

More light on the role Mount Dikte and Mount Ida, Crete, play in Minoan Linear A Anatolian proto-Greek invocations

by Richard Vallance Janke, with Francesco Perono Cacciafoco, Duccio Chiapello
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Abstract: Allow us to shed more light on the role Mount Dikte and Mount Ida, Crete, play in Minoan Linear A Anatolian proto-Greek invocations, expanding on the comments we made in our original monograph e-book, *Are the Minoan Linear A PK Za 4-PK Za 18 libation invocations in Anatolian proto-Greek?* (2025). Since then, we have been able to update our initial findings to encompass several more inscriptions not referenced in our original online monograph (e-book). Ever since the dawn of inscriptions bearing on our religious beliefs, humanity has inexorably been spiritually attracted by high places. Sanctuaries are placed high in mountainous terrain since there is precisely where the gods reside. It is quite clear from our new findings presented here that Diktaean Zeus played a key role in references to Mount Dikte, and that the mother goddess of Mount Ida, who is none other than Rhea, gave birth to Zeus either on Mount Ida or on Mount Dikte in Crete. In the Minoan Linear A libation invocations, Mount Ida is alluded to at least 13 times over, Mount Ida and Mount Dikte are mentioned in conjunction 5 times, and Mount Dikte alone, twice.

keywords: languages and linguistics, historical linguistics, Greek, ancient Greek, Bronze Age, Crete, mountains, Linear A, Linear B, Zeus

LEGEND: Keys to abbreviations:

Languages: ACC = accusative/ADS = adstrate/ALL = allative/ANA = Anatolian (language(s))/DAT = dative/DIA = diachronic/GE = genitive/GR = Greek/HI = Hittite/INS = instrumental/LA = Minoan Linear A/LB = Mycenaean Linear B/LC = Arcado-Cypriot Linear C/LOC = locative/LU = Luwian/MM = Middle Minoan “hieroglyphics”/PRO = progressive spelling/SUB = substrate/SUP = superstrate

Terminology: EPO = eponym/ORO = oronym/THE = theonym/TOP = toponym

Introduction:

In our online monograph e-book, *Are the Minoan Linear A PK Za 4-PK Za 18 libation invocations in Anatolian proto-Greek?* ¹, we devoted several pages to the decipherment of Minoan Linear A Anatolian proto-Greek invocations to Mount Dikte and to the mother goddess of Mount Ida. Yet, since then, we have been able to further clarify the decipherment of Minoan Linear A invocations to Mount Dikte and to the mother goddess of Mount Ida. In particular, with reference to Mount Ida, we note that *Ida+//Idi+* variants occur 13 times (CR Zg 4, IO Za 2, IO Za 11, IO Za 14, PH 6, KO Za 1, PK Za 9, PK Za 11, PK Za 17, PK Za 18, SY Za 1, Za 21, ZA 24). The high frequency of the oronym for Mount Ida attests to the extreme significance of peak sanctuaries, and the central role they play in Minoan Linear A sacral invocations, which were performed, more often than not, on mountain peak sanctuaries, and, in particular, near or at the very summits of Mount Ida (13x) and Mount Dikte (2x), for a total of 15 times.

In one of the most insightful studies ever penned concerning the extreme significance of Minoan peak sanctuaries, *Escaping the peak: peak sanctuary rituals, or rituals on a peak sanctuary? An introduction to the problem: peak sanctuaries and their distribution*, and in particular, those of Mount Dikte and Mount Ida, Konstantinos Zikakis ² draws these highly pertinent observations, which I deem highly apropos to cite in full:

There is no doubt that, *ever since it has been following religious beliefs, Humanity has always been spiritually attracted by high places*. After a comparative look at the many different cosmologies/ mythological systems around the world, one could easily argue that most civilizations recognize *the existence of three kinds of parallel worlds: A material dwelling of humans and all other living beings and two additional types of spiritual worlds where the gods/spirits/dead ancestors reside, namely a celestial world(s) above the sky and an underworld(s) deep under the earth's surface. Due to this, peaks and caves are of high importance, as they are the closest points of the human world to the spiritual worlds*. This is basic human religious thinking, and as a matter of fact, *Minoan Crete was not an exception. Many peaks and caves on Crete seem to have been of sacred importance for the Minoans*. In the case of the high places their sanctity can be presumed from a number of Minoan religious sites, the so-called "Minoan Peak Sanctuaries". This type of sites consists of a number of natural terraces and a sacred point near the top, sometimes framed by a building, but in most cases free standing in the landscape without any buildings at all. Peak Sanctuary sites vary considerably in size, plan, or even wealth, depending each time on the type of their surrounding settlements and the social status of the pilgrims they attracted. Nevertheless, in their diversity *they are defined by a set of common rules*. Among others: they are located

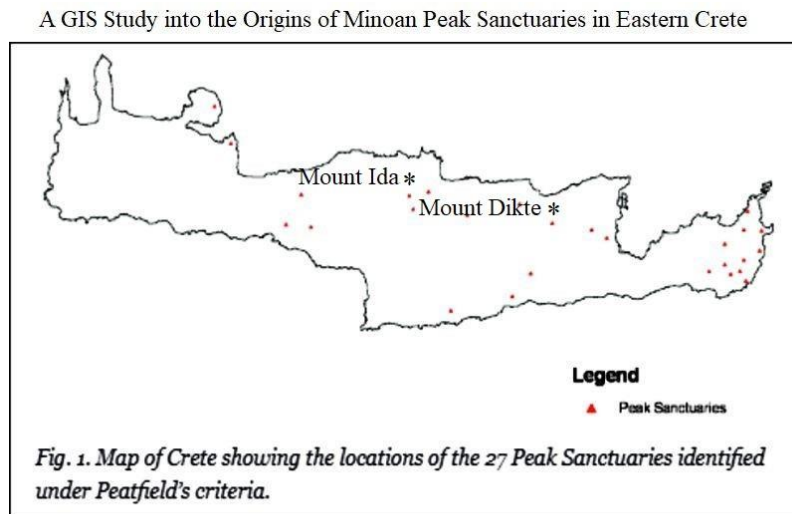
relatively close to the settlement they serve (but they are never a part of it)
b) *they are visibly aligned with terrestrial or celestial points of great importance* (a settlement, other Peak Sanctuaries, or the rising of the sun over a nearby peak at the equinoxes)

c) there is an abundance of pebbles and, figurines, pottery, and some other artefacts of ritual use, like ladles or offering/libation tables.

A uniformity of cult on the Peak Sanctuaries cannot be accepted by the majority of the scholars, but still, *similar cult objects indicate the practice of similar rituals*. However, despite the common nature of their rituals, the distribution of the Peak Sanctuary sites varies considerably on the island of Crete. There is a large concentration of sites on the eastern part of the island, but almost no Peak Sanctuaries are to be found on the western part. Also, in the central part, the sites appear to be grouped into three clusters, one along the west side of Mount Dikti, one along the east side of Mount Ida and one between the west side of Mount Ida and the White Mountains (pg. 1) (edited by Richard Vallance, *all italics mine*)²

With respect to these peak sanctuaries, Will Megarry³ points out, there were at least 27, and perhaps even as many as 52 peak sanctuaries in Minoan Crete, basing his observations on Peatfield, who comments that Konstantinos Zikakis is explicit:

Figure 1



© by William Megarry, 2008, with Mount Ida and Mount Dikte flagged by Richard Vallance Janke (2026)

... it is possible that the same kind of rituals could be practiced almost everywhere, but there were also reasons that could make the location of a sanctuary significant. ... *passim* ... *Most important, in a mountainous terrain the sanctuaries have to be placed high, because up there is where the gods reside*. And if the Minoans wanted to ask for more rain ... *passim*...

they already knew that in order to better access and communicate with a celestial deity they had to get closer to his/her realm, the cloudy sky. They had to ascend the mountain. After all, their human nature was always subject to the imposing effect of the mountain peak. ³ (*all italics mine*)

Even more remarkable is the commentary in, *Crète: Sur les traces de Zeus et des Olympiens*, by Christian Sorand, from which we quote these key passages in the original French:

1. Trait d'union entre le sud (la Libye) et le nord (l'archipel grec), et proche du Levant, l'île de Crète [Κρήτη] semble avoir joué un rôle prépondérant pour des raisons géopolitiques. Elle a en effet une position charnière entre trois mondes: l'Asie, l'Afrique et l'Europe. Et puisque l'on mentionne ce dernier continent, son nom n'est-il pas dû à un épisode mythologique célèbre dont l'issue est justement la Crète? Allons plus loin encore. Évoquons l'Histoire: on s'aperçoit alors que la civilisation minoenne a non seulement été brillante, mais a été antérieure à toutes celles du monde occidental (plus de deux millénaires avant notre ère!). Il semble donc judicieux de se pencher sur le rôle joué par la Crète dans la mythologie grecque; du moins dans celle des Olympiens. L'analyse suivante se propose donc de suivre les traces du premier d'entre eux: à savoir Zeus [Ζεύς] maître incontesté de l'Olympe. Aux temps lointains des Titans régnait un certain Kronos [Κρόνος], ayant pour épouse Rhéa [Ῥέα], sa sœur. (page 1) ... *passim* ... À la naissance de son sixième nouveau-né, un fils appelé Zeus, la mère divine décida d'utiliser un stratagème pour tromper son auguste époux. Partie sur l'île de Crète, elle choisit un lieu secret pour accoucher. ^{4a}

2. En considérant la topographie des lieux, on constate la présence de trois éléments naturels: une montagne (le mont Dikti), une vallée isolée fertile (le plateau de Lassithi) et une grotte. Dans ce relief karstique, la grotte est un réceptacle d'infiltration des eaux. Évoquant les « cavernes sacrées », contrairement aux « cavernes funéraires », Paul Faure remarque que: « l'eau des sanctuaires souterrains n'est pas considérée comme un liquide profane destiné à désaltérer, à laver ou à irriguer: c'est plutôt et surtout dans un pays karstique où sa présence paraît mystérieuse, une bénédiction, le fluide même de la vie, comparable au sang qui coule ou au lait maternel. » Citant l'archéologue grec Nikolaos Platon (1909-1992), l'ouvrage consacré aux Palais de Crète évoque la croyance des Minoens: « Ils croyaient que les forces animant le ciel, la terre ou le monde souterrain étaient liées à un panthéon précis qui assurait par son action le maintien de l'ordre traditionnel du monde ». À vrai dire, le fond mythologique grec y trouve déjà ses racines. La naissance de Zeus dans une grotte s'apparente symboliquement au giron maternel. Cette grotte est située sur le plateau du Lassithi, haut d'environ 850 m., à l'est de la Crète. Là, près du village de Psychro, se trouve la grotte de Dikti censée être le lieu ayant abrité Zeus. Les fouilles entreprises par des Britanniques ont révélé que cet endroit avait été un lieu de culte depuis l'époque minoenne jusqu'à nos jours! Pour s'ancrer dans les esprits, le mythe s'identifie à des lieux véritables. Le plateau du Lassithi ressemble à un vaste cirque de

montagnes, à l'échelle des Titans. Il tient lieu de berceau à Zeus. La présence d'une grotte symbolise l'élément maternel protecteur et mystérieux, à l'abri des regards. Par ailleurs, le mont Dikti est le deuxième summit de Crète. La montagne stigmatise le mont Olympe... *passim* ... Jean-Pierre Vernant reprend et cite Dumézil au sujet de la pensée symbolique: « Pour reprendre les 7 mots de Georges Dumézil: » Concepts, images et actions s'articulent et forment par leurs liaisons une sorte de filet dans lequel, en droit, toute la matière de l'expérience humaine doit se prendre et se distribuer. ^{4b}

both of which we hereby translate into English:

1. A bridge serving as a link between the South (Libya) and the North (the Greek archipelago), near the Levant, the island of Crete [Κρήτη] appears to have played a key role geographically. *It plays a pivotal rôle between three worlds: Asia, Africa and Europe.* And if we focus on the last of these three continents, does its name not evoke a famous mythological episode justly stemming from Crete? Let's take it a bit further. In light of history, we come to realize then that the Minoan civilization was not only brilliant, but that it was anterior, substrate to all the other occidental ones (more than two millennia before our era!). It would thus seem judicious to take into due consideration the rôle played by Crete in Greek mythology, at least where it concerns the Olympians. The following analysis, then, proposes to follow in the footsteps of the first of these (the Olympians), namely, Zeus [Ζεύς], the indisputable master of Olympus. In the ancient world of Titans there reigned a certain Kronos [Κρόνος], whose wife was Rhéa [Ρέα], his sister. ... *passim* ... Upon the birth of her sixth-born, a son called Zeus, the divine mother decided to resort to a stratagem to trick her august husband. Leaving for Crete, she chooses a secret place to give birth. (pp. 1-2) ^{4c}

2. With the topography of places taken into due consideration, we may account for the presence of three natural elements: a mountain (Mount Dikte), an isolated fertile valley (the plateau of Lassithi) and a grotto. In this karstic (N) relief, the grotto serves as a receptacle for the infiltration of the waters. Evoking the “*sacred caverns*” as opposed to “*funereal caverns*”, Paul Faure has this to say, “... the water in the subterranean sanctuaries should not be considered as a profane liquid serving to quench thirst, to wash or to irrigate: it is rather, above all else, found in the karstic countryside where *its presence appears to be mysterious, a benediction of sorts, the fluid of life itself, comparable to blood which circulates or to maternal milk.*” Citing the archaeologist, Nikolaos Platon (1909-1992), the work devoted to the Palaces of Crete evokes the beliefs of the Minoans. “*They believed that the forces animating the sky, the earth or the subterranean realm were inextricably linked to a precise pantheon, which actionably offered assurance for the maintenance of the traditional order of the world.*” *To tell the truth, the foundation of Greek is already firmly rooted here.* The birth of Zeus in a grotto is symbolically related to the maternal womb. This grotto is situated on the Lassithi Plateau, 850 metres high, in eastern Crete. Here, close to the village of Psychro, is the grotto of Dikte, supposedly the place

where Zeus was sheltered. The excavations undertaken by the British revealed that this place had once been a location for cults, all the way from the Minoan era right up to the current day! *Myth is identified with real locations, thereby anchored in our minds.* The Lassithi Plateau looks for all the world like a vast orb of mountains, on the scale of the Titans. It is the very cradle of Zeus. *The presence of a grotto here symbolizes the mysterious, protective maternal element, hidden out of sight.* Furthermore, Mount Dikte is the second highest summit in Crete. This mountain casts a dark shadow over Mount Olympus. *(all italics mine)* (pp. 2-3) ^{4d}

Among the Minoan Linear A libation invocations, we find a few inscriptions centred on Mount Dikte, notably:

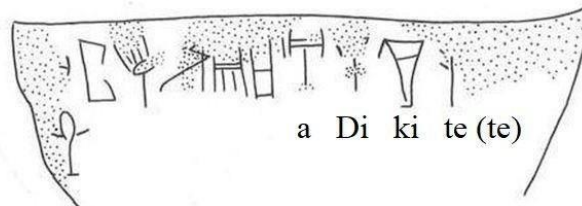
Figure 2

PK Za 12(HM 942), libation table



PK Za 12 (HM 942), libation table facsimile

éch. 1 : 1



HM 942. "Table à libations".

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Figure 3 is on the next page

Figure 3

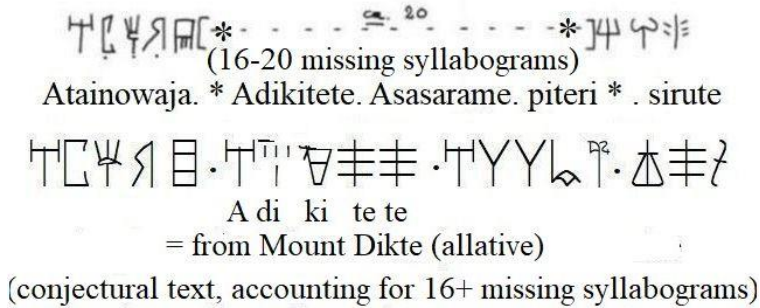


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Figure 4

SY Za 3 (Syme)

libation invocation with major gaps



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Comments and notes on *aDiketete*, derivatives (allative):

LEGEND: Keys:

GR = Greek, LB = Mycenaean Linear B, ORO = Oronym, LU = Luwian, MM = Middle Minoan, THE = Theonym

1. *aDiketete* (ORO, THE) (primordial ablative) Gr. = ἄΔΙΚΙΤΕΤΕ = “from Mount Dikte”
2. Cf. Gr. ἀνόθεν (allative) = “from/on the other side of Mt. Dikte”
3. Cf. Greek ἀνιέθει = “it springs forth, rises upwards”. In other words, Mt. Dikte rises upwards (towards the heavens)

4. Cf. Gr. = Ἰ δῆ + Doric = Ἰ δά = Linear A = “forested” + “timber” = “wooded hill or mountain”, hence, “Mount Forest”
5. = epithet of the god Zeus, Cf. Gr = δικταίος = “the just one”
6. Cf. MM medallion, *Dikatare* (ORO,THE) = “on/at sanctuary of Mt. Dikte” (locative sing.), so-called Middle Minoan “hieroglyphic”, actually a syllabary = Gr. Δικατάρει = “on Mount Dikte” See Figure 7 *infra*. Hence, the decipherment reads “from Mount Dikte” (allative) pg. 30
7. LB *Dikatade* (LB,ORO,THE) = Gr. Δικτάνδε = “from Mount Dikte” (allative)
8. LB *Dikatajo* (LB,ORO,THE) = Gr. Δικταίου = “epithet of Zeus”, i.e. “from the just (god)” (genitive)
9. Cf. related Greek, δικταίος = “just, right”, δικταίωω = “to judge”, δική = “justice”. Zeus is just or righteous.

Remarkably, in this vein, Julian James deliberately draws our attention to mountains and mountainous shrines, stating explicitly, “... the mountains themselves were hallucinatory to the Hittites, (as) indicated by relief sculptures still clearly visible on the rocks within the sanctuary, showing the usual stereotyped drawings of mountains topped with the heads and headdresses used for the gods.” (*italics mine*).

Is it so surprising then that the Cretan mountains, Mount Dikte and Mount Ida, could invoke hallucinatory dreams in the minds of the priests and supplicants who have painstakingly climbed to their lofty sanctuaries, there to offer their prayers, sacrifices and libations? Apparently not. *Hallucinatory dreams of priests and supplicants were not merely imposed by these lofty mountains, they were part and parcel of their very substance or divine essence.* No wonder the Minoan Cretans unquestionably, with no conscious effort whatsoever, implicitly believed Mount Dikte was the birthplace of Zeus himself, and that the hallowed sanctuary of the divine *Idamate*, the mother goddess, was none other than Mount Ida itself. (*all italics mine*) (pg. 30) ⁵

Further confirmation arises in these inscriptions, from which we cite allusions to Mount Dikte or Mount Ida, or in certain instances, both mountains in the same inscription, notably,

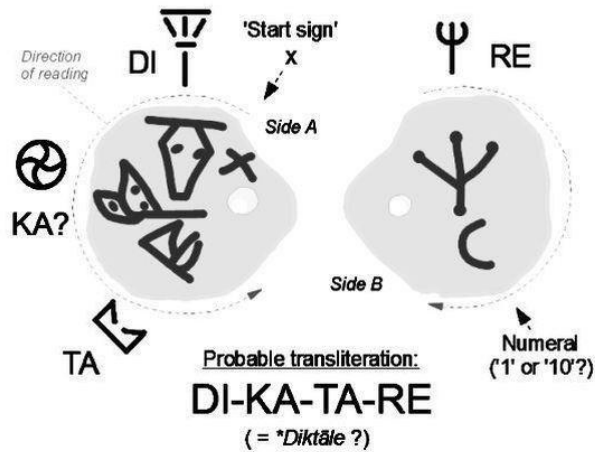
Figure 5 is on the next page

Figure 5

BCE, by at least some 400 years! Astoundingly, this Middle Minoan seal actually spells out the oronym, *Dikatare* (locative singular = “at Mount Dikte”, as illustrated here:

Figure 7

Middle Minoan clay medallion with hieroglyphic inscription from Knossos (CHIC #45). The name might be the earliest mention of the sanctuary at *Mount Dikte* (*Δίκη*), also recurring as JA-DI-KI-TE-TE in Linear A and DI-KA-TA in Linear B)



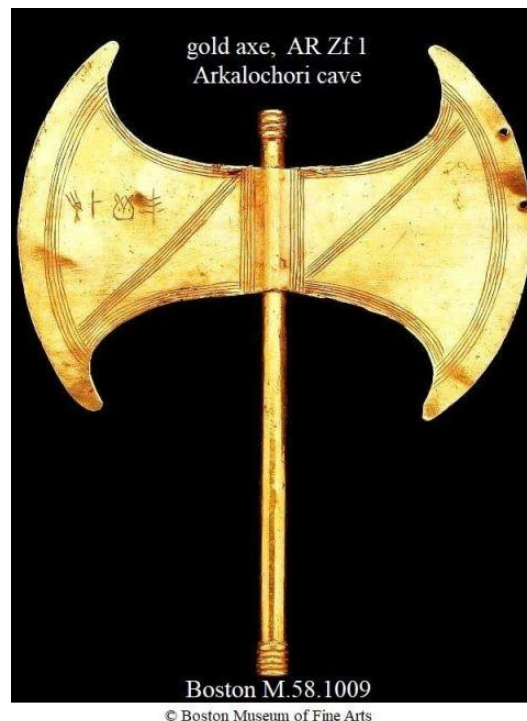
! 2. *Dikatare* (MM,ORO,THE) Middle Minoan “hieroglyphic” (actually a syllabary) = Gr. Δικατάρε = “at/on Mount Dikte” (loc. sing.)

! 3. Cf. *Dikatajo* (LB,ORO,THE) (gen. sing.) = Gr. Δικταίου = epithet of Zeus, i.e “from (the god of) Mount Dikte”⁶

Anatolian proto-Greek invocations alluding to Mount Ida alone are far more frequent than those centred on Mount Dikte in Minoan Linear A. We note in particular the beautifully inscribed gold and silver axes discovered in the Arkalochori Cave, notably:

Figure 8 is on the next page

Figure 8



The precision craftsmanship of this exquisite gold axe is simply astonishing! Moreover, it has supremely withstood the ravages of time over a period of some 3,600 years since it was so deftly inscribed. It is noteworthy that, in these two inscriptions, firstly, that of the Arkalochori gold Axe (AR Zf 1) and secondly, that of the Arkalochori Silver Axe (AR Zf 2), the orthography of Linear A *Idamate* = “the mother goddess of Mount Ida”, is tantamount to the dictates of Doric Greek spelling, Ἰδαμάττε, which is what we should naturally expect from the Linear A proto-Greek dialect, being as it most likely must have been, Doric.

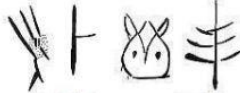
Figure 9 is on the next page

Figure 9

Arkalochori Cave AR Zf 1 gold axe



Boston M.58.1009




I da ma te

Boston M. 58.1009. Hache en or.

the mother goddess of Mount Ida *

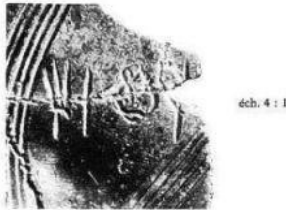
AR Zf 1

Ἰδα (Doric) =  * I da ma te Ἰδαμάτε
 forest, 
 forested, hence = Mount Forest

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Figure 10

Arkalochori Cave AR Zf 2 HM 626 silver axe

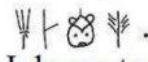
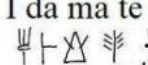
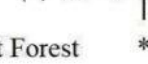


= (dedicated) to the mother goddess of Mount Ida *
 (dative singular)



I da ma te (re?)

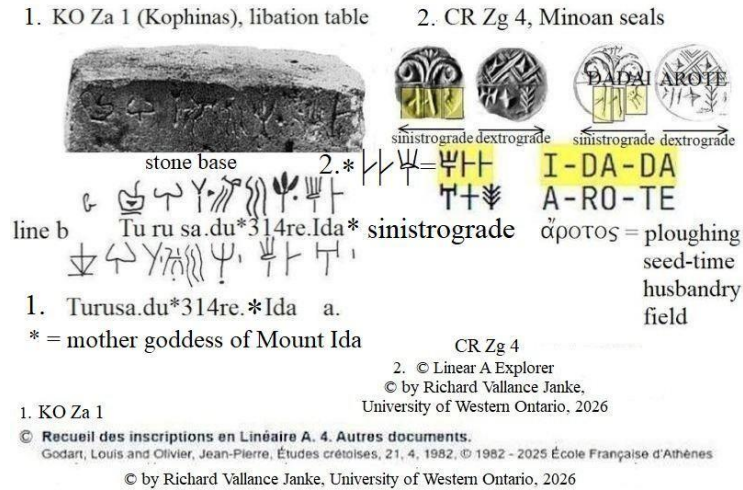
HM 626. Hache en argent.

 ...
 I da ma te (re?)
 Ἰδα (Doric)  Ἰδαματέρει
 forest, 
 forested, hence = Mount Forest * (dative sing.)

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Moving on, we encounter several more Minoan Linear A Anatolian proto-Greek invocations alluding to Mount Ida, the last of which PK ZA 17 (A. Nik. Mus. 7232) is fragmentary, *Ida* being an isolate:

Figure 11

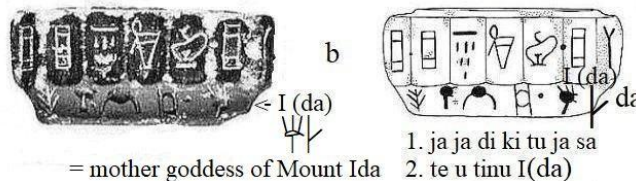


With respect to the inscription to the right *supra*, in practice, we do not normally cite Minoan seals, as they are, almost without exception, scantily inscribed, in most instances showing either a single syllabogram (isolate) or at most, two syllabograms, which in all cases happen to be indecipherable. However, the seals (CR Zg 4), which are actually Middle Minoan so-called “hieroglyphics”, are not hieroglyphics at all, but appear rather to be proto-Minoan Linear syllabograms, ostensibly spelling out either, *Ida da arote* = “Mount Ida, land (accusative), at another time” = GR Ἰδα δᾶ ἄλλότῃ (Doric orthography) or, “indeed, Mount Ida, in the field” = GR Ἰδα δᾶ ἄρότῃ (locative singular).

Next we encounter an excerpt from the rather lengthy Minoan Linear A Anatolian proto-Greek libation invocation, in which the syllabogram *I* appears to the far right of the second line, ostensibly being the first syllabogram of *I(da)* = “Mount Ida”

Figure 12

IO Za 2 (HM 3557), MM IIIB – LM IA, ca. 1650-1600 BCE,
square libation bowl, serpentine, dextrograde on 4 sides,
5 facets per side, Psycho Cave of Zeus, Crete
dextrograde (circular)



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Moving on, we find the Minoan Linear A libation invocation table, KO Za 1 (Kophinas), in which once again *Ida* = Mount Ida, appears:

Figure 13

KO Za 1 (Kophinas), libation table



- a. Atai*301waja
- b. Turusa.du*314re.Ida
- c. a.unakanasi
- d. ipinama.sirute

Atai*301waja.Turusa.du*314re.Ida
 a.unakanasi.ipinama.sirute

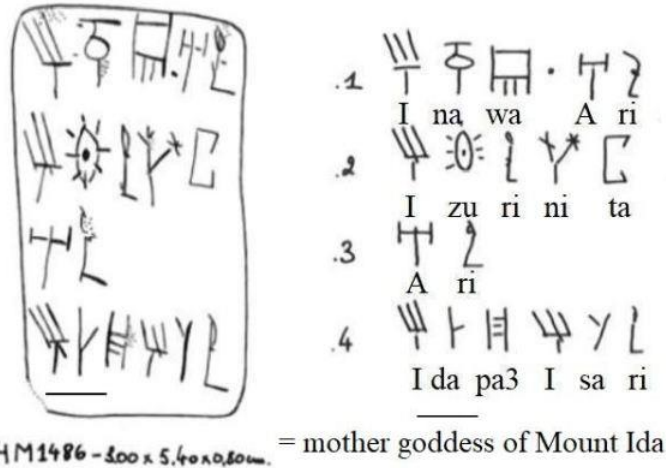
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Finally, we find ourselves face-to-face with this rather enigmatic inscription (Phaistos PH 6, HM 1486), which *prima facie* would appear mostly indecipherable:

Figure 14 is on the next page

Figure 14

Phaistos PH 6 (HM 1486)



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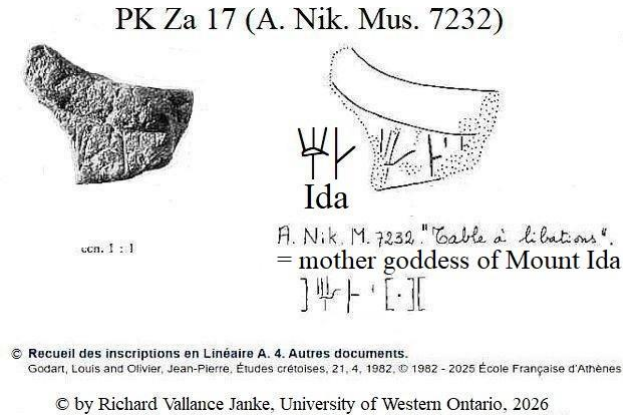
However, upon closer analysis, we find that *Idapa3isari* (agglutinative) = Gr. Ἰδάπαι ἰσάρι = “at the river by Mount Ida” (loc. sing. x 2). In point of fact, there are 4 rivers near Mount Ida, Amarianos, Platis, Gerotopos and Koutsolidis. *Inawa* and *Izurinita* are doubtful, but possibly toponyms. Since *Ari* appears twice, it would seem likely that it is an eponym or theonym, and if the latter, that would mean the Greek god Ares. However, I cast doubt on this interpretation, as the Minoans were not known to be war-like people.

On the other hand, Duccio Chiapello notes, “The “neglect of digamma” is assumed to be a “late tradition” or “late formation”, but this same phenomenon should be investigated in Linear A – for example considering some differences between Linear A and Linear B (i.e. Lin. A *i-da-ma-te*, Lin. B *wi-da-ma-ta2*). I think the first hypothesis is more likely than the second.”⁷ Nevertheless, I believe the second hypothesis is more credible than the first.

Finally, we have the albeit fragmentary Minoan Linear A Anatolian proto-Greek allusion to Mount Ida, in the inscription, PK ZA 17 (A. Nik. Mus. 7232)

Figure 15 is on the next page

Figure 15



Mycenaean Linear B:

The current excavations of the British School at Athens at Palaikastro in East Crete are continuing to reveal an important Minoan site, a harbour town with impressive architecture, rich finds, and a few Linear A inscriptions. It has been claimed that “the rich Minoan town underlying the later sanctuary of Diktaian Zeus may once itself have been named Dikta”; but what will be discussed here is simply whether the Bronze Age word *di-ka-ta* can be equated with Minoan Palaikastro. I start with the premise that a study of Minoan and Mycenaean *di-ka-ta* must be *based on the Bronze Age epigraphic evidence*, not on later Classical sources and inscriptions to Diktaian Zeus. It is therefore proposed here to examine the Linear A and Linear B occurrences of the word *di-ka-ta*. In Linear B *di-ka-ta* occurs five times on the following tablets:

di-ka-ta-de 1. KN Fh 5467.a 2. KN Fp 7.2 3. KN F866 4. KN G 7509

di-ka-ta-jo 5. KN Fp 1

NOTE: *Dikatade* (locative singular) is the Mycenaean Linear B approximate equivalent of Minoan Linear A, whereas *Dikatajo* (genitive singular) has no Minoan Linear A counterpart. ⁸

Minoan Linear A Anatolian proto-Greek, inscriptions on Mount Dikte and Mount Ida:
Grammar: Vector Analysis, diachronic timeline:

Figure 16

MMLA LB & GR inscriptions
Mount Dikte and Mount Ida
Vector Analysis

	MM	LA	LB	GR
D	2,100 BCE	1,500 BCE	1,425 BCE	900-250 BCE
	Dikatare	aDikitete jaDikitete	Dikatade Dikatajo	Δικταῖον
		Damate1.1	Damate1.1	Δαμάτερ
		Ida		Ἴδα
		Idaa		
		Idada		
		Idamate		Ἴδαμάτε
		Idami		
		Idapa3		
		Idi		Ἰδαίοισιν
V				

D: diachronic
V: grammar

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The diachronic timeline vector analysis (horizontal vector) of all inscriptions bearing on Mount Dikte and Mount Ida, reveals a good deal of overlap, first for Mount Dikte, all the way from MM = the Middle Minoan medallion, inscribed *Dikatare* = “at/or on Mount Dikte” (locative) (ca. 2,100 BCE) through to LA = Minoan Linear A (ca. 15,00 BCE) *aDikitete* “from Mount Dikte” (allative) and *jaDikitete* “from Mount Dikte” (allative variant), to LB = Mycenaean Linear B (ca. 1,425 BCE) *Dikatade* = “from Mount Dikte” (allative locative) and *Dikatajo* = “from (the god of) Mount Dikte” (genitive), and secondly, for Mount Ida, Minoan Linear A variants = *Ida*, *Idaa*, *Idamate*, *Idami*, *Idapa3* and *Idi*, culminating finally with their counterparts in Greek, ranging from ca. 900 BCE (Doric) = Ἴδά, correlative with Ionic/Attic Ἴδή to ca. 250 BCE (Callimachus)

Callimachus, “Cretans are ever liars”:

The renowned Greek lyricist, scholar, and librarian, Callimachus (ca 310-225 BCE), stellar representative of Ancient Greek literature of the Hellenistic period, was active in Alexandria during the 3rd. century BCE. He famously referred to the Cretans as outright liars, thanks to their claim that Zeus was born on Mount Dikte or Mount Ida in Crete, rather than on Mount Olympus. We find him declaiming:

§ 4 How shall we sing of him — as lord of *Dicte* or of *Lycaion*? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills

of *Ida*; others, O Zeus, say in Arcadia; did these or those, O Father, lie? “Cretans are ever liars.” Yea, a tomb, O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever. (*italics mine*)^{9a}

This isn't simply just a matter of Callimachus labeling Cretans as liars. It is testimony to the fact that, even though all knowledge of the opulent Minoan civilization had apparently been forever lost to the Greeks, Callimachus is still able to forcefully bring our attention to bear on this outrage to his sensibility, which appears to be quite fresh in his memory, hence, even in the memory of the Greeks of his day-and-age. This may appear surprising, but is it really?

3. with the original text in Greek, Perseus:

Ζηνός ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν ἀείδειν
λώιον ἢ θεὸν αὐτόν, ἀεὶ μέγαν, αἰὲν ἄνακτα,
Πηλαγόνων ἐλατῆρα, δικασπόλον οὐρανίδησι;
πῶς καὶ μιν, **Δικταῖον ἀείσομεν** ἠὲ Λυκαῖον;
ἐν δοιῇ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον.
Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὐρεσὶ φασι γενέσθαι,
Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ: πότεροι, πάτερ, ἐψεύσαντο;
'Κρηῆτες ἀεὶ ψεύσται:' καὶ γὰρ τάφον, ὃ ἄνα, σεῖο
Κρηῆτες ἐτεκτῆναντο: σὺ δ' οὐ θάνες, ἐσσί γὰρ αἰεὶ. ^{9b}

NOTES on the Greek Text (with the English translation bold text = Greek original):

1 **Ζηνός** ἔοι τί κεν ἄλλο **παρὰ σπονδῆσιν** ἀείδειν

With libations to Zeus what else should rather be sung ...?

2 **Δικταῖον ἀείσομεν** ἠὲ Λυκαῖον;

How shall we sing of him as lord of **Dikte** or Lycaeum?

3 **Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὐρεσὶ φασι γενέσθαι,**

Zeus, some people even say you were born on the mountain slopes of Ida,

But there is more. Even the Romans were aware, however dimly, of the existence of the theonomous mountains, Mount Dikte and Mount Ida, from the Minoan Era, even though all knowledge of Knossos and the Minoan civilization had been forever lost to them. *Cassell's New Latin-English English-Latin Dictionary* yields the following entries, (a) for Mount Dikte: Dikte - es (f.) (Δικτή), a mountain in Crete on which Jupiter was reared. Adj. *Dictaeus -a -um: arva*, Cretan, ... (pg. 188) (b) for Mount Ida: *Ída - ae f.* and *Ide -es f.* (Ἰδία, Ἰδή). (1) a mountain in Crete, where Jupiter was raised, ... (pg. 283)¹⁰ The Romans' knowledge of these two oronyms was indirectly passed on to them via Homer's *Iliad* and *Odyssey*, with which the Roman intelligentsia and Roman authors, especially the illustrious poet, Vergil, author of the epic

Aeneid, were acutely familiar. In fact, most educated Romans in the Augustine Era were fluent in reading Greek poetry, especially Homer's *Iliad* and *Odyssey*. Indeed, we remain amazed that even as late as ancient Rome in the Augustan Era, some 1,500 years after the demise of Minoan civilization, the Roman intelligentsia and Roman authors were still cognizant of the high significance of the role Mount Dikte and Mount Ida played in Cretan mythology.

Conclusions:

It is apparent from all of the aforementioned allusions to Mount Dikte and the mother goddess of Mount Ida that we have been able to update our initial findings to encompass several more inscriptions not referenced in our original online monograph (e-book). It is quite clear from our new findings that Diktaean Zeus played a key role in references to Mount Dikte, and that, moreover, the mother goddess of Mount Ida, who is none other than Rhea, gave birth to Zeus either on Mount Ida or on Mount Dikte in Crete. Mount Ida in Crete is not to be confused with Mount Ida in the *Iliad*. On the other hand, while the *Iliad* makes direct reference to Mount Ida in the Troad, it does not allude to Mount Ida in Crete. Mount Ida and Mount Dikte in Crete are alluded to several times over in the Minoan Linear A libation invocations.

Postscript: This article, "More light on the role Mount Dikte and Mount Ida, Crete, play in Minoan Linear A Anatolian proto-Greek invocations", is to appear as a separate discrete chapter in the monograph in print, *Are the Minoan Linear A libation invocations Anatolian proto-Greek?*, to be published either by Barnes and Noble or by Cambridge University Press, by the end of this year or early in 2027. This book in print will run to at least 200-250 pp.

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