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## TWO NEW LINEAR A INSCRIPTIONS ON LIBATION VESSELS FROM PETSOPHAS

### The Finds<sup>1</sup>

In the summer of 1971, while I was digging at the Minoan peak sanctuaries of Modi and Kalamaki, not far from Palaikastro, the local custodian of Antiquities reported that he had often seen fragments of figurines at the site of the peak sanctuary of Petsophas. He further reported that he had sometimes surprised at this lofty site strangers who had fled at his approach. Alarmed by this report, I decided to search immediately in the spoil earth of the sanctuary for remains of votive offerings that had possibly been overlooked by the archaeologists who had excavated there in 1903<sup>2</sup>. To my

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#### <sup>1</sup> List of Abbreviations:

Brice: W. C. Brice, *Inscriptions in the Minoan Linear Script of Class A*, 1961.  
Davis: S. Davis, *The Decipherment of the Minoan Linear A and Pictographic Scripts*, 1967.

Grumach I: E. Grumach, *Zur Frage des x-Initials in den hieroglyphischen Inschriften*, *Minoica*, *Festschrift J. Sundwall* 1958, 162—91.

Grumach II: E. Grumach, *Bibliographie der kretisch-mykenischen Epigraphik*, 1963.

Grumach III: E. Grumach, *The Minoan Libation Formula — again*, *Kadmos* 7, 1968, 7—26.

Palaikastro: Different authors, *The Unpublished Objects from the Palaikastro Excavations*, *BSA Suppl. Paper I*, 1923.

PC I: G. Pugliese Carratelli, *Le iscrizioni preelleniche di Haghia Triada in Creta e della Crecia peninsulare*, *MonAnt* 40, 1945, 422—610.

PC II: G. Pugliese Carratelli, *Sulle epigrafi in Lineare A di carattere sacrale*, *Minos* 5, 1957, 163—73.

Platon: N. Platon, *Inscribed libation vessel from a Minoan house at Prassà, Heraklion*, *Minoica*, *Festschrift J. Sundwall* 1958, 178—90.

Raison I: J. Raison, *Une table à libations avec inscriptions en Linéaire A*, *BCH* 85, 1961, 10—16.

Raison II: J. Raison, *Pour un corpus du Linéaire A*, *Kadmos* 1, 1962, 49—55.

Raison—Pope: J. Raison—M. Pope, *Index du Linéaire A*, *Incunabula Graeca* XLI, 1971.

Warren: P. Warren, *Minoan Stone Vases*, 1969.

<sup>2</sup> J. L. Myres, *The Sanctuary-Site of Petsofà*, *BSA* 9, 1902—3, 356—87. This sanctuary had a long life-span: MM I—LM I.

surprise, the new dig brought to light large numbers of fragmentary votive offerings, some from the area of the small LM I building, but most from further east and south. These last areas had been left unexplored, perhaps because Petsophas was the first peak sanctuary ever excavated in Crete and the excavators may not have expected to find anything of value beyond the immediate vicinity of the top of the hill and the remains of the building. In fact, the main deposits of the sanctuary seem to have lain beyond the area searched. The new finds, now in the Hagios Nikolaos Museum, make one of the richest series ever found in a peak sanctuary and include many excellent pieces of human and animal figurines, as well as sacral bronzes.

Among the discoveries are two fragmentary libation tables, both of serpentine, usually referred to as steatite in the publications<sup>3</sup>, the commonest material for such vessels from MM III onwards<sup>4</sup>. The libation tables (Warren's Type 26) were presumably intended for libations and offerings<sup>5</sup>; the type begins in MM I<sup>6</sup>. The peak sanctuary of Petsophas has already yielded several libation tables with inscriptions in the Linear Script A; this provenance is certain in one instance<sup>7</sup> and highly probable in the rest<sup>8</sup>, as Warren stresses<sup>9</sup>, while other similar pieces come from the neighbouring site of Palaikastro<sup>10</sup>. With the addition of the new pieces, this general area becomes the main source of such vessels in Crete.

A. Hag. Nikolaos Museum Inv. N° 2470; Raison-Pope Index PK Z 14, by agreement. Pl. I. Corner fragment of a small square libation table with raised rim. The corner is rounded, the underside

<sup>3</sup> cf. Warren 138

<sup>4</sup> cf. Warren 62ff.

<sup>5</sup> About the probable nature of these bloodless offerings cf. Platon 316

<sup>6</sup> Warren 62ff.

<sup>7</sup> HM 1586: Evans—Bosanquet, Palaikastro 142, N° 2, pl. XXXII, fig. 123; PC I 548 (Pc 10); PC II 164, 168, N° 13; Brice I 16; Raison II 55; Grumach II 40; Davis 55, fig. 22; Warren 67; Raison—Pope passim: N° PK Z 10

<sup>8</sup> HM 1341 (cf. below Catal. N° iii), HM 942 (PC II 165, 168, N° 14; Brice N° I 5; Raison I 10—16, fig. I, pl. I—II; Raison II 55; Grumach II 45; Davis 44ff., fig. 14; Raison—Pope passim: N° PK Z 12) and HM 1585 (Evans—Bosanquet, Palaikastro 143, N° 3, pl. XXXII, fig. 124; PC I 598 (Pc 9); PC II 164, 168, N° 12; Brice I 7; Raison II 55; Warren 66; Raison—Pope passim: N° PK Z 9): cf. Warren 65

<sup>9</sup> Warren 65; cf. PC II 164, N° 12 about HM 1585 ("from Petsophas")

<sup>10</sup> HM 618 (cf. below Catal. N° vi), found at the mouth of a cave on the lower slopes of Petsophas, and HM 504 (cf. below Catal. N° iv)

has inverted stepped moulding<sup>11</sup>. Vivid greenish gray-black serpentine, irregularly mottled. Preserved total height 0.035 m.; preserved length of side 0.065 m.; calculated length of side 0.125 m.; calculated diameter of bowl 0.088 m. On the projecting border beyond the rim<sup>12</sup> six characters of the Linear Script A.

B. Hag. Nikolaos Museum Inv. N° 2469; Raison—Pope Index PK Z 15, by agreement. Pl. II. Fragment of a small circular libation table with raised rim<sup>13</sup>. Pale bluish gray-black serpentine, irregularly mottled. Underside straight and converging to the missing base. Preserved total height 0.055 m.; calculated diameter of bowl 0.095 m. and of whole vessel 0.155 m. On the projecting border beyond the rim (breadth 0.02 m.) nine characters of the Linear Script A.

### The Inscriptions

A. The characters are deeply incised; they are not equal in size as each of them occupies the whole breadth of the border, which increases toward the corner. The inscription contains the following six signs, from left to right:

1. L 6. A peculiarity of this sign<sup>14</sup> is that the horizontal bar is put higher than usual. A scratch outlines the inner side of the right outer line.

2. L 84? Some irrelevant light scratches are omitted in the drawing of Thomas Phanourakis. This sign must be a variant of L 84 of which it shows the essential features. The general difficulty of identifying and classifying this sign has been recently recognized by Raison and Pope, who are however clear about its essential features<sup>15</sup>.

After that comes a gap, at the exact corner of the border.

3. L 100? There are three possible readings<sup>16</sup>, L 100, L 57 and L 77. Of these, I incline to the first, which Evans calls the 'palm

<sup>11</sup> cf. Warren 63f. Our vessel could be classified as the third number of Group G, Form I.

<sup>12</sup> Breadth: maximum 0.029 m., minimum preserved 0.009 m. and calculated 0.008 m.

<sup>13</sup> cf. Warren Form 7: this form is dated from MM III to LM I

<sup>14</sup> According to Nilsson, a sacred enclosure surrounding the tree

<sup>15</sup> Raison—Pope XXXIV: "Pourtant le schéma de base paraît, dans la plupart des occurrences, demeurer à peu près constant (potence dextroverse munie à son extrémité d'un pendatif plus ou moins bouclé, coupé généralement par une ou deux petites barres), tandis que les variations de détail sont difficilement appréciables...".

<sup>16</sup> The possibility of confusion between L 100 and L 27 and L 77 has been noted by Raison—Pope XXXIV.

branch', as the lower bar on the right side is to all appearances deliberate. In this case we would have a variant form of L 100, as this bar occupies a place to the right of the stem<sup>17</sup> and the horizontal bar lacks its normal projection towards the right<sup>18</sup>. Perhaps these two peculiarities are associated, and show a reluctance on the part of the scribe to extend his strokes into the space to the right.

Here comes a small vertical bar of punctuation, followed by the opening of the 'libation formula'.

4. L 32 in a rather broad version<sup>19</sup>.

5. L 31. The 'sepia' sign<sup>20</sup>.

6. L 31. The left bar has been cut twice.

Thus we have the following sequence:

]-6-84?|-100?-,-32-31-31-[53]-[

If we apply here the conventional phonetic values of Linear B<sup>21</sup>, we have the following transposition:

]-tu-me?-|-i/no?-,-ja-sa-sa-[ra]-[

B. The characters are rather lightly incised, and the calligraphy is fine. As in A, the surface is not free from scars. The inscription contains the following nine signs, from left to right:

1. L 57? Though almost half of the sign is broken away, I think that this reading should be considered as secure.

2. L 32. A possible doubt could arise from the fact that the vertical bars project very slightly beyond the horizontal bars at the bottom and perhaps at the damaged top; if this is deliberate, which is improbable<sup>22</sup>, the alternative reading would be a variant of L 1, already known from Apodoulou<sup>23</sup>.

<sup>17</sup> Not unlike the cases in HT 43.2, HT 102.4, PH 6.4 and especially in Brice IV 17 iv = Raison—Pope AR Z 2

<sup>18</sup> cf. again AR Z 2 etc.

<sup>19</sup> e. g. cf. Brice II 16 = Raison—Pope PK Z 13

<sup>20</sup> According to Evans, JHS 14, 1894, 309, No 34, followed by many others. Grumach III 19f. sees here the 'octopus' sign.

<sup>21</sup> cf. Pugliese Carratelli, *Annuario* 30—32, N. S. 14—16, 1952—54, 21, pl. III; P. Meriggi, *Minoica*, *Festschrift J. Sundwall*, 1958, 242 (*Lautzeichentabelle*); Raison—Pope XVff. with n. 44 (with bibliography). Of course, this convenient phonetic decipherment, against which some opposition has been expressed (cf. Grumach, *Gnomon* 33, 1961, 738), is conventional and cannot be considered as established: cf. Sundwall, *Klio* 46, 1966, 108. At all events, this is a legitimate procedure: cf. M. Pope, *BICS* 8, 1961, 29, n. 1.

<sup>22</sup> cf. similar and even longer projections of L 32 e. g. in HT 41, HT 55, HT 93 etc.

<sup>23</sup> Brice I 13 = Raison—Pope AP Z 2b

3. L 51. The lower vertical side bar is put here on the right side of the sign<sup>24</sup>.

4. L 103. An excellent execution of the sign<sup>25</sup>.

5. L 92. A very good execution of the sign.

6. L 92. The top is slightly damaged. Minor differences from the preceding similar sign.

7. L 79? This unusual character can only be a new variant of the rather rare sign L 79, which has still not been allotted a secure phonetic value<sup>26</sup>.

8. L 34. A fine new variant.

9. L 54. The top of the right-hand bar is damaged.

We have then the following sequence:

]-57?-32-51-103-92-92-79?-34-54-[

The transposition into conventional Linear B phonetic values is:

]-?-ja-di-ki-te-te-L 79?-pu<sub>2</sub>-re-[

### Commentary

A. In this fragment we have the eleventh linear version of the 'libation formula'. Here is a catalogue of the inscriptions in Linear A with this 'formula' (cf. Fig. 1):

i. Libation table from the Psychro cave (Ashmolean Museum AE. I): Evans, PM I 497, 625—30, figs. 465-7; PM IV 157; PC I 599 (Ps 2); Nilsson, MMR 111f., 221; PC II 165, 168f., N° 16b; Platon 311, fig. 2 B; Boardman, Cretan Collection 63-4; Brice I 1a; Raison II 54; Grumach III 14, fig. 2 A; Raison—Pope *passim*: N° PS Z 2.

ii. Libation table from Knossos (HM 2100): Evans, PM II 438-9, fig. 256; PC I 595 (Cn 10) fig. 239; PC II 165, 169, N° 4; Platon 311, fig. 2 D; Brice I 8a; Grumach III 14, fig. 2b; Raison—Pope *passim*: N° KN Z 10.

iii. Libation table from Palaikastro, probably from Petsophas (HM 1341): Evans—Bosanquet, Palaikastro 143, N° 4, fig. 122; Evans, PM I 630 with n. I; PC I 598 (Pc 11) fig. 245, pl. XXV; PC II 165, N° 14; Platon 312, fig. 2 F; Brice I 4 c; Raison I 10ff., 15, fig. 2; Grumach II 40; Davis 42, fig. 12; Grumach III 14, fig. 2d; Raison—Pope *passim*: N° PK Z 11.

iv. Fragment of a cup from Palaikastro (HM 504): Dawkins, BSA 9, 1902-3, 245; Xanthoudides, AE 1909, 141-2, fig. 6; Evans—

<sup>24</sup> There is no exact parallel except perhaps in Brice V 14 = Raison—Pope KN Z 13, where the middle vertical bars are replaced by dots.

<sup>25</sup> A 'rhyton' according to Sundwall

<sup>26</sup> cf. Meriggi, loc. cit. 238; *wi* according to Furumark

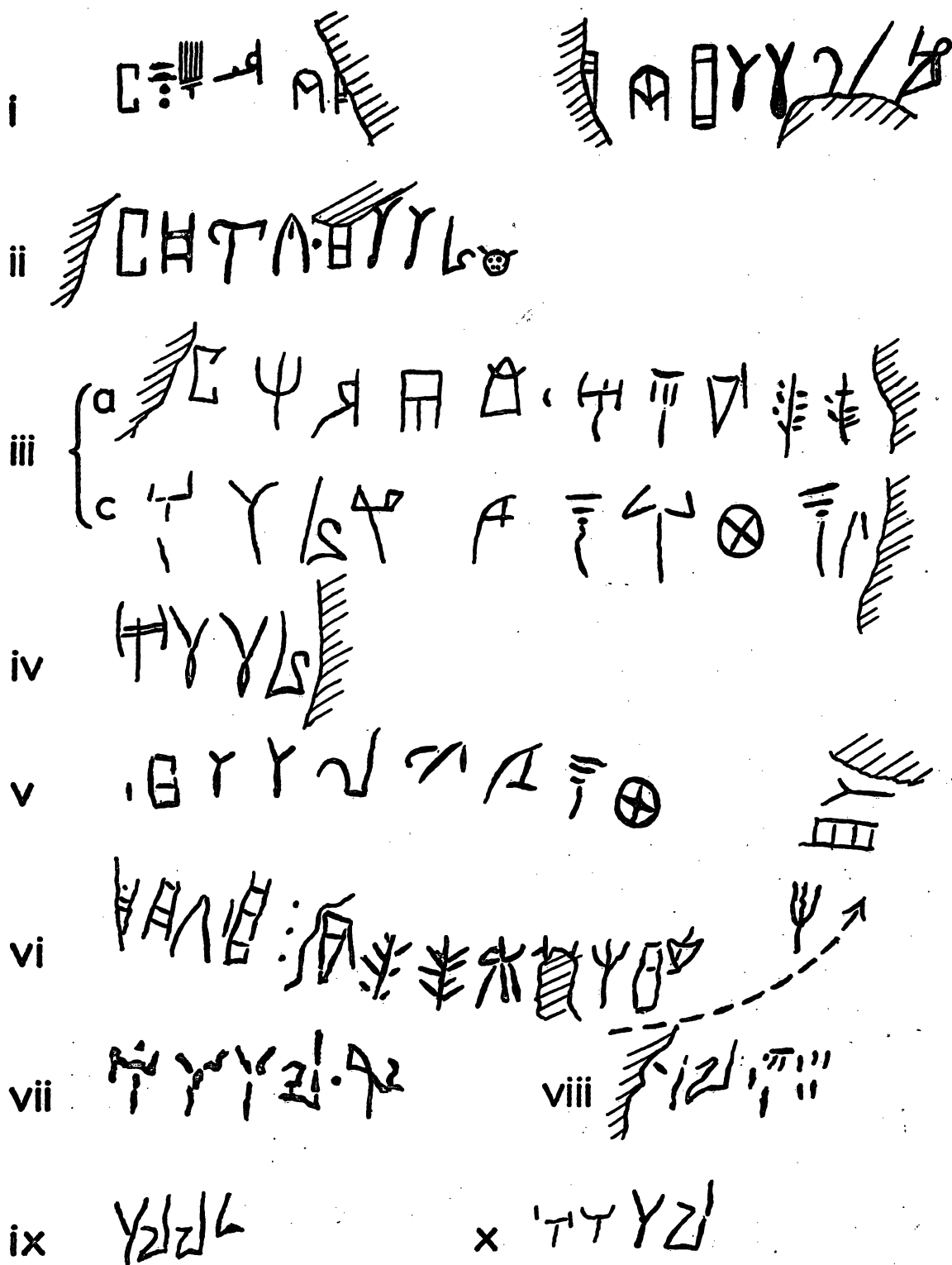


Fig. 1

Bosanquet, Palaikastro 144, fig. 126; Evans, PM I 631-2, fig. 469; PC I 597 (Pc 4); PC II 164f., 169, N° 10; Platon 311, fig. 2 E; Brice I 12; Pope, BICS 8, 1961, 29; Grumach III 14, fig. 2e; Raison—Pope passim: N° PK Z 4.

v. Ladle from Troullos near Archanes (HM 1545): Xanthoudides, AE 1909, 179-96; Evans, PM I 623, fig. 462; PC I 601 (TI 1) fig. 249; PC II 165, 168f., N° 18; Platon 311, fig. 2 A; Brice I 16; Raison I 12, n. 2; Grumach, Gnomon 33, 1961, 744; Raison II 55; Grumach II 42; Raison, Europa, Festschrift E. Grumach, 249; Davis 37ff.; Grumach III 14, fig. 2c; Raison—Pope passim: N° TL Z 1.

vi. Libation table from Palaikastro (HM 618): Evans—Bosanquet, Palaikastro 141-2, N° 1, fig. 122, pl. XXXI 2; PC I 598 (Pc 8) fig. 244; PC II 164f., N° 11; Platon 311, fig. 2 E; Brice I 3; Zervos, L'art de la Crète pl. 600; Raison II 54; Grumach II 40; Davis 52f., fig. 20; Warren 65; Raison—Pope passim: N° PK Z 8.

vii. Libation vessel from Prasas<sup>27</sup> (HM 2444): Platon, Praktika 1951, 253, fig. 6 lower row left; PC II 165, 168f., N° 15; Platon 305-17, pl. 1-2; Brice I 17c; Raison II 55; Grumach III 14, fig. 2f.; Warren 67, P 347 (referred to as Brice I 18); Raison—Pope passim: N° PR Z 1.

We see further part of the 'libation formula' recurring three times in the HT series<sup>28</sup>.

viii. HT 27a. 5: PC I and Brice and Raison—Pope HT 27+48; Grumach I 190, fig. 6; Brice, Kadmos 1, 1962, 47 § 10f., fig. 2; Grumach III 14, fig. 2 h.

ix. HT 30. 3: PC I and Brice and Raison—Pope HT 30+77; Grumach I 190, fig. 6; Brice, Kadmos 1, 1962, 47 § 10f., fig. 2; Grumach III 14, fig. 2i.

x. HT 62. I: PC I and Brice HT 62, 73; Raison II 52; Grumach III 14, fig. 2g; Raison—Pope HT 62(+ )73.

A possible fragmentary example has been recently found on a sherd at Malia<sup>28a</sup>.

We add here the examples of the hieroglyphic libation formula on seals; a list of them has already been made by Grumach<sup>29</sup> (cf. Fig. 2):

<sup>27</sup> Referred to as Prassà or Prasa in the publications

<sup>28</sup> It was Grumach (I 190, fig. 6) who first noticed this; cf. Brice, Kadmos 1, 1962, 47 § 10f.

<sup>28a</sup> J.-P. Olivier and O. Pelon, BCH 95, 1971, 433—6 (*ja-sa*)

<sup>29</sup> Grumach III 7ff., fig. 1—2

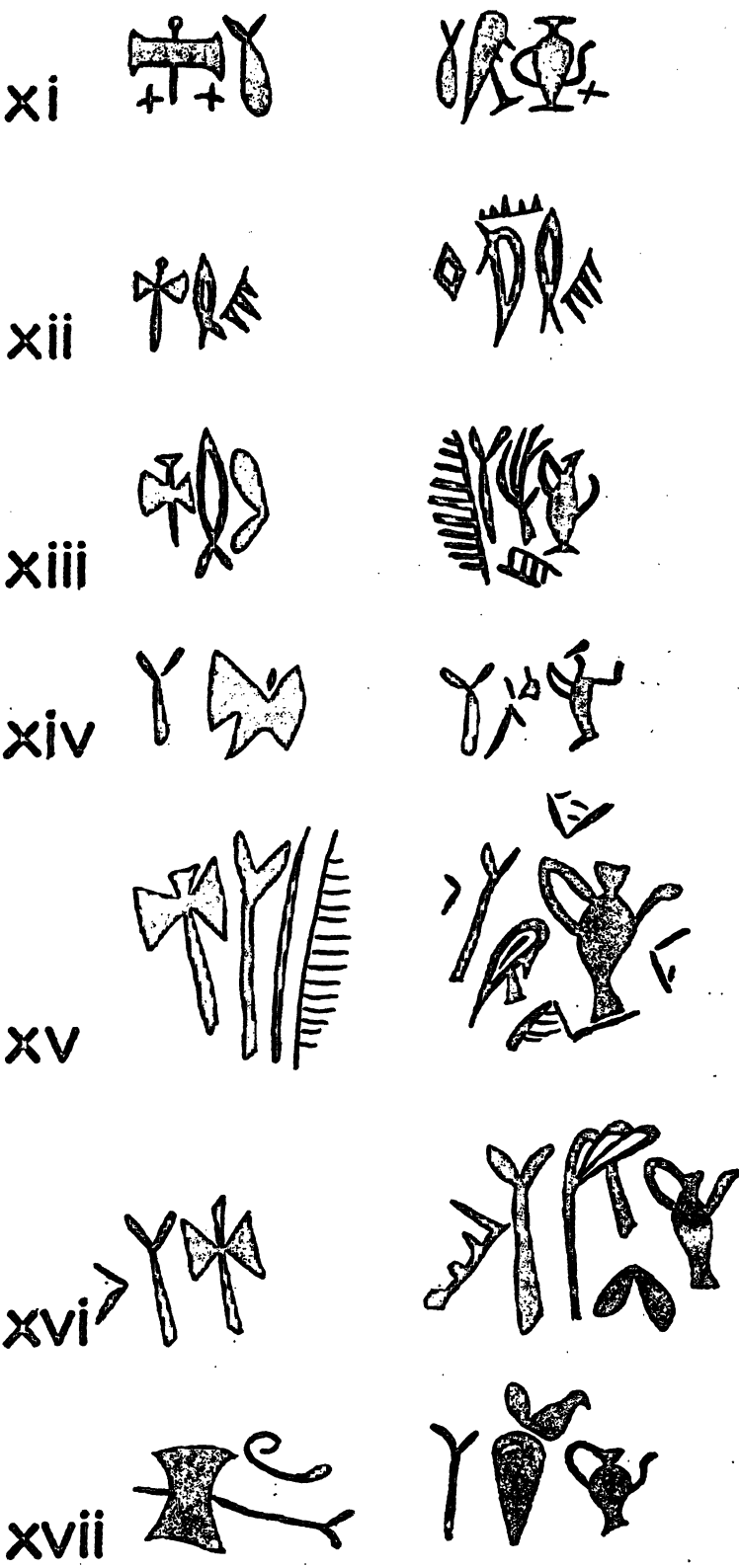
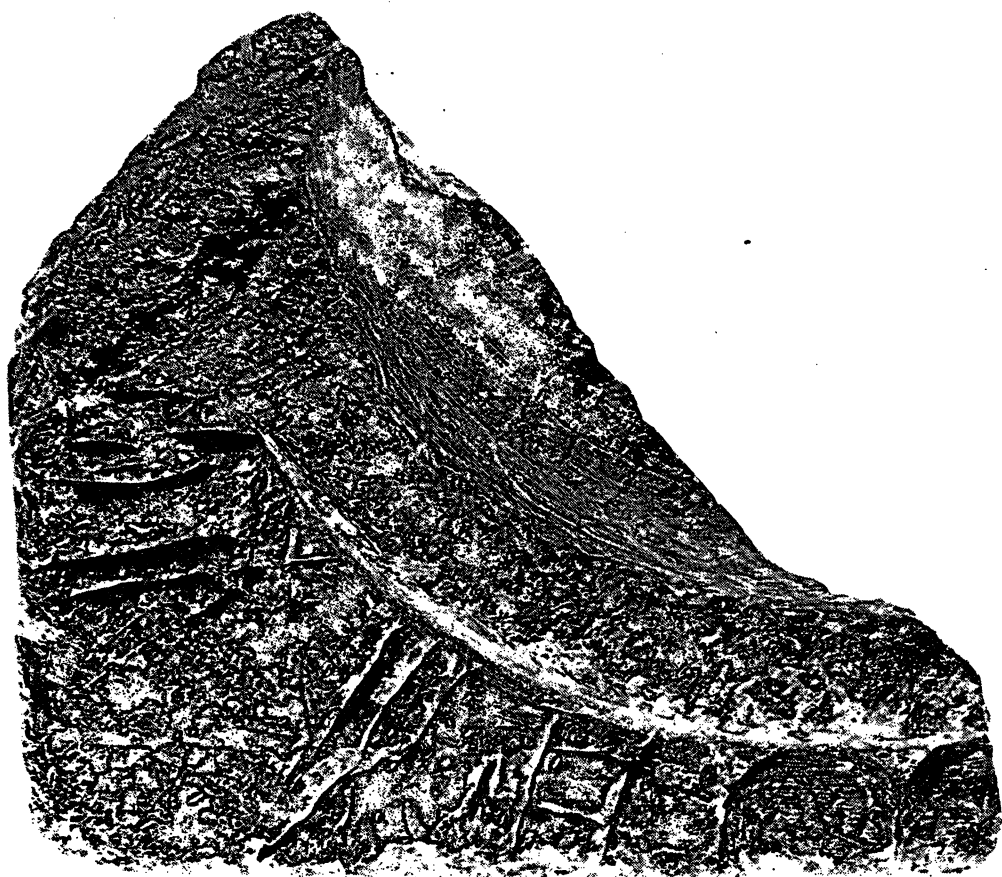


Fig. 2



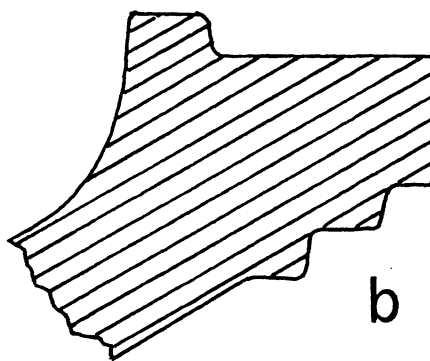


0 1 2 3 4 5 cms.

a



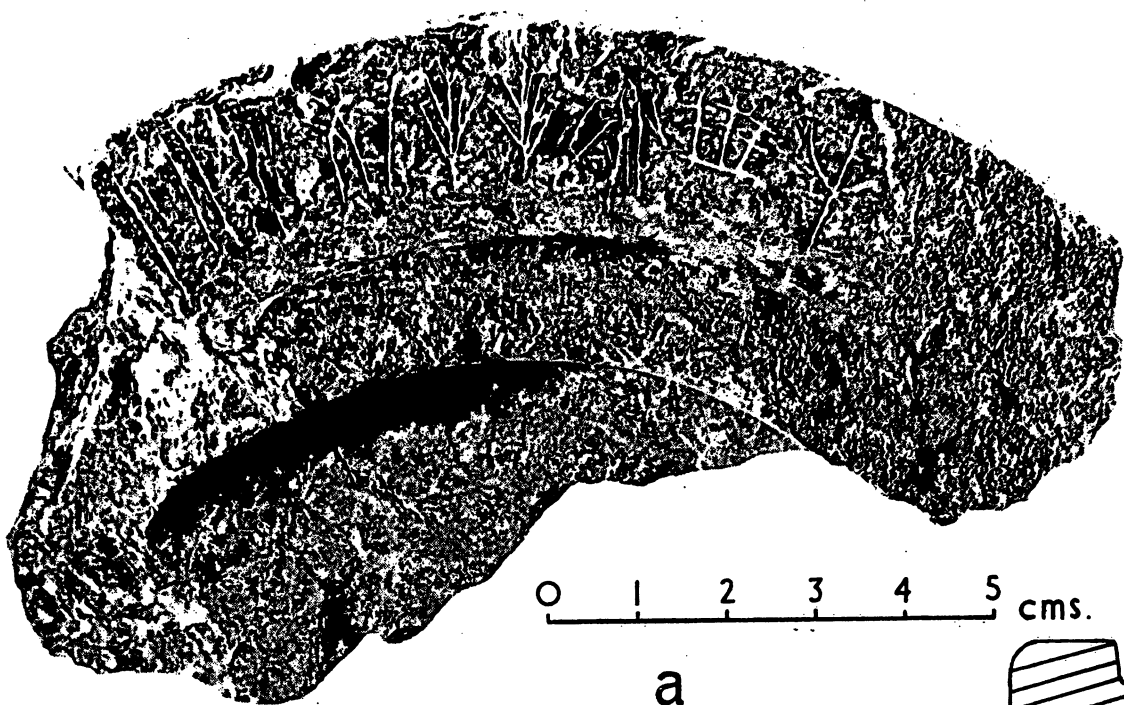
c



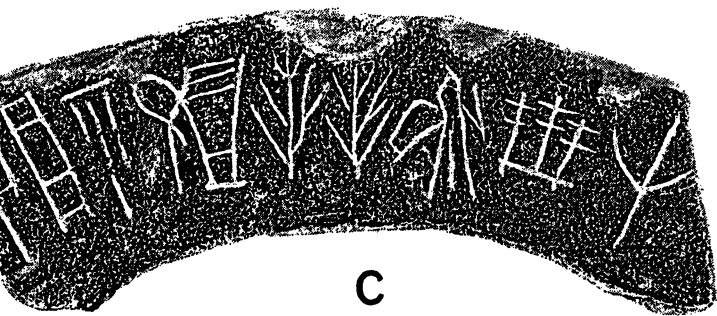
b

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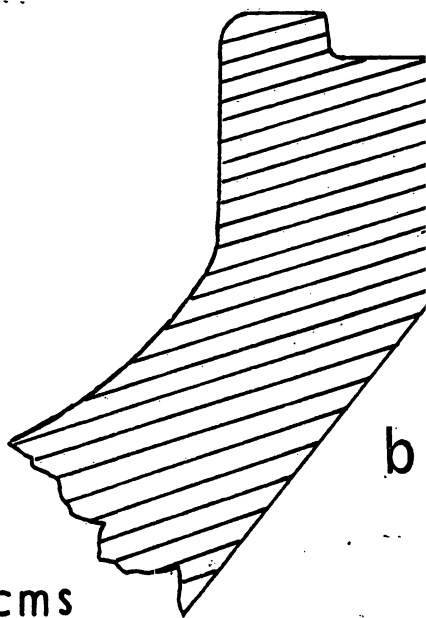
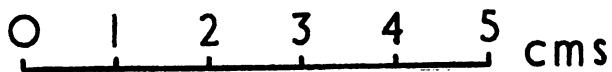
Plate I-H. N. M. No. 2470  
(b and c drawn by Thomas Phanourakis)



a



c



b

Plate II-H. N. M. No. 2469  
(b and c drawn by Thomas Phanourakis)

xi. Seal in the British Museum (BM. CG 3): Evans, *Cretan Pictographs* fig. 39; SM I P 41b; Deroy, *Minos* 2, 1952, 34ff.; Grumach I 179ff., fig. 2; Grumach III fig. 1 N° v; CMS VII

xii. Seal in the Ashmolean Museum (AM. 1938. 928): Kenna, *Cretan Seals* N° 96; Grumach III fig. 1, N° vii.

xiii. Disc seal from Hellenika near Knossos, in the Ashmolean (AM. 1938. 929): Evans, SM I P 49; Kenna, loc. cit. N° 95; Grumach III fig. 1 N° iv.

xiv. Seal from Gouves Pediados (HM 1868): Grumach, *Kadmos* 1, 1962, 153ff.; 2, 1963, 76ff.; Grumach III fig. 1 N° vi.

xv. Seal from Phourni (HM 2245): Grumach III fig. 1 N° ii; CMS II 1

xvi. Seal from Phourni (HM 2266): Grumach III fig. 1 N° i; CMS II 1

xvii. Seal from Phourni (HM 2260): Grumach III fig. 1 N° iii; CMS II 1

In our inscription the 'libation formula' begins with the sign L 32<sup>30</sup>. It has long been known<sup>31</sup> that L 32, the 'gate' sign, may interchange with L 52, the 'double axe' sign<sup>32</sup>, in the 'formula'; this is indeed considered as the commonest case of alternation of signs in the same context<sup>33</sup>. This particular alternation can be followed from the Hieroglyphic Script through to Linear B, as Grumach has shown<sup>34</sup> — a significant observation, as Brice stresses<sup>35</sup>.

This association of signs, known as the 'libation formula', because of its close connection with the libation vessels, has attracted attention for some considerable time. Taking it as self-evident that the formula contains the name of a divinity, several scholars have attempted identifications: Marinatos<sup>36</sup> suggested "Akakallis",

<sup>30</sup> As do N°s i, ii, v and vi

<sup>31</sup> cf. Pugliese Carratelli, *ParPass* 10, 1955, 187f.; PC II 169; Brice 6; Grumach I 178

<sup>32</sup> As do N°s iii, iv and vii

<sup>33</sup> cf. Brice, *Kadmos* 1, 1962, 47 § 10: although they are not mutually exclusive. For the Semitic cf. C. Gordon, *Athenaeum* 47, 1969, 130, n. 18

<sup>34</sup> I 171ff.; *The Structure of the Cretan Hieroglyphic Script*, *Bulletin of the John Rylands Library* 46, 1964, 374ff.; III 18 with fig. 2. Grumach regards them as being interchanging ideograms and not as signs conveying similar sounds; cf. also Brice, *Bulletin of the John Rylands Library* 48, 1965, 67.

<sup>35</sup> Brice 6

<sup>36</sup> *KretChron* 1, 1947, 31; cf. also much later: Kreta und das myken. Hellas 1959, 21. cf. recently K. M. Yannoulidou, *Platon* 22, 1970, 111—26, where the author advances a mass of miscellaneous evidence.

Deroy<sup>37</sup> "Kubaba", and various other proposals have been made<sup>38</sup>. The reading which followed naturally from the work of Ventris and the subsequent transposition of the Linear B values is "asasara" or "jasasara" implying a goddess of this name, as first suggested by Ktistopoulos<sup>39</sup>. This proposal gained wide support and led to various interpretations<sup>40</sup>. On the other hand, Grumach in a series of papers<sup>41</sup> regarded these signs as being ideograms, conveying a priestly title<sup>42</sup> or perhaps a funerary imprecation<sup>43</sup>.

In our inscription we may restore L 53 or *ra* in the missing part to the right; none of the other endings of the formula is possible. On the other hand, we note before the formula a variant of the 'palm branch' sign. If our reading is correct, the new inscription contains the first Linear A version of the 'formula' accompanied by the 'branch' sign<sup>44</sup>, with the interposition of a small vertical bar<sup>45</sup>. Now the 'branch' sign, which may perhaps convey some idea like "holy" or "sacral"<sup>46</sup>, regularly accompanies the hieroglyphic version of the 'formula' as a prefix or as a postfix, being a meaningful constituent, as Grumach has well shown<sup>47</sup>. It may be recalled that L 100 is the classic 'transaction' sign, which can be used not only in headings but also to qualify particular items<sup>48</sup>.

On the other hand we remark a certain similarity between our inscription and the right-hand part of N° vi, which on either side

<sup>37</sup> *Minos* 2, 1952, 45ff.

<sup>38</sup> cf. extensively Grumach III 15ff.: Asherat, Yashashalam, Reshup-Saromana, Šišlam, Ishassara, in addition to "votive offering" in Semitic and "my Queen" in Hittite (cf. Davis 39) etc.

<sup>39</sup> *A Contribution to the Problem of the Minoan Script*, 1954, 13

<sup>40</sup> About this reading in general cf. Schachermeyr, *Die minoische Kultur des alten Kreta* 1964, 256ff. Cf. further Evans, *PM* I 631; Meriggi, *Primi elementi di minoico A*, *Minos Suppl.* 1956, 12f.; *PC* II 169 (perhaps even a dedication formula or a part of it); Pope, *BICS* 8, 1961, 29—31 (opposing a Minoan goddess of this name); Furumark, *OpAth* 6, 1965, 97; Gordon loc. cit.; G. R. Hart, *BICS* 16, 1969, 167

<sup>41</sup> More extensively: Grumach III 15ff.

<sup>42</sup> Grumach I 182ff.: "Der Titel eines Opfer- oder Libationspriesters"

<sup>43</sup> Grumach III 22ff. Of course, this would mean bringing the divinity of the peak sanctuaries into immediate connection with the dead.

<sup>44</sup> With the possible exception of N° vii; indeed, if we may here read continuously from side b to side c, the 'branch' sign comes before the 'formula'.

<sup>45</sup> About these marks separating the 'words' in Linear A see Raison—Pope XVII with n. 51

<sup>46</sup> Bossert, *MAOG* VI 3, 1932, 7ff.; cf. Grumach III 12

<sup>47</sup> Grumach III 11f.

<sup>48</sup> Brice, *BICS* 14, 1967, 105

of the blank space at the broken corner of the vessel<sup>49</sup> contains the end of line A and the beginning of line B<sup>50</sup>, with the 'libation formula' in the same place. Brice reads at the end of line A the signs L 6 and L 54<sup>51</sup> and begins line B with the 'formula'. On Evans's drawing we see L 54 isolated from the rest of line A and very near the beginning of line B, although aligned more in concordance with line A. As our fragment shows not only the same general disposition but also the characters L 6 and L 84? at the end of its left side and before the corner, certain questions about the Palaikastro table can be raised: (a) Could we possibly restore L 84 in the blank space after the L 6 of line A? (b) Could we perhaps recognize here not L 54 but L 100, a sign very similar in some variants; or should we rather reconsider the reading of the new piece?

B. This inscription yields a new example of the sequence L 103-92-92 (*ki-te-te*), already known from N<sup>o</sup>s vi and iii (side a). The next sign is evidently not L 56, which Brice, following Evans, read in the corresponding position in inscription vi, but almost certainly L 79, followed by L 34. This is important, because we may now accept with certainty the restoration of L 34 made by Davis<sup>52</sup> in N<sup>o</sup> vi, who first observed the residual crossed tips of the sign above the break of the stone, thus correcting the L 103 (*ki*) which had been restored by Brice. Further, since L 34 is followed here by L 54 (*re*), as in N<sup>o</sup> vi, we confirm a new sequence, perhaps followed by L 32 (*ja*), in perfect accordance with N<sup>o</sup> vi, an inscription which shows also a striking similarity to our own in the shape of its characters<sup>53</sup>.

This similarity of reading between N<sup>o</sup> vi and our own fragment may be observed also in their first parts. The new text confirms a proposed restoration of the old: for on N<sup>o</sup> vi between L 32 and L 103, where there are traces of one character beside a break in the stone, Pugliese Carratelli<sup>54</sup> and Meriggi<sup>55</sup>, followed by Raison<sup>56</sup>,

<sup>49</sup> cf. the drawing by Evans, PM I fig. 468.

<sup>50</sup> Brice I 3<sub>2</sub> and I 3<sub>3</sub>.

<sup>51</sup> cf. Raison II 54: "s. 9 sqq. Peu lisibles"

<sup>52</sup> Davis 53; SMEA VI, Incunabula Graeca XXVII, 1968, 96

<sup>53</sup> We may of course assume that the vessels found on Petsophas have been made at Palaikastro, as Petsophas seems to be the only peak sanctuary in the Palaikastro area

<sup>54</sup> PC II 165, 169, N<sup>o</sup> 11

<sup>55</sup> loc. cit. 26; Minoica, Festschrift J. Sundwall, 1958, 235, n. 6: "Einen deutlichen Fall von Sandhi hätten wir in Pc 8, wenn man nach *adikitete* Pc 11 es wagt.... *pàti ja[di]kitete* zu ergänzen und dies in . . . . *pàti a[di]kitete* auflösen".

<sup>56</sup> Raison II 54: "Un signe (L 51) effacé entre les deux?"

suggested the reconstruction of L 51 (*di*), on the analogy of another inscription from Palaikastro, N° iii above, side a<sup>57</sup>. With the analogy of the new text, this restoration *-ja-[di]-ki-te-te* can at last be regarded as proven.

With this new inscription we now have three instances of a sequence of five characters, practically identical and all of them found on religious vessels. To these should be added a fourth example, HM 942<sup>58</sup> (Fig. 3), read by Brice as *a-di-ki-[]*, but as

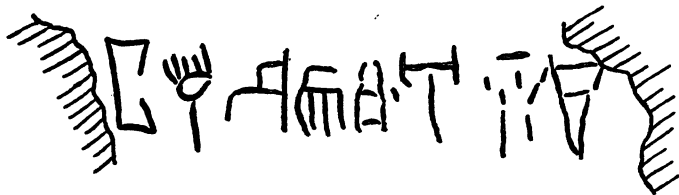


Fig. 3

*a-di-ki-[te]-[te?]* by Raison, whose reading and restoration should now be considered as secure<sup>59</sup>. Thus, instead of one sure instance and two doubtful, we now have two sure and two securely restored instances, and we may probably consider them as constituting a sort of 'second libation formula'. Something like this has been already suggested by Pugliese Carratelli, who thought he recognized in inflected or compound form a name or an epithet of a divinity, related to the Δίκτη (*dikata*) of Linear B<sup>60</sup>. Similarly, Meriggi wonders whether we may perhaps see here the first Minoan verbal form<sup>61</sup>. This repeated sequence has one clear feature in common with the 'first libation formula', namely the alternation of the first character between L 32 and L 52, which has been remarked above.

<sup>57</sup> *a-di-ki-te-te*

<sup>58</sup> I 5 = PK Z 12: cf. above, note 8

<sup>59</sup> Cf. now Raison—Pope 277 with fig. 207: 51-51-103-92[-X-X]. Further, the sequence L 34—L 54 can be seen in Brice II 9 = Raison—Pope HT Z 160.

<sup>60</sup> PC II 170

<sup>61</sup> Loc. cit. 235, n. 6: "etwa ἀνέθηκε"