

The influence of Hittite and digraphia on Minoan Linear A proto-Greek libation invocations

KONOSO Press



Ottawa

Preliminary Findings
by Richard Vallance Janke
Monograph: ISBN 978-0-9868289-2-8

Who shall invoke her, who shall be her priest,
With single rites the common debt to pay?

Sonnet XVI, introit, by Alan Seeger (1888-1916)

Circa 1600 BCE, the Hittites founded one of the earliest empires in human history, trading with contemporary states around the Aegean. From *ca.* 1550–1450 BCE, the Hittite Empire appears to have extended its influence as far as the Cretan civilization, which lay due west from the northern coast of Asia Minor, where the Luwians occupied the coastline and beyond, while the Hittites inhabited lands inland as far as the Caspian Sea. From *ca.* 1600–1425 BCE, the earliest Indo-European Centum languages, Anatolian Hittite, its sister language, Luwian, and Minoan Linear A, their close cousin, were prevalent in Asia Minor, casting their influence over the Aegean. The Hittites referred to themselves as Nišili. Hittite, Luwian and Linear A are *synchronous adstrates*. Since they are adstrates, Linear A cannot be derived either from Hittite or from Luwian. The common ancestor of all three is proto-Anatolian, anterior to 1,700 BCE.

The Boğazkoy archives, the oldest extant Hittite state documents of the second millennium BCE, are housed at Boğazkoy, the present-day city in Turkey which was once the Hittite state capital, Hattuša. The archives contain some 25,000 tablets and fragments in cuneiform. Most tablets are written in Hittite, encompassing royal annals, treaties, jurisprudence, political correspondence, legal, diplomatic, public administrative texts, mythological texts and religious texts with rituals and cults, festivals and prayers, oracles, auguries and incantations ¹. Several cuneiform Luwian magical incantations are embedded in Hittite inscriptions in the Hattuša archives.

As for Linear A, only 1,427 tablets and fragments (mostly the latter) are extant. These are in two classes (a) agricultural, pottery and vessels, which comprise the majority, and (b) religious. Simon Davis ², Robert R. Steiglitz ³ and Virginia Hicks ⁴ are pioneers in deciphering Minoan libation invocations, which often, but not always, appear to bear vocabulary commensurate with that of its adstrates, Hittite and Luwian. Our findings confirm theirs.

Theoretical framework: preliminary findings

A theoretical framework should be *de rigueur* if we are to decipher any unknown ancient language. Such a framework has been notably absent in all too many previous assays at deciphering ancient languages. Our framework is buttressed by our translations of three Linear A libation invocations. Contact linguistics suggest that through cross-fertilization, Hittite and Luwian cognates often reappear in Linear A. According to Finkelberg, "... there is reason to suppose that the languages once thought to constitute the so-called pre-Hellenic substratum belong to the Anatolian group of the Indo-European languages; ..." ⁵ Colin Renfrew also stresses the Anatolian provenance of a pre-Hellenic substratum. ⁶

Anatolian language commonalities

These 6 criteria impacting the decipherment of Minoan Linear A libation invocations are paramount:

1. Super religiosity in the religious cadre within the socio-cultural sphere:

...anything that people have or that people do cannot be simple or isolated, and can be understood from multiple angles in relation to the wider mesh of agents, things and practices that make up a given social setting... ⁷

The metal objects and stone vessels with Linear A texts have identifiable object values – the former are made of precious materials like gold and silver, for example, or demonstrate skilled craftsmanship, and all have a role in symbolically and socially charged events, such as burials or sanctuary rituals. ⁸

Brian J. McVeigh goes even further. He reasons that super-religiosity is the intrinsic hallmark of the Middle Bronze Age when belief in deities was never called into question anywhere. According to McVeigh, "... skepticism of divine order (was) neuroculturally impossible." ⁹ In this milieu, the sophisticated idiosyncratic Minoan civilization was coterminous with the Hittite Empire. Though Hittite, Luwian and Minoan are synchronous adstrate Anatolian languages, the socio-cultural landscape of the Minoan language is distinctive. Even when Linear A lemmata and lexemes are cognates of those similar in its sister Anatolian languages in Asia Minor, Hittite and Luwian, they are circumscribed by the singular hyper religious socio-cultural milieu of the Minoan civilization, where recurrent formulaic religious inscriptions, in which resplendent dreamscapes prevail and, "... are suggestive of visual hallucinations" (*ibid.*) In his conspectus of the Bronze Age religious sphere, McVeigh underscores "... the prevalence of "shining" and "brilliance" in particular". (*ibid*) Indeed, the oracle bird, Linear A, *assasura* = Hittite, *aššurašura*, for which the Sumerogram is *ŠA.MUŠEN*, frequently appears in visual hallucinations of priestly incantations in Hittite.

2. Syntax and grammar:

Gender migration from common and neuter genders in Hittite to masculine, feminine and neuter in Minoan Linear A proto-Greek:

2a. ultimates: LA = Linear A/ HI = Hittite/ LU = Luwian

Synopsis, Hittite common gender in *a*:

Hittite & Luwian common gender CV:

HI 1 *kuera* (country, land) 2 *sakiasr* (sign, omen) 3 *tesha* (dream) 4 *tethima* (thunder) + *alpa kassara/kessara kattera* and hundreds more + LU *Arinna* (goddess of Neša) *asta labarna natatta sarlatta etc.*

The Linear A ultimates *a*, *u* & *o* total 255. Of these, with 154 in *a* at 60 % far surpass those in ultimate *u*, with 71 at 28 % and *o* with 30 at 12 %. This suggests that Minoan Linear A has by and large retained the Hittite common gender. However, it is not as simple as that. In actuality, many Linear A substantives with ultimate *a* cognate with the Hittite common gender with ultimate *a* are feminine or masculine. This phenomenon is known as *gender migration* from the Hittite common gender, ultimate CV = *a*, e.g. *anna* (mother), *atta* (father), *hassusara* (queen), *kessera* (hand), *nega* (sister), *negna* (brother), *siuna* (god, goddess) and *tapariya* (authority) to feminine or masculine in Linear A.

Gender migration to Linear A feminine & masculine:

Examples on the 3 Linear A inscriptions *infra* are LA *jasasara* (fem.) = HI *hassusara* (common) = queen; LA *pikepa* (fem.) = HI = *prkuiadr* (neuter, acc.) (purification, atonement); LA *sirute* (fem. pl.) = LU *šrlatteš* (common plural: praise offerings, i.e. libations + LU *šaptame* = type of wine, i.e. a wine libation)

Predominant in Hittite is the VC neuter ultimate in *war*, e.g., *ariyasessar* (oracle), *assuwātar* (kindness), *handandatar* miracle, *idālawatar* evil, *kaniiššuuwaar* favour, mercy, *maltessar* vow, *pittar* wing, feather, *tunnakessar* inner chamber and *watar* water, where the Linear A cognate *kanasisiu* favour, mercy (masc.) = HI *kaniiššuuwaar* (neut.) favour. This interpretation is sound.

Each gender accounts for an approximately equal measure of Hittite substantives.

Linear A CV (feminine):

kura country, land, *titima* thunder, *Ida/Idaa/Idara* Mount Ida, *arura* plough, *kapa* fruit, *turusa* throne, *sirute* (fem. pl.) = Luwian *šrlatteš* praise offerings, *deponiza* (fem.) = LB/GR *deponija* δέσποινα mistress, lady, *terikama* (fem.) = GR τέλεικάμα = extent of land, i.e. something like acreage, *lit. kama* land + *teri* to its extent or boundary, *iruja* priestess, and scores more.

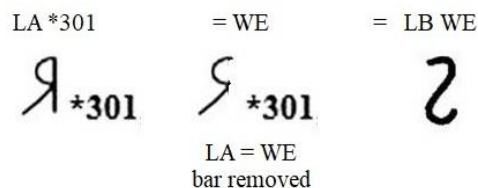
Linear A *u/ o*:

u (masculine) *arisu*, *akaru* field, *kunisu* emmer wheat + *nitinu*, *saru*, *usu*, *winadu* (wine) and

o (asymmetric gender migration, masculine & neuter) *utaro, witero* shepherd, *kiro, kuro* total, with massive recurrences in Linear A, *saro, sidaro* etc.

3. Resolution of *301 in Linear A:

There is sufficient circumstantial evidence to warrant the hypothesis that Linear A *301 = the Linear B syllabogram *we*. Analysis of John G. Younger's *Linear A Reverse Lexicon* reveals that *301 recurs 40 times in LA, far too often for an ideogram. While *we* appears to be missing in LA, if we remove the vertical bar from *301, it is the vertically reversed mirror image of Linear B *we*.



So *301 appears to be equivalent to LB *we*. If so, Linear A *we* may very well be commensurate with high frequency Hittite *wa*. Examples in Hittite are: *antuwahha, arawa, harsauwar, idalawatar, marnuwant, nuwa, tuwala, watar* etc. While *we* is rarely attested in Hittite (*idalawes, kentsuwe, muwete, tepawes*), this also suggests that Linear *301 actually = *we*.

for instance:

*Arenesidi*301* = *Arenesidiwe* (formulaic) *Arenesi* (LA proto-Greek dat. sing.) *to Arinna* + *301 occurs at least 40 times in Linear A, where the syllabogram *we* is missing. Our assignment of the value *we* to *301 exactly mirrors *diwe* (LA dative sing.), hence the phrase, *Arenesidiwe* = to the goddess Arinna. Cf. GR = Erinys Ἑρινύες, the Furies. The major Hittite gods are the sun gods and storm gods. Leading them are the storm god of Hatti, the king (LUGAL), and the sun goddess of Arinna (MUNUS.LUGAL), queen of the Hittite gods. Invocations to the sun goddess Arinna often appear in Hittite inscriptions:

Go and say to my [lady, the Sun-goddess] of Arinna: 'I shall invoke the Sun-goddess of [Arinna], my personal [goddess]. [Whether] you [O honored] Sun-goddess of

Arinna, are above in heaven [among the gods], ...
She (the Sun-goddess of Arinna) gave them (the Hittite royal couple) a battle-ready, valiant spear saying: 'May the hostile foreign lands perish by the hand of the labarna (the Hittite king), and let them take goods, silver and gold to Hattuša and Arinna, the cities of the gods!' This invocation is remarkably similar to the inscription on the Spelio gold ring KN Zf 13 (HM 530) (MM III-LM IA) ^{13 bis}

4. Digraphia or code switching: What is digraphia in Hittite and Luwian?

In order to faithfully decipher Minoan Linear A, we need to realize that, as a synchronous adstrate of Old Kingdom cuneiform Hittite (*ca.* 1650–1450 BCE), in which digraphia proliferates, Minoan Linear A is without a doubt influenced by Hittite and Luwian digraphia.

Linear A cognates of Hittite, its synchronous adstrate, abound on the three inscriptions featured here, the Spelio gold ring KN Zf 13 (HM 530), PK Za 11 (HM 1341), square libation table, and IO Za 2 (HM 3557), square libation bowl, where much of Linear A vocabulary echoes Hittite cognates. While Hittite digraphia is attested only once in Linear A, where the sumerogram A-TA = Hittite SU AN.TA = from heaven, its influence is always implicit in Linear A.

Diagraphia is the procedure whereby any particular language resorts to two different writing systems, often entirely unrelated, as for instance in cuneiform Anatolian Hittite and Luwian. Diagraphia is the signal predominant feature of cuneiform Hittite. This practice is also known as *code switching*. It was adopted in the earliest Old Kingdom Hittite documents in cuneiform, *ca.* 1650–1450 BCE. In cuneiform Hittite, the two writing systems are 1. Semitic sumerograms and 2. Hittite vocabulary, always *affixed* to sumerograms. To properly grasp how digraphia functions, it is imperative to underline the critical role of Semitic Sumerian sumerograms in Hittite and Luwian, two of the earliest Indo-European languages, totally unrelated to Semitic.

Sumerograms:

What are sumerograms and what is their role in Hittite and Minoan Linear A? Sumerograms or *determinatives* are strings of characters functioning as substantive or inflectional headers, or entire phrases as headers. Cardinal keys to the syntax of Hittite inscriptions, they must never be ignored. Borrowed from Sumerian, they always *prefix* Hittite lemmata and lexemes. Sumerograms proliferate in Hittite. For instance, the sumerogram DINGIR replaces the Hittite word *šius* (god), while the compound sumerogram MUNUS.LUGAL replaces *hassusara* (queen). Sumerograms serve as space saving devices on Hittite tablets to avoid orthographic variants of Hittite words. In many instances, sumerograms stand alone, with no Hittite lexemes suffixed, for instance: IR^{TU(M)} = oracle, AN.TA = from heaven, SISKUR₂ = offering, sacrifice, prayer, and NA⁴ = bread, which alone replaces at least 7 Hittite variants for bread, *wadrmasi/ wakatas/ wakesr/wakesn/wagesa* (variant spellings), *miantesr/rmatlani/siuantanani/tsowa/wantili /istasa*. This is a highly efficient stratagem. With the sole exception of a few stand-alone sumerograms, Minoan Linear A always dispenses with analogous Hittite disyllabic and trisyllabic sumerograms, with the proviso that the Linear A word suffixed analogous to Hittite is *always* retained, to ensure that the meanings of the excised Hittite sumerograms always remain implicit in Linear A.

Disyllabic and trisyllabic sumerograms:

The vast majority of sumerograms, universally dispersed through all Old Kingdom Hittite inscriptions, are either disyllabic (A.ŠĀ = field, AN.TA = from heaven) or trisyllabic (^{DUG}BUR.ZI = jar, GEŠTIN.aš = grapevine). They are always prefixed to Hittite lemmata and lexemes, e.g. ŠĪG_{es(sa)ri} = fleece, suffixed. Here we see several sumerograms relative to royalty and religion: AN.TA from heaven = HI *nēpis* sky, heaven, DINGIR (base) god, deity = HI *šius*, ^{DUG}*išpantuzzi* (where ^{DUG} is the sumerogram and *išpantuzzi* = Hittite suffix = libation vessel), and ^Etarnu(zan) = the house of ablutions. While disyllabic and trisyllabic sumerograms as such never appear in Linear A, the Linear A lemma or lexeme which follows, commensurate with its Hittite cognate, is always retained.

5. Formulaic language in high frequency lexemes:

High frequency lemmata and lexemes appear very often in Minoan religious inscriptions, rites, prayers, incantations and oracles. This phenomenon is consistent with formulaic language characteristic of ritualistic invocations common to so many ancient languages. Formulaic prayers were common to Sumerian ¹⁰, Akkadian ¹¹, Hittite ¹², Minoan Linear A proto-Greek and the *Iliad* ¹³, as well as the Old and New Testaments. Hittite material and later Greek epic traditions derive from a common pool of religious concepts. Secondly, both Greek and Hittite share an Indo-European heritage. We are fortunate enough to have access to many second millennium sources for early epic traditions and legends from Hattuša in Hittite, Luwian, Hurrian and Akkadian. Given that formulaic language is common to Sumerian, Akkadian, Hittite, Luwian, Hurrian and Homeric texts, it is hardly surprising formulaic rituals are also commonplace in Minoan. The highest frequency Minoan religious lemmata and lexemes are all formulaic. These are, with the assignation in brackets (*e.g.* 16x) indicating how many times the lexeme appears:

jasasa + (alternatives) ... (16x, extremely high frequency)

= HI = *ishassara* = lady, my lady, royal princess & HI = *hassusara* = queen Cf. GR ἰσασσασα & ἰσασία <- ἰσσω/of/from the goddess of healing and health + Linear B *ijereja* ἱέρια = priestess + GR θεία = goddess & GR ἱατήρ = perquisites of healing Cf. LB *ijerewijo* = ἱρη f ἰος = belonging to the priesthood Cf. LC *tonijaterane* & *ijasatai* on the Idalion tablet IDA ISCN217 (5th. century BCE), transcribed in parallel Greek, where we witness τὸν ἱατῆραν = the physician (accus.) & ἰᾶσθαι = to treat, to heal. The most frequent Linear A lexeme is *jasasa* + = lady, my lady, royal princess, queen. Citing Virginia Hicks, "Several studies proposed an Anatolian origin for Minoan *jasasaramē*..."^{3 bis}

atai(*)301*waja* (12x, extremely high frequency). This yields *ataiwewaja* ἄρητήρ ὄαρια = priest + consort = the priest's consort Cf. Hittite *ariyasessar* = oracle + LU = *astrala* = throne = LA = *atararaja* + LU *asta* = spell or: A-TA = SU AN.TA = from heaven + I*301 = *iwe* = HI = *iwar* = *like* (postposition). WA-E = LU = *way(a)* = woe!, hence, a cry from heaven, woe!

ipinama + (8x)

I-PI-NA-MI-NA(TE -restored) LA *ipinama* (1st. person singular, on IO Za 2) = I have given, bestowed = HI *piyānnamun*, I have given. LA *ipinamate* (aorist, 2nd. person plural, on PK Za 11) = you have given, bestowed = HI = *piyānnaten* = you have given (2nd. person plural, preterite) In *ipinamina(te)*, the proto-Greek prepositional prefix, I-PI = on, over, on top, towards, is to eventually evolve diachronically into the Linear A *epi opi* ἐπί ὀπί = towards, on top and consequently into Greek ἐπί = on, on top, towards. Cf. GR = ἐπινείματα (aorist, 2nd. person plural) you have distributed.

una(ru)kanasi (7x) AP Za 2 KO Za 1 KO Za 9 IO Za 2 IO Za 9 PK Za 10 SY Za 2 TL Za 1 = HI *unaru* I have received (preterite) + *kanasisiu* (masc.) favour = HI *kaniiššuuwaar* (neut.) = favour, mercy, goodwill, hence, I have received favour or mercy.

ida(a)/idami/idadamate/damate (7x) *Ida(a)* (variable, fem. sing., nominative, instrumental, dative) = Mount Ida. *Idamate* is the mother goddess of Mount Ida, where *damate* is equivalent to LB *Damate* Δάματερ, and Greek, Δημήτηρ, goddess of the harvest.

siru(te) (6x) (feminine plural) = Luwian *šrlatteš* = praise offerings. Linear A could have translated HI = *šrlatteš* praise offerings as *sirurate*, but since *r = l* in Linear A, rendering Hittite *l* redundant, it excises *l* (apheresis) Cf. SU *ulšárra* = jubilation + SU *šU⁴luh* = ritual cleansing, lustration.

tana ... + (6x) may equate with Hittite *istanana* = altar, but only if LA apocope drops the first syllable *is* in Hittite; *tanumuti*, in which *muti* may = Luwian = *mu(wa)ti(a)* via metathesis = the mighty temple; *tanarateutinu*, where *tanarate* is instrumental & *utinu* = LU = *utar/utn* = spell, hence, “by a spell cast in a temple or on an altar”; *tanai301utinu* = *tanaiweutinu*, where *weutinu* appears to be preterite first person sing. = I built (an altar) ; *tanai301ti* = *tanaiweti* HI = *wete* = to build, hence “to build or building an altar” ; and *tanasute* (loc. sing.) = SU+HI *É⁴tarnu(zan)* = in the house of ablutions (loc. sing.)

6. Diachronic progression and continuity:

Hittite + Luwian often lead to cognate Linear A lemmata and lexemes, along with some 200 Linear B superstrates in Linear A, while a few scattered LA words metamorphose into Linear C > and even into the primordial Cretan dialect and later Greek dialects.

Diachronic continuity from Hittite and Luwian to Linear A can often be established. While a significant number of cuneiform Hittite words are cognates of Linear A, there are far fewer Luwian. However, we may safely assert that if a cuneiform Luwian lemma or lexeme appears to have a Linear A counterpart, it is admissible. Greek digamma *Ϝ*, which proliferates in the archaic Cretan alphabet, is equivalent to Hittite *wa* and to the LA syllabograms *wa*, *we* (*301) and *wi*, which often appear in Linear A (*atai*301waja* = *ataiwewaja*, *amawasi*, *jawa*, *awapi*, *wasato*, *witejamu* etc.). Additionally, among the 200 or so Linear B superstrates in Linear A, attesting to diachronic progression into Mycenaean Greek, we find:

aripa (fem.) Cf. Linear B *arepa* ἄλειφαρ = cream, ointment

auta (attributive, fem.) = Greek αὐτά = self, oneself; alone KO? Zf 2 + *deponiza* (see below) = the mistress herself, in the agglutinative phrase: *arakokuzuwasatomaroutadeponiza*

damate (fem.) = KY Za 2 (peak sanctuary of Hagios Georgios) Cf. Linear B *Damate* Δάματε Earth Mother

δεπά δεπυ (masc.) = cup Cf. Linear B *dipa* δίπα & Homeric δέπας

deponiza (fem.) = GR *deponija* δέσποινα = mistress, lady KO? Zf 2, in the agglutinative phrase: *arakokuzuwasatomaroutadeponiza*

Idamate (fem.) = mother goddess of Mount Ida, from the Arkalochori Cave Cf. Linear B *mate(re)* μάτερ

kapa (common or fem.) = fruit, ripe crop(s), Cf. Linear B *kapo* = fruit (masculine)

mera (common or fem.) μέλα = honey Cf. Linear B *meri* μέλιν = honey (masculine)

punikaso (attributive, masc.) = crimson, red (of wine) Cf. Linear B *ponikiyo* φοινίκιος = crimson (of Phoenician origin)

qeti (masc.) HT 7 = a very large pot, pithos Cf. Linear B *qeto* (masc.) πίθος

suzu (attributive, masc.) σύζυξ = yoked together Cf. Linear B *zeukesi* ζεύγεσι = yoked (instr. pl.)

terikama (feminine) τέλεικάμα = extent of land, *lit.* land (*kama*) to its extent or boundary (*teri*), *i.e.* something like acreage

winu (masc.) Cf. Hittite, *wiyana* + Luwian *wainu* + *winiyant*, Cf. Linear B *wono foívos* = wine, Cf. archaic Cretan, *fívu* = wine

We can be forgiven if we experience a sense of *déjà vu* with these Linear A and Linear B cognates.

Disparities between Anatolian languages

There are notable disparities between Hittite and Luwian. While cuneiform Hittite vocabulary proliferates in the *Hittite Lexicon* of 1232 words and with thousands of lemmata and lexemes in the *Copeland-English-Hittite Dictionary*, where we find a few Luwian as well, the *Cuneiform Luwian Corpus* is fraught with pitfalls. The Old Kingdom cuneiform *Luwian Corpus* of ca. 800 words attests to only about 800 Luwian lexemes, of which 168 (21 %) are analogous to Hittite, 94 (12 %) are uncertain, 290 (36.5 %) are mainly toponyms, theonyms and eponyms (35 %), while the remaining 175 (22%) are *unknown*. Anatolian territorial toponyms and eponyms in the *Annotated Corpus of Luwian Texts* in cuneiform, stand in sharp contrast to the *Hittite Lexicon* and the *Copeland-English-Hittite Dictionary*, where we find few toponyms and eponyms. In *Copeland*, the vast majority of vocabulary consists of Hittite lemmata and lexemes, indispensable, where applicable, to transliteration into Minoan LA.

In fact, decipherment of Luwian is far from complete. Ilya Yakubovich expressly differentiates Hittite as *acrolect* from Luwian as *mesolect* in the Old Kingdom cuneiform inscriptions from of Hattuša, warning about the *Luwian Corpus*, “The present corpus is a work in progress and its direct citation is not recommended...”¹⁴, confirming our own findings of substantial lacunae in cuneiform Luwian in the *Annotated Corpus of Luwian Texts*. While this does not leave us with a lot of wiggle-room for Luwian cognates in Linear A, whenever Luwian lemmata and lexemes appear in cuneiform, they may be cognates of apparently similar Linear A words. Caveat: we can rely only on the Luwian *cuneiform* lexicon for parallels to Linear A. Hieroglyphic Luwian vocabulary (ca. 1400–800 BCE), which postdates the Hittite Old Kingdom ca. 1600–1425 BCE, cannot possibly yield cognates of Linear A vocabulary. While a significant proportion of Minoan vocabulary is commensurate with Hittite, there are far fewer analogies between Minoan and Luwian.

Translations

Religious incantations to the queen JA-SA-SA-RA = HI *hassusara* = to the queen. These incantations are meant to be recited as prayers or sung as chants:

These appear on multiple inscriptions (some relatively intact, most fragmentary):

AP Za 2 IO Za 2 (translated here) IO Za 3 IO Za 6 IO Za 7 KN Za 10 KO Za 1 KN Zc 7 KN Zf 13 (Spelio gold ring, translated here) KO Za 1 KO Za 9 KO Za 12 PK Za 8 PK Za 11 (translated here) PK Za 12 PK Za 15 PL Zf 1 PR Za 1 PS Za 2 SY Za 1 SY Za 2 and SY Za 3. Almost all of the inscriptions we have omitted are commensurate to the three translated here (Cf. *supra*), with

the proviso that almost all are fragmentary, except for IO Za 6, a lengthy inscription almost identical to IO Za 7.

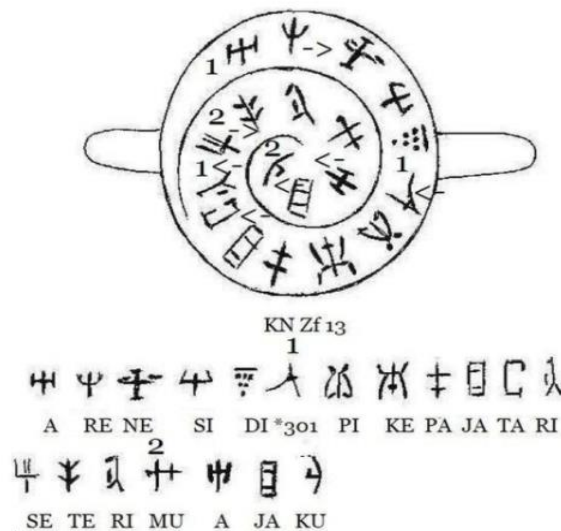
Spelio gold ring KN Zf 13 (HM 530) (MM III-LM IA, context, *ca.* 1700-1600 BCE),
inscription spiralling dextrograde from the circumference to the centre

This is the only cursive writing in Linear A or B. Craftsmanship and cursive script are exquisite.

John G. Younger:

A-RE-NE-SI-DI-*301-PI-KE-PA-JA-TA-RI-SE-TE-RI-MU-A-JA-KU (agglutinative)

Linear A golden ring from Mavro Spelio



This is the sole Linear A inscription which invokes the Hittite goddess, Arinna, patron goddess of the Hittite city of Neša. Moreover, the dating of the Spelio gold ring (MM III-LM IA, *ca.* 1650-1500 BCE), is synchronous with the timeline of the city of Neša in the early Hittite empire. This implies that this exquisite gold ring may actually be a gift from Anitta, the king of Kussara, or another Old Kingdom king, to a Minoan queen. In this light, there appears to have been a cultural exchange between Minoan Crete and the Old Hittite Kingdom.

If this inscription is *polysynthetic*, in which lexemes are unbound, it is difficult to determine where each word begins and ends. However, if we operate on the assumption that Anatolian Minoan Linear A proto-Greek is a synchronous adstrate of Anatolian Hittite, the text of the Spelio gold ring KN Zf 13 (HM 530) is more likely *agglutinative*, and as such can be readily parsed into lemmata and lexemes. But decipherment is not as simple as we might imagine. If we ignore the fact that Hittite is digraphic, *i.e.*, comprised of two languages, namely 1. Sumerian sumerograms and 2. Anatolian Hittite *per se*, which are universal in the thousands of Old Kingdom intact cuneiform Hittite tablets, it is unlikely that we can properly decipher Linear A

proto-Greek, an Anatolian synchronous adstrate of Hittite. Hence, we must absolutely take *both* Hittite cognates and sumerograms into account if we are to realize a faithful decipherment of Linear A. Based on this hypothesis, our interpretation of the Spelio gold ring KN Zf 13 (HM 530), parsed into separate lemmata and lexemes, where / serves as the word division marker, reads as follows:

*arenesi/di(*301=we)/pikepa/jatari/seterimu/ajaku*

Legend :

HI = Hittite/LA = Linear A/LB = Linear B/LU = Luwian/SU = sumerogram/ GR = Greek

*Arenesidi*301* = *Arenesidiwe* (formulaic) *Arenesi* (LA proto-Greek dat. sing.) to *Arinna* + *301 occurs at least 40 times in Linear A, where the syllabogram *we* is missing. Our assignment of the value *we* to *301 exactly mirrors *diwe* (LA dative sing.), hence the phrase, *Arenesidiwe* = to the goddess Arinna. Cf. GR = Erinys' Ἐρινύες, the Furies. The major Hittite gods are the sun gods and storm gods. Leading them are the storm god of Hatti, the king (LUGAL), and the sun goddess of Arinna (MUNUS.LUGAL), queen of the Hittite gods in the city of Neša, equivalent to the sumerogram *URUNeešaš*, a major city in the Hittite Old Kingdom, ca. 1650 BCE, in the same timeline as the Spelio gold ring, Middle Minoan IIIB, 1650-1600 BCE – Late Minoan 1A 1650-1500 BCE, Neopalatial. Nešili (the inhabitants of Neša) is the Hittite word for the Hittites themselves. Further confirmation is found in Luwian, where *Arinna* is the name of the sun goddess, clearly a cognate of Linear B *Erinu* = the name of a goddess. There is a clear correlation between the storm god, along with his consort, the sun goddess, Arinna of Neša, the king and queen of the Hittite gods, the Linear B *Erinu*, and the Greek Furies.

2. *pikepa* (feminine) = HI = *prkuiadr* (neuter, acc.) = purification, atonement

3. *jatari*. Since Linear A almost never repeats the same syllabogram, in this instance, *da*, it appears that *jatari* is an instance of apherisis = HI *han(dan)datarit* = by means of a miracle, through a miracle (instrumental)

4. *seterimu* (masc., gender migration) = HI *siptamiya* (common) a liquid, i.e. libation + LU *šaptame* = type of wine, i.e. a wine libation Cf. HI = *sipand /ispand* = to pour a libation Cf. GR = σπονδή = libation, which is clearly derived from *siptamiya/šaptame*.

5. *ajaku* = LU *aya* = to make + *ku* = HI *ku* = now, even now, or alternatively: proto-Greek *ajaku*, eventually to evolve into GR ἀργής = white, shining, bright

*arenesi/di(*301=we)/pikepa/jatari/seterimu/ajaku*

Translation:

Literal:

to the goddess Arinna/purification/by means of miracle/a libation/to make, even now or: shining, bright.

Free:

(This ring is a token) ... to serve even now (as) a libation to the (sun) goddess to seek purification through a miracle on behalf of our advocate, the goddess Arinna.

or: (This ring is a token) ... a sparkling libation a libation to the (sun) goddess to seek purification through a miracle.

My translation into analogous Hittite in Hittite S-O-V word order:

Nu URUNeešaaš URUArinna siunai handandatarit prkuiadr šaptame aya ku.

or:

Nu URUNeešaaš URUArinna siunai handandatarit prkuiadr šaptame miswirant.

Translation:

Literal:

(And) the city of Neša, Arinna, to the goddess (*siunai*), by means of a miracle, libation, (to make, even now: or = shining)

Free: (This ring is a token) ... to serve even now (as) a libation even now a sparkling libation through a miracle to Arinna, patron goddess of the city of Neša

or: (This ring is a token) ... a sparkling libation through a miracle to Arinna, patron goddess of the city of Neša.

Hittite Religious Rituals and the Ideology of Kingship, is replete with references to the Sun Goddess of Arinna: ¹⁵

The Sun Goddess of Arinna, my lady, ... passim... and all the gods ran before me... passim... They were taken to the city of Arinna, the seat of the Sun goddess of Arinna, who headed – together with her spouse the Storm-God of Hattuša... passim... the priest of the Sun-Goddess of Arinna recited an incantation to the deity. (italics mine). This invocation is remarkably similar to our Linear A translation.

Related is the so-called Proclamation of Anittas (CTH 1, ca. 1650 BCE), one of the earliest genuinely historical texts found at Boğazköy, recalling the foundation of the Hittite state. This text honours the king, Anitta, as a heroic demigod. ¹⁶

EXTRACT:

URUNeesaas (italics mine) – proper noun; genitive singular of Nesa Nesas – of the city of Nesa
^MA-ni-it-ta (italics mine) DUMU ^MPi-it-ha-a-na LUGAL ^{URU}Ku-us-sa-ra QÍ-BÍ-MA
ne-pi-is-za-as-ta ... na-as-ta ^DIŠKUR-un-ni-ma ma-a-an a-as-su-us e-es-ta ... ^{URU}Ne-e-sa-
as(italics mine)

Translation:

Anitta, *of the city of Neša*, Son of Pithana, King of Kussara, speak! He was dear to the Stormgod of Heaven, ... and when he was dear to the Storm god of Heaven, the king of Nesa [verb broken off]... *the city of Neša (italics mine)*

This inscription invokes *Anitta*, King of Kussara, by name. We must not confuse his name with that of the sun goddess of Arinna (*supra*), who is invoked by name on the Linear A Spelio gold ring KN Zf 13. Anitta is a mortal demigod, offspring of the sun goddess Arinna of the city of Neša (*URUNeesaas*). Not surprisingly, Greek heroes were also born of goddesses. In the Iliad, the goddess Thetis gives birth to the heroic king and demigod, Achilles who, unlike her, is mortal.

PK Za 11 (HM 1341), square libation table, serpentine;
 Bosanquet & Dawkins, 1923, 143, no. 4
 Petsophas, Minoan Peak Sanctuary, Palaikastro (Late Minoan, ca. 1450 BCE)

- 1: A-TA-I-*301-WA-E • A-DI-KI-TE-TE-
- 2: (DI-DU- restored) RE• PI-TE-RI • A-KO-A-NE • A-
- 3: SA-SA-RA-ME • U-NA-RU-KA-NA-TI •
- 4: I-PI-NA-MI-NA[TE -restored]SI-RU-[(TE - restored)•] • I-NA-JA-PA-QA

1.1.1 A-TA = SU AN.TA = from heaven. I*301 = *iwe* = HI = *iwar* = *like* (postposition). WA-E = LU = *way(a)* = woe!

or:

1.1.2 *atai(*)301waja* (12). This yields *ataiwewaja* ἄρητήρ "οἶαρία = priest + consort = the priest's consort Cf. Hittite *ariyasessar* = oracle + LU = *astrala* = throne + LA = *atararaja* + LU *asta* = spell

Eagle Crying Out



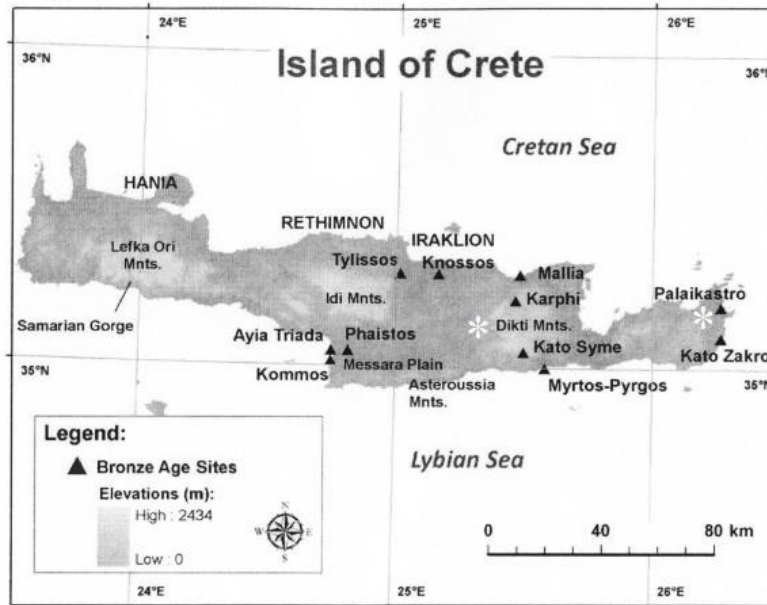
John James Audubon 1785-1851

PK Za 11 (HM 1341), square libation table
 Petsophas, Minoan Peak Sanctuary, Palaikastro



Petsophas, Wikipedia

map of Crete with the locations of Mount Dikte and Palaikastro



© by Larry W. Mays * locations by Richard Vallance Janke

1.2 A-DI-KI-TE-TE- (*a*-allative+ *Dikitete*) = LB *dikatade* Δίκτανδε, from Mount Dikte + LB = *Aminisode* Ἀμνισόνδε = from Amnisos Cf. HI *kalmaraz* (abl.) = from the mountain and SU HUR.SAĜ = mountain

2.1 (DI-DU-MA restored) RE (cont. from 1.2) Linear A *dudumare* (instr. sing.) = HI *duddumari* = for mercy (dat. sing.).

2.2 PI-TE-RI = HI ^{LU}*patili* = kind of priest (HIL)

2.3 A-KO-A-NE = HI *arkuwarnuit* = by means of prayer (instr. sing.) (HIL)

2.4 A-

3.1 SA-SA-RA-ME (continues 2.4: proto-Greek dative sing.) = to the oracle bird = HI *aššurašurai* (dat. sing.) ¹⁷ This word is unrelated to *jasasara* = HI = *hassusara* = queen.

3.2 U-NA-RU-KA-NA-TI = HI *unaran* I have received (preterite) + *kanasisiu* (masc.) favour. This interpretation is absolutely sound. = HI *kaniiššuuwaar* = favour + *ti* = HI *ti* your. There is plausible diachronic progression from Hittite *kaniiššuuwaar* favour (neut.) and Linear A *kanasisiu* favour, to ancient Greek, χεχαρισμένος favourable.

4.1 I-PI-NA-MI-NA(TE -restored) I-PI-NA-MA-TE (aorist, 2nd. person plural) = you have given, bestowed Cf. GR ἐπινείματε (aorist, 2nd. person plural) = you have distributed = HI *piyānnaten* = you have offered (2nd. person plural, preterite) In *ipinamina(te)*, the proto-Greek prepositional prefix, I-PI = on, over, on top, towards, is to eventually evolve diachronically into the Linear A *epi opi* ἐπί οπί = towards, on top and consequently into Greek ἐπί = on, on top, towards

4.2 SI-RU-[(TE – restored) = LU *šrlatteš* = praise offerings. Linear A could have translated HI = *šrlatteš* praise offerings as *sirurate*, but since *r = l* in Linear A, it cuts the second *r* (apheresis) Cf. HI *sarlai* = to raise Cf. SU *ul-šár-ra* = jubilation (SUM) + SU ^{SU4}*luh* = ritual cleansing, lustration. Cf. SU SISKUR₂ = offering, sacrifice

4.3 I-NA-JA-PA-QA = HI *iyannāyant* = acting, proceeding (pres. participle) + PA-QA = HI *panku* = all together

Translation 1 in Linear A:

Literal: from heaven, like, woe! * from Mount Dikte, for mercy, a kind of priest, by means of prayer, to the oracle bird (dat. sing.), I have received, your favour, (and) you have bestowed, praise offerings, acting all together

Free:

As if the bird oracle is crying woe! out of heaven * from Mount Dikte, I the priest have received your favour in my prayer to the oracle bird for mercy, while all of you have bestowed praise offerings in consort. * This is the cry of the bird oracle.

Analogous Hittite inscription as I have composed it in S-O-V Hittite word order:

*Nu^{LU}patili AN.TA HUR.SAG * parā iwar waya arkuwarnuit ŠA.MUŠEN * TI₈^{MUŠEN} aššurašurai duddumari kaniiššuuwaarti unarun nasta SISKUR₂ šrlatteš iyannāyant piyānnamaten.*

NOTES: *HUR.SAG* * = *kalmaraz* (ablative = from the mountain) + *ŠA.MUŠEN* * (sumerogram = bird oracle) + *TI₈^{MUŠEN}* = *haran* = eagle. The falcon, *kallikalli SUR₁₄DÛ(.A)^{MUŠEN}*, is also an oracle bird. Also NOTE that *SU ŠA.MUŠEN* = Hittite *aššurašura* oracle bird, not *LA = jasasara* = HI = *hassusara* = queen!

Translation from Hittite:

Literal:

(And) priest, from heaven, from the mountain, the oracle bird, the eagle, as if crying out woe!, by means of prayer, to oracle bird, for mercy, favour, your, I have received, while also (*nasta*) praise offerings, all of you acting together, have given.

Free: (And) I the priest through prayer, as if the oracle bird is crying out woe! from heaven, through prayer to the oracle bird for mercy, have received your favour, while all of you have bestowed praise offerings, acting in consort.

or:

Translation 2 in Linear A:

Literal: priest's consort *, from Mount Dikte, for mercy, a kind of priest * (synonymous), by means of prayer, to the oracle bird (dat. sing.), I have received, your favour, (and) you have given, praise offerings, acting all together

Free:

from Mount Dikte, I the priest's consort have received your favour in (my) prayer to the oracle bird for mercy, while all of you have bestowed praise offerings in consort. * This is the cry of the bird oracle.

Analogous Hittite inscription as I have composed it in S-O-V Hittite word order:

*Nu^{LU}patili kuwanz AN.TA HUR.SAG * parā arkuwarnuit ŠA.MUŠEN TI₈^{MUŠEN} aššurašurai duddumari kaniiššuuwaarti unarun nasta SISKUR₂ šrlatteš iyannāyant piyānnamaten.*

NOTES: *HUR.SAG* * = *kalmaraz* (ablative = from the mountain). NOTE: *ŠA.MUŠEN* * *TI₈^{MUŠEN}* is the bird oracle, the eagle. The falcon, *kallikalli SUR₁₄DÛ(.A)^{MUŠEN}*, is also an oracle bird.

Translation from Hittite:

Literal:

(and) priest's consort from heaven from mountain, by means of prayer, to the oracle bird, the eagle, for mercy, favour, your, I have received, while also (*nasta*) praise offerings, all of you acting together, have given.

Free:

I the priest's consort have received your favour through prayer to the oracle bird from the mountain for mercy, while all of you have bestowed praise offerings, acting in consort.

The texts on both IO ZA 2 (HM 3557) and PK Za 11 (HM 1341), clearly echo the Old Kingdom cuneiform Hittite Tablet AAS XVIII 2013 from Büklükale, KUB 7.54 obv ... 4 nu *mušen egir-šú ú-wa-an-da-an da-an-zi* “they take a bird(-oracle) flying behind (up out of the good = heaven).”
18

Grammar:

Sumerograms:

A-TA = SU = AN.TA = from heaven (identical to IO Za 2 (HM 3557)
PI-TE-RI = HI = ^{LÚ}(*sumerogram*) + *patili* (Hittite) = kind of priest (HIL)

Nouns:

This signal phrase appears second on PK Za 11 (HM 1341):

A-DI-KI-TE-TE (*a*-allative prefix + *Dikitete*) = from Mount Dikte (allative, loc. sing. in Linear A) is clearly commensurate with Linear B, *Dikatade* Δίκτανδε, from Mount Dikte, Linear B *Aminisode* Ἀμνισόνδε = from Amnisos and Greek Ἀθήνηθεν = from Athens. This lexeme is in no way analogous to Hittite. It is in fact the earliest attestation of proto-Greek allative. Whereas Linear A, Linear B and Greek allative denotes direction *from*, Hittite allative signifies direction *towards*, as in: *aruna* = to the sea and *nepisa* = to heaven. Hence, it is impossible for *aDiketete* to be analogous to the Hittite allative. Linear A *Adikitete* is analogous to Hittite *kalmaraza* (ablative) = from the mountain.

As this stone altar was found on the peak sanctuary on a hill overlooking the Cretan Sea, at Petsophas, Palaikastro, some 150 km. east of Mount Dikte, the birthplace of Zeus in the Psychro cave in Lashiti, the priests officiating at the sanctuary would have augured that the oracle bird would fly in from Mount Dikte. In Hittite, oracle birds were always eagles (*haraneš*) or falcons (*kallikalles*). Since this inscription dates from *ca.* 1450 BCE, it is right on the cusp of the transition from the Linear A syllabary to its more streamlined version, the Linear B syllabary, the presence of Linear A, *aDikitete* = from mount Dikte, confirms our hypothesis.

A-KO-A-NE (instr. sing.) = HI = *arkuwarnit* = by means of prayer (instr. sing.) (HIL)

A-SA-RA-ME (Linear A archaic dat. sing.) from my oracle bird = HI *aššurašurai* (dat. sing.) = to the oracle bird. This word is unrelated to LA *jasasara* = HI = *hassusara* = queen.

SI-RU-[(TE – restored) = LU = *šrlatteš* = praise offerings. Linear A could have translated HI = *šrlatteš* praise offerings as *sirurate*, but since *r = l* in Linear A, it excises *l* (apheresis) Cf. HI = *sarlai* = to raise Cf. SU = *ul-šár-ra* = jubilation (SUM) + SU = *š^u4luh* = ritual cleansing, lustration (identical to IO Za 2 (HM 3557) Cf. SU SISKUR₂ = offering, sacrifice

Verbs:

I-PI-NA-MI-NA(TE -restored) I-PI-NA-MA-TE (aorist, 2nd. person plural) = you have given, bestowed = HI = *piyānnaten* = you have given (2nd. person plural, preterite). Cf. GR = ἐπινείματε (aorist, 2nd. person plural) you have distributed, versus *piyānnamun*, I have given (1st. person singular on IO Za 2). In *ipinamina(te)*, the proto-Greek prepositional prefix, I-PI = on, over, on top, towards, is to eventually evolve diachronically into the Linear A *epi opi* ἐπί'οπί = towards, on top and consequently into Greek ἐπί = on, on top, towards

I-NA-JA-PA-QA = HI (*nu*) *iyannāyant* = acting, proceeding (pres. participle) + PA-QA = HI = *panku* = all together

IO Za 2 (HM 3557), MM IIIB – LM IA, ca. 1650-1600 BCE, square libation bowl, serpentine, dextrograde on 4 sides, 5 facets per side, Psychro Cave of Zeus, Crete

Younger:

- 1: A-TA-I-*301-WA-JA • JA-DI-KI-TU • JA-SA-SA-RA[-ME • U-NA-KA-NA-]SI [•] I-PI-NA-MA •
2: SI-RU-TE • TA-NA-RA-TE-U-TI-NU • I-..•[

Sources:

EHD = English-Hittite Dictionary, HED = Hittite-English Dictionary, HIL = Hittite lexicon online, LCC = Luwian Corpus, Cuneiform, SUM = Sumerian Lexicon, John A. Halloran
Conventions: = cognate of analogous Hittite or Luwian/ • word or agglutinative phrase separator/... syllabogram, left truncation/ syllabogram ..., right truncation/ (text) = (effaced text)/ (agglutinative) = agglutinative text/ SU = sumerogram

modified by Richard Vallance Janke, © by John G. Younger

JA-DI-KI-TU (agglutinative)

1.2 JA-DI = HI *handai* = to notice by an oracle + LU *halti* = to call, appeal (LCC)? (uncertain)
 1.3 KI-TU = SU = *LÚkīta* = a kind of priest (HIL) Cf. GR ἱκέτης = suppliant
 1.4.1 JA-SA-SA-RA[-ME = HI *hassusara* = queen (HED), hence, *jasasaramē* in Linear A = for/to the queen (archaic dat. sing.) = HI = *hassusarai* = for/to the queen
 U-NA-KA-NA-]SI [•] (agglutinative, parsed)
 1.5 UNA = HI *unna* = to receive
 1.6 KANA- ... SI ... Linear A with the effaced syllabograms, reads, *kana ... si ...*, i.e. *kanasisiu* (masc. sing.) = favour. This interpretation is absolutely sound. There is plausible diachronic progression from Hittite *kaniššuuwaar* favour (neut.) and Linear A *kanasisiu* favour, to ancient Greek, χαλχαρισμένος favourable.
 1.7 I-PI-NA-MA (aorist, 1st. person sing.) = I have given, bestowed = HI *piyānnamun* I given, bestowed (preterite). Cf. GR ἐπινείμω (aorist, 1st. person sing.) I have distributed
 Line 2:
 2.1 SI.RU.TE = LU *šrlateš* = praise offerings. Linear A could have translated HI *šrlatteš* praise offerings as *sirurate*, but since *r = l* in Linear A, it excises *l* (apheresis) Cf. HI *sarlai* = to raise Cf. Sumerian *ul-šár-ra* = jubilation (SUM) + SU *šv⁴luh* = ritual cleansing, lustration Cf. SU *SISKUR₂* = offering, sacrifice
 TA-NA-RA-TE-U-TI-NU • I-••• [(agglutinative, parsed)
 2.2 TA-NA-RA-TE (loc. sing.) = in the temple of ablutions Cf. GR (1st. declension, dative/locative, ultimate τῇ) = HI *Étarnu(zan) anda* = in the house of ablutions (invariable)
 2.3 U-TI-NU = HI *uttar/utnant* (neuter) = word + LU *udar/utun* = a spell (missing syllabogram...) I ... broken off ... [(garbled), here U-TI-NU-(DA)-I *utinu(da)i* (metathesis) = LU *utunadi* (instrumental, in a spell). In Hittite and Luwian spells are cast by the oracle bird SU = *ŠA.MUŠEN*. In Hittite, oracle birds were always eagles (*haraneš*) or falcons (*kallikalles*).

Translation:

Literal:

Line1: like from heaven, crying out woe!, to notice by the oracle bird, a kind of priest, for the queen, to receive, mercy, I have offered

Line 2: praise offerings in the temple of ablutions, in the spell of the bird oracle.

Free:

As the priest, noticing the oracle bird * as if it is crying out, woe!, from heaven, to receive mercy for the queen, I have offered praise offerings in the temple of ablutions in the spell of the bird oracle. * This is the bird oracle, who cries out from heaven.

This is an exquisite invocation to the queen. Such prayers were always chanted.

Here is the analogous Hittite, with embedded Luwian, as I have composed it in Hittite S-O-V word order:

Nu LÚkīta AN.TA iwa waya wiyant handai hassusaramē kaniššuuwaar unna SISKUR₂ šrlateš Étarnu(zan) anda ŠA.MUŠEN TI₈^{MUŠEN} aššurašuras utunadit piyānnamun.

Translation:

1. Literal: (*nu* = particle to begin sentences) priest, from heaven like crying out woe!, to notice the oracle, for my queen, to receive mercy, praise offerings in the house of ablutions in the spell of the oracle bird I have given.

Free:

Noticing the oracle as if it is crying out woe! from heaven, to receive mercy for my queen, I your priest have bestowed praise offerings in the temple of ablutions in the spell of the oracle bird.

or:

2. Nu^{LÚ}patili kuwanz ŠA.MUŠEN TI⁸MUŠEN duddumarit arkuwarnas hassusarama unna nasta SISKUR₂šrlatteš utinadit piyānnamun.

Literal:

(And) priest, wife, bird oracle, mercy/favour, through prayer, for my queen, I have received, while also praise offerings, I have given.

Free: I, the consort of the priest, thanks to the bird oracle, through prayer, have received merciful favour for my queen, while I have bestowed praise offerings (of consecrated bread).

Once again, the presence of oracle bird, ŠA.MUŠEN on IO ZA 2 (HM 3557), from the Psychro Cave on Lashiti plateau, is implicit. It would surely have flown in from a mountain to the temple of ablutions ^Étarnu(an). The Linear A lexeme, *tanarate* (proto-Greek locative singular) clearly parallel to the Hittite sumerogam ^Étarnu(zan) = the temple of ablutions, closely mirrors PK Za 11 (HM 1341), where *aDikitete* = from Mount Dikte (allative, loc. sing. in Linear A), is commensurate with Linear B, *Dikatade* Δίκτανδε, from Mount Dikte and Greek Ἀθήνηθεν = from Athens. This is no co-incidence. The clear correlation between these two libation invocations serve as circumstantial evidence that the sumerogam ŠA.MUŠEN, the oracle bird, is actually implicit in both Linear A libation tables. On IO ZA 2, Linear A *tanarate* is cognate with Hittite, ^Étarnu(zan), the temple of ablutions. These two inscriptions are exemplars of the hyper religious socio-cultural milieu of the singular Minoan civilization, where recurrent formulaic religious inscriptions, in which resplendent dreamscapes prevail, “... are suggestive of visual hallucinations” (9, *op. cit.*). To this end, Karen Woodman invokes “... the (Minoan) high priestess who takes her place on the seat of the goddess, sits at the foot of the sacred tree or stands on the mountain peak to receive worship and offerings from her acolytes and from the faithful.”²⁰

And again, in the context of the hyper religious socio-cultural milieu, according to Kathryn Piquette²¹:

The Inscribed Stone Vessels (ISVs), which have an inscription carved on the top face or sides, are probably the most visible to a wide sector of society, being found amongst the offerings at open-air peak sanctuaries, as well as in domestic contexts (Schoep 1994: 11) ... *passim* ... they contribute to the intrinsic meaning of the object, either in the context of elite conspicuous consumption, and/or ritual activity (Michailidou 2000–2001: 18; Schoep 2002a: 14, 17).

All of these factors taken together practically ensure that both inscriptions *infra* are sound.

The texts on both IO ZA 2 (HM 3557) and PK Za 11 (HM 1341), closely mirror the Old Kingdom cuneiform Hittite Tablet AAS XVIII 2013 from Büklükale, KUB 7.54 obv ... 4 nu *mušen egir-šú ú-wa-an-da-an da-an-zi* “they take a bird(-oracle) flying behind (up out of the good, *i.e* heaven).”^{18 bis}

We can be forgiven if we take this Linear A inscription as *bona fide* Hittite. Yet even though Linear A bears a remarkable affinity to Hittite, the outlines of novel Minoan Linear A proto-Greek grammar can be readily traced.

Grammar:

1. Word order:

1.1 Word order in Linear A is not analogous to the S-O-V word order in Hittite. The outlines of Mycenaean Linear B and ancient Greek grammar can be traced back to Anatolian proto-Greek.

1.2 Linear A has adopted its own novel syllabary, having nothing in common with Old Kingdom Hittite cuneiform. The Linear A syllabary is the precursor of the Linear B syllabary, the more streamlined version of itself.

1.3 Anatolian proto-Greek Minoan Linear A is the distinctive synchronous adstrate (basilect) of Anatolian Hittite (acrolect) and Luwian (mesolect).

2. Sumerograms:

Minoan Linear A almost always dispenses with Hittite sumerograms, since they are incompatible with its syllabary, for instance:

LÚkīta = a kind of priest, becomes *kitu* in Linear A. *Étarnu(zan)* becomes *tanarate* in Linear A.

However, even where Linear A dispenses with the leading Sumerogram, it *always* retains the Linear A affix cognate with Hittite.

While *ŠA MUŠEN*, the bird oracle, is absent from Linear A, it is always implicit.

Exception: Hittite *SU = AN.TA* = from heaven, becomes the sumerogram *ata* in Linear A.

3. Nouns: genders and declensions

KI-TU = *kitu* (masculine), gender migration from Hittite common *LÚkīta*. Cf. GR ἱκέτης = suppliant. Here the Sumerogram *LÚ* has disappeared. By and large, sumerograms are dispensed with in Linear A, but the suffixed Linear A substantive analogous to the Hittite substantive is *always* retained.

KANA- ... SI ... LA with effaced syllabograms, reads, (*kana ... si...*) i.e., *kanasisiu*, (masculine). Cf. HI *kaniššuuwaar* (neuter). This interpretation is absolutely sound. Linear A dispenses with the Hittite neuter ultimate *war*, since in Linear A, Linear B, Linear C and ancient Greek neuter, the ultimate *war* is nonexistent. There is plausible diachronic progression from Hittite *kaniššuuwaar* favour (neut.) and Linear A *kanasisiu* favour, to ancient Greek, *χεχαρισμένος* favourable.

SI.RU.TE in this case, feminine plural, as an example of gender migration to Linear A feminine from Hittite and Luwian plural = *eš*. Cf. LU = *šrlateš* = praise offerings. Linear A could have translated LU *šrlateš* = praise offerings as *sirurate*, but since *r = l* in Linear A, introduces redundancy, it excises *l* (apheresis). Cf. HI *sarninkuēš* = prayers Cf. SU *SISKUR₂* = offering, sacrifice

TA-NA-RA-TE (loc. sing.) = in the temple of ablutions Cf. GR (1st. declension, dative/locative, ultimate τῇ) = HI *Étarnu(zan)* *anda* = in house/temple of ablutions (invariable)

U-TI-NU = HI *uttar/utnant* (neuter) = word + LU *udar/utun* = a spell (missing syllabogram...) I ... broken off ... [(garbled), here U-TI-NU-(DA)-I *utinu(da)i* (metathesis) = *utunadit* (instrumental, in a spell). In Hittite and Luwian spells are cast by an oracle bird *ŠA.MUŠEN*.

4. Verbs/conjugation:

WA-JA = HI *wai* = to cry out, here = *pres. part.* = *wayant/wiyant* = crying out, lamenting + LU *waya* = woe! Since Linear A is a syllabary, the present participle, *waja*, omits the final *ντ* of the present participle in ancient Greek, for instance, *λύαντ* = loosing, letting loose. NOTE that *ja* in Linear A = *ha* in Hittite.

UNA = HI *ūnna* = to receive (exact match)

1. 8 I-PI-NA-MA (aorist, 1st. person sing.) = I have given, bestowed = HI *piyānnamun* = I have offered (preterite). Cf. GR *ἐπινείμω* (aorist, 1st. person sing.) = I have distributed. The archaic outlines of later ancient Greek conjugations are already apparent in Linear A. This confirms beyond any doubt that Linear A is proto-Greek. I-PI-NA-MA-TE = GR *ἐπινείματε* (aorist, 2nd. person plural) = HI = *piyānnaten* = you have given (2nd. person plural, preterite), almost identical to *piyānnamun* on IO Za 2 (HM 3557). The proto-Greek prepositional prefix, I-PI = on, over, on top, towards, is to eventually evolve diachronically into the Linear A *epi opi* *ἐπί* *οπί* = towards, on top and consequently into Greek *ἐπί* = on, on top, towards.

The resemblances between PK Za 11 (HM 1341) and IO Za 2 (HM 3557) are truly remarkable. This is no co-incidence. With the proviso that our thesis assuming Linear A religious inscriptions are in fact analogous to similar Hittite inscriptions, this confirms beyond a reasonable doubt that our translations of these 2 inscriptions are sound.

Conclusions:

When Simon Davis, in *The Decipherment of Linear A* ^{2bis}, drew the conclusion that Minoan Linear A religious inscriptions were actually Hittite, he fell prey to a systemic fallacy. In light of the fact that Old Kingdom cuneiform Anatolian Hittite is a synchronous adstrate of Anatolian proto-Greek Linear A, it is advisable to read all of his translations, since not so surprisingly several of them appear to be plausible Hittite inscriptions, passingly similar to our own translations. But Minoan Linear A inscriptions are not Hittite. If we ascribe to the premise that the three inscriptions featured here, KN Zf 13 (HM 530) the Spelio gold ring, PK Za 11 (HM 1341), square libation table, and IO Za 2 (HM 3557), square libation bowl, are indeed formulaic incantations or chants in Anatolian Minoan Linear A proto-Greek, they surely make sense in the hyper-religious cadre, one of the signal hallmarks of middle Bronze Age spirituality within which they are framed, as proposed by Brian McVeigh ^{9 supra}. The avenue we have pursued for the decipherment of these inscriptions is firmly rooted in our underpinning hypothesis that these inscriptions and those closely mirroring them, IO Za 6 Stone Cup (HM 3785), KN Zc 6 (HM 2630), inked inscription in the interior of a conical cup, and SY Za 4 (HM 5586), circular serpentine libation table, are all written in Linear A Anatolian proto-Greek (basilect), the synchronous adstrate of its cognates, Anatolian Hittite (acrolect) and Luwian (mesolect). Our reverse translations of these inscriptions into hypothetical Hittite relative to our decipherments *per se* in Linear A entirely make sense. The influence of Hittite, with a few scattered Luwian lemmata/lexemes embedded as incantations and rites in our hypothetical translations into Hittite of the three Minoan Linear A libation invocations featured here appear to confirm our thesis that

Minoan Linear A proto-Greek is indeed an Anatolian adstrate of Hittite and Luwian. Finally, Semitic sumerograms, which proliferate in practically all cuneiform Hittite inscriptions, exert a clear influence on the Minoan Linear A religious inscriptions featured here. While sumerograms *per se*, with one notable exception, Linear A *ata* = Hittite *an.ta* = from heaven (a true sumerogram in Linear A), do not actually appear in the Minoan Linear A inscriptions, their presence is without exception implicit, and cannot be ignored without seriously compromising the translation of Linear A libation invocations. All these factors taken together serve as reliable circumstantial evidence that our approach to the decipherment of Minoan Linear religious inscriptions appears sound.

Linguistic Terminology:

adstrates: cognate languages which are synchronous in the same timeline, for instance, Old Kingdom Anatolian cuneiform Hittite and Luwian, and the proto-Greek syllabary, Linear A (*ca.* 1650-1450 BCE).

agglutinative: an agglutinative language is a language in which words are made up of a linear sequence of distinct morphemes, where each semantic component is represented by its own morpheme. Agglutinative morphemes are relatively easy to parse. *See also* polysynthetic.

apherisis: omission of a syllable or consonant. This is common in Minoan Linear A and Mycenaean Linear B. *See also* *epenthesis*.

acrolect: the most prestigious language of adstrates. Of the 3 Anatolian adstrates, Hittite is the acrolect.

asyndeton: a sentence containing a series of words or clauses in close succession, linked without the use of conjunctions. This phenomenon is extremely common in Hittite.

basilect: the least prestigious language of adstrates. Of the 3 Anatolian adstrates, Linear A is the basilect.

gender migration: the transformation from the 2 Hittite cases, common and neuter to 3 cases in Linear A, masculine, feminine and neuter. These 3 cases are precisely those of ancient Greek.

cognate(s): lexical cognates are words with a common etymological origin. They are often inherited from a shared parent language, but they may also involve borrowings (transliterations) from another language, just as Linear A shares many cognates with Hittite and some with Luwian.

dextrograde: writing from left to right. Almost all Centum languages, ancient (Hittite, Linear A, Linear B, Greek & Latin) and modern (English, French, German, Italian, Portuguese, Spanish etc.) are dextrograde. The one notable exception, Arcado-Cypriot Linear C is sinistrograde, where the Idalion silver spoon (ICS 219 BM) and the Idalion Tablet IDA ISCN217 (5th. century BCE) read from right to left (sinistrograde).

epenthesis: insertion of an extra syllable, called an empty or dead vowel, infrequently in Linear A and Linear B, but always in Arcado-Cypriot Linear C.

lemma(ta): canonical (*i.e.*, uninflected) form of a term in inflected languages.

lexemes: all the inflected forms of a term, roughly corresponding to the set of words that are different forms of the same lemma(ta).

mesolect: the second most prestigious language of adstrates. Of the 3 Anatolian adstrates, Luwian is the mesolect.

metathesis: from Greek “putting in a different order” is the re-ordering of syllables in a word. In *adjacent metathesis*, transposed syllables are adjacent. Transliterations of Hittite and Luwian lemmata/lexemes into Linear A often result in adjacent metathesis.

morpheme: the traditional approximate definition: the minimal unit carrying meaning. *See also semanteme*.

polysynthetic: a polysynthetic language is a language where words are constructed from lexical morphemes (substantive, verb, adjective, etc.) in which parts of sentences are bound together to constitute a string, which can sometimes be very long. Unlike agglutinative morphemes, polysynthetic morphemes are difficult to parse.

semanteme: an indivisible unit of meaning.

semantics: 1. (linguistics) the science of the meaning of words. 2. the study of the relationship between words and their meanings. 3. the individual meanings of words, as opposed to the overall meaning of a passage. 4. the study of meaning in language.

sinistrograde: writing from right to left, which is almost unheard of in Minoan Linear A, Mycenaean Linear B and ancient Greek, and which never appears in modern Centum languages, such as English, French, German, Spanish, Italian and Russian. On the other hand, Arcado-Cypriot Linear C is sinistrograde. The Idalion silver spoon (ICS 219 BM) and the Idalion Tablet IDA ISCN217 (5th. century BCE) read from right to left (sinistrograde). Oriental languages such as Chinese and Japanese, are sinistrograde.

superstrates: adstrate languages, such as Minoan Linear A, Hittite and Luwian, which are derived from a common ancestor, in their case, proto-Anatolian (anterior to 1,700 BCE).

Glossary:

a(allative prefix)-Dikitete = from Mount Dikte (allative, loc. sing. in Linear A). This is clearly commensurate with Linear B, *Dikatade* Δίκτηνδε, from Mount Dikte. Cf. SU HUR.SAĜ = HI *kalmaraz* (abl.) = from the mountain Cf. LB *Aminisode* Ἀμνισόνδε = from Amnisos. This lexeme is in no way analogous to Hittite. It is in fact one of the earliest attestations of Mycenaean Greek. Whereas Linear A, Linear B and Greek allative denotes direction *from*, Hittite allative signifies direction *towards*, as in: *aruna* = to the sea and *nepisa* = to heaven. Hence, it is impossible for *aDikitete* to be Hittite allative. Rather, *Adikitete* is analogous to HI *kalmaraza* (abl.) = from the mountain.

ajaku = LU *aya* = to make + *ku* = HI *ku* = now, even now, or alternatively: proto-Greek *ajaku* to evolve into GR ἄργής = white, shining, bright

akoane = prayers (acc. pl.) = HI *arkuwarnuaš/eš/uš* = prayers (acc. pl.)

*Arenesidi*301* = *Arenesidiwe* (formulaic) *Arenesi* (LA proto-Greek dat. sing.) to *Arinna* + *301 occurs at least 40 times in Linear A, where the syllabogram *we* is missing. Our assignment of the value *we* to *301 exactly mirrors *diwe* (LA dative sing.), hence the phrase, *Arenesidiwe* = to the goddess Arinna in the city of Neša SU = *URUNeešaš*, a major city in the Hittite Old Kingdom, ca. 1650 BCE, in the same timeline as the Spelio gold ring, Middle Minoan IIIB, 1650-1600 BCE – Late Minoan 1A 1650-1500 BCE, Neopalatial. Nešili (the inhabitants of Neša) is the Hittite word for the Hittites themselves. Further confirmation is confirmed in Luwian, where *Arinna* is the name of the sun goddess, clearly a cognate of Linear B *Erinu* = the name of a goddess. Cf. GR = *Erinyes* Ἐρινύες, the Furies. The major Hittite gods are the sun gods and storm gods, protectors of health.

There is a clear correlation between the storm god, along with his consort, the sun goddess, Arinna of Neša, the king and queen of the Hittite gods, the Linear B *Erinu*, and the Greek Furies.

asasaramē (Linear A archaic dat. sing.) to my oracle bird = HI *aššurašurai* (dat. sing.) = to the oracle bird. This word is unrelated to LA *jasasara* = HI *hassusara* = queen. *ŠA.MUŠEN* * is the oracle bird. *TI₈^{MUŠEN}* is the bird oracle, the eagle. The falcon, *kallikalli SUR₁₄DÛ(.A)^{MUŠEN}*, is also an oracle bird.

ata SU = from heaven = SU *an.ta* = from heaven

atai(*)*301waja* = *ataiwewaja* (fem. sing.) Cf. GR = ἄρητήρ ῥοαρία = priest + consort = the priest's consort Cf. Hittite *ariyasessar* (neuter) = oracle + LU = *astrala* (feminine) = throne + LU *asta* (feminine) = spell

or: A-TA from heaven = SU AN.TA = from heaven + WA--JA = LU = way(a) = woe!

auta (attributive, fem.) Greek αὐτά = self, oneself + *deponiza* (see below) = the mistress herself, in the agglutinative phrase: *arakokuzuwasatomaroautadeponiza*

damate (fem.) Mother Cf. Linear B *Damate* Cf. *damate* = Earth Mother + Cf. Linear B *mate(re)* μάτερ = mother

deponiza (fem.) mistress = GR δέσποινα = mistress, in the agglutinative phrase:

arakokuzuwasatomaroautadeponiza

*di*301* = *diwe* (dat. sing.) = to the goddess (Arinna of Neša)

didumare (instr. sing.) with mercy, favour = HI *duddumarit* = with mercy, favour (instr. sing.)

*I*301* = *iwe* = HI = *iwar* = like (postposition)

Ida/Idaa/Idara = Mount Ida

Idamate (fem.) = mother goddess of Mount Ida, from the Arkalochori Cave Cf. Linear B *mate(re)* μάτερ

inajapaqa = *inaja* = acting, proceeding (pres. participle) = HI *iyannāyant* = acting, proceeding (pres. participle) + *paqa* = all together = HI *panku* = all together

ipi – proto-Greek for Linear B *epi/opi* ἐπίοπί and Greek ἐπί on (top of), over, and particular as the prefix for the Linear A verb conjugation, *ipinamina* (aorist, 1st. person sing.) = I have offered Cf. GR = ἐπιλείμω (aorist, 1st. person sing.)

ipinamina (aorist, 1st. person sing.) = I have given, bestowed = HI = *piyānnun* = I have given (1st. person sing., preterite) Cf. GR = ἐπιλείμω (aorist, 1st. person sing.) I have distributed

ipinamina(te) (aorist, 2nd. person plural) = you have given, bestowed = HI = *piyānnaten* = you have given, bestowed (2nd. person plural, preterite) Cf. GR = ἐπιλείματε (aorist, 2nd. person plural) you have distributed

jadi = to notice (by an oracle) HI = *handai* = to notice (by an oracle)

jasasara = queen = HI = *hassusara* = queen

jatari = by means of an oracle (instr. sing.) Since Linear would almost never repeat the same syllabogram, in this instance, *da*, it appears that *jatari* is an instance of apheresis = HI

han(dan)datarit = by means of a miracle (instr. sing.) Cf. SU *IR^{TU(M)}* = oracle

kanasisiu = favour (masc.) This interpretation is absolutely sound. Cf. HI *kaniiššuuwaar* (neut.)

Linear A dispenses with the Hittite neuter ultimate *war*, since in Linear A, Linear B, Linear C and ancient Greek neuter, the ultimate *war* is nonexistent. There is plausible diachronic progression from Hittite *kaniiššuuwaar* favour (neut.) and Linear A *kanasisiu* favour, to ancient Greek, χαρισίμενος favourable.

kanati = HI *ka* = here + *nati* = HI = *nasta* = *nu* + *asta* (particle of separation, conjunction)

kitu (masc.) suppliant/priest, gender migration from Hittite common *LÛkīta*. (masc.)

suppliant/priest Cf. GR ἰκέτης = suppliant. Here the Sumerogram *LÛ* has disappeared.

pikepa (feminine, acc.) = purification, atonement = HI = *prkuiadr* (neuter, acc.) = purification, atonement
piteri (masc.) kind of priest = HI ^{LÚ}*patili* = kind of priest (HIL)
seterimu (masc., gender migration) = (wine) libation = HI *siptamiya* (common) a liquid, *i.e.* libation + LU *šaptame* = type of wine, *i.e.* wine libation Cf. HI = *sipand* /*ispand* = to pour a libation Cf. GR = σπονδή = libation, which is clearly derived from Luwian *siptamiya/šaptame*.
sirute = praise offerings (fem. plural) = LU *šrlateš* Linear A could have translated HI *šrlatteš* praise offerings as *sirurate*, but since *r = l* in Linear A, it excises *l* (apheresis) Cf. SU *SISKUR*₂ = offering, sacrifice
tanarate (loc. sing.) = in the temple of ablutions (loc. sing.) Cf. HI = ^É*tarnu(zan)* (loc. sing.) = in the temple of ablutions
una = to receive HI = *ūnna* = to receive (identical)
unaru = I have received (preterite) = HI *unnarun* = I have received (preterite)
utinu = (instr. sing., by means of, in a spell) = HI *uttar/utnant* (neuter) = word + LU *udar/utun* = a spell (missing syllabogram...) + *i* ... broken off ... [(garbled), here *utinu(da)i* (metathesis) = LU *utunadi* (instr. sing., in a spell). In Hittite and Luwian spells are cast by the oracle bird.
waja = to cry out (pres. part.) = HI *wai* = to cry out = HI = *wayant/wiyant* = crying out, lamenting (pres. part.) + LU *waya* = woe! Since Linear A is a syllabary, the present participle, *waja*, omits the final *ντ* of the present participle in ancient Greek, for instance, λύαντ = loosing, letting loose. NOTE that *ja* in Linear A = *ha* in Hittite.

SOURCES: Dictionaries, Glossaries, Lexicons, all of which have been thoroughly scoured:

EHD = English-Hittite Dictionary, by Mel Copeland

https://www.academia.edu/38038282/English-Hittite_Dictionary_--Copeland

HED = Hittite-English Dictionary, by Lia Liberian

https://www.academia.edu/44257029/HITTITE_ENGLISH_DICTIONARY

HIL = Hittite lexicon online

https://www.assyrianlanguages.org/hittite/en_lexique_hittite.htm

LBL = Linear B Lexicon, by Chris Tselentis

https://www.academia.edu/15310428/Linear_B_Lexicon_by_Chris_Tselentis_Greece

LCC = Luwian Corpus, Cuneiform, by Ilya Yakubovich

<http://web-corpora.net/LuwianCorpus/search/>

SUM = Sumerian Lexicon, John A. Halloran

<https://www.sumerian.org/sumerian.pdf>

References:

1. Alice Mouton. "The Sacred in Hittite Anatolia: A Tentative Definition." *History of Religions* 55, 1 (August 2015): 41-64

<https://www.journals.uchicago.edu/doi/full/10.1086/681805>

2. Simon Davis. *The Decipherment of Linear A*. Witwatersrand University Press, © 1967

http://smea.isma.cnr.it/wp-content/uploads/2015/07/Davis_The-decipherment-of-Linear-A.pdf

3. Robert R. Steiglitz. "The Minoan Great Mother." *academia.edu* 1-15
https://www.academia.edu/44169134/The_Minoan_Great_Mother

4. Virginia Hicks. "Minoan Origins of Athena." *academia.edu* 1-9
https://www.academia.edu/6173933/Minoan_Origins_of_Athena

5. Margalit Finkelberg. "Anatolian Languages and Indo-European Migrations to Greece." *The Classical World*, 91 (Sep. - Oct., 1997) : 5
https://www.academia.edu/21280539/Anatolian_Languages_and_Indo_European_Migrations_to_Greece

6. Colin Renfrew. *Archaeology and Language: The Puzzle of Indo-European Origins*. Cambridge: Cambridge University Press, © 1990, 346 pp.
https://www.academia.edu/31722406/Archaeology_and_Language_The_Puzzle_of_Indo-European_Origins_.Colin_Renfrew

7. Philippa M. Steele. "Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus." *Sustainability*, 12 (2020)
https://www.researchgate.net/publication/347802234_Material_Entanglements_of_Writing_Practices_in_the_Bronze_Age_Aegean_and_Cyprus

8. Sarah Finlayson. "Writing and elite status in the Bronze Age Aegean." Chapter 13, *The Social and Cultural Contexts of Historic Writing Practices*, Philip J. Boyes, et. al., ed. Oxford : Oxbow Books, © 2021
https://www.academia.edu/45601208/Writing_and_elite_status_in_the_Bronze_Age_Aegean

9. Brian J. McVeigh. "The Super Religiosity of Bronze Age Civilizations: Linguistic Evidence of Bimodal Mentality. Divination, oracles, prophets, visions, visitation dreams." *academia.edu*
https://www.academia.edu/12658879/The_Super_Religiosity_of_Bronze_Age_Civilizations_Linguistic_Evidence_of_Bimodal_Mentality

10. Therese Rodin. "The World of the Sumerian Mother Goddess: An Interpretation of Her Myths." *Acta Universitatis Upsaliensis. Series: Historia Religionum* 35: 13-35
https://www.academia.edu/8256850/The_World_of_the_Sumerian_Mother_Goddess_An_Interpretation_of_Her_Myths

11. Uri Gabbay, & Sam Mirelman. "Text and Performance: Tayyartu, Repetition a Mīs Pī-Type Incantation and an Emesal Prayer." *Zeitschrift für Assyriologie*, 107,1 (2017): 22–34
[za-2017-0002_Gabbay.indd \(core.ac.uk\)](https://www.academia.edu/38420002/Gabbay_indd_core.ac.uk)

12. Gregory McMahon. "The Hittite State Cult of the Tutelary Deities." Chicago, Illinois: The Oriental Institute of the University of Chicago, *Assyriological Studies*, 1991
[AS 25. The Hittite State Cult of the Tutelary Deities | The Oriental Institute of the University of Chicago \(uchicago.edu\)](https://www.uchicago.edu/as25-the-hittite-state-cult-of-the-tutelary-deities)

13. Paola Dardano. "Homeric and Hittite phraseology compared: introducing the soliloquy." *The Homeric and Near Eastern Epic: New Approaches, Insights, Perspectives*, edited by Felicia Logozzo and Paolo Poccetti, 791-809 Berlin: De Gruyter, © 2017
[\(PDF\) Homeric and Hittite phraseology compared: introducing the soliloquy in the Homeric and Near Eastern epic | Paola Dardano - Academia.edu](#)
14. Ilya Yakubovich. "Old Kingdom cuneiform Luwian of ca. 800 words." *Luwian Corpus: Annotated Corpus of Luwian Texts, Corpus Technologies*, 2007-2009
<http://web-corpora.net/LuwianCorpus/search/>
15. Amir Gilan. "Hittite Religious Rituals and the Ideology of Kingship." *Religion Compass* 5/7 (2011): 277-278
https://www.academia.edu/1377985/Hittite_Religious_Rituals_and_the_Ideology_of_Kingship
16. Sara E. Kimball & Jonathan Slocum. *Proclamation of Anittas (CTH 1)*. University of Texas at Austin, Linguistics Research Center
<https://lrc.la.utexas.edu/eieol/hitol/10>
17. Paola Dardano. *Intensification and intensifying modification in Hittite* (pg. 106)
https://www.academia.edu/34799680/Intensification_and_intensifying_modification_in_Hittite
18. Mark Weeden. A Hittite Tablet from Büklükale, AAS XVIII 2013 KUB 7.54 obv ... 4 nu mušen egir-šú ú-wa-an-da-an da-an-zi "they take a bird(-oracle) flying behind (up out of the good)." HC: Humanities Commons, 2017 <https://hcommons.org/deposits/item/hc:13719/>
19. Duccio Chiapello. "Le tavole da libagione" della dea minoica. Osservazioni sulla formula primaria delle iscrizioni dedicatorie in Lineare A
https://www.academia.edu/49410261/Le_tavole_da_libagione_della_dea_minoica_Osservazioni_sulla_formula_primaria_delle_iscrizioni_dedicatorie_in_Lineare_A
20. Karen Woodman. *The Goddess and the sea people: on the origins of the languages of the Minoan scripts*. 14 pp.
https://www.academia.edu/27991320/The_Goddess_and_the_sea_people_on_the_origins_of_the_languages_of_the_Minoan_scripts
21. Kathryn Piquette. *Focussing in on Linear A*. Ubiquity Press.
[https://socialsci.libretexts.org/Bookshelves/Anthropology/Archeology/Book%3A_Writing_as_Material_Practice_-_Substance_Surface_and_Medium_\(Piquette_et_al.\)/07%3A_Form_Follows_Function-Writing_and_Its_Supports_in_the_Aegean_Bronze_Age_\(Sarah_Finlayson\)/7.05%3A_Focussing_in_on_Linear_A](https://socialsci.libretexts.org/Bookshelves/Anthropology/Archeology/Book%3A_Writing_as_Material_Practice_-_Substance_Surface_and_Medium_(Piquette_et_al.)/07%3A_Form_Follows_Function-Writing_and_Its_Supports_in_the_Aegean_Bronze_Age_(Sarah_Finlayson)/7.05%3A_Focussing_in_on_Linear_A)
-

Bibliography:

1. Adams, E. *Cultural Identity in Minoan Crete: Social Dynamics in the Neopalatial Period*. Cambridge: Cambridge University Press. © 2017
<https://www.cambridge.org/core/books/cultural-identity-in-minoan-crete/1783F9C86D7496524A59B4CD0D0F9742>
2. Becker, Nadine. “The “Knossos Effect”: Golden Signets as Visual Markers of Social Dependencies in the Aegean Bronze Age.” *Proceedings of the 12th International Congress of Cretan Studies. Congress of Cretan Studies*, Heraklion, 21.-25.9.2016 (Irakleio 2017)
https://www.academia.edu/39514908/The_Knossos_Effect_Golden_Signets_as_Visual_Markers_of_Social_Dependencies_in_the_Aegean_Bronze_Age
3. Beckman, Gary. “Hittite Religion”, pp. 84-101, *Part I – Mesopotamia and the Near East, of Cambridge History of Religions in the Ancient World*
<https://www.cambridge.org/core/books/abs/cambridge-history-of-religions-in-the-ancient-world/hittite-religion/4B938CA52D6DE4658F526D96F48EFFD1>
4. Buck, C.D. *The Greek Dialects*. Chicago: University of Chicago Press. © 1955
5. Buck, C. D. “Hittite an Indo-European Language?” *Classical Philology*, Vol. 15, No. 2, 1920, pp. 184-192. Internet Archive
<https://archive.org/details/jstor-263436/mode/2up?view=theater>
6. Cammarosano, Michele. “Local Priests in Hittite Anatolia.” 2021, *Archiv für Orientforschung* 54, 2021, pp. 199-207
https://www.academia.edu/66559480/Local_Priests_in_Hittite_Anatolia
7. Chiapello, Duccio. “Le tavole da libagione” della dea minoica. *Osservazioni sulla formula primaria delle iscrizioni dedicatorie in Lineare A*
https://www.academia.edu/49410261/Le_tavole_da_libagione_della_dea_minoica_Osservazioni_sulla_formula_primaria_delle_iscrizioni_dedicatorie_in_Lineare_A
8. Clay, Jenny Strauss & Gilan, Amir. “The Hittite Song of Emergence and the ‘Theogony’ ”. *Philologos*, 58, 2014, pp. 1-9
https://www.academia.edu/12136086/The_Hittite_Song_of_Emergence_and_the_Theogony_Philologos_58_2014_1_9
9. Copeland, Mel. *Copeland-English-Hittite Dictionary*, academia.edu (Dec. 20 2020): 252 pp.
https://www.academia.edu/36287175/Copeland_English_Hittite_Dictionary_with_Concordance_Update_12_20_2020
10. Cotticelli, Paola & Giusfredi, Federico. “Ancient Anatolian languages and cultures in contact: some methodological observations.” *Journal of Language Relationship*. Vol. 16 (3-4) 2019, pp. 172-193

[https://www.academia.edu/56456897/Ancient Anatolian languages and cultures in contact some methodological observations](https://www.academia.edu/56456897/Ancient_Anatolian_languages_and_cultures_in_contact_some_methodological_observations)

11. Dardano, Paola. "Homeric and Hittite phraseology compared: introducing the soliloquy." *The Homeric and Near Eastern Epic: New Approaches, Insights, Perspectives*, edited by Felicia Logozzo and Paolo Poccetti, pp. 791-809 Berlin: De Gruyter, © 2017
[\(PDF\) Homeric and Hittite phraseology compared: introducing the soliloquy in the Homeric and Near Eastern epic | Paola Dardano - Academia.edu](#)

12. Dardano, Paola. *Intensification and intensifying modification in Hittite*
[https://www.academia.edu/34799680/Intensification and intensifying modification in Hittite](https://www.academia.edu/34799680/Intensification_and_intensifying_modification_in_Hittite)

13. Davis, Brent. "Minoan Stone Vessels with Linear A Inscriptions." *Aegeum, Annales liégeoises et Paspiniennes d'archéologie égéenne*, 36 (2014)
[https://www.academia.edu/15443802/Minoan Stone Vessels with Linear A Inscriptions Aegeum 36](https://www.academia.edu/15443802/Minoan_Stone_Vessels_with_Linear_A_Inscriptions_Aegeum_36)

14. Davis, Simon. *The Decipherment of Linear A*. Witwatersrand University Press, © 1967
http://smea.isma.cnr.it/wp-content/uploads/2015/07/Davis_The-decipherment-of-Linear-A.pdf

15. Davis, Simon. *The Minoan gold ring from Mavro Spelio. An interpretation*.
<https://zenon.dainst.org/Record/000479665>

16. Facchetti, Giulio. "On Some Recent Attempts to Identify Linear A Minoan Language." *MINOS, Revista de Filología*. Vols. NS 37-38, 2002-2003
[https://www.academia.edu/1559254/On Some Recent Attempts to Identify Linear A Minoan Language Giulio Facchetti](https://www.academia.edu/1559254/On_Some_Recent_Attempts_to_Identify_Linear_A_Minoan_Language_Giulio_Facchetti)

17. Faucounau, J. "Do Inscriptions in Linear A Script belong to different languages?" *Ἀντιστόριτον*. Vol. 11, no. 13, 27 May 2001
<http://www.anistor.gr/english/enback/v011.htm>

18. Finkelberg, Margalit. "Anatolian Languages and Indo-European Migrations to Greece." *The Classical World*, 91 (Sep. - Oct., 1997) pp. 3-20
[https://www.academia.edu/21280539/Anatolian Languages and Indo European Migrations to Greece](https://www.academia.edu/21280539/Anatolian_Languages_and_Indo_European_Migrations_to_Greece)

19. Finlayson, Sarah. "Writing and elite status in the Bronze Age Aegean," chapter 13, *The Social and Cultural Contexts of Historic Writing Practices*, Philip J. Boyes, et. al., ed. Oxford : Oxbow Books, © 2021
[https://www.academia.edu/45601208/Writing and elite status in the Bronze Age Aegean](https://www.academia.edu/45601208/Writing_and_elite_status_in_the_Bronze_Age_Aegean)

20. Forlanini, Massimo. "The Offering List of KBo 4. 13 (I 17'-48') to the local gods of the kingdom, known as "Sacrifice List", and the history of the formation of the early Hittite state and its initial growing beyond central Anatolia." *SMEA* 49, 2007. *VI Congresso Internazionale di Ittitologia* (2017): 260-280

21. Gilan, Amir. "Epic and History in Hittite Anatolia : In Search of a Local Hero." 65 pp., in *Epic and History*, Konstan, David & Raaflaub, Kurt A., eds.
https://www.academia.edu/1377984/Epic_and_History_in_Hittite_Anatolia_In_Search_of_a_Local_Hero
22. Gilan, Amir. "Hittite Religious Rituals and the Ideology of Kingship." *Religion Compass* 5/7 (2011): 277-278
https://www.academia.edu/1377985/Hittite_Religious_Rituals_and_the_Ideology_of_Kingship
23. Gilan, Amir. "In Search of a Distant Past: Forms of Historical Consciousness in Hittite Anatolia." *Anadolu/Anatolia*, 44, 2018. 23 pp.
https://www.academia.edu/42095951/A_Gilan_In_Search_of_a_Distant_Past_Forms_of_Historical_Consciousness_in_Hittite_Anatolia
24. Gilan, Amir. "The Hittite 'Offering Lists' of Deceased Kings and Related Texts (CTH 600-611) as Historical Sources," *KASKAL*, 11, 2014, 85-102
https://www.academia.edu/30292288/A_Gilan_The_Hittite_Offering_Lists_of_Deceased_Kings_and_Related_Texts_CTH_610_611_as_Historical_Sources_KASKAL_11_2014_85_102
25. Glaraki, Katerina. "Minoan Peak Sanctuaries of East Crete: A Walking Perspective." *Chronika* Vol. 6, 2016, pp. 82- 92
https://www.academia.edu/26771781/Glaraki_K_2016_Minoan_Peak_Sanctuaries_of_East_Crete_A_Walking_Perspective_Chronika_vol_6_82_92
26. Hicks, Virginia. "Minoan Origins of Athena," *academia.edu* 1-9
https://www.academia.edu/6173933/Minoan_Origins_of_Athena
27. Hoffner, Harry A., Jr. *Hittite Myths* (Society of Biblical Literature: Writing from the Ancient World Series). Atlanta, Ga: Scholars Press, © 1998
28. Hout, Theo van den. *Reflections on the Origins and Development of the Hittite Tablet Collections in Hattuša and Their Consequences for the Rise of Hittite Literacy*
https://www.academia.edu/17308604/Reflections_on_the_Origins_and_Development_of_the_Hittite_Tablet_Collections_in_Hattuša_and_Their_Consequences_for_the_Rise_of_Hittite_Literacy
29. Janke, Richard Vallance & Solcà, Alexandre. *High Correlation Linear A—Linear B vocabulary, grammar and orthography in Linear A*. Ottawa, Canada & Athens, Greece: Les Éditions Konoso Press, © 2018.
https://www.academia.edu/37052974/High_Correlation_Linear_A_Linear_B_vocabulary_grammar_and_orthography_in_Linear_A_Board_of_Editors_Conseil_des_rechercheurs
30. Janke, Richard Vallance. *Verb paradigms in Hittite, infinitives present past imperative participles substantives* Ottawa: KONOSO Press, © 2018, 69 pp.

https://www.academia.edu/44644651/Verb_paradigms_in_Hittite_infinitives_present_past_imperative_participles_substantives

31. Jones, Donald W. "Peak sanctuaries and sacred caves in Minoan Crete: comparison of artifacts." *Studies in Mediterranean archaeology and literature*, Aströms © 1999
<https://www.worldcat.org/title/peak-sanctuaries-and-sacred-caves-in-minoan-crete-comparison-of-artifacts/oclc/41444983>

32. Karnava, Artemis. "On sacred vocabulary and religious dedications: the Minoan 'libation formula' ". *Aegeum, Annales liégeoises et Paspiennes d'archéologie égéenne*, 2014: 39 pp. 345-355

33. Kortlandt, Frederik. *Anatolian*
<https://www.academia.edu/27934982/Anatolian>

34. Kudrinski, Maksim. "Hittite heterographic writings and their interpretation." *Indogermanische Forschungen*, 2016. 18 pp.
https://www.academia.edu/30256748/Hittite_heterographic_writings_and_their_interpretation

35. Kurras, Paola Cotticelli. *Grammatica ittita - AA Generalità sulla Lingua e sui testi ittiti* (2005-2006): 1-31
<https://www.dcuci.univr.it/documenti/OccorrenzaIns/matdid/matdid932431.pdf#page=1&zoom=auto,-107,842>

36. Mays, Larry W. *Ancient Water Technologies, map crete 001*
<https://ancientwatertechnologies.com/2012/12/26/minoan-water-system-at-tylissos-crete/map-crete-001/>

37. McMahon, Gregory. *The Hittite State Cult of the Tutelary Deities*. Chicago, Illinois: The Oriental Institute of the University of Chicago, Assyriological Studies, 1991
<https://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/as25.pdf>

38. McVeigh, Brian J. "The Super Religiosity of Bronze Age Civilizations: Linguistic Evidence of Bicameral Mentality. Divination, oracles, prophets, visions, "visitation dreams," ".
academia.edu
https://www.academia.edu/12658879/The_Super_Religiosity_of_Bronze_Age_Civilizations_Linguistic_Evidence_of_Bicameral_Mentality

39. Mosenkis, Urii. "Minoan Greek burial rites and epitaphies in Linear A." *The Labyrinth of chief spinner, Ariadne*.
https://www.academia.edu/37254144/Minoan_Greek_burial_rites_and_epitafies_in_Linear_A

40. Mouton, Alice. "The Sacred in Hittite Anatolia: A Tentative Definition." *History of Religions* 55, 1 (August 2015): 41-64
<https://www.journals.uchicago.edu/doi/full/10.1086/681805https://doi.org/10.1086/681805>

41. Mouton, Alice & Yakubovich, Ilya. "Where did one speak luwili? Geographic and Linguistic Diversity of Luwian Cuneiform Texts." HALSHS sciences humaines et sociales, halshs – 03367828, version 1. *Journal of Language Relationships*, 2021, 19, pp.25-53.
<https://hal.inrae.fr/OM/halshs-03367828v1>
42. Nowicki, Kryzstof. *Minoan Peak Sanctuaries: Reassessing their Origins*
https://www.academia.edu/2051310/Minoan_Peak_Sanctuaries_Reassessing_their_Origins
43. Peatfield, Alan. "The Topography of Minoan Peak Sanctuaries Revisited.", pp. 251-259 *Hesperia Supplements*, Vol. 42, Essays on Ritual and Cult in Honor of Geraldine C. Gessell (2009), *American School of Classical Studies at Athens*
44. Peatfield, Alan & Morris, Christine. *Dynamic Spirituality on Minoan Peak Sanctuaries* (2012)
https://www.researchgate.net/publication/299761781_Dynamic_Spirituality_on_Minoan_Peak_Sanctuaries
45. Piquette, Kathryn. *Focussing in on Linear A*. Ubiquity Press
[https://socialsci.libretexts.org/Bookshelves/Anthropology/Archeology/Book%3A_Writing_as_Material_Practice_-_Substance_Surface_and_Medium_\(Piquette_et_al.\)/07%3A_Form_Follows_Function-Writing_and_Its_Supports_in_the_Aegean_Bronze_Age_\(Sarah_Finlayson\)/7.05%3A_Focussing_in_on_Linear_A](https://socialsci.libretexts.org/Bookshelves/Anthropology/Archeology/Book%3A_Writing_as_Material_Practice_-_Substance_Surface_and_Medium_(Piquette_et_al.)/07%3A_Form_Follows_Function-Writing_and_Its_Supports_in_the_Aegean_Bronze_Age_(Sarah_Finlayson)/7.05%3A_Focussing_in_on_Linear_A)
46. Renfrew, Colin. *Archaeology and Language: The Puzzle of Indo-European Origins*. Cambridge: Cambridge University Press, © 1990
https://www.academia.edu/31722406/Archaeology_and_Language_The_Puzzle_of_Indo-European_Origins_.Colin_Renfrew
47. Rodin, Therese "The World of the Sumerian Mother Goddess: An Interpretation of Her Myths." *Acta Universitatis Upsaliensis. Series: Historia Religionum* 35: 13-354
https://www.academia.edu/8256850/The_World_of_the_Sumerian_Mother_Goddess_An_Interpretation_of_Her_Myths
48. Rutkowski, Bogdan. "Petsophas. A Cretan Peak Sanctuary." *Studies and Monographs in Mediterranean Archaeology and Civilization, I, 1, Art and Archaeology*: Warsaw, © 1991
<https://www.archeobooks.com/products/petsophas-a-cretan-peak-sanctuary>
49. Singer, Itamar. *Hittite Prayers* (Society of Biblical Literature, Writings from the Ancient World). Atlanta, Ga.: Scholars Press © 2002
50. Soetens, Steven, *et al.* *Peak Sanctuaries in the Minoan Cultural Landscape*
https://www.researchgate.net/publication/238083752_PEAK_SANCTUARIES_IN_THE_MINOAN_CULTURAL_LANDSCAPE

51. Steele, Philippa M. "Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus." *Sustainability*, 12 (2020): 12-21
https://www.researchgate.net/publication/347802234_Material_Entanglements_of_Writing_Practices_in_the_Bronze_Age_Aegean_and_Cyprus

52. Steiglitz, Robert R. "The Minoan Great Mother," *academia.edu* 1-15
https://www.academia.edu/44169134/The_Minoan_Great_Mother

53. Topouzi, Sophia. *GIS Modeling of the Minoan Peak Sanctuaries of East Crete*
https://www.academia.edu/1515504/GIS_Modeling_of_the_Minoan_Peak_Sanctuaries_of_East_Crete

54. Vansteenhuyse, Klaas. *Between Peak and Palace. Reinterpretation of the Minoan Cultural Landscape in Space and Time*
https://www.academia.edu/5047988/Between_Peak_and_Palace_Reinterpretation_of_the_Minoan_Cultural_Landscape_in_Space_and_Time

55. Verduci, Josephine and Davis, Brent. "Adornment, Ritual and Identity: inscribed Minoan Jewelry." *The Annual of the British School at Athens*, Vol. 110, 2015, pp. 51-70
<https://www.cambridge.org/core/journals/annual-of-the-british-school-at-athens/article/abs/adornment-ritual-and-identity-inscribed-minoan-jewellery/207D0692A7D33C2D3E8527CF271A47B9>

56. Warbinek, Livio. *Il Sistema mantico Ittita Kin*. Firenze: Firenze University Press, © 2020 544 pp.
https://www.academia.edu/44766536/IL_SISTEMA_MANTICO_ITTITA_KIN

57. Warbinek, Livio. "Was the Hittite Munusensi a Dream Interpretress". *Kaskal, Rivista di storia, ambienti e culture del Vicino Oriente Antico*. Vol. 16, 2019. pp. 53-74
https://www.academia.edu/44766403/WAS_THE_HITTITE_MUNUSENSI_A_DREAM_INTERPRETRESS

58. Weeden, Mark. *A Hittite Tablet from Büklükale*
<https://hcommons.org/deposits/item/hc:13719/>

59. Weeden, Mark. *Hittite Logograms and Hittite Scholarship*. Wiesbaden: Harrassowitz Verlag, Wiesbaden, © 2011, 693 pp. https://www.academia.edu/44942161/Weeden_StBoT_54_2011

60. Woodman, Karen. *The Goddess and the Horseman: A Discussion of the Origins of the Greek Language*. 14 pp. Excerpt: "Literary and linguistic evidence of the cultural and ideological influence of the Minoans on the development of both the Greek language and Greek culture manifests itself on many different levels."
https://www.academia.edu/65681970/The_Goddess_and_the_Horsemen_A_Discussion_of_the_Origins_of_the_Greek_Language

61. Woodman, Karen. *The Goddess and the sea people: on the origins of the languages of the Minoan scripts*. 14 pp.
https://www.academia.edu/27991320/The_Goddess_and_the_sea_people_on_the_origins_of_the_languages_of_the_Minoan_scripts
62. Yakubovich, Ilya. *The Luwian Language*. Moscow & Marburg: Oxford Handbooks Online, © 2012 <https://doi.org/10.1002/9781444338386.wbeah24134>
https://pdfs.semanticscholar.org/320c/3de6d45ddf042e64f745af389955211af4ae.pdf?_ga=2.241833986.1679099103.1615393217-1595632865.1615393217
63. Yakubovich, Ilya. “Old Kingdom cuneiform Luwian of ca. 800 words.” *Luwian Corpus: Annotated Corpus of Luwian Texts, Corpus Technologies*, 2007-2009
<http://web-corpora.net/LuwianCorpus/search/>
64. Yakubovich, Ilya. “Were Hittite kings divinely anointed?” *Journal of Ancient Near Eastern Religions*. 5 (2005): 107-37
65. Younger, John G. Linear A texts in phonetic transcription: Presumably Religious Inscriptions
<http://people.ku.edu/~jyounger/LinearA/religious texts.html>
66. Younger, John G. “Review of Aegean Prehistory VII: Neopalatial, Final Palatial and Postpalatial Crete.” *American Journal of Archaeology*, 1998. 84 pp.
https://www.academia.edu/57810808/Review_of_Aegean_Prehistory_VII_Neopalatial_Final_Palatial_and_Postpalatial_Crete
- Slated for submission to the *Annual of the British School at Athens* (Cambridge University Press) sometime in the summer or autumn of 2022.

When the article *in toto* is published, in addition to the 3 Linear inscriptions here, the following inscriptions will also be featured:

1. SY Za 4 (HM 5586) (ArchEph 2008, 199, 207-8), circular serpentine Libation Table
2. IO Za 6 Stone Cup (HM 3785), orange-yellow alabaster with white veins (MM IIIB – LM IA)
3. KN Zc 6 (HM 2630) (GORILA IV: 118-121), inked inscription in the interior of a conical cup, oriented upside down. The text spirals from the inside to the outer rim.

© by Richard Vallance Janke, M.L.S., Emeritus, University of Western Ontario, 2022, all rights reserved. ISBN 978-0-9868289-2-8 (National Library of Canada). Excerpts from this study may not be cited by any researcher without the express permission of the author. You must contact Richard Vallance Janke at vallance22@zoho.com to request excerpts you wish to cite.