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Prehellenica 9. κοίρανος

I have suggested (*Zeitschrift für celtische Philologie* 45, 1992, 88, footnote 2) without further comment that on grounds of IE dialectology and phonology I would assign the origin of κοίρανος to Prehellenic.¹

The well known suffix *-vo- for 'head of a social unit' (Latin *dominus*, *tribūnus*, Gothic *Kindins*, *þiudans*, ONorse *þjōðann*, *drōtinn*, OEnglish *þēoden*, *dryhten*, OSaxon *thiodan*, *drohtin*, OHigh German *truhtin*,² Celtic **tigernos*, Welsh *teyrn*, Gaulish and British *brigantions* > Welsh *bren(h)in* 'king', British *Dumnoniī* = *Dumno-rīx*, (O)Lithuanian and Baltic *Perkūnas*³, Slavic *županъ* > Serbo-Croatian *župân* 'comes comitatūs'⁴)⁵ should assign this lexeme to North and West European Indo-European.

If the source is Prehellenic, and its Indo-European patrimony, the base should be IE **g^wr(H)i-*, but I cannot at present suggest a specific source with confidence.

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¹ S. Feist, *Vergleichendes Wörterbuch der gotischen Sprache* (Leiden 1939, 3rd ed.) 496 b, queries „oder vorgriech. Ursprungs?“.

² Feist *op.cit.* 311b, also 124b, 496b–497a.

³ For references see Feist 137–9, E. Fraenkel, *Litauisches etymologisches Wörterbuch* (Heidelberg/Göttingen 1962) 575, though I cannot agree with the latter's conclusions. Regardless of the identity of the tree, this divine and metaphorical name must have originally denoted the stormy lord of the world. On the Albanian see Hamp, *Zjarri* (in press).

⁴ For arich account see P. Skok *ERHSJ* 3, 687–8, and references; *PmaMJ* 1, 182.

⁵ E. P. Hamp, *English Studies* 58(2), 1977, 97ff.; *Études Celtiques* 23, 1986, 50–1; *župa*, *Folia Slavica* (Columbus, Ohio) 8, 2/3, 1987 [1989] 250–3.