

NOTES AND DISCUSSIONS

EVIDENCE FOR ALAŠIJA IN LINEAR B TEXTS

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IN LINEAR B TEXTS (hereafter LB texts) there are fourteen occurrences of the word ku-pi-ri-jo, which is interpreted by Ventris-Chadwick (1956:223) as Kuprios, to correspond with the Classical Greek proper noun *Κύπριος*. The latter, used as both personal and ethnic name, is derived from the place-name *Κύπρος* "Cyprus," and is unattested in the LB texts. Szemerényi (1958:60) suggested another interpretation: the proper noun Gublios, which he derives from the place name *Gublos, *Βύβλιος*—a name also not found in LB texts.

Let us consider all occurrences of the controversial forms. It seems likely that three of the four occurrences in Pylos tablets are personal names:

PY Cn 131.3	pa-ro ku-pi-ri-jo OVIS ^m 50 x parο Kupriōi OVIS ^m 50 "With/from Kuprios: RAMS 50"
PY Cn 719.7	[pi-82] ku-pi-ri-jo a-ke-o-jo OVIS ^m 60 Pheiai. Kuprios. Akeio: OVIS ^m 60 "In Pheia. Kuprios. Of Akeos (belonging to): RAMS 60"
PY Jn 320.3	ku-pi-ri-jo AES M 4 Kuprios/ōi. AES M 4 "(To) Kuprios: BRONZE M 4"

It is possible that Kuprios is a personal name of a herdsman in the Cn tablets; the same name Kuprios seems to occur in the Jn tablet, where it could be the personal name of a blacksmith.

This textual evidence, according to Masson, indicates that a name for the island Cyprus was well-known and quite current among the Greeks at the time of the LB texts. To be sure, there is no direct evidence for the place-name Kupros "Cyprus" to prove that the island was really known to the Greeks under this name. Nonetheless, it can be accepted as a working hypothesis. The personal name Kuprios would thus be homonymous with the ethnic name Kuprios "Cypriote" (itself derived from the place-name Kupros "Cyprus").

On the other hand, the word ku-pi-ri-jo in PY Un 443.1 does not need to be interpreted in the same way. Palmer (1963:260) points out that the

words ku-pi-ri-jo and o-no occur side by side in Kn Fh series. Thus all these documents can be studied reciprocally:

PY Un 443.1	ku-pi-ri-jo	tu-ru-pte-ri-ja	o-no	*145 10	*146 10
KN Fh 361.a		OLE		21 S 2[
	.b ku-pi-ri-jo	/ o-no	zo-a	OLE 1[
KN Fh 372	ku-pi-ri-jo	/ o-no	OLE[

According to Palmer the word ku-pi-ri-jo has apparent “aromatic” affinities. The same can also be seen from the “aromatic” KN Ga series. In KN Ga 517 and 676 the word ku-pi-ri-jo occurs together with well-established words for “coriander” and “*κύπερος*”:

KN Ga 517.a		ku-pi-ri-jo			
	.b tu-wi-no,	/ ku-pa-ro	*123	—	*124 1[
KN Ga 676.a		ko-ri-ja-do-no			
	.b tu-wi-no-no	/ ku-pi-ri-jo	*123		6

Palmer supposes that in this context the word ku-pi-ri-jo is to be translated as the name for a type of spice, kuprio- (in KN Fh 347, 361, 371, 372, 5446 and PY Un 443), which could be derived from the unattested word *kupros “henna” *Lawsonia Inermis*, which is known from the late texts of the classical period (*κύπρος*, *Κύπριον μύρον* “oil made from henna,” Theophr. *De odoribus* 25) and from biblical texts (’eškōl hak-kōper “a bunch of henna,” *Cant. cant.* 1.14).

Thus in the following documents we are dealing with either the ethnic adjective Kuprion elaiwon “Cypriote oil” (derived from the unattested place-name Kupros “Cyprus”) or the qualifying adjective kuprion elaiwon “henna-perfumed oil” (derived from the unattested plant-name kupros “henna”):

KN Fh 347.1	ma-ro-ne	/ ku-pi-ri-jo	OLE 6 S 2 MU 5
361.a		OLE	21 S 2[
	.b ku-pi-ri-jo	/ o-no	zo-a OLE 1[
371 + 5448	o-se-ko-do	/ ku-pi-ri-jo	OLE 13 S 1 MU 10
372 + 5474	ku-pi-ri-jo	/ o-no	OLE
5446.1	ku-pi-ri-jo	/ u-ne[
.2	to-ro-qa	/ a-ṇu-[

Oils perfumed with aromatics are well-known from the PY Fr series (oils perfumed with rose, salvia, almond ?, and wild-olive ?). A translation of the ku-pi-ri-jo as “henna-perfumed . . .” would then be quite probable in the “oil” KN Fh series. On the other hand, in the KN Ga 517 and 676 tablets listing aromatic products the “henna-affinity” does not seem plausible. One might well wonder why there should be two aromatic entries, or why coriander and *κύπερος* should be measured in combination

with the “henna-product,” since there is only *one* ideogram (viz., a composite ideogram in Ga 517) and only *one* numeral apparently indicating one aromatic entry. In Ga 517 the ideogram component *124, corresponding to the syllabically written ku-pa-ro, seems to indicate that the measured quantity is one of *κύπελος*.

Thus it seems that the more plausible interpretation of the ku-pi-ri-jo in the “aromatic” KN Ga tablets would be the ethnic adjective “Cypriote”: in KN Ga 676 “Cypriote coriander” and in Ga 517 “Cypriote *κύπελος*”; i.e., they will be tablets dealing with spices imported to Knossos and Pylos from Cyprus (or via Cyprus). It must be emphasized, however, that the above-mentioned possibility of interpreting the word ku-pi-ri-jo as the personal/ethnic name Kuprios or Gublios in both KN Fh and KN Ga series cannot be excluded. There are five possible ways of interpreting the word in the KN Fh and PY Un series and four possible ways in the KN Ga series:

KN Fh and PY Un 443: 1) “Cypriote”	An ethnic adjective.
2) “Kuprios”	A personal name.
3) “henna-perfumed”	A qualifying adjective.
4) “Gebalian”	An ethnic adjective.
5) “Gublios”	A personal name.
KN Ga series: 1) 2)	
4) 5)	

For example, the possible ways of interpreting KN Fh 361.b

ku-pi-ri-jo / o-no zo-a OLE 1[

would be:

1) “Cypriote (oil).	Purchase-price. /?/	For boiling. OIL 1”
2) “Henna-perfumed (oil).	Purchase-price.	For boiling. OIL 1”
3) “/for/ Kuprios.	Purchase-price.	For boiling. OIL 1”
4) “Gebalian (oil).	Purchase-price.	For boiling. OIL 1”
5) “/for/ Gublios.	Purchase-price.	For boiling. OIL 1”

The dative of purpose zoāi (according to M. Lejeune, *Minos* 6 [1958] 125) occurs also in the parallel KN Fh 369, which was written as a main part of the Fh tablets by a “hand 141.” The tablet was broken, and from the ideogram OLEUM only two end-tips are well perceptible (cf. *Scripta Minoa* 2 [Oxford 1952] photo p. xxxii):

KN Fh 369 zo-a / a-ra-si-jo OLE[

The same word a-ra-si-jo can also be read on another small fragment:

KN X 1463 a-ra-si-jo / a[

This word is generally interpreted as a personal name (by Georgiev, Morpurgo, Palmer) on the basis of parallelism with other Fh tablets; e.g., Fh 347 and 371 introduce personal names (very probably in the dative: ma-ro-ne could be the dative of athematic declension) followed by ku-pi-ri-jo: "Cypriote" or "Gebalian" or "henna-perfumed" oil; or oil "for Kuprios" or "Gublios." Thus it seems plausible to interpret the word a-ra-si-jo with the following OIL ideogram as a personal name.

Sittig (1956:39), in his article discussing tablet 1687 from Enkomi, connected the word a-ra-si-jo in Fh 369 and X 1463 with ku-pi-ri-jo in Fh 372, and saw in the adjective a-ra-si-jo Alasios an ancient name of Cyprus "Alašija." His suggestion seems to have been forgotten. However, his interpretation seems to be quite a plausible one; i.e., Alasios as an adjective derived from a place-name which is not demonstrable in the LB texts but which could be identical with the Alašija of the El-Amarna, Egyptian, Ras-Šamra, Hittite, Nuzi, Mari, and Alalakh sources.

According to the parallel text Fh 361.b there would be two possibilities of interpretation:

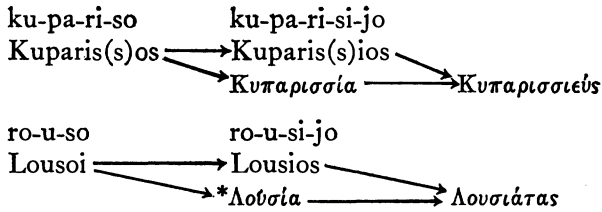
- 1) zoāi : Alasion : OLEUM
"For boiling. Alašijan (from Alašija) OIL"
- 2) zoāi : Alasios/ōi : OLEUM
"For boiling. (For) Alasios : OIL"

In the first case a-ra-si-jo is interpreted as the ethnic adjective which would be derived from the place-name (not found in the LB texts) Alašija. The second possibility is that a-ra-si-jo is the personal name homonymous with the ethnic adjective Alasios "man from Alašija."

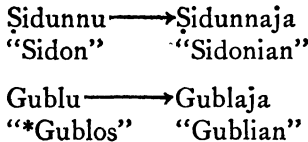
As Risch (1957:73), in his analysis of Greek ethnic adjectives, pointed out, early ethnic adjectives derived from *prehellenic* place-names show regularly the old Indo-European adjectival suffix -ios (documented by LB texts and Homer, where ethnic adjectives in -ios still prevail). Later ethnic adjectives derived from *Greek* and *Hellenized* place-names show the suffixes -εῖος and -ραῖος, which superseded the obsolete suffix -ios. Thus the regular derivation: prehellenic place-name → ethnic adjective in LB texts is, e.g.,

ko-no-so	ko-no-si-jo
Knōs(s)os	→ Knōs(s)ios
pa-i-to	pa-i-ti-jo
Phaistos	→ Phaistios

The starting point of later derivations was the Hellenic ethnic adjective (derived from nonhellenic place-name) or Hellenized place-name, e.g.,



If the above reconstruction of the *Hellenic* ethnic/personal name *Alasios “Alašijan” is correct, we should also establish the *prehellenic* place-name which was the basis of the Greek derivation. The spelling Alašija goes back to the El-Amarna letters: the name appears ten times as Alašija and only once as Alasija. This of course does not say anything about the form which was really heard by Greeks. Ethnic adjectives in Akkadian are derived by the suffix *-āj(um)*, which is probably of West Semitic origin, e.g.,



Ethnic adjectives in Ugaritic are derived by the suffix *-ijj*, e.g., Ḫry “Hurrian,” Ḫty “Hittite,” Atrym “Assyrian” (pl.). In Ugaritic texts we find (Gordon [1965:4*]) the place-name Alašija in

Text 2008:8 kl.il.al[t]y “all the gods of Alašija”

The ethnic adjective Altyy “Alašijan” is to be found in Text 2095 (PRU 5.118), which lists quantities of oil for several recipients including one Abrm from Alašija:

Text 2095.1 tt.mat.ttm.kbd.šmn
 .2 l.abrm altyy
 .3 [m]it.t[tm].kbd.šmn
 .4 [l]abrm. mšrm
 .5 [mi]tm.arb^m.tmn.kbd
 .6 [l] sbrdnm

“Six hundred and sixty heavy (shekels) of oil for Abrm Alašijan.

One hundred and thirty heavy (shekels) of oil for Abrm (from) Egypt.

Two hundred and forty eight heavy (shekels) for the men of Sardis”
 etc. [After Gordon 1965:25*]

The problem one faces is typologically similar to that of interpreting LB texts—we are not sure about the basis of the Semitic derivation with the suffix *-ijj*. Was the original word *Alaša/Alaša (*vel sim.*), or Alašija

