Old Minoan language *on its own terms, i.e. internally, as well as externally, by cross-correlating tablets with (quasi-) parallel Mycenaean Linear B tablets.* Once again, however, we must draw an express distinction between Old Minoan, the language all decipherers to date have utterly failed to decipher, and New Minoan, which has been and is clearly susceptible to decipherment.

2. Cross-correlation between the Old Minoan language and the Mycenaean syllabary:

Notice that in 1. above I italicized the word *cross-correlating*. It is only by the process of cross-correlation with a known language that we can even begin to decipher an unknown one. The known language with which Old Minoan must be cross-correlated is Mycenaean in Linear B, if for no other reason than that the Linear B syllabary is directly derived from its predecessor, Linear A, with a modicum of changes required by the latter to represent the phonology of Mycenaean Greek more or less accurately. Mycenaean has also adopted most of the same ideograms, however often adapted to their own particular needs, or for other reasons streamlined.

The application of the principle of CCRE is squarely based on the approach taken by the brilliant French philologist, Jean-François Champellion, who finally deciphered Egyptian hieroglyphics in 1822, 23 years after they were discovered on the history-making Rosetta Stone in Egypt in 1799. He made the brilliant assumption that the stone, on which was inscribed the identical text in three languages, the first two being Demotic and ancient Greek, *must have the exact same text in Egyptian hieroglyphics*. And it does. Here is where the principle of cross-correlation comes charging to the fore. If a given text in an unknown ancient language appears on the same tablet as at least one known language (in this case two), a truly observant philologist cannot help but draw the all but ineluctable conclusion that the text of the unknown language must be identical to that of the known. Champellion had hit bull's eye.

But Pylos tablet Py TA 641-1952 (Ventris) is *not* the Mycenaean Linear B "Rosetta Stone" for Minoan Linear A tablet HT 31 (Haghia Triada) in the same sense that the Rosetta Stone conclusively served to decipher the ancient Egyptian language. Linear B tablet Pylos Py TA 641-1952 (Ventris) is the Mycenaean Linear B "Rosetta Stone" for Minoan Linear A tablet HT 31 (Haghia Triada) only in the sense that it enables us to decipher most of the *vocabulary alone* on the latter. It does not and cannot facilitate the actual decipherment of Old Minoan itself. Currently, given the paucity of extant Minoan Linear A tablets and fragments, of which most are mere fragments (the majority of which are for all intents and purposes illegible), that longed-for quixotic objective is still beyond our reach. And yet, armed with my premise that Linear A HT 31 by and large mirrors Pylos Py TA 641-1952 (Ventris), I forged right ahead and drew a direct comparison between the two. Both tablets mention (almost) the same types of vessels on at least *six* occasions.

By extrapolation of Old Minoan Linear A terms from their Mycenaean Linear B equivalents, I certainly do not mean to imply that the former can be directly divined from the latter, since that is impossible, given that Mycenaean Greek is a known language whereas Old Minoan is unknown. What I mean is simply this: there is a very good chance that an Old Minoan word which appears on a Linear A tablet which shares an (almost) identical ideogram and relatively similar placement of (quasi-) identical text with its reasonably similar Mycenaean counterpart very likely shares the same or very similar meaning. The clincher here is *context*. If the (quasi-) identical ideograms on both the Minoan Linear A and Mycenaean Linear B tablets are similar or identical (as is the case with the ideogram for "tripod"), then we have something substantive to go on.

3. Parallel ideograms on Linear A and Linear B tablets:

We can glean direct or indirect cues from parallel *ideograms* on (quasi-) similar Minoan Linear A and Mycenaean Linear B tablets, with the proviso that indirect clues are considerably less satisfactory than direct. The presence of similar or of the same ideograms for vessels on both of the aforementioned tablets has allowed me to decipher a very small subset of Minoan Linear A vocabulary on Linear A tablet HT 31 alone.

4. We should turn to reliable archaeological evidence where this is available:

Archaeological evidence lends further credence to my decipherments of four of the five other vessel types on HT 31, namely, *karopa3* (*karopai), nere, qapa3 (qapai)* and *tetu*. The problem here is, which one of the largest of the *six* terms for vessels is the largest of them all, approximately equivalent to the Greek *pithos*? I have concluded that Minoan Linear A words terminating in the ultimate masculine singular **u** appear in most instances to designate the very largest in their class. So it would appear that *supu* is the most likely candidate equivalent to the ancient Greek *pithos*.

5. Both Minoan Linear A and Mycenaean Linear B are highly formalized and standardized artificial formulaic subsets of their respective languages:

This is the most important principle of all. It is critical to understand that Minoan Linear A and

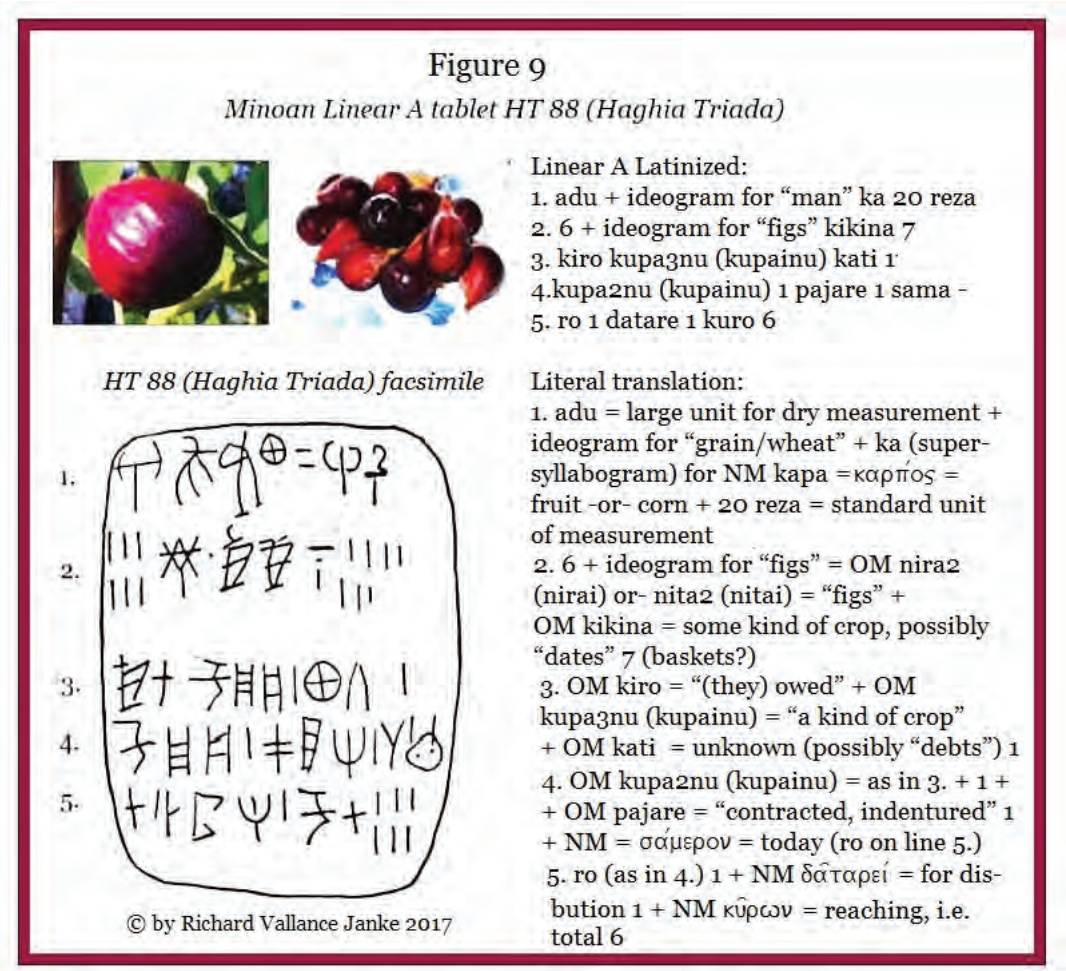


Fig. 9 – Facsimile of Minoan Linear A tablet HT 88 dealing with figs and other staple crops

Mycenaean Linear B both deal with inventories and the process of inventorying livestock, crops, military matters, commodities such as vessels and pottery and textiles and in some cases religious rites. Any philologist or historical linguist who has not taken this imperative into account has completely missed the boat. Unfortunately, the majority of so-called decipherers of Minoan Linear A have failed to do pay heed to what is the most germane tenet of all, the fact that both syllabaries deal mostly with inventories, and that these inventories are cast in *fully standardized, formulaic language.*

Since Minoan Linear A and Mycenaean Linear B both inventory livestock, crops, military matters and commodities such as vessels and pottery and textiles, it only makes sense that a particular inventory on a Mycenaean Linear B tablet, e.g. Linear B Pylos tablet TA Py 641-1952 (Ventris), which appears very similar to one on a Minoan Linear A tablet (Haghia Triada HT 31) is more likely than not to bear fruit in an acceptable decipherment of the latter. Armed with this premise, I was able to decipher Minoan Linear A HT 31. The credible outcome convinced me to commit myself to working on the operating principle that Minoan Linear A tablets which closely parallel their Linear B counterparts, in the presence of commensurate ideograms, can be at least be partially deciphered (*See* principle 2 above).

6. Combinatory accumulation of principles: The greater the number of these 5 principles entering *simultaneously* into the equation for the decipherment of any Old Minoan word in particular, the greater our chances of "getting it right". Wher-

ever all 5 principles apply, you can be sure that the chances for a correct decipherment are significantly higher than those instances where fewer come into play. Caveat: yet even the application of these 5 principles, singly or in tandem (and the more we can apply, the better) cannot guarantee that some of our "translations" are entirely valid. On the other hand, at least to date, it is virtually impossible to decipher any Old Minoan Linear A words on any tablet to which any or all of the aforementioned principles *cannot* be squarely applied.

What is the Old Minoan word for "fig(s)"? A Mystery at last solved?

Is it possible to divine the word for "fig(s)" in Minoan Linear A? Along with numerous other tablets in both Minoan Linear A and Mycenaean Linear B, Linear A tablet HT 88 contains the supersyllabogram NI on the second line:

Free translation: dry measurement of wheat in something like "bushels" (a mere approximation), plus 20 standard units of corn, 6 (baskets of) figs and 7 baskets of some kind of crop (possibly dates): they owed a debt once (lit.: 1 debt) for some kind of crop (unknown), plus 1 unit of the same kind of crop (repeated) indentured today, for distribution once, for a total of 6.

What is the actual word for "fig(s)" in Minoan Linear A? The odd thing about this supersyllabogram NI is that it was taken over lock-stock-and-barrel by the Mycenaeans. We will probably never know why, but it is clear that they thought it expedient to hang onto it. I have always been determined to reconstruct the Minoan word for "fig(s)". In spite of apparently insurmountable obstacles, I was to break the impasse by turning once again to cross-correlation. If we turn to the lexeme for "fig" is in several languages, we find a leading clue to the riddle of its orthography in Minoan Linear A. To achieve this goal, I selected 13 languages, ancient and modern, belonging to 6 different classes. I discovered that all but one of the lexemes for "fig" are either monosyllabic or disyllabic. In one instance only is it trisyllabic, *pesnika,* in Serbian. Here are the words for "fig" in 13 languages belonging to 6 different language classes:

KEY to language classes: AU = Austronesian/ IN = Indo-European/ LI = language isolate/ NC = Niger-Congo/ SE = Semitic/ UR = Uralic.

AU: Indonesian *ara* Malay *rajah* Maori *piki* | IN: French *figue* | German *Feige* | Greek (Mycenaean) *suza* | Italian *fico* | Latin *ficus* | Norwegian *fiken* | Portuguese *figo* | Serbian *pesnika* | Spanish *higo*

LI: Basque *piku* (borrowed from Indo-European) | NC: Swahili *mtimi* (sub-class = Bantu) | SE: Maltese *tin* (the only Semitic language in Latin script) | UR: Finnish *kuva*

The Minoan for "fig(s)" cannot be monosyllabic, because the supersyllabogram for "fig" in both Minoan Linear A and Mycenaean Linear B is NI. But is it feasible to reconstruct the Minoan Linear A for "fig"? Surprisingly, the answer is yes. It just so happens that most Minoan Linear A words which are *diminutives* are *feminine,* bearing the ultimate *pa3* (*pai*), *ra2* (*rai*) or *ta2 (tai)*. Under the circumstances, it only takes one small step to restore the two best candidates for the Minoan Linear A for "fig" (Fig. 10).

I am quite convinced that the Minoan Linear A word for "fig(s)" is either *nira2* (*nirai*) or *nita2 (nitai)*, *nire* or *nite* in the plural, as these are the only plausible alternative *diminutive ultimates,* in view of the fact that *pa3 (pai)* has no plural.

Measurement in Minoan Linear A:

Immediately pursuant to my decipherment of HT 31 (Haghia Triada) on vessels and pottery, I turned my attention to five words recurring on a number of Minoan Linear A tablets, *reza, adureza, dureza, kireza* and *tereza*. Philologists such as Andras Zeke of the Minoan Language Blog had consistently "deciphered" these five terms as toponyms or place names, but I was immediately suspicious of such interpretations, given that 4 of them have prefixes prepended to what remarkably looks like their own root or stem, *reza*. These I took to be terms of measurement. If they are indeed that, the total number of terms relative to measurement of large, not minute, quantities in

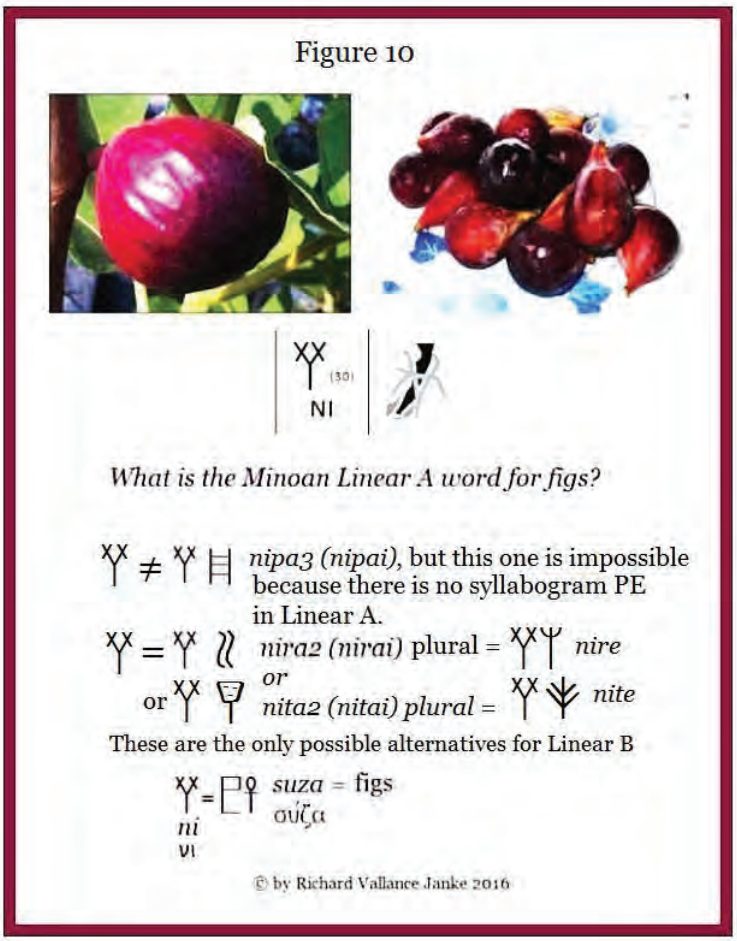


Fig. 10 – What is the Minoan word for "fig(s)"?

Minoan Linear A is at least five.

These five units of measurement in Minoan Linear A (precise values unknown) are: *reza* = standard unit of measurement (linear) | *adureza* = dry unit of measurement (something like "a bushel" or "a bale"?) for grains (barley and wheat) and dry goods only | *dureza* = unit of measurement (unknown) [1] | *kireza* = dry measurement for figs (a basket) [2] | *tereza* = standard dry *or* liquid unit of measurement, in the latter case something along the lines of "a large jug", "a flask" or "a gallon":

Zakros tablet ZA 1, illustrates the standard unit of measurement, *kireza*, for figs:

NOTES:

[1] While I have been utterly unable to quantify what standard unit of measurement *dureza* is supposed to represent, even the standard units for *reza, adureza* & *tereza* are also mere approximations.

[2] While *kireza* appears to be the standard unit for the measurement of a basket of figs, this still begs the question, what size is the basket? The basket size cannot be larger than can reasonably be carried on one shoulder by a woman, since that is the way baskets were carried in practically every ancient culture. So in this case, the approximation for the standard unit of measurement figs, *kireza*, is considerably more accurate than the others.

Now if we compare the variables in the prefixes to the root, *reza* (*adu, du, ki* & *te*) with the similar practice of suffixes *appended to roots* in Mycenaean Linear B, which employs the *direct opposite practice* we have just expounded for Minoan Linear A, we nevertheless discover that the same level of consistency and coherence applies

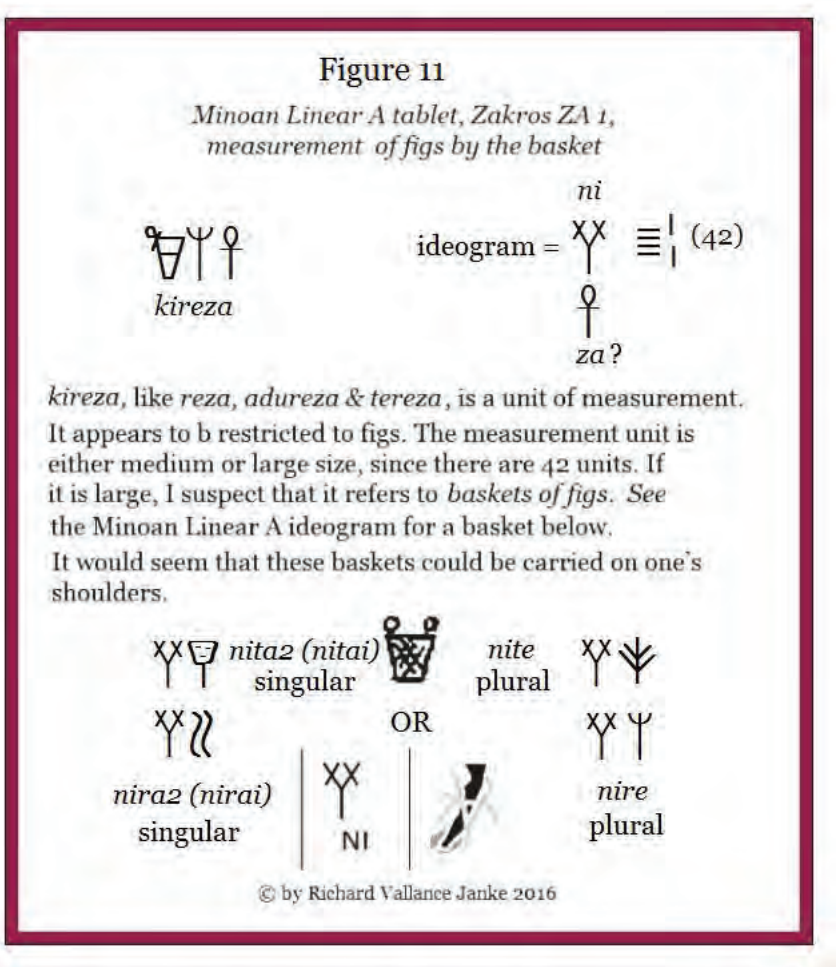
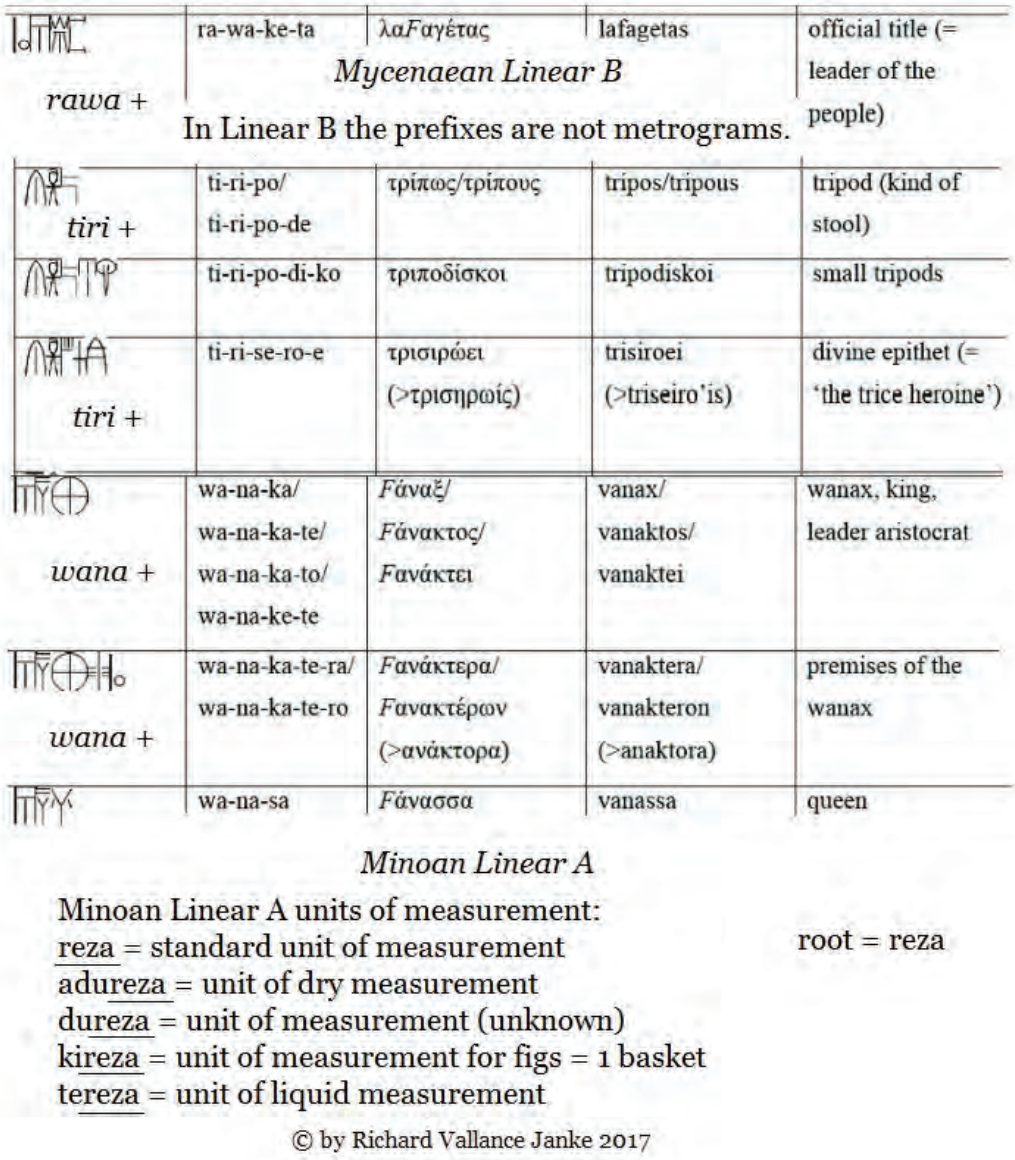


Fig. 11 – The standard unit for the volumetric measurement of figs, kireza = 1 basket carried on the shoulders

equally to both languages, as illustrated by the following table (Table 2), in which the 4 *prefixes* listed above for Minoan Linear A *precede* the invariable root, *reza*, while in Mycenaean Linear B the *invariable* roots *precede* the *variable suffixes*. These Linear B roots are, respectively, *raw*, which references anything to do with military personnel, *tri*, which refers to anything related to the number 3 and *wana*, which references any connotation of kingship or royalty in Mycenaean Greek.

While the practices for affixing are appositive in Minoan Linear A (which *prepends prefixes to the root or stem*) and in Mycenaean Linear B (which *appends suffixes to the root or stem*), the procedure the two languages follow is actually one and the same, flipped on its head either way you view it, i.e. from the perspective of Mycenaean Linear B or *vice versa*, from that of Minoan Linear A.

The underlying principle which circumscribes this procedure is the *cognitive frame*, as propounded by the philologist, Eugenio R. Luján [9]. So let us simply call the procedure (whether from the perspective of Minoan Linear or its opposite in Mycenaean Linear B) just that, the cognitive frame, which is also the template for it. As Eugenio R. Luján so succinctly summarizes it in his article, "Previous work on semantic maps has shown how the *polysemy* of grammatical morphemes is not random, but structured according to underlying principles... *passim*... Although the semantic map methodology has not been applied to the analysis of word formation patterns, there is no reason to suppose that *derivational morphemes* behave differently from grammatical morphemes. In fact,



rawa +	ra-wa-ke-ta	λαFαγέτας	lafagetas	official title (= leader of the people)

Mycenaean Linear B

In Linear B the prefixes are not metrograms.

tiri +	ti-ri-po/ ti-ri-po-de	τρίπως/τρίπους	tripos/tripous	tripod (kind of stool)
	ti-ri-po-di-ko	τριποδίσκοι	tripodiskoi	small tripods
tiri +	ti-ri-se-ro-e	τρισιρώει (>τρισηρωίς)	trisiroei (>triseiro'is)	divine epithet (= 'the trice heroine')
wana +	wa-na-ka/ wa-na-ka-te/ wa-na-ka-to/ wa-na-ke-te	*Fάναξ*/ *Fάνακτος*/ *Fανάκτει*	vanax/ vanaktos/ vanaktei	wanax, king, leader aristocrat
wana +	wa-na-ka-te-ra/ wa-na-ka-te-ro	*Fανάκτερα*/ *Fανακτέρων* (>ανάκτορα)	vanaktera/ vanakteron (>anaktora)	premises of the wanax
	wa-na-sa	*Fάνασσα*	vanassa	queen

Minoan Linear A

Minoan Linear A units of measurement:
reza = standard unit of measurement
adureza = unit of dry measurement
dureza = unit of measurement (unknown)
kireza = unit of measurement for figs = 1 basket
tereza = unit of liquid measurement

root = reza

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Table 2 – Variable affixes for units of measurement in Mycenaean Linear B and Minoan Linear A

taking into account the findings of the intensive work done in the field of grammaticalization in the last thirty years or so, we know now that *lexical and grammatical morphemes constitute a continuum, and their meanings are organized in the same way—inside a cognitive frame,...*" (pg. 163) and most significantly, "In contrast to the lexicon, the number of derivational morphemes and word formation patterns in any given language is *limited*." *Ibid. (all italics mine)*

I wish to lay particular stress on this last observation by Eugenio R. Luján, because he is right on the money. In terms of my own explanation of how the procedure of the cognitive frame works, what this means in this case is: the *derivational morphemes* (i.e. the prefixes in Minoan Linear A and the suffixes in Mycenaean Linear B) are very limited in comparison with the orthographic and grammatical lexicon in either language, or for that matter, in any language, ancient or modern. (*italics mine*)

All of this brings us full circle back to my original assumption, namely, that *adureza, dureza, kireza* and *tereza* are all derivational morphemes

of *reza* in Minoan Linear A and that the suffixes appended to the roots *raw, tri* and *wana* in Mycenaean Linear B are also derivational morphemes. The gravest problem with the decipherment of HT 13 (Haghia Triada) advanced by Pavel Serafimov and Anton Perdih is that it does not take the cognitive frame or map of derivational morphemes into account at all. Instead, the authors advance completely unrelated meanings for each of these terms (*reza, adureza, dureza, kireza* and *tereza*), entirely oblivious to the the fact that they all share the same root, *reza*. This factor alone casts profound doubt on their decipherment.

On the other hand, my own decipherment of HT 13 (See Figure 2 *supra*) takes the procedure of the cognitive frame or map of derivational morphemes squarely into account, with the very same procedure applied to derivational morphemes in Mycenaean Linear B, though in the opposite direction. For the sake of consistency, let us refer to the cognitive frame or map of derivational morphemes in Minoan Linear A as *regressive*, given that the variables (the prefixes, *adu, du, ki* & *te*) precede the root, *reza*, and the same frame as *progressive* in Mycenaean Linear B, in light of the fact that the root or stem is followed by the *variable suffixes* (derivational morphemes). Be it as it may, prefixes and suffixes are both classed under the umbrella term, *affixes.* The procedure amounts to one and the same either way.

For this reason alone I am convinced that my decipherment of HT 13 is on the right track, even if it is not totally accurate, which it cannot be anyway, in view of the fact that four of the five standard units of measurement for large quantities in Minoan Linear A (reza, adureza, dureza and tereza) will never be known with any measure of accuracy, given that we can have no idea whatsoever what the standard units for any metrogram in either Minoan Linear A or Mycenaean Linear B actually were. The further we as philologists regress diachronistically in the historical timeline, the less determinable and reliable metrograms are.

CONCLUSIONS:

In an article of this nature, I must of necessity focus on those Old Minoan Linear A terms which offer the greatest insight into the a small subset of the *vocabulary* alone of the language, but not the language itself. Anyone who dares claim he or she has "deciphered" the Minoan language is skating on very thin ice. Any attempt to decipher the Old Minoan language is severely trammelled by the incontestable fact that no one knows what the language is or even what language family or class it belongs to, if any. All we can hope to do at the present juncture is to decipher a very small subset of its vocabulary, that and nothing else. This has been made possible because the *syllabary* has already been deciphered. It is precisely because the syllabary itself has been deciphered that we have any access at all to Old Minoan vocabulary. We must recall that for Michael Ventris, the decipherment of Mycenaean Linear B was a far more daunting travail from the outset, because no one in the world, including himself, knew what the Linear B syllabic signs signified. It took him some three years to figure them out and he never actually nailed them until he finally realized in June 1952 that Linear B was a very early form of Greek, which we now know as Mycenaean Greek. But the situation is far different with Minoan Linear A. We can "read" the syllabary. We can "read" the words, even if we have not understood what the vast majority of them mean... at least to date. The only exception to the obdurate wall of indecipherable Minoan words appears to be the vocabulary of Linear A tablet HT 31 (Haghia Triada), which is susceptible to decipherment only because we have been able to cross-correlate its vocabulary, as qualified by attendant ideograms, with similar vocabulary-cum-ideograms on Linear B tablet Pylos Py TA 641-1952 (Ventris).

On the other hand, the prospects for the decipherment of New Minoan are propitious. Recently, I compiled the fullest Linear A Lexicon ever, far more comprehensive than Prof. John G.

Younger's *Linear A Texts in phonetic transcription*, which disappoints simply because it is so incomplete. I was able to substantiate this conclusion, that Prof. Younger's Reverse Lexicon is all too inadequate, by scanning the vocabulary of every last Linear A tablet and fragment which he has identified on his site, *Linear A texts in phonetic transcription*. [11] And he has missed none. As it turns out, there are no fewer than 291 intact Linear A words on the tablets which are not listed in Prof. Younger's Reverse Lexicon, exposing the glaring deficiencies in the latter. In fact, taking the 291 additional intact Linear A words not in the Lexicon into account, we wind up with a total of 1166, or 291 more than the 814 intact words in Prof. John G. Younger's *Linear A Texts in phonetic transcription*, by my count. [11] Of the total of 1166, approximately 750 or 64 % are Old Minoan, whereas some 300 words or 26 %, which we characterize as New Minoan, are of probable Mycenaean origin, amounting to a significant subset of the Linear A syllabary. As for the remaining 10 %, linguistic sources run the gamut from Akkadian, Anatolian, Egyptian, Hebrew, Hittite, Hurrian, Luwian, Pelasgian, Phoenician, Phrygian, Proto-Canaanite, Sanskrit and Ugaritic, Uralic (proto-Finnish) to proto-Semitic and Sumerian, Hurrian being the most plausible candidate. So we must clearly distinguish between the Linear A syllabary and the *languages* it represents, which is only Old Minoan for 64 % of the vocabulary of the syllabary itself, while the remaining 26 % of the Linear A syllabary is not Old Minoan at all, but rather New Minoan, in other words, Mycenaean in origin.

Since the New Minoan lexicon of words derived from Mycenaean Greek consists of some 300 terms (exclusive of onomastics and topomastics), it is not possible to reproduce it here. However, this table of a small subset of 33 New Minoan Greek words serves to illustrate the substantive impact of the superstratum derived from Mycenaean Greek on Linear A, on the understanding that, while the Linear A syllabary itself is the repository of Old Minoan for 64 % of all vocabulary in Linear A, it is also the medium for Mycenaean Greek derivations for the remaining 26 % of all vocabulary in the syllabary. We must therefore not confuse the Linear syllabary with the language it is supposed to represent, since on the one hand it is the syllabary of Old Minoan, yet on the other it is also that of New Minoan, the Mycenaean Greek derived superstratum.

Here then is Table 3,

Finally, I would be remiss were I not to fully acknowledge the impeccable research parallel to my own conducted by Yuriy Mosenkis, professor at the Kyiv National Taras Shevchenko University, Ukraine, member of the Ukrainian Higher Education Academy of Sciences and one the world's most highly qualified linguists in diachronic historical linguistics, who has also been researching Minoan Linear A at length. Prof. Mosenkis has provided ample evidence that the Minoan language may, at least in part, incorporate a substantive Mycenaean Greek superstratum. [13] With respect to New Minoan, in view of the comprehensive etymological, semiotic and morphological research undertaken by Prof. Mosenkis, coterminous with my own, I am confident that our joint research demonstrates that New Minoan is a Mycenaean Greek derived superstratum introduced into the Linear A syllabary in its latter days (ca. 1450-1400 BCE), shortly before the adoption of the new "official" scribal script, Linear B, which brought about its eventual demise.

As for Old Minoan, I am left with no alternative but to concede that it is still largely indecipherable, and will probably remain so for the foreseeable future. But that does not imply that at least a small subset of Old Minoan is indecipherable. Quite the contrary. In those cases where ideograms, accompanied by terms with which they are inextricably bound, come into play, decipherment of such terms is well within reach, as is clearly attested by Linear A tablet HT 31 (Haghia Triada), which so closely parallels Linear B tablet Pylos Py TA 641-1952 (Ventris), its so-called "Rosetta

ATIKA αὐτίκα immediately, presently
DURA2 δούλαι slaves (fem. pl.)
DUSI δύσις the west
IA ἴα arrow (plural with sing. meaning)
IDA Ἴδα (Mount) Ida
IDAMATE Ἴδαματε Mother goddess of Mount Ida
IDAMETE Ἴδαμετε = Ἴδαματε Mother goddess of Mount Ida
IDAREA Ἴδαρεα goddess Rhea of Mount Ida
IDUNESI ἡδύνεσι they sweeten (wine)
IMA ἱμάς harness, leather strap
IMETU ἱμέρτος lovely
ISE ἴση the same
JAMI ἴαμι ἴαμει as a treatment/ remedy (instrumental)
JASAJA ἰασάια a healer (fem.)
JASEA ἰασέια a healer
JATA/JATAI/JATAPI ἰατα ἰαται ἰαταφι curable (fem. + dat. sing + instr. pl.)
JATE ἰάτερ physician, doctor
JATEO ἰάτερον physician, doctor (acc.)
KAKU χαλκός copper * Scores and scores of Minoan Linear A words terminate in *u*.
KERO κηρός bees-wax, wax These I take to be masculine, and in some cases neuter,
MITA μίνθα minth being equivalent to the Greek ultimates ος&ον.
MUKO μῦχός corner, recess
NATI ναστή firm, well-kneaded
NEA νέϝα new (fem.)
ODAMIA οὐδαμία no one (fem.)
OPI ὅπι where
RADU ῥάβδος a rod/stick
ROIKA ῥοικά crooked = Linear B
TAPA τάρφα thick, close = Linear B
TEJAI θεῖαι goddesses
TENATA τεῖνάτα stretched?
WINU ϝινυ ϝινος ϝοίνος wine = Linear B *wono* ϝοίνος
WIREU ϝἰρευ priest = Linear B *ijereu* ἱερός

Table 3 — selective list of 33 probable Mycenaean Greek derived words out of a total of som 300 in Linear A

Stone". But we can go even further. Tablets such as HT 13 (Haghia Triada), on which we discover at least as many New Minoan as Old Minoan words, afford us some latitude in determining the likely meaning of at least some of the Old Minoan words on them in context with New Minoan words with which they *are immediately adjacent (italics mine)*. And the greater the number of New Minoan terms on any Linear A tablet, the greater are our chances of deciphering at least some of the Old Minoan words adjacent to them. So at least a small subset of Old Minoan vocabulary is actually susceptible to decipherment. This is a new development, not foreseen by previous linguists attempting to decipher Linear A. So while the desideratum of deciphering Old Minoan as a whole is not within reach for the foreseeable future, at least some of its vocabulary already appears to be decipherable.

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10. *See* Bibliography, Facchetti G. M. 1994
11. *See* Bibliography, Younger, John G. 2015

Although Prof. John G. Younger has tallied some 847 Linear A words on his site, *Linear A Texts in phonetic transcription*, his lexicon is far from complete. Consequently, it has been necessary for me to draw all of the intact Linear words from every last Linear A tablet and fragment on Prof. Younger's site. The difficulty here is that his lexicon includes even those Linear A words containing unknown syllabograms, many of which are assigned numeric values only, e.g. *309 *318 *319 *346-348 etc. And there are a number of them. The problem with all of these syllabograms is that no one knows what their phonetic values are. So it goes without saying that every last Minoan Linear A word which contains even one of these unknown syllabograms should, properly speaking, be disqualified. Moreover, there is redundancy in some of the vocabulary, since quite a few Linear A words on his site are simply variants of one another. To cite just a few examples, we have: *daka/daki/daku/dakuna*; *maru/maruku/maruri*; *nesa, nesaki, nesakimi*; and *tami, tamia, tamisi*. Consequently, I have also eliminated all of the variants on any given term. This leaves us with a remaindered total of 847.

12. *See* Bibliography, Wogan-Browne, Jocelyn, *et al*. 2009
13. *See* Bibliography, Mosenkis, Urii. 2017.

ABBREVIATIONS

AJA American Journal of Archaeology
A&S Archaeology and Science (Belgrade)
BCH Bulletin de Correspondance hellénique
ET Études Crétoises
Europa Europa. Festschrift E. Grumach
EJA European Journal of Archaeology
FAV Faventia: Revista de filologia clássica
JES Journal of European Studies
KADM Kadmos: Zeitschrift für Vor- und Frühgriechische Epigraphik
LD Linguistic Discovery
MIN Minos: Revista de Filología Egea
REI Revue des études indo-européennes

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