

A Pre-Greek glossary: New Etymologies for Ancient Greek *Ἄνδρος*, *ἄνδρον* *ἄνδριον*, *ἀνθρήνη*, *ἄνθρῶσκον*, the root *Ἄθ-*, *andrachne*, *adrua*, *madrúa*, *anthelion*, *kanthon*, *kantharus*, *athras*, *athragene*, *Anthropos*, *salamandra*; *salaminthe*; *salame*, *salambe*, *κορίανδρον*, *koriamblon*, *korion*, *korallion*, *skorodon*, *skordon*, *lathyrus*, *melon*, *malon*, *malakhe*, *mandalos*, *mandragoras*, *mespilon*, *morphe*, *morphnos*, *mermnos/mermnes*, *amblus*, *ambix*, *brakana*, *kerambelon*, *kerambux*, *serambos*, *staphule*, Latin *lēns*, *malva* PIE **h₂nér* “man”; PIE **morwi*, PIE **g^welh₂-* “acorn”, et al. As well as contributions to the etymologies of Ancient Greek *κόρυς* and *Korinthos* et al.

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 early 2019---Sept. 26th, 2022

Abstract

An Abstract is not needed: the title is the abstract.

Keywords: Ancient Greek, Mycenaean, Proto-Greek, Thracian, Illyrian, Paeonian, Phrygian, Etruscan, Lemnian, Pre-Greek, Palaeo-Balkan, Aegean, Minoan, Basque, Proto-Indo-European, Peri-Indo-European, Eteo-Indo-European

Part 1: Andr-/Ander-/Anthr-/Adn- and Ath-/Athr-/Att- in Ancient Greek

About 10 km southeast of Euboea, there is an island, the northernmost of the Cyclades in the Aegean Sea, named *Ἄνδρος*: it is for the most part mountainous. There is an Ancient Greek word *ἄνδρον* /*ἄνδριον* (*ándēron*/*ándeiron*), meaning “a raised bank by the side of a river or ditch”; “dam, dyke”; “border, edge of the sea”: deriving *ἄνδρον* /*ἄνδριον* (*ándēron*/*ándeiron*) from a root-meaning “raised, an eminence; something pointed” as I do (and perhaps the first to do so ¹²) fits what we see in Albanian *mal* (=mountain) and *malë* (“tip”, “top”, “summit”, “peak”) vis-a-vis Romanian *mal* (“=shore, bank, coast”) and Latvian *mala* (“=edge, shore”): the Romanian, Latvian and Albanian words are already hypothesized by La Piana and Huld to derive from PIE **m̥lHdʰo-* and thought by them and others to be cognate with Old English *molda* (“upper part of the head; crown”) and other words of like meaning; others consider the Albanian, Romanian and Latvian words to be Pre-IE/Non-IE; for example Morvan³ compares Basque *malda* (“slope”) and *malkor* (“precipice”); Dravidian *malai* “hill, mountain” and Malayalam *mala* (“hill, mountain”) have also been compared: most likely

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- 1 See versions 1 (December 19, 2020) through 10 (October 21st, 2021) of my paper *On the Etymologies of Kinnabari, Kustumbari, Mercurius et al.*, available on Zenodo.org. Once I update that paper, it will be available elsewhere as well.
 - 2 Sorin Paliga may have been the first to posit Andr- as a Pre-Greek root meaning “pointed, projecting”, I recall that he was talking about that in a paper of his from 2003 or so. Probably he mentioned Anderon as deriving from Andr=“pointed, projecting”, but I’d have to find that paper of his and check if he does.
 - 3 Michel Morvan (1996). *Les origines linguistiques du Basque (The linguistic origins of Basque)*, Presses Universitaires de Bordeaux.

this is a root that PIE had in common with a number of Non-IE languages. Gil'Ferding proposed Sanskrit *marú*, “wilderness, mountain, rock” as a cognate.

Such an explanation (from a different root of identical meaning) for Ancient Greek ἄνδρον /ἄνδρειον would fit a number of other Ancient Greek words that I am going to detail. An even more detailed treatment will have to wait for the next version of this paper. I propose (as I did in the first December 2020 version of my work on the etymology of Kinnabari and in all later versions of that work) that there was a root-word Andr-/Anthr- that meant “an eminence; something raised, pointed; spouting; a sprout” from which additional meanings developed later.

From the Anthr- form of the root I propose derives Ancient Greek ἀνθήνη, which meant “hornet, wasp”; as well as Ancient Greek ἀνθρῦσκον=the chervil plant, *Scandix australis*: ἀνθρῦσκον and its variants (ἀνθρίσκος, ἐνθρυσκον, ἀνθρίσκιον) are derived by some from ἀθήρ (=“awn; an ear of corn; the point of a weapon”: see also Ancient Greek ἀθερίς=“prickly”) because of the prickly fruits, but in fact ἀνθρῦσκον and its variants derive from *Anthr=“pointed”, referring to the prickly fruits (compare “shepherd’s needle”, a name for the *Scandix australis* plant in English). The significance of the difference is first of all bringing the etymology in alignment with reality, the reality that in Ancient Greek there was to be found a root *Anthr=“pointed, sharp; bright; white; to sprout, project; a sprout” as well as Ath-/Att-/Atth- which had the same semantic range, and most likely/very likely Ath-/Att-/Atth- is a denasalized or un-nasalized form (un-nasalized, rather than denasalized, if it is older) form of Anthr-, but they may be two distinct root-words: but I think they are variants of the same root. One of the indications that they are different variants of the same root is the fact that ἀνθέριξ is a variant of ἀθήρ (the ἀνθέριξ variant derives from Anth=“pointed”, but Anth=“pointed” may be a nasalized variant of Ath=“pointed”). For a more detailed discussion of Ath-/Att-/Atth-, see the latest version of my paper on the etymologies of Kypros, Kybele et al., in which I derive the name of the Greek goddess Ἀθηνᾶ (*Athēnā*) from Ath=“to sprout; bright; white”, referring to Athena sprouting from Zeus’ head as well as to the maiden/virgin aspect of Athena, with the meanings “maiden/virgin” deriving either from Ath=“tender sprout/young sprout” (compare how the word “virgin” derives from Latin *virga* meaning “a young shoot”) or from Ath=“white, candida, clean”⁴. The meaning “white” for Ath-/Anthr- is seen in the Ancient Greek word ἀθρᾶγένη=*Clematis vitalba*, a plant which is commonly called “Old Man’s beard” because of the long silky white inflorescences of the plant: the Ancient Greek word γενειάς means “beard”: my etymology is certain: ἀθρᾶγένη= ἀθρᾶ(white)+γένη (beard).

From Ath/Att/Atth=“pointed; to sprout; bright; white” I believe also derives the Ancient Greek name of the region of Ancient Greece known as Attica (and its variants, see my paper on the etymology of Kybele et al.), which is a pointed penis-like peninsula. The name of the city of Athens, Ἀθῆναι, referred most likely to the pointed/penis-like peninsula of Attica, or else to the hills of Athens, including Mount Lycabettus. From Ath/Att/Atth=“pointed; to sprout; bright; white” I also derive the Ἄθος of Mount Ἄθος (Athos) in North-Eastern Greece, which was rather close to the island of Lemnos, where the Lemnians were once found, who spoke a language similar to Etruscan (the Etruscans may originate from the Lemnian area, rather than vice versa). The Etruscan form of the name Ariadne was Areatha, which suggests that Ath- corresponds to Adn-: perhaps the “-adne” in Ariadne is not simply a suffix but in fact a word: for my hypothesis/hypotheses regarding the etymology of Ariadne, see versions 1 through 10 of my paper on the etymologies of Kinnabari and Kustumbari, and

⁴ This etymology of Ἀθηνᾶ links up with a number of her qualities: as a goddess of wisdom, Ath- meaning “sharp, pointed” suggests intelligence and wit, sharp-mindedness; Ath- also suggests her spear and her prowess in war, in striking adversaries; and this etymology also gives an additional meaning to Athena’s role as a weaver goddess, who was challenged by Arachne, since Ath- could refer to the spike of the spindle (and the needle for sewing).

see my paper on the translation of the inscription on the Thracian gold ring found near Ezerovo for further discussion of Ariadne.

Returning now to the nasalized forms Anth- and Anthr-: the Ancient Greek word *ἄνθος* (=“flower, blossom, bloom”, and also, importantly, meant “peak”) is also part of this group, because the Proto-Indo-European root **h₂endʰ-*, thought to mean “to bloom”, comes from the actual/older meaning “to project up/eminence; a bud/tooth/lump/bump/spike/point”. There is Ancient Greek *ἀνθερεών*=“chin”, which I think is also from “pointed, jutting” leading to “chin”. There is also Ancient Greek *ἀνθεριξ*=“beard of an ear of grain; the ear of grain”. There is also Ancient Greek *ἄντρον* meaning “cave, cavern, grotto”, which like the Hittite word *hattessar* (hole, trench) likely comes from the “cut out, scooped out” semantic progression. Hittite *hatt-*“sharp, pointed” is perhaps cognate to the Ancient Greek *Att/Ath-* forms which I described above, but I have to check the proto-form of that Hittite stem first.

The Ancient Greek word *ἀνθήλιον* (=“packsaddle”; not sure if it is also attested as meaning “pack-ass”) has been connected by Furnée (one of the great pioneers of Pre-Greek studies) with Ancient Greek *κανθήλιον/κανθήλια*=“panniers at the sides of a packsaddle”; “large baskets for carrying grapes”; “wooden lattice shelter at a ship’s stern”; *κανθαί*=“large baskets, creels”, *κάνθων*=“pack-ass”, and *κανθίς*, “dung of an ass” (=the dung of the equid known as an ass, that is). The correct etymology of Latin *caballus* (from **cab*=“to cut”, see Latin *cabo*=“to castrate, geld”) explains all this, as do other parallel examples: the root-meaning of the Anth- in *ἀνθήλιον*=“packsaddle” was most likely “cut/to cut”, referring to a gelded/castrated equid (ass, donkey, mule, horse, hinny, etc.) used for carrying loads/packs/large baskets/creels. Thus we find *κάνθων*=“pack-ass”, which most likely had a lost variant **άνθων*=“pack-ass”. The “pointed/eminence” meaning gives a double-meaning to *κανθίς*=“dung of an ass”, because in many languages words for the dung of larger animals derives from a word that means “an eminence, mound”: so the double-meaning of *κανθίς* would be “dung of a kanthon (=dung of an ass)” and also a *κανθίς*=“mound/pointy lump” (see the Ancient Greek word *κανθύλη*=“swelling, tumor”, variant form *κονθηλαί*). From “gelding/pack-ass” (equids used for carrying loads/packs would preferably be gelded to calm them down and make them safer/easier to use; likewise gelded horses and mares were safer to ride, explaining the shift from Latin *caballus*=“gelded horse for carrying loads and for riding” shifting to “horse” in the Romance languages) developed the meanings “packsaddle”, “panniers at the sides of a packsaddle” and from there developed the meanings “large baskets, creels” and from there “wooden lattice at a ship’s stern” because that wooden lattice looked like the interlaced wicker of a basket.

So then, very likely *Anth-* and *Kanth-*=“to cut/cut”, from “sharp/pointed”, as I will show by citing as well the Ancient Greek words *κάνθαρις* (= *Lytta vesicatoria*=Spanish fly, which is actually a radiantly colored scarab-like beetle; and *κάνθαρις* also referred to a type of as-yet-unidentified fish), *κάνθαρος* (in the senses “dung beetle” and “bream”). The sense of “dung beetle” for *κάνθαρος* most likely derives from *Kanth*=“bright”: in most ancient languages, including IE languages, words meaning “bright, white” are cognate to and very often derive from words meaning “pointed” due to the sharp and long and thin appearance of beams/rays of light as seen optically by humans and no doubt by many other life-forms as well. Scarabs/dung-beetles usually have very bright glossy colors, and even the black ones are glossy (not sure if all the black ones are glossy): this interpretation is supported/indicated by *κάνθαρος*=“bream”: English “bream” is known to derive from Proto-Germanic **brehwanaz*=“shining, glittery, sparkly” because the fish known as bream have shiny/glittery scales/colors. The beetle insect *Lytta vesicatoria* (commonly known as the “Spanish fly” in English) has very bright/metallic coloration, as do most scarabs and dung-beetles if not all. For the dung-beetle sense, there may have been a double-reference to a mound of dung (see *κανθίς*=“dung of an ass”). The

unidentified “type of fish” which was called *κάνθαρις* was probably a shiny fish smaller than the usual adult bream. The sense of “a sort of drinking cup with large handles” for *κάνθαρος* may come from the resemblance of those handles to the inwardly curved forelimbs of scarabs⁵. Given the evidence I’ve cited, there is little chance that *Kanth-* in Ancient Greek/Palaeo-Balkan was a root that meant “to carry”⁶, though I suppose the semantic shift from “pointed” to “hand/arm” (words for “hand, arm” often derive from “pointed, projecting”) to “to carry, bear” cannot be ruled out yet.

The Rhodian word *ἄθρας* (“chariot”) also of hitherto unexplained etymology easily derives from earlier “carriage”, from earlier “to carry”, from earlier “pack-horse (and other animals and equids used for that purpose)” from earlier “gelded, castrated”, from earlier **Athr=* “to cut” in some areas, while in other areas *Athr=* “white/bright/sprout”, while in others *Athr=* “pointed”/“sprout”.

The Ancient Greek forms *Andr-/Ander-/Anthr-/Anth-/Kanth-/Athr-/Ath-/Att-* (Mycenaean Greek *Andn-* or *Adn-*? Minoan (?) *Adn-* in Ariadne?) words meaning “sharp, pointed, bright; to cut” could have been found in both PIE and in some non-IE language(s) of the Mediterranean, or the words may have passed from a Non-IE language into PIE; or many centuries after PIE, these Non-IE words (if they are Non-IE words) passed into some Eastern Mediterranean branches of PIE, such as Proto-Greek, Proto-Phrygian, Proto-Thracian and Proto-Illyrian, along with the kindred root-word **h₂endh-* (from which *ἄνθος* derives) if that root-word is not attested in other branches of IE further away from the Mediterranean.

Yet the PIE root **h₃ed-* “to bite” suggests that a denasalized parallel form, with an older meaning of “tooth”, “pointed”, “protuberance”, “eminence”, “lump”, existed in PIE. So the source language of Ariadne could have been an Indo-European language. It is considered possible that at least one of the Eteo-Cretan Pre-Greek languages could well have been an Indo-European language. But as noted, it may have been Peri-IE/Semi-IE (descending from a common ancestor which was also the source of PIE) or a Non-IE language which had some vocabulary very similar to some PIE words.

Certainly the *Andro-/Andra-/Mandra-* form of the word also applied to the penis, due to the semantic “pointed” leading to “penis”. No doubt, as long as the meaning “pointed” was still understood for the *Andr-/Anthr-/Mandra* forms, Ancient Greeks assumed the etymological unity of *Andro-* (pointy) and *άνδρός*, the genitive form of *άνήρ* (man, adult male), from PIE **h₂nér* (from which the *άνθρ-* in *άνθρωπος* may also derive, but the derivation of *άνθρ-* from *άνήρ* is still a matter of dispute in the field). It's possible that PIE **h₂nér* had the older meaning of “penis”, from the older meaning of “pointy, projecting”. In which case, PIE **h₂nér* could share a similar origin far back or derive from the same root word as the *andro-/anthro-* forms which meant “pointy, projecting”⁸.

5 The meaning of a “sort of drinking-cup with long handles” is derived by some from certain West Semitic/Akkadian words (considered to be of Sumerian origin) for a number of kinds of vessels, but it has not been verified that any of those vessels match those drinking cups in appearance.

6 The existence of Proto-Uralic **kanta-*, “to carry, transport” is surely a coincidence considering the evidence, nor have I seen anyone proposing a relation of the Ancient Greek forms to Proto-Uralic **kanta-* “to carry, transport”. Note: in the three previous versions of this work, there was a typo in this note that stated in one place that **kanta* meant “to carry, support” and in another place in this note I stated that **kanta-* meant “to carry, transport”---the “support” instance was a typo for “transport”.

7 As Beekes noted (see his entry on Koriandron), the Mycenaean Greek attestations *ko-ri-ha-da-na*, *ko-ri-ja-da-na*, *ko-ri-ja-do-no* and *ko-ri-jo-da-na* probably represent (in their ending parts) **andna* and **andno-*, which were likely dissimilated from earlier **andra/*andro-*. But see Ariadne, which however is attested much later than Mycenaean and may have been denasalized from earlier Ariadne, in turn perhaps from earlier Ariandre.

8 It's also possible that PIE **h₂nér* meant “blood”, deriving from an older verb which meant “to flow”, which would link to *neri*, which some Etruscanists think meant “water” in Etruscan; and would also link to Nereus, the sea-god.

Does the Anthr- in ἄνθρωπος derive from PIE *h₂n^{ér} or from Anthr=“pointed/sharp”? I have a theory (first published in 2020 or in January 2021, I’ll have to check) that ἄνθρωπος meant “sharp-eyed”, meaning “intelligent-eyed”, as opposed to most animal eyes. A number of linguists specializing in Ancient Greek (including Beekes (2010)) already think it's likely that the ἄνθρ- in ἄνθρωπος does not derive from ἄνῆρ. But PIE *h₂n^{ér} the source of ἄνῆρ could derive (as noted above) from the earlier meaning “penis”, in turn from “pointed”, so far back Anthr- and PIE *h₂n^{ér} could be variants from an ancient language (the ancestor of PIE, probably, or else a PIE substrate language). I have found some Sumerian words that indicate that PIE *h₂n^{ér} meant “pointy”: Sumerian *anir*, meaning “grass”, and *unir* meaning “ziggurat”. And “ziggurat” itself derives from a Sumerian word *zig* (variant *sig*) which meant “to rise, project up or project out, issue, sprout, bloom”. So it's clear what the root meanings of *anir* and *unir* were, and since there are a number of Sumerian and Indo-European vocabulary correspondences (see Sumerian *gir* meaning “spike, pointy, sharp”, just like in PIE and a number of IE languages, as well as Sumerian *bir/bur*, “to curve, turn, twist, bend” so similar to PIE and IE forms; and there are quite more examples) one more is likely enough.

In Basque there are also words that are most likely cognate, including Basque **andere* meaning “young lady; lady; woman; wife”; I think the oldest meaning was “young lady”, as does Schuchardt⁹, and that meaning I think came from “a fresh/tender young sprout”¹⁰, from Andr=“to sprout; pointed”: male appellations in Iberia could have come from this root as well (cf. Aquitanian *Andere* (unisex name), *Andereni* (male name), *Anderexso* (male name). Some other most likely cognate Basque words will be described later in this section of this paper.

Now after showing a likely relation with PIE *h₂n^{ér}, there are more Ancient Greek words with the ancient root Andr- to discuss: the Ancient Greek word ἄνδράχνη

Unless the name of Nereus is just a reference to Nereus being one of the first men or man-like beings, a reference seen in the name of Proteus (or more Nereus implied “powerful”, from Ner=“manly, virile”). Quite likely, both the meanings of “to flow” and “pointy” can in this case and in some others go back to the same word in ancient languages, because from the notion of “sharp/pointy”, comes “to prick”, and from “to prick” very often comes “to cause to move, urge on, prod on, to run, flow”, and from “to run/flow” comes words referring to liquids, especially water and blood. One example from many: some linguists have already noted the resemblance of PIE *h₂ék^weh₂, “water” (the source of Latin *aqua*, “water”) to PIE *h₁ék- “swiftness, celerity”. PIE *h₁ék- “swiftness, celerity” is considered to be the mostly likely source of the PIE word for “horse”, *h₁ék-u-s, *h₁ék-u-m, *h₁ík-u-és, from the stem h₁ék-u-, “swift”, a horse being a fast and swift animal (see Latin *equus*, *equa*, “horse”; Sanskrit *asva*, “horse”, et al.); and *h₁ék- “swiftness, celerity” is considered by me to also possibly be the source of Latin *aquila* (=“eagle”) since the eagles are fast birds. While a possible derivation of Latin *aquila* from PIE *h₂ék^weh₂, “water” has been noted by Pokorny (his idea is that the darkness of much of an eagle’s feathers was likened to the darkness of many bodies of water), I also think it’s possible that *Aquila* may derive from PIE *h₂ék-, “sharp, pointed”, via a number of possible ways (“sharp vision”; and words for speed sometimes come from “pointed; sharp”, “darting like an arrow”). PIE *h₂ék- “sharp/pointed” could be the source of PIE *h₁ék- “swiftness, celerity”, and PIE *h₁ék- “swiftness, celerity” would be the source of *h₂ék^weh₂, “water”. The semantic progression from “sharp, goad, prick” to “goaded, pricked, fast, moving violently, swiftly” is known from IE languages and Non-IE languages. Latin *Aquilon* (=“the North Wind”) I think likely derives from “sharp, pointed” referring to “biting cold” as seen in English and other languages. Unless, *Aquilon*=“dark”, which would fit Pokorny’s theory.

9 The linguist Hugo Schuchardt, an old early authority on Basque. See Bengston and Leschber 2021, in their work on Pre-Greek and the theoretical Euskaro-Caucasian grouping.

10 See Celtic parallels, Middle Irish *aider*, *aindir*=“young woman”; Scottish Gaelic *ainnir*=“virgin”.

(andrakhnē)/ἀνδράχνη (andrakhlē)/ ἀνδραχνος (ándrakhnos) =”purslane plant” (= *Portulaca oleracea*) and “wild strawberry” (= *Fragaria vesca*): the purslane plant is a small green herb which has thick, soft edible leaves and yellow flowers: the soft, thick leaves and the taste (a sourish savory peppery taste and a little salty as well) and the edibility are the most important features of this plant, and the soft/thick leaves seem to be the most stand-out feature: words/names for the plant usually reference the thickness of the leaves, and sometimes the softness. But probably also sometimes the taste of the leaves is referenced: in any case, I’m now certain to 100% that ἀνδράχνη (andrakhnē)/ἀνδράχνη (andrakhlē)/ ἀνδραχνος (ándrakhnos) meant ”sweet, sour, savory”, with andra=”sweet, sour, savory”, deriving from Andr=”pointed” (“to prick (the taste buds)”) developed from “pointed”: there are many examples in human languages where words meaning sour/bitter/pungent derive from “pointed”: check the etymologies of “bitter” and “pungent” for example; in the next edition I will show that a number of words meaning “sweet” most likely derive from earlier “pointed” as well); and -khnē, -khlē, -khnos are suffixes that make nouns out verbs and adjectives; such a -khnē suffix probably accounts for the -khnē found in Ancient Greek *arakhnē/arakhnēs* (=”spider”: see my paper on the Ezerovo ring inscription where I first published my etymology that Ara=”venomous, poisonous, deadly, harmful” deriving from Pre-Greek Ara=”pointed; to stab, strike, injure, slay (and more meanings; see that paper for more)”, as indicated by numerous arach-/arak words in Ancient Greek referring to the toxic vetch/lathyrus plants (and never to non-toxic plants) as well as *arakhnē/arakhnēs* referring to toxic vetch as well as to *Heracleum sphondylium*, a plant with phototoxic sap) and in some other Ancient Greek words. A meaning of “sweet, sour, savory” works excellently for the wild strawberries and for the purslane plant. Compare Ancient Greek ἄδρῦα /μάδρῦα / ἀμάδρῦα=”plums/sloes”, probably from un-nasalized variants of Mandr/Andr=”sweet”, from “pointed”. Compare also the semantics of Ancient Greek ὄχνη (“pear”) and ὄχνη (“pear”) and ἔγχος “spear, sword, arrow”: all I think are from onkh/enkh/okh¹¹=”pointed”, which led to “sweet” for the pear word.

I have found that the σαλλάμ- in Ancient Greek σαλλάμᾶνδρᾶ (salamándra, meaning “the fire salamander, *Salamandra salamandra*” and the source of English “salamander”; the Fire salamander secretes a very potent toxin from its skin: the fire salamander's primary alkaloid toxin, [samandarin](#), causes strong muscle convulsions and hypertension combined with hyperventilation in all vertebrates) for certain meant “poisonous, venomous”, as shown by Byzantine Greek σαλλάμῖνθη=”spider”: I am the first to publish this etymology of σαλλάμᾶνδρᾶ and σαλλάμῖνθη; and the first to publish that the meaning “poisonous, venomous” developed from σαλλάμ-= “pointed”, a semantic shift seen in Proto-Iranian *jaθráH=”poison” and Proto-Iranian *jaθríH=”thorn, prickle”, both from PIE *g^{wh}en=”to strike, kill, slay”; likely the oldest meaning of PIE *g^{wh}en was “pointed” (this is my theory if no one has stated this before). Compare Basque arreuli (alternate form arrubi) meaning both “salamander” and “scorpion”. Basque arreuli and arrubi may be cognate to the Ara=”venomous, poisonous” root that I

11 Compare Okh=”pointed” to likely Akh=”pointed” found in ἄχρᾶς / ἄχλᾶς =”wild pear” and ἄχερδος=”wild pear”. On the basis of the river Akhelous, one may think Akh=”to flow”, for the pears referring to the watery pulp; but the Akhelous river name just as likely or more likely derives from the meaning “bright, white” (the main Akhelous river of Greece was often called the white river) rather than from “flowing, running”, and “bright, white” would be cognate with “pointed>sweet”. Compare also the Aik/Ok/Az/Oz/Eix/Ox variant for oak trees words in IE languages, deriving from PIE *heyg=”oak tree; goat” (in turn I’m sure both meanings are from “pointed”, due to the acorns and the goat-horns, long goat penises, and long goat teats) and from variants of *heyg which were found in IE and some Non-IE languages.

identified in Ancient Greek. Pre-Greek/Thracian/Illyrian/Phrygian σᾱλᾱμ= “pointed” is I think is also found in Σᾱλᾱμῖς the name of a very mountainous island just off the coast of Attica (if Salam- here meant “mountain, peak”, from “pointed”), and I think also in Ancient Greek σᾱλᾱμβη (variant σαλάβη) meaning “vent-hole, chimney”: either from the projecting/”pointed” chimney or from “pointed/sharp” leading to “a cut passage, hole” as is often the case.

I derive σᾱλᾱμ-”pointed” from PIE *k_{ol}h₂mos (=”pointed”)¹², the source of Proto-Balto-Slavic sál’ mā’ =”straw”, which was sibilized in an undetermined language (Thracian, Phrygian, Illyrian, or in another language, such as a Pre-Greek language that was IE or Peri-IE or Eteo-IE); and ἄνδρᾱ=”lizard, snake<penis” in turn from “pointed” (often words for “penis” come from “pointed”; often instead they come from “to swell, bulge”). See Ancient Greek δρῖλος, δρεῖλος=”erect penis” as well as meaning “snake” and “lizard” and “worm”: see κορκόδριλλος=”lizard, crocodile” , more commonly found in variants without the R sound after the D sound: κροκόδειλος, κροκόδιλος , κροκύδιλος, κρεκύδειλος , κροκύδειλος., κορκόδιλος , κορκότιλος---kork/krok/krek=”rock, stone”, as in a snake (actually, a lizard) that lays/basks on rocks, stones, whereas actual snakes (as opposed to lizards) do not bask on stones out in the open. Compare my theoretical ἄνδρᾱ=”lizard, snake, penis” to Ancient Greek μᾶνδᾱλος=”bolt of a door”; “to kiss with the tongue protruding”; “lascivious”; compare also to Basque -mandil(a) found in Basque dialectal words for “lizard”: -mandil(a) probably meant “lizard”¹³, as Leschber and Bengston (2021) state/theorize. I’m pretty sure “mandil(a)” meant “lizard” (according to my theory, from the oldest meaning “pointed”, leading to “penis” then to “snake/lizard”): that matches also what my etymology of σᾱλᾱμᾶνδρᾱ tells me, but the spider word σᾱλᾱμ+ῖνθη indicates salam+andra, not sala+mandra. But we may be dealing with earlier *salam-mandra. In any case, andra and this mandra are Pre-Greek variants. So my theory is that σᾱλᾱμᾶνδρᾱ meant “poisonous lizard”.

Some more evidence for deriving Basque -mandil(a)=lizard from the earlier meaning “penis” in turn from “pointed”: that termination in Basque for various lizard words was also found as *landila*, again of hitherto unknown etymology: observe now Albanian *lend* meaning “acorn”, which is thought to likely be a cognate to Latin *lēns* (plural *lentēs*; gentive *lentis*) meaning “lentil” and the source of English “lentil”; well, in Latin *glans* means “acorn” as well as “penis” and in Ancient Greek βᾱλᾱνος means “acorn” as well as “penis”, and the PIE root word from which *glans* and βᾱλᾱνος derive (PIE *g^{wel}h₂- “acorn”) is nearly identical to PIE *g^{wel}h₂-”to throw; pierce; hit; to hit by throwing”, and I theorize that both *g^{wel}h₂-”acorn” and *g^{wel}h₂-”to throw; pierce; hit; to hit by throwing” derive from the older meaning “pointed”, and the throwing of spears led to the “throw” meanings seen for *g^{wel}h₂-, besides “to pierce; hit”. While the pods of the lentil are often long, pointed and look very much look like penises¹⁴; even when the lentil pods are of the not long but shorter and wider kind, they still look very penis-like, and in any case the word would have transferred from the longer pods to the shorter,

12 Or from an Eteo-Indo-European variant or PIE-substrate variant of PIE *k_{ol}h₂mos.

13 I found Basque lizard words with -mandil(a) in Leschber, Corinna and Bengston John D., *Notes on some Pre-Greek words in Relation to Euskaro-Caucasian (North Caucasian + Basque)*, 2021, *Journal of Language Relationship* 19/2, 71-98. In that work they imply that “mandil(a)” probably meant “lizard”.

14 See for example Romanian țurțurica (=vetch; penis) and țurțur=”icicle” (a projection of ice that is pointed with a penis-like shape).

so I theorize that *lenta=“pointed”: *lenta=“pointed” is the source of Latin lēns=“lentil” and Albanian lend=“acorn” and some other IE lentil words, and also I’m sure the source of Ancient Greek λᾱθῦρος=chickling vetch, *Lathyrus sativus*, with Lath=“pointed” being a chiming root of Ath=“pointed”, and there would have been *Lanth=“pointed” as well (compare Latin lancea, “lance”¹⁵); *lenta=“pointed” led to “penis”>“lizard/snake”, “lentil pod>lentil”, “acorn”, and likely even “poisonous, toxic” as seen with Salam- and Ara- described above: it cannot yet be determined whether λᾱθῦρος derives from “poisonous” in turn from “injurious, striking, deadly<pointed” or from “penis-like pods”<“pointed”. Note that Ancient Greek βᾱλᾱνος besides acorn and penis, also referred to other similarly-shaped things: including the bolt of a door: so both βᾱλᾱνος and μᾱνδᾱλος were used to refer to the bolt of a door (see βᾱλᾱνος=“acorn; penis; iron peg; bolt-pin; bolt of a door” and a few additional meanings): so picture again Basque mandil(a) and landila meaning “lizard” from the earlier meaning “penis” in that context of the meanings of μᾱνδᾱλος, βᾱλᾱνος and Albanian lend=“acorn” and Latin lēns=“lentil pod/lentil”. And in some languages such as English, “lizard” is vernacular/slang for the penis.

And see also my etymology of μᾱνδρᾱγόρᾱς that I thought of and wrote in my notes in August or July or June 2022, that μᾱνδρᾱγόρᾱς represents μᾱνδρᾱ=“man, human being” plus γόρᾱς=“root” (from PIE *k^(w)or(H)-en- cognate to Proto-Slavic *kōry=“root”¹⁶), because the root of the mandragora often has a very human-like shape, and words for the mandragore/mandrake often literally translate as “manplant”/“manroot”, “humanplant”/“humanroot”: see Ukrainian ljudokorin (ljudo=people, korin=root) meaning “mandrake/mandragore”, Serbo-Croatian melsmu koren/molmsu koren/mysmu koren meaning “mandrake/mandragore”, et al.¹⁷. My theoretical but quite certain Mandra=“man, human being” I theorize derives from Mandra=penis, in turn from Mandra=“pointed”, as also indicated by Ancient Greek μᾱδρῶ =“plums”, which I derive from madr=“sweet”, in turn from madr=“pointed”, a variant of mandr=“pointed”.

The Basque variant kandela instead of landila and mandil(a) most likely had the same meaning and the same kind of origin, from an older meaning “pointed”, from a kand=“pointed” which would most likely be cognate to Pre-Greek Kanth=“pointed”. Since the Basque word suge (=“snake”) is found prefixed to landila, mandila, kandela and other variants, it’s not impossible (but unlikely) that landila, mandila and kandela meant “legs”, giving the meaning “snake with legs/legged snake”, with the meaning “legged/leg” deriving from “pointed” as sometimes happens¹⁸. Given the indications described above as well as data described in the works of others, it’s much more likely that mandil(a)/landila/kandela meant “lizard”, and the Suge (snake) prefix was used in Basque to disambiguate from the non-reptilian usages of

15 Compare also Ancient Greek λόγχη/lónkhē=“spearhead; spear, lance, javelin” and Ancient Greek ὄχνη/ónkhē=“pear tree”, a pairing reminiscent of Lath- and Ath-, *Lanth- and Anth-.

16 This is most likely; but compare also the similarity to Proto-Slavic *gorà=“mountain, hill” from PIE *g^{wer}H, “to elevate”---if cognate to those words, then the goras in mandragoras would mean “plant”, from “to sprout up”: compare also Basque goi=“high”, goira=“up” and gora=“up”.

17 See Waniakowa, Jadwiga (2007), *Mandragora and belladonna: the names of two magic plants*.

18 See Proto-Slavic *nogà (“foot, leg”) deriving from PIE *h₃nóǵʰs, “claw, nail (of the finger or toe)”. There are other examples which I will find next time.

mandil(a)/landila/kandela, words which would have been used for a number of pointed things, in the manner of the multiple applications of Ancient Greek *balanos* and *mandalos*.

In two or three of my earlier works I derived PIE **h₂eyǵ-* “acorn; goat” from the earlier meanings “penis; pointed”, referring to the appearance of the acorns for the oak tree meaning and for the goat meaning referring to the long penises of male goats and the long large teats of female goats and the horns that point up.

Part 2. Koriandron

I had been working on the etymology of Koriandron and its variants since 2019. In early 2019 I noted Hittite *karianta*=“grass”, which I knew (and wrote down) would most likely be from Kar=“to sprout/pointed”, but I could not find words connecting *karantia* to *koriandron* despite that theory, and so I gave that up. Now that I think I have found the actual etymology of *koriandron*, I see that, as I was thinking at the time, the Kari- part of Hittite *karianta* may be a cognate to the Kori- part of Koriandron, as will be seen after I explain my new etymology of Koriandron..

Beekes (2010) writes that the Mycenaean Greek attestations *ko-ri-ha-da-na*, *ko-ri-ja-da-na*, *ko-ri-ja-do-no* and *ko-ri-jo-da-na* (which quite certainly referred to coriander) probably represent (in their ending parts) **andna* and **andno-*, which were likely dissimilated from earlier **andra*/**andro-*. In Ancient Greek attestations many centuries after Ancient Greek, we find the forms *κορίανδρον*, *κορίαννον*, *κορίαμβλον*. After more study of Ancient Greek, I have come to the very certain to be correct conclusion that *κορίανδρον*, *κορίαννον*, *κορίαμβλον* and the Mycenaean forms all meant “Leaves+savory”=“Savory-leaves”, referring to the taste of coriander leaves.

Two theories can explain the variant form *αμβλον* seen in *κορίαμβλον*: theory 1) it was only dissimilation (see *σάμβαλον* as a variant of *σάνδαλον* =“sandal; a flatfish”); theory 2: *αμβλον* is a word of different etymology which meant “sweet, savory, tart” just as *ανδρον* could mean “sweet, savory, tart, sour” (and even in some dialects bitter) from the earlier meaning “pointed”. If *αμβλον* has a different etymology, then it is likely cognate to Proto-Albanian **amla* (“sweet”), Albanian *ëmbël* (“sweet”) and Dacian *amolusta* (=“chamomile”, which makes a sweet tasty tea), as well as being similar to PIE **h₂ébōl* =“apple”, which likely meant “sweet” (in turn, likely from “pointed”).

Now for the evidence that Kori=“leaf, leaves”: the evidence for that is quite excellent as well. Later that same day I found extremely good indications that *Kor(i)*- could have meant “leaf” in Archaic Greek/Pre-Greek: from studying the Ancient Greek word *κόρυς* meaning “helmet” and the Ancient Greek toponym *Κόρινθος* (=Corinth; a toponym which is thought to take its name from a monolithic natural pointed rock-peak beside which the acropolis of Corinth was built: Acrocorinth), I deduced that the

base meaning of this Kor- found in these two terms was “to project; pointed”. And I do not think that it is a coincidence that most words for “leaf” in IE languages derive from the semantic “to project; pointed”: as the first example, see how Latin *frons* (“leaf, bough”) derives from PIE *b^hren- , “to project”, as does Latin *frons*=“forehead”. The Ancient Greek word κόρυς meaning “helmet” surely came from an earlier meaning “forehead/head/cap”, in turn from “to project; pointed; peak; top”: see the Ancient Greek κορδύλη=“club, cudgel” (because of head-like knob at the top); “bump, swelling”; “wrapping for the head, headdress”. Ancient Greek κορδύλη/κορύδουλis¹⁹ is of hitherto unknown etymology but I am sure it is cognate to κόρυς and Κόρινθος and the Kori- in κορίανδρον, κορίαννον²⁰, κορίαμβλον.

Other examples of words meaning “leaf” deriving from the earlier meanings “to project; pointed” exist and will be detailed in the next edition, though an interested reader should be able to find such examples if they are not already aware of them.

I further theorize that the Ancient Greek word κορύνη is cognate to the Kori- in Koriandron: the meanings of Ancient Greek κορύνη are: “mace, club”; “shepherd’s staff/cudgel” (the staffs with a knob at the top); “knobby bud or shoot”; “penis”: in the meaning “knobby bud or shoot”, we are one step away from “bough, leaf”. I theorize that the Ancient Greek word κοράλλιον/κουράλιον/ κωράλλιον (=coral) derives from “to project” as well, as seen from the κουράλιον variant, because coral looks like a plant projecting branches/boughs. The similarity to Hebrew goral (“small pebble”) and Arabic jaral (“small stone”) is according to this scenario a coincidence, despite the fact that coral turns into a stone-like material after a time. See Ancient Greek κορδύλος /κουρύλος = “newt” (= *Lissotriton vulgaris*) already thought to come from a reference to the projecting crest on the newt’s back; and compare κουράλιον (=“coral”) to κουρύλος=“newt” (from the projecting crest on its back).

In conclusion, most likely Mycenaean Greek *koriaⁿdno-/koriaⁿdna-, etc.*, Ancient Greek κορίανδρον, κορίαννον and κορίαμβλον meant “savory/sweet/tart leaves” (kori=leaves+andron=savory, sweet, tart). An etymology consisting of Kori=snake/dragon (with Kori deriving from PIE *(s)ker- “to turn, twist, bend”, which could refer to a snake; see Ancient Greek κορώνη=“wreath” from PIE *(s)ker, “to turn, twist”) combined with andron/Amblon=slayer/striker/stabber (from Andr=“pointed and Amb=“pointed)---as I posited in December 2020 and throughout 2021 for these Mycenaean/Ancient Greek forms---is unlikely despite the fact that coriander was often used against snake-bites/snake-venom in many parts of the world (and still is, but less so) and despite the fact that kustumbari/kottamalli (Sanskrit and Dravidian words for “coriander”, which come in a number of variants) likely did mean “Snake-Slayer/Dragon-Slayer”: but my new etymology explaining κορίανδρον as “Leaves + savory, sweet, tart” is too excellent to be

19 I have to confirm that another form, σκορδύλη, is actually a variant of κορδύλη/κορύδουλis or a word of different etymology (though it most likely goes back to the same root, but might do so via a different path). See my discussion of the discussion of Skorodon and Skorda in this work.

20 There are two known κορίαννον words in Ancient Greek: one meant “coriander” while the other meant “a ring worn on the forefinger”: the one that means “a ring on the forefinger” most likely is cognate to Ancient Greek κορώνη (=“wreath”; “garland”; “crow”, etc.); for both of these words (the ring word and κορώνη), the κορ- portion most likely derives from PIE *(s)ker-, “to turn, bend, twist, curve”: the “wreath”, “garland” and “ring” meanings deriving from that root for obvious reasons; and perhaps less obviously κορώνη= “crow” is thought to derive from *(s)ker-, “to turn, bend, twist, curve” because of the curved beaks of crows.

wrong, so I'm sure that *κορίανδρον* the did not mean “snake/dragon-slayer/striker/stabber”, even though the meanings “sweet, savory, pungent” come from “to prick (the taste buds)” in turn from “pointed”. It is possible that *kustumbari/kottamalli* also meant “savory/sweet/tart leaves”, with *malli/bari* meaning-“sweet, savory, tart” and *kustum* meaning “leaves”: or vice versa: *Kotta/kustum* meaning “sweet, savory, tart” and *malli/bari* meaning “leaves”. In any case, I theorize that Old English *cottuc* meaning “mallow” derives from *kott=“sweet”, not from the meaning of “round”, but even if so, this doesn't prove that the *Kotta-* in *Kottamalli* meant “sweet”.

My theory that Ancient Greek *tithumallos* (=the euphorbia plants) means “Milk (of the) snake”²¹ (compare the fact that one name for Euphorbia plants in English is “Snake's Milk”, and in many languages Euphorbia plants are called by terms that translate as “Snake's milk”) along with some Dravidian evidence that I found (*Kott*=“to strike, chop” in Dravidian and a Dravidian word beginning with “mal-” means “eel” and another Dravidian word beginning with “mal-” means “necklace”: both of which are reminiscent of a snake, especially the eel is very similar to a snake) indicates that *Kustumbari/Kottamalli* may have meant “snake-slayer”²².

The *κορίαννον* form of *koriandron/koriaⁿdno-/koriaⁿdna-* could have arisen by dissimilation, a dissimilation which was likely hastened by the likelihood that already in Classical Greek times many/most/all Ancient Greeks no longer knew the meanings of the components of *koriandron/koriaⁿdno-/koriaⁿdna-* and *κορίανμβλον*, words which likely came from a Non-Greek language. The *-annon* part of the *κορίαννον* word meaning “a ring worn on the forefinger” likely derives from an earlier *andron/adnon* meaning “forefinger”, from “pointed”/“the finger with which one points”²³. The form *Korion* (=coriander; also applied to two plants that look similar to coriander, the fumatory plant, *Fumaria officinalis*, which is not aromatic at all but takes its name because the plant looks like a wisp of smoke rising from the ground: hence the plant was (probably more often) called *kapnos* (=smoke) in Ancient Greek; and *Korion* also referred to the plant *Adiantum capellis-veneris*, which is not aromatic and looks similar to coriander) is attested as well, and *Korion* may have meant “leafy”, and may have arisen as an abbreviation of the compound forms.

Part 3: Skorodon and Skordon

The Ancient Greek word *σκόροδον/σκόρδον* (=“garlic”) I'm now sure derives from *Skorod/skord*=“pungent (smell)” from *sk^hor(o)d*=“sharp, pointed, projecting”, likely akin to the *Kor-/Kord-* words described above that also all derive from “sharp, pointed, projecting”. In the *koriander* words, *Kori*=“Leaf/leaves”, not a reference to aroma nor to taste: while *andron/amblon* refers to the taste (savory, sweet, tart).

21 See my paper *On the Etymologies of Thriambos, Dithyrambos, Dionysus, Pupluns/Fufluns, Tithumallos, nympe and more*.

22 See versions 1 (December 2020) through 11 (October 2021) of my paper *On the Etymologies of Kinnabari, Kustumbari, et al.* Including my etymology of *Kinnabari* (=cinnabar/mercury sulfide) as meaning “dragon's blood”, due to the red-brown (blood color) of mercury sulfide/cinnabar, and due to the red-brown cinnabar being likely associated with large fossil bones that many ancient peoples discovered, as well as other lore worldwide connecting dragons with far back ancient times and the earth. In that paper I presented much evidence for the equations *Kinna*=“blood” and *bari*=“dragon, snake”. In that work I also interpreted Hattic *Kinawar* (=“copper”) as literally meaning “dragon's blood” for the same reasons.

23 Compare Sumerian *u2*=“plant, herb” and Sumerian *u*=“finger”.

Back in 2005 and 2006, this “pungent”<“sharp” etymology was the etymology that I supposed for *σκόροδον/σκόρδον* (=“garlic”)²⁴, but back then I did not quite know how to find good evidence for that. Then for years I forgot about the problem of the etymology of *σκόροδον/σκόρδον*. When I returned to the question in 2020, I recalled my theory from 2005, but my exciting work on *kustumbari/kottamalli* and the etymology of English garlic (gar=“pointed”+lic (“to bend”) and the similarity to Ancient Greek *skorpis* (=“scorpion”) caused me to develop two different theories, which I published in December 2020. I have by now returned to my first theory from 2005, considering the evidence not only of the *Kor/Kord-* words described above, but also the fact *Skordion* in at least one manuscript of *De Materia Medica* refers to the mustard plant (a manuscript from Istanbul, 10th century AD), because when mustard seeds are ground they release a very pungent smell. Another strong indicator is the fact that *Skordule* in Ancient Greek refers to the tuna fish, a fish that has very projecting sharp fins on its back and elsewhere: see Ancient Greek *κορδύλος /κουρύλος* =“newt” (= *Lissotriton vulgaris*), already thought to come from a reference to the projecting crest on the newt’s back; and compare *κουράλιον* (=“coral”) to *κουρύλος*=“newt”, from the projecting crest on its back.

Part 4---the case of certain Amb- words

Since I’m certain that the *αμβλον* in *κορίαμβλον* meant “savory, sweet”, what then to make of these Ancient Greek words beginning with Amb-:

αμβλύς (=“blunt, dull, dim, faint”)

ἄμβη (=“raised edge”),

ἄμβων (=“crest of hill”; “edge of a cup”),

ἄμβιξ (“spouted cup, a cup that has a spout”)

ἄμβυξ (according to the 1940 LSJ Ancient Greek dictionary, *ἄμβυξ* is perhaps a variant of *ἄμβιξ*, but the meaning is uncertain in the one manuscript attestation)

all of the above were (before this present work) of unknown origin/unknown etymology, as were the *-ἀμβηλον* found in *κεράμβηλον* (=“scarecrow” and “a kind of beetle fixed to fig trees to scare away gnats”), the *-ἄμβυξ* found in *κεράμβυξ* (=“longhorn beetle”) and the *-αμβος* found in *σήραμβος* (=“a kind of beetle” according to Hesychius). My primary theory²⁵ for

24 Back then, I did not know that garlic has very curved stalks with bulbs ending in sharp barbs at the end of the stalks, making the garlic plant look similar to a scorpion’s tail: hence my three theories for *skorodon/skordon* that I published in December 2020 after seeing images of garlic growing: one was that *skorodon* represented *skor*=curved+*odon*=stinger, the other was that *skor*=“snake” and *odon*=“to strike”: garlic being used against snake-venom as well, see *elaphoboskon*=“a plant eaten by deer as an antidote against the bite of snakes”, and see manuscripts of *Pseudo-Apuleis* where *elaphoboskon*=*skordon*. A third theory which I’m not sure if I published or just left in my notebook was that “*skorod*=“curved” and “-on” was just a suffix. Why I pushed aside my much earlier and surely correct theory that *skorodon/skordon*=“pungent<sharp”, I do not know, but application of truth serum would confirm that my first theory back in 2005 was that *skorodon/skordon*=“pungent” from *skor/skordo*=“sharp, pointed”.

25 My primary theory was my first theory: see the October 2021 version (and maybe some earlier 2021 versions as well, I’d have to check) of my work *On the Etymologies of Kinnabari, kustumbari, koriandron et al.* where I stated that Ancient Greek *ἄμβων* (“crest of a hill”, “edge of a cup”) and Ancient Greek *ἄμβη* (“raised edge”) derive from Amb=“pointed”, which I compared to Andr=“pointed”. But I will note here my second theory which I reject: all of these Amb- words discussed above derive from a hypothetical *amb=“to curve, bend” and so are not cognate to *αμβλον*=“sweet, savory, tart”, which is from “pointed”. Applying the theory that Amb=“to curve, bend”: *αμβλύς* (=“blunt, dull, dim, faint”) derives from the earlier meaning “soft”, in turn from the earlier meaning “pliable” in turn from “bending; to bend”---see the etymology of English “weak” from a PIE root that meant “to bend; bending; to curve; curving”, and this theory is supported by the following: I can derive *ἄμβων* (“crest of a hill”, “edge of a cup”) from “bending”, because the crest of a hill is where one side bends into another side, into the opposite side; I can derive *ἄμβη* (“raised edge”) from earlier “circular rim” (with “circular rim” from “curving, bending”) as well as from “curved bank of earth” as well as from the fact that a border/edge on many objects represents a bend, just as the crest of a hill does: for example the edge of a table is where the flat surface of the table-top bends extremely/perpendicularly to form the edge of the table. I can derive *ἄμβιξ* (=“spouted cup”) from

these words: all of them including αμβλύς derive from Amb=“pointed, projecting” (the spout word deriving from “pointed/projecting spout”, etc.). For αμβλύς (=“blunt, dull, dim, faint”) I posit this semantic shift: “pointed>pointed weapons/objects>to strike with a pointed weapon>to strike, injure>struck, injured, damaged, weakened>blunt, dull, dim, faint”: compare Proto-Slavic *tǫrb=“dull, blunt (for object); (figuratively) stupid, dumb (for person)”, which derives from PIE *(s)tew- “to push, to hit, strike”, and is cognate to Proto-Slavic *tupati, “to beat, to strike, to smite; to stamp”.

While for the word κεράμβηλον recorded by Hesychius as meaning “scarecrow”, I posit that κεράμβηλον represents Ker=“crow” (from PIE *gerh₂-/*gerH-/*ǵerh₂- “to cry hoarsely; crane (the bird)”, the source of English “crow”; or from PIE *(s)ker- “to curve, bend”, the source of Ancient Greek κορώνη=“crow”) combined with ἄμβηλον=“scarer<striker”²⁶, ultimately from *amb(l)=“pointed”: for the semantic shift from “to strike” to “fear, terror” see Latin paveō from PIE *paw=“to strike; hit”: the shift occurred via the intermediary sense “to strike with fear”. The application of the word to an unidentified type of beetle used to scare away gnats most likely represents likening that particular kind of beetle to a scarecrow; so it’s not necessary for that beetle to have had a curved horn like the κεράμβυξ (=“longhorn beetle”).

I can theorize that κεράμβυξ (=“longhorn beetle”) represents κερ meaning “to curve, turn, bend” from PIE *(s)ker- “to curve, turn, bend” (compare my hypothesis that the Ker in κεράμβηλον means “crow” likely from PIE *(s)ker- “to curve, turn, bend”)²⁷, plus ἄμβυξ meaning “horn” from Amb=“pointed”, creating the meaning “Curved horn”, referring to the very curved horn of longhorn beetles; and σήραμβος is a variant where σήρ=“curved” and αμβος=“horned”.

Ancient Greek ἀμβλίσκω (“to be abortive; to miscarry”; “to go blind”) likely derives from the earlier meaning “to be struck, hit, injured”: as in struck by the gods, struck by fate, struck by nature, the baby being struck metaphorically, and so on. In human languages, the meaning “stuck” often derives from the earlier meanings “struck by something pointed” in turn from “pointed”. The “to go blind” meaning derives easily from the “dimness, faint, dull” semantic, or directly from “struck; stricken; injured<pointed”.

amb=“curved/bending” referring to the curved spout. I can theorize that κεράμβυξ (=“longhorn beetle”) represents κερ (=“horn”) plus ἄμβυξ (=curved), referring to the very curved horn of longhorn beetles, and σήραμβος is a variant where σήρ=“pointed” (see my paper on the Etymologies of Artemis and Hera for an explanation of and evidence for σήρ=“pointed” in Ancient Greek and some other languages) which may be sibilization (via Thracian, etc.) of κερ=“horn”, but may instead be cognate to Latin *serra*=“saw” or may be a Pre-Greek/non-IE word (it’s also possible that Latin *serra*=“saw/pointed” is from Non-IE). Ancient Greek ἀμβλίσκω (“to be abortive; to miscarry”; “to go blind”) could derive from the earlier meaning “to be weakened (not able to give birth, not strong enough)” plus for most people in those days not having offspring was tantamount to being weakened. The meaning “weakened” can derive from “soft” in turn from “pliable, bending”. The “to go blind” meaning also derives easily from the “dimness, faint, dull” semantic, and to go blind was to be even more seriously weakened than not having children in those days (and these days). There is also Ancient Greek ἄμπελος=“grapevine” which might derive from a *amb/*amp=“to bend, curve, turn, twist”---but very likely ἄμπελος derives from Amp/Amb=“sweet” from Amp/Amb=“pointed”.

26 Since κεράμβηλον very likely meant “Crow scarer”, with ἄμβηλον=“scarer” deriving from ἄμβηλον=“striker”, this does make it more possible that Koriambion meant “Snake-striker”, but I prefer the “Savory leaves” interpretation/etymology.

27 This was actually my first theory, unpublished till now, that the Ker- in Kerambux meant “curved” while Ambux meant “horn”, from Amb=“pointed”.

There is also Ancient Greek ἄμπελος="vine": it may derive from Amp="sweet" (referring to grapes) and cognate to the Amblon in Koriambon. In my work on the etymologies of Dithurambos and Thriambos, I concluded that both Dithur- and Thri- meant "to flow, juice, milk, liquid, fat". So it's possible that ambos in those two words meant "grapevine", making both Dithurambos and Thriambos mean "grape juice" (in the current edition of my work on the etymologies of Dithurambos and Thriambos, I stated that Dithurambos and Thriambos meant "flowing sound/song" and that is also very likely: see that work for the details).

Part 5

Since I'm on the topic of words that mean "sweet", I hypothesize that Ancient Greek μῆλον (Doric/Aeolic μᾶλον) meant "sweet", and I posit a **mal/*mel/ *(s)mh₂l-* meaning "sweet". I take the theoretical reconstructed form **smh₂l-* from Kroonen's paper on the etymology of μῆλον and Hittite *šamalu-* / *šamalu-* (= "apple") which I agree are very likely cognates; Kroonen does not state that the root meaning was "sweet": that is my theory; furthermore I posit that Ancient Greek σμίλη="knife, chisel" is a cognate via the root-meaning "pointed, sharp". Hittite *māhlaš*, "grapevine" is probably a cognate to μῆλον as Beekes theorized: I theorize that *māhlaš* comes from "sweet" as well. Lydian μῶλαξ "type of wine" likely referred to a sweet wine.

I also theorize that Latin malva (= "mallow") and Ancient Greek μάλαχη (and its variants) meaning "mallow" derive from **malw/*melw<*mal/*mel*= "sweet" from earlier *mal/mel* "pointed" (see Albanian mal="mountain" and many such similar Eurasian words noted earlier in this paper): "sweet" here refers to the sweet edible mallow root (the root is not the only edible parts of the mallow) from which sweet confections have been made since ancient times. Armenian *baḥbak* (= "mallow") and Georgian *balba* (= "mallow") may also be cognate.

I also theorize that Proto-Slavic **mьrkъ* (= "carrot") and Proto-Germanic **murhō*= "wild carrot" come from "sweet" (in turn from "pointed") reinforced also by the pointed shape of carrots. If the Proto-Slavic and Proto-Germanic forms are cognate, the reconstruction would be **mérkuh₂* ~ **mrkwéh₂*. This would not be the same root from where μῆλον comes from: it would instead be more akin to Semitic mur="bitter" and to PIE **morwi*= "ant", which I theorize is from "biter, cutter", from Mor="pointed", explaining why from that **morwi* root derives Albanian *morr*= "louse" and explaining Albanian *merimangë*= "spider", from **morwi* as well.

I theorize that Ancient Greek μορφή (= "shape, form") comes "cut to shape" from Mor="pointed, sharp", just like the well-established etymology of English "shape" from PIE **(s)kep-* "to split, cut". I think Ancient Greek μόρφνος ("a kind of eagle") derives from "pointed" somehow, probably because of the talons of eagles/hawks/raptors and the pointed beak, plus "pointed" often leads to "to strike, hunt", so maybe μόρφνος="striker, hunter". This may also explain μέρμνος / μέρμνης="a type of hawk", from mor/mer="pointed".

I theorize that Ancient Greek βράκανα (= "wild vegetables") is from Brak="sprout/sprouting", akin to "pointed" and most likely cognate with **mérkuh₂* ~ **mrkwéh₂*= "sweet/bitter(?)/sour(?)<pointed".

I theorize that Ancient Greek σταφυλή (= "bunch of grapes; grapes") is from Staph="sweet" from **stebh*= "sweet, bitter, sour, pungent, savory", in turn from

*stebh=“pointed”, source of PIE *steb^h, “post, pole, stem”, which are older than the meanings “to stand still/steadfast; harden; stiff” which derive from the “pole, post” meanings.

I theorize that Ancient Greek μέσπιλον (variant μεσπίλη) meaning “medlar (fruit and tree)” (a very sweet fruit) probably meant “sweet” as well from the earlier meaning “pointed”, especially since the word also referred to the hawthorn, a plant with large thorns.

I already theorized in a previous work that Ancient Greek μάραθρον / μάραθρον (=“fennel”) derives from mar=“to sprout up high”, because fennel is a very tall plant. I’ll have more in the next edition.

4th edition completed September 26th, 2022

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