

With the new reading ]-ra-jo, instead of ]-o-jo on the fragment PY Eb 364 [+] 366 and its comparison with we-ra-[ on PY Ep 613 [617], 14, J.-P. Olivier<sup>1</sup> discovered a new personal name we-ra-jo. Till now it does not appear anywhere as a whole, but there is no doubt that it is successfully reconstructed.

The suggestion proposed by Vl. Georgiev (II *suppl. au Lex. s. v.*) for the first two syllables of this name: we-ra-[ Ep 613 [617 ], 14 cf. ἥρα- is not impossible. From this stem compound personal names are known, e. g. Περι-ήρης, Πολυ-ήρης, Διώρης < Διο-Φήρης (Bechtel, *HPN*, p. 194 f.), but simple names derived from the stem (F)ηρα-<sup>2</sup> are not documented in the Greek onomasticon of the first millenium. Therefore we must look for other more convincing identifications.

From several possible readings and interpretations of we-ra-jo<sup>3</sup> *W(h)e(i)laios*, derived from εἴλη, εἴλη, ἔλη 'the sun's heat or warmth', appears one of the most probable. The noun εἴλη, ἔλη obviously begins with F, as it can be seen from the gloss: βέλα (= Fέλα)· ἥλιος, καὶ αὐγή, ὑπὸ Λακώνων Hesych. H. Frisk (*Gr. etym. Wb. s. v.*) tries to explain the glosses γέλαν (= Fέλαν?)· αὐγὴν ἥλιου and γελεῖν λάμπειν, ἀνθεῖν with γελάω, but γελοδοτία ἥλιοδυσία in any case is related with Fέλα. The etymology of this noun is known. The form \*Fhέλα (\*hFέλα), hence Fέλα, ἔλα and with a prothetic vowel \*ē-Fhέλα – εἴλη, εἴλη, is a verbal noun, I.—E. \*s<sup>u</sup>elā- from a verbal root \*s<sup>u</sup>el-, cf. Lit. *svilti* etc., see Pokorny, *Idg. etym. Wb.* 1045.

From this root the name 'Ελένη, originally 'a goddess of light', is derived. The divine name and woman's name 'Ελένη, as well as the man's name 'Ελενος, are formed with a progressive assimilation from ἑλένη, 'torch', cf. ἑλένη λαμπάς δετή, Hesych., and with a nasal element. We can also expect a man's name *W<sup>h</sup>e(i)laios* \*Εἰλαῖος, Εἰλαῖος<sup>4</sup> from \*Fhélā, stem Fhel- + the suffix -αιος, formed in the same way as a-ka-ma-jo Ἀκμαῖος from ἀκμά, Τιμαῖος from τιμά etc.

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<sup>1</sup> I am very grateful to J.-P. Olivier for the permission (his letter of 12th May 1969) to quote this new reading of his.

<sup>2</sup> About the F in this word cf. P. Chantraine, *Gr. Hom.* I, 152; J. Pokorny, *Idg. etym. Wb.* p. 1165.

<sup>3</sup> E. g. *Eiraios* from \*εἶρα < \*Fεριθ (εἶρω < \*Fέριω 'speak'), old Ion. = ἀγορά or ἐκκλησία 'a place of assembly' (cf. εἰράων II. 18, 531), i. e. \*Εἰραῖος = Ἀγοραῖος. But the basic form of this word is not clear (cf. H. Frisk, *o. c.* 466), and personal names derived from it do not appear. An ethnic Εἰραῖος from Εἶρα (τὸ ὄρος) Ἴρη, a town in Messenia is also doubtful, because it is not certain whether this place-name began with F or not.

<sup>4</sup> The month name Εἰλαῖος for the 12th month of the Delphic calendar (cf. Dittemberger, *PWRE* V<sub>2</sub> col. 2101), Ἴλαῖος (Bischoff, *PWRE* IX col. 998), according to Pindar (*Nem.* 5, 38) is derived from εἴλη, Fεἴλη, ἔλη 'agmen, grex', but regarding the fact that this month corresponds to May-June of the Julian calendar, when the sun's heat is especially increasing, it is not impossible that this month name might have some relation to the stem Fhelā 'the sun's heat or warmth'.