

APOLLO AND THE APPLE.

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SCHRADER (*Antiq. of the Aryan Peoples*, p. 276) gives it as his opinion that the name of the apple, which appears in the northern European languages, derives from Abella, the name of the town in Campania noted for its apple orchards (Verg. *Aen.* vii. 740). The occurrences of the stem are as follows: Celtic, O. Ir. abhal, abhal, Welsh afal; Teutonic, O.H.G. aphul, N.H.G. apfel, O.N. eple, A.S. äppel, M.E. äppel, apple; Balto-Slav, Lith. óbûlas, O. Prus. wobalne, woble, O. Slav. jablûko. Upon these Schrader has the rather significant remark, "I do not disguise from myself that phonetically the regularity with which I. *b*, Dutch *p*, H.G. *pf*, Lith. *b*, correspond to each other, is disturbing in the case of a set of loan-words." In his *Reallexikon* (under *Apfelbaum*) Schrader adheres to his opinion, but modifies it still further by the remark, "Möglich ist endlich aber auch, Abella als urverwandt mit den nordeuropäischen Ausdrücken anzusehen und den Ort von der Frucht, nicht die Frucht von dem Ort benannt sein zu lassen." What Schrader allows as a possibility Dr. Rendel Harris considers the true view. He suggests that there was an I.-E. stem *abela-, *ablu- of this meaning, and that this was *borrowed by the Greeks as the name of the god Apollo* (Thess. *Ἀπλουν; Cret., Corinth., Lac., Pamphyl. Ἀπέλλων; elsewhere Ἀπόλλων, which last form Buck (*Gk. Dialects*, § 49, 3) suggests may be due to assimilation). It is impossible to accept Dr. Harris' explanation of the voiceless stop in the Greek name, which is that it was borrowed from a Teutonic dialect, for this anticipates the first Germanic sound-changes by 900 years. Is it possible that the stem was borrowed from the Illyrians?

If Dr. Harris' view of the connection of the god with the fruit be correct—and there appears reason for believing so upon archæological, as opposed to linguistic, grounds (see Mr. A. B. Cook's *Zeus*, Vol. II, p.

487 ff., shortly to be published, to the proof-sheets of which the author has very kindly given me access)—the form which the loan-word, if it be such, takes in the Greek language may perhaps be accounted for in the following way. It has long been recognised that in many cases (though not invariably) words borrowed or transliterated from Greek into Latin or vice versa exchange a voiced for a voiceless, and a voiceless for a voiced, stop. The cause of this change is recognised as lying in the fact that whereas in Greek the voiced stops (β , δ , γ) were *fortes* or *mediae*, and the voiceless (π , τ , κ) were *lenes*, the reverse was true in Latin, where the voiceless stops (p, t, c) were *fortes* and the voiced (b, d, g) *lenes*. The subject is treated fully by Th. Claussen in *Romanische Forschungen*, Vol. XV, 833 ff., where he furnishes numerous examples of Greek loan-words in Latin and makes the following remark: "Dies wird sich kaum anders erklären lassen, als dass β , γ , δ unter Umständen einen Klang gehabt haben müssen, der die Römer mehr an ihre eigenen tonlosen als an ihre stimmhaften Verschlusslaute erinnerte, weshalb die ersteren eingesetzt wurden." Meyer-Lübke (*Gram.* I, § 17, p. 33) states: "Das griechische k vor α , o , u wird durch lat. g wiedergegeben: das g dürfte hier die reine Tenuis ausdrücken im Gegensatz zum lat. c , das leicht aspiriert war . . . Ebenso π ." Lindsay (*Hist. of the Lat. Lang.* II, § 73) is perhaps less dogmatic, and points out that an interchange took place within Greek itself (e.g. Ἀμβρακιώτης and Ἀμπρακιώτης). Seelman (*Aussprache d. Latein.*, p. 346) observes: "Es ist interessant zu beobachten, dass K grade in griechischen Lehnwörter ziemlich regelrecht durch G ersetzt ist." The subject is also treated by Weise (p. 84), Stolz (§ 263), Stolz-Schmalz (§ 49), Diez (*Gr.* p. 227), Meyer-Lübke (*Einf.*, p. 96), Saalfeld (*Lautgesetze d. griech. Lehnwörter*, 27 ff.). For examples of Greek transliterations of Latin words see Sturtevant, *Pronun. of Gk. and Lat.*, pp. 99, 100.

If this is the case with the interchange of words between Greek and Latin, may we not suppose that it might have been the case between Greek and Illyrian? The scanty remnants that we possess of the Illyrian tongue provide one or two reasons for thinking that the Illyrian pronunciation of the voiced and voiceless stops more closely resembled the Latin than the Greek. The name of the Illyrian town that Livy (xliv. 23, 32) gives as *Medeon* is written by Polybius (xxix. 2) Μετέων. The Illyrian name Ἀὐδωλέων, which occurs upon coins

(*Head, Hist. num.*² p. 237), and in inscriptions (CIA. ii. 312, 313), with δ, is written by Plutarch and Polyænus as Ἀπολέων. We may perhaps compare the Italian *Calabri* with Strabo's Γαλάβριοι, an Illyrian name (vii. 316); if not also Venetic *Kanta* with Gk. Κανδαουία; *Matsiu* (CIL. iii. 3602) with Μαζαλοῖ (Strabo VII. 314). Further if Pauli's interpretation of the Venetic inscriptions be correct, and the word *zonasto* be a past tense of the root *da-*, *do-*, the Illyrian *d* had at an early date become a spirant (I use the word "Illyrian" in connection with Venetia in view of Hdt. i. 196). This shows it to have been pronounced without force. There are signs that this development had taken place in southern Illyria by Appian's time at any rate, for his use of θ in the name Δαορθώ (Illyr. 2) is reasonably supposed to be his attempt to render the sound that occurs in the name of the tribe Δαόριζοι.

It is then conceivable and not wholly impossible that the Greek name of the god Apollo may be the Greek pronunciation and transliteration of a borrowed Illyrian stem *abel-, *abl-. The stem is not yet known to have occurred in Illyrian, though it does occur in Celtic, and the influence of Celts upon Illyrians, especially down the low-lying strip of Adriatic coast through which Apollo seems to have reached Greece, was generally recognised in antiquity. The form *Ἀπλουν, which occurs in Thessaly, nearest to the Illyrian border, may have been the original form in which the stem was borrowed, or the various ablaut-grades may represent different borrowings by different Greek tribes. This suggestion is as yet far from resting upon definite proof and there is much that might be urged against it. It does however seem possible after comparison with the sound-changes undergone with comparative regularity by the loan-words that here lies an explanation of the form of the god's name.

In conclusion I have to thank Mr. A. B. Cook, author of *Zeus*, and Dr. Giles, Master of Emmanuel College, for their very kind help, criticism and encouragement.