

KO-NO

It is noticeable that the word *ko-no* (PY Eq 213, 6) is in the same position as the place names between *o-da-a₂* and *o-ro-jo* in the preceding lines: *E-ri-no-wo-to*, *Ko-tu-wo* and *Po-ti-ni-ja-we-jo-jo* *O-te-pe-o-jo*, obviously in the genitive. One would expect to see the genitive in *ko-no* too, but P. Meriggi (*Glotta*, XXXIV, p. 23 f.), J. Puhvel (*Eranos* LIV, p. 20) found that it could hardly be a genitive. L. Palmer (*Tr. Ph. Soc.* 1954, p. 22) has explained *ko-no* as *κοινόν*, which the authors of *Docs.* accepted (cf. p. 268), but in Myc. vocab. (*ibid.* p. 397) they allowed also the possibility of a place-name. С. Лурье (*Я.К.М.Г.* p. 367) proposed a place-name too, but he left it unidentified. The attempt, made by V. Georgiev (Lex. p. 42), to identify *ko-no* with Χών is not satisfactory because such a place is not known in Peloponnesus, neither Γόννος, Γόννοι, probably from Γόννος, can be taken into consideration, because Φ should appear in this word. The supposition that *ko-no* is a place-name is supported by *ko-ni-jo* (An 610, 14) and *ko-ni-ja* (An 615, 3), which mentioned along with other place-names (*A-ke-re-wa*, *Ri-jo*, *A-po-ne-we*, *Da-mi-ni-jo*, *O-pi-ke-ri-jo* etc.) may denote ethnics, derived from *ko-no*. The absence of the ideogram after *ko-ni-jo* gave the reason to Ventris to see the word *skhoinion*, „ropes” (*Docs.* p. 187) and to J. Kerschensteiner (*Münch. Stud.* H. 9 1956 p. 38 f.), similarly С. Лурье (o. c. p. 351), γόνιοι „Kinder”, but „dropping of the ideogram may be due to lack of space” (*Docs.* p. 187). Thus *ko-ni-jo* and *ko-ni-ja* may fit in the context as ethnics.

A better meaning will be gained in Eq 213, 6, if we take *ko-no* as a place-name in the genitive, than with the supposition of *κοινόν* or even *κοινῶν*. This place may be Σχοῖνος i. e. **Σχοῖνοι* or **Σχοῖνα*. The name Σ. is known from several regions e. g. Boeotia, Attica, *Arca-dia* etc. (s. St. Byz. s. v., cf. Pape-Benseler *Wb. d. gr. EN*, s. v. *Σχοινοῦς*). The possibility of a name Σχοῖνος (perhaps **Σχοῖνοι* or **Σχοῖνα*) is based on the ethnic Σχοινεύς and the adv. Σχοινόθεν, as well as on the note in Steph. Thes. Gr. 1. s. v. Σχοῖνος „De gentili Steph. Byz. in, Σχοινοῦς vel potius Σχοῖνος, quod lacuna interceptum” (underlined by myself), cf. Μέγαρα, -ων (Μεγαρεύς, — θεν). The following words of St. Byz. s. v. Σχοινοῦς are noticeable:... Ἀρκαδίας χωρίον, ἀπὸ Σχοινέως τοῦ Αταλάντης πατρός. Ελάδης δὲ ἀν δ τόπος ἀπὸ τῶν ἐν αὐτῷ σχοινῶν τὴν προσγγορίαν εἴληφεν.

It is doubtless that a Mycenaean word in different series of the inscriptions may have different meanings. In KN F 953, 2. 955, 2 [X 7961] and MY Ge 602, 5. 606, 2, 4, 6—7. 604, 2. 605, 3 or 606 [*ko-i-no*], *ko-no* may denote some spice: σχοῖνος, but in PY Eq 213, 6 it is a place-name gen. pl. probably **Σχοῖνων*.