

THE PHONETIC VALUE OF THE LINEAR B SIGN *47

1. Previous conjectures

The signs left indeterminate in *Evidence* are naturally those which presented the greatest difficulty. They are either of infrequent occurrence or attested for the most part in proper names that offer little in the way of contextual clue and control.

The syllabic sign *47 (𐀫) is, of course, very rare, although it occurs not only in place-names and personal names, but also in the AURUM ideogram *141. For *47 the following values have so far been proposed: *wa*₂ (SITTIG 1954, 11), *kru* (LANDAU 1958, 13), *bre* (GALLAVOTTI 1958), *i*₂, *ka*₂, *ra*₄ (DORIA 1972, 36–39), *da*₂ (JANDA 1988), but none of these suggestions has won general acceptance¹.

2. Contexts

The evidence for the sign *47 is as follows²:

a. Personal names:

me-ta-*47-*wa* MY Go 610.1. Man's name (in dat. sg.).

*47-*ta-qo* KN Xd 140.2b. Man's name (?).

*47-*ti-jo* KN 775, V 503.2. Man's name.

b. Place-names:

*47-*da* KN Xd 100.

*47-*da-de* KN Fp 1.9. Acc. with the allative suffix *-de*.

*47-*ku-to-de* KN Fp 13.1. Acc. + *-de*.

*47-*so-de* KN Fh 351, 393+. Acc. + *-de*.

*47-*so-i* KN Fh 357. Dat.-loc.

c. Ideograms or logograms:

AURUM *141 (= *47 + 𐀫O) PY Jo 438, Th 316, 996.

¹ See *GMG*, 29, and additionally JANDA 1988, 107, fn. 1.

² I omit all incomplete words. For full evidence, see LEJEUNE 1972, 82; *Index gén.* 354f.; JANDA 1988, 107–108.

3. Proposed phonetic value

The syllabic sign *47 is therefore of great importance, since it involves the identification of the key Cretan place-names *47-*da*, *47-*ku-to*, *47-*so* and of the AURUM logogram *47-*WO*. My own proposal for its phonetic value is based on the nature of its distribution, since *47 shows a curious preference for an initial position (the proper name *me-ta*-*47-*wa* is probably a compound with a separate term *47-*wa*³). Such a distribution suggests that *47 belonged to the vowel syllabic series, and, in my view, it was a 'homophone' of *08 (*a*) and can be transcribed as *aa*. For other 'homophones', see *GMG*, 30–33.

4. Names

The 'first guess' at the proposed value involves the equation of the Knossian place-name *47-*ku-to* with Ἀκυτος, the small island near Creta⁴. It is noteworthy that on the Knossos tablets it has been proposed to identify not only Ἀκυτος (*47-*ku-to*), but also the other island Καῦδα (also Καυδός, Γαῦδος)⁵, written as *ka-u-da* (KN Fs 21.1).

The second step is based on the identification of *47-*so* with the Cretan town Ἄσος, celebrated for the sanctuary of Zeus Asios⁶. It should be emphasized that both the above equations refer to place-names which are very well attested in Classical times.

It seems possible that the place-name *47-*da* was connected with the Cretan cape and village Ἀλαί (or Ἀλαί)⁷. The implied correspondence between Myc. -*d*- and Classical -*l*- is irregular, though it is attested elsewhere, as in *da-pu2-ri-to-jo po-ti-ni-ja* KN Gg 702 = Λαβυρίνθοιο ποτνία "to the Mistress/Lady of the Labyrinth" (see *PPS*, 141).

³ I have recently learnt from Prof. Dr. José L. Melena of Vitoria (Spain), in his letter of 3.12.'90, that the sign *47 "was only used at Knossos (*me-ta*-*47-*wa* in Mycenae is now more accurately read as *me-ta-je-wa*)". If so, then this form has nothing to do with the theme of my article.

⁴ *WGE*: 50 s. v. Ἀκυτος ("1. Insel bei Crete, Ew. Ἀκύτιος St. B.").

⁵ *WGE*: 637 s. v. Καῦδα ("f. eigtl. *Gandos*, s. *Plin.* 4, 20, 61, u. *Mel.* 2, 7, Insel bei Kreta, *N. T. act. ap.* 27, 16, s. Κλαυδία"), cf. *ibid.* 242 s. v. Γαῦδος; *ibid.* 667 s. v. Κλαυδία. A. Fick adds the variant Καυδός, see *VO*: 31.

⁶ *WGE*: 160 s. v. Ἄσος ("kleine St. auf Kreta, mit einem Tempel des Zeus, Ew. u. Adj. Ἀσιος, dah. Bein. des Zeus, St. B."). See also *VO*: 34.

⁷ *WGE*: 51 s. v. Ἀλαί ("5. Vorgebirge u. Ort in Kreta (s. Λασαία), *Anon. st. mar. m.* 332"). However, Fick notes Ἀλαί, see *VO*: 12.

The further evidence is poor, although the personal name *47-*ti-jo* can be interpreted as "Ἀνθιος⁸ and *47-*ta-go* as "Ἀλθηπος⁹ (originally *"Ἀλθακ^ωος). Unfortunately, the proper name *me-ta*-*47-*wa* is too difficult to identify, though it can be actually read as *me-ta-je-wa* (see footnote 3).

5. The ideogrammatic context

The proposed value can be verified on the basis of the AURUM ideogram *141 (𐀓)¹⁰, which is a ligature of *47 (𐀗 𐀗 𐀗) and *42 (𐀡 𐀡 𐀡). Thus the ideogram *141 can be transcribed as *47+*WO*, or *A₄*+*WO* in my symbolism.

It is broadly accepted that the monograms (or logograms) were telescoped as two or three phonetic signs, written vertically as substitutes for full spellings of vocabulary words¹¹, cf.

FRUCTUS *127 (𐀓) PY Un 138 = *KA*+*PO* (*77 𐀓 + *11 𐀓) = Gk. καρποί "fruits", cf. *ka-po* KN F 841.

CNICUS *128 (𐀓) MY Ge 608 = *KA*+*NA*+*KO* (*77 𐀓 + *06 𐀓 + *70 𐀓) = Gk. κνᾶκος / κνήκος f. "safflower", cf. *ka-na-ko* MY Ge 602+.

UNGUENTUM *133 (𐀓/𐀓) PY Fr 1198, Un 6, 718, 853, Wr 1437 = *A*+*RE*+*PA* (*08 𐀓 + *27 𐀓 + *03 𐀓) = Gk. ἄλειφαρ "unguent", cf. *a-re-ro* (misspelling of *a-re-pa*) PY Un 718, *a-re-pa-te* PY Un 267.3, dat. sg. ἄλειφάται "(for boiling) in the unguent".

MEL *135 (𐀓) KN F 2, 4, 8, 11, 19+, Gg 701+ = *ME*+*RI* (*13 𐀓 + *53 𐀓) = Gk. μέλι "honey", cf. *me-ri* KN Gg 702+, nom. sg. μέλι; *me-li-to* PY Un 718, gen. sg. μέλιτος.

CASEUS *156 (𐀓) PY Un 718, 1185 = *TU*+*RO*₂ (*69 𐀓 + *68 𐀓) = Gk. τυρός "cheese", cf. *tu-ro*₂ PY Un 718, 1185, nom. pl. τυροί.

By analogy, the AURUM ideogram would suggest the phonetic form *A₄*+*WO*, but this cannot be compared with Gk. χρυσός "gold" and Myc. *ku-ru-so* "gold", adj. "golden" (KN K 872, PY Ta 714+): see *PPS*, 66, *MGV* I, 258 and *MGV* II, 186. It is worth noticing, however, that Gk. χρυσός (= Myc. *ku-ru-so*) is a borrowing from a Semitic source: cf. Akkad. *burāṣu*, Hebrew *ḥāruṣ*, Ugaritic *ḥry*, Phoen. *ḥry* "gold"

⁸ *WGE*: 91 s. v. "Ἀνθιος" (= "Ἀνθης, Blüner, 1. S. bei Poseidon u.s.w., *Schol.* II. 2, 508; 2. Bein. des Dionysos, *Paus.* 1, 31,4").

⁹ *WGE*: 58 s. v. "Ἀλθηπος" ("S. bei Poseidon, *Paus.* 2,30,5").

¹⁰ As Palmer asserts, the GOLD ideogram has two distinct forms. The more elaborate form "is topped by a triangle with two vertical bars", see *Interpret.*¹, 263, note 1.

¹¹ For the Linear B ideograms and logograms, see *Docs.*¹, 48–53, *PDGP*, 70–74.

(see *Boisacq*, 1072; *Docs.*¹, 343; *Frisk* II, 1122 f.). There is, however, reason to think that $A_4 + WO$ reflected a native (genuine) Greek term for 'gold'. As my teacher I. R. DANKA [1966, 109] pointed out, and others before and after him (e. g. *Frisk* II, 1122–3), there are two terms which designated gold in Indo-European: **ausó-*, and some derivatives of **ǵhel-* "green, yellow". If the phonetic value a_4 for *47 be taken as convincing, it could be proposed that $A_4 + WO$ represented the Proto-Greek *ἄφος* "gold" (or the like), from IE. **ausó-* (m./n.) "gold"; cf. Lat. *aurum* n. "id.", Sabine *ausom*, OPrus. *ausis* m. and Lith. *áuksas* (with the typical insertion -*k-*) "gold". Such is the evidence from the AURUM ideogram *141 for the phonetic value a_4 of *47.

6. Summary and conclusions

a) The syllabic sign *47 belongs to the vowel series, and, from its use in place- and personal names, it appears to have carried the phonetic value of a_4 .

b) The AURUM ideogram *141 is evidently a monogram composed of the two phonetic signs *47 and *42, to be read as $A_4 + WO$. This transcription may reflect a Proto-Greek descendant of the Indo-European term for "gold" (**ausó-*, m. or n.), which might be expected to give a Mycenaean form **awhó-*, to be written as $a_4 - wo$ rather than as $a_4 - u - o$ or $au - o$.

c) For the following Cretan place-names new identifications have been proposed:

$a_4 - da$ = Ἀλαί or Ἄλαι (a Cretan cape and village);

$a_4 - ku - to$ = Ἀκυτος (an island near Creta);

$a_4 - so$ = Ἄσος (a Cretan town).

d) For the following personal names new explanations have been suggested:

$a_4 - ta - qo$ = Ἀθηπος;

$a_4 - ti - jo$ = Ἀνθιος.

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