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High Correlation Linear A—Linear B vocabulary, grammar and orthography in Linear A

by Richard Vallance Janke and Alexandre Solcà

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Any researcher who cannot constructively criticize his or her own research with the greatest scrutiny is not properly worthy of invaluable criticism from other researchers. Richard Vallance Janke 2018

ABSTRACT:
Over the past 118 years since the discovery of the first Linear A tablets at Knossos, innumerable attempts have been made to decipher Linear A, all of them falling short of expectations in academia, or being outright abject failures. We propose a multi-pronged approach to the decipherment of the Mycenaean-derived superstrate in Linear A, otherwise known as New Minoan (NM), with the implicit understanding that we, like all other researchers past and present, are not in a position to decipher the Minoan substrate language, a.k.a. Old Minoan (OM), onto which Mycenaean-derived New Minoan (NM) vocabulary is grafted. The primary thrust of this monograph is to demonstrate the high correlation which obtains only between Mycenaean-derived Linear A and Linear B vocabulary, a.k.a. New Minoan (NM) in Linear A, between the grammar and orthography in Linear A and Linear B and between their syllabaries. To this end we have adopted a multi-pronged approach, which consists of the following methodologies: (a) the establishment of high correlation between Mycenaean-derived Linear A and Linear B vocabulary, wherever applicable (b) the confirmation of high correlation between the Linear A and Linear B syllabaries (c) demonstration of high correlation between the orthography of Mycenaean-derived Linear A terms and their Linear B counterparts and (d) corroborating evidence of the possible derivation of much of Mycenaean, archaic and Homeric Greek grammar from foundational archaic Minoan declensions.

Keywords: syllabary, Linear A, substrate, Linear B, superstrate, correlation, high correlation, derivation, derivative analysis, vocabulary, orthography, syllabaries, grammar, archaic Greek, Homeric Greek

1. Introduction:

Over the past 118 years since the discovery of the first Linear B and Linear A tablets by Sir Arthur Evans at Knossos, innumerable attempts have been made to decipher Linear A, almost all of them based on the assumption that the script represents a single language with no substrate or superstrate, and with only a few decipherments attesting to an adstrate. As Richard Vallance Janke emphatically stressed in *Archaeology and Science*, Vol. 12 (2016):

> So many philologists grappling with the decipherment of Minoan Linear A 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. [1] ... *passim* ...
>
> ... So-called decipherments run the gamut from 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 Uralic (proto-Finnish) to proto-Niger Congo, proto-Semitic and Sumerian all the way through to proto-Altaic and proto-Japanese! 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 none of these so-called proto-languages is liable to stand any linguistic test of verisimilitude.
>
> The worst pretension of a few of these authors of monographs and tractata claiming to have deciphered Minoan Linear A is the untenable claim 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? But no one has ever come up with a convincing decipherment. [2]

Hence, unravelling Linear A is a much more complex affair than merely "deciphering" it at the surface level.

The phenomenon of the presence of a superstrate in any language, in this case, in the language represented by the Linear A syllabary:

To date, no linguists exploring the phenomenon of the superstrate have ever properly taken this paramount criterion into consideration, namely, *that any superstrate word introduced into a substrate language must conform to the standard orthographic and syntactical conventions of the substrate language*, and that is why all of their efforts at decipherment of so-called "Greek-like" vocabulary have more or less failed. It must be understood from the outset that all researchers and decipherers of Linear A, including Gregory Nagy [3] and Iurii Mosenkis [4], who have ever attempted to assign "Greek-like" lexicographical values to the decipherment of Linear A have made the fundamental and critical error of *retrospectively extrapolating Greek words from later Homeric and, worse yet, much later classical Greek,* without taking this axiomatic criterion into consideration. This issue can be summarized in a nutshell: the so-called Greek-like words imported into the Minoan language can only be early (ca. 1600 BCE) or later (ca. 1500-1450 BCE) *Mycenaean-derived* and nothing else. They are not derived from any Greek dialect subsequent to Mycenaean Greek, not even from Arcado-Cypriot Linear C, the kissing cousin of the Mycenaean dialect and not even necessarily from Homeric Greek (but with a considerable number of notable exceptions of Linear A lexemes closely linked with Homeric Greek). We must clearly distinguish the New Minoan (NM) Mycenaean-derived superstrate from what we call Old Minoan (OM), the underlying Minoan substrate, which as yet remains by and large undeciphered. [5]

It absolutely essential to recognize that so-called Mycenaean-derived words in their own right on multiple Linear A tablets must conform with the strictures imposed by the orthographic, grammatical and syntactical norms of the Minoan substrate, i.e. the original Minoan language in which they are ensconced, regardless of the fact that the greatest portion of the Minoan language itself has by far never been successfully deciphered. If there exists Mycenaean-

derived vocabulary on Linear inscriptions, its grammatical and syntactical form and function is structurally Minoan.

Over the past two years, Richard Vallance Janke and Alexandre Solcà have attempted to extract what they consider to be a subset of Mycenaean-derived vocabulary from Linear A tablets and inscriptions. To date, we have discovered some 199 Linear A exograms, written words which may qualify as being probably and, in a few cases at least, definitely Mycenaean-derived. The *exogram* is a new linguistic construct, the neologism the renowned anthropologist, Colin Renfrew, has coined, as seen here [6] :

> The fifth and final stage ... is the '*theoretic*' stage, which is characterised by ... 'insitutionalised paradigmatic thought' – i.e. by the development of a new kind of theory that gives the stage its name – and by massive external memory storage. This normally involves writing... [contrasting] ... the internal memory record (or 'engram') – implying the storage of memory within our brains, which had to serve all humans until the development of writing systems – with the external memory record (or 'exogram') as implied by written archives and by other methods of large-scale data storage and data recall. These are external because they lie outside the human brain and beyond the human body. And, as we know, the first such writing systems appeared around 3500 BCE."

Further clarification of Colin Renfrew's constructs is in order. What is the difference between engrams and exograms? This distinction is critical, because it is fundamental.

1.1 Engram:

Now it is imperative to understand that the engram is understood to be either:
(a) the cognitive map or memory medium , i.e. the oral language *per se* in which intelligible oral units are couched or
(b) the *intelligible unit* itself in prehistoric oral languages in remote antiquity anterior to proto-historic written ones, as well as in oral languages surviving to this day. Each engram is the oral or spoken equivalent of the *mind image* which it represents. Examples of engrams in any and all oral languages, past and present, range across the entire spectrum of their vocabulary from sheep, wheat, field, river, rain, sun, moon, gods etc. etc. and on through thousands of other words. Of course, since the unit engrams for vocabulary are language-specific, traversing the borders of language classes, they are rarely if ever the same from one oral language to the next. The commonplace term for engram is *the spoken word*. Engrams in oral languages are preserved by being passed down from generation to generation, but if any particular oral prehistoric language has never moved on into the written stage, it is referred to as a *lost language*. It is impossible to determine how many oral languages have been lost forever in the foggy abyss of prehistory, but there must be thousands.

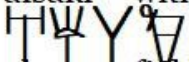
1.2 Exogram:

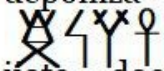
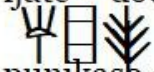
The exogram is understood to be either:
(a) the permanent record of the cognitive map or memory medium or language *per se* in which the basic intelligible *medium* (i.e. language) is inscribed or

(b) the *inscribed or written* intelligible unit of mind images in proto-historic and historic languages. The exogram or permanently inscribed massive external storage system ensures that all bodies of extant written records in proto-historic and historic languages survive to this day. Exograms are instrinsic to every conceivable kind of proto-historic or historic writing system whatsoever, from logosyllabic Chinese, one of the most ancient of oriental scripts, frequently hand-written, to Mayan glyphs inscribed in stone, and Egyptain hieroglyphs, either inscribed on stone or hand-written on papyrus, to the cuneiform script common to Sumerian and Akkadian, incised in clay, to syllabaries such as Linear A and Mycenaean Linear B, also incised in clay, all the way through to the earliest alphabets, such as archaic, Homeric and Attic Greek, and inclusive of all written scripts we may have overlooked. Thus the exogram or written word invariably survives to this day, but only in extant inscriptions or records. Exograms are characterized by massive external memory storage. When Renfew speaks of massive external memory storage, he is not referencing modern computer or supercomputers at all. His concept of massive external memory storage refers to inscribed or hand-written ancient and modern manual systems only, as opposed to modern electronic. In modern languages, books and the vocabulary they contain are exograms. By the proto-historic era, large-scale data storage and data recall systems were already hand-written as in Egyptian hieroglyphics or inscribed, and as attested to by the Linear A and Linear B syllabaries, among other scripts contemporaneous with them. In comparison with prehistoric engram storage (which is oral and evanescent), these new systems of extant writing were and remain permanent massive storage records.

Examples of exograms in Linear A and Linear B:

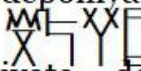
exograms in Linear A and Linear B

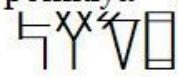
Linear A:
aisaki = with a goat

akaru = field

deponiza = mistress

ijate = doctor, physician

punikasə = crimson, red


Linear B:
aiza = goat

akoro = field

deponiya = mistress

ivate = doctor

ponikiya = crimson, red


There are of course instances where both engrams and exograms appeared on the scene, the exograms diachronicaly pursuant to engrams. In the tradition of Homer, the *Iliad* and the

Odyssey were initially couched in the oral tradition, their content consisting of engrams only, then eventually transcribed into writing (exograms). The consequence of this scenario is perhaps not so surprising. Because the engrams were transformed into exograms, the contents of the *Iliad* and *Odyssey* have survived to this day. Otherwise, if these epics had remained solely in the realm of engrams, they would have perished. What a fortunate happenstance for literary enthusiasts of the greatest epic poetry ever encountered in this word, past or present.

As a matter of course, we shall frequently be referring to written words as exograms in the course of this study.

Of the 199 exograms we have extracted from Linear A, we have isolated a subset of 67 or almost 34 % appearing to exhibit a high correlation with apparent Mycenaean-derived vocabulary. The 67 high correlation Linear exograms or words appear in the table below.

1.3

High Correlation Linear A — Linear B words in the
Glossary of Mycenaean superstrate vocabulary in Linear A

This lexicon of High Correlation Linear A — Linear B words in the Glossary of Mycenaean superstrate vocabulary in Linear A consists of *intact* Linear A words only. While Prof. John G. Younger's *Linear A Reverse Lexicon* ostensibly contains over 900 words, in actuality it encompasses far fewer. It includes so many terms containing numeric syllabograms (*034 *047 *118 *305 *306 *308 *310 *311 *312 *529 *532 *3011 etc.), none of which can properly be *phonetically* deciphered, that the actual number of *intact* Linear A words is considerably lower. Moreover, broken strings of syllabograms (e.g. *118-A-•-DA, *301-A, JU-•-DA+*309c, I-ZU-I-•-•-NU-KU-PA-NA-KU-JU, MA-RI-•-I, RE-•-DU-TE-TE-KI-DI-A, RO+RO+*504 etc.), words truncated, left, right or on both sides, and strings greater than 15 syllabograms drive the sum total even lower, leaving us with our sub-lexicon with its emphasis squarely on *intact words alone*.

Thus, this sub-lexicon of 67 High Correlation Linear A — Linear B words in the Glossary of Mycenaean superstrate vocabulary in Linear A consists of only *intact* words in John G. Younger's *Linear A Reverse Lexicon* (which is far from comprehensive). Since Prof. Younger, founding his data on the statistical surveys by Louis Godart and Jean-Pierre Olivier (to whom he ascribes the acronym, Gorila) has already realized a thoroughly detailed cross-contextual and cross-tabular data analysis of around 3/4 of the Linear A repertoire, we see no need to rehash his research here, in others words, to re-invent the wheel. It is for this reason that we have entirely abstained from repeating the statistical data enumerating all of the tablets on which each and every Linear A word he has isolated appears, with the exception of intact words we have singled out. For all such statistical data I refer the reader to Prof. Younger's site. We also need scarcely point out that the vast majority of Linear A words appear on just one or two tablets or fragments, (*See* section 6.1.1.5 *Hapax Legomenon*: below for further in-depth clarification), yet another cogent reason why it is a waste of time rehashing their original tabular context(s) here.

PGS = pre-Greek substratum? TOP = toponym ANT = anthroponym LIG = ligature LP (L.R. Palmer) JY = John G. Younger

NOTES:
1. Cretan is partly a very ancient (archaic) West Greek dialect, according to C.D. Buck. *The Greek Dialects*. Chicago, University of Chicago Press, © 1955 & 1998 ISBN 1-85399-556-8. xvi, 373 pp. pp. 169-172
2. TOP = toponym + ANT = anthroponym + theonyms etc. probably fall in the pre-Greek substrate, and hence do not prove that these are proto-Greek.
3. Mycenaean-derived word -> (archaic) Greek
4. Digamma *Ϝ*, which was very common in Linear A and Linear B, remained in use in the Cretan dialect until the second century BCE.
5. It must be made *crystal clear* that all spellings of Mycenaean-derived Linear A and Mycenaen Linear B words conform with the orthographic conventions of Chris Tselentis' *Linear B Lexicon*,
https://www.academia.edu/15310428/Linear_B_Lexicon_by_Chris_Tselentis_Greece_

In light of the observations we made above, we proceed to the phenomenon of the presence of a superstrate in any language, in this case, Mycenaean-derived Greek etymological roots superimposed on the language represented by the Linear A syllabary:

Essentially, a superstrate is a spectrum of vocabulary imposed on or infiltrating any language, such as the Minoan language, from another language coterminous with it, in this case, Mycenaean-derived vocabulary penetrating it.

It is absolutely critical to understand that the Homeric and much later ancient Greek orthography for each of the Linear A Mycenaean-derived words below can at best merely approximate the Linear A orthography, since the corresponding ancient Greek words, even if archaic and Homeric, generally appeared on the scene much later than Linear A did in Crete. The majority of the later ancient Greek words apparently corresponding to their much earlier Linear A counterparts we have spelled out in either Homeric (where possible) or Ionic orthography, for the sake of convenience. The obvious drawbacks of this sort of retrogressive extrapolation from much later archaic and Homeric (ca. 800 BCE) to ancient (ca. 700-400 BCE) Greek to Linear A words with which they appear to correspond are:
1. Since there are so many ancient Greek dialects with such wide variations in orthography, how on earth can we be sure that the ancient Greek orthography we have adopted in preference for any given Mycenaean-derived Linear A word is in fact the most accurate reflection of the latter? However, in spite of this glaring deficiency, artificial Epic Homeric, the extremely archaic Cretan and the Aeolic dialects best reflect what we characterize as latter-day Mycenaean-derived orthography based on the conventions of Old Minoan (OM) orthography.
2. What if any particular apparently Mycenaean-derived word merely looks superficially somewhat like its so-called archaic or ancient Greek equivalent, but is not related at all to the latter? Here the phenomenon of *pareidolia,* the marked tendency to visualize patterns where they do not exist, comes into play. Linguistic researchers and philologists, just as researchers in other scientific disciplines, are particularly prone to this fundamental cognitive error. This is precisely why the so-called decipherments of Linear A to date have crumbled to pieces.

Researchers invariably see patterns in Linear A which are simply not there. It is of course obvious that we may very well have fallen prey to the same cognitive-sensorial defect. In the table below, there are three ways to interpret pareidolia:

a. Pareidolia NO: This particular interpretation does not appear to be an instance of pareidolia.
b. Pareidolia P: This interpretation may very well be an instance of pareidolia.
c. Pareidolia B: Since this word totally harmonizes with its Linear B counterpart, pareidolia probably does not enter into the equation.

3. Given that Mycenaean-derived words in Linear A apparently derived from Linear B must perforce conform with the orthographic, grammatical and syntactical conventions of the Minoan substrate, a.k.a. Old Minoan (OM), the underlying Minoan language, it is more likely than not that a few, and indeed probably all of our cross-correlations between their Linear A format and multi-various corresponding ancient Greek orthographies are doubtless open to a wide spectrum of phonetic interpretations, many of which may or may not adequately reflect the actual phonetics of their archaic, Homeric or ancient Greek counterparts. We have tagged instances of this persistent phenomenon in the table below.

** after an entry = probable or even certain correspondence between Linear A and B

NOTE: *nira* HT 23+HT 150 is Late Old Minoan (OM), LM 1b (Minoan for fig(s))

1. akarakitanasijase PE Zb 3 ** ἄκαρακίρτανισια = a field with terebinth trees + ideogram for man, i.e. a man in a field with terebinth trees. This particular interpretation does not appear to be an instance of pareidolia. Pareidolia NO:
2. amaja KH 14 LM 1 b (used in conjunction with barley, i.e. a wagon load of barley). *See also* amata LM 1 b *See also* amaja + ἅρματα -> ἅρμα = wagon (plural). This interpretation may well be an instance of pareidolia, because the orthographies do really match all that well. Pareidolia P:
3. apero ** ἄμπελος = a vine Cf. Linear B *apero*. Since this word corresponds precisely with its Linear B counterpart, pareidolia probably does not enter into the equation. Pareidolia B:
4. arako KO ? Zf 2 ** ἀράξ = weaver. Cf. Linear B *arakateya* ἀλακάτειαι = weavers. Because the Linear B is a compound, this is an instance of Pareidolia P:
5. aripa ** ἄλειφαρ = cream, ointment Cf. Linear B *arepa*: orthography is almost identical. Pareidolia B:
6. arura/arurata ** HT 11 ἀρούρα = unit of land – or – plough. Cf. its probable etymological roots in Linear B *arura*. Pareidolia B:
7. Asara2 ** HT 89 TOP = Linear B *Asaro* Ἄσάρος – or - may refer to Assur, hence Assyria -or- *a*sara2 (*a*sarai) = (a privative) *without* barley– or - OM = white, Hittite *asara*. Because there are too many alternatives, Pareidolia P:
8. Asuja2 ** HT 11 LM 1 b Ἄσυίυα = onomastics TOP. Cf. Linear B *Asiwiya* Ἀσίϝια Pareidolia P:
9. atare Cf. Linear B, *ataro* PY An 35 ἀτᾶλεί -> ἀτᾶλός = tender; delicate (of crops?) - or - ἀθάλει <- ἀθάλος = without a branch, twig; without an olive branch – or - ἁδρός = full-grown – or – ἀθάρη = groats, meal, green fodder, forage, provender Cf. kupari = galingale - or - OM = blue, Hittite, *antara*. Because there are too many alternatives, Pareidolia P:
10. atiru ** KN Dv 1272 B ZA 4 LM I b Cf. Linear B, *atiro* ἀτίλυ -> ἀτέλος = (a privative) *without* boundaries Pareidolia P/B:

11. auta ** αὐτά = self, oneself; alone + deponiza (*see* below) = the mistress herself in the phrase: *arakokuqawasatomaroautadeponiza* Pareidolia NO:
12. damate ** KY Za 2 (peak sanctuary of Haghios Georgios) Δάματε = Damater (Demeter) Cf. Linear B *Damate* Cf. damate = Earth Mother (Pelasgian) Cf. Linear B mate(re) μάτερ Pareidolia NO:
13. depa/depu ** δέπας δέπυ= cup Cf. Linear B *dipa* δίπας & Homeric δέπα (Luwian = bowl, cup) Pareidolia B: + dipaja PH 7+20+21 MM II a/b δίπαια (gen. sing.) -> δίπας δέπας = from a cup (genitive singular, alternate?)
14. deponiza ** δέσποινα = mistress, lady KO? Zf 2 Cf. Linear B *deponiya*. Because of divergent spelling *in the phrase:* arakokuqawasatomaroautadeponiza Pareidolia P + B:
15. dideru = einkorn wheat, Cf. Linear B *didero*. *See also* kunisu (Semitic) for emmer wheat. Pareidolia B:
16. dija/dije Δί ϝα Cf. Linear B Diwija Διϝία = priestess of Zeus. Pareidolia P:
17. Idamate = mother goddess of Mount Ida, from the Arkalochori Cave Cf. Linear B *mate(re)* μάτερ. Pareidolia B:
18. ijate ** KN Zb 4 PH Zb 4 LM I b ἰάτερ = doctor, physician Etymologically derived from Linear B *iyate* ἰάτερ. Pareidolia B:
19. iruja HT 7 LM Ib ἰέρυια = priestess Cf. Linear B iyereya ἰέρεια. Pareidolia B:
20. *jari*sapa (agglutinative) OM = some kind of dress? Cf. Linear B *sapa* = a dress. Because the Linear A is a compound of Old Minoan (OM) *jari* and New Minoan (NM) sapa, Pareidolia P:
21. kaki HT 37 LM 1b = with copper + kaku (copper) ** [HT 62 + 73 (joins)] χαλκύ -> χαλκός = copper, bronze Cf. Linear B, kako χαλκός. Pareidolia B:
22. kami ** κάμι (dat./instr. sing.) <- κάμα = on a unit of land (locative) Cf. Linear B *kama*, κάμα. Pareidolia P/B:
23. kanaka ** κνάκα = saffron Cf Linear B *kanako* κνάκος. Pareidolia B:
24. kapa = fruit, ripe crops, Cf. Linear B *kapo* = fruit LA = κάρπα. Pareidolia B:
25. kati ** HT 63 HT 88 LM 1 b *See also* kadi κάρτις = a kind of pot, hydria (water flask) Etymologically derived from Linear B *kati* hydria (water flask). Pareidolia B:
26. kera/kero ** κέρας = horn (ivory) -or- κηρός = bees-wax Cf. Linear B *kera*. Pareidolia B:
27. kidaro **kidaro κέδρον = juniper berry-or- κεδρία = oil of cedar Cf. Linear B *kidaro*. Pareidolia B:
28. kireta2 (kiretai) ** HT 85 HT 114 HT 121 HT 125 HT 129 all = LM 1 b κρίθαι = barley + kiretana ** HT 2 HT 8 HT 108 HT 120, all = LM 1 b κριθανίας = like barley, barley (attributive) + kiretaiwinu κρίθαι = barley + *winu* ϝίνυ = wine Cf. Linear B *wono* ϝοίνος, hence *kiretaiwinu* = κρίθαιϝίνυ = barley wine, i.e. beer Cf. Linear B *kirita* + *wono* = κριθά + ϝοίνος = barley wine, i.e. beer. *Unattested,* but most likely correct. Pareidolia B:
29. kitanasija/kitanasijase ** kitanisija (instrumental or ablative pl.), Petras PE Zb 3 and also on edges of pithoi from Petras = κίρτανασια <- κίρτανος = terebinth tree Cf. Linear B *kitano* κίρτανος. Pareidolia B:
30. kitina ** - on a Minoan decorated ceramic κτοίνα/κτοινάσιας = border of a plot of land/territory Cf. Linear B *kotona kotoina* κτοίνα = plot of land. Pareidolia B:
31. kumina HT Wc 3013 LM 1 b + kuminaqe * HT 54 LM 1b HT Wc 3014 = and cumin *See also* Linear B *kumino* κύμινον. Pareidolia B:
32. kupari KH 29 – truncated κυπάρι -> κυπάρισσος = cypress plant, made of cypress, Cf. Linear B *kuparo* = κύπαιρος = cypress plant. Pareidolia B:

33. madi HT 69 HT 85 HT 97 HT 118 – all =LM I b μάδι (unknown) Cf. L.R. Palmer, Linear B, *madi* (multiple occurrences). Some kind of livestock, possibly a lamb, or the name of a shepherd. Pareidolia B:
34. maru μαλλός = flock of wool Cf. Linear B *mari* μαλί = wool. Pareidolia B:
35. materi PH 5 MM II a/b μάτερι = for mother Definitely etymologically derived from Linear B, *mate/matere* μάτερε. Pareidolia B:
36. mera **μέλα = honey Cf. Linear B meri μέλιν = honey. Pareidolia B: + *ada*meri = *with a portion/serving of* honey (instr. sing.) LM 1 b Cf. Linear B, *meri* μέλιν. Pareidolia B:
37. meza ** HT 10 HT 85 LM 1 b μέζα (fem. sing.) = greater, bigger Cf. Linear B *mezo* μέζων μέζος. Pareidolia B:
38. mita μίνθα = mint Definitely etymologically derived from Linear B *mita*. Pareidolia B:
39. piminate HT 116 LM 1 b σπίμινα τέ -> σπέρμα = and seed (used in conjunction with grain) Cf. Linear B *pema* = σπέρμᾱ. Pareidolia P:
40. posi -or- sipo LIG ποσί = on, upon Cf. Linear B *posi* -or- *sipo* = σίφων = reed, straw, siphon. The first interpretation is less likely than the second, since it is highly unlikely that the Old Minoan (OM) preposition for "on, upon" is *posi*, and the latter has no corresponding term in Linear B. Pareidolia P:
41. puko HT 19 OM = tripod Cf. Linear B *pukoso* πύξος = box-wood. But the Linear A and Linear B exograms are apparently unrelated. Pareidolia P:
42. punikaso ** φυνίκασος = crimson, red (of wine). Cf. Linear B *ponikiya ponikiyo* φοινίκιος = crimson (of Phoenician origin). In spite of divergent spelling, Pareidolia B:
43. qeti ** HT 7 = a very large pot, pithos Cf. Linear B *qeto* πίθος Pareidolia B:
44. sasame * HT 23 σασάμε = sesame. Cf. Linear B *sasama* σασάμα. Pareidolia B:
45. Sikira/Sikirita ** HT 8 LM Ib PH Wa 32 MM II b PGS ANT/TOP – or - σίκερα = sweet fermented liquor LB *sikiro*. Because of ambiguity, Pareidolia P:
46. Sima ** PH Zb 4 LM I b PGS TOP Σίμα = Sima Cf. Linear B *Sima* – or - σῆμα = sign, mark, token; omen; mound; grave, tomb Cf. sama/samaro above. Because of ambiguity, Pareidolia P:
47. simita = mouse? Cf. Linear B *Simiteu* HT 96 LM 1 b Σιμίτα -> Σμινθεύς = epithet of the god Apollo. Pareidolia P:
48. sipiki ZA 4 LM I b ZA 5 LM I b ** (ZA 5 is definitely a military tablet) ZA 15 LM I b Cf. Linear B qisipe(e) ξίφεε = swords -or- = band, bracelet, necklace <- σφιγγί <- σφιγγίον (If it is the latter, there is no correlation at all). Pareidolia P:
49. situ HT Wa 1019 LM 1 b + sita2 KH 9 LM 1 b ZA 20 σίτυ σίτυν = wheat. Cf. Linear B *sito* σίτον + site σίτε (dat. sing.) ZA 26 LM I b. Pareidolia B:
50. suzu σύζυξ = yoked together; paired Cf. Linear B *zeukesi* ζεύγεσι = yoked (instr. pl.). Pareidolia B:
51. taikama ** HT 11 OM *tai* + κάμα = a unit of land, something like an acre? Cf. Linear B kama ḱαμα = unit of land, plot. Pareidolia B + P:
52. terikama ** τέλεικάμα = extent of land, i.e. something like acreage, lit. land to its extent or boundary. Pareidolia B + P:
53. tero/teroa KT zg 2 sinistrograde ** Cf. Linear B kama ḱαμα = unit of land, plot τέλος = end, boundary. Pareidolia P:
54. toraka ** θώραξ = breastplate, cuirass = Linear B *toraka*. Pareidolia B:
55. turunu ** θόρνος = throne Cf. Linear B *torono* Pareidolia B: θόρνος + *turunu*seme HT 128+134 LM 1 b + OM = room. Because of ambiguity, Pareidolia P:

56. wanaka ** (found on a Linear A seal) ϝάναξ = king Cf. Linear B *wanaka*. Pareidolia B:
57. wasato ** ϝάστυ ἄστυ = town Cf. Linear B *wato* ϝάστυ. See also, Luwian, *ati wati* = in the town - or - OM = cattleman? to Luwian *wastara* + Wasatomaro + OM TOP = the town of Maro(s)? in the phrase: arakokuqawasatomaroautadeponiza. Because of ambiguity, Pareidolia P:
58. winu ** ϝίνυ = wine Cf. Linear B wono ϝοίνος Cf. Luwian *wainu* + *winijant* & Hittite, *wiyana*. Pareidolia B:
59. wireu ** ϝῑερύ -> ϝῑερός = priest Cf. Linear B iyero ἰερός. Pareidolia B:

We can be forgiven if we experience a sense of déjà vu with these Linear A and Linear B words, with most if not all of the former echoing their Linear B counterparts.

Pre-Greek substrate: none of these words can count towards the Mycenaean superstrate in Linear A, but almost all of them appear in the same or a similar format in Linear B:

60. Dawa ** KN Za 10 PGS = place name. Cf. LB *Dawo* Δάϝος΄ Δάϝον. Pareidolia B:
61. Kosaiti ** PGS TOP Cf. Linear B *Kutaito* Κύταιτος (not necessarily the same place). Pareidolia P:
62. Kudoni ** HT13 (PS,II,I,64) Κυδωνί = PGS TOP at Kudoni (locative sing.) HT 85 LM 1 b + Kudona (PS,II,I,124) LM 1 b Cf. Linear B *Kudonija* Κυδώνια = from Kudonia. Pareidolia P:
63. Kutiti ** PGS TOP (locative sing.) Kutaistos Cf. LB *Kutaito*. Pareidolia P:
64. Paito ** HT 97 LM 1 b HT 120 PGS Phaistos Φαιστός = Phaistos. Linear *Paito* Φαιστός Is definitely etymologically derived from the Pre-Greek substrate. *See also* Payata (Luwian). Pareidolia B:
65. Rukito ** PGS TOP Cf. Linear B *Rukito* Λύκινθος Lykinthos – or – Lycians . Pareidolia B:
66. Setoija ** PR Za 1 MM III + LM I a PGS TOP Cf. Linear B *Setoiya* Σητοία. Pareidolia B:
67. Sikine ** PGS TOP loc. sing. of Sikinos PGS TOP = Sybrita Cf. Linear B *Sukirita* Σύγριτα Pareidolia P:

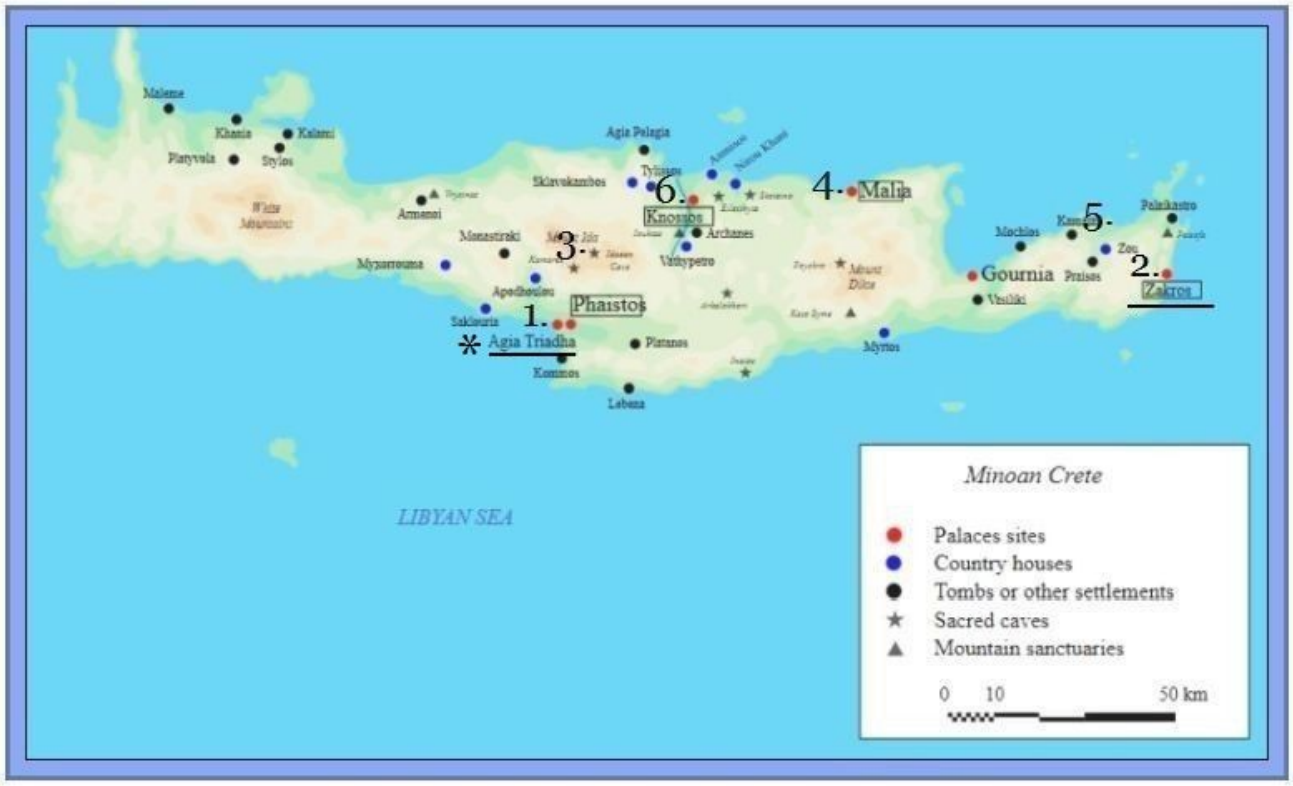
TOTAL = 67/199 = i.e. almost 34 % total vocabulary in the Glossary of Mycenaean superstrate vocabulary in Linear A.

The grand total for Mycenaean-derived superstrate vocabulary of 199 terms in Linear A accounts for only about 23 % of the approximately 1,100 intact words in Linear A, while the high correlation vocabulary accounts for only about 7 % of the latter. So in effect, this means that the decipherment of Linear A *as a whole* is still largely out of our reach, since Linear A comprises both Old Minoan (OM), the original substrate language, with its some 886 exograms (words), more or less, accounting for some 77 % of the entire language and the Mycenaean-derived superstrate, which represents 23 % of the whole. It must also be understood that our statistical paradigm is entirely arbitrary. Any other researcher pursuing the very same line of investigation as ourselves is bound to come up with different percentages, on the assumption that they will necessarily reject some of our interpretations of Linear A vocabulary closely correlated to Linear B, and discover others we have overlooked. This is a perfectly normal outcome.

These are the major sites where Mycenaean-derived vocabulary, including the high correlation, is found (Table 1):

Table 1

Linear A sites in Minoan Crete



major sites with tablets & inscriptions with a Myceneaean-derived superstrate are enumerated.

⁎ 1. Haghia Triada 2. Zakros 3. Mount Ida 4. Malia 5. Petras 6. Knossos

adapted from Wikipedia

From Linear A tablets exhibiting a high correlation with their Linear B counterparts, it can be circumstantially demonstrated that there probably exists a Mycenaean-derived superstrate in Linear A. All of these words are probably early Mycenaean, with the caveat that *their orthography and grammatical structure must have been adjusted to reflect the exigencies of the orthography and grammatical structure of the Minoan substrate language (Old Minoan, OM), the original Minoan language onto which they have been grafted*. Allow me to explain how this phenomenon transpires.

1.4 What is a superstrate and how does Mycenaean-derived vocabulary in Linear A qualify?

1.4.1 Comparison between the Norman French and French superstrate in English with the apparent Mycenaean-derived superstrate (NM = New Minoan) in the original Minoan language, the Old Minoan (OM) substrate:

If we compare the incursion of Mycenaean-derived words into Linear A with the much later enormous influx of Norman French and French vocabulary into English, we can glean a much clearer picture of what is happening here. It is our belief that the introduction of Mycenaean-derived vocabulary into the Minoan substrate language, Old Minoan (OM) from around 1550 to 1450 BCE mirrors to some extent the massive influx of Norman French and French vocabulary into English after the conquest of England by William the Conqueror in 1066 AD. Norman French vocabulary flooded into English from ca. 1100 – 1450 AD, followed by an even more massive influx of French vocabulary from the Renaissance onward, until the French superstrate swelled to its present-day mass of some 200,000 + French words adapted to English. These account for 29 % of all English vocabulary, 3 % more than the Germanic substrate vocabulary at 26 %.

The key word here is *adapted*. But what do we mean by this?

Reconciliation of the orthography of the superstrate language with that of its substrate: English with its Norman French and French superstrate:

Before the conquest of English by William the Conqueror (*Guillaume le Conquérant*) in 1066 AD, the English language substrate language was Anglo-Saxon, of which *all the vocabulary was Germanic*. But once William the Conqueror arrived on the scene in 1066 AD, everything was to change dramatically thereafter. We can see this right off the top with the transformation of *Guillaume le Conquérant* into *William the Conqueror* in English. They both mean the same thing. They are in essence the same vocabulary, with this important caveat: *the spelling of the English translation of the name must conform to the orthography and syntax of English, not of French*. The situation was to change dramatically in the 3 centuries after the conquest, 1066-1450 AD, when French became the official language of the English royal court and of the judiciary system. In fact, modern English vocabulary is 29 % French, 29 % Latin and 6 % Greek, accumulating to a sub-total of 64 %, whereas the Germanic substrate vocabulary constitutes only 26 % of English. The remaining 10 % of English is derived from several other languages. This breakdown of the English lexicon is startling, insofar as no other Germanic language has such a huge superstrate of *non-Germanic* vocabulary (74 %).

When the superstrate vocabulary from French was absorbed by the English language, inevitable adjustments had to be made in French orthography to *conform with standard English spelling, syntax and grammar*. We can demonstrate this phenomenon with the majority of the 200,000 + French-derived words imported into English from 1066 AD to the present day. Allow me to provide just a few examples to illustrate my point. First of all, we find *William the Conqueror* from *Guillaume le Conquérant*. Now it is obvious even from this first example that adjustments had to be made to make the Norman French spelling conform to standard English orthography. *Guillaume* becomes *William*, a major adjustment, while *conquérant* morphs into *Conqueror*, with the standard French acute accent dropped and the ultimate changed from *ant* to *er*, such that the final syllable conforms to standard English orthography, syntax and grammar. This phenomenon is known as *elite dominance*, meaning that the superstrate dominates the substrate, while the substrate maintains *demography subsistence*, meaning that the grammatical and orthographic conventions of the substrate are *de rigueur* adhered to, *in spite of the incursion of vocabulary from the superstrate*.

In *Prehistory: the Making of the Human Mind*, Colin Renfrew has this to say,

> "The linguistic map must have been complicated, however, by such processes as *elite dominance*, where a small group of incomers seize power in an already well-established society, and gradually *impose their language* upon it. Since the incoming group would be very small in such a case, the molecular genetic effects might be difficult to detect. The linguistic map is complicated further by processes of *convergence*, where the languages spoken by the two groups in close contact begin to *share common features*. (*all italics mine*)" [7]

This linguistic premise closely mirrors my own, which I arrived at independently and without foreknowledge of Renfrew's book, which I read about a year after I drew my own conclusions incidentally echoing his own.

Here we find 20 examples of the elite dominance of French in English, with the grammatical and orthographic conventions of the Anglo-Saxon Old English *substrate* left intact:

French superstrate, with orthography and syntax adjusted to the English substrate
(all major changes *italicized*):

albâtre (Norman = albastre)	a*labaster*
biscotte	bis*cuit*
cérémonieux	ceremon*ious*
côte	co*ast*
dédaigneux	*dis*dain*ful* [1]
délinéer	deline*ate*
diminuer	to dimi*nish* [2]
embuer	to *imbue*
enflammer	to *inflame*
exploi*tant*	exploi*tive*
loutre	*otter*
maître	*master*
nouveauté	*novelty*
obligatoire	obliga*tory*
portatif	por*table*
redoublement	redoub*ling* [3]
satisfaisant	satis*factory*
sous-estimer	*under*stimate [4]
surpayer	to *over*pay [5]
testamen*taire*	testamen*tary*

NOTA BENE: In [1] through [5] above, we find Germanic substrate syllables *combined with* French superstrate syllables. This phenomenon is not uncommon in English. Likewise, in Linear A, many tablets, especially from Haghia Triada and Zakros, contain words which are *<u>combinations</u> of Old Minoan (OM) syllables from the original Minoan substrate language and of Mycenaean-derived syllables*. This phenomenon is just as common in Linear A as it is in English, and must under no circumstances be overlooked. It is in fact impossible to import any vocabulary from any superstrate language (in this example, Norman French and French),

without adjusting the orthography and syntactical structure of the original superstrate words to conform to the strict orthographic and syntactical conventions of the substrate language, in this case, English.

1.4.2 The Mycenaean-derived superstrate:

Several tablets support our thesis of a Mycenaean-derived superstrate in Linear A:

Subsequent to our analysis of the phenomenon of Mycenaean-derived superstrate vocabulary in Linear A, we shall now consider just a few of the Linear A tablets which illustrate the high correlation of some of these Linear A/Linear B terms.

First we have Linear A tablet ZA 20 (Zakros), which illustrates the correlation of the Linear A word for wheat with its Linear B counterparts:

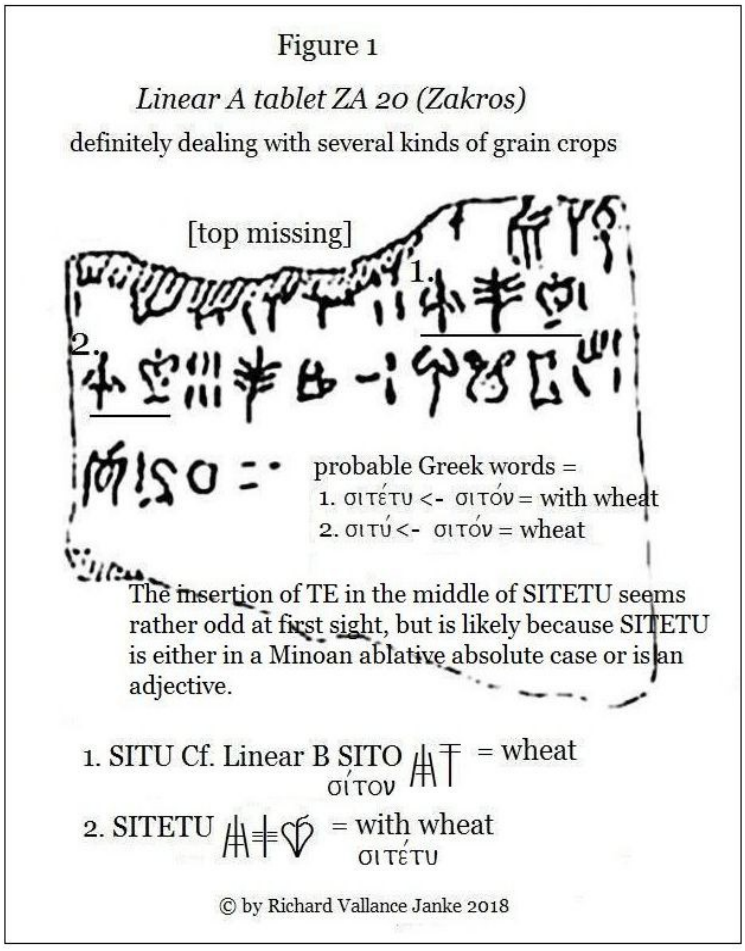


Figure 1: Linear A tablet ZA 20 (Zakros)

Does the Linear A word *situ* mean “wheat”? Ostensibly so, given that its resemblance with the Linear B word for “wheat” is remarkable. Oddly enough, *situ* does not appear on any Linear A tablets from Haghia Triada, all of which deal instead with specialized grain crops, such as

dideru = einkorn wheat and *kunisu* = emmer wheat, while *sitetu*, which is probably derived from *situ*, may possibly be an ablative absolute in the Minoan language.

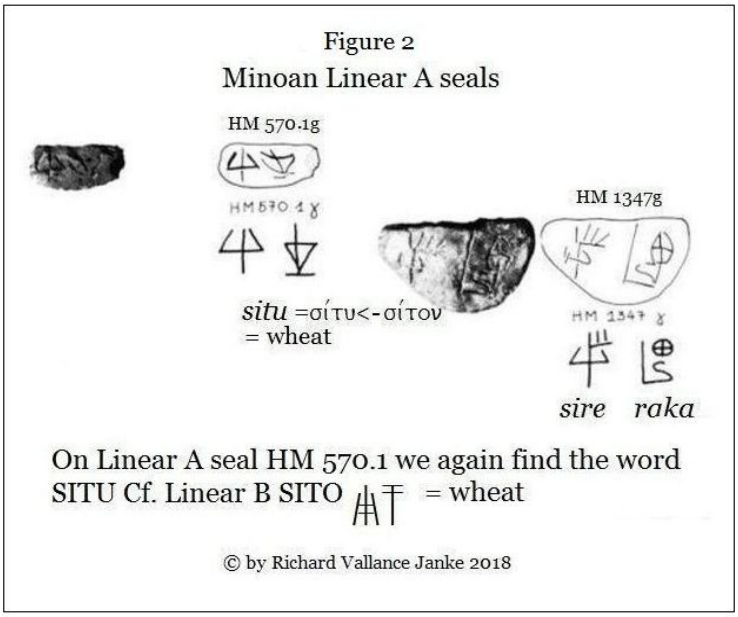


Figure 2: Minoan Linear A Seals = SITU

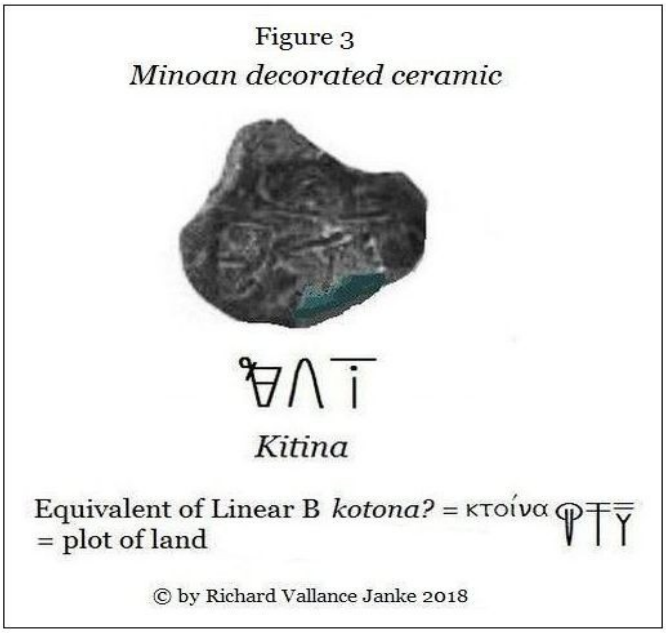


Figure 3: KITINA

Of course, it goes without saying that wheat and other grain crops were grown on plots of

land, and so this decipherment makes eminent sense. *Kitina* appears to be etymologically derived from Linear B *koto(i)na*. Since this is a seal, we imagine that it was used as a token belonging to the owner of this plot of land, which he could show as proof of his ownership to the local palace administration.

Moving on, we find a number of Linear A tablets dealing with barley, which is scarcely surprising:

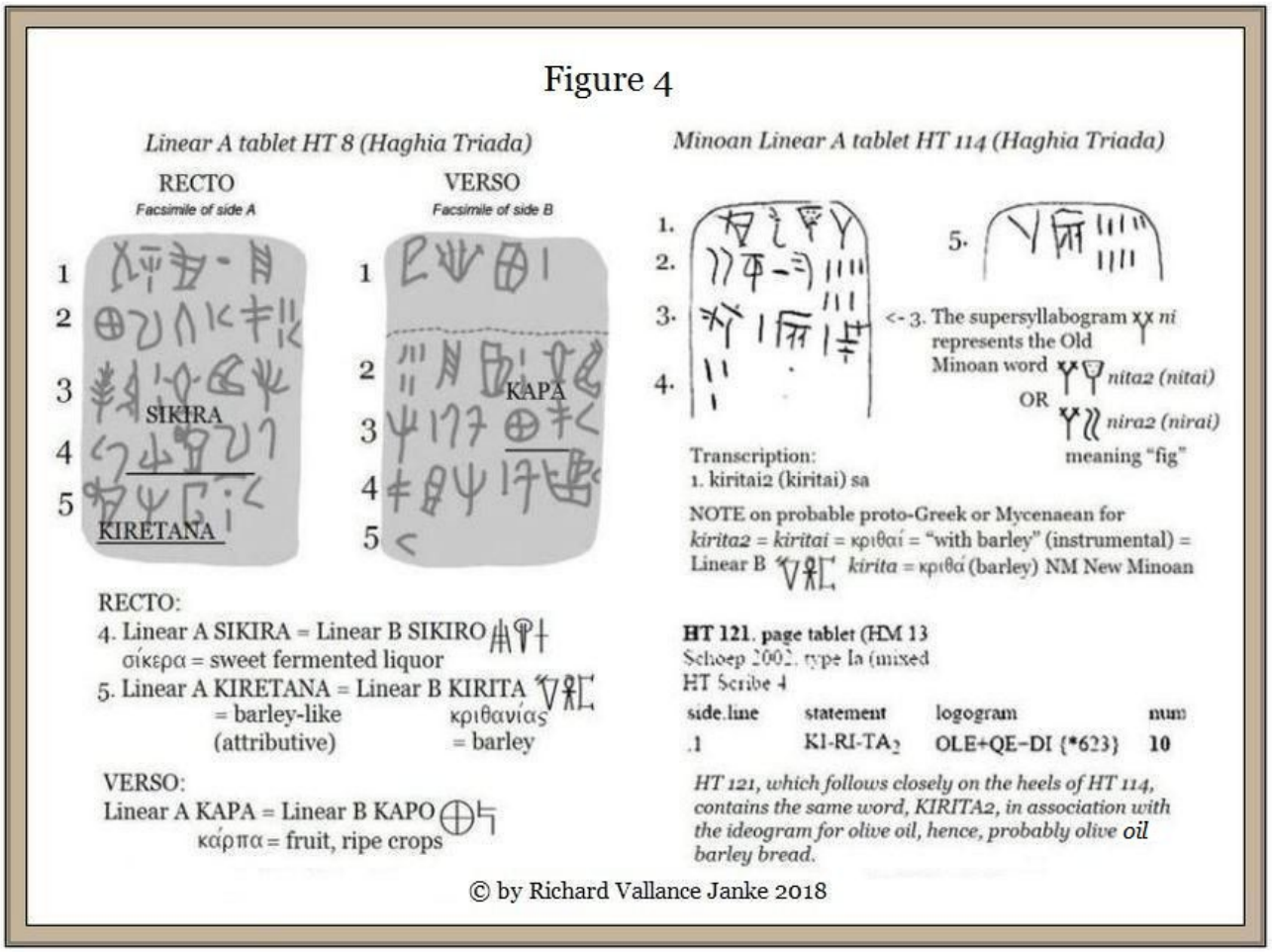


Figure 4: HT 8 & HT 114

Figure 5 is on the next page.

Figure 5

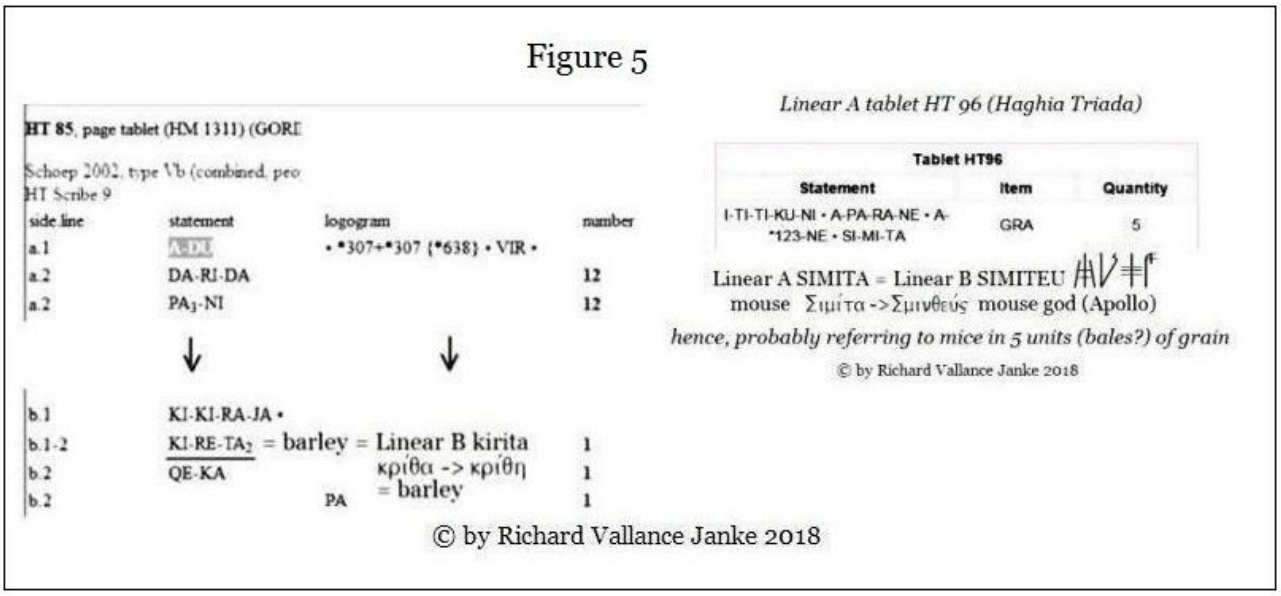


Figure 5: HT 85 & 96

Of these 4 tablets, 3 (HT 8, 85 and 114) deal primarily with *kireta* = barley & *kiretana* = barley-like, while HT 96 appears to reference mice getting into the barley store. Crops of course were grown in fields, and the Linear A word for "field" appears to be *akaru*, which is

Figure 6

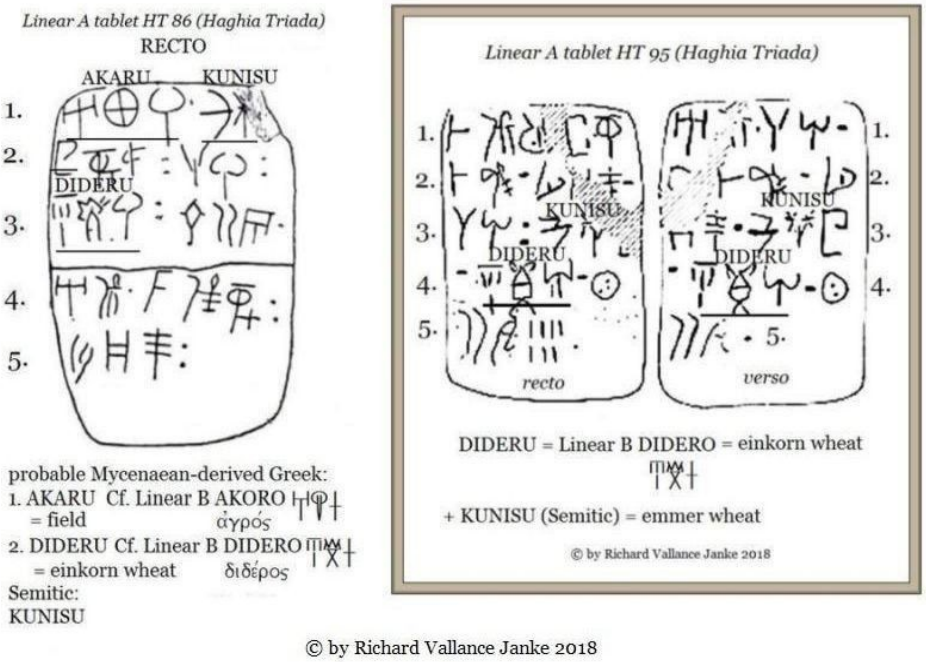


Figure 6: HT 86 & HT 95

remarkably similar to the Linear B word *akoro* (*See 7.* orthography below). In addition, Linear A *dideru* is practically identical to Linear B *didero*: Now the word *kunisu*, which appears to mean "emmer wheat", is Semitic. Thanks to Cyrus G. Gordon, who makes the following statement:

> … Linear A *ku-ni-su* must mean some kind of wheat because it is followed by the WHEAT determinative. Now *kunnisu* is a Semitic word for "emmer wheat" so that Linear A *ku-ni-su* WHEAT "emmer wheat" not only adds a word to our Minoan vocabulary but it also establishes Ventris's readings of the *ku*, *ni* and *su* signs. (*italics mine*).

we feel confident that *kunisu* does mean emmer wheat, just as we had initially suspected. Consequently, since these two types of wheat appear conjointly and very close together on HT 86, we are inclined to draw the conclusion that *dideru* means einkorn wheat. Now *dideru* appears 4 times on HT 86 & 95, while *kunisu* appears once on HT 10 & HT 79, and 4 times on HT 86 & 95, for a total of 6 times. So it pretty much goes without saying that these two grains were staples in the Minoan diet. This should come as no surprise to anyone familiar with Late Neolithic and Bronze Age Mediterranean and Middle Eastern diets, since *these two grains were predominant in all societies in these regions*. Although *kunisu* does not at all correlate with Mycenaean-derived vocabulary, the fact that it is used in conjunction with *dideru* on HT 86 and 95, with each of these grains tallied at precisely the same amount, allows us to safely deduce that *dideru* should mean "einkorn wheat", since these were unquestionably the two principal grain crops cultivated all around the Mediterranean and Aegean seas in the middle to late Bronze Age, as revealed by an exhaustive Google search we ran leaving nothing to chance. (*See* the scores of entries on emmer and einkorn wheat in the ancient world in the bibliography).

But there is much more to the Mycenaean-derived superstrate Linear A than just crops. The Mycenaean-derived vocabulary on Linear tablets runs the gamut from pottery (*qeti*) to the military or ornamental (*sipiki*), to religion, with a priestess (*iruja*) and the goddess (*Idamate*), and even to terebinth trees (*kitanasija(se)*), as illustrated on the following pages, beginning with *qeti* and *iruja*. The Mycenaean-derived vocabulary on Linear A HT 11 (Haghia Triada) points to sacerdotal blessing of newly-ploughed land. On line of the recto, the word *arura*, which is an exact etymological match with its Linear B counterpart *arura* ἀρούρα = unit of arable land — or — plough, is actually *polysemiotic* in this instance, combining both meanings in a single word, such that we have before us a "(freshly) ploughed plot of arable land". This interpretation can equally well be applied to the equivalent Linear B exogram. On line 3, the word *Asujua* appears, and this is almost certainly a feminine anthroponym, Ἀσυία. The role played by a female priestess in this context would probably have to be sacerdotal. In other words, Asujua is blessing the freshly ploughed plot of arable land.

This makes quite a lot of sense in context, because Minoan society was presumably matriarchal, with priestesses rather than priests normally presiding over blessing ceremonies. And it was common practice in the ancient world, right on through from the early Bronze Age on to the early and late Iron Age, as late as ancient Rome, for priests or priestesses to bless newly ploughed land in the spring, to ensure crop prosperity. It is notable that the single syllabogram **I** appears right after her name. This is a supersyllabogram (for the significance of

Figure 7

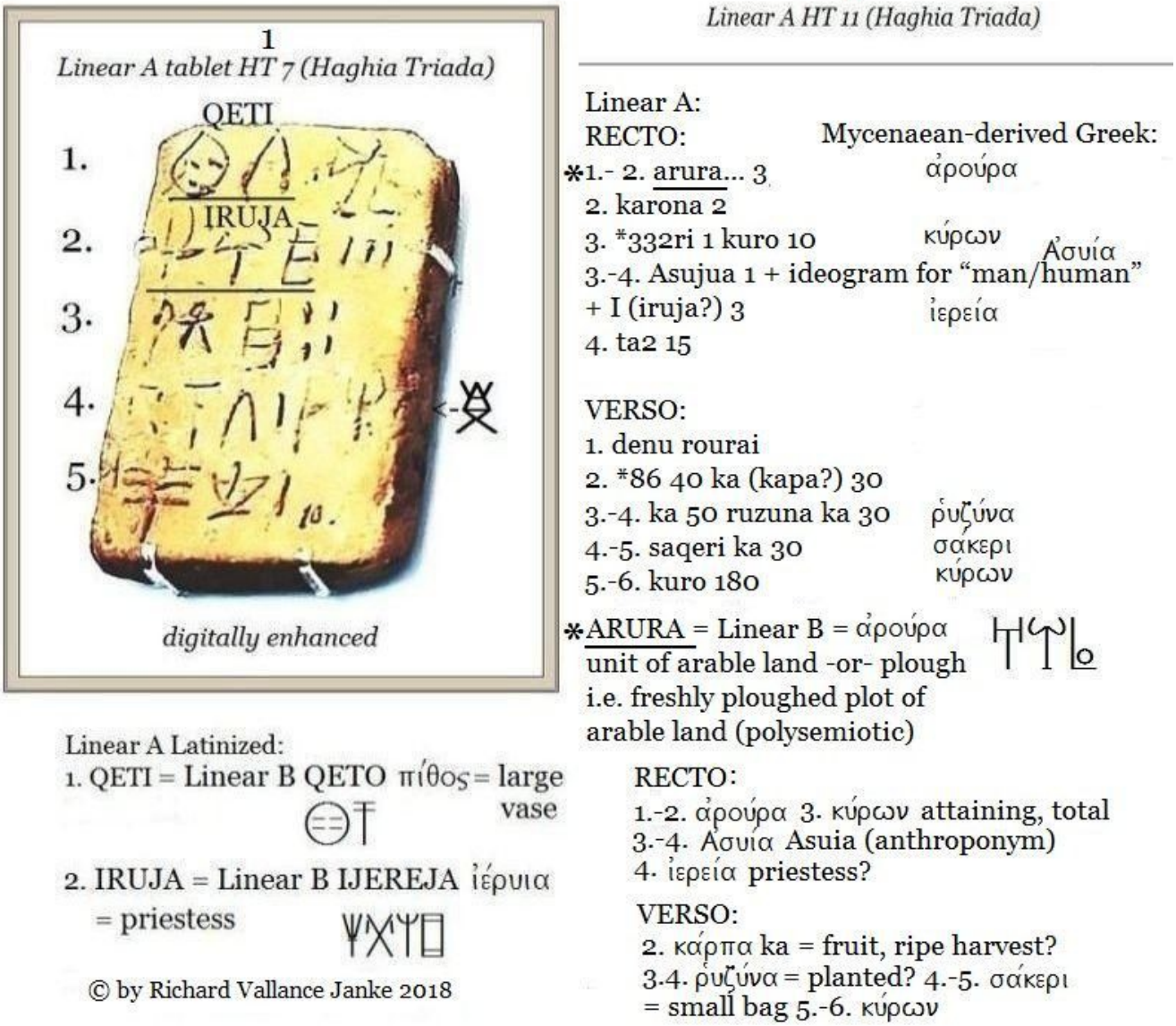


Figure 7: HT 7 & 11: QETI

supersyllabograms, *see* 2. What are supersyllabograms? below) and in the context of the tablet, the **I** is the first syllable of the word it represents. It calls to mind the Linear A word *iruja* ἱέρυια, which corresponds to Linear B *iyereya* ἱέρεια, priestess. If this interpretation of the supersyllabogram **I** is correct, then the context is clinched. On the verso we find *ruzuna* ῥυζύνα (orthography naturally Minoan), which may be the Minoan participial equivalent of the later ancient Greek word ῥιζόω = to plant, hence, "planted" (present participle passive), so that now we have the priestess Asujua blessing a (freshly) ploughed plot of arable land which has just been planted. The context is building to make more and sense. Finally, we have *saqeri*, σάκερι -> σάκιον = small bag – or Akkadian *saqqu* = sack. This would appear to imply that seeds in a small bag (instrumental singular) are been poured out to plant in the ground.

While this global decipherment is entirely conjectural, it does make eminent sense. And at least three words are potentially deciphered: *arura, Asujua* and *saqeri*.

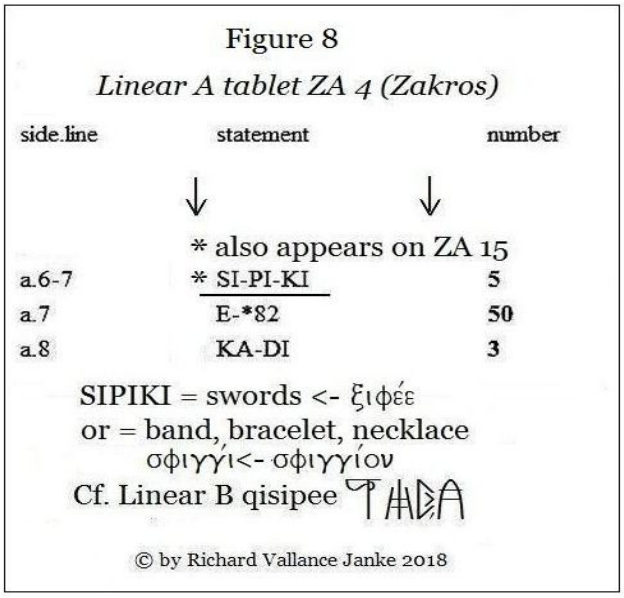


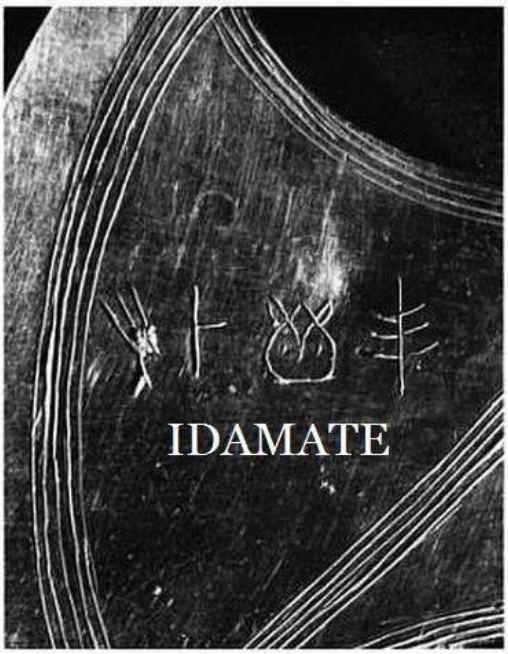
Figure 8: Linear A tablet ZA 4 (Zakros):

The Linear A bronze axe (a.k.a. the Boston Axe) from the Arkalochori Cave is inscribed with the inscription IDAMATE. Now *Idamate* = mother goddess of Mount Ida as such does not appear in Linear B, but *mate(re)* = (for) mother does. There appears to be little doubt that Ida is Mount Ida, hence we have the mother goddess of Mount Ida.

For this, *see* Figure 9 on the next page.

Figure 9

so-called Boston Axe, Arkalochori Cave



IDAMATE = mother (goddess)
of Mount Ida
Cf. Linear B MATE(RE)
μάτερ μάτερει
= (for) mother

Figure 9, Idamate

Next we have two inscriptions from Petras, one on a vase shard and one on a vase rim. The preoccupation with growing terebinth trees on the Petras inscriptions might *prima facie* appear a bit strange, but since these words appear on both inscriptions, we are inclined to accept this interpretation *tel quel*, such as it is.

As it so happens, a great deal of significance was attached to terebinth trees in Minoan Crete. According to Sabine Beckmann,

> The terebinth must have been a tree with an important religious function in Minoan Bronze Age Crete – and not only because some of the trees shown in Minoan/ Mycenaean iconography have a clear resemblance to the terebinth's shape. All around the ancient Eastern Mediterranean from Crete to the Levant trees had some kind of ritual function. Although no Minoan/Mycenaean religious texts are currently known, examples from ritual scenes depicted on artifacts show the importance of trees in their spiritual world… In general trees may not have been seen as object of worship in their own right but as a focus of cultic activities and as symbols of gods or sacred powers, mainly fertility. [8]

Figure 10

pistacia terebinthus
terebinth tree in a stone enclosure,
i.e. encircled by stones

Linear A vase rim inscription PE Zb 3 (Petras)

akara *kitanasijase* + ideogram for "man" + *za* ζα

1. ἄκρα 3. κίρτανασιασε <- κίρτανος
2. ἀγρά <- ἀγρός

Greek transcriptions:
1. + 2. = a border with terebinth trees
or
1. + 3. = a field with terebinth trees
(locative plural)

a minoan seal illustrating what appears
to be a terebinth tree and a labrys

edges of pithoi from Petras, Crete, 15 century BCE

Possible/probable Mycenaean-derived Greek:
1. ἀσκά <- ἀσκός = wine skin *(archaic acc. sing.)*
3. κίρτανασια <- κίρτανος = terebinth tree Cf. Linear B *kitano/timito*

Probable Old Minoan
(OM) onomastics:
5. Ananusijase (masc.)
6. Sekiriteseja (fem.)

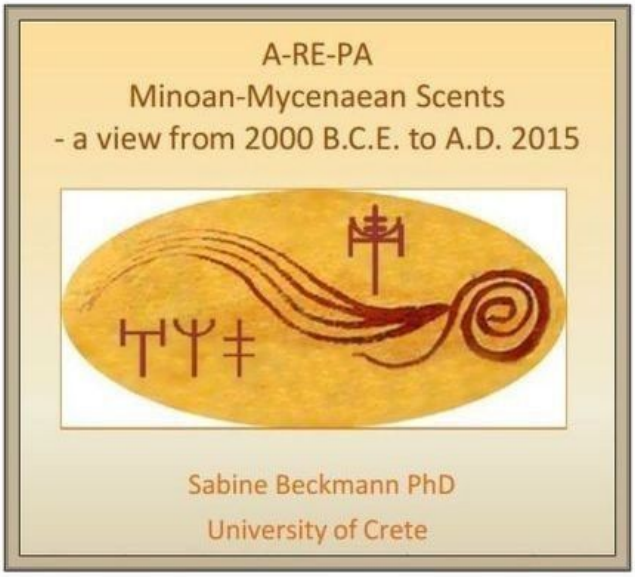
Figure 10: terebinth trees

But there is much more to the cultivation of the terebinth tree in the Bronze Age Aegean than just religious symbolism, howsoever paramount this was. Terebinth trees were used for the production of unguents, perfumes, as medicine, as a preservative for alcohol such as wine, and

for inlays in ivory, among other things, A highly versatile tree? — to say the very least. Chadwick classifies the terebinth tree as *kitano* in Linear B, which is surely the same word as Linear A, *kitanasija(se)*, the latter being in an oblique case.

On Petras PE 2, we find the word, *aripa*, which is etymologically derived from Linear B, *arepa*, ἄλειφαρ, signifying "ointment" [9]:

Figure 11



PE 2 (Siteia Mus. 91033; Tsipopoulou & H

side.line	statement	number	fraction
.1	]*vest.*[		
.2		3	B
.2	RU-PI[ ]-*305-MI	1	F
.3	A-*325-ZA		E
.3	A-RE-PA <-		E
.3-4	QA-QA-DA		J
.4	TO-ME	1	B
.4	TO-*49-RE		

Note that Linear B A-RE-PA (left) closely corresponds with Linear B A-RI-PA (right).

Figure 11: ARIPA

Another mere co-incidence? Scarcely. We note in passing that some Linear A linguists, such as Peter van Soesbergen, make the egregious error of confusing Linear A RI with Linear B WE, but they are not the same, even though they look almost identical. On the surface, they are much the same syllabogram, but their phonetic values greatly diverge. Van Soesbergen invariably reads Linear A *darida*, a type of vase, as *daweda*. But this is impossible, because the syllabogram WE does not exist in Linear A.

The pièce de résistance:

But the most amazing with an apparent Mycenaean-derived superstrate is Linear A tablet KO (?) Zf 2 (Knossos). This tablet reveals a remarkable array of apparent Mycenaean-derived superstrate vocabulary. While *arako* is the most in doubt, *auta* and *deponiza* have the definite ring of authenticity about them.

Figure 12 is on the next page.

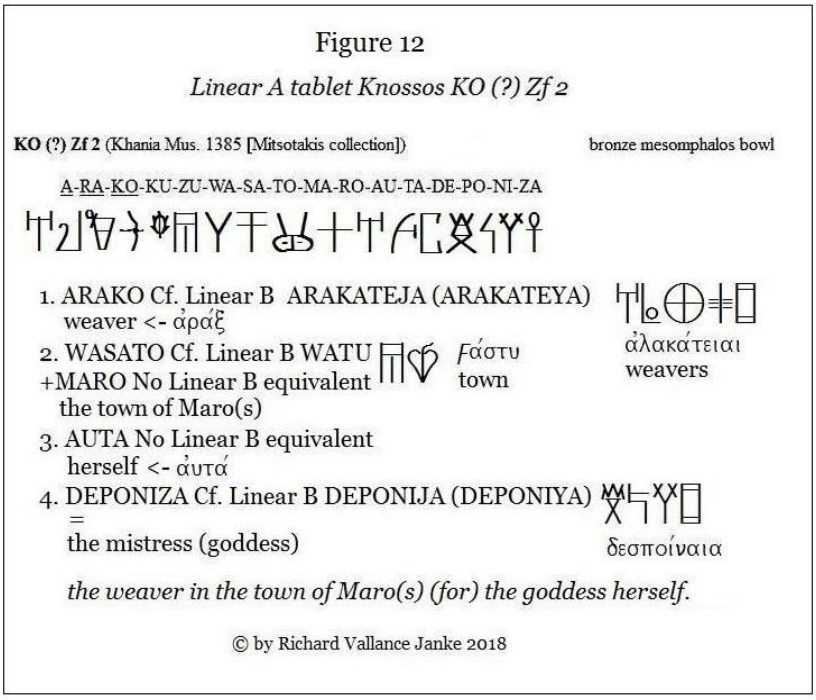


Figure 12: KO (?) Zf 2 (Knossos) = *deponiza*

Linear A tablet HT 18 (Haghia Triada) and the phenomenon of the supersyllabogram in Linear A and Linear B:

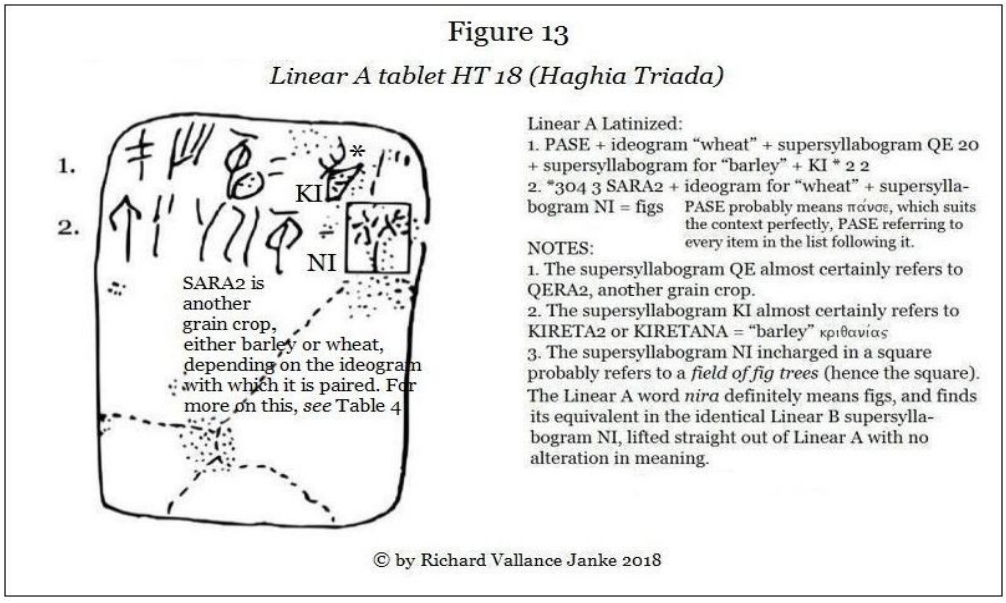


Figure 13: Linear A tablet HT 18 (Haghia Triada)

Linear A tablet HT 18 (Haghia Triada) is one of the most significant of all Linear A tablets bearing Mycenaean-derived superstrate vocabulary expressed simply by means of supersyllabograms alone, these being QE = *qera2u* = "roasted wheat kernels?", plus the ideogram KI = *kiretana/kireta2*, the ideogram for "barley" and NI = *nira*, the ideogram for "figs". Appearing on the tablet, KI conveys in the most condensed manner possible an interpretation of Mycenaean-derived KI, which is clearly the supersyllabogram for *kiretana/kireta2* = "barley" κριθανίας. Since it is enclosed in a *square*, NI, the supersyllabogram for *figs* — and this is a clever little trick the scribe resorts to — represents *fig trees in a field* (the field being the square). In other words we have here not just figs, but fig trees in a field. In the case of this tablet, the high correlation between Linear A and Linear B is not *prima facie* apparent, unless one knows what a supersyllabogram is (*See* 2. What are supersyllabograms?).

These words are two of the attested alternatives for grains in Linear A. These terms, and others cited immediately below, are represented by an ideogram + a supersyllabogram (*See* 2. What are supersyllabograms? immediately below), the first being a combination of the ideogram for "grain" + the single syllabogram *da*, which signifies *dame* = a chickpea condiment, a Semitic/Arabic word. The second consists of the ideogram for "grain" + the single syllabogram *qe*, signifying *qera2u* = roasted wheat kernels. Then we have *sara2*, first followed by the ideogram for "barley", and secondly preceding the ideogram for "wheat". Now *sara2* is an Old Minoan (OM) Semitic adstrate, as it clearly deals with grains or cereals, appearing as it does on multiple Linear A tablets from Haghia Triada on that very subject, viz. HT 18 90 92 101 105 114 121 and 125 in conjunction with the ideogram for "grains", and alone on HT 30 32 33 34 99 100 102 and 130, as well as with the ideogram for "olive oil" on HT 28. In this last instance, it may be conjectured that we are dealing with either olive oil barley or olive oil wheat bread. On the other hand, *kireta2* is to be found on HT 85 114 121 and 129, while *kiretana* appears on HT 28 and 108. The whole point of this little exercise is to demonstrate that, while the Linear A scribes had a clear choice between *sara2* on the one hand and *kireta2/kiretana* on the other, *sara2* predominates. This implies that the Linear A scribes resorted to *sara2* in preference to the Mycenaean-derived *kireta2/kiretana,* simply because as an Old Minoan Semitic adstrate word, it was on the scene well before the appearance of the latter terms, *kireta2/kiretana*, which were introduced into Linear A just as that syllabary was drawing its last breaths. So in effect, *kireta2/ kiretana* overtook *sara2* right around the cross-over nexus between the demise of Linear A and the first appearance of the Linear B syllabary. This is attested to by the fact that the Mycenaean Linear B word for "barley" is none other than *kirit*a κριθά = barley. The Linear A and Linear B exograms are quasi-identical. Thus, the low incidence of *kireta2/kiretana* on relevant Linear A tablets from Haghia Triada suggests that these variants were late-comers to Linear A, appearing right in the transition period between Linear A and Linear B, when the Linear B term *kirita* arose to replace them.

2. What are supersyllabograms?

In his article, *The Decipherment of Supersyllabograms in Linear B* [10] **(various paginatons)**, Richard Vallance Janke defines supersyllabograms as:

> But what is a supersyllabogram? Supersyllabograms are my own definition for what

previous researchers have all tagged as "(surcharged) adjuncts". While most supersyllabograms appear to be mere "adjuncts", none are by nature, and many are *not adjuncts at all*. pg. 76

... passim ...

... the Linear B scribes always resorted to *specific determinative terminology equivalent to a supersyllabogram which was invariably descriptive of a* ***major****, never a minor, aspect of the métiers, activities, commodities and end-products intrinsically proper to any of the four primary sectors of the Minoan/Mycenaean economy*, be it the military, vessels and pottery, textiles or the agricultural sector. pg. 83) *all italics mine*

... passim ...

Supersyllabograms in every single sector of the Minoan/Mycenaean economy effectively operate as *shorthand*. pg. 105

To summarize then, a supersyllabogram is the first syllable, i.e. the first syllabogram of any particular Linear B word invariably descriptive of a major, never a minor, aspect of the métiers, activities, commodities and end-products intrinsically proper to any of the four primary sectors of the Minoan/Mycenaean economy, be it the military, vessels and pottery, textiles or the agricultural sector. While this concept may appear difficult to grasp *ab initio*, its sheer elegance cannot be understated. If you are still in doubt concerning the primary functions of supersyllabograms in Mycenaean Linear B, and for that matter, in Linear A, it is highly advisable to assiduously read the aforementioned article in its entirety, in order to preclude any lingering doubts in your mind.

Examples of supersyllabograms in Linear B, with all spellings conforming to Chris Tselentis' *Linear B Lexicon*:

KI = *kitimena* = a plot of land κτιμένα (agricultural sector) + chiton χίτον (military sector)
KO = *Konoso* = Knossos Κνωσσός (all sectors)
MO = *monos* = single, spare (wheel) μόνος (military sector)
O = *onato* = lease field ὄνατον (agricultural sector)
PA = *Paito* = Phaistos Φαιστός (all sectors)
PU = *pukatariya* = a type of cloth φυγατάρια (textile sector)
QE = *qero* = wicker shield γέρρον (military sector)
RI = *rino* = linen λίνον (textile sector)
U = *udoro* = water jug ὕδρος (vessels sector)
ZE = *zeukesi* = yoked together (instrumental plural) ζεύγεσι (military sector)

But the Mycenaeans did not invent the supersyllabogram. The Minoans did. The Mycenaeans inherited this construct lock-stock-and-barrel. While there are 36 supersyllabograms in Linear B, astonishingly accounting for fully 59 % of all 61 Linear A syllabograms + 1 homophone (AI), for a total of 62 [11] , there exist no fewer than 27 in Minoan Linear A, with some of them representing Mycenaean-derived superstrate vocabulary. This is not the place to

discuss Linear A syllabograms in exhaustive detail. We have to choice but to postpone their in-depth treatment to a later study. But suffice it to say that of the 27 supersyllabograms in Linear A, many are probably etymologically Mycenaean-derived, as we can see in Table 2:

Table 2

Table of 27 supersyllabograms by sector & sub-sector in Linear A

	F	G	M	O	T	V	W
A		MD			MD	MD	
DA	MD	MD					
DI		MD					
E			MD				
KA		MD				MD	
KE		MD					
KI		MD					
KU					MD		
MI							
NE							
NI							
PA							
PO							MD
QE						MD	

	G	M	O	T	V	W
RA						MD
RI	MD					
RU	MD					
SA	MD					
SI	MD					MD
SU						
TA	MD		MD			
TE						
TI						
TU		MD				
U						MD
WA		MD				
WI						MD

Key to economic sectors & subsectors:
F = figs G = grains (wheat, barley etc.) M = military O = olives, olive trees
T = textiles V = vessels and pottery W = wine
MD = possibly/probably Mycenaean-derived

Table 2: supersyllabograms in Linear A

For the possible/probable meanings of those some of the supersyllabograms flagged MD, see the complete *Glossary of Mycenaean-derived vocabulary in Linear A*, with entries from that glossary flagged as follows: A = 1. 3. 7. 10. 18. 22. 29. 30. 34. 44. DI 54. KA 87.-90.+92. + 94.-99. KI 108. 112. 114. KU 125. MI 141. QE 179. RA 182. SA 193.-195. SI 201. 212. TA 215.-216. TU 221. U. 223. WA 226. WI 228. 229.

Examples of Supersyllabograms in Linear A:

A = *arip*a = ointment, unguent Cf. Linear B *arep*a ἄλειφαρ
DI =*dipaja* = from a cup Cf. Linear B *dipa* = a cup δίπας δέπας (vessels sector)
KA = *kapa* = fruit(s), ripe crops καρπά (agricultural sector) - or - *kati* = a kind of pot, hydria (water flask) Cf. Linear B *kati* hydria (water flask) κάρτις (vessels sector)
KI = *kireta2* + *kiretana* = barley-like, barley Cf. Linear B kirita κριθά (agricultural sector)
KU = *kupari* = cypress plant κυπάρι -> κυπάρισσος = cypress plant Cf. Linear B *kuparo* = κύπαιρος = cypress plant - or - *kuruku* κρόκος = crocus, saffron (agricultural sector)
QE = *qeti* = a very large pot, pithos Cf. Linear B PGS *qeto* πίθος (vessels sector)
SA = *saro* = broom, threshing floor σάρον - or - *sasame* σασάμε = *sesame* Cf. Linear B σασάμα (agricultural sector)
SI = *situ* = wheat σίτυ σίτυν = wheat Cf. Linear B *sito* σίτον (agricultural sector)
U = *unaa* = wine vessel, wine jar οἰναία (vessels sector)
WI = *winu* = wine ϝίνυ Cf. Linear B wono ϝοίνος (vessels sector)

3.1

Glossary of Mycenaean-derived vocabulary in Linear A

Preliminary Observations:

This lexicon adopts the conventions followed by L.R. Palmer in his ground-breaking work on Linear B, *The Interpretation of Mycenaean Greek Texts*. Cambridge: Cambridge University Press, © 1963, 1998. ix, 488 pp. ISBN 0-19-813144-5 (1998). For Palmer's glossary, which follows these conventions, *see* pp. 402-473 in his volume. We have adopted his conventions to make the vocabulary of Linear A accessible to anyone, from lay persons not yet familiar with Linear A and non-linguists (somewhat) familiar with Linear B and/or A all the way to professional linguists expert in Linear B, and possibly even in Linear A, in order that everyone, regardless of education or scholastic background, may readily access our Linear A Lexicon and come to familiarize him- or herself with at least the rudiments of Linear A, or in the case of professional linguists, with the intricacies of the syllabary. The only difference between Palmer's conventions and our own is that, whereas Palmer hyphenates Linear B words, we do not.

KEYS:
PGS = pre-Greek substratum? = lacG = later archaic or Classical Greek TOP = toponym ANT = eponym LIG = ligature LP (L.R. Palmer) JY = John G. Younger

NOTES:
1. Cretan is a very ancient (archaic) West Greek dialect, according to C.D. Buck. *The Greek*

Dialects. Chicago, University of Chicago Press, © 1955 & 1998 ISBN 1-85399-556-8. xvi, 373 pp. pp. 169-172
2. TOP = toponym + ANT = anthroponym + theonyms etc. probably fall in the pre-Greek substrate, and hence do not prove in the least that some or any of these are proto-Greek.
3. Mycenaean-derived Linear A lexeme —> (archaic) Greek. The right arrow —> indicates that, according to our observations and analyses through circumstantial evidence alone, the Mycenaean-derived Linear A lexeme to the left of the right arrow etymologically appears to be a primordial form or version of the Mycenaean Linear B or later (archaic) Greek form(s) to the right. It is absolutely vital to understand that it is a extremely tricky matter to retrogressively extrapolate Mycenaean-derived Linear A words from their Mycenaean Linear B or later archaic and so-called Homeric counterparts, since there were so many, sometimes highly divergent, archaic ancient Greek dialects. Any Mycenaean-derived word in Linear A, which looks like a later Greek lexeme, may not in actuality accurately reflect the latter. It all depends on the luck of the draw. So in essence, based on mere circumstantial evidence, we must in at least some instances take some Mycenaean-derived Linear A vocabulary with a grain of salt.

Digamma *ϝ* remained in use in the Cretan dialect until the second century BCE.

Wikipedia: proto-Greek
https://en.wikipedia.org/wiki/Proto-Greek_language

NOTE: *nira* HT 23+HT 150 is LM 1b Minoan for fig(s). This supersyllabogram was adopted by Mycenaean Linear B without any perceptible change whatsoever.

1. adakisika KH 5 LM 1 b = lacG ἀδακισσίκα = adorned with ivory
2. adu HT 85 HT 86 HT 88 HT 92 (with the huge quantity 680) HT 99 = lacG ἀδην = to the full, abundantly, i.e. in a large quantity, in the case of grain crops, being a standard unit of measurement something like a bale, although we must understand that it is impossible to accurately determine standard units of measurement in either Linear A or Linear B, since the Middle and Late Minoan and Mycenaean periods are so historically remote. But it is a fair and acceptable approximation.
3. adara KN Zf 31 LM I a /adaro AK 5 LM I b = lacG ἁδρός = in full growth, stout
4. adukumina ZA 10 LM I b first part OM = portion + last part, Mycenaean-derived = kumina = a large portion or amount of cumin, presumably large because cumin was ostensibly in very high demand in the Middle and Late Minoan and Mycenaean periods. *See* 2. adu above.
5. aisaki HT 114 LM 1 b = lacG αἴζα = with a goat (used in conjunction with sheep)
6. Akanu PGS TOP = lacG Ἀρχάνες = Archanes (Crete) - or - a large bowl, to Semitic *akanu* + akanuzate -or- akanuwee (variations) MM III *Here cf.* KN Zc 7, *akanuzati durare azura jasaraanane wipi*. NOTE: "This painted inscription in semi-circular registers in the interior of a short conical cup, the top of the signs oriented toward the bottom of the cup (basement of Monolithic Pillars, MM III?; PM I 588 fig. 431b, 613-16, fig. 452), the signs oriented upside down (basement of Monolithic Pillars, MM III?) This inscription would fit with the interpretation of Akanu as Archanes, since the form is similar to the classical Greek, Αθήναζε «to Athens» (cf. LSJ, p.30). Akanuzati would mean "from/to Archanes".
7. akara/akaru HT 2 HT 86 x 2 LM 1 b = lacG akaru ἀγρός = field or plough, as in Hittite, *akkalan* = a kind of plough ἄκρα - or - = end, border
8. akarakitanasijase PE Zb 3 = lacG ἄκρακίρτανισια = a field with terebinth trees + the

ideogram for man, i.e. a man in a field with terebinth trees
9. akiro ARKH 4 LM Ib = lacG ἄκαιροϛ = not in season, unseasonable – or - = lacG ἄγριοϛ = living in the fields; uncultivated, unreclaimed.
10. amaja KH 14 LM 1 b (used in conjunction with barley, i.e. a wagon load of barley) *See also* amata = lacG ἅμαξα = wagon. Cf. Linear B *amo* = wheel/chariot (undercarriage). Corresponds to classical Greek ἅρμα. But since the orthography of the Linear A word does not correspond all that well to its so-called Linear B counterpart, this interpretation is suspect.
11. amawasi KT Zf 1 (golden pin) = lacG ἅμαιϝασι = with violets
12. amita ZA 10 LM I b = lacG ἀμίσθα (fem.) -> = unpaid, *not* without mint, because why would a scribe offer a recipe without mint? -or- *amita* could be a word connected to classical Greek ἄμιϛ ἄμητοϛ, a kind of milk cake
13. aranare HT 47 LM 1 b = lacG ᾽ἁλάναρε (dative sing.) -> ἀλᾶρά (f.) = sweet, delicious
14. anati IO Za 8 = lacG ἁνάτι -> ἁνασταδόν = upright, standing? (could make sense in context)
15. api KN Ze 16 LM I b, II = lacG ἀσπίϛ = sword – or- as incised on the south stone door jamb of the stomion, Kephala tholos = Hittite/Hurrian aapi, a trench or pit for offering libations to the dead). There are lateral niches in the dromos and 4 cisterns in the floor of the chamber. Also, *api*, in Hittite, may be a necromantic sacrificial pit used for summoning up infernal deities or revenants, sometimes personified as D *Api*-, (e.g. KUB XXIX 4 IV 34 *api pedanzi* “they dig a pit”. D Api GI\R-it *ginuzzi* “he opens up a pit with a knife”; KUB XLI 8 III 16-17 1
16. apaki KN Zb 40 LM 1 b *See also* kipaa, unaa = lacG ἀπαρχή = first part of a sacrifice, firstlings for sacrifice, first-fruits or – or- kipaa (below) - or - *apaki* is a Cretan variant of pork. To be very precise, salted and sometimes smoked pork. *See* the actual location of this fragment: KN Zb 40 (HM 21391), LM II pithoid jar (Minoan Unexplored Mansion; Kadmos 15, 1976, 102-107, LM II destruction, the storage jars were all LM II, with one LM I), the 2nd latest Linear A inscription (the latest being PO Zc 1), inscribed: 1. *apak*i 2. *unaa*
Cf. https://1historyofgreekfood.wordpress.com/tag/cretan-food/

illustration, *apaki*

And we cite: *"This is apaki, salted and -optionally-smoked lean pork, which is very popular in Crete until nowadays. The 12th century Ptochoprodromos' satire is testimony to it. The poet had found his father cooking a piece of slightly salted* apaki *which was well covered with fat. "I salted my* apaki *and 30 days later I smoked it at 100 C for 10 hours, using olive wood together with oregano, marjoram, thyme and sage for smoke. The meat shrinked (sic)" = shrank."*

17. apero PGS = lacG ἄμπελος = a wine Cf. Linear B *apero*
18. arako KO ? Zf 2 = lacG ἀράξ = weaver Cf. Linear B *arakateya* ἀλακάτειαι = weavers *See* KO ? Zf 2 arakokuqawasatomaroautadeponiza *See also* auta + deponiza + wasatomaro + *arako*kuzu OM+ = weaver's *establishment*? (agglutinative), where *kuzu* is Old Minoan (OM).
19. aresana THE Zb 2 LM I a + THE Zb 4 = lacG ἄλεισανα -> ἄλεισον = an embossed cup (arch. acc.) = δέπας (Homeric) Cf. Linear B *arisu* ἄλεισυ <- ἄλεισον = embossed cup
20. aripa PE 2, Siteia Mus. 91033= lacG ἄλειφαρ = cream, ointment Cf. Linear B *arepa*
21. arokaku = lacG ἄρο χαλκύ = ὀρείχαλκος, *oreikhalkos* (ὄρος, *oros,* mountain and χαλκός *chalkos,* copper), meaning "mountain copper". Cf. Linear B *kako* χαλκός
22. arotu/arote2 KT Zg 2 Minoan = lacG ἀρτος = bread
23. arura/arurata HT 11 = lacG ἀρούρα = unit of land - or - plough – or – a freshly ploughed plot of land (polysemiotic) Cf. Linear B *arura*
24. arudara HT 28 = lacG ἄλυτρα -> ἄλυτρον = threshing instrument
25. aruma TY Zg 1 LM I b (sinistrograde) = lacG ἄρωμα (neuter) = spice. But we should exercise extreme caution in this interpretation, since the inscription is not complete.
26. asadaka = lacG ἄσταχα -> ἄσταχυ (Minoan nom. sing.)= ear of corn
27. Asara2 HT 89 TOP = Linear B *Asaro* Ἀσάρος *a*sara2 (*a*sarai) = *without* flax - or - OM = white, to Hittite *asara*
28. asona (Kafkania pebble, 1,700 BCE) = lacG ἄσονα -> ἄξονα = axe Cf. Linear B, *akosone* ἄξονες = axles + Akkadian = *hasinnu*
29. atade KT Zf 1 (golden pin) = lacG ἄτταδε = (to/from) father
30. atare ZA 8, *Cf.* Linear B, *ataro* PY An 35 = lacG ἀτᾶλεί -> ἀτᾶλός = tender; delicate (of crops?) - or - = lacG ἀθάλει ἀθάλος = without a branch, twig; without an olive branch - or - = lacG ἀδρός = full-grown – or – ἀθάρη = groats, meal, green fodder, forage, provender Cf. *kupari* = galingale - or - = blue, Hittite, *antara*. A clear instance of Pareidolia P.
31. atu LM 1 b = lacG ἄστύ = town *See also* Luwian *atiwati* = in the town
32. aturisiti KN Zb 5 artu-turo-siti, therefore by contraction = aturisiti: cheese-cake food or grains of cheese-cake (Cf. σιτία, corn, food + τυρός cheese Cf. arotu, Minoan for bread, ἀρτος
33. auta = lacG αὐτά = self, oneself; alone + deponiza (*see* below) = *the mistress herself* in the phrase: arakokuqawasatomaroautadeponiza
34. damate KY Za 2 (peak sanctuary of Haghios Georgios) PGS = lacG Δάματε = Damater Cf. Linear B *Damate* Cf. damate = Earth Mother (Pelasgian)
35. datu HT 123+124/datara HT 6 LM Ib/datare HT 88 LM 1 b = lacG δᾶτάρα δᾶτάρει -> δᾶτήριος = date(s) -> δάκτυλος = date/fig
36. Dawa KN Za 10 PGS = place name Cf. LB *dawo* Δάϝος Δάϝον. This word could mean "village".
37. depa/depu PGS = lacG δέπας δέπυ= cup Cf. Linear B *dipa* δίπας & Homeric δέπα (Luwian = bowl, cup) + dipaja PH 7+20+21 MM II a/b = lacG δίπαια (gen. sing.) -> δίπας δέπας =

from a cup (alternate?)
38. deponiza = lacG δέσποινα = mistress, lady KO? Zf 2 Cf. Linear B *deponiya*
in the phrase: arakokuqawasatomaroautadeponiza
39. dewa LIG = lacG δέϝα = goddess? Cf. Linear B *diwe, diwo* (masc.)
40. dija/dije = lacG Δί ϝα Cf. Linear B *diwija* Διϝία = from the priestess of Zeus
41. Dikate PGS TOP = Mount Dikte Cf. Linear B *Dikatade* Δικταίαδε = towards Mt. Dikte
42. Dupu3re KO Za 1 TOP Cf. Linear B *Dupu2razo* Δυπυραίζος
43. ero = lacG ἐλλός = young deer, fawn (one actually appears on a Linear A seal.)
44. esija = lacG ἑστία = hearth of a house
45. ia = lacG ἰά (n. pl.) = an arrow (sing.) - or - ἴα (n. pl.) = violets/ija ? *See* ἰά (n. pl.) = an arrow (sing.) & ἴα (n. pl.) = violets (variation) - or - = to make silver, to Hittite *iya*. Pareidolia P:
46. Ida ZA 21 ZA 27/Idaa/Idada KN Zg 2 /Idapa3 CR Zg 4 ZA 21 LM I b = Mount Ida PGS TOP
47. Idamate/Idamete AR Zf 1 (PS, II,I, 35) MM III, LM I? + labrys found in the Arkalochori Cave AR Zf 2 PGS ANT = lacG Ἴδαμάτε = Mother goddess of Mount Ida. Cf. Idaian Mother (Pelasgian) + Idami (variation) & ZA 24 (truncated right) LM I b
48. Idunesi HT 13 = lacG Ἰδύνεσι = Idunesi (topomastics) = in/at Idunesi – or – with sweeteners (instrumental plural, debatable)
49. Idarea ANT PGS = lacG Ἴδαρέα = Rhea, goddess of Mount Ida
50. ijaredija IO Za 5 = lacG ἰάρες Δί ϝα = goddess of healing
51. ijate KN Zb 4 PH Zb 4 LM I b = lacG ἰάτερ = doctor, physician Cf. Linear *iyate* ἰάτερ
52. ima = lacG ἱμάξ = leather strap, thong; (lash of) a whip
53. Idorinita PH 6 MM II a/b = lacG Ἰδορίνιτα = Idononita (onomastics)
54. inawa PH 6 MM II a/b = lacG ἠνάϝα →ἠνία= = rein, bridle
55. ipinama AP Za 2, IO Za 2, IO Za 15, KO Za 1; VR Za 1/ipinamina KO Za 1 = lacG ἰπνευμένα (fem. sing.) = baked (bread)
56. iruja HT 7 LM Ib = lacG ἰέρυια = priestess Cf. Linear B *iyereya* ἰέρεια
57. ita LM I b = lacG ἴτα → ἴτυς = rim of a wheel, edge of a sword (used in conjunction with – sipiki, with apparently means "with swords". *See also* – sipiki - below.
58. itisa*puko* OM+ = lacG ἴτις α = round + = lacG πύξος = box-wood -or- =ἴτις α= round + *puko* OM = tripod = round tripod Cf. puko *below* (agglutinative). But *puko* almost certainly does not mean "box-wood" in Linear A, but rather "tripod", hence, round tripod.
59. jamauti ἴαμαυτι = as a means of healing <- ἴαμα ἴαματος = healing, remedy
60. jari*sapa* (agglutinative) OM PGS = lacG = some kind of dress? Cf. Linear B *sapa* = a kind of dress
61. jasaja KN Zg 55 = lacG Ἰᾶσαία <- Ἰᾶσώ of/from the goddess of healing and health
62. jasidara = lacG ἰᾶσιδᾶλά = healing torch/firebrand
63. jasea/jasepa = lacG ἰᾶσεα = healing, goddess of healing
64. jasie KE Zb 4 = lacG ἰᾶσιε = for healing, for the goddess of healing (dative sing.)
65. jate/jateo = lacG ἰᾶτήρ = physician
66. jatimane = lacG ἰᾶτής μαννεῖ = with the bread of healing (instrumental) But this is conjectural.
67. kade LIG = lacG κάδε (instr. sing.) <- κάδος = pitcher, jar, pail *See also* kati + kadi ZA 15 LM I b = lacG καδί (instr. sing.) <- κάδος = with a jar or vessel for water or wine ZA 4 LM I b + kadusi (instrumental plural = with pitchers) on the damaged tablet, Gournia = κάδυσι ->

κάδος = with buckets or pails (instr. pl.)
68. kairo ZA 8 LM I b = lacG καιρός = due measure
69. kaki HT 37 LM 1b = with copper/kaku [HT 62 + 73 (joins)] = lacG χαλκύ -> χαλκός = copper, bronze. Cf. Linear B *kako* χαλκός
70. kami = lacG κάμι (dat./instr. sing.) <- κάμα = (on a) unit of land Cf. Linear B *kama* κάμα
71. Kana HT 23+HT 150 joins LM 1b/Kananiti KH Wc 2005 /kanau HT 123+124 x 2 TOP = lacG Κάννα Kanna
72. kanaka PGS = κνάκα = saffron Cf Linear B *kanako* κνάκος
73. Kanijami KT Zf 1 (golden pin PGS = lacG Κανιάμις = onomastics, Kaniamis (fem.)
74. kapa HT 102 HT 105 /kapaqe HT 6 HT 94 LM 1b /kapaqe HT 140+143+145+153_154 x 2 LM 1 96. + kapi (instrumental sing.) LM 1b HT 8 HT 45+71 (joins) HT 105 HT 140 = lacG καρπά +kapaqe + καρπάτὲ = with fruit, and fruit, with fruit-or-ripe crops Cf. Linear B *kapo* καρπός = + kaporu HT 115 LM 1 b + = lacG καρπόρυ -> καρπος = fruit, corn, harvest, produce (used in conjunction with grain). Pareidolia P:
75. kara/karu HT 75 HT 97 = lacG καρά = head Cf. Linear B *kara(pi)* καράαφι
76. karona HT 11 = lacG κᾶλονα -> κᾶλον = wood
77. kasi HT Wa 1027 HT Wa 1028 = lacG κασί -> κασίᾶ = with “Arabian” spice
78. kataro = lacG κάνθᾶρος = scarab (Egyptian) + drinking cup + katare KH 41 = lacG κάνθᾶρει = with a scarab (instrumental sing.) As Alexandre Solcà points out, this reading of “scarab” is a bit conjectural. Under the lexeme κάνθαρος, we do find that this word is quoted in Aeschylus as a kind of beetle, and has a second sense as a small drinking vessel “scarabeus”. The only problem is there is no direct relation with an Egyptian word meaning “scarab”.
79. kati HT 63 LM 1 b *See also* kadi = lacG κάρτις = a kind of pot, hydria (water flask) Cf. Linear B *kati* hydria (water flask)
80. Kekiru HT 94 LM 1 b PGS TOP = lacG Κέκρυ = Kekros
81. kera/kero = lacG κέρας = horn (ivory) -or- κηρός = bees-wax Cf. Linear B *kera*
82. kidata (present participle passive) HT 40 kidate HT 27 + HT 48 (joins) LM1 b = lacG κιδάτα -> δατέομαι = divided, shared
83. kidaro = lacG κέδρον = juniper berry – or - κεδρία = oil of cedar Cf. Linear B *kidaro*
84. kikiraja HT 85 LM 1 b = lacG κίκιραια (gen. Sing. = made of/from castor oil) - > κίκι = castor-oil, castor-plant
85. kimira2 HT 54 LM 1 b = lacG χίμιρια -> χίμαιρα = she-goat, nanny-goat
86. Kina PGS TOP = lacG Κίννα =Kinna
87. kipaa LM I-II = lacG κῆπαα -> κῆπος = orchard *See also* apaki, unaa
88. kira SY Zb 7 MM III b – LM I a (sinistrograde) = lacG Κίρα = onomastics. Appears on a Linear B tablet as *Kira* (onomastics). Complements of Rita Roberts - or - = χείρα - > lacG χείρ = hand, handy-work – or- - > lacG χειρίς = covering for the hand, glove – or – κειρία = bandage, swathing-band; cord, sacking of a beadstead. Paredolia P:
89. kiro HT 55 (fragment) χεῖλος = edge, brim, rim (on a potsherd) - or- χηλός = chest, box, coffer - or - χῖλός = grass, green fodder, forage – or- κηρός = bees-wax, wax, Pareidolia P:
90. kireta2 (kiretai) HT 85 LM 1 b HT 114 HT 121 HT 125 (PS,II,I,195) HT 129 = lacG κρίθαι = barley + kiretana HT 2 HT 8 HT 108 HT 120 LM 1b = lacG κριθανίας = like barley, barley (attributive) + kiretaiwinu κρίθαι = barley + *winu* Ϝίνυ = wine Cf. Linear B wono Ϝοίνος, hence *kiretaiwinu* = lacG κρίθαιϜίνυ = barley wine, ie. beer Cf. Linear B kirita + wono = κριθά + Ϝοίνος = barley wine, i.e. beer (unattested)

91. kiso = lacG κισσός = ivy
92. kitai/kitei HT 123+124 LM 1 b = lacG κεσταί κεστεί = embroidered (lit.), but in context = basketry, basket(s) (used in conjunction with olives) + kiti (instrumental sing.) = lacG κίστη = in a chest, box
93. kitanasija/kitanasijase kitanisija (gen. sing. or instrumental plural) = lacG κίρτανασια -> κίρτανος = terebinth tree Cf. Linear B *kitano* κίρτανος
94. kitina - on a Minoan decorated ceramic = lacG κτοίνα/κτοινάσιας = border of a plot of land/territory Cf. Linear B *kotona kotoina* = lacG κτοίνα = plot of land
95. Kosaiti TOP Cf. Linear B *Kutaito* Κύταιστος (not necessarily the same place)
96. Kudoni HT13 = lacG Κυδωνί = at Kudoni (dative sing.) HT 85 LM 1 b + Kudona LM 1 b Cf. Linear B Kudonija Κυδώνια = Kudonia
97. kumina HT Wc 3013 LM 1 b + kuminaqe HT 54 LM 1b HT Wc 3014 = and cumin *See also* Linear B *kumino* κύμινον
98. kunite LM 1 b *See also* adameri = lacG χούνετι (dat. sing.) -> χούς = with a liquid measure of a portion (of honey)
99. kupari KH 29 – truncated = lacG κυπάρι -> κυπάρισσος = cypress plant Cf. Linear B *kuparo* = κύπαιρος = cypress plant
100. kuro/kurotu HT 9 x 2 HT 11 HT 13 HT 25 x 2 HT 27 HT 39 HT 40 HT 46 HT 67 HT 74 HT 85 HT 88 HT 89 HT 94 x 2 HT 100 HT 102 HT 104 HT 109 HT 110 HT 116 HT 117 HT 118 HT 119 HT 122 x 2 HT 123+124 x 5 HT 127 x 2 ZA 15 = lacG = κῦρων = reaching, attaining i.e. = total Cf. Linear B *tosa* τόσα Cf. *kol* = total (Semitic)
101. kura ARKH 2 + kuramu (inflected) HT 117 ZA 20 LM I b = lacG κῦρα = totals
102. Kuta... (truncated right) = Kutato LM 1 b (topomastics) = lacG Κύταστο -> Κύταστος (Κύταιατος) Cf. Linear B *Kuta(i)to* = Κύταιστος
103. kuto/kutu = lacG κύτος = shield, cuirass
104. kuruku HT 87 9 LM 1 b PGS = lacG κρόκος = crocus, saffron
105. kuruma HT 115 = lacG κουρῦμα -> κουρᾶ shearing (used in conjunction with sheep) *See also* sekutu
106. Kutiti PGS TOP (locative sing.) Kutaistos Cf. LB *Kutaito*
107. kutu = lacG κύτυ -> κύτος = vase, jar, pot, urn
108. madi HT 69 HT 85 HT 97 HT 118 LM 1 b = lacG μάδι Cf. L.R. Palmer, Linear B, *madi* (multiple occurrences, meaning unknown, possibly = lamb or an anthroponym?)
109. mare (dative) HT 55 PH 30 MM II a/b/maro/maru HT 24 x 3 HT 117 KH 43 LM 1 b PH 3 MM III (used in conjunction with wool)/maruku/marure KH 43 LM 1 b (used in conjunction with wool) + maru = lacG μαλλός = flock of wool Cf. Linear B *mali* μαλί = wool = *mari*
110. masa/masaja = lacG μᾶσσα μᾶσσαια <= μᾶσσων = larger, bigger - or – *masuri* = goat, Hittite + μαλλύρι -> μαλλός = with fleece
111. materi PH 5 MM II a/b = lacG μάτερι = for mother Cf. Linear B, *mate/matere*
112. maza/mazu ZA 10 LM I b = lacG μᾶζα = kneaded or unbaked bread, barley bread/cake
113. meki = lacG μέκι -> μέκων = with poppy seed HT 6 LM Ib + mekidi ZA 14 LM I b = lacG μεκίδι = with poppy seed (instr. sing.) - or - OM = income, revenue, Hittite *melkitu*. Pareidolia P:
114. mera = lacG μέλα = honey + adameri LM 1 b ἀδαμέλι, where *ada* is Old Minoan for "part" or "portion", hence, with a portion of honey (dat. sing.) *See also* kunite
115. meto = lacG μεστός = full, filled
116. meza HT 10 HT 85 LM 1 b = lacG μέζα (fem. sing.) = greater, bigger Cf. Linear B *mezo*

μέζων μέζος
117. mijo -> jomi (dextrograde) KH Wc 2054 + KH Wc 2005 LM 1 b+ mijo (sinistrograde) KH Wc 2054 + KH Wc 2005 LM 1 b= on a strip of land (dat. sing.) jomi = = lacG ὁ̂ιμι –> ὁ̂ιμος = strip of land
118. mireja = lacG μηλέα = apple tree – or - μήλεια (gen. sing.) = belonging to a sheep
119. miru= lacG μῆλον = a sheep or goat – or - μᾶλον = apple, tree fruit + mirutarare HT 117 LM 1b= lacG μᾶλον = apple, tree fruit + tarare= θαλλάρε -> θαλλός= with a young shoot, sprouting twig(dative sing., agglutinative), hence a young shoot of an apple. Pareidolia P:
120. mita + mitu (inflected) HT 117 LM 1 b = lacG μίνθα = mint Cf. Linear B *mita*
121. miturea = lacG μίτος Ῥέα= thread of a warp for Rhea (?) (agglutinative, Rhea dat. Sing.)
122. muko = lacG μῦχός = innermost place, inmost nook, corner, recess. Cf. Linear B *muko*
123. murito = lacG μύλιτο -> μύλαξ = with a millstone
124. muru HT 3 LM IB = lacG μύρον = sweet oil extracted to plants; sweet oil; unguent; perfume
125. naka = lacG νάκα -> νάκος = sheep's fleece
126. naridi = lacG νάριδι <- νάρδος = with (spike)nard (instrumental sing.)
127. nerapa/nerapaa = lacG νευρᾶπα νεαυρᾶφα <- νευρά= (with a) sinew, tendon, bow-string, sling shot
128. oteja PK 1 LM I b = lacG ὄστεια -> ὄστρεια = oyster pigment; oyster purple Cf. Linear B *otawero* ὄστρειος
129. Paito HT 97 HT 120 LM 1 b Phaistos = lacG Φαιστός = Phaistos Cf. Linear *Paito* Φαιστός *See also* Payata (Luwian)
130. paku = lacG παχύς = great, large; rich, wealthy - or - paku = holy, sacred, Hittite, *parkui*
131. pasarija HT 24 LM 1b = of/from a part or portion = lacG φάρσαρια
132. pase HT 18 HT 25 + paseja (genitive) HT 93 + HT Wc 3001-3002 LM 1b = lacG φάρσε -> φάρσος = with a part, portion. *See also*, adu + pasu = lacG φάρσυς <- φάρσος = a large part, portion
133. piku/pikudo LM I b/pikui/pikuzu/pika KH Wc 2123 LM 1 b = lacG φηγύς -> φηγός = a species of oak (Notice this tree is in conjunction with a bird on Linear A seal KH Wc 2123)
134. piminate HT 116 LM 1 b = lacG σπίμινα τέ -> σπέρμα = and seed (used in conjunction with grain) Cf. Linear B *pema* = σπέρμα
135. pisa HT 113 LM 1 b = lacG πίσσα = pitch
136. pitaja HT 6 LM Ib = lacG πισταία -> πιστάκιον = pistachio-nut
+ pitakase HT 21 LM 1b/pitakesi HT 87 LM 1 b = lacG πιστάκεσι = with pistachio-nuts (instr. pl.) (used with grains and olive oil, i.e. pistachio-nut bread). Note that pistachio-nut was a staple of the Minoan diet.
137. pirueju PH 2 LM I b = lacG πῑλυείυς -> πῑλος = "felt cuirass", numbered as a total of 60 and used in conjunction with – raodiki – below
138. piwaja = lacG πιϝαία = land division/divided land/shared land/shared plots?
139. posa = lacG πόσᾱ -> ποίσῑς = drink(ing), beverage
140. potokuro HT 122 LM 1 b, with a total of 96 & HT 131 with a total of 452 = lacG ποτόν + κύρων = reaching a full drink, a full draught. (My colleague Alexandre Solcà would like to add we may see that potokuro fits within the numbers produced above the list where this lexeme is used and therefore would more analyse this lexeme as *ποτο, an early form for posos : a certain quantity and kuro: total, so in all, lit. "total of quantity", quantity amount)
141. puko HT 19 OM = tripod Cf. Linear B *pukoso* = lacG πύξος = box-wood. Apparently

unrelated. In Linear A puko definitely means tripod and not box-wood.
142. punikaso PGS = lacG φυνίκασος = crimson, red (of wine) Cf. Linear B *ponikiya ponikiyo* φοινίκιος = crimson (of Phoenician origin)
143. qajo = lacG βάϊον = a palm branch (Kafkania pebble, 1700 BCE)
144. qero = lacG βέλος = arrow, dart -or- beryl - *vaidūrya* (Sanskrit, Dravidian)
145. qeti HT 7 OM/PGS = a very large pot, pithos Cf. Linear B PGS *qeto* πίθος
146. radu/rade = lacG ῥάβδυ <- ῥάβδος = rod, switch; spear-staff or shaft
147. raodiki PH 2 LM I b = lacG λαός + δίκην = «in the fashion of the host», "defenders of people", i.e. of soldiers, used in conjunction with the no. 60, so that we have the sense that 60 people acted like soldiers, i.e. valiantly. Cf. Linear B, rawo λαϝός = λαός (used in context with the ideogram for sheep, which in this case would appear to mean that 60 valiant soldiers sacrificed 1 sheep)
We may also quote the famous Greek name Λαοδίκης and also Λαοδίκη.
148. ra2ti (raiti) = lacG ῥαιστήρ = a hammer, crusher
149. Raja/Raju PGS ANT TOP = lacG Ῥαία = Raia Cf. Linear B *Raja*
150. raka/rakaa/raki SY Zb 7 MM III b – LM I a (dextrograde) = lacG ῥαχά -> ῥαχός = thorn bush - or - berry = *raka* ῥαξ in Linear B (Palmer, 451). It fits the context quite well.
151. rea PGS = lacG ῥέα = goddess, Rhea
152. rima = lacG λεῖμαξ = garden -or- λεῖμμα = remnant, remains, chaff - or - = lacG λῆμμα = income, receipts. Pareidolia P:
153. roika = lacG ῾ροικά (fem. sing.) = crooked Cf. Linear B *roiko* ῾ροικός
154. roke/roki/roku = lacG = λόφος = crest of a helmet
155. ruja KN? Wc 26 pomegranate tree LIG = lacG, archaic Greek ῥοῖα
156. Rukito PGS TOP Cf. Linear B *Rukito* = lacG Λύκινθος – or – Lycians
157. ruma HT 64 LM 1 b/rumarita2 HT 90 LM 1 b/rumu/rumata HT 99 LM 1 b/rumatase ZA 20 = lacG λῦματασε -> λῦμα = offscourings of grain, i.e chaff... NOTE: in HT 90 this word is used with the ideogram for grain, and so it suits the context very well.
158. rutari = lacG ῥυταρί <- ῥυτών = with a drinking cup (running to a point with a small hole through which wine ran)
159. saka = lacG σάκκα -> σάκκος = coarse cloth of hair to goats; sackcloth – or - σάκα <- σάκος a shield made of wicker *See also* saqqu (Akkadian) *See also* – saqa - below
160. saqa + saqeri HT 11 LM I b = lacG σάκερι -> σάκίον = small bag - or - = sack Cf. saqqu (Akkadian)
161. saro HT 17 LM 1b/saru/sarutu HT 9 HT 19 [HT 42 + 59 (joins)] HT 94 = lacG σάρον = broom, threshing floor - or - barley (for wine), *saru* (Semitic)
162. sasame HT 23 PGS = lacG σασάμε = sesame Cf. Linear B σασάμα
163. sea = lacG σέα σέει (dat. sing.) = goddess. This word is common to certain, primarily archaic, ancient Greek dialects.
164. sekutu HT 115 LM 1 b = lacG σηκύτυ -> σηκός = pen, stable, enclosure (used in conjunction with sheep) *See also* kaporu
165. sere HM 570.1 g (nodule sealing) NOTE: this makes perfect sense for a nodule sealing LIG = lacG σειρεί -> σειρά = with a cord or rope (instrumental sing.)
166. Setoija PR Za 1 MM III + LM I a PGS TOP Cf. Linear B *Setoiya* Σητοία
167. side/sidi/sidija σίδια = pomegranate tree HT 126 /sidare/sidaro/sidate LM Ib/sidatoi HT 17 GO 2 = lacG σίδη = pomegranate tree, pomegranate fruit. Pomegranate trees feature prominently on the Linear A seal in Figure 14 below.

168. Sidona = lacG Σιδῶνα = Sidona (ancient Phoenician city)
169. sija = lacG σία -> σία = goddess – or - seed, Hittite *siya*
170. sika HT Wa 1014-1018 LM 1 b = lacG σηκά -> σηκός = fold, enclosure; (sheep) pen; sacred precinct, shrine = <- ζηκάζω = to pen in Cf. Linear B *periqoro* περίβολος = sheep pen
171. Sikine PGS TOP loc. sing. of Sikinos Σικίνος
172. Sikira/Sikirita HT 8 LM Ib PH Wa 32 MM II b PGS ANT/TOP or = lacG σίκερα = sweet fermented liquor LB *sikiro*
173. Sima PH Zb 4 LM I b (LP) PGS TOP = lacG Σίμα = Sima Cf. Linear B *Sima*
- or - = lacG σῆμα = sign, mark, token; omen; mound; grave, tomb Cf. sama/samaro above + simeki HT 24 LM 1b = lacG σῆμεκι (dat. sing.) -> σῆμα = seal, mark (used with the ideogram TAL = gold, so we can envision a gold stamp). Pareidolia P:
174. simita Cf. Linear B *Simiteu* HT 96 LM 1 b = lacG Σιμίτα -> Σμινθεύς = epithet of the god Apollo, i.e. mouse, used in conjunction with grains, so that we have mice getting into grain stores. Pareidolia P:
175. sipiki ZA 4 LM I b ZA 5 LM I b (used in conjunction with - ita - ZA 5 is definitely a military tablet) ZA 15 LM I b = lacG ξιφίσι (dat. pl.) -> ξιφός = with swords
176. sipo LIG = lacG = σίφων = reed, straw, siphon
177. siru HT 55 LM 1 b Pk Za 12 (truncated right…) = lacG σηρύ -> σηρικος = silken NOTE: used in conjunction with wool + sirute PK Za 11 σηρύ τέ = and silken
178. situ HT Wa 1019 LM 1 b + sita2 KH 9 LM 1 b ZA 20 = lacG σίτυ σίτυν = wheat Cf. Linear B *sito* σίτον + site = lacG σίτε (dat. sing.) ZA 26 LM I b
179. Sukirita PH wa 32/Sukiriteija HT Zb 158 LM 1b PGS TOP = Sybrita Cf. Linear B *Sukirita* Σύγριτα
180. suzu = lacG σύζυξ = yoked together; paired Cf. Linear B *zeukesi* ζεύγεσι = yoked (instr. pl.)
181. taikama HT 11 OM *tai* + = lacG κάμα = a unit of land, something like an acre? See Linear B *kama* = a plot of land
182. tarina = lacG θαλλίνα -> θαλλός = a young shoot, twig; festive olive-branch
183. terikama = lacG τέλεικάμα = extent of land, i.e. something like acreage, lit. land to its extent or boundary i.e. tero/teroa KT zg 2 sinistrograde = lacG τέλος = end, boundary + kama = unit of land, hence, the boundary of a unit of land. Cf. Linear B *kama* = unit or plot of land
184. toraka PGS = lacG θώραξ = breastplate, cuirass = Linear B *toraka*
185. toro = lacG ταύρος = bull - or - θολός = dome or circular vault; vaulted building
186. tuma HT 94 LM 1 b/tumei/tumese ZA 4 LM I b/tumi = lacG θυμία = with incense (instrumental sing.)
187. turunu PGS = lacG θόρνος = throne Cf. Linear B *torono* θόρνος + turunu*seme* HT 128+134LM 1 b + Old Minoan (OM) *seme* = room, hence, throne *room*. Cf. photos of the throne room at Knossos.
188. unaa KN Zb 40 LM I-II *See also* apaki, kipaa = lacG οἰναία = wine vessel, wine jug, wine jar
189. una(ru)kanasi AP Za 2 MMIII-LM Ib KO Za 1 KO Za 9 IO Za 2 IO Za 9 PK Za 10 SY Za 2 MM III b - LM I a TL Za 1 + unarukanajasi K Za 12 TOP = lacG ὐ ναρυκαναίασις
- or – LacG We may suppose that *kanasi* in *unarakanasi* would stand for γανάω (Liddell and Scott, pp. 299-300, to shine, glitter for metal). So that we might interpret unarakanasi as a shining, gleaming dream.. - or - = lacG ὔναρκανανα῀ασις = dream or vision zealot -> ὄναρκανανα῀ος = zealot (on religious tablets, used in conjunction with libations, reduplication

of να missing in proto-Greek) Cf. Calchas, the seer or reader of oracles in Homer's *Iliad* (Book I,1,85) "... for by Apollo, dear to Zeus, to whom you, Calchas, pray when you reveal oracles to the Danaans,..." ... οὐ μὰ γὰρ Ἀ᾽πόλλωνα Δίῐ φί῾λον ὥ̂ τε σὺ Κάλχαν εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις, ..."
190. utaise KH 7 LM b1 = lacG ὕστατε -> ὕστατος = last (dat. sing.) (used in conjunction with barley, i.e. last harvest?)
191. wanaka PGS = lacG ϝάναξ = king Cf. Linear B *wanaka* (appears on a Linear A seal)
192. wasato = lacG ϝάστυ ἄστυ = town Cf. Linear B *wato* ϝάστυ. See also, Luwian, *ati wati* = in the town) - or - OM = cattleman? - or - Luwian *wastara* + Wasatomaro + OM TOP = the town of Maro? in the phrase: arakokuqawasatomaroautadeponiza
193. winu = lacG ϝίνυ = wine Cf. Linear B wono ϝοίνος Cf. Luwian *wainu* + *winijant* & Hittite*, wiyana*
194. winumatari = lacG ϝίνυμάταρι = wine dedicated to Mother Earth (agglutinative)
195. wireu = lacG ϝῐ̓ερύς -> ϝῐ̓ερός = priest Cf. Linear B iyero ῐ̓ερός
196. wisasana KH 5 LM 1b = lacG ῐ̓σάσανε (a Minoan participle) -> ῐ̓σάζω = balanced (Minoan present participle passive), used in conjunction with barley
197. wono HT 93 LM 1 b = lacG ὄνος = millstone (used in conjunction with the ideogram for grain
198. zokutu = lacG ζογωτός = yoked, with a cross-bar
199. zuma = lacG ζῶμα girdle, belt; girded tunic

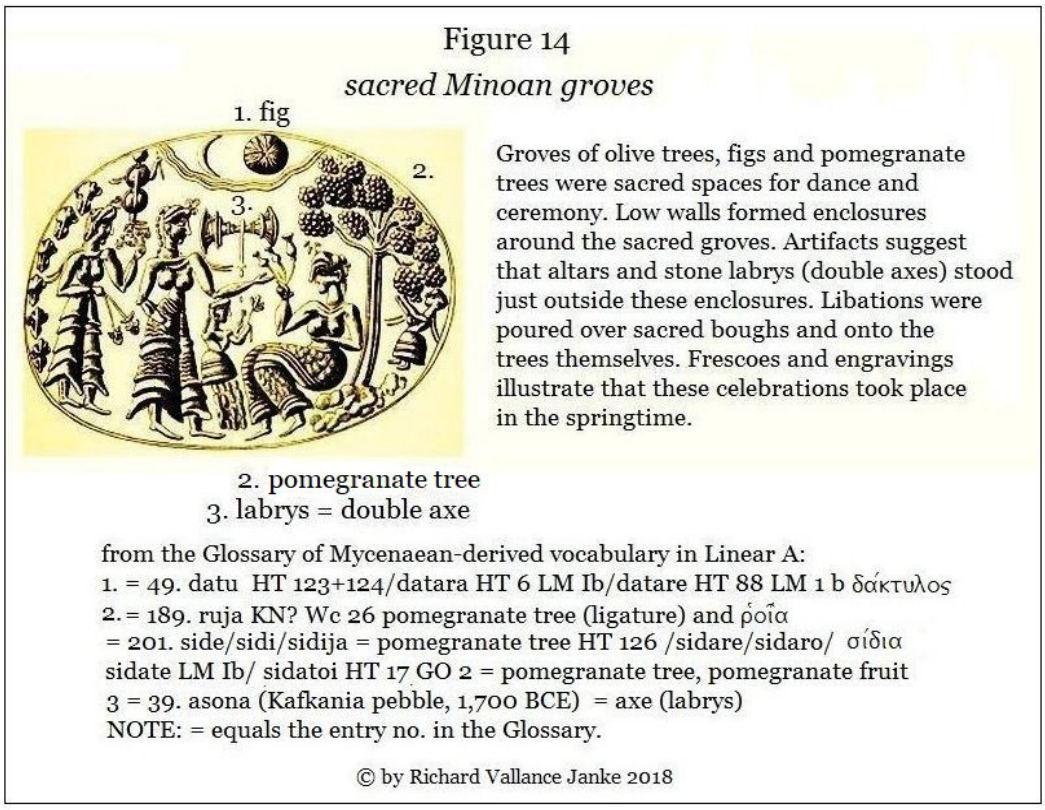


Figure 14 dates/figs, pomegranate trees and labrys (double axes) on a Minoan seal

The figures (images) on this Minoan seal strongly suggest that our decipherments of all 3 of these Mycenaean-derived Linear A terms are right on the mark. This in turn reinforces our hypothesis that there exists a substantive Mycenaean-derived superstrate in Linear A.

3.2 Possible Linear A vocabulary correlated with L.R. Palmer, Linear B, excluding Linear B vocabulary we have already potentially, probably or definitely deciphered:

We have scanned every last entry in L.RS. Palmer's Glossary (pp. 403-466) in *The Interpretation of Mycenaean Greek Texts*. There are far more Linear B words which look strikingly like their Linear A counterparts than Prof. John G. Younger or any other linguist to date have ever accounted for. In fact, there appear to be no fewer than 141 entries, in addition to the 199 already itemized above, for a potential total of 340. However, since only about 30 % of the Linear A words ever pan out in Linear B, the potential maximum total is likely to fall in the range of 250-270. In the list below, the Linear A words appear on the left, while the Linear B ones appear on the right, after – to. Although we have yet to investigate the validity of most of the Linear A words in this list, it is extremely revealing, insofar as it illustrates how scant attention previous linguists and philologists have paid to the potential links between the Linear A and Linear B lexemes below. Additionally, we have been able to pinpoint, at least with some degree of accuracy, the meanings of many of the Linear A words correlating with their Linear B equivalents in Linear B in Palmer. One has to wonder why previous researchers did not root out such frequent parallels. Linear A words which bear the most striking resemblance to their Linear B counterparts are flagged with an asterisk (*). Linear A and Linear B words which are absolutely identical bear double asterisks (**). Some of these words are identical in Linear A and Linear B, while some appear in the Glossary of Mycenaean-derived vocabulary in Linear A above. The very fact that there are so many corresponding terms in the two syllabaries lends further credence to our theory that there very likely exists a Mycenaean-derived superstrate in Linear A.

adara/adaro/adaru – to adararako
+ aka – to aka ** – apparently a toponym in Linear B (Palmer, pg. 178)
+ ake – to akee * – aorist passive in Linear B (Palmer, 404), unlikely to correlate with Linear A, since verbs as such rarely appear on Linear A tablets.
+ akiro – to aikara apa3di… - to apa3daro *
+ ara – to are * – divinity in Linear B (Palmer, 409), unlikely to correlate with Linear A.
+ araju - to arejo * + arako – to arako ** – weaving?
+ arakokuzu – to arako + kusu * (2 words in Linear B) – with weaving?, since *kuzu* ξὺν is a preposition in Linear B. But it is almost certain that the preposition for "with" is not *kuzu* in the Old Minoan (OM) substrate language.
+ aranare/aranarai – to aranaro *
+ aratiatu – to areta2 + aretato * (2 words in Linear B) – missing part of a chariot in Linear B (Palmer, 409)
+ aratu/aratumi… to arata + aratua * aredai – to aradajo ari/arinita – to a2rie – a class of men (Palmer, 409)
+ arija – to arijato * – man's name (Palmer, 409)
+ aripa – to aripa3 * – bronze smith (Palmer, 409)
+ arisu – to a2risa * – geographical name? (Palmer, 409)
+ asamune – to asami + asara2 – to asaro * + ase/asi – to asee *
+ asona – to asona ** – man's name or place name, or possibly an axe (Palmer, 410)

+ atare – to atara * – some kind of vessel or utensil (Palmer, 411), probably correlates well with Linear A.
+ atika – to atika ** + atiru – to atiro * + atu – to a2to
+ awapi – to awipoto *See also* potokuro in Linear A, no. 174 in the *Glossary of Mycenaean-derived vocabulary in Linear A* above.
+ dame/dami/daminu * – to dame ** + dasi – to dasi(.)so * + dawa -to dawano/dawi/ dawo *
+ depa/depu – to dipa * *See also* no. 51 in the *Glossary of Mycenaean-derived vocabulary in Linear A* above.
+ dika/dikaki…/dikatare (right truncated) – to dikatade/dikataro * – Dikatade (Chris Tselentis) is Δίκτανδε, a mountain name in Linear B, likely to correlate well with Linear A.
+ dikate – to dikatajo * Δικταίω + Διϝεί in Linear B, related to Zeus, likely to correlate well with Linear A (Palmer, 413)
+ diqe – to diqo * + dirasa – to dira * + diru – to diro * + disa – to diso * + dumaina – to duma + dupu3re – to dupu2razo + dura2 – to dureu/duro + durui… (truncated) – to dureu/duro * + duti – to duto * + duwi – to duwo * + iduti – to idu
+ ikuta – to iketa * ικέτης = suppliant, likely to correlate well with Linear A.
+ isari – to isawo + itaja – to itaja ** + jamauti – to jamuta * + jara/jare/jaremi – to jaru * + + jari/jarina/jarinu – to jaru * + kae/kai – to kaeseu + kaji/kaju – to kajo *
+ kami - to kama/kamo * – name of a weaver, unlikely to correlate with Linear A (Palmer, 424)
+ kanita – to kanito *
+ kaporu – to kapara – some kind of measurement or container for wine, used with *tosa* and a wine entry in Linear B (Palmer, 424)
+ karero – to karai
+ karu – to karo * – probably a place name (Palmer, 425)
+ kasi – to kaso *
+ kataro – to kataro ** (Egyptian scarab?) Almost certainly the same word in Linear A and Linear B.
+ kati – to kati ** – some kind of vase or jug, an interpretation absolutely acceptable in Linear A as well as in Linear B Palmer, 425)
+ kaudeta – to kauda – place, personal name, god? (Palmer, 425)
+ keire – to kere * + kekiru – to keki + kereza – to kereza ** + keta/kete/ketu – to keta ** + kimu – to kemeu * + kira - to kira(qe) ** SY Zb 7 66. + kopu – to kopi * + kuda – to kudajo + + kujude – to kujo + kuka – to kuka **
+ kukudara – to kukadaro * – personal name (Palmer, 431)
+ kupa3nu – to kupanuweto – personal name? (Palmer, 431)
+ kuparo – to kuparo/kupariso ** Κυπαρίσσιοι – ethnic name of Kyparisos (Palmer, 431), correlates well with Linear A. *See also* no. 120 in the Glossary of Mycenaean-derived vocabulary in Linear A above = kupari KH 29 – truncated = lacG κυπάρι -> κυπάρισσος = cypress plant Cf. Linear B *kuparo* = κύπαιρος = cypress plant, hence in Linear B = the place of the cypresses or a cypress grove, almost certainly equivalent to Linear A.
+ kuro/kurotu – to kuro2 *
+ kuruku – to kuruka * See also no 125. kuruku HT 87 9 LM 1 b PGS = lacG κρόκος = "crocus, saffron" in the Glossary of Mycenaean-derived vocabulary in Linear A above, almost certainly equivalent to Linear A.
+ kutu – to kuto *
+ kuwa – to kuwano * – κυάνω = with cyanus, possibly correlated with Linear A (Palmer, 43)

+ kuzu – to kusu *– preposition ξὺν = with, may possibly correlate with Linear A (Palmer, 432), but this is highly unlikely, as the preposition for "with" is almost certainly not equivalent to ξὺν.
+ madi – to madi ** HT 3 x 2 HT 69 HT 85 HT 97 HT 118. Common in Linear A, also appears in Linear B (Palmer, 432), meaning unknown, possibly a personal name or "lamb".
+ makaita – to makata * + makarite - to makera
+maniki – to maniko * – personal name (Palmer, 432)
+ maro/maru/maruku/maruri – to maro x 2 ** + masa/masaja – to masa ** + masi/ masidu – to masidwo * + maza/mazu - to mazi/mazu * + meturaa – to metura **
+ meza – to mezo * – definitely = greater, larger in both Linear A and Linear B. See also meza on HT 10 HT 85 LM 1 b = lacG μέζα (fem. sing.) = greater, bigger Cf. Linear B *mezo* μέζων μέζος in the *Glossary of Mycenaean-derived vocabulary in Linear A* above (Tselentis)
mini – to miniso + miru – to mira * + muko – to muko ** + narepirea – to naperewa (metathesis) * + neqa – to neqeu + nesasawi – to neseewe (metathesis) * + nuti/nutini – to nuto + padaru – to pa2daro
+ pade – to pade ** – a divinity (Palmer, 440), probably correlates well with Linear A.
paja/pajai/pajare – to pajaro * + paka – to paka ** + pata/patada/pataqe/patu – to pata ** + pija/pijani/pijawa – to pija **
+ pimata – to pimeta * – possibly = pimento (Palmer, 445)
+ pirueju – to pirijao/pirije (metathesis) * – used in conjunction with ivory (Palmer, 445). Does this possibly mean "polished"?
pu2reja – to pu2rijako + pu2su/pu2sutu – to puso + pusa/pusi – to puso/pusijo * + qeria/qeriu – to qerijo *
+ qero – to qero/qero2 ** – dual, item first listed in inventories of suits of armour, name of a two-piece corslet (Palmer, 450), may possibly correlate with Linear A. *See also* no 178. qero = lacG βέλος = arrow, dart -or- beryl - *vaidūrya* (Sanskrit, Dravidian) in the Glossary of Mycenaean-derived vocabulary in Linear A above
+ qeti – to qeto * – name of a vessel with handles on its shoulders (Palmer, 450). *See also* no. 179. qeti HT 7 OM/PGS = a very large pot, pithos Cf. Linear B PGS *qeto* πίθος in the *Glossary of Mycenaean-derived vocabulary in Linear A* above. The correlation with Linear A is absolute.
+ raka/rakaa – to raka ** – part of an aromatic plant, berry ῥαξ in Linear B (Palmer, 451) See also no. 184. raka/rakaa/raki SY Zb 7 MM III b – LM I a (dextrograde) = lacG ῥαχά -> ῥαχός = thorn bush – or - berry ῥαξ in Linear B (Palmer, 451) in the Glossary of Mycenaean-derived vocabulary in Linear A above. Note that since many berry plants have thorns on them, either or both interpretations (polysemiotics) fit the Linear A context as well.
+ rani – to rani ** + rekau – to reka * + rese/resi/resu - to resiwo
+ risa – to risapi * + ritaje – to rita * – adjective describing *pawea*, a type of cloth in Linear B, possibly risa = λῖτα = linen (Palmer, 453), may also stand up to scrutiny in Linear A.
+ rodaa – to rudea2 – context in articles of leather (Palmer, 453)
+ roke/roki/roku – to roko * + rotau - to ruta2 * + ruko – to ruko ** + saja/ sajama/sajamana – to sajo/saju + samidae – to samada *
+ sapo/sapi – to sapa – a kind of or clothing or dress. See also no. 80. jari*sapa* OM PGS = lacG = some kind of dress? in the *Glossary of Mycenaean-derived vocabulary in Linear A* above & in Tselentis.
+ sato/sata – to sati + senu – to seno * + sija – to sijama * + sima – to sima ** PH Zb 4 ** 123.
+ sipu3ka – to sipu3 * + suja – to sujato *

+ tanate/tanati - to tanato * (but this resemblance is most likely accidental)
+ tanika – to taniko * + tata/tati – to tatata
+ tejai – to teija * – used with *matere, matere teija* Ματρεὶ Θείαι = to the Divine Mother (Palmer, 456). The correlation with Linear A appears sound.
+ tejare – to tejaro * – place of the gods? (Palmer, 456). If this correlates with Linear A, then *tejare* is locative singular in Linear A = in the place of the gods.
+ tepi – to tepai * + tereau – to teraureo (metathesis) *
+ teri/tero/teroa – to teroa * HT 91 – may mean "boundary" τέλος
+ tetu – to teteu * + tikuja – to tikijo
+ tisa – to tise * – possibly the name of a man (Palmer, 458)
+ tome – to tomeo * + urewi – to ureu * + uro – to uro2 * + waduko – to wadako *
+ waduna – to waduna ** + waja – to waje *+ winadu – to winato *
Total = 141

Quite apart from the fact that 67 Linear A words exhibiting high correlation with their Linear B counterparts, there exist at least 199 Linear A words, and possibly as many as 270, which appear to be Mycenaean-derived, as illustrated in the comprehensive *Glossary of Mycenaean-derived vocabulary in Linear A*. The 67 words with high correlation are a small subset of the greater Linear A Glossary of Mycenaean-derived vocabulary. But if this is the case, then why did the majority of the Mycenaean-derived Linear A terms in the wider glossary simply disappear with the eventual demise of the Linear A syllabary, never again to resurface on Linear A tablets and inscriptions? What is the source of this dilemma? Or is there more than one reason for the marked discrepancy? We really shall never know why, but at least two explanations may be forthcoming:
a. Most Linear A tablets are vertical in their orientation, whereas most Linear B tablets are horizontal and elongated. While this factor may not seem to be of any significant import, it may well play a role in the disappearance of a large number of so-called Mycenaean-derived words found on Linear A inscriptions, but nowhere in sight in Linear B. Vertically oriented tablets seem to allow for a greater diversity of vocabulary in each of the sectors of the Minoan economy, agricultural, military, textiles (if any) and vessels and pottery. This is certainly the case with Linear A tablet HT 31 (Haghia Triada), which affords greater scope for greater detail on the vessels it itemizes than does Linear B tablet Pylos Py TA 641-1952 (Ventris). [12]
b. Linear A tablets almost invariably specialize in more specific terminology than do their Linear B counterparts. We have already witnessed this phenomenon in numerous examples in the Figures of Linear A tablets and inscriptions above. *See supra* for multiple examples of specialized Linear A vocabulary. If a trove of new Linear A tablets and inscriptions were to surface at some point the future, we should expect this pattern to repeat itself.

But the question remains why do so many Linear A tablets and inscriptions bear down on more specific vocabulary than Linear B ones? This is a mystifying state of affairs. It may simply be a matter of volume. Faced with high volumes of inventories, the Linear B scribes may have simply resorted to more generalized statistics based on umbrella terms such as *akoro, arura, dipa (*but not *kunisu*, which is Semitic anyway, and Linear B tablets rarely, if ever show forth Semitic vocabulary), *kanako*, *mate* (but not *Damate*), *sito* and *wono*, to get right to the heart of the statistics and their totals as efficiently as possible. One would surely expect that most of the Mycenaean-derived Linear A terms would resurface in Linear B. Nevertheless, the fact remains that a large portion of so-called Mycenaean-derived Linear A

terms simply vanished from the scene with the demise of the Linear A syllabary, and all this in the space of a mere 50 years or so (ca. 1500 – 1450 BCE).

4. The foundation of the Linear A and Linear B syllabaries:

But there is even more to the phenomenon of high correlation between Linear A and Linear B than merely the co-incidence of at least 67 so-called Mycenaean-derived Linear A exograms (and by extension any words in any script). The two syllabaries, Linear A and Linear B, are uncannily similar, so much so that one can be forgiven for posing the question, are they in fact the same syllabary? Is Linear B simply a more streamlined version of Linear A, and can we draw the conclusion that they are in actuality one and the same syllabary? But before we address this phenomenon, we need to face the hotly contested question head on, is Linear A even a syllabary? Some linguists and philologists, professional and amateur alike, many on the fringe, vociferously insist that it is not. But if not, then what are they, symbols? — pictographs, glyphs, hieroglyphs or some other esoteric writing system? The point we would like to make here is that it almost seems as if said proponents of alternative writing systems for Linear A assiduously seek out these solutions to this apparent dilemma merely because they simply cannot bring themselves to accept the ineluctable, that Linear A is indeed a syllabary. They loudly insist, syllabary, no! — anything else, definitively, but never a syllabary. Such persons are simply tilting at windmills. The evidence, which is more than merely circumstantial, does not bear out these alternative views.

If we compare the Linear A and Linear B syllabaries head on, this is what we find.

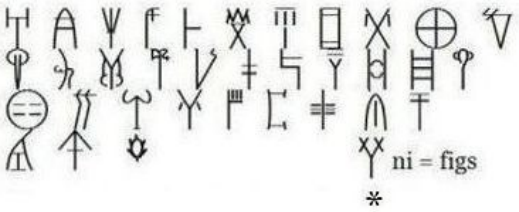
As Table 3 below so clearly demonstrates, no fewer than 40 of the syllbograms in the *bases* of Linear A and Linear B are either identical, nearly identical or so strikingly similar that one has to ask oneself the particularly *a propos* question, are these really separate syllabaries? Given that there are only 51 base syllabograms in Linear A, and in light of the fact that 49 or 90 % overlap so closely with their Linear B counterparts, of which there are 61 minus 7 which do not appear in Linear A =54, it very much looks like the Linear B syllabary is a *standardized refinement of its immediate forbear, Linear A. The progression is from slightly less complex in Linear A to slightly more in Linear B.* Some observers may object, yes, 90 %, but what about the remaining 10 %? We are of the opinion that the designers of the Linear B syllabary, whosoever they may have been, and however long (probably no longer than around 50 years) it took them to devise the latter, diligently strove to streamline the former in the latter. It is readily apparent that the Linear B syllabary did not simply appear overnight. In fact, some of the very last Linear A inscriptions actually appear to have been inscribed almost entirely in Mycenaean-derived Greek, relying on the Linear A syllabary instead of the Linear B, simply because the latter had not quite yet made its official appearance. This particularly appears to be the case with the Linear A inscriptions in Figures 1 2 3 7 9 10 11 and 12 *supra*.

Table 3, the Linear A-B syllabaries, are they 2 different syllabaries or are they a more than merely a close match?

Table 3 is on the next page.

Table 3

cross-correlation of Linear A and Linear B syllabograms



Linear A syllabograms Latinized:
a e i u da de di ja je ka ki 11
ko ku ma me mi pa po na ni* nu pa2 (pai) qa 23
qe ra2 (rai/riya) ru sa se su* ta te ti to 33
wi zo zu 36

same 36 in Linear B Latinized above:

also very similar in Linear A and Linear B:

dwo pu2 ra tu

Linear B:

dwo pu2 ra tu

Linear A and Linear B syllabograms not shared

Linear A: total no. of syllabograms = 51
not in Linear B:

KI NE total = 2

total no. of syllabograms in
common with Linear B = 51-2=49

Linear B: total no. of syllabograms = 61
not in Linear A:

DO MO MU NO QO SO WO total = 7

total no. of syllabograms in
common with Linear A = 61-7=54

overlap of Linear A with Linear B = 90 %

Table 3: Linear A-B syllabaries

5. Minoan Linear A grammar and syntax:

The decipherment of any unknown ancient language squarely depends on a *multi-pronged* approach. We must investigate the tablets and inscriptions of such languages using every conceivable methodology. These approaches include:
5.1.1 determining what kind of script the language is written in, if at all possible. In the case of Linear A, at least that problem has been faced head on, and resolved to the best of our ability, as outlined in the previous section, 4. The foundation of the Linear A and Linear B syllabaries:
5.1.2 relying as far as humanly possible on context in the presence of multiple ideograms, as is the case with Linear A tablet HT 31 (Haghia Triada) [14, *passim*], perhaps the sole Linear A tablet inscribed mostly in Old Minoan (OM), the original substrate Minoan language, precisely

because so many ideograms are present to assist us in its satisfactory decipherment. Relying solely on the process of cross-correlative retrospective extrapolation (CCRE), we were able to effect a satisfactory decipherment of the genus of the two inscriptions as outlined in (b) above, by means of direct comparison between two tablets, one in Linear A and the other in Linear B, viz. Linear A tablet HT 31 (Haghia Triada) and Pylos tablet PY TA 641-1952 (Ventris) in Linear B, on which the vocabulary appears to be and in fact is strikingly similar. In this fashion, we are even able to decipher at least one Linear A tablet inscribed entirely in Old Minoan (OM), but only because of the proliferation of practically identical *ideograms* on both tablets [14, *bis*].
5.1.3 where Mycenaean-derived vocabulary on any number of Linear A tablets directly parallels the same vocabulary on Linear B tablets, this affords us the opportunity to decipher the Linear A vocabulary with reasonable and sometimes complete accuracy. *See* High Correlation Linear A — Linear B words in the *Glossary of Mycenaean superstrate vocabulary supra* for the practical application of this procedure.
5.1.4 Even in the absence of direct cross-correlation of Mycenaean-derived vocabulary in Linear A with its counterparts on Linear B tablets, as outlined in (c) above, it is possible to extract numerous possible/probable Mycenaean-derived words from Linear A tablets on which these terms find *no counterpart* in Linear B, precisely because the terms readily lend themselves to interpretation as Mycenaean-derived, as outlined in the *Glossary of Mycenaean-derived vocabulary in Linear A* above.
5.1.5 As it so happens, on Linear A tablets which combine Old Minoan (OM) vocabulary of the original Minoan substrate language with Mycenaean-derived vocabulary, it is even possible to decipher at least a few Old Minoan (OM) words, perhaps as many as 25, via the context in which these OM terms are set. This procedure, though never tested by previous linguists specializing in Linear A, can reap rich rewards. As it so happens, the presence of more than 50 % Mycenaean-derived New Minoan (NM) vocabulary over Old Minoan (OM) vocabulary in the original Minoan language on any particular Linear A tablet or inscription facilitates this process, whereas less than 50 % of Mycenaean-derived vocabulary versus more than 50 % Old Minoan (OM) substrate vocabulary impedes it. In other words, the greater the percentage of Mycenaean-derived vocabulary on any single Linear A tablet, the greater are our chances of deciphering at least some of the remaindered Old Minoan (OM) vocabulary. If the percentage of Mycenaean-derived vocabulary is very high (75 % >), then the chances of deciphering the remaining corresponding Old Minoan vocabulary *in context* are significantly greater. As is always the case in the decipherment of unknown words in an uncharted ancient language, the key here is context. *Context is everything*. Context determines just how far we can manage to go in deciphering even a small portion of a hitherto unknown language. If the proportion of Old Minoan (OM) substrate over Mycenaean-derived New Minoan (NM) vocabulary is high (50 % >), then the chances of decipherment of Old Minoan terms are correspondingly lower. In other words, the presence of Mycenaean-derived vocabulary is *in approximate inverse proportion* to that of Minoan. This can be mathematically illustrated as follows (where MDV = Mycenean-derived vocabulary and OMV = Old Minoan vocabulary):

If MDV > 50 % - 75 %, then OMV is far more likely to be susceptible to decipherment. If OMV is > 50 % - 75 %, then OMV is much less susceptible to successful decipherment.

As it so happens, the vast majority of Linear A tablets with a high presence of Mycenaean-derived Linear A vocabulary effecting decipherment of at least a few Old Minoan (OM) words, perhaps as many as 25, again, and we stress, in context, are almost all clustered around the

site of Haghia Triada. It is highly significant that the majority of decipherable tablets are of Haghia Triada provenance, because this set of circumstances strongly suggests that Haghia Triada was the primary centre of the Minoan economy in the Late Minoan periods (ca. 1550 – ca. 1480 BCE), just prior the the ascendance of Knossos, with the arrival of the Mycenaeans during the late Minoan I b period (ca. 1480 – ca. 1425 BCE). The overlap between the end of LM III a and the early years of LM III b is most revealing. A turnover period of ca. 1480 – 1450 BCE between the final demise of the Linear A syllabary and the adoption of the more streamlined Linear B syllabary is sufficiently implied, with the overlap between the two syllabaries probably occurring in that critical 30 year period, as attested in Table 1 above. A few more tablets from Zakros also meet this criterion.

6. mathematical model: categorical novum: permutations and combinations:

This references the application of our entirely novel methodology of the categorical novum, mathematical permutations and combinations of the approximate 1,100 words in Linear A, which we are the first ever researchers into Linear A to have applied. No other linguists, past or present, have ever even considered this approach, but its rewards more than pay off. Astonishingly, the approximate 1,100 *intact* words in Linear A lexicon yield some 5,000 mathematical permutations and combinations. The results of these far-reaching findings have enabled us, for the first time in the 118 year history of the sedulous quest for decipherment of the recalcitrant Linear A substrate language, Old Minoan (OM), and indeed of the Mycenaean-derived superstrate, New Minoan (NM), to be able to make the first ever inroads into meticulously and comprehensively analyzing *the deeper structure of the grammar and syntax of the Old Minoan (OM) language* itself, a.k.a. the Old Minoan (OM) substrate. And the results of our research have afforded us some startling revelations, not only about the grammar and syntax of the Minoan substrate language, but astonishingly, over that of Mycenaean Greek in Linear B, and even of archaic and much later classical Greek.

6.1 Minoan Linear A grammar and syntax:

6.1.1 Declensions = inflections in Linear A exhibiting high correlation with Linear B, with examples from each syllabary:

There is a lot more to high correlation between Linear A and Linear B than just vocabulary. As it so happens, at least one case, namely, thousands of permutations and combinations of Linear A vocabulary have decisively demonstrated to us that the dative/instrumental/locative, both singular and plural, exhibits characteristics in Linear A which are strikingly similar to the terminations for the same case in Linear B and, what is even more significant, in common with the dative/instrumental/locative in archaic, Homeric and Aeolic Greek. In fact, both the singular and plural ultimates in Linear A suggest that the Mycenaean cases, hence, the later archaic and Homeric declensions of this instance are in all probability derived from Old Minoan (OM), the original Minoan substrate language. If this is indeed the case, then at least the dative/instrumental/locative inflections in ancient Greek, right from Mycenaean Greek onward, appear to have been derived, not from Greek, but from *a foreign language*, namely, Minoan. If this is the case, the implications for our greater understanding of ancient Greek declensions are staggering. Still, we must make a clear distinction between Mycenaean-derived *vocabulary* in Linear A and Minoan *inflectional cases* possibly or probably inherited

by Mycenaean Linear B, archaic and Homeric Greek, because these two phenomena have absolutely nothing to do with one another. Whereas adoption of a limited number of Mycenaean-derived words by Linear B is a *retrospective* process (from later Mycenaean Linear B to earlier Mycenaean-derived vocabulary in Linear A), the probable inheritance of at least some Old Minoan (OM) substrate cases in Mycenaean Linear B, archaic and Homeric Greek is a diachronically *prospective* process (from much earlier Old Minoan to Mycenaean Linear B, and much later archaic and Homeric Greek). The two processes are diametrically opposed.

As it so happens, we can isolate a great many examples which appear to draw on irrefutable evidence of the presence of the scores of singular terminals *e* and *i* in the Old Minoan (OM) language, which point to the hypothetical presence of a singular dative/instrumental/locative in that language. We have fortuitously stumbled on what appear to be highly *consistent and predictable patterns*, some of which may reveal recurrent standardized orthographic conventions, accounting for at least some of the syntax and grammar of the Minoan language. Among these revelations we count the following:

6.1.1.1 the apparent existence of the dative, instrumental and locative singular terminating in either *e* or *i* even as early as the Minoan language, which *proliferate* in Linear A. It would be rather too time-consuming and labour intensive to reference all of the actual tablet numbers in which all of these ultimates are found, but it is a relatively easy matter to ferret all of them out on Prof. John G. Younger's site. We provide multiple examples below, with tablet assignations for at least some of them:

a*sidato****i*** *(****a*** privative*), datar****e*** = with figs, *kat****i*** = in a hydria (water flask, HT 63, HT 88, Haghia Triada), Idamat***e*** = t*o* the Mother goddess of Mount Ida, *Kanijam****i*** (apparently *to* a girl or woman by that name), *kitanit****e*** = with/on a terebinth tree, *pitakas****e*** = with pistachio (HT 21) and turunusem***e*** = in a throne room?, with the first 3 syllables in this exogram Mycenaean-derived new Minoan (NM) and the last 2 Old Minoan (OM), and (all undeciphered) *akipiet****e***, *aparan****e****, aranar****e****, arenisid****i****, asasumais****e****, aturisit****i****, dadumin****e****, dikak****i*** (HT 52)*, dak****i*** (HT 6)*, dam****e*** (HT 86)*, dar****e*** (HT 7, HT 10 x 2, HT 85)*, dumed****i*** (HT 19)*, jasararaan****e****, jasasaram****e*** (IO Za 2, 6, 9, 10, 16)*, jasasaramen****e****, kiris****i****,, kunit****e****, mad****i*** (HT 3, HT 69, HT 85) *mikisan****e****, pajar****e*** (HT 8)*, paran****e****, paik****i****, qatikipiter****i****, qatidat****e*** (HT 12)*, qesit****e****, qet****i*** (HT 7) *raodik****i****, redis****e*** (HT 85), *rimis****i****, sidar****e*** (HT 17)*, saker****i*** (HT 11), *sikin****e****, tanaratanat****i****, temeda****i****, tek****i*** (HT 13)*, and itais****e****/utais****i****,* among others.

Upon closer examination the Minoan dative singular reveals that these two ultimates, *e* and *i*, ostensibly represent different genders. It would appear, *prima facie*, that ultimate *e* is feminine, while ultimate *i* is masculine/neuter. Analysis or the dative singular in Linear B strongly suggests that Mycenaean and indeed some archaic Greek dialects, especially Linear C Arcado-Cypriot and the artificial construct, Homeric Greek, as well as archaic Aeolic, directly inherited the terminals for this case, as illustrated in the following examples of the dative singular in Linear B:

arepate ἄλειφαρατ*ε* = with cream, ointment
didakare διδασκάλε*ι*= at the place of the practitioner, priest, doctor
erepate ἐλεφάντε*ι* = with ivory

kerae κέραε*ι* = with horn (material)
matere μάτερ*ε* = to/for/with mother
pomene ποιμένε*ι* = for/with a shepherd (*see also*, Iliad, below)
ponike φοινίκε*ι* = decorated with a griffin or palm trees
pu$_2$tere φύτερ*ι* = to/for/with a planter
wanakate *Ϝ*ανάκτε*ι* = to, for/with the king

We note in particular that the dative singular uniformly terminates with *e*, which is highly reminiscent of the ultimate *e* and in Linear A. The same trend continues unabated right through the entire *Iliad*, where these terminals are just as common as later Ionic-derived forms. Almost all of the ultimates are also Aeolic, a very ancient dialect at least as old as the artificial epic, Homeric. Accordingly, for the dative singular in the Iliad we find:

Ἀγαμέμνονι ἄνακτι διΐ ἔριδι κήρυκι Νέστορι ποιμένι Πέλοπι φιλοτήτι
- all of them terminating in *i*
and translated as, for/to Agamemnon, for/to/with a lord, for/to a god, in strife, to/with a herald, to/for/with Nestor, to/for/with a shepherd, to/for/with Pelops, with hospitality

b) But there is more, much more… the apparent existence, relatively common, of the dative, instrumental and locative plural, as for example in *akarakitanasija**se*** (PE Zb 3)*, ananusij**ase*** (HT Zb 159), *amaw**asi*** (CR (?) Zf 1), *dan**asi*** (HT 116)*, didik**ase*** (ZA Zb 3), *en**asi*** (KH 7) *, idun**esi** , japaraj**ase**, miz**ase**, otaniz**asi**, pitak**ase**/pitak**esi*** (HT 87)*, sekan**asi*** (SY Za 3)*, timitiz**ase**, umin**asi*** (HT 28, HT 117) and *unakan**asi*** (IO Za 9, Ko Za 1, SY Za 2)*,* among others. It is clear from all of these ultimates which, with the exception of *idun**esi*** (HT 13), *pitak**esi,** rim**isi*** (HT 117), terminate in ***asi***, that there appears to have been a gradual shift from ***asi*** in the original Minoan language, Old Minoan (OM) to ***esi*** in Mycenaean and later archaic and Homeric Greek. Examples from Homeric Greek are: κλαγγῇσι (with sounds, songs, shouts), δεινῇσι (adj., with the fearful, formidable, mighty, pl.), with Minoan *asi* morphed to the parallel Homeric terminals *eisi,* slightly varying from *esi*. Indeed, the resemblance of these ultimates to Mycenaean and later archaic and Homeric Greek dative, instrumental and locative plural ultimates is truly remarkable. It is from these examples that we draw the tentative conclusion from the hypothesis that Mycenaean and later archaic and Homeric Greek dative, instrumental and locative plural ultimates *may* very well have been directly inherited from the Minoan language. The alternative hypothesis that *akarakitanasijase* may have been derived from Hittite seems simply untenable, in light of the fact the all of the other words in this class in the original Minoan substrate, Old Minoan (OM) do not adhere to this pattern and also because the declension endings in Hittite are different. This word may instead by in a conjectural ablative absolute in the Minoan substrate language. And since we are dealing with what appears to be a Mycenaean-derived superstrate, even for words which are not Mycenaean-derived, all of which bear very similar ultimates, the tentative conclusion we draw seems to bear out this assumption as plausible, according to the circumstantial evidence, that Mycenaean and later archaic and Homeric Greek dative, instrumental and locative *singular and plural* ultimates, which also conclude with these ultimates, may very well have been derived the original Minoan substrate, Old Minoan (OM).

Naturally, we should expect the patterns *e* and *i*, *asi* and *esi,* dative/instrumental/locative singular and plural, to repeat themselves in Linear B and as a matter of course they do. And if

the dative/instrumental/locative singular in Linear A are at the root of the same case(s) in Linear B, is it not reasonable to assume that the masculine and neuter nominative singular may have also migrated from Linear A to Linear B? Once again, we can readily cite many examples.

For the dative singular in Linear B, we find:

aikiewe/aiqewe Ἀιγεύϝει = in the Aegean fashion
akorewe ἀγροϝ ει = in a field (locative)
amota ἀρμοτει = with a wheel or undercarriage of a chariot
apuke ἀμπυκει = with a headband or tiara
Atamanewe Ἀθαμεύϝει= to/for/with Athameneus
Atimite Ἀρτιμίτει = to/for/with Artemis
didakare διδασκάλει = at the place of the practitioner or teacher
diwijiwe διϝίϝει = to/for/with the priest of Zeus
diwoijewe διός᾽ιεϝει = to/for/with the son of Zeus
Enesidaoni Ἐ᾽νεσιδάονει = to/for the earth-shaker, i.e. Poseidon
eqetai ἐπέται = to/for/with an attendant, follower (of the king)
erepate ἐλεφάντει = (decorated) with ivory
Erinuwe Ἐ᾽ρινύϝε = to/for the goddess Erinys (the Fury)
Ewitewe Ἐ᾽ϝιτέϝει = at Eviteus (toponym)
ijerewe = ἰερεϝει = to/for/with the priest
kakeusi χαλκεύσι = to/for/with a coppersmith (This is *not* plural, in spite of appearances, because the nominative for coppersmith is χαλκεύς).
kamaewe καμαέϝει = to/for/with the owner of a plot of land
kanapewe καναπεύϝει = to/for/with the cloth or wool-carder
matere μάτερει = to/for/with mother
patere πάτερει = to/for/with father (unattested but definitely Mycenaean)
rawaketai λαϝαγέται = to/for/with the leader of the hosts, i.e. commander-in-chief
wanakate ϝάνακτε = to/for/with the king

NOTE the multiple instances of the insertion of digamma ϝ in the dative/instrumental/ locative singular in Linear B.

For the dative plural in Linear B, we find, among others:

desomo δεσμοίς = with straps (irregular)
ekesi ἔγχενσι = with spears
kunakisi γυναιξί = for/with women
kakeusi χαλκεύσι = for/with copper workers
pawesi φάρϝεσι = with textiles
pirietesi πριέτεσι = for ivory workers
Posidaijeusi Ποσιδαϊγεύσι = for/to priests of Posidao
turateusi θηρατεύσι = with door-keepers
zeukesi ζεύγεσι = with a pair (of wheels), with wheels on axle

Notice that in many instances, the dative plural is *esi*, which is exactly as we would expect, closely following the pattern *asi*/*esi* in Linear A. For the dative plural in the *Iliad*, we hit upon the same consistent pattern:

ἄνθεσιν κηρύκεσσι μηρόπεσσι νήεσσι Τρόεσσι φρεσίν ἀπερείσι κοίλησιν χερσίν
- all of them terminating in *esi, essi, eise* and *ersi* (some with movable ν, which is irrelevant) translated as, with flowers, with/to/for heralds, on the thighs, with/on ships, to/for the Trojans, with their hearts/minds, with innumerable (hosts), with/in hollow ships, with/for arms or force.

From these several examples we have drawn the relatively sound conclusion that at least some of the Mycenaean and Homeric Greek dative, instrumental and locative singular ultimates may indeed have been *directly inherited from the Minoan language*. Once again, the implications for the possible or probable inheritance in Mycenaean Linear B, archaic and Homeric Greek of the dative singular and plural alike from the Old Minoan (OM) substrate language are truly mind-boggling.

6.1.1.2 Ultimates in U:

To cite some of the Linear A words terminating in **u**, regardless of the presence of a Mycenaean-derived superstrate or not, but with correlation to Linear B words where these do occur, we have:

akaru – the masculine nominative singular of Linear A word for "field". Cf. Linear B *akoro*.
amidau (*see* also, amidao below)
arisu atiru daminu
datu – apparently the neuter singular word for "fig" in Linear A. *See also* datare/datara below, in which case the first form is probably dative or instrumental singular, and datara is the plural "figs". The word for fig(s) is also frequently designated by the supersyllabogram NI, which is attested as *nira* in Linear A, and appears in both Linear A and Linear B.
inataizu jasamu jasumatu
kaku – the Linear A word for "copper/bronze", corresponding to Linear B *kako*
kaporu kasaru
kunisu – the Linear A word for "emmer wheat" (Semitic)
kuruku – the Linear A word for "crocus/saffron". Cf. Linear B *kanako* "saffron/safflower"
maru nijanu nitinu pirueju qatiju
saru – (*see also* saro below)
site – the dative or instrumental Linear A word for "wheat", corresponding to Linear B *sito*
situ – the Linear A word for "wheat", corresponding to Linear B *sito*
tetu usu winadu zusu

6.1.1.3 Ultimates in O:

Here we cite most of the Linear A words terminating in **o**, regardless of the presence or not of a Mycenaean-derived superstrate vocabulary, since as we have already pointed out, *the presence of Old Minoan (OM) cases in Linear B, archaic and Homeric Greek is utterly unrelated to the presence of Mycenaean-derived vocabulary in Linear A*. Before we proceed

to the discussion of the ultimate **o**, it is absolutely critical to draw your undivided attention to *the total absence* of these 7 Linear B syllabograms, *do no mu no qo so* & *wo,* in Linear A, since this lacuna goes a long way towards explaining why at least as many Linear A words terminate in ultimate *u* as in final *o*. We therefore postulate that Old Minoan resorted to ultimate *u* in the absence of these 7 syllabograms (with the exception of final *mu*, which also is absent from Linear A), and this hypothesis is borne out by the examples above. Moreover, as the terminals in *o* below attest to, the very same 7 Linear B syllabograms are totally absent from Linear A. Clearly then, the Old Minoan (OM) substrate language *had no vocabulary whatsoever containing these 7 syllabograms*. This is a highly significant finding in and of itself, because it should eventually reveal more about the deep structure of Minoan grammar. *See* Table 3 in The foundation of Linear A and Linear B, their syllabaries *supra* for the 90 % overlap of syllabograms in Linear A and Linear B.

Here are the ultimates in O:

amidao akiro atikaaduko dare/daro dawa/dawato
didero – the Linear A word for "einkorn wheat" Cf. Linear B *didero*.
dinaro kairo kidaro kiro kumaro
kuro – the Linear A word for "total" Cf. Linear B *toso*.
Paito – the Linear A word for Phaistos Cf. Linear B *Paito*. This is a pre-Greek substrate word.
potokuro puko
punikaso – the Linear A word for "purple, crimson, Phoenician" Cf. Linear B *ponikeya* "crimson". The Linear A word "punikaso" is the one and only lexeme in Linear A which contains the syllabogram SO.
qareto sapo samaro saro/saroqe
sidare/sidaro – in the case of this Linear A word, *sidare* is almost certainly the dative/ instrumental singular of the masculine singular *sidaro*.
utaro witero

6.1.1.4 The proliferation of ultimate A in Linear A:

But if there are quite a lot of Linear A words terminating in U and O, there are well over 100 of them with the ultimate A. This lopsided ratio of ultimates in A over those in U and O would appear, upon initial examination, not to make much if any sense at all. Does this mean that there are many more feminine than masculine or neuter words in the Minoan language? Far from it. In the first case, are we to positively assume that ultimate A in the Minoan language necessarily denotes feminine nouns? Let us scrutinize this assumption more closely. First off, we find a rather large number of Minoan words terminating in A which in all probability are feminine singular, regardless of the presence of a Mycenaean-derived superstrate or not. For instance, to cite just a few examples, we find:

aripa: ἄλειφαρ = cream, ointment Cf. Linear B *arepa*
arudara arura daqera
darida (Old Minoan = a type of vase)
daropa datara/datare dirana ida/idaa/idada idara ipinima itinisa kana kapa kinima kira kupa kura kuruma patada pitara/piteri sajama sama Setoija sika sikira sima simita tarina tasaza titima turusa

Then there all of those words terminating in *aja*, which clearly bear the hallmarks of a Minoan feminine *genitive* singular, and if this is the case, then first Mycenaean, then archaic and Homeric Greek also appear to have inherited the feminine genitive singular from the Minoan language, once again with staggering implications for the origins of several Linear B, archaic and Homeric Greek declensions. Here you find almost all of the examples of feminine Minoan words terminating in *aja*, regardless of the presence of a Mycenaean-derived superstrate or not:

ari/arija dipaja ipasaja iruja itaja kikiraja kapa3rija kupa/kupaja pasarija paseja pitaja sidija tasaja tinuja

As we can clearly see, there are more than just a few of them in the Minoan language, regardless of the presence of Mycenaean-derived superstrate vocabulary or not. Moving on, we find even more intriguing examples of Minoan ultimates in A. Words with the following endings appear to be (present or aorist passive?) participles:

ari*nita* dadu*mata* ki*data* kire*tana* izuri*nita* ruz*una* tanuni*kina* tupa*dida* wisas*ana* zuri*nima*

These all appear to be participles, but in which voice or tense we cannot be quite sure of. However, we tentatively draw the conclusion that all of these participles are passive, some possibly present and others presumably aorist. But for the time being, we cannot be sure of the validity of this assumption. To summarize, we are faced with the prospect that Mycenaean Linear B, archaic and Homeric Greek may very well have inherited a good measure of their case systems and possibly even some conjugated verbal forms (notably passive participles) in some form or another from Old Minoan (OM), i.e. the Minoan substrate language itself. If that is the case, the implications for our greater grasp of both Minoan grammar and syntax on the one hand, and Mycenaean Linear B, archaic and Homeric Greek on the other hand are indeed staggering. So in conclusion, there appear to be *several variations in the functions* of the ultimate A in the Minoan language.

6.1.1.5 *Hapax Legomenon*:

The adequate decipherment of numerous so-called Mycenaean-derived exograms in Linear A is further compromised by the inescapable fact that so many Linear A words in the repertoire of intact Linear A terms are *hapax legomenon*, ancient Greek, ἅπαξ λεγόμενον, meaning "(something) being said (only) once", whether or not these fall within the Old Minoan (OM) substrate or in Mycenaean-derived New Minoan (NM) vocabulary. Here we see a substantial subset from hundreds of *hapax legomena* in Linear A extracted from Prof. John G. Younger's *Linear A Reverse Lexicon*, http://www.people.ku.edu/~jyounger/LinearA/lexicon_reverse.html:

6.1.1.5.1 *Hapax legomenon*, probable Old Minoan (OM) substrate vocabulary:

ada*i,* anau, dada*i*, dadana, asijaka, asikira, dadipatu, darida, datapa, did*e*, did*i*, disipita, dunaw*i*, dusima, dusu, dut*i*, imetu, inaimadu, jam*i*, janut*i*, jaret*e*, jarinu, jasaja, jaru(*i*), jasaja, jasapa*i*, jasea, juka, juma(ku), kada, kanita, kumapu, kuramu, kureda, manik*i*, matu, mida*i*,

mid*e*, midiu, minum*i*, musaja, namin*e*, narid*i*, nazuku, nedia, neka, nek*isi*, neqa, nesa(ki)(*mi*), nidik*i*, niro, niru, nis*i*, nisudu, nud*e*, nuk*i*, nutu, paria, paroda, qaka, qapaja, qaro, rada(a), radakuku, radam*i*, ran*i*, rasasaa, rasasaja, ras*i*, rata(da), redana, rema, rem*i,* renara, reradu, retaa, retada, retaka, retema, rira, risa, romaku, romasa, ronad*i*, rore(ka), ruk*i*, rusaka, rus*i*, rutar*i*, sat*i*, sato, seitau, sekadid*i*, sekatap*i*, semetu, senu, setira, sinak*ase*, sirik*i*, sokanipu, tadak*i*, tadat*i*, takar*i*, tami(a), tam*isi*, ted*asi*, temada, tenata(a), tera, ter*e*, tereau, teroa, tet*e*, tinuka, tir*e*, titema, tuda, tukus*e,* tunada, tunapa, zadeu, zama, zapa, zuma

6.1.1.5.2 possible New Minoan (NM) Mycenaean-derived superstrate vocabulary:

aruma, asidato*i*, datara, depa, depu, di*i*, ero, Idamet*e*, Idarea, ima, kap*i*, kara, kero, kikad*i* (pre-Greek substrate?), kitina (*See* Figure 3 above), kuruku (pre-Greek substrate?), maru(ku), miniduwa (2 months?), muko, piku(*i*), pimata, rea, repa, roika, saka, seikama, sima, teja*i*, uridirik*i,* wanaka (apparently inscribed on a Minoan seal), winu, winumatar*i* and wireu

For actual the actual inscription numbers of the all of the exograms above on tablets, fragments, seals, pendants and nodules above, consult Younger's *Linear A Reverse Lexicon,* http://www.people.ku.edu/~jyounger/LinearA/lexicon_reverse.html

6.1.1.5.3 There are two thorny problems posed by *hapax legomenon*:

6.1.1.5.3.1 The linguistically global and generic template for any so-called Mycenaean-derived exogam. *This global template applies to any and all exograms in any and all ancient languages, undeciphered or partially deciphered*, let alone Linear A. Whether or not the terms in the lists above are Old Minoan (OM) substrate or New Minoan (NM) Mycenaean-derived, how is it possible to decipher said words when they appear once and once only, and all too frequently out of context on fragments, seals, pendants or nodules?

6.1.1.5.3.2 If the New Minoan (NM) exogram appears once and one only in Linear A *alone*, and in no other ancient script, how can we be sure at all that it is even Mycenaean-derived at all or that, at least in a few cases, it actually correlates with an apparent Mycenaean Linear B counterpart? It is even possible, however remotely, that a very few instances of *hapax legomenon* in the Old Minoan (OM) substrate vocabulary in 6.1.1.5.1 may indeed turn out to be prototypes or exemplars of either proto-Greek or very archaic Mycenaean-derived Greek which fell out of general use before the advent of the Linear B syllabary? If this sounds improbable, all we need do is pause for a moment to consider the fact that some Linear B exograms, above all in the realm of textiles, utterly disappeared even from archaic Greek. To drive our point home, we cite, pawea φάρϝεα, peneweta πνέϝεντα, pekoto πέκοτον, pukateria φυκατερία, sapa σάπα, tomika τομίκα and tunano τυνάνον, all types of textiles in Mycenaean Greek. Yet all of these words appear nowhere in archaic or classical Greek. Where did they go? No one will ever know. It is even possible that some of these exograms were inherited from Old Minoan (OM), the Minoan substrate in Linear A. If any such instances were to have existed, the progression would have been OM (Old Minoan) —› NM (Mycenaean-derived New Minoan) —› Mycenaean Linear B.

Closer examination of Old Minoan (OM) Linear A exograms in 6.1.1.5.1 above reveals yet another possibility. Notice how many of these Old Minoan (OM) substrate words terminate in

e or *i*. Does this look familiar? Indeed it does. If our initial assumption that *e* or *i* ultimates in Linear A are instances of the presence of the Old Minoan dative/locative/instrumental singular (if such existed), and *asi* of the dative/locative/instrumental as outlined in section 6.1.1.1 above, then we may have further evidence here of the dative/locative/instrumental singular and plural inherited by Mycenaean Linear B and archaic Greek, including Homeric, from these very same constructs in the Old Minoan (OM) substrate. This in turn could imply that at least a few of the exograms in 6.1.1.5.1 might have been proto-Greek or proto-Mycenaean, in compliance with the template in 6.1.1.5.3.2 above.

6.1.1.5.3.3 The ratio of Old Minoan (OM) to New Minoan (NM) Mycenaean-derived terms in any given Linear A inscription.

But there is more. Based on the mathematical algorithm proposed in section 5.1.5 above, viz.

If MDV > 50 % - 75 %, then OMV is more likely to be susceptible to decipherment.

it is possible, however remotely, that at least some of the Old Minoan (OM) exograms in 6.1.1.5.1 above may be amenable to decipherment, in those instances where the aforementioned criterion is met: If MDV > 50 % - 75 %, then OMV is more likely to be susceptible to decipherment. Or put another way, if there are far more Mycenaean-derived New Minoan (NM) exograms than Old Minoan (OM) substrate terms on any given Linear A inscription, then it is possible that the latter, even where some are *hapax legomenon*, may be decipherable.

6.1.1.5.3.4 Examples of *hapax legomenon* in 6.1.1.5.2, possible New Minoan (NM) Mycenaean-derived superstrate vocabulary, are even more likely to be susceptible to decipherment. For instance,

aruma, asidato*i*, datara, depa, depu, di*i*, ero, Idamet*e*, Idarea, ima, kara, kero, kikad*i* (pre-Greek substrate?), kitina (*See* Figure 3 above), kuruku (pre-Greek substrate?), maru(ku), miniduwa (2 months?), muko, piku(*i*), pimata, rea, repa, roika, saka, seikama, sima, taikama, teja*i*, uridiriki*,* wanaka (apparently inscribed on a Minoan seal), winu, winumatar*i* and wireu

Some are so obvious that it is all but incontestable that they are indeed Mycenaean-derived. All of these exograms are cross-referenced to their respective Glossaries by Section no. 1.3.1 or 3.1.

To cite just a few of these, we have:
From 1.3.1:
13. depa/depu PGS = lacG δέπας δέπυ= cup Cf. Linear B *dipa* δίπας & Homeric δέπα (Luwian = bowl, cup) From 1.3.1 above
26. kera/kero = lacG κέρας = horn (ivory) -or- κηρός = bees-wax Cf. Linear B *kera* From 1.3.1 above
30. kitina ** - on a Minoan decorated ceramic κτοίνα/κτοινάσιας = border of a plot of land/territory Cf. Linear B *kotona kotoina* κτοίνα = plot of land. Pareidolia B: Figure 3, KITINA From 1.3.1 above

From 3.1:
52. ima = lacG ἱμάξ = leather strap, thong; (lash of) a whip From 3.1 above
35. datu HT 123+124/datara HT 6 LM Ib/datare HT 88 LM 1 b = lacG δᾶτάρα δᾶτάρει -> δᾶτήριος = date(s) -> δάκτυλος = date/fig From 3.1 above
133. piku/pikudo LM I b/pikui/pikuzu/pika KH Wc 2123 LM 1 b = lacG φηγύς -> φηγός = a species of oak (Notice *the tree* in conjunction with a bird on Linear A seal KH Wc 2123) From 3.1 above

And if that were not enough, once again, as evidenced in several examples of single occurrences in Linear A, a great many appear to be couched in Old Minoan (OM) dative/instrumental/ locative singular and plural, in 6.1.1.5.1 *Hapax legomenon* probable Old Minoan (OM) substrate vocabulary:

ada*i,* dada*i*, did*e*, did*i*, dunaw*i*, dut*i*, jam*i*, janut*i*, jaret*e*, jaru(*i*), jasapa*i*, manik*i*, mida*i*, mid*e*, minum*i*, namin*e*, narid*i*, nek*isi*, nesa(ki)(*mi*), nidik*i*, nis*i*, nud*e*, nuk*i*, radam*i*, ran*i*, ras*i*, rem*i,* ronad*i*, ruk*i*, rus*i*, rutar*i*, sat*i*, sekadid*i*, sekatap*i*, sinak*ase*, sirik*i*, tadak*i*, tadat*i*, takar*i*, tam*isi*, ted*asi*, ter*e*, tet*e*, tir*e*, tukus*e*

while quite a few in 6.1.1.5.2, possibly New Minoan (NM) Mycenaean-derived superstrate vocabulary, also seem to be couched in Old Minoan (OM) dative/instrumental/locative, these being:

asidato*i*, di*i*, Idamet*e*, Idarea, kikad*i* (pre-Greek substrate?), piku(*i*), teja*i*, uridirik*i* and winumatar*i*.

Thus, it would seem that there probably are more Linear A exograms susceptible to (eventual) decipherment that we might have initially suspected.
7. High correlation orthography in Linear A and Linear B:

Once again, it is essential to underline in no uncertain terms *the total absence* of these 7 Linear B syllabograms *do mu no qo (so,* except once*) on* & *wo* in Linear A, since this lacuna goes a long way towards explaining why at least as many Linear A words internally contain or terminate with ultimate *u* standing in *o*. We therefore postulate that Old Minoan frequently resorted to initial, internal or ultimate *u* in the absence of these 7 syllabograms (with the exception of final *mu*, which also is absent from Linear A), and this hypothesis is borne out by the examples below.

But why is this so? It is simply because these phonetic values did not exist in the Old Minoan (OM) language, and so they were never utilized. Instead, the Minoan language naturally substituted other syllabograms beginning with the same consonants, *d n q s & w* in their place. This phenomenon is readily explained by the fact that, as we have already emphasized in no uncertain terms, just as the French language orthography in its superstrate vocabulary absorbed by the English language inevitably had to be adjusted to *conform with standard English spelling, syntax and grammar*, this same phenomenon applies to the incursion of Mycenaean-derived Linear B words into Linear A. Any misunderstanding of this core principle of the absolute necessity of adapting the spelling of practically all superstrate vocabulary, in this case Mycenaean-derived Linear B, to the standard orthographic and grammatical conventions of the substrate, in this case, Old Minoan (OM), the Minoan

substrate language, can and does lead to disastrous consequences. As has already be demonstrated, this phenomenon is known as *elite dominance*, meaning that the superstrate *dominates the substrate,* while the substrate maintains *demography subsistence*, meaning that the grammatical and orthographic conventions of the substrate are adhered to, in spite of the incursion of vocabulary from the superstrate.

Consequently, it is entirely natural that the orthography of practically all Mycenaean-derived words infiltrating the Minoan language must be adapted to the orthographic conventions of the latter, with the understandable exception that where spelling in the two languages is entirely compatible, no modification in orthography is called for. So it is naturally inevitable that the absence of syllabograms terminating in *o* beginning with the consonants *d n q s & w* in the Minoan language necessitate an adaptation to another vowel *in absolutely every instance*. And as the Minoan language conventions applied to all of the vocabulary below clearly demonstrate, this is precisely what inevitably happens without exception. We draw all of our examples of Mycenaean-derived vocabulary in *Linear A from High Correlation Linear A — Linear B words in the Glossary of Mycenaean superstrate vocabulary in Linear A* above, including all vocabulary derived from L.R. Palmer's *The Interpretation of Mycenaean Greek Texts*. Here then are the most pertinent examples from these two sources, categorized by the vowels *a e i* and *u* respectively following Linear A consonants.

KEY to sources:

HCAB = *Linear A from High Correlation Linear A — Linear B words in the Glossary of Mycenaean superstrate vocabulary in Linear A*
PALM = L.R. Palmer

The Linear A word is on the left and the Linear B *italicized* on the right.

Terminal o, identical orthography, no change from Linear B to Linear A:

apero – *apero* HCAB
arako – *arako* = weaving? PALM
kataro – *kataro* (Egyptian scarab?) PALM
kidaro – *kidaro* κέδρον = juniper berry-or- κεδρία = oil of cedar - Linear B *kidaro* HCAB
kuparo/kupariso – ** Κυπαρίσσιοι – ethnic name of Kyparisos (Cf. Linear B *kuparo* = κύπαιρος = cypress plant & also Linear B = the place of the cypresses, almost certainly equivalent to Linear A. PALM
muko – *muko* PALM
punikaso φυνίκασος = crimson, red (of wine) – Linear B *ponikiyo* φοινίκιος = crimson HCAB
Paito Φαιστός – *Paito* Φαιστός = Phaistos HCAB (identical in Linear A and Linear B)
qero – *qero/qero2* PALM
Rukito – *Rukito* Λύκινθος = Lykinthos HCAB
ruko – *ruko* PALM

For the syllabograms *do no qo so* & *wo* in Linear A missing in Linear B, any syllabic changes from one script to the other are italicized. If the entire word is altered from Linear B to Linear A, it is italicized as a whole.

Linear B *do* absent in Linear A (Linear A to the left of – and Linear B to the right):
wa*du*ko – wa*da*ko PALM
wina*du* – wina*to* PALM

Linear B *no* absent in Linear A:
se*nu* – se*no* PALM
turunu θόρνος = throne – Linear B *torono* HCAB
winu ϝίνυ = wine – Linear B *wono* ϝοίνος HCAB

Linear B *qo* absent in Linear A:
di*qe* – di*qo* PALM

Linear B *so* absent in Linear A:
ka*si* – ka*so* PALM

Linear B *wo* absent in Linear A:
du*wi* – du*wo* PALM
isa*ri* – isa*wo* PALM
wireu ϝἰερύ -> ϝἰερός = priest – Linear B *iyero* ἰερός HCAB

The practice of replacing medial or ultimate *o* in Linear B with medial or ultimate *u* in Linear A or of substituting a syllabogram terminating in a vowel different in Linear A from its Linear B counterpart is often extended and generalized to the Linear B syllabograms *jo ko ro* and *to*, as might be expected, *even when the same syllabogram exists in both syllabaries*, since the Minoan language tends by preference to opt for *u* instead of *o* in so many but not all instances. This process we designate as *assimilation,* whereby each Linear A word derived from Linear B is parallel to its Linear B counterpart. Multiple examples are:

jo:
ar*aju* – ar*ejo* PALM
pir*ueju* – pir*ijao* (metathesis) PALM

ko:
a*karu* – a*koro* HCAB
ka*ki* = with copper/kaku χαλκύ -> χαλκός = copper, bronze – Linear B, ka*ko* χαλκός HCAB
*kitin*a – *koto*na/*koto*ina HCAB
mani*ki* – mani*ko* PALM
tani*ka* – tani*ko* PALM

po:
ko*pu* – ko*pi* PALM (but note that in this case initial *ko* is retained in Linear A.)

ro:
arana*re*/arana*rai* – arana*ro* PALM
a*tare* – Linear B, a*tiro* ἀτίλυ -> ἀτέλος (metathesis) = without boundaries HCAB
kupa*ri* κυπάρι -> κυπάρισσος = cypress plant, made of cypress – Linear B kupa*ro* = κύπαιρος

= cypress plant HCAB
di*ru* – di*ro* PALM
ka*ru* – ka*ro* PALM
ma*ru* μαλλός = flock of wool – ma*ri* μαλί = wool HCAB
ro*ke*/ro*ki*/ro*ku* – to ro*ko* PALM

to:

du*ti* – du*to* PALM
kani*ta* – kani*to* PALM
ku*tu* – ku*to* PALM
nu*ti* – nu*to* PALM
qe*ti* = a very large pot, pithos – *qeto* πίθος HCAB
si*tu* σίτυ σίτυν = wheat – si*to* σίτον HCAB
tana*te*/tana*ti* – tana*to* PALM

It would appear then that uniform standardized Linear A orthographic conventions tend to confirm our hypothesis that all of these Linear words above actually are closely or exactly parallel to their Linear B counterparts, implying that their meanings are either similar or identical in both syllabaries. If this is the case, then orthographic conventions in Linear A and Linear B serve to buttress our initial general hypothesis that Mycenaean-derived vocabulary in Linear A is indeed the same as or (very) similar to that in Linear B. In other words, one methodology applied to deciphering Mycenaean-derived vocabulary in Linear A may very well validate another, viz. high correlation orthography versus high correlation Mycenaean-derived vocabulary, and *vice versa*. It is as though the two approaches were virtually mirror images of one another.

8. CONCLUSIONS:

In order to properly attest to high correlation between Linear A and Linear B vocabulary, grammar and orthography in Linear A and Linear B, we must adopt a multi-pronged approach, as we have so thoroughly demonstrated above. We have adopted several methodologies to examine every aspect of Linear A and Linear B we have delved into so meticulously and exhaustively. We have attempted to demonstrate the presence of marked varieties of a Mycenaean-derived vocabulary superstrate in Linear A. It is absolutely essential to distinguish between the Mycenaean-derived superstrate, also known as New Minoan (NM) and the Minoan substrate, also known as Old Minoan (OM) in Linear A. While the former appears to have been largely deciphered, the latter (Old Minoan) has largely remained stubbornly recalcitrant to decipherment. As I so emphatically pointed out in my article, The Mycenaean Linear B "Rosetta Stone" to Minoan Linear A Tablet HT 31 (Haghia Triada) Vessels and Pottery, in *Archaeology and Science*, and I quote in full [15]:

> "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, as this monograph has so fittingly demonstrated, we have found and will probably continue to find plenty of examples of Mycenaean-derived vocabulary, also known as New Minoan (NM), overlaid as the superstrate in Linear A. 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. In the case of Linear A, the conquest of Minoan Crete by the Mycenaeans occasioned the absorption of the so-called Mycenaean-derived superstrate into the Old Minoan (OM) substrate. This does not in the least imply that the original Minoan language (Old Minoan or OM) simply died out. Nothing could be further from the truth. But it would be presumptuous for any linguist, professional or amateur, to profess that he or she has solved the riddle of the Old Minoan (OM) substrate language. So the quest for gold at the end of the rainbow is still on where the decipherment of the Minoan language is concerned. And many are the researchers currently engaged in this formidable, seemingly insurmountable, task. We lay no claim to having been able to decipher the original Minoan language, a.k.a. Old Minoan (OM); yet we may anticipate that someday, perhaps someday soon, someone will at last be able to crack through the obdurate wall of the persistent dilemma of the Old Minoan (OM) language, at least in part. Is this a quixotic quest? Let us hope not.

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