

The Mycenaean Greek Vocabulary II

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Preface

In the preface to *The Mycenaean Greek Vocabulary* which was compiled by Dr. John Chadwick and myself and published in *Glotta* 41 (1963), Dr. Chadwick expressed the hope that in due course we should be able to publish in *Glotta* a supplement which would add further articles and bring greater precision and certainty to existing ones. The time now seems ripe for the publication of such a supplement. Eight years have passed since the completion of work on the first Vocabulary at the end of 1962, and during that time there has been steady progress in the interpretation of Mycenaean Greek texts. Two further Colloquia on Mycenaean Studies have been held, at Cambridge in 1965, and at Salamanca in April 1970. In April 1966 a Mycenaean Symposium was held in Brno as part of the International Congress on "Antiquity and the Present", at which scholars both of the Eirene countries and the West were present in greater numbers than ever before in the history of Mycenaean studies. In 1967 the first International Congress of Mycenaean Studies was held in Rome under the auspices of the *Centro di Studi Micenei ed Egeo-Anatolici*, which was attended by archaeologists, classical linguists and historians from all parts of the world.

Steady work has also been done in the preparation of new editions of the tablets. *The Mycenaean Tablets IV*, edited by J.-P. Olivier, has already appeared,¹⁾ and revised volumes of the Pylos and Knossos tablets are in the press. These editions, when they appear, will incorporate the new material found to date, in particular the new readings revealed by the many joins in the Knossos tablets, made mainly by J. T. Killen and J.-P. Olivier. Not all the new readings are as exciting as the one reported in the *Times* of 12. 4. 1965, when Dr. Olivier's discovery of *a-sa-mi-to* on a sealing from Knossos was announced, and it was clear that evidence for the Homeric

¹⁾ Leiden 1969.

ἀσάμυνθος had been found in Mycenaean; but certainly a number of important new readings have been supplied by the joins, some false readings have been corrected and many earlier conjectures have been confirmed. The editors of *The Knossos Tablets IV*, John Chadwick, J. T. Killen and J.-P. Olivier, and of *Pylos Tablets Transcribed*, E. L. Bennett and J.-P. Olivier, have afforded me the opportunity of consulting the new editions in manuscript, and I am most grateful to them. The new material from Thebes is still awaiting publication. Through the kindness of Dr. Chadwick, however, I have had access to the manuscript of his edition of the tablets found in 1964, and some of this material has been incorporated here.²⁾

Greater precision in the interpretation of Mycenaean texts has been made possible by the analysis of the different 'hands' on the tablets, and tablets can now be grouped not only according to subject matter, but also according to the 'hand' in which they are written. Important work has been done in this respect by E. L. Bennett³⁾ and J.-P. Olivier.⁴⁾

The same general principles have been followed in this supplement as in the original Vocabulary; interpretations have been included which have gained general acceptance, are intrinsically plausible, or offer interesting speculations. I should like to stress here again that the vocabulary does not aim to cover all interpretations, or to give all the occurrences of a particular word in Mycenaean; readers requiring this fuller information are referred to the Lexicon of A. Morpurgo,⁵⁾ already mentioned in *MGV I*, and to the volumes of *Studies in Mycenaean Inscriptions and Dialect*, published annually by the Institute of Classical Studies in the University of London, the first ten volumes of which have been combined into a composite volume.⁶⁾ To indicate the degree of probability of any interpretation, I have followed the practice outlined in the Preface to our original Vocabulary,⁷⁾ whereby suggested interpretations were qualified by adding prob. (probably), poss. (possibly) or perh. (perhaps), unless the interpretation was virtually certain.

²⁾ On the 1964 Thebes tablets, see now Chadwick, *Minos* 10 (1969) pp. 115–137.

³⁾ E. L. Bennett, *Ath.* 46 pp. 328–333.

⁴⁾ J.-P. Olivier, *Les Scribes de Cnossos*, Rome 1967.

⁵⁾ A. Morpurgo, *Mycenaeae Graecitatis Lexicon*, Rome 1963.

⁶⁾ L. Baumbach, *Studies in Mycenaean Inscriptions and Dialect*, 1953–1964, Rome 1968.

⁷⁾ *Glotta* 41. 160.

For the structure of the individual articles, I have followed the same practice as in *MGV I*. In transcribing the Mycenaean syllabograms, I now write a_3 instead of ai for *43 in accordance with the practice agreed upon at the 4th Colloquium of Mycenaean Studies at Cambridge in 1965; *85 is transcribed au , *87 twe , as agreed at the 5th Colloquium at Salamanca in 1970.⁸⁾ For the important new evidence supplied by au for *85, see s.v. *Ἀργέας*, *ἄλλός*, *αὐτός*. New lemmata are marked ×; these include Mycenaean words not interpreted in *MGV I*, as well as alternative interpretations of words included there; where necessary, cross-references to entries in *MGV I* are given. Under lemmata already found in *MGV I*, new evidence is quoted for the existence of the relevant Greek word in Mycenaean; sometimes an entry takes the form of a note discussing an earlier interpretation; sometimes information is given to show that because of a new reading or a corrected interpretation there is no longer any evidence for the existence of a particular word in the Mycenaean language.

Since the publication of *MGV I*, the alphabetic prefixes and reference numbers of many of the tablets have been changed, greater precision in classification being possible because of the joins of tablets and the analysis of the 'hands'. In all lemmata in *MGV II* tablets have as far as possible been quoted with the new alphabetic prefixes and tablet numbers, but no attempt has been made to indicate all the changes in the references of tablets quoted in *MGV I*. For these changes, see the new editions of the tablets (MT IV, KT⁴, PTT); for the classification of the Thebes vases, see Raison, *Les Vases à inscriptions peintes de l'âge mycénien*, Rome 1968.

This supplement was completed at the end of 1970, and interpretations published after that date have not been included; however, the forthcoming editions of the Knossos, Pylos and Thebes tablets, as well as the Proceedings of the 5th Colloquium on Mycenaean Studies at Salamanca in 1970, have been exploited, though their publication is still awaited at the time of writing.

I should like to convey my sincere thanks to Dr. Chadwick for giving me access to the Mycenaean Epigraphy Room in Cambridge during my recent stay there, and for the help, advice and encouragement he gave me while I was compiling this supplement. I have not always followed his advice, and take full responsibility for the imperfections of this work.

⁸⁾ *Minos* 10. 110.

List of Abbreviations

For abbreviations used, see MGV I, pp. 162f. To this list add:

Aesch. <i>P. V.</i>	=	Aeschylus, <i>Prometheus Vincit</i>
Aristoph. <i>Thesm.</i>	=	Aristophanes, <i>Thesmophoriazusa</i>
<i>Ex.</i>	=	<i>Exodus</i>
f. l.	=	falsa lectio
Lith.	=	Lithuanian
v.	=	verso
vel sim.	=	vel simile

The Bibliography and list of Abbreviated Titles cover only books, periodicals and articles referred to in the text of MGV II which do not appear in MGV I. For earlier works of reference, the reader is referred to the Bibliography and list of Abbreviated Titles in MGV I, pp. 163–165. Periodicals are not listed if their name is quoted in full.

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Abbreviated Titles

- Atti Roma = Atti e memorie del 1^o Congresso internazionale di Micenologia, Rome 1967, published 1968.
 Avviamento = Avviamento allo studio del Miceneo, see Doria, M.
 BVAB = Bulletin van de Vereeniging ter Bevordering der Kennis van de Antieke Beschaving, Leiden.
 CCMS = Cambridge Colloquium on Mycenaean Studies, see Chadwick, J. and Palmer, L. R.
 Dict. = Dictionnaire Étymologique, see Chantraine, P.
 Interp. = The Interpretation of Mycenaean Greek Texts, see Palmer, L. R.
 MGV = The Mycenaean Greek Vocabulary, see Chadwick, J. and Baumbach, L.
 MT IV = The Mycenae Tablets IV, see Olivier, J.-P.
 PTT = Pylos Tablets Transcribed (in course of publication).
 SMEA = Studi Micenei ed Egeo-anatolici, Rome.
 St. Myc. = Studia Mycenaea, see Bartoňek, A.
 Studi Pisani = Studi Linguistici in onore di Vittore Pisani, Brescia 1969.

A

ἀ-, ἀν- (privative)

Note: *a-u-po-no* KN U 4478 is now read as *ta-u-po-no* (KT⁴), so that there is no longer evidence for *Ahupnos* in Myc. Since *a-o-ri-me-ne* PY Qa 1296 is as likely to be from *ἄορ* as from *ᾠρα* (see *ᾠρα* in MGV I), there is no longer clear evidence for the treatment of the privative ἀ- before *h* in Myc., unless *e-ti* in *a-e-ti-to* PY Fr 1200 'without *e-ti*' has initial *h*. But there are clear examples of ἀ- before *h* in classical Greek, and it is unlikely that the treatment in Myc. would have been different.

ἀ-, ἀ- (copulative)

Note: For an alternative interpretation of *a-ko-ro-we* PY Cn 418, *a-ko-ro-we-e* Cn 418, *a-ko-ro-we-i* KN Ch 7100, see *ἄκρος, οὔς*.

ἀγείρω *a-ke-ro* PY Cn 1287, Ea 136, Vn 493; nom. sg. and pl., occupational name; as alternative interpretation: perh. *ageroi*

‘collectors’ [Palmer, Interp. 404]. For alternative, see *ἀγγελος* in MG V I.

Note 1: The *o*-grade rather than the *e*-grade would be expected in a noun derived from a verbal root, cf. Myc. *a-ko-ra*: *ἀγορά* s.v. *ἀγείρω* in MG V I.

Note 2: *a-ke-ro* PY Jo 438 is apparently MN.

ἀγρός *a-ki-ri-ja* KN C 7064; poss. description of goats of both sexes: perh. neut. pl. *agriā* ‘wild creatures’ (if it is not MN) [Killen-Olivier, BCH 92. 136f.].

ἄγω

Note: For an alternative interpretation of the MN *a-ko-so-ta* PY An 39 +, see *ἀλκή*.

×***Ἀδρηστος**: see *διδράσκω*.

× **Ἀιγαλέον** The identification of the second element of *de-we-ro-a₃-ko-ra-i-ja* PY Ng 319, and *pe-ra₃-ko-ra-i-ja* Ng 332, *pe-ra-a-ko-ra-i-ja* On 300, *pe-ra-ko-ra-i-ja* Ae 398 with *Ἀιγαλέον* has been strongly attacked [amongst others by Palmer, *Minos* 4. 144f.], but further analysis of the texts concerned, and an examination of the geographical features of S. W. Messenia in the light of further archaeological discoveries, have shown that the identification is likely [Chadwick, *Minos* 7. 136–141; Lejeune, REG 75. 331f.; Heubeck, *Aus der Welt* . . . 38]. The form *Ἀιγαλέον* may be due to popular etymology.

× **αἰόλος** *a₃-wo-ro* KN Ch 896 +; name of one of a yoke of oxen: *Aiwołos* [Docs. 105, 427; Chantraine, *Rev. Phil.* 37. 12; Lejeune, REG 76. 7; Palmer, Interp. 182; cf. Furumark, *Eranos* 52. 28f.].

Note: The Myc. word provides the first evidence for the presence of *w* in *αἰόλος*.

αἰπύς

Note: The identification of Myc. **a-pu₂* with Hom. *Αἰπύ* has been rejected because *ai* is normally written *a₃*, and *pu₂* normally = *φv* [Lejeune, REG 75. 328f.; Ruijgh, *Forum der Letteren* 4. 257, *Études* 273, note 11]. But evidence for the existence of *αἰπύς* in Myc. is poss. to be found in *a₃-pu-ke-ne-ja* PY Fn 79 (earlier reading *ke-pu-ke-ne-ja*): poss. WN, dat.: poss. *Aipugeneiāi* [Mühlestein, *Mus. Helv.* 22. 160; Ruijgh, *Études* 256].

αἶσα]*a₃-sa* TH Ug 14; if the reading is correct, it supplies further evidence for the existence of this word in Myc. See *αἶσα* in MG V I [Chadwick, *Minos* 10. 134].

× **ἄκρος** *a-ko-ro-da-mo-jo* KN B 1025; MN, gen.; poss. *Akrodāmoio*, see also *δῆμος*. *a-ko-ro-we* (nom. sg. masc.) PY Cn 418; dual

a-ko-ro-we-e Cn 418; app. variant spelling of dual (or dat. sg.?)
a-ko-ro-we-i KN Ch 7100; descr. of oxen: poss. *akr-ōwēs*, *akr-ōwee*
 ‘with pointed ears’ [Gallavotti, Documenti e Struttura 29, Par.
 Pass. 11. 23; cf. Palmer, Interp. 405, but new proposal *akolowēs*,
 Interp. II. 476, 487]. See also *οῦς*, and for alternative interpreta-
 tion, see *ἀ-*, *ἄ-* (copulative) and *χροία* in MG V I.

Note: Though this interpretation is morphologically sound, it is not
 entirely satisfactory semantically, as *ἄκρος* is only used of the point or
 extremity of an object in Greek, not in the sense of ‘pointed’ or ‘erect’.

ἀλάομαι

Note: For *a-ra-ta* KN Uf 1011, KT⁴ now reads *i-ra-ta*; if this reading
 is correct, there is no longer any evidence for the existence of the root
 of *ἀλάομαι* in Myc.

× *ἀλέκτωρ* *a-re-ko-to-re* KN Ce 152v.; MN, dat.: poss. *Alektorei*
 [Killen-Olivier, BCH 92. 118]. See also *ἀλεκτρούων* in MG V I.

ἀλκή

Note: The MN *a-ko-so-ta* PY An 39 +, gen. *a-ko-so-ta-o* Cn 40 + could
 be from this root: poss. *Alxoitās* [Palmer, Interp. 81f.]. See also *ἄγω* in
 MG V I.

Ἄμυθάων

Note: The conjecture [*a*]-*mu-ta-wo* has been confirmed by the join of
 KN V 756 + X 7806 [Killen-Olivier, CCMS 57]; the name is now attested
 at Thebes also, in TH Ug 9.

ἀμφί

Note: On *a-pi-e-ke* PY Un 2, see Note 2, s. v. *ἱερός*.

ἄμφω *ko-no-a-po-te-ra*, likely reading in MY Ge 602; in list of
 spices and condiments: poss. *skhoinoi amphoterai* ‘σχοῖνος of both
 kinds’ (Olivier, Kadmos 9. 51–52).

ἀνά

Note 2: It has been suggested that *a-no-* in a number of personal names
 stands for *ano-* = *ἀνά* (cf. *pa-ro*: *παρά*), e. g. *a-no-me-de* PY Jn 706: perh.
Anomēdēs [Palmer, Interp. 81, CCMS 278f.; Ruijgh, Études 353; contra
 Heubeck, Minos 11. 1970 who expands the earlier suggestion of Mühlestein
 (see note sv. *ἀνά* in MG V I) and proposes *ανη-* as first element].

ἀνήρ Possible MN with *Ἄνδρ-* as first element: *a-da-ra-ko* [KN
 X 793: dat., perh. *Andrarkhōi*, see *ἄρχω*].

Note 3: A number of personal names beginning *a-no-* may be from this
 root, e. g. *a-no-me-de* PY Jn 706, poss. *Anormēdēs*, *Anīmedes* [Mühlestein,
 Ath. 46. 361f.; Heubeck, Minos 11. 1970]. See notes s. v. *ἀνά* in MG V I and II.

Note 4: For a suggested interpretation of the first element of *ne-ti-ja-no*,
ne-ti-ja-no-re, see *νέομαι*.

***ἀντιλος** *a-ti-ja* PY Vn 46 (*a-ti-ja*), [Vn 879], MY X 1; at PY in list of building materials, part of a chimney structure: perh. *antia* (cf. *ἀντίον* as part of a loom, Aristoph. *Thesm.* 822); context obscure at MY; the word may not be complete [Baumbach, *Minos* 11. 1970].

Note: *a-ti-jo* KN As 1516 is MN.

ἀντλος

Note: The connexion of *a-te-re-e-te-jo* with this word is very uncertain and should prob. be abandoned. No satisfactory alternative has as yet been suggested.

ἄνυμι *a₂-nu-me-no* PY Jn 389; MN: poss. *Hanumenos*, cf. Attic *ἀνύτω* [Chantraine, *Dict.*, s.v. *ἄνυμι*]. Less likely from *ἄρνυμαι*, see note s.v. *ἄρνυμαι* in MGV II.

ἀπό

Note: The interpretation *hō apōthen* for *o-a-po-te* KN Le 641 now seems unlikely in view of the context; *a-po-te* appears in context with *LANA* KN Od 562; the word has been tentatively interpreted as MN [Killen, *BICS* 13. 105–109]; and place-name [Palmer, *Interp.* 299].

***Ἀπταρα** *a-pa-ta-wa-ja* KN V 7670; nom. pl.(?) fem.: poss. *Aptarwaiai*. [Ruijgh, *Études* 228 (ethnic)].

ἀρά

Note: The interpretation of *ka-ta-wo* KN Dv 1113, *ka-ta-wa* PY Cn 40 as *Katarwos*, *Katarwās*, personal names meaning ‘Accursed’, is unlikely, since such names would be considered ill-omened.

ἀρήν (*φρήν) Perh. also from this root: *wo-ne-we* PY Cn 40, Cn 643; in descr. of livestock, contrasted with *pa-ra-jo* (*palaioi*) in Cn 40: poss. *wornēwes* ‘young animals’ [Palmer, *Interp.* 165, 464]. See also *οἶνος* in MGV I and II.

Note: The connexion of *wa-no(-qe)* KN Ch 5724, name of one of a yoke of oxen, with *ἀρήν* is unlikely in view of the inappropriateness of a name meaning ‘Lamb’ for an ox [Killen-Olivier, *CCMS* 82]. Since the product of **r* following *w* seems to be *or/ro* in Myc., it is likely that other words beginning *wa-n-*, e.g. *wa-ni-ko* and *wa-no-jo*, belong with *wa-no* to a different word [Morpurgo-Davies, *Atti Roma* II, 811, who tentatively suggests connexion with Hom. *ἦρον*].

*Ἀρης

Note 2: The join of KN X 5816 to 4462 + 5792 + 5808 + 8450 + fr. (now classified Mc 4462) shows that *a-re* appears in context with ideograms *150, *107 = CAPRA, *142 and *151 = CORNU; the fuller context does not provide any support for the interpretation of the word here as a divine name [Olivier, *BSA* 62. 331].

ἄρμα *a-mo* KN Sg 1811 (formerly So 7485) is now shown to be a complete word, prob. followed by numeral 1; nom. sg. neut.: *harmo* 'wheel' [Chadwick, MLS 9. 10. 63].

Note: The spelling *a-* (not *a₂-* which usually = *ha*) in *a-mo* etc. suggests that the aspirate in these forms is not original [Lejeune, Rev. Phil. 34. 17, note 44; Ruijgh, St. Myc. 99f.; Chantraine, Dict. s. v. ἄρμα].

ἄρνυμαι

Note: Since *a₂* usually represents *ha*, the connexion of *a₂-nu-me-no* with *ἄρνυμαι* is unlikely; for a more likely interpretation, see *ἄρνυμι* in MG V II.

ἄρχω *a-da-ra-ko*[KN X 793; preceded by *pa-ro*; prob. MN, dat.: perh. *Andrarkhōi* [Ilievski, Živa Antika 12. 216]. See also *ἀνήρ*.

Note: If this interpretation is correct, this is the first example attested in Myc. of a personal name of the type *Ἰππαρχος*.

× **ἄσάμινθος** *a-sa-mi-to* KN Ws 8497; on sealing with ideogram of rectangular shape; nom. sg. or pl.: *asaminthos* (-oi), cf. *ἄσάμινθος*, *Od.* 3. 468 + [Olivier, BSA 62. 291; cf. Nestor 1. 5. 65, 382].

ἄστυ

Note: *e-te-wa-tu-wo* is now read in KN C 912 instead of earlier *e-te-wa-tu-o*; the new reading does not affect the interpretation of the word as gen. of a MN with second element from *ἄστυ*, poss. *Etewastuos*, as the *w* represents a glide after *u*.

× **Ἀυγέας** *au-ke-wa* PY An 192, Jo 438, Ta 711 (with *85 = *au*, see *Minos* 10. 110); nom. sg. in An 192, Jo 438, acc. sg. in Ta 711; MN: perh. *Auge(w)wās* [Petruševski, Živa Antika 15. 11; Lejeune, SMEA 1. 26; Risch, Atti Roma II. 692].

× **αὐλός** *au-ro* KN Sd 4402; in list of chariot equipment; number unclear: poss. *aulos* (or dual *aulō* or pl. *auloi*) 'tube(s)' (exact significance uncertain) [Lejeune, SMEA 1. 18].

Note: Whether the MN *au-ri-jo* KN As 604, Da 1080, Da 1116, Dv 1103 is connected with this word, is uncertain; the interpretations *Aulios*, *Auliōn*, *Auriōn* are all possible [Lejeune, SMEA 1. 27]. *au-ri-jo* in TH Ug 5 is prob. an epithet rather than a man's name [Chadwick, *Minos* 10. 130].

× **αὐτός** *au-to-jo* PY Eb 156; syntax and meaning of sentence obscure: poss. gen. *autoio* [Lejeune, SMEA 1. 18–22]. *au-to-te-qa-jo* TH Ug 4; MN: poss. *Autothēg*aios* [Chadwick, *Minos* 10. 130].

Note 1: Since there is no room for the word-divider before *-te-*, this is probably to be read as one word. Though names with *ἄτο-* as first member are not uncommon in the classical period, e.g. *Ἄτομέδων*, no examples of names compounded of *αὐτός* and an ethnic have been cited. On the spelling of the second element of the name, see s. v. *Θῆβαι* in MG V I.

Note 2: Other names possibly containing *Αὐτο-*: *au-ta-mo* PY Jn 658, Jn 725: perh. *Authaimōn*; *au-ta₂* KN Db 1166; *au-to-a₂-ta* PY Cn 314; *au-to-a₃-ta* KN Ch 972; *au-to-*34-ta-ra* PY Fn 187.

αὐω *au-te* PY Ta 709; in list of vessels, hearths and implements; nom. sg.: poss. *austēr*, exact meaning unclear, perh. some kind of tool for holding a lighted coal; cf. *ἔξαστήρ* (Aeschylus) [Petruševski, *Živa Antika* 8. 275; Ephron, *Minos* 7. 81; Lejeune, *SMEA* 1. 18].

Ἀχαιοί *pi-ra-ka-wo(-qe)* KN V 1005; MN: poss. *Philakhaiwos*; cf. *Φιλάχαιος*, IG v 2. 159 [Killen-Olivier, *CCMS* 64]. See also *φίλος*.

Note: In spite of Palmer's earlier insistence [e.g. *Interp.* 65] that *a-ka-wi-ja-de* KN C 914 is not a place-name, *Akhaiwiān-de* is still the most likely interpretation of the word [Chadwick, *Studii Clasice* 11. 11; Sacconi, *Živa Antika* 19. 13–19; now also Palmer, *Interp.* II. 485].

B

βαίνω

Note: The connexion of *a-pi-qa-to* with *βαίνω* has been seriously challenged on phonological grounds (syllabic nasal usually > *a* in Myc., *o* unlikely as product of *eə₂* in zero grade) [Ruijgh, *Études* 354]. Further, the interpretation of the word as a derivative of *βαίνω* does not provide an entirely satisfactory meaning, and should probably be abandoned. No other convincing interpretation of the word has been proposed.

βασιλεύς

Note 3: On the etymology, see further Chantraine, *Dict.*, s.v. *βασιλεύς*. But the presence of the labio-velar in the Myc. word does not necessarily imply an IE origin for the word. The suggestion that *βασιλεύς* is connected with Hittite *^{LU}bdtiliš* [Schmitt-Brandt, *SMEA* 7. 87] takes no account of the labio-velar in the Myc. word and must therefore be rejected.

Note 4: In spite of Palmer's doubts about the identification of *qa-si-re-u* with *βασιλεύς* [see further *Interp.* 442 and refs. given there], there is no sound reason for rejecting the identification, and it is fairly generally agreed that *qa-si-re-u* represents later Greek *βασιλεύς*, but in the sense of 'chief', 'local headman', not 'sovereign', cf. *βασιλῆες . . . εἰσὶν καὶ ἄλλοι / πολλοὶ ἐν . . . Ἰθάκῃ*, *Od.* I. 394.

Note 5: The restoration [? *qa-si*]-*re-wi-jo-te* in PY Aq 64 (formerly Sn), though possible, is too uncertain to be considered as clear evidence for the existence of the participle *g^aasilēwjontes* in Myc. [Palmer, *Interp.* 53].

×βίος *qe-qi-no-to* PY Ta 642 (twice); *qe-qi-no-me-no* Va 482; *qe-qi-no-me-na* Ta 707 +; in descriptions of ivory and inlaid

furniture: poss. connected, together with Hom. *δινωτός*, with root *g^wi-*; meaning 'endowed with life' [Richardson, *MLS* 13. 3. 57; Heubeck, *CCMS* 235ff.; doubtful, Coleman, *Lingua* 22. 97f.; meaning and etymology of words obscure, Chantraine *SMEA* 3. 20]. For earlier suggestions, see *δινέω* in *MGV I*.

βλήχων

Note: The reading *ka-ra-ko* in *MY Ge* 605. 6A and the proposed restoration *ka-ra-ko* in *Ge* 605. 1 are so uncertain that the identification of *βλήχων* (Boeot. *γλάχων*) as a Myc. word must be abandoned. *MT IV* reads *ka-]ra-to* *Ge* 605. 1, and *ka-ra-* *Ge* 605. 6A [Olivier, *Kadmos* 9. 52].

Γ

γέρας

Note: It is likely that *ke-ra* in *KN Ra* 984 (formerly classified X) and in *PY Eb* 416, *Ep* 704, represents different words. At *PY* the connexion with *γέρας* still yields the most likely interpretation, while at *KN* *ke-ra* may belong to *κέρας*, q. v. [Palmer, *Interp.* 426, s. v. *ke-ra I* and *ke-ra II*].

γέρων

Note: Some support for the interpretation of *ke-ro-ta* *KN Ld* 785, *Ld* 786, *Ld* 788 as *geronta* 'old' (in description of textiles) may perhaps be found in *pa-ra-ja* (*KN Ln* 1568) = *palaiā* 'old' in a similar context.

γίγνομαι

Note: *a₃-pu-ke-ne-ja* is now read for *ke-pu-ke-ne-ja* in *PY Fn* 79; the new reading does not affect the interpretation of the second element of the word, see *γίγνομαι* in *MGV I* and *αἰπός* in *MGV II*.

× *γλυκός* *de-re-u-ko* *KN Uc* 160; nom. sg., annotation to *VINUM: dleukos* 'sweet new wine' [Chadwick, *Minoš* 9. 192–197].

Note: If this reading is correct, the Myc. form provides evidence for the development of *γλυκός* from **δλυκός*.

× *γνάθος* *ka-na-to* *MY Ue* 611, *Wt* 502, *Wt* 506; name of an implement or vessel; nom. (or acc.) pl.: perh. *gnathoi* 'clamps'; cf. *Aesch. P. V.* 64, where this seems to be the meaning of the word [Chadwick, *Eranos* 57. 2].

γραῦς

Note: The interpretation of *ka-ra-we* *KN Ap* 694 as *grāwes* 'old women' has been attacked [Palmer, *Interp.* 425], but the occurrence of the word in *Ap* 5868 in a context which suggests a grouping according to age, makes this interpretation probable [Killen-Olivier, *BCH* 92, 133f.].

Δ

δατέομαι *a-pu-da-se-we* KN Gm 840; as heading to a list of quantities of wine; dat. sg. (or nom. pl.): poss. *apudas(s)ēwei* (or *apudas(s)ēwes*) ‘distributor(s)’ [Ruijgh, *Études* 355]. *ḏa-so-mo* PY Wa 730: poss. *dasmos* ‘distribution’, cf. *δασμός* *Il. I.* 166 +; but the reading is uncertain and the context unhelpful (cf. *do-si-mi-jo-qe* in next line).

δε

Note: For a recent discussion of the uses of *-de* in Myc., see Risch, *Studi Pisani* 831–843; Ruijgh, *Études* 337–350.

-δε (allative suffix). Further examples: *di-wi-jo-de* PY Fr 1230: *Diwion-de*, see *Ζεύς*; *ko-no-so-de* KN C 5753: *Knōson-de*, see *Κνωσός*; *ri-jo-de* PY Vn 20: *Rhion-de*, see *ῥίον*; prob. also *ki-ri-ta-de* KN Ws 8493, see note s.v. *κρίνω, χρίω*.

δέμνια *de-mi-ni-jo* PY Wr 1326 (no further context); poss. *demnion*, perh. sg. of *de-mi-ni-ja* Vn 851, MY V 659: *demnia* ‘bedding’ [Chadwick; contra, Palmer, *Interp.* 413, who suggests that *de-mi-ni-ja* is a class of women]. On the etymology, see Ruijgh, *Études* 107.

δέρμα

Note: The earlier interpretation of *de-ma-si* KN Fh 353 as *dermasi* ‘in skins, leather bottles’ now seems unlikely in view of parallel contexts, and the word is probably to be interpreted as dat. pl., referring to recipients of oil; meaning obscure [Palmer, *Interp.* 413].

×δέρω *o-wi-de-ta-i* PY Un 718, *o-wi-de-ta* [Wa 731; second element perh. connected with this root [Mühlestein, *St. Myc.* 114]; see *ῥίς*, and for earlier suggestion, see *ἰδειν* in *MGV I*.

Note: *aikidertās* ‘goat-flayer’ cited by Mühlestein, l.c. as a parallel to his proposed *owidertās*, is based on a less likely reading *a₃-ki-de-ta* in PY Na 529.

δεῦρο

Note 2: For an interpretation of the second element of *de-we-ro-a₃-ko-ra-i-ja* PY Ng 319, see *Αἰγαλέον*.

δέχομαι *de-ko-to* KN Le 642; in textile context, parallel with *de-ka-sa-to* in Le 641; poss. aor. *dekto* ‘received’ cf. Hom. *δέκτο* [Docs. 317; cf. Killen, *MLS* 27. 10. 65; Szemerényi, *Syncope in Greek and Indo-European* 175].

Note: *de-ko-to* is MN at PY; see *δέχομαι* in *MGV I*.

δέω *de-de-me-na* KN Ra 984 (formerly classified X; earlier reading *ke-ke-me-na* abandoned, KT⁴); followed by ideogram which prob. represents dagger; nom. pl. neut.: poss. *dedemena* ‘with a binding of (ivory, horn)’; cf. *de-so-mo* KN Ra 1543, Ra 1548, an article fitted to daggers, and also *de-de-me-no* as a description of wheels bound with silver or bronze in PY Sa 287 +; see *δέω* in MG V I. Note 1: The interpretation of *de-so-mo* as ‘rivets’ [Palmer, Interp. 336] is unlikely; it is based on an interpretation of acc. *δεσμούς* as ‘rivets’ in *Il. XVIII*, 379, where the word prob. refers to bands of metal hammered out to make the handles for a tripod.

Note 2: The fuller context supplied by the discovery of the middle section of PY Ub 1318 (formerly classified Sb) shows that *o-pi-de-so-mo* is more likely to be plural than singular: prob. *opidesmoi* ‘(4 skins) as straps.’

Δημήτηρ

Note: In spite of much discussion, the problem of the interpretation of *da-ma-te* in PY En 609 remains unsolved; see s.v. *Δημήτηρ* in MG V I, and Palmer, Interp. 190. Whatever the correct interpretation is, it is clear that the word has nothing to do with *Δημήτηρ*; it is therefore unsafe to base any conclusions about the presence of Demeter in Myc. religion on *da-ma-te* (as e.g. Stella, *La Civiltà Micenea* 233).

δῆμος *a-ko-ro-da-mo-jo* KN B 1025; MN, gen.: poss. *Akrodāmoio*. See also *ἄκρος*.

Note: *da-mo-ko-ro* KN C 7058, [Le 642], PY On 300, Ta 711; new joins at KN indicate that this is the title of an official, not a personal name [Olivier, CCMS 63, *Minos* 8. 118–122; Palmer, *Minos* 8. 123f., *Mycenaean and Minoans*² 106, 161f.; Heubeck, *Atti Roma II*. 611–614].

διδάσκω

Note: For a recent discussion of *di-da-ka-re* and]*de-di-ku-ja* and the abbreviations *di* and *de* on the KN Ak tablets, see Killen, *Minos* 11. 1970.

× **διδράσκω** *a-da-ra-ti-jo* PY An 656, Aq 218; patronymic adj.: prob. *Adrāstios* [Docs. 414; Ruijgh, *Études*, 156 (name connected with *διδράσκω* by popular etymology)]. *a-da-ra-te-ja* PY Aa 785, Ab 388; descr. of one woman, poss. her name: poss. *Adrāsteia* (prob. not ethnic as proposed in Docs. 156, Palmer, Interp. 403) [Ruijgh, *Mnemosyne* 17. 168; *Forum der Letteren* 4. 242; *Études* 257].

× **δίκτυον** *de-ku-tu-wo-ko* [PY Un 1322; recipient of a ration of wheat, prob. dat. sg. (or pl.): poss. *dektuworgōi* (or *-oi'i*) ‘to the net-maker(s)’ [Chadwick, *Myc. Stud.* 20 (Mühlestein)]. See also *ἔργον*. Note: *e* for *ι* could imply a non-Greek origin [see Hester, *Minos* 6. 24–36; Bader, *Demiourgos* 35]; but Chantraine [Diet., s.v. *δίκτυον*, REG 80. 1–5] proposes the interpretation *deiktu-*, keeping connexion with *δικεῖν* ‘throw’.

δινέω

Note: For an alternative interpretation of *qe-qi-no-to*, *qe-qi-no-me-no*, *-na* see s. v. *βλος*.

διφθέρα

Note: *di-pte-ra*₃ PY Ub 1318, tentatively interpreted as dat. sg. in MG V I, is more likely to be a variant spelling of the nom. pl.

δίψα

Note: Further suggestions for the interpretation of *di-pi-si-jo-i* (e.g. 'priests of the goddess Dipsia (= Demeter)' [Adrados, *Kadmos* 3. 139]; = the Genii [Marinatos, CCMS 265–274; contra, van Straten, BVAB 44. 120]) have done nothing to prove or disprove the connexion of this word with *δίψα*.

δοῦλος

Note 2: On the non-IE etymology of this word, see further Chantraine, Dict. s. v. *δοῦλος*.

E**ἔγχος**

Note 2: The personal names *e-ke-i-ja-ta* PY Jn 750 and *e-ke-i-jo-jo* (gen.) Sa 760 are possibly connected with this root. For *e-ke-i-jo-jo*, cf. *Ἐγχειος*, title of Aphrodite [Ruijgh, *Études* 204]; but other interpretations are also possible, e.g. MN *Ἐχέιος*. [Docs. 417].

εἰμί

Note 2: The join of KN Ap 618 + 633 shows that *a-pe-a-sa* is almost certainly fem. pl. [Chadwick, SMEA 4. 32].

Note 3: The interpretation of *te-ko-to-a-pe* PY An 5, *te-ko-to-na-pe* An 18 + as a place-name [see s. v. *εἰμί* in MG V I, and Palmer, *Interp.* 456] is shown by an analysis of the tablets concerned to be possible but not inevitable [Chadwick, SMEA 4. 23–33, with note by Lejeune, SMEA 4. 33f.].

ἔλαφος *e-ra-pe-ja* PY Ub 1318 (twice); fem. sg. (and pl.?), adj. describing leather goods, app. variant of *e-ra-pi-ja* Ub 1316: *elapheia* 'of deerskin' [Lang, AJA 69. 99; Ruijgh, *Études* 240]. *e-ra-ti-ja-o* PY Ub 1317, prob. error for *e-ra-pi-ja-o*, see *e-ra-pi-ja* s. v. *ἔλαφος* in MG V I.

ἔλος

Note: On *e-re-e* PY An 724 see *ἐρέτης*.

ἐν Further example of compound with *ἐν* as first member: *e-to-ki-ja* PY Vn 46, Vn 879; poss. *entoikhia*, see *τειχος*.

Ἐνυάλιος

Note: *e-nwa-ri-jo* in PY An 724 is almost certainly not the name of the god [Chadwick, *Minos* 8. 116; Gerard-Rousseau, *Les mentions religieuses* 90].

×**ἐξ** *e-ka-sa-te-u*[PY Qa 1291; without further context: poss. MN: *Exantheus* [Chadwick, *AJA* 64. 136].

Note: If this interpretation is correct, this word supplies the first evidence for ἐξ in Myc.

ἐπί Further cpds.: *e-pi-ro-pa-ja* KN Od 696: perh. *epilōpaia*, see *λάπη*. *e-pi-u-ru-te-we* PY Ub 1318: perh. a form of **epiwruteus*, see *ἐρύω*.

ἐπομαι

Note: The reading *e-ge-ta-e* in KN Am 821. 1 (formerly classified As), which was regarded with suspicion because of the unexpected form it produced for the dual of a masc. *ā*-stem, has been restored in KT⁴. That the word is a dual, is evident from the numeral 2; cf. *we-ka-ta-e* C 1044, see *ἔργον* [Killen-Olivier, *CCMS* 64f.; cf. *Docs.* 84, 168; Palmer, *Interp.* 47, 129; Szemerényi, *CCMS* 221; Doria, *Avviamento* 181].

ἔπω

Note: For another alternative interpretation of *e-we-pe-se-so-me-na* MY Oe 127, see Note 2, s.v. *ἔπω*.

ἔργον Further cpds. in *-οργος*: *de-ku-tu-wo-ko*[PY Un 1322; prob. dat. sg. or pl.: poss. *dektuworgōi* or *-oi'i*, see *δίκτυον*. *ku-ru-so-wo-ko* PY An 207: *khrusoworgoi*, see *χρυσός*. Root cpd.: *pa-wo-ke* PY Aa 795, Ab 558 (nom. pl.); gen. pl. *pa-wo-ko* Ad 691, La 632: poss. *pan-worges*, *-ōn* 'women (maids) of all work', see *πᾶς*: for earlier suggestion see *ἔργον*, *παρά*, in *MGV* I.

Note 1: In view of the context supplied by the join of KN X 1044 and Ch 7053 (now C 1044), *we-ka-ta-e* (with *vos^m ZE^v1* in next line) is almost certainly to be interpreted as dual *wergatae*. For this unexpected form of the dual of masc. *ā*-stems, cf. *e-ge-ta-e* KN Am 821. 1, s.v. *ἐπομαι* [Killen-Olivier, *CCMS* 64f.].

Note 2: Palmer [Interp. 204, 465] now interprets *wo-ze*, *wo-ze-e*, *wo-zo*, *wo-zo-te* (but not *wo-zo-me-no/na*) as forms of a verb from the stem **woikj-* in the sense of fulfilling an obligation attaching to a land-holding. But Cretan *Φοικίων* (Cauer-Schwyzler 179. iv. 23) which Palmer quotes in support, does not provide a convincing parallel, as it prob. means nothing more than 'dwell', and the other example quoted by Palmer, *Cypr. ko-i-ki-si*, is prob. a noun, not a verb [see O. Masson, *Inscr. Chypr. Syll.* p. 307; Bader, *Demiourgos* 4ff.; Heubeck, *Živa Antika* 19. 5f.].

Note 3: The interpretation of *we-ke-i-ja* KN Am 819 as *wergeia* 'day-work' is very uncertain; no satisfactory alternative has been suggested and the word remains obscure [Bader, *Demiourgos* 25].

ἐρέτης

Note: *e-re-e* in PY An 724 is poss. the infin. *ereen* of a verb meaning 'to row', later replaced in Gk. by ἐρέσσω [Docs. 188; Palmer, Interp. 419].

***Ἐρινύς** *e-ri-nu-we* KN V 52 edge; in list of deities; dat.: *Erinuwei* [Killen-Olivier, CCMS 48].

Note 2: This form in *-we* is the expected form for the dat. sg. of a stem in *-u*; *e-ri-nu* KN Fp 1. 8 is either a nom. of the rubric, or a scribal error for *-u-we*; see note s.v. Ἐρινύς in MGV I.

***Ἐρμῆς** *e-ma-a₂-o* KN D 411; gen.: perh. *Hermāhāo*, or alternatively a derivative meaning 'temple of Hermes' or 'festival of Hermes' [Killen-Olivier, CCMS 51].

Note: Though there is some doubt about the reading (perh. *e-ma-a₂ o* ovis^f), this text certainly provides the first evidence for the divine name *E-ma-a₂* at Knossos.

ἐρυθρός *e-ru-ta-ra* now also occurs as description of leather goods in PY Ub 1318: *eruthrai* 'red' [Lang, AJA 69. 100]. *e-ru-ta-ra* PY An 654, Aq 64; MN: prob. *Eruthrās*.

×**ἐρύω** *e-pi-u-ru-te-we* PY Ub 1318: item in a list of leather goods, prob. an object made of deerskin; dat. sg. or nom. pl. of a noun **epiwruteus*, a cpd. of ἐπί (q.v.) and a word perh. derived from ἐρύω (cf. ἔντρη 'strap'), but of uncertain meaning [cf. Ruijgh, Études 358f.].

ἐτεός

Note: On the reading *e-te-wa-tu-wo* for *e-te-wa-tu-o* in KN C 912 see Note s.v. ἄστυ.

εύς

Note 1: *e-u-mo* KN Da 1390 (formerly classified X) is now shown to be a complete word [Killen-Olivier, BCH 92. 125]. This makes it less likely that the word is a compound with εὖ- as first element.

Note 2: For another alternative interpretation of *e-we-pe-se-so-me-na* MY Oe 127, see Note 2 s.v. ἔψω.

-εύς

Note 2: It has been suggested that there is evidence for the existence of an acc. sg. in *-ēn* from *-εύς*-stems in Myc., e.g. *e-re-de* PY Fr 1228 and *ma-se-de* Cc 1285 [Lejeune, Rev. Phil. 35. 203]; also *a₂-ri-e* An 724 as acc. *haliēn* from **halieus* [Perpillou, Minos 9. 209]. This is unsafe evidence on which to base the existence of such an acc. in Myc.; the Myc. forms themselves are of uncertain interpretation, and it is likely that the Arc. forms in *-ής*, acc. *-ήν* (e.g. *ιερός*) are analogical after the other cases, following the loss of intervocalic digamma [Szemerényi, SMEA 6. 7–13].

ἐχω *o-ka* PY Ub 1318 only; prob. noun, an article made of leather: perh. *okhai* ‘supports’, ‘straps’ [Chadwick; cf. Lang, AJA 69.99]; alternatively, a form of *holkā* [Ruijgh, Études 373].

Note: On a suggested alternative interpretation of *po-ro-e-ke* PY Ta 713 +, see Note s.v. *πρό*.

ἐψω

Note 2: It has been suggested that *e-we-pe-se-so-me-na* MY Oe 127, descr. of textiles, is connected with a verb **Fέψω/ἐFέψω* (with prothetic vowel), corresponding to Germanic *weban*, and later replaced in Greek by *ὑπάω* and *ὑφαίνω*: *ewepsēsomena* ‘(cloths) to be woven’ [Beekes, The Development of the Proto-IE Laryngeals in Greek p. 67]. But the suggestion remains a conjecture, based as it is upon a hypothetical verbal form.

Z

Ζεύς *di-wi-jo-de* PY Fr 1230 (replacing earlier reading *]pi-jo-de*); acc. + allative *-de*: prob. *Diwion-de* ‘to the sanctuary of Zeus’ [Ilievski, Minos 7. 147 ff.]. *di-wi-jo-jo* KN Fp 5; with *me-no*; gen. sg., name of month: prob. *Diwioio* [Docs. 126; Palmer, Interp. 414; Ruijgh, Études 130].

ζέφυρος

Note: The proposed interpretation of *ze-pu₂-ra₃* PY Aa 61 as *Zephyriai* [MGV I; Palmer, Interp. 119] has been rightly criticized by Ruijgh (*ra₃* usually = *rai*, not *ria*) [Forum der Letteren 4. 260, Études 366]. The gen. *ze-pu₂-ra-o* PY Ad 664 indicates that the reconstructed Myc. form should be *Zephurai*, gen. *Zephurāōn*.

ζυγόν

Note: The discovery of the missing part of PY Ub 1318 [see Lang, AJA 69. 98ff.] supplies the context of *ze-u-ke-si* and shows that one hide (*wi-ri-no*) is to be used as *we-ru-ma-ta* for *ti-ri-ši ze-u-ke-si*: *wrinos we-ru-ma-ta trisi zeuges(s)i* ‘hide as? for three pairs’ (poss. of sandals, cf. *pe-di-ra*: *pedila* ‘sandals’ in same context).

Θ

Θάροςος, Θάρρος *to-si-ta* PY Cn 719; MN: poss. *Thorsitās* [Mühlestein, St. Myc. 116; O. Masson, Minos 11. 1970].

θέμις

Note: The relevant part of KN Am 821. 1 (earlier As) is now read tentatively as *e-ne-ka e-mi-to* (earlier *ti-mi-to*) [KT⁴], so that this entry perhaps no longer belongs under *θέμις* [Sourvinou, Minos 9. 184f.]. No satisfactory interpretation of *e-mi-to* has as yet been proposed.

θέω (run) *to-wa-no-re* PY Fn 79; MN: prob. *Thowānorei*, dat. of *to-wa-no* KN B 806, see s.v. ἀνήρ, θέω, in MGV I.

Θῆβαι *au-to-te-qa-jo* TH Ug 4; MN: poss. *Autothēg*aios* [Chadwick, *Minos* 10. 130]. See αὐτός.

θίς

Note: The fuller context supplied by the join of KN L 5901 to Ap 5748 + 5923 + 8558 does not make the meaning of *ti-no* any clearer, or confirm the interpretation as gen. *thinos*. The word is prob. a place-name of doubtful interpretation [Palmer, *Interp.* 458; Ruijgh, *Études* 196; cf. Gerard-Rousseau, *Les mentions religieuses* 220–222].

θυγάτηρ *tu* in lists of women on KN Ap 629, [Ap 637], Ap 5748: poss. abbr. for *thugatēr* [Killen, *Živa Antika* 16. 207–212].

I

ιδεῖν

Note: It is now generally agreed that *o-wi-de-ta-i* PY Un 718, *o-wi-de-ta* [Wa 731, does not represent the infinitive (*hō*) *widesthai*, but that the word is probably a noun; see δέξω and ὄϊς.

ιερός (*jo*)-*i-je-si* PY Cn 3; *i-je-to(-qe)* PY Tn 316 (4 times): poss. forms of a verb not found in later Greek, but connected with the adj. *ιερός*, from the root **isə-* [Palmer, *Interp.* 264f., 422].

Note 1: The exact reconstruction of *i-je-to* is uncertain; Palmer [Interp. 422] interprets it as aor. pass. *hieto* ‘offering was made’; but such a form for the aor. pass. would be unusual, and the word is more likely to be a present medio-passive.

Note 2: Perhaps a form of this verb is also to be found in *a-pi-e-ke* PY Un 2, with *ἀπώ* as first element of the compound [see Palmer, *Interp.* 259, 408]. *ἀμφί* as first element is also possible; see s.v. *ἀμφί* in MGV I. Since both *a-pi-e-ke* and *i-je-to* occur with place-names in the dat.-loc., not in the acc. with allative *-de*, it is unlikely that they are connected with *ἵημι* ‘send’ (see s.v. *ἵημι* in MGV I).

Note 3: *i-je-ro* KN Dv 1447 (earlier X) could be a man’s name [Palmer, *Interp.* 422]; poss. *Hierōn*.

ἵημι

Note: For an alternative explanation of (*jo*)-*i-je-si*, PY Cn 3, and *i-je-to(-qe)* PY Tn 316 see *ιερός*.

ἴκω

Note: The interpretation of *po-si-ke-te-re* PY An 610 as *pos-iktēres* ‘suppliants’ (see MGV I) has been criticized. Palmer [Interp. 448] takes it as a place-name; the list app. contains place-names as well as descriptions of men; but a term ending *-te-re* suggests the pl. of an agent noun

in *-tēr*, and a compound of *po-si* and a noun from *ἴκω* still seems the most likely interpretation (though perh. with the meaning 'newcomers' instead of 'suppliants').

ἰξύς

Note: The absence of *w-* in *i-su-ku-wo-do-to* KN Fh 348 does not necessarily preclude the connexion of the first element of this word with *ἰσχός* 'strength'; the *F-* assumed for *ἰσχός* may be due to association with *Fίς* [Chantraine, Dict., s. v. *ἰσχός*].

ἰς

Note: On the second element of the MN *wi-pi-no-o* KN V 958, see *νέομαι*.

-ισκος (dim. suffix) Further personal names poss. containing *-ισκος*: *mu-ti-ri-ko* PY Cn 1287: poss. *Murtiliskos*, see *μύρτος*; *po-ri-ko* Cn 328: poss. *Pōliskos*, see *πῶλος*.

ιστός *i-te-we* PY Un 1322; dat. sg. (or nom. pl.): if reading is correct, prob. *histēwei* (-es) 'weaver(s)' [Chadwick, Myc. Stud. 21; Palmer, Interp. 423]. *i-te-u* KN As 1516; MN: poss. *Histeus* [Docs. 419; Ruijgh, Études 252].

ἰταμος

Note: The join of KN Ap 618 + Ap 633 + X 5922 shows that *i-ta-mo* is WN, not MN as previously thought (see *ἰταμος* in MGV I). Less reason for connecting it with this word?

*ἰων

Note: *i-ja-wo-ne* now also appears on KN B 164. There is no clear evidence to decide whether the word is dat. sg. of MN or nom. pl. of ethnic: *Iāwonei* or *Iāwones*.

K

***κανθύλη** *ka-tu-ro₂* PY Ub 1318: in list of leather and leather goods, exact form and function uncertain, perh. gen. pl.; *ka-tu-re-wi-ja-i* Ub 1318, *ka-tu-re-wi-* [KN X 1047; in same context as *ka-tu-ro₂* at PY, obviously dat. pl.; context unclear at KN; words apparently connected with *κανθύλη* 'swelling' and *κανθήλια* 'panniers for pack-animals' [Lang, AJA 69. 98ff.; Ruijgh, Lingua 16. 137f., Études 128, 275].

Note: The Myc. forms may represent a pre-hellenic root from which both *κανθύλη* and *κανθήλια* are derived.

κάννα *ka-ne-ja* PY Ub 1318; prob. neut. pl. of adj.: *kaneia* 'made of basketry'; cf. *κάνεον*, *κάνειον* 'basket', II. IX. 217 + [Lang, AJA 69. 98, 100; Ruijgh, Lingua 16. 140, Études 238].

Note: The presence of *ka-* in this word does not necessarily exclude the connexion of *ko-no-ni-pi* KN K 434, PY Ta 714, with the root of *κάρνα*; the *a/o* variation may reflect the representation of the vowel of the Babylonian loanword *kanû* in Greek.

καπνός

Note: The interpretation of *ka-pi-ni-ja ta-ra-nu-we* PY Vn 46 as *kapniās thrānuwes* 'beams for the chimney' has been attacked [Palmer, Interp. 424], on the grounds that timber would be inappropriate in the construction of a chimney. But this criticism is unjustified, as it would be only the supporting framework of the earthenware chimney-pipe that would be of wood [Chadwick, Gnomon 36. 326; Baumbach, Minos 11. 1970; cf. Blegen-Rawson, Palace of Nestor, vol. I, part 1. 78, 81, 89].

κάρ

Note: *-o-re* now seems to be a more likely reading than *-o-i* in *se-re-mo-ka-ra-o-re* PY Ta 707, Ta 714, in *]no-ka-ra-o-re* Na 1038 and poss. also in the erased *[go]-u-ka-ra-o-[?]* Ta 714 [Bennett, Language 36. 142; Chadwick in Risch, SMEA 1. 60]. This weakens the evidence for a dat.-instr. dual in *-o-i* in Myc.; the forms in *-o-re* are prob. dat. or instr. sg. of a stem in *n/r*, see s.v. *κάρ* in MGV I [Risch, SMEA 1. 53–66].

κέρας

Note 2: It is possible that *ke-ra* KN Ra 984, *]ke-ra-a* K 872, *ke-ra-e* PY Sa 840 represent forms of *κέρας* 'horn' [Docs. 397; Palmer, Interp. 426, s.v. *ke-ra* I; Chadwick, St.Myc. 16; Ruijgh, Études 216]. But it is difficult to reconstruct the exact forms. In KN Ra 984 *ke-ra* precedes *de-de-me-na* and an ideogram which prob. represents a dagger, in parallel context to *]pa-te de-de-me-na*, which could be *[ele]phantei dedemena* 'bound with ivory'. 'Bound with horn' would make good sense, but the form *ke-ra* is difficult to explain if it is the dat.-instr. sg. of *κέρας*. *ke-ra-a* in K 872 precedes an ideogram representing a bull's head rhyton: poss. *kerā(h)a* 'horns'. The context in PY Sa 840 is insufficient for determining the case.

Note 3: For *ke-ra* PY Eb 416, Ep 704, see s.v. *γέρας* in MGV I and II.

κέρδος

Note: *o-pi-ke-de-i* PY An 1281. 2 is now read as *o-pi-ε-de-i*. If this reading is correct, the word no longer provides evidence for *κέρδος* in Myc., and we are left with *ke-do-jo* PY Ua 158, in unclear context and of uncertain meaning, as the only doubtful example of the word.

κηρός

Note 2: KT⁴ now reads *172 + KE + RO₂ in KN U 746; *kērion* 'honeycomb' would be a possible interpretation [Chadwick]; but the evidence is still insufficient for reaching any firm conclusions about the identification of the ideogram *172 or the etymology of *κηρός*.

Κνωσός *ko-no-so-de* KN C 5753; acc. + allative *de*: *Knōson-de* [Killen-Olivier, CCMS 83]. See also *-δε*.

κοινός

Note: For a full discussion of interpretations of *ke-ke-me-na*, see Heubeck, *Živa Antika* 17. 17–21. He concludes that on morphological and semiological grounds *kekesmena* (cf. *κεάζω, κείων*) ‘divided’ is the most likely interpretation.

κόμη

Note: The appearance of some of the names in MY Fo 101 in a list of women’s names in V 659 (e.g. *a-ne-a₂, ma-no, ke-ra-so*) makes it likely that *ko-ma-ta* in Fo 101 is WN also: dat. prob. *Komātāi*.

Κοπρεύς

Note: If Myc. *ko-pe-re-u* and Hom. *Κοπρεύς* are connected with *κόπρος*, the absence of the labio-velar in the Myc. form (cf. Skt. *śákr-t*), could be explained as an example of progressive dissimilation ($k \dots q^w > k \dots p$); on the other hand, it could show that *ko-pe-re-u* and *Κοπρεύς* are unconnected with *κόπρος*, or that *ko-pe-re-u* must be separated from *Κοπρεύς* [Ruijgh, *Études* 366f.; Chantraine, *Minos* 11. 1970].

κόρος

Note: It seems likely from the context and a study of the ‘hands’ that]*ko-ru-we-ja* KN L 472 and *ko-we-ja* X 697 are the same word, and that it is a designation of women workers, not a description of textiles; cf. *ko-we-jo* (prob. complete), poss. adj. describing sheep in KN Dk 925 [Killen]. The connexion of the word with *κόρος* ‘boy’ therefore seems unlikely.

κριθή

Note: On the reading of KN G 820 see s. v. *πᾶς*. The reading *to-sa* for *pa-sa* does not affect the interpretation of *ki-ri-ta* here.

κρίνω *me-ki-to-ki-ri-ta* PY [Aa 955], Ab 575; descr. of one woman, poss. her name: *Megistokritā*, of the same type as *Ἀριστόκριτος*; meaning ‘distinguished as the tallest’ [Ruijgh, *Forum der Letteren* 4. 242, *Études* 369; Palmer, *Interp.* 123, 433, interprets the word as a double place-name]. See also *μέγας*.

Note: *ki-ri-ta-de* KN Ws 8493, in context with a delivery of wool, is almost certainly a place-name with allative *-de*; in that case, *ki-ri-ta-i* Od 5003 is likely to be the dat.-loc. pl. of this place-name, and *ki-ri-ta* Ld 785 may also be connected [Olivier, *BSA* 62. 290]. If this is so, the connexion of *ki-ri-ta* and *ki-ri-ta-i* with *κρίνω* (or *κρίω*, q. v.) seems less likely.

κτιζω *a-ko-to-no* PY Aq 218; nom. pl. masc., contrasted with *ko-to-na e-ko-te* (*ktoinan* or *ktoinans ekhontes*): prob. *aktoinoi* ‘not possessing a plot’ [Docs. 387; Palmer, *Interp.* 405].

Κυδωνία *ku-do* KN Df 1210; MN: poss. *Kudōn* (cf. *Κύδων*, a grandson of Minos, mythical founder of *Κυδωνία*) [Killen-Olivier, *BCH* 92. 125].

κύπειρον

Note: *ku-pa-ro₂* PY Un 249, Un 267 may be a variant spelling representing *κυραρίος*.

Κύπρος

Note: *ku-pi-ri-jo* is certainly MN at PY in the Cn and Jn tablets; it has been suggested that at KN and in PY Un 443 the word is the name of a spice [Palmer, Interp. 431], but new joins in the KN tablets [KN X 773 + Gg 1809 (now K 773), X 995 + Gg 7370 + X 7591 + X 7764 (now Gg 995)] show that the word is prob. the designation of a man [Killen-Olivier CCMS 58, 63; Olivier, BSA 62. 327], and it has been suggested that it is the name of an unguent-maker at KN and in PY Un 443 [Godart, SMEA 5. 64–70; cf. Godart, SMEA 8. 53].

κύων

Note: On the reading *-o-re* for *o-i* in *]no-ka-ra-o-i* PY Na 1038, see Note s. v. *κάρ*.

Λ**λαγχάνω**

Note: *ra-ke* PY Eb 159, Ep 613 could be loc. *lakhei* 'in the allotment of' instead of a verbal form *lakhe* 'he received' [Palmer, Interp. 451].

λαός Poss. a cpd. in *-λαος*: *ne-e-ra-wo* PY Fn 79, see *νέομαι*.

Note 2: As an interpretation of the personal name *ra-wo-po-jo* KN As 4493, *Lāwophorg²os* (second element from *φέρβω*) seems more likely than *Lāwophog²os* (from *φόβος*).

λούω

Note: The interpretation of *re-wo-to-ro-ko-wo* PY Aa 783, Ab 553, Ad 676 as a place-name of the type 'Bath' 'Aix' [Palmer, Interp. 452], is unlikely on contextual grounds [Chadwick, SMEA 4. 33]. Further, the Myc. word does not provide an exact parallel to the place-names cited [Ruijgh, *Mnemosyne* 4. 17. 168].

×**λῶμα** *wo-ro-ma-ta* PY Ub 1318; neut. pl., objects made of basket-work (*ka-ne-ja*, see s. v. *κάννα*): poss. *wlōmata* 'containers' [Petruševski, *Živa Antika* 9. 252; Ruijgh, *Études* 238f.].

Note: Though *λῶμα* is first attested in Hellenistic Greek (LXX, *Ex.* 28. 29, meaning 'fringe of a garment'), there is no serious objection to finding a word from the root **wel-* in Myc.

×**λώπη** *e-pi-ro-pa-ja* KN Od 696; description of wool: perh. *epilōp²raia*, exact meaning uncertain [Docs. 321; Ruijgh, *Études* 215].

M

×**μάλη** *ma-ra-ri* PY Cn 418; in description of cattle; loc. or instr. pl.: perh. *malāphi* ‘on the underbelly’ [Palmer, Interp. 432]; ‘under the legs’ (cf. *ὕπο μάλης*) [Chadwick].

Note: The earlier reading *ma-ra-ku* (Bennett, PT II) has not been confirmed [Chadwick, *Minos* 6. 141].

μάντις

Note: *ma-ti-ko* KN Vc 295, V 831 could represent *Matikhos*, cf. WN *Ματίχα* on an inscription from Thasos [Chantraine, CCMS 173].

μέγας Further evidence for superlative: *me-ki-to-ki-ri-ta* PY [Aa 955], Ab 575; prob. WN: poss. *Megistokritā*, see *κρίνω*.

μέλι Poss. connected with this word: *me-ri-te-wo* PY Ea 771, Ea 801 +, Ec 481; gen. sg. or pl. of occupational name: poss. *melitēwos* or *-ōn*; the word would be a derivative of *melit-*, not *μέλισσα*, as later Gk. *μελισσεύς* (Aristotle) [Docs. 399 (Pugliese Carratelli); Palmer, Interp. 433].

Note: *me-ri-du-ma-ri* is now tentatively read in PY Fn 867 (earlier reading *me-ri-du-ma-ta*); this would supply the dat. pl. of the word, but does not make its meaning any clearer.

μένος

Note: On *a-o-ri-me-ne* PY Qa 1296, see Note s.v. *ἀ-*, *ἀν-*.

μῆδος

Note 1: For possible interpretations of the first member of *a-no-me-de* PY Jn 706, see Notes s.v. *ἀνά*, *ἀνήρ*.

μιαίνω, μιάρός

Note: The interpretation of *mi-ja-ro* KN Ln 1568 and its abbreviation *mi*, app. description of cloth, as *miarōn* ‘dirty’ has been severely attacked [Palmer, Interp. 296, 434]. In view of the uncertainty of the meaning of this word, the identification of *mi-ja-ro* with *μιάρός* should prob. be abandoned; *miarōn* ‘blood-red’, the alternative proposed by Palmer, i.e., is unsupported by the context, and the word remains obscure.

μόλυβδος

Note: The interpretation of *mo-ri-wo-do* KN Og 1527 as *moliwdos* or *moliwododos* ‘lead’ has been challenged [Palmer, Interp. 289, 435]. But in a recent paper Chantraine concludes that *moliwdos* ‘lead’ is still the most likely interpretation. For a discussion of the form and origin of *μόλυβδος*, see Chantraine, *Minos* 11. 1970.

μύρτος Further name poss. containing this word: *mu-ti-ri-ko* PY Cn 1287; MN: poss. *Murtiliskos* [Chantraine, CCMS 171 f.].

×**μύω, μυέω** *mu-jo-me-no* PY Un 2; prob. dat. sg.: poss. *muiomenōi* 'being initiated' [Docs. 221; Chadwick, *Minos* 5. 125; cf. Palmer, *Interp.* 258f., 435, 484; Doria, *Avviamento* 228].

Note 1: The Myc. form implies a verb *μύω* (< **mus-jo*), cf. *μύω*, but in sense equivalent to *μυέω*.

Note 2: Palmer [*Interp.* 435, 484] reads *μη-te-ri-ja* in PY Un 443, and interprets the word as the name of a festival: *mustēria*; the reading *mu-te-ri-ja* is shown to be impossible [Bennett-Chadwick, *Nestor* 1. 4. 66]; the most likely reading is HORDEUM 2 *te-ri-ja*, and any connexion with the root of *μύω* must be rejected.

N

νεκρός *ne-ki-ri-de* KN Ak 780; nom. dual fem., with MULIER ideogram and numeral 2: prob. a woman's occupational term [Killen-Olivier, *CCMS* 58; Killen, *Atti Roma* II. 641; cf. Palmer, *Interp.* 436].

Note: This new evidence makes the interpretation of *ne-ki-ri-de* KN Ln 1568, Ws 8152, and *ne-ki-ri-si* Od 687 as *nekrides*, *nekrisi* 'shrouds' unlikely; the words may, however, still be connected with *νεκρός* [cf. Doria, *SMEA* 4. 107].

×**νέομαι** Names poss. connected with the root **nes-*: *ne-e-ra-wo* PY Fn 79; MN, dat.: poss. *Nehelāwōi* cf. *Νελλεως* [Landau; cf. Docs. 421; Heubeck, *Beitr. zur Namenforsch.* 8. 30, 271; Palmer, *Interp.* 80; Mühlestein, *Mus. Helv.* 22. 157–159; Ruijgh, *Études* 369]. *ne-ti-ja-no* PY Cn 599, *ne-ti-ja-no-re* Cn 40 (dat.); MN: poss. *Nestiānōr*, *Nestiānorei* [references as for *ne-e-ra-wo*]. Poss. cpds. in *-voos*: *u-do-no-o-i* PY Fn 187; in list of personal and occupational names, and place-names with allative *-de*; dat. pl., recipients of an allocation of barley: second element poss. *-nohoi'i*, first element uncertain, perh. connected with *ἕδωρ*: perh. *hudo(r)nohoi'i* 'water-savers' vel sim. [Mühlestein, art. cit. 158; Ruijgh, o.c. 370]. *wi-pi-no-o* KN V 958; MN: prob. *Wiphinoos*, cf. Hom. *Ἰφίνοος* [Heubeck, *Die Sprache* 9. 194; Mühlestein, art. cit. 157; Ruijgh, o.c. 370]. See *ζς, νόος* in *MGV* I.

Note 1: Later Greek names in *-voos*, e.g. *Ἀκίνοος*, *Ἀντίνοος*, etc., may be from this root rather than from *νόος* 'mind' [Mühlestein, art. cit. 158]; but the possibility that both *νέομαι* and *νόος* are derived from the root **nes-* cannot be excluded [Ruijgh, o.c. 371f.].

Note 2: The meaning of the common nouns *a₃-ki-no-o* KN Se 879 + (part of a chariot) and *35-*ki-no-o* PY Vn 46 (an item of building equipment) is too uncertain to allow an identification of the second element of these words with *-voos*.

Νηλεύς

Note: *ne-e-ra-wo* PY Fn 79 is prob. dat. *Nehelāwōi*, cf. *Νείλεως*; but *Νηλεύς* may also be connected, as shortened form of *Nehelāwos* [Palmer, Interp. 80], or as back-formation from *Νηλήϊος* < **Nehelāwios* [Durante, SMEA 3. 39f.]. See *νέομαι*.

νίζω *ke-ni-qa* KN Ws 8497; on sealing with *a-sa-mi-to* (see s.v. *ἀσάμινθος*): poss. neut. pl. *khernig*a* ‘vessels for washing the hands’ [Olivier, BSA 62. 291]; alternatively, nom. sg. *khernig*s* (or acc. *khernig*a*?) ‘vessel for washing the hands’ [Chadwick]. See also *χείρ*.

νόος

Note: On the interpretation of *-no-o* in *wi-pi-no-o*, see *νέομαι*.

Ξ**Ξανθός**

Note: *ka-sa-ro* is now read for *ka-sa-to* in KN C 912 (KT⁴); but *ka-sa-to* still occurs at KN, in Vc 7537.

ξένος *ke-se-ne-wi-ja* KN Ld 649; in textile context; alternative spelling of *ke-se-nu-wi-ja*: *xenwia*, see *ξένος* in MGVI I [Killen-Olivier, CCMS 56].

Note: This form is a clear example of a consonant cluster (here *nw*) represented in Myc. spelling by the use of the preceding vowel instead of the vowel following the consonants.

Ξύν

Note: On *ku-su-pa* KN Fh 367, see note 3, s.v. *πᾶς*, and on *ku-su-to-ro-qa*, see note s.v. *συστροφή*.

Ο**ὀ**

Note: Palmer now interprets *to-me* PY Ep 613 (formerly 617), *to-e* Eb 842, *to-jo-ge* Eb 156 as verbal forms *thōmen* (aor. infin.), *thōē* (aor. subj.), *thōioi* (pres. optat.), from a verb connected with Hom. *θωή* ‘fine, penalty’. [Palmer, Interp. 50, 52, 63, 203–209, 458; cf. Georgiev, *Minoica und Homer* 13, who interprets *to-e* also as infin.]. This interpretation has been strongly criticized on morphological and semasiological grounds [Szemerényi, JHS 85. 192; Hooker, Glotta 43. 264–267; cf. Lejeune, SMEA 1. 18–22]. The interpretation of *to-me* and *to-e* as pronominal forms is also not free from objection [Lejeune, l.c.], and it seems that no satisfactory conclusion is at present possible.

οἶνος Name poss. containing this word: *pi-ro-wo-na* MY V 659; WN: poss. *Philowoinā* (*pi-ro-wo-na* PY Ae 344 is app. MN): see *φίλος*, *ᾠνος* in MG V I and II.

Note 1: The opposition of *wo-ne-we* to *pa-ra-jo* (*palaioi*) as a descr. of rams in PY Cn 40 suggests that *wo-ne-we* represents an age category also, poss. *wornēwes* 'young animals' [Palmer, Interp. 464], rather than an adj. of colour, *woinēwes* [as Doria, *Iscrizioni della classe Cn*, 24; Lang, CCMS 258; Ilievski, *Atti Roma II*. 622f.]. See also *ἀρήν*.

Note 2: An alternative proposal to account for the spelling *wo-no-ḡo-so* (see s. v. *οἶνος* in MG V I), is that the word represents *Woinoq^uorsos* 'with wine-coloured rump' [Petruševski, *Živa Antika* 11. 250; Lejeune, REG 76. 6]. This interpretation implies the existence of the form *woinoq^s* in Myc.

***ῥῖς** *o-wi-de-ta-i* PY Un 718, *o-wi-de-ta*[Wa 731; poss. descr. of a class of men, dat. pl. in Un 718, case uncertain in Wa 731: perh. *owidertāhi* 'sheep-flayers' [Mühlestein, *St. Myc.* 114]; alternatively, a form of **owidetās* 'man who ties sheep' [Ruijgh, *Études* 265, note 147]. See *δέρω*, and for earlier interpretation see *ἰδεῖν* in MG V I.

ὀνίνημι *o-no* KN Fh 347 +, M 559, Xe 657, PY An 35, An 724, Un 443, MY Oe 108 +; nom. sg. of word used in transactions: perh. *onon*, from root of *ὀνίνημι* 'ration, consideration, payment' [Chadwick, *Myc. Stud.* 21–23; Lejeune, *Myc. Stud.* 96; Godart, *SMEA* 8. 46, 64]. For alternative, see *ᾠνος*.

Note: *o-na* PY Ua 158 may be pl. of *o-no*; *o-na* KN M 559 is almost certainly a different word, perh. place-name.

ᾠνος

Note 2: On possible interpretations of *o-no* in all cases except KN Ca 895, see *ὀνίνημι* and *ᾠνος*.

Note 3: On the reading *-o-re* for *-o-i* in *]no-ka-ra-o-i* PY Na 1038 see Note s. v. *κάρ*.

ὀπι- *o-pi-ra₃-te-re* PY Vn 46 (earlier reading *o-pi-te-te-re* less likely); in list of building materials, perh. *opir(r)haistēres*, see *ῥαίω*. *o-po-ḡo* KN Sd 4401, Sf 4428; for new evidence, see *ᾠψ*.

Note 1: *o-pi*, *po-ni-ke-ja* KN Ln 1568 is now read as two words [KT⁴], see *φοῖνιξ*.

Note 2: On the earlier reading *o-pi-ke-de-i* PY An 1281, see *κέρδος*.

Note 3: For a further discussion of *o-pi* as a preposition (= 'chez'), see Killen, *Atti Roma II*. 636–643.

***ὀρωός** *o-tu-wo-we* PY Jn 658; dat. *o-to-wo-we-i* Vn 851; gen. *o-two-we-o* An 261; *o-to-wo[-we-o?]* An 261 v.; *o-to-wo-o* An 616,

prob. defective spelling for *o-to-wo-⟨we⟩-o*; alternative spellings of MN: perh. *Orthwōwēs* [Doria, Par. Pass. 14. 13–15, 18f.; Lejeune, Rev. Phil. 36. 221; Szemerényi, SMEA 3. 59; Heubeck, SMEA 4. 36]. See also *oḏς*.

Note: The WN *o-to-wo-wi-je* has been interpreted as containing this root as its first member [Doria, Par. Pass. 14. 18; Heubeck, SMEA 4. 35–39], but the ending is puzzling in a fem. word in Greek, and it is likely that this word and *o-tu-wo-we* and its variant forms represent non-Greek names [Chadwick, MT III. 65]. The absence of initial *w* (if *ὄρθός* is from **wordhws*) also makes the suggested interpretation of these names less likely.

ὄς (relative)

Note 2: On the particles *o-* and *jo*, see Note 2, s.v. *ὦς*.

ὄσσε

Note 2: For a further contribution to the debate over the correct interpretation of the spelling *wo-no-qa-so*, see Note 2 s.v. *οἶνος*.

οὐλή

Note: *wo-ra-e* KN Sp 4451, nom. dual of [*wo*]-*ra*, prob. to be restored in Sp 4452, with the ideogram *151 CORNU, prob. a horn, is poss. connected with *wo-ra-we-sa*, descr. of chariot in Se 880 [Killen-Olivier, BCH 92. 127]. If *wo-ra* is the name of the object represented by *151 in Sp 4451 and Sp 4452, *wo-ra-we-sa* could be an adj. in *-wessa* meaning ‘with *wo-ra*’; the connexion with *οὐλή* now seems less likely, and the word remains obscure.

οḓς Further poss. compounds of *oḏς*: *a-ko-ro-we* PY Cn 418, *a-ko-ro-we-e* Cn 418, *a-ko-ro-we-i* KN Ch 7100: poss. *akr-ōwēs* etc., see *ἄκρος*. *o-tu-wo-we* PY Jn 658, and alternative spellings; MN: perh. *Orthwōwēs*, see *ὄρθός*.

ὄφείλω

Note 2: *o-pe-ro* in PY Eb 149 (*o-pe-ro-qe*), Eb 495, Ep 613 seems to be nom. sg. masc. of pple, other forms of which appear as *o-pe-ro-ta* An 724, *o-pe-ro-te* An 724, *o-pe-ro-sa(-de)* Eb 338 + (see *ὄφείλω* in MGVI I): *οφῆλῶν* ‘being under obligation to’.

ὄφελος

Note: On *o-pe-ro* in PY Eb 149, Eb 495, Ep 613, see Note 2 s.v. *ὄφείλω*.

Π

Παιήων (Παιάν)

Note: The restoration *pa-ja-wo-[ne?]* in KN V 52 (see *Παιήων* in MGVI I) is now shown to be correct: *pa-ja-wo-ne* dat. *Παιᾶωνει* [Killen-Olivier, CCMS 48; KT⁴].

παρά

Note 2: For an alternative interpretation of *pa-wo-ke*, *pa-wo-ko*, see s. v. *πᾶς*.

πᾶς *pa-wo-ke* PY Aa 795, Ab 558 (nom. pl.); gen. pl. *pa-wo-ko* Ad 691, La 632; poss. *pan-worges*, *-ōn* 'women (maids) of all work' [Chadwick, *Minos* 8. 115–117; contra, Bader, *Demiourgos* 163f.]. For alternatives, see *ἔργον* and *παρά* in MG V I.

Note 2: *pa-wo-ko* in PY La 632 may not represent the same word (context insufficient).

Note 3: *ku-su-pa* KN Fh 367 is prob. nom. sg. neut. *xumpan* (referring to olive oil), rather than *xumrans* as suggested in MG V I.

Note 4: *pa-sa* KN G 820 is false reading for *to-sa*; but *pa-sa* (without context) is still attested, in KN X 8109: perh. *pansa*, case uncertain.

Note 5: *pa-pu₂-to* MY Wt 505 is false reading for *pa-ri-to* [MT IV].

πάσσαλος

Note: The identification of *pa-sa-ro* PY Ta 716 with *πάσσαλος* has been severely criticized on phonological grounds (**k̄z* usually > *z* in Myc.) [Palmer, *Interp.* 358]; but it is not entirely certain that *z* is the only product of **k̄z* in Myc. [Hart, *CCMS* 131ff.; Doria, *Avviamento* 161]; and the connexion of *pa-sa-ro* with *πάσσαλος* cannot be excluded. But because of the uncertainty of the interpretation of Ta 716, it is at present impossible to decide which of the interpretations proposed (connexion with *πάσσαλος* or *ψάλιον*) is the more likely one.

× **πείδω** *pe-pi-te-me-no-jo* TH Ug 1 +; prob. perf. pple. pass. used as MN: *Pepithmenoio* [Mühlestein, *Nestor* 1. 12. 64, 361; Chantaine, *SMEA* 3. 25].

πέρα

Note: For a possible interpretation of the second element of *pe-ra₃-ko-ra-i-ja* PY Ng 332, and its variant forms, see *Αιγαλέον*.

× **πήγνυμι** *pa-ke-te-re* PY [Vn 46], Vn 879, Wr 1415, MY Ue 611; name of an artefact; in lists of building materials in PY Vn tablets, in list of implements and vessels at MY; nom. pl.: poss. *pāktēres* 'pegs', 'bolts' [Docs. 332; Chadwick, *Eranos* 57. 2; Baumbach, *Minos* 11. 1970]. *pa-ke-te-ri-ja* MY Wt 506; on sealing, in context with *ka-na-to* (see *γνάθος*); nom. pl., poss. dim. of *pa-ke-te-re*: *pāktēria* [Chadwick, *Eranos* 57. 2; Baumbach, *Minos* 11 (1970)].

Note: It has been suggested that at MY this word is a derivative of *σφάζω*: *sphaktēres* 'vessels for receiving the blood of sacrificial animals' [Taillardat, *Nestor* 1. 3. 64, 313; Ruijgh, *Études* 112f.]. But an agent noun in *-τηρ* from *σφάζω* would be more likely to denote the instrument used for killing; there is no sound reason for assuming that *pa-ke-te-re* represents different words at PY and MY.

πίθος

Note: In view of the phonological difficulties involved in the identification of *qe-to* with *πίθος* if this is from **bhīdh-*, either the connexion between *qe-to* and *πίθος* must be abandoned, or the etymology of *πίθος* must be revised. It is possible that *πίθος* is a loanword in Greek, and that *qe-to* is its form in Myc.; for the confusion of *i* and *e* in words of non-Greek origin in Myc., see Hester, *Minos* 6. 24–36; for possible Egyptian origin, see Glück, *Taalfasette* 1967. 56.

ποινή: see s. v. *τίνω*.

πορφύρα

Note: It has been suggested that *po-pu-re-ja* KN L 474 is nom. pl. fem. of an occupational term: *porphureiai* 'dyers', 'workers in purple' [Palmer, *Interp.* 446; Ruijgh, *Études* 241, 251 (as alternative)]; but internal analysis shows that the original interpretation as description of cloths is more likely [Killen, *BICS* 16. 163].

ποτί

Note: On the interpretation of *po-si-ke-te-re* PY An 610, see s. v. *ίκω*.

× **πρίασθαι** *qi-ri-ja-to* KN Ai 1037, Ai 5976, B 822, B 998; perh. verbal form: 3rd sg. aor. *q*riato* 'he bought' [Docs. 407; Palmer, *Interp.* 450].

πρίω

Note: *pi-ri-te* KN Ra 1543 could be *prister*, if it is not a misspelling of *pi-ri-je-te* Ra 1548 + [Ruijgh, *Études* 375].

πρό

Note: The interpretation *proekhēs* for *po-ro-e-ke* PY Ta 713 + (see *MGV I*) remains possible, but the meaning is obscure. The first member of the cpd. has been connected with *πῶρος*: so Ruijgh, *Études* 45 (*pōro(h)ekhēs* 'with support of marble'); Palmer, *Interp.* 447 (*pōro-enkhēs* 'with shaft of marble').

πῶλος Personal name poss. containing this word: *po-ri-ko* PY Cn 328: poss. *Pōliskos* [Chantraine, *CCMS* 173], but *Polikhos* is also possible [Docs. 423].

P

ῥαίω *o-pi-ra₃-te-re* PY Vn 46 (more likely reading for *o-pi-te-te-re*, see s. v. *τίθημι*); name of an artefact, in list of building materials; nom. pl.: perh. *opir(r)haistēres*, cf. *ῥαιστήρ*; prob. not 'hammers', but some kind of fittings for beams [Baumbach, *Minos* 11. 1970; cf. Chadwick, *Nestor* 1. 4. 66, 429].

Note 2: If this interpretation is correct, the connexion of *wa-ra-wi-ta* KN So 4443 with *ῥαίω* is excluded (see *ῥαίω* in MG V I), and it is necessary to revert to an etymology for *ῥαίω* without *w-*.

ῥινός

Note 1: *wi-ri-ne-we* KN Fh 5428, Fn 5435, has been interpreted as dat. sg. or nom. pl. *wrinēwei* or *wrinēwes* 'leather-worker(s)' [Lejeune, *Ét. Myc.* 143]; this is not unlikely, but the context in both cases is insufficient to confirm the interpretation.

Note 2: For the fuller context of *wi-ri-no* in PY Ub 1318, see Lang, *AJA* 69. 98ff.

ῥίον *ri-jo-de* PY Vn 20; in list of place-names; acc. with allative *-de*: prob. *Rhion-de* [Docs. 349].

Σ

×**Σμινθεύς** *si-mi-te-u* KN Am 827, [V 1583]; MN: prob. *Smintheus* [Killen-Olivier, CCMS 59].

Note: This form, if correctly interpreted, furnishes the first clear example in Myc. of the writing of *s* before *m* in initial position, a spelling already attested medially, e.g. *de-so-mo*: instr. pl. *desmois*.

σπείρω

Note: On *pe-ma/pe-mo* as evidence for dialectal differences in Myc., see Risch, CCMS 150–157.

σταθμός

Note: The word *o-nu-ke* which appears with *ta-to-mo* on KN Ws 1703 suggests a textile context. It is possible that this use of *ta-to-mo* reflects a third usage of *σταθμός* in later Greek, 'balance' or 'weight' (cf. *Il.* XII. 434, Hdt. 1. 14) [Baumbach, *Minos* 11. 1970]. See also *σταθμός* in MG V I.

στρέφω: see *συστροφή*.

×**στυπτηρία, στρυπτηρία** *tu-ru-pte-ri-ja* PY An 35, Un 443; apparently a commodity given (or service rendered) in return for other commodities: perh. *struptēria* 'alum' [Chadwick, *Myc. Stud.* 22f.; Pugliese Carratelli, *Par. Pass.* 17. 6ff.; Ruijgh, *Études* 114].

Σύβριτα

Note 2: *ka-ra-ko* MY Ge 605 can no longer be taken as an example of the alternation of *β* and *γ* in pre-Greek loanwords in Myc. (see Note s.v. *Σύβριτα* in MG V I), as the reading is too uncertain (see note s.v. *βλήχων*).

συστροφή

Note: It is possible to reconcile the derivation of *συστροφή* from *στρέφω* and the identity of *ku-su-to-ro-qa* with later *συστροφή*, if the etymology

of *στρέφω* from **strebh-* is abandoned in favour of **stregʰh-*. The etymology **strebh-* is based on Lat. *strebula* only (see Frisk, GEW, s. v. *στρέφω*), and this does not provide compelling evidence [Baumbach, *Acta Classica* 7. 7]. Palmer [Interp. 218, 459, 487] also connects *to-ro-ge-jo-me-no* PY Eq 213; *to-ro-ge* KN Od 563; *to-qi-de* PY Ta 642 + and its derivatives with this root. If these interpretations are correct, they would provide further support for reconstructing **stregʰh-* as the base of *στρέφω*.

σχοῖνος

Note: On the likely reading *ko-no-a-po-te-ra* in MY Ge 602, see *ἄμφο*.

T

τε

Note 2: *-ge* also occurs attached to the last item mentioned in a list, as in *i-65-ge* PY Jn 725, *ki-wo-ge* Vn 46 [Palmer, Interp. 366; Ruijgh, *Études* 310].

Note 3: For a full discussion of the use of *-ge* in Myc., see Ruijgh, *Études* 289–336. It is impossible to confirm the speculation [Levin, *Myc. Stud.* 120; Hooker, *Glotta* 43. 277, IF 73. 81–86] that the *-ge* of *e-ke-ge* in some of the PY E tablets may represent a non-Greek element in Myc.

τειχος *e-to-ki-ja* PY Vn 46, Vn 879; item in lists of building materials: nom. pl.: poss. *entoikhia* ‘wall-fittings’ vel sim. [Docs. 349; Palmer, Interp. 421; Baumbach, *Minos* 11, 1970]. See also *έν*.

τέκτων

Note: On the interpretation of *te-ko-to-a-pe* PY An 5, *te-ko-to-na-pe* An 18 +, see Note s. v. *είμί*.

τέλος

Note: The connexion of Myc. *te-re-ta* and *te-re-ja*, *te-re-ja-e* with τέλος has been questioned by Z. P. Ambrose [*Glotta* 43. 38–62], who derives the different meanings of Hom. τέλος from a common root showing a labio-velar. None the less, *te-re-ta*, etc., is evidence for the existence of a base **tel-* in Greek, and, since **tel-* and **qʰel-* would have the same history in most post-Mycenaean dialects, it is hardly possible now to discover which words belong to each base.

τέμνω

Note: *re-di-na-to-mo* PY Eq 146 is now tentatively read *re-ge-na-to-mo*; the word may still be a cpd. in *-tomos*, but the meaning of the first member remains obscure.

×-τέος: For a possible occurrence of this suffix in Myc., see s. v. *τινω*.

τέσσαρες Names poss. containing this root: *ge-ta-ra-je-u* PY Jn 845: poss. *Qʰetraieus* [Landau; Ruijgh, *Études* 231]; *ge-te-re-u*

Vn 865: poss. *Q*etreus* [Chadwick]; *qe-to-ro-no* Jn 431: poss. *Q*etrōnos* [Meriggi, Landau].

τεύχω

Note 2: The join of KN V 150 + X 7624 shows that *a-te-u-ke* follows *to-ko-so-ta*; it may be a descriptive adj. with *to-ko-so-ta*: poss. (*toxotās*) *ateukhēs* 'unequipped (archer)', if it is not the (rather unlikely) name of the *toxotās*; see also *τόξον*.

τῆλε Further example of personal name poss. having *τῆλε* as first member: *qe-re-ma-o* KN V 7513, PY Qa 1295; MN: poss. *Q*ēle-maos*, cf. *Οἰνόμαος*.

Note: It has been suggested that the *τ* of *τηλόθεν*, etc. goes back to an original **t*, not to a labio-velar, and that this group belongs rather with *τηλίκος*, Lat. *talis*, Lith. *tōl(iai)* to a root **tālis* [Szemerényi, SMEA 1. 41]. If this is so, the connexion with *τῆλε* of Myc. names beginning *qe-ra-*, *qe-re-* is excluded.

τίθημι

Note: The readings *o-pi-te-te-re* PY Vn 46 and [*o*]-*pi-te-te* KN K 872 are now shown to be unlikely, and the interpretation of these words as *opithetēr(es)* should be abandoned. For the new reading in PY Vn 46, see s.v. *ῥάτω*.

×τίνω (see *ποινή* in MGV I) *qe-te-jo* PY Fr 1206 + ; *qe-te-o* KN Fh 348, L 513, L 693; *qe-te-a* KN Fp 363; *qe-te-a₂* PY Un 138; words used in transactions concerning oil and textiles, contrasting with *o-no* (see *ὀνίνημι* and *ῶνος*); they have been interpreted as *q*eite(i)on*, *q*eite(h)a* 'to be paid' [Mühlestein in Docs. 407; Palmer, Interp. 450; see Lejeune, Myc. Stud. 88–92 for discussion of proposals; Chantraine, Rev. Phil. 37. 267; Godart, SMEA 8. 45–47, 64].

Note 1: There are obvious objections to this interpretation, both because of the difficulty of reconciling the Myc. forms with each other, and because of the absence of *w* in the suffix. If the Myc. form represents the classical *-τέος*, connexion with Skt. *-tavya* must be abandoned. On the other hand, the retention of *-τέος* without contraction in Attic if the *w* was not originally present, arouses suspicion, and it is perhaps the interpretation that is at fault, not the etymology.

Note 2: The interpretation *epiq*eisis* 'after-payment' [Palmer, Interp. 418] is based on an alternative reading *e-pi-qe-i-si* for *e-pi-qe*, *re-si* in KN Lc 561 [see KT³, KT⁴]. The form *e-pi-qe-i-si* is otherwise unattested in Myc., and the reading is too uncertain to allow any definite interpretation to be made. In any case, the *e*-grade of the root would be unexpected in a *-σις* derivative.

τόξον

Note: In view of the context supplied by the join of KN V 150 + X 7624, it now seems likely that *to-ko-so-ta* is an occupational term: poss. *toxotās* ‘archer’, but the interpretation as MN *Toxotās* cannot be ruled out; see also *τεύχω*.

τρεις (τρι-) *ti-ri-jo-ko-so* KN Da 1384; MN: with first element prob. from this root: poss. *Trioxos* [Killen-Olivier, CCMS 71]. *ti-ri-si* PY Ub 1318; *with ze-u-ke-si* dat. pl.; prob. *trisi* ‘three’ [Lang, AJA 69. 100].

Note: The form *ti-ri-si* is evidence for the spread of the termination *-si* to vowel stems in Myc.

τρέπω

Note 2: The connexion of *τρέπω* with Skt. *trápate*, O.Lat. *trepit* on the one hand, and Lat. *torqueo* on the other, can be retained if both types are from the zero-grade of the root **ter-*, with *-ep-* and *-eq**- extensions of the root. If the Myc. forms *to-ro-qe-jo-me-no* PY Eq 213; *to-ro-qa* KN Od 563; *e-u-to-ro-qa* PY Jn 478; *to-qi-de* Ta 642 + and its derivatives are connected with this root, they represent the *-eq**- enlargement, while there are apparently no traces of forms with *-ep-* in Myc. Later Greek *τρέπω* would then show the usual development of *q** to *π* before a back vowel. Palmer [Interp. 459, 487] has suggested that these Myc. words may be connected with the root of *στρέφω*, see Note s.v. *συστροφή*.

τρέφω

Note: The interpretation of *to-ro-qa* KN Fh 358 + as *troq*hā* ‘food’, ‘for consumption’ (see MGV I), has been questioned. Ruijgh [Études 379f., Atti Roma II. 705–707] connects the word with *τρέπω* and interprets it as dat. *troq*āi* ‘(oil) for stirring’, but it is doubtful whether Gk. *τρέπω* could have this meaning. Godart [SMEA 8. 52–56] suggests that *to-ro-qa* could be the designation of an unguentmaker, but does not identify the word with any known Gk. root.

Υ**ύ-**

Note: For another alternative interpretation of *e-we-pe-se-so-me-na* MY Oe 127, see Note 2, s.v. *ἔψω*.

υἱός, υἰός

Note 2: It is not impossible that *i-jo* MY Au 102, *i-**65 PY Ae 344, Aq 64, Aq 218, Jn 725 (value *ju* for **65* poss. but unproved), dat. *i-je-we* Tn 316 are forms of a word meaning ‘son’. The strongest argument for interpreting *i-jo(-qe)* as *(h)ios* ‘son’ in MY Au 102 is that it appears as the second of a pair of men (cf. *tu-ka-te(-qe)* = *θυγάτηρ* in V 659); *i-**65 (*(h)ius?*) appears following gen. of a man’s name, or with suffixed *-qe* together with a man’s name in nom. Whether this hypothetical *(h)ius* can be reconciled with *υἱός* is very doubtful; but if it really did exist, then it

might by contamination with *viós* have produced *viús*, though the relation of these forms to gen. *vīos*, etc., remains obscure. [Lee, *Kadmos* 5. 25–43 (who takes *65 as *jo*); Ruijgh, *Études* 361 ff.; Chadwick]. *i-jo* KN V 1523, in obscure context, is almost certainly not this word.

ὑπνος

Note: *a-u-po-no* KN U 4478 is now read as *ta-u-po-no* [KT⁴], so that there is no longer any clear evidence for the existence of *ὑπνος* in Myc.

ὑπό

Note: The fuller context of PY Ub 1318 shows that *u-po* is used in descriptions of types of leather, followed by *ka-ro* and *we-e-wi-ja*: perh. *hupo* as adv. ‘underneath’.

ῥς

Note 2: The suggestion that initial *we-* preceding a vowel in Myc. may represent Greek *ϝ-*, and the interpretation of *we-e-wi-ja* PY Ub 1318 as *huewia* (*diphthera*) ‘pig’s (skin)’ have been challenged [Palmer, *Interp.* 27, 462; Ruijgh, *Études* 124f.]. But the fuller text of the tablet, first published by Lang in *AJA* 65. 98ff., shows that this is a not unlikely interpretation. Other types of hide mentioned on the tablet are from sheep, goats and deer; if *di-pte-ra* by itself can be assumed to be ox-hide, then the only animal known to have been reared at Pylos which is missing from the list, is the pig. With regard to the form of the word, it is possibly to be interpreted as a form of **huēwios*, with *-ēwios* extended from derivatives of *-εύς* to other stems. e.g. *qa-si-re-wi-ja* (*qa-si-re-u*) but also *wa-na-se-wi-jo* (*wa-na-so-i*).

Note 3: *we-e-wi-ja* occurs at KN in an obscure context (KN As 1518) [Killen-Olivier, *CCMS* 73].

Φ

φάκται *pa-ke-te-ja* PY Aa 662, Ab 745, Ab 746; nom. pl. (in Ab 745 changed from dual *pa-ke-te-jo*); gen. pl. *pa-ke-te-ja-o(-qe)* Ad 671; a woman’s trade, perh. connected with *pa-ko-to* (see *MGV* I): perh. *phakteiai*, *-āōn* ‘tub-women’ [Ruijgh, *Forum der Letteren* 4. 241; Chadwick, *Gnomon* 36. 323; Palmer, *Interp.* 441, interprets the word as an ethnic].

φᾶρος *pa-wo* KN Ws 8499; on sealing; perh. sg. *pharwos*, but context obscure [Palmer, *Nestor* 1. 10. 63, 282].

φάσγανον

Note: It has been suggested that the ideograms accompanying *pa-ka-na* on the KN Ra tablets represent daggers instead of swords [Boardman, *The Date of the Knossos Tablets* 79–80; Snodgrass, *Kadmos* 4. 107f., *Arms and Armour of the Greeks* 22]. It is not unlikely that the original meaning of *φάσγανον* was ‘dagger’, and that this meaning was lost or confused with ‘sword’ by the time the Homeric poems were composed.

φέρβω *ra-wo-po-qa* KN As 4493; MN: poss. *Lāwophorg*os* [Chadwick]. See also Note 3 s.v. *λαός*, and for an alternative interpretation *φόβος* in MGVI I.

Note 3: *po-qa* is now attested at Thebes also, in TH Ug 17; poss. *phorg*ā*, but context insufficient to control the sense; in KN Gv 862 KT⁴ now reads]i-*po-qa*.

φίλος *pi-ra-ka-wo(-qe)* KN V 1005; MN: poss. *Philakhaiivos*, see *Ἀχαιοί*.

Note 2: *pi-re-ta* now seems the more likely reading in PY Fn 324 (formerly read *pi-re-se-[u?]*); MN, dat.: poss. *Philētāi*.

Note 3: If, as seems likely, *ῥνος* does not have *F-* (see s.v. *ῥνος*), the interpretation of the WN *pi-ro-wo-na* MY V 659 as *Philowōnā* should be abandoned; *Philowoinā* now seems preferable; *pi-ῥo-wo-na* is app. MN in PY Ae 344.

φόβος

Note: For a more likely interpretation of *ra-wo-po-qa* KN As 4493, see s.v. *φέρβω*.

φοῖνιξ

Note 2: *o-pi, po-ni-ke-ja* [KN Ln 1568 (edge)] is now read as two words; *po-ni-ke-ja* is prob. fem. trade-name: *phoinikeia* 'purple-worker' [Ruijgh, *Études* 249 (dat.-loc. or instr. sg. or pl.?)]; Killen, *Atti Roma II*. 638 (trade-name prob. used as personal name)].

φύρω

Note: *pa-pu₂-to* MY Wt 505 is false reading for *pa-ῥi-to* (MT IV); there is therefore no longer any clear evidence for the existence of *φύρω* in Myc.

φύω *pu-te* KN Uf 835 + ; poss. nom. sg. of *pu₂-te-re* (see s.v. *φύω* in MGVI I): poss. *phutēr* 'planter' [Palmer, *Interp.* 449, cf. *Docs.* 271]. [*pe-*]*pu₂-te-me-no* PY Er 880; in descr. of a land-holding: poss. *pephutēmenon* (or *-tmenon?*) 'planted with trees' [*Docs.* 267; Chantraine, *SMEA* 3. 25; Palmer, *Interp.* 217, 449 (dual *pephutēmenō*)].

Note: The reading *e-pi-pu-ta* PY Vn 10 has been questioned on the grounds that the third sign is different from the normal form of sign *50 = *pu* [Ilievski, *Klio* 50. 42f.; latest available reading *e-pi-[.]ta*].

X

χαμαί

Note 1: The derivative *ka-ma-e-u* from *ka-ma* makes it unlikely that *ka-ma* is a fem. *ā*-stem; it is more likely that this word is a neut. in *-a₂* [Heubeck, *IF* 66. 310, *Živa Antika* 15. 267f.; Lejeune, *Par. Pass.* 17. 410]. The word has been connected with the root of *κάμνω* [Adrados, *Emerita* 14. 384; Palmer, *Interp.* 207; Heubeck, *Živa Antika* 15. 267f.].

Note 2: *ka-ma* at KN may be a different word.

χείρ *ke-ni-qa* KN Ws 8497: poss. *khernig^a* or *khernig^s*, see *νίζω*.

χέω

Note: On *re-wo-to-ro-ko-wo*, see Note s.v. *λούω*.

χρίω

Note: On *ki-ri-ta-de* KN Ws 8493, see Note s.v. *κρίνω*.

χροία

Note: For an alternative interpretation of *a-ko-ro-we* PY Cn 418; *a-ko-ro-we-e* Cn 418, *a-ko-ro-we-i* KN Ch 7100, see *ἄκρος*, *οἶς*.

χρυσός *ku-ru-so-wo-ko* PY An 207; in list of craftsmen; nom. pl.: *khrusoworgoi* 'goldsmiths' [Docs. 399; Palmer, Interp. 432]. See also *ἔργον*.

Ω

***ὠλένη** *o-re-ne-ja* KN Ld 579 +, L 5108; variant spelling *o-re-ne-a* L 593 (poss. [*o-*]re-ne-o (dual) L 758); nom. pl. neut., adj. describing cloths: perh. *ōleneia* 'decorated with angular pattern' (from *ὠλένη*, or perh. rather **ὠλενος* cf. *λευκώλενος*) [Ruijgh, *Études* 239; cf. Docs. 402; Palmer, Interp. 295, rejects the interpretation as involving an *-e-ja* derivative from an *ā*-stem].

ὠνος *o-no* KN Fh 347 +, M 559, Xe 657, PY An 35, An 724, Un 443, MY Oe 108 +; nom. sg. of word used in transactions: poss. *ōnos* (or *ōnon* if *o-na* PY Ua 158 is pl.), connected with *ὄνος*, *ὠνή* [Palmer, Interp. 189, 260, 437]. For alternative interpretation see *ὀνίνημι*.

Note 1: The connexion of *o-no*, *a-no-no*, *o-na-to* and its derivatives (see s.v. *ὀνίνημι*) with *ὄνος* was formerly considered unlikely because of the generally accepted etymology of the word from **wos-*. But *ὄνος*, *ὠνή*, are not necessarily connected with Skt. *vasnam*, Lat. *uenum*; the observation that *F-* is lost earlier in Cretan before *o*, *ω*, depends on this word and two other words of doubtful etymology. It may be simpler to abandon this rule and connect Cretan *ὄνάν*, *ὄνῆν*, with Myc. *o-no* [Chadwick].

Note 2: *o-na* PY Ua 158 may be pl. of *o-no*; *o-na* KN M 559 is almost certainly a different word, perh. place-name.

Note 3: If *ὄνος* is without *F-*, the WN *pi-ro-wo-na* MY V 659 is not from this root; see s.v. *φίλος*.

ὠς Prob. the forms *o-a₂* PY Vn 20 and *o-de-qa-a₂* On 300 (*o-de-qa-a₂* prob. one word, Chadwick, *Minos* 6. 8; Bennett-Chadwick, *Nestor* 1. 4. 66, 431) are connected with *o-da-a₂*, frequent at PY (see MGV I, s.v. *ὠς*); *o-a₂*, reinforced form of *hō*, used instead of *o-da-a₂* when no connective is needed: poss. *ho* 'ha 'thus';

o-de-qa-a₂, an expanded form of *o-da-a₂* (= *hō d(e) aha*): poss. *hō de q*(e) aha* 'and also thus' [Chadwick, IF 75. 101–103].

Note 1: The final element of *o-a₂*, *o-da-a₂*, *o-de-qa-a₂* may well represent a particle not found in later Greek, something like *aha*; this interpretation would account for the consistent use of *a₂* (= *ha*) in these words [Chadwick, l.c.; cf. Vilborg, GMG 126–128; Palmer, Interp. 57; Ruijgh, Études 340–343; Risch, Atti Roma II. 695].

Note 2: Whether the particles *o-*, *-jo-*, and the *o-* in *o-a₂*, *o-da-a₂*, *o-de-qa-a₂* represent the root of the demonstrative or relative in Greek, is still a matter of discussion; demonstrative: Palmer, Interp. 56; Ruijgh, Études 340ff.; Chadwick, l.c.; relative: Risch, Atti Roma II. 690–698.

ὠψ

Note: *o-po-jo* KN Sd 4401 +, Sf 4428; new evidence from archaic tombs in Cyprus shows that the reconstruction of this word as a form of *opōq*on* is very likely; meaning prob. 'blinkers' [Chadwick, Nestor 1. 3. 66, 429; Karageorghis, Archäologischer Anzeiger, Heft 3, 1966. 223–225; Archaeology 18. 282–290].

Corrigenda to MG V I

- p. 172, s.v. *ἀνά*: for *Anaq*otās* read *Anag*otās*.
 p. 193, s.v. *ἔργον*: for *Krēsio-werges* read *Krēsio-wergēs*.
 p. 199, s.v. *Ζεύς*: for; after Nn 228 read:
 p. 199, s.v. *Ζεύς*: for *di-we-je-we* read *di-wi-je-we*.
 p. 203, s.v. *θίς*: for PY Fr 1228 read PY Fr 1223.
 p. 226, s.v. *οἶνος*: close bracket after *on obv.*
 p. 243, s.v. *ῥύμα*: for 3rd sg. read 3rd pl.
 p. 247, s.v. *τε*: for *Woinoq*(so)* read *Woinoq*s(os)*.
 p. 260: for *a-pe-re-u-pi* read *a-pa-re-u-pi*.

Supplementary Index of Mycenaean Words

Note: In this Supplementary Index appear all Mycenaean words which are discussed in MG V II; where a particular word appears in MG V I also, this is indicated by (I). For words appearing in MG V I only, the reader is referred to the Index in MG V I, pp. 259–271.

<i>a-da-ra-ko</i> : ἀνήρ, ἄρχω	<i>a-ko-ro-da-mo-jo</i> : ἄκρος, δῆμος
<i>a-da-ra-te-ja</i> : διδράσκω	<i>a-ko-ro-we</i> , <i>a-ko-ro-we-e</i> , <i>a-ko-ro-we-i</i> :
<i>a-da-ra-ti-jo</i> : διδράσκω	ἄκρος, οὔς, (ἄ-, χροία I)
<i>a-e-ti-to</i> : see Note, ἄ-, (ἔρτις I)	<i>a-ko-so-ta</i> : ἀλή, (ἄγω I)
<i>a-ka-wi-ja-de</i> : Ἀχαιοί (I)	<i>a-ko-to-no</i> : κτιζω
<i>a-ke-ro</i> : ἀγείρω, (ἄγγελος I)	<i>a-mo</i> : ἄρμα (I)
<i>a-ki-ri-ja</i> : ἀγρός	<i>a-mu-ta-wo</i> : see Note, Ἀμυθάων (I)

- a-no-me-de*: μῆδος (I), ἀνά, ἀνήρ
a-o-ri-me-ne: see Note, ἀ-, μένος,
 ὄρα (I)
a-ra-ta-wa-ja: ἄπταρα
a-re-a-sa: see Note, εἰμί, (ἀπό, εἶμι I)
a-ri-e-ke: see Note, ἱερός, (ἀμφί I)
a-ri-qa-to: see Note, βαίνω, (ἀμφί,
 βαίνω I)
a-ru-da-se-we: δατέομαι
**a-ru₂*: see Note, αἰπός (I)
a-ra-ta (f. l.): see Note, ἀράομαι (I)
a-re: see Note 2, ἄρης (I)
a-re-ko-to-re: ἀλέκτωρ
a-sa-mi-to: ἀσάμινθος
a-te-re-e-te-jo: see Note, ἄντλος (I)
a-te-u-ke: see Note, τεύχω
a-ti-ja: ἀντιός
a-u-ro-no: see Notes, ἀ-, ὕπνος (I)
a₂-nu-me-no: ἄννυμι, (ἄρνυμι I)
a₂-ri-e: see Note 2, -εύς
a₃-ki-no-o: see Note, νέομαι, (νόος I)
a₃-pu-ke-ne-ja: see Notes, αἰπός,
 γίγνομαι
a₃-sa: αἶσα (I)
a₃-wo-ro: αἰόλος
au-ke-wa: Ἀγέας
au-ri-jo: see Note, αὐλός
au-ro: αὐλός
au-ta₂: see Note 2, αὐτός
au-te: αὖω
au-to-a₂-ta: see Note 2, αὐτός
au-to-a₃-ta: see Note 2, αὐτός
au-to-jo: αὐτός
au-to-te-qa-jo: αὐτός, Θῆβαι

da-ma-te: see Note, Δημήτηρ (I)
da-mo-ko-ro: see Note 1, δῆμος (I)
da-so-mo: see Note, δατέομαι
de-de-me-na: δέω
de-di-ku-ja: see Note, διδάσκω (I)
de-ko-to: δέχομαι (I)
de-ku-tu-wo-ko: δίκτυον, ἔργον
de-ma-si: see Note, δέρμα (I)
de-mi-ni-jo, *de-mi-ni-ja*: δέμνια (I)
de-re-u-ko: γλυκός
de-so-mo: see Note, δέω (I)
de-we-ro-a₃-ko-ra-i-ja: Αἰγαλέον,
 δεῦρο (I)
di-da-ka-re: διδάσκω (I)

di-ri-si-jo, *di-ri-si-jo-i*: see Note,
 δίψα (I)
di-pte-ra, *di-pte-ra₃*: see Note,
 διφθέρα (I)
di-wi-jo-de: Ζεύς, -δε
di-wi-jo-jo: Ζεύς
do-e-ro, *do-e-ra*: see Note, δοῦλος (I)

e-ka-sa-te-u[: ἐξ
e-ke-i-ja-ta: see Note 2, ἔγχος
e-ke-i-jo-jo: see Note 2, ἔγχος
e-ma-a₂, *e-ma-a₂-o*: Ἐρμῆς (I)
e-mi-to: see Note, θέμις
e-nwa-ri-jo: see Note, Ἐνώλιος
e-pi-ru-ta: see Note, φῶν (I, ἐπί I)
e-pi-qa-i-si (f. l.): see Note, τίνω
e-pi-ro-ra-ja: ἐπί, λώπη
e-pi-u-ru-te-we: ἐπί, ἐρύω
e-qa-ta-e: see Note, ἔπομαι (I)
e-ra-pe-ja: ἔλαφος
e-ra-ti-ja-o: ἔλαφος
e-re-e: ἐρέτης, (ἔλος I)
e-ri-nu-we: Ἐρινός (I)
e-ru-ta-ra: ἐρυθρός (I)
e-te-wa-tu-o (prob. f. l.): see Note,
 ἄστν (I)
e-te-wa-tu-wo: see Note, ἄστν
e-to-ki-ja: ἐν, τεῖχος
e-u-mo: see Note 1, εὐς (I)
e-u-to-ro-qa: see Note, τρέπω (I,
 εὐς I)
e-we-pe-se-so-me-na: see Notes, ἔπω,
 ἔψω, εὐς, ὕ- (I)

i-ja-wo-ne: see Note, Ἴων (I)
i-je-ro: see Note, ἱερός (I)
i-je-si: see Note, ἱερός (ἱημι I)
i-je-to: see Note, ἱερός (ἱημι I)
i-jo, *i-*65*, *i-je-we*: see Note, νιός (I)
i-ra-ta: see Note, ἀλάομαι
i-su-ku-wo-do-to: see Note, ἰξός (I)
i-ta-mo: see Note, ἱταμος (I)
i-te-u: ἰστός
i-te-we: ἰστός

jo-: see Notes, ὄς, ὤς

ka-ma: see Note, χαμαί (I)
ka-ma-e-u: see Note, χαμαί (I)

- ka-na-to*: γνάθος
ka-ne-a: κάννα
ka-pi-ni-ja: see Note, καπνός (I)
ka-ra-ko: see Note, βλήγων (I)
ka-ra-we: see Note, γραῦς (I)
ka-sa-ro: see Note, ξανθός
ka-sa-to: see Note, ξανθός (I)
ka-ta-wo, ka-ta-wa: see Note, ἀρά (I)
ka-tu-re-wi-ja-i: κανθύλη
ka-tu-ro₂: κανθύλη
ke-do-jo: see Note, κέρδος
ke-ni-qa: νίζω, χεῖρ
ke-ra,]ke-ra-a, ke-ra-e: see Notes, γέρας (I), κέρας
ke-ro-ta: see Note, γέρων (I)
KE+RO₂: see Note, κηρός
ke-se-ne-wi-ja: ξένος
ke-se-nu-wi-ja: see Note, ξένος (I)
ki-ri-ta, ki-ri-ta-i: see Notes, κρίνω, χρίω (I)
ki-ri-ta-de: -δε, and Notes, κρίνω, χρίω
ko-ma-ta: see Note, κόμη [I]
ko-no-a-po-te-qa: ἄμφω, σχοῖνος
ko-no-ni-pi: see Note, κάννα (I)
ko-no-so-de: -δε, Κνωσός
ko-pe-re-u: see Note, Κοπρεύς (I)
ko-ru-we-ja: see Note, κόρος (I)
ko-we-ja: see Note, κόρος (I)
ku-do: Κυδωνία
ku-pa-ro, ku-pa-ro₂: see Note, κύπειρον (I)
ku-pi-ri-jo: see Note, Κύπρος (I)
ku-ru-so-wo-ko: ἔργον, χρυσός
ku-su-pa: see Note, πᾶς (I)
ku-su-to-ro-qa: see Note, συστροφή (I)

ma-ra-pi: μάλη
ma-ti-ko: see Note, μάντις (I)
me-ki-to-ki-ri-ta: κρίνω, μέγας
me-ri-du-ma-si: see Note, μέλι
me-ri-te-wo: μέλι
mi-ja-ro: see Note, μαινώ (I)
mo-ri-wo-do: see Note, μόλυβδος (I)
mu-jo-me-no: μύω, μνέω
mu-te-ri-ja (f. l.): see Note, μύω, μνέω
mu-ti-ri-ko: -ισκός, μύρτος

ne-e-ra-wo: λαός, νέομαι, and Note, Νηλεύς (I)
ne-ki-ri-de: see Note, νεκρός (I)
ne-ti-ja-no, ne-ti-ja-no-re: ἀνήρ (I), νέομαι

o-: see Notes, ὄς, ὤς
o-a-po-te: see Note, ἀπό (I)
o-a₂: ὤς
o-da-a₂: ὤς (I)
o-de-qa-a₂: ὤς
o-ka (PY Ub 1318): ἔχω
o-no (KN Ch 895): see Note 2, ὄνος (I)
o-no, o-na: ὀνίνημι, ὄνος
o-pe-ro: see Notes, ὄφελος, ὄφείλω (I)
o-pi: ὀπι- (I)
o-pi-ke-de-i: see Note, ὀπι-, κέρδος (I)
o-pi, po-ni-ke-ja: see Note 1, ὀπι-, φοῖνιξ (I)
o-pi-ra₃-te-re: ῥαίω
o-pi-te-te-re (prob. f. l.): see Note, ῥαίω, τίθημι (I)
o-po-qa: see Note, ὄψ (I)
o-re-ne-ja, o-re-ne-a: ὠλένη
o-tu-wo-we, etc.: ὄρθός, ὄς
o-to-wo-wi-je: see Note, ὄρθός
o-wi-de-ta-i, o-wi-de-ta[: δέρω, ὄϊς, and Note, ἰδεῖν (I)

pa-ja-wo-ne: Παιήων (I)
pa-ka-na: see Note, φάσγανον (I)
pa-ke-te-re: πήγνυμι
pa-ke-te-ri-ja: πήγνυμι
pa-pu₂-to: see Notes, πᾶς, φύρω (I)
pa-sa: see Note 4, πᾶς (I)
pa-sa-ro: see Note, πάσσαλος (I)
pa-wo: φᾶρος
pa-wo-ke, pa-wo-ko: ἔργον, πᾶς, and Note, ἔργον, παρά (I)
pe-ma, pe-mo: see Note, σπείρω (I)
pe-ri-te-me-no-jo: πείθω
pe-ra-a-ko-ra-i-ja, etc.: Αἰγαλέον, πέρα (I)
pi-ra-ka-wo-qa: Ἀχαιοί, φίλος
pi-re-ta: see Note 2, φίλος (I)
pi-ri-te: πρίω
pi-ro-wo-na: οἶνος, and Notes, φίλος, ὄνος (I)

- po-ru-re-ja*: see Note, πορφύρα (I)
po-qa: see Note, φέρβω (I)
po-ri-ko: -ισκος, πῶλος
po-ro-e-ke: see Notes, πρό, ἔχω (I)
po-si-ke-te-re: see Notes, ἴκω, ποτί (I)
ru-te: φῶω

qa-si-re-u: see Notes, βασιλεύς (I)
-qe: see Notes, τε (I)
qe-qi-no-me-no, *qe-qi-no-me-na*:
βίος, (δινέω I)
qe-qi-no-to: βίος, (δινέω I)
qe-re-ma-o: τῆλε
qe-ta-ra-je-u: τέσσαρες
qe-te-jo, etc.: τίνω
qe-te-re-u: τέσσαρες
qe-to-ro-no: τέσσαρες
qe-to: see Note, πίθος (I)
qi-ri-ja-to: πρίασθαι

ra-ke: see Note, λαγγάνω (I)
ra-wo-ro-qa: φέρβω, and Notes,
λαός, φόβος (I)
re-di-na-to-mo (prob. f. l.): see Note,
τέμνω (I)
re-wo-to-ro-ko-wo: see Notes, λούω,
χέω (I)
ri-jo-de: -δε, ῥίον

se-re-mo-ka-ra-o-re: see Note, κάρ (I)
si-mi-te-u: Σμινθεύς

ta-to-mo: see Note, σταθμός (I)
te-ko-to-a-pe, *te-ko-to-na-pe*: see
Notes, εἰμί, τέκτων (I)
te-re-ja, *te-re-ja-e*: see Note, τέλος (I)
te-re-ta, *te-re-ta-o*: see Note, τέλος (I)
ti-mi-to (KN Am 821): see Note,
θέμις (I)
ti-no: see Note, θίς (I)
ti-ri-jo-ko-so: τρεῖς
ti-ri-ši: τρεῖς
to-e, *to-me*: see Note, ό (I)
to-jo-qe: see Note, ό (I)
to-ko-so-ta: see Note, τόξον (I)
to-qi-de: see Notes, τρέπω (I),
συστροφή

to-ro-qa: see Note, τρέπω (I)
to-ro-qe-jo-me-na: see Notes, τρέπω
(I), συστροφή
to-ro-qa: see Notes, τρέπω (I),
συστροφή
to-si-ta: θάρσος
to-wa-no-re: θέω
tu: θνγάτηρ
tu-ru-pte-ri-ja: στυπηρία

u-do-no-o-i: ὕδωρ, νέομαι
u-po: see Note, ὑπό

wa-ni-ko: see Note, ἀρήν (I)
wa-no-jo: see Note, ἀρήν
wa-no-qe: see Note, ἀρήν
wa-ra-wi-ta: see Note, ῥαίω (I)
we-e-wi-ja: see Note 2, ὄς (I)
we-ka-ta-e: see Note 1, ἔργον (I)
we-ke-i-ja: see Note 3, ἔργον (I)
wi-pi-no-o: νέομαι, and Notes, ἴς,
νόος (I)
wi-ri-ne-we: see Note 1, ῥινός
wi-ri-no: see Note 2, ῥινός (I)
wo-ne-we: ἀρήν, and Note 1, οἶνος (I)
wo-no-qa-so: see Notes, οἶνος, ὄσσε (I)
wo-ra-e: see Note, οἰλή
wo-ra-we-sa: see Note, οἰλή (I)
wo-ro-ma-ta: λῶμα
wo-ze, *wo-ze-e*: see Note 2, ἔργον (I)
wo-zo, *wo-zo-te*: see Note 2, ἔργον (I)
wo-zo-me-no, *wo-zo-me-na*: see Note 2,
ἔργον (I)

ze-ru₂-ra₃, *ze-ru₂-ra-o*: see Note,
ζέφυρος (I)
ze-u-ke-si: see Note, ζυγόν (I)

*35-*ki-no-o*: see Note 2, νέομαι

Words with missing initials

]-*no-ka-ra-o-re*: see Notes, κάρ, κύων,
ὄνος (I)
]-*ru₂-te-me-no*: φῶω
]-*re-wi-jo-te*: see Note 5, βασιλεύς (I)