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GREEK ETYMOLOGIES: ἀήρ,
ἰχώρ, κομμός, οἶνος, χαλκός.

SIR WILLIAM RAMSAY writes (*Journ. of Roman Studies*, 1917, p. 268): 'There is a strong admixture of Anatolian words in Greek, and some remarkable similarities due to geographical contiguity.' The decipherment of the cuneiform Hittite tablets of Boghaz Keui is demonstrating the correctness of his remark and throwing light on the origin of a good many Greek words. Here are some examples:

(1) 'Αήρ has naturally been regarded as connected with ἄημι and ἄελλα—it certainly was so by the Greeks themselves—although there are phonetic difficulties in regard to the termination, which, however, has been explained as due to assimilation to αἰθήρ. Now we find in one of the Boghaz Keui texts (*Keilschrifttexte aus Boghazkoï* IV. p. 76): AN ISTAR-gan MAT-E-as *paḫḫkḫani uerā-zanda iskhūwāi*, 'May Istar (or whatever was the corresponding Hittite name of the goddess) rain fire upon the land from heaven (*uera-z*),' a phrase borrowed from Sumerian and Semitic literature. There can be little doubt that in *uera* we have the Greek α-*Feρ*-. The prothetic vowel (which is found before initial digamma in about a dozen words in Greek) will have been due to the analogy of ἄημι. Latin *aura* is a loanword from *aūra*, as Lithuanian *oras* is from *aura* itself. (Is the Greek χέω for σχεF-ω, Hitt. *iskhū*?).

(2) Ἰχώρ has no Indo-European etymology. In the Hittite text we find *esḫar*, acc. *iskhani*, which the Sumerian and Assyrian vocabularies explain as 'red blood' in contradistinction to *mānis* or 'white blood,' 'pus.'

(3) Sir William Ramsay (*J.R.S.*, 1917, p. 270) suggests that κομμός, 'a song with music,' is of Anatolian origin. He is now proved to be right. In the Hittite cuneiform texts *iskhami-yazi* signifies 'he sings' or 'chants.' Κομμός therefore represents an earlier σκομ-vos, the root being found in the Hittite (*i*)*skham*.

(4) It has long been believed that οἶνος is of Asianic origin. In the Hittite text the common word for 'wine' is *wiyanas*, and the name of the city Oinoanda, near Issos, is written

Wiyanuwanda. Κάρινον, which is the Assyrian *Karanu*, *kurun*, has been assimilated to οἶνος. In Assyrian the borrowed *wiyanas* became contracted into *inu*, and in the Cappadocian tablets found near Kaisariyeh and belonging to about B.C. 2400, the proper name Iná, 'the Vintner,' occurs frequently.

(5) Χαλκός again has no Indo-European etymology. In the Cappadocian tablets, which are about a thousand years earlier than the Boghaz Keui texts and are written in an Assyrian dialect, one of the places from which copper was brought is stated to be Khalki (Contenau, *Trente Tablettes Cappadociennes*, p. 86). In the Boghaz Keui texts themselves mention is made of 'the god Khalkis,' a sort of Hephaestus.

TWO PHRYGIAN WORDS.

In one of the Phrygian inscriptions at the Midas city, published by Ramsay (*J.H.S.*, 1888, p. 380), a word occurs which must be read α*Fe*vos. Ramsay has pointed out that it necessarily signifies 'son'; the difficulty has been to find an etymology for it. It offers, however, a close analogy to ἥλιος. According to Hesychius the Pamphylian and Kretan form of ἥλιος was ἀβέλιος. This represents an earlier ἀσ*Fe*λιος corresponding to Skt. *sūryas* (= *sūlyas*), Lat. *sol*, Welsh *haul*, with a prothetic vowel before the double consonant. Similarly α*Fe*vos represents an earlier ασ*Fe*vos corresponding to Skt. *sūnus*, Russ. *suinŭ*, our *son*. Cf. *ἱνις* for *ἰονις*.

A title which occurs several times in the Midas inscriptions is α*κε*νανο-λα*Fe*ος, also written α*κι*νανο-λα*Fe*ος, the second element of which is found in the title λα*Fe*-αλ*τι*ν*ει* given to Midas 'the king.' In Hittite, *akananis* means 'pricot,' while in the native Lydian inscriptions discovered by the American excavators at Sardes *lefs* appears to signify 'God.' I would identify this with the Phrygian *lavos* as well as with the second element in the Greek βασι-*λεύς*, the first element of which, however, remains as obscure as ever.¹

A. H. SAYCE.

¹ Cf. The name of Laocoön; *κατειν* is 'priest,' 'priestess,' in the Greek inscriptions of Sardes, and Ramsay has shown that Ἀττηβό-καοι means 'Attegos' or Attys priests.' *Lavaltæi* has long since been compared with the Greek Laertes.