

THE PHONETIC VALUE OF THE MYCENAEAN SYLLABIC SIGN *85

The great success which scholars achieved in the field of „Mycenaean“ philology, as a result of the sound basis, laid by the gifted and immortal Michael Ventris with his decipherment of the greater number of the magical „Mycenaean“ signs, regenerated our science, gave it a new life and opened the window wide to the charming old garden whose flowers we could only see before; but today we are able to smell their sweet, elusive odour.

Although in the interpretation of the texts, in the etymology and meaning of words, there has been fairly great success from 1953 till now, still we cannot say that we have done anything remarkable in the decipherment of the remaining, rare signs. „Responsible“ for this is, of course, only the late Michael Ventris, who did almost the whole work. Of 89 signs he deciphered with certainty nearly $\frac{3}{4}$, and in regard to their frequency maybe $\frac{9}{10}$ of all the material he made accessible to us.

In fact, there are some slight corrections made in the reading of some signs, and several new ones are quite correctly deciphered. Among the signs which are less certainly deciphered and where no agreement is yet attained, is the sign that looks like an animal's, perhaps a pig's, head, and is listed as number *85 in the list of signs in the order which the tireless Emmett L. Bennett has given. Several suggestions for this sign have been given so far, but we think that none is convincing enough.

With the exception of Georgiev's¹⁾ suggestion *o* (*os*) and Gallavotti's²⁾ *wg/wl*, the rest contain the sound „s“ in the syllable *su₂*,³⁾ *s^ui⁴*), *si₂*,⁵⁾

1) V. Georgiev, *Slovarj krito-mikenskih nadpisej*, Sofia, 1955, p. 7, 49; *Études mycéniennes*, Paris, 1956, p. 68; *Minoica, Festschrift zum 80. Geburtstag von Johannes Sundwall*, Berlin 1958, p. 160.

2) C. Gallavotti, *Il segno della luna nel sillabario miceneo*, *Rivista di filologia*, 84, 4 (1956), p. 409.

3) A. Furumark, *Ägäische Texte in griechischer Sprache*, *Eranos* 51 (1953), p. 112.

4) S. Lurja, *Jazyk i kul'tura mikenskoi Gretsii*, Moskva—Leningrad, 1957, p. 35, 45, 63.

5) J. Chadwick, *La représentation des sifflantes en grec mycénien*, *Études mycéniennes*, p. 89 f. proposed that *85=si, but in some cases he also allowed the value *su*, *sia*, *s(e)i*, cf. *85-to-jo (Eb 156,2)=στοτο gen. sing. of στρος, which is mentioned in KN Am 819; *85-ri-mo-de (KN Fp 13, 2: *Su-ri-mo* (KN Pp 495 etc.); *85-ja-to (My Au 102,5): *Su-ja-to* (KN M 719); *a- [.] -ta* = *A-si-ja-ti-ja* (Jn 829,16); *85-ro = *s(e)iro*. M. Lejeune in *Remarques sur l'identification des caractères mycéniens*, Mi-

*sja/sai*⁶). The alternations like the following: *85-*ri-jo* (KN Da 1116 [1080], Dw 1103) with *si-ri-jo* (Ep 617,10), *85-*ja-to* (MY Au 102,5) with *Su-ja-to* (KN M 719,2), *85-*to-jo* (PY Eb 156,2) with *si-to* (KN Am 819), *85-*ri-mo-de* (Fp 13,2) with *Su-ri-mo* (KN Pp 495 etc. *passim*) have allowed the latter to identify the value *si₂/su₂* for *85. On the other hand the form of the sign (pig's head) permitted the first syllable of the word σίλλος or σῦς to be seen in it. The pig's ideogram along with the word *si-a₂-ro* (not *85-*a₂-ro*!!) in Cn 608,1, which is fairly similar, but not identical with the sign *85, supported this supposition too. But it is noticeable that the signs of Linear A and B script represent stylised natural forms and in them many different pictures might be imagined. As a matter of fact the form of the sign *85 is very expressive, but yet it is stylised, and it looks as much like a pig's head as a dog's, a mouse's, or a wolf's.

Because the Linear B script is adapted from some „pre-Greek“ one, the acrophonic character of its signs seems very uncertain, for the objects whose shape might be comprehended from the drawings of the signs could be named entirely differently in the language of the Linear A, or in the still older hieroglyphic script. It is noticeable that the sign *85 does not appear in the Linear A inscriptions found till now. But in the hieroglyphic script of Crete, among the different animal heads, there are such pig's, dog's, wolf's heads (cf. A. J. Evans, *Scripta Minoa* I, 1909, p. 206—209). It is possible that some new signs have been added in the Linear B script for sound-syllables which were not used in the language of the Linear A, and in such cases their syllabic value could be based on the acrophonic principle. But due to the fact that the signs had already begun conventionally to denote the syllables, we are not going to base our investigation on this principle. In determining the phonetic value of this sign one should be guided first and above all by the „internal“ method, with the help of which M. Ventris discovered the phonetic value of the other signs.

In the statistics of the signs from the inscriptions published up to 1951 (*Work Notes*, Fig. 7, 1. VI. 1951), Ventris found that the sign *85 is initial only and belongs to the category of the rare signs. E. Bennett came to the same conclusion in his *Statistical Notes of the Sign-groups from Pylos (Minos* I, 2 (1951) p. 134—137), as well as C. Ktistopoulos in his *Statistical Data on Minoan Words* (*Minos*, III, 2 1953, p. 103). The new material from Pylos and Mycenae, found in 1952—1957 also confirms the fact that this sign is *only initial*. There are only two indications that sign *85 is found in the middle of a word, but neither one of them is sure enough.

⁶ nos IV,1 (1956), p. 27, did not find any satisfactory solution for the value of *85, but in *Observations sur le signe 43 (A1)*, *Études mycén.* p. 42, embraced the suggestion of Sittig and J. Chadwick: *si*.

⁶⁾ L. Palmer, *Observations on the Linear B Tablets from Mycenae*, BICS (= *Bulletin of the Institute of Classical Studies*, London, 2 (1955) p. 37: *sja/saj*, *A Mycenaean Tomb Inventory*, *Minos* V, 1 (1957), p. 81, 87s.: *sa*, cf. *Sa-ke-wa* (Ta 711,1), *sa-de-pi* (Ta 721, 1—5 etc.), *sa-de-we-sa-ge* (Ta 709, 2).

The first one appeared after Bennett's joining of the fragments Ma 397 and 1048. At the beginning of the first line appeared *a-[.]ta₂*, which, according to some scholars⁷⁾ contains the well known place name from the Pylos tablets *A-si-ja-ti-ja* (Jn 829, 16, etc.), written here a little differently, as *A-sja-tja*. In fact, in the Ma-series, where almost all the place-names which we find in the Jn-series, are mentioned, *A-si-ja-ti-ja* does not appear. This name might be expected here. But the traces left from the middle sign *a-[.]ta₂* do not give any proof that the sign *85 exists here, nor does the width of space suffice for the size of this sign. From the drawing of the joined fragments Ma 397 + 1048 in PT² p. 44 no sign could be suggested with certainty. The words *A-ke-ta* (Cn 719,13) and *A-wa-ta* (An 340,13) could not be taken into consideration because they are personal names and here only a place-name is possible. It would sooner be *A-?pa-ta₂*, which also appears as *A-pa-ta* NL in Na 551, or something else, rather than the exception at case that *85 might come in the middle of a word.

The second place, where the possibility of a middle position for the sign *85 is suggested, is Bennett's hypothetical reading of *to-*85-ai-ta* in KN C 1582. In the „Index“ p. 78 Bennett read this word *85-ai-ta-to, and Browning (Linear B Texts from Knossos, p. 23) *do-da₂-ta-to*. The reading of this word is obviously doubtful and uncertain and the first example could no more than ever serve as a proof that the sign *85 appears in the middle.

The sign *85 appears in the following words, i.e. „forms“:

1. *85-ai-ta-to KN C 1582,2,
2. *85-de-pi PY Ta 642,2; 707,1,3; 710,1; 721, 1, 2, 3, 4, 5,
3. *85-de-we-sa-qe PY Ta 709,2,
4. *85-ja-to MY Oe 102,5,
5. *85-ke-i-ja-te-we, PY Ub 1318,1^x,2,
6. *85-ke-i-ja-te-we-i PY An 1281,4, 10,
7. *85-[ke-i-]ja-te-wo PY Fn 50,11,
8. *85-ke-wa PY An 192,4; Jo 438, 23; Ta 711, 1,
9. *85-ri-jo KN Dw 1103; Da 1116; Da 1080 (MV)⁸⁾,
10. *85-ri-mo-de KN Fp 13, 2,
11. *85-ro KN Sd 0402,
12. *85-ta₂ KN Db 1166,
13. *85-ta-mo PY Jn 658, 4; 725, 2,
14. *85-te PY Ta 709, 2,
15. *85-te-ra MY Oe 128, 1,
16. *85-to[PY Cn 938, 1,
17. *85-to-a₂-ta PY Cn 314, 3,
18. *85-to-ai-ta[KN X 972,

⁷⁾ L. Palmer, o. c. *BICS*, p. 38; J. Chadwick, 1. c.; M. Ventris—J. Chadwick, *Docs. (=Documents in Mycenaean Greek, 300 Selected Tablets from Knossos, Pylos & Mycenae, Cambridge, at the University Press, 1956)*, p. 147.

⁸⁾ E. L. Bennett reads: *e-mo-ri-jo?* in Da 1080, cf. *KT* (=E. L. Bennett Jr, J. Chadwick, M. Ventris, *The Knossos Tablets BICS, Supplementary Papers № 2, 1956*), p. 17. We think that Ventris' reading: 85-ri-jo is more probable.

19. *85-to-34-ta-ra PY Fn 187, 10,
20. *85-to-jo[PY Eb 156, 2,
21. *85-u-te KN Od 666,
22. *85-wi-ja-to⁹⁾
23. *85-[KN X 6008.

Thus, in the material, published so far, the sign *85 appears 40 times in 23 different words (including the fragment X 6008 and the deleted word in Eb 156, [2], where there is nothing else except *85), that is: 10 times in 8 different forms from Knossos; 27 times in 12 forms from Pylos and 3 times in 3 forms from Mycenae.

As the sign *85 is initial in all instances, known till now, *a priori* it should be suggested, as supposed by V. Georgiev (o.c.) and M. Lejeune (o.c.) that it is a sign for a syllable that begins with a vowel. M. Lejeune rejected the possibility that *85 contains the vowel *i* or *u* because of Od 666 85-u-te, where the vowel *u* follows *85, but in *Études Mycéniennes*, p. 42, he accepted the meaning *si*, suggested by Sittig and J. Chadwick. Taking into consideration the fact that this sign is always initial, V. Georgiev (o.c.) proposes ó (os)¹⁰⁾, which gives fairly good sense in some cases.

It is indisputable that in Linear B script there appear doublets and homophones¹¹⁾, like: *a* and *a₂* (*ha*); *pa*, *pa₂* (*qa*) and *pa₃*?; *pu* and *pu₂*; *ra*, *ra₂* (*ria*) and *ra₃* (*rai*); *ro* and *ro₂* (*rio*); *ta* and *ta₂* (*tia*), which give reasons for suggesting also a *si-ja* (*sja*). But when the phonetic value of a sign is being determined, all possibilities of hitherto undiscovered phonetic-syllabic values should first be exhausted, and only then could doublets be supposed. We consider this as the only correct method for our further work in the decipherment of the remaining signs. In our case we do not think that all possibilities have been exhausted for discovering in *85 a syllable which was not among the signs deciphered so far.

The authors of *Evidence* and *Documents* found that the second component of diphthongs in *i* is generally omitted, and yet Ventris discovered the initial diphthong *ai*. This was, no doubt, an ingenious stroke. The sign *43, in which Ventris discovered the value *ai*, appears only at the beginning¹²⁾. The signs *ai₂* (34) and *ai₃* (35), identified later on, appear sometimes in the middle of the word as well.

The diphthong *ei* and *oi* cannot be taken into consideration for *85, because their second element is never written, at least in the Pylos tablets. The cases where an *i* is shown after *e* usually denote 2 syllables, e. g. in the dative-locative sing. of the *es*-stems (cf. *E-u-me-de-i*, *Docs.* p. 217, 418), and after *o* in the dative-locative pl. from the *o*-stems (*o-i = oihu < oisi < *oisu*).

⁹⁾ S. Sp. Marinatos Πρακτικά τῆς Ἀκαδημίας Ἀθηνῶν 33 (1958) p. 171. For this information we are thankful to J. Chadwick.

¹⁰⁾ V. Georgiev, o. c. sees „ear“ or „eye“ in the sign *85.

¹¹⁾ For the homophones cf. *Docs.* p. 46f.

¹²⁾ For the cases where 43 is found in the middle of the word see p. 269 f. under the word *Au-ai-ta-to*.

The diphthongs in *u* (both long and short) are regularly indicated with the aid of the sign *-u*: *na-u-si* = ναυσί, *ka-ke-u-si* = χαλκεῦσι, *a-ro-u-ra* = ἀρουρα (Docs. p. 43). It is noticeable that in Greek diphthongs in *-u* appear in every position: at the beginning, in the middle and at the end of the word. We find these diphthongs in all positions in the Mycenaean inscriptions too, with the exception of *au* at the beginning of the word. The examples, noted by Bennett in the „Index“ p. 13: *a-u-po-no* KN U 0478,4 and *a-u-ge* Sd 0402 are not at all certain. The first is transcribed in KT by Chadwick and Ventris as *a-u-po-no*, with a doubtful *a*, but Bennett (ibidem, p. 78) reads: *ta-u-po-no*. If it is not a scribal error, a damaged *e* is much more probable, for which the clear Greek name Εὔπονος or *Εὔφωνος is possible¹⁸⁾. In the second case the scribal error is obvious: *a-u-ge* is instead of *o-u-ge*, as the authors of Docs. have noted (cf. Docs. p. 367). In fact, here the *a* was anticipated from the following word. In *a-u[* KN X 7649 *u* is uncertain.

All this gives us reason to make a test replacing this sign with the phonetic value *au-* in all the forms where it appears.

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1. *Au-ai-ta-to* KN C 1582, 2 (cf. E. Bennett's *Index*, p. 78).

The reading of this word is doubtful: R. Browning (*The Linear B Texts from Knossos*, p. 23) *do-da₂-ta-to*, E. Bennett, KT (1956), p. 17, *to-*85-ai-ta*. It would have been surprising to see the sign *85 in the middle of the word, because in all other cases it is only initial. V. Georgiev (*Dopoln. k Slov.* p. 16) also leaves it unexplained: ? ως(ός) αιτ-. It is noticeable that in Bennett's reading, both in his first and second versions, after the sign *85 there is a vowel or better, a diphthong. This also would be an exception which makes us doubt the correctness of the spelling. As a matter of fact in Od 666 there is also a vowel after *85 (*85-*u-te*), but in this case one should bear in mind the fact, that *u* often has the value of *we*, *wi* and *wo*, and for that reason it cannot be considered as a pure vowel. Another detail in this word also attracts attention. It is known that the sign *43 = *ai* is initial as well. The solitary exceptions, where this sign appears in the middle of the word too, might be explained as compounds, second parts of which still existed as separate words. It is quite natural to spell *ai* at the beginning of the second member of a compound with *43, as when initial, the last syllable of the first member ending in an unelided vowel. Such a word is the fragment *au-to-ai-ta[* KN X 972, where a compound of

¹⁸⁾ Docs. p. 416 *A(h)upnos*, accepted also by O. Landau, *Myc. -grich. Personennamen*, Göteborg, 1958, p. 32 and 156 (cf. 1 404). But personal names with -υπνος are not known in the Greek onomasticon, may be from deisidaimonian reasons ("Υπνος is a brother twin of Θάνατος"). We think V. Georgiev, *Slovarj*, p. 25, 35, has found a better solution: *a-u-po-no=e-u-po-no*, NP nom. sing. (*e* instead of *a*) i.e. Εὔπονος, although the name *Εὔφωνος is possible too.

au-to- and *ai-ta* may clearly be seen. Similar is the case with compound *de-we-ro-ai-ko-ra-i-ja* (Ng 319,1). But in C 1582 we have a peculiar case with a puzzling word *lto-85-ai-ta*. There is no devider between *lto**) and *85, but according to J. Chadwick the spacing might indicate a new word which begins with *85.

2. *Au-de-pi*¹⁴⁾ Py Ta 642,2; 707,1,3; 710,1; 721, 1, 2, 3, 4, 5,.

Of all the explanations of this word given so far, that of V. Georgiev (*Vtoroe dopoln. k stov.* p. 59; *Ét. mycénienes*, p. 68) is nearest to the meaning which we have found: the instr. *ώδεσφι or ούδεσφι from ούδας, gen. ούδεος, n. „sol, terre, pavé, plancher“. Because of this and some 2 or 3 other words (*85-de-we-sa-qe, *85-te, *85-to-jo) V. G. allows the value *ou* (cf. *Ét. mycén* p. 69) for *85. We also think that in this word is concealed ούδας i.e. ούδός. (cf. gen. pl. ούδεων: IG 4² 109; II 105, 150). At first sight it seems that the value *au* does not adequately express the diphthong with which the suggested word begins, but if we make an analysis of the root from the stem *oud-, we shall see that it appears in the form *əudes along with *oudas (cf. the alternations of the similar root *wed-* in J. Pokorny, *Ind. Etym. Wörterbuch*, p. 76.)¹⁵⁾.

*) We are very thankful to Prof. E. L. Bennett for this information and for his kind explanation of his readings by autopsy in 1950 and 1954.

14) J. Chadwick, *Docs.* p. 338; *Ét. myc.* p. 89: instr. pl. from σέδη „pomegranate“ (or „water-lily“); L. Palmer, cf. *Studies in Mycenaean Inscriptions*, p. 36: *sadesphi*, instr. pl. „Aegean name with a formal representation in Creto-Mycenaean art“, *A Mycenaean Tomb Inventory, Minos*, V, 1 (1957), p. 65, 90: „,with rosettes“, cf. C. Gallavotti, o.c. 410.: (w)rodeessi.

15) According to J. B. Hofmann, *Etym. Wb. d. Griech.* s.v. ούδας & ούδός these words have had a *F* in front of *d*: /i.e. ούδας and ούδός/. For έδαφος we may suppose a stem *weda- cf. Arm. *getin* (*wed-ino-), ibid. Analogous to the stem *awed-, *aud-, *ud-, *wed-, *wod- (s. J. Pokorny, *Idg. Wb.* p. 76), where *aud- is from *əud-, in our root one might suppose a stem *əud- i.e. *əudes- with a similar meaning as well as in ούδας and ούδός. That this supposition is correct and possible in our case too, one can see from the epithet ούδησσα which in Homer was given to people and to some gods of lower rank like the nymphs: Λευκοθέη (ε 334), Κίρκη (x 136 et passim), Καλυψώ (μ 449). Here the scholiast makes reference to Aristotle, who thought that people and nymphs had this epithet as earthly creatures έπίγειοι (who live on the earth). For this reason Aristotle changed the epithet into ούδησσα, as we can see in the edition of Duntzer, who accepted this combination of both Aristotle and the scholiast of Homer, as correct.

The derivation of ούδός from a stem *odwos, as Schulze, *Qu. ep.* 113 ff., W. Prellwitz, s. v. and Boisacq s. v. do, and P. Chantraine, *La formation des noms en grec ancien*, Paris 1933, p. 124, E. Schwyzer and others accept, is hardly convincing because the word έδαφος which is from the same root (cf. Arm. *getin*), would remain unexplained.

There is a still more remote possibility that in the stem *audes- there is a secondary form, transferred from some peripheral dialect, of the known stem: *ous, *owsqtos, *ausqtos, for an object or technical term, meaning *handle, ear, ring* (cf. Hsch. gloss αὐς αὐτός. Κρῆτες καὶ Λάκωνες & ἔτει. Ταραντῖνοι — the form αὐτὶ still survives in the popular Greek language — and the derived words παρήιον, παραύα, ἀμφουδίς, ἐνφέδτον). It is interesting that the form *audespi* usually appears along with *so-we-no-ge* or *so-we-ne-ja*, for which see the next note.

The word appears in the Py Ta-series in the description of *to-pe-za*, *to-no* and *ta-ra-nu* in the phrase: *a-ja-me-no e-re-pa-te-jo au-de-pi*, i.e. laid on with floor i. e. „thresholds“ = plates (or ?handles).

3. *Au-de-we-sa-qe* (Ta 709,2) is a derived adjective from the same stem of the preceding word with the suffix *-went* (-wens, -wentos; f. *-wentja). Here it is in the feminine as an epithet of ἐσχάρα: *e-ka-ra i-to-we-sa, pe-de-we-sa, so-we-ne-ja au-de-we-sa-qe*, i.e. a hearth, *upright* (in the form of ιστός), with feet, from the (material) *so-we-no*¹⁶) and with floor = „thresholds“). (For the possibility of a meaning: with *ears, handles*, from the stem *ōud, *aud-*, prolonged with an element *-d*, i.e. *-des*, s. footnote 16).

4. *Au-ja-to*¹⁷) MY Au 102,5

First of all it is necessary that the reading of this word should be revised. After the sign *85 the tablet is fractured and between the first and second sign there is space enough for a narrower sign, which possibly coincided with the fracture. By the form of the crack itself, especially by the track of a sloping level line on the upper part, we can judge that there might have been a sign *to* at this place. The upper level line was made first in the upper empty space over and on the right of the sign *85, and it is still recognizable. Then the scribe noticed that he had made it on the left too, and trying to avoid the sign *85, he purposely curved the vertical line of *to* towards the right and round the

¹⁶) Besides the above mentioned possibility (note 15), the noun *audesphi* and the epithet αὐδήσσα could be in connection with the stem *ous, aus*, or expanded *audes* with the meaning *handle, ring, i.e. with handles (rings)*. The handles might be made of the material *so-we-no*, or the whole object, like the hearth here, could be made of this material = *so-we-ne-ja*. The material adjective *so-we-ne-ja* is identical in form with the other similar formations: χάλκε(ι)ος, ἀργύρε(ι)ος etc. We have also thought of the possibility that in this word „*the grey metal*“ (= iron) might be concealed. This metal was rare and expensive at that early time, because of the difficulty of working it: πολύκυρτος Hom., later known with the name σιδηρος, in Homer often with the epithet πολύς, cf. σ्यामम *ayas* in the Vedas, may be from the other variation with *v*: σ्यावας < *κ्षिवो- > *ssowo- cf. OChSl *sivū*. Because of its rarity it was used for ornaments too, as G. Maspero, finds in *Histoire ancienne des peuples de l'orient*, Paris, 1893, p. 133. cf. Fr. Lenormant, *Les premières civilisations*, vol. I, p. 118—119. Hsch. gloss σάρκας ἀξινη. Πέλφιοι may be in relation with this old Mycenaean word, where the object got its name after the material it was made of (the loss of *F* after *o* might have come later and the change of *e* into *a* in the second syllable could be a Cyprian and Paphian peculiarity, cf. θάτας instead of θῆτας). Nowadays one cannot prove whether we can see this old Mycenaean word in NL Σούνιον, where mining took place in the earliest times (cf. C. Bursian, *Geographie von Griechenland*, I, Leipzig 1862, p. 355, cf. P. -W. R. E. IVAL col. 911 too), perhaps of *iron*(?) as well, but the name Σούνιον is a formation from a **souno-*, **soeno-* i.e. older **soweno-*. It is difficult to say whether we have in *so-we-no* a formation with an element *-no-* (-sno) or a haplology from **ssowo-* + (s)weno (cf. ἡνοψ from *(s)wen-oqu-s the epithet of brass in Homer ἡνοπι τχάλκω. It is also difficult to explain the relation with the etymological unclear Hom. σόλος „iron mass; ..pig iron“ (is it possible that the original form *(s)sowos for the *grey metal* is here concealed?).

¹⁷) J. Chadwick, *Et. Myc.* p. 89, tried to identify it with *su-ja-to* (KN M 719,2); V. Georgiev, *Vtoroe dopoln. k slov.* p. 16; *Et. myc.* p. 69: NP nom. sing. Οἰανθός cf. Οἰανθεύς, ethniques, noms de lieux.

animal's mouth. The vertical line of *to* is really very curved, it has even got a semicircular form; but if we analyse the inscriptions found in Mycenae, we shall see that this is not the only *to* written with a curved line (cf. MT II, p. 92, *to*/54). It is noticeable that the vertical lines of the other signs of this inscription are not entirely straight (cf. the next *to* in the same line), nor is *pu₂* carefully written in the word *ko-no-pu₂-du-ro*. The second shorter level line is not seen, because of the damage at this place to the upper part. But, it should be noted that the upper level line, along which the fracture goes, is a little sloping, and the upper horizontal line of the next sign *ja* stretches in the same direction. Supporting the supposition that the sign *to* figured here, is the fact that *to* comes most often in the second place and after the sign *85. Of 21 whole words or longer fragments which begin with *au-*, 9 of them have a syllable in *t* in the second place (5 in *to*, 2 in *te* and 2 in *ta /ta₂*), and that is almost a half of all examples. The same relation can be noticed in the words which begin with *aw-*, in classical Greek, as well as in Hesychius. So, we reconstruct this word *85-[-]-*ja-to* into *au-to-ja-to*, which might be NP *Αὐτοτάτος, *Αὐτοιάτωρ or *Αὐτοίαλτος. Both compound words: *aw-to-* and *-iātōs / -iātawr* from *īainw* (*īaomai*)¹⁸⁾ or *-iāltaos* from *īalλaw* would be entirely clear.

5. *Au-ke-i-ja-te-we* Py Ub 1318, 1^x, 2.

This would correspond to a masculine name *Αὐγεῖσανθεύς in the dative, instr. or ablative. The word consists of the locative sing. *awγeūt* (from *awγoc*) and *'Aυθεύς* which also appears separately in later Greek (cf. Pape-Benseler, *Wb. d. gr. Eigenn.* s.v. and Bechtel, *Die histor. PN des griech. bis zur Kaiserzeit*, p. 56). The word is compound in the first part as well as Hom. *ἀργεῖφόντης* (cf. also the wrong analogous formation in Homer *ἀνδρεῖφόντης*)¹⁹⁾.

6. *Au-ke-i-ja-te-we-i* Py 1281,4 [10].

According to J. Chadwick's *New Readings of Py 1957 Tablets* the final *i* does not belong to the word, but was a part of another deleted word, reconstructed by him as: *85-*ke-ja-te-we* [[i-qe MAN nn]]. Thus, here we have the dative (instr. -abl.) sing. of the same word as above.

7. *Au- [ke-i] -ja-te-wō* Py Fn 50,11.

Until recently the empty space of this word after *85 was filled in with *to*, although the space was enough for two signs. The supposition for *to* was made because the sound *t* or the syllable *to* most often appears behind *85, but after the discovery of the new material of Pylos in 1957

¹⁸⁾ In comparison with *i-ja-te* (Eq 146,9), in the second part of this compound *-i-ja-to* instead of *-ja-to* should be expected, but *i* could be contained in *ja*, cf. a contrary case in *ko-ro-ku-ra-i-jo* (Py An 656,7 etc.) with *a-ko-ra-jo* (KN Co 907) = *ἀγοραῖος*.

¹⁹⁾ It is probable that *-awθeūs* sometimes appears in the second part of the compounds in which later on the form *-awθηs* expanded. The name of Laconian and Locr. town *Aύγαι* (B 532 and 582), later *Aύγαιαι* (Paus, 3, 21, 5; Strab. 8, 364), is also from this stem.

there is no more doubt that it is the same name *Αὐγεῖανθεύς, only here in the genitive.

8. *Au-ke-wa*²⁰) Py An 192,4; Jo 438,23; Ta 711.1.

In second place of frequency after *85 comes the syllable *-ke-*, which with the value *au* for the preceding syllable *85, reveals the Greek root *aug-* in the stems *aug-a-* and *auges* „light“, „bright“. In this word we see the known mythological Greek name Αὐγεῖας which also appears in the form Αὐγέας. From the Mycenaean inscriptions we can see that the name had *F* in front of the ending *-as*, which has not been documented till now either in Greek literature or in the inscriptions.

Usually place-names end in *-wa*²¹) in the Mycenaean inscriptions, but there are personal names which end in this syllable too. The name *Au-ke-wa* is a personal name. We can see that from An 192, which consists of a list of names followed by the ideogram MAN and the sign for the number one. All the words, among which is *Au-ke-wa* are personal names. In Ta 711,1 the word is accompanied by a name of occupation or rank *da-mo-ko-ro*. The same may be allowed in Jo 438, where *ko-re-te-re* are mentioned, e.g. *Te-po-se-u ti-nwa-si-jo ko-re-te* (1.21), and *ti-mi-ti-ja ko-re-te* (1.24), immediately after *Au-ke-wa* (1.23). The personal name ΑὐγέΦας is formed secondarily on the basis of the first formation *Α/αὐγεύς with the ending *-as*, as a number of personal names in *-wa/* i.e. *-was*, from the previous formation in *-eu* (i.e. *-eus*, *-ewos*)²²).

9. *Au-ri-jo*²³) KN Dw 1103; Da 1116; Da 1080 (cf. note 8).

In the series where rams and ewes are numbered, it is natural that the word αὐλιον = (sheep-)fold²⁴) should be mentioned. This word automatically reveals itself in *au-ri-jo* in the D-series. Almost all the texts of this series are alike. „They begin with a man's name, presumably that of the shepherd, . . . written in tall characters; then the tablet is usually divided by a horizontal line, the top line containing the name of the „collector“ in the nominative or genitive, and the number of rams

²⁰) J. Chadwick, ibidem *Sigewas*, cf. Σίγειον with an alternation of Συγ/Σιγ (cf. *GDI* 5531, Schwyzer 731); V. Georgiev, *Slov.* p. 50: *ΩσχέΦας cf. *Ωσχος or *Ωκεία.

²¹) *A-pa-ta-wa* (*Aptarwa*) "Απταρφα Ch 902, 1; 909, 1, *A₂-ma-i-wa* ('Αμαία Demeter) Na 1092; *A-ke-re-wa* An 610 etc., *A-nu-wa* An 207, 10, with a glide *w* the same as in *A₂-ra-tu-wa* An 519,4 (cf. *A₂-ra-tu-a* Cn 3,3), *A-pi-te-wa* An 519, 8; Na 1021, *E-ra-te-re-wa-jo* Jo 438,27, *-wa-pi* Cn 595,1 etc. *I-te-re-wa* Jo 438, 25; Sn 64, 5, *Ro-o-wa* An 1, 2; 172, 10; 519,1; 724,1; Nn 228,2, *Sa-ma-ri-wa* Na 527, *Wo-no-ge-wa* Na 396.

²²) Along with *Au-ke-wa* the following names are mentioned in *-wa*: *Wo-ne-wa* (An 654,2) *FouεΦας* (cf. O. Landau, *Myk. gr. PN* p. 151), cf. the basic *Fouεύς*, *Pu-re-wa* (KN U 0478,5), O. Landau o.c. p. 113 *ΦυλέΦας*, cf. the basic *Φυλεύς*, *Qe-re-wa* (KN X 122/296) O. L. o.c. p. 115, **ϘηλέΦας* on the base of **Ϙηλεύς*. *Me-nu-wa* (KN V 60,3; Sc 238; Py An 724,2), cf. *Me-nu-a₂* (Py An 218,14, Qa 1301) could be **ΜένΦας* too, V. Georgiev, *Slov.* p. 46, *Docs.* **Μενύας*, and *E-te-wa* (Py An 657,3) possibly contains *w* in the stem (*έτεΦο-*).

²³) J. Chadwick, o.c. p. 89 : *Si-ri-jo* (Ep. 617, 10), V. Georgiev, *Slov.* 52 **Ωρίων*.

²⁴) For the etymology of the word see H. Frisk, *Et. Wb.* s.v. (αὐλή οἰαύω).

and/or ewes; the lower line usually gives the place-name and any minor entry, such as the deficit" (*Docs.* p. 201). On three tablets the name of the shepherd is substituted by the word $\alpha\delta\lambda\iota\omega\nu$, written in the same manner as the man's names. It is also mentioned where the $\alpha\delta\lambda\iota\omega\nu$ is situated.

- Dw 1103 A. AU-RI-JO $\frac{\text{RAM } 110}{\text{Su-ri-mo}} [$ = The fold at *Su-ri-mo* 110 rams
 B. $\frac{\text{Su-ri-mo}}{[}$
- Da 1080 A. AU-RI-JO $\frac{\text{RAM } 200}{\text{A-ka}}$ = The fold at *A-ka* 200 rams
 B. $\frac{\text{A-ka}}{[}$
- Da 1116 A. AU-RI-JO $\frac{\text{Da-mi-ni-jo}}{\text{Ku-ta-to}} \frac{\text{RAM } 50}{\text{at ku-ta-to}}$ = The fold from *Damnos*
 B. $\frac{\text{Ku-ta-to}}{\text{RAM } 50}$ at *ku-ta-to* 50 rams.

The place-names *Su-ri-mo*, *A-ka* could not easily be identified with the known places in Crete of later times. *Da-mi-ni-jo* is an ethnic which appears in the Pylos inscriptions too (Ad 697+) perhaps from another place with the same name (cf. Ἐπίδαμνος *Docs.* p. 161). The place-names in the series where sheep are mentioned would not denote some big settlement. They might be places with pasture land, where folds were also situated.

10. *Au-ri-mo-de* KN Fp 13,2.

Because of *Su-ri-mo* (Pp 495, As 821 et passim) which appears 30 times and *Su-ri-mi-jo* (Ga 418 etc.), ethnic, which appears 7 times, several scholars²⁵⁾ read *85 as *su* and thought that *85-*ri-mo-de* is the same name: *Su-ri-mo* in the allative. Really it would be strange that it could be spelt so many times with *su* and only once with *85. With the value *au* for *85 the word can easily be identified as a place-name Αὐλισμός in the allative: Αὐλισμόνδε, or it may also be written with a small *a* — in the original meaning: „inn“, „hostel“, „lodging“ (according to Hsch. =διανυκτέρευσις, according to others =κατασκήνωσις, κατάλυμα, cf. H. Steph. Thes. Gr. I. s.v.) round some temple. After a certain period of time such inns could grow into larger settlements and even become whole cities (cf. Pape-Benseler, s.v. Αὐλή, or the modern Monaco, München, Münster, Monastir = Bitola etc.).

V. Georgiev²⁶⁾ supposes a NP or a name of a divinity here. In the Fp- series, where the ritual offerings are numbered, it is possible that an epithet of a divinity may be mentioned, but the inscription where this word appears also contains place-names along with the names of gods. Fp 13 *ra-pa-to / me-no / 47-ku-to-de* OIL QT 1 *pi-pu-tu-na* QT 1.

85-*ri-mo-de* OIL QT 4 *pa-si-te-o-i* LM 1 *qe-ra-si-ja* LM 1
a-ne-mo-i-je-re-ja OIL 1 *u-ta-no a-ne-mo-i-je-re-ja* LM 1 QT2.

²⁵⁾ J. Chadwick, I.c., *Docs.* p. 147, S. Lurja, o.c. p. 63s. We suppose that *Su-ri-mo* might be a *Σύ-λιμος (< σῦς + *λιμος cf. λίμνη, λειμών).

11. *Au-ro*²⁷⁾ KN Sd 0402.

This word conceals the Greek: αὐλός²⁸⁾, with a secondary meaning for that part of the reins which goes into the mouth of the horse (*the bit*) and has the form of a pipe, cf. Hsch. sub αὐλωτοὶ φιμοί.

The other Hsch. glosses: αὐληρα (ἀβληρά) & αὐληρον²⁹⁾ shows that the form was derived, or better, tied to the basic word αὐλός³⁰⁾.

12. *Au-ta₂* KN Db 1166.

Judging by the place which it has in the inscription

AU-TA₂ we-we-si-jo RAM 46 EWE 4
di-ro

Au-ta₂ is a personal (man's) name, as V. Georgiev³¹⁾ has suggested. With the value *tija* for *ta₂* in this word we can see the Greek NP Αὐτίας (cf. Pape-Benseler, *Wb. d. gr. Eig-n.* s.v.).

13. *Au-ta-mo*³²⁾ Py Jn 658,4; 725,2.

The hitherto unknown Greek name *Αὐταρμος may underlie the above mentioned form. It is not actually documented, but as a compound from αὐω and ἄρμα is possible, especially as it denotes the name of a smith.

14. *Au-te*³³⁾ Py Ta 709,2.

The word may be transcribed as αὐστήρ, which is documented in later Greek (cf. Hsch. αὐστήρ· μέτρου ὄνομα).

²⁶⁾ V. Georgiev, *Slov.* p. 52 *Ωρίμω δέ (Ωρίμονδε) from "Ωρίμος NP or an epithet of a divinity? *ὅρεμος, cf. Hom. νωλεμής, δλετήρ, δλέθριος, δλεθρος.

²⁷⁾ J. Chadwick, o.c. p. 90, *Docs.* p. 367 σειρώ „une paire de traits“, „traces“, possibly fem. dual. A. Furumark, *Éranos* 52, p. 57 σύρον (-ων?) -σάρον vgl. σύρω (σαίρω) „Wimpel“, V. Georgiev, *Slov.* p. 52 δρός att. δρρος, C. Gallavotti, o.c. p. 410 ήλος < *warslos „nail“.

²⁸⁾ O. Landau, o.c. p. 236 sees the word αὐλός in *A-wo-ro* (B 800,3) as a personal name, which is hardly acceptable.

²⁹⁾ In the word αὐληρα there is possibly a mixture with εὐληρα (cf. Hsch. glosses s.v.), according to J. B. Hofmann „a Dorian“ form (o.c. s.v. εὐληρα). Hsch. gloss αὐλωτοὶ φιμοί is, in fact, a commentary of the same phrase used by Aeschylus. The question is whether all details of the commentary which the scholiast gives us (cf. Pollux 10, 13—56 and Eustathius, s. H. Steph. s.v. αὐλωτός) should be taken into consideration without reserve.

³⁰⁾ The object is named after its form αὐλός, which has the same meaning in more of IE languages: („pipe“), Lit. *aulys*, Lat. *alvus, alveus* (with a metathesis).

³¹⁾ V. Georgiev, *Slov.* p. 52, *Ét. myc.* p. 69. NP *Ωτᾶς cf. *Ωτος, Λύκ-ωτος (or *Ωρτας), cf. O. Landau, o.c. p. 131.

³²⁾ *Docs.* p. 427 NP, V. Georgiev, *Vtor. dopoln. k. slov.* p. 61 NP nom. sing. m. (χαλκεύς): *Ούταμος.

³³⁾ V. Georgiev, *Ét. myc.* p. 71, *Vtor. dopoln. k. slov.* p. 62 *ούστηρ cf. εὐστρα „échauoir“, ὀστήρ cf. δι-ωστήρ „baton qu'on passe dans l'anneau d'un coffre pour le porter“. *Docs.* p. 337 *sister?* < σίζω (cf. J. Chadwick, *Et. myc. I.c.*) from σείω, skr. *tvisati*; L. Palmer, *Minos* V 1 (1957) p. 81: *sarter* „brush“ from σάτρω, a diminutive from σάρων; C. Gallavotti, o.c. p. 410: *hurter*.

Hesychius' gloss and the place where the word is found in our inscription give us reason to think that *αύστήρ* might also be a vessel *αύστήρ καὶ αύστρα, σκεῦος ἀντλητικὸν ἀπὸ φρέατος*, s. K. M. Koúmka, *Λεξικὸν Vienna 1826*; & K. Γκάρπολα, *Λεξ. τ. Ἑλλ. γλ., s. v. αύστήρ*; cf. *Etym. M. & Eustath.*), which besides its own purpose could serve as a measure or a ladle. In the inventory list (Ta 709) where different kinds of vessels and fire-tools are counted it is quite natural that a vessel, which could serve as a measure, or as a ladle, should also be mentioned³⁴⁾.

15. *Au-te-ra*³⁵⁾ My Oe 128,1.

The word is most probably a personal name, not documented till now **Αύστήρα* (cf. *αύστηρός*).

16. *Au-to[* Py Cn 938,1.

Because the word is not whole, one cannot be sure of its meaning. The sound part might be transcribed as follows: *αύτο-* or *αύστο-*.

17. *Au-to-a₂-ta*³⁶⁾ Py Cn 314,3.

The word is possibly a personal name, perhaps **Αύτοδλτας*, not documented till now. As a name of a shepherd, probably auspicious (sympathetic) from *αύτο-* and *δλωμα* „he who jumps at once (cf. *αύτο-χόανος*, *αύτο-σχεδά* (-όν), *αύτημαρ*).

18. *Au-to-ai-ta*³⁷⁾ KN X 972.

This word may conceal a personal name (s. also under the word *Au-ai-ta-to* p. 269 f.) perhaps **Αύ(σ)τοαίθας*.

19. *Au-to-34-ta-ra*³⁸⁾ Py Fn 187, 10.

The first part of the compound is the Greek *αύτο-* or possibly *αύστο-*. It denotes probably a place-name.

³⁴⁾ This meaning is really taken from the stem of the verb *αύω* (ἐξαύω, καταύω) from which the compound *ἐξαύστήρ*, with a meaning *κρεάγρα*, is derived. We could, of course, think of a *σκεῦος* (if this word is not possibly instead of *μέτρον* in Hsch.?). In this case one could suppose a certain object from the kitchen or better from the hearth, as is mentioned in the same line of the inscription *pu-ra-u-to-ro* = *πύρ-αυστρον*, *qa-ra-to-ro* = *σπάλαθρον* (= *σκάλευθρον*) and *e-ka-ra* = *έσχάρα*.

³⁵⁾ V. Georgiev, *Dopoln. k slov.* p. 17; *Ét. Myc.* p. 71: *ό-te-ra* cf. *o-te-ra* My 106,2 NP f.? **Ωτ(ε)ιλ(λ)α* cf. **Ωτις*, **օ(σ)τε(ρ)ρα* < *օστρα* „ouvrière en pourpre“ avec traitement „éolien“ -τρια > -τερρα cf. *o-ti-ri-ja* / *o-ti-rra*.

³⁶⁾ V. Georgiev, *Vtoroe dopoln. k slov.* p. 62 **Οστο-αίθας* cf. *o-to-aj-ta* KN X 927 *πυρ-αίθης*, *Ἐξ-αίθα, Λύκ-αιθος* cf. Bechtel, o.c. p. 24s.

³⁷⁾ J. Chadwick, o.c. p. 89 sees in this word a name of occupation in connection with *si-to*; V. Georgiev, *Slov.* p. 53 **δστο-αίθας*, „incinerator“.

³⁸⁾ S. Lurja, *VDI(1955) No 3* p. 18, 29: *surto-paistra* „dancer in a long robe“ V. Georgiev, *Slov.* p. 53 **δστο-μήστρα* „celle qui qui prend soin des morts“ cf. *Μήστωρ*, *Κλυταιμήστρα*.

20. *Au-to-jo*³⁹⁾ Py Eb 156, 2.

In this word the well known Greek pronoun *αὐτός* appears in the gen. sing., which gives good sense with the preceding gen. *to-jo-qe* (= *τοῦ τε*), but the inscription is much damaged and all the words cannot be reconstructed.

The text of the inscription is the following:

E-u-ru-wo-ta te-o-jo do-e-ro ka-ma-e-u /wo-ze-qe//
At-ti-jo-qo e-ke-qe- to-jo-qe au-to-jo [.]-ma/

The *qe* of *to-jo-qe* is written over a deleted *au*.

„The worker „god's servant“ Eurywota keeps and works the fields of Aithiops as well as his own.“

21. *Au-u-te*⁴⁰⁾ KN Od 666.

M. Lejeune (*Minos* IV, 1 (1956) says: „S'il s'agit d'un signe de voyelle, la séquence *85-*u-te* (dans Od 666) exclut les valeurs *i* et *u* pour ne laisser subsister comme plausibles que *a*, *e* et *o*“, meanwhile one should keep in mind that *u* often has the value of *we*, *wi*, *wo*⁴¹⁾, which is apparent from the following alternations: *di-u-ja* (Tn 3196 r. 6): *di-wi-ja* (An 607,5 etc.); *me-u-jo-a₂* (Sh 733 etc.): *me-wi-jo* (Ta 641,2 etc.); *Ra-ke-u* (Cn 254,7) = *Ra-ke-we* (because of *pa-ro*) ?*Tu-ru-te-u* (Cn 254,1) = *Tu-ru-te-we*; *Ti-mo-se-u* (Schwyz. Del² 683,1) = *Timosewo*⁴²⁾. It is quite possible that in Od 666 *u* has the value of *we*, and the word *au-u-te* may be reconstructed in *αὐτετές* n. (cf. Hsch. *ἀνετῆ· αὐτοετῆ*).

The text of Od 666:

to-so o. WOOL 14.
 [KE?]-KE-ME-NO *au-u-te a-pe-i-si*
 could be translated:
 „Such a debt in wool 14
 Sheared (?) in the same (=this) year goes off“

If the debt, which was from the last year is mentioned in the first line, it is natural that evidence for the wool of „this year“ should be expected.

22. *Au-wi ja-to* MY (s. the note 9 in p. 268)

It denotes possibly a PN: **Αὐθίανθος*(?)

*

³⁹⁾ J. Chadwick, o.c. p. 89 σίτοιο gen. from σίτος *Docs.* p. p. 413; V. Georgiev, *Ét. myc.* p. 69: ωύτοῖι att. τοῦ(τε) αὐτοῦ cf. ωύτός (or αύτός E 396), cf. *to-to* (Sn 64, 2,5, 6, 7, 13—15) att. epigr. τότο, τῶτο or τωύτο, τωύτο“.

⁴⁰⁾ V. Georgiev, *Ét. myc.* p. 70: ούθένς (=att. ούθεις or ούθέν?).

⁴¹⁾ Contrary too: *we* and *wa* may have the value of *u*, as it could be seen from the examples: *we-a₂-re-ja* (Ta 642,1) *we-a₂-re-jo* (Ta 714,1) = ὑάλειος (cf. *Docs.* 340), *ra-wa-ra-ia* / *ra-u-ra-ta* = *Laurantha?* (*Docs.* p. 149). — S. Lurja finds the same substitution in the Cypriot word: *e-xo-ru-ze* = *ἐξορίζε*, *Ti-mo-se-u* = *Timosewo* (Schwyzer, Del² 683,1). P. Chantraine (*RÉG* 70 (1957) p. 304) cited Στενύκλαρος instead of Στενόκλαρος. S. other examples J. Chadwick, *MLBS* p. 124.

It is clear from this analysis that the value of *au*- for *85 is perfectly suitable in all cases where this sign appears. This value helps us to get clear and documented, sometimes fairly frequent, Greek words, which give good sense in the texts (*au-ri-jo* = αὐλιον, in the series which deals with sheep, *au-te* = αὐστήρ among the vessels and fire-tools, *au-ro* = αὐλός, a part of reins, *the bit*, in the series of chariots and harnesses).

While the other interpreters were compelled to give double and triple value for this sign (cf. J. Chadwick, *si₂*, *su₂* and *s(e)i* (σειρώ); L. Palmer, *sja/ saj* and *ša*, V. Georgiev, *ó (os)* and *ou*) the value *au*, which we are suggesting, in all cases easily gives clear Greek words, i.e. stems. Along with the mentioned forms, αὐτός, αὐγή (αὐγος), αὐετές, should be added. The Greek pronoun *au-to-jo* appears for the first time and matches well with the gen. of the other pronoun *to-jo*.

Only in *au-de-pi* and *au-de-we-sa-ge* there are words i.e. stems which have not yet been found in these forms, or rather with this meaning. Only in this case the diphthong from οῦδας is not adequately expressed. But as we have already said (s. p. 270f.), possibly a rare form of the stem *aud-* i.e. *əudes-*, appeared here, for which the scholiast of Homer ε 334 (cf. χ 136 and μ 449) gave us the base. He informs us that Aristotle paid attention to the epithet αὐδήσσα and could not accept its meaning in connection with αὐδή and αὐδάω. He thought that it was in connection with οῦδας or αὐλός, and emended to οὐδήσσα or αὐλήσσα (V. Arist. fgr. 163 (Bekker), 1505 a 4—45). This epithet, because of its meaning, led to the hesitation of some other grammarians (Aristarchus, Aristophanes, Pantaleon) and tempted them to accept Aristotle's emendation (ibidem; cf. Eustath. p. 1543, 52).

Thus, we think that there are no obstacles to embracing the value *au* for the sign *85. The experiments have confirmed our suggestion. In the Mycenaean inscriptions the diphthong *au* was written with a special sign at the beginning of the word, along with the diphthong *ai*. The series of Greek words which began with the diphthong *au*, and had no representative in the Mycenaean Greek dictionary till now, was hidden in the words which began with the sign *85 in the form of an animal's—pig's or dog's—head.

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