

CRETAN THEOCRACY: AN INTERDISCIPLINARY MODEL

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Structure of authorities and symbols of kingship in Crete are hypothetically interpreted

Minoan religion origins

M. Gimbutas supposed 'the transformation of Old Europe: the change of the social structure, transition from matrilineal to patri[li]neal order, from learned theocracy to militant patriarchy, from balanced to unbalanced society, from the chthonic goddess religion to the Indo-European male-dominated and sky-oriented pantheon of gods. [...] The main theme of Old European goddess symbolism is the mystery of birth and death, and the renewal of life, involving not only human life but all life on earth'. She contrasted 'two religions and mythologies, the Old European indigenous, inherited from the Paleolithic, the Indo-European intrusive, related to the Near Eastern'¹. It is well known that the scholar regarded Minoan Crete (goddess, bull, snake) the last 'Old European' culture while the Samara culture (burial hills, horse pictures, solar ornaments) – the first Indo-European.

However, M. Yu. Videiko underlines typological and chronological, but not genealogical feature of the contradiction between 'goddess-moon-bull-snake' and 'god-sun-horse-vehicle' complexes². Really, the Elshan culture (suggested of post-Zarzi origin), an ancestor of Samara and ultimately all later 'kurgan cultures' until Pit Grave, had North Caucasian R1b haplogroup (like Pit Grave), whereas Zarzi might be Proto-Dene-Basque or main part of it. But R1b can't be Indo-European because Indo-European elite had R1a haplogroup of clear northern origin. The kurgan hypothesis contrasts with archaeology and paleodemography (M. Yu. Videiko), while recent aDNA results (supposedly supporting the Kurhan hypothesis) might be re-interpreted: R1b migrated from Caucasus to Neolithic Spain via North Africa and later spread with Bell Beakers.

So the non-Indo-European attribution of 'goddess-moon-bull-snake' complex (supported in my post-doctoral thesis on the Cucuteni-Trypillia language reconstruction) may be wrong. More precise information, including chronology, may be taken from archaeoastronomy.

Shortly, the goddess complex might be formed when Gemini, Virgo, Sagittarius, and Pisces were the constellations of vernal equinox, summer solstice, autumnal equinox, and winter solstice respectively, i. e. about 6000–4000 BCE. Hacilar twin figurines (Gemini) and a goddess (Virgo) staying on the beast of prey (Leo) in Hacilar or sitting between two lions (Leo and Leo Minor?) in Çatalhöyük as well as images of a goddess with double axe (Ursa Major), sword (Boötes) and a dove (Coma Berenices looks like

1 Gimbutas, M. The collision of two ideologies, *When worlds collide: Indo-Europeans and Pre-Indo-Europeans* (Presented by: T. L. Markey & John A. C. Greppin), Karoma Publishers, Inc. (Ann Arbor 1990), pp. 171, 172–173, 175.

2 Personal communication.

wings) may be ultimately traced to the time. Mesolithic fish cult had roots not only in fishing but also in image of Piscis Austrinus, the third but the oldest fish image in the sky (Pisces were not regarded 'fish' before Greeks). The full moon was observed in Virgo at the winter solstice (but many other sources of the moon cult are not excluded). Indo-European twin cult was linguistically reconstructed, and the Gemini Age was the latest time of the Proto-Indo-European language. When the sun was in Gemini at vernal equinox (and the constellation was invisible in the sunrays), Taurus rose, and the bull cult (e. g. in Çatalhöyük) might be (partially) traced to the same time.

Çatalhöyük-Hacilar ideology as possible source of the Old Europe religion reflected astronomical observations conserved in cults. The spread of the First Temperate Neolithic in Europe during the second half of the 7th m. BCE³ coincided with the global cooling about 6200 BCE (*Bond event 5*) and with the period when aforementioned celestial events become visible.

Horse and wheel were known, e. g., in the Cucuteni-Trypillia culture from late V m. BCE, long before supposed 'kurganization'/indoeuropeanization of Europe. About 4000 BCE, when horse-rich Dereivka culture flourished, yoke-shaped Auriga ('chariot') became a constellation which was visible at the eastern horizon before the sun rose at the vernal equinox. So terrestrial and celestial reasons have been met, and the horse cult was additionally sacralized by the sky.

So Minoan cults conserved not ethnical but chronological archaisms.

Sacral royal family: a 'Lunar Dynasty'?

Cretan king (*Minos* < **Men-ops* 'moon-eyed/faced', possibly a title)⁴ was a son of the Lunar Goddess ('wide-eyed/faced' *Europe*) whereas Cretan queen (*Pasi-phae* 'who lights for all' < '*full light') symbolize Lunar Goddess ('Pasiphae is a title of Selene' Paus. 3.26.1), a daughter of the Sun God (Helios). Cf. *Θεία Εὐρυφάεσσα*, wife of Hyperion (Helios' father or Helios). However, Pasiphae might also bear solar features: his father *Helios*, brother *Aeetes* (cf. Abkhaz *Khait*, 'Sun god') and sister *Kirke* ('round') might represent solar cult.

Initially, Europe was the Lunar Goddess whereas his husband and step-father of Minos (*Asterios*) and his son (*Asterios*, an initial name of Minotaurus) symbolized starry sky. The bull image of sky is well known in Egypt and was possibly related to the Taurus Age (about 4000–2000 BCE) when the spring equinox was in Taurus. Young Cretan Zeus (related to Velkhanos and Talos) embodies young Sun, in contrast to mighty night Moon, and possibly Cretan king. Pharaoh was Horus (living Sun) in Egypt, and king was terrestrial Sun in the Hittite state. Synthesis of the 'Solar dynasty'

³ https://en.wikipedia.org/wiki/First_Temperate_Neolithic

⁴ 'If Minos was originally a lunar deity or the title of its priest, the rather curious idea of a mortal king becoming a judge in the underworld could be explained by the much older Mesopotamian myth of the moon god Nanna (Sin), who once in a month acted as a judge in the underworld, and was substituted by his three siblings to be able to leave there', Ridderstad Foreign (to Egypt) *Menws* is mentioned in Levant and the Aegean in Egyptian documents, https://www.academia.edu/3749330/A_Matter_of_Times_Tell_el_Daba_and_the_interlinked_chronologies_of_Minoan_Crete_and_Egypt_in_the_Bronze_Age

and 'Lunar dynasty' ideas may be observed in Bronze Age Crete. *Asteria* was an old name of Crete: Ἀστερίη· ἡ Κρήτη καὶ ἡ Δῆλος οὕτως ἐκαλοῦντο (Hesych.). M. Ridderstad links Minoan tripartite shrines with Mesopotamian-like triad of the Sun, the Moon, and Venus⁵ but three parts of the island (represented by Minos, Radamanthus, and Sarpedon) might also be taken into consideration.

Other children of Minos might also be related to the lunar cult: *Katreus*, 'lunar quarter', *Glaukos*, 'moon-colored', *Phaidra*, 'full moon' (cf. Arabic *bader*, 'full moon').

Talos as Helios (Hesych.) and a bull (Apollod.)⁶ might be the Sun in Taurus whereas Minotaur was the Moon in Taurus. White bull from Poseidon was a symbol of Minos' power. Cretan queen had a sacral marriage with a bull which is traditionally compared with the Indo-European sacral marriage of queen with a horse. In a Cretan rite, the Sun in the bull image shows a place for life⁷, cf. Cadmus myth. Cult of horns possibly reflected a homonymy between κέρατα 'horns' (Hom. mostly of oxen) and Κρήτη 'Crete', cf. also Biblical *K^ereth-im*, king David's guards. The name of the island may be derived from κράτος 'strength, might, power, mastery, victory', cf. names of Cretan cities (Knossos, 'the most known'; Phaistos, 'the most light'; Kudonia, 'glorified') and Argos ('light').

R. Graves linked another Talos, the nephew of Daedalus, and Icarus the son of Daedalus, and regarded both as a sacrifice. Winged Talos on the Cretan coins confirmed the idea.

If the name of *Theseus* may be compared not only with νομο-θεσία, 'legislation' but also with Etruscan *Thesan* 'dawn goddess' (Venus?) then Minos-Theseus conflict may be interpreted as the Moon replaced by dawn. Theseus' and Jason's trips might be initiations of crownprinces in sacral centres⁸.

'Lunar dynasty' of Minos might be Phrygian. 1) If *Minos* < **Men-ops* then *e* > *i* may be attested, cf. Phryg. *dios* 'god' : Greek *theos*, Cretan *thios*; Phryg. *Midas* might be compared with Greek μέδων, 'ruler'. 2) If the name of *Katreus* might mean '(lunar) quarter' then *k^u* > *k* may be attested, cf. Phryg. *ke* < *k^ue*, Greek *te* 'and'. Phrygian *Men* god might be the closest cognate of *Minos*.

Golden-haired *Ra-dama-nth-us* might personify Egyptian cult of *Ra-Atum*⁹ while Sarpedon (linked with Lycia) might be ultimately a mountainous god¹⁰. Ra-Atum as setting sun contrasts with Velkhanos as rising Sun. Minos and Radamanthus were brothers whereas setting Sun and rising Moon are visible simultaneously. Tripartite Minoan shrines might reflect not only Mesopotamian-like Sun-Moon-Venus divine triad (M. Ridderstad) but also three parts of the island, later united under Knossian ruling.

5 Ridderstad

6 Talos as a bull may be compared with Hurrian *Tilla*, 'calf god' while Talos as the Sun – with Arabic *t^hu* 'rise (of the sun)', Proto-Western Chadic **tal-* 'sun', Afro-Asiatic forms after: <http://starling.rinet.ru/> Ph. Kitselis (pers. comm.) links the name of Talos with τάλα: μέγα (Hesych.).

7 Anecd. Bekk. 344. 10; Лосев А. Ф. *Античная мифология*, М. 1957, с. 134; Борухович В. Г. Зевс Миноийский, *Античный мир и археология*, Саратов 1979, вып. 4, <http://ancientrome.ru/publik/article.htm?a=1291542587#n022>

8 Цымбурский В. Л. Эя и Троя (Прагреки в Северо-Западной Анатолии и происхождение топонимии Aία), *Hrdā manasā: Сборник статей к 70-летию проф. Л.Г.Герценберга*, СПб, 2005, ref.

9 Alternative Greek etymology: 'who tames easily'.

10 Indo-Iranian **sar-*, 'head', cf. Minoan cult of mountains.

Ari-adna/hagna might be the Moon or rather Venus (she was equated with Aphrodite in Cyprus), 'lady of labyrinth' (*da-pu-ri-to-po-ti-ni-ja* in Linear B) and a participant of 'sacral marriage' with the heir of throne (not with Theseus but with Dionysus, attested in Linear B and equated with Iacchus related with Arcturus, acc. to M. Ridderstad)¹¹. Persephone in Hades (literally 'invisible') and Ariadne in the Labyrinth are invisible Venus, cf. *Parsiphae* (united *Pasiphae* 'Moon' and *Persephone* 'Venus') in one 'Eteocretan' inscription. Image of Ariadne's thread was influenced by the similarity of *Arihagne* and *Arakhne* 'spider' (name of the latter is of Semitic origin). Minoan Venus may be compared with Inanna-Ishtar.

Daedalus ('torch': *δαῖς*, *δαίς* 'fire-brand, pine-torch' > Latin *taeda*, *δαλός* 'fire-brand, burnt-out torch') might be a priest of labyrinth who led sacrifices, a close cognate of Iacchus, astronomically interpreted in relation with Arcturus by M. Ridderstad.

Labyrinth ('mountainous cave' in the Etymologicum Magnum, from *laura*, or more simple < *la-* 'stone' and *bur-* 'house' Hesych.) might be derived from the cult of caves (esp. natural Skoteino cave or partially human-made tunnels at Gortyn) as a place of initiations, cf. Minos, Epimenides, and Pythagoras in Cretan caves. The oldest Cretan labyrinth is known from the Linear B tablet. Seven lines of Knossian labyrinth symbolize levels of the Moon during its 18-year cycle ('high Moon' and 'low Moon') related to the cult of Minos or levels of Venus, 'the Lady of Labyrinth'.

Eight- or nine-year (nine-year in inclusive counting?) period of reign might reflect *octaeterid*, a Sun-Moon-Venus harmonic cycle which was later repeated in Sparta and Uppsala, cf. Egyptian *heb-sed* possibly related to the Saturn cycle.

Minos' son Androgeus (< **Andr-aigeus*, 'man-goat', cf. archaic Cretan pictures of Minotaur as semi-goat¹², **Mino-tragos*) was killed during games (i. e. sacrificed) in Athens while other Minos' son Minotaur (and also Glaucos?) was killed (i. e. sacrificed) in Crete. Perhaps, these sacrifices reflect sacral marking of space – mainland Greece symbolized by a he-goat (cf. the king of Aigeus and a king of Greece as 'he-goat' in the Bible) while Crete symbolized by a bull (cf. Talos the solar bull). Minos' son Katreus was killed by his own son Altemen, so a Cretan rite of sacrifice of the king or/and the king's sons (cf. Minoan children-eating and the myth of Aun from Uppsala who sacrificed own sons to continue his reign) may be reconstructed. Two sons of Minos, Androgeus and Minotaur, might reflect zodiacal constellations of Capricorn and Taurus; historically, these sons could be born when a long-periodical planet (Saturnus?) was located in these constellations (possible sacral marking of time).

A nature of 'Cretan Zeus' (*Zan/Dan/Tan*, close cognate of Etruscan young *Tin*, Thracian *Din-* and possibly to Latin *Janus* < **Dianus* as a 'year god'; Hittite-Luwian cognate *Tiu-* means 'the Sun') might be explained from the Amalthea myth: a goat nursed newborn Zeus when sacral warriors (Kuretes) danced. Newborn Zeus related to newborn Sun – the winter solstice in Capricorn from about 2000 BCE when Cretan state formed. Sagittarius, which rose in the winter solstice, was regarded as a warrior. The myth reflected an image of the winter solstice at the beginning of Minoan state.

11 In contrast to Iacchus, Dionysus may be related to another star in Virgo, Vindemiatrix 'vine-dresser'.

12 PM I, between pp. 358 and 359. Mingrelian *Ocho-kochi* 'goat-man', lived in the palace and was killed by a hero.

Golden Fleece: a kingship symbol from the Anatolian Greek homeland?

Golden Ram and Golden Fleece as the symbol of Mycenaean kingship are reflected in both Atreus-Thyestes and Argonautic myths. A primeval sense of the myth is the vernal equinoctial Sun in Aries from about 2000 BCE when, in comparison, Amenemhat I established the Amon (solar ram) cult as a new symbol of Egyptian kingship. It was also a time when the first Greek state (Early Helladic III) formed.

Hittite *Eia*-tree and ram skin on it might be derived from Greek: classical *Aia* traced to Mycenaean *Aiwa* (which can't be derived from Hittite *eia*) while 'proto-Ahhiawa' might be located in western Anatolia¹³.

Argonaut's trip in Aea-Colchis might replace the trip in western Anatolian Aea. If it was so, then *Anatolian Aea/pru-Ahhiyawa* yet existed after about 2000 BCE, when the Sun entered Aries in the vernal equinox. When Hittite state became stronger, Anatolian Ahhiyawa lost its positions and, possibly, remained in Troy while Cretan and Mycenaean Greeks take power. The trip was Jason's attempt to sacralize his future reign and take the symbol of kingship from the Greek homeland¹⁴.

Origin and structure of Minoan-Mycenaean power: evidence of titles

Wanax was derived from Hattic title of a god as a lord of land. *Guasileus* was a result of the steppe influence in pre-Mycenaean time. The high official name *ki-nu-ra* from Mycenaean Pylos reflects the name of Spartan king *Kinortas*

Origin of Mycenaean king titles reflects ethno-linguistic and socio-cultural relations and sacral prototypes of Cretan and Mycenaean kingships and states.

Linear B (*w*)*anakt-* (Lin. A, B *wa* < *wanaktor*, 'royal palace'¹⁵; Cret. Hier. *wa-nwa*) might be linked to Tocharian *nakt-* 'god'¹⁶ or might mean 'king (*-kt-, Hattic *katte* and Carian *kdous*, 'king') of land (**wana-*, Hitt.-Luw. *wana*, 'country'¹⁷, Armenian *avan*, Urartian *ebani*)', cf. the same structure of many god names: Greek *Posei-don* from *Potichthon* 'lord of earth', Kassite *Buri-jaš* 'lord of earth', Sumerian *En-ki* 'lord of earth', Hattic *wuru-n katte* 'king of land' – *wanakt-* might be a semi-translation of the latter.

13 L. A. Gindin and V. L. Tsymbursky; cf. Hittite *kursa-* > Mycenaean Greek **qursa* > Classical Greek *bursa*, 'skin'.

14 Цымбурский В. Л. Эя и Троя (Прагреки в Северо-Западной Анатолии и происхождение топонимии Αἴα), *Hrdā manasā: Сборник статей к 70-летию проф. Л.Г.Герценберга*, СПб, 2005, ref.

15 The sign was of Egyptian origin (A. Evans) but neither the name of palace nor pharaoh titles were adopted from Egypt; however, cf. *k3-nḥt wr-nḥtw*, 'strong bull, great in victories' and *nm wr*, the Middle Kingdom name of Mnevis.

16 Иванов Вяч. Вс. К происхождению микенского греческого *wa-na-ka*, *Античная балканистика: Первый симпозиум по балканскому языкознанию: Предварительные материалы*, М. 1972; Иванов Вяч. Вс. Микенское греческое *wa-na-ka* и его индоевропейские соответствия, *Балканский лингвистический сборник*, М. 1977, с. 165–171,

http://www.inslav.ru/images/stories/pdf/1977_Balkanskij_lingvisticheskij_sbornik.pdf

17 Гиндин Л. А. К методике выявления и стратификации лингвоэтнических слоев на юге Балканского полуострова, *Этимология* 1967, с. 223.

Similarly, Golden Fleece as a Mycenaean symbol of kingship may be adopted from Anatolia. Pylian *wa-na-ka* not only accepted gifts (alongside Hera, Hermes, *Pereswa*, Potnia, *Atimite* and *Paideus* the child-god, Un 219) but also gave power to other officials (Ta 711) as terrestrial ruler. *Pe-re-ku-wa-na-ka* appeared in Pylos (from Mycenae) to purify the city by hearth fire and blood.

Similarly, Cretan Hieroglyphic *WOMAN'S BREASTS* might be read in relation with *τιπθός, τίπθη*, 'a woman's breast' = *τίταξ* 'king'¹⁸ (Hattic *titah*, 'great') whereas *WOMAN'S BREAST-ne* – in relation with *τιπήνη*, 'queen'.

The image of *lawagetas* (literally 'army leader') is represented by mythical Heracles whose deeds were dated to early XIII c. BCE in Greek chronology. His first labour might be related to initiation (symbolized by the skin of lion, a symbol of Mycenae) while the second one was linked to Lerna (a sacral centre of Greeks or Pelasgians from the Early Helladic II time?). If Phrygian *wanaktei lawagtei* (both are belonged to Midas whose name might mean Greek *medon*, 'ruler' as in *Agamemnon* < *Mega-med-*) were not loans from Greek but genuine then they might be more ancient than one can think.

Menuwa was a high Mycenaean official with a rank equated with *lawagetas* of Pylos but mentioned before the latter (An 724.1–7); *menua₂* is a variant of the title (cf. *Minuai*, 'Minyans' and frequent Urartian king name *Menua*) whereas his name was *kinura*¹⁹, cf. 1) *Κινύρας* the singer, founder of Cypriot state and a contemporary of the Trojan War (Ugaritic *Kinarum* was the lyre god; Phoen. > Greek *κινύρα*) and Minyan Phoenician dynasty or rather 2) *Κυνόρτας*, the Spartan king (early 14th BCE) and grand-grandfather of Tyndareus (contemporary with Heracles, early 13th c. BCE).

The first component of Linear B *g^uasi-leus* closely resembles Adyghe *guaš* 'prince'²⁰ (Abkhaz *kuazhu* 'id.')

which might be brought by Multi-Rolled Ware people (which influenced Greek elite in the XVII c. BCE) whereas the second component means 'army': Greek *λαός, ληός, λεώς*, 'men as soldiers'. In the same way, enigmatic name of *Athēna* might be derived not only from Greek *aith-* 'to burn' (first of all she was a Moon-goddess) but also from Iranian, cf. the matriarchal princess of *Satana* in Ossetic *Nart Epic*. Mycenaean masks may be ultimately related to Catacomb culture rites whereas the Catacomb culture was an ancestor of Multi-Rolled Ware. *Satana/Satanei-guasha* in the *Nart Epic* was 'matriarchal' *clan leader*, and Greek *basileoi* might have the similar function²¹, cf. Homer's Phaeacian Island of Scheria (*Iliad* 8.390–391: Alcinoos and twenty *basileoi* in the island) and Ithaca (*Iliad* 1.394–396, 18.64: many old and young *basileoi* in the island)²². Perhaps, *φύλαρχος* was a title of phyle-leader before the Multi-Rolled Ware influence, cf. *φυλοβασιλεύς*.

18 See *τίταξ: έντιμος, ή δυνάστης, οί δέ βασιλεύς*, Hesych.; *τιπήνη*, 'queen'. Hattic origin of Greek *τίταξ* independently: *Κιτσέλης, Φ. / Kitselis, Ph. Χαττίλι / Hattic*, [https://www.academia.edu/12636092/Hattili_Hattic - The pre-historic language of central Anatolia in Greek](https://www.academia.edu/12636092/Hattili_Hattic_-_The_pre-historic_language_of_central_Anatolia_in_Greek)

19 Полякова Г. Ф. Социально-политическая структура пилосского общества, Наука (Москва 1978), с. 221–223

20 Similar but independent: Tardivo, G. Pre-Greek studies, https://www.academia.edu/20298569/PRE-GREEK_STUDIES I was informed about the reference by Ph. Kitselis (pers. comm.)

21 Cf. http://www.sno.pro1.ru/lib/andreev_gomerovskoe_obshestvo/13.htm, ref.

22 Comments: http://www.sno.pro1.ru/lib/andreev_gomerovskoe_obshestvo/13.htm

So *lawagetas* might be a *tribal or super-tribal military leader* while *wanaks* – super-tribal sacral chief who functioned as sacral ruler-priest (and judge?) over several tribes, like Mycenaean *pe-re-ku-wa-na-ka* in Pylos. Like ancient Persian ‘king over kings’, *wanax* was ‘king over tribal kings’.

‘Mycenaean empire’ may be described in terms of chiefdom structure: *guasileus* might be a chief of simple chiefdom (‘local/tribal king’), *wanax* and *lawagetas* – chief diarchy (highest priest and military leader) of complex chiefdom (like Pylos), and *presgu-wanaks* (arrived in Pylos from Mycenae) – sacral chief of super-complex chiefdom (‘Mycenaean empire’).

If Sub-Mycenaean Greece closely resembles Middle Helladic archaeologically then *basileoi* (in their function but not in title) might be traced to pre-Mycenaean society.

Sacral-military diarchy

Dual structure of power might be attested from the Paleolithic when tribal elder and military ruler make a diarchy. In fairy tales, a king sends a hero to do his exploits – as an initiation of a new elective king or a military ruler behind the king. Non-single ruling was known in Mesopotamia and Elam. Three kings co-ruled in Elam contemporary (high king, his brother, and his son as a ruler of the capital). In early Sumer, *en* (‘lord’) and possibly *ensi* were priest-rulers whereas *lugal* (literally ‘big-man’, as Gilgamesh) was military chief.

Diarchy of sacral and military rulers was known in several societies such as

Mycenaean Greece: *wanax* – *lawagetas*, whereas Phrygian Midas had both titles;

Sparta (one among two king might be of pre-Doric Achaean and more sacral origin)²³,

Merovingian France: *rex* – *majordomus*,

Proto-Slavs: **voldyka* (later – Proto-Slavic **kŭnežĭ* > Polish *ksiądz*) – **vojŭvoda*. The same order appeared in pre-Christian Kyivan Rus’: Askold and Dir, Oleg and Igor, Sveneld and Sviatoslav, Dobrynia and Volodymyr: the second person in each pair might be sacral ruler (*kŭnežĭ*) while the first one might be military chief (*vojŭvoda*),

Chazar Empire: *khagan* (formal sacral ruler whose title means ‘emperor’ and who can be sacrificed!) – *beg* (title of Iranian origin)/*shad* (military chief). The power form was traced to early Turkic empires. Similar Turkic order appeared in medieval Japan (sacral emperor – *shogun* ‘military chief’) and early Hungarians (*kendel/kündü*, ‘sacral king’, and *gyula*, ‘war-chief’, cf. *kundur* as the third official in Chazar Empire: so Chazar empire might be among sources of the early Hungarian sacral power image).

The sacral-military diarchy may be reconstructed for the period of the Indo-European formation. Thor with his hammer symbolizes Corded Ware culture, his mother Fjorgunn (from Indo-European **perk-* ‘thunder god’) – hammer-rich Funnel Beaker culture, and Thor’s father Odin – Mesolithic northern component of Corded Ware, with symbols of elk and birds. Sacral and military components of G. Dumézil’s

23 However, Spartan rulers were named ‘kings’ (*basileus* sing.) only abroad while in Sparta they were named ‘leaders’ (*archagetas* sing., cf. Mycenaean *lawagetas* sing.)

triad represent two elite groups whereas the third, agricultural component embodies non-elite people.

It is important that two closest neighbours of Crete, Egypt and the Hittite state, not used the diarchy model (but Tawananna bears some features of priest-king) whereas these two monarchies were also theocratic.

Cretan ruling model might be reconstructed as follows:

Sacral king (*wanax*), legitimated by his parents, Sky god (Tan the 'Cretan Zeus'/Asterios) and Lunar Goddess (Europe the 'Cretan Athena');

Several 'lesser kings' (*gwasileoi*, Phaeacian example was proposed to compare);

Military leader (*lawagetes*).

Aristotle (Politics 1329b) tells us that the 'caste system' still prevalent in the Crete and Egypt of his own times was established by Minos in Crete and by Sesostri in Egypt²⁴. Some ethnical groups of Minoan Crete might be included in the 'caste system': e. g., armed Kouretes (: Hurrian *huradi*, 'warriors') might represent Hurrian *ethno-social* group in the island.

From elected to inherited king

'The Bronze Age Aegean lacks a readily legible iconography of rulership, permitting widely contrasting speculation on the character of Minoan society; it was egalitarian, heterarchical, gynocratic or a theocracy overseen by priest-kings'²⁵.

No traces of Lin. B *wa-na-ka*, *ra-wa-ke-ta*, *qa-si-re-u* or other Mycenaean ruler titles are found in the Linear A inscriptions. Lin. A *u-na-ka-* is not king title because of its variant *u-na-ru-ka-*. However, cf. *wanaktorion* in Lin. A, B syllabic sign *wa* (a Greek interpretation of Egyptian hieroglyph 'palace', as A. Evans noticed) and *wa-nwa* (PALACE+HANDS) in Cretan Hieroglyphic give us a possibility to reconstruct the title in the Hieroglyphic and Linear A times.

Perhaps, 'Minoans' or Minoan Greeks worshipped the Great Goddess and terrestrial (possibly young) king, her son and husband (cf. Europe and Pasiphae respectively) as two sacral rulers. A mechanism of transformation from 'matriarchal' to 'patriarchal' ruling might be reconstructed as follows.

Initially, the Great Goddess might correlate with priestess-ancestress as possible city and state founder, as Hestia the founder of Knossos, Dido the founder of Carthago. Cretan-born Demeter as Thesmophoros ('law-bringer') may be an image of the goddess. Her sacral image dominated over the position of sacral king, initially young and, possibly, an object of sacrifice rite (cf. the Minotaur-Theseus myth in the light of Sir James G. Frazer ideas: not only Minotaur was another image of Cretan king but Aegeus, Theseus' father, sacrificed himself after the initiation of his son)²⁶.

24 Armstrong, R. *Cretan Women* p. 1

25 Tully, C., Crooks, S. Enthroned upon mountains: The construction of power in the Aegean Bronze Age, *The throne in art and archaeology: 10th ICAANE*, Vienna 2016, https://www.academia.edu/25216345/Tully_C.J._and_S._Crooks._2016._Enthroned_Upon_Mountains_Ico_nography_and_the_Construction_of_Power_in_the_Aegean_Bronze_Age._ICAANE_10_Vienna

Then, the king began to remain on the throne repeatedly by *heb-sed*-like²⁷ rite: Minos accepted his power and laws in the sacral cave every eight year, in correlation with the Moon or rather Venus cycle²⁸. Minos' sons (Androgeus, Minotaur, Glaucos, Katreus as well as his grandsons Ippolitus and Altemenes) were sacrificed possibly instead of Minos. Similar rites were known in Sparta (ephors observed stars to judge the ruling of two kings according to laws accepted from Crete) and Uppsala (influenced by the Aegean in Minoan and Mycenaean periods) where king Aun (V c. ACE) sacrificed one of his sons every ten year. M. Ridderstad shows that Spica (correlate of Demeter) and Arcturus (correlate of Iacchus-Dionysus, 'a torch-bearer lead the procession of the Eleusinian mysteries'); and Venus (Persephone-Kore) must be added: observation of Spica-Venus conjunction was very important for ancient peoples²⁹.

After that, king's position may become inherited, cf. *aisumnetes* as *elected* city king in Linear A, possibly from *Aīσα*, like *Moīqa*, the divinity who dispenses to every one his lot or destiny. The origin of the title points to the way of election.

Royal bull cult

Cretan bull cult was different from that in Egypt, however, similarities may be found. During his *heb-sed* feast, pharaoh imitated a ritual running around Egypt – like Cretan Talos (another image of Minos-Minotaur?) who was a bull (Apollodorus) and the sun (Hesychius) runner around Crete. Minos' visit of the Zeus cave every nine years also resembles Egyptian *heb-sed* rite.

The image of solar bull traced to the 4000–2000 BCE period when the sun was located in Taurus in the vernal equinox. Title of *Zeus Tallaios* indicates a link between Cretan supreme god (and Minos's father) and the bull cult. Zeus turned into a bull in the Europe myth and Mino-taurus (Minos' bull or Minos-bull) might be other links. Minotaur hidden in the labyrinth is Cretan king hidden in his palace³⁰. Double peaks of mountain (Ida near Knossos) resemble bull's horns.

A bull was sent to Minos from Poseidon, and the animal was an embodiment of the god like Hapi – of Nile. According to a hypothesis, a bull and twelve 'acrobats' were used to predict earthquakes³¹.

26 Cretan rites of human sacrifice correlated with Phoenician ones. More, the dynasty of Atamantus in Orchomenus (interpreted by J. G. Frazer) might be Phoenician: his brother was *Salmon-eus* ('peaceful', cf. *Salomon*), his wife – *Ino* (Babylonian *Sin*, the Moon god, with *s* > *h* in Greek or, as D. I. Pereverzev proposes in pers. comm., *Inanna*), his son – *Melikertes* (*Melqart*), his daughter – *Turo*.

27 Egyptian *heb-sed* after thirty-year reign and then every three years might be related to the Saturn cycle: the planet visibly returns in the same place every about 30 years and remains in every zodiacal constellation about 2,5 years.

28 Probably, 'the king in the cave' initially symbolized the Low Moon every 18 years (while period of ruling in ancient times was about 16 years), and the Labyrinth might symbolize levels of Moon or Venus trajectory.

29 During the first state of Ebla (2400–2300 BCE), Dagan ('grain') as 'Lord of the gods' and his wife Belatu ('Lady', Semitic name of Venus) were worshipped in E-Mul ('House of the Star'); Venus occulted Spica in the evening Jul 20, 2301 BCE.

30 Кинжалов Р. В. *Шесть дней древнего мира* (Ленинград 1989), с. 73.

31 Кинжалов Р. В. *Шесть...*, с. 87.

Sacrifices to Minotaur and Zeus-Minos conversations occurred every nine years, and the same period of reign (as in Sparta and Uppsala) may be reconstructed.

Palaic-Hittite *tiuna/i-* 'bull'³² might be linked with an image of Dionysus (mentioned in Linear B) as a bull.

³² [https://www.academia.edu/28707857/Palaic tiuna- and Middle Hittite tiuni-
A Common Ancient Anatolian Word for Bull](https://www.academia.edu/28707857/Palaic_tiuna-_and_Middle_Hittite_tiuni-_A_Common_Ancient_Anatolian_Word_for_Bull)