

## Abstracts

Romain GARNIER: *Nouvelles réflexions étymologiques autour du grec ἐρέφω*, pp. 11–32

Greek ἐρέφω ‘cover with a roof’ is usually accounted for as the reflex of a PIE root-present. One will assume a PIE root *\*h<sub>1</sub>reb<sup>h</sup>-* ‘to cover, provide with a roof’ which may be nothing else but a mirage, based solely on Greek evidence. From a synchronical point of view, the homeric compound ὑψ-ερεφής ‘with high roof’ looks like a *bahuvrīhi* (as if from a neutral stem *\*ἔρεφος* ‘roof’). From a diachronical point of view, we may rather assume a PIE compound *\*h<sub>1</sub>ǵh<sub>1</sub>-b<sup>h</sup>(u)-és-* ‘being high’, as the univerbation of a former PIE locution *\*h<sub>1</sub>erh<sub>1</sub>- \*b<sup>h</sup>uH-* ‘to be high’. The by-form *\*h<sub>1</sub>erh<sub>1</sub>- \*d<sup>h</sup>eh<sub>1</sub>-* ‘to erect’ is also met with. Such a locution is reflected by Greek ἐρέθω ‘to provoke’ (< PIE *\*h<sub>1</sub>érh<sub>1</sub>-d<sup>h</sup>h<sub>1</sub>-e/o-*), Ved. *ūrdhvá-* ‘upright’ (< PIE *\*h<sub>1</sub>ǵh<sub>1</sub>-d<sup>h</sup>h<sub>1</sub>-ǵ-ó-*), Gr. ὀρθός ‘upright’ (< *\*h<sub>1</sub>or(h<sub>1</sub>)-d<sup>h</sup>h<sub>1</sub>-ǵ-ó-*) and Lat. *arduus* ‘tall, high’ (< PIE *\*h<sub>1</sub>ǵh<sub>1</sub>-d<sup>h</sup>h<sub>1</sub>-eǵ-o-*).

Barbora MACHAJDÍKOVÁ: *L’or (aurum), l’argent (argentum) et l’orichalque (aurichalcum). Étude lexicale de trois désignations latines de métaux précieux*, pp. 33–66

The aim of the present contribution is to explore the functions and meanings of three lexical units of the Latin language: *aurum* ‘gold’, *argentum* ‘silver’ and *aurichalcum*, a noun which refers to brass on the one hand, and to a semi-legendary precious metal on the other hand. It is possible to trace the history of these three lexemes. Within Latin, *aurum* is related to *aurora* and *Aurelius*, but it is an open question whether a connection with the Etruscan word for ‘sun’ is acceptable. The most interesting term is *aurichalcum*, which can not only refer to brass, but also be susceptible of two opposite connotations: a precious metal of even greater value than gold, or something shallow, fake and garish. The word was borrowed from Greek into Latin, and was subsequently influenced by *aurum*. The philological background, the semantic shifts and the phonological or analogical changes at work will be submitted to close scrutiny. Furthermore, some cultural and literary implications will be dealt with.

Stefan SCHAFFNER: *Zur Wortbildung und Etymologie von lateinisch autumnus „Herbst“*, pp. 67–102

It is argued in this paper that Latin *autumnus* m. ‘autumn’ and the underlying adjective *autumnus* ‘autumnal’ can be derived from a possessive formation *\*h<sub>2</sub>auto-mno-* with the original meaning ‘bringing wealth/abundance (of fruits and crop)’ (cf. as a parallel of designation Greek Πελοσιών [island of Samos, name of a summer month], which can be interpreted etymologically as ‘month of the feast of the abundance of harvest’). The derivational basis of *\*h<sub>2</sub>auto-mno-* (> Latin *autumnus*) is continued in Proto-Germanic *\*auđa-* m./n. ‘wealth, abundance’ (Old Icelandic *auđr*, Old English *ēad*, Old Saxon *ōd*, Old High German *ōt*) < *\*h<sub>2</sub>auto-*. The reconstructed original meaning ‘bringing wealth/abundance (of fruits and crop)’ of Latin *autumnus* matches well the statements of Latin literature (especially the statements of classical Latin poetry), which describe *autumnus* as the season of reach crop. Latin *autumnus* possesses an exact parallel of word formation in Early Latin (Carmen Saliare) *pīlumnos* ‘armed with spears’ (: Latin *pīlum* ‘spear of the Roman army’). The possessive suffix *\*-mno-* in Latin *autumnus* and Early Latin *pīlumnos* probably arose by *Suffixhäufung*, i.e. a combination of the two equivalent secondary possessive suffixes *\*-me/on-* (cf. Latin *Tellumō* ‘an earth deity’ : Latin *tellūs* ‘earth’) and *\*-ó-*. In this case the suffix *\*-mn-o-* is comparable with the Latin possessive adjectives in *-(u)lentus* < *\*-o-uent-o-s* (cf. Latin *vīnulentus* ‘full of wine’, with dissimilation < *\*ūno-uent-o-s*), showing a combination of the possessive suffix *\*-uent-* (cf. Greek χαρίφεντ- ‘full of grace, charming, kind’ : χάρις ‘grace, favour’, Vedic *révant-* ‘reach’ : *rayí-* ‘wealth’) and the equivalent possessive suffix *\*-ó-*. A possibly inherited formation in *-ulentus* is attested in Latin *vīrulentus* ‘full of poison, poisonous’ (dissimilated from *\*ūso-uent-o-s*) which – apart from the additional extension with the suffix *\*-ó-* – matches exactly Vedic *viśávant-*, Young Avestan *vīšauuaŋt-*, Greek *ióεντ-* ‘full of poison, poisonous’ < Proto-Indo-European *\*uīšó-uent-* ‘id.’ (possessive derivation of Proto-Indo-European *\*uīšó-* m./n. ‘poison’ > Vedic *viśá-* n., Tocharian A *wäs*, B *wase*, Young Avestan *vīša-* n., Greek *ῖός* m., Latin *vīrus*, Old Irish *fī*).

Emmanuel DUPRAZ: *Über eine oskische Inschrift aus Larinum*, pp. 103–112

The present paper discusses an Oscan inscription found in Larinum and compares it to other Oscan texts containing theonyms. The inscription from Larinum seems to document an epiclesis *hanu/* ‘virtuous, honorable’, qualifying Ceres. It is probably to be likened to a metric epitaph found at Corfinium in the Paelignian country, where the same epiclesis qualifies Herentas, the goddess corresponding to Venus in Latin. Both texts are likely to attest the same epiclesis, which may be characteristic of Oscan female deities.

Diether SCHÜRR: *Zur Herkunft des Pegasos*, pp. 113–122

The flying horse Πηγασος is in Hesiod and Euripides connected with Zeus and lightning, and his name was compared already by Bossert with that of the Luwian stormgod *Pihassassis*, derived from *\*pihas-* ‘lightning’ < *\*b<sup>h</sup>éh<sub>2</sub>-os/es-* (Starke). The Pegasos will not have a directly Luwian origin, however, because in central and eastern Anatolia the stormgod has always a chariot drawn by bulls. Πηγασος could be linked with Lycian B *pigasa*, signifying a royal quality like hieroglyphic Luwian *\*pihas-* at Karatepe, and with the personal names Πηγασ-αρμας ‘(Having) splendor like the moon’ (Starke) and Πηγασ-μυας as Luwian *Pihassa-muwa* ‘(Having) the strength of (the stormgod of) lightning’ (Yakubovich). Personal names like Πηγασος in Lycia and Πηγασσως in Caria will be going back more probably to an adjective *\*pigassa/i-*, and the name of the Carian dynast Πιξωδαρος to *\*pig-sōdar-*, possibly ‘splendor + horn’ and translated as *Pige-sere* into Lycian. The eta of Πηγασος must be explained by a folk etymology linking the Pegasos with the sources (πηγαί) of the Okeanos (Hesiod).

Daniel ŠKOVIERA: *Zum Gedenken an den 100. Geburtstag von Professor Miloslav Okál*, pp. 123–148

Miloslav Okál (b. 1913 – d. 1997) played a key role in the history of classical studies in Slovakia. His immense diligence and desire to serve the Slovak people led him to a professorship at the Faculty of Arts at Comenius University.

The years after the Second World War and the onset of communism had far-reaching consequences on the scholarly and educational sphere of Okál’s activities. His primary interest was ancient philosophy, but he left this field in the mid-1950s because philosophy became a domain of Marxist interpretation. His work in a secondary research field, the comedic plays of Aristophanes, resulted in a series of studies and a positivist monograph entitled *Problémy aténskej demokracie a Aristofanes (The Problems of Athenian Democracy and Aristophanes, 1969)*. From the mid-1960s, Okál had an additional research interest in the field of Neo-Latin studies. His greatest works include a Latin–Slovak edition of Neo-Latin texts, a series of scholarly articles and a two-volume monograph about the poet Martin Rakovský entitled *Martin Rakovský: Život a dielo (Martin Rakovský: His Life and Work, 1979, 1983)*. This extraordinary achievement was followed by further studies devoted to other humanists, including Paulus Rubigallus and Georg Purkircher, whose works he edited and had published in Leipzig and Budapest. The founding of the university’s annual periodical *Graecolatina et Orientalia* is one of his achievements which transcended his personal interests. Okál also entered the history of Slovak culture by providing the first complete translation of the *Iliad* and *Odyssey*.

