Murmur, heat and bonds – on some words of magic and healing

Abstract: The paper argues that a) Germanic *tauf/bra- (Germ. Zauber, etc.) is related to a root PIE *deu̯p- ‘beat; make a hollow sound, resound’ found in Greek δοῦπος, ‘thud’, etc., b) Greek φάρμακον goes back to the root PIE *gʷher- ‘heat’ (Gk. θερμός, etc.) implying healing by fomentation, and c) Armenian hiwand ‘sick’, borrowed from Iranian, to PIE *sh₂ej- ‘bind’ relying on the notion of disease as a supernatural bond.

Keywords: magic, spell, healing, disease, lexicon, etymology

1 “Etymologie schwankend”

Within the lexical field of ‘magic’ and ‘disease/(magic) healing’ a number of words in various ancient Indo-European languages still defy convincing etymological explanations. In what follows an attempt is made for three of them, discussing the concepts of magic as incantation, of healing as fomentation and of disease as a supernatural bond.

2 Murmured magic: Germ. Zauber

One of the Germanic lexemes meaning ‘magic’ may be reconstructed as *taufbra/taufra- based on OHG zoubar ‘magic act/tool/spell’, MDutch tőver, ON taufr/tofr (n. pl), taufrar (m. pl.), taufrir (f. pl.) ‘magic tool’ and probably OE teáfor ‘tiver, red hematite’. It is frequently assumed that the latter meaning is the original one and that this matter was used as a replacement of blood for the coloring of

1 Cf. for Gmc. */l/ (Swiss) Alemannic forms such as Zoufer (Gressoney) and the denominal verb zoufrun⁵, Uri zöifere, Visperterminen zoifru⁶, cf. Schweiz. Id. XVII 110.
2 Cf. Baetke 2008: 671: tǫfr (=taufr) n. pl. “Zauberei; Geräte, Gegenstände, die zum Zaubern verwendet werden; tǫfra-maðr m. „Zauberer, Hexenmeister‘, tǫfra, zaubern, hexen‘.”
3 Cf. BT: 972: teáfor “a pigment, material used for colouring, tiver (red ochre for marking sheep (Suffolk); a material used for making a salve.”

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runes. The further origin of the word is then regarded as unclear. However, one cannot exclude that the semantic development went the other way round, cf. the different concrete meaning in Old Norse and the similar change in NE bead ‘small ball in a rosary’ < ‘prayer’ (Germ. Ge-bet). One may also think of Lat. fascinum ‘bewitching, witchcraft’ and NE charm ‘incantation’ < French charme < Lat. carmen (: canere, -ō ‘to sing’) both meaning ‘amulet’, as well.

The OHG glosses attest a wide range of meanings for zoubar, among them ‘spell’, ‘song’ and ‘prophecy’, cf. Sievers & Steinmeyer 1969:

1. incantationem zouber;
2. incantatores zouberære
3. diuinaciones zoupar
4. Thessala [carmina] zovpar

Loewenthal (1916: 285–286) probably started from these meanings in his hypothesis deriving *tauf/bra- from a PIE form *dou̯pro- ‘drum beat’ connected with Slov. dupati ‘to beat something hollow’. He thought of shamanic drums used by Laplanders or Finns that became known to Germanic tribes, whence ‘drum beat’ came

4 Cf. already Grimm (1875–1878: 863), who pointed out OE reád teáfor ‘red t.’ and concluded that teáfor itself may have meant simply ‘color’ (“Die beifügung des adj. reád teáfor (rubrica) ließ vermuten, das teáfor allgemein zeichenfarbe war, deren man sich beim einritzen der buchstaben bediente, und so könnte es rune, geheime zauberschrift, folglich zauber aussagen?”) More recently, cf. Wesche 1940: 5; Poruciuc 1990; Essler 2017: 162–169 (undecided between a basic meaning ‘tool for protection’ and ‘color’).

5 No proposal in Falk & Torp 1909: 151; de Vries (1977: 583) seeks a connection with ON tafn ‘sacrifice’ (OHG zebar) and ON tjóðr ‘fetters for animal feet’ assuming a basic root *de(l)/*dey-; also impossible Orel 2003: 402 (derivation from *tawjanan [Goth. tawjan ‘do’]); not treated in Bjorvand & Lindeman 2000; EDPG.

6 OED: s.v. “A small perforated ball or other body, a series of which (formerly called ‘a pair of beads’) threaded upon a string, forms the rosary or paternoster, used for keeping count of the number of prayers said.”

7 Cf. de Vries (1977: 583 s.v.): “Die bed. ‘rote farbe’ von ae. teafor hat man mit dem brauch, die runen rot zu bemalen verbinden wollen (Arnstz, Handb. der Runenkunde 286), aber dann lässt sich diese bed. aus der zaubermagie erklären, nicht umgekehrt.”

8 Lat. fascinum denotes an amulet in the form of a penis hung around boys’ necks to protect them against the evil eye, cf. Varro LL 7.97.

9 Cf. also Wells & Starck 1990: 768: fascinum, praestigium, maleficium. Wesche (1940: 13) points out that there are no compounds like *zoubarliod or *sang attested in OHG. His conclusion that such forms were unnecessary (“man hat also eim solches Kompositum nicht unbedingt nötig”) is of course an invalid argumentum ex silentio.

to mean ‘magic’.\textsuperscript{11} This idea has generally been dismissed as improbable in the ensuing literature, as there does not seem to be evidence for Germanic tribes using such devices.\textsuperscript{12} However, if one can take data from Slavic,\textsuperscript{13} Baltic (Latv. \textit{dupētiēs} ‘make a hollow sound’; cf. ME: 1, 518), Greek (\textit{δούπος} ‘heavy sound, thud’, \textit{δουπέω}) and Anatolian (CLuw. \textit{dūpi}-‘to strike’, \textit{dupijalli}- ‘club’, cf. Starke 1990: 313 n. 1093, 47; HLuw. \textit{tupi}−‘to incise, beat’)\textsuperscript{14} as sufficient for the reconstruction of a root *\textit{deyp}-,\textsuperscript{15} a protoform *\textit{doupro}- meaning ‘boom, roar’ referring to the vocal sounds produced during an incantation may be possible; the polysemy ‘beat, strike’/‘make a hollow sound, hum’ probably arose by metonymy due to the implication “If you beat something, it makes a sound.”\textsuperscript{16} Furthermore, the use of a verb to refer both to sounds produced by the human voice and by natural phenomena such as sea and wind seems unremarkable; cf. e.g. Gk. βέβρυχα, βρυχάομαι said of the roaring waves and of the moaning of a fatally wounded warrior in Homer:

\begin{quote}
(2) \textit{κεῖτο \tauαυνοθείς} / \textit{βέβρυχως} 'He lay outstretched, moaning aloud.' \textit{Il. 13.393}
\end{quote}

\begin{quote}
(3) \textit{βέβρυχεν} \textit{μέγα} \textit{κόμα} 'The mighty wave roars.'\textsuperscript{17} \textit{Il. 17.264}
\end{quote}

Other examples, which could probably be multiplied, are Lat. \textit{streptō}, used, among other things, for instruments (4), rivers (5) and the human voice (6), \textit{murmurō} denoting human moaning (7), magic muttering (8) and the sound of the sea (9), and \textit{fremō} said of the wind (10) and human voices (11):

\textsuperscript{11} “Durch die Schamanentrommel des Lappen oder des Finnern, die der Germane ehedem, etwa wenn sein Vieh krank war, gewiss auch in Anspruch genommen hat, mag aus dem 'Trommelschlag' der 'Zauber' geworden sein.”


\textsuperscript{13} Cf. also Serb. \textit{dūpiti} ‘mit Getöse schlagen’, bulg. \textit{dùp}’b ‘gebe einem Roß die Sporen’ (Berneker 1924: 1, 238).


\textsuperscript{15} With Siebs’s law one might connect *(s)\textit{teyp-} ‘to beat’ (Lat. \textit{stupēre}, Gk. τύπτω, etc., cf. LIV\textsuperscript{2}: 602f.); cf. Siebs (1904: 294): “lautet die wurzel mit idg. media an, so beginnt die parallele s-form mit idg. s + entsprechennder tenuis; lautet die wurzel mit idg. media aspirata an, so beginnt die parallele s-form mit idg. s + tenuis oder tenuis aspirata.”

\textsuperscript{16} The restriction of the Anatolian data to the presumably earlier meaning ‘beat’ (→ ‘write’) may be another instance of semantic archaisms retained in this branch as e.g. in *\textit{seh₁}- ‘to press in’ vs ‘to sow’ elsewhere (cf. LIV\textsuperscript{2}: 517).

\textsuperscript{17} Note also the gloss in Hesychius \textit{βρύχεται} μαίνεται, i.e. ‘howls like a madman’, which might be related to inspirational frenzy.
rauco *strepuerunt cornua cantu*
‘The horns *rang* with their hoarse notes.’ Verg. A. 8.2

*nec fluvii strepunt Hiberna nive turgidi*
‘The rivers no longer *roar*, swollen with winter snow.’ H. C. 4.12.3

*intra Albanam arcem sententia Messalini strepebat*
‘Messalinus’ *rasping voice was confined to* the Alban citadel.’ Tac. Agr. 45

*servi murmurant*
‘The slaves *mutter.*’ Plaut. Mil. 744

*(magia) carminibus murmurata*
‘*muttered in spells*’ Ap. Apol. 47

*fremitum murmurantis maris*
‘the *thunder of the roaring sea*’ Cic. Tusc. 5.116

*illi indignantes magno cum murmure montis / circum claustra fremunt*
‘They [sc. the winds], to the mountain’s mighty *moans, chafe blustering around the barriers.*’ Verg. A. 1.55

*omnes magno circum clamore fremebant*
‘With loud lament, all were *mourning round him.*’ Verg. A. 6.175

In the specific context of magic spells and songs, one might also take into account the imitation of natural sounds during an incantation by the magic expert,\(^\text{18}\) which would make the use of a verb denoting such phenomena to describe their vocal counterparts even more likely. Tacitus uses *murmur* to describe the hollow sound of voices produced by Germanic warriors with the help of their shields when preparing for battle:

*adfectatur praecipue asperitas soni et fractum murmur, obiectis ad os scutis, quo plenior et gravior vox repercussu intumescat.*
‘The object they specially seek is a certain volume of hoarseness, *a crashing*\(^\text{18}\) Cf. Malinowski 1948: 54 (reporting from his field-work in Melanesia): “The study of the texts and formulas of primitive magic reveals that there are three typical elements associated with the belief in magical efficiency. There are, first, the phonetic effects, imitations of natural sounds, such as the whistling of the wind, the growling of thunder, the roar of the sea, the voices of various animals. These sounds symbolize certain phenomena and thus are believed to produce them magically.” Cf. also *PGM* VII.765-780 “And the first companion of your name [sc. of the goddess Mene] is silence, the second a popping sound, the third groaning, the fourth hissing, the fifth a cry of joy, the sixth moaning, the seventh barking, the eighth bellowing, the ninth neighing, the tenth a musical sound, the eleventh a sounding wind, the twelfth a wind-creating sound, the thirteenth a coercive sound” (Graf 1991: 203).
roar, their shields being brought up to their lips, that the voice may swell to a fuller and deeper note by means of the echo.’ Tacitus Germania 3

Hence, murmur may denote both a deep, hollow sound and the muttering of a magic spell. This polysemy would seem to match that of *deyjp- assumed here to underlie Gmc. *taifulbra-.

Tacitus further reports that the Germanic tribes took as divine signs the neighing and snorting of horses, which he describes with hinnitus and fremitus:

(13) *proprium gentis equorum quoque praesagia ac monitus experiri. publice aluntur isdem nemoribus ac lucis, candidi et nullo mortali opere contacti; quos pressos sacro curru sacerdos ac rex vel princeps civitatis comitantur hinnitusque ac fremitus observant. nec ulli auspicio maior fides, non solum apud plebem, sed apud proceres; sacerdotes enim ministros deorum, illos conscios putant.

‘Their special divination is to make trial of the omens and warnings furnished by horses, in addition to other methods. In the same groves and coppices are fed certain white horses, never soiled by mortal use: these are yoked to a sacred chariot and accompanied by the priest and king, or other chief of the state, who then observe their neighing or snorting. On no other divination is more reliance placed, not merely by the people but also by their leaders and their priests; for the nobles regard themselves as the servants of the gods, but the horses as their confidants.’ Tacitus Germania 10

As seen in the examples above, fremō and derivatives also denote human vocal sounds and cooccur with murmur/-o. These data may be taken to show that a root meaning ‘make a hollow sound’ may also be used to refer to magic muttering.

The generalized meaning of *taifulbra- ‘murmuring > magic’ has a parallel in forms based on OHG galan ‘to sing, bewitch’ (OE galan, ON gala), OHG galstar meaning ‘magic song, spell’, but also ‘magic potion, poison’, and its derivatives galstarara f. ‘witch’, galstarari ‘warlock’, galstarōn ‘speak magic spells, incantare’, bigalstarōn ‘bewitch’.

As for the morphology, Wagner (1998) has pointed out a number of instances of Germanic adjective stems in *-ra- beside frequently synonymous forms with simple *-a-, e.g.:

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19 PIE *gʰel:- OHG gellan (EWAhd: 4, 140–141, st. v. III: gal, gulum, gigollan), OE gi(e)llan ‘scream’, ON gjalla (*gʰel-n/s-), cf. Arm. geγλελ (7th c.+, NBHL: “μελῳδέω modulor, laudo carmine”; Hexaemeron, Nersēs Lambronac’i, etc.)

20 Cf. EWAhd: 4, 33: galstar glossed as cantamen, carmen, incantatio, necromantia, praestigium, veneficium.
Hence, one might assume that beside *dou̯po- (as attested in Greek) Germanic may have had a dublet *dou̯pro- ‘murmuring, enchanting’. The effect of Verner’s law is likely to have been caused by accent retraction due to substantivization (*dou̯pro- → *dóu̯po- ‘magic chant’), after which *taũfra- and *taũbra- became allophonic variants of one lexeme.

Two forms that seem to militate against this explanation are the Greek epic epithet of Zeus ἐρί-γδουπος ‘thundering loudly’ beside ἐρί-δουπος and the verbal hapax form (Il. 11.45) ἐπί δ’ ἐγδούπησον, which have traditionally and obviously been connected with δοῦπος and δουπέω. However, since a corresponding root with an initial cluster *gd- or *dg- (metathesized in Greek) does not seem to be forthcoming in PIE, one has mostly resorted to the assumption that /gd/ arose secondarily within Greek by analogy to κτύπος ‘crash, noise, thunder’ (→ κτυπέω), cf. also ἐρί-κτυπος (Hes. Th. 456, 930, referring to Poseidon). Alternatively, one might assume that in the compound ἐρίγδουπος the cluster arose by metathesis of...
an earlier *ἐρίδ-γουπος and that after this the form was secondarily associated with ἔριδουπος. The first element could be ἔρις, -ιδος 'quarrel, dispute', which might be related to the fact that, in Homer, seven of the eleven instances of ἔριδουπος occur in the formula ἔριδουπος πόσις Ἦρης (in contrast to ἔριδουπος, which is never said of Zeus). The epithet might thus refer to the constant quarrels of the divine couple, but the second member remains unclear. In any case, the Greek variants in /gd/ do not seem to be decisive for the reconstruction of PIE *deu̯p- and its continuants elsewhere.

Summary: Gmc. *tauf/bra- may be connected with a PIE root *deu̯p- ‘beat; resound, make a hollow sound’ found in Anatolian, Slavic, Baltic and Greek. It originally denoted the murmur of the magic expert during an incantation. The Greek forms in ἐρίδ- arose secondarily within the epic language.

3 Healing heat: Gk. φάρμακον

“Dem einfachen Naturmenschen gilt Arznei, Gift und Zaubermittel für Eins.” (Pape 1914: 1256)

3.1 Meaning

The origin of Greek φάρμακον ‘herb, medicine, remedy, poison, incantation’ and φάρμακος ‘sorcerer’, attested since Mycenaean times (PY Un 1314.1 pa-ma-ko), is unclear. As in the case of so many other Greek lexemes, EDG: 1554 considers it a Pre-Greek substrate word:

“The original meaning of φάρμακον cannot be established with certainty. The word is clearly Pre-Greek. Fur.: 220 compares φόρβαντα· ἰατρικὰ φάρμακα (H.), φόρβια· φάρμακα, οἱ δὲ nanz von κτυπέ-·einen Donnerschlag tun’ (von Zeus) beeinflußte onomatopoetische Variante zu δοῦπο- mit δούπησ(α)- gebildet worden.”

26 Cf. for the metathesis τίκτω < *titkō and πτόλις, πτόλεμος which may go back to compounds in °t-, cf. Dunkel 1992 and Pinault 2018. Similar compounds with athematic first element are αἰπόλος ‘shepherd’ < *αἰγ-πόλος and χέρ-νιψ ‘water for washing hands’.

27 PIE *peug- ‘to prick, sting; vex, trouble’, Lat. pungere, -ō, with metathesis from *erid-pougo- as in ἀρτοκόπος ‘baker’ < **pok’os (Myc. a-to-po-ko), meaning ‘vexed by quarrels (with his wife)’ or ‘vexing (others) by quarreling’?
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ϕόρβα (H.). Note the variations α/ο and μ/β, well-known from Pre-Greek. Foreign origin is already pleaded for by Chantraine (1933: 384) and Schwzyzer (1939: 497).”

However, semantic equivalence and formal similarity alone are not enough to suppose common origin (the deus/θεός-fallacy). In this case, there is no compelling reason to connect φέρβω ‘feed’ and its derivatives with φάρμακον. In the same way one might argue that βαίνω and βλώσκω/μολεῖν, both meaning roughly ‘walk’, show the well-known variation /a, o/ and /m, b/ and must hence be considered as deriving from a common Pre-Greek etymon.

The semantic breadth found in φάρμακον makes it difficult to assess what the original meaning might have been.29 As in the semantic shifts seen in Gmc. *taufra- above, in principle both the development from a concrete meaning such as ‘murmuring’ to a more general ‘magic’ seems possible and a specialization from ‘magic’ to the designation of any tool instrumental in healing or inflicting harm,30 e.g. ‘amulet’, ‘herb’, ‘dye’, 31 ‘rust’,32 ‘scapegoat’ (Hippon. frg. 5–10, Ar. Ra. 733, etc., cf. Artelt 1937: 89–90).

In Homer, φάρμακον denotes medicine and poison, used externally (15) or ingested (16), magic potions (17) and other material of unclear definition having magic effects such as bodily transformation (18):

(15) ἐλκος δ᾿ ἱητὴρ ἐπιμάσσεται ἠδ᾿ ἐπιθήσει φάρμαχ, ᾧ κεν παύσῃσι μελαινάων ὀδυνάων.

‘But the healer will examine the wound and lay on it herbs that will make you cease from dark pains.’

Il. 4.190

Commented by GEW: 2, 993 as “which, of course, is no solution” (“war natürlich keine Lösung ist”).

As GEW: 2, 993 puts it: “Since the original meaning of φάρμακον cannot be determined, the etymologist has ample freedom” (“Da die urspr. Bed. von φάρμακον nicht feststellbar ist, hat der Etymologe einen weiten Spielraum”). Earlier proposals that also start from *φάρμα tried to connect roots of the form *bʰer(H)-, Lith. buriù, bùrti ‘to practice magic, prophecy’ (Osthoff), probably meaning ‘to beat’ originally (“Zauberschlag”), or related to φέρω and Alb. bar ‘herb’ (Kretschmer) or *bʰer- meaning ‘cut’ (like Germ. Heu ‘hay’ from hauen ‘cut’) (Frisk). Cf. also Langholf in LfgrE: 4, 822–824, who compares Gk. ῥιζοτόμος (Hp., Thphr.+) “one who cuts or gathers roots, esp. for purposes of medicine or witchcraft, herbalist” (lsj).

Cf. Artelt (1937: 40) who supposes that φάρμακον meant “something used for magic purposes, magic product” (“Zaubermittel”) generally, which would include meanings such as ‘medicine’ and ‘poison’.

Hdt. 1.98 ἡγθεσμένοι [...] φαρμάκος ‘painted with colors’.

As in the story of Telephos, whose wound was healed by the rust of Achilles’ spear that had caused it (Hyg. fab. 101), cf. Laser 1983: 88f. fn. 220; 125 (“ο τρώος ἰάσεται’”).
(16) βεβρωκὼς κακὰ φάρμακ
‘(like a serpent) having fed on evil herbs’  
Il. 22.94

(17) αὐτίκ’ ἄρ’ εἰς οἶνον βάλε φάρμακον, ἐνθὲν ἔπινον, 
νηπένθες τ’ ἀχολόν τε, κακῶν ἐπίληθον ὀπάντων. 
‘At once she cast into the wine of which they were drinking a drug to quiet 
all pain and strife, and bring forgetfulness of every ill.’  
Od. 4.220

(18) ἀμφὶ δὲ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες, 
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ’ ἔδωκεν. 
‘And round about it [sc. Circe’s house] were mountain wolves and lions, 
whom Circe herself had bewitched; for she gave them evil drugs.’  
Od. 10.212

As Langholf in LfgrE: 4, 822–824 stresses, φάρμακον is not used in the meaning 
‘incantation, magic spell’ in epic Greek,33 but Plato uses the derivative φαρμάσσω/ 
-άττω in the sense ‘to enchant, use a spell’ (19) and in the Nomoi he divides 
φαρμακεία into two kinds, those harming by physical means and those harming 
by magic spells (20) (cf. Artelt 1937: 99–100):

(19) Φαρμάττειν βούλει με, ὦ Σώκρατες, εἰπεῖν τὸν Ἀγάθωνα, ἵνα θορυβηθῶ διὰ 
tὸ οἴεσθαι τὸ θέατρον προσδοκίαν μεγάλην ἔχειν ὡς εὖ ἐροῦντο ἐμοῦ. 
‘You want to throw a spell over me, Socrates,” said Agathon, “so that I may 
be flustered with the consciousness of the high expectations the audience 
has formed of my discourse.’34  
Pl. Smp. 194a

(20) διτταὶ γὰρ δὴ φαρμακεῖαι κατὰ τὸ τῶν ἀνθρώπων οὖσαι γένος ἐπίσχουσι 
tὴν διάῤῥησιν. ἢν μὲν γὰρ τὰ νῦν διαῤῥήδην εἴπομεν, σώμασι σώματα 
kakourgousa ἐστὶ κατὰ φύσιν: ἄλλῃ δὲ ἢ μαγγανείας τέ τισι καὶ ἐπῳδαῖς 
catadèses leugoménas peithê toûs mên tolymántas bláppëi autûs, 
ὡς <ἀντως> δύνανται τὸ τοιοῦτον, τοûs δ’ ὡς παντός μᾶλλον ὑπὸ τοûtên 
dunaméwn eghêteuên bláppontai. 
‘A division in our treatment of poisoning cases is required by the fact that, 
following the nature of mankind, they are of two distinct types. The type 
that we have now expressly mentioned is that in which injury is done to 
bodies by bodies according to nature’s laws. Distinct from this is the type

33 “Stets materiell; nie i.S.v. ‘Beschwörungsformel’”. Cf. also Artelt 1937. Differently e.g. Scar- 
borough 1991: 139 with reference to Od. 10.391–394 (“the ‘other drug’ (or “spell”, here”) – Circe 
restores Odysseus’ companions’ human form –, where, however, ἀλείφω ‘to smear, anoint’ implies 
a salve (προσάλειφεν ἑκάστῳ φάρμακον ἄλλο).  
34 Cf. also φαρμακεύω in Hdt. 7.114 Φαρμακεύσαντες δὲ ταῦτα ἐς τὸν ποταμόν καὶ ἄλλα πολλά 
πρὸς τούτου πρὸς τούτου ‘Having used these enchantments and many other besides on the river [Strymon]’ 
after a sacrifice of white horses with auspicious omens, cf. also Artelt 1937: 48.
which, by means of sorceries and incantations and spells (as they are called), not only convinces those who attempt to cause injury that they really can do so, but convinces also their victims that they certainly are being injured by those who possess the power of bewitchment.’ Pl. Nom. 932e–933a

3.2 Derivation

Forms in -ακος/-ν can be thematized stems in -ακ-, cf. φύλαξ ‘guardian’ → φύλακος (II. 24.566), hence φάρμακος/-ν may derive from *φάρμαξ, which in turn can be a derivative of a stem in -μα, cf. ἕρμα → ἕρμαξ, both meaning ‘cairn, heap of stones’, κλίμα ‘to lean, incline’, κλίμα (Plb.+) ‘inclination’ → κλίμαξ (Od.+ ‘ladder’ (*leaning thing’)). If so, the base form *φάρμα may go back to *gʷʰrmn and be related to θερμός ‘warm, hot’ with full-grade of the root also presupposed by θερμαίνω derived from *θέρμα < */gʷʰmn. Accordingly, θερμός is likely to go back to *gʷʰrmnns with loss of the second nasal due to the “asno-rule”. These derivatives seem to presuppose a proterokinetic paradigm nom. *gʷʰrmn, gen. *gʷʰrmn-s and *φάρμα, presupposed by its derivative φάρμακον, would be a secondary form with the zero-grade of the root generalized from the weak cases and with the productive suffix form -μα.

Alternatively, and parallel to θέρμη ‘heat’ (Hp.+), but again based on the zero-grade allomorph of the root, a collective/feminine *gʷʰrmnēh₁ ‘heat; hot stuff’ would have resulted in *φαρμᾱ́, from /i/ instead of /ei/ in κλῖμαξ probably from κλίνω, similarly Hellenistic κλίμα with /i/ for earlier *kleima, cf. Schwyzer 1939: 523, see also fn. 39.

35 Cf. e.g. Byrd 2015: 20: Av. asman- ‘heaven’, gen. asnō < *asmnás. Cf. also beside κευθμῶν κευθμός ‘hiding place’ < *-mnós-.

36 On μα-forms cf. Chantraine 1933: 178–179; Schwyzer 1939: 523; Risch 1974: 49–51 and recently Gunkel 2011 who discusses the rise of the more recent pattern of the type χύμα (Arist.+ besides θεῦμα (H.+), i.e. derivation from the weak stem allomorph if this ends in a short vowel. He interprets this as due to a tendency of trochaic shortening /preference for L(ight)LL syllables at word end (H.L > L.L). Under this interpretation *φάρμα would not fit the phonological pattern, as the stem ends in a consonant, but it fits the derivational pattern, as it derives from the weak stem allomorph of *gʷʰrmn. It might thus belong to an earlier phase of the change of the derivational pattern: i) derivation from the weak stem allomorph; ii) derivation from the weak stem allomorph restricted to cases ending in a short vowel. An example for (i) could be Homeric ἄλλομαι ‘jump’ (cf. Lat. salīō < *sl̥-i̯e/-o-, PIE *sel-/sal-/sh₂l-), ἄλμα (Od. 8.103 περιγιγνόμεθα ἄλμασιν, 129 ἄλματι προφερέστατος ἦεν), but probably the root generalized the form /hal/ even before this development. Other instances are attested late, e.g. φθάρμα ‘corruption’ (LXX, cf. φθεῖρα). If the pattern emerged, when /r, l/ still functioned as syllable nuclei (/r̥, l̥/), *gʷʰrmn would fit the type χύμα in both respects, but, as argued by Gunkel, it became productive much later.
which *φάρμαξ → φάρμᾰκον could have been derived. The variant φαρμᾱκός 'scapegoat' (Hippon., Call.) beside φαρμᾰκός (A.) may be a remnant of *φαρμᾰξ. The verb φαρμάσσω 'treat, heal, put a spell on' (v. supra) is directly derivable from the supposed stem *φαρμᾰκ-, i.e. *φαρμᾰκε/ο-, not from the thematic stem φαρμακο- (cf. φαρμακω, Pi. P. 4.221 φαρμακώσαι). In the Odyssey it is used once in the meaning ‘to temper’ with reference to the treatment of metal. Within the hypothesis stated above, the verb meaning ‘provide with heat’ may have developed into ‘provide with the right temperature; temper’, which could either mean ‘cool’, as in the case of hot metal, or ‘heat, warm’ in the case of a sick person:

(21) ὡς δ᾿ ὅτ᾿ ἀνήρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον ἐιν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα / φαρμάσσων
   'And as when a smith dips a great axe or an adze in cold water to temper it and it makes a great hissing ...' (Murray/Dimock)

3.3 Similar cases

For the connection between ‘heat’ and ‘healing’ presumed here to underlie *φάρμα and its derivatives one may compare two possible parallel cases in Greek (a–b) itself and two more in Germanic (c) and Latin (d):

a. Gk. ἀλθαίνω, -ομαι ‘to cure; to become whole and sound’ (*II. 5.417 ἄλθετο χείρ 'The hand was healed') and corresponding glosses in Hesychius and the Etymologicum Magnum explaining the related forms ἄλθος and ἄλθα, etc., as meaning ‘heat’, ‘drug’, etc., cf.


39 Heubeck & Hoekstra (1990: 34) assume a meaning ‘treat with a φάρμακον’, which in this case would be water “to temper the metal”. Laser (1983: 124 fn. 329) thinks of a connection between the meanings ‘drug’ and ‘dye’ and ‘plunge, put into water’ as in βάπτω, but φαρμάσσω does not mean ‘dye’ here.

40 The concept of healing as the provision of the right amount of a substance is usually understood to underlie Lat. medicus, cf. OIr. midithir ‘measures, judges’, Goth. mitan ‘to measure, consider’, etc. Cf. fundamentally Benveniste 1945, who defines the meaning of PIE *med- as “prendre avec autorité et réflexion des mesures d’ordre ; appliquer à une situation troublée un plan médité.” The εὐδιανὸν φάρμακον in Pindar is of course not decisive, as it may derive from the general meaning ‘remedy’: P. O. 9.97 ψυχρᾶν [...] εὐδιανὸν φάρμακον αὐράν [...] φέρε “He carried off the warming remedy / for chill winds.” (i.e., a woolen cloak).
The gloss θερμασία ‘warmth, heat’ is questioned by EDG: 67, but the term is regular in technical texts (Hp., Arist.) and elsewhere (Epicur., LXX, etc.), and fits the explanation of *φάρμα proposed here, i.e. ἄλθος/α ~ θερμασία ~ φάρμακον.42

b. Gk. ἰαίνω/-ομαι ‘make/get warm, delight’ (Od. 10.359 ἰαίνετο δ’ οὖδωρ ‘The water was heated’; h.Cer. 435 κραδίην καὶ θυμόν ἰαίνειν ‘to cheer up heart and mind’) is related with the group of ιάμαι ‘to heal’, ἰητήρ/ἰατρός ‘physician’, etc. As argued in detail by García Ramón (1986), one may reconstruct a root *h₁ei̯s[h₂]- ‘to impel, strengthen’ also reflected e.g. in Ved. is ‘strength’, iṣṇā́ti ‘impels, sends’ (cf. LIV²: 234). Gk. ιάμαι may go back to an athematic reduplicated present *i̯αμαι < *h₁i̯e/o- and corresponds to Ved. iṣanyati ‘impels, stimulates’.43

c. Germ. bähen, OHG bäen ‘to warm, to heal with fomentation’44

d. Lat. fomentum ‘warm application, (warm) lotion, etc.’ (: foveō ‘to warm’) apparently imply the same idea, e.g. in Horace

At si condoluit temptatum frigore corpus
aut alius casus lecto te adfixit, habes qui
adsideat, fomenta paret, medicum roget, ut te / suscitet

‘But if your body is seized with a chill and racked with pain, or some other mishap has pinned you to your bed, have you some one to sit by you, to get lotions ready, to call in the doctor so as to raise you up.’ S. 1.80

The cognitive basis for this connection is probably the perceivable equivalence between on the one hand body motion, body heat, being alive and well, and on the other the lack thereof implying sickness or death: a dead body is cold and does not

41 “θερμασία is less clear (is it a false reading?)”.
42 In the edition of Schmidt (1867) θερμασία is conjectured to belong to the entry ἄλέα: *θέρμη vgAS θάλπος, while in Latte (1953) the entry is given as above.
43 Cf. already Brugmann 1906: 3, 199; Schwyzer 1939: 681; Chantraine 2013: 342: “ιάντο (M 2) cf. ιαίνω.” This connection has frequently been disputed, e.g. by Benveniste (1945: 6 fn. 1), cf. the review in van Brock 1961: 255–258.
44 Cf. EWAhd: 1, 425 ‘bähen, wärmen, mit Umschlägen heilen, fovere, placare’; LIV²: 67: *bʰeh₁- (only Germanic). Related to this is Gmc. *bāþa- ‘(*hot) bath’ (quasi *bʰi̯a, to-), ON bað, OHG bad, etc., cf. EWAhd: 1, 423–424.
move, and a sick and weakened body’s mobility is impaired.\textsuperscript{45} Hence, one form of healing consists in putting motion and heat back into the sick body, and terms meaning ‘impel, cause to move’, ‘make warm’ and ‘strengthen’ may come to mean ‘heal’.\textsuperscript{46} The Vedic data are clear in this respect (cf. García Ramón 1986: 501), cf. īṣ- ‘strengthening, refreshment, drink’, derived from this eṣā- ‘quick, powerful’ (RV 2.34.11 viṣṇor eṣāsya ‘of e. Vishnu’), and īṣkṛti- ‘healing’ (25) < ‘re-animation’, o kartṛ ‘healer’ (26), cf.

\begin{itemize}
\item \textsuperscript{25} īṣkṛtir náma vo mātā-
\item -átho yūyāṁ sthā nīṣkṛtīḥ
\item yād āmāyati niṣ kytha
\end{itemize}

‘Eure Mutter heißt Heilmachung, und ihr seid die Heilungen. […] Was schmerzt, das heilet ihr.’ (Geldner);

‘Your mother is the ‘Restorer’ by name, and you all are ‘Expellers.’ […] You expel what causes affliction’ (JB)

\begin{itemize}
\item \textsuperscript{26} īṣkartāram āniṣkartām sāhaskrtāṁ
\end{itemize}

‘den Heilenden, der keiner Heilung bedarf, den Krafterzeugten’ (Geldner);

‘the one who sets right but needs no setting right, made by might’ (sc. Indra we invoke) (JB).

Accordingly, disease may be conceptualized as coldness, which is what the author of the following curse tablet from 3\textsuperscript{rd} c. AD Athens wishes to inflict upon the victim – ex. (27) –, including the victim’s “disappearance”, i.e. death, ex. (28) (cf. Versnel 1998: 235 quoting Elderkin 1937):

\begin{itemize}
\item \textsuperscript{27} παραδίδωμι σοι Φιλοστράταν … ἵνα αὐτῆς καταψύξῃς πᾶν αὐτῆς τὸ πνεῦμα τὴν ζοὴν τὴν δύναμιν τὴν ἰσχύν τὸ σῶμα τὰ μέλη τὰ νεῦρα τὰ ὠστά …
\end{itemize}

\textsuperscript{45} Cf. also Gmc. *kʷiκʷa- ‘alive’ and NE quick ‘(alive;) (moving) fast’. For the semantic link between ‘weak’ and ‘sick, ill’ cf. Lat. infirmus ‘weak’ > Span. enfermo ‘sick, ill’, Gk. ἀσθενής ‘weak, sick’.

\textsuperscript{46} García Ramón (1986: 500–501): “terapeútica mediante fomentos”, doubtful Chantraine (DELG\textsuperscript{2}: 452 s.v. iaiw): “le mouvement revient lorsque l’on est réchauffé, réconforté ?” and DELG: 453 s.v. iāomai: “on pourrait soutenir qu’un verbe signifiant ‘réchauffer’ serait susceptible de s’orienter vers le sens de ‘soigner’, si l’on songe a des thérapeutiques du genre de la fomentation, etc.”, Ramat (1962: 11): “il curare è un ridar nuova forza, nuovo calore, è un porre in movimento”. The meaning of iānthē in Il. 15.102f. is ambiguous: οὐδὲ μέτωπον ἐπ᾿ ὀφρύσι κυανέῃσιν / iānthē “She laughed with her lips, but her forehead above her dark brows relaxed not.” (Murray/Wyatt), “Sie aber lachte – Mit den Lippen, doch nicht wurde die Stirn über den Brauen, den schwarzen, / Erwärmt.” (Schadewaldt). Latacz (1966: 220–221) assumes a meaning ‘to move, become lively’ here, from which ‘to warm’ and ‘to regain strength’ would be derived, describing the extension of organs like the θυμός when heating up. But one may also take this unique use as a metaphor based on the meaning ‘melt’ (said of warm wax), cf. Janko & Hainsworth (1999: 239): “She does not relax her μέτωπον … The metaphor is from wax which softens when warmed.”
‘I hand over to you Philostrata ... in order that you may chill everything hers, her spirit, life, power, strength, body, limbs, sinews, bones ...’

(28) \[κατάψυξον \varepsilon \pi \alpha\phi\alpha\nu\iota\omicron\nu\] ‘Chill her until she disappears.’

Coldness, disease and death are also closely linked in Old Norse myth, where Niflheim in the north is the origin of coldness and all evils, cf. e.g.

(29) \[vándir \ \text{menn} \ \text{fara} \ \text{til} \ \text{Heljar} \ \text{ok} \ \text{þaðan} \ \text{i} \ \text{Niflhel}, \ \text{þat er niðr í inn niunda heim}. \] ‘Wicked men go to Hel and on to Niflhel; that is down in the ninth world.

Just as from Niflheim there arose coldness and all things grim […]’

_Gylfaginning 3–4_

Also rationalizing medical teaching both in Greece and in Iran in antiquity operates with the idea of disease as a perturbation of the balance of heat and cold in the body.  

47 Fear of cold is already expressed in the _Odyssey_, cf. 5.466–469 εἰ μὲν κ᾿ ἐν ποταμῷ δυσκηδέα νόκτα φυλάσσω, / μὴ μ᾿ ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση / ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν· / ἀὔρη δ᾿ ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό. “If here in the river bed I keep watch throughout the weary night, I fear that together the bitter frost and the fresh dew may overcome in my feebleness my gasping spirit; and the breeze from the river blows cold in the early morning,” cf. Laser 1983: 72.

48 Cf. for Greece Craik 2018: both in pre-Socratic medicine and in the _Corpus Hippocraticum_ “health is commonly seen as a balance of opposing principles; thus, excessive cold or excessive heat may upset the balance of the body.” Cf. e.g. Empedocles frg. 85 [D.-K.] Ἐμπεδοκλῆς τὸν μὲν ὑπὸν κατὰ ψύξιν (v.l. καταψύξει) τοῦ ἐν τῷ ἁίματι θερμοῦ σύμμετρον (v.l. συμμέτρῳ) γίνεσθαι, κατά δὲ παντελῆ θάνατον. Ἐμπεδοκλῆς τὸν θάνατον γεγενήθαι διαχωρισμὸν τοῦ πυρώδους, ἐξ ὧν ἡ σύγκρισις τῷ ἀνθρώπῳ συνεστάθη [...]· ὕπνον δὲ γίνεσθαι διαχωρισμὸν τοῦ πυρώδους ἰσορροπίας: sleep occurs by a moderate cooling of the heat in the blood, death by a complete one. Empedocles: death occurred as the separation of the fiery element from the ones out of which the mixture is composed for the human being […]; and sleep occurs as the separation of the fiery element” (cf. Krug 1993: 25, also Artelt 1937: 93). Matching the etymology proposed here, in the _Corpus Hippocraticum_ φάρμακα in the sense of ‘purgative’ are frequently described as inducing heat, cf. Artelt 1937: 76, 81, 85, and are not to be administered in the case of fever and during the heat of the “dog star” Sirius, which was believed to cause fever, in order to avoid excessive heat, e.g. _Loc. in hom._ 33 Πυρεταίνοντι κεφαλὴν μὴ κάθαιρε, ὡς μὴ μαίνηται θερμαίνοντο γὰρ τὰ τὴν κεφαλὴν καθαίροντα φάρμακα· πρὸς δὴ τὸ ἀπὸ τοῦ πυρετοῦ θερμὸν τὸ ἀπὸ τοῦ φαρμάκου προσελθὸν μαίνην ποιεῖ “In a patient with fever do not clean the head, lest he become delirious, for medications that clean the head warm, and when the heat coming from the medication is added to that coming from the fever, it produces delirium.” For Iran, cf. Emmerick 1993: 91 quoting from the _Dēnkard_ [ed. Madan 165.7–8]: “The totality of health is one thing: the mean; the totality of illness is two things: excess (MP frehbūd) and deficiency (MP abēbūd),” Gignoux 2001: 123–124;
Summary: Gk. φάρμακον may derive from a men-stem built to PIE *gʷʰer-·’heat’ from which also θερμός ‘warm, hot’ may be derived. It originally denoted means for healing by fomentation and later any tool for healing or harming.

4 Binding disease: Armenian Հիվանդ hiwand

4.1 hiwand and PIE *sh₂ej-


(30) hiwand էի, ew tesek’ zis հաստենուաν a và էպեոկեսապդե mic ‘I was sick and you visited me.’ Mt 25.36

(31) Ew darjan andrēn patgamawork’n i town, ew gtin zcaɾayn hiwand bžškeal: կայ էպոոես IReadOnlyնես էս տուն օրեն օի էպեոոեսես էւրոն տուն օիդենման- տա ուղադանտա. ‘Then the men who had been sent returned to the house and found the sick servant well.’ Lk 7.10

It is borrowed from Middle Iranian *hi/éwand, cf. ManMP xyn̄dg [xī/éndag] ‘ill, sick’ (cf. Salemann 1908; Boyce 1977: 101), ManParth hyndag, from an earlier form [xī/éwandag], comparable in formation to MP zyn̄dk’ [zindag] ‘alive’ from earlier zywn̄dk’ [ziwandak] (cf. Olsen 1999: 303 fn. 229; MacKenzie 1971: 99). The further origin of this form is unclear, Olsen (1999: 303) proposes a derivation from PIE *seh₁j- ‘drag behind, be slow and weak’ as given in IEW: 889ff. which corresponds to LIV²: 518: *seh₁(j)· ‘let go’ (Ved. áva syáti ‘lets loose, unharnesses’, Lat. sinō, -ere ‘allow’, sērus ‘late, slow’, Gmc. *sīp̣u- ‘late’ [Goth. seip̣us], etc.). While a semantic shift from ‘slow’ to ‘weak, sick’ is possible, no derivatives of this root actually show this meaning.

Alternatively, one may consider a derivation from PIE *sh₂ej- ‘to bind’ (Hitt. ʾišhīya- ‘to bind’, Ved. sināti, etc., cf. LIV²: 544), as proposed by Yakubovich 2009: 270–271. Formally, an adjective in *‑u̯ent- seems the most likely option, i.e. (a) *sh₂j- u̯ent- and with metathesis *sīh₂u̯ent- ‘having a binding, bound’ > Iran. *hīṷand-, or (b) from a noun *sh₂ej-o- ‘binding/state of being bound’ → *sh₂ej-o·u̯ent- > Iran.

Gignoux 2012 (health as the right measure, MP paymān). For PIE, cf. Benveniste 1945 on *med- ‘provide the right measure’.
*hai̯au̯and* - > Parth. *hēwand*, with regular pretonic vowel reduction of /ē/ in Arm. *hiwand* as e.g. in *gēs* ‘hair’ (cf. MP *gys* ‘locks’, Av. *gaēsa*-) : *gisak* ‘lock of hair’, etc. In case (a), one would have to assume a late borrowing after the syncope of pretonic /i/ in Armenian, for which there are no further indications in contrast to clearly late forms such as *vrēžxndrowt’iwn* ‘(seeking) revenge’ (Elišē), a nominalization of the phrase *vrēž xndrem* ‘to seek revenge’, with no reduction of /ē/ to /i/. Finally, (c) in light of Lat. *saevus* ‘raging, wild’ < *seh₂iµo* - or *sh₂eiµo*-, one could assume a proto-form *sh₂eiµent* - > Iran. *hai̯au̯and*-, cf. other pairs with the suffixes *-yο* - beside *-yent* - like Gk. ἵλα(ϝ)ος: ἱλ(λ)ά(ϝ)εις ‘propitious’ (Alc. frg. 58.19 ἰλλάεντι θύμῳ), Skt. *keśavā* ‘with long hair’ (AV+): *kēśavant* - ‘id.’ (RV 10.105.5). Other derivatives from this root show meanings belonging to the semantic range of ‘sickness’, too, cf. OHG *sēr* ‘pain; wounded, sore’ < Gmc. *sai̯ra* - and OIr. *saeth* ‘trouble, hardship, distres, tribulation (both physical and mental); disease, illness’ (cf. Marstrander 1913–1980: s.v.) < *seh₂itu* - (cf. Janda 2000: 118), which is frequently glossed as *galar* ‘sickness, disease’, cf. Hitt. *kallar* - (adj.) ‘inauspicious, unpropitious, baleful, enormous’ (EDHIL: 429: *g[hl]olHro*), Lith. *žalà* ‘damage, wound’ (ALEW: 1286–1287), ON *galli* ‘damage, error’ (EDPG: 165).

### 4.2 Concepts of disease in various IE traditions

As argued at length by Janda (2000: 119–138), in many ancient traditions and probably also in Proto-Indo-European, sickness could be imagined as caused by a binding spell (Lat. *defixio, defigo* ‘to fasten, bind down’, ex. (32), Gk. καταδεσμός, κατάδεσις, cf. ex. (20)) or by the attack of and possession by a god or evil spirit (33) (NB χράω ‘attack, assail, fall upon’), cf.

(32) **num mea Thessalico languent deuota ueneno corpora? num miserо carmen et herba nocent? sagaue poenicea defixit nomina cera?**

‘Was my body listless under the spell of Thessalian drugs? Was I the wretched victim of charms and herbs, or did a witch curse my name upon a red wax image?’

Ov. Am. 3.7.27–29

(33) **ώς δ᾿ ὅτ᾿ ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ πατρός, ὃς ἐν νούσῳ κεῖται κρατέρ᾿ ἀλγεὰ πάσχων, δηρὸν τηκόμενος, στυγερὸς δὲ οἱ ἔχραε δαίμων, ἀσπάσιον δ᾿ ἀρα τὸν γε θεοὶ κακότητος ἐξουσαν**

49 For deverbal *-yο* - cf. Skt. *pakvā* - ‘cooked’, denominal e.g. in Skt. *arṇavā* - ‘rich in water, flood’: *ārṇa* - ‘flood’ (AiG: 2.2, 866ff.).
'And in the same way as when most welcome to his children appears the life of a father who lies in sickness, bearing strong pains, long wasting away, and some cruel god assails him, but then to their joy the gods free him from his woe ...

Od. 5.394–397

This implies that healing consists in freeing, literally untying (λύω), from disease, as described in the preceding example (θεοὶ κακότητος ἔλυσαν), in Pindar’s description of Asclepius (34), and in invocations to Soma and Rudra in the Rigveda when asked to bring remedies and to untie the sin bound to a body (35) (further material in Versnel 1998):

(34) τοὺς μὲν ὄν, ὄσοι μόλον αὐτοφύτων ἐλκέων ἔναντες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι ἢ χερμάδι τηλεβόλω, ἢ θερινῷ πυρί περιθόμενοι δέμας ἢ χειμώνι, λύσαις ἄλλον ἀλλοίων ἀχέων ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, τοὺς δὲ προσανέα πί- νοντας, ἢ γυίοις περάστων πάντοθεν φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.

‘Now all who came to him afflicted with natural sores or with limbs wounded by gray bronze or by a far-flung stone, or with bodies wracked by summer fever or winter chill, he relieved of their various ills and restored them; some he tended with calming incantations, while others drank soothing potions, or he applied remedies to all parts of their bodies; still others he raised up with surgery.’

Pyth. 3.47–54

(35) sōmārudrā yuvām etā́ny asmē viśvā tanāṣu bhesajāńi dhattam āva syatam muñcātaṁ yán no ásti

50 Cf. also Laser 1983: 62–64: disease may be imagined as a demon itself or as sent by a demon or god, as at the beginning of the Iliad, when Apollo sends a plague (λοιμός) into the Greek camp, or in the myth of Pandora’s box (Hes. Op. 90ff.). Λοιμός ‘plague’ and λίμος ‘hunger’ are probably related to λάσθη ‘swerved, glided away’ (Il. 15.520, Od. 4.838), PIE *leih₂- (LIV²: 406) ‘to cease, disappear’, i.e. *lih₂mₚ → lih₂mn₁/-loj₂, mn₁ó- (with “Saussure effect”), cf. the discussion of θερμός in 3. For the meaning cf. OE linnan in linnon sâwulum ‘they parted from their souls = they died’, ealdre linnan ‘to die’, OHG bilinnan (T 81.4 bilan ther uuint ‘cessavit ventus’), Ved. (AB+) liyate ‘disappears’ (AB 2.14 preva vai reto liyate preva vapâ liyate ‘Seed disappears as it were, the omentum disappears as it were’ [Keith]). Hence ‘disappear, go away’ → ‘waste away, languish’.

In Armenian, among the terms meaning ‘sick’ there are axtažet, literally ‘struck by disease’, from Iranian *axta/i- ‘disease’ and *jata- ‘struck’ (PIE *gʷʰen-), diwahar (NT: 11×) and aysahar (Mk 5.16) both ‘struck/possessed by a demon’ (dew/ays + harkanem, aor. ehar ‘strike’). Beside this, popular Jewish belief as reflected in the Gospels views being sick as being ‘bound’ by a demon, cf. the bent woman in Luke 13.11–16: in this instance, healing literally consists in “setting straight”, raising her up, and her former condition is explained (v. 16) as due to being bound by a demon (cf. also Klein 2006: 476–481):

(36)  

11 And a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. 12 When Jesus saw her, he called her forward and said to her, “Woman, you are set free from your infirmity.” 13 Then he put his hands on her, and immediately she straightened up and praised God. … 16 Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?“
The Armenian translation faithfully copies these concepts, translating πνεῦμα ἀσθενείας as ays hiwandowt’ean ‘demon of disease’ and δέω ‘bind’ and λύω ‘loosen’ as kapem and arjakem respectively.54

(37) 11Ew aha kin mi’ zor ownĕr ays hiwandowt’ean ams owt’owtasan. ew ēr karkameal, ew oč’ karĕr amenewin i ver hayel: 12Ew teseal zna Yisowsi, koč’ec’ ař ink’n’ ew asē c’na. kin dow arjakeal es i hiwandowt’ean k’owmmĕ: 13Ew ed i veray norā jeń. ew ařžamayn owlleć’aw, ew p’arăwor ařnĕr zAs-towac: ... 16Isk ays’ dowstr Abrahamow ēr’ zor kapeac’ satanay’ ahawasik owt’owtason am, oč’ aržan ēr arjaxel i kapanac’ anti i šabat’ow:55

This belief, however, was apparently common in ancient Armenia, too, as the discussion in Eznik shows, who argues against the popular conviction that magicians (kaxardk’, cf. Av. kax’arāδa- ‘sorcerer’) are able to cast out demons or, at least, to bind a demon so as to make a person possessed by it or to prevent this:

(38) hanel č’karen, bayc’ andĕn kapel mart’en, zi hanapaz xeld ǝnd anjn hogwoy mardoyn dewn’ linc’i: ... §107 Ew ard k’an andĕn kapel kaxardac’n zdewn’ orpēs asenn, ew xeld ǝnd anjn mišt ogwoy mardoyn aṙnel ... ‘They acknowledge that [the sorcerers] cannot cast them [i.e., the demons] out, but they claim that they are able to bind them, so that the demon becomes the permanent bond of freedom of the human soul. ... So instead of immediately binding the devil, as the magicians say, and to put the freedom of the human soul in fetters ...’ (cf. also Russell 1987: 437–480) §104

The tenacity of this and similar beliefs can be gauged by the report given in Abeghian 1899 about spells current in 19th c. Armenia serving to magically bind the wolf as an avatar of demons.56 The relevant charms are called gaylakapi alōt’k‘ ‘prayers of wolf-binding’, e.g. (Abeghian 1899: 115–116):

54 Cf. for the literal meaning of arjakem Mt 16.19 zor miangam kapesc’es yerkri, etic’i kapeal yerkins. ew zor arjakesc’es yerkri, etic’i arjakel yerkins: ‘Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’
55 Cf. also Bauer 1958: s.v. δέω with more material such as Acts 20.22 καὶ νῦν ἰδοὺ δεδεμένος ἕγὼ τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς ‘And now, compelled [lit. bound] by the Spirit, I am going to Jerusalem, not knowing what will happen to me there.’; A.R. 4.880 μιν ἀμηχανίη δῆσεν φρένας ‘Despair bound his mind’; cf. also Mk 7.35 (Jesus heals a deaf and mute man:) lowcan kapank’ lezowi norā ew xawsēr owtīl ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς ‘His tongue was loosened and he began to speak plainly.’
56 Abeghian 1899: 114: “Der Wolf tritt als ein Dämon auf und wird den menschengestaltigen bösen Geistern gleichgesetzt.”
“The Mother of God is on the mountains,
In her arms is the son of God,
On her heart is the pillar of light,
There are three nails in her hand.
One shall penetrate the heart of evil Satan,
The other the mouth of the wolf, the predator,
Who roams at night;
The third is for the evil spirits,
Running around on my head.

I have bound the wolf on the mountain,
(I have bound) Satan to the immovable stone.
I have nailed down the whole gang.”

According to Abeghian loc. cit. such charms were usually said thrice and accompanied by symbolic acts such as tying a spoon with a cord to a pillar in the house or making seven knots in shoelaces, putting them between the teeth of a comb for wool and an axe above it in order to magically bind the wolf’s mouth. Also the concept of being ‘struck by a demon’ (Cl.Arm. diwahar, aysahar, v. supra) remained alive: as long as a dead person was not buried, the angel of death, the grol (lit. ‘the writer’ [sc. of each person’s sins]), roamed the village and could kick or strike the inhabitants with disease. The sick were accordingly called hreštakakox or grolı zarkac ‘kicked/striker by the angel’ (Abeghian 1899: 12).

The Iranian background of these attitudes towards disease and death in Armenian folklore is seen both in ritual practice and the lexicon, e.g. in the custom of ritually binding the dead body in order to prevent it from moving, found both in ancient Iran (40) and modern Armenia (41):

(40) (The dead body is to be brought to a high place, i.e. the tower of silence):
\[ \text{aētāδa. hé. aēte. mazdaiiasna.} \\
\text{aētəm. iristəm. nidarəzaiiən.} \\
\text{hauuaēibiia. pāδaēibiia.} \\
\text{xvaēpaδiāca. varsa.} \\
\text{‘There the worshippers of Mazdā shall bind it, the corpse, at its own feet} \\
\text{and its own hair.’} \]

Vd 6.46

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57 For the Indo-Iranian background cf. Emmerick 1993: 91: “Disease [...] was regarded in the Indo-Iranian period as being the manifestation of a supernatural entity, whose seizure of the person constitutes the notion of disease. The disease could be cured by the application of the appropriate verbal charms,” Gignoux 2012: “just as in Vedic India, Mantric medicine is the most important one, and sickness is the result of the act of supernatural forces, particularly those of demons.” For PIE cf. Benveniste 1945.
(41) ‘The toes of a dead person are tied with a thread, probably to prevent him/her from moving freely.’ Abeghian 1899: 12

In the Zoroastrian worldview, it is Angra Mainyu, the spirit opposed to Ahura Mazda, who creates all disease oppressing both humankind and the creator of all good things himself, and the magic spell, the holy maθra, is the best form of healing, cf.

(42) āat. maθm. mairiio. ākasaṭ.
 āat. maθm. mairiio. frākərənaot̰.
 anhr. mainiiuš. pouru.mahrkō.
 nauuaca. yaskō.
 nauuaitišca
 nauuaca. sata.
 nauuaca. hazaŋra.
 nauuasöscsa. baëuuqn.
 āat. maθm. tūm. bišaziioš.
 maθro. spəntō.
 yō. aš.xvarənā.
 ’Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So may you heal me, you most glorious Manthra Spenta!’ (After J. Darmesteter) V 22.2

Hence all disease is originally due to the evil spirit,58 and one way of expressing this concept is that of the ‘binding disease’ as a manifestation of the supernatural cause. This is probably reflected in Av. bazda-, attested in the Nīrangastān ch. 56, and continued in Middle Iranian in Khot. baśdaā- ‘guilt, sin’:59

(43) nōit̰. pasuua.ca. bazda. nōit. irištə. [nōit].
 an.azdiiia. ratu.friš.
 a.basta. a.iristiə. azdiiia. pairištə.ŋhara. ratu.friš.
 ’Neither by dedicating an animal that is sick nor by dedicating that which is wounded, nor by dedicating that which is emaciated can a person be in spiritual merit. Only by dedicating that which is not sick, by dedicating

58 Cf. also Fichtner 1924: 14: “Der Dämon aber wird als der eigentliche Krankheitsbringer und als die Krankheitsursache einer seelischen oder körperlichen Krankheit angesehen.”
that which is not wounded, by dedicating that which is plump and well nourished can one be in spiritual merit.’ (Bulsara 1915: 266)

The corresponding present \textit{bandaiieiti} occurs in V 22.5:

\begin{verbatim}
(44) uta. tē. azəm. āfrīnāni
 srīra. dahma. āfriti
 friða. dahma. āfriti
 yā. īnəm. pərənəm. kərənaoiti.
 pərənəmcit̰. viyžāraiieiti.
 auuaṇtəmcit̰. \textbf{bandaiieiti}.
 bəntəmc. dərm. kərənaoiti.

‘And I bless you with beautiful dahma-blessing, with dear dahma-blessing: which fills up what is lacking, which makes overflow what is full, which makes even the non-sick person \textit{sick} and makes the sick person healthy.’
\end{verbatim}

Bartholomae (1904: 926, 952) explains \textit{band-} ‘be sick’ and its participle \textit{bazda-} as an enlargement of \textit{ban-} ‘to be/make sick’. The assumption is of course \textit{ad hoc}: “root enlargement” is no more than a description of a presumed relationship between two roots without an explanation. If one takes \textit{-d} to represent the PIE present stem suffix \textit{*-dʰ-}, one must further assume that it was reinterpreted as part of the root (\textit{ban} \to \textit{band}), since it also occurs in the verbal adjective \textit{bazda-}. As this still shows the effect of Bartholomae’s law (\textit{\*bʰndʰ-to-} \to \textit{\*bʰaddʰa-} \to \textit{\*bazda-}), the reanalysis must have occurred at a time when the suffix was still aspirated /dʰ/, hence in principle still recognizable as such. The alternative assumption is to accept polysemy in a root meaning both ‘bind’ and ‘bind magically’, which may imply ‘make sick’, ‘make furious’ (cf. again Lat. \textit{saeuus}), etc.

Summary: Arm. \textit{hiwand} ‘sick, ill’, borrowed from Iranian \textit{\*hēwand}, reflects a derivative in \textit{*-yent-} based on the root \textit{\*sh₂ej-} ‘to bind’. The root could mean both ‘to bind’ and ‘to be/make sick’ as disease was viewed as being bound by a supernatural power.

\begin{itemize}
\item[60] Kellens (1984: 18) proposes to change \textit{bandaiieiti} into \textit{\*bnaieiti} because of the meaning, against which Cheung (2007: 4): “not supported by the ppp. \textit{bazda-}.”
\item[61] After Wolff 1910: 438: ‘Und Ich segne dich mit schöner dahmamäßiger Segnung, mit lieber dahmamäßiger Segnung: die mangelndes voll macht, (die) schon volles überfließen lässt, (die) auch den Nichtkranken krank werden läßt und den Kranken gesund macht.’
\item[62] Cf. for this root Cheung 2007: 4 s.v. \textit{\*ban-} ‘to make ill, afflict’.
\item[63] \textit{Basta-} ‘bound’ and \textit{abasta-} ‘not sick, healthy’ hence must be later formations, cf. the same difference in OAv. \textit{aogəδā ‘speaks’ vs. YAv. aoxta (PIE \textit{h₁eugʰ-to-})}; cf. Hoffmann & Forssman 2004: 95.
\end{itemize}
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Abbreviations

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