

On the Etymologies of Kypros, kyparissos, kyparissia, kypeiron, zerna, kybernao, kapparis, kymindis/kybindis, khalkis, kalkhe, Salmoxis/Zalmoxis, Gebeleixis, Zebeleizis, Zibelthiurdos, Salamandra, Cybele, caballus, et al.: very many new etymologies, as well as a work which details aspects of ancient Eurasian languages which are not so well-known; though these semantic developments are found in languages throughout the globe

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1. The cluster to which *Κύπρος* belongs

After finding alternative theories too unlikely, and after careful research and analysis of the evidence, I have found that there is one possibility for the etymology of the name of the island of *Κύπρος* that is far more likely than any others (besides that very certain one, I also discuss two other possibilities in this paper: all three of these etymologies originate from this research paper): the most likely one is that *Κύπρος* referred to the long, pointed, projecting horn/peninsula jutting out from island towards the coast of Phoenicia: an alternative ancient name for *Κύπρος* was „Kerastis/Kerastia“¹, referring to that same long horn of land. That ancient name Kerastis is the proof that will one day surely establish this etymology of *Κύπρος*; because in this work I present much evidence showing that *Kupr-* in a number of Ancient Greek words most likely meant „pointed“.

Because the „horn of land jutting out far into the sea“ etymology is so extremely likely, I no longer believe that the name of the island comes from „mountainous“/ „sharp-peaked“, which would be referring to the very mountainous terrain and craggy shores of the island: it is not even necessary to suppose that the mountainous terrain and craggy shores gave a boost to the establishing of the *Κύπρος* name, since the long, pointed peninsula was quite enough to establish that. Both the „horn of land/pointed peninsula“ meanings and the „mountainous/sharp-peaked“ meanings would derive from a root *ΚΥΠ* which meant "pointy; peak; eminence; projecting; mound; peg; tooth; thorn" and so on, from which further semantics developed.

See the Hesychius gloss *κύπρος*=“sum/total of some numbers“: the exact words that Hesychius uses in his glossary are: *κεφάλαιον ἀριθμοῦ*, with *κεφάλαιον* („head; of the head“) as the equivalent of *κύπρος*: see the LSJ Ancient Greek dictionary or any other more complete Ancient Greek dictionary for *κεφάλαιον* meaning „total, sum“ (attested in

¹ See Nonnos' *Dionysiaka* 5.614, 13.441, 29.372.

IG12.91.23, al., Lysias, *On the Property of Aristophanes*, 19.40; Demosthenes, *Speeches*, 21-30), and see also κεφάλαιον meaning „crown, completion of a thing“ in the LSJ. The meaning „total, sum“ clearly comes from „crown, completion of a thing“ which in turn clearly comes from „top, summit², peak, acme“ meanings which in turn I think come from „peak, point, pointed“, which I posit as the root meaning(s) of the root from which the word Κύπρος (=“sum/total of some numbers“) derives, and which I also posit as the root-meaning(s) of the root from which κεφαλή (“head”, “the uppermost or top part”) derives: see this quote from Kroonen (2013):

„Proto-Germanic *gebla(n)- ~ *gabra- m. ‘top’ — Go. gibla m. ‘pinnacle’, OHG gebal m. ‘id’, MHG gebel m. ‘id.’ > *ǵʰebʰh₂-l-o- (IE) — Tocharian A *śpāl* ‘head’, Gr. κεφαλή f. ‘head, the uppermost or top part’ < *ǵʰebʰh₂-l-). Also cf. OHG gibil, German Giebel, MDu. gevel m., Du. gevel c. ‘gable’ < *gebila- and - with another root vowel - ON gafl m. ‘gableside, point of an island’ < *gabra- < *ǵʰobʰ(h₂)-lo-. The ablaut in the root and the suffix could point to an originally ablauting *l*-stem, eg. *ǵʰébʰ-(ō)l, gen. *ǵʰbh-l-ó-s, acc. *ǵʰobʰ-él- masculine.“ I emphasize ON *gafl*, „point of an island“, and Old High German *gebal*, „head, cranium“ *vis-à-vis* my posited Κύπρος=„point of an island“ and Hesychius’ gloss Κύπρος= κεφάλαιον ἀριθμοῦ.³

I expect that Ancient Cretan Greek κύπερον and κωφήν meaning κεφαλήν „head“ (κύπερον and κωφήν are from Hesychius’ glossary, he specifies that they are Cretan words: κύπερον ἢ κωφήν · κεφαλήν. Κρήτης) also derive from „top, peak“, not from κῦφος meaning „bent forward, stooping, hunchbacked; curved, round (of a cup)“, though that’s possible too since the human head is rounded. I will return to the etymology of κῦφος and κύπτω in the next draft, for now I will remind the reader that those words (and their kindred words in Ancient Greek) have not been satisfactorily shown to be of Indo-European etymology/origin, and Beekes (2010) indicates that κῦφος and κύπτω are likely of Pre-Greek origin.

Discussing an additional etymological possibility for the island-name Κύπρος is not necessary; however it may be that besides being a name for the island, the verbal/sonic form Κύπρος may have had additional meanings on the island in those times. So, besides Κύπρος as the name of the island (deriving from the long horn/peninsula of the island, from Κύπρ=“pointed“), Κύπρος may also have meant „the planet Venus“ (if among the Eteocyprians/Eteocypriots Venus was a male deity as well a female, and there are rather clear indications that there was such a male/female Venusian pair of deities in the Eastern Mediterranean, of which more in the next update); or Κύπρος may have meant „of the Planet Venus“ (<“Island/land of the planet/deity Venus“, which could in later times have been what many people thought was the original etymology of the island): these two possible, additional definitions of Κύπρος would derive from Κύπρ=“pointed, sharp“ leading to Κύπρ=“bright, giving off bright sharp rays“⁴: the planet Venus being a bright, radiant object in the

² „Sum“ and „summit“ are known to both derive from Latin summa/summus/summum, „top, summit“.

³ This is why I should receive millions of dollars/millions euros in funding this year. Better yet this month.

⁴ See all the meanings of Ancient Greek ὀξύς for a parallel example: ὀξύς=“sharp, pointed (of physical objects); (of the sense) sharp, keen; (of sight) dazzling, bright; (of sound) shrill, piercing, high, sharp; (of taste) sharp, pungent, acid; (of movement) quick, hasty swift; (of the mind) sharp, clever”. ὀξύς is from PIE *h₂ek- , “sharp”.

evening/night sky and the early dawn/pre-dawn sky: and the island was said to be from where the worship of Aphrodite (the Greek equivalent of Venus) became an important phenomenon in the Ancient Greek world, Aphrodite enjoying great importance in the religion of the ancient people of *Κύπρος*.

This „planet Venus“ or „of the planet Venus“ meaning would have developed from the meaning „radiant, bright“, and the meanings „bright, radiant“ could have developed from „sharp/pointed sun-beams/sun-rays/light-beams/light-rays“ as well as from „bright <~~> sharp“ connection encountered in Ancient Greek ὄξύς (see my note on ὄξύς) from the older meaning of „something pointed/anything pointed; sharp“⁵.

This root-word *κύπ*, ---whether it included the „bright, radiant“ meaning or not; whether it included the „round, curved“ meanings or not; so, in other words, even if it only included the „something pointed“ meanings---cannot be considered strictly Indo-European nor strictly Non-Indo-European: because identical/nearly identical forms with such meanings existed in both IE and Non-IE languages of Eurasia (and Northern Africa), as will be detailed later in this work. It's likely that *kup-/kub-* in one or more languages of the Ancient Greek world did include words that had the meanings „radiant, bright“.

Compare the meanings that I theorize for *κύπ* to the meanings of the *κύβ-* form in Ancient Greek, all of which or nearly all of which I believe derive from the same root: *κύβος*=“cube”; „die/dice“; „anything cube-shaped“, which most likely derives from *κύβ-* having had an older meaning of „joint“, and from there „knuckle-joint“ and from there „knuckle-bone“ and from there „die, one of a set of dice; dice“ and from there „cube; anything cube-shaped“. The older meaning „joint“ I hypothesize came from „firmly together; fast/fastened together“ from a theoretical *Kub=„firm, thick, dense, hard“: it can be seen in the languages of the world (as I should detail in the next draft) that words meaning „sharp, pointed“ are often cognate to words meaning „stiff, hard, firm“, because that which is soft cannot cut nor puncture: things that can cut and puncture are hard, stiff: hard stone or metal for arrow-heads and spear-heads, metal for knives (or ancient stone „knives“), swords, hard wood for

5 The semantic shift from „sharp, pointed“ to „bright“ is well-enough attested and in fact rather trivial, so I'm sure that would be the explanation. So I don't think that the meaning of „bright, radiant“ would have developed from an older meaning of „sun“ or „moon“, from a *kup/kub*=„circle, round, curved“, which would be cognate to or parallel to Ancient Greek *κῶφός* and *κύπτω*. There is no word beginning with [kup-] or [kub-] having the meaning “sun” or “moon” anywhere in or near that area as far as I know, and the idea sounds very unlikely. Nor do I think that the meaning “bright, radiant“ would have developed from „something shiny like tooth enamel“, developing in turn from „tooth“, with „tooth“ deriving from „something pointed“ or from a different derivation („tooth“ from „mouth“ or “to eat” is seemingly possible, for example; or a word where the original meaning was „tooth“, and other meanings came later: in some cases, a word meaning „tooth“ could be the source of words that later meant „anything pointed/something pointed“). See though in South Slavic: Serbo-Croatian *zublja* “torch”, from Serbo-Croatian „zŭb“=“tooth“; see also the pair (found in Slovak or Slovenian, probably in Slovenian, a South Slavic language close to Serbo-Croatian, rather than Slovak, a West Slavic language) *zubelj*, „fire“ and *zubja*, „torch“. Do these South Slavic words arise from a metaphor likening the fire burning up the wood to teeth gnawing away at something? Or from the „tooth“, „white“, „bright“ link? Or some other explanation? A piece of wood or a bundle of twigs/shoots compared to teeth? How so?

sharp wooden stakes/pikes, and so on.

Ancient Greek *κύβηλις*="axe; cleaver; cheese-scraper", a word showing that *κύβ*-sometimes meant „sharp“ in Ancient Greek.

Ancient Greek *κύβη*="head", like *κύπερον* and *κυφήν* either from *κύβ* having the ancient meaning of „rounded“; or, as I expect instead, from an older meaning „peak“ not „rounded“---“peak“ from „pointed“---shifting to „top“ and then to „head“⁶.

Hesychius' glossary notes an Ancient Greek word *κύβεθρον* =*κυψέλη*="any hollow vessel; chest; box": likely either from „scooped out/hollowed out“ <„to chop, cut“ <„sharp, pointed“, or instead from „to cover“, from an earlier „arching over“, from an earlier *kub/kup*="to curve, turn, bend; round" (see *κυφός* and *κύπτω*). The *kup/kub* root meaning "to curve, turn, bend, round" may be an unrelated root of course, and I will see what can be done with this question/problem in an upcoming draft of this paper. The word *κυψέλη* itself and its variant *κυψάλη* are of unclear etymology; Beekes (2010) does not derive them from *κύπτω*, and he says that they are Pre-Greek words (he also stated in that work that *κύπτω* itself may be Pre-Greek).

There is also *κύπελλον/κυπελλίς*="big-bellied drinking-vessel, beaker, goblet", and *κύφελλα*="hollows of the ears; clouds of mist"---the „clouds of mist“ meaning is as yet mysterious---the juxtaposition „hollows of the ears; clouds of mist“ to me seems like something exactly out of a surrealist poem from the early 20th century. The two meanings may have two different etymologies, two different roots which gave rise to a homonymous pair.

Another word from Hesychius is Ancient Greek *κύπη*, "a kind of ship"; "a hut"; "a hole". The meanings "a hut" and "hole" are likely from "to arch over" or from "a hollow space<cut out<pointed, sharp"; and the "kind of ship" meaning is likely along those lines as well, very likely from one of those two options.

Ancient Greek *κυβερνάω*="to steer, drive", is in my determination most likely from **κυβερνά*="shepherd's crook/goad tool to goad livestock", from an earlier meaning of *Kub*="pointed" more likely than „curved“ (both the shepherd's crook and the livestock goad tool/goading tool were curved at one end). **κυβερνά* shows the IE *-na* suffix indicating „a tool“. If **κυβερνά*="shepherd's crook", compare Sumerian *kab*, which is known to have meant „shepherd's crook“. Compare Latin *minō*, „drive or goad (animals), drive or lead people“, from PIE **men*, „to stand out, project“⁷.

6 Another seeming possibility is „to grasp, hold“ leading to „bowl“ (a bowl holds, contains), in turn leading to „head/skull/cranium“ from the head/skull/cranium being compared to a bowl. However, while the semantic shift „to grasp, hold“ leading to „head“ may be shown to have most likely happened in some cases or one case, even in those cases or in that case there would be the possibility that „to grasp, hold“ came from „hand“, and the meaning of „hand“ is known to have in at least one case probably come from the older meaning of „pointed“: see how „hand“ is considered to likely derive from PIE **k^hent-* „prick, pointed, barb“ (the fingers are pointy). But to „grasp, hold“ can also be derived from „to grasp tight, to grasp firmly“ in turn from „firm, tight“, not from „hand“: unless „hand“ in that case derives from „grasper“, from „grasping tightly/firmly“, from „firm, tight“. „Hand“ can also derive from „curved“, as probably seen with Ancient Greek *γυῖον* „hand; limbs; body“ from PIE **gew*, „to bend, curve, arch, vault“.

7 In earlier drafts of this work, alongside this most likely „goad tool“ theory, I also published two other theories: one is that *κυβερνάω* is from an earlier **κυβερνά*="oar", comparing how „rudder“ (used to steer, direct many ancient ships/boats) is derived from a PIE root meaning „to row“. „Oar“ could be from

In an ancient inscription dated to 600 BC---500 BC (approximate/perhaps, Masson and others have not established which century, but thereabouts is quite likely) from the island of *Κύπρος*, there is found what is considered to be a name, and considered to be the name of a woman (see Olivier Masson, 1983, page 140 of his work on the Eteo-Cyprian/Eteo-Cypriot inscriptions): a name found written in the Cyprian/Cypriot syllabic script, and the sound-value of the symbols are as follows (see Masson et al. for the sound-values of the symbols) : *ku-po-ro-ko-ra-ti-wo-se*, which Masson puts together (syllabic renderings have to be reconstituted into the actual spoken forms) as representing *Kyprokratis* (*kratis* being a feminine form of the word and name-component *kratos*, known from the Ancient Greek language, meaning „strength, might, power“). If that is in fact the name of a woman, it certainly suggests that one of the meanings of *Kypr-* was a female Venus deity (a name which had the feminine form **Kypreia* or **Kypira* or **Kypria* or **Kypriwa* or **Kypriis*/**Kypriasia*?), and the name of the woman would be parallel to the Ancient Greek name *Hermokrates*, where *Hermo-* invokes the Greek god *Hermes*. It would be very appropriate for the name of a woman to invoke the goddess Venus. *Kyprokratis* could have been a way of saying „beautiful“, since Venus/Aphrodite was also the goddess of feminine beauty. So this etymology that I propose (that *Kypr-* can mean „Venus“; this would not exclude the meaning of „horn-like pointed peninsula“ and „mountain peak“, as explained above) fits Masson’s conclusion that *Kyprokratis* was the name of a woman. It’s also possible instead that her name invokes the name of the island which was her home, with the name of the island deriving from the long pointed peninsula: a double-reference to both the goddess (and god?) Venus and to the name of the island is likely, since I think it’s very likely the same word referred to the long, pointed peninsula, to mountain peaks and to bright especially radiant objects (emitting rays which are visibly pointy), as explained above.

Whether the name of the island *Κύπρος* was also referring (as an additional reference) to copper, which the island was famous for since the Bronze Age (and the island was the major source for copper in that part of the world), is not known, but it is possible, but not necessary; however, as with the meaning of Venus possible for *Κύπρος*, it is also possible that besides being the name of the island and maybe a name for Venus, *Κύπρος* was also a word for „gold“ and/or „copper“ and other bright metals. Since the older meaning of *κυπ-* „something pointy“ also led to/already included „pointed sun-beams/rays/light-rays/light-beams⁸“ and since we see the semantic „sharp, bright“ well-enough attested, the meaning of „bright, radiant“ could have easily led to the meanings „gold“, „copper“ and other bright metals thousands of years before the first century AD.

For *kup-* the meaning of „ruddy“ could have developed, either from „ruddy like the

earlier *Kub-* „to turn, rotate“ or from an earlier meaning of „arm, branch“ from *Kub-* „to bend“ or from *Kub-* „to project out“ akin to „pointed“ and „peak“ and to the jutting out peninsula of *Kypros*. I have also read that Proto-Slavic **stьrkъ* („stork; Siberian crane“) and Proto-Germanic **sturkaz* „stork“ derive from the implied meaning „creature with long legs“ from PIE **(s)ter-* „to bulge, to stick out“ (referring to the long legs), so then if there was a **κυβερνά-* „oar“ it might derive from *kub-* „to bulge out, puff out, radiate out, stick out“, and this *kub* would most likely have had the meanings „swollen, fat, bulging, curving, bending“ as well as leading to „sticking out“.

⁸ see for example the Sumerian word *mul-* „star; to shine, radiate (light); arrow; to radiate (branches“). The root-meaning of *mul* was „pointed/bright“, with „pointed“ being older; or else the root-meaning was „to bulge out/puff out“, with „rays radiating out“ and „arrow“ developing later.

bright sun“ or „ruddy like the bright dawn“, so this would be „sharp>bright>white, red, yellow, golden“ with „bright, yellow, golden“ leading to „gold“ and „bright, ruddy“ (especially „ruddy“) leading to „copper“. The meaning „pointed“ is usually grouped with „stiff“ and „erect“, and we already know that „sharp“ can lead to „bright“: so then we see that *Κύπρος* could have derived from „(the land that is) Eastern, (towards the) dawn“, if for example *Κύπρος* was named by some Minoans or other peoples living west of *Κύπρος*. This theory relies on an unattested *Κύπρος*=“dawn, east“, from Kupr=“bright“ or from Kupr=“erect, rising“ from stiffening and long, narrow and pointy, like the penis, especially when the erection comes at dawn-time: „morning-wood“, le bois du Matin.

Georges Dossin suggested that *Κύπρος* derives from Sumerian *kabar* (=“bronze; copper“), but no, it does not. Beekes called the resemblance coincidental, but Beekes did not know the etymology of *Κύπρος*: the resemblance is accidental because the name of the island derives from that long horn of land, and yet it is not completely accidental because the *ka-* in Sumerian *kabar* meant „bright“ (as does the „bar“ portion), and „bright“ in human languages usually is paired with/derives from „pointed, sharp“. So it’s to be noted that just as *Kupr-* meant „pointed, bright“, so do the initial portions of four Sumerian words for copper and/or bronze: *kubar, kabar, zubar, zubar*: those words all derive from words which originally meant "anything pointy/bright" (*ku/kug; ka/kag; za/zag; zu/zug*) prefixed to a Sumerian word *bar* which in Sumerian words for various metals always meant “bright, radiant“ and also meant „metal“ (the „metal“ meaning developed from „bright, radiant“). I’m sure, from the existence of the kindred forms (*κυπάρισσος, κύπειρον*) which I am about to discuss in the following paragraphs, that there is no need to suppose any borrowing from Sumerian for *Κύπρος*: even the meaning of "copper", if that name had that meaning/additional meaning, does not require any Sumerian or Akkadian influence on the Pre-Greek language which was probably the source of *Κύπρος*.

The Eteocypriot name *Kuprothemis* may have been parallel to the Ancient Greek name *Chrysothemis*, which meant „Golden law“ (*Chryso*=gold; *themis*=law): in other words, the name *Kuprothemis* may show that *Kupro-* could mean „gold“; but it’s also very possible that the name *Kuprothemis* meant something else: „Venus law“; „Love law“---if *Kupro* came to poetically mean „love“, quite possible if *Kupro* had the meaning of Venus, without excluding the pointed peninsula meaning; compare also the theory published by another linguist some years ago that the *Kapr-* in *Καπρα* (the source of Latin *capra*=“goat“) meant „penis“: note the closeness in form between *Kupro* and *Καπρα*; or the name *Kuprothemis* could have meant “Law of the island of Cyprus“. Ancient Greek *κύπρινος*=“carp” (of unknown etymology) very likely derives from the *κύπρ*=“bright, radiant; pointed”, since the carp is one of those fish that has bright scales and some species in Europe have a considerable amount of golden scales.

2. *κυπάρισσος, the cypress tree*

I posit that the word *κυπάρισσος* (=the cypress tree, and the source of the English word "cypress" and the source for the word for cypress tree in most modern European languages) derives from the pointed, long spear-like shape of cypress trees; perhaps also referenced, simultaneously, is the trimmed, pruned, cut appearance of nearly all kinds of

cypress trees, and the pine-needle like foliage of the trees. Such kinds of names are common for such kinds of trees: *pine* in English derives from a root meaning "pointy"; *brad* (=fir tree; pine tree) in Romanian may derive from a root meaning "pointy" referring to the pine/fir needles (and also the tops of many pines and firs are pointed) and possibly also to the pungent aroma⁹; and many more which I may detail in upcoming versions. Whether the aroma of cypress trees is also referenced depends on whether *κυπ-* developed the meaning „aroma, aromatic, fragrant“ from the earlier meaning „pointed“ (the semantic development from „pointed“ to „pungent (aroma/smell/taste)“ is trivial, while the semantic shift from „pointed“ to „smell, aroma, fragrance“ (that which piques/strikes the sense of smell; „strike“ sometimes derives from „pointed“) may also be attested. But cypress trees don't have much fragrance at all, at least most varieties/species don't.

Nor do I think that *κυπάρισσος* derives from the meaning „resin, sap“ , primarily because 1) *κυπαρισσία* is an Ancient Greek word for the *Euphorbia aleppica*, a plant with very spiny leaves and a spiny appearance overall, and I don't know whether this Euphorbia species is remarkable for its white latex sap like some other Euphorbias, but the distinguishing characteristic of this species by far, by very far, is its spiny appearance.

Furthermore 2) cypress trees were not and are not used that much for their resin/sap. The *κυπάρισσος*/cypress tree usually has such a remarkable pointed, spear-like aspect and my quite good etymology of *Κύπρος* (from the long, pointed peninsula) suggests the spear-point of many cypress tree-tops.

So even though there is an Amathousan/Eteocyprian word *κυβάβδα* „blood“, which could be from a Kub/Kuv/Kuw/ *k^wap-/*k^wep- root, but one that meant „to move, run, flow, rush, surge“ not „to boil, steam, seethe, smoke“. And though such a root could also be the source of Lydian *kofu* „water“---despite the other etymologies currently proposed for Lydian *kofu*---the *κυπαρισσία*=*Euphorbia aleppica* word indicates “spiny, pointed” very strongly and decisively for *κυπάρισσος*.

Cypress trees do often/sometimes leak out beads of sap/resin which reminded ancient people of tears, wept by the trees, which is one of the reasons why cypress trees became associated with mourning, death and the underworld; the other reasons for that include the dark color (a dark green color) of the trees and the lack of conspicuous flowers and the lack of actual leaves, qualities which make them somber trees, and the often spear-like shape of the trees suggesting a tombstone/a cippus post marking a grave perhaps, and the Spartan no-frills shape/aspect of many cypress trees suggesting the opposite of liveliness: eerie-looking trees, not looking full of life like many other trees do.

3. *κύπειρον and ζέρνᾱ*

I think the word *κύπειρον*¹⁰ (= *Cyperus longus*) derives more likely from the very

⁹ It's also possible that Romanian *brad* and the Albanian cognates come from a root-word that referred to the resin of fir trees and pine trees, from a root that meant „to flow, ooze, trickle“: in which case it would be very likely cognate to Ancient Greek *brenthis/brenthix*, which were Arcado-Cypriot words for „lettuce“, which, in my work on the etymologies of *Throdax*, *Thridax* (and much more) I derived from a root *brenth*=“to flow>milk; sap; fat; richness“, referring to the white milky latex sap of lettuce plants and their ancestors: see how Latin *lactuca* (=lettuce) derives from *lactis*=“milk“.

¹⁰ With the attested variants *κύπειρος*, *κύπαιρος*, and *κύπερος*.

pungent taste of the fresh rhizome of the *Cyperus longus*, which was and is harvested for use as a spice known in English as *galingale*. The word *pungent* itself derives from Latin *pungō* (“prick, puncture, sting”), from Proto-Italic **pungō*, from Proto-Indo-European **pewǵ-*, “to prick, punch”. A previous etymology interpreted *κύπειρον* as meaning “aromatic”, and cognate to Proto-Slavic **koprъ*, “dill” (which is almost always considered to derive from a possibly PIE/or later IE **kwep-/ *kwap-* meaning “to smoke, steam, boil”; as well as “aroma; strong odor”). However, Beekes (2010) considers *κύπειρον* to be Pre-Greek/Non-IE, and he does not accept a derivation from PIE/post-PIE **kwep-/ *kwap-* (which is not an established PIE root). So which is it, from „aromatic“ or from „pungent-tasting rhizome“? From the root **kwep-/ *kwap-* „to smoke, steam, boil, seethe“ or from a root Kup=“pointed, sharp“? Is there any more evidence that can point out which one of the two options is more likely? Yes, I think there is such evidence: *κύπερος ἕτερος*=“turmeric“ in Dioscorides, and turmeric is a pungent root.

And another Ancient Greek word for the *Cyperus longus* plant was *ζέρνα* (*zérna*), for which the only previous etymology I've found ¹¹ is one from 1895 which claimed that it was a Semitic loan, and cognate to Hebrew זָרָא (*zéra'*), meaning “seed”, Aramaic זָרָא (*zar' ā*, “seed”) and Arabic زَرْج (*zar'*, “seed”, “green crop”). However, there is no evidence that *ζέρνα* is from Semitic, Lewy simply believed that that was so; there is no explanation for the difference in form (the Greek has *zérna*, not *zera*, and a nasalation of the last syllable “-a“ doesn't seem likely in Ancient Greek, nor can I recall reading of any examples of that happening in Ancient Greek), and the meaning of “seed” doesn't sound likely, since it wasn't the seeds of *Cyperus longus* which were of interest, but rather the rhizome, and sometimes the plant's fiber and leaves (nor do I know of any evidence that *Cyperus longus* was imported from Semitic lands). I have an etymology for *ζέρνα* that derives it from PIE **g^{wh}er-* (via Thracian or Illyrian, hence the change of PIE *g^{wh}* to *z*), meaning “warm, hot”, and cognate to Proto-Slavic **žarъ/ *žârъ*, meaning “glow, heat”, from which comes Czech *žeřica*, meaning “nettle”: the reference was to the burning/stinging of the nettle plant. So this very strong etymology of *ζέρνα*, one of the two Ancient Greek words for the *Cyperus longus*, makes it more likely that the other Ancient Greek word for the same plant also referenced the pungent taste of the fresh rhizome, not the pleasant aroma of the plant. Many, many plants have pleasant aromas; not as many had rhizomes that were used as a food and spice source ¹². An alternative etymology for *ζέρνα*, which I first published in April 2022 in my work on the etymologies of Hera and Artemis, is that it derives from a root-word Ser (which would likely have become Zer in Thracian) that meant „pointed; bitter; pungent; projecting“, and which could also have led to „fragrant; pungent-smelling; smelly“. See that work for much more details and evidence for that possible etymology.

4. *κάπαρις*, the caper plant

¹¹ Lewy, Heinrich (1895), *Die semitischen Fremdwörter im Griechischen* (in German), Berlin: R. Gaertner's Verlagsbuchhandlung, page 33.

¹² Of course, some will continue, probably, to argue for the "aromatic" hypothesis, citing how in some parts of the world, in more recent times at least (such usage not verified for ancient times?), the root/rhizome and stem were sometimes used in perfumery. I think the reference to the pungent taste of the fresh rhizome/root is more likely, for reasons presented in this paper. See also section 6 for more about this etymological debate.

For the word *κάππαρις* (the caper plant, *Capparis spinosa*) there seem to be quite a number of likely possibilities. Since I didn't think that *κάππαρις* meant „to burst open“ („to burst open“ is a reference to the way the pods open up when they're ripe/over-ripe, as explained in the etymologies of a number of words in Semitic languages that refer to the caper plant and/or to its caper-fruits; I had dismissed that option because I thought it was much more likely that *κάππ-* did not mean „to burst open“, considering the data that I was finding for the likely semantic range of the form in that area in those times; so despite the meaning of those Semitic words for the plant, referencing the opening of the pods when ripe/over-ripe, I had dismissed that option even though I now think that it was actually just as likely and should have been mentioned; but new evidence indicates that that is not the answer either, so that doesn't matter much now), there were three possibilities that I thought were likeliest in this case: 1) that the word could derive from the thorns/spines of the caper plant (see for example, the scientific name of the species, *Caperus spinosa*); 2) or from the sexual arousal it was often believed to induce in the ancient world (with that arousal deriving from the notion of being „pricked“ leading to „aroused“; and „pricked“ deriving from „thorn/spike“, „something pointed“); 3) and I also considered that probably the word could derive from the very radiant purple/violet color of its long stamens: because it is extremely likely that *κύπ-* (which sounds similar to the *κάπ-* found in *κάππαρις*) included the meaning of "radiant" in one or more ancient Eastern Mediterranean languages (see above where I discuss the etymological possibilities of *Κύπρος*), just as a root/stem *sap(p)-* (and *sap(p)-* is also sonically similar to *κάπ-*; and *sap(p)-* will be discussed in detail some paragraphs ahead) likely had that „radiant“ meaning in some languages of the Near East: likely *sap(p)-* had a „radiant“ meaning in Akkadian, and probably also in Punic/Phoenician, and perhaps in additional Semitic languages, and likely also in Hurrian: cf. Hurrian *šapši* which may have meant “sun disk”.

Since Persian *kabar* (= *Caperus spinosa*/the fruits of *Caperus spinosa*) is in the opinion of many scholars of the past a cognate to Ancient Greek *κάππαρις* rather than deriving from the Greek (quite a number of Persian words do derive from Greek, including words for some plants), and since I did not feel like I had established the etymology yet, I decided to find out more about that word, rather than writing it off as a Greek loanword in Persian, as I did in the previous versions¹³ of this paper (98% percent of the time I did such background research before publishing, but there are a few instances where I rushed). In Persian, besides *kabar*, they also have other words for *Caperus spinosa*/capers which are very similar, but different: I have found: *kawark*; *kawar-giya*; *kor-giya*; *kawarz*; and *kawarza*. *Giya* is known to mean „plant, herb“, so that can be set aside; no mystery there. That leaves *kawar* and *kor*: and there is probably no mystery there either, since *kawars/koras/kuwurs* mean “a curl“ in Persian: the

¹³ Yet before I had published on Zenodo, I was not assuming that the Persian word is a Greek loanword. But along the way I seem to have either come to that conclusion, or I decided that even if the Persian word is a cognate, its etymology would be the same as the possibilities that I had described here. Newly-found indications in Persian dictionaries point to the “rounded/ovoid/curved” pods etymology, which not only had crossed my mind, but I found on October 5th 2021 that I had written that possibility down in November or December 2020 in the notebook that I was using in November and December 2020, along with the possibilities that I had later published, and along with the “bursting open pods” possibility that is known from several Semitic words for the plant, and along with one additional option that was not used, but noted anyway just in case; but due to the reasons mentioned in this paper, I thought in 2020 and early 2021 that the “rounded/ovoid/curved” option was unlikely; that was before I found the new evidence. So I had indeed anticipated what I now think is the actual etymology.

correspondence to the words for the caper plant and capers is too much for coincidence; since so far I have found no such words meaning „pointed“ or „radiant“ in Persian, the etymology is most likely „curved“ or „curled“: „curved“ could be a reference to the fat, smooth, glossy, ovoid seed pods: since those pods, along with the flower buds, are the food source, it is very likely that the etymology would refer to those pods which capture the imagination¹⁴ more than the thorns: many plants are thorny and the thorns of the *Caperus spinosa*, though they can make harvesting the capers tricky, are probably not so important of a feature when thinking of a word/name for the plant (though they are referenced in the *spinosa* part of *Caperus spinosa*, and that was one additional reason why I thought the „thorn“ reference was so likely). Considering the Persian forms, the etymology is most likely a reference to the ovoidness of the seed-pods, hence „curved“; the radiant stamens¹⁵ are also usually somewhat curved, and that could be the secondary reference that helped to establish the names, but probably the curved stamens did not contribute to the establishing of the names. The ovoid pods are most likely the primary reference because, besides capturing the imagination more than the curvature of the stamens, and besides being the primary food source for people, *kawark*, *kawar-giya* and *kor-giya* also are words for the carob, as well as for the caper: and carob seed pods are those long, brown very curved seed pods on carob trees. So I think that's the etymology.

If no one before me has adduced those Persian words *kawars/koras/kuwurs* meaning „a curl“ and those Persian *kawar/kor-* words meaning „caper; carob“ in order to establish the etymology of *kabar* and *κάππαρις*, that would be another example of big oversights from linguists of the past: and I don't see that anyone has mentioned those Persian words meaning „a curl“, or the fact that those Persian caper words also refer to the carob. And that's why you're reading this paper now, because too many previous linguists did not do the job right. Ancient Greek *κάππαρις* is not necessarily from Ancient Persian, however: cognates are also theorized¹⁶ to exist in the Burushaski language (cf. Burushaski *čopuri/čopari=Caperus spinosa/capers*¹⁷), and since Burushaski has some additional words that are

14 And in my November-December 2020 notebook, that was one of the several possibilities that I had written down, that the etymology could come from „rounded/ovoid/curved“ in reference to the pods.

15 Radiant „stems“ in the 7th version of this paper was a typo. „Stamens“ was the word I had meant to type here.

16 See Frisk's etymological dictionary of Ancient Greek, the *κάππαρις* entry.

17 The Burushaski word *čoqures* meaning „branches growing from a pruned tree“ could be a cognate as well, since it possibly comes from an older meaning of „something that radiates appendages outward“/„sprouting“<„bulging, swollen, round“, also like the sun and the moon radiating beams/rays, applied as well to trees and plants that radiate branches. But *čoqures* may instead derive from *čog*=„to sprout“, perhaps in turn from „pointed“ (the sprout being often thought of as something pointy pushing up through the soil or up through the tree bark), similar to Romanian *cioc* (=„beak“), of unknown origin, and that is more likely than to posit that *čog* had the older meaning of „round; bulging out>something that radiates“ (though recall in an earlier note in this paper the way those words meaning „stork“ were a reference to the long legs of the birds, from PIE *(s)ter-, to bulge, stick out“). I think the Burushaski word *čukus* =„main beam“ most likely derives from *čuk*=„something projecting/something pointed“, and a word with such form and meaning is found in Romanian: see Romanian *ciuc* (=„peak, tip; pick-axe“; pronounced „chook“) *ciucure* (something pointed hanging down: tassels, lace fringes, grape clusters, chandelier crystals), *ciucă* (variant of *ciuc*) and in Slavic languages (see Proto-Slavic **čuka*, „cusp, peak, hill, crag“). I think the Burushaski word *gobi*=„cauliflower“ could derive from **gob*=„round“, which would be very similar to *čop*=„round“, if that's what *čop* means in those Burushaski words for the caper. The *gobi* cauliflower word might instead derive from *gob*=„to sprout“: see the etymology of the *cauli-* in cauliflower for an example of

likely cognate with Ancient Greek words ¹⁸; and since there is no strong evidence that *Caperus spinosa* was not known to, let's say, the Mycenaeans; then *κάππαρις* could be part of the Archaic Greek vocabulary, with *κάππ-* being an ancient Mediterranean word (and maybe it was also found in PIE) that meant „curved, round“: see Akkadian *karāru*=“to curve, bow“; Akkadian *kippatu*=“loop; hoop; circle; rim“ (and given that many Akkadian words show an i/u variation in their first syllable, there was perhaps also the variant **kuppātu* with the same meaning); Akkadian *kupālu*=“to roll up, wind up“; and many more Akkadian words belonging to that root, as well as some words in other Semitic languages.

Earlier I discussed that the more ancient meaning of *κύπ-* could have been „round“, later meaning „sun“, then „to radiate“, then „something pointed and long“/“something pointed“, then from there „mountain“, „cypress tree“, and so on: but for now I think it is more likely that the oldest meaning of the *κύπ-* seen in *Κύπρος*, *κυπάρισσος* and *κύπειρον* (and its variants) was „pointed“, not „round, curved“. Above I also discussed Ancient Greek *κυβ-* which in some words likely meant „curved“ (while in other words, it meant „sharp“/“pointed“), and Sumerian *kab*=“shepherd's crook“ which would have meant either „curved“ or „pointed“. There is also Proto-Semitic **kapp*=“palm, hand“, thought to have most likely meant actually „the cupped inner of the hand“, because that ancient meaning is reflected in the tool names and technical meanings derived from **kapp-*: so Proto-Semitic **kapp* very likely used to mean „curved“. The Hattic word for „moon“ is *Kap*, and that could be from *Kap*=round, though I think that's more likely from *Kap*=“bright“, in turn from *Kap*=“pointed“: there are other possibilities for Hattic *Kap* which are discussed further in this work.

5. *καπνός*, “smoke” and *καπύς*, “smoke, steam”

For the Ancient Greek words *καπνός*, “smoke” and *καπύς*, “smoke, steam”, I consider three different semantic origins as likely:

1) *καπνός*, “smoke”, and *καπύς*, “smoke, steam” possibly derive from this same *καπ/κύπ* root-word meaning „pointed“ which I described above, by way of the semantic progression from „pointed/sharp“ to “stinging” to “that which stings (smoke and steam)”. Beekes (2010) ¹⁹ does not accept a derivation of *καπνός* from **kwep-*/**kʷap-*, rather he considers that *καπνός* probably has a Pre-Greek Non-Indo-European origin. Likewise, I'm saying that *καπνός* may have a Pre-Greek origin, perhaps from the root *καπ/κύπ* which was not found exclusively in Indo-European languages, and most likely did not originate in PIE.

2) *καπνός*, “smoke” and *καπύς*, “smoke, steam” possibly derive from a *kap-/kep-* root that meant „thick, dense, covering“: in the next draft, I will have more data for such a

that. There are also other possibilities for „gobi“=“cauliflower“.

¹⁸ See a number of works by Ilija Casule where he discusses some very likely Burushaski ~Ancient Greek cognates, as well as some likely Phrygian, Daco-Thracian/Illyrian cognates in Burushaski.

¹⁹ Beekes, Robert S. P., (2010), “καπνός”, in *Etymological Dictionary of Greek* (Leiden Indo-European Etymological Dictionary Series; 10), volume I, with the assistance of Lucien van Beek, Leiden, Boston: Brill, →ISBN, page 638.

possibility detailed here. For now I cite Latin *cepa* („onion“) which may be from a hypothetical **kep*=“compacted (into a firm ball), dense, thick, firm, strong, hard“. I also cite Latin *cippus/cīpus* „stake; post; gravestone, tombstone; landmark, boundary marker; menhir“: so *cippus/cīpus* shows the meanings “something narrow/narrowish and rising” but they also (as in numerous other such cases) contain the meanings “firm; firm in place; standing; stiff”: all the meanings owe their inspiration to the penis and to tree-trunks: compare a penis to a post, a stake; and the penis hardens when it is erect: thus the connection between “erect, rising”, and “hard” and also “narrowish, long/longish”: and tree-trunks are also hard, erect, rising, narrowish, long/longish. Compare also horns, porcupine quills, et cetera.

Therefore, if Latin *cepa* (“onion”) derives from a *kep*=“compacted, firm, dense, hard” it is very likely cognate to *cippus/cīpus*. Compare Latin *scīpiō*, “staff; walking stick”; Latin *scāpus*, “stem, stalk, shaft (of a column, for example)”; Latin *scōpa*, “branch of a plant; broom; besom”; Latin *scopiō*, “the stalk or pedicle of grapes”; Proto-Germanic **skaftaz* , “shaft”; Proto-Slavic **корьѣ* or **кѡрьѣ* “javelin, spear”; Albanian *shkop*, “stick, pole, club” (possibly from Latin, but likely instead from PIE); the Ancient Greek verb *σκήπτω* (the meanings will be given and explained later in this paragraph); Ancient Greek *σκήπτρον/σκᾶπτρον/σκᾶπτρον/σκᾶπος* “staff; stick to lean on; baton; sceptre” all posited to be from PIE **skāp-/skeh₂p-*“rod, shaft, staff, club”, which would be akin to a potential root *(s)ke(H)p-“to strike, beat”, but I would not expect that to be the source, rather the source would be [sk]/[k]=“stiff, hard” leading to “rod, shaft, staff, club” and to “to strike, beat”, and leading also to all the meanings of Ancient Greek *σκήπτω*: 1) “to prop” (from “to place in a standing/stiff position, like a staff”, and from “to prop oneself or lean upon a staff” both from “staff<stiff, hard”), 2) “to stay” (from “stiff in place”, “firm in place”, from “stiff, hard”, like a post/staff placed in the ground), 3) “to press one thing against or upon another”, from 4) “to prop oneself or lean upon a staff”, from “staff; stiff, hard”; 5) “to let fall upon, hurl, shoot”, “to let fall upon” is surely from arrows and spears falling down onto the ground, as indicated by “hurl, shoot” 6) “to fall” from “to let fall upon” (see the preceding explanation).

So then, we see the evidence for a [sk]/[k]=“stiff, hard”, and the full evidence for that in IE languages would actually fill many pages. English “sky” is from PIE *(s)kewH-, “to cover, conceal, hide (as a verb); skin, hide (as a noun)”, and I think that the older meaning was not “to arch over, bend” (some words meaning “to cover” do derive from “to arch over, curve, bend”) but instead “a thickened conglomeration which covers, hides, obscures”, in turn from “thick, dense, hard, firm”, and this brings us to *καπνός*, “smoke” and *καπύς*, “smoke, steam” possibly deriving from a *kap-/kep-* root that meant „thick, dense, covering“.

Latin *scamnum*, “stool, step, bench; ridge (of earth formed by ploughing); breadth of a field”: Latin *scamnum* has been posited to derive from Proto-Italic **skaβnom*, from PIE **skab^h-no-m*, from PIE **skab^h-* , “to hold up”: this etymology seems to be proven by Sanskrit *skambha*, “prop, pillar, support; tower” (from Proto-Indo-Iranian **skamb^hás*, “pillar, support”). The possible relevance to *καπνός*, “smoke” and *καπύς*, “smoke, steam” is the near-certainty that PIE **skab^h-* , “to hold up” comes from an earlier semantic “firm, strong, dense, hard”, thus capable of supporting, of holding up, and the semantic “erect, stiff” was probably included as well. Now, since there most likely was a Pre-PIE **skab^h-* “firm, dense, thick”, and since there quite likely was also a Pre-PIE **skāp-/skeh₂p-*, “firm, dense, thick”, then *καπνός*, “smoke” and *καπύς*, “smoke, steam” might derive, via a Non-Greek IE language, from that Pre-PIE root

*skabh- “firm, dense, thick”, a language where “-bh- “ became B/P or B then later P, and a language where the initial S was dropped. Or *καπνός*, “smoke” and *καπύς*, “smoke, steam” may derive from a Pre-PIE **skāp-/skeh₂p-*, “firm, dense, thick”, via a Non-Greek language if such a vowel shift is not possible within Greek. Compare PIE *(s)kewH-, “to cover, conceal, hide”.

3) *καπνός*, “smoke” and *καπύς*, “smoke, steam” may derive from a root **kwep-/kwap-*, „to boil, to steam; to smoke“, a root which I’m now quite sure (since maybe December 2022, maybe somewhat before that time) comes from a **k^w/k^w=* “to move, stir“, encountered also in PIE **k^wel*, „to move, stir, to turn“ and in PIE **k^wer*, „cauldron, pot“, which I derive from „to boil, steam“, as „cauldron“ derives from Latin *calidus* (>*caldus*), „hot, warm“ from *caleo*=„I am warm or hot, glow“. I will discuss PIE **kwep-/kwap-*, „to boil, to steam; to smoke“ in more detail later in this work. Others derive PIE **k^wer* from a root **k^wer* meaning „to build; make; do“ and while cooked food is very often referred to as „made“ food, I prefer my theory.

6. Kap, the Hattic Moon-god

In Hattic, *Kap* was a word for the moon and/or the word/name of their moon-god:

I think it’s quite likely that *Kap* derives from “bright<pointed”: a derivation from *Kap*=“round” seems less likely, despite my etymology of Ancient Greek *κάππαρις* from „round/ovoid seed pod“. If *Kap*=“bright”, then *Kap* could easily²⁰ also have referred to the sun and the stars, and the meaning “bright, radiant“ would derive from „beam/ray“, from „something pointed, sharp“, without going back to a word that meant „round“. It’s also possible that this Hattic word derives from „gleaming white like tooth enamel“, from „tooth“, since words beginning with the K sound often denote “pointedness/pointiness/pointed; sharp; sharpness; tooth/teeth/fangs; a peg/things that are peg-like“ and so on, and since we find similar forms in that part of the world in those times that meant „pointed“ (cf. Akkadian *sappu*=lance; *zappu*=bristle, tuft of hair; while Hurrian *šapši* is thought to probably mean „sun/sun-disc“).

It’s also possible that Hattic *Kap* meant “Wanderer”²¹, a reference to way the moon changes its position in the sky across the months of a year: for this possibility, see how many of the IE-Anatolian (Hattic is Non-IE Anatolian) words for moon are believed by some to derive from Proto-Anatolian **Ormo*=“wanderer”²². See also Ancient Greek *πλανήτης* (*planētēs*)=“wanderer, vagabond, planet”. If *Kap*=Wanderer, it would very likely be cognate with Lydian *Kofu*=“water” and Eteo-Cypriot/Amathousan *κυβάβδα* (*kubáβda*)=“blood”, with all three words deriving from a probably Non-IE root-word meaning “to move, flow, run”. PIE **méh₁ns*=“moon, month” is thought to derive from the older meaning “to measure” (PIE **meh₁*=“to measure”), and so it cannot be yet ruled out that *Kap*=“to measure”, even though I

20 If *Kap*=“round“, I wonder if such a word could have applied to stars as well (we do not yet find that any words for „star/stars“ in Hattic begin with *Kap/kup/kip/kep*, at least not that I know of). If „round“ led to „sun“ and „moon“, then *Kap* could have shifted from meaning „round“ earlier on to also meaning „bright; giving off rays/beams; something pointed“ in later times, in which case we could find *Kap* words for „star/stars“ in Hattic even if the older meaning was „round“. But I think it’s more likely that the older meaning of *Kap* was „pointed“, though „wanderer“ is also likely.

21 I first published this „*Kap*=wanderer“ theory in the July 9th 2022 version of this work.

22 Though I also like the other theory that Proto-Anatolian **Ormo* (=“moon“) derives from the earlier meaning „pale, weak, sickly, wan“, with „weak“ and „sickly“ referring to the weak light of the moon as compared to the sun.

intentionally ignored that possibility in earlier versions of this work.

7. Κύπρος, *Lawsonia inermis*

In previous drafts of this work I argued that κύπρος, the Ancient Greek word for the *Lawsonia inermis* plant, could derive from the same Eastern Mediterranean κύπ meaning "pointed, projecting", referring either to the spines at the end of the branchlets of mature *Lawsonia inermis* shrubs; or alternatively, the earlier meaning of „pointed“ led to „bright“ which led to „dawn“ which led to „red/ruddy (like the dawn)“²³, and the word was then applied to the plant because a red-brown pigment is made from the plant (and the plant has red flower-stamens and reddish-brown/henna-colored fruits). Either of those etymologies would be opposed to the traditional etymology that derives κύπρος (the word meaning „*Lawsonia inermis*“) from the Semitic root K-P-R meaning "to cover, hide, obscure".

I argued in those earlier drafts that that Semitic root K-P-R „to cover, hide, obscure“ actually derives from such K-P-R names that the plant had, which derive from the spikes on the plant or from the red henna pigment (plus the red stamens of the flowers and the reddish-brown/henna-colored fruits). So in this scenario all the instances where a Semitic language or Ancient Egyptian has such a word (*kopher*, *koper*, etc.) for the *Lawsonia inermis* and/or the henna processed from it, those words derive from κύπρ=“pointed; bright; dawn; ruddy; golden“ (compare the names Kuprothemis and Chrysothemis); but since the henna dye/pigment was processed from those plants, which was painted and coated onto surfaces, long ago a verb meaning "to cover, hide, obscure" developed in Semitic (and maybe in some Non-Semitic languages, such as Ancient Egyptian and Eteocypriot: which was probably not Semitic) from the name of the plant. After studying the Semitic language evidence more and after more linguistic study in general, I now think it is quite certain that Semitic K-P-R „to cover, hide, obscure“ derives from the earlier meanings „thick, dense“²⁴, not from a word for the *Lawsonia inermis* plant. And I now agree that the κύπρος word meaning *Lawsonia inermis* most likely derives from that Semitic root K-P-R, „to cover, hide, obscure“, because the K-P-R root is so embedded in Semitic and has led to so many meanings in Semitic that it most likely is native to Semitic. And Semitic root K-P-R, „thick, dense“ (the earlier meanings that I posit) would likely be cognate to the Semitic root ك ب ر (K-B-R), „big, large, great“.

8. ἀοῖα, a word for the myrrh tree

During the time that I was developing the scenario that κύπρος („*Lawsonia inermis*“) derives from the earlier meaning „pointed“ referring to the plant's thorns or from „pointed, sharp“ leading to „bright“ which led to „dawn“ which led to „red/ruddy (like the

²³ I argued that κύπρος (= *Lawsonia inermis*, the plant from which the red/reddish-brown henna is made, and a plant which has red flower-stamens and ruddy-brown fruits) has an identical kind of etymology as ἀοῖα=“myrrh tree“ deriving from PIE *h₂ews- „dawn, east, bright“ because the myrrh tree has ruddy resin.

²⁴ See for example Arabic كَفْرٌ (=kafr) meaning „earth, dust; darkness, blackness“.

dawn)“ or from „pointed, sharp“ leading to „bright“ and from there eventually to „red“ without the intermediary meaning „dawn“---during that time I published my theory that the Ancient Greek word actually meant “myrrh tree“, with ἀοῖα (in my theory) deriving from PIE *h₂ews- „dawn, east, bright“, from which also derives Sanskrit *usrá*=“reddish, ruddy; bright; matutinal”. The resin of the myrrh tree is usually ruddy: red/reddish-brown/golden-red. So it’s likely that ἀοῖα=“myrrh tree“ and derives from PIE *h₂ews- „dawn, east, bright, ruddy, red“ because the myrrh tree has ruddy resin.

It’s very likely that the word ἀοῖα meant „myrrh tree“, since Zoilus, an ancient Anatolian who wrote in Greek (and maybe was Greek or partly Greek himself) wrote that a local, older name for Smyrna the daughter of Theias and mother of Aoios/Adonis was „Aoia“: not only does „Smyrna“ mean „myrrh/myrrh tree“, but Smyrna in the legend/myth was turned into a myrrh tree and so gave birth to Aoios/Adonis while in myrrh tree form. So when Zoilus says that a name of this Smyrna daughter of Theias was Aoia, he is most likely also saying that Aoia=“myrrh tree“ (and Zoilus says that Aoios was named after his mother, not vice versa). I’m sure of that because Hesychius records that ἀοῖα=“trees that are cut down and dedicated to Aphrodite“: Aoios/Adonis was one of Aphrodite’s lovers, for whom she mourns in Ancient Greek myth; and add to Hesychius’ gloss the fact that the resin of the myrrh tree is usually reddish-brown, ruddy like the dawn, and Aoios is known to derive from a variant of Ancient Greek Ἠώς=“dawn; the goddess of the dawn”: compare Doric Greek Ἄως=“dawn; dawn-goddess”; the PIE root is PIE *h₂ews- „dawn, east, bright, ruddy“. Therefore, the “trees that are cut down and dedicated to Aphrodite“ (as glossed by Hesychius) were most likely originally myrrh trees which have ruddy resin, later probably/perhaps including some other kinds of resinous trees that were offered/dedicated to Aphrodite.

9. κύμινδης, κύβινδης and χαλκίς

The bird referred to as κύμινδης in the *Iliad* (book 14, lines 289-290) and in Aristophanes’ play *Ornithes* (*The Birds*) in passage 1181 was, judging from the actual passages, a hawk, an eagle, a kite—a bird of prey, a raptor, not a nightjar, which is not a raptor bird nor a bird of prey (the nightjar feeds only on insects), nor does it dwell high on mountains, as far as I know, and the *Iliad* refers to a bird dwelling high in the mountains. I think the word κύμινδης was likely a dissimilation of the original κύβινδης, a form which is also attested. I think κύβινδης is the original form because it’s likely that the source was Kub/Kup=“sharp, shrill, pointed“, referring to the voice of the hawk/eagle/kite, and such a word could also be applied to the nightjar, which also has a shrill voice (most birds do). So if indeed Pliny the Elder (writing in Latin) is referring to the nightjar when he speaks of a Cybindis as a „nocturnus accipiter“ (in English the nightjar is also known as a nighthawk) then the explanation is likely that the *Iliad* is speaking of a hawk/eagle, while Pliny is speaking of a nightjar: and Aristophanes, judging from that passage of his, is very likely speaking of a

hawk, an actual hawk, not a nightjar.

That passage from the Iliad says that while men call the bird Kumindis, the gods call the bird χαλκίς. It seems to me that χαλκίς means „sharp, shrill, bright“, explaining most of the meanings attested, from „hawk“ to „nightjar“ to „Coracias garrula“ (a mostly bright blue bird with a shrill voice) to „pilchard, sardine“ (bright silvery scales), a poisonous lizard (likely a brightly colored lizard); χαλκιδικός, „a kind/type of rooster“, chalcidicum, „an open area for walking“ (bright, sunny; compare the etymology of „glade“); χάλκανθον=“solution of the blue vitriol“; χάλκανθον=“crown daisy; garden ranunculus“, which was also called χαλκάς and χρυσάνθεμον (χρυσ=“gold“); and all those χαλκ- words having the meanings „bronze, copper, brass, brazen material“. Since κάλχη also means „crown daisy“ and „rosette on the capitals of columns“ then I think κάλχη also means „bright“, not „dark“ (as some think because κάλχη also means „purple“). The name of the Seer Κάλχᾱς in the Iliad probably meant „clear, bright“, showing the same idea seen in the term clairvoyant (clair=“clear“, voyant=“seer“). My theory is much better than supposing that Κάλχᾱς meant „dark“: once again I have brought clarity.

10. Σάλμοξις/Zάλμοξις,

Gebeleixis/Zebeleixis/Zebeleizis and Zibelthiurdos, Svellsurdos

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

The first is that the *Salm-/Zalm-* in the name of the Getic/Dacian deity Σάλμοξις (*Salmoxis*)/ Ζάλμοξις (*Zalmoxis*) meant “lightning bolt” and “to cut, chop, strike”, and derives from an earlier *Kalm-* which was sibilized (such sibilization is one of the key features of the Indo-European branch known as Daco-Thracian). In at least one classical source, Herodotus' *Histories* ²⁵, Σάλμοξις was stated to be the same as *Gebeleixis/Zebeleixis*, a Geto-Dacian deity

25 Herodotus, *The Histories*, 4.94: from which I quote (A.D. Godley English translation, 1920): "Their

corresponding to the Greek Zeus. See also this quote from Herodotus, *The Histories*, 4:94: “Furthermore, when there is thunder and lightning these same Thracians shoot arrows skyward as a threat to the god...”--Herodotus is speaking of Zalmoxis when he refers to “the god”; see the entire excerpt in note #21. Zalmoxis in most manuscripts appears as *Salmoxis*, and I will use *Salmoxis* primarily in this article. The form “Zamolxis” found in later corrupted manuscripts (you can check the literature on the subject) I will ignore as no doubt being a scribal error.

The root word(s) from which the Hittite words *kalmara*, *kalmi-*, *kalmisana/kalmisna/kalmus* derive will be discussed more later in this work: for now I will state that even if the Hittite words cited above derive from PIE **skel/*(s)kelH-/*(s)kelh₂-/*(s)kelh₃-* “to cut, split”, they could still be cognate to Geto-Daco-Thracian *Salm-/Zalm-*, though I would have expected Geto-Daco-Thracian to have either kept the initial *Sk-* sound intact (as seen in Proto-Albanian **skalā*, which Orel posited as the source of Albanian *halë*, “pointed tip; awn; fishbone; pine needle”; and as seen in Proto-Balto-Slavic *skalā?*, source of Lithuanian *skala*, “splinter”) or to have shifted it to *štš-* as in Proto-Albanian *štšela*, source of Albanian *çel*, “to open”. But if the *S-* was dropped early enough on, the *K-* could perhaps have undergone a satem sound shift: but more certainly the palatalized *k̄* would have undergone the satem sound shift, as seen with Thracian *zalmos*, “hide, skin” from PIE **kel*, “to cover”.

The etymology of the *Gebel/Zebel* in *Gebeleixis/Zebeleixis*²⁶ is the second etymology illustrated by those Hittite forms; however the *Geb-/Zeb-* in *Gebel/Zebel* derives from a root word **keb/*kab/*geb/*gab* which had a similar semantic range to *kalm-/kelm-*. The semantic range of **keb/*kab/*geb/*gab* (as well as of a variant **gib/*kib*, which however I don't expect to be the earlier form of the *Geb-/Zeb-* in *Gebel/Zebel*) was “pointy, sharp; hard, stiff, projecting” and probably also „lump, mound“ and as a verb „to cut/chop/strike/hit“: from these root-meanings developed the meanings „hammer“ (see „gavel“ in English), „axe“ (see *κύβηλις*=“axe; cleaver“ in Ancient Greek); „lightning-bolt, thunderbolt“ (see *zibens*=“lightning bolt“ in Latvian and Lithuanian *zaiķas*=“lightning bolt“); „spear”²⁷.

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

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

27 It's possible that the oldest semantic range (in PIE times or probably earlier) was “to curve, turn; round; circle”, from which developed the meaning of “sun”, from which developed the meaning “to radiate”/“light-beam”/“light-ray”, from which developed the semantics of “arrow/spear; something pointed”, though the “pointed” semantic could have also developed from the “rounded mass” meaning, if “rounded mass” led to “pointy eminence”, which can happen for example as a word is transferred from a rounded hill to a peaked hill and peaked mountains. These semantic developments may have happened quickly in the ancient languages that we are discussing, resulting rather quickly in a variegated and polyvalent vocabulary.

The meaning especially gravitated toward a hard, pointed/sharp wedge: but really any blade is a wedge and any blade is hard and stiff, so that doesn't narrow it down really. See also PIE *ǵebʰ- "branch", source of Proto-Germanic *kablaz, "stick, rod; round piece of wood" (Northern Proto-Germanic *kablô), and source of Lithuanian žābas "cane, branch, twig", *žabá* , "rod, twig, cane".

Note that Proto-Germanic *kablaz meant "stick, rod" as well as "round piece of wood", and I have also found some other evidence that the "round/rounded mass" meaning was likely present and very old in these words, probably having developed from an earlier meaning of "lump; mound" in turn from "upward-projecting mass/peg/something pointed/something rising/something sprouting". The meaning "round, rounded mass" could also have developed from "compacted, dense, firm, hard", since in ancient times, round objects usually had to be hard-packed and dense in order to maintain their round shape, like round balls of dough or earth/clay. See Lithuanian gabalas="lump, piece" and Latvian gabals="piece": I wonder if these words (gabalas and gabals) came from "a piece cut off", from "to cut/cut", from "sharp, pointed, stiff".

The Albanian word *zemër* (=heart), which has baffled linguists for over a century²⁸, derives quite naturally from (I hypothesize) an earlier **zember*, from an earlier **zeber*, from an earlier **geb-* = "rounded shape" or alternatively from "central point", from **geb*="point; something pointed, sharp". Evidence for this etymology that I present is found in Çabej's etymology of the Albanian word *shemër* (=second wife; enemy; nemesis; opponent), which is formally/sonically so similar to *zemër*. Çabej postulated that *shemër* is an early borrowing from Slavic, from Proto-Slavic *sębrъ*="friend, partner". I think Proto-Slavic *sębrъ* (=friend) itself likely derives from Carpatho-Balkan **geb*="heart" (in this scenario, „heart“ led to „friend close to the heart“, and also to „lover“/“second wife“: „second wife“ led to „nemesis; enemy; opponent“, since the second wife is the rival of the first wife: this semantic shift from „second wife“ to „enemy, nemesis, opponent“ was brought about by the first wives) from the earlier meaning of „rounded shape“ or „central point“.

For the Albanian word *zëmër*="late afternoon meal" (nearly identical to standard Albanian *zemër*=heart, and identical to the Albanian variant *zëmër*=heart), I agree with those who derive it from "center of the day", from *zëmër/zemër*="heart". The Turkish word *göbek* (= "navel; middle, core, center, heart"; "belly", paunch"), which I discovered after I published the above theoretical etymology of Albanian *zemër*, is a very similar example, deriving from Proto-Turkic **köpek*, which is thought to probably be akin to Proto-Turkic **kēbe*="swollen" (source of Turkish *gebe*="pregnant"). Alternatively, I think it may derive from a Proto-Turkic word or a loanword **köp-* that meant "point": in which case the meanings "belly, paunch"

²⁸ There have of course been several etymologies posited, but none of them were verifiable; nor can mine be confirmed as the most likely yet. Jokl 1937 (and after him, Huld, 1984) posited that *zemër* derives from a supposed PIE **ǵʰen-*, "to swell, abound", from which root though no close meanings to "heart" are encountered among the attested words thought to derive from that root. Haas (1966) compared Albanian *zemër* with Phrygian *kimeros*="mind, desire" which may be so, but cannot be verified since the earlier form/etymology of Phrygian *kimeros* is unknown, and there are many possibilities. So my etymology for *zemër* is just as likely and I think mine is more likely, since Phrygian is not close to Albanian and Phrygian contained so many words deriving from roots that are not encountered in Albanian; whereas Daco-Thracian and Albanian were quite close.

developed from the earlier “navel” (the navel is a point, even if it is an outward navel) and “middle” (from “the middle point”). It would be interesting to know what the earlier meaning of PIE **kér*=“heart” was (if the earliest meaning was not “heart”, and quite certainly the earliest meaning was not “heart”): “middle point<point”? In which case it would be akin to PIE **ker*/**kerh₂*- “horn, tusk; head; top”. And not just “middle point/point” but also the meaning “hard, stiff” could have been there, so that **kér* meant “the hard core/the hard point”, like the pit/stone of a peach or cherry. This is more likely than positing that **kér*=“heart” derives from “rounded”<“round/curving”, and this goes for Albanian *zemër* as well: if it derives from an earlier **geb*-/**geb^h*-**geb^h*-/**geb*-, those forms would more likely have meant “the hard point” rather than “rounded, curved”.

The PIE root **gómb^hos* (“tooth, row of teeth; peg”) is likely from a nasal-infixed form (perhaps **ǵ-né-b^h-ti*~**ǵ-ṃ-b^h-énti*) of **geb^h*-, which could have had the base meaning “pointed”: see for example Proto-Celtic **gobbos*=“muzzle, snout”, which could be from earlier “pointed” or from “tooth<pointed”. Compare PIE **geb^h*-“branch; stick, rod”, discussed a few paragraphs earlier.

From the ancient meaning of “pointed” that **geb^h*-/**geb*-/**keb*- had come, very likely, the meanings of “radiant, bright” seen in the Baltic IE languages. Possibly those “radiant, bright” meanings developed in the *geb*/*zeb*/*gib*/*zib* words in Dacian and/or Thracian as well, but there is no certain evidence of that yet. Such meanings are observed in Lithuanian *žibėti*, ‘to shine, to light, to glow’ from Proto-Balto-Slavic **žibé^htei*; Lithuanian *žiebt* „to ignite, to start fire“; Lithuanian *žibas*, *žybas* „glow“; Latvian *zibēt* „to shine“; Latvian *zibsniēt*, “shining”; Latvian *zibens*, “lightning”; Latvian *zibt*, „to sparkle“. See also Serbo-Croatian „*zublja*“ meaning „torch“ and it is said to derive from Serbo-Croatian „*zûb*“=“tooth“, which if correct would corroborate a lot of what I was and am saying in this paper, since the first drafts in the year 2020 when I was talking about the possibility that words meaning „bright; radiant“ and „fire“ could (via a number of paths) be cognate to and even derive from words meaning „tooth; pointed“. Serbo-Croatian „*zûb*“=“tooth“ derives from Proto-Slavic **zûbъ* „tooth“, from Proto-Balto-Slavic **zâmbas*, „tooth; sharp or jagged edge“, from PIE **gómb^hos*, „tooth; row of teeth; peg“. See also Slovak or Slovenian *zubelj*, „fire“ and *zubja*, „torch“.

If the meanings “bright, radiant” did not develop from “pointed rays” or from “sharp” leading to “bright”, another possibility would be the meanings “bright, radiant” developing from “white gleaming tooth”, a semantic development which may have support from Sumerian, if not from elsewhere as well. Or maybe “geb” meaning “to chop, strike” led to “lightning bolt”, which led to “bright, radiant” (this would not account for those South Slavic words meaning “torch” and “fire” and deriving apparently from “tooth”). It’s seemingly possible that an ancient “geb” word meaning “compacted, dense” or “to turn, curve, bend, arch” or “fat, swollen” led to “round” and from there to “sun, moon” and from there to “bright” but I don’t think that’s how it happened, nor do I think that a “geb” meaning “sun, moon” led to “pointed rays” and from there to “bright” and “pointed”. I doubt that there ever was a “geb” or “keb” meaning “sun” or “moon” in the geographical regions that concern us in this paper.

It’s seemingly possible that the “pointed” semantic could have developed from the “rounded mass” (here we are not concerned with “sun” nor “moon”) meaning, if “rounded

mass” led to “pointy eminence”, which can happen for example as a word is transferred from a rounded hill to a peaked hill and peaked mountains. These semantic developments may have happened quickly in the ancient languages that we are discussing, resulting rather quickly in a variegated and polyvalent vocabulary.

Whichever way it happened, I’m pretty sure those Lithuanian and Latvian words are from the root/set of roots that I am describing.

In the Getan dialects, the meanings of *Salm/Zalm* and *Gebel/Zebel* were: “to cut, chop, strike; axe; lightning bolts” (compare Ancient Greek *κύβηλις*=axe, cleaver). In many ancient languages, the linking of “to strike, chop”/“axe” to “lightning-bolt” came from the way lightning bolts split trees, and the way they shoot down from the sky like arrows or spears and the way they cause damage like axes or hammers. This etymology is proven by a depiction from Thracian times of Zalmoxis wielding an ax.

For me the question of the etymologies of *Salm-/Zalm-* and *Gebel-/Zebel-* is settled beyond 100%. And now I have determined to 100% the etymology of *-eixis/eizis* and *-οξίς (-oxis)*:

Eixis/Eizis=“oak tree” in two Getan dialects (Getan=the Daco-Thracian languages and dialects of the Getae), while *οξίς/Oxis*=“Oak tree” in another Getan dialect. *Eixis/Eizis/οξίς* derive from PIE **heyg-s*, which meant “oak tree”. Deriving from the same PIE root **heyg*, compare the A/O variation in Lithuanian *q̄žuolas* (=“oak tree”), Lithuanian Samogitian dialect *ōzouls* (=“oak tree”), Latvian *ozols* (=“oak tree”); compare also the Middle English variants *ook* (=“oak tree”), *oke* (=“oak tree”), *aik* (=“oak tree”), *ake* (=“oak tree”). So a variation *Ox~Eix/Eiz* for the word for “oak” among two closely kindred Getic/Dacian/Thracian dialects/languages is no problem at all and is in fact expected.

Since very ancient times, mankind observed that oak trees often get hit by lightning (more often than some other kinds of trees, but not necessarily the most-prone to get lightning-struck of all trees; differences in water-content in the trees is the main reason for the different rates when height of the trees is the same): struck, chopped by lightning, burnt by lightning (check the folklore surrounding *Perkwunos* for that). So *Salm-oxis/Zalm-oxis*=Chopper of the oak. And *Gebel-eixis/Gebel-eizis/Zebel-eizis/Zebel-eixis*=Chopper of the oak. I think the older meaning of PIE **h₂eyǵ-* was “penis”, in turn deriving from “pointed”, that’s why **heyg-* meant both “oak tree” and “goat” in Proto-Indo-European: the goat because of their long penises and hyper-sexual nature (see the lusty Satyrs in Greek mythology, who were half-man, half-goat) and the oak tree because acorns look quite penis-like: in Ancient Greek *βᾶλλονος*=“acorn; oak tree; penis”; in Latin, *glans*=“acorn, penis”. For the full irrefutable details and evidence establishing that PIE **h₂eyǵ-* meant “penis” deriving from “pointed”, see the newest edition of my translation of the Moesian-Thraco-Dacian inscription found near Kjolmen.

Zibel-thiurdos/Zebelsiurdos/Svelsiurdos also meant “Chopper of the oak”, using another word for “oak tree”: *Thiurdos/Siurdos/Surdos*, which I think derives from PIE **ker-*, “to plait,

weave; rope, string”, from the earlier meanings “to turn, curve, bend”²⁹: compare how Proto-Celtic **kassos*=”curly, woven, twisted” led to Gaulish *cassanos* meaning “oak tree”, because of the very curved branches of many oak trees (as well as the curved and bent trunks of many oak trees; though other oak trees have high straight trunks). From PIE **ker-*, “to plait, weave; rope, string”, also derive Albanian *thur* (“to plait, braid, intertwine; to fence in, enclose; to knit”) and Armenian *sard* =”spider” as well as perhaps, I think, Armenian *sard*=”cedar tree”, especially if the older meaning was “juniper tree”, since junipers were often used in plaiting/weaving. Ancient Greek *θύρσος* (=the thyrsus) is likely also a cognate. Luwian *tuwarsa* (=vine/grapevine) may be a cognate. Proto-Scythian **tulya* (=oak tree) probably is not a cognate, but it came out quite similar.

An alternative etymology that I also came up with is that Thracian *thiurdos/siurdos/surdos* meaning “oak tree” derive instead from PIE **ker/*kerh₂-* “horn, tusk; head; top”, which would be referring to the pointed acorns or to the sprouting of shoots/branches or to the height and pole-like straightness of many oak trees (PIE **ker/*kerh₂-* also seems to include the meaning “to grow, sprout”). I think both possibilities are equally likely. The derivation from **ker/*kerh₂-* “horn, tusk; head; top” (or from a similar sounding but different root-word with similar meaning) may be indicated by Romanian *țur*=”pointed”, seen in Romanian *țurțur* (=”icicle”, “pointed tassles hanging down; pointed lace fringes hanging down”, “a water-pipe” and other like meanings) and *țurțurică* (=”penis”; „the pods of certain vetch plants” which look penis-like): these Romanian words are of unknown etymology/unknown origin, and they remind me of Ancient Greek *σῦριγξ* (*sûrinx*)=”pan-pipes/anything pipe-shaped”.

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

In Ancient Greek mythology, Zeus and the other Olympians defeated the Titans, and the battle was often portrayed with Zeus in the forefront hurling lightning-bolts at the Titans who were often depicted as human giants with snakes for legs. “Giants with snakes for legs” reminds me of large/high trees such as oak trees whose “legs” are those snake-like roots. I believe that the mythology of the Sky-god/Storm-god defeating the dragon/giant snake was very closely associated with the Storm-god/Sky-god striking the oak trees: in the case of *Zibel-Thiurdos* and *Svelsurdos*, the words *Thiurdos/Siurdos/Surdos* (all variants meaning “oak tree”) may derive from a root-word that meant “to turn ,curve, twist, bend” (as does Gaulish *cassanos*=”oak tree”), and words for “snake, serpent, dragon” often derive from root-words that meant “to curve, turn, twist, bend”....so that’s an interesting correspondence.

²⁹ This etymology of Thracian *Thiurdos/Siurdos/Surdos* may derive from PIE **ker-*, “to plait, weave; rope, string”, from the earlier meanings “to turn, curve, bend”: is an etymology that I came up with and which I first published in a June 2022 update of my work on the translation of the Thracian inscription found on a gold ring near Ezerovo.

A previous theory ³⁰ that someone had is no longer tenable: his idea was that Getic Xis=“lord“ with the only close forms being in the Iranian branch, particularly in Scythian where *-Xais* (found in the Scythian names *Arpóxaïs*, *Lipóxaïs*, and *Koláxaïs*, three Scythians mentioned by Herodotus) is found, which is thought to derive and pretty surely does derive from Iranian **xšaya-* “ruling over”/**xšay-* “to rule”. But Geto-Dacian/Daco-Thracian was not Scythian and there is no reason to suppose that the Geto-Dacian/Daco-Thracian reflex of that root would be so close to the Iranian outcome, and likely that root was not found in Daco-Thracian. He thought the name was a compound of *Zalmo-* and *-xis*, with *Zalmo-* meaning “hide (of an animal)” (in this case, a bear's hide), from Thracian *zalmos*=“animal hide”, from PIE **kelmos*, “covering” from where Proto-Germanic **helmaz* (=helmet) is derived.

PIE **kelmos*, “covering” derives from PIE **kel-*, “to cover”; in the Autumn of 2022, I came to the conclusion that PIE **kel-*, “to cover, hide, conceal” most likely derives from an earlier (and hypothetical, posited by me) Pre-PIE **kel-*, that meant „thick, dense, firm“, a root which if it existed would be cognate to a hypothetical PIE **kel-* „sharp, pointed, stiff“. In previous drafts I posited that PIE **kel-*, „to cover“ may derive from “to cut off, strip off (animal skin)”, from a hypothetical **kel-*, „sharp, pointed“: in that scenario, from **kel-* „animal skin/animal hide“ the verb **kel-*, “to cover, hide, conceal” was created, from the idea/action of „to cover with animal hide“: but for now at least I prefer the theory that „to cover, hide, conceal“ developed from „a thick congelaton which covers/obscures/hides“, like thick clouds (congelations of water) covering the sky or thick snow covering the ground.

If PIE **kel-*, “to cover” derives from „hide, skin“, in turn from „to cut off“ < “to cut“, in turn from „sharp, pointed“, then that hypothetical **kel-*, „sharp, pointed“ would be cognate to/a variant of PIE *kelh₂-*, “to stick, prick; stab”, the source of Ancient Greek *κᾶλᾶμος* (“reed”), Proto-Balto-Slavic *sál'mā*?, “straw” (compare to *Zalmo-/Salmo-* in *Zalmoxis/Salmoxis*), and more words. A third option deriving PIE **kel-*, “to cover” from „to arch over, bend“ has no evidence for it as regards the forms **kel-/sel* in IE, even though there are instances where a root-word meaning „to arch, bend, curve“ has led to „to cover“.

A fourth option deriving PIE **kel-*, “to cover” from „to project horizontally“ is perhaps possible, for example if the meaning „wood-beams“ led to „to project horizontally>to cover“, from wood-beams being used to make a roof; and „wood-beam“ could have derived from „to chop (wood)“ from „sharp, pointed“; or „wood beam“ could have developed from „tree-trunk/wood“ from „hard, stiff, erect“.

After my etymological discovery, it's now clear and certain that the *Salm-/Zalm-* in *Salmoxis/Zalmoxis* did not mean “hide/skin” and the meaning of „Lord of the hide“ that Olteanu proposed is no longer tenable; even as a folk etymology it would have been possible only under two conditions 1) if the person(s) did not know what *Oxis* meant in Dacian/Getic (*Oxis*=Oak); and 2) if the person had acquaintance with such a word as Scythian *Xais*=“ruler, lord“ or acquaintance with such a word from another Iranian language or from a non-Iranian and non-Thracian IE language where such a word may have developed.

³⁰ The previous theory of *Zalmoxis* meaning "hide (of a bear)"+"lord“ was published by the Thracologist Sorin Olteanu in the mid or late 2000s. I saw it on his website over 10 years ago. I do not know whether he published that article in a journal. I believe that he did. I do not have Sorin Olteanu's current email and so cannot find the name of the article, or when and where it was published. He no longer has the website.

The *-zelmis/-selmis* found sometimes as South Thracian name-ending components (see Ebryzelmis, *Ziselmis (attested as Ziselmios), Diazelmis, Dizazelmis) most likely meant „sprout/offspring/offshoot“, since „sprout/offspring/offshoot“ is the meaning of the end-component of so many Daco-Thracian names: see my work on the Kjolmen inscription for the detailed evidence of that. I came to this conclusion independently, but I recently found that Ivan Duridanov posited this back in 1969³¹, based on Lithuanian želmuo, želmens, meaning „plant, sprout“ and Latvian zelme, „vigorous, opulent growth“. The PIE root seems to be *ǵ^helh₃- „to flourish; green, yellow“: it’s quite possible that the Pre-PIE meaning was „pointed, stiff, sharp“ leading to „to sprout, rise“, leading to „to flourish, green yellow“: compare PIE *kelh₂- „to prick, stab; stiff, pointed“.

I had also considered (as alternative theories) that the *zelmis/selmis* in these names referred to a sharp/pointed weapon: a sword or ax or spear (so that Ebryzelmis would have meant „Mighty sword“ for example); and I also considered the possibility that the *zelmis/selmis* in these names meant “hide, skin” (in which case the names *Ebryzelmis* and *Dizazelmis* would mean „tough-skinned“, with *Ebry-* from PIE **abhro-* “strong, hard”, and *Diza* from the same root as Ancient Greek *teichos*, “wall”), since I recall that *zalmos* was glossed by Hesychius as meaning “animal hide”. But that is not the meaning of *Salm-/Zalm-* in *Salmoxis/Zalmoxis*, though both meanings likely come from the same ancient root-word, as explained above.

I expect that the real/actual meaning of *zelmis/selmis* in those Thracian names was „sprout/offspring/offshoot“, hence „scion, child“, as I deduced independently and as Duridanov realized back in the late 1960s. The „Dia-“ and the „Zi-“ in the names *Diazelmis* and *Ziselmios* (**Ziselmis*) are surely from PIE **dyéws*, “sky, heaven, sky-god”. The *Diza-* in *Dizazelmis* (<from earlier **Disazelmis*?) may also be from PIE **dyéws* (as Duridanov indicates in that work from 1969) or it may instead be cognate to Ancient Laconian Greek *δίζα* meaning „goat“, but only if that goat word comes from the earlier meaning „stiff, hard, virile“ and only if those earlier meanings were still known in Thracian. The proto-form of Ancient Laconian Greek *δίζα* was either **digh^h-* / **digh^h-é-s* or **déygh^s* which would also fit Proto-West-Germanic **tigā*, „she-goat“ and Proto-West-Germanic **tikkīn* „kid, young goat“.

The Dacian name *Zalmodegikos* I may discuss in the next draft.

To return to the root-word **geb/gab/gib/keb/kab/kib*, from where *Gebel/Zebel-* derive : this form came in a few variants in Proto-Indo-European, most likely deriving from a Pre-Proto-IE substrate: compare not only those Turkic forms mentioned earlier (Proto-Turkic **kōpek*, meaning either “point” or “rounded mass”; and Proto-Turkic **kēbe*=“swollen”), but also Ossetic *gabū*=“dandruff”, hypothesized³² to be from “itchy/stinging” due to the similarity to Karachay *gibi*=“spider” (itchy spider-rashes and itchy/stinging spider-bites), Balkar *gubu*=“spider”; *gaebu*, *gyby*=“mite”; and another similar word meaning “tick”. The older meaning thus was likely “pointed, sharp” leading to „biting arachnid/insect“, „itchy“, as is documented with words for spider in various languages and words for various biting/stinging insects in various languages.

31 Duridanov, Ivan. *Thrakisch-dakische Studien [Thracian-Dacian Studies]*, Verlag, 1969, pg. 78

32 It seems to me that the linguist Johnny Cheung in a work of his hypothesized that Ossetic *gabū* („dandruff“) derives from „itchy, scratchy, stinging“ and he hypothesized that Ossetic *gabū* is probably cognate to those spider, mite and tick words mentioned above and in his work.

The cluster is the source of a number of Indo-European words, including probably PIE **g^hébh^h-l̥* ~ *g^hb^h-l-és*, **g^hébh^h-ōl*, meaning "head" in Proto-Indo-European, from the old meaning of "curved, rounded; round; lump; mound, bulge"³³ or from "lump, mound<projection; an eminence; something pointed, sharp" or from „head<top<point“. Latin *gibbus* ("hump/hunch" as a noun, "humped/hunched" as an adjective) in one way or another derives from the same cluster. A hypothetical PIE root-word **geyb^h-*, "bowed, curved, crooked, skew", is sometimes suggested as the source of *gibbus*; that could be akin to the old root-word that I am describing, which seems to early on have gone down two paths: one meaning "curved, round, rounded mound" and the other meaning "pointed, projecting; sprouting; rising; bright"---from "pointed, projecting" or from "sharp, pointed" leading to "cut>split" probably derives Proto-Celtic **gabla* = "fork, forked, branch/branching". And various words for "hand" could have developed from the old root-word meaning "pointed, projecting", with "hand" in turn leading to "to grab, take, give", explaining PIE **g^heb^h-* "to give" and PIE **g^heh₁b^h-* or **ǵ^heh₁b^h*, "to grab, take".

Another PIE root-word, **glemb^h-*, is another variant with an identical semantic range to **g^heb/^hab/^hib*; from PIE *glemb^h-* derive Old Church Slavonic *glqbŭ*, "trunk, stump", Ancient Greek *γλάφω*, *gláphō*, "I scrape up" (from the idea of "cutting/sharp/pointed" which is often found paired with "lump, mound, bulge" in ancient and current languages), Proto-Albanian **glamba*, "thorn", Romanian *ghimpe/ghimp*, „thorn“, „needle (of pine tree)“.

The *zib-* in Thracian *zibuthides* (from a gloss by Hesychius, who said it meant "the nobles" of the Thracians) derives from this cluster, but whether *zibuth-* referred to sharp pointed spears or arrows (cf. *zibunna/sibunna*= "spear") borne by the nobility, or to the shine of metal armor and ornaments; or whether *zibuthides*= "the nobles among the Thracians" is another example of heroes (and also demi-gods/demi-god heroes, people believed to be descended from gods) being referred to as „radiant ones“ , is as yet unclear.

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

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

³³ Rather than PIE **g^hébh^h-l̥* ~ *g^hb^h-l-és*, **g^hébh^h-ōl* (meaning "head") deriving from „to give“ as some recent works hypothesize; and rather than deriving from a „bowl“ word in turn from „to hold, grasp, grab“: a semantic development which however seems to have happened with a *kep-* root-word in Ancient Greek, which I will discuss next time.

11. on the etymology of Caballus

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

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

In Ancient Greek, we find *καβᾶλλης* meaning “working horse; nag; old and useless horse”. In Persian, a *kaval* is a “second class horse of mixed blood; slow clumsy horse”. In the Eastern Iranian language known as Khotanese (an IE language, of the Iranian branch, spoken from about 100 BC to 1000 AD) *kabä* meant “horse”. In Common Slavic, we find words for “mare (female horse)” which go back to Proto-Slavic **kobyła*, which would be from an earlier form beginning with **kab-* (the well-known A to O shift in Slavic). The meaning of “horse” in Khotanese and the meaning of “mare” in Slavic was very likely a later development, just as in Latin the meaning shifted in time to simply (and probably etymologically incorrectly) “horse”. In Phrygian, I find claims that a word *kubela* has been found, which someone has translated as “horse”. More likely, the word meant “gelded horse, work-horse” in Phrygian, but the meaning could have shifted also to “horse” at some point before the language went extinct.

Most likely, considering some words that I am about to present, as well as considering the semantic range of *geb/gab/gib*, the older meaning of all those equine terms was not “horse”, but instead one of two options:

1) “supporter, bearer“ from an earlier *Kab*=“firm, strong, thick“, which lead to „able to bear weight, able to support, hold up“ which led to „pack-horse, work-horse“. Compare PIE **skabh* , „to hold up, support“.

Or 2) from „gelding“, “gelded”³⁴, because gelded equines are more docile than non-gelded, and thus easier and safer to use as pack-horses/work-horses. The noun *kaballus*=“gelding“ would derive from a verb form of *kab* which meant “to cut/castrate”, perhaps derived from an earlier verb „to make into a stump“, as if likening the cutting off of testicles to the cutting off of branches, from an adjective (*kab*=stumpy, knobby) and noun

³⁴ The observation that the equine terms probably derive from an older meaning of "gelded" was first made by C.D. Buck in his 1949 work, *A Dictionary of Selected Synonyms in the Principal Indo-European Languages*, Chicago-London: University of Chicago Press (see page 16). I now have doubts about the „gelding“ scenario, and the equine terms may instead derive from a *Kab*=“to hold up, support, firm, strong“: the terms for castrating these animals may have come from the sense „make them a *Kab* creature“, e.g., a creature for bearing and carrying.

forms of *kab* which referred to a „stump“; otherwise, „to cut, castrate“ would have developed from a *Kab* that meant “pointed” and “sharp”: compare PIE **skab^h*, „to scratch, scrape“, source of Lithuanian *skabyti*, „to cut, pick, break off“.

PIE **skab^h*, „to hold up, support“ and PIE **skab^h*, „to scratch, scrape“ may be kindred/cognate roots, deriving from a root that meant „firm, hard, stiff, pointed, sharp, projecting; a mound, a mountain“. I will now present some more words and other data to get a better idea of the root-meanings involved.

In Latin *cabō* meant “castrated horse”. Hesychius records an Ancient Greek word κάβηλος (*kábēlos*) which meant “castrated”.

In Slavic we find ³⁵ words derived from Proto-Slavic **kobylica* (from an earlier **kabuliko-*): the words mean: “a pole for carrying loads on the shoulder”,---this could be from a root meaning „to hold up; firm, strong, hard“ or less likely from “wood that is cut“, from „to cut, chop; sharp, pointed“.

Another word derived from **kobylica* means „beam of scales“, this also indicates „to hold up, support, firm, hard“.

Another word means: “trestle/saw-horse”: this is most likely from „to hold up, support, firm, hard“, otherwise directly from comparing a horse to a four-legged trestle/saw-horse (compare English „saw-horse“), or from comparing more specifically a trestle/saw-horse to a gelded horse (used to bear loads) or a mare (also often used to bear loads), with „mare“ deriving from „gelding“ and „gelding“ from „to cut, chop; sharp, pointed“.

Another word means “scaffolding/supporting beams”: this is most likely from „to hold up, support; firm, hard“.

Another word means „wisp“ (=“a small bundle, as of straw or hay“): I have to verify this one. It indicates „firm“, so if verified it would be great evidence for the root-meaning „firm, tight, strong“.

But see Proto-Slavic **skopakъ*, “gelding/castrated horse” and **skopъць*, “eunuch, castrated animal”, from Proto-Slavic **skopiti*, “to castrate, geld”, all three usually/always considered to be from PIE *(s)kep-, „to grave, to cut, to strike“, from which also are considered to derive Proto-Slavic **ščepa*, “woodchips”, **ščepati*, “to chip”, **ščepiti*, “to chop, to pinch”. See also Proto-Germanic **skabaną*, “to shave, to scrape”, usually derived from PIE **skab^h-*, “to scratch, scrape”, which looks like it would be a variant of a root **kab^h-*.

Latin *cāpō*, *capus*, *caponem*, meaning “castrated young male chicken”. This could be from *Kab* shifting to *Kap* and shifting application from equines to chickens, so even this could derive from „to hold up, support; firm“. Or *cāpō*, *capus*, *caponem* could derive from *cap/(s)cap/(s)kep-*=“to cut“.

But what if the words meaning „supporting posts/roof-posts/supporting beams“ derive from an analogy made between poles and posts which support loads and an equine used to support loads, but the equine *Kab-* terms themselves derive from „gelded<to cut“? The shift from „wood that is cut“ to „wood that supports“ could also have happened in time simply because cut wood was used to make wood-posts and wood-beams that support.

³⁵ I found the words some time ago in Ilija Čašule's 2014 publication, *Evidence for a Burushaski-Phrygian connection. Acta Orientalia 2014: 75, 3-30*. Available as a free PDF download online.

Dutch *kabeljauw*, Middle Dutch *cabelliau*, Old Dutch *cabillau* (all meaning “cod fish”) may derive from this *Kab*=“to cut, chop” leading to “stick, wood-post, wooden staff” rather than deriving from Late Latin *baccalaureus*<*baculum* (“stick, staff”) as does Dutch *bakaliaw* (=“cod fish”), likely via a Romance language. Whether *kabeljauw/cabelliau/cabillau* are from a *kabel-* word meaning “stick, wood-post” or from *baccalaureus*<*baculum*, the semantic shift to “codfish” quite surely happened because cod were split and dried on wooden sticks, and also because those split, dried cod look like cut pieces of wood (considering their shape and their color). Also to be noted is that cod have long stripes along their sides, and words for “stripe” are sometimes cognate to words for “stick”: one example, see Armenian *ձող* (*jot*)=“pole, rod; bar; shaft”, and see how “bar” in English can also mean “stripe”. The Armenian word for codfish (*ձողաձուկ* /*jotajuk*) is comprised of that same *ձող* (*jot*) word combined with *-ա(-a-)+ ձուկ* (*juk*)=“fish”.

In the Burushaski language, now located in Pakistan but formerly possibly found also further west, where Burushaski speakers may have linguistically mingled with Indo-European peoples, we find *kabulek*, meaning “roof-posts”: only several options seem likely: 1) from the earlier meaning „to hold up; support“; 2) from the earlier meaning „stiff, erect; tree; stick“; 3) from the earlier meaning “cut pieces of wood”<**kab*=“to cut”/“sharp”/“pointed“; 4) or from the meaning of „branch“<“radiating appendage“<**kab*=“to radiate/swell/bulge (recall the **sturkaz* etymology mentioned earlier, likely from PIE **(s)ter-*“to bulge, stick out“ referring to the birds’ long narrow legs). It seems like *kabut* in Burushaski meaning specifically “white horse” (not “work-horse” or gelded horse) preserves a very ancient semantic of *kab* coming from either 1) *Kab*=“bright, sharp, stiff, hard, harsh“ 2) *Kab*=„white circle of the sun“ (if *kab* goes back to an ancient/Neolithic meaning of “curved, round, swollen”); or 3) *Kab*=“tooth” leading to “white, bright” (doesn’t seem likely, but seems possible), with the “tooth” meaning likely coming from “pointed”.

If *caballus* and Burushaski *kabut* and Burushaski *kabulek* come from the same root-word, what was the proto-form? **keb^h*- ? Is the Sumerian word *kab*, meaning “shepherd’s crook/staff” a cognate as well?

Trubachev reconstructs Proto-Slavic **kopněti* as **kopьněti*, from *kopьna* (meaning “heap, pile”) plus the *-ěti* suffix. Proto-Slavic *kopьna* (meaning “heap, pile”) is already considered to be cognate to Proto-Slavic **kopьjè* or **kǫpьje*, which meant “javelin, spear”, and cognate to many other Proto-Slavic and Slavic words, such as Proto-Slavic **kopàti*, “to dig” and **skopiti*, “to castrate” (discussed earlier when detailing the etymology of *caballus* and its cognates). See also Latvian *kapāt*, “to hack, mince, hash, chop, pick”, Lithuanian *kapoti*, “to hew”, Old Prussian *enکوپts*, “buried”, Lithuanian *kapti*, “to chop”, Ancient Greek *κόπτω*, “to strike, cut”.

Compare also PIE **(s)kab*, source of English “shave“. According to Watkins, **(s)kab* derives from **(s)kep-*.

12. Καύκᾶσος, *Kapkoh* and *Kap-kōf*

I also had a hypothesis that the *Kap-* in Middle Persian *Kap-kōf* and Old Armenian *Kapkoh* (both *Kap-kōf* and *Kapkoh*= Καύκᾶσος =Caucasus, the Caucasus mountain

range) derive from an ancient word *Kab/Kap*, which meant “mountain; projection; tooth; anything pointed; firm, hard, stiff, strong”---but see the PIE root *kewk, „height, elevation“ (a -k- suffixed form of PIE *kew-): the form Καύκάσος likely derives from *kewk, and Καύκάσ(ος) could perhaps have shifted to *Kapkoh* and *Kap-kōf*, but that depends on phonological details currently inaccessible, because the proto-forms and source language(s) are unknown. It could also be that Καύκάσος derives from *kewk- but the Kap- forms of Armenian and Persian derive from Proto-Iranian *káwš ~ kupás, “hill, mountain; hump (of a camel)”, from PIE *kewHp-“heap, to heap”, a root kindred with *kew- and *kewk-.

I do not find a derivation of Καύκάσος from Scythian Crou-casis (Crou=“frost, snow”, Casis=“bright”) phonologically plausible: The Scythian Crou-Casis (referring to the Caucasus mountains) is most likely a Scythian folk-etymology based on Καύκάσος. If the Kap- portion of the Old Armenian and Middle Persian forms and the Kau- portion of Καύκάσος meant “mountain” then it’s possible that the *Koh/Kōf/Kas* part derives from PIE *kwh₂et-/*kwh₂- “to boil, to foam” referring to Mount Elbrus, which was active in the Holocene and in 50 AD.

13. The etymology of Salamander and Salamis

Now that I have detailed the meanings of the root *kalm-/kelm-/kolm-* and its sibilized form in Daco-Getic *Salmoxis/Zalmoxis*, I can now detail my hypothesis regarding the actual etymology of Ancient Greek σαλλάμᾶνδρα, referring to the “fire salamander”, *Salamandra salamandra*.

My updated theory is that σαλλάμ=“poisonous”, from σαλλάμ=“pointed, stabbing”, and ἄνδρα/μᾶνδρα=“lizard”. The *Salamandra salamandra* secretes a venom from its skin that is toxic to humans, and this is something that was readily known to many ancient people who shared a habitat with this salamander species, from the reactions ensuing rapidly enough to be easily associated with the salamander. For the semantic link between „pointed, stabbing“ and „poisonous, venomous“ see Proto-Iranian *jaθráh, „poison“ and Proto-Iranian *jaθríH, „thorn, prickle“, both from PIE *g^{wh}en-, “to strike, kill, slay”. σαλλάμ=“pointed, stabbing” likely derives from PIE *k̑lh₂mos*, zero-grade variant of PIE *kolh₂mos*, from *kelh₂-*, “to stick, prick; stab”, which may also be the source of the *Zalmo-/Salmo-* in *Zalmoxis/Salmoxis*.

For my explanation of ἄνδρα/μᾶνδρα=“lizard”, I refer the reader to another paper of mine, available for the reader³⁶. That paper also has more evidence for a salam=“pointed, sharp”. Ancient Greek/Byzantine Greek Salaminthe=“spider” suggests the “venomous” meaning for σαλλάμ: see Danish edderkop =“spider”, a word where “edder”=“poisonous, venomous”. The Danish word has a number of Germanic cognate words meaning “spider”.

My earlier hypothesis was that σαλλάμ- meant “fire”, from the older meaning “biting, stinging, burning, stabbing”, with σαλλάμ- deriving from PIE *k̑lh₂mos*, zero-grade variant of PIE *kolh₂mos*, from *kelh₂-*, “to stick, prick; stab”. And in that earlier hypothesis, ἄνδρα meant “to strike; slay; kill” from the adjectival meanings of “sharp, pointy” (and the nouns referred to pointed objects/things, or scooped out/cut things). Combine the two, and salamander and σαλλάμᾶνδρα meant “Fire-Slayer”, a reference to the ancient belief that salamanders could exude a substance that could prevent them from getting seriously injured by fire, and also the belief that their ooze could put out flames.

³⁶ Easiest way to find that paper: go to my profile on Academia.edu and look for a paper titled „A partial Pre-Greek glossary“. Something like that, I’m still working on the title of that one.

With either scenario, the sibilization (if the root was with a k/ *k̄* or g/g^h) means that the word originates either from Thracian, Illyrian or a Pre-Greek IE or Semi-IE language.

My interpretation of *σαῶλαμ-* suggests a new possibility for the etymology of *Σαλαμίς* (Salamis), the Ancient Greek name for the island situated off the coast of Attica in the Saronic Gulf: a large part of Salamis Island is rocky and mountainous. On the southern part of the island a pine forest is located, which is unusual for western Attica. That pine forest, at least in modern times, and likely also in ancient, is prone to fires. The name of the island perhaps derives from the craggy high mountains and the pine trees, from the meaning of “pointy”, from PIE **kolh₂mos* which was sibilized in an as-yet unidentified language.

Σαλαμίς was also the name of a nymph in Ancient Greek mythology, and a myth states that the island was named after her: I think it's more likely that the nymph was named after a mountain, a mountain named *Σαλαμίς* where a fresh water-spring was located: not necessarily a mountain on the mountainous island of *Σαλαμίς*.

An alternative derivation from a Semitic *Š-L-M* (“whole, safe, intact”) is posited based mostly on the existence of another *Σαλαμίς* that was located on ancient Cyprus³⁷, where the Semitic Phoenicians had founded some towns/cities and had settled some of their people. The Phoenicians did a bit of settling on the Greek mainland (Abdera in Thrace is one example), but I have not yet verified any Phoenician settling on the island of Salamis off the western coast of Attica, nor near that island, nor have I yet verified any confirmed Semitic toponyms near that island. A suggestion from some decades back³⁸ that Salamis meant “place amid salt water” (sal- translated as “salt”, -amis as “amid”) is also not the correct etymology. Both of those previous suggestions came from a lack of knowledge of all the linguistic information that I have presented in this paper, which is to be expected from such etymologies from several decades back.

14. Cybele and Kug-ba-u

I will now discuss a new etymology of Sumerian *Kug-ba-u₂*, written ³⁹. In Sumerian, *u₂* usually meant “plant”, and so *u₂* in Sumerian and Akkadian also became the unenunciated superscript notation to indicate that the term discussed in writing refers to a plant, since Sumerian had many homonyms which were pronounced the same, so they needed to be distinguished in writing in some other way. Now that I may have uncovered the actual etymology of *Kug-ba-u₂*, it's more likely that the *u₂* was pronounced: my new etymology is more likely than the previous one I hypothesized in previous versions of this

³⁷ I didn't mention the Salamis on Cyprus in previous versions because: I do not believe that it most likely derives from Semitic *Š-L-M* (“whole, safe, intact”), but its location on Cyprus would have swayed many into thinking that it does derive from Semitic, and I wanted to create a different impression. But now it's time to mention and discuss the other Salamis before someone thinks I have forgotten about it: no, I didn't forget, it came up many times while I was studying the etymology of Salamis, and the Salamis on Cyprus is also mentioned in the numerous books that I own on the topic of Ancient Greece and ancient geography and history.

³⁸ Bell, Robert E. (1988), *Place Names in Classical Mythology*.

³⁹ the second symbol,  {=*diĝir*/*dingir*=“deity“} is an unpronounced notation indicating „deity“; if her name were to be said along with that word *diĝir*/*dingir*, then *diĝir*/*dingir* would not be said after the *Kug* component/word, but instead before; or else *diĝir*/*dingir* would be said after *u₂* is pronounced.

work⁴⁰. My new etymology is that *Kug-ba-u₂* = “Light giving sproutings (of plants)”: the light referred to is sunlight/the light of the day-sky, referring also directly to the sun: so the pomegranate of Cybele/Kubebe/Kugbau symbolizes the sun⁴¹ and the plants and other life made possible by the sun, while at the same time symbolizing the human heart, human mortality and the cycle of life and death and life⁴². Compare my new etymology to the way Zeus is invoked in some Greek inscriptions in Phrygia: as Anadotēs (= “causing the plants to sprout”); as Telesphoros („bringing the fruits to perfection”); as Hekatostitēs, „He who makes crops bear a hundredfold”⁴³.

No one it seems doubts that *Kug* (= ) in *Kug-ba-u₂* is the Sumerian *Kug* word that means “gem”/“precious stone”, „shiny metal“, derived from an older meaning of “pointed/bright”⁴⁴ (or possibly „tooth“, but that’s not so likely). Yes, I’m sure that that is the same *Kug*, since there is no superscript notation to tell us otherwise. Therefore in *Kug-ba-u₂*, according to my new hypothesis, *Kug* = “light“, while *Ba* (= ) is the same as the Sumerian word *Ba* = “to give, allot, portion out, deal out, to divide into shares, share, halve“, with additional linked semantics developing from there, which will be detailed in later paragraphs. The final portion *u₂* (= ) is the word which is defined as “bread, loaf; food; grass, herb”

40 In previous versions, I hypothesized that *Kug-ba* = “pomegranate“ or „pomegranate pip“, the pip including the red fruit flesh around the seed, the entire pip having the appearance of a little ruby-gemstone, with a tooth-like shape: and „tooth“ is one of the meanings I recall seeing stated for „*kug*“ in Sumerian, but the oldest meaning was likely to be „pointed“, leading to „bright“ and also to „tooth“. My new etymology of *Kug-ba-u* = “Light that gives plants/sproutings (to the earth)“ is very likely to be correct. But even if the pomegranate etymology that I described in previous versions is correct, the sun-goddess/sky-goddess interpretation of *Kugbau* would still be very possible: that etymology would not preclude *Kug-ba-u* from being a sun-goddess/sky-goddess among the Sumerians, though it’s not clear that she was a sun-goddess/sky-goddess among the Sumerians. The pomegranate, among other things, is a solar symbol. So are the red poppy flowers, plus the poppies have that milky latex/sap which would be associated with a Matar goddess.

41 In an ancient depiction of the Sumerian goddess *Kug-ba-u₂*, she is shown holding what the best current scholarship says is a pomegranate fruit (not a pod of *Papaver somnifera*, because it has been demonstrated that there is no evidence that the Sumerians had knowledge of *Papaver somnifera*, let alone any proof that they used it much if they knew of it). The pomegranate was also a symbol of Héra, and probably of Phrygian Kybele was well. In Roman/Greco-Roman art, Cybele is shown with poppy flowers sometimes.

42 Likening the pomegranate to a human heart emphasizes the fact that a human heart/life appears like a pomegranate appears on a tree, is alive and blooming for a time, then is gone. Hence in Greek mythology, in the myth of Persephone, a pomegranate tree grew in the underworld. It has already been noted by a number of scholars that one of the things that the pomegranate of Hera and Cybele symbolizes is the cycle of life and death and life, human mortality yet also new life coming back in the cycle of the seasons, seasons and life on earth made possible by the sun and the rain-storms, hence the importance of a sky-goddess/rain-goddess, as well as a goddess of the sky-waters, celestial waters that were believed to be the source of rain-water. Yet I don’t think that Cybele was that much of a rain-goddess, but she had to have been to some degree, because she was a goddess of the sprouting of crops/plants.

43 For verification of these epithets of Zeus in Greek inscriptions from Phrygia, see Obrador-Cursach, Bartomeu, *The Phrygian god Bas*, 2017; a publication which is also available as a pdf online for free, which I first read on July 18th, 2022, several days after I came up with my new etymology of *Kug-ba-u* (so my new etymology was not inspired by those epithets that I was unaware of at the time). In that pdf I have also found very very excellent evidence for my etymologies of Ancient Greek Héra and hērōs which I will add to the second edition of my work on the etymologies of Hera and Hero/Heros.

44 Compare also Romanian *țugui* = “peak, pointed“ (the letter ț is pronounced „ts“, like the „ts“ at the end of „cats“), which is of unknown etymology/unknown origin, considered to likely be from the Pre-Roman substrate.

pasture; plant(s)“, which I’m sure is cognate to another Sumerian „u“ word meaning „finger“, which, though written with a different cunieforn, is surely from the same root as the u_2 cited above: the root meant „sprout; something pointed, rising“, the same as the root-meaning of *Kug*.

Sumerian *Kug-ba-u* must have been, at some point among the Sumerians, a sun-goddess⁴⁵, and was passed on, as a sun-goddess, to other peoples; and as a sun-goddess, she was associated with the heights before the Phrygians. The final two portions of *Kug-ba-u* are „bau“, which was at some point by some speakers (of whatever language) probably pronounced „bawu“: so „bawu“ became „baba/vava“ (seen in *Kubaba/Kuvava/Kumobaba/Kombaba*) and „bebe“ (seen in the form *Kubebe*) after passing from Sumerian into other languages (Hurrian, Hittite, Luwian and others). Sumerian *Kug/Ku* (the „g“ sound at the end of *Kug* was lightly pronounced and often dropped in Sumerian *Kug* and *Kag* and some other Sumerian words) became *Kum-/Kom-* in the forms *Kumbaba, Kombaba, Kombebe* due either to purely phonological reasons (pre-nasalisation) or because *kumb/komb* in those languages where *Kumbaba/Kombaba/Kombebe* are attested was the equivalent of Sumerian *Kug*⁴⁶. If so, then *kumb/komb* are very similar to PIE **ǵómbʰos*, „tooth, peg“. In those languages, *kumb/komb/kub* may have meant „hill“/ „mountain“⁴⁷---but I think it’s more likely that in Phrygian *kub*=“to rise, sprout; high; pointed“, but in Hittite, Hurrian and some other languages there was no such meaning, and *kub-* shifted to *kumb-/komb-* in those Non-Phrygian languages due only to prenasalization.

By now it seems to me that the Phrygian goddess Cybele (Cybele is the Roman/Latin spelling), *Kybele/Kybebe/Matar Kubileya/Matar Kubeleya*⁴⁸ was an example of a goddess of sproutings and births, and that is why she was linked/identified with mountains so much and her sacred places were located especially on mountains, and also in Ancient Greece, where she was exported: in my work on the etymology of Dionysos I concluded that *Nysos* meant „sprouting“, and *Dionysos*=“God of sproutings/the sprouting god“, and I stated that the root *Nys(s)-* meant „to sprout, rise; pointed“ explaining also various Ancient Greek mountains named *Nysa* (see my work on the etymology of *Dionysos* for much more details and evidence for those conclusions): *Dionysos/Bacchus* and *Cybele/Kybele* are also both associated with panthers, leopards and lions: why? Because when the constellation *Leo* rises

45 Even though it is not yet confirmed/attested among the Sumerians that *Kug-ba-u* was a sun-goddess.

46 Sumerian *Kug* fits the semantic range where a meaning of "mountain" or „mountain peak“ was potentially or actually there, potentially or actually there at least sometimes, in Sumerian or in Proto-Sumerian.

47 See also Beekes in his *Etymological dictionary of Greek*, Brill, 2009, pg. 794 where he indicates that the *Kub-* in *Kubeleya/Kubileya* meant „mountain“.

48 Burkert (1985), citing C.H. E. Haspels' *The Highlands of Phrygia*, gives the attested form as *Matar Kubileya*. I first saw that in 2002 when I read Walter Burkert's book *Greek Religion*, in the English translation, which is actually a revised 1985 edition with new material from Burkert. See page 178, and note 18 on page 420. I found both *Kubileya* and *Kubeleya* mentioned as Phrygian variants in a work on Phrygian by Alexander Lubotsky and Orsat Ligorio (in their description of the Phrygian language in *Handbook of Comparative and Historical Indo-European linguistics*, 2018, pgs 1816 to 1831). In that note #18 on page 420 of Burkert's book, there is also mention of a form *Kybalas* found on Italian lokroi of the seventh century BC, long before the Romans were known to have imported the *Kybele* deity. It is not known how or if *Kybalas* is related to *Kybele* and *Kubileya/Kubeleya*, but the early Italian attestation is possibly a cognate/variant.

above the horizon and the constellation Taurus---particularly the Pleiades---disappear over the western horizon, then is the time for the planting of seeds. I believe that *Kybele/Kybebe/Matar Kubileya/Matar Kubeleya* was a goddess of plant/crop sproutings/growth/fertility and identified with mountains because the rising of plants were associated with rising mountains because psychologically people wanted their plants/crops to sprout up high and fertile and massive/fat like the mountains, up towards the rain-clouds and the sun. And thus *Kybele/Kybebe/Matar Kubileya/Matar Kubeleya* was also close/nearly identical with those Anatolian sun-goddesses: Hattic *Eshtan*; Hittite *Arinniti*, the sun-goddess of Arinna; probably also Sumerian-derived *Kubaba/Kug-ba-u*, et al. The tympanon (drum) of Kubele very likely was for making loud sounds to scare away the last spectres of winter and any such spectres opposed to crop fertility.

As has been suggested before, the Phrygian forms *Kubele/Kubeleya/Kubileya* are adjectival, e.g. *Kubileya/Kubeleya* was an adjectival epithet of the Phrygian Great Goddess. It's most likely I think that *Kubileya/Kubeleya* does not derive completely from *Kubaba/Kug-ba-u* (note though the attested intermediary form *Kybebe*, one sound away from *Kybele*) which were not adjectival epithets: but I think *Kubileya/Kubeleya* may derive in part from *Kubaba/Kubebe* if Phrygian **Kub*="to sprout, rise" was not part of a theonym before contact with the foreign non-Phrygian theonyms *Kubaba/Kubebe*: though possibly Phrygian **Kub*- was the initial portion of a Phrygian goddess' theonym before foreign contact, in which case *Kubeleya/Kubileya* do not derive at all from *Kubaba/Kug-ba-u*, but the very similar goddesses with very similar names were identified with each other.

If **Kub*="to sprout, rise" was not part of a Phrygian theonym before foreign contact, but did exist as a word and possibly even a mountain-name, then it follows that Phrygian folk etymology gave new meaning to the Sumerian-derived theonym⁴⁹, and the folk etymology made non-adjectival⁵⁰ *Kubebe/Kubaba* into the adjective forms *Kubileya/Kubeleya*, which to the Phrygians very likely meant „sprouting, rising“. The form *Kub* plus an „-El/-Il“ suffix recalls the Dacian name *Scorilo*, as well as many other such suffixed forms in various IE languages. While *-eya* sure looks like an adjectival suffix common in IE languages (compare *Iphimedeia* in Ancient Greek), but as described above, the adjective interpretation/creation could have come from a Phrygian folk etymology. Most likely in any case the shift (if it was a shift, and not a native theonym) from B to L (*Kybebe* vis-a-vis *Kybele*) happened in Phrygian, not in another language.

This hypothetical Phrygian *Kub*="to sprout, rise" has a number of likely cognates: besides the *Kupr*- root meaning „pointed“ that I detailed in the opening portion of this work, another likely cognate that I've found is English *cub* (=“a young fox“ and later the young of certain other animals including the bear, wolf, lion and tiger, from earlier *cubbe*), which is of unestablished etymology⁵¹: I think *cub/cubbe* could be from the earlier meaning „a young sprout/sprout“, as may also Old Irish *cuib*=„whelp“ and Icelandic and Old Norse *kobbi*=“seal“, which could be from a likening of a chubby seal to a chubby whelp, with „whelp“ deriving

49 There is currently no reason to doubt that *Kug-ba-u* is entirely from Sumerian.

50 Most likely the *Kubaba/Kug-ba-u* theonyms are non-adjectival theonyms of Sumerian origin, even if my new etymology of *Kug-ba-u* is incorrect: but more likely it's correct.

51 Pokorny suggests a Proto-Germanic **kubb-* from PIE **gup-*, „round object, knoll“, from PIE **gew-*, „to bend, curve, arch, vault“.

from „to sprout“⁵². The *Kup-* in Ancient Greek *kuparissos* (=“cypress tree“) very likely meant „pointed“ referring to the pointed tops and spear-like shapes of most cypress trees, and words meaning „to sprout, rise“ are usually cognate to words meaning „pointed“. The *Kub-* found at the beginning of the Ancient Greek word *κύβηλις*=“axe, cleaver“, may indicate an Aegean/Anatolian/IE root-word *Kub* that meant „sharp/pointed; to sprout“. Such a word **Kub*=“sharp/pointed; to sprout“ could have been native not just to parts of Europe and Anatolia, but also to the Caucas area and to Mesopotamia; and was likely cognate to the *Kab* root-word meaning „pointed; sharp; mountain; projection; anything pointy; tooth; bright; white“, which may be found in the first part of the *Kav-Kas* name of the Caucasus mountain range near Anatolia.

Ancient Greek *κύβος* (*kúbos*) meaning „dice“ most likely derives from *Kub*=“knucklejoint“ (knucklebones were used for dice), from „joint“, which is either from „firmly together; firm, hard“ or from *kub*=„spiny vertebrae“, „projecting knucklebone“ from *Kub*=“pointed, stiff, hard“, which would most likely be cognate to a Phrygian **Kub*=“to sprout, rise“ and a *Kub*=“mountain“. Serbo-Croatian *gŭbica*=“snout, muzzle“ (<from “something pointed“? or from „tooth/teeth“? „tooth/teeth“ in turn are likely from „something pointed“ but may instead be from „to eat“) may derive from PIE **ǵómbʰos*, „tooth, peg“, and Phrygian *Kub*=“to sprout, rise“ is likely from a root-word akin to PIE **ǵómbʰos*, and may even derive from PIE **ǵómbʰos* or more likely from the root that PIE **ǵómbʰos* derives from: **ǵómbʰos* is likely from a nasal-infixed form (perhaps **ǵ-né-bʰ-ti~*ǵ-ṛ-bʰ-énti*) of **ǵebʰ-*. Ancient Greek *κόττος*=“cube” probably also comes *Kot*=“joint; firmly together; firm” if not from *Kot*=“to project, pointed; hard, stiff, erect” referring to knucklebones and vertebrae.

It’s also likely that *Kub* in *Kubele/Kubileya/Kubeleya* meant “fat, bulging, massive”, referring to mountains and to fertility and fecundity (see an ancient figurine of the Anatolian mother goddess which depicts her as obese, giving birth, and with a panther on either side, the panthers primarily symbolizing the constellation Leo, which was the constellation of the sprouting of plants). If Phrygian *Kub*=“fat, bulging, massive” it could derive from PIE **gup-*“rounded object, knoll”, and cognates could be English *cub* (=“a young fox“ and later the young of certain other animals including the bear, wolf, lion and tiger, from earlier *cubbe*), Old Irish *cuib*=„whelp“ and Icelandic and Old Norse *kobbi*=“seal“, which Pokorny suggests are from PIE **gup-*, „round object, knoll“, from PIE **gew-*, „to bend, curve, arch, vault“. Latin *cubus* meaning “a mass/mass” is also suggestive. There is also PIE **kewh₁-*, “to swell, be strong” from which comes Latin *cumulus* “heap, pile; surplus; summit” and many other words: so Phrygian **Kub*=“fat, bulging, massive” could derive from PIE **kewh₁-*, “to swell, be strong”.

So I think *Kubileya/Kubeleya* meant „sprouting, rising“ or instead „fat, bulging, massive“; not „fulgurant/of the lightning-bolts/stormy“⁵³; nor „axe-weilder“; nor

52 Alternatively, the reference was to the rounded pudginess of the seal, from PIE **gup-*= „round object, knoll“, as Pokorny suggests. But since whelps/new-born animals („sprouts“) are usually pudgy/rounded, it could be that *kobbi* derives from „whelp“<“sprout“.

53 I have not yet seen any depictions in Phrygian art of Cybele wielding an ax, nor do I know of such a Cybele and ax association in ancient writings, nor even of Cybele and lightning-bolt associations (though maybe I have read something of that in the past), so I don’t think that *Kubileya/Kubeleya* meant „fulgurant; of the lightning bolts; stormy“ nor „axe-weilder“, despite Ancient Greek *κύβηλις*=“axe, cleaver“. Sky/Storm-gods (and maybe sometimes also Sky/Storm-goddesses?) were often depicted wielding axes, especially in the Near East but also in

„castrated/gelded“; nor „castrator (of the bull)“ (which would be a reference to Cybele dominating bulls: because of the constellation Taurus, bulls were in Anatolia were associated with winter); nor „dual/twin/double/joined“⁵⁴ which would be referring to the dual nature of a hermaphrodite (see a discussion of that mythology in the next paragraph); nor „rainer; she who rains/flows; flowing“⁵⁵: I think „to flow“ is the etymology of the goddess Leto/Latona (from PIE **lat-/*let-/*lot-*, „to flow“) and probably also of *Rhea* (from PIE **srew-* „to flow“), but not of Kubela; nor „giver/provider“⁵⁶; nor „vagina/womb“⁵⁷; nor „covering“ (=e.g., „the sky“)⁵⁸; nor „mare“⁵⁹; nor „fiery“ (which would involve the Anatolian sun-goddess as well as the volcanic mountain *Arezastis/Areyastis/Ariyattis* of Central Anatolia where the Phrygians were); nor even „bright, radiant, white“ though that is the next most likely option after

Europe, including the ancient Aegean; and among the Hittites and Hurrians *Kubaba/Kumbaba/Kombaba* became the consort of *Teshub*, the Hurrian (and imported into Hittite) storm-god. But beyond this I have found no evidence that Cybele/Kybele/Kubileya/Kubeleya was a storm-goddess/rain-goddess. Supposing the name meant „fulgurant; of the lightning bolts; stormy“ or „axe-wielder“, there would then be two possibilities: that it was a native Phrygian theonym of such meaning(s), or that such meanings were given to Kubaba/Kubebe by folk-etymology/association: if for example the Phrygians, due to a hypothetical *κῦβηλις*=“axe, cleaver“ and/or *κῦβηλις*=„lightning-bolt“ word, Phrygians began to think of Kubebe as a wielder of the Storm deity’s axe, so in that scenario that’s why Kubebe shifted to Kubele/Kubeleya/Kubileya.

54 For the possibility that *Kubele/Kubileya/Kubeleya* meant „twin/double/dual“ see the Ancient Arcadian Greek word *κῦβῆβη* (*kubēbē*)=“shoe, boot“: see how *ζυγάδιον* (*zygadion*) is another Ancient Greek word for „shoe“, deriving from Ancient Greek *ζῦγόν/ζυγός*=“yoke, joined, paired“ because shoes and boots come in pairs. So the *kub/kubēb* in Arcadian Greek *κῦβῆβη* may have meant „to join, yoke; pair; twin; double“ and „twin, double“ brings one to the dual male-female nature of the hermaphrodite deity in the Anatolian Mother Goddess myths. What would be the origin of this *κῦβ* meaning “twin/double/dual/joined/paired”? There are two possibilities that I will mention: one is that the meanings “twin/dual/double/paired” come from the earlier meaning “joined<joint”, and “joint” comes from the earlier meaning “to rotate, turn” because many joints of the human body are rotating joints: see how French *vertelle* (“a joint of the body”; “a joining place of two bodies of water”) derives (via intermediary forms) from Latin *vertō*=“to rotate, turn”, in turn from PIE **wértti*=“to be turning around”. If Ancient Arcadian Greek *κῦβῆβη* derives from **kub*=“pair/paired<joined<joint<to rotate, turn” then Ancient Greek *kubernao* (=“to drive, steer”) discussed in the opening portion of this paper likely derives from an earlier **kuberna*=“oar” (“<”to turn an oar when rowing”<”to turn, rotate”) or from **kuberna*=“shepherd’s crook”, with *kub-* deriving from **kub*=“curved/crooked”: compare English “crook” referring to a shepherd’s crook, and deriving from “to turn, bend; crooked”. So it’s possible that there was a *kub-* that meant “to turn, rotate; curve; round”. See also Ancient Greek *κύβεθρον* (=“any hollow vessel: chest; box”) which may derive from **kub*=“to arch over<to curve, bend”.

55 Since so little is currently known about Phrygian, it may be that *Kub* in Phrygian meant „to flow“ and was cognate to Eteocypriot/Amathousan *Kubabda*, which meant „blood“, with *Kubileya/Kubeleya* meaning „rainer“. However, I have not seen good indications that *Kubele/Kubileya/Kubeleya* was a rain-goddess, even though she was a goddess of the sprouting and growth of crops and wild plants (so to some degree, the rain was viewed as coming from her). Ancient Arcadian Greek *kubēbē*=“shoe, boot”, may derive from “to move quickly, fast”, a reference to how decent/good shoes/boots protecting the feet usually allow for faster walking than walking with bare feet. Such an etymology is already proposed for Proto-Germanic **skōhaz*=“shoe”, the source of English “shoe” et al. If *kubēbē*=“shoe, boot” is from “to move quickly, fast”, that would mean *kub-* could mean “to run, flow; liquid” in the Greco-Phrygian (et al.) languages.

56 If *kub*=“to give”, deriving from a hypothetical **kub*=“to divide”/“to split”/“to cut”, which would be similar or identical in meaning to the *kub-* found in Ancient Greek *κῦβηλις*=“axe, cleaver“ (unless the meaning “axe/cleaver” derives from *kub*=“curved” referring to the curved blade of an ax). See also Ancient Arcadian Greek *kubēbē*=“shoe, boot”, which may derive from earlier *kub*=“to divide” which would have led to “two, double, dual, pair/paired”, which could have led to “shoes, boots”, because they come in pairs. If there was a *kub* that meant “to divide” then there likely was a *kub* that meant “to give” (deriving from “to portion out, divide, allot”), and this brings us to the possibility that *Kubileya/Kubeleya* meant “Giver, Provider”. But this scenario doesn’t mesh with the mountain aspect, so I think it’s more likely that *Kubileya/Kubeleya* meant “Sprouting/Rising”.

57 I don’t think that the *Kub-* in *Kubele* meant „vagina, womb“ because if it did, caves would have been much

„sprouting, rising“ and „fat, massive“ (due to white snow-covered mountain-tops, and the radiance of the day-sky and the sun, and if Kub=„bright, radiant“ rather than “white”, that would mean that *Kubeleya/Kubileya* was a sky-goddess/sun-goddess, with Kub=„bright, radiant“ referring to the sky/sun, and thus her worshippers scaled mountains to come closer to her ancestral abode above: but more likely the mountain association comes from this Kubele goddess being a goddess of the sprouting-energy of the cosmos epitomized in mountains). Nor do I think Beekes was right when he said that *Matar Kubileya/Matar Kubeleya* meant „mountain mother“: that interpretation I think was close to correct, and was based on *Meter Oreie* in Ancient Greek: but even *Meter Oreie* in Ancient Greek most likely in earlier times meant/implied „Mother of Sproutings“, since Ancient Greek ὄρος/οὔρος/ῶρος (=“mountain“) derives from PIE *h₃er- , „to rise, spring (up)“ and that root is the source also of Ancient Greek ἔρνος (*érnos*)=“a young sprout; a shoot; offspring, scion“.

It’s too unlikely for the epithet *Kubileya/Kubeleya* to have meant „gelded, castrated“, considering the kind of fertility goddess Kybele was: „castrated, gelded“ seems to me to be a very unattractive name for a fertility goddess, a name which would conflict so much with fertility as to be contrary in meaning and contrary to what was most likely the actual intent, and therefore such a meaning would be unauspicious, not good. So *Kubileya/Kubeleya* most likely did not mean „gelded, castrated“ despite the existence of the Ancient Greek word κάβηλος (*kábēlos*)=“castrated“, glossed by Hesychius; and despite the fact that many males who devoted themselves to *Kybele* and to a particular way of life chose/agreed to be castrated⁶⁰; and despite Phrygian/Anatolian mythology regarding

more important than they were in the *Kybele* religion. Ancient Arcadian Greek *kubēbē*=“shoe, boot”, may derive from Kub/kubeb=“to cover”, from PIE *(s)kewH- “to cover, conceal, hide; hide, skin”, cognate to Lithuanian *kevalas*=“skin, cover”. See also Ancient Greek κύβεθρον (=“any hollow vessel: chest; box”) which may derive from *kub=“to arch over<to curve, bend”.

- 58 See PIE *(s)kewH- “to cover, conceal, hide; hide, skin”, a root from which a word for “sky” (in the sense of “that which covers”) could have easily derived. *Cybele* was shown with her body covered in Classical times and later, but this “sky<cover” etymology does not represent/embody what *Cybele* was primarily and more importantly about.
- 59 The hypothesis that *Kubeleya/Kubileya*=“mare/female horse“ comes from Neroznak (1978). Ilija Čašule follows Vladimir P. Neroznak’s 1978 „mare“ etymology of *Kubileya/Kubeleya/Kubele*, as he notes that Neroznak’s theory is his source in at least one of his papers. I’m sure that *Kubileya/Kubeleya* did not mean “mare” as Neroznak stated. In Slavic we find *kobyła*=“mare“, but all the Phrygian terms with Kub- probably have nothing to do with an equid. Someone (probably Neroznak) claims that a Phrygian term *kubela* meant „horse“: but if *kubela* had anything to do with an equid, then it more likely meant „gelded/castrated (equid)“, which is more common than „mare“ for equid terms involving the Kab- root. I note the absence of horses and mares in the *Cybele* cult and artwork (unless I’ve missed indications of that), where instead of equines we find lions and panthers and hawks/eagles as the animals closely associated with *Cybele*. Since Beekes suggested that Kub=“mountain“, I need not be concerned with Neroznak’s „mare“ etymology.
- 60 I have known of this practice among priests/devotees of *Cybele* since the early 1990s, and had read of it again in various years, including while I was trying to decipher Kug-ba-u and *Cybele* in 2020. I did not mention it till now for aesthetic reasons, plus it was difficult to incorporate that information into a neat paragraph. The practice of some males removing their testicles among the Phrygians could have in part arisen from a folk-connection of *Kubele/Kubeleya/Kubileya* to *kábēlos* (=“castrated“) and any words like that which may have been found in Phrygian. But only in part, because that practice also derives from the Anatolian mythology regarding an ancient hermaphrodite deity that was castrated and became female, and some males wanted to be more like their deity; and also some males chose to be gelded to have less sexual desire and less aggression and whatever else they believed was caused by having testicles; and maybe some also wanted to become more female. But the similarity of hypothetical Phrygian castration words to *Kubele/Kubeleya/Kubileya* and to *Kubebe/Kubaba* would have brought that mythological tradition to the forefront, whereas before in more

*Agdistis*⁶¹, a hermaphrodite ancient deity that was castrated/unmanned and became female, a deity that was often (in inscriptions) identified with *Agdistis*⁶²; and despite the fact that such ancient hermaphrodite deities seem to have been a common feature of ancient Anatolian belief/mythology/religion.

But I will discuss the Phrygian/Anatolian myth of *Αγδιστις* (*Agdistis*) here because I have found very likely etymologies for the Phrygian theonym Ἄτις/ Ἄττης⁶³. Pausanias tells of a Phrygian myth where the cut-off penis of a hermaphrodite deity *Agdistis* fell to the earth: there then grew up from that penis an almond-tree with its fruit ripe, and a daughter of the river Sangarios took the fruit and laid it in her bosom, when it at once disappeared, but she was with child. A boy was born, who was apparently abandoned by the river-nymph, but was tended by a he-goat (*Attagos*=“goat” in Phrygian). I have found that most likely *Att*=“penis“, from earlier *Att*=“pointed, sprouting“ and probably also „bright“, and most likely cognate to Phrygian *Attagos*=“goat“ (many goat words derive from the earlier meaning „penis“) and probably also to Hittite *hatt*=“pointed, sharp“⁶⁴. Alternatively, *Attagos* represents euphonic A- added to a root *Tag*, and I will detail this alternative scenario in the next draft. It could also mean that *Attica* represents a euphonic A added to a root *Tik*-.

The name *Attis/Attes* was probably a multi-reference to: 1) the penis from which the (pointed) almonds came, from which he was born; 2) the sprouting plants which he was a god of 3) the bright planet Venus which *Attis/Attes* was likely identified with, as *Aphrodite*, who sprang from the severed genitals of *Uranus*, was identified with the planet Venus 4) the penis is an apt symbol for his own function as a male fertility god. The identification with Venus is also suggested by the fact that *Aoios* („He of the Dawn“) was another name for an

ancient times, that mythology probably did not lead to men/males actually getting castrated: so I expect that the practice did become more popular in part from (if it didn't arise from) the folk-etymology. But I think that the myth antedates the possible folk etymology, since identical/nearly identical myths were found in other parts of the ancient world in various languages, and even in Ancient Greece *Ouranos/Uranos* the primordial sky-god was castrated by *Cronus*, and *Osiris* was castrated by *Set* in Ancient Egypt, et cetera. The practice of some males removing their testicles in Anatolia may pre-date the Phrygians, and may have occurred among Anatolian people who had no such homonym terms, in which case there was little influence from similar words.

61 *Αγδιστις* (*Agdistis*)/*Agdos/Agdo* are of unknown etymology. Possibilities that I suggest now are *Agd*=“bright, fiery“; *Agd*=“high, sprouting“ (there was a hill/mountain called *Agdistis/Agdos/Agdo*). There are other possibilities as well, of course.

62 And *Hesychius* and *Strabo* stated that *Agdistis* was the same as *Kubele*.

63 The forms Ἄτις/Ἄττης are most likely cognate to Ἄτις/ Ἄττης.

64 There are three other also likely (but probably not as likely) possibilities for the etymology of Ἄτις, Ἄτις, Ἄττης, Ἄττης: two of which originate from this paper, as does the theory that *Att*=“penis, pointed, bright“: 1) *Attis*=“flowing“, also appropriate for a fertility god and fitting very well with the story of *Attis* transforming into a pine tree, since pine trees are celebrated for their overflowing sap which breaks through the bark of the tree (but pine trees also have pointed tops, and pine-needles instead of leaves); in this scenario, Phrygian *Attagos* (=goat) would be explained as „milk (giver)“/“milky“, with the meaning „milk“ deriving from *Att*=“flowing“; 2) *Att*=“give“ and *Attis*=“Giver“/“Provider“ (of food from nature, especially from plants), and so the Phrygian *Attagos* (=goat) meant „Giver/Provider“ as in a giver/provider of milk, meat, and hide/fur/leather. The fourth possibility noted here is that 4) *Att*=“father“, which I find less likely, and which I think has been suggested before based on an Anatolian *atta*=“father“, which may derive from *atta*=“provider“: compare also „papa“=“father“ and „papa“ as a common nursery word for „food“. Or Anatolian *atta*=“father“ may have had the oldest meaning of „father“: but for *Attis* a meaning of „father“ is not so likely since *Attis* was not a Zeus type of god. „*Atta*“ meaning „father“ may also derive from **Atta*=“penis“.

Adonis/Attis type of god, and his name Aoios („He of the Dawn“) suggests a morning-star type of figure: and Aphrodite/Venus fell in love with Aoios/Adonis as Agdistis fell in love with Attis, showing another Venus connection. The Phrygian name Ate(s) may have meant „virile, manly (<penis)“ or „fertile/sprouting“, among other possible meanings if Ate(s) is cognate to *Att=“penis, pointed; sprouting; bright“.

My etymology of Attis/Attes is further suggested by my etymologies of Ancient Greek Ἀττικός (=Attic, Athenian; feminine form Ἀττική; variants: Ἀθικός, Ἀθικός, Ἀθίς) and Mount Ἄθως and Ἀθήνη (=“Athena” and “Athens”, the latter meaning with a number of variants): I hypothesized in 2020 that Athos derives from “pointed, rising”, and now I hypothesize that Ἀττικός was probably a reference to the pointed and projecting peninsula of Attica, and that is also the most likely origin of Ἀθήνη as a city name (with the hills of Athens probably also playing a part): the name of the goddess may derive from the city but much more likely from the idea of “young sprout” leading to “maiden, virgin”, with “young sprout” deriving from the older base-meaning “pointed”. See Ancient Greek παρθένος/παρσένος, “maidenly, chaste”, with likely Etruscan cognates, all of which I hypothesize⁶⁵ derive from parth=“young sprout” leading to “young girl, maiden, virgin”. This hypothetical parth=“young sprout, sprout” would bear a relation to PIE *b^hreh₁ǵ- “to gleam, shine” due to the ancient semantic set: “sprouting, blooming, shining, bright” which is well-attested. From PIE *b^hreh₁ǵ- “to gleam, shine” is known to derive Albanian *bardhë*=“white”, from Proto-Albanian *bardza, in turn from PIE *b^hreh₁ǵ-. It’s also possible that the meaning parth=“white, candida” led to parth=“clean, pure, virgin”. There is a Dacian word *parthia/parithia* for a kind of grass, which confirms my hypothesis⁶⁶.

In Phrygian inscriptions we find *Areyastis/Arezastis* as an epithet of Kubele, cognate to/or deriving from Luwian *Ariyattis*. Though *Areyastis/Arezastis/Ariyattis* referred to a volcanic mountain (nowadays called *Erciyes* in Turkish), *Ariyattis* maybe did not mean “high, tall” as has been suggested, from PIE *h₃er- “to rise, to spring”, though the Hittite word *Ari/Arai*, “to arise, to raise” seems to make such an etymology decisive.

It’s possible that *Ariyattis* meant “fiery” or “flowing, surging” referring to the numerous ancient eruptions of the volcano/mountain that the Luwians called *Ariyattis* (the mountain was later called *Argaios* in Ancient Greek; from *Argaios* derives the Turkish name for the mountain, *Erciyes*; the Greek name for the mountain, *Argaios*, most likely refers to the snow usually seen on the mountain’s top), with the latest eruption most likely occurring in historical times, since Roman Cappadocian coins depict the mountain with flames rising from either side and an eight-pointed star on its peak and a sun-like disc pictured in the center of the mountain: clearly memory of the mountain’s eruptions survived into Roman

⁶⁵ Beekes’ etymology deriving παρθένος/παρσένος from a supposed *p^{ar}sténos (“having protruding breasts”) is unlikely because he is forced to add an unlikely prefix *p^{ar}- to *sténos, a prefix which seems to be unexplained; in his scenario, the attested forms -thenos and -senos are supposed to be modifications of *sténos, which would be cognate to Ancient Greek στήνιον=“breast” (from PIE *pstén=“breast, teat”). I’m not sure if he thinks PIE *pstén became both στήν and *p^{ar}stén in Ancient Greek, but surely that did not happen. Whatever way he explains the *p^{ar}- prefix, if gives any etymology for it, I’m sure it’s unlikely. My etymology is more likely semantically based on parallel examples which I will detail next time; and also doesn’t require such “pleadings” or however one would describe those hypotheses.

⁶⁶ I took this hypothesis of παρθένος/παρσένος deriving from PIE *b^hreh₁ǵ- “to gleam, shine from Sorin Olteanu, I thought I noted that in previous drafts. I note that here now. Olteanu did not Adduce/mention the Dacian Parthia/Parithia, a kind of grass: I added that.

empire times, and so it's possible that Ariyattis did not mean "high, tall" (even though it is the highest mountain of Central Anatolia), and does not derive from PIE **h₃er-* "to rise, to spring" nor from PIE **h₂erǵ-* "white, argent, glittering"⁶⁷.

If Ariyattis meant "fiery" then it would likely be cognate to *Arinna/Arinniti*, the name of an East Anatolian sun-goddess⁶⁸: the connection between the two is further suggested by the sun-disk depicted in the center of the mountain on those Roman Cappadocian coins, a depiction that recalls the Anatolian myths of a sun in the earth in addition to the sun in the sky; and the attestation *Ariyattis Harharrayis* again indicates that the volcanic nature of the mountain was known in those times, because *Harharrayis* is likely cognate to Urartan *harhar-š*="to destroy", and cognate to Armenian *xarxarel*="to destroy". So then we may have *Ariyattis*="fiery" and *Harharrayis*="destructive". If *Ariyattis*="fiery" (compare also Syrian *aryo*="lion"; Hebrew *arye*="lion"), was that meaning known to the Phrygians or was it not? If not, then to the Phrygians calling Kubele "Areyastis/Arezastis" was simply using the name of a mountain for an epithet of the goddess Matar, which was the standard practice (see the Ancient Greek examples Meter Dindymene; Meter Sipylene; Meter Idaia and so on); if the meaning of Ariyattis was "fiery" and that meaning was known to the Phrygians, it would indicate that Kybele was a continuation of the Anatolian sun-goddess encountered among the Hattic people as *Eshtan/Eštan*, and among the Hittites as "the sun-goddess of Arinna"/"Arinniti": and we find the eagle served as the messenger of the Sun-goddess of Arinna/Arinniti, and the eagle was also one of the animals depicted with Cybele, along with lions and panthers, and the eagle was surely thought of as the messenger of Cybele as well. Then maybe Kub="fiery"? Perhaps⁶⁹, but more likely Kub="to sprout, rise" or Kub="fat, massive".

The standard theory is (as I knew several months before publishing my previous draft on August 5th 2022, but I didn't mention it) that Arinna/Arinniti was the name of a city, with the name of the city deriving from a water-spring located there, so that Arinna meant "rising" or "flowing", not "fiery" nor "bright". I will detail this debate in the next draft. My preliminary conclusion is that the standard theory is correct. But not sure how certain it is.

Earlier I indicated that I would discuss the Sumerian word Ba (𒍪) in more detail. Now I will do so. In earlier versions of this work, I tilted/emphasized certain meanings of Ba in order to tilt the word towards that theory that I had at the time, that Ba in *Kug-ba-u* meant „piece/small piece/bit“: but while „piece“ is already attested, I do not know if Ba in Sumerian ever meant „small piece, bit“. That's one reason why in earlier versions I also stated that the Ba in *Kugbau* may have represented a hithero unidentified Sumerian word whose semantics would fit the Proto-Indo-European root **b^hab^h-* =„bean/pea/something pea-like/bean-like in

67 Hittite *ḫarkiš/ḫarkaiš* (=“white, bright”) derive from Proto-Anatolian **h₂érǵ-i-s* (cf. Kloekhorst: *Etymological Dictionary of the Hittite Inherited Lexicon 2008*) and Hittite *ḫargnau-* (=“palm of hand, sole of foot”) derives from Proto-Anatolian **h₂rǵ-né-w-m ~ *h₂rǵ-ḫ-ú-m* (cf. Kloekhorst: *Etymological Dictionary of the Hittite Inherited Lexicon 2008*), and the Luwian forms deriving from **h₂érǵ-/*h₂rǵ/*h₂erǵ-* would not have the form *Ariya-*.

68 Given the name *Ariyattis Harharrayis* referring to a volcanic mountain (as depicted on Roman Cappadocian coins), I doubt that *Arinna* was only the name of a city, and I doubt that the goddess was named after the city: it seems like the city was named after a sun-goddess.

69 Compare Eteocypriot/Amathousan *Kubabda*=“blood“, which possibly comes from *kubab*=„hot/warm“ plus a suffix or instead *kub*=„hot, warm“ +*abda*=liquid, water. It's possible that *Kubela* meant „hot, fiery“ (appropriate for a goddess of the sunny months, whose symbols were lions/panthers), and it's possible that *Kubela* was the name of a volcanic mountain, even another name for Mount Ariyattis.

size/shape“. However, I know of no such word with such form and meanings in Sumerian; nor do I know of an instance where Ba specifically meant „small piece, bit“ rather than „piece, portion“ (regardless of size). My new etymology does not run into any such problems; I am not tweaking/tilting/modifying the meanings of the words found in *Kug-ba-u*₂, and my new interpretation/etymology makes so much sense and explains so much that I am certain it is correct, and I also now expect that the „pomegrenate/pomegrenate pip“ hypothesis is wrong, and I have taken it out of consideration. I have studied Sumerian enough by now to know that my new etymology of *Kug-ba-u* is very likely: it fits the way Sumerians put their words together to express a new idea. Sumerian was an agglutinative language, and see for example how their compound verbs were formed by combining/stringing together nouns (such as *Kug*=Light and *U*₂=“plants, sprouts“) and adjectives and simple verbs (such as *Ba*=to give, allot, deal out).

There is a Phrygian theonym *Bas* which may have meant „Shining/radiant (one)“ in Phrygian⁷⁰, in which case that deity’s name would have the same meaning as Sumerian *Kug*. Obrador-Cursach thinks *Bas* was a Phrygian Zeus. I like that etymology of *Bas*<**Bat-s*⁷¹, but no one these days can say whether it is correct or not; and I think it’s also possible that *Bas*<**Bat-s*- instead meant „Giver“, as in „Provider“, „Bringer of rain, provider of food and bread“, and so in the possible scenario that I present here, *Bas* was probably a Phrygian Zeus as in the scenario presented by Obrador-Cursach. *Bas* is suspected to be a Phrygian fertility god, because in various Phrygian inscriptions, readers of the inscription are threatened/admonished/warned that *Bas* will take away their bread if they do any damage harm to the grave/tomb/the deceased’s body, the grave goods, etc⁷². So it’s quite likely that *Bas* meant „Giver/Provider“ or alternatively „Shining/radiant (one)“, and my theory is one of the viable options unless shown otherwise in the future. I have very recently discovered that *Maš* had the same earlier meanings as *Ba*: „to give, allot, deal out, divide in shares/portions, distribute“. Both of those Sumerian words are very close to PIE **b^hag-*“to apportion, give a share“, from where Lejeune derived the Phrygian accusative singular *bagun* found in the Phrygian inscription G-136. Hesychius mentions a *Bagaios*, *Phrygian Zeus* (Βαγαῖος Ζεὺς Φρύγιος) and interprets the name as „δοτῆρ ἑάων“=“giver of good things“. Mallory and Adams agree that the word *Bagaios* was a Phrygian epithet of Zeus that derives from PIE **b^hag-*“to apportion, give a share“⁷³. So maybe Phrygian *Bas* and another Phrygian theonym *Mas* derive from such a meaning as well, a theory made more likely by my discovery that Sumerian *Ba* had a Sumerian synonym with the form *Maš* (the b/m sounds interchange in various words in many languages).

It is possible that Phrygian *Bas*/*Bas*<**Bat-s* and another Phrygian theonym *Mas* are cognate with Sumerian *Ba* and *Maš*: not necessarily that Phrygian *Bas* and *Mas* derive from Sumerian: *Bas* and *Mas* could derive from cognates of the Sumerian word that were found in another extinct language of that general area, like a Hurro-Urartan language: there are some most-likely cognate words between Hurro-Urartan and Sumerian, and maybe also between

70 See Obrador-Cursach, Bartomeu, *The Phrygian god Bas*, 2017. I recall that the PIE root that he has in mind is PIE **b^heh₂-*, “to shine, glow light”, the source of Ancient Attic Greek *phôs/phôton*=“light”.

71 Alexander Lubotsky in his 1989 work, *The Syntax of the New Phrygian inscription 88* (*Kadmos*, 1989), identifies the Phrygian element *Batan* as being very likely the accusative form of *Bas*, in which case he concludes that *Bas* derives from an earlier **Bat-s*.

72 See Alexander Lubotsky, *The Syntax of the New Phrygian inscription 88* (*Kadmos*, 1989), et al.

73 Mallory and Adams, 2006, pg. 274.

Hattic and Sumerian.

I recently did a more rigorous, better thought-out evaluation of the *Maš* words in Sumerian than I did in the summer and autumn of 2021, and it is now clear and for certain that *Maš* did not mean „to curve, turn, twist, bend“ as I hypothesized in the autumn 2021 versions of my work on the etymology of Kinnabari. Instead it's now clear that the Sumerian stem *Maš* (=𐎠) had these meanings: „to give, allot, deal out, divide in shares/portions, distribute; to halve; to divide/separate“; and „to divide/separate“ led to: „to sieve, filter, winnow, thresh, interpret, discern; to divine meanings“. The English word discern comes from Latin *discernere*, of which the *cernere* portion derives from *cernō*, which is from Proto-Italic **krinō*, in turn from PIE **krey-* “to sieve, sift, separate, divide”. Consider now the definitions of the Sumerian word *Hal*: “to divide, deal out, distribute; to perform an extispicy; to open; to sieve”; the Sumerian words *Hal*, *Ba* and I argue also *Maš* had the same semantic range, and *Ba* and *Maš* no doubt come from one root-word, while *Hal* along with some others come from verbally/etymologically different yet semantically parallel/semantically identical roots.

I deciphered the root-meaning of *Maš* (=𐎠) while I was trying to decipher/understand the Sumerian word *maš-šu-gid₂-gid₂*, which was already determined by Sumerologists/Assyriologists to mean “diviner” because it corresponds in some cuneiform writing or writings to the Akkadian word *bārû*, which was already known to mean “diviner”. But I wanted to understand why and how *maš-šu-gid₂-gid₂* meant “diviner”, and I did so on my own without any help besides an up-to-date Sumerian dictionary⁷⁴. I figured out (I believe I discovered, because I don't think anyone before me has elucidated it this way) that *maš* in this word means “interpret/sieve”, after the dictionary let me know that *šu-gid₂*=“receive, accept, take”: *šu-gid₂* is one of those agglutinative Sumerian compound verbs that I mentioned earlier: it is composed of the Sumerian noun *šu*=“hand” and the simple verb *gid₂*=“to pull, draw back, drag”: combined they make the new meanings “accept, receive, take” because after you take something given into your hand, you pull your hand and forearm back towards you. I interpret *maš-šu-gid₂-gid₂* as having literally meant “interpreting/sieving that which one receives/takes from beyond”, with “from beyond” indicated by the fact that *gid₂* is written twice, like how in mathematics they raise a number to the second power/to the next level, so repeating *gid₂* was their way of indicating something to the next level, beyond the mundane. This interpretation was confirmed 100% by my evaluation of the other *Maš* words in Sumerian. First I will mention that *ba₇*=“half; thirty” and *ba₇* was written with the *Maš* (𐎠) cuneiform.

Using that newly-found equation, I hypothesize (if no one before me has) that the *Maš* word meaning “goat” (which is written with the same cuneiform as the *Maš* found in *maš-šu-gid₂-gid₂* and *maš₂-šu-gi₄-gi₄*) had the literal/earlier meaning “Giver”, because a goat is a giver of milk, as well as of meat, and even hide and fur. I'm quite sure that the word *Maš* meaning “goat” comes from the same root-word as the *Maš* found in *Maš-šu-gid₂-gid₂*, not only because the meaning “Giver” makes so much sense; not only because one cannot demonstrate a meaning of “curved” for *Maš*, as I will show, nor the meaning “penis”, nor “testicle”; but also because we find the Sumerian term *Maš-anše* meaning “livestock”, which would make the best sense if *Maš-anše* is interpreted as “Givers and Carriers”, since *anše*

⁷⁴ I used the ePSD, the Electronic Pennsylvania Sumerian Dictionary.

referred to equids, which were used to carry/transport packs/goods and carry/transport people. So another indication that *Maš* does not equal penis nor testicle⁷⁵, because if it did, those words would apply to equids as well or better⁷⁶. So while PIE **heyg-* (“goat”) and PIE **kapr-* (“goat”) I’m sure both meant “penis<pointed” given the great evidence to that effect⁷⁷, the Sumerian *Maš* word that meant “goat” had the earlier meaning “Giver”. Much stronger/nearly conclusive indications that *Maš* did not mean “penis” (nor “testicle”) are two Sumerian words where another word was combined to *Maš* to show that the animal is male: see Sumerian *maš₂-gal*=“male goat, he-goat, billy goat, buck” (found in Akkadian as *mašgallu*, same meaning). And see Sumerian *maš₂-nita*=“male goat, he-goat, billy goat, buck”.

The Sumerian word *anše* I interpret as a compound of *An*=“back of the horse/donkey/equid” from the earlier meaning “upper/top”, the back of the horse/equid being the top of the horse/equid, the back being the roof of the horse/equid: see how *An* is the Sumerian word for: “sky, heaven; upper; crown (of a tree)”; while *še* corresponds to/is a variant of Sumerian *šu*=“hand”, which was used to form verbs meaning “to carry, bear”.

Sheep/lambs/rams are also Givers/Providers, and we find Sumerian *dara₃-maš* meaning „ram“: I have not yet deciphered the meaning of „dara“ in this word, but compare Sumerian *udu-nita₂* (=“ram“) and Sumerian *udu-utuwa₂* : in both of these, the word *udu* is the general word for „sheep“, likely from a root *ud*=“bright, white“.

In the Sumerian word *^{dug}maš-ha-lum*=“sieve” (>Akkadian *mašhalu*=“sieve or a type of sieve“; the *^{dug}* portion is a superscript notation to disambiguate the word: it signified various kinds of man-made objects made from clay/ceramic) the portion *Maš* meant „to sieve“ from the root described above; the portion *Hal* also meant „to sieve“ from the *Hal*- root described above as well. Both words were combined in order to disambiguate and to emphasize. An earlier theory I had was that *Maš* referred to „circular“ since many/most sieves back then in Mesopotamia were circular: but when I re-evaluated all the *Maš* words and *Maš*-incorporating words in Sumerian, no meaning of „circular, round, to curve, turn, twist“ could be unambiguously verified: all such seemingly-possible meanings for *Maš* are better explained by my new theory, though admittedly it is easy to see how one could have thought that the root meant „to curve“ or that there were two *Maš* words in Sumerian with one meaning „to curve“: but I do not propose that.

The Sumerian word *Maš-gana₂* meant „threshing-floor“ as well as „settlement“: this is a combination of *Maš*=“to divide, separate, thresh“ and *gana₂* meaning „field, area“. Though

75 Nor have I seen anyone saying that *Maš*=“goat” derives from the meaning penis or testicle; there is a Latvian word *erzelis*=“stallion” that derives from an earlier meaning “testicle”, referring to a male horse who still has testicles as opposed to a gelded horse; and there is Armenian *yorj*=“male sheep/ram” which derives from the meaning “having testicles”; and there is Ancient Greek *en-orkhes*=“he-goat” but literally meaning “with testicles”; and probably there are other examples.

76 Though one might say there were some older words for equids that meant „penis“, but they were supplanted/replaced in time by horse words deriving from other meanings: „fast, swift“; „gelded“; „carrier“, et cetera; regardless, considering all the evidence it is quite certain that *Maš* did not mean “penis”: see also Sumerian *maš₂-gal* and *maš₂-nita*=“he-goat/male goat/billy goat/buck”, where “gal” and “nita” are used to signify maleness.

77 And PIE **b^huǵ-* /*b^hūǵ-* /*b^huHǵ-* =“buck, he-goat” probably also derives from „penis/pointed“.

most/many threshing areas in ancient times, including in Mesopotamia, were circular areas, the interpretation *Maš*="to divide, separate, thresh" is much more likely. The second meaning „settlement“ comes from the fact that most ancient settlements of that part of the world were farming settlements. The Sumerian words ^{kuš}*maš-li-um/maš-li₂-um/maš-lum* ="bucket made of leather" (^{kuš} indicates „leather, hide“) and here *maš* most likely referred to the fact that the objects were made of leather/hide from milk-giving livestock animals.

The Sumerian word attested as *maš-ĝi₆* and *maš₂-ĝi₆*="(nocturnal) vision" likely derives from *Maš*="discerning/filtering"; I have not yet deciphered the *ĝi₆* portion of this two-word compound: perhaps in the extant Assyriological literature, someone already has.

The Sumerian word *Maš-maš*="sorcerer" and „incantation priest“ according to the ePSD, and it probably also meant „diviner“, since the word most likely is the word *Maš*="to filter, sieve, interpret; to divine" repeated so that it is said twice for disambiguation and emphasis. This interpretation matches my interpretation of *maš-šu-ĝid₂-ĝid₂* described earlier. It's also likely that the word meant „Interpret (and) give“, the same word used two times but the second time with the meaning „give“, because he gives them what he receives and interprets. This interpretation is more likely than my previous interpretation which was based on the seeming (but probably not actual) „curved, circle“ meaning of a number of Sumerian *Maš* words and based on the Ancient Greek example of the name of the sorceress *Circe/Kirke* deriving either from Ancient Greek *Kirke/Kirkos*="hawk" or from *Kirkos*="circle": and the hawk possibility also involves the circle, because the Ancient Greek word *Kirkos*="hawk" derives from *Kirkos*="circle", from the circling of hawks in the sky/air, and that circling behavior combined with their extraordinary vision (likened to Seers) and their flying ability and swiftness and habit of flying high among mountain peaks: all those qualities and others (such as their rapaciousness) caused hawks and other birds of prey to be associated with sorcerers. But for Sumerian *Maš-maš*, I think neither instance of *Maš* has to do with „circle/curved“.

The Sumerian word *Maš* also meant "border, boundary"⁷⁸: this most likely derives from the earlier meaning „to divide, separate“, and not from „rim<circular rim/circumference<circle/curved“, even though a number of Sumerian words meaning „border, edge, boundary“ do derive from „rim<circular rim<circle/curved“, since there are some Sumerian words whose meanings include all of those: „border, boundary, edge, rim, circular rim/circumference, circle/curved“. But there is no unambiguous example that I know of where *Maš*="rim, curved, circle, bent, round" and the other evidence points to „border, boundary“ deriving from „to divide“.

The Sumerian word *Maš*="interest (on a loan); an irrigation tax" (written sometimes as 𒌶 and sometimes as $\text{𒌶} \text{𒌷}$) is best explained as deriving from „to deal out, give“ leading to „tax“. The Sumerian word *Maš*="twin" is best explained as deriving from „to halve, divide“ leading to „two/twin“. The Sumerian word ^{ĝeš}*maš-gurum*="a plant or tree" (^{ĝeš} indicates a tree

⁷⁸ The Sumerian word *Maš* meaning „border, boundary“ uses the same cuneiform as the *Maš* that meant „goat“; the cuneiform is: 𒌶 ; and this is the cuneiform used for all of these *Maš* words that I am detailing except for those marked as *maš₂* which use $\text{𒌶} \text{𒌷}$, which is two cuneiform symbols: the *Maš* symbol followed by that other symbol shown; the *Maš* word meaning „goat“ was written as: 𒌶 and also as: $\text{𒌶} \text{𒌷}$.

or plant): apparently exactly what kind is not known, not even whether it is a tree or a shrub/grass/herb; but since that same *gurum* found in ^{ĝeš}*maš-gurum* (written with the same cuneiform) means „dwelling“, then it was most likely a tree or plant that provided (here *maš*=“give, provide“) material for making homes/huts. So I’m now sure that *Maš* did not mean “curved; circle; round“ and there is no definitive evidence that it has anything to do with *Bar/Bir/Bur/Mir/Mar/Mer* which did often mean „curved; bent; circular; round“ in Sumerian (and even more so in Proto-Sumerian) and in some other languages. But it is possible that *Ba* and *Maš* derive from an earlier meaning „to tear with the mouth“ („tear with the mouth“ may be indicated by the labial B and M sounds at the beginning of the words, which require the lips in order to be enunciated) in turn from „mouth“, in which case *Ba* and *Maš* and *Bar/Bir/Bur/Mir/Mar/Mer* would all be cognates deriving from one ancient root-word. It’s also possible that *Ba* and *Maš* derive from „to tear/cut/slice/split“ deriving from „sharp/pointed“, in which case they could be cognate to the Sumerian *Bar* word (one of a number of Sumerian *Bar* words) which meant „bright“, usually found as the second component in numerous Sumerian words for various metals. And if *Ba* and *Maš* derive from an earlier meaning of „hand“ which led to „to give, allot, distribute, share, portion out, divide“, the meaning of „hand“ often derives from „pointed“ and also from „bending/curved“. It’s also possible that *Ba* and *Maš* are cognates, but they do not derive from an earlier unattested meaning, but instead the oldest meaning was either „give“ or „divide“: but it’s actually more likely that *Ba* and *Maš* did develop from earlier unattested meanings, such as „hand“ or „mouth“ or „bending/circular>mouth>to bite in two, to tear“ or „pointed>sharp>to cut“.

Proceeding from *Maš* I will now discuss many of the Sumerian words that have the form *Muš* and some other Sumerian words that begin with the form *Muš*. After carefully re-evaluating the evidence, I now think that the Sumerian word *Muš* which means “snake“ is best explained as deriving from “to rush, move quickly, move very fast; to fly“: for identical semantics, including the meaning „to fly“, see Ancient Greek θέω (“I run fast, I fly”) and θοός (=“quick, swift”) (both of those Ancient Greek words are from PIE **d^hew-*, “to run, flow”). This was actually my first theory that I wrote in a notebook in Autumn of 2020: only later in the summer of 2021 did I develop a different theory that the *Muš* found in the Sumerian snake word *Muš* and the *Muš* found in *Mušen* (the Sumerian word for „bird“) had these meanings: „to turn, curve, twist; round; circle>to radiate; to radiate an appendage>beam/ray/wing/branch/arm“ and I theorized that the word derived from the old meaning of „mouth/lips“ leading to „to curve, turn, twist, round, circle“. However, I am now certain that the *Muš* in those snake and bird words in fact meant “to rush, move quickly, move very fast; to fly“, with those meanings likely developing from an earlier meaning „to move; to flow; to run“, which in turn might have derived from the earlier meanings „pricked/goaded<pointed“ or „darting/shooting like an arrow<pointed“: this would explain the Sumerian word *muš₃ / muš₂* = “face, appearance”, which in this scenario would be from the earlier meanings „nose/snout/beak/chin<pointed“. There were in fact the Sumerian words *Mu* (=“penis; tree; plant“, „to grow“) and *Mul* (=star, bright; beam/ray, arrow), both of which likely derive from the older meaning „pointed“⁷⁹. The evidence and the indications that *Muš*

⁷⁹ The meaning „penis“ easily derives from „pointed“, and „plant“ and „tree“ could derive from „sprouting<pointed“; though trees and many plants might instead derive from „radiating branches<sprouting<pointed“; alternatively „tree, plant, penis“ instead derive from „to grow“ (though „to grow“ can be from „to sprout/rise“, in turn from „pointed“) or alternatively from „to puff out, bulge out“, a

in those Sumerian snake and bird words derives from “to rush, move quickly, move very fast; to fly” will now be detailed.

In autumn of 2020, I did not notice the possibilities of the following Sumerian word: *muš*₃=“flat space; a holy area”; if in Autumn of 2020 I would have thought of what I thought of in July 2022, I probably would have not published in 2021 the theory that derived the *Muš* snake word from „to twist, turn, curve, bend“, which I now think is incorrect. In July 2022, I realized that *muš*₃=„flat space; holy area“ likely derive from a likely meaning of *muš*=„flood-plain“, and this idea was seemingly confirmed when I checked *A Concise Dictionary of Akkadian* and found the Akkadian word: *ušallu(m)*=“river-flats; fields along valley bottom“: the *muš*/*uš* variation is already known from Sumerian (as I will detail in this paragraph) and so my theory is that Sumerian *muš*₃ (=„flat space; holy area“) and Akkadian *ušallu(m)* (=“river-flats; fields along valley bottom“) both derive from a word *muš*/*buš*/*vuš*/*wuš*/*uš*=„rushing water“<“to rush, to move fast, to fly<to move, run, flow“ and are cognate to Sumerian *muš*=“snake“ and *mušen*=“bird“. In that *Concise Dictionary of Akkadian* I also found mention (on page 379) of an Akkadian word *šube'(m)*=“to rush upon“, which was used, according to that dictionary, in different cuneiform texts to describe the rushing of a flood and the rushing of a snake or snakes. This theory of mine explains the *muš*=“snake“ and *mušen*=“bird“ words better than the hypothesis that I had published in Autumn of 2021, because that theory stated that *muš* in Sumerian meant both „to turn, curve, twist, bend“ and „a radiating appendage/wing/arm/branch“⁸⁰, and though that’s possible in a language like Sumerian, it still felt unlikely that the word had both meanings in attested Sumerian times.

In order to be more certain that the „rushing“ etymology is correct, I had to explain the Sumerian words *di-muš* (=“reed shelter, nest; reed-stalk“) and *gi-muš* (“a boat pole“) and *muštaptin* (~an unidentified potter’s tool: which/what kind of potter’s tool is not yet known to Assyriologists) using the „rushing“ explanation and I found that the „rushing“ explanation works better for those words as well: *di-muš* (=“reed shelter, nest; reed-stalk“) can be explained better as *di*=„reed“ or „sprouting plant“ or „grass“) and *muš*=“river, flood-plain“, so the word was referring to reed-shelters along a river or on a flood-plain: from there the supposed/approximate meaning „nest“ developed; while *di-muš* meaning „reed-stalk“ (if accurately translated by Assyriologists) could have referred to the way air rushes through a reed when one blows into a reed-stalk, or more likely *muš* here was used to make it clear that the word *di* here refers to a reed (of course, reeds grow along rivers and on flood-plains) rather than some other grass/sprouting plant/or reed-shaped object like a stick or pole. The previous explanation that I published in autumn of 2021 could not account for the meaning „reed-stalk“, because that theory stated that *muš*=“circle, to curve, turn, bend“, which would have referred to the circular shape of most bird nests, an interpretation that was partly based on Akkadian *hīšu*=“band, strap; (reed) coil for bird's nest“, an example where a word for „bird’s nest“ seems to derive from „to turn, curve, bend, twist, coil“, as indicated by the meanings „band, strap“ which look to be from „thread/string that turns, twists, encircles“, and semantic which however is most likely cognate to words meaning „pointed“, as described elsewhere in this work and in some of my other works.

80 The Sumerian words *Mu* and *Mul* actually did mean „a radiating appendage/branch“ (and probably also „arm“ and wing“) so one can see how tricky the etymology of *Muš* was. But the closeness of all three can be explained if all three derive from the root-meaning „pointed“, as I mentioned above.

as indicated by the translation „reed coil for bird’s nest“. The „river, flood-plain<rushing“ etymology for the *muš* in *di-muš* works better because it explains the meaning „reed-stalk“, which the other theory cannot account for, since most kinds of reed stalks are not curved nor bending, instead they’re straight. And the Sumerian word *ab-lal₃;/ablal₃;/ablal₃* meaning „nest“ supports my new etymology of *di-muš*, since *ab-lal₃;/ablal₃;/ablal₃* contain the Sumerian word *a/ab*=“water“ (as shown by the cuneiform used for „ab“), while „lal“ I’m sure corresponds to “di“ (the reversed order/syntax doesn’t matter in words like these in Sumerian, as I’ve seen in other examples), as suggested by certain meanings of „lal“ in Sumerian: so „ab-lal“ originally referred to nests in reed-beds and nooks along rivers and in flood-plains, just like *di-muš*.

The word *gi-muš* ("a boat pole") is better explained as *gi*=“stick/pole“ plus *muš*=“river“: and we find that *gi* meant "reed, cane“ which makes it very likely that *gi* also meant „stick, pole“. The previous theory that I had published in autumn of 2021 doesn’t work as well, because it states that here *muš*=“stick, pole, arm“⁸¹, leaving *gi* explained as „reed-boat“, but I now find it unlikely that *gi* could mean „reed-boat“: in autumn 2021 and in the several months after that I found that likely, but I have found no indication of that usage in Sumerian for *gi*: seems like they would combine *gi* with a second word or with two words to make a new word meaning „reed-boat“, as we also see in English.

The Sumerian word *muštaptin* (~an unidentified potter’s tool: which/what kind of potter’s tool is not yet known to Assyriologists) is explained better by the „rushing, fast“ theory because now *muštaptin* can be explained as *muš*=„fast, rushing“ + *tap*=“wheel“ + *tin*=“clay, mud“: in the mid to late 3rd millennium BC the „fast potter’s wheel/fast wheel“ was developed, which operated on the flywheel principle. The previous hypothesis stated that both *muš* and *tap* meant „wheel“ (deriving from „to turn, curve, twist, circle, round“): the new etymology works better because now each component has a different and very descriptive meaning. For the evidence for a Sumerian word *tap/tab*=„to turn, curve, twist, circle, round“, see my work on the etymology of *Kinnabari*. Regarding *tin*, the word *tin* in Sumerian is attested as meaning „grapevine/wine“ but it could have also meant „clay, mud“ from a root-word meaning „moisture, liquid“: see the Sumerian word  = *Im*=“clay, mud, wind, rain, spirit, soul”, the root-meaning being “moisture” leading on the one hand to “air>spirit/soul” and the other to “clay/mud”.

The Sumerian word *muš^{ku}₆*=“a type of fish” (*ku₆* is an unpronounced superscript notation meaning „fish“), and *muš-u₂^{ku}₆*=“a type of fish” as well: in these words, *muš* could have meant „fast“ or instead „river“ (if they are both river creatures) or instead „eel“ or „crocodile“, with „eel“ and „crocodile“ deriving from „snake“, in turn deriving from „to rush, move fast“.

The hypothesis that the variants *muš/buš/vuš/wuš/uš* existed as variants of one word is indicated by the following: 1) *usandu* attested as a variant of *mušen-du₃*, both meaning „bird-catcher“: *usan/ mušen*=“bird“ while *du*=“to hold“ 2) the Sumerian *ušum* meaning „snake“ just

⁸¹ One can also hypothesize that *gi-muš* represents *gi*=“stick, pole“ + *muš*=“arm, wing, flipper“: however, I don’t think it’s likely that *muš* could mean „arm, wing, flipper“ in Sumerian, despite such possible meanings for *mu* and *mul* in Sumerian.

as *muš* meant „snake“ 3) the Sumerian word *uš* meaning „blood“, which would be from „to flow, rush“ in this scenario 4) the Akkadian word *ušallu(m)*=“river-flats; fields along valley bottom“ 5) the cuneiform  (=mušen) was also used to represent the sounds *hu* and *'u₅* (the latter, *'u₅*, is a glottal stop).

The root-meaning of „pointed“ for the meanings „to rush, flow, move fast, fly“ inferred/theorized for *muš/buš/vuš/wuš/uš* is indicated by the Sumerian words *mu* and *mul*, as described earlier, and *muš*=“face“, described earlier; and perhaps also by the Akkadian word *ušu(m)/uššu* meaning „arrow (head)“, which however may derive from a variant of *muš*=“face“ (the face of the arrow being the tip of the arrow): but *muš*=“face“ may derive from „pointed“ as explained earlier.

This „rushing/fast/flying“ theory for the *muš* found in *Mušen*=“bird“ is the most likely explanation⁸²; even though the *muš* found in *mušen* is represented by a slight modification of the cuneiform used for *Maš* () instead of the cuneiform used for *Muš*=“snake“⁸³, and that cuneiform for *Maš* () is combined with the furthest right-hand portion of the cuneiform for *En* ( =“lord, master, ruler“⁸⁴), and that combination forms the cuneiform  (=mušen=bird): very likely the -en in *Mušen* actually represents an old Sumerian word *En* that would have meant „high, upper, exalted“ cognate to the Sumerian word *An* meaning „sky, heaven; upper; crown (of a tree)“: the cuneiform *En* was also used as the cuneiform for a word (noted as „*urun_x(EN)*“ by Assyriologists) that meant “exalted”. So *Mušen* could have originally meant “rushing in the air/sky/above”, which makes a lot of sense for a word that came to mean “bird”. This interpretation is more compelling than supposing that the *En* in *Mušen* was simply a suffix⁸⁵, and also more compelling than supposing that *Mušen* represents “Arm+air/sky/upper/above”, which would in other words mean “wing/winged”: not only does “rushing in the sky/air/above” seem more likely, but there is also little indication that *Muš* could mean “arm”, even though *Mu* and *Mul* likely could have meant “arm, branch, wing”. The “rushing” interpretation fits the snake word much better, even though the *Mušen* cuneiform does not use the cuneiform that is used for *Muš*=“snake”: that doesn’t mean that the Sumerians perceived the words as not having a similar (flying vis-a-vis rushing) or identical (rushing) meaning.

There was apparently also *Mutin* as a Sumerian word for “bird”, written with the cuneiform for *Mu* (=tree, penis, plant) followed by the cuneiform for *Tin* (=wine), or alternatively written *Mu-ti-in*, which is the cuneiform for *Mu* (=tree, penis, plant) followed by a *Ti* cuneiform and an *In* cuneiform. So is *Mutin* simply a variant of *Mušen*, where *Muš* is

82 The idea that J. Halloran suggests, that *muš*=“reptile“ and so *mušen*=“reptile of the air“, I find that idea ridiculous (no offense intended though to J. Halloran, I just want to make clear what I think about that suggestion), because I find it ridiculous that Sumerians viewed birds as reptiles, and I find ridiculous the idea that Sumerians realized that birds are close kin to reptiles. One would have to instead argue that *muš*=“egg/egg-layer“, but I don’t think that’s the answer.

83 One can argue that the *Muš-* in *Mušen* has a different origin/different meaning/different etymon as compared to *Muš*“snake“; I expect that they more likely have the same etymon.

84 The cuneiform for *En*=“lord, master, ruler, exalted“ was originally a pictograph of a throne which was later rotated so that the base of the throne became the furthest right-hand portion of the cuneiform: .

85 There is no such „En“ suffix in Sumerian, I believe. Suffixes are very rare in Sumerian, a language which instead agglutinates/combines words together to make new words.

vocalized as *Mut* and *En* is vocalized as *In*? Perhaps, yes. Another explanation is that *Mutin* has a different etymology as compared to *Mušen*; and that different etymology may be *Mu*=”rising” from earlier “sprouting/projecting/pointed” and *Tin*=”air” (“rising into the air”=”bird”); or *Mu*=”rushing”, from earlier “pointed” (darting/flying like an arrow); or *Mu*=”arm”, from earlier “sprout, appendage that projects out”, from “pointed”. It is quite likely that *Tin* could mean “air”, even though it is only attested as meaning “wine” and possibly also “grapevine”; see the Sumerian word =*Im*=”clay, mud, wind, rain, spirit, soul”, the root-meaning being “moisture” leading on the one hand to “air>spirit/soul” and the other to “clay/mud”. So like *Im*, the word *Tin* could have had a root-meaning of “moisture” leading to “air/sky” as well as to “wine/grapejuice” and “clay/mud” (recall *muštaptin* discussed earlier, and Proto-Semitic **t-y-n*=”clay”; Arabic *tin*=”clay”, etc.). Another possibility is that the *šen* in *Mušen* is a variant of *Tin*, and *Mu* would be explained by one of the options cited above: this is unlikely but possible.

The Sumerian word *ġeštin* most likely literally meant “plant of wine”/”wine plant”, since *ġeš*=”plant, tree” and *Tin* is attested as meaning “wine”. A synonym of *ġeš*=”plant, tree” in Sumerian was *Mu*=”tree, plant; penis”, and so we find that *mutin* (also written with those three cuneforms mentioned earlier: mu-ti-in) is an attested synonym of *ġeštin*, also having the meaning “wine, grapevine”. This *mutin*=grapevine is simple: it surely represents *Mu*=”plant, sprout” plus *Tin*=”wine, grapejuice, juice, liquid, moisture”.

The Sumerian *mutin* meaning “girl, young woman” may represent “growing breasts (with the meaning “breasts” developing from “milk”)” or “developing milk”, since *mu* also meant “to grow” in Sumerian (see *mu*₂; *mu*₂-*mu*₂”to grow”), besides “tree”, “penis”, “plant” (the meaning “plant” is attested in *mutin*=”grapevine” if nowhere else, since grapes don’t grow on trees). But it’s also likely that *mutin* meaning “girl, young woman” was simply a comparison of girls/young women to birds and/or to grape/wine-producing plants. Or it could have meant “sprout/plant+wet/moist” (“a tender moist sprout”), with “wet/moist” signifying “fresh, new, young, tender”: see the meanings of Latin *mustum/mustus*: “newborn, new, fresh”, thought to have perhaps literally meant “wet”, and therefore derived from PIE **mus*/**mews*=”damp”. Whether *Mu* on its own could sometimes refer to living things/creatures besides plants is not yet known, but we do find *mutin*=”young woman, girl” and *mutin*=”bird”. If *Mu* could mean “living thing” besides plants, then *mutin* applied to a bird could have meant “creature of the air” (with *Tin* meaning “air”, deriving from *Tin*=”moisture”), and applied to a girl/young woman could have meant “creature tender=tender creature”.

PIE **múh₂s* (=”mouse”) likely derives from the meaning “fast-moving”⁸⁶, as probably does PIE **mus*, **mu* **mew*=”musca/fly (the very fast flying insects)”⁸⁷ (see PIE **mew*=”to move”); and I have seen it claimed that *Mousa* was a Phrygian word that meant “spider”: if so, then very likely Phrygian *Mousa*=”spider” also derives from “fast-moving” since I know that many spiders are amazingly fast-moving. I do not currently know of another example in human languages where a word for “spider” is confirmed to derive from “fast/quick”, but I haven’t searched for that yet: and the absence of another example would not rule out this

⁸⁶ I do not know if that has been proposed before.

⁸⁷ I do not know if that has been proposed before; likely it has been.

theory⁸⁸. I have seen three different etymologies proposed for Ancient Greek *Μοῦσα* (*Moûsa*) meaning “Muse” (and of course *Μοῦσα* is the source of English “Muse”), and none of them are compelling or established as correct. So I hypothesize that Ancient Greek *Μοῦσα* (*Moûsa*=Muse) derives from the meaning “rushing, flowing” referring to the rapid flowing out of inspired words and inspired music⁸⁹.

15. Kwep/K^wap

Before I published my hypothesis about *κῦπειρον* deriving from „pungent“ referring to the taste of the rhizome, from Kup=“pointed, sharp“, there was a hypothesis published by someone else that *κῦπειρον* derives from the notion of “aromatic”, from a hypothetical Proto-Indo-European⁹⁰ root-word **kwep-* or **k^wap-*, with the meanings, “to smoke, seethe, boil, steam” and also “aroma; strong odor”⁹¹, reconstructed mostly or exclusively from Balto-Slavic data, though there are words from other branches of IE which may derive from **kwep-* or **k^wap-*. Ancient Greek *καπνός* has also been proposed by some previous linguists to derive from **kwep-* or **k^wap-*. I see no compelling evidence that *κῦπειρον*, *καπνός*, or *καπύς* derive from **kwep-* or **k^wap-* or any such reconstruction which begins with the *kw/k^w* sound, and I have put forth a great argument that *κῦπειρον* came from the notion of “pungent-tasting” rather than “aromatic”: in any case, they have not established that “aromatic” is more likely than my theory, which is understandable since I published my

88 I do not know if this theory has been proposed before, but I really don’t think it has been. An alternative theory also originating from my theories is that Phrygian *Mousa* (spider), PIE **múh₂s* (=“mouse”) and maybe even PIE **mus*, **mu* **mew*=“musca/fly (the very fast flying insects)” are instead akin to the Romanian word *mușca*=“to bite” which not only is of unestablished etymology but the proposed Vulgar Latin etymologies for this word are very very unlikely. A meaning of “to bite” can also explain the meaning *muš* =“snake”, and “to peck” can explain *mušen*=“bird”: in this scenario, *muš*=“face” could be derived from “mouth”, instead of from “pointed”, but note the possibilities “face<beak<pointed” and “to bite<pointed”. While the aquatic creatures referred to as *muš* and *muš-u* could have been biting creatures: but that’s not so likely. More likely the reference was to fast fish or river fish or eels. I prefer the scenario that the snake and bird words derive from “to rush, move very fast” because that explanation links to those flood-plain words described earlier, and also to Sumerian *uš*=“blood”, and also to *muš*=“river”, which is likely the meaning of *muš* in some Sumerian words.

89 Quite a number of years back (maybe even 10 years ago), I thought of another theory, one where Phrygian *Mousa* (spider) and Ancient Greek *Mousa* (Muse) both derive from **Mous*=“weaving together“ or “putting together“: the Muse doing so with words and musical notes and the spider with his/her threads. Yet I have not found any words in nearby languages (nor in Burushaski, though I haven’t much looked there) that would support this scenario, not even any *Mus/Mous* words that meant „to curve, turn, twist“, from which a word meaning „thread, string“ could derive; nor have I found a *Mus/Mous* that meant „to join; joint; touch“ from where „to join together/put together“ can derive.

90 Also considered by some to most likely be an innovated root-word which appeared in Late Proto-Indo-European.

91 Helmut Rix (in LIV, 2nd edition, 2001, p. 375) reconstructs at least two distinct roots: **k_wep-* and **k_weh₁p-* (possibly **ke_wep-* also belonging to this family). See also Derksen (2015), “kūpēti”, in *Etymological Dictionary of the Baltic Inherited Lexicon* (Leiden Indo-European Etymological Dictionary Series; 13), Leiden, Boston: Brill, p. 264. Derksen distinguishes at least two different roots **kwep-* (to smell, aroma) and **k^wh₂wep-* (to steam, to burn). Proto-Slavic **koprь* (“aromatic one”) and **kopriva* (“burning one, stinging one”) mix these two senses in the same stem, though.

theory in the last days of December 2020, and they did not think of that option back then.

„Aromatic“ however does not present a problem, because an Aegean kap/kup meaning „pointed“ could have led to „aromatic“ in a couple of ways described in the next paragraph: from „pointed>projecting out, emitting>smelly, aromatic, fragrant“ or from „pointed>pungent/stinging/stinky>smelly>aromatic, fragrant“.

Ancient Greek *κάπια* („onions“) and Latin *cepa/caepa* (=“onion“) could derive from „pungent“ or „smelly“, or instead from *κάπ*=“round“, a likely root-word which was discussed for the etymology of *kapparis* (caper plant), a likely root-word which has close parallels/cognates in Semitic as well, as described earlier in this paper. The meaning „round“ could come from „to curve, turn, bend“ or from „swollen, to bulge“ (a semantic which is often the source of „to curve, turn, bend“, but sometimes it's the other way around). Or, Greek *κάπια* („onions“) and/or Latin *cepa/caepa* (=“onion“) may derive from *Καπ/Κεπ*=“compacted into a ball“, from „compacted, firm, dense, thick, hard“, and the „hard“ semantic is often linked to „sharp, pointed; to cut“.

Latin *cippus/cipus* („stake, post, a menhir/standing stone; tombstone“) derives most likely from a root *kip/kep*=“pointed, rising, sprouting; firm, stiff, erect“, with or without an S-mobile before the K sound.

So leaving aside *κύπειρον* since I do not believe that it derives from **kwep-* or **kwap-*, and leaving aside *καπνός* and *καπύς*, which I discussed earlier, there are many possibilities for those two (and Beekes 2010 does not think that either of those two words derive from **kwep-* or **kwap-*), I will now examine some words which may derive from **kwep-* or **kwap-*, according to the work of previous linguists, and these words are also the main evidence for a root such as **kwep-* or **kwap-*: Slavic **koprъ* meaning “dill”; Proto-Slavic **kopriva* meaning “stinging nettle”; Proto-Slavic **kopněti*, “to melt in parts (not homogeneously)”, figuratively “to yearn, to long for”; Latin *cupiō*, “to desire, long for”; Lithuanian *kvapas*, “aroma”; Sanskrit *kúpyati*, “become agitated, bubbles up”; Old Church Slavonic *kypěti*, “to boil”; Lithuanian *kūpėti*, “to smoke, boil over”; Proto-West Germanic *hopōn*, “to hope, to expect”.---I think these most likely indicate that PIE **kwep-* or **kwap-* „to smoke, to steam, to boil“ is kindred to PIE **k^wel*, „to move, run, to turn; to revolve; to move quickly“, and both derive from **k^w*=“fast/forceful/violent motion“ leading to „to seethe, boil, steam, smoke“ and to „to move, run, to turn, revolve; to move quickly“.

Lithuanian *kvapas*, “aroma”; Latvian *kvēpt*, “to smell”; Latvian *kvēpēt*, “to smoke”; Lithuanian *kvēpti*, “to smell”; and Proto-Germanic **hwapjana*, “to choke”; directly indicate that there was a root with the form **kwep-* or **kwap-*, which included the meaning of “aroma” and “smoke”, and was most likely cognate with those words which have to do with boiling, steaming, stinging and burning, even likely cognate further back with those Ancient Greek examples *καπνός* and *καπύς* that I cited above which don't show evidence of the W sound after the K.

From „to seethe; move agitatedly“ derives Proto-Slavic *kypěti*, “to boil”; *kūpėti*, “to smoke, boil over”. From „to move, flow, to bubble, to heat up“ derives Proto-Slavic **kopněti*, “to melt in parts (not homogeneously)”, figuratively “to yearn, to long for”, which mostly comes from „to heat/bubble/seethe, burn“ and same for Latin *cupiō*, “to desire, long for”. Proto-West Germanic *hopōn*, “to hope, to expect” is probably from the notion of “burning inside with hope“.

Latin *vapor*, if it comes from an earlier *quapor/kwapor* would also be from **kwep-* or **k^wap-*. But only those forms that necessitate a W after the K certainly come from an earlier **kwep-*/**k^wap-*.

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

There is a word which due to its meanings is an outlier, but it's not quite strange: Ancient Greek *κάπυρός*, meaning “drying, parching, brittle, crisp, friable, crackly”. It's possible that those semantics developed from the notion of “dried up by the heat of the sun”, and also burnt, crisp, charred, crackly things, made so by the action of fire. This word might indicate that in some places/times, *κάπ-* developed the meaning of “fire”, from the notion of “that which stings/bites”. Or, *κάπυρός* might be from *kap*=“to strike” leading to „struck; crumbly; brittle“. There are probably other possibilities as well.

16. **k^wetwor-*, the four seasons?

O_n 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 that the older meaning of ***k^wet-* and/or ***k^wetu-* was “season” from „to move, turn, shift“, similar to PIE **k^wel-*, „to move, run, turn“. There are not many things in nature that involve four, and the four seasons seems to be the major one phenomenon/quality in the world that would inspire mankind to base their word for „four“ on.

The work has progressed,

Alexandru Gheorghiu

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