

SOME COMMENTS ON THE PRECEDING PAPER

In view of the new join I feel that there can be little further doubt about the diagnosis of the word *da-mo-ko-ro*: this is surely the title of a functionary. Two questions now arise:

1) What was his relative status? The following points weigh with me. (a) In On 300 the title alone serves to identify: he appears to be THE *da-mo-ko-ro*. (b) In Jo 438 he ranks in GOLD status with *te-po-se-u*, and the amount is higher than for most *ko-re-te-re* and also for the *du-ma*. (c) In view of the linkages *te-po-se-u* + *da-mo-ko-ro*, *te-po-se-u* + *85-*ke-wa* I find it difficult not to identify these with *85-*ke-wa da-mo-ko-ro*, who appears in the famous Ta tablet. Note also the cluster in An 192, where *a-pi-a₂-ro* is another name which recurs in On 300, while *du-ni-jo du-ma* would fit the broken entry On 300.6, likewise preceding *da-mo-ko-ro*, as he does *85-*ke-wa* on An 192. One gets the impression that *85-*ke-wa* is a person of considerable importance and possibly the sole holder of the position of *da-mo-ko-ro*.

2) What were his functions? Here the data are scanty. At Knossos he appears in connexion with (the delivery of?) one pig, which is not a large sum of information. At Pylos he is the recipient of *154 (for which the meaning SKIN is far from established). He is also concerned with (the delivery of?) GOLD. Negatively, the *da-mo-ko-ro*, like the *pa₂-si-re-u*, is not among those required to provide *ka-ko na-wi-jo* (Jn 829). Finally, we have the evidence of the title itself. If the first element is *da-mo-* (and this is difficult to resist), then this would suggest that his functions had something to do with the *damos* or *damoi*. Tentatively, I would sum up by saying that the available evidence suggests that the *da-mo-ko-ro* is a high official on the secular side with *damos* connexions.

All the rest is speculation. But in fact there are few Greek verbal roots satisfying the syllables *-ko-ro* which combine satisfactorily with *damos* to yield a plausible official title. In the last resort such

things boil down to personal judgement, and to me the root of κέλομαι seems least improbable: *Damokolos*. If he was the palace official concerned with relations with the *damoi* in the tributary places, one wonders what his chain of command was.

It is worth noting that PY Cn 608 mentions *o-pi-da-mi-jo* in connexion with small numbers of *si-a₂-ro* at each of the nine places.

May I demur, in conclusion, to the statement (note 10) that the diagnosis of *da-mo-ko-ro* as an official title rules out my translation of *te-ke* as 'buried'? This is not so: *85-*ke-wa* the *da-mo-ko-ro* is no less mortal than *85-*ke-wa* *Damoklos*. What the new join has done is simply to re-open the other possibility of translating *te-ke* as 'appointed'. But the serious practical improbabilities stressed in *Interpretation* (and previously) remain. I still find it difficult to imagine a grand feast of investiture where the dining accommodation was 10 tables, 5 chairs, and 19 footstools, while the food was cooking in the 'useless tripod with the legs burnt away'. And what of the swords, etc.?

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