

MYC. WO-NE-WE

The word *wo-ne-we* appears three times on the Pylos Cn tablets and once in the Knossos L (?) series in the following places:

PY Cn40.2: Wa-no-jo wo-wo pa-ro po-so-pe-re-i wo-ne-we OVIS^m 75
Cn643.1: A-pa-re-u-pi pa-pa-ro wo-ne-we [OVIS^m] 40
Cn719.12: Wi-ja-we-rja a-ke-ta [wo-ne-]we OVIS^m 100.

The single example of *wo-ne-we* from the Knossos tablets is on a small fragment containing only two words:

KN L (?) 1335:]wo-ne-we[
po-]ni-ki-jc[.

On the PY Cn tablets this word occurs in uniform patterns¹: preceded by a place-name and a personal name (with or without the preposition *pa-ro*), and followed by an ideogram and numerical signs. The ideogram which follows *w.* is always OVIS^m. On Cn 643.1 it is damaged, but the surviving traces of its lower part (cf. *PT II* p. 67) show that here too it represented OVIS^m.

Judging from its ending, the word was formed with the suffix *-εύς*, and here it has an inflectional form: nom. plur. *-ηFeς*, or dat. sing. *-ηFeτ*. Since the suffix *-εύς* usually denotes men's occupation, Ventris and Chadwick in *Evidence* (p. 97) suggested that *w.* is a description of a man (the preceding person), dat. sing. *woineweι* 'winedealer'². But in the tablets where *w.* is found no other person is qualified with his profession. Besides, the appearance of such an occupation as 'vintner' in texts dealing with small animals would be rather strange. From a consideration of the texts of the whole series, it is clear that *w.*, like *pa-ra-jo παλαιοί*, does not qualify the person (herdsman), but the animals designated by the ideogram³.

¹ The word *wo-ne-we* appears only in the first group of this series. For the classification and interpretation of the PY Cn tablets see: *Docs 197-201*; M. Doria, *Interpretazioni di testi micenei II*, Le iscrizioni della classe Cn di Pilo, Trieste 1958; L. R. Palmer, *The Interpretation of Mycenaean Greek Texts*, Oxford 1963, p. 164-177; Mabel Lang, *Cn Flocks*, Proceedings of the Cambridge Colloquium, 1966, p. 250-259.

² In *Docs* the word was left without identification, but was again taken as a trade or title in the dat. sing. *-eweι*. (p.412).

³ The same point was noted by A. Morpurgo-Davies, *Mycenaean Graecitatis Lexicon*, s.v.: *Vis verbi valde incerta: cum tamen ante symbolum OVIS^m scriptum sit, adject. vel subst. ad arietes spectans videtur. Cf. also Mabel Lang, o.c. 258.*

M. Doria (*o.c.p.* 24f.) concluded that *w.* denotes a colour 'del colore del vino'⁴ — „in senso figurativo“, and pointed out that the colour of the animals meant for sacrifice played an important part in ancient times. Meanwhile, L. R. Palmer (*Interpr. of Myc. Gr. Texts* p. 168, 464) objected to this explanation because „the etymological identification of *pa-ra-jo* as *παλαιότ* 'old' and *wo-ne-we* Φοινῆς 'wine-coloured' do not form a convincing pair of semantic oppositions“. According to him *w.* is a nom. plur., a category of royal cattle, contrasting with *pa-ra-jo* i.e. an age category from *Fόρνον for Φάρνον (?).

In lists of livestock, as described on the PY Cn tablets, a term for Φάρνον as the opposite of *παλαιός* might in fact be expected. In the KN D series other terms are found to record the age of the animals. They are written with abbreviations: *pa.* (= *pa-ra-jo*) *παλαιός*, *pe.* (= *pe-ru-si-nu-w*) *περυσινός*, *za.* (= *za-we-te-jo*) Att. *τῆτες*, Ion. *σῆτες* etc.⁵ But along with them there also occurs the abbreviation *o.* (= *o-pe-ro/-te*) *όφελος*, *όφελοντες*, and this does not denote an age category. It is open to question whether *w.* on the PY Cn tablets is so contrasted with *pa-ra-jo* that we must regard it as its opposite. Only on Cn40.1 and 2 do these two terms appear one after the other, and in the other two examples they are separated, or only one of them occurs⁶. It is known that Cn series is composed of tablets with different contexts and purposes, although all of them have cattle ideograms. Even in one and the same tablet separate lines contain different sorts of information. There is reason to suppose that the long lists of the Cn series, where *w.* appears, are compiled from smaller tablets of the type of Cn453 and Cc660, just as Ep from Eb and En from Eo tablets. The smaller Cn tablets, which might have served as a basis for the long lists, could differ, especially if written by different scribes⁷, not only in the completeness of the data, but also in the contents. And this might cause some differences between certain lines of one and the same tablet. In these lists, which contain rather heterogeneous data, *wo-ne-we* need not be the opposite of *pa-ra-jo*, but may denote another category of rams.

Internal evidence would also appear to support such an opinion. The fact that on the surviving Cn tablets we can see flocks se-

⁴ This meaning is accepted also by E. Vilborg, *A Tentative Grammar of Myc. Greek*, Göteborg 1960, p.95, 146; M. Lang, l.c.

⁵ Cf. J.T.Killen, *Some adjuncts to the SHEEP ideogram on Knossos tablets*, *Eranos LXI*, 1963, p.69—93.

⁶ On Cn643 *w.* is in the first line, and *pa-ra-jo* does not appear in the surviving text of this tablet; on Cn719 *w.* is in the last line (12), and *pa-ra-jo* in lines 4. and 9.

⁷ The Cn tablets were written by several scribes. E.L.Bennett, *Athenaeum NS* 36, p.330, ascribed some of them to hand № 21 and J.-P. Olivier (letter of 10-II 1966) discovered two new hands: № 5: Cn202? 285, 328, 436? and № 6: 643, 655, 719. Moreover some individual lines of these tablets were written by other hands, cf. 1. 8 of 599, the MAN ideogram on 595.2, etc. The tablets containing the word *w.* also belong to different hands: Cn40 to № 21, and Cn643 and 719 to № 6.

parated according to sex, kind and other qualities, led us⁸ to the conclusion that the livestock, collected by the palace officials as a tribute, was deliberately classified in this way and left with some individuals in order to be fed. It is a common practice that the old and weak animals are culled from the standing flocks for trade and slaughter. On the Cn tablets *pa-ra-jo* rams were also separated from the remaining stock of a district, because they could not be kept for the next year.

The composition of the animals (predominantly male) on the PY Cn tablets indicates that the main aim of the palace was probably to obtain fattened livestock for meat. But the palace evidently wanted to extract additional profit from them. Undoubtedly it was interested in the wool, and the term *w.* very likely qualifies the rams according to the kind (colour and quality) of their wool.

The suggestion that *w.* represents an alternative spelling for Φάρον, as the opposite of *pa-ra-jo*, encounters difficulties from both the orthographic and the linguistic point of view.

In later Greek there are formations with *-ιδεύς* for the young of animals, mostly birds, e.g. ἀετιδεύς 'a young eagle', ἵεραι-κιδεύς 'a young hawk', ἀλωπεκιδεύς 'a young fox', etc⁹. Only σκυλακεύς 'a young puppy' and ἔχιεύς 'a young viper' are in *-εύς*, but apparently they are formed on the analogy of those in *-ιδεύς*. Such formations can hardly be expected in Mycenaean, because all the examples of this kind are later, posthomeric forms, and in Mycenaean there are no words in *-i-de-u*. Besides, a formation with *-(ιδ)ευς* for a young animal, derived from the stem *wərn-* would be unusual, because the basic word Φαρήν itself denotes something young.

The word ἄρην, ἄρνος, Cret. Φαρήν 'lamb', is to be found on the Mycenaean tablets in the personal name *wa-ni-ko* PY Jn478.4 Φαρνίσκος¹⁰ (cf. Paus. VI, 17.7 'Αρνίσκος) from the stem**wərn*¹¹, in the adjective *we-re-ne-ja* PY Ub1318, where leather and leather goods are mentioned, probably *wreneia*¹² (διφθέρα) 'lamb's skin',

⁸ Cf. *A Re-Examination of the PY Cn tablets*, Atti e Memorie del 1° Congresso Internazionale di micenologia II, Roma 1967, p.92—96.

⁹ Buck — Petersen, *A reverse index of Greek nouns and adjectives*, Chicago, Illinois 1945, p. 27.

¹⁰ VI. Georgiev, *Lexique des inscr. creto-mycén.* s.v.; P. Chantraine, *Finales myc. en -iko*, Proc. Cambr. Coll. p. 169.

¹¹ It has been supposed that this word is concealed in the personal name *wa-na-ta-jo* KN V 466.2; PY Eb369, etc. *Warnataios* (*Docs* 426), and in the first part of the place name *Wa-no-jo wo-wo* = *Warnoio worwo*, but as a result of the new join of KN Ch5724+X 5953 by J.-P. Olivier, the name of an ox *Wa-no-* appeared, which made this identification serious suspect (cf. Proc. Cambr. Coll. p. 82). The identification of *Wa-no-jo* and *Wa-ni-ko* with Φαρήν was disputed by A. Morpurgo-Davies, cf. Atti e memorie del 1° Congr. I, Roma 1967, p. 292, 297, because Φαρήν is a late post-homeric form and it is difficult to assume the existence of such form in Mycenaean.

M.D. Petruševski, Ž.A. XII, p. 294—312 discovered the word ἄρην in *Wa-na-so-i*, *Wa-na-se-wi-jo* = Φαρνασοί, Φαρνασήθιος.

¹² Mabel Lang, AJA 62, p. 191; A Heubeck, Bibl. Orientalis, 17, 19; J. Chadwick — L. Baumbach, *The Mycenaean Greek Vocabulary*, s.v. ἄρην.

and in the adjective *wo-ro-ne-ja* MY Oe111.2 along with the ideogram for wool — 'lamb's wool'. The last suggestion, given by L. R. Palmer (BICS 1955,2 p. 36), that this word should be read *worneia* (scriptio plena) or *wroneia* (with metathesis) has been received with some favour¹³.

An alternation of *or/ro* from vocalic *r* is assumed in some words, e.g. *to-no* PY Ta707.1, etc. *thornos*, cf. Cypr. θόρναξ: *to-ro-no-wo-ko* KN As1517.11 **thronoworgos?*; *ma-to-ro-pu-ro* PY Cn595.5, etc., *Matropulo*: *ma-to-pu-ro* PY Mn1412.5 *Mator-pulo* (<*matr-*)¹⁴, although it is not altogether certain that these are corresponding pairs¹⁵. A similar alternation of *or/ro* in *wo-ne-we* compared with *wo-ro-ne-ja* is less certain not only because a word **worneus* from the root **wərn-/*urn-* with the meaning 'lamb' does not appear¹⁶ in later Greek, but also because it is very doubtful whether these two words are derived from the same root.

All the Mycenaean words beginning with *wo-n-* are identified with the root *woin-*, and L. R. Palmer accepted this identification for all of them with the exception of *wo-ne-we*, e.g.: *wo-no* PY Vn20.2 'Foῖνος' (cf. *Interpr.* p. 369), *wo-na-si* KN Gv863, in an agricultural context *Foινάσσι* 'vineyards', dat. plur.; *wo-no-qo-so* KN Ch897, —1015, the name of an ox *Foίνοqw_ε*¹⁷ (*Interpr.* 464); cf. also the ethnic f. *Wo-no-wa-ti-si* PY Vn48.6; Xb1419v.2 (along with the theonym *di-wo-nu-so-jo*) Οἰνῶστις from Οἴνοη, *FoινόFα*¹⁸. It can hardly be doubted that the form *wo-ne-we* conceals the word οἶνος and denotes the colour of wine, like *wo-no-qo-so*.

A possible support for such an identification of *w.* is provided by the record from the Knossos tablets where it appears. Although KN L(?) 1335 is a small fragment, and it is difficult to determine the series to which it belongs, the second word, probably an adjective, *po-]ni-ki-jo* φοινίκιος, is very significant. Obviously it does not denote age^{18a}.

¹³ A. Morpurgo-Davies, *o.c.* p. 291 with the quoted literature.

¹⁴ A. Heubeck, *Zu einigen Namen auf den Pylos-Tafeln* 1960, *Kadmos* I, 1962, p. 61f.

¹⁵ A. Morpurgo-Davies, *o.c.* 290f.

¹⁶ According to H. Frisk, *Gr. etym. Wb.* s.v., ἀρνευτήρ, the basic word of ἀ. is not ἀρήν „sondern ἀρνεῖός aus *ἀρσνηFος; ἀρνεύω also eig. 'mache einen Bock-sprung'. Ein Zwischenglied *ἀρνεύς vorauszusetzen (Bechtel, *Lex.* 63) ist in Anbetracht der stark produktiven Verba auf -έω nicht notwendig“.

¹⁷ For the correct identification of this word *Foινόqoροσ* cf. M. D. Petruševski, *Ž.A.* XI p. 250, and M. Lejeune, *REG* 76, p.6.

¹⁸ Cf. M.D. Petruševski, *Ž.A.* XI p. 278; J. Puhvel, *Mycenaean Studies Wingspread*, Madison 1964, p.169.

^{18a} I am very thankful to Dr John Chadwick for the epigraphical notes on KN 1335. This fragment has been removed from the L class and it is now unassigned (X). Besides, he expressed a serious doubt whether the word *wo-ne-we* is written on this fragment. According to him there is reason to think that KN X 1335 is a Ga tablet, since its hand is now identified by Olivier as № 136, the scribe who wrote Ga tablets between 415 and 423, Og 424 — 427 and a few others (E 749, 849?). In view of that, Chadwick thinks that *po-] ni-ki-jo* is almost certainly a spice of that name, not an adjective of colour; and in line *a* he assumes some kind of

The identification of *wo-ne-we* with Φοινῆς 'wine-coloured' is easier to accept from both the linguistic and the historical point of view. The colour of wine is often used as a description of animals and birds. The word Φοινές is even documented in Hesych. as γοινέες κόρακες. Οἰνίαξ· εἰδός κόρακος. Οἰνάς is a kind of pigeon, (Arist. *H.A.* V, 13, 544b) — χρῶμα δὲ ἔχει οἰνωπόν (ap. Athen. IX, 394a), cf. also οἰνίας — ἡ ἄγρια περιστερά (Poll. VI, 22). Οἰνάς is also known as a dog's name (cf. Xen. *Cyneg.* 7,5). According to Schol. B. ad *Iliadem* οἰνοπέ βόε are οἰνώδεις εἰς τὸ ὄραν· οἱ δὲ μέλανες. It is also possible for sheep to be called Φοινῆς 'dark', or 'reddish'. It is well known that there were sheep of this colour, cf. Hom. *Od.* IV, 135; IX, 426; Plin., *N.H.* VIII, 190; Colum. VII, 3.2; Vitr. VIII, 3,14, etc. It may be observed that this kind of sheep with reddish pigment, otherwise called *kavardžik*, i.e. 'curly' a description which characterises the quality of their wool, are still reared in North-Eastern Bulgaria¹⁹.

A comparison of some Turkish documents from 16th — 19th cent. dealing with the same subject as the Mycenaean cattle tablets, may support to some extent both the meaning of this term for sheep and the possibility of it appearing in these texts. From such a document of 16th cent., 1576/1577, National Library, Sofia, № 6038, which represents an assessment in sheep from several districts in Bulgaria, we can see that some districts were assessed in so called *kavardžik* 'curly' sheep, or *bakar karmız* 'copper red' sheep, so named from the colour of their fleeces. Thus, 857 *celep* (people responsible for supplying the Turkish administration and army with meat) from the district of Sofia were obliged to provide 35,185 *kavadžik* (*bakar karmız*) sheep; 150 *celep* of Berkovitsa — 5,055 *kavardžik* sheep, etc. From some districts ordinary sheep were demanded²⁰. Although the collected livestock was meant for consumption, from these Turkish documents one can see that the collectors had also to look after the wool, skins and other products. In any case these records may throw important light on the Mycenaean cattle tablets.

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A form *woineus* for *wo-ne-we* was assumed at the very beginning of the decipherment of these texts. The question is only: Is an adjective. A slight gap between *-we* and the broken edge suggests that the end of the word falls here; but *wo-* was broken and there could easily have been other signs in front of it. Therefore he tried to restore a name such as [*e-ta-wo-ne-we*] (cf. L 584.2, etc).

However there are some objections to this statement too: 1. As an argument against the *Ga* assignment of the fragment X 1335 is its find-spot in the Domestic Quarter together with the main sheep archive; whereas the *Ga* tablets in question come from the Corridor of the House tablets and adjacent areas right the other side of Palace. 2. Unless the joining pieces are found, there will always be some doubt about the restoration of [*e-ta-wo-ne-we*].

¹⁹ Т. Савов, *Разшифровка на овцевъдството в България до освобождението и от турското рабство*, Известия на Инст. по животновъдство X, София 1959, п. 378f.; — *Разшифровка на овцевъдството в България*, София 1964, БАН, р. 104f.; Р. Белевска, *Овцевъдство*, София 1964, 266f.

²⁰ Cf. T. Savov, o.c.

tival meaning possible for a form in *-εύς*? — It has already been noticed that the suffix *-εύς*, which is productive during the whole history of the Greek language, is widely represented²¹ in Mycenaean. Here we find almost all the kinds of noun formed with this suffix in Homer and in later times. Out of about 200 words, in which the suffix *-εύς* in different case forms can be discovered, nearly two thirds are personal names²². In some of them well known historical and mythological personal names may be easily recognized, e.g.: *a-ki-re-u* 'Αχιλλεύς, *a-re-ke-se-u* 'Αλεξεύς, *do-ro-me-u* Δρομεύς, *e-pe-ke-u* 'Επειγεύς, *ke-re-te-u* Κρηθεύς, *ko-pe-re-u* Κοπρεύς, *po-ro-te-u* Πρωτεύς, *po-ro-u-te-u* Πλούτεύς, *po-te-u* Ποντεύς, *te-se-u* Θησεύς, etc., (but more of them have no certain identification). Titles of religious and social functions are also formed with this suffix in Mycenaean: *i-je-re-u* ιερεύς, *qa-si-re-u* βασιλεύς, different trades and professions, as: *ka-ke-u* χαλκεύς, *ka-na-pe-u* (χ)γναφεύς, *ke-ra-me-u* κεραμεύς, etc., the names of vessels: *a-(pi-)po-re-we* ἀμ(φι)φορῆς, *ka-ra-re-we* χλαρῆς²³, ethnics, names of demes and classes of occupation: *e/o-ko-me-ne-u* Ε/Ορχομενεύς, *e-re-e-u* Ελεεύς²⁴, *ku-te-re-u-pi* χυτρεῦφι, etc.

It is noticeable that among the different kinds of nouns in *-εύς*, both in later Greek and Mycenaean, there are appellations which qualify animals according to some characteristic sign, as: Ion. οὐρεύς Att. ὄρεύς 'mule'; τραπεζεύς 'dog, fed from its master's table'. To these we can add the above mentioned γοινέες = Φοινέες· κόρακες Hesych. It seems that as well as *wo-ne-we* Φοινής the Mycenaean terms: *ai-mi-re-we* and *e-ka-ra-e-we* KN Dm passim, belong to the same category.

The interpretation of the last two terms is even more difficult, because corresponding words in later Greek are not documented.

²¹ *Docs* 86, 100; O. Szemerényi, *The Greek Nouns in -εύς*, Μνήμης χάριν P. Kretschmer II, Wien 1957, p. 159—181; E. Vilborg, o.c. p. 93—95, 145f.; O. Landau, *Mykenisch-griechische Personennamen*, Göteborg 1958, p. 178ff.; Vl. Georgiev, *Die griech. Nomina auf -εύς und die baltisch-slavischen Verba auf -άντυ/ -άյो*, Lingua Posnaniensis VIII 1960, p. 17—29; K. Marot, Βασιλεύς, *Acta Antiqua, Acad. Scient. Hung.* X, 1962, p. 175—185; M.D. Petruševski, *Die griech. Nomina und die kleinasiatischen Ethnika auf -εύς*, *Linguistique Balkanique* VI, Sofia 1963, p. 19—24; J. Chadwick — L. Baumbach, *The Myc. Greek Vocabulary*, p. 19f.; C.J. Ruijgh, *Etudes sur le grec myc.*, p. 164f., 181, 247ff.

²² An exact calculation of the forms in *-εύς* is difficult, because not all the words in which this suffix has been supposed are yet identified and it is impossible to determine with certainty whether some of them are personal names, place-names or appellatives. In round numbers there are about 130 personal names, about 50 different appellatives and ethnics and about 20 place-names.

²³ *Ke-ni-ge-te-we* MY Wt503 'khernigutewes' (cf. χερνίπτουαι) J. Chadwick, *Eranos* 57, p. 4; J. Chadwick — L. Baumbach, o.c. p. 224, 257; but M.D. Petruševski *Z.A.* XV, 116, reads *ke-ni-ge-te-re* χερνιπτῆρες.

²⁴ It is thought that the number of the ethnics in *-εύς* is smaller than that of the place-names, and in the Greek of the first millennium the proportion is opposite, cf. M. Doria, *Aspetti della toponomastica micenea delle tavolette in lineare B di Pilo*, VII Congr. Internaz. di Science Onomastiche, Firenze-Pisa 1961, p. 426.

²⁵ In *Docs* p. 210, 386 *ai-mi-re-we* is connected with αίμυλος 'wheedling'; M. Iejeune, *Parola del Passato* 1962, p. 409 suggested *αίμιλεύς.

A satisfactory identification for *ai-mi-re-we* has not yet been found²⁵. The identification of *e-ka-ra-e-we* = ἐσχαραῆFες²⁶ was rightly rejected by M. Lejeune²⁷, because when a noun in -εύς is derived from an *a*- stem, then the vowel *-a-* is elided both in later Greek and in Mycenaean, cf. σφαγεύς/σφαγή; κωπεύς/κώπη, *ko-to-ne-we* κτοινῆ-*Fες*/*ko-to-na* κτοίνα, etc. There are a few examples in -*a-e-u*, e.g. *ka-ma-e-u* καμαέύς, *za-ma-e-wi-ja*, derived from a **za-ma-e-u*, etc., but they are very likely neuters in -*as*²⁸. Therefore M. Lejeune (*o.c.*) suggested a new identification of *e-ka-ra-e-we*: *έγγραῆFες (from γράω 'gnaw', 'eat') with the meaning „bêtes à lengrais“, which corresponds well as a description of rams. Although these terms have not got a definite identification, one thing however is quite clear. The same as *wo-ne-we* on the PY Cn tablets, these two terms on the KN Dm tablets qualify rams and represent a kind of adjective in accordance with their meaning.

In view of the fact that in later Greek the suffix -εύς is used to form nouns, it seems that an adjectival meaning for formations with this suffix seems to be aberrant. But it is to be noticed that the formations in -εύς are very varied²⁹, and the adjectival meaning is not impossible for some of them in both Mycenaean and later Greek, cf. βοεύς, οἰκεύς, etc. M. Lejeune has also found that „rien n' exclut qu'un nom en -εύς puisse faire en quelque sorte fonction d'adjectif en mycénien“³⁰.

It is well known that the nouns in -εύς mostly denote an occupation, profession or title of men. With this meaning the suffix -εύς approaches the suffix -της/τηρ, used for forming nomina agentis. The closeness of these two suffixes can be seen in their alternation in the same word, as: οἰκεύς : οἰκέτης from οἶκος, cf. Myc. *ko-to-ne-we* PY Be995 κτοινῆFες : *ko-to-ne-ta* PY Eb901.1 κτοινέτας, possibly *e-ro-pa-ke-u* KN As4493.2: *e-ro-pa-ke-ta* MY Fo101.9 (cf. *MT. II*, p.107³¹).

But just as this suffix alternates with the suffix -της/τηρ, so there are examples in which it alternates with the typically adjectival suffix -*ios*, thus showing that this suffix may have an adjectival function too. Examples with such alternation occur in Homer, cf. the personal name of Odysseus' goatherd Μελανθεύς : Μελάνθιος, and they are more numerous in Mycenaean, even more nume-

²⁶. G. Puglise-Garratelli, *Parola del Passato* IX, 1954, p. 220; cf. also L.R. Palmer, *Interpr.* p. 181, 414.

²⁷ M. Lejeune, *l.c.*

²⁸ Idem, *o.c.p.* 410.

²⁹ In view of all the formations with this suffix, M. Leroy, *A propos des noms en -εύς et de quelques traits communs au grec et à l'iranien*, *Annuaire de l'Institut de Philol. et d'Histoire Orientale et Slaves* XI, 1951, Bruxelles, p. 225 says: il s'agit d'un ensemble fort varié tant au point de vue sémantique qu'au point de vue formel“.

³⁰ M. Lejeune, *o.c.* p. 409.

³¹ Cf. also the ethnic *e/o-ko-me-ne-u* PY Ea780, Nn831.8: *e-ko-me-na-ta-o* PY An218.11.

rous than those of *-εύς*: *-της/-τηρ*, e.g.: *Ka-ri-se-u* KN As1516.9; As5866.1; PY Jn431.22; MY Au102.3 *χαρισ(σ)εύς* : *Ka-ri-si-jo* PY Jn706.16 *Χαρίσιος* (ορ-ων) derived from *χάρις*, stem *χαριτ-*, cf. *χαρίσιος*; *Po-i-te-u* KN Da1083 *Φοιτεύς*: *Po-i-ti-o* KN Da1314 *Φοιτίος??* *Po-te-u* PY An519.7; Cn45.13 *Ποντεύς*: *Po-ti-jo* KN KN B 804.3 *Πόντιος*: *Pu-te-u* PY Jn431.12 *Φυτεύς?*: *Pu-ti-ja* PY An340.10; Qa1294. The same alternation might be assumed in *A-ki-re-u* KN Vc106, *A-ki-re-we* PY Fn79.2 'Αχιλλεύς and *Ja-ki-ri-jo* PY Xa1387, cf. *Pu₂-ra₂-a-ki-re-u* PY Nn228.3: *Pu₂-ra₂-a-ki-ri-jo* PY Na425, a place-name or ethnic. Although the examples quoted are personal and place-names, this alternation is significant³². It may indicate that the original meaning of *-εύς* was close to that of the possessive adjectives.

The relation of *-εύς* to the Slav. possessive suffix *-evъ/ovъ* has already been pointed out³³, and the possessive character of numerous ethnics, especially those of pre-Greek origin, has also been stressed³⁴. In Hom. and later Greek this suffix is regularly used for forming nouns, but it is very likely that earlier it was applied to the formation of adjectives too. In both Mycenaean and later Greek there are derivatives in *-εύς* which characterise a person or a thing. Their meaning is very close to that of the adjectives. A comparison with some examples from the Indo-Iranian and Balto-Slavic languages³⁵ may support this meaning. J. Wackernagel (cf. *Kleine Schriften* I, p. 298) pointed out some parallels of *-εύς* in Sanskrit and Lithuanian with a purely adjectival meaning: *vājayú* 'güterreich', *udanyú* 'Wasser enthaltend', *vandhurāyú* 'einen Wagensitz habend'³⁶, etc., Lith. *bedzius* 'in Not befindlich', *snarglius* 'rotzig', etc. The Greek nouns in *-εύς* which designate a locality or a thing characterised by something, e.g. *δονακεύς* 'thicket of reeds' (δόναξ), *φελαεύς*

³² It is also important to point out that there are many derivatives with *-εύς* from the stems in *-io/-ia*, mostly personal names and ethnics, e.g. *do-ri-je-we* PY Fn867.5 ΔωρήΦει; *pe-di-je-we* PY An654.1 ΠεδίηΦες, cf. *pe-di-je-wr-ja* < *ΠεδίηΦιος, cf. also: *o-pi-ke-wi-ri-je-u*, *ro-u-si-je-wi-ja*, *tu-si-je-u*, etc.

³³ Brugmann—Thumb, *Griech. Gramm⁴.*, München 1913, p. 182.

³⁴ M.D. Petruševski, *Die griech. Nomina auf -εύς* (n. 21) p. 32f. Cf. also Ž.A. XV, p. 288 for the original possessive meaning of *οίκεύς*.

³⁵ The suffix *-εύς* has often been the subject of profound studies both in the past and recently. Its meaning and the morphological peculiarities are well clarified. But there are problems especially concerning its origin. According to some scholars this suffix is peculiar to Greek and without equivalent in the other IE languages, cf. C. D. Buck, *Comparative Grammar of Greek and Latin*, Chicago — Illinois 1948, p. 20ff., 316; Buck — Petersen, *A reverse index of Gr. nouns and adj.* p. 27; P. Chantraine, *Morphologie historique du grec*, Paris 1947, p. 99; E. Risch, *Wortbildung der homerischen Sprache*, Berlin 1937, p. 143, etc. But its Indo-European origin cannot be denied. Parallels to this suffix can be seen both in Iranian and Balto-Slavic languages.

³⁶ It is noticeable that some Mycenaean nouns in *-εύς* denote also 'possessors', e.g. *ka-ma-e-u* 'qui *ka-ma* habet', cf. A. Morpurgo-Davies, *Lexicon*, s.v. *Ko-to-ne-we*, nom. plur. from **ko-to-ne-u*, has probably the same meaning as *ko-to-no-o-ko*, i.e. 'qui *ko-to-na* habet'.

'stony ground' (φελλός), κωπεύς, usually in plur. κωπέες 'pieces of wood fit for making oars' (κώπη), etc. belong to the same category. All this proves that an adjectival meaning for *wo-ne-we* = Φοινῆς 'wine-coloured', as well as for *ai-mi-re-we* and *e-ka-ra-e-we*, words which qualify rams, is quite possible and normal.

Skopje.

P. Hr. Ilievski.

F L A T U S C U P R E S S O R U M

Primo vere

Florentes amygdali
solari luce involutae
respirant effundentes
tenerum castumque odorem

Et oculi
teneritate tacti
palmis lacrimosis
niveum mulcent florem

Flatus cypressorum

Sedentes cum corde in luce oscillantes sub cupressis
in paeninsula sancti Stephani olim sub pinis
circumdati immensitate maris
omnia praeterita sentimus in ruinis
At
audientes sonorum cantum cicadarum
in umbraculis parvis
timidae animae excitatae
cum alis lucentibus cantilenis cantoris Solis
in spem volant collustratam aeternitate
Et poesis
Et poesis instar Semelae
quotidianis flammis flammulisque
constanter moritur
cum formositas splendidior
inopinatae in humano corde oritur

Zagreb.

T. Smerdel.