

Psychiko,

3, Malakassi St.

8 December 1947

Dear Miss Kober,

I received with pleasure your letter of the 8th November.

Please, do not be embarrassed for any lateness in answering my letters, because

I am aware of the fact that you are extremely busy.

In "Κρητικά Χρονικά", Vol. II, (May-August 1947) -it is a Journal published at Ηράκλειον, and Mr. Nic. Platon, the director of Candia's Museum, is one of its editors- 17 tablets bringing Minoan sign-groups of Lin. B

have been published by Miss Agnes Xenaki; these tablets belong to the private collection of Mr. St. Giamalakis. I cite 14 words, the more legible, from 14 tablets in each of which one only word is preserved because they are broken:

1)                  published

by you; 2)                  , cf. PM f. 763 g; 4)                  , cf. PM f. 686

(line 10); 5)                  ;

9)                  ;

10)                  ;

11)                  ;

12)                  ;

13)                  ;

14)                  ;

I read also the sign-group                  in another tablet inscribed

on both sides.

I thank you for your information regarding the word                  ;

I doubt of the first sign, because, as it is published in "Annuario", I think

that it is not  , but probably I am wrong; Your information that there are

no other Lin. A tablets from Knossos has disheartened me, because on the basis of

the tablets from Hagia Triada and of the few others of Lin. A we have no way, as

you say, of finding out whether all Lin. A was in the same language, or if the

difference is only for H. T., and furthermore I fear that we will be not in

position to establish surely the relation between the languages of Lin. A and

Lin. B, unless more words and other elements common to both systems are to be

found in the unpublished material of Lin. B.

In a short notice, which Prof. Myres was good enough to write on

my "Contribution" (The Journal of Hellenic Studies, 1945, p. II 8), he says that

some of the signs of my table, as for example 19 and 58 ( and ), 25

and 37 ( and ), 28 and 52 ( and ) are variants of

the same sign. I think that  and  may be different signs, taking into

consideration the sign-groups                  of

the fig. 686 -(unless the Minoan scribe, of blessed memory!, has had the caprice

to write in a different way the same sign on the same tablet). In the same

tablet we find also the words                  , from which

one can infer that  and  are probably different signs. On the other

Pylos.

Malakasi St.

hand, the signs  and  seem to be different, and for this point of view the word  (Pylos) is interesting. Of course, Prof. Myres has in view more cases, on the basis of which he thinks that the above mentioned signs are variants of the same sign. I beg your pardon for troubling you with that question, but I know how much you are interested in the problem of the similarity of signs.

Relatively to SM. II, I have the impression that the comparison with the originals will take place after the publication, or am I wrong? The tablets are still enclosed in the shelter of the Museum, and they will remain there probably for a long time.

I have read "Die Träger der Kretisch-Mykenischen Kultur" (I Teil) of Prof. Georgiev; I wish where I think that he is dealing, inter alia, with the problem of the language of the Praios inscriptions, but for the present I cannot get the book. I am not a linguist, but I think that I would have some profit by reading it.

Truly, the world has changed terribly since 1939. And yet, there are to-day persons in different countries, which speak cold-bloodedly for a new war! Are we irreparably the $\chi\epsilon\gamma\epsilon\alpha\ \delta\iota\sigma\tau\omicron\tau\omicron\varsigma\ \kappa\alpha\iota\ \delta\iota\sigma\tau\omicron\tau\omicron\mu\epsilon\nu\epsilon\nu$ (St. Luke, 9, 41).

But I think ^{that} these persons $\delta\epsilon\iota\chi\omicron\nu\tau\omicron\varsigma\ \mu\epsilon\tau\omicron\iota\ \pi\epsilon\iota\sigma\mu\epsilon\nu\ \tau\omicron\ \delta\epsilon\ \alpha\upsilon\tau\omicron\iota\varsigma\ \delta\iota\delta\iota\kappa\omicron\nu\tau\omicron\varsigma\ \iota\delta\epsilon\iota\nu$, "να κατὰ πλάτωνα ἐπιμεν."

I thank you for your information regarding the word $\Sigma\alpha\varsigma\ \epsilon\upsilon\chi\omicron\mu\alpha\ \kappa\alpha\tau\alpha\ \chi\rho\iota\sigma\tau\omicron\tau\omicron\varsigma\ \nu\alpha$.

I doubt of the first sign, because, as it is published in "Annuario", I think that it is probably I am wrong. Your information that there are no other tablets from Knossos has disappointed me, because on the basis of the tablets from Hagia Triada and of the few others of Min. A we have no way, as you say, of finding out whether all Min. A was in the same language, or if the difference is only for H.T., and furthermore I fear that we will be not in position to establish surely the relation between the languages of Min. A and Min. B, unless more words and other elements common to both systems are to be found in the unpublished material of Min. B.

In a short notice, which Prof. Myres was good enough to write on my "Contribution" ("The Journal of Hellenic Studies", 1945, p. 118), he says that some of the signs of my table, as for example 19 and 58 ( and ), are variants of the same sign. I think that  and  may be different signs, taking into consideration the sign-groups $\mu\omega\epsilon$ and $\mu\omega\epsilon\tau$, $\mu\omega\epsilon\tau$ and $\mu\omega\epsilon\tau$ of the fig. 686 - (unless the Minoan scribe, of blessed memory, has had the caprice to write in a different way the same sign on the same tablet). In the same tablet we find also the words $\mu\omega\epsilon$, $\mu\omega\epsilon\tau$, and $\mu\omega\epsilon\tau$, from which one can infer that  and  are probably different signs. On the other