

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. C. 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 *Γόνφος*, can be taken into consideration, because *Ϝ* 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 Ventriss to see the word *skhoinion*, „ropes” (*Docs.* p. 187) and to J. Kerschenssteiner (*Münch. Stud.* H. 9 1956 p. 38 f.), similarly C. Лурье (o. c. p. 351), γόννοι „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 *κοινών*. This place may be *Σχοῖνος* i. e. **Σχοῖνοι* or **Σχοῖνα*. The name *Σ.* is known from several regions e. g. Boeotia, Attica, *Arcadia* 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. I. s. v. *Σχοῖνος* „De gentili Steph. Byz. in, *Σχοινοῦς* vel potius *Σχοῖνος*, quod lacuna interceptum” (underlined by myself), cf. Μέγαρα, -ων (*Μεγαρεύς*, — *όθεν*). The following words of St. Byz. s. v. *Σχοινοῦς* are noticeable:... Ἄρκαδίας χωρίον, ἀπό Σχοινέως τοῦ Αταλάντης πατρός. Ἐλώδης δὲ ὦν ὁ τόπος ἀπὸ τῶν ἐν αὐτῷ σχοίνων τῆν προσηγορίαν 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 **Σχοίνων*.

Skopje.

P. H. Ilievski.