

## NANAS, A LUWIAN PERSONAL NAME IN THE WEST

*(Supplementum Epigraphicum Mediterraneum 25)*

Fred C. Woudhuizen

In Dionysios of Halicarnassos' work *The Roman Antiquities* (I, 28,3, Loeb ed.) we find a quotation from Hellanikos (= frg. 4) bearing reference to a Pelasgian king called *Nanas*. The passage runs as follows:

"Hellanicus of Lesbos says that the Tyrrhenians, who were previously called Pelasgians, received their present name after they had settled in Italy. These are his words in the Phoronis: 'Phrastor was the son of Pelasgus, their king, and Menippê, the daughter of Peneus; his son was Amyntor, Amyntor's son was Teutamides, and the latter's son was Nanas. In his reign the Pelasgians were driven out of their country by the Greeks, and after leaving their ships on the river Spines in the Ionian Gulf, they took Croton, an inland city; and proceeding from there, they colonized the country now called Tyrrhenia.'"

As duly emphasized by Ernst Wüst (1935) in his lemma *Nanas* in the *Pauly-Wissowa Realencyclopädie*, the name of this mythological founding father of Etruscan Croton (= a corruption of Cortona) "weist zunächst auf Kleinasien hin; dort war er weit verbreitet." One can easily check this statement by consulting Ladislav Zgusta's *Kleinasiatische Personennamen*.<sup>1</sup> On the other hand, it must be admitted that the personal name *Nanas* is not prolifically attested in the epichoric Etruscan record, being recorded only once for a recently surfaced inscription from Pontecagnano which reads *mi nanas* "I (am) of/for Nane".<sup>2</sup> The least that can be said is that our *Nanas*' overseas connec-

<sup>1</sup> Zgusta 1964a; cf. Kretschmer 1886, 341-344.

<sup>2</sup> Modesti/Cristofani 1995, 327-329 (= REE 10), with reference to yet another instance of the name on an amphora from Tarantum. Cf. Schachermeyr 1929, 263, note 4; note that Ribezzo's interpretation of the sequence *nvlaius ... nanus ...* as "Nanos aus Nola" (= Rix 1991, AS 4.5 from the ager Saenensis) is doubtful.

tions are further substantiated by his subsequent identification with the Greek maritime hero par excellence, Odysseus, who is recorded by Lycophron to have been buried at "Perge's Thuskerhügel" in the region of Gortynaia (= a corruption of Cortona, again).<sup>3</sup>

If we consider the Anatolian side of the evidence, it occurs that the male personal name *Nanas* is attested already for Hittite cuneiform sources from the Late Bronze Age.<sup>4</sup> Furthermore, it continued to be in use during the Early Iron Age as exemplified by its occurrence in a Luwian hieroglyphic inscription from Cekke in North Syria dated to the first half of the 8th century B.C.<sup>5</sup> After this, it turns up in epichoric Lycian and Lydian documents from the Classical period in form of *Nènis* and *Nan(n)aš*, respectively.<sup>6</sup> Most interesting for our present purposes, however, is the presence of the male personal name under consideration in a group seals inscribed with Phoenician legends probably to be assigned to Cilicia and to be dated to the late 8th or early 7th century B.C. Thus the legend of one of these seals reads *Innš lbš hbrk* "(belonging) to Nanas, (son of) Labas, the good". A second seal bears testimony of the related onomastic element *-nanas* in the composite Luwian personal name *mwnnš*, "Muwananas".<sup>7</sup> This group of seals, namely, is probably produced by the same Cilician (or North Syrian) workshop which also manufactured the famous Lyre Player Group.<sup>8</sup> In regard to the distribution of the latter type of seals over Greece and Italy, we are confronted here with a direct link with the West (see Fig. 1).

An interesting question, which remains to be answered, is whether the personal name *Nanas* and the related onomastic element *-nanas* can be linked up with a specific linguistic layer. In this connection it is significant to observe that the Lycian variant of the name, *Nènis*, and its relat-

---

<sup>3</sup> Lycophron, Alexandra 805-6; 1242-5; cf. Schol. ad Alexandra 1242-1245: ἐγὼ δὲ εὐρον ὅτι ὁ Ὀδυσσεὺς πρότερον Νάνος ἐκαλεῖτο; cf. Wüst 1935: "dann darf man wohl (...) dem Lykophron die Absicht zuschreiben, den etruskischen N[anas], von Cortona mit dem νανός Odysseus zu identifizieren." Note in this connection the frequent association of Pelasgian population groups with place names like Cortona, Croton, Gortynaia, etc. and Perge, Pyrgi, etc.

<sup>4</sup> Laroche 1966, s.v. *Na-na-a*.

<sup>5</sup> Meriggi 1967, 111 (= Cekke phrase 18d: *na-nā-sa*); for the dating of this text from the reign of Kamanas of Karkemis, see Hawkins 1982, 402.

<sup>6</sup> Houwink ten Cate 1961, 144; Gusmani LW, s.v. *nanna-* (with reference to the texts nos. 20 and 78).

<sup>7</sup> Lemaire 1991, 134-135 (= seals 1 and 4, respectively); for the Luwian onomastic element *muwa-*, see Houwink ten Cate 1961, 166-169.

<sup>8</sup> Lemaire 1991, 135, note 7: "Notre group de sceaux inscrits et le group de "joueur de lyre" pourraient avoir été gravés dans le même atelier de Cilicie - ou de Syrie du Nord (...)."

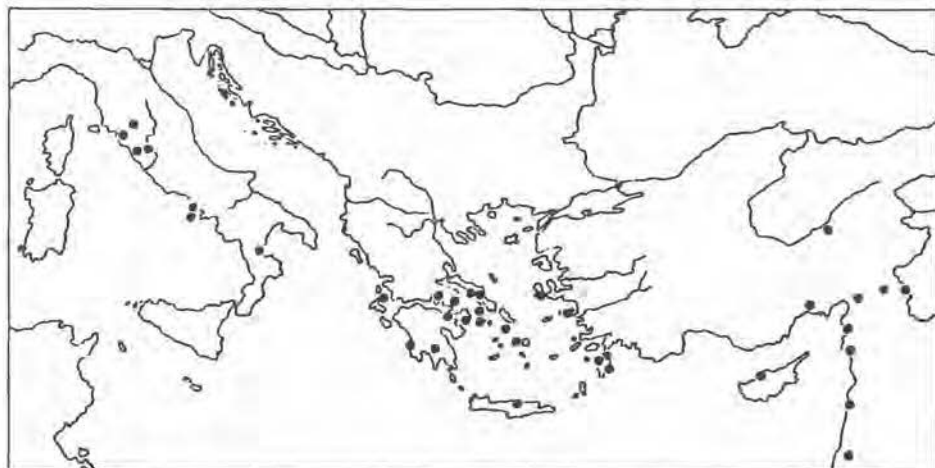


Fig. 1. Distribution map of Lyre player seals (after Boardman 1990a, 11, fig. 20).

ed onomastic element *-nèn(n)is* are both positively connected with the Luwian kinship term *nani-* “brother” (= Lycian *neni-* as in *epñneni-* “younger brother”).<sup>9</sup> Now, the latter word is a typical Luwian reflex of Proto-Indo-European *\*n-ǵenh<sub>1</sub>*, which, in contrast to Hittite *negna-* “brother”, is characterized by loss of the voiced velar [g].<sup>10</sup> Hence, it may safely be deduced that our *Nanas* and the related onomastic element *-nanas* belong to the Luwian linguistic layer.

As a consequence of this latter deduction the Pelasgian king *Nanas*, the memory of which is preserved in the *Hellanikos*’ fragment cited in full above, bears testimony of a Luwian personal name in the West. In his discussion of archaeological imports in the West, John Boardman (1990b, 180, fig. 2) distinguishes a North Syrian current among which the seals of the Lyre Player Group take a prominent position (see Fig. 2). As it comes to identifying the carriers of these North Syrian goods, he assumes this must have been the Euboians because other possible candidates like the Aramaeans or Cyprians are ruled out for the lack of evidence.<sup>11</sup> However, provided that our passage from *Hellanikos* is distorted insofar as the Adriatic route is concerned, which is not particu-

<sup>9</sup> Houwink ten Cate 1961, 142-144; Zgusta 1964b, 58; cf. Melchert 1993, 18, 47.

<sup>10</sup> Neumann 1991, 65; for the loss of voiced velars in Luwian, see Tischler 1992, 258-259.

<sup>11</sup> Boardman 1990b, 181-182; note that this argument neglects the identification of the *Arimoi* recorded for *Pithecussae* (see *Pauly-Wissowa*, s.v.) as Aramaeans, cf. Bernal 1991, 192 (with reference to Homer, *Iliad* II, 782-785).

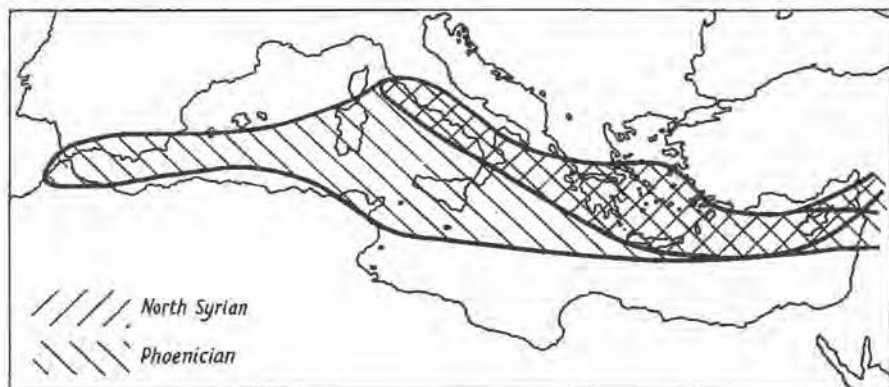


Fig. 2. Zones of material imports in the West (after Boardman 1990b, 180, fig. 2).

larly current in the late 8th or early 7th century B.C.,<sup>12</sup> we may well have here some vague reminiscence of indigenous Luwian involvement in trade with and colonization of the West.<sup>13</sup>

#### BIBLIOGRAPHY

- Bernal, M. 1991, *Black Athena, The Afroasiatic Roots of Classical Civilization. II: The Archaeological and Documentary Evidence*, London.
- Boardman, J. 1990a, The Lyre Player Group of Seals, An Encore, *Archäologischer Anzeiger* 1990, 1-17.
- Boardman, J. 1990b, Al Mina and History, *Oxford Journal of Archaeology* 9, 169-190.
- Gusmani, R. 1964, *Lydisches Wörterbuch*, Heidelberg.
- Hawkins, J.D. 1982, The Neo-Hittite States in Syria and Anatolia, in: *The Cambridge Ancient History* III, 1 (2<sup>nd</sup> edition), Cambridge, 372-441.
- Houwink ten Cate, Ph.H.J. 1961, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period*, Leiden.
- Kretschmer, P. 1886, *Einleitung in die Geschichte der griechischen Sprache*, Göttingen.
- Laroche, E. 1966, *Les Noms des Hittites*, Paris.
- Lemaire, A. 1991, L'écriture phénicienne en Cilicie et la diffusion des écritures alphabétiques, in: Cl. Baurain/C.Bonnet/V. Krings (eds.), *Phoinikeia Grammata, Livre et écriture en Méditerranée, Actes du Colloque de Liège, 15-18 novembre 1989*, Namur, 133-146.
- Melchert, H.C. 1993, *Lycian Lexicon*, Chapel Hill, N.C.
- Meriggi, P. 1967, *Manuale di Eteo Geroglifico. II Testi*, 1a serie, Roma.
- Modesti, G.B./M. Cristofani 1995 [1996], Rivista di epigrafia etrusca 10, *Studi Etruschi* 61, 327-329.

<sup>12</sup> Perhaps as a result of an anachronism from the situation in Hellanikos' own time?

<sup>13</sup> For epigraphic evidence of Anatolian resident aliens at Pithecussae and Cumae, see Woudhuizen 1988/89.

- Neumann, G. 1991, Hethitisch *negna-* 'Bruder', *Historische Sprachforschung* 104, 63-66.
- Rix, H. *et alii* 1991, *Etruskische Texte. Editio Minor. I Einleitung, Konkordanz, Indices. II Texte*, Tübingen.
- Schachermeyr, F. 1929, *Etruskische Frühgeschichte*, Berlin/Leipzig.
- Tischler, J. 1992, Zum *Kentum-Satem*-Problem im Anatolischen, in: C. Onofrio (ed.), *Per una grammatica Ittita - Towards a Hittite Grammar* (Studia Mediterranea 7), Pavia, 253-274.
- Woudhuizen, F.C. 1988/89, Epigraphic Evidence for Alien Residents of a Third Kind at Pithecussae/Cumae, Italy, c. 750-675 BC, *Talanta* 20/21, 97-108.
- Wüst, E. 1935, Nanas, in: *Pauly-Wissowa Real-Encyclopädie der classischen Altertumswissenschaft* 16, 1673-1676.
- Zgusta, L. 1964a, *Kleinasiatische Personennamen*, Prag.
- Zgusta, L. 1964b, *Anatolische Personennamensippen*, Prag.

F.C. Woudhuizen, Het Hoekstuk 69, NL-1852 KX Heiloo,  
The Netherlands