

INDOEUROPSKO NASLIJEĐE U MIKENSKOJ POMORSKOJ ONOMASTICI*



INDO-EUROPEAN HERITAGE IN MYCENAEAN MARITIME ONOMASTICS*

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Abstract

Rad se bavi detaljnom analizom mikenskih grčkih toponima koji u svojoj osnovi imaju veze s morem, od takvih izvedenih etnika koji su u službi antroponima te analizom antroponima tvorenih od riječi s pomorskim kontekstom. Time se utvrđuje s morem i pomorstvom poveziv fond riječi korištenih u mikenskom, a koje se mogu potvrditi u klasičnom grčkom. Usporedo s analizom grčkih riječi u svakoj se prilici nastoji dati veza s hrvatskim oblicima i etimologijama, ne u vidu posuđenica, jer takvih gotovo i nema, već u vidu obrasca imenovanja, bilo da su korišteni isti ili različiti prajezični korijeni.

KLJUČNE RIJEČI: indoeuropski; etimologija; mikenska pomorska onomastika; pomorski leksik

Abstract

This paper offers a detailed analysis of Mycenaean Greek toponyms whose root is related to the sea, and of such derivative ethnonyms that serve as anthroponyms, as well as of anthroponyms derived from words coming from a maritime context. With these, vocabulary related to the sea and seafaring from Mycenaean Greek is established, which can be confirmed in Classical Greek. In addition to the analysis of Greek words the author, whenever possible, establishes a relation with Croatian forms and their etymologies, not in the form of loan words, as such practically don't exist in the sphere of Croatian toponymy, but in the form of naming patterns, whether or not the Proto-Indo-European roots used were the same.

KEYWORDS: Indo-European; etymology; Mycenaean maritime onomastics; maritime lexis

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1. Znanje o mikenskom jeziku i civilizaciji dobrim se dijelom zasniva na proučavanju mikenskih grčkih osobnih imena. Onomastika je neizbježna iz nekoliko razloga – osobna su imena odraz kulture naroda; tvorbeni elementi grčkih osobnih imena odnose se na psihičke i fizičke karakteristike, ali i na materijalnu kulturu;¹ zaliha mikenskih riječi, osobito onih koje se odnose na apstraktne pojmove, velikim je dijelom rekonstruirana na temelju osobnih imena zabilježenih na pločicama pronađenim u arhivskim kompleksima mikenskih palača. Tekstovi na njima urezani isključivo su administrativne prirode i kao takvi pružaju uvid u političko-ekonomski ustroj brončanodobne grčke civilizacije. Tako dokumentirani odnosi države i pojedinca, odnosno skupine (bilo radne skupine unutar palače, bilo stanovnika nekog područja pod nadležnošću palače), otkrivaju brojna imena: antroponime, etnike, toponime. Oni i čine veći dio mikenskoga jezičnog korpusa. Naime, od sačuvanih preko 3300 riječi, oko 2000 je antroponima, oko 330 toponima i oko 100 etnika. Protumačiti se može otprilike trećina antroponima i etnika, a od toponima tek petina. Pritom tek manje od polovice ima direktnu potvrdu u klasičnome razdoblju, odnosno u alfabetskome grčkom.² Malo je toga u mikenskome grčkom što se s potpunom sigurnošću može interpretirati, a glavni je razlog tomu nedostatnost slogovnog pisma kojim su se Mikenjani služili za potrebe administracije. Unatoč tomu, mikenski nerijetko pruža mogućnosti revidiranja nekih standardnih grčkih etimologija, čega će i ovdje biti pokušaj. Fokus će ipak biti na prepoznavanju prajezičnih elemenata i strukture u mikenskoj pomorskoj onomastici, njezinu kontinuitetu te, po prilici, usporedba s hrvatskim leksikom i onomastikom.

Navedeni će biti antroponimi, etnici i toponimi koji svojom tvorbom obuhvaćaju riječi povezive s

1. Knowledge of the language and civilization of the Mycenaean is in a large measure based on research on Mycenaean Greek personal names. Onomastics are unavoidable in the study of Mycenaean Greek for several reasons; first, personal names are an expression of a people's culture; formative components of Greek personal names relate not only to mental or physical characteristics, but to material culture as well;¹ the fund of Mycenaean words, especially those relating to abstract concepts, is for the most part reconstructed on the basis of personal names registered on tablets found in the archival complexes of Mycenaean palaces. The texts inscribed on them are of an exclusively administrative nature, and as such offer a glimpse into the political and economic organization of Bronze Age Greek civilization. Such documented relationships between the state and the individual, or rather the collective (either the working collectives inside the palace or the inhabitants of a certain area under the domain of the palace) reveal many names: anthroponyms, ethnonyms, and toponyms. They make up the bulk of the Mycenaean linguistic corpus; of the over 3300 preserved words, circa 2000 are anthroponyms, 330 are toponyms, and 100 are ethnonyms. Approximately a third of the anthroponyms and ethnonyms are able to be interpreted, of the toponyms only a fifth. Only fewer than half are directly attested from the classical period, that is, in Classical Greek.² There is very little in Mycenaean Greek that can be interpreted with surety, the main reason for this being the insufficiency of the syllabic writing used by the Mycenaean in administration. Despite this, Mycenaean Greek often offers the ability to reconsider some standard Greek etymologies, as will be attempted in this paper. The focus will be, however, on recognizing elements and structures in Mycenaean maritime onomastics from the Proto-Indo-European, on its continuity, and, when possible, on a comparison with the Croatian lexis and onomastics.

Anthroponyms, ethnonyms and toponyms which are comprised of words that can be related to the sea

¹ Smatram da je ovdje sasvim nevažno pitanje značenja određenoga osobnog imena i motivacije njegove tvorbe. Neupitno je to da brončanodobni Grci tvore osobna imena uzimajući različite vrste riječi kao sastavne dijelove iz vlastitih zaliha koje nam se upravo prko njih i otkrivaju. Zato pomorsko značenje ili kontekst imena primjenjujem kao termin za imena koja svojom tvorbom uključuju riječi koje na bilo kakav način imaju veze s morem i pomorskom djelatnošću.

² A. BARTONĚK, 2003: 400.

¹ I believe that the question of the meaning of a particular personal name and the motivation for its formation is immaterial in this context. It is without question, however, that the Greeks of the Bronze Age formed personal names using various parts of speech as constituent parts from their own lexical funds which are revealed to us through said funds. It is for this reason that the maritime meaning or the context of the name are here used as a term for names which include words that have anything at all to do with seafaring or the sea.

² A. BARTONĚK, 2003: 400.

morem i pomorstvom. Njihova će analiza omogućiti da se utvrdi stupanj vjerojatnosti interpretacije, odnosno da se vidi mogu li se ti potvrditi u klasičnome grčkom. Redoslijed navođenja bit će prema učestalosti apelativa prepoznatih u tvorbi. Ti će se apelativi, kao tvorbeni elementi, usporediti u klasičnoj grčkoj i hrvatskoj onomastici, pri čemu će se obratiti pozornost na moguće i zajedničke obrasce imenovanja te će se provjeriti jesu li pomorski termini isključivo pomorski ili se svima izvor nalazi u kopnenim terminima.³ Svi će primjeri obuhvaćeni analizom biti uvršteni u preglednu tablicu na kraju rada.

2. Homer je polazna točka u potvrdi i usporedbi mikenskih riječi, a potom slijede ostala antička literatura i pisani spomenici. Kod Homera je za osobna imena s pomorskim kontekstom glavni izvor Odiseja, a tek ih se nekoliko može pronaći i u Ilijadi. Najviše je takvih imena u onome dijelu Odiseje o mitskome pomorskom narodu, Feačanima. Posebno su zanimljivi stihovi 8.111-119 u kojima se poimence navode feački momci, od kojih je većina nazvana imenom koje ima pomorski kontekst. To su, po tvorbi, jednostavna imena: Ἄλιος, Ποντεύς, Ναυτεύς, Ἐλατρεύς, Ἐρετμεύς, Πρυμνεύς i Πρωρεύς te ona složena: Ἀκρόνεως, Ἀγχίαλος, Ἀναβησίνεως, Ἀμφίαλος, Πολύνης, Ναυβολίδης i Κλυτόνης.

³ Izgleda da su Indoeuropljani imali jedan zajednički pojam za more, jezero i (plovnu) rijeku te da su dodavanjem atributa 'slan' izražavali razliku među njima. Usporedbom naziva za more u ie. jezicima uočava se semantička veza mora s jezerom, močvarom, stajacom vodom. Ako bi se ijedna riječ za more mogla izdvojiti, bila bi to *mori < *mor-/*mar, no i ona ukazuje na tu vezu, budući da se u jednoj skupini jezika reflektira u značenju 'more', dok je u drugoj 'jezero, močvara'. Većinom se prihvaća da je ona prvotno označavala jezero ili Baltičko more te da je promjenom okruženja, odnosno naseljavanjem uz more, došlo i do semantičke promjene. Ta je promjena, dakako, uključivala i razvoj pomorskog leksika, a on se gradio semantičkom promjenom postojećih riječi vezanih uz vodu, stvaranjem novih unutar vlastitog jezika ili preuzimanjem onih od stanovništva zatečenog na prostoru koji je pojedini ie. narod naselio. Zato je ponekad i teško odrediti jasnu granicu između pomorskog i kopnenog termina kako u grčkome, tako i u hrvatskome jeziku (T. GAMKRELIDZE & V. IVANOV, 1995: 578-583; J. P. MALLORY & D. Q. ADAMS, 2006: 127; P. SKOK, 1971-1973: II. 455-456).

and seafaring will be cited. Their analysis will allow for the confirmation of the level of probability of the interpretation, that is to say, it will allow for a confirmation of their attestation in Classical Greek. They will be cited in order according to the frequency of the appellatives recognized in their formation. These appellatives, as components of word formation, will be compared to usage in Classical Greek and Croatian onomastics, with special attention being paid to possible common patterns of naming and to verifying to what extent the maritime terms are exclusively maritime terms, or are derived from terrestrial terms.³ All of the examples given in the analysis will be reviewed in a table at the end of the paper.

2. Homer is the starting point in confirming and comparing Mycenaean words, followed by other ancient literary texts and written sources. The main source of personal names within a maritime context in the Homeric corpus is the Odyssey, with only a few being found in the Iliad. The largest number of such names is found in the section of the Odyssey dealing with a mythical maritime people, the Phaeacians. The most interesting verses are 8.111-119 in which Phaeacian youths are named, of which most have names with roots from a maritime context. They are simple names with regard to their formation: Ἄλιος, Ποντεύς, Ναυτεύς, Ἐλατρεύς, Ἐρετμεύς, Πρυμνεύς and Πρωρεύς, as well as compound names: Ἀκρόνεως, Ἀγχίαλος, Ἀναβησίνεως, Ἀμφίαλος, Πολύνης, Ναυβολίδης and Κλυτόνης.

³ It seems that the Indo-Europeans had one common term for the concepts of sea, lake and (navigable) river, and that they made use of an attribute meaning 'salty' to differentiate between them. In comparing terms for the sea in Indo-European languages a semantic link between lakes, swamps, and still water with the sea is evident. If one term for 'sea' could be singled out it would be *mori < *mor-/*mar, even though it itself points to that link, seeing as in one language group its reflexes mean 'sea', while in the other they mean 'lake, swamp'. It is generally accepted that it first signified a 'lake' or the Baltic Sea and that a change in surroundings, that is to say a move to the sea, brought about semantic change. This change, of course, included a development of the maritime lexicon, which developed through the semantic changes of already existing words relating to water, creating, in the process, new words in their own languages or borrowing lexemes from the populations that various Indo-European speaking groups came into contact with as they expanded their territory. For this reason, it is sometimes hard to define a clear border between maritime and terrestrial terms both in Croatian and Greek (T. GAMKRELIDZE & V. IVANOV, 1995: 578-583; J. P. MALLORY & D. Q. ADAMS, 2006: 127; P. SKOK, 1971-1973: II. 455-456).

Kod jednostavnih imena uočavaju se grčki nazivi za more, ἄλς i πόντος, te naziv za brod, ναῦς, koji su ujedno i tvorbeni elementi onih složenih. Na osnovu tih imenica dodani su uobičajeni sufiksi -ιος i -εως. Posebnu skupinu unutar toga čine nazivi za dijelove broda; na njihovu osnovu dodaje se sufiks -εως, pa se uočavaju imena s osnovom riječi ἐρετμόν 'veslo': Ἐρετμεύς, πρύμνη 'krma': Πρυμνεύς i πῶρα 'pramac': Πρωρεύς,⁴ ili *nomen agentis* postaje ime, kao Ἐλατρεύς od ἐλατήρ 'vozač kola; kormilar'⁵ ili Ναυτεύς od ναύτης 'brodar, mornar'. Kod složenih imena u toj se skupini uočavaju dva glavna elementa – imenice ἄλς i ναῦς. Ναῦς se javlja i kao prvi, ali uglavnom ipak kao drugi član složenoga imena: Ἀκρόνεως, Ἀναβησίνεως, Πολύνηος, Ναυβολίδης i Κλυτόνηος. U imenu Ναυβολίδης prvi je član osnova imenice ναῦς na koju se dodaje druga osnova βολ- (βάλλω 'bacati, pogadati') i na završetku patronimski sufiks -ίδης. Kod ostalih se ta imenica javlja u drugome dijelu složenice i to u obliku -νεως ili -νηος, dok su im u prvome dijelu različite vrste riječi – pridjev ili glagol: ἄκρος 'krajnji, gornji' u Ἀκρόνεως, πολὺς u Πολύνηος, κλυτὸς 'slavan' u Κλυτόνηος te glagolski oblik s formantom -σι- na osnovu glagola ἀναβαίνω 'popeti se; ukrcati se (u brod); odjedriti' u imenu Ἀναβησίνεως. Imenica ἄλς, kada je u funkciji drugoga člana složenoga imena, javlja se u obliku -αλος. Kod toga oblika može doći do dvojbe, osobito kada se takva složenica nalazi među imenima pomorskoga naroda koja su i sama vezana uz pomorstvo i more. Budući da oblik -αλος može biti i od glagola ἄλλομαι 'skakati', Εὐρύαλος se izostavlja s popisa feačkih imena s pomorskim značenjem i, možda, Ὠκύαλος.⁶ S druge strane ostaju Ἀρχίαλος i Ἀμφίαλος koji su

With regard to the simple names, Greek terms for the sea, ἄλς and πόντος, are evident, as well as ναῦς, a term referring to ships; these terms are used in forming compound names as well. The common suffixes -ιος and -εως are affixed to the base of these nouns. Within this group is a subgroup involving ship parts to whose root the suffix -εως is added, so that names are recorded with the root of such words as ἐρετμόν 'oar': Ἐρετμεύς, πρύμνη 'stern': Πρυμνεύς and πῶρα 'prow': Πρωρεύς,⁴ or a *nomen agentis* becomes a name, such as Ἐλατρεύς from ἐλατήρ 'driver; rower'⁵ or Ναυτεύς from ναύτης 'seaman, sailor'. With compound names in that group two main elements are noted – the nouns ἄλς and ναῦς. Ναῦς is occasionally used as the first member of a compound name but is mostly found as the second component: Ἀκρόνεως, Ἀναβησίνεως, Πολύνηος, Ναυβολίδης and Κλυτόνηος. In the name Ναυβολίδης the first member is the stem of the noun ναῦς, upon which the second stem, βολ- (βάλλω 'to throw, strike'), is added, ending with the patronymic suffix -ίδης. In the rest of the examples ναῦς is found in the second portion of the compound in the form -νεως or -νηος, while in the first portion of the compound are found various types of words – adjectives or verbs: ἄκρος 'topmost, outermost' in Ἀκρόνεως, πολὺς in Πολύνηος, κλυτὸς 'renowned' in Κλυτόνηος and a verbal form with the formant -σι- added to the stem of the verb ἀναβαίνω 'to go up, mount a ship, embark' in the name Ἀναβησίνεως. The noun ἄλς, when in the function of the second part of a compound name, is expressed in the form -αλος. Where this form is concerned it is possible to be in doubt, especially when such a compound is found among the names of a seafaring people who are themselves connected to seafaring and the sea. Seeing as the form -αλος may be derived from the verb ἄλλομαι 'to spring, leap, bound', Εὐρύαλος, as well as perhaps Ὠκύαλος, is left out of the list of

⁴ Πρωρεύς se na grčkim natpisima i u književnosti nakon Homera više ne javlja kao osobno ime, ali je uobičajen kao apelativ, zapovjednik pramca, *LSJ s.v. πῶρα*.

⁵ H. VON KAMPTZ, 1982: 122-123. Ἐλατήρ je kod Homera 'vozač kola', dok se značenje 'kormilar' ili 'veslač' javlja kasnije i rijetko. Ipak, i taj se antroponim može ovdje uzeti u obzir, budući da je od glagola ἐλαύνω 'goniti', koji ponekad ima pomorski kontekst (*Od.* 12.109, 13.22).

⁶ H. VON KAMPTZ, 1982: 227 u tim imenima vidi glagol ἄλλομαι, dok Chantraine (*DELG s.v. ἄλς*) smatra tek mogućim ἄλς u Ὠκύαλος, no sigurnim tek u onim složenicama s prijedlogom ili prilogom kao prvim članom (ἀρχι-, ἀμφι-, ἐφ- i παρ-). Neovisno o etimologiji, kod Homera se Ὠκύαλος 'hitroplovan, brz na moru' uvijek javlja kao epitet broda Ὠκύαλος νηῦς (*Od.* 15.473).

⁴ Πρωρεύς does not appear in Greek inscriptions or literature after Homer in the form of a personal name, but it is commonly used as an appellative to refer to the officer in command at the bow, *LSJ s.v. πῶρα*.

⁵ H. VON KAMPTZ, 1982: 122-123. Ἐλατήρ is used by Homer to mean 'a charioteer', while it is not used in the meaning 'steersman' or 'rower' until later, and then only rarely. This anthroponym, however, may be taken into consideration here, seeing as it is derived from the verb ἐλαύνω 'to drive', which is sometimes used in a maritime context (*Od.* 12.109, 13.22).

složeni s prijedlozima ἀγχι, odnosno ἀμφι, a Homer ih koristi i kao atributivni pomorski značenju.⁷

Izvan gore navedenog popisa imena još je nekoliko feačkih imena s pomorskim kontekstom. Ta su također složena, a njihovi su tvorbeni elementi poznati – imenice ναῦς i πόντος. Kako se vidi u imenima Ναυσίθοος, *Od.* 7.56–63, i Ναυσικάα, *Od.* 6.17, ναῦς je u fleksiji, odnosno dativu/instrumentalu, na što se direktno dodaje drugi član. U Ναυσίθοος taj je član pridjev θοός ‘brz, hitar’. Za Ναυσικάα se uglavnom pretpostavlja da se radi o hipokoristiku od *Ναυσικάστη⁸, u čemu se onda vidi osnova καθ-, koja čini i glagol καίνυμαι ‘odlikovati se, nadvisivati’. Ἐχένης, *Od.* 7.155, opet složena s imenicom ναῦς, ovaj put vođena glagolom ἔχω ‘imati’ koji se javlja u prezentskoj osnovi. Posljednje feačko ime s pomorskim značenjem Ποντόνοος, *Od.* 7.182, za prvi član ima imenicu πόντος ‘more’, dok je drugi član νόος ‘razum’, uobičajen u tvorbi grčkih antroponima općenito, izveden od glagola νοέω ‘razumjeti’.⁹

Izvan pjevanja o Feačanima, kod Homera su tek još dva antroponima s pomorskim značenjem – Εὔνηος, *Il.* 7.468, i Ἀλιθέρης, *Od.* 2.157. Prvi je složen od priloga εὖ ‘dobro’ i imenice ναῦς, dok je drugi od imenice ἄλς, ali od njezina oblika u dativu/lokativu singulara, i imenice θάρσος, eol. θέρσος ‘smionost, hrabrost’.

3. Od 800 imena osoba, bogova i domaćih životinja kod Homera, 160 je moguće prepoznati i na mikenskim pločicama u istom ili nešto izmijenjenom obliku.¹⁰ Od gore navedenih skoro dvadeset homerskih pomorskih imena, tek ih se par može prepoznati za mikensko razdoblje, s time da je za mikenski nemoguće točno odrediti i koliki je uopće broj svih onih s pomorskim kontekstom. Razlog

⁷ Ἀγχιάλος (*Il.* 2.640 i 697) ‘blizu mora; morem oplakan (otok)’, ἀμφιάλος (*Od.* 1.386) ‘morem oplakan; između dva mora’.

⁸ *DELG s.v.* ναῦς; H. VON KAMPTZ, 1982: 112.

⁹ Kod Homera je nekoliko takvih antroponima, e.g. Ἀλκίνοος, Ἀστύνοος, Αὐτόνοος. Za podrobnije tumačenje i popis ostalih antroponima v. H. VON KAMPTZ, 1982: 211. Pored tih homerskih, brojni su drugi zabilježeni kroz grčku povijest, ponekad i u stegnutome obliku, e.g. Ἀλκίνοος. Za više v. F. BECHTEL, 1917: 337.

¹⁰ P. ILIEVSKI, 2000: 274.

Phaeacian names with a seafaring meaning.⁶ On the other hand Ἀγχιάλος and Ἀμφιάλος, which are composed of the preposition ἀγχι or ἀμφι, stay on the list, and Homer uses them as attributes with a maritime meaning.⁷

Outside of the aforementioned list of names there are a few more Phaeacian names with a maritime context. These are compound names as well, and their formative elements are well-known – the nouns ναῦς and πόντος. As seen in the names Ναυσίθοος, *Od.* 7.56–63, and Ναυσικάα, *Od.* 6.17, ναῦς is inflected, that is, it is in the dative/instrumental case upon which the second member of the compound is directly appended. In Ναυσίθοος that second member is the adjective θοός ‘quick, nimble’. Where Ναυσικάα is concerned it is generally believed that the name is derived from the hypocoristic *Ναυσικάστη⁸, in which the stem καθ- is seen, found in the verb καίνυμαι ‘surpass, excel’ as well. Ἐχένης, *Od.* 7.155, is another compound formed of the noun ναῦς, this time led by the verb ἔχω ‘to have’ expressed with its present stem. The final Phaeacian name with a maritime meaning is Ποντόνοος, *Od.* 7.182, comprised of the noun πόντος ‘sea’ as the first member of the compound, with the second, νόος ‘mind, reason’, being common in the formation of Greek anthroponyms in general and derived from the verb νοέω ‘to understand’.⁹

Outside of the books on the Phaeacians in Homer’s works there are only two other anthroponyms with maritime meaning, Εὔνηος, *Il.* 7.468, and Ἀλιθέρης, *Od.* 2.157. The first is a compound made up of the adverb εὖ ‘well’ and the noun ναῦς, while the second is formed from the noun ἄλς in the dative/locative singular along with the noun θάρσος, Aeol. θέρσος ‘courage, boldness’.

⁶ H. VON KAMPTZ, 1982: 227 recognizes the verb ἄλλομαι in these names, while Chantraine (*DELG s.v.* ἄλς) believes that ἄλς forming part of Ὠκύαλος is only a possibility, being a sure formant only in those compound words with a preposition or an adverb as the first constituent member (ἀγχι-, ἀμφι-, ἐφ- and παρ-). Whatever its etymology, Ὠκύαλος ‘swiftly-sailing, swift on the sea’ is always found as an epithet for ships in Homer’s works, Ὠκύαλος νηῦς (*Od.* 15.473).

⁷ Ἀγχιάλος (*Il.* 2.640 i 697) ‘near to the sea; surrounded by the sea (island)’, ἀμφιάλος (*Od.* 1.386) ‘surrounded by the sea; between two seas’.

⁸ *DELG s.v.* ναῦς; H. VON KAMPTZ, 1982: 112.

⁹ There are a few such anthroponyms in Homer’s works, e.g. Ἀλκίνοος, Ἀστύνοος, Αὐτόνοος. For a more detailed analysis and list of other anthroponyms v. H. VON KAMPTZ, 1982: 211. Along with these Homeric anthroponyms many others have been noted throughout Greek history, sometimes with a contracted form, e.g. Ἀλκίνοος. For more v. F. BECHTEL, 1917: 337.

tomu je fragmentarnost pločica i karakteristika linearnog B pisma, zbog čega je ponekad teško uočiti radi li se o osobnom imenu uopće. Tako se i sama tumačenja sačuvanih riječi protežu kroz nekoliko stupnjeva pouzdanosti. To će biti istaknuto i za svako niže navedeno ime. Ona će biti detaljnije analizirana s obzirom na pomorsko značenje tvorbenog člana, uključujući i ona tek moguća, počevši s dva osnovna pomorska naziva: *brod* i *more*.

Očit znak upoznatosti Praindoeuroljana s plovidbom rasprostranjenost je korijena **neh₂-u-*: skr. *nāuh*, arm. *nav*, lat. *navis*, gal. *nausum*, stir. *náu*. U homerskome grčkom taj se reflektira kao νῆϋς, νηός (*vāfós*), u atičkome ναῦς, νεώς, dok se u mikenskome javlja u složenicama: u apelativu *na-u-do-mo* (**KN U 736, PY Na 568, Vn 865**), *ναυδόμος 'brodograditelj' i u nekoliko antroponima: *E-u-na-wo*, Εὔνηος, *O-ku-na-wo*, Ὠκύνεως, *O-ti-na-wo*, *Ορτίναφος, *Na-u-si-ke-re[-we]*, cf. Ναυσικλῆς. Moguće i *Na-wi-ro* (*hapax* na **KN Db 1507**): *Ναφιλος, s deminutivnim sufiksom -ιλος na osnovi ναφ-.¹¹ Primjećuje se da kod složenih imena ναῦς dolazi i kao prvi i kao drugi član. Jedan je primjer s tom imenicom kao prvim članom i to u fleksiji, u dativu/instrumentalu, *Na-u-si-ke-re[-]*, (*hapax* **KN Xd 214**). Nadopunjuje ga se s *-we* i rekonstruirao kao *Ναυσικλέ[ρης] te ga se uspoređuje s imenom Ναυσικλῆς,¹² koje se javlja i u književnosti (Dem., *De cor.* 114.4) i u ostalim pisanim izvorima.¹³ Česta je i varijanta bez fleksije, s čistom osnovom, Ναυκλῆς.¹⁴ Kroz cijelu povijest antičke Grčke imenica ναῦς uobičajena je kao prvi dio složenoga imena i to u dvije varijante: *Nav-* i *Navsi-*.¹⁵ Drugi je član srodan pridjevu κλεινός,

¹¹ O. LANDAU, 1958: 180.

¹² M. VENTRIS & J. CHADWICK, 1973: 562.

¹³ <http://clas-lgpn2.classics.ox.ac.uk/name/Ναυσικλῆς> (pregledano 3. travnja 2017.).

¹⁴ <http://clas-lgpn2.classics.ox.ac.uk/name/Ναυκλῆς> (pregledano 3. travnja 2017.).

¹⁵ LGPN ih evidentira oko stotinu, <http://clas-lgpn2.classics.ox.ac.uk/name#> (pregledano 7. veljače 2017.). Kod Homera su to imena Ναυσίθοος, Ναυσικάα, Ναυβολίδης. Samo ime Ναυσικλῆς kod njega se ne može direktno potvrditi, ali ista se tvorba i semantika nalazi u atributu ναυσικλυτός 'slavan brodar' (Φοίνικες ναυσικλυτοὶ ... ἄνδρες *Od.* 15.415; Φαίηκες δολιχῆρετμοι, ναυσικλυτοὶ ἄνδρες *Od.* 13.166). Semantički se pak podudara homersko ime Κλυτόνης, tvoreno od istih elemenata, tek zamijenjenih pozicija.

3. Of the 800 names of people, gods, and domestic animals found in Homer 160 may be recognized in Mycenaean tablets with the same or slightly different form.¹⁰ Of the aforementioned 20 or so Homeric maritime names, only a few may be recognized from the Mycenaean period, keeping in mind that it is impossible to determine as far as Mycenaean is concerned the exact number of those with a maritime context. This is due to the fragmentary nature of the tablets and the characteristics of Linear B which sometimes make it difficult to determine whether or not there is an anthroponym in question at all. The interpretation of the recorded names, therefore, is of varying levels of surety. This will be highlighted for each of the names cited below. They will be analyzed in greater detail with regard to the maritime meaning of the constitutive elements, including even those that are not certain, beginning with two basic maritime appellatives: *ship* and *sea*.

An obvious sign of the Proto-Indo-Europeans' knowledge of navigation is the diffusion of the root **neh₂-u-*: Skr. *nāuh*, Arm. *nav*, Lat. *navis*, Gall. *nausum*, OIr. *náu*. In Homeric Greek its reflexes are νῆϋς, νηός (*vāfós*), in Attic Greek ναῦς, νεώς, while in Mycenaean Greek it is found in compound words: in the appellative *na-u-do-mo* (**KN U 736, PY Na 568, Vn 865**), *ναυδόμος 'ship-builder', and in several anthroponyms: *E-u-na-wo*, Εὔνηος, *O-ku-na-wo*, Ὠκύνεως, *O-ti-na-wo*, *Ορτίναφος, *Na-u-si-ke-re[-we]*, cf. Ναυσικλῆς. Another possible reflex is *Na-wi-ro* (*hapax* found on **KN Db 1507**): *Ναφιλος, with a diminutive suffix -ιλος added to the stem ναφ-.¹¹ It has been noted that with regard to compound names ναῦς may be found as either the first or second component. One example in which this noun is found as the first component, inflected, in the dative/instrumental, is the following: *Na-u-si-ke-re[-]*, (*hapax* **KN Xd 214**). It is supplemented by *-we* and reconstructed as *Ναυσικλέ[ρης], and is compared to the name Ναυσικλῆς¹² which is found in literary texts (Dem., *De cor.* 114.4) as well as in other written sources.¹³ A variant without inflection, with the bare root *Ναυκλῆς*, is common.¹⁴ Throughout the entire history of Ancient Greek the noun ναῦς was commonly

¹⁰ P. ILIEVSKI, 2000: 274.

¹¹ O. LANDAU, 1958: 180.

¹² M. VENTRIS & J. CHADWICK, 1973: 562.

¹³ <http://clas-lgpn2.classics.ox.ac.uk/name/Ναυσικλῆς> (accessed on April 3rd, 2017).

¹⁴ <http://clas-lgpn2.classics.ox.ac.uk/name/Ναυκλῆς> (accessed on April 3rd, 2017).

κλυτός 'slavan' i jedan je od zastupljenijih u klasičnome grčkom. I ne samo u njemu, nego i u slavenskim jezicima, na što je ukazao Ilievski usporedbom imena na *-slav* s imenima na *-κλής*.¹⁶ Ostala gore navedena imena tvore se tako da se ispred osnove *-ναϝ-* stavlja prilog (εὖ 'dobro'),¹⁷ pridjev (ὠκύς 'brz') ili glagolska osnova (glagol ὄρνυμι 'poticati'). *E-u-na-wo* (**KN As 1520.9, B 799 v.2, Dv 1206.B, Np 5725**), *Eṽnāfos, cf. Eṽνης (*Il.* 7.468). Kod Homera je nositelj tog imena heroj – kralj Lemna, sin Jazona i Hipsipile. Ono se u posthomersko vrijeme bilježi i u drugome obliku, nastalome uslijed metateze, Eṽνεως.¹⁸ *O-ku-na-wo* (**KN V 60.4**), *Ωκύνāfos, cf. Ωκύνεως, Bechtel spominje kao ime praoca od Ωκυνεῖδαι iz Dela, ali taj se oblik ne može nigdje drugdje potvrditi.¹⁹ Ipak je prihvatljiv rekonstruirani oblik s obzirom na to da se pridjev ὠκύς u klasičnome grčkom, ponajviše u epskome i poetskome jeziku, nalazi u brojnim složenicama, a pritom i prati obrazac slaganja pridjeva i imenice.²⁰ *O-ti-na-wo* (**PY Cn 285.14**): *Ορτινāfos, nema direktnu paralelu izvan mikenskog, ali ista se tvorba vidi kod Homera u imenu Ὀρτίλοχος (*Il.* 5.546) i njegovoj varijanti Ὀρσίλοχος (*Il.* 5.549).²¹ Tvorba bi to bila od glagola ὄρνυμι 'micati, buditi', formanta *-ti-* i imenice *ναϝς*. Druga imena takve vrste u mikenskome su *Ma-na-si-we-ko* (**PY Jn 431.3**), *Mnāσίφεργος (Μνησίεργος) i *Ta-ti-qo-we-u* (**PY An 724.8, An 654.11**), *Στατιγ^wοφεύς.

found as the first component of compound names, in two different forms: *Nav-* and *Ναυσι-*.¹⁵ The second component is related to the adjective *κλεινός*, *κλυτός* 'renowned' and is one of the most common components of compound names found in Classical Greek, as well as in Slavic languages, as was shown by Ilievski by comparing names ending in *-slav* with those ending in *-κλής*.¹⁶ The remaining names mentioned above are formed so that *-ναϝ-* is preceded by an adverb (εὖ 'well'),¹⁷ adjective (ὠκύς 'quick') or a verbal base (the verb ὄρνυμι 'to incite'): *E-u-na-wo* (**KN As 1520.9, B 799 v.2, Dv 1206.B, Np 5725**), *Eṽnāfos, cf. Eṽνης (*Il.* 7.468). In Homer's works the person carrying that name is a hero – the king of Lemnos, son of Jason and Hypsipyle. In the post-Homeric age it is recorded in a different form due to metathesis, Eṽνεως.¹⁸ *O-ku-na-wo* (**KN V 60.4**), *Ωκύνāfos, cf. Ωκύνεως, which Bechtel mentions as the name of the *progenitor stirpis* of the Ωκυνεῖδαι from Delos, but that particular form cannot be confirmed anywhere else.¹⁹ The reconstructed form is acceptable, however, due to the fact that the adjective ὠκύς is found in many compound names in Classical Greek, especially in epic and poetic writing, at the same time following the pattern of concordance for adjectives and nouns.²⁰ *O-ti-na-wo* (**PY Cn 285.14**): *Ορτινāfos does not have a direct parallel outside of Mycenaean Greek, but the same formation is found in Homer in the name Ὀρτίλοχος (*Il.* 5.546) and its

¹⁶ P. ILIEVSKI, 2000: 309-314.

¹⁷ Iako se samostalno koristi kao prilog, kad je dio složenice, εὖ je pridjevski član i odnosi se prema drugome dijelu kao atribut, e.g. *e-u-da-mo* **KN B799.5, V57, TH Z 853**, Eṽδημος 'koji ima dobar džemos'. Cf. *DELG s.v. εὖς*; za ostale primjere s εὖ- v. T. MEISSNER & O. TRIBULATO, 2002: 302.

¹⁸ W. PAPE & G. E. BENSELER, 1911: 414.

¹⁹ F. BECHTEL, 1917: 326.

²⁰ Općenito za takav tip složenice v. T. MEISSNER & O. TRIBULATO, 2002: 296, 302-305. Za usporedbu neka budu spomenute i istoznačnice ὠκύπους i ποδώκης 'brzonog', kao i ὠκύαλος 'hitroplovan', koje se kod Homera javlja i kao osobno ime, gore već spomenuto.

²¹ T. MEISSNER & O. TRIBULATO, 2002: 306 varijantu s *-ti-* kod Homera vide kao arhaizam. Chantraine varijantu sa *-σι-*, koja je i češća u antroponimima s tim glagolom kao prvim članom složenice, vidi kao posljedicu utjecaja aorista (*DELG s.v. ὄρνυμαι*).

¹⁵ LGPN records about 100, <http://clas-igpn2.classics.ox.ac.uk/name#> (accessed on February 7th, 2017). In Homer's works, those names are *Ναυσίθοος*, *Ναυσικάα*, *Ναυβολίδης*. Only the name *Ναυσικλής* cannot be directly confirmed in his works, but the same formation with the same semantic value is found in the attribute *ναυσικλυτός* 'famed for ships' (Φοίνικες ναυσικλυτοὶ...ἄνδρες *Od.* 15.415; Φαίηκες δολιχίηρεται, ναυσικλυτοὶ ἄνδρες *Od.* 13.166). The Homeric name *Κλυτόνης* corresponds semantically to it, and is formed of the same constituent elements, albeit with their order switched.

¹⁶ P. ILIEVSKI, 2000: 309 – 314.

¹⁷ Although it can be used independently as an adverb, when it forms part of a compound εὖ has the role of an adjective and relates to the other constituent part as an attribute, e.g. *e-u-da-mo* **KN B799.5, V57, TH Z 853**, Eṽδημος 'who has a good džemos'. cf. *DELG s.v. εὖς*; for other examples with εὖ- see T. MEISSNER & O. TRIBULATO, 2002: 302.

¹⁸ W. PAPE & G. E. BENSELER, 1911: 414.

¹⁹ F. BECHTEL, 1917: 326.

²⁰ For that type of compound in general see T. MEISSNER & O. TRIBULATO, 2002: 296, 302-305. For comparison's sake the synonyms ὠκύπους and ποδώκης 'fleet-footed' must be mentioned, as well as ὠκύαλος 'swift-sailing', which is noted as a personal name by Homer, as mentioned above.

Nekoliko indoeuropskih jezika dijeli istu osnovu za 'more' - **mor-i* (> lat. *mare*, stir. *muir*, stvnj. *mari*, njem. *Meer*, lit. *mārė* i stsl. *morje*, hrv. *more*), pri čemu se u germanskome nalazi i u značenju 'jezero'. Općenito se smatra da je većina indoeuropskih jezika inovirala ili posudila nazive za oznaku mora (germanski, grčki, indijski), a sama zajednička riječ izvorno se odnosila na unutarnje more, odnosno jezero, te se kasnije prenijela na slanu vodu, more.²² Grčki dakle ne prenosi tu, za prajezik utvrđenu, riječ, već iz prajezičnih osnova stvara nove riječi, semantički mijenja postojeće i posuđuje tuđe, što rezultira s nekoliko naziva od kojih su ἄλς i πόντος riječi s novim značenjem, a πέλαγος i θάλασσα posuđenice iz predgrčkog jezika.²³ Riječ θάλασσα, izrazito česta kod Homera, ne može se naći u mikenskome, kao ni πέλαγος.²⁴ S druge se strane riječi indoeuropskoga porijekla lako uočavaju, primjerice πόντος, koji je semantički blizak riječi πέλαγος, a u osnovi označava put, prijelaz putem mora. Grčki je dao novo značenje korijenu **pont-eh*₁-, upotrijebivši ga za oznaku onoga preko čega se prelazi, dok je ono izvorno, 'stupiti, gaziti, ići', zadržano u riječi πάτος 'put, hodanje', izvedenoj iz osnove drugačijega prijevornog stupnja, **pnt-h*₁-. Isti korijen i u drugim ie. jezicima ima brojne i različite reflekske: skr. *pānthāh* 'mjesto, zavičaj', arm. *hun* 'gaz, put', lat. *pons* 'most', stsl. *pōtb* > hrv. *put*, maked. *πατ*.²⁵

variant Ὀρσίλοχος (*Il.* 5.549).²¹ It is likely derived from the verb ὄρνυμι 'to urge, awaken', the formant *-ti-* and the noun ναῦς. Other names of this type in Mycenaean Greek are *Ma-na-si-we-ko* (**PY Jn 431.3**), **Mvāsiferγος* (*Mvησίεργος*) and *Ta-ti-qo-we-u* (**PY An 724.8, An 654.11**), **Στατιγ*^ωφεύς.

Several Indo-European languages share the same root for 'sea' - **mor-i* (> Lat. *mare*, OIr. *muir*, OHG. *mari*, Ger. *Meer*, Lith. *mārė* and OCS. *morje*, Cro. *more*), with the Germanic reflex having the meaning 'lake'. It is generally believed that most Indo-European languages innovated or borrowed the terms for sea (Germanic, Greek, Indic), and that the common term originally referred to an 'internal sea', or 'lake', and that it was later applied to 'salt water', 'sea'.²² Thus, Greek does not preserve the word as is reconstructed for the Proto-Indo-European, but rather from the same root creates a new word, changes the existing word semantically, and borrows foreign words, which results in several terms for the sea among which are ἄλς and πόντος, words with new meanings, and πέλαγος and θάλασσα which are borrowed from Pre-Greek.²³ A very common word in the works of Homer, θάλασσα, is not found in Mycenaean Greek, nor is πέλαγος.²⁴ On the other hand, words of Indo-European origin are readily found, such as πόντος, semantically close to the word πέλαγος, which at its core means 'a path or crossing by sea'. Greek gave a new meaning to the root **pont-eh*₁-, using it to

²² J. P. MALLORY & D. Q. ADAMS, 2006: 127; J. P. MALLORY & D. Q. ADAMS, 1997: 503-504.

²³ Za etimologiju πέλαγος 'otvoreno more, ocean' različiti su prijedlozi – starije tumačenje zasniva se na ie. **pelh*₂- i dovodi se u vezu s πλάξ 'ploča' (ponekad s πόντος, ili čak bez njega, označava morsku površinu), v. *DELG s.v. πέλαγος*; *IEW s.v. plā-k-1*, a novije ju pripisuje predgrčkom izvoru, v. R. S. P. BEEKES, 2010: 1164-1165. Θάλασσα, najčešći naziv za more u klasičnome grčkom, također nema jasnu indoeuropsku etimologiju (premda ima pokušaja njezina utvrđivanja preko veze sa skr. *taṭākam* '(omanje) jezero', v. T. GAMKRELIDZE & V. IVANOV, 1995: 580, fn. 9), ali niti drugih plauzibilnih rješenja. Za tvrdnju da se radi o predgrčkom supstratu v. R. S. P. BEEKES, 2010: 530.

²⁴ Ne može se utvrditi koliko je vjerojatno da se u antroponimu *Ta-ra-sa-ta* (**KN Vc 201**) nalazi taj naziv, prema čemu bi rekonstrukcija bila **Θαλασσᾶτας* (v. M. VENTRIS & J. CHADWICK, 1973: 583; P. ILIEVSKI, 2000: 341; *DMic. s.v. ta-ra-sa-ta*).

²⁵ Dok je armenski uzeo taj korijen za oznaku pličine kojom se može prijeći preko rijeke, slavenski je iskoristio ie. **bhred(h)*- 'gaziti' > stsl. **brodb* > hrv. *brod*. Prvotno značenje te imenice zadržalo se u glagolu *prebroditi* te u mnogim toponimima, e.g. Slavonski Brod. Danas se koristi za oznaku sredstva kojime se prelazi putem vode/mora, v. A. GLUHAK, 1993: 152.

²¹ T. MEISSNER & O. TRIBULATO, 2002: 306 The Homeric variant with *-ti-* is seen as an archaism. Chantraine views the variant with *-σ-*, which is more common in anthroponyms with that verb as the first constituent component of a compound, as a consequence of the influence of the aorist (*DELG s.v. ὄρνυμαι*).

²² J. P. MALLORY & D. Q. ADAMS, 2006: 127; J. P. MALLORY & D. Q. ADAMS, 1997: 503-504.

²³ There are various suggestions for the etymology of πέλαγος 'open sea, ocean' – an older interpretation is based on the Indo-European **pelh*₂- and is linked to πλάξ 'tablet' (sometimes combined with πόντος, and even without, can designate a marine expanse), see *DELG s.v. πέλαγος*; *IEW s.v. plā-k-1*, newer ones point to a Pre-Greek source, see R. S. P. BEEKES 2010: 1164-1165. Θάλασσα, the most common term for the sea in Classical Greek, also does not have a clear Indo-European etymology (although there have been attempts to confirm one through a link to Skt. *taṭākam* '(small) lake', see T. GAMKRELIDZE & V. IVANOV, 1995: 580, fn. 9), nor any other plausible solutions. For the claim that its source is the Pre-Greek substrate, see R. S. P. BEEKES, 2010: 530.

²⁴ It is not possible to confirm the likelihood that this term is found in the anthroponym *Ta-ra-sa-ta* (**KN Vc 201**), in which case it would be reconstructed as **Θαλασσᾶτας* (see. M. VENTRIS & J. CHADWICK, 1973: 583; P. ILIEVSKI, 2000: 341; *DMic. s.v. ta-ra-sa-ta*).

U nekoliko mikenskih osobnih imena dalo bi se prepoznati πόντος: *Po-to* (KN As 1516.4; Dv 1417.B), Πόντος, *Po-te-u* (PY An 519.7; Cn 45.13; TH Ug 41?), Ποντεύς, gen. *Po-te-wo* (PY En 467.3; Eo 268), *Po-ti-jo* (KN B 804.3), Πόντιος. Sve su to jednostavna osobna imena koja su općenito nesigurna za interpretaciju, a pritom ta navedena sadrže i glas koji se zbog prirode slogovnoga pisma ne vidi. Ona su ovdje ipak uvrštena, prvenstveno zato što su u obliku u kojemu se može prepoznati pomorsko značenje potvrđena u jeziku nakon mikenskog razdoblja. Ποντεύς je potvrđen samo kod Homera (*Od.* 8.113), dok se kasnije kroz povijest ne javlja, za razliku od Πόντιος i Πόντος koji su pak novijeg datuma.²⁶ Grafija dozvoljava da se *Po-te-u* protumači i kao Πορθεύς (*Il.* 14.115).²⁷

Iz prajezičnoga korijena **seh₂-l-* brojni ie. jezici tvore naziv za sol, odnosno pridjev u značenju 'slan': lat. *sāl*; stir. *salann*; arm. *at*, *ali* (adj.); stsl. *solb*, *slanb* (adj.); toh. A *sāle*; got. *salt*, stvnj. *salz*. U grčkome se taj reflektira kao ἄλς i ta imenica u muškome rodu nosi izvorno značenje. Ista se riječ paralelno koristi i u ženskome rodu sa semantičkom promjenom u 'more'.²⁸ To se dogodilo i u staroindijskome, što se vidi u *sal-ilá-* n. 'more'.²⁹ Grčki, između brojnih izvedenica iz ἄλς, ima i ἄλμη koja se koristi u nekoliko značenja – općenito 'slana, tj. morska voda', 'more', 'slano tlo (koje ostane kad se more posuši)'.³⁰ Iz očuvanih

indicate the object travelled upon, while the original meaning 'to trod, trample, go' is kept in the word πάτος 'path, walking', derived from a stem with a different grade of ablaut for **ph₂-h₁-*. The same root in other Indo-European languages has many different reflexes: Skr. *pánthāh* 'place, home', Arm. *hun* 'wade, path', Lat. *pons* 'bridge', OCS. *рѣтъ* > Cro. *put*, Mac. *par* 'path'.²⁵ In several Mycenaean personal names πόντος may be recognized: *Po-to* (KN As 1516.4; Dv 1417.B), Πόντος, *Po-te-u* (PY An 519.7; Cn 45.13; TH Ug 41?), Ποντεύς, gen. *Po-te-wo* (PY En 467.3; Eo 268), *Po-ti-jo* (KN B 804.3), Πόντιος. These are all simple personal names which are difficult to interpret, all of which also include a sound that cannot be expressed due to the nature of syllabic writing. They have been included here nonetheless, primarily because they are found in a form that was attested in the language after the Mycenaean age with a maritime meaning. Ποντεύς has been only attested in the works of Homer (*Od.* 8.113), and is not attested from a later date, unlike Πόντιος and Πόντος, which date from a later time.²⁶ The orthography allows for *Po-te-u* to be interpreted as Πορθεύς as well (*Il.* 14.115).²⁷

Many Indo-European languages form the word for 'salt' or an adjective meaning 'salty' from the PIE root **seh₂-l-*: Lat. *sāl*; OIr. *salann*; Arm. *at*, *ali* (adj.); OCS. *solb*, *slanb* (adj.); Toh. A *sāle*; Goth. *salt*, OHG. *salz*. In Greek its reflex is ἄλς, and its masculine form carries its original meaning. The same word is also used as a feminine noun with a semantic shift in meaning, 'the sea'.²⁸ This happened in Old Indic as well, as seen in *sal-ilá-* n.

²⁶ Πόντος je ranije zabilježeno tek kao mitološko ime (Hes. *Theog.* 233), dok su ostala dva navedena u LGPN (<http://clas-lgpn2.classics.ox.ac.uk/name#>, pregledano 16. veljače 2017.), iz čega se vidi da su rijetka i relativno kasna – pripadaju novoj eri. Bechtel takva imena u *Die Historischen personennamen des Griechischen* uopće ne navodi.

²⁷ O. LANDAU, 1958: 213.

²⁸ "As fem. (only sg.) a poetical word for the sea (after θάλασσα, or as a collective?)." R. S. P. BEEKES, 2010: 74; cf. *DELG s.v.* ἄλς. Tom se riječju općenito označava priobalno more, plitki dio mora, v. *LSJ s.v.* ἄλς.

²⁹ A. GLUHAK, 1993: 571, uz etimologiju *solī* navodi i lat. *salum* kao "debelo more, morska pučina; more". Tu se ipak radi o sekundarno razvijenom značenju iz posuđenice iz grč. σάλος 'kolebanje; osob. ljuljanje morskih valova'.

³⁰ Takvo značenje i izvedenica zajednički su i slavenskim jezicima. Naime, u hrvatskome, srpskome i češkome *slatina* označava 'izvor slane vode' ili 'tlo na kojem izbija ili se nakuplja slana voda, močvarno tlo; kaljuža'; http://hjp.znanje.hr/index.php?show=search_by_id&id=d15uXRY%3D (pregledano 17. veljače 2017.)

²⁵ While in Armenian that root is used to designate shallows of a river over which one is able to cross, the Slavic languages used the Indo-European **bhred(h)-* 'to tread' > Proto-Slav. **brodb* > Cro. *ship*. The original meaning of that noun is expressed in the verb *prebrođiti* 'to overcome', and in many toponyms, e.g. Slavonski Brod. Today it is used to designate the medium used to cross water or the sea, v. A. GLUHAK, 1993: 152.

²⁶ Πόντος was used in an early era only to refer to a mythological name (Hes. *Theog.* 233), while the other two are listed in LGPN (<http://clas-lgpn2.classics.ox.ac.uk/name#> accessed on February 16th, 2017) from whence one may conclude that they are rare and date from a relatively late period, as they date from the Common Era. Bechtel does not mention such names at all in *Die Historischen Personennamen des Griechischen*.

²⁷ O. LANDAU, 1958: 213.

²⁸ "As fem. (only sg.) a poetical word for the sea (after θάλασσα, or as a collective?)." R. S. P. BEEKES, 2010: 74, cf. *DELG s.v.* ἄλς. This word is used in general to describe the sea near the shore, the shallow part of the sea, v. *LSJ s.v.* ἄλς.

podataka na mikenskim pločicama proizlazi da je ta imenica, uz $\nu\alpha\upsilon\varsigma$, najaktivniji formant u mikenskoj pomorskoj onomastici, kako će se vidjeti niže u analizi antroponima *A-pi-a₂-ro* (**PY An 192, Ea 109, 270, 922, Qa 1297, Jn 478, On 300+**), *O-pi-ja-ro* (**TH Av 106.2**), *A₃-ki-a₂-ri-jo* (**PY Fn 50.4, 79.15**) te u toponimima *A₃-ki-a₂-ri-ja* (**TH Of 25**), *A₂-ru-wo-te* (**PY An 657.8**).

A-pi-a₂-ro, Ἀμφιάλος (ἀμφί + ἄλς), trebao bi imati sigurnu interpretaciju, budući da ima jasnu potvrdu kod Homera. Kasnije tek *hapax* na IG IX, 1 894³¹, ali je čest kao atribut (otocima) ἀμφιάλος 'morem optočen; između dva mora'.

O-pi-ja-ro, *Οπι(η)αλος, tebanski antropnim drugačije grafije glasa *h* u sredini riječi iza glasa *i*. Prvi član te složenice dubleta je prijedloga *e-pi* ἐπί.³² Prajezično *s* među vokalima u grčkome prelazi prvo u *h* koje, kako se vidi iz grafije, već u mikenskome ima slabu artikulaciju. Nisu rijetke stoga alternacije *a₂/a* u međuvokalskoj poziciji tamo gdje se etimološki pretpostavlja mikensko **h*.³³ Drugačija alternacija, *a₂/ja* iza glasa *-i-*, vidljiva je čak kod iste riječi i na istoj pločici: *ko-ri-a₂-da-na* (**PY Un 267.5, MY Ge 605.4B .5**) / *ko-ri-ja-da-na* (**MY Ge 605.3B**). Korištenje polukonsonanta umjesto aspiracije prepoznaje se i u antropnim *E-pi-ja-ta* (**PY An 115.2**), cf. Ἐφιάλτης, složeno od ἐπί i ἄλλομαι,³⁴ a kao dodatni argument tumačenju *O-pi-ja-ro* s *Οπι(η)αλος navodi se ista složenica, s time da se tu radi o apelativu i uz to se bilježi aspirata: *o-pi-a₂-ra* (**PY An 657.1**), acc. plur., *ὀπιθαλα (ὀπί + ἄλς) 'priobalje' i povezuje se s ἔφαλος '(koji) na moru (leži)'.³⁵

U Pilu zapisano *A₃-ki-a₂-ri-jo*, *Αἰγι(η)άλιος, uglavnom se smatra antropnim nastalim od etnika od pretpostavljenog toponima *Αἰγι(η)

'the sea'.²⁹ Greek, among its many derivations of ἄλς, has ἄλμη which is used to express several meanings: generally 'sea-water, brine', 'the sea', 'a salt incrustation on soil'.³⁰ From the preserved data on Mycenaean tablets one may conclude that ἄλς, along with $\nu\alpha\upsilon\varsigma$, is the most active formant in Mycenaean maritime onomastics, which will be shown below in an analysis of the anthroponyms *A-pi-a₂-ro* (**PY An 192, Ea 109, 270, 922, Qa 1297, Jn 478, On 300+**), *O-pi-ja-ro* (**TH Av 106.2**), *A₃-ki-a₂-ri-jo* (**PY Fn 50.4, 79.15**) and the toponyms *A₃-ki-a₂-ri-ja* (**TH Of 25**), *A₂-ru-wo-te* (**PY An 657.8**).

A-pi-a₂-ro, Ἀμφιάλος (ἀμφί + ἄλς) should have a certain interpretation, seeing as it is clearly attested by Homer. The *hapax* attested on IG IX, 1 894³¹ was attested at a later date but is common as an attribute referring to islands, as in ἀμφιάλος 'sea-girt, between two seas'.

O-pi-ja-ro, *Οπι(η)αλος, a Theban anthroponym, exhibits a difference in the graphical rendering of *h* in the middle of the word after *i*. The first component of the compound is a doublet of the preposition *e-pi* ἐπί.³² PIE intervocalic *s* changed in Greek first to *h*, which, as may be noted from the orthography, was already poorly articulated in Mycenaean Greek. In an intervocalic position the alternation of *a₂* and *a* are not thus rare in positions where a Mycenaean **h* is reconstructed.³³ A different alternation, *a₂/ja* after *-i-*, is seen in the same word, on the same tablet: *ko-ri-a₂-da-na* (**PY Un 267.5, MY Ge 605.4B .5**) / *ko-ri-ja-da-na* (**MY Ge 605.3B**). The use of a semi-consonant instead of an aspirate is seen in the anthroponym *E-pi-ja-ta* (**PY An**

²⁹ A. GLUHAK, 1993: 571 along with the etymology of *sol* mentions Lat. *salum* as being "the deep sea, the high sea; the sea". This is a secondary meaning that developed from the Greek borrowing *σάλος* 'a tossing, especially of the sea's waves'.

³⁰ The Slavic languages also share such a meaning, along with its derivations; in Croatian, Serbian and Czech the word *slatina* is used to designate 'a source of salt water' or 'the ground from which salt water or marshy earth springs or builds up; quagmire'. http://hjp.znanje.hr/index.php?show=search_by_id&id=d15uXRY%3D (accessed February 17th, 2017)

³¹ <http://epigraphy.packhum.org/text/42622?&bookid=8&location=11> (accessed February 17th, 2017)

³² That doublet is more frequent both when it is used independently as a preposition and as part of a compound. M. VENTRIS & J. CHADWICK, 1973: 565 have determined that another solution does not need to be sought.

³³ M. VENTRIS & J. CHADWICK, 1973: 47; J. M. JIMÉNEZ DELGADO, 2008: 81.

³¹ <http://epigraphy.packhum.org/text/42622?&bookid=8&location=11> (pregledano 17. veljače 2017.).

³² Pritom je ta dubleta češća i kada stoji samostalno kao prijedlog i kada je dio složenice. Da nema potrebe tražiti drugačije rješenje utvrdili su već M. VENTRIS & J. CHADWICK, 1973: 565.

³³ M. VENTRIS & J. CHADWICK, 1973: 47; J. M. JIMÉNEZ DELGADO, 2008: 81.

³⁴ J. M. JIMÉNEZ DELGADO, 2008: 81.

³⁵ *DMic. s.v.* *o-pi-a₂-ra*; L. GODART & A. SACCONI, 1999: 540. M. VENTRIS & J. CHADWICK, 1973: 189 taj apelativ uspoređuju s τὰ ἐπιθαλάσσια 'obala, primorski kraj'.

αλός.³⁶ Iako se taj ne može direktno potvrditi nakon mikenskoga, lako se može pretpostaviti s obzirom na uobičajenu grčku tvorbu etnika (koji može postati i antroponimom) pomoću sufiksa -ιος.³⁷ Više je puta pak kao osobno ime zabilježen etnik sa sufiksom -εως, Αἰγιαλεύς,³⁸ ali i toponim kao osobno ime, Αἰγιαλός.³⁹ Nekoliko je istoimenih toponima u antičkoj literaturi, a navodi se i kao ranije ime primorja sjevernog Peloponeza po kojemu su se nazivali i njegovi stanovnici Αἰγιαλέες (od čega antroponim Αἰγιαλεύς).⁴⁰ Takav je toponim pronađen i na mikenskoj pločici iz tebankskog arhiva, *A₃-ki-a₂-ri-ja* (TH Of 25.1) *Αἰγι-χαλία, također i u alativu *A-ki-a₂-ri-ja-de* (TH Of 35.2) *Αἰγιχαλιανδε.⁴¹ Postanak mu je u apelativu, čestome u klasičnome grčkom, αἰγιαλός 'žalo, obala',⁴² no za njegovu etimologiju nema suglasja. Chantraine odbacuje pretpostavku da se radi o egejskoj posuđenici, te je analizira kao složenicu od αἰγι-, dovodeći ju u vezu αἴγες, nom. plur., u značenju 'valovi', što temelji na Hesihijevoj (a

115.2), cf. Ἐφιάλης, composed of ἐπί i ἄλλομαι,³⁴ and the same compound is cited as a further argument for the interpretation of *O-pi-ja-ro* as *Οπι(η)αλος, with the caveat that in this case an appellative is in question, and an aspirate is noted: *o-pi-a₂-ra* (PY An 657.1), acc. pl., *ὀπιθαλα (ὀπί + ἄλα) 'coastal region' and is connected with ἔφαλος 'on the sea'.³⁵

A₃-ki-a₂-ri-jo, *Αἰγι(η)άλιος, inscribed in Pylos, is generally believed to be an anthroponym derived from an ethnonym of the reconstructed toponym *Αἰγι(η)αλός.³⁶ While it cannot be directly confirmed after the Mycenaean period it can be readily reconstructed with respect to the common Greek formation of ethnonyms (which may become anthroponyms) using the suffix -ιος.³⁷ In several instances, however, an ethnonym with the suffix -εως was recorded in a personal name, as in Αἰγιαλεύς,³⁸ and a toponym as a personal name, Αἰγιαλός.³⁹ There are several toponyms of the same name in ancient literature, and earlier names of the coastal area of the Northern Peloponnesus from which its residents, the Αἰγιαλέες (from whence derives the anthroponym Αἰγιαλεύς) are derived have been cited there as well.⁴⁰ Such a toponym has been found on a Mycenaean tablet from the Theban archives, *A₃-ki-a₂-ri-ja* (TH Of 25.1) *Αἰγι-χαλία, also in the allative as *A-ki-a₂-ri-ja-de* (TH Of 35.2)

³⁶ *DMic.s.v.* a₃-ki-a₂-ri-jo.

³⁷ Već je u mikenskome taj sufiks upotrebljavan za tvorbu različitih vrsta riječi, a unutar onomastike za sve vrste imena (v. RUIJGH, 1967: 99-211). Primjer mikenskoga antroponima nastalog od etnika, a ujedno direktno potvrđenoga u alfabetiskome grčkom, je *A₃-ku-pi-ti-jo* : Αἰγύπτιος (RUIJGH, 1967: 180; <http://clas-lgpn2.classics.ox.ac.uk/name/%CE%91%E1%BC%B0%CE%B3%CF%8D%CF%80%CF%84%CE%B9%CE%BF%CF%82>).

³⁸ Bilježen je uglavnom kroz 2. i 3. stoljeće pr. Kr. <http://clas-lgpn2.classics.ox.ac.uk/name/%CE%91%E1%BC%B0%CE%B3%CE%B9%CE%B1%CE%BB%CE%B5%CF%8D%CF%82> (pregledano 9. svibnja 2017.).

³⁹ To je ime većinom bilježeno u godinama nove ere. http://clas-lgpn2.classics.ox.ac.uk/cgi-bin/lgpn_search.cgi?name=Αἰγιαλός (9. svibnja 2017.). Ženska varijanta Αἰγιαλή zapisana je na *CIL* III 12826 u današnjem Stobreču (rimski *Epetium*).

⁴⁰ Αἰγιαλός kao grad u Paflagoniji spominje već Homer u *Il.* 2.855, a tako i područje sjevernog Peloponeza u *Il.* 2.575. Taj je kraj kasnije poznat kao grčka pokrajina Aheja, o čemu svjedoči Pausanija, prenoseći pritom i tumačenja porijekla imena (Paus. 7.1.1). Herodot za Jonjane kaže da su se ranije zvali Πελασγοὶ Αἰγιαλέες (*Hist.* 7.94).

⁴¹ Za oznaku smjera kretanja grčki dodaje na ime u akuzativu enklitiku -δε. *DMic.s.v.* a₃-ki-a₂-ri-ja, tu se iznosi i rasprava o mogućoj lokaciji.

⁴² Učestalost te složenice odrazila se i na područje Jadrana i to u različitim razdobljima, pa tako osim *igala*, koje je uostalom postalo i toponimom na jadranskoj obali (na otoku Lopudu i u Boki kotorskoj u Crnoj Gori), iz kasnijeg perioda grčkoga ušao je apelativ *žal* (cf. novogrč. γιάλός).

³⁴ J. M. JIMÉNEZ DELGADO, 2008: 81.

³⁵ *DMic. s.v.* o-pi-a₂-ra; L. GODART & A. SACCONI, 1999: 540. M. VENTRIS & J. CHADWICK, 1973: 189 compare that appellative to τὰ ἐπιθαλάσσια 'shore; seaside'.

³⁶ *DMic.s.v.* a₃-ki-a₂-ri-jo.

³⁷ This suffix was already being used in Mycenaean Greek for the formation of words of various parts of speech, as well as in the domain of onomastics for all types of names (see Ruijgh 1967: 99-211). An example of a Mycenaean anthroponym derived from an ethnonym and directly confirmed in Classical Greek is *A₃-ku-pi-ti-jo* : Αἰγύπτιος (Ruijgh 1967: 180; <http://clas-lgpn2.classics.ox.ac.uk/name/%CE%91%E1%BC%B0%CE%B3%CF%8D%CF%80%CF%84%CE%B9%CE%BF%CF%82>).

³⁸ Noted mostly throughout the 2nd and 3rd cent. B.C. <http://clas-lgpn2.classics.ox.ac.uk/name/%CE%91%E1%BC%B0%CE%B3%CE%B9%CE%B1%CE%BB%CE%B5%CF%8D%CF%82> (accessed May 9th, 2017).

³⁹ The recordings of this name mostly date from the Common Era. http://clas-lgpn2.classics.ox.ac.uk/cgi-bin/lgpn_search.cgi?name=Αἰγιαλός (May 9th, 2017). The feminine variant Αἰγιαλή was inscribed on *CIL* III 12826 in what is today Stobreč (Roman *Epetium*)

⁴⁰ Αἰγιαλός as a city in Paphlagonia was mentioned by Homer in *Il.* 2.855, and as a region in the northern Peloponnesus in *Il.* 2.575. That region is later known as the Greek region Achaea as noted by Pausanias, who also gives us an explanation for the source of the name (Paus. 7.1.1). Herodotus tells us that the Ionians were previously called Πελασγοὶ Αἰγιαλέες (*Hist.* 7.94).

1693) glosi αἴγες· τὰ κύματα. Δωριεῖς. i Artemidorovoj tvrdnji, u sklopu izlaganja o kozama, da se tako kolokvijalno nazivaju veliki valovi (καὶ γὰρ τὰ μεγάλα κύματα αἴγας ἐν τῇ συνηθείᾳ λέγομεν, Artem. 2, 12). Αἴγες on povezuje s αἰγίς ‘kozja koža’, ali poet. ‘bura, oluja’ i skr. *éjati*.⁴³ Drugi dio složenice može biti genitiv od ἄλς, a sama je složenica nastala iz izraza ἐν αἰγί ἄλός ‘u mjestu gdje udaraju valovi’. Drugi tu vide vezu s glagolom ἄλλομαι, pa bi značenje bilo ‘mjesto gdje valovi skaču’, što se Chantraineu čini manje prirodno, osobito ako se usporedi s ὠκύαλος.⁴⁴

Moguće je da se ἄλς javlja i kao prvi član složenice u toponimu A_2 -*ru-wo-te* (**PY An 657.8**), vjerojatno *Αλφόντει (lok.) < ἄλς + sufiks -φοντ-.⁴⁵ Ventris i Chadwick uspoređuju ga s Ἄλοῦς (‘slan’) u Arkadiji (*Ἄλο-φεντ-) ‘not Ἄλοῦς in Arcadia?’⁴⁶ Mjesto nije locirano, no očito je bilo smješteno uz obalu, što implicira uvodna formula dokumenta o obalnoj straži (sc. *o-ka* pločice): *o-u-ru-to*, *o-pi-a₂-ra*, *e-pi-ko-wo* “Ovako stražari čuvaju morsku obalu”, koja se nalazi istoj pločici, **An 657**.

U rječnicima unutar opisa αἰγιαλός često se spominje i apelativ ἀκτή koji u alfabetskome grčkom nosi nekoliko značenja: ‘(strma) obala; prevlaka; glavica, rt’, od kojega je izveden i pridjev ἀκταῖος ‘koji leži na obali’. Chantraine uvrštava tu riječ među brojne grčke riječi s osnovom ἀκ- koja se izvodi iz prajezičnog **h₂ek-* ‘oštar’, no Beekes napominje i uvjerljivu vezu s ὄχθη ‘vis, rub; visoka i kamenita, strma obala’, koja pak nema jasnu

⁴³ Stara je pretpostavka o vezi s glagolom ἄϊσσω ‘brzo se kretati, srnuti’, uz koji se veže i αἰγίς (F. PASSOW, 1841: 50). Nju Chantraine ne spominje, ali za etimologiju toga glagola tvrdi (*DELG s.v. ἄϊσσω*) da je nesigurna i tek da je prihvatljivo da je prezent nastao denominacijom od ἄικ- > ἄϊκή ‘žestoka navala, impetus’. Na početku su glagola dva vokala, ne diftong, i očekivalo bi se da se razlog tomu vidi u mikenske. Tu se ipak bilježi silabogram a_3 /ai/ i etimološki se stoga predložena veza ne može opravdati, iako bi semantički odgovarala.

⁴⁴ *DELG s.v. αἰγιαλός*; H. FRISK, 1960: 31; R. S. P. BEEKES, 2010: 31-32 još drži otvorenom mogućnost da se radi o predgrčkoj riječi te odbacuje jedno od rješenja koje je ponudio Chantraine da su αἴγες u smislu κύματα metaforička upotreba imenice αἴξ ‘koza’.

⁴⁵ C. J. RUIJGH, 1967: 303 n. 65.

⁴⁶ M. VENTRIS & J. CHADWICK, 1973: 189.

*Αἰγθαλιανδε.⁴¹ Its origin is in the common Classical Greek appellative αἰγιαλός ‘beach, shore’⁴², but there is no general consensus concerning its etymology. Chantraine rejects the assumption that it is an Aegean loan word and analyses it as a compound comprised of αἰγι-, relating it to αἴγες, meaning ‘waves’, which is based on Hesychius’ (a 1693) gloss αἴγες· τὰ κύματα. Δωριεῖς. and Artemidorus’ claim, while making a presentation on goats, that large waves are colloquially called thus (καὶ γὰρ τὰ μεγάλα κύματα αἴγας ἐν τῇ συνηθείᾳ λέγομεν, Artem. 2, 12). He links Αἴγες to αἰγίς ‘goatskin’, but also the poetic ‘rushing storm, hurricane’ and Skr. *éjati*.⁴³ The second component of the compound may be a genitive of the noun ἄλς, and the compound itself derived from the phrase ἐν αἰγί ἄλός ‘at the spot where waves break’. Others attempt to relate this to the verb ἄλλομαι, in which case the meaning would be ‘the place where waves leap’, which seems to Chantraine to be less natural, especially in comparison to ὠκύαλος.⁴⁴

It is possible that ἄλς is found as well as as the first component in the toponym A_2 -*ru-wo-te* (**PY An 657.8**), likely *Αλφόντει (lok.) < ἄλς + suffix -φοντ-.⁴⁵ Ventris and Chadwick compare it to Ἄλοῦς (‘salty’) in Arcadia (*Ἄλο-φεντ-) ‘not Ἄλοῦς in Arcadia?’⁴⁶ The toponym has not been located, but it was obviously

⁴¹ In Greek the enclitic -δε is added to a noun in the accusative to denote direction of movement. *DMic.s.v. a₃-ki-a₂-ri-ja*, which includes a discussion on possible location.

⁴² The frequent use of that compound was reflected in the Adriatic region in various periods, so that other than *igalo*, which is also used in the toponymy in the Adriatic region (on the island of Lopud and in Boka Kotorska in Crna Gora), the appellative *žal* (cf. Mod. Gk. γιαιλός) was borrowed during a later period of the Greek language.

⁴³ The idea that there is a link between the verb ἄϊσσω ‘to move quickly, shoot’ and αἰγίς is an old one (F. PASSOW, 1841: 50). Chantraine does not mention it, yet when writing on the etymology of that verb indicates that it is not clear, but that an acceptable etymology would be that the present root is derived nominally from ἄικ- > ἄϊκή ‘rapid flight, impetus’. The verb begins with two vowels, but not with a diphthong. One would expect to be able to find the reason for this in Mycenaean Greek, in which it is written with syllabogram a_3 /ai/, and the suggested etymological link cannot be upheld, even though it is semantically fitting.

⁴⁴ *DELG s.v. αἰγιαλός*; H. FRISK, 1960: 31; R. S. P. BEEKES, 2010: 31-32 still keeps open the possibility of a Pre-Greek borrowing and rejects Chantraine’s suggestion that αἴγες with the meaning κύματα is a metaphorical use of the noun αἴξ ‘goat’.

⁴⁵ C. J. RUIJGH, 1967: 303 n. 65.

⁴⁶ M. VENTRIS & J. CHADWICK, 1973: 189.

etimologiju, pa ju smatra predgrčkom riječju.⁴⁷ Ἀκτή kao toponim, korišten najčešće za oznaku rtova ili poluotoka, za mikensko razdoblje nije zabilježen. Ipak, pretpostavlja se da je taj ili apelativ ili toponim (koji nije kao takav zabilježen u dokumentima) osnova za *A-ka-ta-jo* (**KN Dv 1086, 1331, PY En 269**) Ἀκταῖος, *A-ka-ta-jo-jo* gen. (**PY Eo 269**).⁴⁸ Pored Ἀκταῖος koji je kao antroponim potvrđen u klasičnome razdoblju grčkoga,⁴⁹ mikenski je oblik, s obzirom na grafiju, moguće protumačiti i kao Ἀγαθαῖος.⁵⁰ Ukoliko je to ipak Ἀκταῖος, u mikenski se tada pomorski leksik može uvrstiti ἀκτή.

Još se jedna riječ može uvrstiti među grčke nazive za more – λίμνη, koja se u tome kontekstu javlja već kod Homera (βένθεσι λίμνης, *Il.* 13.21). Nju je moguće prepoznati u mik. antroponimu *O-pi-ri-mi-ni-jo* (**KN Sc 230**), složenome od prijedloga *ὀπί, ἐπί, imenice λιμῆν 'luka' ili λίμνη 'jezero, močvara, morski zaljev' i sufiksa -ιος. Kasnije mu nema potvrde osim kod Hesihija (ε 4939), u obliku Ἐπιλίμνιος kao epitet Posejdonu, a sa značenjem 'uz jezero'.⁵¹ Većina mikenologa taj apelativ promatra kao dio toponimske odrednice u *e-ra-po ri-me-ne* (**PY An 657.12**) te ju tumače kao lokativ, Ἐλάφων λιμένει, od ἔλαφος + λιμῆν (usp. Ἐλάφω λίμνα potvrđeno na natpisu na Kreti iz 2. st. pr. Kr.).⁵² O kojoj se točno imenici radi u tima mikenskim imenima, ne može se razjasniti u potpunosti. Pored gore spomenutih dviju, ὁ λιμῆν i ἡ λίμνη, grčki je razvio još jednu imenicu – ὁ λειμών 'livada; vlažno travnato mjesto', koristeći različite prijetojne stupnjeve i u korijenu i u sufiksu. Izgleda da se semantički razvio prvo na kopnu da bi se proširio i na more. Etimologija im je zajednička, ali nema usuglašena rješenja. Tvorba tih riječi sastoji se prema Pokornom od dodavanja sufiksa *m-* na osnovu **el-*, *elēi-*, *lēi-* u značenju 'savijati', no prijedlog je i da se u vezu uzmu riječi povezane s glagolom λείβω

situated somewhere along the shore as is implied by the introductory document on the coast guard (*sc. o-ka* tablets): *o-u-ru-to*, *o-pi-a₂-ra*, *e-pi-ko-wo* "In such a way the guards watch over the seashore" which is found on the same tablet, **An 657**.

In dictionaries *s.v.* αἰγιαλός the appellative ἀκτή is often mentioned, which has several meanings in Classical Greek: '(steep) coastland; isthmus; headland, promontory', from which the adjective ἀκταῖος 'on the coast' is derived. Chantraine assigns this word to the category of words with the root ἀκ-, derived from the PIE **h₂ek-* 'sharp', but Beekes also mentions a credible relation to ὄχθη 'a rising ground, raised, stony shore' which does not have a clear etymology and is believed to be a Pre-Greek word.⁴⁷ Ἀκτή as a toponym, used most often to refer to capes or peninsulas, has not been recorded in Mycenaean. It is assumed, however, that either the appellative or the toponym (which hasn't been recorded as such in documents) forms the basis for *A-ka-ta-jo* (**KN Dv 1086, 1331, PY En 269**) Ἀκταῖος, *A-ka-ta-jo-jo* gen. (**PY Eo 269**).⁴⁸ Besides Ἀκταῖος, which has been recorded as an anthroponym in Classical Greek,⁴⁹ the Mycenaean form, with regard to the orthography, may also be interpreted as Ἀγαθαῖος.⁵⁰ If it is, in fact, Ἀκταῖος, then ἀκτή can be included in the Mycenaean maritime lexicon.

One other word can be added to Greek terms for the sea, namely λίμνη, which is found in that context already in Homer's works (βένθεσι λίμνης, *Il.* 13.21). It can be seen in the Mycenaean anthroponym *O-pi-ri-mi-ni-jo* (**KN Sc 230**), compounded from the preposition *ὀπί, ἐπί, the noun λιμῆν 'harbour' or λίμνη 'lake, marsh, gulf' and the suffix -ιος. There are no later attestations except for the one by Hesychius (ε 4939) in the form of Ἐπιλίμνιος as an epithet of Poseidon, with the meaning 'by the lake'.⁵¹ Most Mycenaologists view that appellative as part of the toponymic unit in *e-ra-po ri-me-ne* (**PY An 657.12**), and interpret it as a locative, Ἐλάφων λιμένει, from ἔλαφος + λιμῆν (cf. Ἐλάφω λίμνα confirmed on an

⁴⁷ DELG *s.v.*1 ἀκτή; ὄχθη; R. S. P. BEEKES, 2010: 58; 1137.

⁴⁸ M. VENTRIS & J. CHADWICK, 1973: 528; *DMic. s.v.* a-ka-ta-jo.

⁴⁹ W. PAPE & G. E. BENSELER, 1911: 49. F. BECHTEL, 1917: 571 uvrštava ga na listu imena prema imenima junaka.

⁵⁰ C. J. RUIJGH, 1967: 223.

⁵¹ *DMic. s.v.* o-pi-ri-mi-ni-jo; C. J. RUIJGH, 1967: 144.

⁵² *DMic. s.v.* e-ra-po ri-me-ne; M. VENTRIS & J. CHADWICK, 1973: 543.

⁴⁷ DELG *s.v.*1 ἀκτή; ὄχθη; R. S. P. BEEKES, 2010: 58; 1137.

⁴⁸ M. VENTRIS & J. CHADWICK, 1973: 528; *DMic. s.v.* a-ka-ta-jo.

⁴⁹ W. PAPE & G. E. BENSELER, 1911: 49. F. BECHTEL, 1917: 571 places him on the list according to the names of heroes.

⁵⁰ C. J. RUIJGH, 1967: 223.

⁵¹ *DMic. s.v.* o-pi-ri-mi-ni-jo; C. J. RUIJGH, 1967: 144.

‘kapati, lijevati’.⁵³ Upravo se taj glagol vidi u heleenističkome hipokoristiku λιβάδιον (<λιβάς ‘kaplja; voda’),⁵⁴ od čega je u novogrčkome danas λιβάδι koje je razvilo značenje ‘vlažno mjesto; livada’ i tako postalo istoznačno s λειμών (>ngrč. λειμώνας). Takva se, i u takvome značenju, proširila na dio slavenskih jezika,⁵⁵ u hrvatskome zamijenivši stariju riječ *luka*, koja je u svojoj izvornosti ostala danas tek u toponimima, e.g. Banja Luka ili, Zadru bliže, Anića luka u Nacionalnom parku Paklenica. Ona pak kao da nosi objedinjena značenja gore spomenutih triju grčkih riječi, ‘luka; livada; vlažna riječna dolina’. Za nju se smatra da je izvedena iz ie. *lenk-, za koje se pretpostavlja isto značenje kao i za *lei-, ‘savijati’. Etimološki nije jasno kako su korijeni s takvim rekonstruiranim praezičnim osnovnim značenjem dali u grčkome i u balto-slavenskoj skupini (unutar koje je hrvatski refleks tek jedan od primjera) riječi za livadu, te bi se možda mogle preispitati druge veze.⁵⁶ Neka bude dodano još i to: dok u hrvatskome *luka* prelazi u potpunosti u pomorsku terminologiju, dok se još u toponimima nazire njezino osnovno značenje ‘livada’ ili ‘dolina uz rijeku’, u novogrčkome λιβάδι ulazi i u pomorsku/primorsku toponimiju.⁵⁷

⁵³ *IEW* s.v. el-8, elēi-, lēi- (<http://indo-european.info/pokorny-etymological-dictionary/whnjs.htm>). On je pretpostavio i vezu s lat. *limus* ‘mulj’ koju i drugi (R. S. P. BEEKES, 2010: 843-844; J. P. MALLORY & D. Q. ADAMS, 1997: 527) prihvaćaju, ističući da joj je osnova oznaka za stajajuću vodu, vlagu. Navode pritom i vezu s λείμαξ, poetskim izrazom za livadu, te riječi nastale od λείβω. Ističu također da λείμαξ ima i značenje ‘puž’ kao i lat. *limax*, što upućuje na posuđivanje i time pripadanje korijenu *(s) lei- ‘slinav, sklizak’. Jedini izvor za grčki je Hesihije koji, navodeći λείμακας kao ‘vlažna mjesta’, dodaje i da se tako nazivaju životinje slične jednoj vrsti puža (ἔστι δὲ καὶ ζῶον ὁμοιον κοχλία, ὃ καλοῦσι λείμακα, λ 523).

⁵⁴ *LSJ* s.v. λιβάδιον gdje se navodi u značenju ‘mali izvor’ kod Plutarha, a kod Strabona ‘potočić’.

⁵⁵ P. SKOK, 1971-1973: II. 310 to naziva balkanskim grecizmom, koji se u hrvatskome reflektira kao *livada*.

⁵⁶ Iako se ova paralela ne povlači, jer nitko ne nalazi uporište u etimologiji, *luka* možda ima vezu s lat. *lucus* (ital. **loukos*) ‘gaj’, koje dijeli istu osnovu s *lux* ‘svjetlost’. Pretpostavlja se da je ta latinska riječ, kao i njezini srodnici u drugim ie. jezicima (steng. *léah* ‘livada’, stvnj. *lōh* ‘čistina s grmljem; gustiš’, lit. *laukas* ‘polje’, skr. *lokāh* ‘otvoren prostor’), indoeuropska riječ koja je označavala čist i otvoren prostor, nasuprot onome šumovitom, v. *DELL* s.v. *lucus*, *lūk-/lūk-. Takvo značenje moglo bi se pripisati i *luci*, odbacujući semantiku savijanja, ali to iziskuje revidiranje etimologija. Na ovome ću mjestu iskoristiti priliku da zahvalim kolegi Danielu Nečasu Hrasti na poticaju na isticanje te veze.

⁵⁷ Λιβάδι Livadi, otok Serifos (Cikladi) i otok Astipaleja (Dodekanez), Λιβάδια Livadia – luka i glavno naselje na otoku Tilu (Dodekanez).

inscription from Crete from the 2nd cent. B.C.).⁵² It is not possible to clarify which particular noun is represented in those Mycenaean names. Along with the aforementioned two, ὁ λιμήν and ἡ λίμνη, another noun was developed in Greek, ὁ λειμών ‘a meadow; a moist, grassy place’, using various grades of ablaut both in the root and in the suffix. It seems that it first developed semantically on the mainland and later spread to coastal areas. They have a common etymology, but there is no universally accepted solution. According to Pokorny, these words are formed with the addition of the suffix -m to the stem *el-, elēi-, lēi-, meaning ‘to bend’; it has been suggested, however, that words related to the verb λείβω ‘to pour, let flow’ be taken into consideration.⁵³ It is that verb, in fact, that is seen in the Hellenistic hypocoristic λιβάδιον (<λιβάς ‘a drop, water’),⁵⁴ from which the Modern Greek λιβάδι is derived, which developed the meaning ‘a damp place, a meadow’, becoming a synonym of λειμών (> Mod. Gk. λειμώνας). In that form, and with that meaning, it spread to some of the Slavic languages,⁵⁵ replacing the older word *luka*, which only retains its original form and meaning in toponyms, e.g. Banja Luka or, closer to Zadar, Anića Luka, found in the Paklenica National Park. It seems, however, to bring together all of the meanings of the aforementioned Greek words: ‘port; meadow; damp river valley’. It is believed to be derived from I.-E. *lenk-, itself believed to have the same meaning as *lei-, ‘to bend’. As far as the etymology, it is not clear in what manner roots with that reconstructed stem gave way to words meaning meadow in Greek and in the Balto-Slavic

⁵² *DMic*. s.v. e-ra-po ri-me-ne; M. VENTRIS & J. CHADWICK, 1973: 543.

⁵³ *IEW* s.v. el-8, elēi-, lēi- (<http://indo-european.info/pokorny-etymological-dictionary/whnjs.htm>). He has hypothesized a link with Lat. *limus* ‘mire’ which others (R. S. P. BEEKES, 2010: 843-844; J. P. MALLORY & D. Q. ADAMS, 1997: 527) accept while pointing out that its root is used to designate ‘stagnant water, dampness’. He also cites a link to λείμαξ, the poetic term for ‘meadow’, as well as words derived from λείβω. They also highlight that λείμαξ can mean ‘snail’ much like that Latin *limax*, which points to the fact that it is a lexical borrowing and that it is ultimately a reflex of the root *(s)lei- ‘slimy, slippery’. The only source for Greek is Hesychius who, citing λείμακας as a ‘damp places’, adds that creatures similar to a type of snail are also named using this term (ἔστι δὲ καὶ ζῶον ὁμοιον κοχλία, ὃ καλοῦσι λείμακα, λ 523).

⁵⁴ *LSJ* s.v. λιβάδιον where it is citing as meaning ‘a small spring’ by Plutarch and ‘rivulet’ by Strabo.

⁵⁵ P. SKOK, 1971-1973: II. 310 calls it a Balkan Graecism, which is reflected in Croatia as *livada*.

Za mikenski se može utvrditi još jedan naziv za luku, točnije za njezin unutarjni dio gdje su se brodovi sidrili – pristanište, ὄρμος. Taj je prepoznat u knoskome antroponimu *E-u-o-mo* (**KN Vc 127**) Εῦ(η)ορμος, složenome od priloga εὔ i imenice ὄρμος čija etimologija nije utvrđena. Nema joj srodnih riječi u drugim ie. jezicima; nastala je u samome grčkom. Pretpostavlja se ili da je od glagola εἶρω ‘pripojiti, nizati’, ili se povezuje s riječju ἔρμα ‘potpora (kamenje ili grede, za brodove izvučene na suho); balast’, koja i sama ima nekoliko predloženih etimologija.⁵⁸ Taj naziv za pristanište zapisan je i kod Homera (*Il.* 1.435), među stihovima u kojima se prvo spominje ulazak u luku, a potom i privezivanje broda.⁵⁹ Ipak, za samu se složenicu kod njega ne može naći direktna paralela. Štoviše, ὄρμος nikada nije dio homerskoga složenog imena, ali ono što se može naći je atribut uz luku: ἐν δὲ λιμῆν εὐορμος (*Od.* 4.358 i 9.136), λιμένος εὐόρμου (*Il.* 21.23). Mikenski se antroponim, unatoč tomu, može direktno potvrditi u razdoblju nakon Homera – Εὐόρμος je zapisano u 5. st. pr. Kr. na Siciliji.⁶⁰

Čini se da je mnogima ie. jezicima zajednički korijen *pleu- ‘ploviti’: skr. *plávate* ‘plivati, plutati’, stsl. *pluti* ‘plivati, ploviti, plutati’, lat. *pluit* ‘kiši’ < *pleu-e/o-. πλοῖον (< *πλόριον) ‘splav, brod, plovilo’ koje odgovara stnorv. *fley* ‘brod’, a πλόος, πλοῦς ‘plovidba’ odgovara toh. B *plewe* ‘brod’ i slavenskome, kako je očito iz hrvatskih riječi upravo navedenih kao značenja.⁶¹ S πλόος grčki ima složen i pridjev εὐπλοος, ponekad ste gnuto u εὐπλους, i imenicu εὐπλοια ‘dobra, sretna plovidba’. U mikenskome se ista prepoznaje u antroponimu *E-u-po-ro-wo* (**PY Jn 601.2**,

group (among which the Croatian reflex is only one example) so other possibilities could be explored.⁵⁶ Let it be added that in Croatian *luka* now has only a maritime meaning, while in Croatian toponyms its original meaning of ‘meadow’ or ‘river valley’ can be perceived; in Modern Greek, however, λιβάδι enters into maritime/seaside toponymy.⁵⁷

In Mycenaean Greek, one more term for harbour can be confirmed, more specifically for its internal portion where boats were anchored - ὄρμος, an anchorage. This is seen in an anthroponym from Knossos, *E-u-o-mo* (**KN Vc 127**) Εῦ(η)ορμος, a compound name formed of the adverb εὔ and the noun ὄρμος, whose etymology has not been confirmed. It does not have any cognates in other Indo-European languages; it evolved in Greek itself. It has been assumed that it derives from the verb εἶρω ‘to fasten together, to string’ or is linked to the word ἔρμα ‘support (stone or beams, for boats drawn onto land); ballast’, which itself has several proposed etymologies.⁵⁸ This term for a dock is mentioned by Homer (*Il.* 1.435), among the verses in which the entry into the port is first mentioned, and then the mooring of the boat.⁵⁹ For the compound itself, however, there are no direct parallels in his works; moreover, ὄρμος never forms part of

⁵⁶ While this parallel is not given, as no one has found a basis for it in etymology, *luka* perhaps has a link to Lat. *lucus* (Ital. **loukos*) ‘grove’, which shares the same root as *lux* ‘light’. It is thought that the Latin word, much as its cognates from other Indo-European languages (OEng. *léah* ‘meadow’, OHG. *lōh* ‘a clearing with brushwood, a thicket’, Lith. *laukas* ‘field’, Skr. *lokāh* ‘an open space’), is an Indo-European word used to designate a clean and open space, as opposed to a wooded area, v. *DELL* s.v. *lūcus*, **lūk-/lūk-*. Such a meaning could be ascribed to *luka*, discarding the semantic value of ‘bending’, but that would require a revision of the etymology. I would like to take this opportunity to thank my colleague Daniel Nečas Hraste for his support in bringing that link to light.

⁵⁷ Λιβάδι Livadi, on the island of Serifos (Cyclades) and the island of Astypalaia (Dodecanese), Λιβάδια Livadia – a port and main settlement on the island of Tilos (Dodecanese).

⁵⁸ *DELG* s.v. ὄρμος; R. S. P. BEEKES, 2010: 461, 1105-1106.

⁵⁹ οἱ δ’ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο
ἴστια μὲν στείλαντο, θέσαν δ’ ἐν νηϊ μελαίνῃ,
ἴστον δ’ ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
ἄρπαλιμῶς, τὴν δ’ εἰς ὄρμον προέρεσαν ἔρετμοῖς.
ἔκ δ’ εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι’ ἔδησαν· (*Il.* 1.432-436)
And once they had entered the harbor deep in bays
they furled and stowed the sail in the black ship,
they lowered the mast by the forestays, smoothly,
quickly let it down on the forked mast-crutch
and rowed her into a mooring under oars.

Out went the bow-stones-cables fast astern- (transl. by R. Fagles)

⁵⁸ *DELG* s.v. ὄρμος; R. S. P. BEEKES, 2010: 461, 1105-1106.

⁵⁹ οἱ δ’ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο
ἴστια μὲν στείλαντο, θέσαν δ’ ἐν νηϊ μελαίνῃ,
ἴστον δ’ ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
ἄρπαλιμῶς, τὴν δ’ εἰς ὄρμον προέρεσαν ἔρετμοῖς.
ἔκ δ’ εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι’ ἔδησαν· (*Il.* 1.432-436)

“I kad uđu oni u luku preduboku veće,
Jedra saviju tad i metnu ih u lađu brzu,
Katarku spuste brzo na užima i u žljeb metnu,
Tada veslima lađu prikrmīše oni u pristan,
Tada spustiše kamen, privezaše uža lađena;” (prev. Tomo Maretić).

⁶⁰ LGPN III A, 1997: 172.

⁶¹ *DELG* s.v. πλέω; R. S. P. BEEKES, 2010: 1208.

693.8, KN V 7620), stoga Εὔπλοος. U Εὔπλους, imenu koje se nalazi na brojnim natpisima, iako tek u novoj eri,⁶² nalazi se i direktna potvrda tomu. Napokon, analizom osobnih imena, za mikenski bi se mogao rekonstruirati i naziv za otok. Dorski νᾱσος (jon. νῆσος) dade se prepoznati u jednostavnome antroponimu *Na-si-jo* (**KN B 800**), Νάσιος (Νήσιος), Νησιῶν. Potvrda tomu imenu, iste osnove i s različitim sufiksima (Νήσιος, Νήσιον, Νάσιον, Νησεύς), nalazi se u posthomersko vrijeme. Nastanak imena može se tumačiti na dva načina – ili je postao od etnika, premda potvrde tomu toponimu nema u mikenskim dokumentima, ili od apelativa. Zanimljivo je svakako primijetiti da se to ime sa značenjem ‘Otočanin’ bilježi na samome otoku, odnosno Kreti. Ipak, može se reći da je u svijesti stanovnika otoka takve veličine i centralne uloge *Otočanin* mogao biti i doseljenik s jednoga od manjih otoka nasuprot samoj Kreti. Niti u klasičnome razdoblju to nije bila iznimka – na natpisima s otoka Kosa zabilježen je jedan Νήσιον i nekoliko Νησιάς.⁶³ Što se tiče etimologije, nazivi za otok različiti su u ie. jezicima. Za grč. νῆσος i lat. *insula* predložene etimologije su odbačene i dalje ostaju nejasne. Slavenski primjeri su očigledniji – prvi naziv *ostrvo* slavenska je pridjevska izvedenica na *-uo*, načinjena od ie. korijena **sreu-* ‘teći’, u praznini i s umetnutim *-t-*, i prefiksa *o(b)-*, te je u hrvatskome, i ne samo u njemu, zamijenjena novijom riječju *otok* koja, kao i prva, označuje optočeno mjesto.⁶⁴

Kod riječi zapisnih linearnim B pismom jasno je to da što riječ sadrži manje slogova, to ju je teže i nesigurnije protumačiti. Isto vrijedi, dakako, i za mikensku onomastiku – interpretaciju jednostavnih, nesloženih imena, unatoč i jasnim paralelama

the Homeric compound noun and is only used as an attribute describing a port: ἐν δὲ λιμῆν εὐόρμος (*Od.* 4.358 and 9.136), λιμένος εὐόρμος (*Il.* 21.23). Despite this, a Mycenaean anthroponym can be directly confirmed in the period following Homer - Εὐόρμος was written down in the 5th century B.C. on Sicily.⁶⁰

It seems that many Indo-European languages have the root **pleu-* ‘to sail’ in common: Skr. *plávate* ‘to swim, float’, OCS *pluti* ‘to swim, sail, float’, Lat. *pluit* ‘it is raining’ < **pleu-e/o-*. πλοῖον (< **πλόριον*) ‘raft, ship, vessel’ which corresponds to ONor. *fley* ‘ship’, and πλόος, πλοῦς ‘sailing’ corresponding to the Toh. B *plewe* ‘ship’ and to the Slavic reflex.⁶¹ Greek has a compound adjective containing πλόος as well, εὐπλοος, which is sometimes found in its contracted form, εὐπλους, and the noun εὐπλοια ‘good, fortunate sailing’. This word is found in the Mycenaean anthroponym *E-u-po-ro-wo* (**PY Jn 601.2, 693.8, KN V 7620**), which corresponds exactly to Εὔπλοος; in Εὔπλους, a name that is found on many inscriptions – although dating from the Modern era,⁶² there is a direct confirmation.

Finally, the Mycenaean term for *island* could be reconstructed by analysing personal names. The Doric νᾱσος (Ion. νῆσος) can be seen in the simple anthroponym *Na-si-jo* (**KN B 800**), Νάσιος (Νήσιος), Νησιῶν. Confirmation for this name, with the same root but different suffixes (Νήσιος, Νήσιον, Νάσιον, Νησεύς) is found dating from the post-Homeric period. The origin of the name may be explained in two ways – it either derived from an ethnonym, although confirmations of that toponym are not found in Mycenaean documents, or from the appella-tive. It is interesting to note that a name with the meaning ‘Islander’ is noted on the same island, that is to say, Crete. It is possible that to the inhabitants of such a large island with a centralized role an *Islander* might be an outlander from one of the smaller islands across from Crete itself. It was not an exception in the Classical period, either – there is a Νήσιον and several individuals named Νησιάς noted on inscriptions from the island of Kos.⁶³ With regard to their etymology, the terms for *island* differ in various Indo-European languages. The etymologies that have been hitherto proposed for Gk. νῆσος and Lat. *insula* have been discarded and are still unclear. Slavic examples

⁶² <http://clas-igpn2.classics.ox.ac.uk/name/Εὔπλους> (pregledano 9. svibnja 2017.).

⁶³ <http://clas-igpn2.classics.ox.ac.uk/name#> (pregledano 26. ožujka 2017.).

⁶⁴ P. SKOK, 1971-1973: III. 350. Vrijedi navesti i ovo Skokovo opažanje: ‘Otok i Ostrvo toponimi su i na kopnu. Prema tome obje riječi nisu isključivo pomorski termini. Preneseni su s kopna na more. Prvobitno označuju »riječno optočeno mjesto, riječni prud«. Značajno je još da nema ie. semantičke paralele za značenje »ostrvo, insula«. To se može objasniti činjenicom što se praslav. naseljivanje vršilo uz rijeke.’

⁶⁰ LGPN III A, 1997: 172.

⁶¹ *DELG s.v. πλέω*; R. S. P. BEEKES, 2010: 1208.

⁶² <http://clas-igpn2.classics.ox.ac.uk/name/Εὔπλους> (accessed May 9th, 2017).

⁶³ <http://clas-igpn2.classics.ox.ac.uk/name#> (accessed March 26th, 2017)

i tumačenjima, potrebno je uzeti s oprezom. To vrijedi za upravo spomenuti antroponim, a osobito, kako se gore već vidjelo, za *A-ka-ta-jo*. Ne treba napominjati da se interpretacija imena u kojemu se može prepoznati grčka osnova, a da pritom nema potvrde u alfabetskome grčkom, može uzeti tek kao mogućnost. Takav je primjer antroponim *Wi-ti-mi-jo* (**PY Jn 605.7**), možda * ῥίσθυμῖος , nastao iz etnika, u kojemu se prepoznaje grč. ἰσθμός 'prevlaka'. Izgleda da se ista osnova nalazi u ženskoj mogućoj atributu, apelativu ili antroponimu *wi-ti-mi-ja*], zapisanome na fragmentarnoj pločici iz mikenskoga arhiva na lokalitetu Hagios (Ayios) Vasileios pored Sparte (**HV Lg 3**). Prihvatanje takve interpretacije dovodi do revidiranja etimologije toga apelativa – odbacuje se veza s glagolom εἶμι i pretpostavlja se da je od oblika * ῥιδ-θμός što je u vezi s lat. *divido*.⁶⁵

Sačuvano je nekoliko različitih oblika pridjeva za koji se pretpostavlja da je nastao iz naziva prema obilježju morske obale ili iz takvoga toponima. To je etnički pridjev pod kojim se navode na jednome mjestu muškarci, na drugome skupine žena, na pilskim dokumentima različitih serija u oblicima: *ti-nwa-si-jo* (**PY Ea 810, Fn 324.12, Jo 438.21**), *ti-nwa-si-ja* (**PY Aa 699, Ab 190**), *ti-nwa-ti-ja-o*, gen. plur. fem. (**PY Ad 684**), *ti-nwa-ti*] (**PY La 633**), načinjen od pretpostavljena toponima **ti-nwa-to*, smještena na obali, vjerojatno u Mesenskome zaljevu. Budući da je pretpostavljena osnova riječi θῖς , θινός 'morski pijesak' i općenito 'obala, žal', taj se naziv tumači kao 'mjesto koje obiluje pijeskom'. Moguće je da se taj apelativ nalazi i u pilskim toponimima, ako se doista radi o toponimu, jer to može biti i opća imenica s epitetom koja se koristi za opisivanje nekoga mjesta: *qo-u-ko-ro ti-no* (**PY An 18.9**), *ke-re-te-u-ti-no* (**PY Na 565**), *e-ri-to-ti-no* (**PY Cn 4.7**),]*ti-no-de* (**PY Fr 1223**).⁶⁶ Na to da

⁶⁵ *MGV s.v.* ἰσθμός . Za glagol *divido*, kao i za skr. *vi-dhā-*, pretpostavlja se ie. korijen **wi-d^h₁-* 'razdvajati' (J. P. MALLORY & D. Q. ADAMS, 1997: 160). Semantički tima odgovara grčki naziv. Možda i etimološki, ali mora se pretpostaviti da su dva aspirirana dentala tvorila skupinu u kojoj je potom došlo do asibilacije. Najlakše je prihvatiti tumačenje da se radi o posuđenici (R. S. P. BEEKES, 2010: 600).

⁶⁶ *DMic. s.v.* *ti-nwa-si-jo*.

are more transparent – the first term, *ostrvo*, is a Slavic adjective-derived term ending in *-uo*, composed of the Indo-European root **sreu-* 'to flow', in the zero grade and with an epenthetic *-t-*, and the prefix *o(b)-*, and in Croatian (but not only Croatian), it has been replaced with the newer word *otok* which, like the previous term, describes a 'place surrounded by water'.⁶⁴

It is clear that words written in Linear B are more difficult to interpret the fewer syllables they have. The same goes for Mycenaean onomastics – with regard to the interpretation of simple, non-compound names, despite clear parallels and explanations, one must be cautious. This is the case with the aforementioned anthroponym, and especially, as seen above, with regard to *A-ka-ta-jo*. It must be mentioned that the interpretation of names in which a Greek root can be recognized, and which don't have a Classical Greek attestation, can only be taken as a possible interpretation. Such an example can be found with the anthroponym *Wi-ti-mi-jo* (**PY Jn 605.7**), perhaps * ῥίσθυμῖος , derived from an ethnonym in which the Greek ἰσθμός 'strait' may be recognized. It seems that the same root is found in a feminine word *wi-ti-mi-ja*], either an attribute, appellative or anthroponym, written on a tablet fragment from the Mycenaean archive found in Hagios (Ayios) Vasileios near Sparta (**HV Lg 3**). The acceptance of such an interpretation leads to a revision of the etymology of that appellative – its link to the verb εἶμι is rejected and it is considered to be derived from * ῥιδ-θμός , cognate to the Latin *divido*.⁶⁵

Several different forms of an adjective that is thought to be derived from a term for the characteristics of a sea shore or such a toponym have been preserved. This is an ethnonymic adjective that describes a male individual in one instance, and in another describes a

⁶⁴ P. SKOK, 1971-1973: III. 350. It is worthwhile to cite Skok's remarks: "Otok and Ostrvo are toponyms that are found on land as well, according to which both words are not exclusively maritime terms. They have been transferred from the land to the sea. They originally described 'a place surrounded by a river, a river sandbank'. It is significant that there are no Indo-European semantic parallels with the meaning 'island, insula'. This may be explained by the fact that Slavs made their settlements near rivers."

⁶⁵ *MGV s.v.* ἰσθμός . For the verb *divido*, as well as for the Skr. *vi-dhā-*, the proposed etymology is from the Indo-European root **wi-d^h₁-* 'to divide' (J. P. MALLORY & D. Q. ADAMS, 1997: 160). Semantically, and also perhaps etymologically, the Greek term corresponds to it, in which the reconstruction would include two aspirated dentals as a unit later resulting in assimilation. The simplest answer is that it is a lexical borrowing (R. S. P. BEEKES, 2010: 600).

može biti i toponim, upućuje sufiks *-de*, *-δε* (cf. *A-ki-a₂-ri-ja-de*) iz posljednjeg primjera. Dosta je primjera, ali oni nemaju potvrdu jer se u klasičnoj grčkoj onomastici *θίς* ne javlja. Sama je riječ bez utvrđene etimologije, a nema ni mnogo pokušaja njezina utvrđivanja, te se i pretpostavlja da se radi o predgrčkoj riječi.⁶⁷

E-wi-ri-po (**PY An 610.6**), toponim je interpretiran kao **Εῤριπος*, a može se pretpostaviti i **Εῤριπος*. Od toga je, izgleda, izveden etnički pridjev ženskoga roda *e-wi-ri-pi-ja* (**PY Aa 60**). Jedini apelativ koji se vidi tu u toponimu je *εῤριπος* 'morski tjesnac; mjesto s jakim strujom'. Ime je to koje nosi i najuži svjetski tjesnac, onaj između Eubeje i Beocije, karakterističan po jakim morskim i zračnim strujama. Ranije predloženu etimologiju za *εῤριπος* (*εῤ* + *ρίπη* 'navala') neki danas odbacuju, iako je semantički i morfološki opravdana, vjerojatno zbog glagola *ρίπτω* 'bacati, gurati' (>*ρίπή*), za koji se pretpostavlja korijen **ῤριπ-*, ali bez uvjerljive etimologije.⁶⁸

4. Kako se da primijetiti, izrazito je ograničen korpus pouzdanih imena s pomorskim kontekstom. No, i u slučajevima u kojima se ne može sa sigurnošću protumačiti ime, vidljiva je njegova struktura i lako je zamisliv način njegove tvorbe, u prvome redu kod složenoga osobnog imena. Takva se imena tvore kako se složenice općenito tvore i različitih su tipova. Dobar se dio njih može prepoznati ili direktno potvrditi kroz cijelo razdoblje grčkoga jezika.

Poneki mikenski antroponim kod Homera je vidljiv izvan onomastike, a onda se nekoliko stoljeća kasnije opet kao antroponim javlja u literaturi ili na natpisima.⁶⁹ Direktnih paralela kod Homera nema puno, radi se tek o tri antroponima – *Ἀμφιάλος*, *Εῤνηος* i *Ποντεύς*. Sličnost je, s druge strane, u riječima koje se koriste u tvorbi – i kod Homera i u mikenskome najčešći su

group of women in documents from Pylos that come from different series in the forms: *ti-nwa-si-jo* (**PY Ea 810, Fn 324.12, Jo 438.21**), *ti-nwa-si-ja* (**PY Aa 699, Ab 190**), *ti-nwa-ti-ja-o*, gen. plur. fem. (**PY Ad 684**), *ti-nwa-ti* (**PY La 633**), formed from the reconstructed toponym **ti-nwa-to*, situated on the coast, likely in the gulf of Messenia. Seeing as the assumed root of the word is *θίς*, *θινός* 'sea sand' and generally 'shore, beach', the term is interpreted as meaning 'a sandy place'. It is possible that the same appellative is found in toponyms from Pylos, if they are in fact toponyms, as they may in fact be common nouns with an epithet that is used to describe a place: *qo-u-ko-ro ti-no* (**PY An 18.9**), *ke-re-te-u-ti-no* (**PY Na 565**), *e-ri-to-ti-no* (**PY Cn 4.7**), *]ti-no-de* (**PY Fr 1223**).⁶⁶ The suffix *-de*, *-δε* (cf. *A-ki-a₂-ri-ja-de*) from the last example leads to the conclusion that it might be a toponym. There are many examples, but they are not directly confirmed as *θίς* is not found in Classical Greek onomastics. The word itself does not have a confirmed etymology, nor have there been many attempts to establish one, and it is believed to have a pre-Greek origin.⁶⁷

E-wi-ri-po (**PY An 610.6**) is a toponym interpreted as **Εῤριπος*, or as **Εῤριπος*, from whence, it seems, the ethnonymic feminine adjective *e-wi-ri-pi-ja* (**PY Aa 60**) is derived. The only appellative that is seen in this toponym is *εῤριπος* 'sea strait; a place with a strong current'. It is a name borne by the narrowest strait in the world, the one situated between Euboea and Boeotia, known for its strong sea and air currents. The etymology that had been suggested earlier for *εῤριπος* (*εῤ* + *ρίπη* 'onslaught') has been rejected by some today, even though it is semantically and morphologically tenable, likely due to the verb *ρίπτω* 'to throw, fling' (>*ρίπή*), for which the root is believed to be **ῤριπ-*; there are, however, no convincing etymologies.⁶⁸

4. As is evident, there is an extremely small corpus of reliable names with a maritime context. In cases, however, in which a name cannot be confidently interpreted, its structure is visible and it is easy to suppose the way in which they are formed, especially with regard to compound personal names. Such names are formed in the same manner as compound words in general and are of several different types. A large number of them

⁶⁷ *MGV s.v. θίς*; R. S. P. BEEKES, 2010: 549; *DELG s.v. θίς*.

⁶⁸ *DELG s.vv. εῤριπος, ρίπτω*; R. S. P. BEEKES, 2010: 482, 1287-1288.

⁶⁹ *E-u-o-mo*, kod Homera atribut *λιμὴν εῤορμος* (*Od.* 4.358), na grčkim natpisima *Εῤορμος*, 4. st. pr. Kr. i kasnije 2. st., kao i *Εῤόρμος* u 5. st. pr. Kr. na Siciliji; *Na-u-si-ke-re-we*, *νασικλυτοὶ ἄνδρες* (*Od.* 8.191), posthom. *Νασικλής*; *O-ku-na-wo*, *νέες ὠκεῖαι* (*Od.* 7.36), *Ἰκύνεως* > *Ἰκυνεῖδαι*.

⁶⁶ *DMic. s.v. ti-nwa-si-jo*.

⁶⁷ *MGV s.v. θίς*; R. S. P. BEEKES, 2010: 549; *DELG s.v. θίς*.

⁶⁸ *DELG s.vv. εῤριπος, ρίπτω*; R. S. P. BEEKES, 2010: 482, 1287-1288.

formanti pomorskih imena ἄλς i ναῦς, a u obzir se može uzeti i πόντος. Najviše je, dakle, antroponima koji u sebi sadrže indoeuropske korijene s pomorskim značenjem ili koji će ga upravo u mikenskom razdoblju dobiti. Oni ukazuju na to da se pomorski leksik izgrađen na indoeuropskim osnovama ustalio u kasnom brončanom razdoblju. Nužno je pretpostaviti njihovu upotrebu i na općoj razini, na što uostalom upućuju i poneki apelativi, kao *na-u-do-mo*. S druge strane teže prepoznatljiva imena s predgrčkim ili posuđenim formantima pomorskoga značenja. Ipak, s nekim tumačenjima naziru se i neindoeuropski elementi koji su dio klasičnoga grčkog leksika, kao θίς ‘pjeskovita obala, žal’, za što je najjednostavnija pretpostavka da se radi o predgrčkom supstratu.

Mikenski se pomorski antroponimi ne mogu uspoređivati s hrvatskima budući da je hrvatski ograničio obrazac tvorbe složenih antroponima i izbjegao korištenje riječi sa semantikom kakvu je birao grčki od najranijega razdoblja. Nešto je drugačije s toponimima. Ona su jednim dijelom nazivi prema konfiguraciji terena, geografskom položaju ili kakvim drugim pojavnostima. Ukoliko je uistinu ispravna pretpostavka da je u antroponimu *Wi-ti-mi-jo*, nastalog od etnika, naziv ἰσθμός, taj se može usporediti s hrvatskim toponimom *Privlaka*. Budući da se može naići na više sličnosti između tih dvaju jezika kad su u pitanju pomorski toponimi i apelativi koji se odnose na priobalje i njegove karakteristike, detaljnije promatranje takve vrste paralela je i opsežnije, te zahtijeva zaseban rad.

can be reconstructed or directly confirmed throughout the entire history of the Greek language. Some Mycenaean anthroponyms are seen in the works of Homer outside the bounds of onomastics, with the anthroponym recorded several centuries later in literature or on inscriptions.⁶⁹ There are not many direct parallels found within the works of Homer, only three anthroponyms: Ἀμφιάλοσ, Εὐνήσ, and Ποντεύσ. There are similarities, however, in words used in word formation, both in Homer’s works and in Mycenaean Greek, with the most common maritime formants for nouns being ἄλς and ναῦς, to which we would perhaps add πόντος. The largest number of anthroponyms has an Indo-European root with a maritime meaning or whose root will develop a maritime meaning during the Mycenaean era. They point to the fact that a maritime lexicon built on Indo-European roots was established during the Bronze Age. It is necessary to presuppose their use on a general level, as is shown by some appellatives, such as *na-u-do-mo*. There is also another group of names, ones that are more difficult to recognize, with Pre-Greek or borrowed formants with a maritime meaning. Nonetheless, there are some interpretations a non-Indo-European element may be perceived, which are part of the Classical Greek lexicon, such as θίς ‘sandy shore, beach’, for which the simplest assumption is that it is derived from the Pre-Greek substrate.

Mycenaean maritime anthroponyms cannot be compared to Croatian ones, seeing as the pattern or formation for compound anthroponyms is limited in Croatian and the use of words with a semantic value such as those used by Greek speakers from the earliest times is avoided. The situation with toponyms is somewhat different. They are in part terms given according to the configuration of land, geographic location, or some such other incidence. As long as the assumption that the anthroponym *Wi-ti-mi-jo*, derived from an ethnonym, contains the term ἰσθμός can be upheld, the anthroponym can be compared to the Croatian toponym *Privlaka*. Seeing as more correspondences between these two languages may be found with regard to maritime toponyms and appellatives which refer to coastal regions and their characteristics, more detailed and extensive research of this type of parallel is needed.

⁶⁹ *E-u-o-mo*, used as an attribute by Homer, λιμὴν εὐορμος (*Od.* 4.358), found on Greek inscriptions as Εὐορμος, 4th cent. B.C. and later in the 2nd cent., as is Εὐόρμος in the 5th cent. B.C. on Sicily; *Na-u-si-ke-re-we*, ναυσικλυτοὶ ἄνδρες (*Od.* 8.191), Post Hom. Ναυσικλῆς; *O-ku-na-wo*, νέες ὠκεῖαι (*Od.* 7.36), Ὠκύνεωσ > Ὠκυνεῖδαι.

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