

EASY READING

DECIPHERMENT OF THE PHAISTOS DISC

“The Power of God Protects the King”

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SUMMARY

The Phaistos Disc contains an ideographic script, independent of any language. The script has been deciphered, and turns out to describe the religion of Crete. The front side describes a first generation of 31 years, and the back side describes a second generation of 30 years. Religious symbols are identified for the supreme God, the Cat-god, the Fish-god, and the removal of the sin. The religion is closely related to that of Egypt. The disc also deals with government. Its shape symbolizes the “wheel of the law”. The most important passage reads: “the Theory of the Holy Kings of Lower and Upper Egypt”. The King, which occurs 19 times, is the most important symbol on the disc.

1 INTRODUCTION

On both sides of the disc the symbols are applied one after the other in the shape of a spiral. The linear arrangement of the signs points directly to a script. The text appears to be divided into passages. When looking from the edge towards the center of the disc, the majority of the signs are in an upright position, so, we should consider the text in this direction. When following the signs from the center along the spiral to the outside, the vast majority of people and animals look to the front. So, we should read the text in this direction. This is counterclockwise, against the daily movement of the Sun. In Figs.3&4 the passages are numbered in this direction.

At some passages, the first symbol is accented with a slanting piece of line at the bottom, showing the start of a new paragraph. At the end of the text at each side is a vertical piece of line with dots. Side A, with the flower, is probably the front side. It has 5 turns, and 5 dots at the end of the text. Side B is probably the back side. It has 4 turns, and 4 dots at the end of the text. On side B is an extra dot at the end of the spiral shaped line, giving a total of $4+1=5$ dots. It appears to indicate that side A with 5 dots is slightly more important, suggesting that side A is the front side, indeed.

Because of an injury on the edge at the front side, one symbol in passage A24 cannot be identified. In view of the many repetitions of symbols, it is probable that on this spot the "lid" was situated (Fig.2, #17), because the series "lid, square, Queen" occurred earlier in passage A8 on the disc. This conclusion is important for the translation.

2 CRETE AND THE NILE DELTA

The number of passages on side A is 31, corresponding to the latitude of the northern Nile Delta, the center of the Northern Egyptian Empire, at 31°N. It is the economic center of Egypt, the greatest civilization on Earth. The number of turns on side B amounts to 4, confirming the northern Nile Delta, 4° below Crete, where the Phaistos Disc was made, at 35-4= 31°N (Refs.26-40).

The number of passages on side B is 30, corresponding to the latitude of the southern Nile Delta, at 30°N. It is confirmed that the economic center of the civilization of Egypt is located there. The number of turns on side A amounts to 5, confirming the southern Nile Delta, 5° below Crete, where the Phaistos Disc was found, at 35-5= 30°N (Refs.41-48).

3 GOVERNMENT AND RELIGION

It is possible to make a survey of the 45 different symbols shown in Fig.2, and the frequency of occurrence on the disc (Refs.1-10). It can be calculated that symbols which are related to government, like palace, King, Queen, crown, and scroll of the law, occur 33 times in total. This is $(33/242) \times 100 = 14\%$ of the total number of signs. The symbols of temple, grave, corpse, mummy, boat, waterway, and faith, which are all related to religion, occur 43 times. However, like in Egypt, all animals, like cat, ram, falcon, dove, fish, and bee, which occur 29 times, have a religious meaning, too. In total, this is $43+29 = 72$ symbols, or $(72/242) \times 100 = 17\%$ of the total number of signs. In the old days, government and religion were intimately interwoven. On the disc, $14\%+17\% = 31\%$ of the symbols are directly related to these subjects. In reality this percentage is even higher. From this it turns out the disc deals with these issues in the first place. We should also realize that the majority of the important ancient texts deal with government and religion, especially when they are written in hieroglyphs. The disc was found in the Palace of Phaistos. This was a political and religious center in the first place.

The whole disc consists of "circles and half-circles", the Egyptian hieroglyphs for "to rule". Side A possesses 31 passages, corresponding to 31 years, or the duration of a first government generation. Side B has 30 passages, corresponding to 30 years, or the duration of a second government generation. The Disc of Phaistos shows, the headlines of government in Crete extended over a period of 2 generations, or $31+30 = 61$ years. The important symbols of the "king's grave" and the "palace" have two equal parts, and they both occur twice, confirming this four times. The "temple" possesses a lower and an upper half, illustrating this too. The "waterway", or the "course of the law", also has two equal parts, confirming this again. Note, that this main division equals that of the much later Bible, the oldest book on Earth, consisting of the Old Testament and the New Testament.



Fig.1 The Front side (A) and the Back side (B) of the Phaistos Disc.

(Crete, c.1458 BC) (Courtesy A. Kofou, Ref.56)

4 THE SYMBOLS

Figure 2 shows a table of the 45 different symbols of the disc (Refs.11-22). We will propose the meanings of these symbols by number in Table 1. However, the different meanings do not only depend on the drawings of the individual signs, but also on the context in which they occur on the disc. This means, that not all meanings can be fully understood at this stage.

TABLE OF THE SIGNS OF THE PHAISTOS DISC

1	10	19	28	37
2	11	20	29	38
3	12	21	30	39
4	13	22	31	40
5	14	23	32	41
6	15	24	33	42
7	16	25	34	43
8	17	26	35	44
9	18	27	36	45

Fig.2 Table of the signs of the Phaistos Disc
(Crete, c.1458 BC) (Courtesy L. Godart, Ref.1)

TABLE 1

THE VARIOUS MEANINGS OF THE SYMBOLS ON THE PHAISTOS DISC (Fig.2)
(c.1458 BC)

- 1 Messenger, runner, man in movement, execution, to spread, (to feed)
- 2 King, head of a King, new King
- 3 Man, head of a man, ordinary man, somebody, someone
- 4 Prisoner
- 5 Child, little boy, King's child, Royal Son
- 6 Queen, woman with lowered dress in fighting trim, virgin, mother of God
- 7 Cover, conserve, stimulate, stick to, cling to, hold to, be tenacious of, take care of, provide for, supply, well got-up, to learn to, to lead to, (mountain)
- 8 Glove, gauntlet, lead, learn, teacher, school, education
- 9 Tiara, crown, crowning
- 10 Burin (also for moist clay), to engrave in earthenware, to engrave, to fix down, to show, to proclaim
- 11 Bow (to shoot an arrow), instrument (to give direction), institute (for course of action), consciously
- 12 Round shield, to protect, to defend, sovereignty, holy
- 13 Scroll of the law, with the force of the law, by force of law, according to the law, the strong law
- 14 Palace, new palace
- 15 Mattock, pick, battle-axe, battle, to battle
- 16 Saw, to saw, to make
- 17 Lid, wooden lid, best instrument for forming, best instrument for cultivation, higher education
- 18 Carpenter's square, arrow, leads to, that something happens
- 19 Plane, planed, to plane, to smooth, to improve
- 20 Mummy, mummy-head, dolium (horn-shell), embalmed corpse, dead body
- 21 (Groundplan of) Cretan (Kings-)grave, Egyptian (Kings-)grave, theory
- 22 Religion, doubt, hesitation, to waver, Cancer Constellation
- 23 Hammer, chisel, to hack, to chisel, hacked, chiseled, heard by the people, thoroughly educate, to raise
- 24 Temple (exotic, mystic, of Punt), new temple
- 25 Boat, ship, discussion, argumentation, language, education
- 26 Horn, power, authority
- 27 Corpse, people's skin, dead body, ghost, the death, takes away the sin, the end
- 28 Hoof, lower leg of bull, bull, with the leg of the bull, energetic, with great drive
- 29 Cat, head of a cat, Cat-god
- 30 Ram, head of a ram, as of a ram, to ram
- 31 Falcon (or eagle) with serpent in its talons, God, SunGod
- 32 Dove, dove of peace, peace
- 33 Fish, tuna-fish, Fish-god
- 34 Bee, honey, sweet, soft, mild
- 35 Branch, branch with leaves, tree, wood, oar, government, money, full size, mature, sedge, of Upper Egypt
- 36 Vine-tendrils, wine grapes, wine, drunken, drunkenness
- 37 Papyrus stalk, papyrus, paper, grown-up, mature, to rise, of Lower Egypt
- 38 Flower, rosette, please
- 39 Arrow with stabilisation feathers, directed, pointed, to direct, on purpose
- 40 Draught-screen, secret, hidden
- 41 (Double) flute, fluting, happy, free, in freedom, to relax
- 42 Scraper, rasp, to rasp, to shape, to prick, to tickle
- 43 Grater, triangular rasp, special rasp, enthusiasm, élan

44 Chopper, little axe, justice, the law

45 (Double) waterway, course of life, curriculum vitae, course, the course of justice, the course of the law

Some important symbols

The King, portrayed with hair on the head, has the highest frequency of occurrence, 19 times, so he is the most important symbol of the disc (Figs.2-4). In all cases he is the last sign of the passages involved, and he is the last one mentioned on both front and back side. Literally, he has the last word. The Queen, occurring 4 times, is also portrayed with hair on the head. Together they occur $19+4=23$ times, encoding the Southern Egyptian Empire, at the holy Tropic of Cancer, at 23°N . This is the center of the Sunreligion (Refs.26-40).

In many cultures the falcon (or eagle), with a serpent in its talons, is God. This symbol occurs in passage A23, confirming the center of the Sunreligion, at 23°N . The serpent has the shape of the two sides of the Phaistos Disc. This circular disc is a representation of Maat, the Egyptian god for law and order in the universe. It symbolizes the "wheel of the law". On the disc the god Maat is represented by the sign of the circular "shield", occurring 17 times, but also by the "course of the law", occurring 6 times, together forming $17+6=23$ units, again symbolizing the center of the Sunreligion, at 23°N (Refs.41-48).

The serpent in the talons of the falcon has been painted or tattooed on the head of the "man" (another sign, #3). It means this man is subjected to both God and Maat. For this reason he represents an "ordinary man" of the people, portrayed bold, without hair, just like the "messenger", and the "prisoner". The importance of Maat is emphasized by the presence of the "scroll of the law", depicted in the shape of a club with five ties. The ties have been laid in the cords, that keep the scroll together. Such cords have been retrieved during excavations. According to Aristoteles, the Kings of Crete were very enlightened rulers and capable layers. The laws of Crete even had some fame (Refs.17-25).

5 DECIPHERMENT AND TRANSLATION

The secret for a successful decipherment is to approach the problem from as many sides as possible, to rearrange the whole process in the right order, and to hope to find a solution in the end. First we discovered the importance of Egypt from the number of passages at both sides. By studying the individual symbols, we discovered that government and religion are the major topics of the disc. This combination is a logical one, because nearby Egypt possessed an older, and more important civilization than Crete.

Keeping this in mind, the next thing to do is to give a literal translation of all symbols (Tables 2 and 4), starting in the center on the front side (Refs.15,16,20). If we have to make decisions, we choose for meanings in the mentioned areas of government and religion, related to Egypt. It is important to have some general knowledge of these areas, of course. Typical Egyptian symbols are not present on the disc, confirming its origin from Crete. When the primary meanings of the signs are placed in the right order of the disc, it does not lead to a comprehensible text. However, this changes for the better when taking into account the abstractions related to these symbols (from Table 1), as shown in Tables 3 and 5.

Front side

During this process an important discovery was made. There is one passage, occurring to the tune of three times, which must be very important. Passages A10, A13, and A16 each contain the identical combination of "horn, falcon, shield, King", where the "falcon" means "God".

This combination does not immediately lead to a comprehensible sentence. However, when the two new symbols, besides those of "God" and the "King", are replaced by suitable abstractions, it does. The "horn of a bull" may mean "power", and the "shield" may mean "to protect". So, the correct translation will be: "The power of God protects the King".

This is a major step in the right direction, because it is an important, complete, and significant sentence within one passage. It suggests that each passage on the disc will be one sentence, which makes sense. This result is encouraging, because we are making progress. However, most important is the confirmation that the chosen read-direction on the disc was the right one. It also confirms the disc is about government and religion.

After this first sentence, other sentences may be constructed. Passage A7 contains the similar series of symbols "shield, horn, falcon", which can be translated by the sentence "Protect the power of God". Passage A30 contains the symbols "shield, screen, temple". A "draught-screen" is used to hide yourself when changing clothes. Probably, the suitable abstraction related to this symbol is "hidden". So, the correct translation will be: "Protect the hidden temple". Note, we now obtained two other sentences, each in one passage.

Back side

Passage B16 on the back side contains the symbols "messenger, fish, cat". The so-called "messenger" can be an ordinary, active man, and everybody knows a cat likes to eat fish. So the correct translation will be: "Give the cat the fish to eat". Passage B20 contains the symbols "screen, vine-tendrill, horn, King". The appropriate abstraction related to the "vine-tendrill" is more difficult, but the word "merriment" will probably do the job. The other symbols have already been used, so the whole process of translation does not become increasingly difficult. The correct translation will be: "The hidden merriment is the power of the King".

Passage B25 contains the symbols "grater, square, hammer, saw". In this passage it is important to recognise, that the "carpenter's square" resembles a kind of "arrow" or "accolade". It should be translated by combinations like "leads to" or "results in". So, the correct translation will be: "The grater is used to make the hammer and the saw". Next passage B26 contains the symbols of "shield, mummy, temple, fish". The "mummy" is a new symbol, and should be translated by "death", also because it fits religious meanings. The symbol of the "fish" is kind of special here. In passage B16 it meant plain "fish", but here it turns out to have the meaning of "Fish-god". Even today some people associate God with a fish. This meaning cannot be predicted in advance, but turns out to be probable after translation of the whole disc. So, the correct meaning of the passage turns out to be: "Protect the death-temple of the Fish-god".

The focus of the text

The identical passages A3 and A15 on the front side are the most important ones of the disc. A3 is placed right in the center of the first paragraph. The symbol sequence "grave, papyrus, branch, corpse, corpse, shield, King" can only be translated using abstractions. The "papyrus" is the official symbol of Lower Egypt, and the "branch" is the symbol of "Upper Egypt". The "shield" means "to protect", as we have seen before, but it can also mean "holy", in other words "which should be protected at all costs". The primary translation reads: "The grave of the holy dead Kings of Lower and Upper Egypt". However, the abstraction related to "grave" is "theory", and a people cannot live in peace with a dead King; it needs a living King, of course. So, when taking into account the resurrection of both Kings, we arrive at the final

translation: "The Theory of the Holy Kings of Lower and Upper Egypt".

The orientation of side A, within Figure 3, is a logical one, also geographically. So, the last passage A31 finishes in the south. Note, that both important and equal passages A3 and A15 point "to the west, to the other side of the waters, to the land where the Sun sets". It is the location of the Realm of the Dead. It emphasizes the resurrection of the Kings, and the religious meaning of the text on the disc (Refs.26-28).

The first paragraph

Passage A1 has the combination "flower, man, burin". When a husband gives a bunch of flowers to his wife, he always starts his comment with the word "Please, ...". So, this is the correct abstraction related to the first symbol. The "burin" is an instrument to engrave, for instance in earthenware, but here we prefer a more general expression for the engraving in the hearts of the people. So, the best translation reads: "Please, proclaim loudly".

Passage A2 has the combination "messenger, scroll of the law". The "messenger" clearly runs around spreading a message, and the "scroll of the law" looks like a club. So, the correct translation will be: "Spread by force of law". We now arrive at the correct translation of the first, important paragraph: "Please proclaim loudly, and spread by force of law, the Theory of the Holy Kings of Lower and Upper Egypt. Please, proclaim it loudly." This paragraph is by far the most important one of the whole disc. (So far, we have translated 14 passages in total.)

Some symbols are turned over, others are even upside down, in both cases to clarify the text. On the front side the different positions of the "falcon" illustrate that only "God" is able to see things from all perspectives. In passage A28 two cats are still in normal position, but in the next passage A29 the cat is upside down. This is because the text deals with his course of life, where the cat endures a lot. On the back side in passage B13 the cat is top-pled over, because the text deals with his merriment. In passages B16 and B18 the cats are upside down, because the text deals with the mature Fish-god and his temple, where the cat endures a lot, again.

When continuing in this way, it turns out the back side is more difficult to translate than the front side. The abstractions related to the symbols are here more difficult to establish. A script based upon abstractions of symbols is called an ideographic script, and the symbols are called ideograms (Refs.1-14). So, the script of the Phaistos Disc is universal, not related to any language. This is a very important conclusion. In fact, it contains the message that the religion of Crete was not considered to be a local religion, but a universal religion, of importance for the whole of mankind. Many researchers, trying to decipher the Phaistos Disc, started with the assumption that the symbols are related to a language. Soon they gave up, because in that case the total number of symbols on the disc turns out to be far too low to be successful.

6 THE FRONT SIDE

The literal decipherment of the front side (side A) is shown in Table 2, and the correct translation of it is shown in Table 3.

TABLE 2

LITERAL DECIPHERMENT OF THE FRONT SIDE OF THE PHAISTOS DISC
(SIDE A, Fig.3) (c.1458 BC)

Please, engrave in earthenware/ and spread by force of law/ the grave of the holy paper and wooden King's deads/ please, engrave it in earthenware/

Cut it in shaved wood/ and spread by force of law the sovereignty of the King/ defend the power of the SunGod/ shave the wooden lid that leads to the Queen/ the death leads to the dove of peace in the dead palace of the holy King/

The power of the SunGod protects the King/

Spread it with great drive/ in such a manner that the dead boat of the King will be chiseled and engraved/

The power of the SunGod protects the King/ cut the Fish-god/ the grave of the holy paper and wooden King's deads/

The power of the SunGod protects the King/

Spread it with great drive/ in such a manner that the dead boat of the King will be chiseled and engraved/ use bow and arrow/

Please, cut the dove of peace for the protection of the King/ stimulate it secretly when one goes round fluting/ shave from wood a flute to protect the King/ the wood is the power of the SunGod/ the wooden lid(?) leads to the Queen who protects the King/

The glove handles the chopper until death/ protect and hold on to the waterway of death/ the Fish-god keeps people secretly in prison to protect the King/ because of the honey cats/

Stimulate the course of the Cat-god/ and protect the hidden temple/

That leads to powerful, legal spreading that protects the King!//

SIDE A OF THE DISC
 WITH PROGRESSIVE
 NUMBERING
 OF THE INDIVIDUAL
 SIGN SETS.



Fig.3 Front side A of the Phaistos Disc
 (Crete, c.1458 BC) (Courtesy L. Godart, Ref.1)

TABLE 3

TRANSLATION OF THE FRONT SIDE OF THE PHAISTOS DISC
 (SIDE A, Fig.3) (c.1458 BC)

Please, proclaim loudly, and spread by force of law, the Theory of the Holy Kings of Lower and Upper Egypt. Please, proclaim it loudly.

Fix it down in writing, and spread by force of law the sovereignty of the King. Defend the power of God. Improve higher education for raising the Queen. Spreading knowledge leads to peace in the Palace of the Holy King.

The power of God protects the King.

Spread it with great drive, in such a manner that the powerful language of the King will be loudly proclaimed and heard by the people.

The power of God protects the King. Thoroughly educate the Fish-god, according to the Theory of the Holy Kings of Lower and Upper Egypt.

The power of God protects the King.

Spread it with great drive, in such a manner that the powerful language of the King will be loudly proclaimed and heard by the people. Do it consciously and on purpose.

Please, maintain peace for the protection of the King. Take secretly care that people are able to relax. Take care for the necessary provisions, protecting the King. The possibilities to do so come from the power of God. Higher education raises the Queen who protects the King.

The teacher is spreading the knowledge. Protect and hold on to the course of the law until the end. The young Fish-god secretly captivates people protecting the King, because of the sweet Cat-gods.

Take care of the course of life of the Cat-god, and protect his secret Temple.

This leads to execution of the law which strongly protects the King!

7 THE BACK SIDE

The literal decipherment of the back side (side B) is shown in Table 4, and the correct translation of it is shown in Table 5.

TABLE 4

LITERAL DECIPHERMENT OF THE BACK SIDE OF THE PHAISTOS DISC (SIDE B, Fig.4) (c.1458 BC)

Take care for the course of the law/ the boat cuts the honey cat/ and looks after cutting in wood the King's virgin/ this care leads to a well-directed ram-crowning/

The glove provides for doubt of the drunken cat/ the new temple leads to chiseled care/

Take care for a careful course of the law/ the wood leads to this care/ the boat cuts until the honey death/

The glove provides for doubt of the drunken cat/

Take care for the course of life of the Cat-god/ the force of the law leads the cat/

The glove provides for the drunkenness of the cat/ spread death until the crowning of the new King/ the Fish-god points his arrow on the dove of peace, because of the wooden vir-gin/ give the cat the fish to eat!/ in this way one sees the new palace/ the new wooden death-temples of the Cat-god/

Please, spread the boat of death/ this hidden drunkenness is the power of the King/ the hidden wood of the welfare temple/ The boat rasps the paper faith/ this leads to a powerful, legal stimulation of the struggle/ the Fish-god will direct to the execution of the law/

With the special rasp hammer and saw are made/ these protect the death-temple of the Fish-god/ the boat of death of the faith/

The chiseled child becomes the paper King/ the wood takes care for the course to death/ it takes care for the hidden faith which protects the King!//

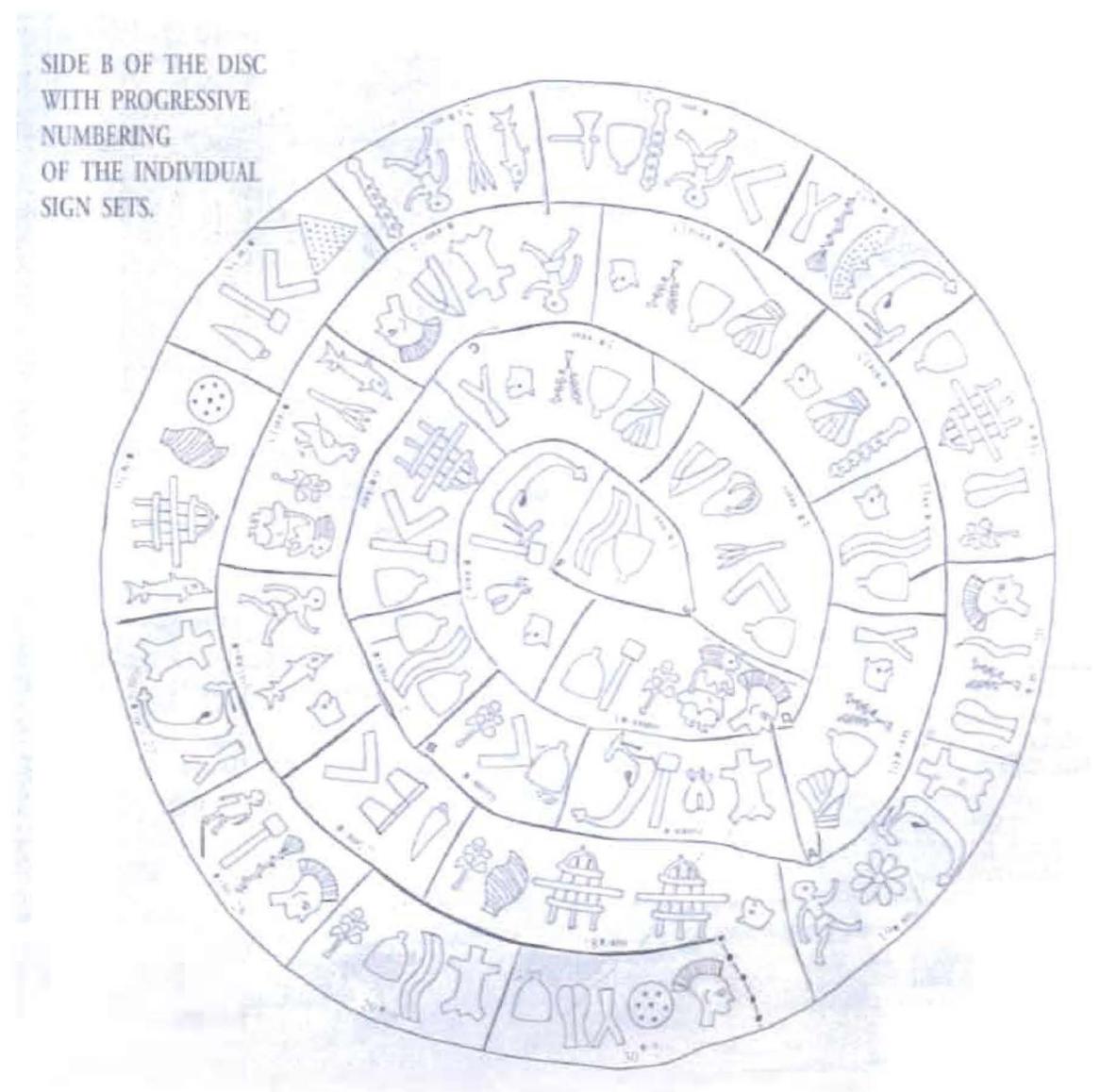


Fig.4 Back side B of the Phaistos Disc
(Crete, c.1458 BC) (Courtesy L. Godart, Ref.1)

TABLE 5

**TRANSLATION OF THE BACK SIDE OF THE PHAISTOS DISC
(SIDE B, Fig 4) (c.1458 BC)**

Take care for the course of the law. The teacher educates the sweet Cat-god, and takes care for raising the King's Virgin to maturity. This care will lead to a well-directed crowning of this Queen.

Education learns the tipsy Cat-god to doubt. The New Temple leads to an extensive state of care.

Take care for a careful course of the law. The government should stimulate this care. The teacher is softly explaining the full truth.

Education learns the tipsy Cat-god to doubt.

Take care for the course of life of the young Cat-god. The law educates the Cat-god.

Education leads to the merriment of the young Cat-god. Spread knowledge till the crowning of the New King. The Fish-god maintains peace because of the influence of the Queen. Give the Cat the Fish to eat! In this way the New Palace will be created, the full size Holy Temples of the Cat-god.

Please, spread the language that takes away the sin. This hidden merriment is the power of the King, the hidden force behind the welfare temple. The teacher stimulates the rise of faith. This leads to a powerful, legal stimulation of the struggle, while the Fish-god pro-motes execution of the law.

The élan so created provides the tools to protect the Holy Temple of the Fish-god, the deadly language of our Religion.

The educated child will be the upgrowing King. The government provides for the course of the law till the end. It takes care for the hidden faith which protects the King!

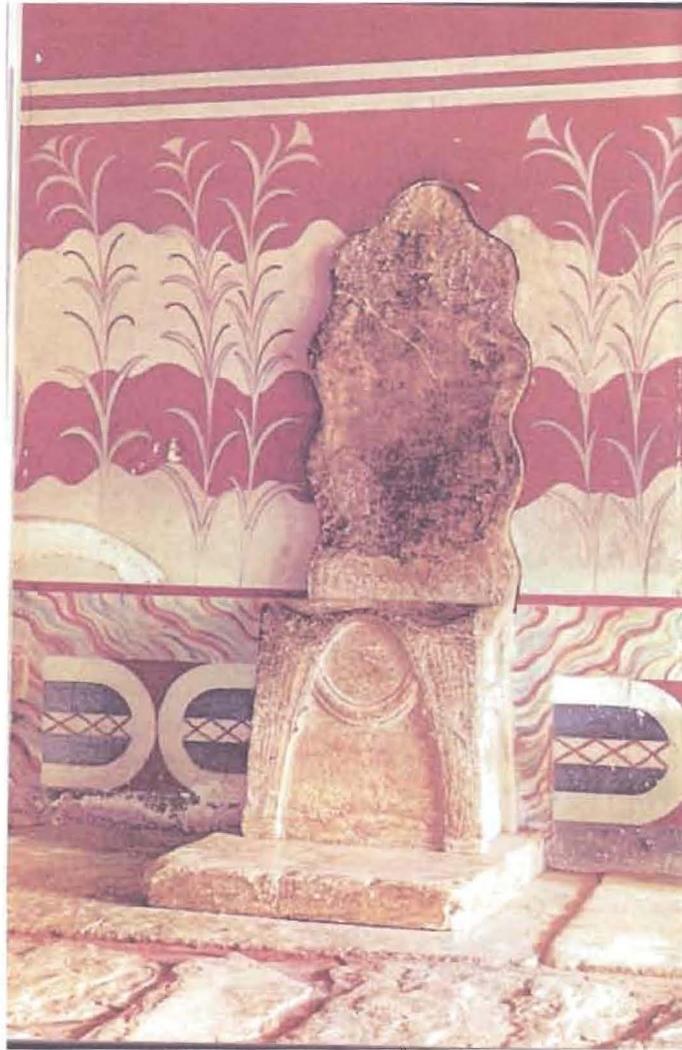


Fig.5 The Throne of the King of Crete
(Knossos, Crete, c.2000 BC, Courtesy A. Kofou, Ref.56)

8 REPEATED PASSAGES

Repetitions often occur on the Phaistos Disc. These include repetitions of whole passages, of combinations of symbols, and of separate symbols. However, the most important repetition is the series of passages A10, A11, A12 on the front side, which is repeated by the series of A16, A17, A18. Passages which are repeated as a whole must be very important, too; these are shown in Table 6. The exclamation: "The power of God protects the King!" is repeated to the tune of three times. These repetitions emphasize the importance of the written text.

Repetitions of combinations of symbols are also important. The expression: "Protect the King!" occurs to the tune of 13 times on the disc, and "The power of God" is repeated 5 times. The expressions "Take care for the course of the law" and "Spread by force of law" occur 6 times and 5 times, respectively.

Repetitions of separate symbols are less illustrative. The "King" occurs 19x in total, and is with this score the most important symbol. The "shield" occurs 15x on the front side, which indicates that political struggle is important in the first governmental period. The "cover" occurs 15x on the back side, which indicates that adherence to the welfare state was

considered of importance in the second governmental period. The symbol of the "cor-pse" occurs 15x in total, which clearly confirms the faith in a Realm of the Dead, and in a resurrection (Refs.20-25,41-48).

TABLE 6

REPEATED PASSAGES ON THE PHAISTOS DISC (c.1458 BC) (Figs.3&4)

SYMBOLS (TEXT)

FREQUENCY

SIDE A A+B

flower, man, burin (Please, proclaim loudly)(1,4).....2+0

grave, papyrus, branch, corpse, corpse, shield, king
(The Theory of the Holy Kings of Lower and Upper
Egypt)(3,15)2+0

[... messenger, scroll, shield, king (Spread by force of
law the sovereignty of the King)](6,31)* [2+0]

horn, falcon, shield, king (The power of God protects
the King)(10,13,16)3+0

messenger, hoof (Spread with great drive)(11,17).....2+0

square, hammer, burin, boat, corpse, king (In such a
manner that the powerful language of the King will be
loudly proclaimed and heard by the people)(12,18).....2+0

Side B.....A+B

glove, cover, vine-tendril, cat, faith (Education
learns the tipsy Cat-god to doubt)(5,10)0+2

[glove, cover, vine-tendril, cat ... (Education leads
to the merriment of the Cat-god)](13)*[0+1]

Sides A+B.....A+B

cover, waterway, cat (Protect the course of life of
the Cat-god (A29,B11).....1+1

* almost repeated passages

9 ELUCIDATION OF THE TEXT

Difficult abstractions

The symbol of the "corpse" plays an important role on the disc. In passage B19 we had to translate it with the biblical expression of "taking away the sin". We apologize for it, but there is hardly any other appropriate translation possible. Clearly, it was the intention of the makers of the disc. In passages A9, A25, and B14 we could use the expression of "spreading

knowledge". Sometimes the symbol can be translated by "deadly" in passage B27, by "holy", together with the "shield", in A3, A9 and A15, or by "at the end" in A26 and B29, all of which are rather easy to understand, within the local context. In passages A12 and A18 the combination "boat, corpse" should be translated by the "powerful language", which is used by the "King", the next symbol. A "boat" is also a high level conversation, a so-called knowledge negotiation.

Crete possessed a high culture, which could not exist without good education (Refs.17-22). The "glove" in A25, B5, B10, B12, and B13 should be translated by the "teacher", or by "education", while the symbol also shows the great influence of it. The "hammer" in passages A14, B3, and B28 acts as a similar symbol with an analogous translation.

Apparently, the religion in Crete resembled the one in Egypt. The "falcon", with the serpent in its talons, represents the supreme God. In the hierarchy below this God are two other gods, the Cat-god and the Fish-god, both indicated by appropriate symbols on the disc. The two Kings, a.o. mentioned in important passages A3 and A15, are considered the substitutes of these two gods. Note, that the symbols of these three important gods are placed between the other animals in a more or less invisible manner. The only important visible person is the King, shown to the tune of 19 times, or in the absence of him, the Queen, shown 4 times.

The symbol for "religion" or "faith" is a drawing of the Cancer Constellation, as shown in passages B22, B27, and B30. The holy Tropic of Cancer, named after this star constellation, marks the Southern Egyptian Empire, the center of the Sunreligion, at 23°N. On mid-summer day the Sun is there at right angles above. In passages B5 and B10 the same symbol should be translated by the less important abstraction of "doubt", because the Cat-god is still in a process of learning.

Meaning of the text

The greatest problem of the Phaistos Disc is not the decipherment of the hieroglyphic script, and it is not writing down the text in good English, either. The greatest problem is the interpretation and explanation of the difficult text.

From all evidence it turns out, that religion in Crete was greatly influenced by that of Egypt. Lower Egypt, the Nile Delta, was called the Land of the "Papyrus", and Upper Egypt was called the Land of the Reed or the "Wood". Both symbols are shown on the disc, the last one also in passage A23. The holy Tropic of Cancer through the center of Upper Egypt, at 23°N, is the usual symbol of the Egyptian Sunreligion. For that reason the sign of the "Cancer Constellation" on the disc is the symbol for "Religion" in Crete. The number 23 is the symbol for the same religion in the Megalithic Culture of Western Europe (Refs.26-40).

In Egypt one believed in the SunGod Ra. Below this supreme God were two other gods, Horus and Osiris. The Kings or Pharaohs of Egypt were the substitutes of these two gods. So, the entire Phaistos Disc should be considered in the light of this religion (Refs.23-25,41-48).

The front side of the disc deals with a first period of government during one generation of c.31 years, with a King on the throne, who is the substitute of the Cat-god, possessing a secret temple (Table 3). The falcon (or eagle) with the serpent in its talons is God, who protects the King. Emphasis is laid on spreading the Religion, on good education, and on the influential language of the King. Thoughts are going out to the process of growing to ma-

turity of a future King, who is called the young Fish-god, and his later wife.

The back side of the disc deals with a second period of government during one generation of c.30 years, with a King on the throne, who is the substitute of the Fish-god, and who also possesses a temple (Table 5). Emphasis is laid on good education, again, on the course of the law, and on maintaining the welfare state. Thoughts are going out to the process of growing to maturity of a future King, who is called the young Cat-god, and his later wife.

The text of side B turns out to be a continuation of the script on side A, and not the other way around. So the initial thoughts on this issue are confirmed: side A is the front side, and side B is the back side.

10 DISCUSSION

The difficult text of the Phaistos Disc (Tables 3 and 5), which sounds quite familiar to insiders, deals from the beginning to the end with the headlines of government and religion. This result is very important, because almost nothing was known about the religion of Crete at the end of the New Palace Culture (c.1458 BC) (Refs.20-22). It turns out to be the Bible of Crete. It is a political religious text derived from ancient Egyptian religion. Both religions are precursors of the present Christian religion, where the Father and the Son are the main gods below the supreme God Jahwe. The round disc symbolizes Maat, the Egyptian goddess of law and order in the universe, who should be compared to the Holy Ghost. The obtained text is also like a page from the Bible: besides very high abstractions it contains a lot of less important sentences. Some will judge the whole text of considerable importance, others don't care very much.

Our translation proves the approach for the decipherment followed here is the right one. The majority of the symbols form easily sentences within the passages. It fits best the interpretation of the symbols given by Sokolinsky (Refs.11,12). For a better understanding of the text we prefer to give no further explanations. It was our goal to decipher and translate the text on the disc. It is not our intention to comment on this religion, or to explain it in detail. For people interested in this subject, we would like to refer to experts in old religions in general, in ancient Egyptian religion, and in the present Christian religion.

We tried to decipher and translate the complete, original text. This is partly because everybody wants to know it. It is where so many people were waiting for, for about a century, since the disc was found, in 1908. However, this mysterious, religious text is just one aspect of the Phaistos Disc, and it is probably not the most important one. Other aspects are even more interesting. (Refs.52-55)

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