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## WHAT CAN THE ANCIENT INDO-EUROPEAN COMPOUND NAMES REVEAL ABOUT THE SPIRITUAL CULTURE OF OUR ANCESTORS?

The author analyses the old Indo-European naming patterns. Indo-European compound names were originally meaningful and contained a good wish or a prophecy for the future life of a new-born child. According to her those names reveal about the spiritual culture of our ancestors.

1. The history of Indo-European personal names and name-giving goes back to the last 1000 years BC when Old Indic (OIn.), Sanskrit (Skr.), and Old Greek (OGr.) compound names were attested. Avestan (Av.), Old West Iranian (OWIr.) compound names were attested during 500 and 600 years BC respectively; Illyrian & Venetic – in the last centuries BC; Old Celtic (OCelt.) – between the 3rd century BC and the 5th century AD; Old High German (OHG) – between the 3rd and the 10th century AD; Old Slavic – between the 10th and the 13th century AD (Mil 9–14).

As well known, compound names were originally meaningful and contained a good wish or a prophecy for the future life of a new-born child. This was expressed by a composition of two (or sometimes more) lexical stems (Maretić 1886, Fick 1894, Justi 1895, Hilka 1910, Förstemann 1900, Solmsen 1922, Krahe 1929, Willman-Grabowska 1927–28, Pulgram 1947, Milewski 1960b, 1969, Wimmer 1973). You can see in the appendix the number of stems which constituted compound names in the various Indo-European areas.

The ancient compound personal names were formed according to few morphological patterns: 1) the combination of two stems of which the first was nominal and the second was the verbal root which had the nounal meaning when it occurred as a second component, for instance, OIn. *Yašo-da-* (*yašo-* ‘glory’ + *da-*

‘to give/giving’); 2) the combination of the indeclinabilia + the root, e.g. *Su-pra-bhā-* (su- ‘good’ + *pra-* ‘in front of’ and *bhā-* ‘to shine/shining’). These two patterns constitute the oldest pre-Indo-European stratum.

The structure of other patterns was more extended. They consisted of: 3) the nominal stem and the root + the morpheme *-t*, which appeared after final *-i*, *-r* and *-u* of the root, for instance OIn. *Aśva-ji-t-* (*aśva* ‘horse’ + *ji-* ‘to win/winning’ + *-t*); 4) the nominal stem and the root + another nominal stem, for instance Skr. *Vīra-bhū + pati-* ‘master of the land of men’ (Skr. *bhū* ‘land, soil’) (Mil 24); 5) the indeclinabilia and the root + the nominal stem, for instance OIn. *Pra-bhā + kara-* ‘making light in front of himself’ (*bhā-* ‘to shine’ Mil 24); 6) the nominal stem + the praeverbium and a root, e.g. Skr. *Veda + ni-dhí-* ‘having a treasure/reservoir of cognition’ (*ni-dhí-* ‘treasure/reservoir’ < *\*dhē-* ‘to put’ Mil 29); 7) the root + the nomen, for instance OG. *Tle-pólemos-* ‘one who stands fighting’ (< OG. *tléo* ‘to stand’), Croatian and Serbian (Cro. and Ser.) *Da-slav* ‘one who gives glory’ (< *\*da-* ‘to give’) (Mil 30–31).

1.1. The verbal root with personal endings occurred as the first component only in Greek and Slavic languages. In Old Greek this new pattern developed due to the phonological identity of nominal stems ending in *-si* and *-e* (< *-es*) with the verbal element, being a form of the Future Tense, the Aoryst or the Present Tense, respectively. These forms ended also in *-si* and *-e*, for instance OGr. *Tlesí-machos-* (< Fut. *tlésomai* from *tláo* ‘to stand’) and *Sthené-demos* (< Pres. *sthéno* from *sthéno* ‘to be strong’). The nominal stems were probably understood as verbal forms of the Future Tense, the Aoryst or the Present Tense (Fraenkel 1616–1618, Schwyzer 441–446, Mil 106–110). In new names these verbal forms were used immediately.

In Slavic compound names, Imperative forms appeared as first components due to their phonological identity with Infinitive or Aorist, ending mainly in *-i*, and being originally the first elements. This identity initially occurred in causative and iterative verbs, and then a new pattern was coined in which Imperative forms were used as first elements immediately, for instance *Stani-slav* (< *stani-* ‘take a position’, *-slav* ‘glory’) (Mil 110–113).

The sources for the ancient Indo-European personal names discussed in this paper are works on ancient names mentioned above and a comparative study on their morphology by the Polish Indo-Europeanist T. Milewski (1969) as well as dictionaries of ancient languages. All names are quoted here after T. Milewski 1969. They are primary compounded names: they include two elements of which at least one is of praIndo-European origin. Most of them had a spiritual meaning. There constituted a good wish for a newly born child. Some of them might have been a positive descriptions. According to the patterns mentioned above second-

ary names were coined. They were of the same morphological form but originated later and contained usually a pejorative or satirical meaning (Mil 10). Such names were not taken into consideration by the author and are not discussed in this paper either.

1.2. In present-day terminology, we would say, the wishes encoded in the ancient compound personal names constitute the pragmatic meaning of the illocutionary speech act of name-giving and hence the pragmatic meaning of a name. The name-giving speech acts belong to directives. As Searl puts it: "... directives ... are ... attempts by the speaker to get hearer to do something" (Searl 1976, 11–14).

In this paper I will interpret all names as wishes that have the force of an imperative form.

The ancient Indo-Europeans wanted children to achieve what was regarded as good, important and valuable. Therefore we can expect the human values involved here to be reflected in the names formed and given by them.

2. Human values are the research topic of philosophers, sociologists, psychologists, anthropologists and linguists who regard values as a basis for spiritual culture.

According to the American psychologist M. Rokeach (1973) who has investigated the nature of human values „ To say that a person has a value is to say that cognitively he knows the correct way to behave or the correct end-state to strive for.” and „ ... a value is not only a belief about what he ought to do but also a desire to do it.” (op.cit. 5–19).

There exist content typologies of values, among others, in which terminal values, i. e. desirable end-states of existence as well as instrumental values, i. e. conducts and qualities to achieve terminal values have been distinguished.

Rokeach (1973, 28, in alphabetical order) has mentioned the following 18 terminal values: a comfortable life, an exciting life (an active life), a sense of accomplishment, a world at peace, a world of beauty, equality (equal opportunities for all), family security, freedom (independence), happiness, inner harmony, mature love, national security, pleasure, salvation, self-respect, social recognition, true friendship, wisdom.

Among the 18 instrumental values mentioned are features such as: ambitious, broadminded, capable, cheerful, clean, courageous, forgiving, helpful, honest, imaginative, independent (self-reliant), intellectual, logical, loving, obedient, polite, responsible, self-controlled.

3. I will analyse now the ancient Indo-European compound names with different stems which are related to human values mentioned by contemporary philosophers.

3.1. One of the most frequent elements of compound personal names is the stem meaning ‘esteem, respect, glory, renown’. It has been attested in all ancient Indo-European areas mentioned above.

In about 60 OIn. names the two synonymous stems *-śravas-* and *-yaśas-* meaning ‘esteem, glory, renown, admiration’ (MW) appear carrying the following wishes, for instance *Dīrgha-śravas-* ‘enjoy a long lasting esteem, glory’ (< *dīrgha* ‘long in space and time’ MW), *Yaśo-giri-* ‘have mountains of esteem, glory’ (< *giri* ‘mountain’ MW). The Skr. stem *-śruta-* with a similar meaning repeats in several compound names, for instance *Dūre-śruta-* ‘enjoy extensive renown’ (< *durae* ‘far’ MW). In Av. three synonymous stems were used to form names with similar meanings: *-sravah-* ‘esteem, glory’, for instance *Hao-sravah-* ‘enjoy a good esteem’ (< *hao-*, *hu-* ‘good’ Mil 116), *nəmah-* ‘adoration, esteem’, for instance *Vohu-nəmah-* ‘enjoy a good esteem’ (< *vohu* ‘good’ Mil 98), *χvarənah-* ‘glory’, for instance *Aiwi-χvarənah-* ‘have glory around you’ (< *aiwi* - ‘around’ Mil 114). The OGr. stem *-kléFos* (*kléFe-* in front of consonants Mil 41) ‘esteem, glory’ repeats in 300 names, for instance *Kleo-dámas* ‘acquire an esteem, glory’ (*damáo* ‘to acquire, conquer’ Mil 22), the OWIr. stem *-farnā* ‘glory, renown’ appears in names such as *Frata-farna* ‘be first in glory’ (< *frata-* < *fratama-* ‘the first’ Mil 101). In Illyrian the stem *-cleves* ‘esteem, glory’ was used in the name *Ves-cleves* ‘enjoy esteem, glory’ (Mil 42). The OCelt. stem *cluto-* ‘glorious’ appears in the name *Ate-clos* (< *Ate-clutos*) ‘be very glorious’ (Mil 92), in OHG the stem *chlodo-* (*hloda-* F) with the above meaning repeats in many names, for instance *Chlodo-bert* ‘enjoy a bright glory’ (< *berhta*, *beraht*, *bert* ‘bright’ F), *Chlode-rich* ‘be a glorious king’ (< *ricja*, *rich*, *ric* ‘king’ F), etc. In all Old Slavic languages the most frequent element of compound names was *-slav* meaning ‘glory’, for instance *Bole-slav* ‘be a greater man thanks to your glory’ (for more details see Kaleta 1994–95, 83–94).

As we already know, *social recognition* is mentioned by contemporary typologies as a terminal value (Rokeach op. cit., 87, Zillig 1982). The content and chronology of the ancient compound names with the stems meaning ‘esteem, glory, renown’ as well as their broad geographical distribution indicate how universal and early this value was among Indo-European.

3.2. Other frequent stems which appear in the Indo-European compound personal names were those meaning ‘cognizance, wisdom, thought, mind’. What strikes us here is that wisdom and cognizance are mentioned as terminal values by Scheler (1927), Rokeach (1973) and Zillig (1982). The following wishes were included in OIn. and Skr. compound names with the stems *pra-jñā* ‘wisdom, cognizance’ (MW), *véda-* ‘knowledge, cognizance’ (MW) and *-médhas-* ‘wisdom’ (MW): OIn. *Prajñā-kośa-* ‘be a treasury of wisdom, cognizance’ (< *kośa* ‘treas-

ury’ MW), *Pra-jñā-varman-* ‘be a protector of wisdom, cognizance’ (< *varman* ‘protection’ MW); Skr. *Veda-nidhi-* ‘have a treasure of knowledge, cognizance’ or ‘treasure knowledge, cognizance’ (< *nidhi* ‘store, treasure’, ‘a place for storing up’ MW), *Puru-medha-* ‘have an extended wisdom/a lot of wisdom’ (< *purú* ‘much, many’ MW), etc. The stem *-mathes* ‘wisdom’ repeats in OGr. compound names, for instance *Eú-máthes* ‘have good wisdom’ (< *eú* ‘good’ Mil 116) and *-mazdā* ‘wisdom’ in OWIr., for instance *Ahura-mazdā-* (< *ahura* ‘the God’ B, the name of gods).

Other stems were semantically associated with cognizance and wisdom like that meaning ‘thought, mind’, for instance the OIn. stem *matí-* ‘thought’ (MW) in names such as *Mati-sāgara* ‘have an ocean of thoughts’ (< *sāgara* ‘an ocean – as expressing any vast body or inexhaustible mass’ MW); the Skr. stems *-manas-* ‘thought, mind’ (MW) and *dhī-* ‘thought, wisdom’ (MW) in names such as *Su-manas-* ‘have good thoughts’, i.e. ‘be wise’ (< *su* ‘good’ MW), *Dhī-mat-* ‘have a thought of thoughts’, that is ‘have wisdom’ (< *matí-* ‘thought’ MW). The OGr. stem *phrén* ‘thought, heart’ repeats in names like *Phrasi-dotos* ‘be gifted with a thought’ (< *didomi* ‘to give, to gift’ Mil 88, 106). In all Slavic languages the stem *mysl-* ‘thought’ (< *misliti* ‘to think’) repeats in many names, for instance *Bole-mysl* ‘be greater thanks to reasoning’ (*bole* ‘more’ – qualitative meaning, Kaleta 1994–95).

In OIn. the name *Buddhi-sāgara-* ‘have an ocean of mind’ (< *sāgara* ‘an ocean’, *buddhi-* ‘mind’ MW) occurred.

Stems with the above meanings have not been attested in other ancient areas.

3.3. Among the stems of the ancient compound names the other can be seen that appears at the same time as a terminal value in contemporary typologies, namely the one meaning ‘peace’.

The OHG stem *frithu, fridu* ‘peace’ (F) repeats in 220 names as a second element and in many others as the first, for instance *Frithu-ric* ‘be a king of peace’ (< *ricja, ric* ‘king’ F), *Frithu-bald* ‘be strong thanks to (by) peace’ (< *balda, bald* ‘strong’ F), *Frithu-bert* ‘be bright thanks to (by) peace’ (< *berhta, beraht, bert* ‘bright’ F).

In all Old Slavic names the stem *-mir* ‘peace’ in combination with other stems expresses wishes to live in peace, to create, bring or even fight for peace, to achieve glory by creating peace, etc., for instance Old Pol. *Będzi-mir* ‘to live in peace’ (OCHSl. *będź, byti* ‘to live’), Cro. and Ser. *Gojmir* ‘create peace’ (OCHSl. *gojiti* ‘to create’), *Nosi-mir* ‘bring peace’ (OCHSl. *nositi* ‘bring’). Other wishes included in Slavic names were as follows: ‘make, creat peace’ in names such as Old Russ. *Tvori-mir*, Old Cze. *Tvori-mir*, Old Pol. *Tworzy-mir* (OCHSl. *tvoriti* ‘to make, to creat’); ‘fight, struggle for peace’ in names such as Old Cro.

and Ser. *Brani-mir*, Old Czech. *Brani-mir* (OCHSl. *braniti* ‘to fight’), Old Czech. *Rati-mir*, Old Pol. *Raci-mir* (OCHSl. *ratiti się* ‘fight, struggle’); ‘wake up peace’ in names such as Old Cro. and Ser. *Budi-mir*, Old Czech. *Budi-mir* (OCHSl. *buditi* ‘to wake up’); ‘prepare peace’ in names such as Old Cro. and Ser. *Stroji-mir* (OCHSl. *stroiti* ‘to prepare’); ‘enjoy peace’ in names such as Old Cro. and Ser. *Tjesi-mir*, Old Pol. *Ciesz-mir* (OCHSl. *tešiti się* ‘to enjoy’).

The stem meaning ‘peace’ does not seem to appear in OIn. and OGr. compound names, neither later in Illyrian and Old Celtic names.

3.4. In certain ancient languages like OGr., OCelt., OHG and in Old Slavic languages we can find stems meaning ‘fight or struggle’ as components of personal names. In OCelt. names these were: *vecti-*, *catu-* and *agu-/ago-*, for instance *Ago-maros*, *Vecti-marus* ‘be great in fighting’ (< *marus* ‘great’), *Catu-rix*, *Vecti-rix*, *Ago-rix* ‘be a king of fight’ or ‘be a fighting king’ (< *rix* ‘king’), *Catu-mandus* ‘think while fighting’, *Catu-latius* ‘be a hero of fighting’, *Catu-volcus* ‘act in fighting’, *Catu-su-alis* ‘be very gentle in fighting’ (Mil 52, 58, 59).

In more than 300 OHG names the stem *hildi*, *hild* meaning ‘fight’ appears as a second element and in numerous names as a first element (F), for instance *Hildiric* ‘be a king of fight’ or ‘be a fighting king’ (< *ricja*, *rich*, *ric* ‘king’ F), *Hiltipraht* ‘have a bright fight’ (< *berhta*, *praht* ‘bright’ F, also Mil 82).

Names with this stem can hardly be found in other ancient linguistic areas. They appear sporadically in the OGr. and Slavic names, for instance OGr. *Tlepolemos* ‘be able to stand fighting’ (< *polemos* ‘fight’ and *tlao*, *tlenai* ‘to stand’) or *Eroto-machos* (< *machomai* ‘to fight’) ‘love fighting’ (Mil 31, 37); Old Cro. and Ser. *Dobro-boj* ‘be good in fighting’ (< *boj* ‘fight’, *dobr* ‘good’), *Rado-boj* ‘be willing to fight’ (< *rad* ‘willing’, Mil 74).

The content of ancient names with stems meaning ‘fight’ seem to indicate that fighting did not have negative connotations at the time when they were formed. On the contrary, fighting seemed to have been meant for kings (compare wishes like ‘be a king of fight’ or ‘be a fighting king’). Someone who fought was to be honest, courageous and brave (‘be great in fight’) and even imaginative (‘act in fighting’) or logical and intellectual (‘think while fighting’).

4. As the above analyses have shown, the stems that constituted ancient Indo-European personal names expressed human values.

It would be difficult to set up the exact hierarchy of values for the ancient Indo-Europeans since the compound names were neither preserved in equal numbers nor in the same period of time for the various speech communities, and this also goes for particular stems.

What we can attempt to do is to place a given value preserved in compound names higher or lower in the order of values without pointing to the most impor-

tant value. We will take into account the broader or narrower geographical distribution of certain stems and the chronology of their occurrence.

A high position in the value order seems to be taken by *social recognition* (*respect, admiration*) represented by stems meaning ‘esteem, glory, renown’. The names having these stems as a component were present in the whole ancient Indo-European area from 1000 years BC until the 13th century AD.

*Wisdom (cognizance)* seemed to be situated lower (attested in OIn., Skr., OGr. and Old Slavic languages) but hardly present among the values of the OCelt. and the OHG communities.

The value of peace seems to take a considerable position in the ancient value scheme (attested in OHG. And in Old Slavic languages) but was probably less important than *social recognition*.

5. Almost 3000 years have passed from the time that the first stems indicating human values and first wishes to achieve them have been attested in compound personal names. The world has made an incredible technical progress but the human values have remained essentially the same, as we see. Some values like *family security* or *equality* seem to be recognized as such later on. Nevertheless, many values mentioned by Rokeach and other scholars have remained unchanged. What has certainly changed is their hierarchy but these go beyond the scope of this paper.

## Appendix

Chronology of compound personal names in the ancient Indo-European linguistic areas and the number of stems (st.) that constitute them (based on T. Milewski 1969).

Old Indic (900 stems) attested in the course of the last 1000 years BC till the first centuries AD

Old Greek (1000 stems) attested in the course of the last 1000 years BC

Avestan (180 stems) attested in the course of 500 BC

Old West Iranian (43 stems) attested in the course of 600-500 BC

Illyrian & Venetic (37 stems) attested in the last centuries BC

Old Celtic (340 stems) attested in the course of the 3rd century BC and the 5th century AD

Old High German (500 stems) attested in the course of the 3rd and the 10th century AD

Old Slavic languages (220 stems) attested in the course of the 10th and the 13th century AD

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## Što primarna indoeuropska složena imena otkrivaju o duhovnoj kulturi naših predaka

### Sažetak

Autorica analizira najstariji sloj indoeuropskih složenih osobnih imena koja su primarno imala svoja značenja. U većini se slučajeva imenom nastojalo na novorođeno dijete prenijeti dobre želje i nadanja za njegov budući život. Autorica analizira tvorbene obrasce primarnih imena kod pojedinih indoeuropskih naroda i nastoji pokazati da se tumačenjem tih imena mogu otkriti relevantni podatci o vjerovanjima i duhovnoj kulturi naših predaka.

Ključne riječi: indoeuropska složena imena, antroponimija, onomastika

Key words: Indo-European compound names, anthroponymy, onomastics

