

## FURTHER ON THE FOLLOWERS IN HOM. AND MYC. GREEK

In her excellent book *E-ge-ta (Zur Rolle des Gefolgschaftswesens in der Sozialstruktur mykenischer Reiche)*, Wien 1980 (cf. *Ž.A.* 29, 1, p. 167s.), Sigrid Deger-Jalkotzy gave a splendid interpretation of Myc. *e-qa-ta* in comparison with contemporaneous and later parallels of the institution of followers. In the history of nearly all the I.-E. peoples from the earliest times until the Middle-Ages she reviewed different forms of this institution, and examined numerous terms which could be related etymologically or semantically to *e-ge-ta*. Along with ἐπέτης, Dor. ἐπέτας, to which Myc. *e-ge-ta* corresponds exactly, she also discusses ἑταῖρος and θεράπων in the post-Mycenaean literature and life.

It is to be noticed, however, that the Homeric δπάων 'comrade in war, companion', is also an important form and term of this institution, though not mentioned in the book. In spite of some phonetic difficulties (the absence of the rough breathing), it is connected with the same root, from which ἐπέτας < \*seqʰ-/soqʰ- is derived (cf. P. Ch., *DELG* s. v. with the quoted literature). Hom. δπάων, derived from a noun of action in the ablaut grade \*δπ-α < \*soqʰ-a (cf. Lat. *socius*), as well as the verb δπάζω 'make to follow, send with', are poetic words with psilosis.

In the Linear B documents there are personal names or titles which reveal that the Mycenaeans beside *e-ge-ta* knew some other terms from this field too. The personal name, or rather title, in the dative *o-qa-wo-ni* (PY Fn 324, 16) *Oqʰāwoni*<sup>1</sup>, spelt with a labio-velar, corresponds well to Hom. δπάων. The personal name (or title) *te-ra-po-ti* (KN F 193) in the dative, can easily be identified with *Theraponti* from θεράπων<sup>2</sup>, and the patronymic form *Te-ra-po-si-jo* (KN Da 1314, Db 1263, Dc 1361, — 1371, Dv 1439, Lc 446) *Theraponsios*, or *-iðn*, is also derived from the same noun and name (cf. θεράπων P.—B., *Gr. EN*, s. v.). Although without contextual support, these identifications of *o-qa-wo-ni* and *te-ra-po-ti* throw some light on the history of the terms δπάων and θεράπων.

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<sup>1</sup> Cf. *Docs*<sup>2</sup> 566. Another possible example where this stem might be concealed is the personal name *Pi-ro-qa-wo* (KN As 609, 2) *Phil-oqʰūwōn*, cf. *Docs*<sup>2</sup> 572; M. L., *Mém.* II 300; C. J. R., *Minos* IX, 1968, p. 131, and the analogies ἄμ-οπάων and Φιλέταιρος.

<sup>2</sup> Cf. *Docs*<sup>2</sup> 525; C. J. R., *Ét.* p. 155; M. L., *Mém.* III 227, etc. N. van Brock, *R. Ph.* 34, 1960, 216, expressed doubts about this identification, but he did not offer anything better.