

Orpheus



**JOURNAL
OF INDO - EUROPEAN
AND THRACIAN
STUDIES**

4

1994

CONTENTS

Articles

<i>Ute Dukova</i> — Der leuchtende Himmel und die dunkle Erde. Ergänzungen zur Etymologie eines indoeuropäischen Mythologems	5
<i>John V. Day</i> — The concept of the Aryan race in the nineteenth-century scholarship.	13
<i>Ivan Duridanov</i> — Zum Problem des Spätthrakischen: thrak. <i>deva</i> , <i>diva</i>	49
<i>Krzysztof Tomasz Witczak</i> — 'Gold' in Mycenaean Greek and Indo-European	55
<i>Elena Velkovska</i> — An unknown substantive in Middle Greek: ἡ κλινήρη.	59
<i>Georgi T. Rikov</i> — Sanskrit <i>sanóti</i> , Greek ἀνῦμι and αὐθέντης	63
<i>Georgi T. Rikov</i> — Hittite <i>šuwa-</i> 'to fill', <i>šuta(i)-</i> 'to fill up' and Slavic * <i>syrb</i> 'satisfied, replete'	67

Reviews

L. Loukoupoulou, Contribution à l'histoire de la Thrace Propontique, Athènes, 1989 (<i>Mirena Slavova</i>).	75
---	----

THE CONCEPT OF THE ARYAN RACE IN NINETEENTH-CENTURY SCHOLARSHIP

John V. Day
Queen's University, Belfast

Influenced by such myths as the Tower of Babel and by the doctrine of *ex oriente lux*, scholarship in the early decades of the nineteenth century usually derived the so-called Aryans (or Proto-Indo-Europeans) from central Asia, assuming that Aryans had migrated *en masse* and that all present-day speakers of Indo-European languages had Aryan ancestors. But the progress of physical anthropology encouraged scholars as early as the 1840s to define the traits of this 'Aryan race.' Although some scholars continued to argue that most Europeans are descended from Aryans, by the 1870s national rivalries were prompting many Germans and Britons to locate the Aryan homeland in northern Europe, and to depict Aryans as tall and blond, while the French and Italians tended to derive Aryans from Asia, and depict them as smaller and darker. By the close of the nineteenth century, however, more and more scholars were reacting against these chauvinistic trends, and claiming that the Aryan physical type was currently irretrievable.

1800 to the 1840s

During the course of the nineteenth century, Europe was turned upside down. Millions of people left the land to work in factories and to live in sprawling cities. Millions sailed from Europe to begin a new life in America and the European colonies. Canals, railways and roads now criss-crossed the landscape. The middle-classes wrenched political power from the hands of aristocrats. Inventors developed horse-less carriages and the telegraph. Geologists overturned Genesis and proved that the Earth had existed for thousands of millions of years, and biologists replaced Adam as the ancestor of mankind with apes. Europe was changing so much and so rapidly that Europeans searched the past to understand and to justify the present (Lowenthal 1985:96-8; Bowler 1987a:159; 1989:1 ff).

In the nineteenth century's early decades the Romantic movement in art, literature and philosophy was in full swing and guiding contemporary thought, especially German thought. Romantics considered that a people's development was mirrored in its origins, and this prompted them to study ancient, 'primitive' peoples (Horsman 1981:30-1; Engelhardt 1988:115). In addition, every gentleman's classical education gave him an interest in antiquity (Bowler 1989:44), as did the Old Testament.

Biblical stories of the Tower of Babel and the Garden of Eden had long induced Europeans to place their ancestral homeland east of Europe (Poliakov 1987:209-14). So too did Norse sagas and the sixth century AD histories of Jordanes, which documented Odin's introduction of Goths to Europe from Asia (Beck 1934; 2:5-36; Kliger 1952: 11-12, 212-13, 298), and historical invasions of Europe by Huns and Mongols confirmed that migrations invariably came from the East (Schraeder 1901:890). Furthermore, ancient Europe had evidently lagged behind its great contemporaries, the civilizations of Mesopotamia and Egypt which were located in the Near East, and hence the doctrine of *ex oriente lux* (Mallory 1975:53). Shaped by these influences, Romantics traced the origins of Europeans and European cultures

SANSKRIT *SANŌTI*, GREEK ἄνῶμι AND αὐθέντης

Georgi T. Rikov
Sofia University

In view of Eichner's connection of Skt. *sanōti* and Gk. ἄνῶμι with Hitt. *sanhu-*, the evidence for an Indo-European *ani* root **sen-* is restricted to Gk. *ἔντης (in αὐθέντης, συνέντης); ἔντεα and *ἔντυ- (in ἔντυον, ἔντύω). However, these isolated Greek nouns can be explained as secondary *ani* forms, derived from a thematic verb **sen-elo-* which, with regular loss of the prevocalic laryngeal, goes back to IE **senh₂-elo-*.

1. According to Brugmann (1879:271–279; 1916:327), Skt. *sanōti* 'gains, obtains; gains for another, procures' (RV., etc.) and Gk. ἄνῶμι 'to effect, achieve, complete' (Od. 5, 243, Theocr. 2, 91; 7, 10)¹, the thematized Homeric and Ionic ἄνώω 'id.', Attic ἄνώω 'id.'² continue an Indo-European *new*-present **sn₁new-/sn₁nu-*. This explanation is accepted by Schwyzler (1939: 696), Cowgill (1963:255), Strunk (1967:70–73) and Chantraine (1968–1980:93–94).

There are also several Greek forms which can be explained as derivatives of the *ani* root **sen-*³, seen in the assumed nasal infix present in **-new-/nu-*.

Thus, Gk. αὐθέντης 'one who does any thing with his own hand; perpetrator or real author of any act; absolute master, autocrat' (Hdt., Eur., Thuc., etc.), the non-contracted αὐτοέντης (Soph.) and συνέντης·συνεργός (Hsch.) point to a noun in -τησ- *ἔντης which can be derived from an *ani* root **sen-*⁴.

Similarly, Gk. ἔντεα nom. pl. 'fighting gear, arms, armour; a coat of mail, corslet' (Hom.) and nom. sg. ἔντος (Archil.) are forms of a noun in -τεσ- and presuppose an underlying form in *-to- which can be formed from a root **sen-*⁵.

We have also the denominative verbs 1st sg. impf. act. ἔντυον Hom., 2nd sg. impv. act. ἔντυε Anth. P. 10, 118 and ἔντύωω 'to equip, deck out, get ready' which are possibly derived from a noun in *-tu- *ἔντυ-⁶.

2. However, the vast majority of the Sanskrit forms clearly point to an Indo-European *set* root, cf. the *is*-aorist 1st sg. act. *asanisam* 'gained' RV., the desiderative 3rd sg. act. *sīsāsati* V. (< **si-s₁h_x-se-ti*), the past passive participle *sātā-* 'gained, obtained' RV, (< **sn₁h_x-tō-*), the deverbative nouns *sanitu-* 'acquisition, gain' RV. I 8, 6 (< **senh_x-tu-*), *sātī-* 'acquisition, gain, property; winning of spoil' RV, (< **sn₁h_x-tī-*), etc. Then, the Sanskrit thematic aorist 3rd sg. act. *ásanat* 'gained, obtained' RV., inj. *sanat* and Av. *hana-* (cf. 1st pl. opt. act. *hanaēmā* Y. 41, 4, 1st sg. subj. act. *hanāni* Y. 44, 18) should be traced back to IE **senh_x-elo-*.

¹ Attested by ἦνυτο Od., ἄνυτο and ἄνυμες Theocr.

² This verb is also attested in Mycenaean, cf., *a₂numeno* and the proper name *Anuto*.

³ On the Sanskrit perfect participle *sasavāms-* see Hoffmann (1974:76–79).

⁴ See Frisk (1960–1972 I:185) and Chantraine (1968–1980:138–139). Gk. αὐθέντες 'murderer'

⁵ See Frisk (1960–1972 I:185) and Chantraine (1968–1980:138–139). Gk. αὐθοθέντης, where *αὐθοθέντης is derived from θείνω 'to strike', see Kretschmer (1912:291).

⁶ Cf. Frisk (1960–1972 I:523–524) and Chantraine (1968–1980:351–352).

⁷ See Frisk, *loc. cit.*, Chantraine, *loc. cit.*