

*On the Etymologies of Kypros, kyparissos, kypeiron, kypros, sappheiros, kardamon, kardamomon, et al: very many new etymologies, as well as a work which details aspects of ancient Eurasian languages which are not so well-known; though these semantic developments are found in languages throughout the globe*

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## Abstract

In ancient languages in numerous parts of the world, as has been observed for over a century, there are often found clusters of words, etymologically linked, which derive from an older notion of "pointy, projecting; spear; lump; mound; mountain; tooth, horn, thorn". Linked with that notion and arguably as old as the nouns and adjectives, are etymologically linked verbs with meanings of "to cut, to scratch, to chop, to hollow out, scoop out, excavate, strike, hit, injure, slay". Less known is the fact that from the meaning of "tooth", there often develops the meaning of "cube", "four", "white", "gleaming", "lustrous", "translucent", "shiny", "precious stone", "gemstone/gem", "stone", "rock", "shiny metal", "glass", "pearl" (and other like materials and qualities and objects). And even less known are the connections to fire, developments from "stinging/biting" to "burning" and then to "fire"; from "tooth" to "gnawing"/"consuming/eating" and then to the analogy with the consuming behavior of fire; and the development from "pointy; spear; to strike, to chop" to "lightning bolt" will also be discussed. And there are more semantic developments, such as the development from "spike/tooth/fang" to "pungent taste/pungent/acrid/bitter/sour"; and the development from "to strike, hit" to "smell/aroma which hits the sense of smell" (a development first discussed in linguistics in the early or mid 20<sup>th</sup> century, maybe even further back); and in some cases, from "pungent/acrid" to "pungent smell". Another ancient semantic progression that this work will begin to study is the semantic progression from "curved/round" to "sun", and how from "sun" the meanings of "to radiate light-rays/branches/appendages" developed, and from that notion developed the likening of sun-rays to pointed things (think of the way many people draw a picture of the sun, with those sharp triangles projecting from the disk to represent the light-

beams/rays): arrows, spears, and from there anything with a point or peak. Many new etymological theories are presented in this work. First I discuss the etymologies of *Κύπρος*, *κυάρισσος*, *κύπειρον*, *κάππαρις* and *κύπρος*, then from there I discuss words involving parallel forms and cognate forms.

## 1. The cluster to which *Κύπρος* belongs

After finding alternative theories too unlikely, and after careful research and analysis of the evidence, I have found that there are two possibilities for the etymology of the name of the island of *Κύπρος* that are more likely than any others, and both of these two etymologies originate from this research paper: one is that *Κύπρος* meant "mountainous", "sharp-peaked", referring to the very mountainous and craggy terrain of the island. This „mountainous/sharp-peaked“ word would derive from a root *ΚΥΠ* which meant "pointy; peak; eminence; projecting; mound; peg; tooth; thorn" and so on, from which further semantics developed, and those „pointed“ meanings could have developed from an older set of meanings: „to radiate<sun<circle, round, curved“, as will be detailed in this paragraph. The second of the two most likely possibilities is that *Κύπρος* meant „the planet Venus“, which is a bright, radiant object in the night sky and the early dawn/pre-dawn sky: and the island was said to be from where the worship of Aphrodite (the Greek equivalent of Venus) became an important phenomenon in the Ancient Greek world, Aphrodite enjoying great importance in the religion of the ancient people of *Κύπρος*. This „planet Venus“ meaning would have developed from the meaning „radiant“, and the meaning of „radiant“ could have developed from „sharp/pointed sun-beams/sun-rays/light-beams/light-rays“, from the older meaning of „something/anything pointed“; or the meaning of „radiant“ could have developed from an older meaning of „sun“, from an older meaning of „circle, round, curved“; or, probably less likely but still possible (see Sumerian examples where this may have happened), the meaning of „radiant“ could have developed from „tooth<something shiny like tooth enamel“, with „tooth“ deriving from „something pointed“ or from a different derivation („tooth“ from „mouth“ is one other possibility, for example; or a word where the original meaning was „tooth“, and other meanings came later: in some cases, a word meaning „tooth“ could be the source of words that later meant „anything/something pointed“).

This root word *ΚΥΠ*, ---whether it included the „radiant“ meaning or not; whether it included

the ancient „round, curved“ meanings or not; so, in other words, even if it only included the „something pointed“ meanings---cannot be considered strictly Indo-European nor strictly Non-Indo-European, as I will soon detail.

Whether the name *Κύπρος* was referring/also referring (as an additional reference: a double-reference or triple-reference, maybe as the primary reference) to copper, which the island was famous for since the Bronze Age (and the island was the major source for copper in that part of the world), is not known, but it is very possible and likely, since the older meaning of *ΚΥΠ-* was very likely not just „something pointy“ but also led to/already included „pointed sun-beams/rays/light-rays/light-beams“ so that the meaning of „bright, radiant“ could have been included in *ΚΥΠ-* for thousands of years before the first century AD, and it's possible that, as mentioned above, *ΚΥΠ-* goes back to an even more ancient meaning of „sun“, from the older meaning of „circle, round“: in which case, the idea of „ruddy like the sun“ could have been passed down, lending itself to becoming a word for copper; from the older meaning of „sun“ would have come “to radiate; throw out sun-beams; sharp rays; arrows; anything pointed“, a semantic progression that is attested in Sumerian (see for example the Sumerian word *mul*="star; to shine, radiate (light); arrow; to radiate (branches0“); and from the older meaning of „sun“ the meaning of „ruddy like the sun“ could have developed. And consider also that four Sumerian words for copper and/or bronze (*kubar, kabar, zabar, zubar*) derive from words which may have originally meant "anything pointy" (*ku/kug; ka/kag; za/zag; zu/zug*) prefixed to a Sumerian word *bar*="bright, radiant“ and „metal“ (the „metal“ meaning developed from „bright, radiant“). I'm sure, from the existence of the kindred forms (*κυπάρισσος, κύπειρον*) which I have discussed above, that there is no need to suppose any borrowing from Sumerian for *Κύπρος* : even the meaning of "copper", if that name had that meaning/additional meaning, does not require any Sumerian or Akkadian influence on the Pre-Greek language which was probably the source of *Κύπρος*.

The word *κυπάρισσος* (=the cypress tree, and the source of the English word "cypress" and the source for the word for cypress tree in most modern European languages) derives from the pointed, long spear-like shape of cypress trees; also referenced, simultaneously, is the trimmed, pruned, cut appearance of nearly all kinds of cypress trees, and the pine-needle like foliage of the trees. Such kinds of names are common for such kinds of trees: *pine* in English derives from a root

meaning "pointy"; *brad* (=fir tree; pine tree) in Romanian derives from a root meaning "pointy"; and many more which I'll detail in upcoming versions.

The word *κύπειρον*<sup>1</sup> (= *Cyperus longus*) derives from the very pungent taste of the fresh rhizome of the *Cyperus longus*, which was and is harvested for use as a spice known in English as *galingale*. The word *pungent* itself derives from Latin *pungō* ("prick, puncture, sting"), from Proto-Italic *\*pungō*, from Proto-Indo-European *\*pewǵ-*, "to prick, punch". A previous etymology interpreted *κύπειρον* as meaning "aromatic", and cognate to Proto-Slavic *\*koprъ*, "dill" (which is almost always considered to derive from PIE/or later IE *\*kwep-/k<sup>w</sup>ap-* meaning "to smoke, steam, boil"; as well as "aroma; strong odor"). However, Beekes (2010) considers *κύπειρον* to be Pre-Greek/Non-IE, and he does not accept a derivation from PIE *\*kwep-/k<sup>w</sup>ap-*. So which is it? Is there any more evidence that can point out which one of the two options is more likely?

Yes, I think there is such evidence: another Ancient Greek word for the *Cyperus longus* plant was *ζέρνᾱ* (*zérna*), for which the only previous etymology I've found<sup>2</sup> is one from 1895 (see note #2) which claimed that it was a Semitic loan, and cognate to Hebrew *זֶרַע* (*zéra'*), meaning "seed", Aramaic *ܙܪܐܐ* (*zar'ā*, "seed") and Arabic *زَرْع* (*zar'*, "seed", "green crop"). However, there is no evidence that *ζέρνᾱ* is from Semitic, Lewy simply believed that that was so; there is no explanation for the difference in form (the Greek has *zérna*, not *zera*, and a nasalation of the last syllable "-a" doesn't seem likely in Ancient Greek, nor can I recall reading of any examples of that happening in Ancient Greek), and the meaning of "seed" doesn't sound likely, since it wasn't the seeds of *Cyperus longus* which were of interest, but rather the rhizome, and sometimes the plant's fiber and leaves (nor do I know of any evidence that *Cyperus longus* was imported from Semitic lands). I have an etymology for *ζέρνᾱ* that derives it from PIE *\*g<sup>wh</sup>er-* (via Thracian or Illyrian, hence the change of PIE *g<sup>wh</sup>* to *z*), meaning "warm, hot", and cognate to Proto-Slavic *\*žarъ/\*žârъ*, meaning "glow, heat", from which comes Czech *žer'ica*, meaning "nettle": the reference was to the burning/stinging of the nettle plant. So this very strong etymology of *ζέρνᾱ*, one of the two Ancient Greek words for the *Cyperus longus*, makes it more likely that the other

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<sup>1</sup>With the attested variants *κύπειρος*, *κύπαιρος*, and *κύπερος*.

<sup>2</sup>Lewy, Heinrich (1895), *Die semitischen Fremdwörter im Griechischen* (in German), Berlin: R. Gaertner's Verlagsbuchhandlung, page 33.

Ancient Greek word for the same plant also referenced the pungent taste of the fresh rhizome, not the pleasant aroma of the plant. Many, many plants have pleasant aromas; not as many had rhizomes that were used as a food and spice source <sup>3</sup>.

For the word *κάππαρις* (the caper plant, *Capparis spinosa*) there seem to be quite a number of likely possibilities; these are three that I thought were likeliest in this case, since I didn't think that *κάππαρις* meant „to burst open“, as do a number of words in Semitic languages that refer to the plant or its capers; after dismissing that option (though it was actually just as likely and should have been mentioned; but new evidence indicates that that is not the answer either, so that doesn't matter much now), I considered that 1) the word could derive from the thorns/spines of the caper plant; 2) or from the sexual arousal it was often believed to induce in the ancient world (with that arousal deriving from the notion of being „pricked“ leading to „aroused“; and „pricked“ deriving from „thorn/spike“, „something pointed“); 3) and I also considered that probably the word could derive from the very radiant purple/violet color of its long stamens: because it is extremely likely that *ΚΥΠ-* (which sounds similar to *ΚΑΠ-*) included the meaning of "radiant" in one or more ancient Eastern Mediterranean languages (see above where I discuss the etymological possibilities of *Κύπρος*), just as a root/stem *sap(p)-* (also similar to *ΚΑΠ-*, and *sap(p)-* will be discussed in detail some paragraphs ahead) likely had that meaning in some languages of the Near East (in Akkadian, and probably also in Punic/Phoenician, and perhaps in additional Semitic languages, and likely also in Hurrian). Since Persian *kabar* (= *Caperus spinosa*/the fruits of *Caperus spinosa*) is in the opinion of many scholars of the past a cognate to Ancient Greek *κάππαρις* rather than deriving from the Greek (as quite a number of Persian words do derive from Greek, including words for some plants), I decided to find out more about that word, rather than writing it off as a Greek loanword in Persian, as I did in the previous versions <sup>4</sup> of this paper (98% percent of the time I did such background research before publishing, but there are a few instances where I rushed). In Persian, besides *kabar*, they also have other words for *Caperus spinosa*/capers which are very

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<sup>3</sup> Of course, some will continue, probably, to argue for the "aromatic" hypothesis, citing how in some parts of the world, in more recent times at least (such usage not verified for ancient times?), the root/rhizome and stem were sometimes used in perfumery. I think the reference to the pungent taste of the fresh rhizome/root is more likely, for reasons presented in this paper. See also section 6 for more about this etymological debate.

<sup>4</sup> Yet before I had published on Zenodo, I was not assuming that the Persian word is a Greek loanword. But along the way I seem to have either come to that conclusion, or I decided that even if the Persian word is a cognate, its etymology would be the same as the possibilities that I had described here. Newly-found indications in Persian dictionaries point to yet additional possibilities that had crossed my mind, but I thought they were unlikely before I found the new evidence.

similar, but different: I have found: *kawark*; *kawar-giya*; *kor-giya*; *kawarz*; and *kawarza*. *Giya* is known to mean „plant, herb“, so that can be set aside; no mystery there. That leaves *kawar* and *kor*: and there is probably no mystery there either, since *kawars/koras/kuwurs* mean “a curl“ in Persian: the correspondence to the words for the caper plant and capers is too much for coincidence; since so far I have found no such words meaning „pointed“ or „radiant“ in Persian, the etymology is most „curved“ or „curled“: „curved“ could be a reference to the fat, smooth, glossy, ovoid seed pods: since those pods, along with the flower buds, are the food source, it is very likely that the etymology would refer to those pods which capture the imagination more than the thorns: many plants are thorny and the thorns of the *Caperus spinosa*, though they make harvesting the capers tricky, are not so prominent a feature when thinking of the plant (though they are referenced in the *spinosa* part of *Caperus spinosa*, and that was one additional reason why I thought the „thorn“ reference was so likely). Considering the Persian forms, the etymology is most likely a reference to the ovoidness of the seed-pods, hence „curved“; the radiant stems are also usually somewhat curved, and that could be the secondary reference that helped to establish the names. But the ovoid pods are most likely the primary reference because, besides capturing the imagination more (probably) and besides being the primary food source for people, *kawark*, *kawar-giya* and *kor-giya* also are words for the carob, as well as for the caper: and carob seed pods are those long, brown very curved seed pods on carob trees. So I think that’s the etymology, and it’s strange if no one has adduced all this before to establish the etymology: but I don’t see that anyone has mentioned those Persian words meaning „curl“, or the fact that those caper words also refer to the carob. And that’s why you’re reading this paper now, because too many previous linguists did not do the job right. Ancient Greek *κάππαρις* is not necessarily from Ancient Persian, however: cognates are also considered <sup>5</sup> to exist in the Burushaski language (cf. Burushaski *čopuri/čopəri=Caperus spinosa/capers*) which has other words cognate with Ancient Greek words as well; and there is no strong evidence that *Caperus spinosa* was not known to, let’s say, the Mycenaeans. So *κάππαρις* could be part of the Archaic Greek vocabulary, with *κάππ-* being an ancient word that meant „curved, round“: and above I discuss that the more ancient meaning of *κύπ-* could also have been „round“, later meaning „sun“, then „to radiate“, then „something pointed and

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<sup>5</sup> See Frisk’s etymological dictionary of Ancient Greek, the *κάππαρις* entry.

long“/“something pointed“, then from there „mountain“, „cypress tree“, and so on.

The Ancient Greek word *καπνός*, “smoke”, most likely derives from this same *καπ/κύπ* root-word which I am describing, by way of the semantic progression from „pointed/sharp“ to “stinging” to “that which stings (smoke)”. Beekes (2010)<sup>6</sup> does not accept a derivation of *καπνός* from *\*kwep-/k<sup>w</sup>ap-*, rather he considers that *καπνός* probably has a Pre-Greek Non-Indo-European origin. Likewise, I'm saying *καπνός* probably has a Pre-Greek origin, from the root *καπ/κύπ* which was not found exclusively in Indo-European languages, and most likely did not originate in PIE, but instead from an older layer of language.

The Ancient Greek word *καπύς*, “smoke, steam”, likewise derives either from a Pre-Greek/Non-IE root-word, or from IE *\*kwep-/k<sup>w</sup>ap-*. For a discussion of *\*kwep-/k<sup>w</sup>ap-* and how it could have been an Indo-European (Non-Mediterranean in origin) parallel to Pre-Greek/Eastern Mediterranean/Non-IE *καπ/κύπ*, see section 6 of this paper.

The Ancient Greek word *σάπφειρος* (*sappheiros*) most likely referred primarily (or in fact exclusively) to the lapis lazuli stone, not to the sapphire gemstone<sup>7</sup>, even though it's the source of the word for „sapphire“ in many languages, including English. In Hebrew, *sappir* refers to both lapis lazuli and sapphire. I don't think that the Ancient Greek word derives from the Hebrew word (nor from Sanskrit *śanipriya*, “dark-colored stone“), because the phonology doesn't show a direct derivation from the Hebrew form; and the Hebrew form is only the Hebrew form of a word which I believe was found in some other Semitic languages of the northern Near East (including Mesopotamia) and likely some non-Semitic languages of the Near East.

I think that the Akkadian *sappu* (=lance, spear; bristle; tuft of hair) is cognate to

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<sup>6</sup> Beekes, Robert S. P., (2010), “καπνός”, in *Etymological Dictionary of Greek* (Leiden Indo-European Etymological Dictionary Series; 10), volume I, with the assistance of Lucien van Beek, Leiden, Boston: Brill, →ISBN, page 638

<sup>7</sup> „Much confusion and uncertainty exist as to the true nomenclature of gems. Both in ancient and modern times there has been considerable looseness of usage as to the meaning of names. In many instances where the ancient word exists in modern language, it denotes a stone entirely different from that originally signified. For example, *σάπφειρος* is certainly the lapis lazuli, and has no connection with the sapphire, which was called hyacinthus.“---Henry Peck, *Harpers Dictionary of Classical Antiquities*. New York. Harper and Brothers. 1898.

*σάπφειρος* and to *sappir*: to be more specific, I think that the Akkadian *sappu*="lance, spear" is cognate to the *σάππ-* portion of *σάπφειρος* and to the *sap-* portion of *sappir*, and that *sap-* and *σάππ-* "spear" (both as a verb and noun, as in English), and *-pir* and *-φειρ*="snake, dragon, serpent", and both *sappir* and *σάπφειρος*="Spearing the snake/dragon"; and that is why among the Ancient Greeks, the *σάπφειρος* was sacred to Apollo, because Apollo was remembered as the slayer of Python, a giant mythical snake/dragon/earth spirit. In the Ancient Greek world *σάπφειρος=lapis lazuli*, and was not associated with Saturn/Kronos, but instead with the Olympian gods Apollo and Zeus. So the stone embodied the exact opposite of Kronos/Saturn, who was associated with the Python that Apollo defeated, and with the dragons that the sky-god/storm-god defeats in other traditions. The *σάπφειρος/lapis lazuli* was the sky-stone of Apollo and Zeus, and was believed to be able to defeat and drive away demons, and it was commonly used as an antidote against poison: the lapis lazuli's magical power was thought to be so great, that it was often believed that if a venomous reptile or spider were placed in a jar with the stone it would immediately die.

The etymology that someone published some decades ago, saying that *σάπφειρος* and *sappir* derive from Sanskrit *śanipriya*, seems wrong to me, because 1) *σάπφειρος* most likely referred primarily to the lapis lazuli, a stone which did not require importation from India, and a stone which was known to the Sumerians as *za-gin<sub>3</sub>*: *za*="bead, stone"; *gin<sub>3</sub>*="mountain"; *za-gin<sub>3</sub>*="stone of the mountain", a reference to where lapis lazuli was usually found, on mountains, and possibly also a reference to a sacred mountain of the gods with which the stone was directly associated. I do not think it's likely that *sappir* and *σάπφειρος* derive from Sanskrit *śanipriya*, "dark-colored stone", literally "dear to Saturn" (*śani*=Saturn; *priya*=dear):unfortunately for that old etymological attempt, in Ancient Greek *σάπφειρος=lapis lazuli; hyacinthus=sapphire*. So their math doesn't add up, which is fortunate for my theory. Nor was that *śanipriya* theory phonologically convincing, nor did it have enough evidence: and I didn't even acknowledge the existence of that supposed etymology in my previous version, because that supposed etymology is erroneous and it would have been a misuse of my time to argue against that theory back then: I knew about that theory for years, and it's quoted on many sites, so I figured the reader would be able to find out about that.

I do not think that the answer is „dear to Saturn“ (I think the answer actually brings fear to Saturn) nor do I think that this name *σάππειρος* /*sappir* became established simply because the name meant „radiant“ or „blue“: I do not think that it meant either of those <sup>8</sup>. Nor was the name brought from India: the lapis lazuli was known in the Eastern Mediterranean for thousands of years. I think the name had a more impressive meaning which referred to the quality/power of the stone, and that name captured the imaginations of the Ancient Greeks and some others, and so the word was adopted, rather than coining their own word (they could have named it *hyacinthus*, for example, but they did not; that was used for other blue stones/gems).

What possible evidence have I found for *φειρ*=snake? I have found some, and I have not found strong indications that *φειρ*=mountain, so it's not likely to be a calque of Sumerian *za-gin<sub>3</sub>*. It could be a calque of Sumerian *<sup>na</sup><sub>4</sub>muš-ĝiri<sub>2</sub>* / *<sup>na</sup><sub>4</sub><sup>nir</sup><sub>2</sub>muš-ĝiri<sub>2</sub>*, an unidentified precious (=nir<sub>2</sub>) stone (=na<sub>4</sub>) which I think likely meant „Snake-spearer“ as well, in Sumerian, though it could also have meant „Snake-bite“, „Snake that bites“, „Snake that's fanged“, since *muš-ĝiri<sub>2</sub>* (when found without the superscript notations for „stone“ and „valuable“) means „snake that's fanged, fanged-snake; biting snake, snake that bites“. Sumerian *muš*=snake (though *muš* had other meanings as well, see my work on the etymology of *kinnabari*) and *ĝiri<sub>2</sub>*=“fang, spike, spear“. So I think the precious stone *<sup>na</sup><sub>4</sub>muš-ĝiri<sub>2</sub>* / *<sup>na</sup><sub>4</sub><sup>nir</sup><sub>2</sub>muš-ĝiri<sub>2</sub>* was used against snake-bites, scorpions stings, and other venomous creatures, and was also used as protection against demons and as a healing stone. It could have been another name for lapis lazuli, or it could have referred to another stone, or to a number of stones.

There is also Persian *pīr*=“old, aged, ancient”, from Middle Persian *pīr*, having the same meaning. I have not seen an etymology for that Persian word (which is pronounced: /pi:r/, [pʰi:r]) and it could come from the older meaning of „bent, crooked“ or of „revolving years“: in both of those scenarios, it would come from an earlier meaning „to turn, twist, spin, curve, bend; round“, and it would be cognate to Akkadian *birru*, which meant „rope, string“. In Persian, *pīr* is not the more

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<sup>8</sup> So I do not think that the meaning “greens; grass” reconstructed for Proto-Indo-Iranian *\*ćap-* indicates that from there came words meaning “green; green-blue; blue-green; blue; dark green; dark green-blue; dark blue-green; dark blue”, and from there the stone (lapis lazuli) or gem (if we're talking about sapphire) got its name: as explained earlier, *σάππειρος* /*sappir* both =lapis lazuli, and there was no requirement for importation from Indo-Iranian lands of the stone nor of the word for it. Proto-Indo-Iranian *\*ćap-* could easily have led to words with all those color-meanings, but I don't think that's the explanation for *σάππειρος* /*sappir*, nor have I seen anyone saying that, but I mention it here to show that I thought of that, considered that, and rejected that option, as I did a number of other options.

respectful term to use when calling someone old, so that fits my etymology. Akkadian *pilu/peru/piru*="elephant", and the root-meaning is not known: did it refer to the long, snake-like trunk? Or to the long, curved tusks? To the tusks, but without reference to the curving, rather from a root meaning „pointed“? Or to the massiveness and large size of the animal? If it referred to the snake-like trunk or the curving of the tusks, then that would be another cognate (so 2 out of the 4 likeliest etymologies for that elephant word provide a cognate or very close parallel, so that's a 50% chance). Akkadian adds -u at the end of most of their words, so the -u is to be subtracted outside of Akkadian (and outside any other language that added the -u), and was also not present in the reconstructed older form: Blažek (1998) postulates Proto-Semitic \**pir*l, but he did not venture a meaning beyond „elephant“: if Blažek's reconstruction is accurate, and if the *-pir* / *φειρ* from the lapis lazuli words are cognates, then by that time that those lapis lazuli words are known, the -l sound at the end had already been dropped, which is expected by that time. There is some more evidence which I will add next time.

It's also possible that *-ειρ*/*-ir* was just the suffix „-ir“, common in Semitic: so that scenario would be *sapp+ir* and *σάπφ+ειρ+ος*. And in that scenario, *sapp*/*σάπφ*= „radiant“ from *sap(p)*=“radiant“, a meaning that I think is unattested for *sap(p)*- in Semitic, but likely to have developed in one of the two ways I described above (three ways counting the possible „tooth>shiny like tooth enamel“ possibility). But if that Sanskrit theory posits that the words in question, *sappir* and *σάπφειρος*, do not have the „-ir“ suffix but instead are two-word compounds, then I can posit a different two-word compound: and so I have done: a new theory that *σάπφειρος*= *σάπ(spear)+φειρος(snake/dragon)*. Since Akkadian *sappu* is already attested as meaning „spear, lance“, and considering all the other evidence and considerations (namely, that we are talking about lapis lazuli, which was not required to be imported from India) that's not a big leap.

The forms *σάπ-*, *sap-*(as found in *sappir*) and *sappu*=“spear/lance“, derive from a Near Eastern/Semitic stem/root-word *sap(p)*-, which had many of the same meanings and possibly an identical/nearly identical semantic range<sup>9</sup> as the Ancient Greek *κάπ-* (as seen/found in *καπνός*

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<sup>9</sup> Or potentially had an identical semantic range: potential in the sense that all the meanings could have arisen, but not all of them did: for example, the meaning of “smoke” may not have developed from *sap(p)*-, but it could rather easily have even if it did not actually do so.

and *καπύς* ) and Ancient Greek *ΚΥΠ-* (as seen/found in *κυπάρισσος* , *κύπειρον*, and *Κύπρος*). Proto-Indo-Iranian *\*ćap-* = „greens; grass“ may be a variant that ended up in Proto-Indo-Iranian. I’ll explain why I think that’s possible later in this paragraph. *\*ćap-* = „greens; grass“ is the source of *\*ćap-ša-m* ~ *\*ćap-sa-m*, from which comes Sanskrit *śáṣpa* = “young sprouting grass“, and Maharastri Prakrit *sappha* = “young grass“. Proto-Indo-Iranian *\*ćap-* has apparently not been found in other branches of IE, so it is not a PIE root. And it’s likely cognate to Akkadian *sappu*, *σάπ-* and *sap-* and Hurrian *šapši* (thought to have likely meant „sun-disk“). It’s possible that the Akkadian/Near Eastern <sup>10</sup> stem is of non-Semitic origin, loaned into Akkadian and likely also into Phoenician and some other northern Semitic languages of ancient times. So let me now discuss the Akkadian stem and show why it could be akin (from a common ancestor, perhaps) to Proto-Indo-Iranian *\*Ćap-* (= “greens; grass“): the Proto-Indo-Iranian meanings “greens, grass“ indicate older meanings of „sprouting up, growth, swelling out, puffing out, radiating out“: and compare those likely older meanings to Akkadian *sapahu* = “to scatter, disperse“, notions which in Sumerian <sup>11</sup> and in a number of other languages at least sometimes developed from the older meaning of „to spread out, radiate out (cf. Hurrian *šapši* = sun-disk), broadcast out, puff out, emanate out, issue out“, which are usually linked in human languages to „sprouting up; plant growth“, because „sprouting up/growing up“ and „sprouting out/growing out from a body like branches from a tree“ are notions/ideas/phenomenon that are so close and intertwined in nature and in the human mind (also the immediate link between the radiating sun and its rays/beams and the sprouting up of plants). The Arabic *sa’af* (from earlier *sap/saap*; showing the well-known p>f change in Arabic) means „palm branches“, and is of unknown etymology, with cognates in Hebrew meaning „branch“/“to branch out“: Arabic *sa’af* and the Hebrew cognates show the meaning of „branch“ that I mention above.

The Akkadian word *saparu* (from Sumerian) meant „net“, and since nets spread out/radiate

<sup>10</sup> Note that by "Near Eastern" here I mean that the stem *sap(p)* = “spear, lance, bristle, tuft of hair“ ~ “bowl, basin, goblet, boat“ is native (going back thousands of years) to the Near East, including Phoenicia/Canaan/Israel, parts of Syria or all of Syria, and was brought into Mesopotamia (by the Akkadians) at some point, and was probably found in Non-Semitic languages as well in parts of Anatolia and Iran, and in the southern Caucas; haven't yet found it in Ancient Egypt, but I haven't searched through Ancient Egyptian for it much yet. To be clearer, in some parts of that area the form no longer had the meaning of „something pointed“ (spear, lance, bristle, tuft of hair), but only „bowl; boat“. And in some areas where certain languages/dialects were, the additional meanings of „to radiate, spread out, flatten, scatter, disperse; bright, radiant“ would have been found as well.

<sup>11</sup> See Sumerian *bir*, “to scatter, disperse” used in the sense of “aromatic” in the Sumerian word *bir-gun*<sub>3</sub>.

out/“puff out“ when cast, this could indicate that the similar Akkadian word *sapahu* (=„to scatter, disperse“) does derive from the older meanings of „to radiate out, puff out, spread out“, as indicated also by the Akkadian word *sapanu* which meant „to flatten“, which would be from earlier „to spread out“, as is often the case in many languages, including Sumerian. The strongest evidence is the fact that the *Concise Dictionary of Akkadian* page 317 says that Akkadian *saphu(m)* meant „to scatter, disperse“ and also „to expand“: so there is the indication right there: that cannot be explained unless my theory is correct: „scatter, disperse“ in Akkadian *sapahu* and *saphu(m)* came from „to radiate out, broadcast out, spread out“; and „to flatten“ came from „to spread out“. There was also a semi-precious or precious stone called *sapinu* in Akkadian, which the Concise Dictionary seems to translate as „The Flattener“, e.g., The Powerful Defeater of Foes, the Foes in question (since we are talking about beliefs regarding the powers of stones) being whoever/whatever the stone was used against: snake-bites, scorpion stings, demons, diseases, protection against the evil eye, against sorcerers, enemies et cetera. What if *σάπφειρος* also meant „The Flattener“? That’s possible, and more likely than the Sanskrit theory; but I’m going with „Spearer of the snake“ for *σάπφειρος*, unless I find evidence that makes that unlikely or even rules it out. Another option is that *σάπφειρος* = “*Flattener (e.g., Defeater) of the snake*“.

In Akkadian, the *sap(p)*-stem (I am deriving the divergent meanings that I am discussing from one root-word) also (as indicated earlier with the meanings „spear/lance“) meant „the point, tip; something pointed, a sharp point“: see the Akkadian word *sappartu*=“tip of an animal’s horn“, and see Akkadian *sappu*=“a lance/spear“; „a pointed/sprouting tuft of hair“; „a bristle“: these meanings of *sappartu* and *sappu* are very close to the meaning of „young sprouting grass“ (which is more pointed and bristly than older longer grass) indicating a very high likelihood that the Proto-Indo-Iranian *\*čap-*=“greens; grass“ is cognate to the Akkadian stem *sap(p)*-, which perhaps is not or originally was not a pan-Semitic root-word: but even if it was found in Proto-Semitic, that doesn’t pose a problem, I’d expect, especially since we do not know the exact geographic /linguistic/ethnic origin of such forms with such meanings, whether the root-word originates from Hurrian for example (in Hurrian, it is thought that *šapsi* likely means „sun-disk“, which sure seems like the expected early meaning I posited) passed into one or two Semitic languages then from there passed

into more Semitic languages; or whether it passed into Proto-Semitic further back. To know more about why I say that the divergent Akkadian meanings „to radiate out, puff out, swell out; scatter, disperse, flatten“ and „something pointed; a lance, spear, bristle, pointy tuft of hair, young bristly grass“ come from the same root, the reader really has to read my other work on Zenodo, the one where I discuss the etymologies of Sumerian *mu*  = „tree; penis; to grow“; *mul* = „star; to shine, radiate (light); arrow; to radiate (branches)“; *bul*<sub>5</sub>  = „to swell out, puff out, radiate, inflate“; *bulug*  = „needle, stake, seal pin“; *bar*  (see the ePSD for the many meanings, and see my work on the etymology of *kinnabari*); and *bir*  = „to scatter, disperse“;

and make sure to read the latest version of that work. To summarize, however: in many instances in many languages (not saying that that is the case in all instances), it is clear that words meaning „arrow; spear; lance“ derive from a word that meant „to radiate out; shine; send out branches; tree“ as seen (see my other work, mentioned above) with the attested meanings of the Sumerian word *mul* and its cognate *mu*, and the cognate Sumerian words *bul*<sub>5</sub>  and *bulug*. Further evidence is found in my discussion of the etymologies of Sumerian *bar* (discussing nearly all the meanings that *bar* had/has in Sumerian), *bir* (= „to scatter, disperse“; the Akkadian equivalent is *sapāhu*) and *bir-gun*<sub>3</sub>.

Whether from the Akkadian/Near Eastern stem *sap(p)*- there came a word or words meaning "tooth" is not known yet I think, but the semantic affinities of words meaning „tooth“ in Akkadian and Sumerian show that that meaning „tooth“ is very likely to have developed from a *sap(p)*- word that meant „something pointed; protruding; projecting; peg; peg-like“ in at least some languages/dialects of the area in ancient times. However, I do not think that the most likely scenario is that *σάπφειρ* and *sappir* derive from an older meaning "substance/object that gleams like tooth enamel", even though that semantic development is thought to have probably happened or likely/possibly happened in some cases in Sumerian at least. Much more likely is that „radiant“ developed from either an earlier „sun“ meaning (from earlier „circle“) or from an earlier „something pointed“ meaning being later/quickly applied to sun-beams/sun-rays/light-beams/light-rays, because of how they often appear optically to end in sharp points, and they always look long and slender.

The Akkadian word *sappu* also meant „bowl“: after digging through the often-difficult-to-locate authoritative sources that address the question, I have confirmed that scholars in the field think that Akkadian *sappu* as well as Akkadian *saplu/sapalu/sappatu* and their Semitic cognates could refer to bowls/basins/goblets made out of any material, not just metal or shiny glass or other shiny material. So I'm quite sure now that these Semitic words (found in Akkadian, Phoenician, Hebrew, Aramaic and Arabic) for bowl/basin/goblet (and other like vessels) derive from "that which is scooped out, hollowed out", which would be from "to cut/chop", a verb which would be derived from or equally as old as the meaning of "pointed/sharp", a meaning seen in *sappu*="lance, spear; bristle; tuft of hair". I do not expect that the words for „bowl; basin; goblet“ developed from „round, curved“ (which would be possible from the likely ancient Proto-Semitic meaning of *sap(p)*=sun<round/circle), but that would be the next likeliest option, but not the likeliest. Similar words in Semitic referring to boats indicate the „scooped out“/“hollowed out“ etymology, not the „curved/round“: see entry #1142 in the Semitic etymology database available online <sup>12</sup>: *\*sipVI*=“boat, bowl”. Besides the form given there/reconstructed there, see also for example Akkadian *sapinatu*=“boat”, thought to be an Aramaic loan, but I'm not convinced that it is a loan from Aramaic. I think such a word was found in both of those Semitic languages, and probably also in others, like Phoenician, Ugaritic, Eblaitic, and so on.

To turn to another word now, to see what forgotten knowledge it can reveal: in Hattic, *Kap* was the word for the moon, and it's quite likely that this Hattic *Kap* meaning "moon" derives from an older meaning of "white gleaming tooth", since words beginning with the K sound often denote “pointedness/pointiness/pointed; sharp; sharpness; tooth/teeth/fangs; a peg/things that are peg-like“ and so on, and since we find these similar forms in that part of the world in those times. After doing even more research, I think it's quite likely that *Kap* had an old meaning of “round”, and from there would have developed “sun”/“moon”; and then the meaning “star” would have been likely to develop as well, because the semantic quickly led from “sun” and “moon” to “a radiating object” like a star and/or a tree radiating branches.

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<sup>12</sup> The Semitic etymology database, compiled by Alexander Militarev, available online with open access to all at [starling.rinet.ru](http://starling.rinet.ru). We need more sites like that available to all, rather than having to pay a subscription or requiring affiliation with some university or other. This is the modern age, and not all new valuable and accurate research is done by members of a university's faculty. Like they're the only ones who know what they're doing: clearly not. I have come across so many erroneous etymologies from academes that I am appalled and sometimes surprised---and concerned for the future of mankind and for the mental level of too many people.

My next etymology, for *ΚΥΠΡΟΣ*, the Ancient Greek word for the *Lawsonia inermis* plant, will be controversial, since I think it is very likely that the word derives from the same Eastern Mediterranean *ΚΥΠ* meaning "pointed, projecting", referring to the spines at the end of the branchlets of mature *Lawsonia inermis* shrubs. This particular etymology will be controversial, because this etymology also says that the Semitic root *K-P-R* meaning "to cover, hide, obscure" actually derives from such *K-P-R* names that the plant had, which derive from the spikes on the plant.

So in this scenario, the *ΚΥΠΡΟΣ* plant was named after those spikes, and likewise in all the instances where a Semitic language or Ancient Egyptian has such a word (*kopher*, *koper*, etc.) for the *Lawsonia inermis* and/or the henna processed from it; but since the henna dye/pigment was processed from those plants, which was painted and coated onto surfaces, long ago a verb meaning "to cover, hide, obscure" developed from the name of the plant. Though some will think I should not try to derive Semitic *K-P-R* in this way, I have found evidence from the works of experts on Hamito-Semitic and the Berber languages which actually indicates that I could be right, evidence that I will discuss in an upcoming version.

## 2. Kardamomon and Kardamon

In my work published on December 18<sup>th</sup>/19<sup>th</sup> (depending on what part of the world) 2020, titled *On the Etymologies of Kinnabari, Kinnamon, Kinawar et al.* (also available on Zenodo) I gave a tentative etymology for *ἄμωμον* and possibly also for *αμων*; so I refer the reader to that research paper. Here I will discuss my etymology for the first element in *κάρδαμον* (variant *καρδάνη*) and *καρδάμωμον*: *κάρδα* and *καρδά*: I hypothesize they derive from a word for "tooth/fang" in an as-yet unidentified Anatolian language, and the reference is to the pungent taste of the cress plants (recall the etymology of *pungent*, detailed above), not to any curliness of the leaves or other part of the cress plants.

Those forms are thus cognate to the first element seen in Cappadocian Greek *καρδζουλιέκ* meaning "panther, leopard", and probably cognate to Sanskrit *zaardula* ("tiger"), where *καρδζ*- I hypothesize is a word for "fang/tooth". This hypothesis is made even more likely by the fact that the Armenian and Akkadian and Sumerian parallels no doubt contain a word that

meant “tooth, fang”, and by the fact that I have found that even Proto-Germanic *\*krasjon-* (from which derives English *cress*, German *Kresse*, *et al.*) may contain a word *\*kras* which had the same meaning of “fang, tooth”. I have found that *Kresse* in German is also a word for the gudgeon fish, the fish whose defining characteristics are the long barbels projecting from either side of its mouth, looking like fangs/tusks. So a meaning of “fang, tooth” for *\*kras* is much more likely than “curled” as is sometimes claimed.

In Ancient Greek, the gudgeon was known as *κωβῖός*, of previously unknown etymology. I hypothesize that *κωβ-* is another ancient Aegean word which meant “tooth, tusk, horn”, and which is kindred to or derived from PIE *\*ǵómbʰos*, which meant “tooth; row of teeth; peg”. Furnée compared the word *κωβῖός* to Akkadian *kuppū* (“a type of fish”) which is likely from a parallel form *kup-* (see how close *kup-* is to *κόπ*) meaning “tooth, fang, pointed”, but I haven’t studied that particular word in Akkadian yet.

In Romanian, I found out (I didn’t know until after I had already formed my hypothesis, so it was another realization of a scientific deduction/prediction from the evidence) that the word for the gudgeon fish is *porcușor*, which means “little pig”, and which is also the word for “little pig”. The reference is to the two barbels along the gudgeon fish’s mouth, which are very reminiscent of boar’s tusks.

Now I will discuss the Armenian, Persian, Hittite, Akkadian, and Sumerian parallels and cognates (only the Hittite example is actually a cognate, the rest are from a parallel root) of Ancient Greek *κάρδαμον*: the Armenian examples, *kotem*, *kotim* and *kotimn* (all referring to garden cress) are I hypothesize cognate to another Armenian word, *kotor* (also of previously unknown etymology and unknown origin) which in Old Armenian meant “morsel, part, fragment, slice, bit, piece, lump”. The origin is a root *kott-/koss-* “tooth; pointed; sharp”, which I detailed in my paper *On the Etymologies of Kinnabari, Kinnamon, Kinawar et al.*, from which I excerpt most of the information in the next paragraph. This *kott-/koss-* root-word is parallel to but not identical with the root-word seen in *κάρδαμον*, *καρδάνη*, *καρδάμωμον*, *καρδζουλιέκ*, and Proto-Germanic *\*krasjon-*.

The Armenian words *kotem*, *kotim*, *kotimn* and *kotor* are cognate to Ancient Greek *κόπτειν*

("to hit"), *κότταβος/κόσσαβος* (an Ancient Greek game where wine-lees were thrown to hit targets), *κόττος* (a "cube"; probably originally a small cube like those used in playing dice, which look like teeth), *κοτύλη* (small vessel, cup; hollow of the hand; socket of a joint; cymbals; all of which meanings derive from "hollowed out", from "scooped out/cut out", which also applies to the cymbals, the way they are concave like bowls; the word "cymbal" derives from an Ancient Greek word for "bowl") and *κοττίς* (in Doric Greek meant "head", from the well-known semantic cluster of "head, lump, protuberance, mound, an eminence, a projection; pointy"; in other Ancient Greek dialects meant "the occiput/the back of the head", from the earlier meaning of "protuberance", which links to tooth; also meaning a type of hairstyle involving tufted hair above the forehead which also often extended down over part of the forehead; this meaning also fits due to the semantics of a pointy tuft of hair; the hairstyle can also be described as not involving a tuft of hair, but rather like a Roman Caesar hair style, involving fangs/points of hair coming down onto the forehead). Also most likely akin to a name of a Thracian goddess whom the Greeks identified with Artemis: *Kotys, Kottyto*, from the meaning of "to strike with a pointed sharp object", referring to her shooting of arrows. And also cognate to the Romanian word *cotor* (of previously unknown etymology and unknown origin) pronounced identically/or nearly identically to the Armenian word *kotor* (the C in Romanian *cotor* is the K sound) and meaning "lump; a cut off small piece; bud of a plant" and kindred meanings, all of which are part of the semantics derived from the root meaning of *kott/koss-*, "pointy, sharp; projecting lump", from which developed "to cut/strike/slay".

The Akkadian forms *kuttimmu, kutīmu, kuddimmu, kudimmu, kudimēru, kudimeranu* for cress are from variants of the same ancient root word *kott/koss-/kutt-/kut-/kudd-/kud-*, as are Classical Persian *kōdim/kūdim*. In Sumerian, *kud* and *kid* both meant "to cut", and *kud* is only one sound away from *kug*, one of the Sumerian words for "tooth".

The Hittite form *karšani* (an unidentified plant, but believed to be some type of alcalic plant that likes acidic soil) is from a different root, most likely the same root as that found in the first parts of *κάρδαμον* (variant *καρδάνη*), *καρδάμωμον, καρδζουλιέκ* and Proto-Germanic *\*krasjon-*, all with the meanings that I've explained in this paper.

My hypothesis that Ancient Greek *κωβῖός*, “gudgeon fish”, referred to the tusk-like/fang-like barbels of the gudgeon fish is backed up by the fact that in Proto-Slavic, the word for the gudgeon fish was *\*kьlbь*, which is a variant of Proto-Slavic *\*kьlpь*, “bill, beak, nib”; Proto-Slavic *\*gьlbь*, another variant, led to words in Slavic that could refer to both swans (who are unusual in having sharp-serrated beaks, which they use to better catch fish) and the gudgeon fish, who have those fang-like barbels. PIE *\*g<sup>w</sup>elb<sup>h</sup>-*, “womb”, is also akin, and comes from the meaning of “that which is hollowed out”, from an adjective meaning “hollowed out, cut out”, from adjectives meaning “sharp; pointed” and nouns meaning “spike, beak, nib”, and so on. Compare Proto-Slavic *\*žělьbь*, “groove, furrow, gorge, socket”.

And considering all this evidence, such as the fact that *Kresse* in German refers both to the cress plants and the gudgeon fish, and given the fact that the older attestations in German do not deviate from what is expected in this hypothesis, it's most likely that both meanings of *Kresse* are the same word with the same etymology of “tooth, fang, spike”, with the difference that in the words referring to the cress plants, the reference is to the pungent taste.

### 3. The root-words *kalm-/kelm-* and *\*g<sup>h</sup>eb/\*g<sup>h</sup>ab/\*g<sup>h</sup>ib*

In Hittite, there are the following words: *kalmara* (considered to likely mean “mountain”, from the meaning of “projecting; an eminence; a mound” as well as “pointy”), *kalmi-* (meaning “log”, from the meaning of “that which is/was cut/chopped”), *kalmisana* (meaning “lightning bolt”, as well as “log”), *kalmus* (meaning “a shepherd’s crook: a long and sturdy wooden stick with a hook at one end, often with the point flared outwards, used by shepherds to manage and sometimes catch sheep; also can be used against predators”, from the meaning “pointy”, and from “wood that was chopped and cut into shape”), and probably more, but these examples suffice for two etymologies I am about to present.

The first is that the *Salm/Zalm-* in the name of the Getic/Dacian deity *Salmoxis/Zalmoxis* meant “lightning bolt” and “to cut, chop, strike”, and derives from an earlier *Kalm-* which was sibilized (such sibilization is one of the key features of the Indo-European branch known as Daco-Thracian). In at least one classical source, Herodotus’ *Histories*<sup>13</sup>, *Zalmoxis* was stated

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<sup>13</sup>See Herodotus, *The Histories*, 4.94: from which I quote (A.D. Godley English translation, 1920): “Their

to be the same as *Gebeleixis/Zebeleixis*, a Geto-Dacian deity corresponding to the Greek Zeus. See also this quote from Herodotus, *The Histories*, 4:94: “Furthermore, when there is thunder and lightning these same Thracians shoot arrows skyward as a threat to the god...”-- Herodotus is speaking of Zalmoxis when he refers to “the god”; see the entire excerpt in note #1.

Zalmoxis in most manuscripts appears as *Salmoxis*, but I will use *Zalmoxis* primarily in this article. The form “Zamolxis” found in later corrupted manuscripts (you can check the literature on the subject) I will ignore as no doubt being a scribal error, which is why I didn't mention that form in the three earlier versions of this work.

The etymology of the *Gebel/Zebel* in *Gebeleixis/Zebeleixis 14* is the second etymology illustrated by those Hittite forms; however the *Geb-/Zeb-* in *Gebel/Zebel* derives from a root word *\*g<sup>h</sup>eb/\*g<sup>h</sup>ab* which had a similar semantic range to *kalm-/kelm-*. The semantic range of *\*g<sup>h</sup>eb/\*g<sup>h</sup>ab* (as well as of a variant *\*g<sup>h</sup>ib*, which however I don't expect to be the earlier form of the *Geb-/Zeb-* in *Gebel/Zebel*) was “pointy, projecting; lump; mound” and as a verb “to cut/chop/strike”. After studying this question more, I believe that the oldest semantic range (PIE times and earlier) was “to curve, turn; round; circle”, from which developed the meaning of “sun”, from which developed the meaning “to radiate”, from which developed the semantics of “arrow/spear; something pointed”, though the “pointed” semantic also developed from the “rounded mass” meaning. These semantic developments may have happened quickly in the ancient languages that we are discussing, resulting rather quickly in a variegated and polyvalent vocabulary.

I have found a lot of evidence that the “round/rounded mass” meaning is present and very old in these words. And applying this fact, I think that the Albanian word *zemër* (=heart), which

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belief in their immortality is as follows: they believe that they do not die, but that one who perishes goes to the deity Salmoxis, or Gebeleizis, as some of them call him. Once every five years they choose one of their people by lot and send him as a messenger to Salmoxis, with instructions to report their needs; and this is how they send him: three lances are held by designated men; others seize the messenger to Salmoxis by his hands and feet, and swing and toss him up on to the spear-points. If he is killed by the toss, they believe that the god regards them with favor; but if he is not killed, they blame the messenger himself, considering him a bad man, and send another messenger in place of him. It is while the man still lives that they give him the message. Furthermore, when there is thunder and lightning these same Thracians shoot arrows skyward as a threat to the god, believing in no other god but their own.”

<sup>14</sup>Attested in at least one manuscript also as *Nebeleixis* as well, which is either a scribal error or another parallel root-word, perhaps akin to “nib” (=sharp point; beak) in English.

has baffled linguists for over a century, derives quite naturally from (I hypothesize) an earlier \*zember, from an earlier \*zeber, from an earlier \*geb- = "rounded shape". I'll post my additional evidence for that next time.

From the ancient meaning of "sun"/"to radiate like the sun" came, most likely, the meanings of "radiant, bright" seen in the Baltic IE languages. Very likely those meanings existed in Dacian and/or Thracian as well. Such meanings are observed in Lithuanian *žibėti (žibù)*, 'to shine, to light', and in Latvian there is *zibsniēt*, "shining", and also *zibens*, "lightning". Alternative possibilities (all 3 of these possibilities were first proposed by me, for these Baltic words) for how those meanings developed are from "white gleaming tooth" (a semantic development which many/some think happened in Sumerian et al.), or after "to chop/to strike" led to lightning bolt/lightning (see the meaning of *zibens* in Latvian), which could have led to "shining, light". Whichever way it happened, I'm sure those Lithuanian and Latvian words (as well some additional Baltic words) are from the root/set of roots that I am describing now.

In the Getan dialects, the meanings of *Zalm* and *Gebel/Zebel* were: "to cut, chop, strike; lightning bolts". In many ancient languages, the linking of "to strike, chop" to "lightning-bolt" came from the way lightning bolts split trees, and the way they shoot down from the sky like arrows or spears or axes or hammers. This etymology is proven by a depiction from Thracian times of Zalmoxis wielding an ax.

A previous theory<sup>15</sup> translated *Zalmo-* as "the hide of an animal" (in this case, a bear's hide), from PIE \**kelmos*, "covering" from where Proto-Germanic \**helmaz* (=helmet) is derived. PIE \**kelmos*, "covering" is usually considered to derive from PIE \**kel-*, "to cover"; however, it's clear from the Hittite examples that "to cover" would have been a semantic progression from an even earlier "to cut off, strip off (animal skin)", because imagining that that they are two autonomous roots is much too unlikely. So PIE \**kel-* at an even older stage meant "to cut/chop/strike", and was akin to PIE *kelh<sub>2</sub>-*, "to stick, prick; stab", the source of Ancient Greek *κάλᾶμος* ("reed"), Proto-Balto-Slavic *sál'mā*?, "straw" (compare to *Zalmo-/Salmo-* in

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<sup>15</sup>The previous theory of a meaning of "hide (of a bear)" was published by the Thracologist Sorin Olteanu in the mid or late 2000s. I saw it on his website over 10 years ago. I do not know whether he published that article in a journal. I believe that he did. I do not have Sorin Olteanu's current email and so cannot find the name of the article, or when and where it was published. He longer has that website.

*Zalmoxis/Salmoxis*), et al..

The translation of *Zalmo-* as “hide (of a bear)” is not the older meaning, but it could have been a later Daco–Thracian appended folk etymology referencing either: a myth where baby Zalmoxis was wrapped in a bear's skin after birth (recalling myth's relating to the nativity of Zeus); or, the folk etymology may derive from a later Zalmoxis tradition mentioned by Herodotus, where Herodotus recounts a tradition that Zalmoxis may have been a mortal man who was believed to have overcome death/risen from the dead (Herodotus makes it clear that there were two traditions about Zalmoxis: one where he was always a god, and one where he was at first mortal). The story of Zalmoxis being wrapped in a bear skin after birth may then derive from a biographical incident in the life of the mortal man later identified with the older Zalmoxis, who was the Daco–Thracian Zeus 17.

For me the question of the etymologies of *Zalm-* and *Gebel-/Zebel-* is settled beyond 100%.

And now I have determined to 100% the etymology of *-eixis/eizis* and *-oxis*:

*Eixis/Eizis*=“oak tree” in two Getan dialects (Getan=the Daco–Thracian languages and dialects of the Getae), while *Oxis*=“Oak tree” in another Getan dialect. *Eixis/Eizis/Oxis* derives from PIE *\*heyg-s*, which meant “oak tree”. Since very ancient times, mankind observed that oak trees often get hit by lightning: struck, chopped by lightning, burnt by lightning (check the folklore surrounding *Perkwunos* for that). So *Zalm-oxis*=Chopper of the oak. And *Gebel-eixis/Gebel-eizis/Zebel-eixis/Zebel-eizis*=Chopper of the oak. I think the older meaning of PIE *\*heyg-* was “curved, round”, that's why *\*heyg-* meant both “oak tree” and “goat” in Proto-Indo-European. And probably *Zibel-thiurdos/Zebelsiurdos/Svelsiurdos*=Chopper of the oak, using a Pre-IE word for “oak tree”: *Thiurdos/Siurdos*, which I think is cognate to Ancient Greek *thursos* (=the thyrsus) and Luwian *tuwarsa* (=vine/grapevine), from a Pre-PIE root that meant “to curve, turn, twist, bend; curved, round”. Proto-Scythian *\*tulya* (=oak tree) is also most

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<sup>16</sup>By which I mean, the Daco-Getians/Thracians did not necessarily forget the original meaning. They likely knew very well what it meant, and the word was probably part of their current vocabulary. But even if they knew exactly that it meant “lightning bolt”, that would not stop mystical and poetic and mythological additions, by which I mean an appended folk etymology that would have been incorporated later. There's also the possibility that such an additional etymology was never appended by them, but instead first appeared where it is first seen, in Sorin Olteanu's etymology.

<sup>17</sup>I expect that there were, and there surely were, a number of differences between the Daco-Getic storm god/sky god and the Greek storm god/sky god, just as there were some differences between the conceptions of the Roman Jupiter and the Greek Zeus. But past the differences, the fact is that *Gebeleixis/Zebeleixis* and *Zalmoxis* were the Daco-Getic versions of the sky-god/storm-god.

likely cognate, from a *tul-* variant, instead of *thiur/siur/thur/sur/tur/tuwar-*.

In Albanian mythology/folklore, *Shurdh* (definite form *Shurdhi*) was the Albanian storm god/weather god/sky god: and no one doubts that Albanian *Shurdh* is the same element seen in the second part of Thracian *Zibelthiurdos*, *Zbelthiurdos*, *Zbelsurdos*, *Sbelsurdos*/*Svelsurdos*; and the first parts of those theonyms (*Zibel*, *Zbel*, *Sbel*, *Svel*) are cognate to *Gebel/Zebel* found in the Daco-Getic *Gebeleixis/Zebeleixis*. Add all the evidence together, plus more that I will add later, means that we are dealing with Daco-Thracian equivalents of Zeus and Jupiter.

-*Zelmis* is a common South Thracian name component, which likely referred to a sword or ax or spear, but possibly instead to “hide, skin” (the Thracian names *Ebryzelmis* and *Dizazelmis* could have meant “tough-skinned” perhaps, or “mighty-sword”/“mighty-ax”; *Ebry-* from PIE *\*abhro-* “strong, hard”, and *Diza* from the same root as Ancient Greek *teichos*, “wall”), since I recall that *zalmos* was glossed by Hesychius as meaning “animal hide”. But that is not the meaning of *Zalmo-* in *Zalmoxis*, though both meanings come from the same ancient root-word, as explained above.

To return to the root-word *\*g<sup>h</sup>eb/\*g<sup>h</sup>ab/\*g<sup>h</sup>ib*, from where *Gebel/Zebel-* derive : this form came in a few variants in Proto-Indo-European, deriving from Pre-Proto-IE. The cluster is the source of many Indo-European words, including PIE *\*g<sup>h</sup>é<sup>b</sup>h<sup>-</sup>l̥ ~ g<sup>h</sup>b<sup>h</sup>-l-és*, *\*g<sup>h</sup>é<sup>b</sup>h<sup>-</sup>ōl*, meaning “head” in Proto-Indo-European, from the old meaning of “curved, rounded; round; lump; mound, bulge” which was likely older than the meanings of “projection; an eminence; something pointed, sharp”. Latin *gibbus* (“hump/hunch” as a noun, “humped/hunched” as an adjective) in one way or another derives from the same cluster. A hypothetical PIE root-word *\*geyb<sup>h</sup>-*, “bowed, curved, crooked, skew”, is sometimes suggested as the source of *gibbus*; that could be the old root-word that I am describing (despite the *g* in *\*geyb<sup>h</sup>-* not being aspirated in PIE, if that reconstruction is correct), but the full range of the semantics (whether in PIE or before) was as I described earlier, including “sun” and “to radiate, like the sun radiates light and like a tree radiates branches”---and from there probably comes Proto-Celtic *\*gablā* =fork, forked, branch/branching.

Another PIE root-word, *\*glemb<sup>h</sup>-*, is another variant with an identical semantic range to

\*g<sup>h</sup>eb/\*g<sup>h</sup>ab/\*g<sup>h</sup>ib; from PIE *glemb<sup>h</sup>*- derive Old Church Slavonic *glqbŭ*, “trunk, stump”, Ancient Greek *γλάφω*, *gláphō*, “I scrape up” (from the idea of “cutting/sharp/pointed” which is found paired with “lump, mound, bulge” in ancient and current languages), Proto-Albanian *\*glamba*, “thorn”.

The *zib-* in Thracian *zibuthides* (from a gloss by Hesychius, who said it meant “the nobles” of the Thracians) derives from this cluster, but whether *zibuth-* referred to sharp pointed spears or arrows (cf. *zibunna/sibunna*, “spear”) borne by the nobility, or to the shine of metal armor and ornaments is as yet unclear.

I found some time ago that parallel to the *geb/gab/gib* set there was also a *kab-* set of words having the same semantics. Whether both sets go back to the same proto-forms is not yet known, but it doesn't seem to be necessary to derive them all from one form, since IE and PIE is full of parallel sets of very similar root-words.

In Latin, we find *caballus*, which had an earlier meaning of “work-horse/pack-horse, gelding/gelded horse”, only later shifting to simply “horse” (and in the Romance languages, *caballus* displaced *equus*, *equa*, the original Latin/Roman word for “horse”, which properly meant “horse”). It's unclear from what source did *caballus* arrive in Latin, whether the word “wandered” into Latin from another language, or inherited from PIE. More likely the word entered Old Latin or Proto-Latin from the direction of the east: southeast (Greece) or northeast (Illyrian, Moesia, Dacia, or maybe an ancient language of North-Eastern Italy).

In Ancient Greek, we find *καβάλλης* meaning “working horse; nag; old and useless horse”. In Persian, a *kaval*, is a “second class horse of mixed blood; slow clumsy horse”. In the Eastern Iranian language known as Khotanese (an IE language, of the Iranian branch, spoken from about 100 BC to 1000 AD) *kabä* meant “horse”. In Common Slavic, we find words for “mare (female horse)” which go back to Proto-Slavic *\*kobyła*, which would be from an earlier form beginning with *\*kab-* (the well-known A to O shift in Slavic). The meaning of “horse” in Khotanese and the meaning of “mare” in Slavic was no doubt a later development, just as in Latin the meaning shifted in time to simply (and etymologically incorrectly) “horse”. In Phrygian, I find claims that a word *kubela* has been found, which someone has translated as

“horse”. More likely, the word meant “gelded horse, work-horse” in Phrygian, but the meaning could have shifted also to “horse” at some point before the language went extinct.

Most likely (and for me no doubt), considering some words that I am about to present, as well as considering the semantic range of *geb/gab/gib*, the older meaning of all those equine terms was not “horse”, but instead “gelding”, “gelded”<sup>18</sup>, from a verb form of *kab* which meant “to cut/castrate”, derived from adjective and noun forms of *kab* which referred to “pointed” and “sharp”. I will now present words which demonstrate that.

In Latin *cabō* meant “castrated horse”. Hesychius records a Greek word *kabelos* which meant “castrated”. In Slavic we find 19 words derived from Proto-Slavic *\*kobylica* (from an earlier *\*kabaliko-*); the words mean: “a pole for carrying loads on the shoulder”, “beam of scales”, “trestle”, “saw-horse”, “wisp”, “scaffolding/supporting beams”. All these words as well as the source word *\*kobylica* derive I’m sure from the notion of “that which is cut/cut and shaped”. The semantic of “supporting post/supporting piece of wood” (which we see in some of these Slavic words) came later. With the usage of “work-horse/pack-horse”, the original meaning of “gelded horse” may have been reinforced by an analogy made between poles and posts which support loads and a horse used to support loads; but since gelded horses were used as work-horses/pack-horses, there is no requirement for an additional reinforcement.

See Proto-Slavic *\*skopakъ*, “gelding/castrated horse” and *\*skopъcbъ*, “eunuch, castrated animal”, from Proto-Slavic *\*skopiti*, “to castrate, geld”; and see also Proto-Slavic *\*ščepa*, “woodchips”, *\*ščepati*, “to chip”, *ščepiti*, “to chop, to pinch”, which are considered to be cognate to *\*skopiti*, which is usually derived from PIE *\*(s)kep-*, “to cut, to strike, to engrave”. See also Proto-Germanic *\*skabaną*, “to shave, to scrape”, usually derived from PIE *\*skab<sup>h</sup>-*, “to scratch”, which looks like it would be a variant of a root *\*kab<sup>h</sup>-* (unidentified by previous

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<sup>18</sup>The correct observation that the equine terms derive from an older meaning of “gelded” was first made by C.D. Buck in his 1949 work, *A Dictionary of Selected Synonyms in the Principal Indo-European Languages*, Chicago-London: University of Chicago Press (see page 16). I agree and have no doubt about that, and I have made more connections by applying that actual root-meaning, connections and cognates detailed in this work.

<sup>19</sup>I found the words some time ago in Ilija Čašule's 2014 publication, *Evidence for a Burushaski-Phrygian connection. Acta Orientalia 2014: 75, 3-30*. Available as a free PDF download online. Čašule has not stated that these equine and/or wood-piece words come from an older adjective/noun meaning of “pointy; projecting; mound; tooth” and a verb meaning “to cut, chop”, both of which originate from my research; but he has shown that they are no doubt kindred to the Indo-European forms.

linguists) with the meanings I'm detailing in this paper. See also Latin *cāpō*, *capus*, *caponem*, meaning "castrated young male chicken".

In the Burushaski language, now located in Pakistan but formerly most likely found also much further west in parts of Eastern and South-Eastern Europe and Anatolia, where Burushaski speakers linguistically mingled especially with Indo-European people of the Aegean/Anatolian/Balkan area, we find *kabulek*, meaning "roof-posts" (from the meaning of "cut pieces of wood"), and *kabut* (meaning "white horse"). This word *kabut* in Burushaski meaning specifically "white horse" (not "work-horse" or gelded horse) preserves a very ancient semantic of *kab* coming from circle of the sun" (if *kab* goes back to an old meaning of "curved, round") or "white tooth", and I'm also the first to notice that. And so the first to unravel the semantics as they actually were in this large cluster of words.

So what was the Proto-form? Was it *\*keb<sup>h</sup>*-? Is the Sumerian word *kab*, meaning "shepherd's stick/staff" a cognate as well? I also have a hypothesis that the *Kav-* in *Kav-Kas* (=Caucas, the Caucasus mountain range) likely derives from an ancient word *Kab*, which meant "mountain; projection; tooth".

The English word *jab* is of unknown etymology: attested 1813, "to thrust or strike with a point," a Scottish variant of *job* "to strike, pierce, thrust," from Middle English *jobben* "to jab, thrust, peck" (c. 1500), a word of unknown origin, perhaps imitative, perhaps not. Either way, even if imitative, it shows another example of such a semantic for such a form in Indo-European. English *gavel* and its Nordic cognates most likely derive from the *gab/geb/gib* cluster as well, noting also the Old European linkage of hammers with lightning bolts and the weather god.

The etymology of Old French *javelline* (source of English *javelin*) needs to be re-examined and re-evaluated in light of this new research, since the current etymology has some unanswered questions: but if javelin derives from *\*gabla* (=fork), *\*gabla* derives most likely from the same root as the *\*geb* form seen in *Gebeleixis*. There will be more about that in the next update coming soon.

#### 4. The etymology of Salamander and Salamis

Now that I have detailed the meanings of the root *kalm-/kelm-/kolm-* and its sibilized form in

Daco-Getic *Zalmoxis* (with a well-attested manuscript variant *Salmoxis*), I can now detail my hypothesis regarding the actual etymology of Ancient Greek *σαλᾶμᾶνδρᾶ*, referring to the “fire salamander”, *Salamandra salamandra*.

I hypothesize that *σαλᾶμ-* meant “fire”, from the older meaning “biting, stinging, burning”, and *σαλᾶμ-* derives from PIE *k̑lh<sub>2</sub>mos*, zero-grade variant of PIE *k̑olh<sub>2</sub>mos*, from *k̑elh<sub>2</sub>-*, “to stick, prick; stab”, which is also the source of the *Zalmo-/Salmo-* in *Zalmoxis/Salmoxis*. The sibilization means that the word originates either from Thracian, Illyrian or a Pre-Greek IE or Semi-IE language. The element *ᾶνδρᾶ* meant “to strike; slay; kill” from the adjectival meanings of “sharp, pointy” (and the nouns referred to pointed objects/things, or scooped out/cut things). See my work, *On the Etymologies of Kinnabari, Kinnamon, Kinawar et al.*, where the details of the *ᾶνδρᾶ* forms and semantics are described. Combine the two, and salamander and *σαλᾶμᾶνδρᾶ* meant “Fire-Slayer”, a reference to the ancient belief that salamanders could exude a substance that could prevent them from getting seriously injured by fire, and also the belief that their ooze could put out flames.

My interpretation of *σαλᾶμ-* is further backed up by my interpretation of *Σαλαμίς* (Salamis), the Ancient Greek name for the island situated off the coast of Attica in the Saronic Gulf: a large part of Salamis Island is rocky and mountainous. On the southern part of the island a pine forest is located, which is unusual for western Attica. That pine forest, at least in modern times, and likely also in ancient, is prone to fires. The name of the island derives from the craggy mountains and the pine trees, from the meaning of “pointy”, from PIE *\*k̑olh<sub>2</sub>mos* which was sibilized in an as-yet unidentified language.

An alternative derivation from a Semitic *Š-L-M* (“whole, safe, intact”) is highly unlikely due to lack of ancient Semitic derivations for other toponyms in that part of the world. A suggestion from some decades back that Salamis meant “place amid salt water” (sal- translated as “salt”, -amis as “amid”) is also not the correct etymology. Both of those previous suggestions came from a lack of knowledge of all the linguistic information that I have presented in this paper, which is to be expected from such etymologies from several decades back.

## 5. Cybele and Kug-ba-u

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<sup>20</sup> Bell, Robert E. (1988), *Place Names in Classical Mythology*.

Now I will discuss my etymology of Sumerian *Kug-ba-u<sub>2</sub>*.

In Sumerian, *u<sub>2</sub>* usually meant “plant”, and so *u<sub>2</sub>* in Sumerian and Akkadian became the unenunciated superscript notation to indicate that the term discussed in writing refers to a plant, since Sumerian had many homonyms which were pronounced the same, so they needed to be distinguished in writing in some other way. So it's very likely that when reading *Kug-ba-u<sub>2</sub>* out loud, the morpheme *u<sub>2</sub>* was not supposed to be pronounced, but simply indicated that *Kug-ba* had to do with a plant.

In an ancient depiction of the Sumerian goddess *Kug-ba-u<sub>2</sub>*, she is shown holding what the best current scholarship says is a pomegranate fruit (not a pod of *Papaver somnifera*, because it has been demonstrated that there there is no evidence that the Sumerians had knowledge of *Papaver somnifera*, let alone any proof that they used it much if they knew of it). No one it seems doubts that *Kug* in *Kug-ba-u<sub>2</sub>* is the Sumerian word for “gem”/“precious stone”, derived from an older meaning of “tooth”. Yes, I'm sure that that is the same *Kug*, since there is no superscript notation to tell us otherwise. And I have a translation and an etymology for *Kug-ba* : the term in this instance meant either “pomegranate fruit” or “pomegranate seed/pip”, which looks like a little ruby gem (the seed with the ruby red fruit tissue around it; the pip of the pomegranate). The Sumerian morpheme *ba* is probably a semantic variant of the Sumerian word *ba* which meant “portion, piece, bit”. In this instance, Sumerian *ba* is very reminiscent of PIE *\*b<sup>h</sup>ab<sup>h</sup>-* “bean”. And alternatively, the *ba* in *Kug-ba* does not derive from *ba* meaning “portion, piece, bit”, but is instead akin to or parallel to PIE *\*b<sup>h</sup>ab<sup>h</sup>-*. Or PIE *\*b<sup>h</sup>ab<sup>h</sup>-* “bean” is actually akin to Sumerian *ba* meaning “portion, piece, bit”, and the two options are actually from one etymon.

The known Sumerian words for pomegranate (*nurmu*, and variants thereof) contain the form *Nur* which in Akkadian had the same semantic range as *Kug*.

My etymology has a good explanation for why Sumerian *Kug-ba* became *Kubaba* and *Kumbaba* when adopted by Hurrians and Hittites: *baba* is a duplication of *ba*, and *baba* meant “pip, bean, seed” in those languages I expect, just like Proto-Italic *\*fafā* (“bean”) from PIE *\*b<sup>h</sup>ab<sup>h</sup>-*, source also of Proto-Slavic *bobъ*, “bean”. Sumerian *Kug* became *Kum-/Kom-*

in the forms *Kumbaba*, *Kombaba*, *Kombebe* due either to purely phonological reasons or because *kumb/komb* in their language was the equivalent of Sumerian *Kug*. If so, then *kumb/komb* are very similar to PIE \**ǵómbʰos*, “tooth, peg”. In those languages, *kumb/komb* may even have meant “hill” and “mountain”, explaining why, among the Phrygians, Cybele/Kybele was often worshipped on mountains, and also in Ancient Greece, where she was exported.

The Phrygian form *Kybele* derives from *Kubaba/Kug-Ba* (note the attested intermediary *Kybebe*, one sound away from *Kybele*), but the L sound is strange. I think it's likely the L sound appeared due to Phrygians identifying the ancient Sumerian *Kubaba/Kug-Ba* with a word/term or even the name of a deity in their own Phrygian language, a word/term or theonym which would have been cognate to Daco-Thracian *Gebel-*, found in *Gebeleixis*. But *Gebel-/Gabel-/Kebel-/Kabel-/Kubel-/Kubil-* among the Phrygians may not have meant “lightning bolt”, but instead could have meant “mountain”, since the root-word also had that semantic sometimes, as described earlier and as seen in the Hittite examples from the semantically parallel root *Kalm-/Kelm-*.

*Matar Kubileya* is attested in Phrygian 21, showing a form different from the Classical *Kybele/Kybebe*. *Matar*=mother, obviously. But the exact translation of *Kubileya*, a translation of all the meanings it carried in Phrygian, is not yet known. I have essayed a further elucidation here. I don't think that *Kubileya* meant “mare” as Čašule stated in his 2014 work which I mentioned in an earlier note. In Slavic that particular meaning developed, but there's no reason to believe that meaning developed in Phrygian. I note the absence of horses and mares in the Cybele cult (unless I've missed indications of that), where instead of equines we find panthers and lions as the animals closely associated with Cybele. It is believed though that *kubela* (not *Kubileya*) meant “work-horse/gelded horse” in Phrygian, perhaps shifting to “horse” as well, at some point.

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<sup>21</sup> Burkert (1985), citing C.H. E. Haspels' *The Highlands of Phrygia*, gives the attested form as *Matar Kubileya* as I've rendered it in this paper. I first saw that in 2002 when I read Walter Burkert's book *Greek Religion*, in the English translation, which is actually a revised 1985 edition with new material from Burkert. See page 178, and note 18 on page 420. Čašule in his 2014 work on Burushaski and Phrygian renders the form as *Matar Kubeleya*, which I haven't been able to verify/vet yet. In that note 18 on page 420 of Burkert's book, there is also mention of a form *Kybalas* found on Italian lokroi of the seventh century BC, long before the Romans were known to have imported the Kybele deity. It is not known how *Kybalas* is related to *Kybele* and *Kubileya*, but the early Italian attestation is likely a cognate/variant.

Alternatively to the mountain suggestion for *Kubil-/Kybel-* 22, *bele* could have been a Phrygian word for “fruit/bud”, deriving from PIE *b<sup>h</sup>leh<sub>3</sub>-* “to bloom, flower” (cf. Old Armenian *boł*, “a kind of plant”; *bołboj* “shoot, sprout, bud”, both already derived from PIE *b<sup>h</sup>leh<sub>3</sub>-* “to bloom, flower”). In which case, *bele* (fruit, bud) would have been switched in Phrygian for *baba* (bean, pip).

Perhaps even both options are true, since there is evidence that both kinds of words could have been found in Anatolia back then. The first part of the Kav-Kas name of that mountain range near Anatolia (the Caucasus mountain range), could derive, as I noted earlier, from an ancient word *Kab*, meaning “mountain”/“projection”/“anything pointy”/“tooth”. Both options could be true if at first *bele* was switched for *baba*, and then some time afterwards, the association with “mountain” was made. The B to L sound-shift could also have been a phonological sound-shift, not involving an identification with Phrygian words.

It's also possible that a “lightning bolt” meaning would have been understood in Phrygian for *Kubileya/Kybele*; in this connection, note that among the Hittites and Hurrians *Kubaba/Kumbaba/Kombaba* became the consort of Teshub, the Hurrian (and imported into Hittite) storm-god. So let us not assume that Matar Kubileya/Matar Kubeleya meant “Mother of the Mares”, which I've found no evidence for, besides a supposed translation of Phrygian *kubela* meaning “horse” (rather than “gelding/gelded horse”, as I suspect; and there's no evidence that I know of that either *kubela* or *kubileya/kubeleya* meant “mare” in Phrygian).

Soon I will find the sources for the supposed Phrygian *kubela* meaning “horse”, and if the equine translation checks out (keeping in mind that the meaning of “work-horse”/“gelding” was more likely), then that would be proof that the ancient root word *kab* became *kub* in Phrygian.

## 6. Kwep/Kwap

Earlier, I discussed a cluster of Aegean and Eastern Mediterranean words that I think come from a pair of variant root-words *κῦπ* and *καπ*, which both had the older meanings, as adjectives, of “pointed; sharp; spiked; projecting”. And which both had the older meanings, as nouns, of “spike, point, tooth, fang, thorn, mountain/mountain peak, mound, hillock”. And this

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<sup>22</sup>Recalling that Sumerian *Kug* fits the semantic range where a meaning of “mountain” was potentially or actually there, at least sometimes, in Sumerian or in Proto-Sumerian.

pair likely/potentially had the older verb meanings of “to cut; chop” and then later “hit; strike; injure”, as we see in many parallel examples. The words *κύπειρον*, *καπνός* and *καπύς* indicate that the adjective meaning of “stinging, pungent” developed at some point:

“stinging”/“pungent” led to *κύπειρον*, the plant with a pungent-tasting rhizome/root, and “stinging” led to “smoke” and “steam” (*καπνός*=“smoke”, *καπύς*=“smoke, steam” ).

Before I published my hypothesis, there was a hypothesis published by someone else that *κύπειρον* derives from the notion of “aromatic”, from a hypothetical Proto-Indo-European<sup>23</sup> root-word *\*kwep-* or *\*kwap-* (with the meanings, “to smoke, seethe, boil, steam” and also “aroma; strong odor”) <sup>24</sup>, reconstructed mostly or exclusively from Balto-Slavic data, though there are words from other branches of IE which may derive from *\*kwep-* or *\*kwap-*. Ancient Greek *καπνός* has also been proposed by some previous linguists to derive from *\*kwep-* or *\*kwap-*. I see no compelling evidence that *κύπειρον*, *καπνός*, or *καπύς* derive from *\*kwep-* or *\*kwap-* or any such reconstruction which begins with the *kw/kw* sound, and I have put forth a great argument that *κύπειρον* came from the notion of “pungent-tasting” rather than “aromatic”: in any case, they have not established that “aromatic” is more likely than my theory, which is understandable since I just published my theory in the last days of December 2020, and they did not think of that.

So leaving aside *κύπειρον* and *καπνός*, since they quite likely do not derive from *\*kwep-* or *\*kwap-* (and on that point I agree with Beekes 2010, who does not think either of those two words derive from *\*kwep-* or *\*kwap-*), I will now examine some words which may derive from *\*kwep-* or *\*kwap-*, according to the work of previous linguists, and these words are also the main evidence for a root such as *\*kwep-* or *\*kwap-*: Slavic *\*koprъ* meaning “dill”; Proto-Slavic *\*kopriwa* meaning “stinging nettle”; Proto-Slavic *\*kopněti*, “to melt in parts (not homogeneously)”, figuratively “to yearn, to long for”; Latin *cupiō*, “to desire, long for”; Lithuanian *kvapas*, “aroma”; Sanskrit *kúpyati*, “become agitated, bubbles up”; Old Church

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<sup>23</sup> Also considered by some to most likely be an innovated root-word which appeared in Late Proto-Indo-European.

<sup>24</sup> Helmut Rix (in LIV, 2<sup>nd</sup> edition, 2001, p. 375) reconstructs at least two distinct roots: *\*kwep-* and *\*kweh<sub>1</sub>p-* (possibly *\*keyp-* also belonging to this family). See also Derksen (2015) , “kūpēti”, in *Etymological Dictionary of the Baltic Inherited Lexicon* (Leiden Indo-European Etymological Dictionary Series; 13), Leiden, Boston: Brill, p. 264. Derksen distinguishes at least two different roots *\*kwep-* (to smell, aroma) and *\*k<sup>w</sup>h<sub>2</sub>wep-* (to steam, to burn). Proto-Slavic *\*kopръ* (“aromatic one”) and *\*kopriwa* (“burning one, stinging one”) mix these two senses in the same stem, though.

Slavonic *kypěti*, “to boil”; Lithuanian *kūpėti*, “to smoke, boil over”; Proto-West Germanic *hopōn*, “to hope, to expect”.

So now I will put forth a hypothesis and test it: Lithuanian *kvapas*, “aroma”; Latvian *kvēpt*, “to smell”; Latvian *kvēpēt*, “to smoke”; Lithuanian *kvėpti*, “to smell”; and Proto-Germanic *\*hwapjanaq*, “to choke”; directly indicate that there was a root with the form *\*kwep-* or *\*k<sup>w</sup>ap-*, which included the meaning of “aroma” and “smoke”, and was most likely cognate with those words which have to do with boiling, steaming, stinging and burning, even though those other examples that I cited above don’t show evidence of the W after the K. But there is enough evidence to say that there was an ancient Balto-Germanic (at the least) word that had the form *\*kwep-* or *\*k<sup>w</sup>ap-*, but I will add to their hypothesis and modify it by saying that the older meanings of *\*kwep-* or *\*k<sup>w</sup>ap-* were (as adjectives) “pointed; sharp; spiked; projecting”. And the older noun meanings were “spike, point, tooth, fang, thorn, mountain/mountain peak, mound, hillock”. And likely/potentially the older verb meanings were “to cut; chop; sting” and “hit; strike; injure”. Soon, the adjective meanings of “stinging, burning, pungent” developed (“stinging, burning” is seen in Proto-Slavic *\*kopriva* meaning “stinging nettle”), and later the adjective meanings of “stinking” and “aromatic” developed, with “stinking” developing first, from the notion of “stinging” (which is why in English, the words “stinging” and “stinking”<sup>25</sup> are so similar in form). That is why we see Proto-Slavic *\*koprъ*, meaning “dill”, from the notion of “aromatic”.

From the notion of “stinging, burning” developed words applying to smoke, and to steam and boiling: the shift “to steam” and “boiling” either developed from the notion of “that which is prodded by the flame”, or from a shift from the earlier “smoke” to “steam”. It could have been both. And as we saw in the case of *Σαλαμίς* and *σᾶλλᾶμᾶνδρᾶ*, the meaning of “fire” could have developed from the notion of “that which stings”, so “fire” could have progressed to a term for boiling water and steaming water, and steam. Steam itself can sting and burn the eyes and skin, so the meaning of “steam” and “boiling water” could have progressed directly from “stinging, burning”. So that explains Proto-Slavic *kypěti*, “to boil”; *kūpėti*, “to smoke, boil over”; Proto-Slavic *\*kopněti*, “to melt in parts (not homogeneously)”, figuratively “to yearn, to long for”; Latin *cupiō*, “to desire, long for”; and Proto-West Germanic *hopōn*, “to hope, to expect”

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<sup>25</sup> The English word "stink" is known to derive from PIE *\*steng<sup>w</sup>-*, "to push, strike, thrust".

(from the notion of “burning inside with hope”, as is already expected by numerous linguists).

More support for this hypothesis of mine comes from Trubachev, who reconstructs Proto-Slavic *\*kopnĕti* as *\*kopъnĕti*, from *kopъna* (meaning “heap, pile”) plus the *-ĕti* suffix. Proto-Slavic *kopъna* (meaning “heap, pile”) is already considered to be cognate to Proto-Slavic *\*kopъjĕ* or *\*kòpъje*, which meant “javelin, spear”, and cognate to many other Proto-Slavic and Slavic words, such as Proto-Slavic *\*kopàti*, “to dig” and *\*skopiti*, “to castrate” (discussed earlier when detailing the etymology of *caballus* and its cognates). See also Latvian *kapāt*, “to hack, mince, hash, chop, pick”, Lithuanian *kapoti*, “to hew”, Old Prussian *enkopts*, “buried”, Lithuanian *kapti*, “to chop”, Ancient Greek *κόπτω*, “to strike, cut”.

But here now we come to some other Proto-Indo-European roots, such as PIE *\*(s)kep-*, “to cut, to engrave/to grave, to scrape, strike”, and PIE *\*(s)kab*, source of English “shave” and more (according to Watkins, *\*(s)kab* derives from *\*(s)kep-*).

So it's almost certain that the explanation is that *\*kwep-* or *\*kwap-* was a kindred parallel/variant of the S-mobile root-word *\*(s)kep-*, (and *\*(s)kep-* was/is also akin to PIE *\*(s)kab*). Now, leaving aside the usually-disappearing S, we have *\*kwep-/kwap-* and *\*kep-/kab*. But how many of the words attributed to *\*kwep-/kwap-* actually necessitate the W after the K? Only a small number of them, most of which if not all of which I have mentioned above; to which I'll add here, possibly also Latin *vapor*, if it comes from an earlier *quapor/kwapor* as has been suggested in the past.

But only those forms that necessitate a W after the K certainly come from an earlier *\*kwep-/kwap-*; all the others could have developed from *\*(s)kep-*, or a variant of it which had a different vowel/different vowels between the consonants.

So what about Ancient Greek *κύπειρον*, *καπνός* and *καπύς*? Those are either from the same Indo-European cluster of forms discussed above, or (as I think more likely) from parallel Pre-Greek/Non-IE forms, that underwent the same semantic developments, leading to *καπνός/καπύς*, “smoke”/“steam”, and *κύπειρον*, a plant with a pungent-tasting rhizome. My judgment call is that *κύπειρον* did not refer to “aromatic”, for reasons discussed earlier; plus *καπνός* and *καπύς* came from the earlier meaning of “stinging”, so “pungent” is more likely than

“aromatic” in that part of the ancient world. Leaving *κύπερον* aside (because it is more likely from the meaning of pungent) one is then left with no Ancient Greek or Anatolian examples where the meaning of “aromatic” developed from such a *καπ/κύπ* root, though there are some Ancient Egyptian words which suggest that: see Ancient Egyptian *kap-t*, “incense”, from *kap*, “to perfume, to cense, to heat, to burn, to ignite”. But that’s Ancient Egyptian, not Ancient Greek or Anatolian. The existence of Sanskrit कपि *kapi*, “incense”, and the Ancient Egyptian words indicate again that such forms were found in both IE and Non-IE.

There is a word which due to its meanings is an outlier, but it’s not quite strange: Ancient Greek *κάπυρός*, meaning “drying, parching, brittle, crisp, friable, crackly”. It’s clear enough those semantics developed from the notion of “dried up by the heat of the sun”, and also burnt, crisp, charred, crackly things, made so by the action of fire. This word indicates that in some places/times, *κάπ-* developed the meaning of “fire”, from the notion of “that which stings/bites”. This word also indicates a long semantic history which is probably from Pre-Greek/Non-IE.

## 7. Kwet

In the preceding section, we saw the forms *\*kwep-/ \*kwap-*, and we saw the root-meanings that I described for them; we saw that I stated that they are parallel to or variants of PIE *\*(s)kep-*; and there is another ancient Proto-Indo-European root-word which relates to *\*kwep-/ \*kwap-* as I’ve defined them in this paper; and that root-word is one that I first identified in my paper *On the Etymologies of Kinnabari, Kinnamon, Kinawar, et al.*, in December of 2020.

The root that I am speaking of had the form *\*k<sup>w</sup>et-*, and I found it as the first part of PIE *\*k<sup>w</sup>etwóres*, meaning “four”. On PIE morpheme structure *\*k<sup>w</sup>etwor-* has too many consonants to be a true primitive morpheme, and the feminine stem might simply be proof of one elemental “four” in *\*\*k<sup>w</sup>et-* or *\*\*k<sup>w</sup>etu-*. I have a hypothesis that the older meaning of *\*\*k<sup>w</sup>et-* and/or *\*\*k<sup>w</sup>etu-* was “tooth”, from the more general meaning of “projecting; pointy”. We saw in my paper *On the Etymologies of Kinnabari, Kinnamon, Kinawar et al.* how *κόττος* in Ancient Greek meant “cube”, deriving, as I hypothesized in that paper (drawing on a large number of kindred words in Ancient Greek), from an older meaning of “tooth; anything pointy, projecting”, since the molars are rather cube-shaped and the incisors look like rectangles/squares while

still attached to the gums; so it's likely indeed that the PIE word for "four" derives from an older meaning of "tooth". The word *κόττος* does not derive from PIE *\*k<sup>w</sup>et-* and/or *\*\*k<sup>w</sup>etu-*; however, that word *κόττος* is from a parallel root (very similar in form and identical in semantic range), and illustrates a common ancient semantic link/progression.

I further hypothesized in that paper that from PIE *\*k<sup>w</sup>et-* derives Ancient Greek *πέτρᾱ* and *πέτρι* (*pétrā* and *pétrē*) meaning "rock, stone", which progressed from the meaning of "tooth", as we see in Sumerian and some other languages. The first part of the Phrygian word *tetrakine* (a type of lettuce, species not yet identified) I'm sure also derives from *\*k<sup>w</sup>et-*, because *tetrakine* likely referred to "rock lettuce" (see also "rock parsley", *petroselinon*, et al.), which grows on rocky soil. In Ancient Greek, we see a variation where PIE *k<sup>w</sup>-* can lead to words beginning with *T* (*τέτταρες*, *τέσσαρες* "four") or *P* (*ποιέω*, "to make, create", considered to most likely be from PIE *\*k<sup>w</sup>ey-*, "to pile up, store, gather"; et al.) or *K*; and Phrygian shows that variation there as well.

PIE *\*k<sup>w</sup>ey-*, "to pile up", is surely akin to *\*k<sup>w</sup>et-* meaning "pointy, projecting". PIE *\*k<sup>w</sup>ēd-*, "to sharpen" is also akin, as is PIE *\*k<sup>w</sup>eyt-*, "white; to shine", showing the common ancient semantic progression from "tooth" to "white, gleaming, translucent, shiny".

And it's likely that PIE *\*kwep-/ \*k<sup>w</sup>ap-* is also akin to PIE *\*k<sup>w</sup>et-*, for reasons explained earlier.

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