

## TWO NOTES ON THE *Fr*-TABLETS

The number of the Pylos oil tablets, poorly represented up to 1954, was considerably increased by the excavations of 1955. Almost all the tablets found in the palace of Nestor in 1955 and published by Emmett L. Bennett in his excellent edition *The Olive Oil Tablets of Pylos*, Suplementos a *Minos* Núm. 2, Salamanca 1958, deal with olive oil<sup>1</sup>, the ideogram for which (\*130) is also confirmed by the word *e-ra<sub>3</sub>-wo* = ἔλαιον<sup>2</sup>. For them Bennett has established a new *Fr*-class. One tablet found in 1939 and three found in 1954 (known from *PT II*<sup>3</sup> as Xa343, Gn1184, Fa 1194 and Fa1198) have been added to this class, because they have the same (oil-) or similar (cf. Fr1198, unguent-) ideogram. Thus all the oil tablets (Knossos *Fh*, *Fp*; Mycenae *Fo* and Pylos *Fr*) now belong to the single *F*-series. The *Fr* tablets, as well as the KN *Fh* and *Fp* tablets, are mostly of a religious character and represent "regular and festive disbursements of scented oil from the stores of the palace (the place of its manufacture?) given for the service of the gods and the adornment of the gods themselves, or their sanctuaries, and perhaps of their worshippers or attendants", as B. concluded (p. 37) after a detailed analysis of the texts.

The publication *The Olive Oil Tablets* has certainly a great advantage over the earlier editions of the Pylos tablets (*PT I*<sup>4</sup> and *PT*

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<sup>1</sup> Of all the 58 tablets found in 1955 in Pylos (1200-1257, inventory numbers following those of 1954 published in *PT II* [see n. 3]) there are only 4 fragments (1252, 1253, 1254 and 1256) with undetermined contents, marked as X, one miscellaneous (Un1250) and two which are apparently labels (Wa1247 and 1248). All the others deal with oil.

<sup>2</sup> Fr1184.1; 1217; 1218; 1240; 1242, cf. also 1223.1 and KN Np1039, G 726.1.

<sup>3</sup> Bennett, E. L., Jr., *The Pylos Tablets: Texts of the Inscriptions Found 1939-1954*, Princeton, 1955.

<sup>4</sup> Bennett, E. L., Jr., *The Pylos Tablets, A Preliminary Transcription*. Princeton U. P. for University of Cincinnati, 1951.

top indicate that it could be the OIL ideogram. LM, without an ideogram denoting units, is excluded by such a large quantity of oil. B. reads 34, but the number might be larger, possibly 44. One 10, placed high, is clearly visible, and there is room for three other 10's underneath. This is the largest number of units in these texts.

Both the formula *ku-su-pa to-so* and the large quantity of oil 44/2 look like KN Fh367+5460:

*to-so-ku-su-pa* OIL 330 LM[

The latter represents perhaps a totalling of the amount of oil in the Knossos palace. Parallel totalling tablets in the similar *Fh* series from Knossos are Fh5497: ]*to-ro-pa*<sub>2</sub> OIL 5, and especially Fh5503 with the immense quantity of oil: OIL 339 QT 5. The total quantity of oil mentioned in the Fr tablets from Pylos, according to the calculation of B. (p. 24), is about 45 units of oil. We do not know whether all the oil tablets of Pylos have been found, or whether all these belong to the same calculation, but it is remarkable that this quantity is approximately the same as that in Fr1201. It gives us reason to think that Fr1201 is also the total yearly record of oil in the palace of Nestor.

The meaning of the word *ku-su-pa* is well known. It is a compound of *ku-su*= ξύν (cf. KN L 698) and *pa*= πᾶν, nom. sing. neuter. This word is also documented in the nom. plur. neuter. *ku-su-pa-ta*= ξύμπαντα, σύμπαντα (KN D1699). Another totalling formula, known both from Knossos (cf. B 817 [X 1480]) and Pylos (cf. Ec411.1; Er880.8 and probably Eb847.2) is *ku-su-to-ro-pa*<sub>2</sub>= ξυ(ν)-στροφᾶ, ξυν-τροπᾶ, or ξυν-τροφᾶ. So far in the Pylos tablets only the latter compound totalling formula was documented. The identification and etymology of *ku-su-to-ro-pa*<sub>2</sub>, discussed by Ventris-Chadwick<sup>8</sup>, M. Lejeune<sup>9</sup>, A. Heubeck<sup>10</sup>, show that it is derived from τροπέω, \**torqw-*, with a labiovelar in the second part of the compound. But *ku-su-pa-ta* is from πᾶς, πᾶσα, πᾶν, which

<sup>8</sup> *Docs.* (=M. Ventris-J. Chadwick, *Documents in Mycenaean Greek*, Cambridge 1956), p. 399.

<sup>9</sup> *Mémoires de philologie mycénienne* I, Paris 1958, p. 310, cf. 291f.

<sup>10</sup> "Griech. βασιλεύς und das Zeichen Nr. 16 in Linear B", *Indog. Forsch.* LXIII, 2, p. 219f.

did not begin with labiovelar *qw-*, on the accepted view (cf. J. Hoffmann, *Et. Wb d. Gr. s. v.*; Boisacq, *Dict. étym. de la l. gr. s. v.*). The initial *p* is confirmed by the Mycenaean forms: (*to-so*)-*pa* (PY Jn601.9), *pa-te* = πάντες (KN B 1055.9), the dative plur. *pa-si* = πάνσι (PY Jn389.7 etc.<sup>11</sup> cf. *pa-si-te-o-i* = πᾶσι θεοῖς in the KN *F*- and *G*-series), as well as in Tocharian A and Tocharian B (cf. M. Lejeune, *l. c.*). For that reason Lejeune's conclusion: "la coïncidence [Greek and Tocharian A and B] des formes et des sens est telle que l'étymologie de πᾶν- par *kwa-* doit être abandonnée" (*o. c.* p. 291), is sound.

Thus Fr1201 may represent a totalling tablet, containing nearly the whole quantity of oil mentioned in all the Pylos oil tablets known up to the present. Its text can be reconstructed:

*ku-su-pa to-so* OIL 44 QT 2 = 'Altogether so much oil 44 QT 2'.

Fr1230 is a short inscription. It consists only of one name in the allative and the ideogram with the numerical sign. B. reads:

*pi-jo-de* OIL + A QT 1.

He does not mark any sign as uncertain, but taking *pi-jo-(de)* for a place-name in the allative, like *pa-ki-ja-na-de* (Fr1233), he has some difficulties with its identification. The relation with *pi*-\*82, Hom. Φεῖά (if we allow the value *ja(i)* for \*82, cf. L. Palmer, *Minos* IV, 1956, p. 132), one of "nine" towns, as the nearest parallel in Pylos, encounters obstacles although these two names have a common beginning *pi-j-*. We cannot claim that \*82 is a doublet (i.e. variant) either of *ja* or *jo*, because the value of \*82 is still disputable<sup>12</sup>. The name *pi*-\*82 appears 13 times<sup>13</sup> always with \*82, and never alternates with *ja/jo*. Furthermore in Vn20.3 the allative of this name is

<sup>11</sup> The suggestion *ku-su-qa* (Eb847.2) = ξύμ - πᾶν, V. Georgiev, *II Supplément*, p. 55, is unacceptable, because one or more signs are missing in this word; it is very probably *ku-su-[to-ro-]pa<sub>2</sub>*.

<sup>12</sup> There are several different suggestions for the phonetic value of \*82: *ja(i)*, *ku<sub>2</sub>*, *ka<sub>2</sub>*, *wja*, *sa*, cf. *Studies in Mycenaean Inscriptions and Dialect*, I, 1955, p. 66; II, 1956, p. 32; III, 1957, p. 23; IV, 1958, p. 36.

<sup>13</sup> Cf. PY An830.12; Cn131.1; 608.3; 643.3, 4; 719.4, 5; Jn 829.4; Jo 438.26; Ma225.1; Na322; Vn19.1 and the allative *pi*-\*82-*de* Vn20.3.

clearly spelt *pi*-\*82-*de*, not *pi*-*jo*-*de*. But there are other stronger reasons why the name on this tablet cannot be identified with the place-name *pi*-\*82.

Chadwick has correctly noticed that the word may not be whole. He proposed the reading ?]*pi*-*jo*-*de*, but did not try to read anything in front of *-pi*-. This tablet is broken in four pieces. All the fragments are not equally well preserved, and a little fragment of the second piece is missing. It is noticeable that the left tip is rubbed out. It has possibly been exposed to weathering at some stage after the tablet had been broken, as Chadwick supposes. There are only faint traces of a narrow sign on this tip. It could be *di* or *to*, but rather *di* than *to*. The traces of the horizontal line at the top are visible. Short vertical strokes might be also supposed here and *di* is the only sign which contains all these strokes.

The second, or according to B. first, sign *pi* is also not certain<sup>14</sup>. There are several indications that this sign is *wi*, not *pi*. At the top of the triangle the left hand stroke is curving to the right, and the gap at the top has room enough for the distinctive feature of *wi*. *pi* is usually upright, or sometimes curved to the left hand side (cf. Fr1205, 1232, 1240, etc.). The curve to right of our sign cannot be accidental damage. The line of the fracture (the edge) of the left tip shows that it is intentionally curved. If this sign were *pi* it could not be so short in comparison with *de*, the single whole syllabic sign in this inscription; *pi* would be obviously disproportionate to its horizontal line at the bottom as well; *pi* is usually narrower, and *wi* larger at the bottom. The central horizontal line usually crosses both side lines of *pi*, and it is put inside *wi*, like here. The central stroke here crosses the bar, but there are similar examples of such a kind of *wi* (cf. Fr1206, 1218). Thus all the features speak in favour of *wi*, and the word should be read *di*-*wi*-*jo*-*de*, not *pi*-*jo*-*de*.

The name of Zeus is represented in the Mycenaean texts, and

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<sup>14</sup> I was inclined to read here *di*-*pi*<-*si*->*jo*-*de*, but Prof. M. D. Petrushevski has drawn my attention to the fact that the second sign is not a proper *pi*, but *wi*. The more I looked at this sign, the more convinced I was that it is really *wi*, not *pi*.

there are a great many different forms derived from the root *Diw*-<sup>15</sup>. The dative *di-we*=*Diwei* is documented both in Knossos (cf F 51 r.2) and Pylos (Tn316 r.9, 10, and probably in An 218 r). The genitive *di-wo*=*Diwos* also appears in KN E 842.1 and perhaps Dx1503, and PY An172.7. In the similar *Fp* tablets from Knossos the month name *di-wi-jo-jo*=*Diwiojo* is mentioned (Fp5.1). The adjective *di-u-jo*=*Diwion* in PY316 r.8 apparently denotes the sanctuary ἱερόν or τέμενος of Zeus. To these words now we can add the form *di-wi-jo-de* (= *Diwionde* 'to the sanctuary of Zeus'), which alternates with *di-u-jo* in the same way as *di-u-ja* (Tn316 r.6) with *di-wi-ja* (KN X 97; PY An607.5), cf. also *me-u-jo* (KN Ak612.2; 5884.2) and *me-u-jo-a<sub>2</sub>* (PY Sh733, 734, etc.) with *me-wi-jo* (KN Ak610.3, etc., PY Ta641.2, 3) and *me-u-jo-e* (KN Ak626.2, 3, etc.). The allative *di-wi-jo-de* corresponds to the sanctuary of Poseidon *po-si-da-i-jo-de* (PY Fn187.2), along with the nom. *po-si-da-i-jo* (PY Tn 316 r.1). Indeed it is not at all surprising if in these olive oil tablets, which are obviously of a religious character, among the other god names and their sanctuaries we find also the name and the sanctuary of the chief god Zeus.

It is true that the texts of *Fr* tablets "are much diversified both in contents and the order" and there is no "uniformity in their formulations" as B. noticed (p. 36), but it seems to me that the tablets Fr1201, with its totalling formula *ku-su-pa to-so*, and 1230 with the record of the sanctuary of Zeus in the allative, bring this series closer to the similar *Fh* and *Fp* tablets from Knossos and to the famous Tn316 with its ritual offerings from Pylos.\*

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<sup>15</sup> Cf. H. Mühlestein, "Panzeus in Pylos", *Minos* IV, 1956, p. 87f.; *Docs.*, p. 125f.

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