The Rôle of Supersyllabograms in Mycenaean Linear B

Presentation by Richard Vallance Janke at the

Pultusk Academy of Humanities

July 1, 2015 – 15:55–16:20
Alan Turing (1912-1954), the world-famous mathematical genius and cryptologist, was head of the brilliant team at Bletchley Park in England, which was to decipher what was considered at the time to be the unbreakable Enigma Code the German Navy used in World War II. The purpose of my presentation is to illustrate how, in today’s hectic world, universal symbols on physical signs, otherwise known as signage, reflect the uncannily similar rôle Linear B played in the ancient world.

So let’s get straight to the point, and take a look at Slide A. The international standard signage symbols we all must rely on every day of our lives are of two kinds, nominal (N), for symbols which replace the names of places, otherwise known as toponyms, which convey static information, and verbal or kinetic (V), which replace actions we must take if we are to avoid unpleasant or disastrous consequences. These pictorial symbols are referred to as ideograms.
Moving on to Slide B, we find IATA’s international aviation city codes, which consist of two letters only, followed by their three-letter airport and baggage-handling codes.

<table>
<thead>
<tr>
<th>City</th>
<th>Airport</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCTR</td>
<td>Capital City = BL LN OT PA WC WS</td>
</tr>
<tr>
<td>BL</td>
<td>Berlin (Berlin-Schönefeld International Airport)</td>
</tr>
<tr>
<td>LN</td>
<td>London (Heathrow Airport)</td>
</tr>
<tr>
<td>OT</td>
<td>Ottawa (Ottawa International Airport)</td>
</tr>
<tr>
<td>MN</td>
<td>Montreal (YMQ)</td>
</tr>
<tr>
<td>PA</td>
<td>Paris (Charles de Gaulle Airport)</td>
</tr>
<tr>
<td>SF</td>
<td>San Francisco (SFO)</td>
</tr>
<tr>
<td>TR</td>
<td>Toronto (YAZ)</td>
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<tr>
<td>VN</td>
<td>Vancouver (YVR)</td>
</tr>
<tr>
<td>WC</td>
<td>Washington, DC (IAD)</td>
</tr>
<tr>
<td>WS</td>
<td>Warsaw (Warsaw Chopin International Airport)</td>
</tr>
</tbody>
</table>

Keeping the aforementioned codes in mind, before we can interpret the Mycenaean city and settlement codes, I need to define in broad terms what a syllabary is. A syllabary is a script based on syllabograms, each of which consists of a single consonant + a single vowel up to a maximum of 5 vowels in a discrete series. For instance, Linear B has a D series, da, de, di, do & du, an N series, na, ne, ni, no & nu, an R series, ra, re, ri, ro & ru, W series, wa, we, wi & wo, and so on. Linear B also has the five vowels.

We are actually interested in the city codes because, moving on to Slide C, we see the exact same coding system for cities and settlements in Mycenaean Linear B.

Slide C is on the next page
Although I had already translated scores of Linear B tablets by the winter of 2014, when I came across Prof. Thomas G. Palaima’s excellent translation of Linear B Tablet Heidelberg HE Fl 1994, I hit upon something truly remarkable I had never before noticed. Palaima, realizing that each syllabogram for city or settlement names was immediately followed by a number, concluded that each one was the first syllable only of their names, Konoso in Linear B or Knossos, Zakoro or Zakros, Paraikasatoro or Palaikastro (or possibly, Paito, Phaistos), Puro or Pylos and Mukene or Mycenae. These abbreviated codes for Minoan and Mycenaean cities and settlements uncannily mirror the two-character modern city codes symbolizing their international airports. This reveals something of the symbolic sophistication of the proto-historic syllabary, Mycenaean Linear B, taken to its limits. In passing, it is worthwhile noting that the Minoan-Mycenaean society cannot have been prehistoric, since its scribes were at the very least minimally literate.

On the distinct hunch that I was onto something, I decided to thoroughly scan the Knossos Linear B trove. Out of 4,500 Linear B writings, give or take, Sir Arthur Evans unearthed at Knossos, some 1,500 were mere fragments, leaving about 3,000 largely intact tablets worthwhile investigating. In the course of a year and a half (2014-2015), I was to learn that some 700 or 23.3% of the 3,000 tablets I examined all had at least one single syllabogram on them, and some as many as five! This subset of
700 tablets out of 3,000 which contain single syllabograms alone or in a series in conjunction with ideograms alone is far too statistically significant to be safely ignored.

Supersyllabograms in Mycenaean Linear B:

Now to the question of supersyllabograms. What are they, and what rôle do they play in Mycenaean Linear B? Some of the tablets I examined had single syllabograms only on them, and no text whatsoever. I had to wonder why on earth there was no text and what did all these single syllabograms mean? The answer was not long in coming. Looking at Slide D, we see that the first two new codes (ze & mo), are once again identical to our modern IATA city codes and the ancient city and settlement codes in Linear B, with the significant difference from those for Minoan/Mycenaean city and settlement names that they either immediately precede or follow an ideogram, surcharged on it. The next 20 tablets in a row revealed that these single syllabograms adjacent to an ideogram repeated themselves over and over, like clockwork. This raises another vexatious question. Why had the scribes so consistently resorted to writing only one syllabogram, with no text? No-one deliberately resorts to any linguistic device when writing in any language, unless it serves a useful purpose beneficial to more effective communication, contextual or otherwise.

On Knossos tablet KN SO 4439 ³, we see the syllabogram ze surcharged onto the ideogram for “wheel”. Checking it against the Mycenaean Linear B – English Glossary and Chris Tselentis’ Linear B Lexicon, under the syllabogram ze, I found only one entry which fits the bill, the word zeukesi, the attested dative/instrumental plural for the derivative zeukos (D = derived or unattested nominative singular), meaning “a pair of” or “a team of”. This was almost too good to be true. I had found the exact word to suit the context, because this syllabogram, which is the first syllable of the word zeukos in both dictionaries, is paired with the ideogram for a chariot wheel! So the syllabogram ze is the first syllable of the Mycenaean Linear B word or phrase it symbolizes. That is exactly what a supersyllabogram is, a syllabogram symbolizing a Mycenaean Linear B word or entire phrase.
The next supersyllabogram, *mo* is the first syllable of *monos*, meaning “a single” or “one only” or even “a spare”. The translation, “a pair of chariot wheels & a spare one, made from a willow tree” leaps to the fore. Still, since I had no collaborative empirical evidence that the translation was correct, even though it made perfect sense. I could only surmise that this was a standard scribal practice. Was there any real proof that there was any substance to the use of supersyllabograms, or even better, that scribal use of them was persistent?

I was about to be richly rewarded. As illustrated by Slide E1 (*next page*), I came upon that rarity of rarities, the “magic bullet” on Knossos tablet KN 1232 Ed 462, which spells out the word *perigoro* 4, meaning “an enclosure”, in other words “a sheep pen” immediately adjacent to the ideogram for “ram”. The very next tablet, KN 1233 En 224 replaces the word *perigoro* with the syllabogram *pe*, the first syllable of the very same word, again immediately adjacent to ideogram for “ram”. Thanks to an obliging ancient scribe, I had adventitiously broken the code. This burst the doors wide open. The time had finally come for me to able to identify, define and isolate once and for all the phenomenon of the supersyllabogram. If only the scribes resorted to this practice not on just a few scattered tablets, but on hundreds of them, I would have proof positive.

As it turns out, in a syllabary of 61 syllabograms, 34 or 55.7 % are supersyllabograms. That is a staggering return for the scribes’ deliberate and eminently practical investment in what is a remarkably clever stock technique to shortcut lengthy text, which would have otherwise simply cluttered up the very small Linear B tablets they routinely worked with (rarely more than 15 cm. wide).

Slide E2 (*on the page after Slide E1*) illustrates just how far the Linear B scribes were willing to go in swapping in supersyllabograms for text deliberately swapped out. In the sheep husbandry sector alone in the field of agriculture, we find hundreds of supersyllabograms ranging in meaning from the vowel *o* for *onato* = “lease field” to *ki* for *kitimena* = “plot of land” to *pe* for *perigoro* = “sheep pen” to *za* for *zaweto* = “this year”. Astonishingly, all 4 of these supersyllabograms appear with no text whatsoever on Knossos tablet KN 927 F s 01. The very first time I read it, I was able to rattle off the textual meanings of these 4 supersyllabograms in their specific context, replacing what would otherwise been a sentence of 23 words (4 times as long)! As a highly centralized team, these scribes were clever if not downright brilliant.

*See slide E1 on the next page.*
The role of supersyllabograms in Mycenaean Linear B
Appendix E1 (Agricultural: Sheep, Rams & Ewes)

The Knossos tablet that broke the code for supersyllabograms
KN 1232 E d 462

Knossos Tablet KN 1232 E d 462
Rams & Ewes in their Pens (Enclosures)

1232 E d 462 (LXXIM)
Naputiyio  Tirito  * periqoroyo *
Nafutios  Tuluihos  periβolos (archaic gen.) [1]
23 rams & 27 ewes
Naphutios (the keeper) of the sheep pen at Tylinhos

i.e. in Mycenaean Greek = a livestock pen, sheep pen, cattle pen etc.

The Next Tablet, KN 1233 E n 224

Cracked!

Duruso  ideogram for rams 70 ideogram for ewes 27
Tirito (supersyllabogram) PE ideogram for rams 3

Δρύσος κριοι o’ πρόβατα κ’ ε’ Τυλίνθος ΠΕ κριοι γ’
Translation: Tylinthos ... Drusos (shepherd) ... 70 rams & 27 ewes
(with) 3 rams in their sheep pen (PE = periqoro = periβolos) *

See Slide E2 on the next page.
Passing over the textiles sector, with its 13 supersyllabograms, Slide F reveals that the vessels sector of the Minoan economy at Knossos yields 10 more previously unidentified SSYLS, for a total of 23 in these two sectors alone, with all sectors topping off at 34 all told, as illustrated by Slide I below.

There is just one more critical point to clear up, the distinction between associative (as) and attributive (at) supersyllabograms. Slide G neatly summarizes the marked difference between associative syllabograms, which account for the greatest number of SSYLS in the agricultural and military sectors, and attributive supersyllabograms, which appear primarily in the textiles and vessels (pottery, amphorae, cups etc.) sectors of the Late Minoan III & Mycenaean economies.

Associative supersyllabograms inform of us of some physical real-world element, usually in the agricultural sector, often a land tenure factor, which relates to the ideogram itself, or which circumscribes its environment, especially in the livestock raising sub-sector, but which does not define the ideogram itself in any way. The ideogram for “ram” paired with the number of rams accounted for in this inventory + the supersyllabogram *ki* informs us that these rams are being raised on a *kitimena* or a “plot of land”, while the supersyllabogram *o* with the ideogram for “sheep” informs us that the sheep are being raised on an *onato* = “a lease(d) field”, actually “a usufruct field leased by an overseer to a tenant”. That is a great deal of text to cram into one syllabogram and one vowel. The scribe could have simply stated that x no. of sheep were being raised, and left it at that, without recourse to supersyllabograms. But he did not. By adding just one syllabogram, this scribe has effectively replaced what would otherwise have been discursive descriptive text. In other words, the syllabograms in and of themselves are very precise, information-rich symbols of the descriptive text they so neatly replace.
The relationship between an associative supersyllabogram, the dependent variable, and the ideogram, the independent variable, is intrinsically symbiotic. On the other hand, the independent ideogram does not stand in symbiotic relationship with its dependent supersyllabogram. The associative supersyllabogram sets the ideogram, which all alone would simply mean “sheep”, “rams” or “ewes” in a specific context. But, since they are utterly meaningless unless immediately adjacent to the ideogram they qualify, single syllabograms are almost never used unless paired with an ideogram. While the syllabogram ki must mean “a plot of land” when associated with any of the three ideograms for sheep, strip away that ideogram, and ki all by itself could be the first syllable of any one of no fewer than 175 entries under ki in Chris Tselentis’ Linear B Lexicon. Meaningless without context.

Attributive dependent supersyllabograms always appear inside the ideogram which they qualify, never adjacent to it. They always describe an actual attribute of the ideogram. As illustrated by Slide G below, the syllabogram pu inside the ideogram pawea for “cloth” is the first syllabogram, i.e. the first syllable of the Mycenaean word pukatariya for “textiles”, the technical Mycenaean name for cloth. The syllabogram te inside the ideogram for “cloth” is the supersyllabogram for tetukuwoa, meaning “well prepared cloth” i.e. “cloth ready for distribution and sale on the open market”. Neither type of
dependent supersyllabogram, associative or attributive, was ever systematically isolated and tabulated in Mycenaean Linear B until I took it upon myself to do so. To date, I have discovered, identified & classified well over a dozen attributive supersyllabograms alone (out of a total of 34).

This raises another question. Why did the entire collegiate of scribes so often resort to this strategy? Since it was critical for the scribes to consume as little space as possible on what are ostensibly extremely small tablets, the use of supersyllabograms as a substitute for wasteful text is illustrative of just how far the scribes were willing to go to save such invaluable space. They did not do this only occasionally. They did it a great deal of the time, and they always followed the exact same formula in so doing.

**Classification of Dependent Supersyllabograms in Mycenaean Linear B**

<table>
<thead>
<tr>
<th>Associative Supersyllabograms (as)</th>
<th>Attributive Supersyllabograms (at)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AS</strong></td>
<td><strong>AT</strong></td>
</tr>
<tr>
<td><strong>KI</strong></td>
<td><strong>NE</strong></td>
</tr>
</tbody>
</table>

- a ram (on a) plot of land
- *κιτίμενα κριός*

- a sheep (in a) lease field
- *ὀνατον πρόβατον*

- horses in a team = a team of horses
- *ἱπποι ζευγέοι*

- new cloth, textiles
- *νέα φαράφαη*

- [3] “textiles”, the technical term for cloth
- *φυκαταρία*

- [4] well prepared, ready (for the market)
- *τετυχυφόρη*

*Associative* supersyllabograms are related to, but do not define the ideograms they are dependent on. *Attributive* supersyllabograms are always attributes of the ideograms they depend on.

Slide H illustrates the radical difference between a Linear B tablet on which a supersyllabogram + an ideogram is used, and another on which the text is spelled out.
The comparison between this extant tablet from Knossos using only 3 supersyllabograms with three ideograms (top), and a conjectural one on which text is written out in full, meaning exactly the same thing, illustrates beyond a shadow of a doubt why Linear B scribes much preferred the former simple formulaic approach to the latter discursive and space wasting textual technique. There is no textual version, simply because the scribe who inscribed it knew that it was a complete waste of his time and of precious space on such a small tablet.

Even though no one has ever managed to decipher all of the dependent supersyllabograms until now, that cannot conceivably mean that the Linear B scribes did not know exactly what they were doing. Otherwise, why would they have used them so liberally in the first place? Employing SSYLS for no reason at all is tantamount to a reductio ad absurdum. To ram the point home, there are not just scores or hundreds but thousands of single or multiple supersyllabograms to be found on 700 tablets or 23.3 % of 3,000 from Knossos. They are there because the scribes, as a guild, all understood perfectly well that each and every supersyllabogram always meant one thing and one thing only to them in its proper context. The very notion of future interpretations of what was obvious to them as accountants would have never entered their minds. But we owe it to ourselves to decipher as many
supersyllabograms as we can. Otherwise we learn nothing really new of value to the field of historical linguistics in Mycenaean Linear B.

Supersyllabograms, which are always standardized and always formulaic, are clearly the shorthand version of Linear B text, and as such one of the most significant innovations in the ancient world. In retrospect, it appears that we should all now be extremely thankful that those clever scribes devised this masterful strategy for writing Linear B. Had we not recognized it for the technological feat it is, we would have never realized that their ultimate achievement was the invention of shorthand in around 1450 BCE, and not in the nineteenth and early twentieth centuries, as we formerly assumed.

As Alan Turing said, “Sometimes it is the people no one can imagine anything of who do the things no one can imagine.” We gaze back 3,300 years through the mist of history, and exclaim, “They were mere scribes.” Mere scribes, but we must never lose sight of the fact that, as a corporate body, almost certainly the sole literates of the proto-historic Minoan/Mycenaean society and economic infrastructure, they were held in unparalleled esteem by their regal overlords, the King, Queen and Princes royal of Knossos and Mycenae.

The table of all 34 supersyllabograms in Mycenaean Linear B appears on the next page.
I would be remiss where I not to acknowledge the impressive groundwork laid by several illustrious researchers in the field of Mycenaean Linear B. The great pioneers were the genius Michael Ventris himself, his colleague, Prof. John Chadwick, who in 1959 correctly identified fifteen supersyllabograms (a o u di ki ku pe pu qa qe ri se te ti & zo), though without deciphering most of them and without realizing what they constituted as a phenomenon. In 1964, Prof. John T. Killen, “in a brilliant piece of deduction,” deciphered the four supersyllabograms, ki, ne, pe & za, all in the field of sheep husbandry, again without realizing what they actually were. In 2014, Prof. José L. Melena identified and translated a significant number of supersyllabograms. These he has labeled as “adjuncts,” arraying them hand
in hand with ideograms in the same class by amalgamating them with the latter. In so doing, he has effectively downplayed the critical rôle of supersyllabograms in what will prove to be a much fuller decipherment of Linear B tablets. In addition, these researchers have made a significant contribution to my own research: John Bennet, Chris Tselentis ⁹, Carlos Varias Garcías ¹⁰ and above all, Marie Louise B. Nosch ¹¹. Without their splendid contributions, I would never have come to extrapolate their findings to the General Theory of Supersyllabograms.

On this final note, I wish you all only the best and bid you au revoir.

References & Notes:

4. ⚂ |= “periqoro”, the archaic Mycenaean version of the Attic word, περιβόλος, which in its concrete sense means, “a circuit” “an enclosure”, from περιβόλω, “to encompass”, “to surround”. In most Indo-European languages, the more archaic words are, the more concrete they are. So it is entirely plausible to translate “periqoro” as “a livestock pen” in general or “a sheep pen”, “pig pen” or “cattle pen” in the specific context in which the supersyllabogram appears surcharged on the appropriate ideogram, say, for instance, “sheep”, “ram” or “ewe”, which happen be by far the most common ideograms for livestock in Linear B, surpassing all others by a ratio of no less than 10 to 1. For the lexicon reference to the Attic form, see pp. 546 & 547 in, Liddell and Scott, *Greek-English Lexicon*. Oxford: Oxford University Press, © 1986. 804 pp. (no ISBN)
11. Nosch, Marie Louise B. Cf. 9 above for referral. I have cited Ms. Nosch 15 times in the bibliography.

Bibliography: NOTES

1. The following abbreviations are always used for the sources they represent:

   AJA American Journal of Archaeology
   ANCL L’Antiquité classique
   ASSC Actes del XV Simposi de la Secció Catalana de la S.E.E.C.
   BCH Bulletin de correspondance hellénique
   CMLB Duhoux, Yves and Morpurgo Davies, Anna, eds. *A Companion to Linear B: Mycenaean Greek
CRAN Creta Antica
ECR Economic History Review
JHS Journal of Hellenic Studies
KADM Kadmos: Zeitschrift für Vor- und Frühgriechische Epigraphik
KTMA KTEMA, civilisations de l’orient, de la Grèce et de Rome antique. Strasbourg: Université Marc Bloch de Strasbourg, Centre de recherches sur le proche orient et la Grèce antiques
MIN Minos: Revista de Filología Egea. ISSN: 0544-3733
MINR Minerva: Revista de Filología Clásica
Pisa et Roma, © 2012
OPUS Opuscula, Annual of the Swedish Institute at Athens and Rome
PASR Pasiphae: Rivista di filologia e antichità egee
REVC Revista del Departament de Ciències de l’Antiguitat de l’Edat Mitjana
SMEA Studi Micenei ed Egeo-Anatolici

2. Bibliographic Conventions for References & Notes and the Bibliography:

2.1 Monographs follow this convention:
Author(s) or Editor(s) -surname, first name-. Title. Place of publication: Publisher. no. of pages. © year of publication. ISBN(s) (if any). Books prior to 1965 do not have ISBNs.

2.2 Serials and Journals follow this convention:
Author(s) -surname, first name-. “Article Title”, pp. aa-bb (if any) in Journal Title. Vol. no., (issue no., if any), month (if any), year. ISSN (Standard International Serial Number) (if any).

2.3 Conventions and Colloquiums follow this convention, as far as possible, depending on the amount of bibliographical data provided:
Author(s) or Editor(s) -surname, first name-. Title. Place of publication: Publisher. no. of pages. © year of publication. ISBN(s) (if any). Books prior to 1965 do not have ISBNs.

2.4 If the same author(s) or editor(s) with exact same title is/are cited a second time, or more than twice in a row, each entry subsequent to the first one is tagged, Op. Cit. = opero citato, Latin for “in the work already cited”.

2.5 If the same author(s) or editor(s) is/are cited under a title different from the first one or in a previous identical title or reference not immediately preceding the current one , each entry subsequent to the first one is tagged, Ibid. = Latin adverb ibidem, approximately equivalent to the English “by the same author(s) or editor(s) ”.

2.6 Monographs and articles in PDF are tagged as such, while those for which I have been unable to find sufficient bibliographical dating are tagged PDF (bibliographic information lacking).

2.7 If there are more than two (2) or (3) Author(s) or Editor(s) for any given entry, the first two are
named, followed by the tag, *et al.* = *et alii*, Latin for “and others”.
2.8 If there is any error in any entry, orthographic or other, it is followed by the tag *(sic)*, Latin for “thus”.

Bibliography:


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39. Firth, Richard J. & Melena, José L. “Joins and Quasi-joins of Fragments of Linear B Tablets from Knossos”, pp. 113-110. PDF academia.edu


44. Ibid. La Metodología actual en el Estudio de los Textos micénicos: un Ejemplo práctico. pp. 353-365. PDF (bibliographic information lacking)


57. Jones, D.M. “Land tenure at Pakijane : some doubts and questions”. pp. 245-249 in CAMB


59. Killen John T. “The Knossos Ld(1) Tablets”, in MYCAa

60. Ibid. “The Knossos Nc Tablets”, pp. 33-38 in CAMB


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90. Ibid. “63 Joins and Quasi-joins of Fragments in the Linear B Fragments from Pylos”, pp. 371-384. PDF (bibliographic information lacking)


95. Nikoloudis, S. “Thoughts on a possible link between the PY Ea series and a Mycenaean tanning operation”, pp. 285–330 in MICAc

96. Nosch, Marie Louise B. “Acquisition and Distribution: ta-ra-si-ja in the Mycenaean Textile


100. Ibid. *Center and Periphery in the Linear B Archives*. pp. 64-70 PDF (bibliographic information lacking)


114. Ibid. Maritime Matters in the Linear B Tablets. pp. 273-310. PDF (bibliographic information lacking)

115. Palmer, L. R. “Cattle Inventories” in PALM, pp. 164-185

116. Ibid. “The Ideograms”, in PALM, pp. 8-17


123. Petrakis, Vassilis P. “ ‘Minoan’ to ‘Mycenaean ’: Thoughts on the Emergence of the Knossian Textile Industry” pp. 77-86 (XXVI-XXVII in Nosch, Marie-Louise & Laffineur, Robert, eds., in KOSM.


125. RougEMONT, Françoise. The administration of Mycenaean sheep rearing (flocks, shepherds, “collectors”). PDF (bibliographic information lacking)

Abstract: The Mycenaean Greek archives found both at Knossos in Crete and Pylos in Messenia give us detailed information about flocks of sheep, which are reared for their wool. The aim of this paper will be to provide the (non-specialist) reader with an overview of the extant documentation, and to study some problems and characteristics linked with the administration of sheep rearing (organization of the flocks, relationships between palatial administration, shepherds and “collectors”). Differences between these two archives are underlined (e.g. tablet format used by the scribes, presence/absence of “deficit” entries, presence/absence of flocks intended for reproduction, presence/absence of targets for wool production) and some possible explanations are suggested.

Flax is one of the oldest domesticated species in the Near Eastern regions: evidence from the end of the 8th millennium BC has been found both for seeds and for linen textiles – in Palestine (Ramad) and near the Dead Sea, in the cave of Nahal Hemar, respectively. In the Mycenaean world, flax was cultivated in Messenia and probably also on Crete (though the mentions are scarce) during the Late Bronze Age. We know from the Pylos and Knossos tablets that its fibers were collected and used to make linen textiles. It is designated either by the word ri-no, /linon/, or by the syllabogram SA used as an ideogram (and probably an acrophonic abbreviation of a pre-Hellenic word for linen, unfortunately unknown). It is argued that the use of SA and RI corresponds to a difference in the stage of processing of the flax fibers: SA standing for flax fibers at an early stage (after uprooting or after retting), whereas RI would stand for the same fibers at a later stage (ready for spinning or even for weaving). The evidence for linen textiles and specialized workers is also reviewed.
TBP in Archaeology and Science = Arheoologija I Prirodne Nauke (Belgrade) ISSN 1452-7448, February 2016. approx. 30 pp.

**ABSTRACT**

In partnership with The Association of Historical Studies, Koryvantes (Athens), our organization, Linear B, Knossos & Mycenaee (Wordpress), conducts ongoing research into Mycenaean archaeology and military affairs and the Mycenaean Greek dialect. This study centres on a fresh new decipherment of Pylos tablet TA 641-1952 (Ventris) by Mrs. Rita Roberts from Crete, who brings to bear the unique perspectives of an archaeologist on her translation, in all probability the most accurate realized to date. We then introduce the newly minted term in Mycenaean Linear B, the supersyllabogram, being the first syllabogram or first syllable of any word or entire phrase in Linear B. Supersyllabograms have been erroneously referred to as “adjuncts” in previous linguistic research into Mycenaean Linear B. This article demonstrates that their functionality significantly exceeds such limitations, and that the supersyllabogram must be fully accounted for as a unique and discrete phenomenon without which any approach to the interpretation of the Linear B syllabary is at best incomplete, and at worse, severely handicapped.

**Keywords:** Mycenaean Linear B, syllabograms, logograms, ideograms, supersyllabograms, adjuncts, Linear B tablets, Pylos, Pylos TA 641-1952 (Ventris), decipherment, translation, pottery, vessels, tripods, cauldrons, amphorae, kylikes, cups, goblets

140. Ibid. “The Gezer Agricultural Calendar Almanac in Paleo-Hebrew (ca. 925 BCE) and its Translation into Mycenaean Linear B, Coupled with the Powerful Impact of Supersyllabograms aka Surcharged Adjuncts on Linear B” academia.edu PDF https://www.academia.edu/12678574/The_Paleo-Hebrew_Gezer_Agricultural_Calendar_or_Almanac_translated_into_Mycenaean_Linear_B


The Thebes tablets of the Of series record allocations of wool, aimed at different purposes, including the production and finishing of textiles. This paper studies the individuals involved in the textile manufacture, the production structures and the mechanisms underlying the distribution of wool. In particular, it is argued that, in addition to the female workgroups who were dependent on an authority (king, palace, sanctuaries, “collectors”), there were also independent production units, probably organized on a family scale and located in or near the city of Thebes (PN + do-de, allative case of do ‘house’). The bureaucratic formulae of the Of series are also
analyzed in order to reconstruct a possible scenario for the distribution of wool as well as to identify the individuals responsible of the withdrawals from the palace storerooms.
