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Dreams, the Swelling Moon, the sun

Edwin W. Fay

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DREAMS, THE SWELLING MOON, THE SUN.

1. THE etymologies susceptible to simple phonetic formulation and semantically obvious have, for the most part, been discovered long ago. But I cannot say semantically obvious without recording my conviction that semantic science is still in swaddling clothes. Readers of the *Classical Quarterly* will, I trust, find the following derivations interesting, as well as clear and semantically obvious.

i. ὕπαρ: ὕπνος.

2. If one adequately considers the context of *Odyssey* XIX. 547 he will realize that ὕπαρ ἐσθλόν was not a 'waking vision' but a 'good dream' (cf. Cicero, *de Div.* § 85), one that, coming before midnight through the gates of horn, was destined to come true. The other contexts subject to lexical control, and especially Aeschylus, *Prom.* 486, go to confirm the interpretation of ὕπαρ by 'somnia <uerum>', even though Virgil, *Aen.* III. 173, uses *sopor* to designate a dream that was not to come true, i.e. ὄναρ. In one word, ὕπαρ = 'somnia, in bonam partem adhibitum.'

ii. ὄναρ 'somnia falsum': Lat. *anima*.

3. The counterterm ὄναρ—with Albanian and Armenian cognates that need no mention here—is from the root AN 'to breathe.' Cf. Lat. *anima* 'breath,' but also 'shade, wraith' (in the plural chiefly), and especially note the laying of the ghost of Polydorus in *Aen.* III. 67: '(animamque sepulcro | condimus).' So I interpret ὄναρ by 'ghost,' the wraith of a dead man appearing in the dreams that come towards morn through the ivory gates.

4. As regards the *o* vocalism of ὄναρ (: Cretan ἀναιρος ἄναρ), note the glosses ὀμφή · πνοή, ὀνειρόν φαντάσματα (and in Homer ὀμφή was a dream voice or 'uox diuina') and ὀμφα · ὀσμή (cf. for the sense O. Bulg. *v-onja*¹ 'odor'), which have already been properly derived from the root AN (Lagercrantz in *KZ.* XXXV. 278). From an *s* extension of the root, as in O. Bulg. *achati* 'smell,' we have Lat. *umbræ* (<ONSĀ-) 'Animal, Manes,' to which *umbra* 'shadow' is a secondary development due to the unsubstantiality (*inamitas*, see § 5) of the shadow. The *o* vowel is also found in ὄνθος 'dung,' named from its smell; ἄνθος 'flower,' also named from its 'odor.' Forms cited under ὄνθος for a root ODH have been assimilated with the sept of Lat. *odor* (§ 16).

5. Lat. *in-ānis*: Nearly forty years ago, without any semantic explanation at all, Fick ascribed *in-ānis* to the root AN (*BB.*, II., 175). He was entirely

¹ In *v-onja* *v-* is prosthetic, like the unwritten *w-* in Eng. *one*; *o* comes either from *o* or *a*.

right. We have the form-pattern in ἔν-ορχος 'testiculatus' ἔν-σπονδος 'foederatus,' like in-άνις 'aeratus' > 'having <nothing but> air.' A perfectly parallel development is found in ἀνεμώλιος 'inanis,' which I would by no means separate from its exact synonym μετ-α[νε]μώνιος (see for relation to sense of 'wind' Liddell and Scott), with loss of νε as in ἀμόνας · ἀνεμόνας (acc. pl.). The glosses μωνιόν · μάταιον and μωνίη · ὀλιγωριά will be false dis-composites from 'μετα-μώνιος.' Dissimilation of ν ν may account for λ in ἀνεμώλιος. See Liddell and Scott s.vv., and Capelle-Seiler on μεταμώνιος (cf. Homeric ἀνεμώλια | μεταμόνια βάζειν with 'uoces inanes fundere'). *Inanis* is quasi 'in-der-luftig.'

iii. Σελήνη 'sweller' > moon > shiner.

6. For the root (κ)SWEL 'tumere' see cognates in Walde, s.v. salum;¹ and for SWEL 'splendere' see Boisacq or Prellwitz s.v. σέλας. As the sequel will show (§§ 15-16) both roots are to be written (κ)SWEL (cf. also Solmsen ap. Boisacq l.c.). The two senses of the root KSWEL, to be studied further below, originated in the swelling or gibbous moon (cf. 'luna protumida'), and her swelling was 'splendor.'

iv. Lat. *īdūs* : Osc. *ēidu-*, Skr. *indu-*.

7. A simpler illustration of the swelling moon is found in Lat. *īdūs* (n. pl.), the time of full or swollen moons : OID in the sept of οἰδάνω (see Boisacq, s.v. ; Berneker, *Slav. Etym. Wbch.*, p. 270). There is no sound reason, on the ground of the predominant vocalism of nominal and denominative forms, to deny to this root *e*-vocalism. The truth is that the root is to be written ōID | ēID, with a grade form ǣID and, by secondary gradation, ǫD | ēD (cf. the lexica on Lat. *seco* and Reichelt in KZ. XXXIX. 15 § 30; -75, § 171). For *īd* we have the testimony of Latin *aemīdus* (lexical only) which appears in one glossary as *aedimus*. And this may be right, the transposition in *aemīdus* being suggested by *tumīdus*. Cf. also Lat. *aestus* 'tide, swell, billow,' for 'billow' seems more likely to have been transferred from water to fire than conversely. In Skr. *édhate* 'crescit, augetur; intumescit' the true diphthong is indeterminable, and *dh* for *d*, if not due to the synonymous Sanskrit roots

¹ Germ. *welle* and its cognates, gathered by Boisacq s.v. εἰλέω, are best ascribed to the root [s]WEL. The swell of the sea is living English to-day. With *salum*, to which σάλος probably is cognate, the I.E. word for 'salt' is probably to be connected. The Greek, Latin, and Celtic forms have *al* from *ʰl* between vowels. In the other tongues *al* is from *ol*, and the cognates are graded differently because they are differently suffixed (*sól-d-*). It has not been observed before that Skr. *ksárā-s* 'salty' is cognate with Lat. *sāl*, so that the root has to be written KSWEL, and the choice is open whether to define 'salt' from 'sea' (*salum*), or to define as 'burning, caustic,' as the lexica define *ksárās* (derivationis causa). As regards the phonetics of the initial group ksw, which alternated with skw (see examples in § 16), the derived tongues exhibit any two (but

w/u may not precede), or any one (see Walde, s.vv. *wibro dissipo*; P. Persson, *Beitr.* p. 997, in medio; Fay, *JAPA*. XLIV. 108 § 3; and, with particular bearing on the present article, Zupitza in *BB*. XXV. 93). Under these conditions the sept of κάλπος (see Boisacq) : Germ. *wölbung* will come from (s)KWEL-P. O.Pruss. *klup-stis* 'knee' will first have meant 'swelling,' and Baltic cognates meaning 'kneel, stumble, trot' (κάλη) will be denominative thereto (pace Solmsen ap. Boisacq l.c.). Here also will belong σκέλος 'thigh, dick-bein' (in Homer 'ham'), named from its swelling, and Lat. *scelus* will have meant 'insolence' (cf. Walde s.v. *insolesco*) to start with, as in fact Plautine *scelestus* means 'insolent.' Also κάλπις 'urna' and its cognates will have been named from an original belly-ing shape.

rdh, causalis *vrđh*, may be ascribed to convergence of *d* and *dh* as root determinatives. The true diphthong is also indeterminable in Av. *aēda-* 'scalp,' from 'swell, bulge, crown.' I find the grade *ōd* in *σμ-ώδιξ* 'ge-schwulst' (*JAPA*. l.c.) and in Lettic *ōda-* 'skin.'¹ For the compound root (κ)sw-ĒID 'to exude,' etc. see *JAPA*. XLIV. 112 § 9.² It is of great importance to note (κ)sw-ĒID also in the sept of Lat. *sīdus* quasi 'splendor' > constellation. In Lettic *swīdu*, 'dawn' the original sense may have been 'swelling' (cf. *αύρη* 'light': Lat. *auget* 'swells, increases,' a third or fourth attestation for the group 'tumere > splendere'). Instead of being, as I supposed (op. cit.), the preposition *ksw-* 'co' the prius in the root (κ)sw-ĒID 'to swell, shine' may have been from the root (κ)sāu (§ 16).

8. Excursus on Lat. *ovum* 'egg.' By the doctrine of root determinatives *d* and *dh* in *oid*: Skr. *edh* are additions to a simpler root *ōi*, attested in Lat. *ū-va* 'grape' and *ōa* 'sorb' (see Walde and Boisacq, s. vv). In *IF*. XVIII. 505 Lidew derives the names of a group of berries and berry-trees from a root *ag* 'tumere,' so *ōi-wa* in Lat. *ūva* will, in a sort, attest a root *ōi* with the sense of 'tumere.' With *oi|oidh* cf. *Ei|eidh* 'ire' (see Brugmann, *Gr*. II. 3, 374). From *ōi* 'tumere' we have Lat. *ō[i]-vom* 'egg' and its kin. In deriving nominal 'egg' from verbal 'swell' I follow a stereotyped pattern of thought (sunk to mere speech perhaps, a *cliché*). It were better, it may be, to begin with 'egg' and treat 'swell' as denominative. It is most important to observe that O. Bulg. *aje* 'egg' (see Berneker, l.c. p. 26) is best derived from *oi*, and never had a *w* suffix. The *ovum* 'sept' has no connection with the words for 'bird,' viz. Skr. *vis* 'the weaver' (: *váyati*), while Lat. *avis* belongs with Skr. *ūti-s* 'web,' *ūta-s* 'woven': infin. *ō-tum*, from a root A-wē(1). It was from the bird that man learned wattle-and-daub, plaiting and weaving. There is no philological question whether the egg or the bird came first, and *ovum* is worthless to teach, what it has always been claimed to teach, IE. *vrddhi*.

9. Homeric *ιδνώθη:ιδνώθεις*: correctly derived by Fick in the third edition of his lexicon from *IDNO-* <'swollen, humped, bent, crooked'>. *ιδνώθεις* (*δ'*) *ὀπίσω* describes the posture of chest (or belly) out and shoulders back assumed by one repeatedly tossing a ball up in the air, also the backward 'swell' or 'lunge' of a serpent held in a bird's talon in his effort to bite the bird's chest.

10. *Ida*, mons: Prellwitz is also right in connecting *ιδη* (*i* < *vi*) with the root of *οιδάνω*. Ovid (*Her*. V. 138) aptly illustrates by

in immensis qua tumet Ida iugis.

Or *ιδη* may have meant, in obsolete English, *surge* 'spring'; cf. the epithet

¹ Prellwitz properly derives *κίρος* 'anything that contains or covers' (Liddell and Scott) from the root *ku-ku* 'tumere,' in *κνέω*; and Boisacq properly correlates *κίρος* and *ἐγ-κυρί* 'usque ad cutem' with Lat. *cutio*. On the *h-k* alternation see Hirt in *BB*. XXIV. 218 sq.; Weidemann,

Lit. Gram. § 43; Bartholomae in *Gr. Ivan. Phil.* I. § 54; also Boisacq's article on *σχεδῶ*.

² Thanks to the misfortune of having read *e* instead of *ē* in Lith. *svēstas* 'butter' I denied its connection with Av. *xšvid* 'milk,' l.c. § 5.

πολυ-πίδαξ 'of many springs.' The sense of 'silva,' found first in Herodotus, will have come from the original sense of 'Hump, Bump' > hill > wooded hill. If it has $d < l$ Lat. *s-ilva* may have come from the compound root SĒW-ID.

11. Ποτ-ειδάφω (Corcyra): Fick is substantially right (I.⁴ p. 359) in deriving the name of Poseidon from ΕΙΔ 'tumere.' If we do not disqualify (see Brugmann-Thumb, *Griech. Gram.* § 23. 1) the *F* of the Corcyrean inscription, -ειδάφω is to be explained as a *wen* derivative from ΕΙΔΑ | ΙΔΑ 'swell, surge, billow,' cf. Skr. (and Avestan) divine names and epithets like *Maghāvan-*, *Āthar-van*, *ṛtā-van*. Accordingly, the vocative -ειδάων means 'undose.' The prius ποτ- is from a vocative *ποτι 'domine' and the complex ποτι-ειδάφω gave rise, after the fashion of Lat. *Jū-piter*, to the nominatives *Ποσειδάφω ($\sigma < \bar{y}$); but ποτι-ίδαφω yielded *Ποτίδαφω—with subsequent levellings as between τ|σ and ε|ι. In Ποτίδās we may have a vocative -ΙΔΑ-WES, like Skr. *ṛtāvas*: *ṛtāvan-* or a weak stem nominative in *wṇ-s* (wṇ: *un*) in the Sanskrit weak stem *Maghon-* ($o > au$). Cf. the weak stem nominatives to reduplicated, and a few other sporadic Sanskrit participles in *at*, Latin *-ens* (*gignens* but also *tegens*), out of -NT-S, a type possibly found in Greek ἀ-τρέμας 'non-tremens': ἀτρέμα[τ], originally masculine and neuter respectively.

12. Homeric ἰνδάλλεται 'scheint': As *F* is nowhere certified in this word it may be cognate with ἴδus 'the swells' and then 'the brights' of the moon.

13. Vedic *Indu* : In the Rig Veda *Indu* is a manifestation of Soma, which is personified Liquor, and *Indu* is predominantly rendered by 'drop.' Now 'drop,' if one will think of the drops collecting beneath the wool strainer—not unlike architectural *guttae*—may well have meant 'sweller,' cf. lexical *induka-m* 'bulb' (of a certain plant). But *indu-* may have been a more surge-like manifestation. In RV. IX. 107, 12 it is said of Soma 'river-like he hath swelled with surge, with the stalk's juice' (Griffith); cf. also IX. 96, 8, 'As thoughtful Pavamāna urge, O Indu, speeding the kine, the plant's wave on to Indra'; and in VIII. 9, 19, 'when yellow stalks give forth their juice as cows from udders pour their milk,' where we think of swelling udders and spontaneous exudations of drops of milk from overfull teats or nipples. Mention may here be made that in φλέω φλύω and their kin the senses of 'swell' and 'flow, pour' are well attested.¹

14. But *Indu* also meant the 'moon,' predominantly in the Brāhmaṇas, and also in RV. (cf. PW¹ and Monier-Williams, two decades after Grassmann

¹ This semantic observation leads to a simple etymology for Skr. *ksādrati* 'fundit, fluit' and finally 'euanescit,' a secondary sense development found also in the sept of χέω (cf. Lettic cognates in Prellwitz, s.v.). Thus *ksādrati* may come from the root ks[w]EL 'tumere,' beside which stood a root (x)sāu 'tumere' (see § 16), whence Skr. *ksā-das* 'flood, swell': Av. *xsāo-dah-*. By a sort of blending of Av. *xsāu* 'tumere' with

zav 'fundere, fluere' (in *zao-ter* 'pouring-priest') we might expect a something like *yžav* ($yž = xž$ sonantized). Now in the Iranian tongues neither *xsāu* nor *zav* nor *yžav* are found in verb forms, but in place of *xsāu*: Skr. *ksādrati* we do find *yžar* 'fundere, fluere.' As I shall show elsewhere the explanation of *ksādrati* as cognate with φέλω is mere bravura of algebraic phonetics.

as followed in PW²; see also Griffith or Ludwig in their versions of RV. VI. 39, 3). In the plural, *indavas* means moon-changes etc., i.e. Lat. '*idus*,' pretty nearly. To me, with my convictions of the permanence of ritual, Brāhmanic *Indu* 'moon' and Lat. *idūs* 'full-moons' must be near cognates (cf. Lat. *flāmen* = Skr. *brāhman*, as Kretschmer, *Einkl.* p. 128, rightly admits). But even if we define *Indu* by 'Drop' (in the sky), the sense of 'sweller' will inhere.

ἥλιος 'sun.'

15. Returning to the root (κ)SWEL 'tumere' > 'splendere' (§ 6), I would express my skepsis about the derivation of ἥλιος from IE. (κ)SĀW-EL- 'sun,' for ἥλιος seems to me no less likely to be derived from IE. AUSEL 'sun,' some grade of which is said to be borrowed into Etruscan as *usil* (see Walde, s.v. *Aurora*). This AUSEL is found in the Latin proper name *Aurelius*, cf. '<Aureliae familiae> publice a populo Romano datus sit locus quo sacra faceret Soli, qui ex hoc Ausēli dicebantur' (on ἔ cf. *Thes. LL.* II. 1482, 68 sqq. and especially the inscription—ante A.D. 200—'C. Aurilius [i = post-initial ē] C.f. prator'). Now the name *Ausēlius* presents a perfect equation with Cretan ἀβελιος, cf. the glosses ἀβόος · ἐξ <ε>ω, ἀβώ πρωτ and ἀβώρ · ἥως (corrected from [βο]ή ώς), all with āF from āu-s-. Even if *Ausēlius* is Etruscan its *ausel-* will represent IE. AUSEL- before it was Tuscanized to *usil*. Certainly ĀUSEL and cognation of *Ausēlius* with ἥλιος are as admissible as cognation of ἥλιος with Gothic *sauil* 'sun.'

16. IE. KSWEL 'tumere > splendere' is by no means impugned by the derivation of Goth. *sauil* from (k)sāw-el. We can admit a root (κ)SĀU 'splendere, urere' in ὕ-λη (ῡ) 'firing, firewood, wood' (cf. τὰ φρύγανα [: φρύγει 'roasts'] = 'firing > uirgulta,' then 'shrubs' as a class name; see *AJPh.* XXXIV. 26³ for Skr. *ōṣa-dhis* as 'fire-plant'), Skr. *savitār-* 'sun': Av. *hāvayeiti* 'roasts,' but Skr. *kṣā[u]yati*¹ 'burns,' cf. Syracus, *σαν-κόν · ξηρόν* (*kṣāyati*). The extension (κ)SĀU-S is found in Av. *haosəmna-* 'exarescens' (cf. σκέλλει 'arefacit,' from SK[W]EL); see cognates in Boisacq s.v. *aōs*, Walde s.v. *sūdus* (which is possibly directly from KSŪ-DO-. But there is equal evidence for (κ)SĀU 'tumere' in *σαῦλος* 'swell, swagger, dainty' etc.; *σαυρή* 'pars tumida,' in mal. part., cf. ON. *eista* 'testiculus' (? : ἀδὴν 'swollen gland,' root *ōID*, § 7); *σαυρωτήρ* 'stickprong' jutting from a spear, *σαυρή* 'lizard' (cf. *Encyc. Brit.* s.v. *chamaeleon* for the swelling out of the chest and body of that species). Also of record are *σαύνιον* | *σαννίον* which Cratinus used for 'membrum uirile,' but Menander, reversing the common equivoque, exhibited in Plautine *machaera* e.g., uses *σαύνιον* as 'javelin.' Further, Hesychius defines *σαννίον* by *σαθρόν*, i.e. 'putrid,' sequel sense to the sense of 'smelling,' and he also has *σαννά · ἀπαλά*, i.e. 'soft,' again a sequel sense to 'rotten.' For this last group of words, though Zupitza did not trouble himself about their root meaning, the reader may also consult Zupitza in *BB.* XXV. 93 to advantage. For the sense of 'rotten' further note Lettic *idra* (: *oid*), the

¹ In Av. *xštā-vant-* 'splendidus' the prius is an instrumental from KSƏ-T- 'splendor,' reduced—

perhaps in composition, say with *hu-* 'bene' or *duš-* 'male'—to the absolute null grade.

rotten pith of a tree (see Berneker, l.c. 271). I also suspect, if I may again throw back to δID 'tumere,' that, out of the derivatives of δID , the sept of Lat. *odor* 'smell' grew up, viz. from the putrefaction that so often accompanies swelling. On the vocalism see § 7. The sept of Lat. *odit* 'hates' will have arisen very simply from δID 'tumere,' cf. e.g. Homeric $\chi\acute{o}\lambda\omicron\varsigma$ $\omicron\iota\delta\acute{\alpha}\nu\epsilon\iota$ $\nu\acute{o}\omicron\omicron\nu$ = *ira tumefacit animum*, also the definition of *tumeo tumesco turgesco* in the lexica. Cf. Homeric $\lambda\upsilon\sigma\sigma\text{-}\acute{\omega}\delta\eta\varsigma$ 'ira-tumescens'; but, with Wackernagel (pace Fay, JAPA. XLIV. 112 § 9), in $\theta\upsilon\text{-}\acute{\omega}\delta\eta\varsigma$ and $\kappa\eta\acute{\omega}\delta\eta\varsigma$ the posterius $\text{-}\acute{\omega}\delta\eta\varsigma$ 'fragrans.' For Homer this is all, excluding a proper name. This double value of $\text{-}\acute{\omega}\delta\eta\varsigma$ made it available for its wide development as a suffix, = 'ful.'

Latin *sol*.

17. The 'authoritative' primate for *sol* is $\text{s}\bar{\text{a}}\text{w}\text{-el}$ (in Goth. *sauil*). This assumes that WE yielded Latin *vo* and then *o*—followed by contraction of $\bar{\text{a}}\text{o}$ to $\bar{o}$, so early that no trace of hiatus remains. Others (e.g. Reichelt in KZ. XXXIX. 67) operate with $\text{s}\bar{\text{a}}\text{ul-}$ in Lith. *sáulė*, in which case again Latin $\acute{o}$ is a guess *ad hoc*. We all feel a strong impulse, I suppose, to unitary paradigms, but IE. metaplasts are no less likely. So it may be just as well to explain Lat. *sōl* 'shiner' as a long grade root noun (κ)SWŌL (Cf. $\kappa\lambda\acute{\omega}\psi$: $\kappa\lambda\acute{\epsilon}\pi\tau\omega$), cognate with O. Eng. *swōl* 'sultry' (: Goth. **swōls*) *swōlus*, see Kluge, s.v. *schwul*. As long as $\text{s}\bar{\text{a}}\text{wEL}$ meant 'shining' as well as 'sun,' any form of KSWEL that meant 'shining' was likely also to be used for 'sun.'

EDWIN W. FAY.

UNIVERSITY OF TEXAS.