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From Surging Waves to the Spirit of Waves – On the Germanic and Sami Origin of the Proper Names Ahti and Vellamo in Finnic Mythology

Abstract

This article mainly deals with the origin of the proper names Ahti and Vellamo. They both occur in Finnic mythology, where Vellamo is a female water-deity while Ahti has several manifestations, e.g. a male deity of water and forest as well as a skilled warrior. Ahti also occurs in farm, village and family names, mainly in southern and western Finland. I propose that the proper name Ahti is diachronically a triple homonym. I suggest that two of these three homonymic lexemes have a Germanic etymology. The third lexeme is likely to be of Proto-Sami origin. In addition, I argue that the verbal root in the name Vellamo is a Germanic loanword, too. From this and my previous study on the topic (Heikkilä 2012b), I draw the conclusion that a significant number of names of characters in Finnic pre-Christian mythology stem from the Iron Age and are of Germanic origin. It also appears as if some fictional mythical characters may ultimately have been based on a real-world person.

1. Introduction

This onomastic and etymological article continues a discussion of the origin of the names of the characters in Finnic mythology (see Heikkilä 2012b; cf. Salo 2012; Siikala 2012). The primary purpose of the present article is to discover the origin(s) of the polysemic Finnish proper name Ahti, whose etymology is obscure (see SMS s.v. ahti, SSA s.v. Ahti). The name Ahti has several manifestations. For instance, Ahti is a male deity of water and forest as well as a skilled warrior known as Ahti Saarelainen. The origin of the semantically related characters Kaukomieli, Faravid and

1 I wish to thank the anonymous reviewers.
Torre as well as another aquatic theonym, Vellamo, is discussed, too. In addition, the question about the ultimate historicity of some characters in Finnic mythology is discussed in this article. Where does a particular word come from? This question is often posed by both etymologists and lay people. The answer that one encounters in etymological dictionaries is most often one of the following three alternatives: the word in question is autochthonic and descends from Proto-X; the word is a borrowing from language X; or the origin of the word is unknown/obscure/disputed. In the case of the Finnish proper name Ahti, however, it seems as if the lexeme had several different (so far unknown) origins of different ages (cf. Turunen 1979: 12–14; SSA s.v. Ahti; Siikala 2012: 280, 283, 372–374).

2. The multiple origins and original meanings of Ahti

“Aika on Ahtia sanoa” (Lönnrot 1849 11:1).\(^2\) In the major manifestations of Finnic mythology, that is to say the Kalevalaic rune songs, Ahti is among other things a male water spirit, and another water spirit, Vellamo, is said to be his wife. In fact, the name Ahti occurs in as many as four contexts in the Finnish language, in each of which it turns out to have a different being; two of these Ahtis are mythical and the other two are real. Firstly, Ahti is best known as the king of waves (Fin Ahti aaltojen kuningas), i.e. a deity of water, and his spouse Vellamo is the mistress of water (Fin Vellamo veen emäntä). In addition, this mythical Ahti has also been attested in the meanings ‘deity of forest, wind and earth’. This first use of Ahti has a cognate only in Karelian poetic language, where Ahto means ‘deity of the forest’ (cf. oksi ‘bear’ → ohto ‘bear’). The earliest attestation of the mythical Ahti is found in Mikael Agricola’s catalogue of pre-Christian Tavastian gods in the foreword to his Finnish translation of Psalter from the year 1551 CE. Agricola writes that “Achti wedhest Caloia toi” [‘Ahti brought fish from the water’]. (Haavio 1967: 87–94; Turunen 1979: 12–13; SSA s.v. Ahti; Vahtola 1997: 268–270; Siikala 2012: 372–375.)

Secondly, Finnic epic folk poetry knows a character called Ahti Saarelainen (“Ahti the Islander”), a skilled warrior who lives on an island and owns a great deal of gold and silver gained as booty from wars (see further in Chapter 3) (Haavio 1967: 87–94; Turunen 1979: 12–13; SKVR 2006; SSA s.v. Ahti; Siikala 2012: 372–375). Thirdly, the name-element Ahti commonly occurs in names of farms and villages and related

\(^2\) “It is time to speak about Ahti” (translated by the present writer).
surnames, such as Ahtiala (e.g. Achtialast, Achtialan in 1478 CE), mainly in Finland Proper, Tavastia and Satakunta, and many of them stem from the Middle Ages (SPNK 2007: 16; MapSite). Old Finnish toponyms, mainly farm names, augmented with the common locative and oikonym suffix -lä are almost exclusively based on a personal name (Kiviniemi 1975: 55). Consequently, Ahti too must have been a medieval male name, e.g. Erich Ahti in 1465 CE (see Mikkonen & Paikkala 2000: 59–60). The three earliest attestations of the medieval personal name Ahti are found in a Papal bull from the year 1340 CE, which mentions <Hactissænpoyca> which must be read *Ahtisen poika [‘Ahtinen’s son’]³ (Diplomatarium Fennicum No. 467).⁴


So where does the noun Ahti come from? The sound shape of the word accidentally resembles that of the Finnish verb ahtaa ‘to stuff, cram, pack; hang up to dry’ (SSA s.v. ahtaa), but this is a pure coincidence because Ahti cannot be a j-derivative from the Proto-Finnic protoform *akta-tak of the verb ahtaa, which would have rendered either *Akta-j > **Aktoj > **Ahtoj or *Akta-j > **Aksi instead of Ahti (cf. *tala-j > taloi > talo ‘house’, lakka ‘shelter’ → *lakka-j > lakki ‘cap’, vältä ‘spacious’ → *vältä-j > *välji > väli ‘space’, (lape : lappeet ‘edge, side’ ←) lappa ~ *lappaj > lappilLappi ‘Sami/Lapp’, enä ‘big’ → *enäj > enoi > eno ‘maternal uncle’, kolja ‘supernatural being’ ~ *kolja-j > koljoi > koljo ‘supernatural being’ and lentää ‘to fly’ → *lentäj >> lensi ‘(s)he flew’ (see SSA passim)). I suggest that the polysemic name Ahti has a triple origin, i.e. that there are three different origins behind the four uses mentioned above. In fact, I argue that Ahti is originally not one proper

³ The suffix -(i)nen is another very common derivational suffix in Finnish farm names (see MapSite).
⁴ A mute prothetic initial letter <H> in a word beginning with a vowel is not an uncommon phenomenon in Medieval Latin texts (see e.g. Gesta Danorum by Saxo Grammaticus).
name but three homonymic proper names, which have become contaminated to a large extent due to their homophony.

Of these different origins I will first discuss the Continental Germanic etymology for *Ahti* posited by onomastician Viljo Nissilä (1980), because it is already commonly known, although this particular *Ahti* is in my view the second youngest *Ahti*, after the modern male name *Ahti*, which is the youngest one. Nissilä convincingly argues that the medieval male name *Ahti* occurring in farm and village names is a borrowing from an Old Saxon, Middle Low German and Frisian male name which is attested in the forms *Ahti*, *Ahto* and *Achte* (Nissilä 1980: 156; USN: 271–272; Vahtola 1997: 272; Mikkonen & Paikkala 2000: 59–60). The Finnish name *Ahti* also has a variant form *Ahto*, which may be another direct loan from Middle Low German or a Finnish o-derivative from the stem-form *Ahti*. Besides *Ahto*, the name *Ahti* has the attested variant forms *Atti* (see footnote 9 below) and *Ati* (USN: 24–25). The form *Ahtiainen* occurs as a family name. The family, farm and village names *Ahti*, *Ahtia*, *Ahtiala*, *Ahtiainen* and *Ahtonen* are noticeably older than the modern first name *Ahti*, which was introduced as late as towards the end of the 19th century (USN: 24–25, 271–272; Mikkonen & Paikkala 2000: 59–60).

The Low German personal name *Ahti* is itself a borrowing from the Greek personal name *Autonomos* “Autocrat”. The homonymic Karelian male name *Ahti* is probably of the same origin as the western Finnish male name *Ahti*, but it may alternatively be a borrowing from the Russian male name *Avtonom*, which is itself a borrowing from the Greek name *Autonomos* mentioned above (Nissilä 1976: 49; Mikkonen & Paikkala 2000: 59–60). The many farms and villages called *Ahtiala* in the provinces of Finland Proper, Satakunta and Tavastia are of the same origin (SPNK 2007: 16). I find Nissilä’s etymology for the farm, village and family name (element) *Ahti*—convincing and I have nothing to add as to this particular context of use of *Ahti*.

However, the Christian medieval Low German male name does not account for the pre-Christian – and thus pre-historic – Finnic mythological name(s) *Ahti* ‘deity of water (forest, wind, earth); skilled warrior in Kalevalaic rune songs’. I therefore suggest that the mythical name *Ahti* is of a completely different origin. I argue that there are two further homophonetic mythical *Ahtis*, each of which has an etymology of its own. The invariable vowel /i/ in the second syllable of the name *Ahti* (nom.) : *Ahedin* (gen.) (cf. *risti* : *ristin* ‘cross’) suggests that the word cannot descend from Early Proto-Finnic or even further back, because the word in that case
should show the /i/ ~ /e/ vowel alternation in the second syllable, as in inherited words and old loanwords, e.g. kivi : kiven ‘stone’, nimi : nimen ‘name’ and vesi : veden ‘water’. Consequently, Ahti must be relatively young. It very likely stems from the Iron Age, since the “new” /i/ in non-initial syllables emerged in Middle Proto-Finnic at the very beginning of the pre-Roman Iron Age, ca. 500 BCE (Heikkilä, forthcoming). Thus, all the homophonic Ahti-names must be younger than ca. 500 BCE.

I argue that the name of the skilled and rich warrior character is a borrowing from the Proto-Scandinavian common noun *āχtir ‘wealth, property; family’, which has rendered Old Norse ått, ett ‘family, tribe’ and Swedish ått ‘noble family’. In Proto-Germanic, the word had the form *aigana ‘to own’, whence Got aigan ‘id.’, OHG eigan ‘id.’, ON eiga ‘id.’, etc. In Proto-Scandinavian, the meaning has changed from ‘property’ (“something that one owns”) to ‘family, relatives’ (“the ones who are related to one by blood”, i.e. “one’s own folk”). (Björvand & Lindeman 2007: 1353; Hellquist 2008: 1449–1450.) Thus, the proper name Ahti is like a personification of wealth and property. No wonder Ahti was described as being rich, because the common noun constituting his name means exactly that.

A slightly older borrowing from the same Proto-Scandinavian lexeme has been preserved in the Finnish place-name Aihtia (< LPFin *Aihti ← EPScand. *aiktiz), which is the name of a farm situated on the shore of the lake Ahtianjärvi in the Orivesi municipality in Tavastia (MapSite; Names Archive). The onomastic collection of The Names Archive also has information about an old-fashioned name of a promontory called

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5 Cf. OSwe iorpp with Eng earth and Ger Erde ‘earth’.
6 As to semantics, the Finnish proper names Ahti and Aihtia and the Sami common noun aittar ‘owner’ can be compared with the Finnish common noun haltija meaning both ‘holder’ and ‘sprite’. This lexeme is a Germanic loanword, too. The etymon is a Proto-Scandinavian *haldijaz ‘holder’ (SSA s.v. haltija). Even the date of the borrowing is approximately the same as in the case of Ahti judging from the word’s sound shape haltija (**kalsia).
Aihtionkärki in the Vesilahti municipality of Tavastia. In addition, the Proto-Scandinavian etymon *ĀχtiR of the personal name Ahti seems to have been recorded in a Danish runic inscription which reads HarkilaR (nom. sg.) Ahti [āχtī] (dat. sg.) anul ‘HarkilaR (a male name) to *ĀχtiR (another male name), little-forefather’. The inscription was carved on a bronze strapring sometime between 250 and 320 CE. This personal name has been etymologically linked with the Finnish personal name Ahti. (Antonsen 2002: 113‒114; Samnordisk Runtextdatabas 2008 s.v. ahti). This occurrence suggests that *ĀχtiR was a Proto-Scandinavian male name, from which the Finnish Ahti ‘skilled rich warrior’ was borrowed.

When was Ahti borrowed? The probative sound shape of the name indicates that Ahti was borrowed after the Proto-Scandinavian sound change /aiχ/ > /āχ/, but before the similarly Proto-Scandinavian sound changes i-umlaut and /χt/ > /tt/ (Wessén 1966: 18‒22, 29, 1968: 15‒21, 33, 36; Haugen 1976: 153, 155; Ralph 2002: 706‒708, 710, 714; Heikkilä, forthcoming). These facts strongly suggest that Ahti ‘skilled rich warrior’ was borrowed from Proto-Scandinavian into Early Finnish between ca. 300 and 500 CE, i.e. approximately during the Migration Period (ca. 375‒550 CE) (cf. the dating of the name Kaleva in Heikkilä 2012b: 109). This Ahti is probably the oldest one, excluding the marginally used name Aihti, which is of the same origin and even older.

I further argue that the homophonic Ahti with the attested meanings ‘deity of water, forest, earth and wind’ is of a completely different origin (cf. Siikala 2012: 374). This Ahti was probably borrowed into Finnish and Karelian from the Late Proto-Sami noun (SaN āhcči, SaLu āhtjē ‘father’ ←) *āhččē ‘father’ (← EPSa *āćā ~ *ēčā ~ *ēćā ~ PF *išā > Fin isä ‘father’) (cf. Lehtiranta 1989: 10‒11; Álgu s.v. āhcči). The Sami word āhcči ‘father’ occurs as an element (epithet) in many ancient Sami deity-names, e.g. the supreme god Radien Attje (cf. Juppiter “Skyfather”, Pater Noster and Our Father), and it is also an honorific name in the Sami

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8 Another marginally used form of the same personal name is included in the rhyme verses “Armas Haahti (< *Aahti, cf. *ĀχtiR) saaren vanhin, saaren kuulusa kuningas” [“Dear Ahti, the eldest one on the island, the king of the island”] (SKVR 2006). The initial consonant is prothetic. There are parallels for both the prothetic initial /h/ and the lengthening of the initial syllable vowel before /h/ (see SSA passim). In this case, the prothesis is probably explained by influence of the common noun haahti ‘boat’ after the analogical new base form haahti had arisen from the earlier and regularly developed haaksi (see SSA s.v. haahti).

9 The Old Danish male name Atti possibly has the same etymon (Jørgensen 2011: 53‒54).
languages (see Laestadius 2011: 53–58, 63–64, 74, 77). A similar initial syllable vowel substitution occurs, for example, in the names Tammerkoski/Tampere (← LPSa *Tɛmbɛŋkʊoŋkɛ) and Pajainen ‘name of the Finnish thunder-god in the landscape of Savo’ (← ESa *Pɛjajɛŋ > SaN baján ‘thunder’, Baján, Päjän (Haavio’s orthography) ‘thunder-god’) (see Haavio 1967: 85; Sammallahti 1998: 89–90; Heikkilä 2012a: 60–65). A similar medial consonant substitution occurs in the Finnish common noun auhto ‘damp depression, grove along a river’ (← LPSa *avčō > SaN ávžu ‘damp grove’, SaLu ávtso ‘thicket in damp terrain’) (cf. Fin aihki ‘very tall pine’) (SSA s.v. aihki, auhto; Álgu database s.v. ávžu; Aikio 2009: 245). The theonym Ahti was probably borrowed from Late Proto-Sami during the Late Iron Age and the already existing homonymic Ahti possibly slightly affected its phonetic shape.

In conclusion, the synchronically polysemic name Ahti is actually likely to be diachronically a triple homonym of 1) Proto-Scandinavian, 2) Continental Germanic, and 3) Late Proto-Sami origin, but because of this homonymy the originally different lexemes have become intermingled, contaminated, and they have affected each other both phonetically and semantically. A parallel case is found in the Finnic runes, where the warrior Ahti (i.e. Ahti Saarelainen) and the similar figures Kaukomieli (Kaukamoinen, Kauko(i)), Lemminkäinen and Veitikka/Veitikkä are often intermingled (Turunen 1979: 12‒13, 111; Siikala 2012: 280).

3. On the semantically related characters Ahti Saarelainen, Kaukomieli, Faravid and Torre

One of the several manifestations of the polysemic name Ahti is Ahti Saarelainen (see above). I assume that the characters Ahti Saarelainen and Kaukomieli (Kaukamoinen, Kauko(i)), both occurring in Kalevalaic folk poetry and meaning ‘skilled rich warrior’, are partly historically motivated. Like some other scholars, I equate Kaukomieli with the King of Kvenland, Faravid, mentioned in the Icelandic Egil’s Saga (NB Icel saga means ‘history’, not ‘fairytale’). The name Faravid10 “Wide-traveller”, which is not authentic Old Norse, is probably a “home-made” translation of an Old Finnish personal name *Kaukamieli “Mind longing for the faraway”.

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10 The lacking Old Norse nominative singular ending -r points to a foreign origin of the name (cf. the autochthonic North Germanic male name Eirikr with the originally Continental Germanic male name He(i)nrik_).
(Julk 1985: 88–92, 1986: 72–80; Salo 2003: 47–52, 2008: 275–282). Unto Salo (2003: 52, 2008: 276–279) has surmised that Faravid, alias *Kaukamieli (cf. Kaukamely from the municipality of Köyliö in 1422 CE), once lived in the manor on Saari “Island” (whence Saarelainen “Islander”) in the Köyliönjärvi lake. Next to this island lies a smaller island called Kaukoluoto/Kaukosaari. Lalli, the murderer of the apostle of Finland Bishop Henry (“herra Heinärikki”) who died in Köyliö in the 12th century CE, is commonly associated with the same island and manor (Haavio 1948: 70–77; Suvanto 1987: 150, 157; Ahl 2007: 138; see also Heikkilä 2013). It is precisely here on Saari in the Köyliönjärvi lake that Finland’s richest Iron Age pagan graveyard has been excavated (Salo 2004: 376–382). The burial place dates back to 975–1150 CE. The historical King Faravid was obviously a very wealthy and famous warrior and chieftain from the historical province of Satakunta, and Aihti/Ahti appears to have meant property, as I have suggested above. The difference between a chieftain and a king is purely semantic, and indeed the Finnic word kuningas ‘king’ is an old Germanic loanword, whose terminus ante quem for the borrowing is i-umlaut and the syncope of the final syllable, i.e. ca. 600 CE at the latest.

Unto Salo (2008: 158–163) has proposed that another King of Kvenland, Finland and Gotland mentioned in Icelandic sagas, namely Porri (< LPScand *porrē), could have been a historical person as well. A rich chieftain grave of the Gotlandish type was found and excavated in Kalanti (on whose name see Heikkilä 2012b: 111–113) in the year 2004. The site is situated in the modern village of Soukainen. In the vicinity, there is a village called Torre (cf. the old farm name Torra in Sastamala in Satakunta), where there is a spring called Torren lähde “Torre’s spring” (Salo 2008: 163, 2012: 205, 394; Heikkilä 2012b: 110). The grave dates to the second half of the 4th century CE (cf. the age of the names Ahti and Kaleva). A Scandinavian mythical giant called Fornjótr (“Ancient Giant”), who is claimed to have been the first King of Kvenland in the Icelandic saga Fundinn Noregr (“Found Norway”), is certainly a totally fictive mythical being, but his grandson’s grandson Porri need not necessarily be that (see Julku 1986: 60–72). It would not be the first time in the history of humankind that a historical king is claimed to be a descendant of a divine supernatural being.

11 Another old and famous manor called Saari is situated on the coast of the Archipelago Sea in the municipality of Mynämäki in south-western Finland (Diplomatarium Fennicum No. 219; MapSite).
Consequently, there may after all have been chieftains called kuningas ‘king’ in southwestern Finland during the Roman Iron Age (ca. 1–400 CE), the Migration Period (ca 400–600 CE) and the Merovingian Period (ca. 600–800 CE), as some Finnish nationalistic circles claim in their alternative, “non-Swedish-minded” interpretation of Finland’s history based on for example medieval Icelandic sagas (see e.g. The Association of Finnish Culture and Identity), but – slightly embarrassingly for such Finnish nationalists – these “Kings of Finland and Kvenland” would not have been ethnic Finns by birth, but Scandinavians (cf. Kallio 2000: 96–97; Salo 2008: 156–163). However, I think that Porri is more likely a fictive figure, but Torren lähde may well have functioned as an ancient place of worship, where the Finns (Kvens) and Scandinavians from the Laitila-Kalanti region (= the original Kvenland (Heikkilä, forthcoming)) sacrificed to Porri (= a god) in order to ensure good skiing conditions in winter. Good skiing conditions were needed in excursions to Lapland (Salo 2003: 34–36, 54–58; Heikkilä, forthcoming). One of the dead in the Saari graveyard was indeed buried wrapped in a reindeer hide (Salo 2004: 382). The sound shape points to the conclusion that the name Torre was borrowed from the Late Proto-Scandinavian stratum of mythical proper names because Porri still had the sound shape *Þurzan ‘dry snow’ in Early Proto-Scandinavian (Heikkilä 2012b: 110). Regardless of the historical authenticity of the Kings of Finland and Kvenland, the lexical and cultural Germanic influence on Finnic has indisputably been both strong and prolonged in any case.

4. Vellamo and velloa

It is commonly assumed that the name of the female water spirit Vellamo and its variant form Vellimys have emerged by agent participle derivation from the Finnish verb velloa ‘surge, heave’ (cf. Fin vellova ‘surging, heaving’), whose only cognate is the Karelian verb velluo ‘id.’ (Turunen 1979: 377–378; USN: 176; SSA s.v. velloa). I find this etymology quite obvious. However, the verb velloa itself lacks a convincing etymology. In the etymological dictionary Suomen sanojen alkuperä (SSA), this verb is assumed to be descriptive and descriptiveness is implicitly taken as being the origin of the word. But a descriptive word can equally well be a loanword. Descriptiveness does not in itself indicate the origin of the lexeme in question but its semantic properties. Besides, when the origin of the word in question is unknown, it is easy for the etymologist to hide
behind the distribution and descriptiveness of the word (see Anttila 2002: 93–94; Räisänen 2010: 512–513).

A straightforward Germanic loan etymology can be posited for the verb *velloa*. The Old Icelandic verb *vella* means ‘to flow, well forth, boil, bubble, gush’ (< PScand *wellan*), and the Old Saxon verb *biwellan* means ‘foam, boil’ (Bjorvand & Lindeman 2007: 1280–1281). However, this etymology has previously been overlooked (see SKES s.v. *velloa*). The Finnish noun *velli* ‘gruel’ has been borrowed from the Swedish word *välling* ‘gruel’, which is a nominal derivative from the same Germanic verb (SSA s.v. *velli*). The Lithuanian word *vilnis* ‘wave’ and the Old Church Slavonic *vlinna* ‘wave’ also belong to the same Indo-European word family, but judging from the phonetic shapes, *velloa* can hardly be considered a Baltic or Slavic loanword. Furthermore, the Germanic verbs lie semantically closer to the Finnish verb *velloa* than the Baltic and Slavic noun. Thus, the Germanic word matches better as the etymon of the Finnish verb *velloa*.

Similarly descriptive are the verbs *vipattaa* ‘swing to and fro’ and its variant forms *vipajaa* and *vipottaa* (SSA s.v. *vipattaa*). However, one can find rather a straightforward Scandinavian loan-etymology for these as well. The etymon is the Proto-Scandinavian verb *wiƀatjan*, from which the Swedish verb *vifta* ‘to swing’ has developed (Hellquist 2008: 1340). A phonetically parallel case to the second-syllable syncope and the derivational suffix is the Swedish verb *vänta* ‘wait’, which has developed from the Proto-Scandinavian form *wānatjan* (Bjorvand & Lindeman 2007: 1285). Also consider PScand *ainakjōn* > OSwe *ænka* ‘widow’ (> Swe *änka* ‘widow’), Nor *enkja* ‘widow’, Icel *ekkja* ‘id.’ as regards the phonetic developments (Hellquist 2008: 1440).

5. Conclusions

The main purpose of this article has been to throw light on the etymology of the proper names *Ahti* and *Vellamo* as well as the verb *velloa*. As I have suggested above, *Ahti* is not one diachronically speaking, but an interesting case of triple homonymy. It has hopefully become evident in both this article and my previous article (Heikkilä 2012b) that there are significant Germanic elements in Finnic Iron-Age mythology, since the names of a number of important characters in Finnic mythology are Germanic loanwords stemming from different periods of the Iron Age, e.g. *Ahti*, *jatuni* ‘giant’, *Kaleva*, *kalevanpoika* ‘strong giant’, *kave(h) : kape(h)en
‘creature, mythical being/maiden’ (~ SaLu guobas ‘witch’), menninkäinen ‘troll’, Niera, Tiera and tursas ‘sea-monster’ (cf. Siikala 2012: 432–449). This is not, however, surprising considering the fact that a considerable amount of the whole Finnic lexicon is of Germanic origin (on which see LÄGLOS I–III), which makes the Finnic languages an essential source of knowledge in historical Germanic linguistics (Koivulehto 1984: 15; Heikkilä, forthcoming). As regards the discussion about Ahti Saarelainen, Kaukomieli and Faravid, for instance, it appears as if some fictional mythical characters may have been based on a real-world person or persons.

References


Names Archive. The Institute for the Languages of Finland. Helsinki.


Appendix

A map of place-names referred to in the article

Abbreviations

A → B = B is borrowed from A; B is derived from A
A > B = A develops into B
* = reconstructed sound shape
** = impossible or non-existing sound shape
dat. = dative
Eng = the English language
EPSa = Early Proto-Sami (ca. 600–1 BCE)
EPScand = Early Proto-Scandinavian (ca. 160–500 CE)
ESa = Early Sami (ca. 600–1000 CE)
Fin = the Finnish language
gen. = genitive
Ger = the German language
Got = the Gothic language
Icel = the Icelandic language
LPFin = Late Proto-Finnic (ca. 1–500 CE)
LPSa = Late Proto-Sami (ca. 1–600 CE)
LPScand = Late Proto-Scandinavian (ca. 500–800 CE)
nom. = nominative
Nor = the Norwegian language
OE = Old English (ca. 700–1100 CE)
OHG = Old High German (Althochdeutsch) (ca. 750–1100 CE)
ON = Old Norse (fornvästnordiska = norrönt) (ca. 800–1350 CE)
OSwe = Old Swedish (ca. 1225–1526 CE)
PF = Proto-Finnic (ca. 1000 BCE–500 CE)
PScand = Proto-Scandinavian (urnordiska) (ca. 160–800 CE)
SaLu = Lule Sami
SaN = North Sami
sg. = singular

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