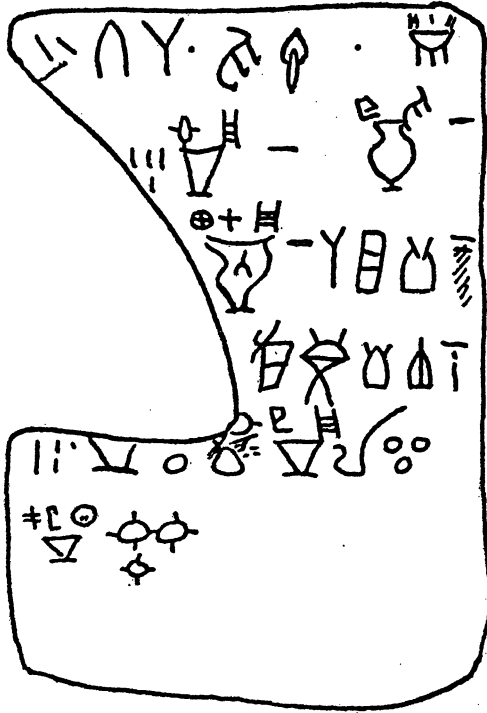


CYRUS H. GORDON

*KI-DE-MA-WI-NA* (HT 31:4)

Two felicitous ideas of Simon Davis<sup>1</sup> make it possible to propose a complete explanation of this word. He suggested that its root



HT 31

Fig. 1

is what appears in a number of Near East languages as *ktm* "gold," and that the fourth sign is not *pi* but *wi*.

The vessels enumerated in HT 31 (Fig. 1) are probably worthy of a palace rather than expendable household objects of common clay.

<sup>1</sup> S. Davis, *The Decipherment of the Minoan Linear A and Pictographic Scripts*, Johannesburg 1967, 67 sq.

In any case, gold vessels appear in Mycenaean<sup>2</sup> as well as other Near Eastern documents<sup>3</sup>.

The origins of words for metals are often problematic because they tend to be cultural borrowings. Thus the Greek word for "gold" (*ku-ru-so* = χρυσός) is equally at home in Semitic: Akkadian *hurāšu*, Hebrew *hārūš*, Ugaritic *hrš*. *Ktm* "gold" occurs in Hebrew as *kétem* and in Egyptian as *k3-ti-m-t4*. The Minoan form is possibly to be normalized as *kidm-*, from *kitm-* with unvoiced *t* partially assimilated to voiced *m*.

Syntactically *ki-de-ma-wi-na* seems to be an adjective modifying the preceding word which is broken away but, to judge from the rest of the tablet, ought to be a vessel name followed by a numeral. The masculine plural ending *-ina* for nouns and adjectives is quite common in Arabic, and (with the regular loss of the short, final, unaccented vowel) in Aramaic, Moabite, and sometimes in Hebrew. That we are dealing with a masculine plural adjective has been noted in EML<sup>5</sup> (p. 36, § 154). But as long as the fourth sign was read as *pi* instead of *wi*, nothing could be done with the morpheme between the root and the masculine plural suffix.

We can now explain *ki-de-ma-wi-na* as *kidmāwī* + *ina* > *kidmāwīna*; with *-āwī* as the adjectival suffix commonly used in Ethiopic, less often in Arabic, and sporadically in Aramaic. Ethiopic examples (e. g., *manfasāwī* "spiritual," cf. *manfas* "soul, spirit") are listed in Dillmann—Bezold—Crighton, *Ethiopic Grammar*, London 1907, pp. 253—254, § 119. In the neighborhood of Mosul, I have heard the adjective *Mislāwī* "pertaining to Mosul;" for classical Arabic examples of *-āwī*, see W. Wright, *A Grammar of the Arabic Language*, 3rd ed., Cambridge 1896, I, 152 (C, Rem.). An Aramaic example occurs in the *ktiv*<sup>6</sup> of Ezra 4:9, where the adjectival ending is written with *-w-* in *'rkwy* "(men) of Erech."

The explanation of *ki-de-ma-wi-na* in HT 31:4 opens a new possibility for the parallel entry *PITCHERka-ro-pà 10 sā-ya-ma-n[a]* in HT 31:3. The last word ought to be a plural adjective modify-

<sup>2</sup> Ventris-Chadwick, *Documents in Mycenaean Greek*, Cambridge 1956, text 238:4, p. 338

<sup>3</sup> C. H. Gordon, *Ugaritic Textbook*, Rome 1965 & 1967, texts 118:27, 29; Krt: 72, 165

<sup>4</sup> H. O. Lange, *Das Weisheitsbuch des Amenemope*, Copenhagen 1925, 90

<sup>5</sup> C. H. Gordon, *Evidence for the Minoan Language*, Ventnor, N. J., 1966

<sup>6</sup> This term designates the consonantal text as distinct from the pronunciation indicated by the vowel points.

ing the "ten pitchers." However, the plural suffix parallel to *-ina* (line 4) is *-âna* (line 3). What comes to mind is the Aramaic plural suffixes (in the status absolutus): masculine *-în*, feminine *-ân*. For example, *ṭāv* "good" is *ṭāvîn* in the masculine plural and *ṭāvân* in the feminine plural. Until the meaning of *sa-ya-ma-n[a]* is established, we cannot be sure of its grammatical analysis. But if it turns out that Minoan has feminine plural *-âna* alongside masculine plural *-ina*, there would be another Aramaic link<sup>7</sup> within the Northwest Semitic family to which Minoan belongs<sup>8</sup>.

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<sup>7</sup> See EML §§ 7 (n. 6), 43, 76, 95, 100

<sup>8</sup> EML presents the evidence technically. A more popular presentation is available in C. H. Gordon, *Forgotten Scripts*, New York 1968.