

How to cut.
Dear Bennett,

Many thanks for your letter. It was very pleasant to enjoy your company again and to make the acquaintance of your wife.

We both send greetings. Herewith a condensed summary of my remarks to the Congress.

1. Material was distributed to illustrate the argument that ke-ke-me-na is the participle of a verb meaning "split, cut, divide".

The derivatives of such verbs tend to be distributed over a semantic field represented by SHEAR-SHARE-SCHAR. Both kōmē and kōmos

belong to the same root. kōmē has basically the same meaning as dāmos: they are both nouns from verbal roots meaning "distribute".

2. The tablets of the Ep set referring to ke-ke-me-na land are to be arranged in the following order: Ep 301, Ep 617, Ep 705+212, Ep 539

Ep 704. That this is the final tablet is shown by the fact that it has been scored and broken off (observation of Bennett).

3. The "tenants" follow this order: zero (land "unleased"), te-re-ta on ke-ke-me-na land who here are dubbed ko-to-no-o-ko, ka-ma-e-we, te-o-jo do-e-ra (do-e-ro), do-e-ra (do-e-ro) of cult personnel, cult personnel.

4. The verbal form e-ke-qe is preserved in the consolidated version of the tenure arrangements only in the case of exceptional holdings of ke-ke-me-na land. Note in particular how e-ke-qe ka-ma tends to exclude the designation ka-ma-e-u. This reinforces the view already put forward that the addition of -qe to the verb endows it with prospective force.

5. Three verbs in the ka arrangements express some kind of obligation. wo-z was interpreted as woikj - a denominative of woik- in the sense "occupy". In support the Tsepis Stele was interpreted. te-re-ja refers to "services" due in respect of land held. to-jo, to-e and to-me were interpreted as thōioi, thōe and thōmen, present optative, aorist jussive subjunctive, and imperative aorist infinitive respectively of a verb thō- meaning "pay".

6. te-re-ta is the generic term for "service men" (who comprise inter alios a potter, a fuller, and a shepherd), who have holdings of ki-ti-me-na land. They owe service to the Wanax (hence wa-na-ka-te-ro). On ke-ke-me-na land they are called ko-to-no-o-ko. Their relationship to the dāmos is apparent in the fact that a protest by k. in the first version (Ep 297) is taken up by the dāmos in Ep 704.5.

7. The term ra-wa-ke-si-jo occurs in the Ea series. This points to this set's being concerned with the estatefix of the ra-wa-ke-ta. One tenant is the "Commander's Chariotter". There are two indications that this estate is located in the place ti-no. Its size is suggested by the tallying on the reverse of Eq 59. The entry relating to e-ne-ka i-ko-jo, in the light of Fa 16, may have reference to a god Hippo rather than to a horse. Thus Hippo is the divine partner of the Commander just as Potnia at pakijanes is linked with the Wanax.

8. It is likely that the bulk of the kanix available land was in the possession and control of the damos. This land appears in the palace records only in so far as it concerned palace folk.

Please insert at the end of 3. above "The totalling tablets

Eb236, 901, 317 847 group the tenants in much the same way. This is significant because the te-re-ta are not included in the group of cult personnel."

I send by surface mail some offprints. Apropos of my contention that DA is a man and gets an allocation of five units, you may like to work out the sum for KN Am819 and try to account for the missing half unit. Incidentally MOON 1 has some bearing on the suggestion of JC that me-ni-jo means "monthly". If you are satisfied that the ration of five to a Man and one to a boy is common to PY and KN (and by implication two for a woman), is this not a very remarkable ad point of ~~administrative practice~~ organization common to the two palaces and two centuries apart in date? If you now add the fact that the KN ideograms suggest a plausible way of accounting for the number of plates in a Pylian corslet (this is a process of hypothesis + verification), and the arrangement, approval of the explanation would carry the corollary that the body-armour had not advanced for two hundred years. All this is of course not impossible but it adds to my disquiet.

Yours sincerely,

Z. N. Palmer