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### BALTO-FENNIC MYTHOLOGICAL NAMES OF BALTIC ORIGIN

The purpose of the present paper is to demonstrate that some of the main mythological personages of the Balto-Fennic epics bear the names of Baltic origin.

*Panu*, i.e. *Päivän poika*, ‘son of Sun’, is described by the smith *Ilmarinen*, one of the most important heroes of Kalevala:

[48.301–02] *Tulonon, jumalan luoma, Panu, poika Aurinkoisen!*  
 “Fire, o creation of the Creator-god, Panu, son of Sun!”

[48.351–55] *Sillä hyyllä hyy’yttele, jäävilulla jäähyttele*  
*tulen viemiä vikoja, Panun tuiki paahtamia!*  
 “With thin ice, snow, and hoarfrost chill  
 my burn-marks of fire, caused by Panu!”

In the appellative function Finnish and Karelian *panu* means ‘fire’ (SKES 488; Thomsen 1890, 206 added Erzya-Mordvin *päna-kud* ‘oven’, lit. ‘fire-house’).

The word has apparently origin in Baltic \**panu* > Prussian (EV 33) *panno* ‘fire’, (EV 370) *panu-staclan* “flint and steel” (Mažiulis III 218, 220).

*Salme* (variant *Salve*, see Ajxenvaľd, Petrušin, Xelimskij 1982, 167) ‘maid who was transformed from a hen found by a young widow from Lääne’ in Kalevipoeg [1.169]:

*Kanast sai Salme, sula neitsi*  
 “The hen became Salme, a sweet maid”

Among Salme’s suitors there were the Sun, Moon and Star [1.181–83]:

*Käisid kõrged kosilased:*  
*üks oli Kuu, teine Päeva,*  
*kolmas Tähte poisikene.*  
 “Highborn suitors came to call:  
 one was the Moon, a second the Sun,  
 the third a youthful Star”

Salme rejected both the Moon and Sun [1.212–13]:

*Salme mõistis, hüüdis vasta:  
'Ei mina, kuld, läinud kuule,  
hõbepärga põlgab pääva!'*  
“Salme understood and answered:  
– I, golden, didn’t marry the Moon  
and this silver-wreathed girl disdains the Sun!”

Salme favorites only the Star [1.259–61]:

*Tähele minagi lähän,  
Tähele, armas, annan kätta,  
lähän kulda kaasakeseks.*  
“I will marry Star,  
give dear Star my hand  
and be his golden bride.”

The widow asks, if the transformed Salme is a daughter of the red sky [1.345]:

*Ehk kas ehatiitar noori?*  
“Is this the young daughter of the evening sky?”

Finally Salme and the Star celebrated their wedding [1.357–58]:

*Tähte-peig ja Salme-neidu  
pidasivad pulma-ilu!*  
“The Stargroom and the maid Salme  
were celebrating their wedding”  
[translation J. Kurman]

Estonian *Salme-neidu* “the maid Salme” exactly correspond to Latvian *Saules meita* “Sun’s daughter” and Lithuanian *Saulės duktė* id. (Ajxenal’d, Petruksin, Xelimskij 1982, 167).

**Tapio** ‘forest god’, first recorded by Michael Agricola in his Psalter from 1551 (Ajxenal’d, Petruksin, Xelimskij 1982, 165). The best description is preserved in Kalevala [14.213–16]:

*Tapion talon isäntä, Tapion talon emäntä,  
metsän ukko halliparta, metsän kultainen kuningas!*

“House-keeper of Tapio’s farmstead, housewife of Tapio’s farmstead,  
grey-bearded old man of the forest (= Tapio), golden king of the forest!”

The corresponding Baltic prototype can be found in the Prussian toponym *Tapio* – 1255 *Tapio*; 1258 *Tapiom*; 1261 *in terra Tapiow(e)*, *Tapiaw*; 1288 *agros sibi iuxta Tapiow*, 1297 *Tapio*, 1299 *de Tapiow*, 1301 *in Tapiow*, 1304 *in Tapio*, 1326 *Tapiow*, etc., to 1939 *Tapiau*, today Gvardijsk by the confluence of the Pregolja and Dejma (Gerullis 1922, 181; Blažienė 2000, 158–159). It has usually been derived from an unattested Prussian base *\*tapja-* “warm” (it is missing in the other Baltic languages), regarding Lithuanian dial. *Tėpliava*. It seems more probable that the Lithuanian form with unexplainable *-l-* represents an adaptation of East Slavic *\*Těpl’ava*, which itself has origin in adaptation of the Prussian toponym on the basis of popular etymology. In agreement with G. Blažienė (l.c.), it is necessary to seek the key to solution in the notice *castrum Tapiow, quod Prutheni nominant Surgurbi*, recorded by Peter von Dusburg in 112nd chapter of his *Chronicon Terrae Prussiae* from 1326. In the equivalent *surgurbi* it is possible to identify the Prussian preposition *surgi* ‘by, around’ (cf. Smoczyński 2000, 139) & *\*garbis* ‘mountain’, attested in Elbing’s vocabulary in the form *Berg = grabis* (#28) and the toponyms as *Garbow*, *Garbeninken*, *Lulegarbis*, *Mantegarbs* (Gerullis 1922, 36, 92, 94). The difference *u : a* may reflect the sporadic labialisation, which operated unsystematically after velars and labials in Prussian, cf. acc. pl. *pogūnans : poganans* ‘pagan’ (Smoczyński 2000, 175; Mažiulis PKEŽ III, 308 thinks about a Sambian dialectism). Alternatively it is possible to speculate about the zero-grade of ablaut, cf. Lithuanian *gùrbi* ‘to strengthen’, *gurbùs* ‘growing’, besides the toponyms *Gùrbai*, *Guřbmiškis : miškas* ‘forest’, *Gùrbšilis : šilas* ‘fir- or generally conifer-forest; heather’ (Fraenkel 1962, 135), etc., and the Slavic correspondent in *\*gъrbъ* ‘back, hump’, metaphorically ‘mountain, hill’ (Торопов II, 160). Summing up, *Tapio* meant something located ‘around or by the mountain’, most naturally ‘forest’ or something connected with it. An important support can be found in the appellative function of the word *tapio*, meaning ‘forest’ in archaic Finnish (SKES 1229). The empire of Tapio was called *Tapiola* or synonymically *Metsola*, cf. the verses of Kalevala [15.405–06]:

*Tarkkahan Metsolahan, mieluisahan Tapiolahan*  
“in cheerful Metsola, in sweet Tapiola”

The word *Metsola* is derived from Finnish *metsä* ‘forest’, which itself is of Baltic origin: Lithuanian *medžias* ‘tree, wood’, in East Lithuanian also ‘forest’, Latvian *mežs* ‘forest’; see Fraenkel 1962, 423–425). The connection between ‘forest’ and ‘mountain’ is quite natural. It is also reflected in Kalevala [14.23–30]:

*Lähen nyt miehistä metsälle, urohista ulkotöille  
 Tapiolan tietä myöten, Tapion talojen kautta.  
 Terve, vuoret, terve, vaarat, terve, kuusikot kumeat,  
 terve, haavikot haleat, terve, tervehyttäjänne!*  
 “Only I [= Lemminkäinen] am bold to enter in the forest,  
 take up the hard work,  
 walk in traces of Tapio, through Tapio’s farmstead.  
 Greetings, mountains, greetings hills, greetings fir-forests,  
 greetings, groves of aspen, greetings who greet you!”

Elsewhere Tapio’s hill (*Tapion vaara*) is mentioned [14.241].

**Ukko** ‘highest god of the Finnish pantheon, lord of thunder and air’. His functions are described in Kalevala:

- [9.33–34] *Tuo Ukko, ylinen luoja, itse ilmojen jumala...*  
 “That Ukko, the highest creator, god of the heavens himself...”  
 [9.403–04] *Oi Ukko, ylinen luoja, taivahallinen jumala!*  
 “O Ukko, the highest creator, the god up in the sky!”  
 [48.356–57] *Oi Ukko, ylijumala, Ukko, pilvien pitäjä*  
 “O Ukko, high god, cloud-keeper...”

Similar formulations appear in the ‘Spell to prevent rain’, recorded in 1881 [Honko et al., 1993, 213; translated by K. Bosley]:

*Oi Ukko ylijumala  
 tahi taatto taivahinen  
 taivahallinen jumala  
 Ukko pilvien pitäjä  
 hattaroijen hallitsia!*  
 “O Ukko, high god  
 heavenly father  
 god up in the sky  
 Ukko, cloud-keeper  
 vapour-governor”

Similar attributes characterize his Estonian colleague **Uku** who is analogically the highest god of the Estonian pantheon (Ajxenal’d, Petruxin, Xelimskiĭ 1982, 167). The theonyms *Ukko* & *Uko* have usually been interpreted as “old man”, regarding Finnish *ukko* id., cf. also one of his characteristics from Kalevala [12.279–80]:

*Oi Ukko, ylijumala, taatto vanha taivahinen*  
“O Ukko, high god, old father up in the sky”

But the epithet “high” or “highest” and the celestial functions allow to identify here an adaptation of Baltic *\*uka-* > Prussian *ucka-* ‘prefix expressing the superlative’ (cf. *ucka-kuslaisin* ‘weakest’), attested in the name of the first god of the Prussian pantheon *Occopirmus* ‘Saturnus’ (von Polenz & Speratus 1530), *Ockopirmus* ‘der erste Gott Himmels vnd Gestirnes’ (*Der ungläubigen / Sudauer ihrer bock / heiligung mit sambt / andern Ceremonien*, 16th cent.), *Occopirnum* ‘deum coeli et terrae’ (Maletius 1563), etc. It is generally accepted that the compound *\*Uka-pirmas* meant ‘most first’ (Toporov 1972, 291–92).

## Conclusion

In the present article only four theonyms attested in the Balto-Fennic epics were studied. They belong to the most important mythological personages. In three cases from four (with exception of *Salme*) the Baltic counterparts occur only in Prussian. This fact excludes any direct contact in the historical times. On the other hand, the borrowing of the proper names with the functions of their bearers and even of the motifs and subjects at all indicates a very intensive contact in prehistory.

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