

Historical and Language Contacts and a Place-Name on Samos and in Macedonia (Greece): Karlóvasi

DEMETRIUS J. GEORGACAS

*In honor of Professor Andreas Tietze, the distinguished Turcologist,
University of California at Los Angeles
and Universität Wien, for his sixtieth birthday.*

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INTRODUCTORY

Place-name study is grounded in linguistics but requires, in addition, historical, geographic, and topographic information on the area and considerable combinations, adequate knowledge of synchronic and/or successive contacts of peoples who lived in the same area and of their respective languages in interaction and interference. The results are, consequently, commensurate with the spectrum of these requirements. The study of

place-names and other names contributes to the linguistic picture but also, and primarily, to the illumination of the past history of the area concerned. Since few scholars are usually so profoundly equipped, it is methodology that guides such place-name research and leads it to satisfactory results. The motto in the end is: there is no substitute for patient and painstaking search for the truth, i.e. what really happened in the past.

When I commenced work on this little topic in 1966, I did not anticipate the various angles of the matter that subsequently came up. First of all, I was unaware of how adversely the renaming of places turns out to affect onomastics and, more specifically, place-name study; in this respect, the name *Karlovasi* is a case in point. When a researcher decides to investigate everything that constitutes the history of a name, for a long time he may believe that this name is a single occurrence, but, as he patiently advances in his quest, it is found that a second occurrence of the same name is buried under a new name that replaced the old half a century earlier.

Next comes the usual question of the origin of the place-name. The Turkish possibility had been readily condemned by several writers in favor of any other etymology and even a Slavic explanation was espoused in preference to the Turkish. In a step by step effort, the true origin was established to be valid for both occurrences, one in Samos, the territory of our starting-point, and the other in central Macedonia, this latter being an area populated solely by Turks prior to 1923.

Third, the important aspect of *realia* sometimes proved to have a direct relation with the naming process but not necessarily in other instances; e.g., the elevation in the valley of northwest Samos amounts to ca. 40 m. but in the case of the valley in the Kilkis area it reaches 128 m.; in the first case snow is rare, in the second it is abundant, and yet the name seems to have been given on account of the same element in both cases.

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Arch. Hist. Lex. see 2. Bibliography.

ΑΣ = Ἀρχαῖον Σάμου, periodic publication, ed. N. I. Zafeiriou, 1 (1946) –.

Athens T. D. = Telephone Directory of Athens. 1964 and 1972.

BSA = British School (at Athens) Annual, 1 (1894) –.

BSL = Bulletin de la Société de linguistique de Paris.

CMH = Cambridge Mediaeval History. 1966.

EEA = K. Eleftheroudakis (ed.), Ἐγκυκλοπαιδικὸν Λεξικόν. Athens, 1927–31. Supplement, 1–3 [no date; ca. 1965–70].

Engykl. Papyros = Γενικὴ Παγκόσμιος Ἐγκυκλοπαιδεία Πάπυρος-Λαρούς. 12 vols. Athens, 1963.

HME = Ἡμερολόγιον τῆς Μεγάλης Ἑλλάδος. Athens, 1922–35.

IA = Academy of Athens, Ἱστορικὸν Λεξικὸν τῆς Νέας Ἑλληνικῆς. 1–3 and 4,1 vols. 1933–53.

ΛΑ = Λεξικογραφικὸν Ἀρχεῖον (publication of the Historical Lexicon of Modern Greek). Athens, vol. 6 (1923).

MEE = Μεγάλη Ἑλληνική Ἐγκυκλοπαιδεία, ed. "Pyrros." Athens, 1926–34; Supplement, 1–4 (1958–68) [no date].

ΜΧ = Μικρασιατικά Χρονικά. Athens

NE = Νέος Ἑλληνομνήμων.

RE = Pauly-Wissowa-Kroll, *Realencyklopädie der klassischen Altertumswissenschaft*, 2. Reihe.

Stoicheia = Στοιχεῖα (see 2. Bibliography).

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Anonymus, art. Καρλοβάσια or Καρλόβασι and art. Καρλοβάσιον, *ibid.*, 8 (1963), 227 [unimportant].

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A. Ch. Buturas, *Τὰ νεοελληνικὰ κῶρια ὀνόματα ἱστορικῶς καὶ γλωσσικῶς ἐρμηνευόμενα*. Athens, 1912.

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J[ean] Deny, art. *Les noms composés en turc de Turquie*, *BSL* 50 (1954), 144–161 [brought to my attention by Prof. A. Tietze].

Pavlos Floros, Σάμος ἡ ἡγεμονική, in his book Ἑλληνικοὶ δρόμοι. Ταξίδια. Athens (Ἑλληνικὸ Βιβλίον), 1970, pp. 73–100 [especially, pp. 77f. and 94; no explanation of the name *Karlovasi* is offered].

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reeds” grow there). This item (along with its relevant content) and the following item were brought to my attention by the courtesy of Prof. Tietze.]

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Idem, Τὰ ἐν Σάμῳ ἐπώνυμα, *ΑΣ* 2 (1947), 110–141.

Idem, Καρλόβασι, *ΑΣ* 1 (1946), 219–221.

Idem, art. Καρλόβασι, *MEE* 13 (1930), 853c–854a; Supplement, 3.275a.

Information firsthand

On July 30, 1966 I stayed for a day in Karlovasi to gather useful information and look through the registers of the municipality of the three towns: Néο Karlóvasi, Paleó Karlóvasi, and Meséo Karlóvasi. Mr. Stamatis Pavlis (see above in Bibliography), then secretary of the municipality (who had once migrated to the United States), put at my disposal the registers of the period 1954–1966 and also the municipal rolls of each Karlovasi and gave me additional information about the provenance of families. The mayoralty was set up in 1952 and the first mayor, Mr. Theodoros Talambekas, was installed on April 8, 1953; mayor in 1966 was Mr. Emmanuel N. Inglesis, shipowner. In July 1972 I visited briefly Paleó Karlóvasi to view its terrain.

Acknowledgments

I am obliged to several friends of Samos, other friends and colleagues. My thanks go to Prof. Andreas Tietze of the University of California for his always courteous, generous, and prompt advice (per letters from Vienna dated 2. II., 22. III., 4. IV. 1972, and 6. XI. 1973, and from Los Angeles 22. XI. 1972), to Mr. Stamatis P. Pavlis (Karlovasi) for his help, to Mr. Fotis Komborozos (Athens) for preparing for me copies of Stamatiadis' relevant material (Jan. 1969). Mr. Kostas Ptinis, editor and publisher of the local newspaper 'Ελλάς (Samos), offered me requested information orally and by correspondence (letters of 14 and 29. IX. 1965 and 20. III, and 4 and 15. IV. 1972). Mr. Panayotis Kourouvanis (Ayios Kirykos, Icaria) was able repeatedly to get some relevant information from a gymnasium instructor in Ayios Kirykos who hails from Karlovasi. Dr. Demetrios Polemis (Piraeus and Apatouria, Andros) supplied me (1971) with information from two books inaccessible to me. Professor Demetrios Loukatos and Miss Anthoula Goulousi, both of Athens, provided some requested printed matter; the latter sent me also photocopies and notes made from other material (Feb. 1972).

For information on Kritika, the former Karlovasi, in the area of Kilkis I am indebted to several persons in Macedonia. Mr. Evangelos G. Kafandaridis, elementary school teacher (Mikrovrysi, Kilkis), son of a Greek from Trapezounda and of a mother from Kars in Caucasus, supplied me with substantial information on the background of Karlovasi and vicinity in Kilkis (per letters of 12 and 30. I and 18. II. 1972). Professor Demetrios Petropoulos was instrumental in getting information about the subject from Mr. Basil Mekras, agriculturist, and Nikolaos Arvanitidis, native of Kritika (formerly Karlovasi) of Kilkis; Messrs I. Kolokas and Ant. Drilias both helped in bringing Mr. Petropoulos into contact with the informants.

To all the above colleagues and friends I am deeply indebted for their kind and varied assistance. At the last moment my thanks go to my long-time friends and colleagues, Prof. Edmund Berry of the University of Manitoba and Prof. Conrad Rothrauff, the Editor of *Names*, for reading the typescript and offering me their comments and stylistic suggestions.

Phonetic Symbols

I note here a few phonetic symbols, most being Turkish, used in the text:	
<i>â</i> and <i>û</i> long vowels in Turkish	ş /š/
<i>c</i> /dz/	š /as Engl. sh/
ç, (capital) Ç /tš/	lj /l̃/, nj /ñ/
ğ /γ fricative/	ě (Slavic transcription), ъ, ъ
<i>i</i> , (capital) Ī /i/	é, è (in French) of transcribed words
<i>ı</i> , (capital) I	á, é, í, ó, ú are in accented syllables
ö (as in German)	* (asterisk) for reconstructed forms
ü (as in German)	

I. KARLOVASI IN SAMOS

The survey of the geographical, historical, and topographical data of the SE Aegean and, of course, especially those of the area of Samos in connection with adjacent SW Anatolia is the starting-point for any place-name investigation.

HISTORICAL BACKGROUND

The island of Samos is geologically found to represent just a promontory of Asia Minor with whose Mycale mountain range it once was solidly connected by land; the island is separated from the Anatolian coast (where Caria was) by a narrow strait (2,375 m. across and 54 m. deep).

With regard to our topic, while we may dispense with the ancient history of the island, its closer medieval history is obscure. In the Byzantine Empire it constituted, along with the entire southern coast of Asia Minor, one administrative unit, one thema; during the last part of the Byzantine period the island was ruined by invasions, earthquakes, and epidemics. The invasions and occupation came from the west, the Venetians and the Genoese, and these were followed by the Turks. More specifically, from 1204 on, the Venetians captured Lesbos (1204), Chios (1124), and the Frankish got Icaria (1207); the Genoese took Smyrna (1261; jointly ruled with the Johannites, 1344–1401), seized Icaria (1304–29; 1346–1481; Johannites, 1481–1523), Lesbos (1333; Genoese Catelusi, 1355–1462), and Chios (1346). Samos belonged to the Venetians (1207–1304) and to the Genoese (1304–1329; 1346–1475; Genoese Giustiniani of Chios, 1413–1475). All these places fell to the Turks: Smyrna 1417, the islands in the fifteenth and sixteenth centuries: Samos 1501, Icaria 1522, Chios 1566.¹

Piracy was the major plague of the islands during the Middle Ages. The Furni like the Spalmadori (Oinoussai) and Moskonisi groups (Moschonisia) were a haunt of the pirates who preyed on the traffic, i. e. the coasters between Egypt and South Asia Minor and Constantinople. The islands of Samos and Psara, being possessions of the Giustiniani of Chios, were much vexed by corsairs and were simply at their mercy. The result was that the populations of both islands were removed and deported by the Giustiniani to Chios, and both islands were deserted for a hundred years. The Samians consented to their *en masse* removal by the Genoese and settled in Chios (and in part in Lesbos and in Patmos) in a year sometime between 1463 and 1472, so that Samos was virtually deserted (only a few families were left behind).

Samos was resettled about one century later, owing to the initiative of the Turkish admiral Kılıc Ali Paşa (who died 1587); the resettlement, which naturally was gradual and lasted several years (between ca. 1560 and 1572), comprised the Samians in Chios (Χιοσάμιοι), and settlers from

¹ Cf. Kirsten and Kraiker, *Griechenlandkunde*⁴ (1962), p. 540, 544 (bibliography, 845); Kahane, *Italianische Ortsnamen in Griechenland* (1940), 9; Kahane and Tietze, *The Lingua Franca in the Levant* (1958), 3–5; I. Vakirdzis, art. Σάμος, *EEA* 71 (1931), 311a; art. Σάμος, *Engykl. Papyros* 11 (1963), 747a.

Asia Minor, the Aegean Islands, including Lesbos, also Icaria (Καριω-
ταίικα in Karlovasi), Naxos (Ἀξωτολόγι also in Karlovasi), the Pelo-
ponnesus (e.g. Gytheion and Vatika), Sterea Ellas, and Euboea (town
Κουμαίικα in Samos).² The first capital of the island was for some time in
the last quarter of the sixteenth century Kılıç-köy (later renamed Μύλοιοι)
in honor of the Turkish admiral who was responsible for the resettlement
and then Chora (Μεγάλη Χώρα) was the capital.³ Samos had 18 settle-
ments in 1677.⁴ The pattern of the resettlement is reflected in the names
of the settlements and of the settlers themselves, a matter that was not
considered at all by Hasluck.

The name of the island still is the prehellenic one, Σάμος, meaning
probably “elevation,” not replaced through history. In Modern Greek
while the official and common form is ἡ Σάμος /i *Sámos*/, the regional and
demotic form has been ἡ Σάμο as are other island names ἡ Μήλο, ἡ Νόξο,
ἡ Νιό, ἡ Πάρο, ἡ Χίτο, etc. The Turkish (official) name for “Samos” is
Sısam-adası (official name) and the more popular variant *Susam-adası*
“Samos-island,” recorded since the beginning of the sixteenth century, is ob-
viously a transformation of the Greek expression *st Sámou* in the local dialectal
pronunciation for *sti Sámou* (στή Σάμο ← εἰς τὴν Σάμον), with perhaps
folk-etymological influence of Turkish *susam* “sesame,” which is also Greek
σησάμι, σουσάμι; this in turn derivative (diminutive) of Greek σήσαμον.
Cf. parallel Turkish folk transformations, e.g. *Samsın* from *s Amisón*
(εἰς Ἀμισόν), and for the second element cf. the Turkish name for another
Greek island in the vicinity: *Altın-adası* “Golden island” for Lesbos.
The patril (inhabitant) name of the islander was and in learned usage
still is Σάμιος (fem. Σαμία) but common Modern Greek Σαμιώτης (fem.

² S. Michaliadou, *Samos* (1948), 16 [on Ἀξωτολόγι, Καριωταίικα and Κουμαίικα];
on Κουμαίικα as a municipality since 1918: *Stoicheia* 42.74f.

³ On the resettlement of Samos Georgirenes, *A Description* (1678), p. 2 and *passim*; Sta-
matiadis, *Σαμιακά* 2 (1881), 7f.; Hasluck, *BSA* 15 (1908–9), 226–8; 17 (1910–11), 169f.;
N. I. Zafeiriou, *ΑΣ* 4 (1955), 5–11. — Hasluck insists that the colonization in 1572 “was
Albanian or partly Albanian settlement” (*BSA* 15.223), as if the Albanians were in the
majority (Albanian was still spoken on the island in the seventeenth cent.), and conjectures
that these Albanians were prisoners taken by Uluc-Ali in his Adriatic expedition before
Lepanto (1571) or in the suppression of a nearly contemporary rebellion fomented by Venice
in the Drin or Boiana country (*BSA* 17.174); in the same stretch he stamps a statement that
the inhabitants of the villages Arvanitochori and Leka in Samos had come from the Pelo-
ponnesus (Kritikidis, *Τοπογραφία ἱστορική καὶ σημερινή τῆς Σάμου*, p. 104) as a “mere guess.”
It is shown below that Kritikidis is right and Hasluck was guessing.

⁴ Georgirenes, *A Description* (1678), p. 4.

Σαμιώτισσα).⁵ On the point of the settlement of the Samos countryside we should explore the various parts thereof.

1. *Moraïtes.*

In the modern capital of Samos, ὁ Λιμὴν Βαθέος, commonly Κάτ' Βαθύ (renamed Σάμος in 1961), the first inhabitants came from the Peloponnesus (Μοριός) and settled in a district of Vathy which was invisible from the sea; on account of the provenance of its settlers, it was called Μοραῖτοχώρι (locally pronounced Μαῖτουχώρι), actually meaning "a village of Moraïtes" (Μοραῖτης).⁶

The name for "Peloponnesians" is reflected, furthermore, in other parts of the island, i.e. in Marathokambos and in Neo Karlovasi: ἡ Μουραῖτιά (= Μοραῖτιά) is the designation of the district at the N edge of Marathokambos, given naturally as a consequence of the fact that Peloponnesians settled there;⁷ and the SE district (now called Χρυσόστομος) of Neo Karlovasi was formerly called τὰ Μουραῖτκα (= Μοραῖτικα).⁸ The above amply shows that Greek people from the Peloponnesus had settled places in Samos.

2. *Mytileneans.*

The settlement (north of Chora) that became a village and a community called Μυτιληνιοί is said to have been settled by Mytileneans at the invitation of Kılıc Ali, as Georgirenes tells us,⁹ and its name being originally the patrial Μυτιληνιοί (from Μυτιληναῖοι)¹⁰ tells the story of people who came from Μυτιλήνη "Lesbos."

⁵ Ancient Ναρθηκίς is since the Middle Ages Σαμιοπούλα (spelled *Samio Paulo* by the translator of Georgirenes' *Description*, p. 15). The islet still written Σαμιοπούλα (with 58 inhabitants in 1920 and four in 1961) is part of the community οἱ Σπαθαραῖοι. The actual name, however, has been *sambúla* and derives from *samubúla* (this from Σαμιοπούλα "little Samos"); cf. Θασοπούλα (Θάσος), Σπετσοπούλα (Σπέτσες), etc. With loss of the unaccented *u* (from *o*) and assimilation in voicing of the consonant *p*, i.e. *mp* → *mb*, we receive *sambúla*. The official name Σαμιοπούλα /*samyopúla*/ is a compromise form under the influence of Σαμιώτης /*samyótis*/, Σαμιωτοπούλα /*samyotopúla*/; the syllable *-myo-* occurring in the latter names was transferred also to Σαμιοπούλα and replaced the syllable *-mo-*, the latter becoming Σαμιοπούλα.

⁶ Cf. Vakirdzis, art. Σάμος, *MEE* 21 (1933), 494a; Zafeiriou, *ΑΣ* 2 (1947), 49 (s. Λέκκα) and 55.

⁷ Zafeiriou, *ΑΣ* 2 (1947), 62.

⁸ *Ibid.*, 103.

⁹ Georgirenes, *A Description* (1678), p. 25.

¹⁰ The spelling Μυτιληνιοί /*mitilinjí*/ should be understood as Μυτιληνιοί, so that the genit. plur. is only Μυτιληνιῶν, never Μυτιληνῶν as it had appeared in census records and in official papers of the κοινότης Μυτιληνῶν (1918); there is no form Μυτιληνός and it cannot be explained as a derivative of Μυτιλήνη. There could certainly be interference of the analogical pattern Ζακυθινός -νοί -νῶν, Πιτρρινός, -νοί -νῶν, etc., yet this pattern had no solid basis because the place-name was used mostly in the form στοῦς Μυτιληνιούς /*mitilinjús*/ and this form withstood the analogical impact.

3. *Vourliotes.*

The name of Βουρλιώτες, designating a cape and a large village on the peak of a mountain, relates the provenance of these settlers from τὰ Βουρλά /*vurlá*/ (Turkish Urla) in Ionia, a city in the center of the Erythraia Peninsula, west of Smyrna and close to Klazomenai.¹¹

4. *Arvanites.*

The Albanian-speaking settlers in Samos seem to have come here from Greek Arvanitochoria because, for one thing, Κίλις Αλι wished settlers from Greek parts to participate in this colonization; secondly, the indications become forceful through the settlement results. There is no denying that Albanian settlers came to Samos for the evidence is anthroponyms such as Γκέκης “Geg,” Λιάπης, Σκούρας, which are found also in other parts of Greece.

A settlement was called Ἀρβανῖτες and then it developed into two hamlets: Ἄνω Ἀρβανῖτες (renamed Πάνδροσον in 1959) and Κάτω Ἀρβανῖτες (renamed Μεσόγειον in 1959). There is also a place called τὰ Ἀρβανίτικα Καλύβια, ruins of a settlement outside Chora on the road between the latter and Pyrgos;¹² the first part of the expression is a derivative of Ἀρβανίτης. The designation Ἀρβανίτης does not necessarily mean “Albanian of Albania” but usually signifies the “Greek-Albanian” or “Albanian-speaking Greek citizen.”

The hamlet τοῦ Λέκα (officially ἡ Λέκα) in the NW region of Samos¹³ was named from the family name τοῦ Λέκα, which, originally Albanian, occurs in parts of continental Greece.

From the name Σκούρας derives a toponym τοῦ Σκούρα (in the area of Furni) and (from the plural) the toponym οἱ Σκούρηδες (in the area of the town Κοντακάικα), also the name of a village east of Marathokambos: τὰ Σκουραίικα¹⁴ (derivative of Σκουραῖοι, collective of the family name Σκούρας). There is τοῦ Σκούρα in the Peloponnesus and Σκουροχώρι in Elis.¹⁵

¹¹ Georgirenes, *A Description*, p. 22; cf. E. I. Stamatidis, *Σαμιακά* 2 (1881) 34; N. E. Miliotis, *Τὰ Βουρλά τῆς Μικρᾶς Ἀσίας*, 1 (1957), 16, 75; cf. N. E. Miliotis, *Τὰ ἑλληνικὰ χωριά τῆς περιοχῆς τῶν Βουρλῶν Μικρᾶς Ἀσίας*, *ΜΧ* 14 (1970), 177ff., and *Στοιχεῖα τοῦ γλωσσικοῦ ιδιώματος τῶν Βουρλῶν τῆς Μικρᾶς Ἀσίας*, *ΜΧ* 15 (1972), 223f.

¹² Zafeiriou, *ΑΣ* 2 (1947) 49; K. Themelis, *ΑΣ* 2.251.

¹³ Georgirenes, *A Description* (1678), 20 (cf. also Vakirdzis, *Ἱστορία τῆς Σάμου* [1912] 111f.); Zafeiriou, *ΑΣ* 2.49.

¹⁴ On these Albanian names cf. Zafeiriou, *ΑΣ* 2 (1947), 86f., 104, 119, 126, 135. Τὰ Σκουραίικα has been a community since 1918; *Stoicheia* 42.106.

¹⁵ It is from Skourochori in Elis that the well-known Skouras Brothers in California had come.

An Albanian toponym is Ψάρι in Samos below the village Kastanéa; this is an Albanian name in Triphylyia, Corinthia, Gortynia, and elsewhere.¹⁶

5. *Other Settlers.*

Samian surnames, at least in part, show the provenance of other settlers in addition to the aforementioned.

Κρανιδιώτης (Kranidi in Argolis), Γαργαλιάνος (probably as a nickname from Gargaliani in Messenia), Μανιάτης (probably from Mani)

Κρητικός (from Crete); derivative Κρητικίδης in Karlovasi

Κωτάκης (name, diminutive of Κώτης “inhabitant of the island of Kos”)

Παριανόπουλος (name, derivative of Παριανός “inhabitant of Paros”)

Παξινός (probably from Paxi)

Σκοπελίτης (from Skopelos)

Ροδίτης (from Rhodes)

Χιώτης (from Chios); also (ό) Χίου

Κυπραίος (from Cyprus; the name occurs also in Patmos; the Samian who bears the name

Κυπραίος is also called Στρατουράκης)

Μισίρης (from Μισίρι “Egypt”)

There are more such names, as one may see in Zafeiriou’s list, arranged according to patrial suffixes and amounting to ten percent of the Samian surnames.¹⁷

It is certainly true that some of these names may represent single individuals who settled in the island without families; to establish the precise data would be a task in itself and would be a worthwhile project for a local historiographer.

DESCRIPTION OF KARLOVASI

While the ancient major city on the island, called *Samos*, was situated where *Tigáni* (actually “Frying-pan” from the shape of the enclosed port) is now located, during the Turkish period till the late nineteenth cent. the capital was *Chora*, not far from the ruins of ancient Samos, while in modern times it was Λιμὴν Βαθέος (Βαθὺ “deep waters”), renamed Samos (in 1958). The second largest town on the island is Καρλόβασι. It was in the

¹⁶ See D. J. Georgacas and W. A. McDonald, *Placenames of Southwest Peloponnesus* (Athens, 1967; published 1969), 284 (No. 8635) and 340 (No. 9257).

¹⁷ *ΑΣ* 2.110–141; patrial suffixes, 113; statistics 111.

mid-seventeenth century the town second to Chora (Μεγάλη Χώρα) with 500 houses and five churches, and producing muscat wine and onions.¹⁸

The first settlers and inhabitants of Karlovasi were Peloponnesians, Icarians, Naxians, Cretans, Euboeans, and other islanders.¹⁹ The Παλαιό Καρλόβασι (or Πάνω Χωριό), located west of Meseo Karlovasi and on a mountain, is the oldest of the three and was built on the spot called Παλιὰ βρύση by Peloponnesians from Nafplio and by Icarians;²⁰ the names of its two districts Καριωταίικα and Ἀκαμάτρα remind us of Icaria and the Icarian village called Akamatra.²¹ North and above Old Karlovasi are the ruins of an ancient castle, commonly called Καστρί.

There are now three towns under one municipal administration: *Néo Karlóvasi* (or *Niochóri*) or simply *Karlóvasi*, founded on the spot called Γοργύρα in ancient Samos (40 m high) just before 1800, with leather and soap industries and the harbor; it includes also Σιουρῆδες, Λωβοκομεῖο, and the Μονὴ τοῦ Προφήτου Ἡλίου. The great leader of the revolutionary movement in Samos (1821), Georgios Paplomatas, renamed Λυκοῦργος Λογοθέτης, was born in Neo K. (10. II. 1772).

Meséo Karlóvasi or *Mésa Chorió* (or till ca. 1900 *Kalyvia* “huts”), west of Neo K., and 40 m high.

Paleó Karlóvasi (or *Páno Chorió*); it was originally called simply *Karlóvasi* (200 m high).²²

From the union of the three units and the Λιμὴν or Ὀρμος (recent name) emerged the municipality of Karlovásia (δήμος Καρλοβασιῶν) in 1952.²³

THE NAME FORMS

The name τὸ Καρλόβασι was originally attached to one delimited area only and the other places, now constituents of *Greater Karlovasi*, bore different names: Καλύβια (Meseo Karlovasi), Νιχώρ (Neo Karlovasi). We

¹⁸ On the description of Karlovasi by Joseph Georgirenes, *A Description* (1678), p. 20f. Cf. Vakirdzis, *Ἱστορία τῆς Σάμου* (1912), 112; Zafeiriou, art. Καρλόβασι, *MEE* 13 (1930), 854a.

On the harbor of Karlovasi a succinct description was given in the *Mediterranean Pilot*, vol. IV (1955), 408 (with plan of the harbor); Lykoudis, *Φαροδείκτης τῶν ἐλληνικῶν ἀκτῶν*² (1957), 300.

The harbor was built (from 1871 on) on the site called Σχοῖνος; Stamatiadis, *Σαμιακά* 4 (1886), 25.

¹⁹ Stamatiadis, *Σαμιακά* 4.22.

²⁰ *Ibid.*, 4.24.

²¹ *Ibid.*, *loc. cit.*

²² Cf. Zafeiriou, art. Καρλόβασι, *MEE* 13 (1930), 853c–854a; idem, *ΑΣ* 1 (1946), 219f.; Stamatiadis, *Σαμιακά* 4.4, 22–25.

²³ *Stoicheia* 42 (1962), 44f. Cf. Varelas, *Τουριστικός ὁδηγός*, 2.64b.

also can state that the name *Karlovasi*, though representing a port, however has not been found recorded in the Greek portolanos of the sixteenth century; this may mean that the name emerged during Turkokratia since the Turks took the island (1501) or it was resettled in the second half of the sixteenth century.

The chief name is *to karlóvasi*: Καρλόβασι (without dialectal changes); *tu karlóvas*²⁴ is the local dialectal form, as it was pronounced by the people; the unusual form *zd garlóva* (στην Καρλόβα)²⁵ is limited in space, actually to the western part of Samos;

τὸ Καρλόβασι (originally) and Παλαιὸ Καρλόβασι (now) is also called Πάν' Καρλόβασι or Πάν' (from Πάνου) Χουριό;²⁶

τὸ Μέσσα Χουριό or Μεσσαῖο Καρλόβασι was till ca. 1900 called τὰ Καλύβια;

τὸ Νιχώρ' or Νέο Καρλόβασι is now called also simply Καρλόβασι.

The official collective form τὰ Καρλοβάσια is old and has the genitive plural form τῶν Καρλοβασίων.²⁷ This is reflected in today's bureaucratise: δῆμος Καρλοβασίων (since 1952), whose official constituents are four: Νέον Καρλοβάσιον,²⁸ Μεσσαῖον Καρλοβάσιον, Παλαιὸν Καρλοβάσιον, and Λιμὴν Καρλοβασίων.²⁹

The plural form τὰ Καρλοβάσια */karlovásja/* is the local pronunciation and resulted from the form *karlovásja* with the loss of the semivowel */j/*. Regarding the plural Καρλοβάσια (official common Modern Greek) and Καρλόβάσια (Samian dialectal) one may require an explanation but it presents no problem: homonymous place units are expressed in the plural form of the shared name or even in the plural form of the prevalent name of different names, so Δῆλες, Χῶρες, Μουντρές, Τραγάνες, etc.; in the same way, the pluralization *Karlovásja* was the natural outcome of the side-by-side existence in speech of the three village units bearing the name *Karlóvasi*.

²⁴ Cf. Zafeiriou, *ΑΣ* 1 (1946), 220; 5 (1956), 114.

²⁵ The form is discussed and explained below, p. 16f.

²⁶ Cf. Zafeiriou, *ΑΣ* 1.219f.

²⁷ Stamatiadis, *Σαμιακά*, 4.25 (τὰ Καρλοβάσια); 1.7, 13, 21, 23, 24, 28, 30, 31 and 4.3, 4, 17, 22, 25 (Καρλοβασίων); Vakirdzis, *MEE* 21.495a, has τὰ Καρλοβάσια; the same form τὰ Καρλοβάσια is found on two maps (*ΕΕΑ* 5 [1929] after page 460, and 11 [1931], 312).

²⁸ *Stoicheia* 42 (1962), 44. Kritikidis gives also the compounded name form Νεοκαρλοβάσιον (*Τοπογραφία ἀρχαία καὶ σημερινή τῆς Σάμου*, 84), which I do not know from any other source; it may be his own creation.

²⁹ *Ibid.*, 44f.

The genitive singular form is τοῦ Καρλοβάσου /*karlovásu*/ and it is old, at least 150 years,³⁰ and still used today.³¹ This form seems to me to be a made-up learned form created analogically on the basis of the just aforementioned plural τὰ Καρλοβάσα. The nominative-accusative form τὸ Καρλόβασον³² is a fictitious puristic hapax legomenon, though it is understandable as an analogical katharevousa form: to genit. τοῦ Καρλοβάσου: nomin.-accus. τὸ Καρλόβασον.³³

The patrial of Καρλόβασι has commonly been Καρλοβασίτης since at least as early as 1834,³⁴ in actual local pronunciation *karluvasit's* and plural *karluvasitis*,³⁵ with fem. Καρλοβασίτισσα, and Καρλοβασιώτης, also Παλαιοκαρλοβασίτης (of Παλαιὸ Καρλόβασι) and Μεσαιώτης (of Μεσαῖο Καρλόβασι), while the patrial of Νέο Καρλόβασι is expressed descriptively ἀπὸ τὸ Νέο Καρλόβασι, a compounded form missing. A puristic patrial Καρλοβάσιος³⁶ is hardly to be heard on the island.

REVIEW OF ETYMOLOGICAL ATTEMPTS

Etymological efforts of laymen were as copious in the past as they are in our time; they are usually based on little or no knowledge of change in language, of contacts between people speaking different languages, of behavior in name giving, and most of all on no method; their results were, therefore, commensurate with any or all of these weaknesses. Today, however, when onomastics is a science and it is actually called *onomastic sciences*, we should learn more about language in general and of languages in a given area and learn method in name research before we expect to

³⁰ It figures in a text of an application of 1834: ἡ ἐπιτροπή τοῦ Νέου Καρλοβάσου, ἢ τοῦ Μέσου Καρλοβάσου, ἢ τοῦ Παλαιοῦ Καρλοβάσου; Zafeiriou, *ΑΣ* 5 (1956), 63. Also κομόπολις Νέου or Μεσαίου or Παλαιοῦ Καρλοβάσου (Stamatiadis, *Σαμιακά* 4.4 and 23, 24) and λιμὴν Καρλοβάσου (*ΕΕΑ* 7 [1929], 306a). The form became the traditional bureaucratic one, as seen in the 1920 census (published in 1921): Μεσαῖον, Νέον and Παλαιον Καρλόβασι but Κοινότης Μεσαίου Καρλοβάσου, κ. Νέου Καρλοβάσου, κ. Παλαιοῦ Καρλοβάσου, also Λιμὴν Καρλοβάσου, ὄρμος Μεσαίου Καρλοβάσου, ὄρμος Νέου Καρλοβάσου, Λιμὴν Νέου Καρλοβάσου; *Population du Royaume de Grèce* (Dec. 19, 1290), Athens, 1921, p. 272.

³¹ E.g., κάτοικος Καρλοβάσου, δῆμος Καρλοβάσου (before 1953: κοινότης Νέου [Μεσαίου, Παλαιοῦ] Καρλοβάσου).

³² The katharevousa pattern for the analogy is solid; cf. βλεφάρου–βλέφαρον, καρδάμου–κάρδαμον, ὄστράκου–ὄστρακον, φαρμάκου–φάρμακον, etc.

³³ The form τὸ Καρλόβασον is given as a second one: s. article Καρλόβασι, *ΕΕΑ* 7.306a.

³⁴ In the same document mentioned above (note 30), p. 65.

³⁵ K. Ptinis per letter dated 20. III. 1972.

³⁶ Noted also by Mr. Ptinis, *ibid.*

reach meaningful and satisfactory results in place-name study. In this respect, the case of *Karlóvasi* seems to me to be instructive. I present in the following the suggestions advanced by various individuals with criticisms of the details, reserving my own conclusions for the chapter *The Interpretation*.

1. SLAVIC

Karlovo

The place-name *Karlovo* in East Bulgaria near Plovdiv (Philippoupolis), of recent origin according to local sagas, was explained from Turkish *qarlı-ova* “snow-covered plain.”³⁷ However, *Karlovo* proved to be Slavic in derivation and was connected with a man’s name *Carlo*, in Turkish *Qarli*. The mosque in *Karlovo* was erected in 1485 by ‘Alī, son of *Qarli*, a descendant of *Carlo* (Arabic *ibn Qarli* “descendant of Q.”); also Mehemmed Beg, a *Qarli-zâde* and a landowner in the vicinity of *Skoplje*, erected a mosque in *Skoplje* a decade later, in 1495.³⁸

Karlovasi

In the case of *Karlóvasi* the refuge to a Slavic source was made despite the fact that Slavs had hardly settled on the island of Samos during the Middle Ages, as was the case, in fact, with mainland Greece and some other islands. The author who advanced this etymology, N. I. Zafeiriou, did not really consider the name of Slavic origin, however, but only its suffix: *Καρχλόβασι* would be from *Karj-* of the patrial *Καριώτης* /*karjótis*/ “inhabitant of Icaria,”³⁹ and *Karj-* would have changed into *Karl-*, and the Slavic suffix *-ova* attached.⁴⁰ To corroborate his theory, the author states that the first settlers of old *Karlovasi* were Icarians from the village *Akamatra* in north Icaria (as the section of old *Karlovasi* called *Akamátra* shows)⁴¹ and that the Peloponnesians, who settled Neo *Karlovasi*, were the namegivers and named old *Karlovasi* *Karjóna* (*Καρχιόβα*).

³⁷ C. J. Jireček, *Das Fürstentum Bulgarien* (Wien, Leipzig und Prag, 1891), p. 435.

³⁸ F. Babinger, “Beiträge zur Geschichte von Karli-eli, vornehmlich aus osmanischen Quellen,” *Εἰς μνήμην Σπυριδωνος Λάμπρου* (Athens, 1935), p. 144 with note 2, 145.

³⁹ I may add here the surname *Καριώτογλου* in Neo *Karlovasi*, that is a patronymic with Turk. *oğlu* (= *Καριωτόπουλος*: *Καριώτης* “Icarian”; also fem. *Καριωτίνα* “Icarian woman”); Zafeiriou, *ΑΣ* 2 (1947), 111 (he records also *Ἀγγελόγλου*). *Ἄναγ.* Ἴω. *Καριώτογλου* (spelled *Καριότογλου*) signs a declaration of a Committee of Samians to the inhabitants of Samos along with six other signatories (document dated May 28, 1834), in *ΑΣ* 5 (1956), 70. However, *Καριώτης* can also be *Καρυώτης* from place-name *Καρυά* or (plural) *Καρυές*.

⁴⁰ N. Zafeiriou, *ΑΣ* 1 (1946), 220f.

⁴¹ See above, p. 16. — A quarter in Neo *Karlovasi* was called *Καριωταίικα*.

Zafeiriou asserts that the form ἡ Καρλόβα is the earliest form of Καρλόβασι. If so, the nearest thing to assume would be to connect *Karlóva* (so accented) with Slavic, as we have seen *Kárlovo* above. But is ἡ Καρλόβα a reality? According to Zafeiriou's statements, the natives of the hamlets Furni and Kondeika in the NW region of the island (to which region Karlovasi also belonged) used, early in the twentieth century, the directional or locative expression *zd Garlóva* (στὴν Καρλόβα) "into or in or at Karlova" and that ἡ Καρλόβα changed gender and became τὸ Καρλόβας by the analogy of τὸ κριάς, then the ending -i was added and the plural τὰ Καρλοβάσια was created; finally, he suggests the name Μπαλαντόβας of a village on the Anatolian W. coast opposite Samos as a parallel.⁴²

The refutation of Zafeiriou's etymology is not difficult because his unproved assumptions are too many and the verification, with evidence, of the chain of changes suggested is impossible.

Starting with *Baladovas* in Caria, we know that there has been no Slavic influence there and the termination *-ovas* is certainly Turkish *ovasi* "the plain" with loss of the unaccented *i* in the Samos dialect; the name is Turkish *Balad-ovasi*. The thought that the Slavic suffix *-ova* was provided by Greek (Peloponnesian) speakers in the sixteenth century falsely assumes the productivity of that Slavic suffix in the speech of Greek speakers, which is neither evident nor likely.⁴³ Then for the derivative *Karlóva* the author assumes the stem *Karj-* only and not the stem of Καριώτης "Icarian," when we would expect *Καριώτοβα. The alleged change *rj* into *rl* in Καρλόβας from Καρjόβας⁴⁴ is impossible and excluded.⁴⁵ And, while κρέας "meat" becomes *kriási* and γάλα "milk" appears in the analogical form *ýalas*, the case of Καρλόβας → Καρλόβασι is different: Καρλόβασι is a name with no meaning attached to it and has no association with similar synonymic or antonymic notions; e.g. ἡ Πόρτα, ἡ Καλίτσα, ἡ Καλαμάτα do not change into τὸ Πόρτας, τὸ Καλίτσας, τὸ Καλαμάτας, etc., not even in the Samos speech.

My conclusion is that the quasi-Slavic etymology of *Karlovasi* is improbable, nay impossible, and as such has to be unequivocally discarded. What, however, remains is to explain the accusative form *d Garlóva* (= τὴν Καρλόβα) as it is used, whose existence I have no reason to question.

⁴² Zafeiriou, *ΑΣ* 1.221.

⁴³ Max Vasmer, *Die Slaven in Griechenland* (Berlin, 1941), did not list any Slavic place-names from the islands Lemnos, Lesbos, Chios, Samos, Icaria, and the Dodecanesus.

⁴⁴ Zafeiriou, *ΑΣ* 3 (1948–54), 165–198; the alleged change on p. 192.

⁴⁵ The alleged phonologic changes of *rj* → *rlj* → *rl* (*Kárjova* → *Kárljova* → *Kárlova*) are not normal for Modern Greek or for the Samian dialect.

I offer here an explanation of the form Καρλόβα in lack of a better one. The local pronunciation of the name was *tu karlóvas* (local dialectal for *to Karlóvasi*, used especially as the accusative form; some speakers, misled by the flexional patterns in the local dialect, mistook *tu karlóvas* as *t's karlóvas* (= τῆς Καρλόβας) and formed a new accusative *t'n karlóva* → *d(n) garlóva* (τὴν Καρλόβα). This may be necessary to postulate because the form Καρλόβα f. (for Καρλόβασι) is confined to a very small area, the NW region of the island, and it bears the accent on the same syllable as does the full form *Karlóvasi*, whereas the reverse procedure from ἡ Κάρολοβα → ἡ Καρλόβα → τὸ Καρλόβα → τὸ Καρλόβας → τὸ Καρλόβασι postulates four, i.e. too many, imaginary and unwarranted changes.

Another solution would be to assume that τὸ Καρλόβασι changed gender into ἡ Καρλόβαση in the NW regional speech by accommodating the foreign name *Karlovasi* to the feminine since it applied first to the plain which is represented in Greek by a fem. noun *πεδιάδα* or *λάκκα*; thus ἡ Καρλόβαση, locally *karlóvas*, could have been transformed into Καρλόβα. But this solution is not probable because “the plain” is ὁ κάμπος (masculine noun) in Samos and this particular plain is called κάμπος τῶν Καρλοβασιῶν (see below, p. 26).

2. GREEK

In endeavoring to find the etymon of the name, Greek possibilities had to be explored, even if at first sight such a solution seemed *a priori* improbable.

The first test would be whether the form of the word can at all be Greek; here, my conclusion was that either the name must have come originally from another language because of its appearance *karlóvasi* (*síssi*), that is unlike neuter nouns in Greek in *-i* (e.g. ἀκρογιάλι, Βατοπέδι, Μεγάβουნი side by side with *síso*, e.g. ἀκρόγιαλο, δυσκοπότηρο, μεγάβουνο, ξεροπόταμο, but never ἀκρόγιαλι, Βατόπεδι, Μεγάβουνοι, etc.), or a name form in *-i* transformed from a genitive-derived name τοῦ Καρλόβαση, which has parallel instances in Greek, e.g. Παπαδόγιαννης, Κουτσόγιωργας, etc., if, to be sure, Καρλόβασης had an unassailable origin within Greek itself.

The first aspect of the matter is whether from an anthroponym Καρλόβασης we could have received a place-name τοῦ Καρλόβαση and τὸ Καρλόβασι. In fact, in viewing both today's family names in the Karlovasi area and the toponyms recorded from the same area, we do find toponyms that match the family names and derive from the latter; there follow seven pairs (the abbreviations are *M.K.* = Meseo Karlovasi and *N.K.* = Neo Karlovasi):

<i>Family name</i>	<i>Derivative toponym</i>
Ἄγαπητός (N.K.)	οἱ Ἄγαπηταῖοι
Κουταλίδης (N.K.)	τὰ Κουταλίδικα
Μαυρίκης (N.K.)	ἡ Μαυρικάινα (originally wife or widow of Μαυρίκης)
Μουρμούρης (M.K.)	ἡ Βίγλα τοῦ Μουρμούρη (βίγλα “watching post”)
Νικήτας (N.K.)	τοῦ Νικήτα τὸ καλύβι
Σαριμανόλης (N.K.)	τὰ Σαριμανολαίικα
Σπανός (M.K.)	τοῦ Σπανοῦ τὰ πεύκια

An internal Greek explanation of *Karlóvasi* would, in this respect, be possible from τοῦ Καρλόβαση, as the family name Μουρμούρης became toponym ἡ Βίγλα τοῦ Μουρμούρη and, as we know from countless examples, could be also simply τοῦ Μουρμούρη. This is one step.

Further, with the aid of the lists of family names in the Karlovasi area, I tried to ascertain whether or not a family name was the basis of naming the place. Κάραλας is the name of a family in Meseo Karlovasi but represents a domestic immigrant into Karlovasi from Marathokambos of Samos, from which town other families have come, so Βουδούρης, Ζάγκας, Κουνέλης. The family name Καριώτογλου in Meseo Karlovasi originally occurred in Neo Karlovasi (above, p. 15, n. 39) and is not relevant here but is mentioned because it was used by N. Zafeiriou in developing his etymological theory.

At best, one could suggest a name Καρλόβασης or Καρλοβάσης, compounded name of Κάρολος and Βάσης, but we should be aware of the fact that such a name is only a reconstruction (though very well possible). Details are relegated here to small print.

ΚΑΡΛΟΣ

The name Κάρολος as a given name in Greek derived from Italian *Carlo* (this being a variant of *Carolo*) and occurs as such primarily in Greek areas where Italian influence is historically expected, so in Andros, Syros (here even diminutive Καράκι), and Kephallenia.⁴⁶ Hence derives the surname in Athens, Andros, Keos, Syros (sixteenth cent.), Rhodes, Tenos, Siphnos, Kerkyra, etc. (the form Κάρολος of the surname also occurs); the earliest recorded case of the surname Κάρολος is possibly that of a bibliographer of the early sixteenth century (1516, Nafpaktos); in modern Greece the surname Κάρολος continues, so in Athens. Also place-names are attested: τοῦ Κάρολου in Kerkyra, Zakynthos, Kea,⁴⁷ and in Triphylyia. The form Κάραλας as surname, attested in Samos (as noted above) is obviously from Italian *Carla*;⁴⁸ hence perhaps also ἡ Κάραλα (and ὁ Κάραλας) for the lake Βοιβηῆς in Thessaly.

Καρλονήσι “island of Carlo” for a round island close to Astakos of Aitolokarnania, for a deserted islet near Ithaca not far from Lefkada, and (with a byform Καλονήσι) the SE islet of three (called Καλὰ Νησιά), being one of the extant groups of 25 Echinades (previously 33, eight of which have been silted in).

⁴⁶ Kahane, *Italienische Ortsnamen* (1940), 272.

⁴⁷ *Ibid.*, *loc. cit.*

⁴⁸ Kahane, *op. cit.*, 273, did not include the fem. given name Κάραλα.

ΒΑΣΗΣ

The given name Βασίλης (officially Βασίλειος) “Basil” has been used in endearing hypocoristic forms Βάσης and Βάσος (fem. Βάσω; the fem. form Βάση [and Βασίτσα] was recorded in the speech of Skopos [Thrace]) are common and used also in Samos. Βάσης as surname occurs in Crete⁴⁹ and other parts of Greece and is possibly built-in in compounded names in -βάσης and other such names; the name form Βάσος is found as a family name also elsewhere in Greece and in Neo Karlovasi.

ΚΑΡΛΟΒΑΣΗΣ?

The name Βάσης is obscured in some compounded names: Βασικόντος (1605),⁵⁰ Γεροβάσης in Samos,⁵¹ toponym του Καρβάση /pronounced *karavásʃ*/ in Messenia.⁵² These names are very probably compounded from Βάσης Κόντος, the second one from Γερω-Βάσης, and the third Καρ-Βάσης “Black Basil” (= Μαυροβάσης, if this exists anywhere; cf. surname Μαυρομάτης in Neo Karlovasi). In this way of compounding, a Κάρολος (or even Κάρλος) Βάσης or Κάρλος (Κάρλος) του Βάση (Carlo son of Vasis) would become surname *Καρλοβάσης. It would be an anthroponym that emerged from a hypostasized compound, which existent parallels warrant, and such names are traceable back into the usage of the Middle Ages.⁵³

Our concern about the accent lying on the antepenult in *Καρλόβασης may be removed by one parallel I am able to draw: a district in Argos

⁴⁹ *Vassi*: S. Lambros, *NE* 10.455.

⁵⁰ Νικόλαος Βασικόντος governor of Zakynthos (†1605) in a codex; see S. Lambros, *Κατάλογος κωδίκων του Ἁγίου Ὁρους*, 2.346.

⁵¹ A chapel called Παναγία του Γεροβάση “Our Lady (erected and owned by) of Γεροβάσης [Old Basil]”; see Kritikidis, *Τοπογραφία ἀρχαία και σημερινή τῆς Σάμου* (1869), p. 85.

⁵² Toponym του Καρβάσ in the area of Merope (former demos of Oichalia); *Arch. Hist. Lex.*, ms. 628, p. 47. — Surnames with *καρ-* are attested in Samos: *Καραστάθης* (Meséo and Paleó Karlóvasi), *Καραγιάννης*, *Καραθανάσης*, and *Καρανικολάου* (Neo Karlovasi).

⁵³ Πετραλίφας (1108), Πετροκόκκινος (Miklosich and Müller, *Acta et diplomata*, 2.433, l. 11), Πετρομπούας (C. Sathas, *Documents inédits*, 6.29), Σπυρομίλιος (from Σπύρος Μίλιος), Νικοκάβουρας (from Νίκος Κάβουρας), Πετρομανιάτης (Πέτρος Μανιάτης), Πετρολέκας (Πέτρος Λέκας), Σταυρογιαννόπουλος (Σταύρος Γιαννόπουλος), Καλβοκορέσης (Κάλβος Κορέσης), etc.; cf. A. Chatzis, “Ἀθηναϊκά οἰκογενειακά ὀνόματα,” *NE* 19 (1925), 323f.

A surname Ἀρχολέκας on the island of Ios is from Ἄρχος Λέκας; Νικοτσάρας (ca. A. D. 1800) is from Νίκος Τσάρας; Λιαπάνος (Ἡλίας του Πάνου, also Πανολιάς = Πάνος του Λιά), Μαρκοζάνης (Μάρκος του Ζάνη), Μητσοσκούρας (Μῆττος Σκούρας), Μητσοτάκης (Μῆττος του Τάκη), Νικολοδήμος (Νικολός του Δήμου), etc.

In the village Vlaka (renamed Chrysochori) of Triphylia (Messenia, Peloponnesus) there are these names: Πανομπάκος (Πάνος Μπάκος), Βασιλη-μπάκος (Βασίλης Μπάκος), Πανομίχας (Πάνος Μίχας), Γιωργιάννης (from Γιωργηγιάννης = Γιώργης του Γιάννη), Χριστοδημήτρης (Χρῖστος του Δημήτρη), etc. From my own notations and *Arch. Hist. Lex.*, ms. 628, pp. 7 and 80.

(below Παναγία) is called τοῦ Δημόβαση.⁵⁴ The toponym is from the surname Δημόβασης, analyzable as Δήμος Βάσης or Δ. τοῦ Βάση. So then, the form so accented is possible.

In conclusion, our effort to set up a name Καρλόβασης is in part vindicated but the name is still hypothetical and we need a definitive explanation; though the above explanation in need would be, under the circumstances, a good one, if another more convincing one is established the foregoing has to be ignored.

3. TURKISH

Several writers, two of them Samians, Emmanuel Kritikidis (1869) and Epameinondas Stamatiadis (1886), suggested a Turkish explanation of the name *Karlovasi*. The century-old explanation was accepted by L. Bürchner and others but opposed by Nikolaos I. Zafeiriou. The suggestion deserves detailed discussion.

Karlovasi would be from καρλί ὄβασί “snowed over, snowcovered plain,” according to Kritikidis.⁵⁵ According to Stamatiadis, the Turks named καρλή ὄβασή ‘χιονοσκεπής κοιλάς’ the western side of the island, where the whitened trees appeared from afar like a snow covered valley.⁵⁶ L. Bürchner and others follow suit,⁵⁷ so that we may state that the Turkish origin of the name has won general acceptance. Another Samian, Nikolaos I. Zafeiriou, who gives no references to his predecessors, attempts to refute the explanation with these arguments: (a) the earliest *Karlovasi* was not located on the plain but on a hill (200 m high) and (b) since the first settlers and inhabitants of old *Karlovasi* were Icarians, the name-givers were not Turks.⁵⁸ The argumentation of Zafeiriou, however, is not solid. The plain is important for the people who lived nearby but because of the piratic plague they had to hide their abodes away from the sea; in any case, the plain may not have waited for the settlers to come in the sixteenth century to be named by them. The conclusion drawn from this premise to preclude Turkish naming in any case is false because it lacks evidence, whereas the name itself constitutes evidence, is there, but should be interpreted; that is the crux of the matter.

⁵⁴ A. Arvanitopoulos, *Πρακτικά Ἀρχαιολογικῆς Ἐταιρείας*, 1916, p. 74; cf. B. K. Lambrinouidakis, *Ἀθηνᾶ* 71 (1970), 63.

⁵⁵ Kritikidis, *Τοπογραφία ἀρχαία καὶ σημερινή τῆς Σάμου* (1869), p. 84 note a.

⁵⁶ Stamatiadis, *Σαμιακά* 4 (1886), p. 17.

⁵⁷ Bürchner, *RE*, 2. Reihe, 1 (1920), 2175 [‘snow-white plain’]; Varelas, *Τουριστικός ὁδηγός* (1962), 2.64b; etc.

⁵⁸ Zafeiriou, *ΑΣ* 1 (1948), 220f. — Zafeiriou here goes so far as to dare to suggest, albeit as a question, that people from *Karlovasi* gave the name *Baladovas* to a village on the western coast of Asia Minor, opposite Samos; this is sheer speculation and rests on absolutely no evidence.

Difficulties in accepting the Turkish solution were, to my mind, (a) the form *Karlovasi* from *karlı ova*, not Καρλιόβασι (*karljónasi*), as expected in Greek; yet the compounding had obviously been made in Turkish and, indeed, there is Turkish *Karlıova* as a county in the province of Bingöl;⁵⁹ but this is actually no problem, as explained by Professor Tietze (see below, p. 28); and (b) the realia, namely the fact that on a low seacoast (ca. 40 m high) snow was probably a rare thing; however, naming is not a straight-line operation and we miss here the procedure of naming, but still the name is there, although it needs not mishandling but an authentic interpretation.

What, however, renders our situation easier in advancing toward the true explanation is the fact that, though I was unable, in spite of persistent search, to locate a place-name *Karlovasi* in Asia Minor, a welcome Καρλόβασι turned up in Greek Macedonia. We shall see the rest below, in part III: *The Interpretation*.

II. KARLOVASI IN MACEDONIA; an old, effaced, and rediscovered name.

HISTORICAL BACKGROUND & DESCRIPTION

A hamlet in the nomos of Kilkis in Macedonia was in 1928–29 re-named Κρητικά, replacing the name Καρλόβασι which had been in use until 1929. *Karlovasi* and *Erdzeli* (or *Eretseli*) renamed Ἀλεξάνδρα (1940), now constitute one village; these along with a nearby hamlet called *Pulamash* were constituents of the community of Mouries (formerly *Akindzali*) up to 1934; since then they are part of the community Σταθμός (originally Σιδηροδρομικός Σταθμός Μουριῶν). *Karlovasi* is situated at an elevation of 128 m at the foot and SW of Mt Beles ca. 2.5 km from the Railway Station (Σταθμός Μουριῶν). *Karlovasi* and *Erdzeli* and all villages in the vicinity are located on the plain between Mt Beles and *Kruša*.⁶⁰ The population of the area, including *Karlovasi*

⁵⁹ See *Register of Inhabited Places in Turkey* (1946–50), p. 633.

⁶⁰ Mt Beles (or *Belasitsa*) or, according to others, Mt *Kruša* is identified with anc. Κερκίνη attested by Thucydides 2.98. Both these mountain names are Slavic and specifically Bulgarian: *Beleš* (see Vasmer, *op. cit.* [note 43], 86; cf. Μπέλεσι in Greece: Thessaly, Phocis, Argolis, and Gortynia [Vasmer, 94, 117, 127, 156]) ← Slav. *Bělešb* and *Kruša* from *kruša* “pear” (cf. Vasmer, *op. cit.*, 218). — In 1920 the community of Ἀκιντζαλι included five constituents: Ἀκιντζαλι (218 inhabitants), Ἐρτζελή (101), Καρλόβασι (133), Σταθμός Ἀκιντζαλι (4) and Τσαλί (190); see *Population du Royaume de Grèce* (Dec., 19, 1920) (Athènes, 1921), p. 117f. — While to the east is the mountain, north of *Karlovasi* and *Erdzeli* are located the villages Ἀκακίες, Μουριές (formerly Ἀκιντζαλι), Καβαλάρης, Ἐρεΐπια Λιθωτοῦ (formerly Κιουλεμενλή) Σταθμός Μουριῶν, Ροδών, Καλλιρρόη; to the south Μυριόφυτον; to the west Ἀκρολίμνιον, Δοϊράνη, Συκιές, Ἅγιος Χαράλαμπος, Ἀμάραντα, Δροσᾶτον, Καλίνδοια, Ἀκριτάς. Information from Mr. E. G. Kafandaridis per letter 30.I.1973.

and Erdzeli, before the exchange of populations in 1923, consisted exclusively of Turkish farmers, who spoke Turkish, and was in its entirety transplanted to Turkey. The new population in Karlovasi since 1923 is Greek and was made up of refugees from Pontos, specifically from Ordu (Kotyora), and from East Thrace, specifically from Saray.⁶¹

THE STORY OF THE NAMES:

Καρόλοβαςι = Κρητικά

While in Samos no one tried or succeeded in renaming the place *Karlovasi*, entrenched as it has been in the history and language of the people, partly because its Turkish origin was rejected, the fortunes of the Kilkis area were different during World War I and had as an outcome, among other vital matters, the renaming of many hamlets which had been up to 1923 solidly inhabited by Turkish people.

In the attack and battle of Greek forces against the Germans and Bulgarians in September (18–30) 1918 which ended in the liberation of Doyrani, Greek losses were heavy: 500 dead and 2,600 wounded; of these casualties, the IV Cretan division under General Spiliadis suffered the loss of 613 officers and men.⁶² To honor the memory of the Cretans who fell in battle, the village Καρόλοβαςι was renamed τὰ Κρητικά during the year 1928–29 and a memorial to the fallen was erected at Σταθμός Μουριών.

The name Κρητικά is used today, though the name Καρόλοβαςι has not been forgotten, but both disappeared from official papers.⁶³ The curious but understandable thing is that, as with numerous new names replacing earlier ones in Greece, the patril (or inhabitant) name is tenacious: not Κρητικιώτης but only Καρολοβασιώτης.

ATTEMPTS at explanation

As in the case of Karlovasi in Samos, the Slavic explanation is advanced to explain Karlovasi in the nomos of Kilkis. Mr. N. Arvanitidis, a native of Karlovasi-Kritika, voiced to Professor Demetrios Petropoulos his view that the name is Bulgarian. The idea certainly comes from the fact that the Slavic neighbors in the north could have been the name-

⁶¹ Information from Mr. Kafandaridis (see preceding note).

⁶² Information from Mr. A. Drilias and Mr. E. Kafandaridis.

⁶³ The village Κρητικά (formerly Καρόλοβαςι), that counted 198 inhabitants in the 1971 census, became part of the village Ἀλεξάνδρα between 1934 and 1940; *Stoicheia* 25 (1962), p. 114 and 115. The two names are still listed in the index of that volume (p. 198 and 200) but in parentheses: (Καρόλοβαςι–Κρητικά) and (Κρητικά–Καρόλοβαςι), so officially they do not exist. But, as long as people remember, at least Καρόλοβαςι will not be forgotten on account of the persisting patril Καρολοβασιώτης.

givers. If the name were *Karlova*, it could be, but the form *Karlóvasi* cannot be explained from Slavic, including Bulgarian.

My repeated inquiries about a surname Καρλόβασης in Macedonia to establish the possibility of a Greek name Καρλόβασης, as discussed above (p. 19f.), were answered in the negative. Therefore this possibility is also out of the question.

On account of the Turkish population in and around Karlovasi and the Turkish names of other villages (Έρτζελί, Τσαρλί, etc.), there remains no alternative but the solution proposed below.

III. THE INTERPRETATION OF THE NAMES

The interpretation of the names is not equivalent to an opinion, however splendid or likely that opinion may seem to be, when the assertion is not proved with evidence; interpretation is an explanation adequately documented in all possible details. Here follows the interpretation of Καρλόβασι, the name shared by the formerly Turkish village Karlovasi in the nomos of Kilkis and by the Greek settlement Karlovasi in Samos.

The existence of a second independent Karlovasi in mainland Greek territory renders the task of the name's interpretation easier and safer, since at the same time it is established that neither was Karlovasi in Samos settled by Macedonian people of Kilkis nor had Karlovasi in the latter area ever received settlers from Samos. It is evident that the name Karlovasi in the two widely separated areas necessarily was given independently.

Common in both areas are well-known facts:

- 1) Turkokratia held sway in Macedonia and in Samos for centuries and there still exist or there existed in the past names of inhabited places of unequivocally Turkish origin;⁶⁴

⁶⁴ Let there be mentioned the following place-names in Samos: *Domúz burnú* (earlier *Donguz burnu* "cape of the boar," recorded in the sixteenth cent.), a cape at the E end of the N leg of the NE peninsula of Samos (Modern Greek Πράσο, anc. Ποσειδίου); *Domúz Dağ* also in Caria (map of K. Lycker in Philippson, *Das südliche Ionien* [1936]) and *Domusbergas* on the S side of Mycale (Philippson's *Geologische Karte des westlichen Kleinasien*, Blatt 3, in his *Reisen und Forschungen II: Ionien und das westliche Lydien* [1911], at end); *Çatır*; bay of *Kalabaktaş* (from *Kalabak & taş* "stone"; Greek Πρινιάς) and Καλαμπάκτασι, pronounced Καλαμπάχτασι (community since 1918; renamed Καλλιθέα in 1950, with 472 inhabitants, 300 m high); plural Καλαμπακτάσια, area in the W. of Samos; the κοινότης Καλαμπακτασιών consists of three settlements (Kalabaktaş, "Άγιος Ίσιδώρος, and Πλάκα); κάβος Μερτζίκι /merdžiki/ (in the form *Mersincik* partly Turkish) in the Samos Strait; κάβος Σεϊτάνι (= κάβος Μαλάκι) and δρομος Σεϊτάνι NW of Samos (cf. *Şeytanköy* "Devil's village" in Kyzikos peninsula and Mysia; Philippson, *Reisen und Forschungen* 1 [1890] 52; idem, 3 Mysia [1913] 35); *Mola Ibrahim* (Μόλα Ίμπραήμ, Μουλαϊβραήμ) SE peninsula of Samos; the channel (δίαυλος) *Dar Boğaz*, actually "narrow straits" (six miles

- 2) the two places are located on low plains (Turkish *ova* “low plain, lowland,” *ovası* “its low plain, its lowland”);
- 3) both have to do with snow (Turkish *kar* “snow,” *karlı* “covered with snow”). In the Kilkis area the Beles mountain-range is covered with snow during the entire winter period and on the plain and in Karlovasi snow falls during the three-month winter (December-February). In the Samos Karlovasi plain snow is not visible as much as in Northern Greece and Macedonia but the name clearly indicated its identity with “snow” or “snow-whiteness.” In fact, Mt. Kerkis (Κέρκης, anc. Κερκετεύς), ca. 1,440 m high, is covered with snow for months, and then also Karlovasi is cold.⁶⁵

The name *Karlovasi* in Macedonia may give us some more corroboration; it is accented by the older local speakers on the ultima Καρλοβασί⁶⁶ and that is the general Turkish way of accentuation; it should be recalled that the present inhabitants are Greeks who replaced the Turkish population in 1923 but these Greek speakers also know Turkish because they were transplanted here from East Thrace and Pontos, where they lived among Turks.

From these facts naturally arises the inevitable conclusion that the namers in the case of the two widely separated places were Turkish speakers. However, there remain two more steps to round out the interpretation: the explanation of the name *Karlovasi* within Turkish and Turkish parallels in Asia Minor, specifically in the area opposite the island of Samos.

The Turkish Name

Karlovasi is a compound of adj. *karlı* “snow-covered” and *ova* (and *-ovası*) “plain.” The analysis of the name established beyond doubt its Turkish origin.

The first member of the compound occurs as an independent place-name as well as in compounded names. Thus,

long and ca. three miles wide), in Greek Στενό της Σάμου or Στενό της Μυκάλης, was a great nest of pirates (Georgirenes, *A Description*, p. 4); Mt Mycale is Turk. *Samsun Dağ* and Mod. Gr. Καμήλα “camel” (Lykoudis, *MEE* 2 [1927], 389c); the latter, though no resemblance to a camel is involved, must be a folketymological adaptation of Μυκάλη by means of syllabic transposition: *mikáli* → *kamila*, because Μυκάλη offered no etymological sense; cf. *Susam adası* folketymol. with *susam* ← σησάμι; above, p. 8.

⁶⁵ On the present name of the mountain Κέρκης see Varelas, *Τουριστικός οδηγός*, 2.65b, 66b, 67a, 67b. On snow and weather, as presented in the last sentence in the text above, K. Ptinis per letter of 20.III.1972.

⁶⁶ Information from Mr. E. Kafandaridis (Mikrovrysi, Kilkis) per letter 18.II.1972.

Karlı, name of 14 villages (two of them renamed from earlier *Norşen* and *Befriçan*); the Greeks pronounced Καρλί the one in the area of Didymoteicho and Greek officials had renamed it Χιονάδες;

Karlu, name of two places, one in Çanakkale and the other in Samsun;

Karlıköy, name of a place in the areas of Kesani, Saranda Ekklisies and Serres;

Karlıpınar, name of a village in the area of Kayser;

Karlıtepe, name of a place in Ünye (Οίνθη) of Ordu (Kotyora);

Karlıova, name of a county in the province Bingöl.

There are more compounded new names of renamed villages.⁶⁷

The second member of *Karlovası* is *ova* “plain”: *Ova* occurs as an independent name of 13 settlements,⁶⁸ also derivative *ovacık* “little plain” as name *Ovacık* of 51 settlements and three *Ovacık* compounds,⁶⁹ but also 43 *Ova*-compounds such as *Ovabası*, *Ovaköy*, *Ovapınar*, etc.⁷⁰

In view of this material, it becomes evident that *karlı ova* became *Karlıova*⁷¹ → *Karlıova*, from which resulted the form *Karlovası*. The element (or ending) *-sı* in *-ovası* was explained by Professor Tietze and I may summarize his response here: the element *-ı, -i, -u, -ü* after consonants and *-sı, -si, -su, -sü* after vowels is originally the 3rd person possessive “his, its” and is attached to nouns, e.g. *dağ* “mountain” : *dağı* “its mountain,” *göl* “lake” : *gölü* “its lake,” *ada* “island” : *adası* “its island”; according to a principle dominant in Turkish, a noun compounded of noun + noun requires the possessive element attached to the second noun,⁷² so *Susamadası* “Samos-island,” etc. In the meantime I was able to study the article on compounded nouns in Turkish by the late Professor Jean Deny and see that the possessive element *-sı* appears also in toponyms, so

Değirmenderesi (eight times) beside *Değirmendere* (29 times)

Kalederesi (twice) beside *Kaledere* (four times)

Yalımahallesi in the province of Trebizond beside *Yalımahalle* for the sea quarter in a place of the province of Giresun

Kurobası beside *Kuroba*

Kaleobası (twice) beside *Kaleoba*

Kırobası beside *Kıroba*

Taşobası (or a false purism for): *Taşoba*

Türkobası : *Türkoba*⁷³

⁶⁷ *Register of Inhabited Places in Turkey* (1950), 633; *Köylerimiz* (1968), 329.

⁶⁸ *Register* (1950), 886.

⁶⁹ *Register* 886f.; *Köylerimiz*, 433.

⁷⁰ *Register* 886; *Köylerimiz* 433, 434.

⁷¹ Mentioned above, p. 21.

⁷² Professor Andreas Tietze (per letter of 4. II. 1972); he also adds a similar pattern with a possessive going with the second member of the compound in some southern German dialects. On the Turkish possessive element cf. also Robert, *La Carie*, 2.32 note 1.

⁷³ J. Deny, *BSL* 50 (1954), 152–154.

As Professor Tietze informs me, the phenomenon seen in the foregoing cases, listed by Deny, is the dropping of the suffix *-si*, whereas in the case of *karlı ova* “snowy plain” → *Karlı-ovası* we are confronted with the reverse phenomenon; for *karlı ova* is not a noun-plus-noun compound but an adjective-plus-noun compound, which, according to the Turkish grammatical rule, should not have the possessive suffix. There are, however, some erratic exceptions (see below).^{73a}

We shall return to the form of *Karlovasi* below.

In realia, the second member of the compound *-ova* “low plain, lowland” (as contrasted to *yayla* “high plain, plateau”) is verified for both place-names: The larger plains in Samos are five: ὁ κάμπος τῆς Χώρας, ὁ Μεσόκαμπος, ὁ κάμπος τῆς Βλαμαρῆς, ὁ κάμπος τῶν Καρλοβασιῶν, and ὁ κάμπος τῶν Βουρλιωτῶν. In Kilikis the plain between Beles and Kruša does also verify *Karlovası* there. It appears therefore, at least to this writer, that it was the plain which was originally named *Karlovası* in both Samos and Kilikis and subsequently the settlements themselves were so named. This makes sense since the old *Karlovası* in Samos is not on the plain (ca. 40 m high) but higher (200 m) on a hill and the *Karlovası* in Kilikis is at the foot of the mountain.

To the realia belongs also the geographic (and geologic) closeness of Samos to the NW Carian area of western Asia Minor and the identical naming patterns that occur in that area.

Pasa-ovası is another name in Samos,⁷⁴ probably from Turk. *Paşaovası*. *Baladovası* “plain of Balad,” name of the lowlands, especially on the northern side of the lowest section of the Meander River, in Greek Μπαλαντόβας⁷⁵ (*Balad*, *Balat* from Παλάτιν, name of the village on the site of anc. Miletus). It is located in the plain in Asia Minor, opposite the strait east from Vathy as the crow flies, more precisely near *Söke* (*Sokya*) (*Solakuşağı*) and the village *Kuşadası* (*Kuşçuburnu*).⁷⁶

Other parallels in Caria are listed below:

Karayükovası, a plain area (Karayük-plain);⁷⁷

Barzovası and *Barzaovası*, plain region: *Barza*;⁷⁸

^{73a} Professor Tietze per letter dated 6. XI. 1973. Cf. also below, p. 28.

⁷⁴ Stamatiadis, *Σαμιακά* 2 (1881), 7.

⁷⁵ Zafeiriou, *ΑΣ* 1 (1946), 221. — The author suggests, albeit as a question, that *Karlovasi* people were the name-givers of *Μπαλαντόβας*, which cannot be in any way justified; one may look at a map to see that *Karlovasi* is located in the NW part of Samos, far from the coast of Asia Minor; a second reason is that it is not apparent why the *Karlovasi* Greek people would create from *Balad-* a compound *Baladovası*; the rest of the reasons may be lumped together in the expression “linguistically and otherwise impossible.”

⁷⁶ K. Ptinis per letter of 20. III. 1972. I have been able to verify *Söke* and *Kuşadası* (the latter name being also one for the gulf and the district).

⁷⁷ Robert, *Carie* 2 (1954), 77, 149; and map (planche LXV).

⁷⁸ *Ibid.*, 2.32 note 1.

Çukurovası: south of the Meander; from this plain the river Kadmos flows;⁷⁹

Dombay-ovası “plain of buffaloes” near Apamea;⁸⁰

*Eşkereovası*⁸¹ “open plain”; *Eskere-Çukuru-ovası* in S. Caria (650 m high);⁸² Tietze finds improbable *eškere-* (from Persian *āshikāre*) and it looks to him like an originally Greek place-name (per letter of 22. III. 1972); in other words, loan-translation of Παλιόκαμπος;

İncirliova (from *incirli* “having figtrees” and *ova*) west of Aydin;⁸³

Davasovası (900 m high);⁸⁴

Dinerovası in south Phrygia: *Diner* (anc. city Κελαιναί); from this plain the river Buyuk-Mendere-su flows;⁸⁵

Gencerovası (beside *Gencerdağ*).⁸⁶

Further examples are the following from Asia Minor:

Burçakovası, a plain in the area of Tabala

Çulovası, a mountain;⁸⁷

Çımovası, a great valley stretch that comes from Smyrna and narrows into a short valley stretch north of Ayasoluk;⁸⁸

Çumaovası, a subdistrict in the county Merkez of the province Izmir;⁸⁹

Pambuk-ovası, a plain at the lower course of Kestros in Lycia;⁹⁰

Pasin-ovası, a plain to the east of Sivas in Asia Minor (thirteenth cent.);⁹¹ Σολουτζόβασι in the Taurus (Karolidis), *Suludjaova* near Enegil (Kiepert); mentioned as a Pontic colony.⁹²

⁷⁹ *Ibid.*, 2.43; Philippson, *Geologische Karte des westlichen Kleinasien*, Blatt 6, *PM Ergänzungsheft* 183 (1915).

⁸⁰ Robert, *Carie* 2.82 note 8; idem, *Noms indigènes* (1963), 355 note 4; Philippson, *Geologische Karte des westlichen Kleinasien*, Blatt 4, in his *Reisen und Forschungen* 4 (1914), *PM Ergänzungsheft* Nr. 180.

⁸¹ Robert, *Carie* 2.37, 357, 359; probably not with *-s-*, as Robert.

⁸² Philippson, *Reisen und Forschungen* 5 (1915), 114.

⁸³ Robert, *Carie* 2.40.

⁸⁴ Philippson, *op. cit.*, 124; idem, *Geologische Karte des westlichen Kleinasien*, Blatt 4, as above note 80.

⁸⁵ Philippson, *Geologische Karte des westlichen Kleinasien*, Blatt 4, as above note 80. Cf. Δενεῖτο-οβασί: P. M. Kondoyannis, *Γεωγραφία τῆς Μικρᾶς Ἀσίας* (Athens, 1921), p. 28.

⁸⁶ Philippson, *loc. cit.*; *Reisen und Forschungen* 5 (1915).

⁸⁷ See the map (plate XXXVI) in E. Honigmann, “Sur quelques évéchés d’Asie Mineure,” *Byzantion* 10 (1935), facing page 644.

⁸⁸ Philippson, *Reisen und Forschungen*, II: *Ionien und das westliche Lydien* (1911), *PM Ergänzungsheft* 172, p. 30, 33 note 1, 52.

⁸⁹ *Register of Inhabited Places in Turkey* 1 (1946), 24; *Köylerimiz* (1968), 747.

⁹⁰ R. Heberdey, “Nisa und Komba, zwei Städte der lykischen Milyas,” *Beiträge zur alten Geschichte und Geographie. Festschrift für Heinrich Kiepert* (Berlin, 1898), 158.

⁹¹ F. Taeschner, *CMH* 4,1 (1966), 758.

⁹² I. S. Archelaos, *Ἡ Σινιάδος* (Athens, 1899), 133. Cf. Dawkins, *Modern Greek in Asia Minor* (1916), p. 7.

Some of the foregoing examples display the loss of the vowel preceding *-ovasi*, as does *Karlovasi* from *karlı* and *ova*, but, as Professor Tietze tells me, there is no difficulty from the point of view of Turkish in the crasis *lı + ov* → *lov* (per letter of 22. III. 1972). Interestingly enough, also *aov* becomes *ov* in *Barzovasi* side by side with *Barzaovasi*, *Sulucaova* beside *Solucovasi*, possibly *Cimovasi* beside *Cumaovasi*.

Professor Tietze informs me that the compounds of noun + noun receive the element *-si* and the compounds with *ova* (listed above, 30f.) show mostly the noun + noun pattern; the example *İncirliova* (from *incirli* “having figtrees” and *ova*) has the same pattern as *karlı ova* and does not appear as *İncirliovasi*. Then Professor Tietze goes on: “There are erratic and perhaps arbitrary exceptions. Especially in place-names the elision of the possessive ending is frequent... Much more rare is the shift from the unmarked pattern to the marked pattern which is required from the form *karlıovasi*. Perhaps it is an analogon characteristic for the Turkish spoken by non-Turks, but this is only a hypothesis, so in your example *Sulucaova* (the expected correct form) and *Sulucaovasi*; it may be that *Suluca* ‘somewhat watery’ is itself a place-name and the compound *Sulucaovasi* means ‘plain of Suluca’” (per letter 22. III. 1972).

The above Turkish explanation of the name *Karlóvasi* in Samos and Macedonia is possible and even best, if we admit, as Professor Tietze hesitantly suggests, arbitrary exceptions in the compounding of the pattern noun + noun and assume the shift of the unmarked *Karlıova* to marked *karlıovasi* or some kind of an analog characteristic for the Turkish speech as spoken by non-Turks, in our case by Greeks. This, I think, is a valid possibility and the case becomes stronger if we visualize the situation of Greek and Turkish speaking people living side by side and communicating with each other, wherein each party uses the language of the other in a defective manner; literacy was not the rule and it is well known that in general Greeks did not learn Turkish in schools to adopt the correct grammatical usage of everyday Turkish during the Turkokratia (1453 – early part of this century) in both Samos and Macedonia; they picked up only a smattering of Turkish for absolutely necessary communication.

If the foregoing is, as is hoped, correct, the validity of the principle in onomastics is visible that the name of a plain is used also as the name of the settlement which is erected in the plain or in its vicinity, as much as the name of a hill or mountain becomes that of the settlement founded at its foot or on one of its slopes; thus there are numerous occurrences of the name Βουνός, Βουνό “mountain,” and the like as names of settlements; Κάμπος “plain” and derivatives and compounds thereof are likewise names of settlements. The name Καρλόβασι of Turkish origin is no exception.

It is hoped that controversial expositions such as this one may serve our younger onomatologists at least as a stimulus toward refining the methods in onomastics and adjacent fields when historical and linguistic contacts are involved.

Professor Tietze's Suggestion

Captain Piri, an early sixteenth cent. pirate, captain, and naval commander, authored an extensive portulan of the Mediterranean (one version of 1521, published by Paul Kahle, and a later one of 1525, published in a facsimile reproduction in Istanbul in 1935) and also some maps. Piri describes the island of Samos (183–187), mostly the ports, going clockwise around the island. On the southern shore he mentions in one place areas overgrown with reeds (p. 184): “To the west of that (ruined) castle there is a nice plain. In that plain there is a nice river. It carries water summer and winter and on both sides of it there are huge reedbeds, even *natir* sticks and *düdük* [i. e. “pipe” or “whistle”] sticks are found. And east of here is a reedbed [the word used is *sazlık*], in that reedbed they stir up boars.” On the Karlovasi area (p. 185), after coming around Cape Kalabak, he arrives at the river called *Karkılık Çayı* on the map (p. 187), flowing east along the north shore and continues (p. 185): “When one goes around the aforementioned cape in eastern direction, there is a large stream facing north. They call that stream *Karkılık Çayı* [i. e., river of the reeded area]. Very large reeds [the word *karkı*, *karğı* means “a stout kind of reed”] grow there, that is to say, *natir* sticks in particular; not many people go to that place because it is exposed to the northwind, therefore the old ones have time to grow really old, and priceless specimens of sticks are many” [this in Tietze’s letter of 4. IV. 1972]. The noun *karkılık* and (more commonly *karğılık* is “reedbed,” *karğılık çayı* “river of the reedbeds,” and *karğılığ-ovası* “plain of the reedbeds”; Dr. Tietze prefers this as the etymon of the toponym [Tietze’s letter of 22. III. 1972]. This I may disentangle in stages as follows: *Καργιλιγόβασι → *Καργλιγόβασι (by haplology, i. e. dissimilatory loss of the syllable *ği* = γι) → *Καργλιόβασι with silencing of the fricative -γ- intervocalically → Καρλόβασι with substitution of the *l* instead of *ly*. Although these changes are possible, they are not documented.

Dr. Tietze is aware of the fact that the Macedonian homonym is left completely in the dark (22. III. 1972). This is so because *Karlóvasi* in Central Macedonia is not geographically identical with *Kırhkova*, found in the Ottoman text, i. e. a register of the fiefs of Xanthi and Drama, dated Nov. 4, 1491.⁹³ The name would have meant the village having steppe

⁹³ *Fontes Turcici Historiae Bulgaricae*, ser. XV–XVI, vol. 2, edited by Nikolai Todorov and Boris Nedkov (Sofia, 1966), p. 476: *Kırklıkova*, identified by the editors with a village called *Karlıkovo*. [Tietze per letter of 22. XI. 1972.]

character, not cultivated, wild (*kir* “land not under cultivation, steppe,” *kirlik* “not cultivated, having steppe character”).

In realia, the stream called Φουρνιώτικο ρέμα (from the village name Φουρνοι, renamed Ύδροϋσσα 1950) and flowing through Karlovasi^{93a} indeed has reedbeds; the reeds are usually made into fishing-rods, whereas in Palio-Karlovasi there are reeds of the common type.⁹⁴ Palio-Karlovasi is situated around a ravine (ρεματιά)⁹⁵ that is full of plane trees. I have personally viewed the terrain of Palio-Karlovasi in July 1972 and no reedbeds are visible except for occasional reeds as in places with abundant water. In general, as Mr. Ptinis comments, reeds grow all over the island, and indeed close to the sea.

With regard to the Macedonian toponym *Karlovasi*, we have the following facts: The ancient Ταυριανή is Δοϊράνη, a Serbian city today, and the λίμνη Δοϊράνης (anc. Πρασιάς), ca. 45 sq km and eight m deep, ³/₅ Yugoslavian and ²/₅ Greek sovereignty, is located on the borders with Yugoslavia (148 m high) and at a distance of six km from Καρλοβασί. Reeds grow on the banks of the lake and close to the town Μουριές (two km distant from the lake).⁹⁶ The naming, therefore, of the Central Macedonian *Karlovasi* from the reeds of the Doyrani lake is highly improbable.

^{93a} In the area called Σπιρταποθήκες (on account of the storehouses [ἀποθήκες] of matches and petroleum). Informant was a Karlovasi man in Icaria, reporting to Mr. P. Kourouvanis (latter's letter, 6. XI. 1973).

⁹⁴ Information from a Karlovasi man who is active in Ayios Kirykos, Icaria, to Mr. Panagiotis Kourouvanis (latter's letter of 26. IV. 1972).

⁹⁵ Varelas, *Τουριστικός οδηγός*, 2.65a, who does not mention reedbeds.

⁹⁶ Information on the topography, distances, and the growth of reeds from Mr. Kafandaridis (per letter of 13. V. 1972).

ADDENDUM

In bibliography under *Piri reis* and on p. 29:

Paul Kahle: *Piri Re'is Bahrije, Das türkische Segelhandbuch für das mittelländische Meer vom Jahre 1521*. Berlin und Leipzig, 1926, vol. 1, tables 39–41. A German translation is in vol. 2 (1926), p. 56–60. The “*natir* sticks” as “Wächterrohr” is wrong; these are “stakes to support a young tree or plant.” Dr. Tietze, who gives me this information (per letter of 15. II. 1974), adds that he found the word in a dialect dictionary, recorded in a Cilician village, and that the origin of the term is obscure.

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NECROLOGY

The Secretary-Treasurer regretfully announces the deaths of the following members:

Bertram Hughes
Symington Landreth
Maurice A. Mook
S. G. Morley
Mary Ann Williams