

On the etymologies of Ancient Greek *κίννα*, *κιννάβαρι*, *κιννάμωμον*, *κορίανδρον*; Hattic *kinawar*; Sanskrit *kustumbari*; and very much more .: steps towards further discoveries

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September-December 2020; newest version September 2021

Abstract

A hypothesis that the Ancient Greek word *κίννα* (*Hordeum murinum*, “wall-barley”, the ears of which often turn crimson¹, whereas true barley ears do not turn red) and the *κιννά-* element in Ancient Greek *κιννάβαρι/κιννάβαρις*² (meaning “cinnabar”, which is mercury sulfide/mercuric sulfide, a naturally occurring compound of the chemical elements mercury and sulfur, from which an important but toxic vermilion pigment was obtained³; cinnabar is also the form in which mercury is most commonly found in nature, and so most of the mercury of the ancient world was obtained by processing it out of cinnabar) share the same etymon with the *kina-* element in Hattic⁴ *kinawar* (the Hattic word for copper) and Hurrian⁵ *kinahnu/kinahhu* (meaning red and/or purple); and that the second element in *κιννάβαρι(ς)* (*-βαρ-*) shares the same etymon as the second element in Hattic *kinawar* (*-war* being the second element). Also included in this paper is the hypothesis that the meaning of *κιννά* was blood (and also red and/or various shades/hues of red, with the semantics including purple and violet and shades of purple and violet, and reddish-brown shades/hues as well) from an older group of connected meanings which will be explained in this paper. The first elements of the Ancient Greek words *κιννάμωμον/*

¹ *Hordeum murinum*: The inflorescence measures 3--12 cm, 7--16 mm wide, and is green to glaucous, sometimes red or brown at maturity.

² Both *κιννάβαρις* (masculine form) and *κιννάβαρι* are attested. Also attested is the form *τεγγάβαρι* (*teggabari/tengabari*).

³ Earliest attestation of *κιννάβαρι(ς)* is in Theophrastus' work, *On Stones*, where it is attested as *κιννάβαρι*, and which seems to be applied to several different substances, one of which is mercury sulfide/cinnabar. Most likely *κιννάβαρι(ς)* could also refer, at times, in some Ancient Greek usage, to red lead (lead tetroxide). And the word was known to also be applied to a red resin obtained from certain trees, a red resin which was known as “dragon's blood” in India. The resin is extracted from many different tropical tree species commonly called dragon trees. These may come from the plant groups *Calamus*, *Croton*, *Pterocarpus*, *Daemonorops* or *Dracaena*. The dragon's blood known to the ancient Greeks and Romans was mostly collected from *Dracaena cinnabari*, and the product was mostly imported from ancient Socotra, an island located off the coast of the tip of the Horn of Africa, near the mouth of the Red Sea, and more specifically between the Guardafui Channel and the Arabian Sea.

⁴ Hattic is an ancient extinct language of ancient Anatolia (central to eastern and northern Anatolia), which is currently an isolate language, since it has not yet been grouped with any other language.

⁵ Hurrian is an ancient extinct language of ancient eastern Anatolia; the area south of Lake Van; and parts of ancient Syria. Hurrian is grouped with Urartian/Urartian in a Hurro-Urartian/Hurro-Urartian language family, which has not yet been definitely linked to any other language family.

κίνναμον/κιννάμωμον (the first elements being *κίνν(ᾱ)/κίνν(α)/κιν(ᾱ)*) may also share the same etymology as the first element of *κιννάβαρι(ς)*, rather than deriving from Old Chinese **Dzin*, as is often assumed, even though *Cinnamomum verum* (true cinnamon, still considered the best kind of cinnamon) originates from Sri Lanka and was known to the Ancient Egyptians by 2000 BC at least, maybe further back.

Keywords: *Ancient Greek, Hattic, Hurrian, Anatolian, Proto-Indo-European, Peri-Indo-European*

1. Hurrian, Akkadian and Hattic examples

In ancient Hurrian texts, we find the term *kinahnu*, which is thought to mean red or purple or a shade of red or purple. In Akkadian we find *kinahhu* meaning “purple”⁶. The Akkadian word is most likely a Hurrian loanword⁷. In Hattic we find *kinawar* meaning “copper”. I’m not sure why the Hattic word for copper contains a word also found in Hurrian, but I’m sure that that is in fact the case. Whether the Hattic word is a loan from Hurrian (or a loan from a sister language of Hurrian) or whether the Hurrian words are loans from Hattic, or whether both picked up the words from another language not grouped with Hattic or Hurrian, is as yet undetermined, but those questions are among the questions that will be studied in this paper.

In 1936, Ephraim Avigdor Speiser⁸ put forward the theory that the name of Canaan derives from Hurrian *Kinahhu/Kinahnu*. That has not been ruled out yet; but that theory of Speiser’s, whether it’s correct or not, does not concern my work in this paper. In fact, the Hurrian and Akkadian examples themselves are rather superfluous, and the Akkadian example in any case is quite certainly a Hurrian loanword.

2. Establishing the etymology of *Kinnabari(s)*

It is unclear from what language(s) did *κιννάβαρι(ς)* and *κίννᾶμωμον* enter the ancient Greek dialects (Herodotus stated that the word *κίννᾶμωμον* is of Phoenician origin; and in Hebrew the word is found as **קִינָמוֹן** = *kinamón* or *qinamón*). It cannot even yet be ruled out that Hattic may have had a sister language which was one of the pre-Greek Aegean languages which the early Indo-European Greeks encountered in Greece and/or on some Aegean islands and/or in Thrace. However, I will in this paper hypothesize that it is “more likely” that *κιννάβαρι(ς)* and *κιννάμωμον* and *κίννα* (*Hordeum murinum*) entered the Greek language at a somewhat later date (later than the time of the intermingling of Greek with pre-Greek in pre-Mycenaean times), and that the words were imported from Anatolia or Syria: but it appears that none of those three terms (three not counting variants) ultimately derive from a Semitic language; Hurrian, which was not Semitic, was spoken in parts of Syria as well: so the words geographically could derive from the land that is now Syria, but linguistically they are probably not of Semitic origin.

⁶See *A Concise Dictionary of Akkadian*, edited by Jeremy A. Black, A.R. George, J.N. Postgate, Tina Breckwoldt. Pg. 158.

⁷Ibid. pg. 158.

⁸Ephraim Avigdor Speiser and Robert H. Pfeiffer, *One Hundred New Selected Nuzi Texts*. 1936.

The components of Ancient Greek *κιννάβαρι(ς)* (aside from the Greek suffix “ι(ς)”) were (at least before the publication of this paper) considered to be of unclear meaning and unclear origin. Is the word of Hattic origin, from *kinawar*? Or was the Hattic word a loanword from another language? Or was only one part of *kinawar* a loanword in Hattic? And which part was native to Hattic, which part was a loan? If the *-βαρ-* element was a loan, was it a loan from Sumerian, where *-bar* is often found as a morpheme in nouns ⁹? Or was it not from Sumerian? What did/what does the *-βαρ-* part of the word mean, and does it have the same meaning as the *-war* in Hattic *kinawar*? Were the words divided *kinnab-ari(s)*, *kinaw-ar*; or *kinna-bari(s)*, *kina-war*? I'm sure it's the former, not the latter, as I will show in this paper, so *kinnab-ari(s)/kinaw-ar* are dismissed as too unlikely, as are any other permutations of the division.

If *-βαρ-* and Hattic *-war* have the same meaning and share the same etymon, could the *-βαρ-* element be from Proto-Indo-European, or from a language that was a sister language to Proto-Indo-European (both languages descending from a common ancestor)? The form *-βαρ-* in the Indo-European context at first appears to be reminiscent of two PIE root words ¹⁰: 1) PIE **b^huH-*, “to become, grow, appear”, from which many Indo-

⁹*-Bar/-bar-* is sometimes found as a morpheme of unknown meaning and unknown status, and the usage is sometimes mysterious. In a number of Sumerian words it is unclear whether “-bar/-bar-” is a word having specific meaning or instead a morpheme serving sometimes as a noun-base/noun-suffix in Sumerian. I should explain here though that *-bar/-bar-* in those Sumerian words is not expected to have been a morpheme without meaning, serving only as noun-base/noun-suffix; even the *bar* which is found as a component in some Sumerian compound verbs is expected (see Fumi Karahashi's paper from the year 2000, Sumerian Compound Verbs) to have meanings linked to the meanings that one or another of the many *bar* words has, though when used in compound verbs in the agglutinating style, the words often take on very different meanings (even in English, consider how “under” and “stand” have been combined into a verb with very different meaning: “understand”). Karahashi, an authority on Sumerian, implies that in Sumerian compound verbs, “bar” is expected to be a word with definite meaning which has been used to create new words/verbs (if he actually believes that is so in all compound verb cases, I don't know, but it makes more sense than to think they just threw in some arbitrary vocalizations like “su” or “za” to make new verbs: I can imagine a language like that, but I don't think that's the case in Sumerian: not only was it not arbitrary, but there are most likely specific etymological reasons for the components being used the way they are used, in compound verbs and in nouns and all other cases). Though in his paper he doesn't address the use of “-bar/-bar-“ in various Sumerian nouns, from what I've gleaned of Sumerian from the experts and from the dictionary database, when one finds *bar* in a Sumerian noun, that *bar* most likely meant something specific: for example, in *sibar* (“copper”), *si* meant “red/brown/blood”, while *bar* in that word is thought by many to have meant “bright (metal)” (and later in this paper I discuss my theory for the origin of that meaning in that word). However, such a meaning for the *bar* in *kinnabari* is not mandatory or compelling, because cinnabar is usually not bright or lustrous, but instead dull (the luster level of cinnabar is usually dull; though cinnabar occasionally occurs in crystals that have a subadamantine luster). Besides that, this paper presents a lot of reasons to expect that *bari/baris* in *kinnabaris* meant “dragon/snake/serpent”. There were also other meanings of *bar* in Sumerian which are as yet undetermined and/or disputed: such as in the Sumerian word *gishnimbar* (=the date palm tree), where *gish*=tree, *nim*=high, while *bar* is of unclear meaning, though I have a hypothesis or two about that, which I will detail later in this paper. For those not so familiar with the Sumerian language: Sumerian stands out as a language that had a high number of homonym words, so much so that the ancient Sumerians and/or the Akkadian scribes who were writing Sumerian had to develop a superscript notation system to distinguish the homonyms in cuneiform writing. The element *bar* is one example of a Sumerian morpheme with many different meanings, pertaining to at least two different roots which were homonyms. I'm pretty sure that the *βαρ* in *κιννάβαρι(ς)* and the *-war* in Hattic *kinawar* do not derive from Sumerian, but were instead part of an ancient Sprachbund.

¹⁰The reminiscence to these two PIE root-words was first mentioned by me in this work; the observations do not derive from anyone else's research. I mention them to show that these two alternatives are actually not more likely than the hypothesis that *bar*=dragon, snake, serpent, in the case of *kinnabari(s)*.

European words derive, such as English "be"; Latin "fi"; and 2) PIE **b^her-*, "to bear". In what way do *-βαρ-* and *-war* (the latter extracted from Hattic *kinawar*) suggest a possible connection to PIE **b^huH-*, "to become, grow, appear"? It is possible that the *-βαρ-* in *κιννάβαρι(ς)* and the *-war* in *kinawar* meant "being" or "thing" (with copper and cinnabar both being a "red-being" or "red-thing" or "blood-like thing"), in which case those forms would be very similar in sound-form and meaning to PIE **b^huH-*, "to become, grow, appear", and could possibly have an etymological kinship to that PIE root: perhaps deriving from that root, or from an older root which is the ancestor of all three forms.

Alternatively, a kinship to PIE **b^her-*, "to bear" is possible; in which case *kinawar* and *κιννάβαρι(ς)* would have meant "red-bearing" or "blood-bearing". And as with the previously mentioned PIE root-word, the Hattic *-war* and the Greek *βαρ* may not derive from PIE **b^her-*, but instead from a root-word ancestral to PIE **b^her-*.

I think that a more likely theory is that *-βαρ-* meant "dragon/snake/serpent" in an as yet unidentified and unclassified language of ancient Anatolia and/or some land(s) adjacent to Anatolia, and *κιννάβαρ* meant "blood (of the) dragon"/"blood (of the) serpent/blood (of the) snake" ¹¹. The meanings "dragon/snake/serpent" come from the older meanings of the root-word, which meant "to curve, turn, bend, coil, twist; circle, round".

Part of the evidence for my hypothesis, new evidence that I discovered in 2021 months after I published the earlier versions of this paper, is the source-word from which "ginger" derives ¹², which underwent changes that look very similar to the forms that the word *kinnabari(s)* has in the Middle East and in India: that source-word for "ginger" is Proto-Dravidian **cinki-wēr*: in this compound noun, *-wēr* meant "root" as the linguistic sources on the subject already say, while *cinki* for reasons as yet undetermined, referred to the plant and/or referred to the root of the plant. I believe that *cinki* referred to the root of the plant, and the most likely meaning was "burning, pungent", referring to the taste of the root (alternatively, *cinki* meant "antler/horn" referring to the appearance of ginger roots). So while the word *cinki* does not involve the *kinna-* in *kinnabari(s)*, the *-wēr* word I believe is cognate to the *-bari(s)* seen in *kinnabari(s)* and the *-war* seen in Hattic *kinawar*: because the meaning "root" for this word I believe developed from the same older meaning of "to curve, turn, twist, bend, coil", as I will show further in this paper.

Another part of the evidence for my hypothesis is that at some point in Ancient Greek, the word *κιννάβαρι(ς)* was also applied to the red resin of Socotra island's dragon tree, which was also called *αἶμα*

¹¹ In this connection, see also in ancient Greek (in Theophrastus' work, *On Stones*, for example) the name of the stone *haimatitis* (red jasper? haematite?), which derives from the Ancient Greek word for blood, *haima*. And the English word "iron" may derive from a PIE root that meant "blood". And the Sumerian word for copper, *sibar* (where *si*=red/brown/blood; *bar*= bright (metal), was noted above.

¹² And besides the English "ginger", that source-word is the source for the word for "ginger" in countless languages, in French, German, Romanian, Greek, Ancient Greek, Thai, etc.

δρακόντιον (*haima drakóntion*), “dragon’s blood”¹³: I hypothesize that the reason that *κιννάβαρι(ς)* was used as a synonym for *haima drakóntion* was because there were some ancient Greeks (or some non-Greek people who were in contact with the ancient Greeks) who knew that that is what *κιννάβαρι(ς)* originally meant; of course, some can say that that is not so, that the only thing linking mercury sulfide and that tree resin was that both were red and both were used as pigments and dyes. I don’t believe that that was the only linkage, and this paper explains why I don’t believe that.

As will be detailed further, the Ancient Greek element *κιννά-* in *κιννάβαρι* and also seen in *κιννά* (*Hordeum murinum*) had an older meaning of “blood”, and was either a word of Proto-Indo-European origin or found in both the Proto-Indo-European language and in some Peri-/Semi-Indo-European languages, and perhaps also in some clearly Non-Indo-European languages (such as Hattic). I do not believe that *κιννά(-)* in its meaning of “blood” was native to Ancient Greek’s PIE inheritance (see my discussion of the etymology of *κιννά* further in this paper), though Ancient Greek did have some kindred words, but which were in a different part of the semantic range.

The *βαρ* word meaning “dragon/serpent/snake” is probably even more Non-Greek than the previous term *κιννά* discussed in the paragraph above, though it is very likely Indo-European (possibly, for example, from PIE **wer-*, “to wind, twist, turn, bend, curve”, referring to the movements and body of a serpent/snake). So nearly the entire word *κιννάβαρ/κιννάβαρι* (minus the *-ς* at the end, which was most likely added in Ancient Greek) was very likely a loanword from an Indo-European language of Anatolia (maybe even including the *-ς*), or from a language that was Semi-Indo-European/Peri-Indo-European, a sister language to Proto-Indo-European.

This Indo-European language or Semi-IE language may have had some contact with and influence on Sumerian, and/or vice-versa: Sumerian and Hattic had some influence in the area of vocabulary on Proto-Indo-European/Eteo-Indo-European. Unless the not-small list of Sumerian and Indo-European lexical correspondences represent a linguistic parallel deriving from some psychological-linguistic (the way their minds developed and associated certain morphemes to refer to certain things and certain abstractions) similarities without there having been much contact between the groups; but it is not known to what extent such psychological-linguistic correspondences occur (but globally common nursery words and many similar onomatopoeic words are proof that to some extent it happens).

It’s quite likely that the word *Bar* meaning “dragon/serpent/snake” derives either directly from PIE **wer-*, “to wind, turn, twist, bend; circle, round”, or from an exactly parallel word in a Non-Indo-European language; or from a root-word which was ancestral to the PIE root word. Or from a parallel root-word in the PIE language or in

¹³ See Jean Tinquier, *Cinnabaris and Dragon’s Blood: Ancient “Cinnabar” between Mineral, Plant, and Animal*, in *Revue Archéologique*, Volume 56, Issue 2, 2013, pages 305 to 346. Tinquier either assumed that *kinnabari(s)* had no etymological link to “dragon’s blood”, or the idea never occurred to him that there could be an etymological link to such a conception.

a Non-IE which did not have the exact same sound-form as **wer*, but had the same semantics and had a very similar sonic form: **mel-/mer-*, for example, with the “m” sound pronounced with a hint of the “b” sound perhaps, and easily shifting to the “b” sound when coming out of the mouths of some speakers, due to various reasons. In the new Concluding evidence portion of this work/the concluding section of this paper, and throughout this paper, I present evidence for such a root-word or root-words whose descendant words begin with *bal-/mal-/bar-/mar-/bel-/mel-/mer-* (and other variants as will be seen) deriving from one or more ancient root-words which may have begun with the W sound, later becoming M or B, and sometimes another sound (V or P, for example). There were of course also many other parallel root-words (having the same or nearly identical semantics) whose initial sound was G or K or Kw or another sound (as is already known), and taken all together they show a consistent pattern, because though beginning with various sounds, they very often have the *-el/-er/-ur* after the initial sound, be it **kwel- or *gur or *gwel-*, or another similar form.

Sumerian is one of the ancient Eurasian languages where I have found many words that pertain or likely pertain to *Bar* meaning “dragon/snake/serpent”. I have found (I have identified this root in Sumerian, if no one before me has) that *bar/bir/bur* was a Sumerian root/lemma that meant “bent, curved, twisted, winding; to bend, curve, twist, wind, coil”, from which very many Sumerian words derive. This Sumerian root is I believe part of a very ancient Sprachbund, and/or a remnant of an ancestral language going back thousands of years before the Proto-Indo-European language (before the stage that it has been taken back to in the reconstructions so far). I have also found that besides *bar/bir/bur*, Sumerian also had *mar/mir/mer* and *gur* with the same meanings, as well as **mwu/*mwus/*mwuš* (attested as *mu, mul* and *muš*) and *maš* and probably also *ešs/ess*, probably from an earlier **wešs/*wess/*mweš/*mwes*. The stem *bal/bala* developed in Sumerian a more specialized meaning of “to revolve, spin” and from there “revolution (of a people against some governing body)/rebellion/change, exchange”, but likely retained some of the older meanings as well: see the Sumerian word *balgi*=“turtle”, quite likely from the curve and bulge of the shell; and Sumerian *zanabal*=caterpillar; *zana* on its own meant “larva” and “caterpillar”¹⁴; *zanabal* was either a “snake-like larva” or a “changing larva”, or else both ideas were invoked. There are quite a number of other Sumerian root-words in this semantic range, but from Sumerian I will discuss only the aforementioned and a few others, at least for now.

Before I continue, I’m going to first state this: though there are quite a number of Sumerian words that have the forms *bar/bir/bur*, there are very few that do not trace back to the root-word meaning “to curve, turn, bend”. Almost all of them trace back to that root. I have identified only one autonomous/semi-autonomous homonym root-word for *bar/bir/bur* in Sumerian, and it is an onomatopoeic “*bar/bur*”, used for/to represent sounds/noises in two different Sumerian cuneiform texts, found in one text as *burburbabbar* and in another cuneiform text as *burburbabbar za*, both of which Sumerologists think most likely signified a kind of sound/noise,

¹⁴ *Zana* also meant “doll” in Sumerian, so most likely *zana* was a root meaning “small”, so I don’t include *zan-* among the roots that meant “curved; bent; round”: there’s no indication that *zan-* was such a root.


because of the *za* found at the end of the phrase in one of the two attestations, which in nearly all instances means that the immediately preceding word/words have to do with sound/noise (see also *bulbal za*="to make noise"), and because of morphological hints (the Sumerian terms used to represent noises usually have certain features in common) and indications from the context in which the forms are found. I say that this usage of *bar/bur* may be only semi-autonomous, because those two attestations may derive from *bar/bur* having been used for/to represent the sounds made when blowing into a hollow reed which is open on both ends (even if the text is talking of different sounds/noises, not the sounds of blowing through reeds), and that would mean that *bar/bur* have to do with "to blow, puff out, inflate, swell", which is connected usually with "bulging out; something rounded, curved", stemming from the way the cheeks puff out when one blows out air from the mouth strongly enough.

I wrote above that those two attestations (*burburabbar* and *burburabbar za*) may derive from *bar/bur* having been used for/to represent the sounds made when blowing into a hollow reed which is open on both ends even if the text is talking of different sounds/noises, not the sounds of blowing through reeds, and I say that because even if the two attestations are not referring to the sounds made when blowing into reeds, the use of *burburabbar* may have originated from an attempt to portray those reed sounds, later transferring to more general use to stand for other kinds of sounds and noises.



It's just as likely that *burburabbar* originated as a way to mimic loud rumbling sounds, grumbling sounds, or other sounds---not originating from reed-sounds, in which case it could be an autonomous form, and would not be grouped with the "to blow, swell, bulge, curve" words. But the reed scenario is likely enough considering that *burbur* sounds like *bulbul*, a Sumerian word a type of reed; and *abbar* sounds like *barbar*, another Sumerian word for a type of reed.

Since the last version of this paper, I noticed what I should have noticed earlier, that *abbar* in *burburabbar* and *burburabbar za* very likely stood for "sound that radiates out" (e.g., loud sounds), just as *abbar* stands for "bright, white" in most attestations: "bright, white" as I already described in previous versions (as will be seen in paragraphs coming soon after this paragraph) is linked to "radiating light-beams/light-rays" and to the sun and moon. This use of a word to stand for different types of radiation (light, sound and smell) is observed in a number of other Sumerian words as well, so very likely *abbar* was intended to signify that, and was not used merely to mimic some type of sounds (so not strictly onomatopoeic). Sometimes the two usages are linked: some examples are Ancient Greek *bombos*, Latin *bombus* (source of the English, Italian, French, Romanian, Spanish, German etc. *bomb/bomba/bombe* words) and English *boom*, which seek to mimic the sound as well as the outward expansion/radiation of an explosion: the two usages are psychologically linked because the phenomenon are so often linked, so the words arose from both ideas (sound-mimicking and capturing the outward expansion/radiation), and I expect that that is also the case with Sumerian *abbar*, and likely also with *burbur*.

Whether deriving from the sounds made from blowing into reeds or, more likely, from the idea of "expanding

out/radiating out/echoing out” (in conjunction with loud-sound mimicry), those semi-onomatopoeic *burburbabbar* examples would then be akin to the onomatopoeic Sumerian words 1) *bul*₄; 2) *bul*; 3) *bun*; 4) *bul*₅, which meant 1) “to blow”; 2) “to winnow”; 3) “to sift”; 4) “to inflate”, and each of the 4 words is written in 4 different ways in cuneiform: *bul*₄ is written like this: , and that trapezoid shape you see in the first part (beginning from the left) of the cuneiform word is the cuneiform symbol for “mouth” (remember, cuneiform uses only lines, no curves, so the mouth could not be represented as a curved line or circle; while a straight line would not be obviously referring to the mouth; so the cuneiform for mouth was based on a cuneiform for the human head, which was represented as a triangle/trapezoid, and the mouth was indicated on that shape by three slanted lines cross-hatching a straight line where the mouth would be on the triangular/trapezoidal stylized/simplified linear head shape; then instead of being shown vertically, the symbol for head/mouth was usually rotated so that it is horizontal, with the “face/nose” of the head looking/pointing up or down, instead of forward or back), with little alterations (plus combined with a second cuneiform symbol) to indicate a different word having to do with the mouth: in this case the words more closely/directly linked to the mouth are *bul*₄ meaning “to blow”; *bul* meaning “to winnow” (to winnow=to subject granular material, especially food grain, to a current of air separating heavier and lighter components, as grain from chaff); and *bul*₅ “to inflate (while the meaning of “to sift” derives from “to blow”/”to winnow”). So while this onomatopoeic stem does not exactly come from the idea of “to curve, turn, bend; circle, round” it does derive from the mouth, from the imitation of the sound of the act of blowing out air from the mouth (notice the “ooo” sound of *bul*₄ /→*bool*), plus the labial B sound at the beginning of the word evokes the lips. However, there is more to it: these *bul*₄; *bul*; *bun*; *bul*₅ words are onomatopoeic, but at the same time they are the source of those *bar/bir/bur* words meaning “to curve, turn, bend; circle, round”, from the way the cheeks inflate when you blow air out strongly.

This is seen also in Proto-Indo-European and its descendant languages, as well as in many languages all over the world: a form like *bul* meaning “to blow”/”to bulge”/”puff out”/”swell out” is encountered in many languages, for the same reason; English “blow” and “bulge” are two examples out of so many in so many languages. From these natural reasons developed the *bar/bir/bur* words meaning “to curve, turn, bend; circle, round”, and that is probably why so many similar forms are encountered in various parts of the world, and why, as we will see, such forms were so common in Eurasia. For these kinds of words, it is not necessary for the words to have been passed from one group of people to others who spoke a different language, because they were hit upon independently among various human groups. Yet further on we will see so many correspondences between the Proto-Indo-European and Sumerian lexicon that some borrowing and loaning must have occurred, but likely occurred through intermediary languages.

I have already shown the cuneiform symbols for the word for *bul*₄. Now here are the symbols for the word *bul*, “to winnow” (); *bun*, “to sift” (); and the symbol for *bul*₅, which the ePSD negligently

translates as only “to inflate”, is . As the reader can clearly see, the cuneiform inside is a stylized tree, quite detailed actually, with trunk, branches and even roots represented. I’m sure that *bul*₅ meant “to radiate something like a tree radiates branches, like the sun radiates light-rays; to puff out, to inflate”. And here the reader must know (if he or she doesn’t already) that the sun in cuneiform was represented as that square you see surrounding those inner symbols in those 3 cuneiforms shown in this paragraph. They used only lines in cuneiform, so the circle of the sun was shown as a square. I believe that the square was used for those words meaning “to winnow”, “sift” and “inflate” to show that they are the *bul/bun* words which are linked to the *bar/bir/bur* words, with their root-meaning “to curve, turn, bend; circle; round; sun; mouth”. In other words, to make it easier for the cuneiform reader, the etymological link was shown in cuneiform in these words and in many other cuneiform representations of their words, but not in all cases. The cuneiform symbols are often an etymological guide/word-affinity notation system; though in some cases, the Sumerians no longer knew the actual etymology, while in other cases, the cuneiforms do not indicate etymology/affinity of a word, but were used only to designate the same sound found in a word of different etymology; and in other cases, words of completely different sonic-form and of different etymology were given the same cuneiform because they had the same or very similar meaning.

The Sumerian word *gi*^{*bul*₅-*bul*₅} “a reed or a type of reed”(written: ; the first symbol=*gi*, which meant “reed”; “*gi*” here is a superscript notation which would not be uttered when speaking, but necessary in writing to distinguish the word from homonyms) I assume is already suspected to somehow derive from *bul*₅. The etymology is indicated to have something to do with “inflate”, because of the fact that the square symbol(s) after the symbol for “*gi*” (the square symbol is shown twice in this word because it was uttered twice) is the exact same cuneiform used for the word “to inflate”, which I detailed above. Why would that word for some type of reed plant derive from “to inflate”? If the symbol had been *bul*₄, “to blow”, one would have thought that it likely referred to the reed-cane being used as a musical wind instrument; but while reeds were used as musical wind instruments by the Sumerians, the scribes link this word to “inflate”, rather than “blow”. So that brings up two possibilities: the reference was to the sprouting up and abundant spreading of the plants where they are found (from the notion of “to puff out, swell out, luxuriate/abound”), or the reference was to the head/top of the *Cyperus papyrus* plant (“a type of reed”), which looks similar to the head of a palm tree, the leaves being so long and ray-like, reminiscent of the puffy head of a dandelion or a palm tree (so rather than just “to inflate”, the idea is puffing out/radiating out, meanings which are included in *bul*₅, which meant more than just “to inflate”, as I suggest above; it did not only mean to inflate the way one inflates a tire or balloon: it also meant “to radiate like a tree radiates branches, to puff out, swell out”). They are not stiff leaves, they radiate out and mostly curve downwards, but the long leaves near the top don’t slant down much. So the appearance of the head of the *Cyperus papyrus* suggests this etymology: the *bul*₅ - *bul*₅ words here refer to the resemblance of the head of the plant to the sun with

its sun-rays coming out. This would mean that in Proto-Sumerian *bul* could refer to the sun and/or to stars: and we do find that in Sumerian, *mul*, *mul*₂, *mul*₄= “star; to shine; radiate (light); to radiate branches”: therefore I believe that is the etymology of ^s*bul*₅-*bul*₅, the resemblance of the head of the plant to the sun/to a star¹⁵.

And I believe that that is also the explanation for another Sumerian word for “a type of reed plant” (there were a number of words for ‘reed’ and/or the various reed-like plants): I mean the word ^s*bar*-*bar* “a type of reed”; and that is also the explanation of *bar*-*bar*^{sar} “a type of plant”. So I’m saying that in Proto-Sumerian one of the primary meanings of *bar*/*bur* was “sun/star”, as was the case for *bul* and *mul*. And I believe that this Proto-Sumerian *bar* meaning “sun/star” came from the meaning of “circle, disk”, from the *bar*/*bir*/*bur* root-word meaning “to curve, turn, bend; circle, round”. From the Proto-Sumerian *bar* meaning “sun/star” developed the meanings of “bright; white; anything bright, especially bright metals”, meanings found in the -*bar* component seen in so many Sumerian words for various metals, and also found in Sumerian *babbar*=white.


Among Sumerologists there is uncertainty whether the word *babbar* is a dissimilation of an earlier *bar*-*bar*, or not. Could be a dissimilation; could also be, as I found many indications of after studying this question, that *babbar* is combination of two different but kindred words, *bab* and *bar*. “*Bab*” likely corresponds to a mysterious “*pap*-“ found in a number of Mediterranean words, as well as in other Eurasian languages, in Europe and elsewhere¹⁶, especially since in Sumerian *papal*=“bud of a plant, shoot of a plant”. Above I described *bur*-*bur**babbar*, where *babbar* is likely used to mean “to expand out, spread out, radiate out, echo out” (at the same time that it probably also functions to imitate/portray certain kinds of sounds), the same way that I believe

za (𒀵) was used in Sumerian (and the same way a number of other Sumerian words were used): it certainly does seem to me that *za* (𒀵) was used for the radiation of light as well as for the radiation/emitting/echoing of sound: see how *za* is used for shiny objects/materials, and also found in compound verbs that denote

“noise(s)/sound(s)”, and see also the Sumerian word *zagga*₂ (written 𒀵), the same way that *za* is written, check the ePSD) which means “to twitter, mutter; to sparkle”. See also the Sumerian word *zi* which means “to chirp,

¹⁵ See also Etruscan *pulum*=“star”, which I’m sure is from an identical type of ancient word where *pul*=“to radiate” as well as “to swell out, puff out, bulge out; fat, rotund, round”. Compare Romanian *pula*=“penis”, Spanish *polla*=“penis; young hen; pullet”, Italian and Spanish *pollo*=“chicken”, all said to derive from Latin *pullus*=“chick of a chicken; chicken; foal of a horse; cub; child; darling” (<PIE **polH*-=“animal young”, most likely from “pudgy, chubby” idea, from “fat, rotund”), and all the other Romance language words derived from *pullus* and others derived from Popular Latin **pulleus* (Romanian *pui*=“chicken; chick; babies/young of various animals”) and from other Popular Latin variants. From this IE and Non-IE *pul/pol/bul/bol/mul/mol*= “radiant, to radiate, swell out” I think very likely derives Latin *pulcher/pulcer*=“beautiful, fair, pretty, noble, honorable, excellent”.

¹⁶ For more about this see my new research paper coming soon to Zenodo where I argue that Ancient Greek *πάπυρος* (=the papyrus plant) derives, as do Sumerian ^s*bar*-*bar*; *bar*-*bar*^{sar} and ^s*bul*₅-*bul*₅, from a word meaning “to radiate out, puff out”. In that upcoming paper I will also look into the question of whether Latin *pāpiliō* (=butterfly) derives from an ancient word *pap*- meaning “wing”, deriving from an earlier *pap*- meaning “to radiate like a tree radiates branches and like the sun radiates light-rays/beams”, and from there developing “appendage radiating from a body; branch; arm; wing”.

twitter (of birds)". This *zi* word is written: , which is a combination of the cuneiform for "bird" and the cuneiform for "to emanate, project out, issue out" (yet that *cuneiform* is not found in many many Sumerian words which had or included those meanings).


There is also a quite certain instance where *babbar* was used to mean "fat, thick", from the more general meaning of "swollen, blown out, bulging out, inflated, radiating/round/rotund": see the Sumerian word *babbar-hi*, meaning "purslane" (in Akkadian, borrowed from Sumerian, the word was *parpar-hu*: the Sumerian *hi* means "grass"): the reason Sumerologists are quite sure that the plant referred to is "purslane" is because of the forms of words for purslane in that part of the word: Persian *parpa-han*; Armenian *p'arp'ar*; Zazaki *parpar*, *pirpar*, *pumpar*, *pimpar*; Azerbaijani *dirrik perpereni*; Kurdish *pirpar*; *perpine*; *pepiner*; Turkish *pirpirim*. And the reason I'm quite sure that this is an instance where *babbar*="fat, thick" is because, besides the fact that I had already predicted from the data that it could have that meaning, it is also a fact that in many languages the word for purslane means "fat grass", because the ground-covering carpet-like herb is an herb that looks like a grass and has fat, thick leaves. Two examples that I've noted in my notebook out of many are Romanian *iarba grasa* (= "fat grass"; *iarba*="the grass", from Latin *herba*=grass; *grasa*=fat, from Popular Latin *grassus*=fat, from Latin *crassus*, from Old Latin *carsus*) and Turkish *şişman* means "fat" (*şiş*=fat) and also means "the purslane plant". So this is quite a certain example where *babbar*="fat, thick" in Sumerian, nearly proving my theory that *babbar* ("bright, white, radiant") derives from an older meaning of "sun<round disk of the sun<round/rotund", and the old meaning of "round, rotund, swollen, expanding out" is preserved in *babbar-hi*=purslane.

There is some more to say about the Sumerian *bul* before I continue with *bar*. Besides the evidence of the Sumerian words *mul*, *mul₂*, *mul₄*= "star; to shine; radiate (light); to radiate branches; an arrow": there is even better evidence/proof of the circle → sun → "to radiate" semantic progression: there is Sumerian *bulug/bu-lu-ug/mu-lu-ug*= "needle; stake; boundary marker; seal pin". It's not a coincidence that *bulug* shows *bul*, the Sumerian word that means "to blow; winnow; sift; to inflate/puff out/radiate like the branches of a tree". It's also not a coincidence that *mu-lu-ug* (= *mulug*, adjusting the imprecise literal cuneiform rendering) shows *mul*, *mul₂*, *mul₄*= "star; to shine; radiate (light); to radiate branches; an arrow". There is also a Sumerian word *buluĝ₃* "to grow up, to rear (a child), make grow", which is derived from the meanings of *bul₅* described earlier.

A Sumerian word ^{ĝeš}*bar-bar* which refers to some wooden (^{ĝeš} notation indicates "made of wood") part of a loom (most Sumerologists think it refers to the shuttle of the loom, because in at least some texts, the Akkadian equivalent is *ukû*, for which the evidence suggests that it means the "shuttle (of a loom)"); it very likely does refer to the shuttle piece, and if so the most likely explanation is that this *bar-bar* word for shuttle comes from the meaning of arrow (see numerous examples in many languages where the "shuttle" gets its name from an arrow or from the "pointed" notion, including the etymology of "shuttle" in English), which came from "to shoot rays, to radi-

ate”, which came from the Proto-Sumerian “sun” meaning, which came from the “circle” meaning. If *bar-bar* actually referred to the bobbin or spool/reel, then the usage could derive from “to turn” (from “to turn, curve; round”), since in many languages the word for bobbin/spool/reel derives from the notion of “that which turns, revolves, spins”. And if *bar-bar* actually referred to the bobbin, it could derive from a reference to the noisiness of a bobbin when in use (see the etymology of “bobbin” for a likely example of that).

I described earlier (when discussing the “to blow” meaning of *bul*) how the root-words *bul/bar/bur/bir/mul/mur/mir* (and the other variants) are directly linked to the outer mouth because of the labial sounds at the beginning of the words (b/m); and those labial sounds, because they are labial, became inextricably linked to the mouth and the lips; add to that the fact that the mouth often forms a circular “O” opening, and add that to the fact that the mouth forms an upward curve when one smiles, and other curved/turning movements of the mouth/lips, as well as how the cheeks puff out when one blows strongly enough (and the other factors described earlier), then we can see how those words arose far back in time. And we can expect that, besides “to curve, turn, bend; round; circle; sun”, the meaning of “mouth” most likely arose as well as part of that semantic cluster, and the meaning of “mouth” may be the oldest meaning, or one of the oldest in that cluster.


I have found excellent evidence that such a meaning did develop/did exist: the cuneiform symbol for *ambar* (=marsh, reed-bed, lagoon) is: ; the cuneiform symbol seen inside the square is the symbol for the Sumerian word “a” which meant “water”; the square around the symbol for water represents the circle, always represented as a square in cuneiform; so taken together, this cuneiform represented a “circle of water”, but actually meant a “mouth of water”: it did not mean an “area/place of water” if someone is thinking that, as such a person will realize after reading this entire paper and reviewing the Sumerian evidence for themselves, if they care to. For “a” meaning “water”, written with that symbol you see in the square, you can check the ePSD. For “a mouth of water” referring to a not-very large fresh-water source such as a lagoon, pond, spring, lake (but not a river, stream or creek, and not big lakes), such an idea is found in countless languages of the world.

I have seen evidence from some Sumerian words and a lot of evidence from Akkadian words as well as a number of other languages where words meaning “mouth” and/or “teeth” lead to words meaning “to chew; mash up with the mouth/teeth; break with the mouth/teeth; tear with the mouth/teeth, crush with the mouth/teeth” and from there the semantic progression led to (in many languages) “to tear, shred, cut”. Add to this the fact that from the same root meaning variously “sun” and “mouth” in various Proto-Sumerian dialects (as well as neighboring languages that were part of a Sprachbund/even descending from a common ancestor), the meanings of “arrow; something pointed/sharp” developed,---then taken together, if we do not care to choose only one of those, we have the explanation for: the Sumerian word *bir* which means “to shred/tear”; the other *bir* which means “to scatter, disperse”; *bur* which meant “to cut”; the *bar* which in one of its many, many meanings (which will be detailed later) meant “to cut open; slit; split”; *ba* (“to halve/divide/split, to give a portion/portion out, ration out, share out,

allot; to open”), *bad* (“to open”), *be* (“to open”): the meanings of “to open” also derive directly from the opening of the mouth, an intermediary of “to cut open” is not necessary.


So with very high confidence after careful study, I find that those words specified in the paragraph above are best explained by deriving them from a Proto-Sumerian *ba/bar/bir/bur* meaning “mouth” (I choose the “mouth” etymology rather than deriving the words in the paragraph above from “arrow/something with a sharp point”, which derives from “sun”; though *bulug* mentioned earlier derives from the “sun” meaning, as would *bar-bar* if it meant “shuttle of a loom”), and the “mouth” meaning derived from/or was the source of *bar/bir/bur* meaning “curved, circular, turning, twisting”. See also the Sumerian words *birig/bi-ri-ig* and *bir₂* = “to sneer at, lift nose/lip, contract oneself, roll up”. And see Proto-Kartvelian **pir* = “mouth” for a very similar form with the same meaning, and not so far from Mesopotamia.





For anyone not familiar enough with Sumerian and other ancient languages, I will explain further by using other Sumerian words as examples: there is for example, the Sumerian word *tukur* which the ePSD defines as meaning “to chew, gnaw; to shear, pluck wool”; I have also found other examples in Sumerian which I will describe next time, and have seen examples in Akkadian and I think also in Proto-Indo-European reconstructions, where “mouth” led to “bite, chew, gnaw, tear with the mouth/teeth, cut with the mouth/teeth, break with the mouth/teeth, cut in half with the mouth”. I mention “teeth” in order to illustrate the semantics clearly, but the root-word under discussion now meant “mouth”, not “teeth” nor “tooth”. From “to break with the teeth/mouth” came “to break up”, from “to break up” came “to scatter, disperse”: or from “to cut in half/cut” came “to scatter/disperse”. There is a Sumerian word *bara₂* which according to the ePSD may have meant “to mix”: that would quite likely derive from

“to mash up with the mouth”. The cuneiform for *bara₂* is: . I expect that the square (as it usually does in cuneiform) represents a circle, which I think in this case as in some others, represents the mouth. Those cuneiform figures going into the square from all sides likely represent teeth mashing something.

For two examples (out of quite a number of them) of such semantic shifts, see the etymologies of English “scatter” and Ancient Greek *σκεδάννυμι* (= “to scatter, disperse”), which are both considered to most likely derive from PIE **skey-* “to split, dissect”. In these Sumerian examples, I’m saying the meanings of “to cut in half, cut open” and “to break up” came from “mouth”, as has been attested in some other languages, and as indicated by Sumerian words such as *tukur*, with its meanings “to chew, gnaw; to shear”. In future updates, I will provide more examples of such semantic shifts.

There is at least one Sumerian word which indicates that *bir* in Sumerian also meant “to radiate”: The Sumerian word *birgun₃* (attested only once perhaps; the ePSD does not mention multiple attestations; believed to mean “a type of cheese”, but I suspect that it actually means “aromatic ointment”, since the Akkadian equivalent *pinnaru* refers to an aromatic plant, and since *gun₃* comes from a root meaning to “paint on, dab on” with a

pointed tool, just like Latin *pinctus*; and more evidence to be discussed next time ¹⁷) is composed of two cuneiforms, one for *bir* and one for *gun₃*. The cuneiform for the *bir* component is the same cuneiform used for *bir* meaning “to scatter, disperse” (that cuneiform is ) why is such a word found in a word for cheese or an aromatic ointment? The only answer is that in this case, *bir* meant “to radiate”, in the sense of “to radiate/exude aroma/smell/odor”. This could mean that the meanings of “to scatter, disperse” developed from “to radiate, exude, broadcast”, not from “to cut or mash or break with the mouth”. In that case, the meanings of “to scatter, disperse” derive from the old meaning of “sun”, not “mouth”; but “mouth” would still be the most likely source of the words meaning “to open; to cut; to shred, to tear”. Yet the meanings of “to radiate” and “sun” in this case ultimately trace back to the puffing out of the human (and some animal/primate) cheeks when enough air is blown out.

In a future update, I will also show the cuneiform symbols for more of these Sumerian words that I’m discussing. The cuneiform for *ba* () looks very similar to the cuneiform for *ka/kag* (=mouth). So *ba* is an ancient variant of *bar*, which had in Proto-Sumerian probably as much of a semantic range as *bar* had in attested Sumerian. The cuneiform for *pu* (another Sumerian word for “mouth”) looks very similar (=*pu*) to the cuneiforms for *kag/ka* and *ba*. An Assyriological work from 1998¹⁸ says that *ba* was a word for “turtle” in Eblaite (and thus maybe also in Sumerian, because it may be a Sumerian loanword into Eblaite; in Sumerian *ba* refers to an unidentified aquatic creature), corresponding to Sumerian *bagi/balgi/balgu₇* which the ePSD defines as “turtle”. This would again indicate that *ba* in at least some attested meanings referred to “roundness/curved”, either the curved round shells of turtles, or, more likely, since *bagi* and *balgi/balgu₇* seem to be combinations of *ba/bal* + *gi/gu₇*, the curved necks of tortoises, since tortoises were and are found in Iraq, and since the ePSD does not say that *bagi/balgi/balgu₇* was specified to be a marine/aquatic creature; and since the cuneiform for *gu₇* (the cuneiform for *gu₇* is the last one seen in this sequence: =*ba+al+gu₇=balgu₇*) looks nearly identi-


¹⁷ In the next update, I will detail the meanings of Akkadian *pinnaru* and also detail more this *gun₃* word and its affiliations in Sumerian more. For now see that *gunu* in Sumerian meant: “to be speckled, multicolored”; “to be hatched (in cuneiform sign names, so referring to scratches and cross-hatchings in writing)”; “to anoint, smear on, apply make-up”. See also the Sumerian word for ointment, *ugun*, variant *ugunu* (similar to Latin *ungō* and to the root from which that Latin word derives, PIE **h₃engw-*, “to smear, anoint”; similar also to PIE **ongw-*, “to salve”). This root *gun₃ /gunu* does not look like it meant “cream, fat, grease”, rather it is surely identical in semantic range to PIE **peyk-* from which comes Latin *pinctus*. So the meaning of “cheese” is quite unlikely. I would have to look at the entire cuneiform text in which this word is attested before I would say that it meant “cheese” as the ePSD claims, citing the 1990s work of one M. Stol. There is also a Sumerian word *gun₂* which meant “load; weight” but if they intended that they would have used *gun₂*. The cuneiform they used was *gun₃*.



¹⁸ See the *Thesaurus Inscriptionum Eblaicarum*, volume B. Rome. 1998.

cal to the cuneiform for Sumerian *meliz* (=“neck”); and since the Sumerian word *gu₂* also means “neck”. The Sumerian word *bana* means “bow for shooting arrows”, and *bana* is written using that same cuneiform for *ba*:



(*bana* had the variant *pana*, and you will find the word by searching “pana” in the ePSD). That Assyriological work from 1998 also says that Eblaite¹⁹ (Eblaite is an extinct Semitic language of ancient Syria, which was close to pre-Sargonic Akkadian) *ba-ša-nel/ba-sa-ne/ba-sa-nu*=“serpent”, *ba-ni/ba-na-u*=“diadem, headband” (<“that which encircles”, from “to curve, bend; round”), all using that same *ba* cuneiform, and these Eblaite words have close cognates in Akkadian (Akk. *bašmu*=“a (mythical) snake, which was venomous, a horned viper”, and Akkadian *bašamu*=“sack, sackcloth, bag”, both perhaps from **baš*=“curved, round; to curve, turn, bend, twist, coil” leading to “snake” and curved/rounded sacks/bags) may be cognate to the Sumerian *ba/bana* words described above, and I think that the *baš* in those words is also cognate to Sumerian *maš*, which will be discussed later and which also meant “to curve, turn, bend; round”. The Sumerian word *dušba* (*ba* written with same cuneiform) means “a kind of vessel” (as in a jug, pot, bowl, not a ship or boat) and again indicates that *ba* includes “curved, round”, and I think that was the root-meaning (along with “mouth”).

The general cuneiform for *bar*, a word having quite a number of meanings in Sumerian, is , which seems to focus on conveying the “branch, arm, appendage, radiance” meaning, the way the vertical figure radiates from the horizontal one; though this cuneiform also conveys the “side” meaning, and to me it also looks like half of a square, e.g. half of a circle, e.g. “a curve”, and in linear form “a bend”, “two sides of a square”).

The Sumerian word *pa* (=wing, branch, frond; ) is very similar sonically to *ba* and *pu* (=mouth). So I'm sure that *pa* derives from the same group of words, like so: curved/round led to sun, sun led to radiate, that led to tree (which has radiating branches) or radiate led directly to “branch”, and to “frond” and “wing” as well (a wing radiates from the body of a bird). This etymology of mine is proven by the meanings of the Sumerian word *mu* (which is a variant of *mul* described earlier, which meant “star”, “to radiate”, “to shine”, “arrow”; this is the cuneiform for *mu*: ; it is a tree shown horizontally).

Sumerian *mu* meant “tree”, “penis” and “to grow”: the tree meaning comes from the radiating branches of trees, the older unattested meanings of *mu* including “sun” and “star”; the “penis” meaning comes from the penis being thought of as a ray or branch projecting from the trunk of the body; the “to grow” meaning is already clear from my previous discussion of *bul*, which is a variant of *mul/mu*.

Deriving from the Sumerian word *mu* (as I have determined; the reader should be aware that these etymologies are new from my research) is the Sumerian stem *muš*, from which comes *mušen* (=bird of any kind;

¹⁹ In the previous version I accidentally described these several Eblaite words as Sumerian; that was because of a mix-up in my notes, which weren't all on one page, but on different pages in the notebook. I had been familiar with the Akkadian words, but the Eblaite words were newly added to my notes, and those particular notes were not yet organized.

the most common Sumerian word for bird, usually found attested as a superscript notation to indicate that a word is referring to a bird species): in the word *mušen*, I'm sure that *muš*=wing, for the reasons discussed above (-*en* might mean "wind"/"air" or "sky"; see Sumerian *an*=sky). So *mušen*= "winged"; or "wing of the wind/air/sky". *Muš* does not mean "reptile" as someone's previous etymology suggested. That person didn't realize that the reason that *muš* means "snake" is because the stem *muš* means, like those others I described, "curved, turning, bent, coiled; round, circle; sun; to radiate" (see also ^{du}*muš*= "a type of pot"): so the "snake" meaning comes from the older meaning of the root-word (many of the new meanings likely developed quite quickly from the older), while the "wing" meaning came from "to radiate", which came from "sun", which came from "circle"/"curved"/"twisting"/"coiled"/"round", etc. If you don't think so, read on, then you can review the Sumerian evidence. More evidence is provided by the following: Sumerian *mušendu* (=bird-catcher; "du" is a word that in this phrase is equivalent to "catch"), which has the variant form *usandu*: and that variant is quite interesting for a few reasons, one reason is because it's so similar to another Sumerian word *essadu* (variant forms: *ešsadu*, *essad*), which meant "flipper, fin", and *essadu* and especially the variant *ešsadu* are so close to the Sumerian words *eš₂* /*eše₂*, meaning "rope, thong, string" and *ešela* "(to be) bound".

The Akkadian equivalent of *essadu/ešsadu* is *ishu*= "flipper, arm". While the Akkadian word for "bird" was *iššūru*, from Proto-Semitic **iššūr*- (=bird). No one has yet taken the etymology of that Proto-Semitic root further. I think it derives from another root with a semantic range identical to *muš* and *bar*: Hittite *ishimas*=rope; Hittite *ishama*=bond, and Hittite *ishai*= "to tie". Those three Hittite forms I'm sure derive from an earlier "something that encircles, curves, turns, twists"; that led to the "rope" meaning, which led to "bond"/"bind" and "to tie". So the certainty of an old meaning of "something that encircles" points to the high likelihood that there were also the old meanings of "sun", "something that radiates out/puffs out"; "to radiate"; "sun-ray"; "branch"; "arm"; "wing", "fin", "flipper", "arrow". So *ish/išš* would be same kind of root-word encountered with *muš* and *maš* and *bar*, and the forms *ish/išš* are so similar to *ešsa/essa* as well as the *us-* in *usandu*; and also so similar to *ais-/iss-*, which mean "mouth" in Hittite; and *us(s)-/bus(s)-/pus(s)-/bas-* are frequent IE forms for the words for "mouth" "lips" or "kiss": see Latin *bāsiūm*= "kiss"; Persian *bus*= "kiss", English *buss*= "kiss", all considered to derive from PIE **bu-*, "kiss", which is so similar to Sumerian *pu*= "mouth". See also English *puss*= "mouth"²⁰, considered to perhaps be from Celtic; see Irish *pus*= "mouth, lips", Middle Irish *bus*= "mouth, lips"; but see also Romanian *buza*= "lip"; *buzze*= "lips", and Czech *pusa*= "mouth; kiss", and the Romanian and Irish forms (not sure what is said about the

²⁰ I think that English *pussy* (=vulva) may derive from the meaning of "mouth", comparing a vagina to a mouth. The other possibility, one which is already known and which I also like, is that *pussy* (=vulva) may derive from *pussy*= "cat", comparing a furry "feminine" cat to a furry vulva. "Pis/puss" is a common sound that people make to get the attention of a cat in numerous languages (see for example Romanian "*pis, pis, pis*", to get the attention of a cat, and Romanian *pisică* = "cat", as does *pisi*= "cat" and less often *misi*= "cat", not to mention very many more words for cats and tomcats in Romanian; see also Sardinian *pissitu*= "cat", et al.), so it cannot be said that *pussy*=cat for sure derives from a theoretical *pussy*=mouth (if so, the progression would have been "mouth>vulva>cat"). Both of these etymologies for "pussy" are possible, and it's one of those two.

Czech) and other cognates are considered to derive from PIE **b^hew-* ‘to swell, bulge’, but that root-word itself is inseparable from ancient root-words having to do with the mouth, not just with the lips (see the earlier discussion of *bul/mul/mu/pu* and the significance of those labial sounds seen in words with such meanings).

Compare also Sumerian *ešsa-/essa* (see above) to PIE **h₁éh₃s=* ‘mouth’, also reconstructed as **h₁óh₃s*, **h₃óh₁s* ~ **h₃h₁ésos*, **h₃oh₁(o)s*, **h₁éh₃os* ~ **h₁(e)h₃ésos*, **h₁óh₁(e)s*, **h₄óh₁(e)s*, and all these forms have also been derived by some from earlier acrostatic **h₁óh₃-s* ~ **h₁éh₃-s*.

The Sumerian word *baraš* (variously attested as *ab-ra-aš*; *ba-ra-aš*; *bar-ra-aš*; *ib₂-ra-aš*) means ‘to fly’. I think that *baraš* (and the variants) derive from an early theoretical Sumerian *bar* which meant ‘wing’ (in at least some dialects), which likewise developed in this way: circle>sun>radiating>a radiating appendage>wing. Then from ‘wing’ came *baraš*=‘to fly’.

For more examples to have more certainty about the semantic range and root meaning of *muš* in Sumerian ²¹, consider the Sumerian word *di-muš*: *di*=reed (see ePSD) and similar plant matter; and *di-muš*=‘reed shelter; nest’: bird nests are all circular (or nearly all), while the circular shape for a man-made shelter was very common in ancient Mesopotamia and elsewhere, besides the fact that these circular words tend to/actually do encompass the square notion as well, because they both completely surround and also bear other similarities to each other, hence the square being used in cuneiform to depict a circle. Another Sumerian word for ‘nest’ (ePSD lists several) is *kinbur*, where *kin=ki*=‘place, ground, earth’ and *bur*=rounded/nest (the cuneiform is again a square with other symbols inside). For more certainty about the ‘wing, arm, branch, flipper, fin’ meaning that I identify as a meaning that *muš* developed, see the Sumerian word *gi-muš*=‘a steering oar’, those large wing-like oars that were used to steer boats and ships (steering oars are also referred to as ‘rudders’, but actual rudders were not invented yet, and those are very different). *Gi* here is the *gi* which means ‘reed’. The term *gi-muš* also referred to a boat-pole used to help move the boat around and moor it/settle it, and that meaning refers again to the boat-pole radiating like an arm from the boat.

The general Sumerian word for bird is also found as *mutin* (written with the cuneiform of the aforementioned *mu*, with the last part written in two different attestations: *tin/ti-in*), in addition to *mušen*. *Mu* as described earlier usually meant ‘tree’, sometimes ‘penis’, sometimes ‘to grow, swell’, and is a variant of *mul*=‘to radiate, throw out branches’. So I’m sure that in *mutin*, *mu*=wing, as does the *muš* in *mušen*. After researching, I think the component *tin*=wind, but I think it also meant ‘rain, water, liquid, wine’ (‘wine’ and ‘grapevine plant’ are two attested meanings for *tin*, the other meanings I mentioned are hypothetical from my research). So *tin* is very similar in semantic range to another Sumerian word *im*, which meant ‘wind, rain, water, clay’. That’s why in reference to the grapevine plants, I think *mutin*=‘tree/plant’+‘liquid/wine’, e.g., the plant that gives wine. A third meaning of *mutin* was ‘girl, young woman’, and that likely means ‘growing’+‘breasts/milk-givers/milk’, since breasts give

²¹ I have yet to identify any *muš* words in Sumerian which definitely do not come from this root meaning of ‘curved, bent, round’. So far they either all do or I have not gotten around to analyzing them yet.

milk, another drink. It's also possible that girls/young women were being referred to as birds, as is still common these days. The grapevine plants were more commonly called *ġeštin* (*ġeš*= "tree, plant" as does *mu*). I'm sure no one else has been able to come up with a good explanation of why *mutin* meant "grapevine plant" as well as "bird". My hypothesis makes sense of that easily, and there is no conflicting data so far. There is a Sumerian word *muštaptin*, "a potter's tool" (they have not identified what kind of potter's tool), attested in Akkadian as *muštaptinnu*. In *muštaptin*, *tin* likely meant "clay", from the older meanings "moist/wet/watery", from the older meanings "water, liquid, rain, wind". Compare Proto-Semitic *t-y-n*=clay, from which comes Arabic *ṭīn*= "clay, mud". The *muštaptin* may have been "the fast wheel", the faster potter's wheel that was invented around that time, since *muš* could have meant "wheel/round", and *tap* could be a version of *tab*, which also could have meant "wheel" (see a discussion of Sumerian *tab* later in this work).

A variant of *muš* was *maš*, mentioned earlier. *Maš* had the same semantic range, and includes the attested meanings *maš*= "goat", *daramaš*=ram (both referring to the curved horns); *maš-anše* means "livestock" because so many animals used as livestock have curving horns; *maš* meant "twin" which I'm sure is from the same root, probably from the sense of "bound together", with *maš* then having an older unattested meaning of "something that encircles; a rope, etc.", quite appropriate when considering how the umbilical cords of twins are jumbled together in the womb; the meaning "twin" might also have developed from the fact that horns usually come in a pair, like twins; *mašmaš* was one of their words for "sorcerer", because sorcerers cast binding spells; *maš-li-um*=bucket (a bucket is circular); ^{dug}*maš-ha-lum*= a sieve (the ^{dug} notation means that it's an earthenware/clay ceramic sieve): nearly all sieves of the ancient world/ancient Mesopotamia/ancient Egypt were circular, whether made of earthenware/fired clay/ceramic or made of reeds/wicker/plant matter; *maš* was also the word for "drainage tile", which is a ceramic pipe, again involving curvature and something horn-like (pipe, tube, horn); *mašgana* was a Sumerian word "threshing-floor": most threshing-floors of ancient times were outdoor threshing-floors and most were round/circular cleared areas: the second element *gana* means "field". So *mašgana*=circular field. Many ancient settlements were encircled with walls creating a circular area of settlement, and *mašgana* also meant "settlement". Proto-Semitic **mašaz-* (=goat) probably shares the same etymon and same root-meaning ("curved", "bent") as Sumerian *maš* (=goat).

And there are more *maš* examples which prove my interpretation, so many that once again I am surprised that no one else has noticed. I guess I'm one of the world's greatest detectives. If you're looking for accurate new etymologies, you came to the right place. I'm making my research available for free and available to anyone interested in reading about these topics: and I do so for the advancement of our knowledge and the speeding up of our progress. I can always use more funding for my linguistic and archaeological research, whether from a university or a philanthropist. Our society should value its linguists more, especially palaeolinguists. And another way to show consideration and regard for the linguist is not to plagiarize my work or anyone else's, and cite my work regardless

of whether I have a doctor's degree in linguistics yet or not (I'm working on it; these research papers are part of that). The veracity and importance of the work is more important than a piece of paper.

To return to the form *bar*: the next Sumerian word that derives from the Sumerian root I am describing is the Sumerian word *bar*²², which in this usage means “outside”/“outer”/“side”. I have determined that the meanings “outer”, “outside”, “distant/foreign” come from either 1) a reference to the curve of the horizon (in Sumerian mythology and many mythologies, they pictured a giant serpent encircling the earth; in Sumerian mythology that serpent was called *Mir*, which derives from this same root) 2) or because *bar* had an earlier meaning of “encircling city walls/fences” so anything beyond that perimeter was “outer/outside” (see in Latin where *pōmērium/pōmoerium*=“bounds, limits, especially the space on either side of town walls left free of buildings”, and importantly, *mērium/moerium*=“city walls”, cognate to Latin *mūrus*=“wall”²³); or 3) because the earlier meaning was “side”: in this scenario, “side” later shifted to also mean “outside”, and the earlier meaning of “side” derived from an older meaning of “rib/ribs/the ribcage”, from the way the ribs are curved, from the Sumerian root-word *bar/bir/bur*, meaning “to curve, turn, bend”²⁴. In Akkadian, it is known that a word *silu* meant “rib” and also “edge”. An analogy was likely made, among the Sumerians and Akkadians and other ancient peoples, likening the ribs/sides of humans and vertebrate animals with the curving edge of the horizon, the ribs of the known world, of the earth and sky and sea; the far-off edge beyond the horizon, the encircling edge of the earth. From the meanings of “outer”, “outside”, “edge/rim” developed the meanings of “from far-off, foreign, strange, foreigner, stranger” also attested in Sumerian for *bar*. In Latin and the Romance languages, to name some of the many other languages where the same semantic development happened from “rib” to “side, edge, limit”, we find that from the Latin word for rib, *costa*, developed the meaning of *coast*, the edge of the earth, where the sea/ocean begins.

The meaning of “edge” (but not “side”, for “side” see the explanation above, from “rib” or from the curve of the horizon) also derives from the semantic of “mouth” leading to “blade edge of a sword/knife; edge;” seen in Latin *os*, in Georgian *ḡiri*=“mouth, face, edge”, in Armenian *beran*=“mouth, edge, blade”, in Azerbaijani *ağız*=“mouth, blade”, and according to Militarev's Semitic Database²⁵, the semantic shift from “mouth” to “edge/blade of a sword” (side by side with the “mouth” meaning, not replacing it) could have occurred with the Semitic root-word **pay-* (=“mouth”) as early as Proto-Semitic, because those double meanings are observed with words derived from that root in Akkadian, Hebrew, Syriac and Ethiopian; and this shift is also seen in Coptic *tapro* and *tapra*. This semantic comes from the cutting edge being thought of as the biting edge, the biting mouth. Both

²² Bar/barā/balā/bur. 4 different cuneiform representations for each. Plus more variations attested in various contexts: “bar-ta, bar-ba, bar-ra-me, bar-ra-ni”, et al.

²³ Latin *murus/merium/moerium* derive from a PIE root **mey-* whose meaning has been misidentified; after reviewing the evidence, I think PIE **mey-* (if that was the actual form) meant “to encircle; round”. I will detail that hypothesis next time.

²⁴ A fourth possibility for the development of the meanings “outer/outside/outer form” is based on the meanings of Persian *barre* and is discussed a little later in this paper.

²⁵ See Alexander Militarev's Semitic database at starlingdb.org, the entry for Proto-Semitic **pay-* “mouth”.

developments probably happened side by side: since the word in different dialects likely meant “rib” and “mouth” and “circle/circle or curve of the horizon”: for that ‘curve of the horizon’ etymology, see Sumerian *gur*=circle as well as “rim, circular rim”. The idea of the “biting edge” could also have been reinforced by the toothed edges of most palm trees fronds and some other plants, but no reinforcement from palm trees or other plants was needed. The meaning “side” is found in addition to “mouth; blade” in the Azerbaijani word mentioned above (and likely also in other such words in other languages), but the two notions (“blade/edge” vis-a-vis “side”) seem to have developed from different semantic developments, but maybe in some cases “edge” led to “side”.

I found an additional thing to consider in the semantic development of Sumerian *bar*=“outer/outside/outer form” (as is believed to be the case in a number of instances): in Persian بره (*barre*), which means “a lamb” and also “a fawn” in Persian, also means “the exterior surface of a garment” (in general, not only of woolen garments). Persian *barre* is already known to derive from PIE **wr̥h₁én* =“lamb/ram”. I have not found what previous linguists have published about that meaning “the exterior of a garment”, but if it derives from the lamb/ram word, then that means that the same thing could have happened in Sumerian, since in Sumerian one of the meanings of *bar* is “wool/fleece” (but what if that meaning “the exterior of a garment” derives from Sumerian? But how likely is it to derive from Sumerian?). That Sumerian word meaning “wool/fleece” will be returned to later in this paper.

The additional meanings of “behind”, “back” and “shoulder” for *bar* most likely derive from the curvature of the shoulders and the buttocks, but also because the shoulder is a prominent edge/side of the body (for the development of the meanings of “edge/side”, see above), and the idea of “behind, back” also was probably influenced by/derives maybe also from the notion that that which is “back, behind” is on the “other side” or “outer side”, “foreign side”, with the meaning of “side” deriving from “ribs”, and/or because squares and circles were thought of as being so similar (see how they used a square to represent a circle in cuneiform), and so the curved segments of the circumference of a circle and the sides of a square were likened one to another, with the same words usually being used for both “circular rim” and “sides, edge”, most likely. The Sumerian word *barag* meant “dais”, a raised platform which was either circular or square, and the cuneiform for that *barag* word is a square with additional symbols inside the square.

The Sumerian word *gu₂-bar* means “nape”: since *gu₂* means “neck”, and since *bar* can mean “back, behind”, then *gu₂-bar* meant “back of the neck”=the “nape”. The back of the neck forms an inward curve as it curves from the back behind the shoulders then curves inward at the/along the nape, then the inward curve of the nape blends with the curve of the lower portion of the back of the head which begins to curve outward, and the curve of the back of the skull is an outward curve: all that curvature there suggests that this word is another indication that the meanings of “back, behind” very likely derive from the curve/rounded mass of the buttocks, the inward curve of the nape, and the outward curve/bulge of the back of the head.

A known Sumerian word for “rib” was *ti*, a word from a different root, which was possibly a loanword that

entered Sumerian later, displacing the ancient *bar* which developed so many meanings in later Sumerian. It's more likely, perhaps, that *tī* was from one or more branches/dialects of Sumerian, and was appropriated later by additional branches/dialects of Sumerian, displacing the older *bar* that meant "rib". For likely cognates of this *tī* within Sumerian, see the Sumerian words *ĝeš-tir* "bow (for arrows)" and *tir-an-na*="rainbow" (an=sky): likely *tī* ("rib") derives from an older meaning of "curved", cognate to *tir*="bow for arrows; rainbow" also from the meaning of "curved". So since they're most likely cognate, if one of them is a loanword from outside of Sumerian, then so is the other.

The Sumerian word *ĝešnimbar* (variant *mu-nim-mar*)=the date palm tree. *Ĝeš* and *mu* are already known to mean "tree"; *nim* is already known to mean "tall, high". So that leaves *bar* and its variant *mar*: which here either means: "fruit" (from "rounded shape"); "food" (from early *bar*="mouth" in some contexts). I think "high fruit" is a good explanation for *nim-bar/nim-mar*. "*Bar*"/"*mar*", since it so likely could have included the meaning of "radiating fronds", is also a good name for all palm trees.

The *bir* portion of the Sumerian word *bir-gir* (= "scorpion"): it is also akin to the snake word *-βap-*; because I've found (I have identified this root in Sumerian, if no one before me has) that *bir* was a Sumerian root/lemma that meant "bent, curved, twisted, winding; to bend, curve, twist, wind". The *gir* part of *bir-gir* is already known to have meant "sharp/pointy/sharp point" in Sumerian (parallel to an Indo-European form *gir-* with the same meaning, from PIE *gʷr̥H-*). So *bir-gir* meant "curved spike", "curved stinger", referring to both the curved stinger and the curved tail of the scorpion. The Ancient Greek word *σκορπίος* itself is likely from PIE **(s)ker-*, "to turn, bend, curve", due to some evidence perhaps weighing a bit more on that side than on the side that derives *σκορπίος* from PIE **(s)ker-* "to cut": both are very possible and in any case the word derives from one of those two. This question will be returned to in a future update of this paper, since it involves some interesting possibilities: e.g. whether the **(s)ker-* root meaning "sharp" derives from the **(s)ker-* root meaning "to curve; round" as indicated in Sumerian and some other languages; and the other linkages of the two qualities present in nature: fangs and claws and horns and thorns and beaks that are often both curved and sharp, and other factors that combine with: sun-rays being thought of as sharp triangular projections coming from the rim of the sun, a notion deriving from the optical appearance of sun-rays: I notice that very often in fact in most cases a root-word meaning "sharp" has a homonym meaning "curved", like we find with the two **(s)ker-* roots. In some cases/many cases the reason for such homonym pairs is because one derives from another.

Another word for "scorpion" in Sumerian was *gir-tab*, which had the same meaning as *bir-gir*, "curved spike", because *tab* is already known to have been a Sumerian word that meant "to curve, turn, twist, encircle", as seen in Sumerian words such as *gu-tab* (=collar), where *gu* is the known Sumerian word for "neck"; *nunuztaba* (=necklace of beads), where *nunuz* is the known Sumerian word for beads and ovoid shapes; and *kiritab* (=bridle), where *kiri* is the known Sumerian word for "nose" (a horse's or ox's bridle wraps around the snout of a horse or ox, or other such animal).

The reason that *bir* meaning “locust” also derives from this Sumerian root is because of the very bent hindmost legs of the locusts/grasshoppers. Likewise, the Latin word *locusta* (the source of English “locust”) was hypothesized by Julius Pokorny to derive from the PIE root **lek-*, which also meant “to bend, twist, be jointed”, referring to the locusts/grasshoppers hindmost legs (the English word “leg” also derives from PIE **lek-*, as was determined at least since the time of Pokorny's work). I'm sure now that Pokorny was right about that (if he was the first to state that).

It's also true that in some languages, creatures perceived as/or actually harmful were given names which sometimes shared the same etymology, so especially in ancient people's minds, snakes, scorpions and even locusts were closely associated (see also how long and worm-like/snake-like the locust's abdomen portion is, sticking out the way it does). Both Pokorny ²⁶ and De Vaan ²⁷ and surely others think that Latin *lacerta* (=lizard, and the source of the English word “lizard”) is a close cognate to Latin *locusta*, deriving from the same root (though De Vaan does not derive the words from any root, he thinks that *locusta* and *lacerta* are close cognates). So there we have an association between lizard and locust; as with the Sumerian case though, the association is not from the lizard being perceived as harmful (lizard species are rarely harmful to man, and only if they are thought of as the kin of snakes or wicked dragons are they perceived in a bad light), but goes back to an old root word that referenced the very bent legs of both lizards and locusts: both are very fast-moving, agile, and their agility and speed derive from their limbs: even the lizard's legs are jointed and skewed in a peculiar way, not the mammalian way; so the link/connection was/is their bent/skewed legs/limbs which propel them so fast, and the lizard's body, snake-like, curving, bending, twisting, also propels it. Sumerian *bir* (“locust”) had the variant forms *bur* (“locust”), and *buru* (“locust”), and a very important piece of evidence backing up the “bent” etymology is the fact that the *bir* in *bir-gir* (“scorpion”) is written with the same cuneiform that the “locust” *bir* is written with (the “locust” *bir* word is attested with three different cuneiforms, and the *bir* in *bir-gir* is identical to one of the three),

An alternative etymology for the Sumerian *bir/bur/buru* locust words would be to derive them from **bar*=mouth, which I believe was a very ancient perhaps the most ancient meaning of *bar* in Sumerian. The reference would be to the locust's voracious appetite. There is at least one instance where a word for “locust” derives from “mouth”: in Ancient Greek *μόσταξ*=“mouth; jaws; locust”, due to the voracious appetite of the locust. I thought about that before I developed or at the same time that I was developing the etymology from “bent legs”, and I prefer the etymology from “bent legs”, seen in Latin and most likely also in Semitic languages, where Proto-

²⁶ Pokorny, Julius (1959), *Indogermanisches etymologisches Wörterbuch [Indo-European Etymological Dictionary]*, in German, volume II, Bern, München: Francke Verlag, p. 673.

²⁷ De Vaan, Michiel, (2008), “*locusta*”, in *Etymological Dictionary of Latin and the other Italic Languages* (Leiden Indo-European Etymological Dictionary Series; 7), Leiden, Boston.

Semitic **ʔirbay-/*ʔarbay-*="locust, shrimp", and from there derives Akkadian *erbum*="locust", Hebrew *arbé*="locust", Arabic *ʾirbiyān*="shrimp" and Classical Syriac *ʾarbīṭā*="shrimp": the "shrimp" meanings reveal to me that the root meaning was "curved", considering the way shrimp and curved, in fact coiled/curled, and considering what I had already determined earlier in 2021 in my notebooks about the etymologies of Ancient Greek *κᾶρίϛ* (= "shrimp, prawn") and Armenian *karič* (= "scorpion"): that they both derive from an ancient root-word *kar-* that meant "curved, bent". And considering what I had already in my notebooks about the etymology of Ancient Greek *κᾶμμᾶρος/κᾶμμορον/καμμαρίς/κᾶμαρος*="1.) a kind of lobster or shrimp; 2.) larkspur plant 3.) a kind of acornite plant, e.g. monk's hood plant 4.) mandrake plant"---all of those meanings derive from *κᾶμ(μ)* having been an ancient word that meant "curved" from PIE **kh₂em-* "to bend, curve": the lobsters and shrimp named so because they're curved; the larkspur plant named so because of that shrimp-like curl at the backside of the flower; the monk's hood plant named so because of the curve of the flower, which in many languages is likened to a hood; the mandrake named so most likely because the root ends in two prongs which look like a lobster's claw. The Ancient Greek *κᾶμ(μ)*="curved" is akin to Ancient Greek *κᾶμᾶρᾶ*="anything with an arched cover such as a covered carriage or boat, a vaulted chamber", which is already known to ultimately derive from PIE **kh₂em-* "to bend, curve"---but did anyone before me realize that *κᾶμμᾶρος/κᾶμμορον/καμμαρίς/κᾶμαρος* derive from there as well? If not, once again you see why I should get funding now, and plenty of it. Instead, they fund some others who publish PDFs where hardly anything new or nothing new is contributed. The *gam* part of Sumerian *ḡeš gam₃* ("shepherd's crook; bent stick") is most likely a cognate as well. The Akkadian word *erēbu* meant "rook" and Akkadian *āribu* meant "raven", indicating my interpretation, once again, and once again I see no indication that anyone has linked them to the Akkadian locust word and/or the Arabic and Classical Syriac shrimp words, or that anyone before realized that the root meaning is "curved".

Now I'm going to detail the many additional Sumerian words on which I base/with which I developed my hypothesis that *bir/bur/bar* was a Sumerian root/lemma which meant "bent, curved, twisted, winding; to bend, curve, twist, wind". There's little doubt that I'm correct about that. The next Sumerian word that derives from that root is the *bir* element in Sumerian *birtu* (=castle, fort), which comes from the idea of "walled around/enclosed", as do many words for town/city/settlement/fort in Indo-European languages and other languages. One other example being Slavic *Grad* ("city, town) from a PIE root **g^herd^h-* which meant "to enclose, encircle, to gird; enclosure; fence; belt", from which the English words "gird", "girdle" and "garden" derive (et al.). There is at least one Indo-European example that is very similar *in form/sound* as well as in meaning to Sumerian *birtu*, because it derives from a root whose form was nearly identical to the Sumerian: Middle Persian *War* (castle) and Avestan *Vara* ("entrenchment, moat") derive from PIE **wer-*, "to wind, twist, turn, bend, circle".

The next Sumerian word that derives from the Sumerian root I am describing is possibly (not as certain as the others) Sumerian *bar* meaning "fleece (of sheep, lambs, rams); wool", because the wool of a sheep is very

curled. It is also possible though that that Sumerian word for fleece comes from a word for white, *bar/babbar*. In Sumerian *ud* is another word for “white”, while *udu* is a Sumerian word for “sheep”²⁸, and *Utu* is the Sumerian sun/sun-god (the blazing white radiant sun), so a derivation of *bar* (fleece) from the idea of “white” remains a possibility. However, a derivation of *bar* meaning “fleece” from the idea of white (if anybody derives that word so) rather than curled seems to me less likely, but not by much. Considering and comparing examples in other languages, such as the PIE root **h₂welh₁-* (“hair; wool”) being so similar to PIE **welH-* “to turn, twist”, is not enough to say for certain, since there may be words for “fleece” and “wool” in some languages that derive from the idea of “white”, not “curled”, and Sumerian could have been one of them. It’s interesting that in the case of *bar* (“bright”; this led to the meaning of “metal/metallic sheen”) and *babbar* (“white”), I have come to a conclusion of very high confidence that they both derive from a Proto-Sumerian word **bar* which meant “circle” (from the meaning of “curved”), referring to the disk of the sun. So I’m quite certain that this was the progression **bar=curved* → **bar=circle* → **bar=disk/circle of the sun/sun* → **bar=bright (like the sun)/white (like the sun)*. And from there we have *bar=bright; metal; metallic sheen*, and *babbar=white*. So even if *bar* =fleece derives from “white”, “white” in this case derives from the curved disk/orb of the sun, from *bar=to curve, bend, to be round*²⁹. From the meaning of “sun circle/sun disk” also developed the meaning of “to burn” seen in Sumerian *bar* meaning “to burn”. Compare Sumerian *gur*=“circle”; *gurum*=“to bend, curve, wrap around, to roll up”; and once again the homonym *gurum*=to burn (see the ePSD Sumerian dictionary/database). Compare also *gur*=circle, loop, hoop; and *bur*=bowl.

A third possibility is that *bar* meaning “fleece” derives from a Sumerian word *bar/bur* that meant “to cut open; slit; split”. Some clarification and an update is needed here, which I should have done in the seventh version, but I wanted to publish all those new etymologies that I had, and leave this clarification for later. But now it’s time to detail this and correct this. The ePSD Sumerian database does not say that *bar/bur* meant “to peel” or “to peel off” (nor can I recall finding those meanings in some other source), nor does it say that *bar/bur* meant “to cut off”. It says that *bar/bur* meant “to cut open; slit; split”³⁰. And now with that corrected, we have the actual

²⁸ Another Sumerian word for “sheep” is *gaba*: but I don’t think that both *gaba* (“sheep”) and *babbar* (“white”) derive from “baa-baa”, the sound that sheep make, most sheep having white wool: so in that scenario, the sound “baa-baa” led to “gaba” as one of their words for “sheep” and “babbar” as one of their words for “white”. However, it’s more likely that *gaba* derives from Sumerian *ga* (milk) + *ba* (to give, portion out) as proposed by a linguist some years ago; the similarity to the sound that sheep make is curious though, but unless (and even if) a variant *baba* is found, I think the “milk-giver” etymology is more likely; while *babbar* and *bar* which meant “bright, white” I’m sure both derive from a Proto-Sumerian **bar*=circle of the sun.

²⁹ So I do not believe that the *bar/babbar* words meaning “bright/white” derive from a Proto-Sumerian word that meant “tooth”. Though there are a number of cases where that is thought to have happened or likely happened in Sumerian (cf. *zu/zug; za/zag; ku/kug; ka/kag*), it is not to be expected that that is the origin of all of their words for “bright, white”; that would be absurd. The human mind is very creative, and my etymology deriving those two words from the circle of the sun sounds just like what one can expect to have happened in a number of ancient languages.

³⁰ I had first noticed that in early or mid-January 2021, and I had intended to correct it fast with a new version, then I had decided to wait months before publishing a new version; and so finally now I correct this. But the correction is to my advantage, as will be seen; the error was making the competing etymology sound more plausible than it actually is.

meanings of these particular instances of *bar/bur* as stated verbatim by the Sumerologists. So, the etymology of *bar* meaning “fleece”: does it derive from the *bar/bur* word meaning “to cut open; slit; split”? No, it does not, not from those meanings that the ePSD gives. It could derive from the meaning of “cut” or “that which is cut” or “sheared”; but that’s not what the database says that *bar/bur* means: they say what I have quoted above. Nor does the database say that *bar/bur* meant “to peel” or “skin” or “flay”.



It is certain that in at least some instances, *bar* really did mean “wool, fleece” in Sumerian, as the Sumerian source-works say; because there is a Sumerian word $\hat{g}e\hat{s}ni\hat{g}_2\text{-}bar\text{-}sur$ that meant “a fuller’s stick/wringer for pressing wool” (so as to remove oils, dirt and other impurities from the wool), and in bilingual Akkadian-Sumerian texts, the Akkadian equivalent is given. $\hat{g}e\hat{s}$ = “made of wood”; $ni\hat{g}_2$ = “thing, object”; *bar*= “wool, fleece”; *sur*= “to press”. So that along with other items of evidence make it certain. How many times does this *bar* word supposedly meaning “fleece/wool” actually occur in Sumerian texts? I know that it occurs in a number of different cuneiform texts/compositions, but if (?) the same cuneiform was used for *bar*=fleece, wool and *bar*=to cut open, slit, split”, how can they be sure that in some texts they are mistaking the fleece/wool word for the “cutting” word? If I could analyze all the occurrences, I would have even more information with which to refine this etymology of the word/usage.

One attestation that the ePSD mentions is in the phrase “*siki bar udu ug*”, where *siki* however itself means “wool, fleece, hair, (animal’s) pelt”, so it’s possible that *bar* here means “curled”, specifying that the word *siki* in this case is to be understood as fleece, not hair; though *siki udu* to me sounds like it would have been enough to signify fleece/wool, since *udu* means “sheep”: but the Sumerians may have felt otherwise, or their language had certain redundant tendencies in some cases, so *siki-bar* here means “fleece”, while in other cases perhaps only *siki* stands for wool/fleece (according to the ePSD *siki* on its own does sometimes mean “wool, fleece”)? Or maybe the Sumerologists are wrong, and in this phrase (and maybe in some others) *bar* is a verb meaning “cut”? I don’t have the full text available where this phrase occurs, so I don’t know the context of this phrase in the text. I do know that the ePSD shows another phrase *siki bal*: the database says that *bal* here is the Sumerian word meaning “to turn, revolve”, and this two-word phrase is interpreted by Sumerologists as having meant “wool, fleece”, apparently, in which case *bal* here likely means “curled”. But the *bar* in the *siki bar* text might mean “cut”. I’d have to read the phrase in context. According to ePSD, *bar* meaning “fleece, wool” most often occurs in texts in the combination *bar-udu*, interpreted by Sumerologists as meaning “wool/fleece of sheep”. It doesn’t look to me like this *bar* would derive from “cut/sheared, that which is cut/sheared”. It would be derived either from “curled”, “white” or “outer part”, which brings us to the next possible etymology, the fourth possibility, that *bar* meaning “wool, fleece” derives from a Sumerian word *bar* which meant “outside”, “outer”, “side” (the wool/hide being the outside of the animal); but with both of those options, there would be the question of why this *bar* word didn’t also mean “skin, leather, hide; fur; hair”, meanings which are not attested for *bar*: if this Sumerian word referred to the curl of the wool, then you would not find the meaning of “leather” or “hide” or “skin” attested

for the form in Sumerian, and since not all hair or fur is curled, you could also expect to not find such a word applied to hair or fur, only to curled hair such as found on a piece of fleece from a lamb/ram/sheep.

If *bar* meaning “fleece/wool” were to derive from the notion of “outside part”, that notion of “outside part” in the word *bar* derives from the high-likelihood that *bar* was a Proto-Sumerian word for “rib/ribs/the ribcage”, and/or an early Sumerian word for the curving horizon; both possibilities deriving from the root-word meaning “to curve, turn, bend”. Those three³¹ Persian meanings of *barre* (lamb; fawn; the exterior of a garment) bring up the good possibility (that I had already thought of last year, but didn’t mention) that the meanings “outer/outside/outer form” might derive from “wool/fleece”, not vice-versa as some believe.

If *bar* meaning “fleece, wool” derives from “that which is cut/sheared”, the meanings of “cut”/“shear” most likely derive from a Proto-Sumerian *bar* that meant “mouth”, as described above (and recall the Sumerian word *tukur* which meant “to chew, gnaw; shear; pluck wool”). So the odds are quite high that this *bar* meaning “fleece, wool” is yet another cognate to *Bar* meaning “snake, serpent, dragon” in an unidentified language of ancient Western Asia (Sumer is part of Western Asia).

The next Sumerian words that derive from the Sumerian root I am describing are *buru*₄^{mušen}; *gu-ur*₂^{mušen}; *buru*₁₅^{mušen}; *buru*₁₆^{mušen}; *buru*₆^{mušen} (*mušen* is a superscript notation which indicates that the word preceding it pertains to a bird), a homonym to the locust word, but this time meaning “crow; bird of prey; vulture”. The reason *buru/gu-ur* is the word for those kind of birds is because birds of prey and vultures have very curved and hooked beaks, and even the crow has a very curved beak (the upper beak, not the lower). So *bur/gur* in these words=“curved”, and in fact the cuneiform used for the *bu-* portions of *buru*₄ () and *buru*₁₅ looks a lot like the cuneiform for *gur*₈ () which means “to bow, curve”. Another part of the evidence is that the equivalent Akkadian word *erēbu* (“rook, crow”) as described earlier most likely comes from **arb/*irb*=“curved” in Proto-Semitic.

So due to a number of considerations, I have no doubt about my etymology of these “crow; bird of prey; vulture” words. If they derive instead from an unattested Sumerian root that meant “to eat” or “bite”, there would be the question of why jackals and dogs and other such creatures were not named so, besides the fact that a Sumerian word *bar/bir/bur* meaning either “to eat, bite” or “tooth” is not attested³². Nor do I think that *buru* in

³¹ Besides these three meanings, *barre* also has some additional meanings in Persian, but they are not needed for this current discussion.

³² Though I haven’t found a Sumerologist/Assyriologist (or anyone else) who states that there was a Sumerian word **bar* that meant “tooth” (from which “to bite, chew, eat” could have developed, as seen in some languages), and there are no real indications/hints that there was such a word in early Sumerian. Rather than “tooth”, the evidence overwhelmingly points to “mouth” as a nearly lost meaning of *bir/bar/bur* in Sumerian. And these words for “crow; bird of prey; vulture” do not suggest that they come from such a word meaning “tooth/pointed beak” (rather than “curved beak”), if one like that (in the *bir, bur, bar* form) even existed in their language. If such a word existed, then Proto-Sumerian **bar* meaning “tooth” could have derived from an earlier meaning of “curved fang” and/or “curved beak”, from the same root-word meaning “to curve/curved/to turn”. But regardless of such a “tooth/pointed beak” words’ relation to the notion

reference to those birds came from the notion of “pointed” or “tooth” or “pointed beak” or “to peck”. The notion in the etymology is most likely the curvature of the beaks. The ePSD says that *buru* referring to crows, birds of prey and vultures had a variant *gu-ur*, and *gur* in Sumerian means “circle, loop, hoop”: that wouldn’t rule out a development from “mouth” to “beak”, but I don’t think these words meant only “beak”: I think they meant “curved beaks”. See also the Sumerian word *gurgur* (“a type of round vessel”) written with a square (=circle) for each of the two instances of *gur*, with no cuneiform symbols inside the squares; and see also *gurgur* meaning “a designation of sheep”, probably referring to the curved wool and/or the curved horns of rams. The cuneiforms for these “crow; bird of prey; vulture” words look nothing like the cuneiform for the Sumerian word *gug* which means “tooth, blade, beak”.

Though added in September of 2021, this next etymology was already completed in my notes in December 2020 or early January of 2021: this is the new etymology I add here: there are also two Sumerian words *bir* and *buru* which refer not to “crow; bird of prey; vulture” but instead to “small birds, sparrows”, and these instances of *bir* and *buru* are often translated simply as “sparrow”. This instance of *buru* is written differently from the ones referring to “crow; bird of prey; vulture” and it is catalogued as *buru₅* (=small birds; sparrow) in the modern classification system of cuneiform combinations. Sparrows do not have much curvature in their beaks, not particularly so (slightly curved); so what is the etymology for these words? Does this disprove the etymology given for *buru* in the preceding paragraph? Not at all, in fact it makes it more likely. As I determined in the year 2020 (I thought about it even before I first wrote it down in December 2020 or January 2021) these two words *bir* and *buru* were applied to sparrows and other small birds from the way that little birds and sparrows turn, dart and move all the time. I thought of that on my own, then I soon found that such a semantic is attested in Latvian, where their word for sparrow, *zvirbulis*³³, derives from PIE *werb-, *werp- (a suffixed form of PIE *wer- “to turn, twist, to bend”, suffixed by -b and/or -p) plus the IE suffix -ulis, plus a prefixed z/s sound. That initial Z is either from an s-mobile, or from the influence of some other term for this bird species (e.g., dialectical Latvian *žīgurs*, *žvīgurs*, *žvingurs*, apparently from the same stem as Latvian *zviegt*, “to neigh, to whinny”, in other words, a noisy bird). The Latvian word *vērpt* (“to spin”) is a word cited by Karulis as part of the primary evidence for his etymology of *zvirbulis*³⁴. I’m sure that’s the correct etymology, and to his evidence I will add two Romanian words, *zvârcoli* (“to make spasmodic movements; to turn in bed from one side of the bed to another, e.g. to toss and turn in bed; of a child who is turning back and forth from one place to another in a house or room of a house, acting unsettled and agitated”;---and what I said here is found in the dictionaries verbatim, I just translated into English) and *zvâr* (an expressive interjection used to portray the sound of something that is flying

of “curved”, a Proto-Sumerian/Archaic Sumerian word “bar” meaning “tooth/pointed beak” is not impossible, but very unlikely. And it would not be the explanation for these “crow; bird of prey; vulture” words (they most likely are a reference to curved beaks, not just pointed), nor for the “small birds; sparrow” words.

³³ The dialectical Latvian forms are: *zvirbulis* and *zvirblis*. The Lithuanian form is: *žvirblis*.

³⁴ Karulis, Konstantis (1992), “zvirbulis”, in *Latviešu Etimoloģijas Vārdnīca (in Latvian)*, Rīga: AVOTS.

rapidly through the air, or of something thrown at high velocity into the air; analogous to English “whirr” and “whizz”). In his work, Karulis stated that Proto-Slavic *võrbь*, “sparrow”, also derives from **werb-*, “to turn, twist, curve”.

The next Sumerian word from this root is the *bir* part of *birig* “to roll up; contract oneself; to turn up the nose/contort the lips in the act of sneering/to sneer”. The next Sumerian word likely to be from this root is the *-biri* part of *dibiri*, meaning “con artist”/“swindler”, in other words “twisted, crooked”³⁵.

I have seen mention in works on Sumerian that *bar* could also mean “soul, innards” (despite the fact that *bar* in other contexts meant “outer, outside, outer form”, as strange as such contrary meanings sound). In the ePSD database, so far I only found that *bar* could mean “liver”. The *bar* word meaning “liver” most likely derives from the liver being a very curvy, rounded organ, a big “swollen” organ (the liver is the largest internal organ in the human body and in most animals as well). Because the liver was the largest internal organ, it was often thought of as the seat of the soul, in many ancient cultures. I expect that in some early Sumerian/Proto-Sumerian dialects, *bar* could also have meant “heart” (a rounded organ), “brain” (rounded, plus the convolutions), and “intestines, guts”, as well as the belly and other body parts. From “liver”, “heart”, “brain”, “intestines, guts” developed the meanings of “soul, essence” and probably “being” in various Sumerian dialects. So I think that in nearly all of those Sumerian compound verb examples where the word/morpheme *bar* occurs (*bar tab*= “to be angry”, *bar huĝ*= “to appease”, etc.), *bar*=soul, mind. So then *bar tab*= “to be angry” is so easily and smoothly explained as *bar* (=soul, mind)+ *tab* (=“burning up, hot, heated”³⁶), and the other examples are also explained, as I will detail next time. Further proof for the way I interpret *bar* in these Sumerian compound verb attestations (there are not all that many) is provided by the Sumerian compound verb *šag₄ šed₁₀*, meaning “to soothe/to soothe the heart”, composed of *šag₄* (=“heart”) + *šed₁₀* (=“cold”). Assyriologists and Sumerologists of the past were too confused by

³⁵ In this updated version of my paper, I have removed the Sumerian compound verb “*zu bir*”, because it is too ambiguous and the etymology of “*bir*” in that word may pertain to a different root-word meaning “to shred”, a homonym to the one I am discussing in this work, though the evidence very strongly indicates that the meaning of “to tear, shred” derives from the ancient meaning of “mouth”. While the meaning of “*bir*” in this phrase is debatable, Sumerologists/Assyriologists think that the “*zu*” found in this phrase is the Sumerian word “*zu*” meaning “tooth; something sharp/pointed”. See the ePSD database’s entry for “*zu bir*”. In previous versions, I had mis-typed this word as “*za*”, but I gave the correct meaning: tooth. I suspect that in this instance, “*zu*” may stand for “mouth”, while “*bir*” is from the “*bir*” which meant “to curl, twist” (hence, curled up/twisted up mouth standing for “to laugh” as is seen in such agglutinative languages). But it’s too ambiguous for me to place it in the main body of my work, so I will note it here instead. If “*zu*” here stands for “voice” (but why use “*zu*” and not one of the many Sumerian words which were known to mean “voice”?), then “shredded voice” would make sense to stand for “to laugh”. I have not seen anyone saying that “*zu*” in this phrase stands for “voice”, but that may be the case, and so it’s an ambiguous example.

³⁶ In my previous version, there was a mix-up, due to my notes on this *bar tab* phrase not being in the same notebook. As I have known since I began my notes on Sumerian awhile back, there are at least two different *tab* stems in Sumerian: one meaning “to burn; hot; heat up; feverish”, and the other meaning “to curve, bend”. I had noted that, and I had also noted that the *tab* in the *bar tab* attestation is the one that means “to burn up; heat; hot; feverish”: but in another notebook, I had forgotten that, and when I was putting together the previous version, I forgot to check my older notebook. I’m one of the world’s greatest detectives, but my notes need to be neater and integrated more, and I tend to forget a few things if I don’t check all the pertinent notes.

all the meanings and more established meanings of *bar* to be able to figure out the actual significance of *bar* in those compound verbs. Plus they had a lot of Sumerian and Akkadian work on their desk, and I guess they couldn't get around to clarifying this. That's where I come in and analyze the mass of work that Assyriologists and Sumerologists have compiled in all these decades, using my knowledge and methods.

In Indo-European, I think that the PIE root **g^{wh}ren-*, "soul, mind" derives from the older meaning of "intestines, guts" and other curved organs like the heart, liver and brain. It's likely that the Albanian word *brëndës* (intestines) derives from PIE **g^{wh}ren-*, "soul, mind", as does Ancient Greek *φρήν* (*phren*), meaning "midriff, stomach; the seat of intellect, wits, mind". *Brëndës* is considered to be the most likely source of or cognate to the source of the Romanian word *brânză* (nowadays means feta cheese; sometimes cheese in general; in the plural form especially often means any type of cheese), because the word originally referred to cheeses prepared in a sheep's stomach by reacting with the rennet inside. So I think Romanian *brânză* also derives from the PIE root **g^{wh}ren-*, "soul, mind", older meaning "midriff, stomach", older meaning "intestines" and maybe also "brains", from "to curve, turn, twist". In ancient times, the soul/mind was often believed to be located in the gut or the solar plexus. We still speak of a gut instinct and gut suspicions. The Old Norse word *grunr* ("doubt, uncertainty; cause of suspicion; aspersion") derives from **g^{wh}ren-*, as does Ancient Greek *φρήν* (*phren*, meaning "midriff, stomach; the seat of intellect, wits, mind"). The Romanian word *brână* ("girdle, belt, thong") also derives from **g^{wh}ren-*, as does the variant form *brâu* (same meanings) and the Albanian cognate *brez* (same meanings). Latin *brandeum* ("shroud; linen; silk") loaned into Latin from an unidentified language (most likely), also derives from the root perhaps, either from an older meaning of "girdle", "wrapping around the body", or because PIE **g^{wh}ren-* is likely akin to PIE **g^{wh}iH*, "tendon, string, intestine", the source of PIE **g^{wh}iH-(s-)lo-*, the source of Latin *filum* ("thread, string, filament, fiber"), by way of the intermediary Proto-Italic **fi(s)lom*, cognate to Lithuanian *gýsla* ("vein, thread, nerve"; with "intestine" as the likely older meaning, given the similarity of PIE **g^{wh}iH* and PIE **g^{wh}ren-*; with even older meanings likely including snakes, eels, and worms). The PIE **g^{wh}ren-* and **g^{wh}iH* as well as PIE **g^wet-/*gūt-* (a rounded form; the belly: stomach, gut; womb) probably derive from or are part of the same cluster as PIE **g^wu-/*gū-*, "to bend, curve, bow, camber, vault, distend". The root **g^{wh}iH* ("tendon, string" etc.) is part of that group from the way a length of string or thread twists and turns and curves.

I do not believe it is likely that Latin *brandeum* derives somehow from *bri-*, an Indo-European form which sometimes means "needle", so that *brandeum* would be "that which is made using a sewing needle": a mere speculation from Orel 37 which even he realized cannot explain Albanian *brëndës* (meaning "intestines"), so no surprise he didn't include that word in his theory. As further possible evidence for my theory, there is Proto-Celtic

³⁷Vladimir Orel seems to be the source of that etymology, the same Orel who thought that the Kjolmen inscription is in a Para-Phrygian language, not a Thracian language, and the same Orel who published a no doubt wrong translation of the Kjolmen inscription in the late 1990s, with that Para-Phrygian theory of his in mind.



*brinika, from Proto-Celtic *brinos, meaning “filament, fiber” (apparently this has not been traced to a PIE root yet). From *brinika derives Spanish brenca (=fiber), brinza (=blade of grass, filament) and French brin (=blade of grass; sprig, twig; wisp, strand (of hair, fiber, etc.); a bit of something, a hint of something). The semantics here appears to be closer “thread, string” (and therefore “intestine”) rather than to “something pointed”, “horn”, “needle” (though the meanings of “sprig” and “twig” are close to that as well). It’s interesting how the two different theories on whether Latin *brandeum*, meaning “shroud, linen, silk”, derives from “needle” (as Orel went with) or from “thread, fiber” (as I suggest is probably the actual case) blend somewhat in those Celtic examples.

The next Sumerian word possibly deriving from the root I am describing is the first part of Sumerian *bir-un₄*, thought to likely mean “threshing-floor”. There are two types of threshing-floors, outdoor and indoor (the indoor ones were in barns); the Sumerians mostly used the outdoor kind; and the outdoor kind was “a specially flattened outdoor surface, usually circular and paved”. Usually circular, hence my etymology from *bir* “to curve, turn, twist, encircle, coil”. So this *bir-un₄* word would, in its first element, be identical to *mašgana*, described earlier. But *un₄* does not mean “field”: in this word (if it actually meant “threshing-floor”, Sumerologists are not sure) *un₄* would mean “cleared”, since the threshing-floor was a cleared, circular area: the Sumerian word *sud₅* means “to purify, cleanse”, and that word uses the exact same cuneiform used for *un₄*: for that reason, and due to indications in the text, *bir-un₄* is thought to likely mean “threshing-floor”. And if *un₄*=cleared, that makes it more likely that *bir* in this word means “circle,” rather than meaning “to scatter, disperse”: because “circle-cleared→”cleared circle”=“threshing-floor” is linguistically more plausible in Sumerian than to think that “scattered/dispersed”+“cleared”=“threshing-floor”. The cuneiform sign used for the *bir* in *bir-un₄* is the same cuneiform used for the *bir* word meaning “to scatter, disperse” (it’s not the same as the cuneiform used for the *bir* word meaning “to tear, shred”, so that meaning won’t be considered: they would have used that cuneiform if they intended that). But since “scattered/dispersed”+“cleared” doesn’t look like a good way to express the idea of “threshing-floor”, it’s quite likely that this is one of those cases where the same cuneiform was used for two different words only because they sounded the same, despite having different meaning and different affinity (in these cases, the more commonly used/prominent word has a cuneiform specially made for it, while a rare homonym of different meaning does not, and the cuneiform of the common word gets used for the rare homonym). So while it’s quite possible that the *bir* in *bir-un₄* is the “scattered, dispersed” word, referring in a muddled/unclear way to the act of separating the grain from the chaff, the act of threshing and/or flailing. But as noted, that’s muddled because those meanings (“scatter, disperse”) aren’t a very good fit, nor does that meaning combine well with *un₄* = “cleared”. Here’s an example of the same cuneiform being used for words of completely different meaning just because they sound alike: another way to write the word *bir*=“to scatter, disperse” was to use a cuneiform called *bir₉*, and that cuneiform for *bir₉* is also used for another *bir* morpheme in Sumerian which did not have that “scatter, disperse” meaning in any way,

according to Sumerologists: see ePSD where *bir*₉ is also “a compound verb verbal element”, e.g. a verbal particle, not a word. So it’s possible that in *bir-un*₄, *bir* was an old *bir* word meaning “circular” that was no longer represented well in current Sumerian, so the cuneiform used was the cuneiform for the more common homonym *bir* meaning “to scatter, disperse”.

The Sumerian word *bar-us*₂^{*urudu*}; *bar-us*₂ meant “goad”: to see what kind of “goad” is intended, do an online search where you will find that the goad referred to was a staff tool that had a very curved metal hook on the end, which had a sharp point: it was used to goad oxen, cattle, and some other livestock animals. It was often made of copper, which is why some of the cuneiform attestations show the *urudu* superscript notation (*urudu*=copper). The etymology is no doubt from the curvature of the hook-like part, so this word shows again that *bar* had the root meaning of “curved/round/bent” in Sumerian.

The next word akin to the Sumerian root I am describing is Akkadian *birru*, meaning “string; net; lattice; trellis”. The semantics of the word fit the root perfectly. I do not know whether this word has Semitic cognates, but even if it does, they all may derive from Sumerian or from another Non-Semitic language. But it’s possible that such a word may have once been part of Proto-Semitic, especially given the occurrence of Proto-Semitic **baraḫ-* (“lightning”) and Proto-Semitic **birk-* (“knee”): both “lightning” and “knee” easily could have come from the idea of “bent”, from *bar/bir/bur*=curved, bent. In Akkadian there is also *nirrum*, meaning “a rope or braided string”. My etymology of these words is made even more likely by the fact that Akkadian *biritu* means a “bond, chain, fetter, clasp”---something that encircles and binds.

The Sumerian words *barag/barra* which meant “sack” very likely derive from “to curve; round”, as many words for “bag, sack” are known to derive from the idea of “round, curved”. This interpretation is made more likely by the fact that *bar* sometimes meant “liver”, which is a large, rounded/curved organ. The cuneiform for *barag* is , showing the square=circle again. The variant *bara*₉="sack" is written also with a square=circle: .

The next Sumerian words that derives from this root are probably *bar* (the *bar* that referred to an as-yet unidentified type of fish; this is one of the words that has several homonyms in Sumerian) and *bara* (the *bara* that referred to an as-yet unidentified type of fish; this is one of the words that has several homonyms in Sumerian): the as-yet unidentified fish is probably an eel, since eels are among the most common fish found in the Tigris and Euphrates rivers, going back to Sumerian times ³⁸. These words *bar* and *bara*, perhaps meaning “eel”,

³⁸In this note, I will describe some alternative etymologies for *bar* and *bara*, in this case both referring to one or more as yet

bring us back to the *-βαρ-* seen in *κιννάβαρι(ς)*, since the form of one is identical to *-βαρ-* and the form of the other nearly so, and since in ancient times the semantic link between serpents, snakes, dragons and fish/sea-creatures was strong, linguistically and in mythology/religion.

There was also in Sumerian a root *mir/mar/mur*, a variant of *bir/bar/bur*, which actually does great in establishing the *bir/bar/bur* variation in Sumerian which I am describing. Both *mar* and *mur* were Sumerian words that meant “worm/earthworm”, while *mir* was a type of mythical serpent who in Sumerian mythology was believed to encircle the world, and *mirduna* is one of the Sumerian words for “belt”; *mar* meant “chariot/wagon” in Sumerian, I believe referring to the round wheels (curving/curved/round). These Sumerian words are in my opinion akin to Proto-Germanic **murhō*, “wild carrot”, Proto-Slavic *mъrky*, “wild carrot”,

PIE **mérkuh₂* ~ **m₁kwéh₂*, “carrot/wild carrot”, Proto-North Caucasian *m̃r̃q̃wǎ*, “root, carrot”, from the windings and twistings of roots, and from either the snake-like appearance of a carrot, and/or from the fact that a carrot is a root, so the meaning would have shifted easily from “root” to “carrot”. Ancient Greek *βράκανα* (“wild vegetables”), already considered to be a Pre-Greek word by Beekes et al., very likely derives from the B-initial form of the root-word (*bir, bar, bur*) which I am describing in this paper. The meaning of “wild vegetables” would have developed from “root vegetables”, with the foreignness of the loanword contributing to the meaning of “wild” (“barbarous”). The second element “ko/ky/kuh/kweh/qwa” may have meant “food”³⁹: so “root-food”. And this would apply also to the “-kana” in Ancient Greek “brakana” (=wild vegetables). See also Latvian *burkans*=carrot, and kindred examples in the Russian and Baltic area.

The Sumerian word *bala* (to rotate, turn over) probably derives from the root *bar/bal* as a semantic extension of it. And the Sumerian word *balak* (meaning “spindle”) derives from *bala*.

unidentified aquatic creatures, probably some type(s) of fish, and likely the reference was to eels. An alternative etymology I have is that the words could derive from that Sumerian word *bar* that meant “white, bright”, referring to a silvery-scaled fish, such as the *Tenualosa ilisha*, a type of shad commonly found in Mesopotamian rivers, which was and is eaten by people there. Any other etymology besides these two is probably less likely. So I might also say that the words derive from an unattested but possible Sumerian word **bar=arrow-like, pointed (from earlier “to radiate”)*, and the reference was to the spikes on an aquatic creature. Many of the eels in those rivers are spiny eels. Or I might say that the words derive from an unattested **bar* that could have meant “to eat, bite” (from *bar*=“mouth”), because it could have been a biting fish, or a voracious fish, or because the fish was often eaten by people. Or I could say that there could have been another *bar* word that meant “rotund and large”, since *bar* can also refer to the liver, the largest internal organ in the human body and a very rounded curved organ, which in Akkadian was called *kabattu*, presumably from the Semitic root *K-B-R*, meaning “big, thick, great”. However, the Sumerian *bar* meaning “liver” might have a different etymology: for example, from the fact that the liver can be thought to be “on the side” (on the right side), so the *bar* word meaning “liver” could derive from the *bar* word meaning “side”, which derives from “rib” or from the sides of a square, both of which derives from “to curve, turn, bend”.

³⁹ See Sumerian “e.ku”=food/a type of food; “kubulum”=foodstuff/an edible substance; “kuerin”=a type of food; “kurum”=food ration/food allocation.

These hypothetical *Bar* and *Var* and *War* words meaning “dragon/serpent/snake” and the attested Sumerian *Mir* meaning “snake/a mythical serpent” are very similar to Persian *Mar* meaning “snake”⁴⁰ and are also somewhat similar (and even more similar when taking into account the *bal/mal* forms which I will discuss in the concluding section of this paper) to the Latin word *bēlua* (“beast, monster”); Albanian *bollë* (at least three different meanings: any of various nonvenomous snakes of the family Colubridae or Boidae; the glowworm; and in Albanian mythology, an early form of the Hydra, before it changes to its larger forms); Albanian *bullar* (at least three different meanings: the European glass lizard, *Pseudopus apodus*; the slowworm, *Anguis fragilis*; and also meaning an early form of the mythical Hydra in Albanian mythology); and Romanian *balaur* (“dragon, monster”).

The Latin *bēlua* is considered to very likely be cognate to (not the source of) Albanian *bollë*. Albanian *bollë* is considered to derive from Proto-Albanian **belva*, cognate to Latin *bēlua*. The Romanian word *balaur* (“dragon, monster”) does not derive from Latin *bēlua* according to the literature on the subject, and is usually considered to be a Pre-Roman cognate to Latin *bēlua* and Albanian *bollë*. There is no established etymology for Latin *bēlua*, nor for Albanian *bollë*, *bullar* and Proto-Albanian **belva*, nor for Romanian *balaur*. Since the British Classicist Geoffrey Kirk stated that *Βελλεροφόντης* (=Bellerophontes=Bellerophon) means “Slayer of Bellerus”⁴¹, then *Bellerus* is probably a cognate to the Latin and Albanian and Romanian words. The name of a Thracian tribe, the *Triballi*, may mean “three dragons”, since a three-headed serpent occurs on a Thracian metal plaque artwork found in Letnitsa in Bulgaria, in or near Triballian territory (Letnitsa is located in what was Northwestern Thrace/Moesia), and this also links with the Albanian usage, where *bollë* and *bullar* both can refer to an early stage of the mythical Hydra. Albanian *bullar* is believed to derive from *bollë*, but contaminated with the Albanian root **bull* ‘to be swollen’, from PIE **b^hel-* “to blow, swell up”. PIE **b^hel-* “to blow, swell up” could be the source of Albanian *bullar*, *bollë*, Proto-Albanian **belva*, Latin *bēlua*, Romanian *balaur*, Ancient Greek *phallaina* (“whale”), Ancient Greek **Bellerus* and Thracian *balli* if the older meaning was “large beast/dragon/monster”, or even simply because the older meaning was “fat worm”, from “to be swollen, puffy”.

If that is the etymon for those words, then the Latin word was probably a loan from another language, and the Ancient Greek **Bellerus* would be a loan for sure. Another possible etymon is PIE **wel-*, “to turn” (a root nearly identical to PIE **wer-*, “to turn”), and if so then again some of those words would be loans in their respective

⁴⁰ I have known about this Persian “mar” meaning “snake” since at least the year 2004 when I first know that I saw the word in a Persian-English dictionary that I have had since the 1990s. But I did not mention it before because I could not find what previous linguists have said about its etymology. But I have decided to mention it here now. The word is also found in other Iranian branch languages including Zazaki and Kurdish. In that same dictionary I also first saw in 2004 that “marcube” is a word for “carrot”, which looks to me like mar (root)+cube (=food), cube being so similar to Sumerian kubulum, meaning “food”. See note 25 above. I have not been able to find what previous linguist have said of “marcube”, nor have I found the word online. I still have the book and when I find the book I will update this. I last looked at that “marcube” entry in the book in 2020, so I know it’s accurate.

⁴¹Kirk, 1990, p. 178.

languages (and the Romanian one would still be from Pre-Roman); however Ancient Greek *phallaina* (source of Latin *ballaena/balaena*) is most likely from PIE **b^hel-* “to blow, swell up”, not PIE **wel-*, “to wind, twist, bend, turn”. There may have been a root-word **g^wel-*, “to curve, twist, turn” and maybe also meaning “to bulge out, round out”. This **g^wel-* would be akin to **g^wu-/gū-*, “to bend, curve, bow, camber, vault, distend”.

Though rhoticism from PIE **b^hel-* “to blow, swell up”, or rhoticism from **g^wel-* or from from PIE **wel-*, “to wind, bend, twist, turn” could be the source of *Bar* meaning “dragon/serpent/snake”, I think that PIE **wer-*, “to wind, twist, bend, turn, curve” (source of the Germanic word *worm/wurm*, which meant “worm”, “snake”, “dragon”), is more likely for the *Bar* found in *κιννάβαρι(ς)*; though as described earlier, the word could be from a Peri-Indo-European root, or a root found in both IE and in one or more Non-IE languages: it or an identical/ parallel root was found for sure in Sumerian as the root/lemma *bir/bur/bar/bal* as described above, and also found in variant forms *mir/mer/mur/mar* in Sumerian; and the variant *mal* (not identified in Sumerian yet, at least not for sure, but already confirmed in Dravidian languages and in Ancient Greek) will be discussed further in this paper. The many Sumerian forms that fit the semantic and the form strongly suggest that **wer-* is the most likely PIE root for the *βαρ* found in *κιννάβαρι(ς)*, if the word is derived from Proto-Indo-European; but there is the matter of the relation of **wer* to the similar **bal/*mal* forms (see the Concluding evidence portion of this paper, which is the concluding section of this work).

Now as I said I would do some paragraphs earlier, I will discuss the etymological possibilities of 1) the *κιννά-* extracted from Ancient Greek *κιννάβαρι(ς)*; 2) the Ancient Greek stand-alone word *κίννα* (*Hordeum murinum*, “wall-barley”); 3) the *κίνν(ᾶ)*- extracted from Ancient Greek *κίννᾶμομον*; 4) and the *kina-* extracted from Hattic *kinawar*.

To establish the etymon, it is necessary to know that there are forms of the word for “cinnabar” in Persian and Arabic which probably share the same etymon with Ancient Greek *κιννάβαρι(ς)*, and very significantly, these forms mostly show the following consonants: 1) -ndš 42, which is similar to the -nj sound; 2) -ng; 3) -nj; and 4) -nk. These consonants occur in the first syllable of: Persian *šangarf*, *sindšefr*⁴³, *sinkarf*; Arabic *kynjar*, *sindšaf*, *sindšarf*, *zingefr*, *zinjaf*, *zinjifra*, *zunjufr*. Old Persian *s-i-k-b-ru-u-š* = *sinkabruš* (=the red carnelian stone) is a cognate as well, and is sometimes regarded as the direct source of Persian *šangarf*.

In the case of these words, the first distinct lemma in each case is: in Persian/Iranian: *šanga*, *sindše*, *sinka*; in Arabic: *kynja*, *sindša*, *zinge*, *zinja*, *zinji*, *zunju*. The existence of a variant with the initial K sound (see *kynjar*

⁴² Š is the sound usually rendered in English orthography as SH, and in IPA as [ʃ], which I've placed in brackets.

⁴³In Christian Keferstein's *Mineralogia Polyglotta* (1849; in German), p. 187, I found the attestations of *sindšefr* in Persian and *sindšaf* and *sindšarf* in Arabic (both from Persian), all meaning “cinnabar”. Supposing Keferstein's forms are not actually attested, that does not impact my theory, which does not rely on those particular attestations.

in the Arabic examples) suggests to me that we are dealing with variant forms of a root-word which is also the source of Ancient Greek *κίττα*. See also how *-war/-bar* has shifted to *-fr*, and later to *-rf* in these Persian and Arabic examples.

There is also सिन्दूर (= *sindūra*) in Sanskrit referring to: 1) red lead; 2) vermilion pigment; 3) and a tree from which red resin/dragon's blood was obtained. This Sanskrit word has been hypothesized (not sure by whom) to derive from the Sanskrit lemma स्यन्द् (= *syand-*), which meant “oozing, trickling, distilling, flowing” and also had additional closely associated meanings (“to stream, run, move rapidly”). There is also in Sanskrit

हिङ्गूल (= *Hiṅgūla*) meaning “cinnabar”, which is no doubt another variant, deriving from an earlier **singūla*, from the same root as *sindūra* via a different line of transmission.

I myself am certain that 1) Ancient Greek *κίττα* (*Hordeum murinum*, “wall-barley”); 2) the *κίττα* extracted from Ancient Greek *κίτταβαρις*; 3) the *κίττα* extracted from *κίτταμωμον*; 4) and the *kina-* extracted from Hattic *kinawar* all referred to the blood-like color of: 1) the ripe crimson-colored ears of *Hordeum murinum*; 2) the deep red color of cinnabar and the vermilion color of the pigment processed from cinnabar, and the red resin obtained from dragon's blood trees; 3) the red of cinnamon; 4) the reddish hue of copper. All these words referred to the blood-like color because the older meaning of the word was “blood”, which came from an even older meaning of “oozing out, flowing out, trickling out, bursting out”, from a root word which was actually very similar to PIE **key-*, “to set in motion; move”, from which Ancient Greek *κίττω* (*kīttō*, “to set in motion, move; to urge on, stir on, change”, etc.) and *κίττωμαι* (*kīttomai*, “I go, move”) and a number of other Ancient Greek words derive 44. It's quite likely that PIE **key-*, “to set in motion, move” is the actual etymon: the Hattic and Hurrian words could be loanwords; quite likely the Hattic word *kinawar* (copper) was a loanword from an early IE or IE-like language; but the Hurrian words (*kinahnu*, *kinahhu*) are more likely cognates, since other IE cognates seem to exist in Hurrian and Urartan.

In a very similar/nearly identical semantic progression, English “blood” and its Germanic cognates most likely 45 derive from PIE **b^hleh₃-tóm*, in turn from PIE **b^hleh₃-* “to bloom”: the idea of “to bloom” morphed into the sense of bursting or swelling out. Compare Old English *blēd* meaning “a shoot, branch; foliage, leaves, a leaf; a flower, a blossom, a bloom; a fruit”. Old English *blēd* and its Germanic cognates are from Proto-Germanic **blēduz*, *blōdiz* (“blossom, sprout”), from PIE **b^hleh₃-*, “to bloom”.

⁴⁴See Julius Pokorny, *Indogermanisches-Etymologisches-Woerterbuch*, p. 538, for more Ancient Greek cognates and many other Indo-European cognates.

⁴⁵This theory about English “blood” and its Germanic cognates deriving from PIE **b^hleh₃-tóm*, in turn from PIE

**b^hleh₃-* “to bloom”, already exists in the literature, though I do not have the name of the originator of this theory or the book it was published in.

So the older derivation for: 1) Ancient Greek *κίννα* (*Hordeum murinum*, “wall-barley”); 2) the *κιννά* extracted from Ancient Greek *κιννάβαρι(ς)*; 3) the *κίνν(ᾶ)* extracted from *κίννᾶμωμον*; 4) and the *kina-* extracted from Hattic *kinawar* is probably, for all four of them, PIE **key-*, “to set in motion; to move”. But that root-word is the source of many PIE and IE stems, and I have not yet reconstructed the stem form very closely to how it actually would have been, so the following reconstructions are approximate: PIE **keind-*, **keing-*, **kand-* or **kang-*, and the stem meant “running, flowing, oozing, trickling, distilling”, and the stem/those stems likely derive from PIE **key-*, “to set in motion, move”, or from an even older root, dating back before the Proto-Indo-European language that has been reconstructed.

It is unclear whether PIE **key-*, “to set in motion, move” is the source (by way of sibilization of *k* to *s*) of Sanskrit *स्यन्द* (=syand) (a Sanskrit lemma discussed a few paragraphs above) and/or of Sanskrit *sindūra* and *hingūla*; the PIE root **key-*, may, I hypothesize, have had a parallel form **sey-*, or **tsey-*, having the same meaning or a very similar meaning (to move, to flow, stream, run, ooze, trickle). One reason that I think a parallel root **sey-* or **tsey-* existed, is because in Sumerian *su*, variant *si* and *sa*, was a Sumerian word for “blood”, from which the meanings “red; red-orange; reddish-brown; brown” developed. This Sumerian *si* word meaning “blood” is also seen in the first part of *sibar*, one of the Sumerian words for “copper”. Those Sumerian words probably derive from an older root meaning “to flow”, which could have had the form **sey-* or **tsey-*, and could have been part of an ancient Sprachbund in the area.

Note that the lemma *syand-* in Sanskrit and the meanings derived from it do not, from the attestations, show a tendency to refer particularly or exclusively to blood, so in the Sanskrit stem/lemma *syand-* the semantic progression to “blood” was lost or did not develop, but reappeared or developed when *sindūra* was applied to trees from which the red resin called “dragon’s blood” is extracted. However, I believe that the Sanskrit word *sindūra* did not come from the lemma *syand-*, but instead from a common ancestor root, probably via a different language: this explains the different vowel sounds and the fact that the form *sindūra* focuses on nouns that are all red in color (red lead; cinnabar; vermilion pigment; a tree/or trees from which a red dye/pigment was extracted). I also believe that the *sind-* in *sindšaf* (attested in Arabic, from Persian), *sindšarf* (attested in Arabic, from Persian), *sindšefr* (Persian) and the *sind-* in Sanskrit *sindūra* share the same etymon, but were transmitted via different languages and probably from different forms of an ancient root, and this transmission across different languages and involving variant root-forms explains all the variant forms seen in Old Persian (*sinka-* in *sinkabruš*=red carnelian stone), Persian (*šanga-*, *sindše-*, *sinka-*) and Arabic (*kynja-*, *sindša-*, *zinge-*, *zinja-*, *zinji-*, *zunju-*). Proto-Indo-Iranian **sind^huš* (“river, stream”) derives from the same root, via a kindred language or the same language which was the source of *sindūra*.

There is also PIE *send^hro-*, “coagulating fluid, liquid slag, cinder” from which derives English “cinder” and its many Germanic cognates. PIE *send^hro-* no question derives from the same ancient root, **sey(n)/tsey(n)*, “to flow, stream, melt, run”, which was somehow akin to PIE **key-*, “to set in motion, move”; either deriving from PIE **key-*, or else both words were part of the Proto-Indo-European vocabulary, either ultimately deriving from one word or two different similar words.

It's possible that Ancient Greek *σίδηρος* (=iron) derives from an earlier *sind-*, from this root I am describing.

It's also possible that Latin *sanguis* (=“blood”; originally *sanguīs*, from an older *sanguen*) derives not from a hypothetical **h₁sh₂ŋ-g^hw-én* from PIE **h₁ésh₂r*, but instead from the root that I am discussing in this paper (from the form of that root that began with the S or Ts sound, not the form with K). And Latin *saniēs* (ichor, pus, blood mixed with pus) might derive from the root as well, and not from a hypothetical oblique stem **h₁sh₂-én-*, from PIE **h₁ésh₂r* (though *saniēs* does look like it likely derives from **h₁sh₂-én-*, an oblique stem of **h₁ésh₂r*). Balto-Slavic **asinga* (“blood”), source of Curonian *šinga* and Sudovian *asing*, has been explained as deriving from PIE **h₁sh₂ŋ* (“blood”)+ PIE **g^weyh₃-* (“to live”) + PIE suffix **-o-m*, in a combination **h₁sh₂ŋ-g^wh₃-o-m*. I bring up the possibility that Balto-Slavic **asinga* (“blood”) actually derives from the root that I am discussing.

It is also has to be looked into whether Arabic *ḥinnā'* (=henna pigment/dye, and the *Lawsonia inermis* shrub from which the henna pigment is extracted) derives from the root I am discussing, as well as whether Middle Persian **hannāy-*, “to smear, anoint” derives from there.

Ancient Egyptian *zinaf*=“blood” is likely a cognate.

With the stem *kinna/kinga/singa/šanga/zinja/sindša/sindura* etc., we are most likely dealing with a root-word whose oldest form may have been **key-*, “to set in motion, move”, and which may have also existed in a parallel form **sey-*, with the same meaning. This root and such stems were found in the Proto-Indo-European language as well as in some ancient languages of the Anatolian/Lake Van area/Northern Mesopotamian area/Iranian area/perhaps also the Bactrian area and Pakistan area. Some of these ancient languages were most likely languages which were sister languages to the Proto-Indo-European language; some of them were not, such as Sumerian.

3. Investigating the etymology of Kinnamon/Kinnamomon

Cinnamon was known to the Ancient Egyptians by 2000 BC at least, and the species of cinnamon that they knew was *Cinnamomum verum*, true cinnamon, the one which originated from Sri Lanka, not from China, and I don't see any reason why a cinnamon species that came from and was imported from Sri Lanka would be given a name that contained **Dzin*, the name of an Old Chinese feudal state which existed from 778 BC to 207 BC. Nor does

the phonology suggest that, since in the oldest attestations of the word among Greeks begin with the K sound, borrowed from Phoenicians where it began with the K and/or Q sound (likely there were two variants among Phoenicians, one with K, one with Q sound). *Cinnamomum verum* is still considered to be the best form of cinnamon in the culinary world these days.

So regarding the *κῖνν(ᾶ)* extracted from *κῖννᾶμόμων*, it is actually quite likely that it shares the same etymon with the forms discussed in the paragraphs above, and referred to the blood-like color of cinnamon powder and cinnamon sticks. The etymology for cinnamon that one often sees quoted (which derives it from *Dzin) is based on Persian *dârčîn* (=the cinnamon tree), where *čîn* is believed to derive from Old Chinese **Dzin* (**Dzin* is a phonetically accurate Latin script rendering of the Old Chinese form of the name of an Old Chinese feudal state which existed from 778 BC to 207 BC). **Dzin* however became *Θῖνα* (*Thîna*), *Θῖναι* (*Thînai*)⁴⁶ and *Σῖναι* (*Sînai*) in Ancient Greek, but did not, as far as can be confirmed, become *κῖνν(ᾶ)* in Ancient Greek.

The Persian *dârčîn* (=the cinnamon tree) is attested far too many centuries later than the Ancient Greek *κῖννᾶμόμων* for it to make a convincing case that the *κῖνν(ᾶ)* extracted from *κῖννᾶμόμων* also derives from **Dzin*. Persian *dârčîn* is composed of *dâr* meaning “tree” (deriving from PIE **dóru-*, “tree, wood”); and *čîn* derives from Middle Persian *čîn*, likely deriving from Ghandari *cina*, from Sanskrit चीन=*cīna*, and Sanskrit *cīna* perhaps derives from (but does not for certain derive from, there are several hypotheses in the literature) Old

Chinese **Dzin*. It is very important to note: the letter *C* used to transliterate the Devangari character च in Sanskrit (and the corresponding character in the Ghandari script) had a pronunciation range from a voiceless palatal plosive to a voiceless palato-alveolar sibilant affricate/voiceless domed postalveolar sibilant affricate: it was never pronounced as a voiceless velar plosive (the hard K sound found in Ancient Greek *κῖννᾶμόμων*) nor as a voiceless uvular plosive/voiceless uvular stop (represented by the Phoenician letter Qōp=Φ=Q). In the case of the Sanskrit word चीन /*cīna*, च (=C in the transliteration, but does not equal a voiceless velar plosive as did the Roman C) was pronounced as a voiceless alveolo-palatal sibilant affricate, which is rendered tʃ in IPA. The Ghandari C is in the same range: it is never a voiceless velar plosive.

So in order for that “Chinese scenario” to be the etymon of the *κῖννᾶ* element in *κῖννᾶμόμων*, the existence of a form *Kin/Qin* (rather than *Dzin*) is necessary to have existed at that time, or at least a form beginning with a sound that was likely to have become a voiceless velar plosive or a voiceless uvular plosive in Phoenician or in an intermediary language (or two intermediary languages) between Old Chinese and Phoenician or Ancient Greek;

⁴⁶Attested in the *Periplus of the Erythraean Sea*, a Greek manuscript. Current scholarship dates the work to between 40 AD and 70 AD (see John Hill, 2009, pp. 244-245).

however, no such forms have been attested. The form *Qin* (the *Q* is pronounced [tʰ], which is simply an aspirated form of *ṭ*) is first attested many centuries later, not in the time of Old Chinese and Ancient Greek or that period in Phoenician history (in Old Chinese, it would have to have been *Dzin*, as described above; while in the ZhengZhang Old Chinese dialect, it would have been *Zin*). Even in the time of Middle Chinese, the form is expected to have been *Dzin*. Not until Mandarin Chinese, after the time of Middle Chinese, is the form *Qin* attested.

In Classical Syriac 47, cinnamon was known (I don't have the time of the first attestations in Classical Syriac) as *dāršīnī* and *šīndregē*, both terms deriving from one or two different Iranian languages (*dār* and *dreḡ* are Indo-European words from the Iranian branch, from PIE **dóru-*, “tree, wood”), but phonologically modified (Iranian *č* sound became the Aramaic *š* sound, etc.). In Jewish Babylonian Aramaic, cinnamon was known as *daršīnī*. These Classical Syriac Aramaic and Jewish Babylonian Aramaic forms show that *Dzin* became *šīn* in Classical Syriac Aramaic and Jewish Babylonian Aramaic, after being received from an Iranian language, and Iranian received the term from Gandhari or Sanskrit. Likewise, in Arabic the form was *aš-šīn*, and in Arabic the Iranian *dārčīn* became *dāršīn*/*dārsīn*/*dāršīniyy*/*dār šīniyy*/*dārašīniyy*.

But in the time of the Phoenicians, it is expected (due to a statement by Herodotus) that the tree (and the spice derived from the bark of the tree) was already known as *kinamón* (as is found in Hebrew) or a form very close to that, a form beginning with the hard K sound or with a voiceless uvular plosive (Qōp פ). So from where does *K* or Qōp פ appear in Hebrew *kinamón*, if *kin-* derives from Old Chinese **Dzin*, as some still believe? It therefore seems to me that *kinamón* and Ancient Greek *κίναμωμον* (and its variant forms) quite likely do not derive from Old Chinese **Dzin*, since we cannot find confirmation that a form beginning with the hard K sound existed at that time, nor that such a form was likely to be found in a language of the time and region(s), since we have no evidence of such a phonological shift of Dz to K or Qōp פ in the languages of the time and the region 48.

So my hypothesis: the *κίνα(α)* in *κίναμωμον* does not derive from Old Chinese **Dzin*, nor from any other Chinese term, but instead from the same root-word from which the *κίνα(-)* in Ancient Greek *κίναβαρι(ς)* and

⁴⁷ Classical Syriac is an Aramaic language (part of the Semitic family of languages) that emerged during the first century AD from a local Aramaic dialect that was spoken in the ancient region of Osroene, centered in the city of Edessa, an ancient city in Upper Mesopotamia (not to be confused with the city of Odessa, on the Northwestern coast of the Black Sea in Ukraine; nor to be confused with the city of Edessa in Northern Greece). Classical Syriac flourished from the 4th century AD to the 8th century AD, and continued to have an important role during the next centuries, but by the end of the Middle Ages it was gradually reduced to liturgical use, since the role of vernacular language among its native speakers was overtaken by several emerging Neo-Aramaic dialects.

⁴⁸ Eventually in some languages many centuries after the time I am writing of, there did develop words that show the hard K sound and could ultimately come from Old Chinese **Dzin* via a number of intermediaries (and many centuries later). Albanian *Kinë*, Danish *Kina*, Finnish *Kiina*, Modern Greek *Kíva*, Icelandic *Kína*, Lithuanian *Kinija*, Norwegian *Kina*, Romanian *China* (ch=k in Romanian, as in Italian), Swedish *Kina*, and some more, all in modern languages.

Ancient Greek *κίββα* (*Hordeum murinum*, “wall-barley”) also derive, as does the *kina-* in Hattic *kinawar*, which meant “copper”. There is no question that the ears of *Hordeum murinum* often develop a rich dark crimson red color, as can be seen from a search of images of *Hordeum murinum* online (and as noted in botanical works describing the inflorescence of the plant), a red not seen in true barley, *Hordeum vulgare*.

Now I will discuss an etymological possibility for Ancient Greek *ἄμωμον* (*ámōmon*), which was a word on its own (probably referring to “black cardamom, *Amomum subulatum*” in Ancient Greek, though it could have referred to a different aromatic spice plant, or to several, including *Amomum subulatum*) and also found in ancient Greek *κίββαἄμωμον* (*kinnámōmon*, referring to the Sri Lankan cinnamon *Cinnamomum verum*, while the Chinese cinnamon was at first referred to as *Kassia*; though later *kinnámōmon* probably referred to both *Cinnamomum verum* and *Cinnamomum cassia*) and in Ancient Greek *καρδάμωμον* (*kardámōmon*, meaning “cardamom, *Elletaria cardamomum*”, in English).

The only cognate for Ancient Greek *ἄμωμον* is considered to be Classical Syriac *ḥamāmā* (from which is derived Arabic *حَمَامَا* =*ḥamāmā*), which is of unknown etymology and unknown origin. I will put forth here a hypothesis that both Ancient Greek *ἄμωμ-* and Classical Syriac *ḥamām-* derive from a root of similar form (which I cannot reconstruct yet, I would need more cognates) which meant “aroma, breath” and probably also “breeze”. There is in Proto-Indo-European a root **h₂enh₁-*, “to breathe”, from which is derived Ancient Greek *ἄνεμος* (“wind, breeze, gale”), Latin *animus* (“life-force”, “soul”), Old Frisian *omma* (“breath”), et al. Again, as mentioned in some previous cases, *ἄμωμ-* and *ḥamām-* might not derive from that PIE root **h₂enh₁-*, but instead from a root ancestral to the PIE root. If *ἄμωμ-* derives directly from PIE **h₂enh₁-*, it could still be a loanword from another Indo-European language: an Anatolian Indo-European language. If *ḥamāmā* derives from PIE **h₂enh₁-*, then *ḥamāmā* is of course a loanword that entered Classical Syriac from an Indo-European language. It is also possible that we are dealing with a Non-IE form of identical meanings and nearly identical form to PIE **h₂enh₁-*, which is quite likely as well.

It is usually believed that Ancient Greek *κίββαἄμωμον* derives from an earlier *κίββαμον*, which is attested in Ancient Greek, but apparently attested later. The later attestation however does not prove that *κίββαἄμωμον* is the older form. If *κίββαμον* is the older form (compare Hebrew *kinamón*) then the form *κίββαἄμωμον* was modelled on that of *ἄμωμον* (=black cardamom, and probably some other aromatic spice plants as well), and/or, due to folk etymology, on that of *ἄμωμος* (*ámōmos*, “blameless”). If *κίββαμον* is the older form, then there is the question of the etymology of *-(a)μον* (seen in the Ancient Greek word) and *-(a)μόν* (seen in the Hebrew word): the etymology may be the same as the etymology of *ἄμωμον*, making the substitution of one for the other very natural.

4. Additional evidence: the etymologies of Koriandron, Kustumbari, et al.

There are some additional words that furnish additional evidence for the hypothesis I present in this paper (among the many new etymologies I present in this paper) that the *βαρ* in *κιννάβαρι(ς)* meant “dragon, serpent, snake”. The additional words I refer to are, surprisingly, a number of words in various Eurasian languages that refer to the coriander plant. Bear with me, I know this is coming out of the blue. But I’m actually pretty sure I’ve got it right with these coriander words which I’ve been working on deciphering since early 2019. After ruling out a number of alternative theories as being too unlikely, I now present this work here, as part 4 of this paper.

In early 2019, I found that *kustumbari* (**कुस्तुम्बरी**) was the most or one of the most common names for the coriander plant in Sanskrit. Since then, I had tried deciphering that word and its variant forms in other languages and dialects, and its cognates, all of which have no etymology in the references.

In the year 2020, I found some information that coalesced my new theory on the etymologies of these coriander words, new information which I combined with what I learned from my analysis of *κιννάβαρι(ς)*, (I deciphered *κιννάβαρι(ς)* before I deciphered these coriander words). I found out that coriander plants were believed, in India and in ancient Egypt (and in other parts of the world), to have the power to fight off the ill effects of snake venom (the coriander plant does have the ability to help the body expunge excess heavy metals; and its possible efficacy against snake-venom has perhaps been studied as well). Likewise, cinnabar was used in ancient India to cure snakebite and other poisonings and is still employed in traditional medicine in India for that purpose (however, mercury is highly toxic). The Indian goddess *Hingula* (from the Sanskrit word for cinnabar) is thus believed to possess powers which can cure poisoning and other diseases. This use of cinnabar for treating snake-bites most likely comes from the fact that cinnabar was thought of as dragon’s blood in a number of ancient Eurasian languages: so the idea that like (dragon’s blood) can counteract like (a snake-bite).

I then started looking into whether the -bari in *kustumbari* could be the same -bari seen in Ancient Greek *kinnabari*, with both -bari components having the meaning of “snake, serpent”. I could tell from my past research that the *kustum-* portion was not likely to mean “blood”, but I knew from my earlier research that it could have meant “to strike”. So my new hypothesis was that *kustumbari* meant “Striker of the snake”, “Slayer of the snake”, which can be transposed into English as “Snake-Slayer”, “Dragon-Slayer”.

So now here are some of the variant forms of *kustumbari* found in other languages and dialects: *kothimbir*, *kothmir* (both in Marathi), *kothambir*, *koththamalli* (in Senghali), *kothamalli*, *kottamalli*, *ketumbar* (Brunei Malay, Malay and Indonesian language), *katumbar* (Brunei Malay), *ketumbal* (somewhere in SouthEast Asia). Notice the m/b variation (mir/bir/bar/mal/bal), seen in the Sumerian forms I was discussing earlier. These words are already believed to share the same etymology with the Akkadian forms *kisibirru/kusibirru*, also meaning

“coriander”; but that etymology was unknown. Now I’m pretty sure I have deciphered it.

Both Akkadian *kisi/kusi* and the Indian forms (the South-East Asian/Indonesian words derive from India) *kustum-/kotham-/koththa-/kotta-* meant “to chop, cut, strike, hit” (the Indian forms are derived from Dravidian languages, where these meanings are known for those forms, as I will describe later in this paper), from the older meanings of “chop” and “cut”, from the older meaning of “sharp/pointed object/sharp point/tooth”. These words are most likely akin with Ancient Greek *κόττειν* (“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* (“head” in Doric Greek, from the well-known semantic cluster of “head, mound, lump, eminence, projecting point”⁴⁹; “back of the head” in other dialects, from the earlier meaning, I think, 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.

So here now is the Akkadian, Sumerian and Hittite evidence which matches the Ancient Greek: in Akkadian, *kissatu(m)* meant the “(action of) gnawing”, from a root *kis/kus/kas* which meant “tooth, fang, point, sharp/pointed object”. From that root also comes Akkadian *kasistu* (“gnawer”); *kasimum* (“chopper”, as in a reed-chopper); *kasumum* (“to cut up, chop”); *kasmu* (=chopped); *kasapum* (“to break into bits”, as teeth do with food); *kasau(m)* (“to chew, gnaw”); *kusasu* (“chewed bits”), *kusipu* (“bread crumbs”), *kusapu* (“crumbs, scraps”), *kusussu* (“gnawed”), *kusarikku(m)* (“bison”, referring to the horns), *kissalum* (“=ankle”, which is a bony projection, like a tooth); and probably also *kissu*, which in *A Concise Dictionary of the Akkadian language* is defined as “a part of a plough and a part of a chariot”. From Punic/Phoenician, related to Akkadian, most likely comes Latin *cuspis* (point, tip, sting, spear) for which no Indo-European etymology has been established. In

⁴⁹I didn't mention this additional Doric Greek definition of “head” earlier because the explanation involved a new etymology that I was saving for another research paper of mine. But now I've published that new paper as well. So I can discuss this. The examples in IE languages are many: see for example Occitan French *gavoche* referring to a goiter lump on the neck, and French *caboché*, referring to a head of cabbage. The PIE root **g^hébh^h-l̥ ~ g^hb^h-l-és, *g^hébh^h-ōl* (“head”) itself derives from a root **g^hébh^h* which meant “projecting, lump, mound; point; pointy, tooth”, as well as sometimes having the semantic “sharp”, linked to “pointy”. See my new research paper available at this URL: <https://zenodo.org/record/4404870> .

Assyrian, the word for coriander is attested as *kisibarru(m)*, showing the *bir/bar* variation also seen in the Aramaic and Arabic descendants. So I expect that the *kisi-/kusi-* in *kisibirru/kusibirru* most likely meant “chopping”, from the older meaning of “tooth”, and *kisibirru/kusibirru* meant “Chopper of the snake”/“Slayer of the snake”, as did *kustumbari* and its variants and the loanwords derived from it.

In Sumerian, there is *guz* meaning “to bare teeth; gnash teeth; cut; clip”, derived from Sumerian *gug* (“tooth”, one of several Sumerian words for “tooth”: *za, zu, ka, ku* and perhaps **ku* being most of the others). The Sumerian words *gu* (variant *ku*), “to eat, feed”, also derive from the *gu/gug/ku/kug* word for “tooth, pointy/sharp object”. The Sumerian word *guz* also meant “tufted”, from the sense of “pointy”. There is also Sumerian *gurus/guru* which meant “trim, strip, cut, clip” from the same root with the variant ending with the *-r* sound, and the Sumerian word *kur* (“mountain”, from the sense of “pointy”) is another variant of the *ku* form (“tooth; fang; pointy/sharp object”). The Sumerian words *ku/kug, ka/kag, za/zag* and *zu/zug*, all developed the meaning of “gleaming stone/pearl/glass etc.”, from the earlier meaning of “tooth” (the gleam of the enamel of teeth). There is also some affinity with the idea of a stone being a “chopped off piece”. There is also Sumerian *kishik* (“a thorny bush”) and *kishib/kishi* (“mouse”, reference to the gnawing teeth of rodents), reminiscent of the *kisi-* in Akkadian *kisibirru*.

The Indo-European languages of the Hittites and the Luwians provide us with some similar forms (from parallel root-words) and more information about the semantic developments. In Hittite, *hazziya* meant “to stab, strike, push”; *hazziknu* meant ‘to beat, hit, strike; to fight’; *hattarai* meant ‘to prick’; *hattalwant-* meant “the bolt of a lock”; *hattalu* meant ‘buckle’, referring to the pointy part that is inserted into holes in the belt, or some such pegs/hooks on the buckle; *hattai* meant “to cut off; kill; slay”; *hattessar* meant “hole, trench” (from the sense of cut/scooped out). In Luwian, which I haven’t searched through yet, *hattala* has been translated as “a club (weapon)”, which could also have been a spiked mace.

In Ancient Greek and Mycenaean, the Ancient Greek word *κορίανδρον* (*koriandron*; which Beekes correctly realized preserves a form *koriaⁿdro-* that is probably older than the Mycenaean *koriaⁿdno-/koriaⁿdna-*, which as Beekes says were more likely dissimilations of *koriaⁿdro-*) meaning “coriander” (and the source of the English word “coriander”, “cilantro”, and the source of the word for coriander in most European languages) likewise meant “Snake-slayer”, but this time the first part of the word, *kori-/ κορί*, meant “snake”, deriving from the same root as Ancient Greek *κορώνη* (“wreath”; “garland”; “crow”, etc.) from PIE **(s)ker-*, “to turn, bend, twist, curve” (the “crow” meaning derives from the crow’s curved beak; not from the sound of the crow nor the color of its plumage). Proof of my derivation is furnished by the fact that in Ancient Greek, *κορίᾶνον* meant “a ring worn on the forefinger”. As Ancient Greeks forgot the meaning of *κορίανδρον*, the word became *κορίᾶνον* in some dialects, either confused with the word for a ring or dissimilated so that they became the same.

The *-ανδρον* part of the word comes from another forgotten Archaic Greek word which originally meant “sharp point, pointy object, tooth, spike, stinger” and also “an eminence” (the “eminence” meaning is seen in the Ancient Greek word *andron*, meaning “a raised border”, “any raised bank” of a river, etc.). The stinger meaning is seen in *anthrene*, which meant “hornet, wasp”. There was also *άντρον* meaning “cave, cavern, grotto”, which like the Hittite word *hattessar* (hole, trench) comes from the “cut out, scooped out” semantic progression. The Ancient Greek word *άνθος* (“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”. Ancient Greek *άθρηις* meant “prickly” and *άθηρ* meant “an ear of corn; the point of a weapon”. Ancient Greek *άνθρεών*=“chin”, which I think is also from “pointed, jutting” leading to “chin”. *άνθριξ*=“beard of an ear of grain; the ear of grain”.

The word *κορίανδρον* was also found in an additional variant *κορίαμβλον* : the *κορίαμβλον* portion I’m quite sure is cognate to Ancient Greek *άμβη*=“raised edge; protuberance” and to *άμβων*=“crest of a hill”. From the older meaning of “sharp/pointed object” developed the meaning of “to strike with a sharp/pointed object”, seen in the *-ανδρον* part of the word *κορίανδρον*, “snake-slayer”, “snake-striker”; possibly even translatable as “snake-fang”. It may have been called “snake-fang” because it was used against snake-bites. But I think the semantic progression to “striking, slaying” had already happened.

The Ancient Greek word *σκόροδον* (“garlic”) most likely has the same etymology using similar words: a word-base *σκόρ-* referring to snakes and scorpions, from PIE **(s)ker-* “to curve, bend, twist”, and *οδον* akin to *όδούς*, meaning “tooth, tusk, fang; anything pointed”, from PIE **h₃dónts-* “tooth”, from PIE **h₃ed-* “to bite” (from an older source word meaning “tooth, anything pointy”) plus the suffix *-ónts*. In the case of garlic especially, *σκόρ-* implied any bringers of “poisons/toxins/illness” (before germs were conceived of), not just snakes and scorpions. Garlic was against any such bringers of harmful poisons.

The garlic when growing grows on a very curving stalk, so that the curving stalk and the growing head of garlic at the end, with its spear sticking out, looks very much like a scorpion’s tail, as can be seen from pics online or if you have some garlic growing nearby: so this makes my etymology even more certain, because *σκόροδον* can also be translated as “curling spike”, which is just like the etymology of English “garlic” (“gar”=spike/spear; “lik”=bending, curving). It could also have been translated as “Scorpion’s Stinger”. So in the case of garlic, it was not necessary for it to have been used against snake bites and/or scorpion stings, and yet due to the customs of sympathetic magic (seen also with cinnabar, “dragon’s blood”, being used to treat snake-bites), it likely was used for scorpion stings, and so from there probably also snake-bites; so it could have been translated as “Scorpion-Striker/Snake-Striker”, if that semantic progression which I describe had occurred. In the case of coriander, there is no spike and no thorns, so my translation of *κορίανδρον* as “snake-slayer” or “snake-fang” are the two

translations indicated, translations/etymologies supported by the words *σκόροδον* and *kustumbari*.

The *-adne* element in the name of *Ἀριάδνη* (*Ariadnē*) derives I hypothesize from an earlier *-andne*, from an earlier *-andre*, which in *Ariadne* meant “spike”, the spike used as a spindle to spin and weave yarn, thread, strings of various fibers. Whorl-weighted spindles date back to Neolithic times, while non-weighted simpler spindles also exist, which would have existed even earlier in the Neolithic. The *Ari-* element meant “spinning, revolving”, which I’ve not yet definitely connected to a PIE root word. However there is PIE **ure*, “to come back, go back; return; again”; a derivation from that root may not fit Proto-Greek and ancient Greek, but the word may be of Non-Greek origin, from an Indo-European language or a language that had some words similar to some Indo-European words. Even the *-andre/-andra/-andro* word meaning “pointed” could have been found in both PIE and in some non-IE language(s) of the Mediterranean, or the word may have passed from a Non-IE language into PIE; or many centuries after PIE, passed instead into some Eastern Mediterranean branches of PIE, such as Proto-Greek, Phrygian, Thracian and Illyrian, along with the kindred root-word **h₂end^h-* (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.

For the element *Ari-* there is also the PIE root **h₁reh₁- ~ *h₁erh₁* meaning “to row” to be considered as akin, if the root meaning referred to a turning/revolving of the arm in the shoulder socket and/or the movement of the oars, both of which are similar to the idea of revolving; and besides revolving, the repetition of rowing suggests “to come back, again” which is linked to the idea of “revolving, returning, turning”, as a spindle is turned and twisted. Sanskrit *aritra* variant *aritra* (meaning “oar”) is already known to derive from PIE **h₁érh₁-tro-m* or **h₁érh₁-tlo-m* from PIE **h₁erh₁*, “to row”.

For the connection of *Ariadne* to the spindle: besides the ball of yarn that she gave to *Theseus*, some scholars have posited, because of her associations with thread spinning and winding, that she was a weaving goddess, like *Arachne*, and support this theory with the mytheme of the Hanged Nymph, since in some Greek myth versions, *Ariadne* hanged herself, as did *Arachne*, and this hanging theme is found in other myth-traditions involving weaving goddesses.

The name *Ἀράχνη* and word *ἄραχνη* (“spider”; and “a spider’s web”) I hypothesize likewise derive from an Archaic

(perhaps Pre-Greek) word for “spindle”, with *Ar-/Ara-* having the same etymology as the *Ari-* in Ariadne, and ἄχνη (ákhnē)/χνη (khnē) coming from a parallel root which also meant “pointy, spiked; bump; eminence”, and which was either 1) very close to ἀκμή (akmé) meaning “point; bloom”, from PIE *h₂ek- , “sharp, pointed”; or 2) if the form was χνη (khnē), it was/is akin to the Ancient Greek word κνή, which is a form of κνάω meaning “to scratch, scrape, grate”, from an earlier meaning of “pointed, sharp”.

The Etruscan form of the name Ariadne was *Areatha*, which shows *-atha* for *-adne* : that’s because, I think, the Etruscan form of the word *Andra* (pointy; peak; spike; eminence) was *Atha*, which I believe is seen in the name of Mount Ἄθως (Athos) in NorthEastern Greece, rather close to the island of Lemnos, where the Lemnians were once found, who spoke a language similar to Etruscan (the Etruscans most likely originate from the Aegean, not Italy). And I hypothesize that this *Ath-* is also found in the name of the city of Athens, Ἀθῆναι, referring to the hills of Athens, including Mount Lycabettus. The name of the goddess Ἀθηνᾶ (*Athēnā*) derives from the name of the city.

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).

Whether this word *Andro-* could also be applied to the penis, is not known. The idea had probably occurred to some Ancient Greeks, and some may have thought there was an etymological relationship between *Andro-* (pointy) and ἀνδρός, the genitive form of ἄνθρωπος (man, adult male), from PIE *h₂nér (from which the ἄνθρωπος may also derive, but the derivation of ἄνθρωπος from ἄνθρωπος 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 with the *andro-/anthro-* forms which meant “pointy, projecting”. It’s also possible though that PIE *h₂nér meant “blood”, deriving from an older verb which meant “to flow”, which would link to *neri*, which some Etruscans think meant “water” in Etruscan; and would also link to Nereus, the sea-god. 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.

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”, and from “to run/flow” comes words referring to liquids, especially water and blood. I had noticed this possibility awhile ago with PIE *k₁ey-, which has a number of derivations which show the “to prick, to urge on, to make to move” semantic, and in many languages of the world,

words beginning with the K sound denote the quality of “sharp, pointy” (see also the meanings of Sumerian *kin* and *gin* (“mountain”, and pointed-things)).

Some linguists have already noted the resemblance of PIE **h₂ék^weh₂*, “water” (the source of Latin *aqua*, “water”) to PIE **h₁ek̑-* “swiftness, celerity”. PIE **h₁ek̑-* “swiftness, celerity” is considered to be the mostly likely source of the PIE word for “horse”, **h₁ék̑-u-s*, **h₁ék̑-u-m*, **h₁k̑-u-és*, from the stem *h₁ek̑-u-*, “swift”, a horse being a fast and swift animal (see Latin *equus*, *equa*, “horse”; Sanskrit *asva*, “horse”, et al.); and **h₁ek̑-* “swiftness, celerity” is considered by me to also possibly be the source of the word for eagle in a number of IE languages, since the eagles are fast birds 50. While a possible derivation of PIE **h₂ék^weh₂*, “water” from PIE **h₁ek̑-* “swiftness, celerity”, has already been noted, I also see that PIE **h₂ek̑-*, “sharp”, could be the source of PIE **h₁ek̑-* “swiftness, celerity”, and PIE **h₁ek̑-* “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.

I think that Ancient Greek *κιννά* (*Hordeum murinum*) referred to the color often seen in the inflorescence (crimson and sometimes brown), not to the spikes of *Hordeum* plants. Barley has such spikes as well, so what distinguishes *Hordeum murinum* from *Hordeum vulgare* immediately is the color; plus I have found no instances of *κιννά* meaning sharp/pointed in Ancient Greek. The closest to that meaning is *κῆνέω*, “to cause to move, change, to urge on, stir on; to arouse”; that semantic is close to “to prick”, but the gap shows that there are no instances in Ancient Greek where *κιννά* meant sharp/pointed, and the word for *Hordeum murinum* more likely refers to the color. The form **sey-* I hypothesize did not include the “sharp, pointed” meanings (though the root-word of **sey-* may have); **sey-*, having a sibilant, liquid sound, without any consonant after the S, and with light gliding vowels, was associated with liquids and the flowing of liquids 51. While **tsey-* was intermediary between those two in

⁵⁰I recall seeing some IE words for “eagle” with a form similar to Latin *aquila*, and they were explained (don't know by whom) as deriving from PIE **h₁ek̑-* “swiftness, celerity”. I cannot recall whether anyone before has stated that *aquila* (=eagle) possibly also derives from PIE **h₁ek̑-* “swiftness, celerity”, as I have just stated here in this note. The usual etymology derives *aquila* from Latin *aquilus*, meaning “blackish, swarthy”; the only etymology proposed for Latin *aquilus* itself is Pokorny's suggestion that it derives from *aqua*, “water”, since large bodies of water are usually dark. However, others think it's likely that *aquilus* (‘swarthy; dark’) derives from *aquila*, leaving *aquila* without an etymology, or ready for a different etymology, such as a derivation from PIE **h₁ek̑-* “swiftness, celerity”, or a different etymology. A derivation from the meaning of “swiftness, celerity” would not work for *Aquilo*, the Latin name of the North Wind, but that can be explained by my hypothesis that *Aquilo* (the North Wind) may be derived from PIE **h₂ek̑-*, “sharp”, as in a sharp, biting cold wind. And *aquila* may contain a double-reference: to **h₁ek̑-* “swiftness, celerity”, and to PIE **h₂ek̑-*, “sharp”, especially if both **h₁ek̑-* (“swift”) and **h₂ek̑-* (“sharp”) are variants of one ancient root-word. Latin *aquila* may derive from PIE **h₂ek̑-* (“sharp”): the eagle's sharp-tipped though curved beak; the sharp talons; and the eagle's sharp vision.

⁵¹Note PIE **sek-* “to cut, cut off, sharp”, which also existed in PIE in the variant form **seg-*, both of which I've known about for many years, as I've known about *sica* (Illyrian/Thracian/Dacian for “dagger”) for many years, English *sickle*, and from a different root, Ancient Greek/Macedonian *sarissa* (“spear”). So of course I'm not saying that verbs/adjectives/nouns etc. having to do with sharp/cutting are never found with the S sound: they are found. So I want to clarify that point. I'm saying specifically that I have not yet found any such words having to do with

meaning and form.

If PIE **h₂n^ér* meant “pointy”, then *ἄνθρωπος* could have meant “sharp-eyed”, meaning “intelligent-eyed”, as opposed to most animal eyes. If **h₂n^ér* meant “blood”, then the *ἄνθρ-* in *ἄνθρωπος* could derive from the *anthro-/andro-* word meaning “pointy/sharp”, not from PIE **h₂n^ér*; since 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 *ἄνθρ-*. I have found some Sumerian words that indicate that PIE **h₂n^ér* meant “pointy”: Sumerian *anir*, meaning “grass”, and *unir* meaning “ziggurat”: “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 more examples) one more is likely enough.

Now I want to discuss PIE **k^wetwóres*, meaning “four”. On PIE morpheme structure **k^wetwor-* has too many consonants to be a true primitive morpheme, and the feminine stem might simply be proof of one elemental “four” in ***k^wet-* or ***k^wetu-*. I have a hypothesis which I’m presenting now in this work that the older meaning of ***k^wet-* and/or ***k^wetu-* was “tooth”, from the more general meaning of “projecting; pointy”. We saw how *κόττος* in Ancient Greek meant “cube”, deriving, as I hypothesized above, 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^wet-* and/or ***k^wetu-*; 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 hypothesize that from PIE ***k^wet-* derives Ancient Greek *πέτρᾱ* and *πέτρῆ* (*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^wet-*, 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^w-* can lead to words beginning with *T* (*τέτταρες*, *τέσσαρες* “four”) or *P* (*ποιέω*, “to make, create”, considered to most likely be from PIE **k^wey-*, “to pile up, store, gather”; et al.) or *K*; and Phrygian shows that variation there as well.

sharp/pointed/cutting deriving from this **sey-* that I’m describing in this paper. I may find some. But very likely none will be found.

PIE **k^wey-*, “to pile up”, is surely akin to ***k^wet-* meaning “pointy, projecting”. PIE **k^wēd-*, “to sharpen” is also akin, as is PIE **k^weyt-*, “white; to shine”, showing the common ancient semantic progression from “tooth” to “white, gleaming, translucent, shiny”.

For my etymology of Ancient Greek *σαλαμάνδρα* (*salamándra*, the source of “salamander”) having meant “Fire-Slayer” in a Non-Greek language, because the salamander was believed to be able to extinguish fires with its ooze, and to be impervious to flames, see my new research paper at <https://zenodo.org/record/4404870> .

5. Concluding evidence

In December 2020, I published this work on Zenodo where I predicted (using scientific methods, research and deduction) that *kustum-/kotham-/koththa-/kotta* meant “to strike, hit, hack, chop, cut”; and that is precisely what those words mean in the Dravidian languages and in some Sanskrit words that derive (likely derive from) from Dravidian: see the Proto-Dravidian database available on Starostin’s website, *kot-* is listed (see page 41 of the Proto-Dravidian database) as a Dravidian root meaning “to strike, hit, chop, gouge, hack, pierce, peck”, found in words such as Tamil *kottan* (=mallet), Sanskrit *kuthaku/kaththrakro* (=woodpecker), *kuthara/kutharaka* (=axe), *kuthi* (=mountain, because of the pointed peaks; also means “tree”, probably from the idea of “that which is cut down”, as seen in many other languages), and more which I will list soon. In this update I will also discuss a plant, *Dolomiaea costus*, known in India under various names: Sanskrit *kustha*, Hindi *kut/kuth*, *kostum/gostham* in Tamil, *kot* or *kust* in Punjabi, *kostha* in Kannada, *kuth* in Kashmiri. From this source came Ancient Greek *kostus* (= *Dolomiaea costus*), Arabic *kust/qust*, Hebrew *kosht*, Swahili *koto*. All these words derive from that Dravidian root *kot-* “to strike, hit, chop, hack, pierce, gouge, peck” and/or from forms of the root found in other ancient languages as well, and these words were applied to the *Dolomiaea costus* plant most likely because of the pungent taste of the root (Pliny described it as having a burning taste), but maybe also because of the fragrant aroma hitting/striking the sense of smell; but much more likely from the pungent taste of the root. The leaves have jagged, toothed patterns running along their sides, and that would have helped to establish the names as well.

Other plant names that derive from this root (besides those Indic words for coriander/cilantro, already described above) include: *kuthika* (a different species of *costus*, known as *Costus speciosus/Costus arabicus*); *kutkaranga* (= *Caesalpinia bonducella*; “*kutkaranga*” I think means “Striking the rash”, because it was used for rashes and infections, including smallpox infections which cause those red rashes; “*ranga*” means “red” in a number of Dravidian languages), also called *kutkulega* (the second part as yet undeciphered); *kushmut* (another name for *Dolomiaea costus*; the second part *mut* was probably a variant of *muk/mug*, which may have meant “snake”); *kutkey* (=hellebore plant, which is thorny); *kuth* (a name for *Acacia catechu*, which is spiky/thorny). There is “PIE” root **ǵhasto-* or **ǵhasd^ho* meaning “spear, sharp spine, branch”, so that must be akin to the Dravidian root somehow and probably also to the Sumerian word *ǵeš*=tree.

The ancient name of a south-east Anatolian city, Kastabala, probably got its name from someone who was named “Serpent/Dragon-Slayer”: there is recorded Kostobalon as the name of a Carian general (Caria was in south-west Anatolia). The name of the city is thought to maybe derive from Luwian. In any case, the name is recorded in ancient (though post-Luwian) times. I think the name of the Costoboci (Latin variants include Castabocae, Coisstoboci; Ancient Greek forms to be added later), a tribe of unclear linguistic/ethnic affiliation who lived north of the Dacians in Roman empire times, likely meant “Horns of the ram/goat/or bull”, referring to such horned helmets that many warrior peoples wore. There is no other etymology that I found noteworthy. The “Costo” part would have meant “horn” (see Armenian “kotosh”=horn of an animal; of unknown etymology; Persian “gudash”/“gadash” are most likely cognates), while boci/bokae could derive from PIE **bʰuǵ-*, meaning “buck, he-goat, ram” or from PIE **ǵʷōws*, source of Latin *bos* (=ox, cow, bull), Albanian *ka* (=cow) and *gak* (=boar; from Proto-Albanian **gauk*). Proto-Albanian **gauk* shows how the -k can appear in words derived from this root. And Costoboci may even have meant “Tusks of the boar”, since boars’ tusks were also often used on helmets and cowls/warrior masks.

The plant names kushneez/geshniz/kuthneez (referring to coriander/cilantro, with a number of variations in different languages) I think also meant “Striking the snake”, where gesh- as we see is a variant of kush/kuth, and is reminiscent of *ĝeš*, the Sumerian word for tree/wood: the Sumerian word *ĝeš*, like its counterpart *mu*, probably came from an older meaning of “to radiate”, so then it would not derive from a meaning of “that which is cut down” nor “that which sticks up out of the ground”. From the meaning of “to radiate” would have developed the meanings of “tree”, as well as the meanings seen in PIE **ǵʰasto-* or **ǵʰasdʰo* = “spear, sharp spine, branch”. And niz/neeze/nij is akin to PIE **(s)neg-*, the source of English “snake” and Sanskrit “naga” (=snake) and somehow probably also the source of Proto-Germanic **snagilaz-*, from which English “snail” derives. Linguists of Proto-Indo-European think that *(s)neg-* in PIE meant “that which crawls along”. That could be the meaning in PIE, and I consider that so unless I find evidence of otherwise. My etymology of geshniz/geshnezz/kushneez (etc.) is made more likely by that fact that “shooniz” is an old name (found in old Arabic manuscripts, for example) for *Nigella sativa*, a plant often used against gut worms, as a larvicidal plant; probably was also used against snake venom, due to the ancient identification of snakes with worms; and “neeze/niz” would have referred to worms as well. Shooneez was also used as a name for the black pepper plant: which was also used against worms, and science backs that since recent findings show that piperine is very larvicidal: piperine found in black pepper. The black seeds of *Nigella sativa* most likely also contain some larvicidal chemicals. If someone wants to pursue the idea that “shooneez” meant “black seed”, they can pursue that; but I don’t think so. Coriander seeds are white to yellowish brown, never black; and yet *Nigella sativa* is known as Roman coriander, Black coriander. Why? *Nigella sativa* does not look like the coriander plant (not even the leaves), the seeds do not taste similar⁵², the plants do not

⁵² See allspicerack.com: “despite (the various names comparing *Nigella sativa* to onions, caraway seeds, and coriander), the flavor of *Nigella sativa* seeds is not similar to onion, cumin, coriander or caraway seeds”.

smell similar. Perhaps because both were used against snakes and worms. All the evidence I've found points to the etymology I publish here.

The discussion of snakes brings us back to the component *mal/malli/mir* seen in those words for coriander/cilantro, described earlier. In the Proto-Dravidian database, I found (see pages 47 to 48), as predicted, that **mal-* was a Proto-Dravidian word that meant "to curve, turn, bend, circle". In the database one can find more words from that root than I can post here now, so I ask the reader to check that database. A few I want to describe now are: Proto-Dravidian root **malan-* meaning "eel" and **malag* meaning "necklace". Therefore, *kottamalli*="Striking the snake", as I published here almost one year ago.

It is quite interesting---and some day much ancient history can be mapped out from this fact---that these Dravidian forms have such close correspondences in Sumerian and in Indo-European languages, as well as other Eurasian and Afro-Asiatic languages (see the Semitic correspondences, discussed earlier). I believe that from **mal-*"to curve, turn, bend; circle, round" (or from a form with a different vowel instead of "a") also derive these Ancient Greek/Latin/Armenian etc. words of previously undetermined etymology: *μᾶλον & μήλον* (=apple; various tree fruits of similar shape/size/appearance to apples; swellings under the eyes; the tonsils: all these meanings referring to the round/roundish shapes), *μᾶλη* (=armpit; axilla; from "to bend" and from the turning/rotating movement of the arm allowed by the shoulder socket), *μαλλός* (=a flock of wool; wool; a lock of hair; from the curl of wool; this word is the source of *μαλός* meaning "white", unless, as is very likely, there was a Pre-Greek word *μαλ-*=the sun, from the idea of "round, circle"⁵³); probably also Old Armenian *մալ* (=mal="cattle"; of disputed etymology; it would be from the curvature of the cattle's horns); *μαλάχιον / μολόχιον* (=a woman's ornament worn around the neck); *μαλάχη / μολόχη* (=the mallow plant; because of the round but flattened seeds, that look like what a round, flattened piece of cheese looks like); Latin *malva* (=mallow; because of the round, flattened seeds); Armenian *bolbok* (=mallow, because of the round, flattened seeds); Georgian *balba* (=mallow; because of the round, flattened seeds): here Armenian and Georgian show the m/b variation, and so this suggests that Ancient Greek *βολβός* (=the bulb of various plants, especially onion; the eyeball) is also akin, as is Armenian *bolk* (=radish), as well as many more cognate words, some of which I'll describe next time. Hittite "malk-" meaning "to spin" also derives from the same root-word(s). Compare also Sumerian *balak* (=spindle) and *bala*=to revolve, turn, spin.

Another ancient root-word in common between Ancient Greek and Sumerian is indicated by the aforementioned Sumerian stem *maš*, "to curve, turn, bend". From that root I think comes Ancient Greek *μασχάλη* ="armpit; axilla; bay, gulf; part of the prow of a ship, to which the foresail is fastened; branches, young palm tree twigs for making baskets or rope"---e.g., pliable, bending, curving young palm tree twigs. That Ancient Greek

⁵³ so I do not derive this word for "wool" from *μαλακός*, which meant "soft": nor does any linguist I have seen derive it from "soft". For the reader, I will add here that *μαλακός* derives from PIE *melh₂-*"to grind, crush".

word is also of previously undetermined etymology. I will detail this etymology further in my next update.

I will now share this next fantastic additional evidence that I found many months after I published the sixth version of this paper: I found that in Pseudo-Dioscorides 2. 152, ἐλαφόβοσκον = σκόρδον ; and as any good dictionary of Ancient Greek will tell you, σκόρδον is a variant of σκόροδον (=garlic). What does ἐλαφόβοσκον mean? It means “that which is eaten by deer”: if you look up ἐλαφόβοσκον in the Online Perseus Greek dictionary right now, you will see the definition given for ἐλαφόβοσκον : *plant eaten by deer as an antidote against the bite of snakes*.

Further discoveries: the ancient Greek word μέρμνος (variant μέρμνης) meaning “hawk; a type of hawk” I think very likely derives from the Lydian language and I think μέρ meant “curved” and μνος/μνης= “feather(s)” (see Ancient Greek μνόος=“fine soft down, as on young birds”), and the word originally referred to the Long-legged buzzard, *Buteo rufinus*, which has very curved feathers at the end of its wings, more so than many other raptors especially in Anatolia/Turkey. In the Eastern Mediterranean/Asia Minor, *Buteo rufinus* is one of the most continuously found and abundant breeding resident raptors, being distributed throughout all of Turkey, Cyprus, Armenia, Georgia and Azerbaijan, and commonly seen in Greece as well.

I also think that Latin *Mercurius* (Mercury) and the Latin words *merx/mercis* (meaning “merchandise; commodity; goods, wares”) and *mercēs* and *mercēdis* (=“pay, wages, reward”) derive from a root-word (PIE or Non-IE) that I will describe as **merg-s/*merg-* , an extension of *mer-* which meant “to turn, curve, bend; round, circle” and those meanings led to “to revolve, change; to exchange” as we see happened in the development of the semantics of the Sumerian word *bala*, which developed the meanings of “to revolve; exchange”. Another Indo-European example (besides the Latin words) is the development of Ancient Greek μισθός (“wages, pay; recompense; reward”) from PIE **mey-* “to exchange”: I think PIE **mey-* , “to exchange” derives from the other PIE **mey* from which Latin *mūrus* (=“wall”) derives, and from which Sanskrit *mura* (=“surrounding, encircling, enclosing”) derives, and I expect that the older meaning of both of those **mey* roots was “to turn, curve, bend: round, circle”.

The Ancient Greek words μάριπος, μάριππος, μάρσυπος, μάρσυππος= “bag, pouch; poultice” most likely contain the *mar* meaning “round, curving, bulging” (>“bag, pouch”) as their first element, and a word *sip/sup* that meant “flax/linen” from the older meaning of “to beat”, because flax has to be beaten to make the linen fabric/cloth. See the Ancient Greek word σίππιον=“the coarse fiber of flax” (which has to be beaten to make the fabric). So the words that combine *mar* and *sip/sup* originally meant “bag/pouch of linen-cloth or hemp-cloth”, or of a similar material.

The name of the Mycenaean deity *Malineus/Marineus*, already thought to likely have meant “god of the woolens”, also contains this *mal/mar* root-word: either in reference to “curved wool” (from “curved”); “white wool” (the “white” meaning deriving from an older “sun” meaning, in turn from an older “round” meaning); or in reference to the sun (from the earlier meaning of “round”), or referencing the wool and the sun and maybe also the curved horns of rams, all three at the same time: which is likely given that in later times, the Spartans held a yearly

festival (held in August, a very solar month) in honor of Apollo Karneios, who was associated with rams' horns (Apollo Karneios could mean "horned Apollo") and also with wool, since Apollo Karneios has been called "the god of flocks and herds", as well as of the harvest and vintage, and since Karneios derives from *κάρνοϝ*="ram", or directly from the word from which *κάρνοϝ* derives, from *κάρν*="horn". Apollo Karneios is likely the deity known to the Mycenaeans as *Malineus/Marineus*.

I will publish the next update soon, so check back soon. Thanks.

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