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Correspondences between Old Chinese and Proto-Celtic Words

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Correspondences between Old Chinese and Proto-Celtic Words

Julie Lee Wei

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A B S T R A C T

This paper presents 150 pairs of Sinitic and Celtic words that bear a striking resemblance to each other in sound and meaning. Of the 150 Celtic words, 120 are Proto-Celtic words corresponding in sound and meaning to 120 Old Chinese words. The remaining thirty Celtic corresponding words are in such languages as Old Welsh, Old Irish, Brythonic, and Welsh. Two of the 150 Celtic words correspond to Modern Standard Mandarin words. Proto-Celtic covers the period circa 1300–800 BC. Old Chinese covers the period circa 1250 BC–220 AD. The oldest Chinese script, Oracle Bone and Shell Script (OB), covers the period circa 1250–1050 BC. In the list of 150 pairs of corresponding Chinese and Celtic words, some regular sound correspondences can be discerned, notably the correspondences of Proto-Celtic initial voiced labial velar approximant (**w-* / **u-*) to Old Chinese labialized velar, uvular, or glottal obstruents or nasals (**gw-*/**gu-*, **kw-*/**ku-*/**ko-*, **gw-*/**gʷ-*, **qu-*, **qo-*, **ɣw-*, **hw-*/**hu-*/**ho-*, *ɸw-*, *ɸɣo-*, or **ʔw-*). Of the 120 Proto-Celtic words in the list of Proto-Celtic and Old Chinese corresponding pairs, thirty-five begin with the initials **w-* or **u-*. All except six of the 150 Chinese words in the list of correspondences are monosyllables. The remaining six Chinese words are bisyllables. Examples of the six are Mandarin 咳嗽 *kesou* “cough” (Proto-Celtic **kwaso-* “cough”) and Mandarin 喉咙 *houlong* “throat” (Welsh *llwng* “throat”).

The findings of the paper include the correspondence of old Chinese 王 **gʷaŋ* “king” (Modern Mandarin *wang*) with Proto-Celtic **walo-* “prince, chief” (the same word as TocharianB *walo* “king”). The methodology for proposing the Chinese and Celtic correspondences is described in the paper.

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SYMBOLS AND ABBREVIATIONS

*	reconstructed ancient sound
>	developed into
<	derived from
AA	Austroasiatic languages
AD	<i>Akkadian Dictionary</i> , https://www.assyrianlanguages.org/akkadian/index_en.php
ADA	Britta Sofie Irslinger 2002, “Air. <i>gus</i> 1.” in <i>Abstrakta mit Dentalsuffixen im Altirischen</i> (Abstracts with Dental Suffixes in Old Irish) (in German)
Akk.	Akkadian
AncGr.	Ancient Greek
AS	Anglo-Saxon
Babyl.	Babylonian
Baidu	Baidu Baike 百度百科 (online)
B&B	E. W. Barber and P. T. Barber, <i>When They Severed Earth from Sky: How the Human Mind Shapes Myth</i>
B&S	William H. Baxter and Laurent Sagart, <i>Old Chinese: A New Reconstruction</i>
BltSlv.	Balto-Slavic
Bret.	Breton
Bry.	Brythonic
Buck	Carl Darling Buck, <i>A Dictionary of Selected Synonyms in the Principal Indo-European Languages</i>
Cant.	Cantonese
CCI	Zhou Jixu 周及徐, <i>Hanyu Yin'ouyu Cihui Bijiao</i> 漢語印歐語詞彙比較 (Comparison of Chinese and Indo-European Words)
CED	R. H. Mathews, <i>Chinese-English Dictionary</i>
CH	<i>Cihai</i> 辭海 (Chinese Dictionary)
ChSlv.	Church Slavonic

Cogn.	cognate
CVST	I. Peiros and S. Starostin, <i>A Comparative Vocabulary of Five Sino-Tibetan Languages</i>
DAM	F. N. Finck, <i>Die Araner Mundart</i> , vol. II, Marburg, Germany: Elwert'sche Verlagsbuchhandlung
DEZ	Axel Schuessler, <i>A Dictionary of Early Zhou Chinese</i>
DGL	Norman MacLeod and Daniel Dewar, <i>Dictionary of the Gaelic Language</i>
DME	Eric Partridge, <i>Origins: A Short Etymological Dictionary of Modern English</i>
DOB	Xu Zhongshu 徐中舒, <i>Jiaguwen Zidian</i> 甲骨文字典 (Dictionary of Oracle Bone Script)
DOC	Axel Schuessler, <i>ABC Etymological Dictionary of Old Chinese</i>
DPC	Ranko Matasović, <i>Etymological Dictionary of Proto-Celtic</i>
DTch	Douglas Q. Adams, <i>A Dictionary of Tocharian B</i>
EDI	Gregory Toner, Sharon Arbuthnot, Máire Ní Mhaonaigh, Marie-Luise Theuerkauf, Dagmar Wotdko, eds., <i>eDIL: Electronic Dictionary of the Irish Language</i>
Eng.	English
Ga.	Gaelic
Gmc.	Germanic
GMW	Simon Evans, <i>A Grammar of Middle Welsh</i> . Dublin Institute for Advanced Studies, § 1
Gong	Hwang-cherng Gong, 1995, "The System of Finals in Sino-Tibetan," in W. Wang, ed., <i>Ancestry</i> , 41–92
Goth.	Gothic
GPC	R. J. Thomas, G. A. Bevan, P. J. Donovan, M. T. Burnett-Jones, Andrew Hawke et al., <i>Geiriadur Prifysgol Cymru, A Dictionary of the Welsh Language</i> (print and online)
<i>Hao-ku</i>	Ulrich Unger, <i>Hao-ku</i> . Sinologische Rundbriefe
HPTB	James Matisoff, <i>Handbook of Proto-Tibeto-Burman</i>
HST	W. South Coblin, <i>A Sinologist's Handlist of Sino-Tibetan Lexical Comparisons</i>
HYDC	<i>Hanyu Da Cidian</i> 漢語大辭典 (Unabridged Chinese Dictionary)
ICSTLL	International Conference on Sino-Tibetan Languages and Linguistics, 1987
IEL	Jonathan Slocum, ed., University of Texas at Austin Indo-European Lexicon: Pokorny PIE Data (online https://lrc.la.utexas.edu/lex)

IEV	Wikipedia: Indo-European Vocabulary
IEW	Julius Pokorny, <i>Indogermanisches Etymologisches Woerterbuch</i>
JP	Jing-po (a Tibeto-Burman language)
jw	Julie Wei
KN	Kuki-Chin-Naga languages (Tibeto-Burman)
KX	<i>Kangxi Zidian</i> 康熙字典 (Kangxi Chinese Dictionary)
L&P	Henry Lewis and Holger Pedersen, <i>A Concise Comparative Celtic Grammar</i>
L&S	Henry George Liddell and Robert Scott, <i>A Greek-English Lexicon</i> (online)
Lat.	Latin
LHE	Donald Ringe, <i>From Proto-Indo-European to Proto-Germanic</i> (A Linguistic History of English)
Li	Li Fang-kuei 李方桂
LIA	J. Vendryes, <i>Lexique Etymologique de L'Irlandais Ancien</i>
Lith.	Lithuanian
Lun	<i>Lun Yu</i> 論語
Mand.	Modern Standard Mandarin
M&A	J. P. Mallory and D. Q. Adams, <i>The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European World</i>
MBret.	Medieval Breton
MChin.	Middle Chinese
MK	Mon-Khmer languages
MW	Middle Welsh
n.	noun
OAS	Old Anglo-Saxon
OB	Oracle Bone script
OBry.	Old Brythonic
obs.	obsolete
OC	Old Chinese
OCB	Old Chinese, William H. Baxter's reconstruction

OED	Oxford English Dictionary
OHG	Old High German
OIr.	Old Irish
ON	Old Norse
ONW	Old Northwest Chinese ca. AD 400 (W. S. Coblin, <i>Old Northwest Chinese</i>)
OSax.	Old Saxon
OW	Old Welsh
P	Proto
PBltSlv.	Proto-Balto-Slavic
PCl.	Proto-Celtic
PGmc.	Proto-Germanic
PIE	Proto-Indo-European
PMK	Proto-Mon-Khmer
PTai	Proto-Tai
PTB	Proto-Tibeto-Burman
PWA	Proto-Western-Austronesian
ROC	Laurent Sagart, <i>The Roots of Old Chinese</i>
S.	Siamese
SBC	Peter C. H. Schrijver, <i>Studies in British Celtic Historical Phonology</i>
ScGa.	Scottish Gaelic
Sch.	Axel Schuessler
Skt.	Sanskrit
SJ	<i>The Shoo King</i> [<i>Shu Jing</i>] by James Legge
ST	Sino-Tibetan
STC	Paul K. Benedict, <i>Sino-Tibetan: A Conspectus</i>
TB	Tibeto-Burman
Tch.	Tocharian
vb.	verb
W	Welsh

WD	Henry Lewis, <i>Welsh Dictionary</i>
Wikt.	Wiktionary
WP	Wikipedia
<i>Zhuang</i>	<i>Zhuang Zi</i> 莊子
<i>Zuo</i>	<i>Zuo Zhuan</i> 左傳
ZZ	Zhengzhang Shangfang 郑张尚芳, <i>Shanggu Yinx</i> i 上古音系 (Old Chinese Phonology)

INTRODUCTION

For a number of years I have been interested in the cultural relations of ancient China with other peoples. The immediate impetus for the present paper was an article by Victor Mair, “The Horse in Late Prehistoric China: Wrestling Culture and Control from the ‘Barbarians,’”¹ in which Professor Mair suggested that the Chinese word *ma* 馬 **mʰraʔ, *m̥raʔ* “horse” was similar to Germanic and Celtic words for horse such as English *mare*, Welsh *march*, and Old High German *marah*. I then began a study to see if there were other words in Chinese that resembled Celtic or Germanic words in sound and meaning and whether these resemblances reached as far back as the word *ma* 馬 “horse,” which appeared in Oracle Bone (1250–1050 BC) texts of the second millennium BC. Thus I had to go back to Old Chinese (1250 BC–220 AD) and Proto-Celtic (c. 1300–800 BC) languages.

My search began with Welsh because it is known to be one of the most archaic of Indo-European (IE) languages. I began with a small Welsh-English, English-Welsh dictionary, Henry Lewis’s *Welsh Dictionary*.² Numerous words in it appeared to be similar to Chinese words in sound and meaning. I also looked at Pokorny’s *Etymologisches Indogermanisches Woerterbuch*³ with its words in Proto-Indo-European (PIE) and IE languages. There I also found many Celtic words similar to Chinese words in sound-and-meaning. I am therefore presenting the results on Celtic and Chinese word correspondences here.

¹ Mair 2003.

² Lewis 1960.

³ Pokorny 1959.

ACKNOWLEDGMENTS

There are many scholars whose work has made the present study possible. Here I would like to register indebtedness to Victor H. Mair, whose pioneering and pathbreaking work in Sinology and comparative etymology not only pointed, but pinpointed, 指點 *zhidian*, the way for my studies. At a time when I had no easy access to a major university library, Professor Mair also gave me a copy of the monumental *Dictionary of the Oracle Bone and Shell Script* 甲骨文字典 by Xu Zhongshu 徐中舒 et al. and a copy of the equally indispensable *Etymological Dictionary of Proto-Celtic* by Ranko Matasović. I am also deeply indebted to the scholarship of many historical linguists and lexicographers and their dictionaries. They include

- Axel Schuessler, Zheng-Zhang Shangfang 鄭張尚芳, Laurent Sagart, and Willian H. Baxter, authors of dictionaries of Old Chinese;
- the editors of the monumental *Geiriadur Pryfysgol Cymru, A Dictionary of the Welsh Language*, of the University of Wales;
- Ranko Matasović, author of *Etymological Dictionary of Proto-Celtic*;
- and the numerous authors of Wiktionary.

To all these scholars I express my humble and heartfelt gratitude.

METHODOLOGY

Although Chinese belongs to the Sino-Tibetan language family, there are many Chinese words that originated as loanwords from other language families, such as Austroasiatic, Austronesian, and Altaic. (Another term for Chinese is Sinitic, and Old Chinese is Old Sinitic.) Each of these language families comprise many languages. For instance, Austroasiatic includes the Mon-Khmer group of languages, which includes Vietnamese, Cambodian, and others. I found hundreds of Chinese words resembling Celtic words in sound and meaning, but I knew that not all of them were of Indo-European (IE) origin. To eliminate those not of IE origin, I relied on Axel Schuessler’s *ABC Etymological Dictionary of Old Chinese*.⁴ This dictionary draws on the work of many linguists, such as Paul Benedict, Nicolas C. Bodman, W. South Coblin, Hwang-cherng Gong, James Matisoff, Mei Tsu-lin, Jerry Norman, E. G. Pulleyblank, Robert Shafer, Schuessler himself, and others, that shed light on the ancestry of many Chinese words. They show many Chinese words on my list of several hundred corresponding Celtic and Chinese words to be of Sino-Tibetan, Austroasiatic, Austronesian, or other non-IE origin.

Relying on Schuessler’s *ABC Etymological Dictionary of Chinese*, I deleted dozens of words on my original list of Chinese words that resembled Welsh words in sound and meaning. Almost all the remaining Chinese words are either not identified in Schuessler’s dictionary as originating in non-IE languages or have uncertain origin in Sino-Tibetan, Austroasiatic, Austronesian or other non-European language family. A small number of the remaining Chinese words on my list are attributed to a non-IE origin in Schuessler’s dictionary but are retained in my list because I find evidence to include them. These words I have noted in the present paper.

The next step was to look at the Celtic words on my list of corresponding Celtic and Chinese words. Many Celtic words were eliminated because their older forms did not resemble Chinese. However, I have retained 150 pairs of corresponding Chinese and Celtic words, presented in this paper. Of these, 120 pairs consist of Proto-Celtic words corresponding to Old Chinese words in sound and meaning. Almost all the remaining thirty pairs have either a Proto-Celtic word corresponding to a Modern Mandarin word (e.g., PCl. **kwaso*- “cough” and Mand. 咳嗽 *kesou* “cough”), or an Old Chinese word corresponding to a Celtic (but not Proto-Celtic) word (e.g., Old Chinese 群 **kun* “herd (of

⁴ Schuessler, 2006.

livestock)” and Welsh *cun* “pack (of dog/wolves).” In each of these cases, the Mandarin word or Celtic word has not been traced to an earlier form in dictionaries.

Sources that provided this paper with the ancient sound (reconstructed), or the ancient sound and meanings, of each Chinese word were:

1. *A Dictionary of Early Zhou Chinese* (1987), by Axel Schuessler.⁵
2. *ABC Etymological Dictionary of Old Chinese* (2007), by Axel Schuessler.
3. *Shanggu Yinxī* 上古音系 (Old Chinese Phonology) (2003), by Zheng-Zhang Shangfang 郑张尚芳.⁶
4. *Old Chinese: A New Reconstruction* (2014), by William H. Baxter and Laurent Sagart.⁷
5. *A Handbook of Old Chinese Phonology* (1992), by William H. Baxter.⁸

Sources that provided Oracle Bone glyphs and/or ancient meanings of Chinese words were:

1. *Jiaguwen Zidian* 甲骨文字典 (Dictionary of the Oracle Shell and Bone Script) (2003), by Xu Zhongshu 徐中舒 et al.⁹
2. Baidu Baike 百度百科, online.
3. Wiktionary, online.
4. *Hanyu Da Cidian* 漢語大辭典 (Unabridged Dictionary of Chinese) (1987–1995), by Luo Zhufeng 罗竹风 et al.¹⁰
5. *An Alphabetical Index to the Hanyu Da Cidian* (2004), by Victor H. Mair.¹¹

The principal sources that provided this paper with information on Celtic included:

⁵ Schuessler 1987.

⁶ Zheng-Zhang Shangfang 郑张尚芳 2003.

⁷ Baxter and Sagart 2014.

⁸ Baxter 1992.

⁹ Xu Zhongshu 徐中舒 et al. 1988.

¹⁰ Luo Zhufeng 罗竹风 et al. 1987–1995.

¹¹ Victor H. Mair 2004.

1. *Geriadur Prifysgol Cymru* (A Dictionary of the Welsh Language) (1967–2002), by Thomas, R. J., , A. Bevan, Patrick J. Donovan, M. T. Burnett-Jones, Andrew Hawke et al.,¹² both in print and online.
2. *Etymological Dictionary of Proto-Celtic* (2008), by Matasović Ranko.
3. *Indogermanisches Etymologisches Woerterbuch* (1959), by Julius Pokorny.
4. University of Texas at Austin *Indo-European Lexicon: PIE Etyma* (2011 online), edited by Jonathan Slocum.
5. Wiktionary.

Ancient Chinese words are almost always recorded as monosyllables, whereas IE-words are often polysyllabic. In this paper a Chinese monosyllable will often be taken to correspond to a multisyllabic IE/PIE word or word-segment in sound and meaning. For example:

ting 聽 ***hliŋ** “hear”

PClt. ***klinu-** “hear”.

This paper will consider OC ***hliŋ** “hear” to correspond to PClt. ***klinu-** “hear” in sound and meaning. The corresponding syllable in the IE language will be in boldface.

Another example:

zhao 兆 ***l'ew?** “omen, sign,”

Welsh **arwydd** “sign,”

PClt. ***farewedyom** “sign.”

This paper will consider OC ***l'ew?** “sign” to correspond to PClt. ***farewedyom** “sign” in sound and meaning, specifically to PClt ***-rewed-**.

This study depends on reconstructions of the sounds of Old Chinese words. The problem is that historical linguists in Chinese often do not make the same sound reconstruction for a word. Whose

¹² R. J. Thomas 1967–2002.

reconstruction should we follow? In comparing OC words to Celtic this paper follows the reconstruction that is closest to a Celtic word in sound and meaning. For example:

ze 澤 ***rlaag** (ZZ), *drak (Li, DEZ) “water aggregation,”

PCelt. ***loku-** “lake, pool,”

PGmc. ***lako** “water aggregation,”

PItal. ***lakus** “lake.”

ZZ (Zheng-Zhang)’s **rlaag* will be followed.

The following section will list 150 Chinese words, each followed by the corresponding Celtic or Proto-Celtic word. Boldface will be used to highlight sound and meaning correspondences.

I. PROTO-CELTIC AND OLD CHINESE INITIALS: CORRESPONDENCES

A. PROTO-CELTIC **u-/ *w-* CORRESPONDING TO OLD CHINESE **gw-/ *gu-*, **kw-/ *ku-/ *ko-*, **gʷ-/ *gʷ-*, **qu-*, **qo*, **ɣw-*, **hw-/ *hu-/ *ho-*, **hɣw-/ *hɣo-*, OR *?w-*.

yue 曰 **gʷad* “say” (ZZ), **[g]ʷat* (B&S), **gwjat* (Li, DEZ 795), **wat* (DOC 595).

W. *gweud* / *dweud* “say”

< MW. *dyweut*

< PCl. **ued* / **wed-* “to say”, PCl. **di-weteti*, **wēdeti* “to tell, relate” (DPC 407, Wik. *gweud*)

< PIE *wéth2-e-ti* (GPC online *gweud*; Wik. *gweud*, *dweud*, **wēdeti*).

wei 謂 **gwjədh* “to say, call, be called” (Li, DEZ 638), **[g]wə[t]-s* (B&S), *guds* (ZZ 489), **wəts* (DOC 513), **wjəts* (OCB, DOC 513),

W. *gweud* / *dweud* “say, tell”

< MW. *dyweut*

< PCl. **ued* “to say”, PCl. **di-weteti*, **wēdeti* “to tell, relate” (Wik. *gweud*),

< PIE *wéth2-e-ti* (GPC online *gweud*; Wik. *gweud*, *dweud*, **wēdeti*).

yi, yu 役 **gweg* (ZZ 525), **gwrjik* “to exert, do service, do labor” (Li, DEZ 743), **wek*

< **wai-k* (DOC 568).

W. *gwaith* “work, labor, act, deed, ..., time, ...journey”

< PCl. **wextā* “time, course, turn”

< PIE **uegh* “to move, to pull” (GPC 1563 *gwaith*),

or from PIE **weǵʰ-* “to bring, transport” (Wik. *gwaith*).

juan 眷 **kwjianx* (卷, Li, DEZ 334), *kjuan?* (卷, Sch., DEZ 336), **[k]ro[n]-s* (B&S), **krons* (ZZ) “family, relatives” (Baidu, Wik.).

PCl. **wenya-* “family, kindred” (> MBry. *gouen(n)* “race, kind” (DPC 413)

< PIE **wenh1-* “desire” (IEW 1147),

PIE **wenh₁* “to love” (Wikt.).

Note:

眷 is not an entry in DEZ or DOC. 卷 has the same phonophore as 眷.

gui 𪔐 **kwjiadh* (Li, DEZ 218), **kwjats* “Perhaps: to draw blood, **bleed**” (DEZ 218). “Four Shang princes are subjected to 𪔐” (DEZ 198), “pierce (body: eye, etc.); stab” (Baidu).

W. *gwaed* “blood”

< MW *gwaet*

< OW *guayt*

< PBry. **gwoid*

< PClT. **waitos* (Wikt. *gwaed*, GPC online).

Note:

𪔐 is not an entry in DOC.

xue 血 *huèt* “blood” (ONW, DOC 547), **hwît* (DOC 547) **wit* (OCB, DOC 547),

**qh^wi:g* (ZZ 509), **m^sik* (B&S).

W. *gwaed* “blood”

< MW *gwaet*

< OW *guayt*

< PBry. **gwoid*

< PClT. **waitos* (Wikt. *gwaed*).

Note:

PClT. **w-* corresponds to ONW *hu-* and OC **hw-* is a regular sound correspondence.

Compare DOC 547 etymology for 血: ST **s-wi?*; PTB **s-hyway* (STC) no. 222, or rather

**s(-)wi?* ... (Matisoff [1978] *Var. Sem.*; STC no. 222)

yuan 怨 **ʔwjanh* “resent, resentment, dissatisfaction” (Li, DEZ), *ʔwjans* (Sch, DEZ 793), **qon/*qons* (ZZ), **[ʔ]o[r]-s* (B&S).

PCLt. **werga* “anger” (DPC 414), cogn. Gr. *ὀργή* (*orgḗ*) “impulse, mood, anger, passion” (DPC 414, Wikt.)

< PIE **werg-* “anger, strength” (IEW 1169).

Note:

PCLt. **w-* and OC **ʔw-* is a regular sound correspondence.

Syllable-final *-n-* in 怨 **ʔwjanh* corresponds to syllable-final *-r* in PCLt. **werga*.

Correspondence of *-r* and *-n* often occurs, for example in OIr. *ar* “our” and Bret. *hon* “our.”

wei 違 **gwjəd* “go against, disobey, oppose” (Li, DEZ 634), **gwuul* (ZZ), **[g]wə[j]* (B&S), **wəi* (DOC 511).

W. *gwadu* “deny, disown, disavow” (GPC)

< MW. *gwadu* “deny, disown, disavow”

< PBry. **gwodad*

< PCLt. **wotāti*

< PIE **woth₂-éye-ti* (> Lat. *veto* “forbid”)

< PIE **weth₂-* “to say” (GPC; Wikt. *gwadu*).

guaila 乖刺 **kwruul*raad* (ZZ 338, 394) “contrary to reason, perverse” (Baidu).

W. *gwrthladd* “resistance,... opposition; a repelling”, “...resist, oppose...” (GPC 1727), (*gwrthladd; gwrthladdaf; gwrthladd*).

W. *gwrth-* “against, anti-, contra-, counter-”

< PCLt. **writ-*, PCLt. **writu* – “against” (Wikt. *gwrth*, DPC 431 *writu*), cogn. Lat. *versus* “turned, changed” < PItal. **wertō*,

< PIE **wert-* “to turn, rotate” (Wikt. **wértti*).

Note:

It can be seen that OC **kʷ-* corresponds to PCl. **w-* here, a regular sound correspondence.

乖刺 is not an entry in DOC.

guaili 乖戾 **kwrul*liədh/*liət* “**perverse, contrary**”(ZZ 338; DEZ 372 戾).

W. *gwrthgiliad* “retrogression, ..., **backsliding**, ..., **revolt**”. (DPC 1724 *gwrthgiliad*).

W. *gwrth-* “against, anti-, **contra-**, counter-“

< PCl. **writ-* (Wikt *gwrth*)

< PIE **wert-* “to turn, rotate” (Wikt. **wértti*).

Note:

OC **kʷ-* corresponds to PCl. **w-* here, a regular sound correspondence.

Guaili 乖戾 does not appear in DEZ, DOC, or B&S. Reconstructed ancient sounds for 乖 and 戾 are given in ZZ, but the word 乖戾 does not appear in ZZ, which only has OC phonology.

guai 乖 **kwrul* (ZZ 338) “**contrary, opposing and deviating** 背離, **opposing**” (Baidu).

W. *gwrth* “against, anti-, **contra-**, counter”

< PCl. **writ-* (Wikt. *gwrth*)

< PIE **wert-* “to turn, rotate” (Wikt **wértti*).

Note:

OC final *-l* and PCl. final *-t* are homorganic. 乖, which appears in Shang dynasty Oracle Bone script as the component of a written word, first appears as a word in Warring States texts (Baidu). It is not an entry in DOC.

wei 維 **gwi* “to tie” (ZZ 487, Wikt), **gʷij* (B&S), **wi* (DOC 510).

PClt. **ueg/*weg* “to knit, to tie” (GPC 1607; Wikt *gwe*)

>MW. *gweu* (*/gweɪ/, /gweɪ/*) (Wikt.) “a weaving, woven fabric, web of cloth”

>W. *gwe* “a weaving, woven fabric, web of cloth”,

cogn. with

Cornish *gwi*.

Note:

DOC has no entry for *wei* 緯 “to tie”. Correspondence of OC final **-i* / **-j* to PClT. final *-eg* is a regular sound correspondence, shown below in Section II.A.

wei 緯 **gwuils* (ZZ 487), **wəih* “woof” (DOC 512).

W. *gwead*, *gwe* “a weaving; weave, texture”, **W.** *anwe* “woof”.

< MW *gweu* (/gwei/, /gwei/) “to weave” (Wikt., GPC *gweu*),

cogn. OBry. *gueg*

< PClT. **weg(y)a* “web, woven fabric” (DPC 409)

< PClT. **weg-yo* “weave, compose” (DPC 409),

PClT. **wegyeti* “to weave” (Wikt *gweu*, GPC online),

< PIE **weg-* “spin, weave” (IEW 1117).

cogn. Lat. *uēlum/vēlum* “sail, cloth” < PItal. **wegslom* < PIE **weg-* “to weave, bind” (Wikt. *velum*).

Note:

Finals **-l* and **-d* are homorganic and can interchange, as in 私 **sil* / **sijd*. See 私 below.

Correspondence of OC initial **gʷ-* with PClT. initial **w-* is a regular sound correspondence. Correspondence of OC final **-ih* with PClT. final **-g* is a regular sound correspondence, shown below in Section II.A. Based on these regular sound correspondences, the correct reconstruction for *wei* 緯 “woof” would be **gʷəih*, a combination of ZZ and B&S’s reconstructions.

DOC has no ST or other origin for 緯.

wei 為 **gʷ(r)aj* (B&S), **gʷal* (ZZ), **gwjar* (Li, DEZ 635), **wjaj* (DEZ 635).

“help, do” [Shang period Oracle Bone] (DOB 266), “to act as, be, do” [early Zhou texts] (DEZ 635).

PClT. **wreg-o* “do, make” (DPC 429)

< PIE *werg-* “do, make” (IEW 1168f).

Note:

OC **ǵʷ-* corresponding to PClt. **w-* is a regular sound correspondence. OC final **-j* corresponding to PClt. final *-eg* is a regular sound correspondence, shown below in Section-II.A.

jun 軍 **[k]wər* (B&S 348), **kwjən* “troops, army” (DEZ 343), **kun* (DOC 328), **kun* (ZZ 389).

W. *gwyŕ* “men, warriors, braves”

< PClt. **wiHróes* “warriors”

< PIE **wiHróes* “warriors” (GPC *gwr*, 1693–1694; Wikt **wiHróes*)

> Tch. A *wir* “young” (WP, IEV).

Or

jun 軍 **kwjən* “troops, army” (DEZ 343), **[k]wər* (B&S 348), **kun* (DOC 328), **kun* (ZZ 389).

PClt. **wēnā* “troop, band of warriors” (DPC 412)

< PIE **weyh₁-* “chase, pursue, suppress” (IEW 1123).

Note:

OC **[k]ʷ*, **kw-* corresponding to PClt. **w-* is a regular sound correspondence.

guan 管 **kuanʔ* (DEZ 209), **kuanx* (Li, DEZ 209), **[k]ʰo[n]ʔ*, **kʷa[n]ʔ* (B&S), “to administer, **ko:nʔ* (ZZ), “manage, control, be in charge of” (Wikt), 管、管辖、管理等义. 管理，统辖 [rule]” (Baidu).

PClt. **wal-na-* “rule, govern” (DPC 402)

< PIE **welH-* “rule” (IEW 1112, DPC 402).

Note:

PClt. **w-* corresponding to OC **ku-* is a regular sound correspondence. PClt. *-l* corresponds to OC **-n*.

Consider:

WT **-l* and OC **-n* correspondence in:

WT *ɖɣul* in OC 銀 **ɣrən* “silver”,

WT *ɖbul* and OC 貧 **brən* “poor”,

WT *pul*, Lushai **buulʔ* and OC 本 **pənʔ* “root”.

DOC 93 says: “In the majority of words ST final **-l* has become final *-n* in Chinese.”

guan 官, 信 **kuan* (DEZ 209), **kwan* (Li, DEZ 209), **[k]ʰo[n]ʔ*, **kʷa[n]ʔ* (B&S), **ko:nʔ* (ZZ), **kônʔ* (stet) “office, **magistrate**, official” (DOC 264).

PCLt. **walo-* “prince, **chief**” (DPC 402)

< PIE **welH-* “rule” (IEW 1112, DPC 402).

Note:

PCLt. **w-* corresponding to OC **ku-/kw-* is a regular sound correspondence. PCLt. **-l-* corresponds to OC **-n*.

DOC 264 has *guan* 信 **kʷra[n]-s* (B&S), **ko:n*, **kro:ns* “servant, groom”.

DOC gives an ST origin for 官, 信: ST **kol* > WT *khol-po* “servant, vassal”. [jw: However, not counting 官 and 管, 18 of the 27 OC-PCLt. corresponding pairs have PCLt. initials **u-/w-* corresponding to OC initials **kw-/ku-*, **gw-/gu-*, **gʷ-*, or **hu-*, etc., and not **ko-*, **go-*, **ho-*, etc. Of the remaining 9 of the 27 pairs, 8 have OC initials of *both* reconstructed **kw-*, **gw*, **hu-*, etc. and reconstructed **ko-*, **go-*, **ho-* etc. Only one (皖) of the 27 corresponding OC words has *only* an initial **hingo-* (ZZ). That is because 皖 is only in ZZ and not in DEZ, DOC, or B&S. Li and DEZ reconstructs the phonophore 完 as **gwan* and **guan*. Thus, because of the overwhelming preponderance of reconstructed OC **ku-*, **gu-*, **gʷ*, etc., corresponding to PCLt. **u-/w-*, there is high probability that 官, 管 had OC initial **ku-* and not **ko-*.]

wang 王 **gʷaŋ* “king” (ZZ), **gʷaŋ* (B&S), **gwjaŋ* (Li, DEZ 625), **waŋ* (DOC507).

PCLt. **wolna-mon* “ruler” (DPC 427), and

PCLt. **walatro-* “ruler” (DPC 402, Wikt.)

< PCLt. **walo-* “prince, **chief**” (DPC 402)

(<PIE **welH-* “rule” [IEW 1112])

>W. *gwâl* “leader, chieftain, ruler” (GPC 1565, *gwâlʰ*)

And

TchB *walo* “king” (DPC 402).

Note:

PCLt. **w-* corresponds to OC **ɣw-*, a regular sound correspondence. PCLt. *-l-* corresponds to OC *-n > ɲ*. For *-l, -n* correspondence see note for *guan* 管, above. Note also *-n, -ɲ* interchange: E.g., 藍 *lan/lang*, 狂 *kuang/guan/kuon*, 王 *wang/oan/uan* (Wikt.). This could also mean that some ancient speakers said 王 **ɣʷan* while other ancient speakers said 王 *ɣʷan* (corresponding to *W. gwâl* “ruler” and PCLt. **wol-* in **wolna-mon* “ruler”).

Compare DOC 507, which says etymology is uncertain, probably ST. Gives NNaga *wang* “chief”. Says other comparanda such as WT *dbang* “might, power”, *dhang-po* “ruler” present difficulties in the initials....

OTHER WORDS: OC **-aŋ* CORRESPONDING WITH PCLT. **-ol*

kuang 狂 **gʷaŋ* (ZZ), **[k-gʷ]aŋ* (B-S) “mad, insane, crazy” (Wikt.)

W. *gwallgof* “insane, mad, crazy” (= *gwall* “fault, mistake + *cof* “mind”) (Wikt.)

<PCLt. **wolsos* “something wrong”

wang 枉 **qʷaŋʔ* (B&S), **qʷaŋʔ* (ZZ) “crooked, wrong” (Wikt.)

W. *gwall* “mistake, error” (Wikt.)

<PBryth. *gwall*

<PCLt. **wolsos* “something wrong”.

Note:

PCLt. **-ol* corresponds with OC **-aŋʔ* in 王, 枉.

OTHER WORDS ASSOCIATED WITH GOVERNANCE

yin 尹 **ɢʷlinʔ* (ZZ), **m-qurʔ* (B&S). [尹 in Oracle Bone script:] “(1) title of ancient tribal chieftains, (2)

title of official who is a great lord or high minister of the Yin (Shang) polity” (DOB 287, line 1; 89, line 2).

< PCLt. **wolvā-mon* “ruler”

< PIE **wolH-neh₂-(mon)* (DPC 402, *walo-*, Etym.).

Note:

DOC gives no etymology for 尹.

PCLt. *w-* corresponds to OC *ɢʷ-*, a regular sound correspondence. 尹 **ɢʷlinʔ* is

probably *ɢwolvā* > *ɢwlnā* > *ɢwlinʔ*. A chieftain is also a ruler. Cf. W. *gwâl*

“leader, chieftain, ruler” (GPC 1565).

dao 導 **du:s* (ZZ 466), **lʰuʔ-s* (B&S), “go along, bring along, conduct”, **lʰh* (DOC 207),

“lead, guide” (Baidu: [Mencius]:) “君使人導之出疆” [“The lord had someone

guide/lead him out across the border.”]

OIr. *tuus*, *tus* “act of **leading**, receding, beginning”,

MW *tywys* “**lead**, guide”

<PCLt. **to-wissu-* “**leadership**, act of **leading**” (DPC 386)

<**wid-s-āko-*

<PIE **weyd-* “see, know”.

Note:

DOC has no etymology for *dao* 導 “to conduct”.

zhu 主 **to?* (DOC 626), **tjo?* (ZZ 571) “**king, ruler**” (in Shang dynasty Oracle Bone script [Baidu]), **tju?* (DEZ 852). B&S does not have 主 but has 拄 **t<r>o?* and

柱 **m- t<r>o?*.

PCLt. **to-wissāko-* “chief, first” adj. (DPC 386 **to-wissāko*),

PCLt. **towissākos* “**leader**” (Wikt. *tywysog*)

(> OBry. *toguisoc*, OIr. *toisekh* > *taoiseach* “chieftain, **leader**”) (Wikt.);

MW *tywyssawc* “prince” (>W. *tywysog* “leader, chief, king, prince”))

<**wid-s-āko-*

< PIE **weyd-* “see, know”. (DPC 386 *to-wissako-*).

Note:

Notice the similarity of OC 主 **to?* “**king**” and *tog-* in OBry. *toguisoc*

“**leader, chief, king**” (Wikt. *toguisoc*).

DOC 626 says etymology for 主 in ST and other Asian languages not clear. Only comparanda close in sound are WT *thu* “chief” and MK: PMon **[d]ndoo?* Nyah Kur “headman”. [jw: WT (Written Tibetan) dates from 620 AD. OC 主 **to?* appears in Shang Oracle Bone script, c. 1250–1050 BC, at least 1,600 years earlier.]

jun 君 **kun* “ruler, chief, lord” (DOC 328), **kwjən* (Li, DEZ), **C-qur* (B&S 348), **klun* (ZZ 389); “title of high minister of the Shang dynasty government” (DOB 89).

OIr. *conn*, *cunn* “pre-eminent person, leader, chief, head, good sense, intelligence”

(EDI, *conn*)

<PCLt. **kwennō*- “head”, n. (DPC 177);

PCLt. **kwennom* “head”, n. (Wikt.).

Note:

Compare DOC on *jun* 君: “Etymology not certain. Perhaps related to MK *kmin*, *kmun*....

‘to exercise royal power, be king reign.’” Wikt.: “Etymology unknown.”

zhou 周 **tjuw* (ZZ), **tjəw* (DEZ 847), **tiw* (B&S), **tjəgw* (Li, DEZ 847) “name of a people, a land, and a dynasty”

[Oracle Bone script of zhou 周 is an abstract pictograph (below) of a “sown field” or farmland, with dashes or dots in squares. This paper proposes that the squares represent fields and the dashes/dots represent 子 **?slu?* “seed, offspring, descendants” corresponding to PCLt. **silo*- “seed, descendants”.]

PCLt. (c. 1300–800 BC) **toutā* “people, tribe; tribal land” (Wikt. **toutā*)

(> Gaulish, *touta*, *teuta*; Bry. **tud*; MW *tut*; W. *tud* “people, tribe, nation, territory, kingdom”; OIr. *tuath*, Ir. *tuath*)

< (Pre-Proto-Celtic) **teutā* “people, land” (IEW 1084)

<PIE (c. 4500–2500 BC) **tewtéh₂* “people, tribe” (Wikt. **tewtéh₂*).

Note:

Gaulish *touta* and *teuta* were variants of the same word. Also note the similarity of

OC 周 **tjuw*/**tjəw* “a people, a land” to *teu-* in Gaulish *teuta* and (pre-)

PCLt. **teutā* “people, land”. According to DOB 94, the OB glyphs of 周, Fig. 1, appear to depict farmland with plantings. The OB glyphs of 周, Fig. 1, are almost exactly like the early Indo-European fertility symbols of the Neolithic-Chalcolithic Cucuteni-Tripolye/Tripilia culture (5500–2750 BC) of

Ukraine and Romania, which archaeologists have called “sown-field” motifs (B&B 66).

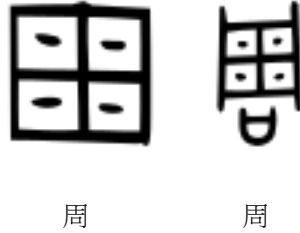


Fig. 1. (Left) The word *zhou* 周 in Shang dynasty Oracle Bone script. (Right) 周 in Western Zhou bronze inscriptions (Wikt). The glyph below is the character *kou* 口 “mouth”, signifying command and authority.

Note:

DOC has no entry for *zhou* 周 “name of a people, a land, and a dynasty”.

zhou 周 *tjəgw “thick, dense” (Li, DEZ 847). *tjuw (ZZ), *tjəw (DEZ 847), *tiw (B&S).

PCLt. *teɡus “thick” (>PBryth. *teγ > W. tew “thick, dense” [WD, English-Welsh section],

Ga. tiugh “thick, dense”, Ir. tiubh “thick”)

< PIE *téɡus (Wikt. tew, tegus).

chou 稠 *duw (ZZ) “dense, thick, crowded together”, *[d]riw (B&S).

PCLt. *teɡus “thick” (>PBryth. *teγ > W. tew “thick, dense” [WD, English-Welsh section], Ga. tiugh “thick, dense”, Ir. tiubh “thick”)

< PIE *téɡus.

Note:

DOC has no entry for *chou* 稠.

I.A. CORRESPONDENCES OF PCLT. **u-/*w-* TO OC **gw-/*gu-*, **kw-/*ku-/*ko-*, **gʷ/ gʷ*, **qu-*, **ɣw-*, **hw-/*hu-/*ho-*, **hɣw-/*hɣo-*, OR **ʔw*, CONTINUED

wan 纨 **gwa:n* (ZZ) “silk; white”.

W. *gwyn* “white, bright”

<PBry. **gwinn* “white”

< PClT. **ouindos/*windos* “white” (GPC 1770; Wikt.)

Note:

纨 is not an entry in DOC.

huan 皖 **fngo:n* (ZZ) “bright, luminous”.

W. *gwyn* “white, bright”

<PBry. **gwinn* “white”

< PClT. **ouindos/*windos* “white” (GPC 1770; Wikt.).

Note:

皖 is not an entry in DOC, DEZ, or B&S.

yuan 媛 “**gwan* (ZZ 545) “a beauty, beautiful” (Math.7736).

W. *gwen* “fair maiden, pretty girl” (GPC 1634)

<PBry. **gwinn* “white”

< PClT. **ouindos/*windos* “white” (GPC 1770; Wikt.).

Note:

媛 is not an entry in DOC.

wan 婉 **gwan*, **guan* “perhaps: be lovely; a beautiful person” (DEZ 624), **qonʔ* (ZZ),

**[ʔ]o[n]ʔ* (B&S), **ʔonʔ* (*ʔau-nʔ* ?) (DOC 559, under 妖).

W. *gwen* “fair maiden, pretty girl” (GPC 1634)

<PBry. **gwinn* “white”

< PClT. **ouindos*/**windos* “white” (GPC 1770; Wikt).

DOC: 559 has no etymology for 婉.

yuan 嫿 **ɲwan* (ZZ 545) “name of the consort of the mythical emperor Di Ku 帝嚳” (CED).

W. *gwen* “fair maiden, pretty girl” (GPC 1634)

<PBry. **gwinn* “white”

< PClT. **ouindos*/**windos* “white” (GPC 1770; Wikt.).

Note:

DOC has no entry for 嫿.

wo 窩 *(*kwar*), **qlool* (ZZ) “nest, den” (Baidu).

W. *gwâl* “lair, den”

< PClT. **uo-legh-s* (GPC 1564, *gwâl*; Wikt.)

< PIE *legʰ* “lie, recline” (Wikt).

Note:

It is proposed here that 窩 was **kwar* because Li Fang-kuei has **kwarh* for 過 (Li, DEZ 220) and **kwar* for the Bronze Inscription character for 鍋 “earthen vessel, cooking pot” (Li, DEZ 219).

窩 is not an entry in DOC.

yu 雨 **ɢʷaʔ* “rain” (ZZ 541), **C.ɢʷ(r)aʔ* (B&S), **gwjagx* (Li, DEZ 781), **waʔ* (DOC 587).

PClt. **wolko* “rain, wet weather” (> MBry *guelchi* “ablution”)

PIE **welk-* “wet” (IEW 1145ff; DPC 427).

Note:

PClt. **w-* and OC **ɢʷ-* is a regular sound correspondence.

OC final *-ʔ here corresponds to PClT. syllable-final consonant-cluster *-lk*. Consider

English *folk* > /fɒ:k/.

Compare DOC: 587 etymology for 雨 : ST **waʔ* > PTB *r-wa* > Khambu *kəwa*, Bahing *rja-wa*, PL **r-jwa/wei*, WB *rwa*, Lushai *ruaʔL* (HST: 122).

xun 巽 **sqhu:ns* (ZZ 510) “wind” (*Yi Jing* trigram).

PClt. *wintos* “wind” (>W. *gwynt* “wind”),

< PIE **h₂wéh₁nts* “blowing; the wind, air” (Wikt. *ventus*, **h₂wéh₁nts*),

PIE *uē-nto-s* “wind” (DTch 505, *yenta*; IEW 82),

>Hittite *hwant* “wind”,

PTch. *w'ente* “wind”,

Lat. *ventus* (IEW 82; DTch 505; Wikt. *ventus*).

Note:

OC **q^hu-* in 巽 **sqhu:ns* and **w-* in PClt. **wintos* is a regular sound correspondence. OC *s-* in *sqhu-* was probably a grammatical prefix.

DOC has no entry for 巽. 巽 is not in B&S or DEZ.

B. PROTO-CELTIC *y- CORRESPONDING TO OLD CHINESE *nj- OR *ɲj- .

yi 義 *ɲjarh “be right, righteous, proper,” (Li, DEZ 749), *ɲrals (ZZ 490), *ɲai (DOC 566), *ɲ(r)aj-s (B&S).

PClt. *yānos “true, noble”

>PBry. *yon

>W. *iawn* “rightness, straight, right, upright, just, correct, true, real...” (GPC 2003; Wikt.)

Note:

(1) PIE/PClt. *y-, *i- is nasalized in OC, e.g.,

PIE *yeb^h “enter” (DTch online), OC 入 *ɲjəp “enter” (DEZ 515),

PClt. yānos “true”, OC 然 *ɲjan “be true” [see 然, below],

(2) OC -ar corresponds to OClt. -an, above. Correspondence of -r and -n often occurs, for example in OIr. *ar* “our” and Bret. *hon* “our”.

Compare: DOC 566, using the *ɲai reconstruction, gives 義 an ST origin: “ST *ɲaj > PTB

*ɲa:y > KN-Lushai *ɲai* / *ɲai?* < *ɲais* “to think, consider, be necessary, have need to, be customary”...

ran 然 *ɲjan “(b) be like that, be so; consider to be so, to be true” (DEZ 503), *nan (DOC 439), *njen (ZZ 450), *[n]a[n] (B&S). [DEZ 503(a) has the sentence: “出話不然” (If you make speeches which are not (so:) true)].

W. *iawn* “right, verity, truth...”, “right, correct, true, real” (GPC 2003).

< MW. *yawn*

< PBry. *yon

< PClt. *yanos “true, noble” (Wikt. *iawn*).

C. PROTO-CELTIC **kw-*, **gw-* CORRESPONDING TO OLD CHINESE **k-*, **kh-*.

qi 乞 **khəd* “ask for, beg” (DOC 422), **kʰud* (ZZ), **C.qʰət* (B&S) “beg, request”.

PClt. **gʷed-yo-* “ask, plead, pray” (DPC 145).

DOC 422 gives no etymology for 乞 “to ask for, beg”.

ju 舉 **kaʔ* “all” (DOC 254), **C.q(r)aʔ* (B&S), **klaʔ/-s* (ZZ 540).

OIr. *cach* “each, everyone”; Ga. *gach*

< OIr. *cách* “everyone”

< PClt. **kʷākʷos* “everyone, everybody” (Wikt. *cach*).

Note:

Compare DOC 254 etymology: ST: PLB *kaʔ* “all” (HPTB: 163).

ge 各 **kâk* “each” (DOC 253), **kʰak* (B&S), **kla:g* (ZZ) (Wikt.),

OIr. *cach* “each, everyone”; Ga. *gach*

< OIr. *cách* “everyone”

< PClt. **kʷākʷos* “everyone, everybody” (Wikt.).

Note:

Compare DOC 253 etymology for 各 **kâk* “each”: Perhaps derived from *ju* 舉 **kaʔ* “all” with the distributive suffix *-k* (so Pulleyblank 1973: 122;)...

kesou 咳嗽 *kesou* (Mand.) “cough” n. and vb.

PClt. **kʷaso-* “cough”, n.

(>Classical Gaelic *casachtach*, Ir. *casad* [vb.], *casacht* [n.], ScGa. *casachd/casad* [n.])

< PIE *kwe2s-t* “cough” (Wikt.; DPC 175).

Note:

咳嗽 is not an entry in DOC.

This word did not appear in ancient texts. It may have existed in ancient vernacular.

D. PROTO-CELTIC **n-* CORRESPONDING TO OLD CHINESE **h₁jj-*, **₂jh-*, OR **₂j-* .

shi 勢 **h₁jjeds* (ZZ 526) “**strength**, power, force, authority” (Baidu), **₂jhets* > *nhets* (DOC 571), **₂j_{et}-s* (B&S 360).

W. *nerth* (OIr. *nert*) “force, **strength** or power...” (Wikt.; GPC 2571).

< PCl_t **nertom* “**strength**, power” (Wikt.)

< PIE **h₂ner-to-* “virile, strong”

< PIE **h₂nér* “man; power, force, vital energy” (Wikt).

E. PROTO-CELTIC **kl-*, **gl-*, **pl-* CORRESPONDING TO OLD CHINESE **l-*, **lh-*, **hl-*, **ʔl-*, OR **l'-*.

yi 睪 **la:g* “testicle” (ZZ 527).

Ga. *clach* “stone; testicle” (DGL), W. *carreg* “stone, pip, testicle” (GPC 431 *carreg*(d)),

OIr. *cloch* “stone, rock”

< PCl. **klukā* “stone, rock” (Wikt *clach*. Says **klukā* substrate unknown, probably non-IE;

attested only in the Insular Celtic languages.)

Note:

睪 is not an entry in DOC or B&S.

ting 聽 **hlɿŋ* “listen” (DEZ 611), **lhɿŋ* (DOC 497), **ɿŋ* (B&S), **ɿhe:ŋ* (ZZ).

PClt. **klinu-* “hear” (cogn. Ir. *cluín* “hear, listen”, W. *clewed* “hear, listen”) (LIA 127–28)

< PIE **kʷlnewti* “to be listening” (LIA 127–128)

< PIE **klew-* “to hear” (Wikt.).

Note:

PClt. *-in* corresponds to OC *ɿŋ*. Consider 民 *min/min*, 音 *yin/ying* (Wikt.).

DOC 72 says: “Final *ŋ* has merged with *-n* after high vowels.”

sheng 聖 **hljɿŋh* (DEZ 539), “hearing and understanding 聞聲知情” (Kangxi), “be wise” (DEZ 539),

**hleŋs* (ZZ), **hrjɿŋh* (Li, DEZ 539), **ɿŋ-s* (B&S).

PClt. **klinu-* “hear” (cogn. Ir. *cluín* “hear, listen”, W. *clwywed* “hear, listen”) (LIA 127–28),

< PIE **kʷlnewti* “to be listening”

< PIE **klew-* “to hear” (DPC 208, Wikt. **kʷlnewti*).

sheng 聲 **hljɿŋ* “sound” (DEZ, 537; DOC 460), **[ɿ]ɿŋ* (B&S), **qʰjɿŋ* (ZZ).

PClt. **klinu-* “hear” (cogn. Ir. *cluín*, “hear, listen”, W. *clwywed* “hear, listen”) (LIA 127–28),

< PIE **k_lnéwti* “to be listening”

< PIE **k_lew-* “to hear” (DPC 208, Wikt. **k_lnéwti*).

duo 鐸 **l'a:g* (ZZ 527), “large bronze bell with a wooden or bronze clapper and a long handle used for war or announcements” (Wikt), **l'ak* (B&S).

Ga. *klag* “bell”, OIr. *clocc*, W. *cloch* “bell”

< PCl. **klokkos/klokko-* “bell” (DPC 209; Wikt *cloch*; DME 105: “Of Celtic origin”; GPC).

Note:

鐸 is not an entry in DOC, DEZ, or B&S.

du 肚 **l'ha:ʔ* (ZZ 480) “stomach”, **daʔ* (DOC 218).

W. *cylla* “stomach” (GPC).

zhi 知, 智 **l'e > *te* (ZZ 463) “know, wise, wisdom” **trji* (DEZ 839 “wise, wisdom” quotes sentence for “wise”; DEZ 828 知 “know”), **tre* (DOC 614).

PClt. **glikkis*

> OIr. *glicc* “shrewd, ingenious, skilled,”

> ScotGael. *glic* “wise” (Google; Wikt.).

Note:

The phonophore of 知 is 矢 **hliʔ* (ZZ 463), and there is 雉 **liʔ* (ZZ 463), indicating 知 **l'e* was also, or earlier, **hliʔ*, closer to PCl. **glikkis*.

F. PROTO-CELTIC **kr-* CORRESPONDING TO OLD CHINESE **r-*

li 理, 里 **rəʔ* “cut jade according to its veins” (DOC 349–350), **ruʔ* (ZZ 399).

W. *rhychaf*, *rhychu* “cut a trench or trenches; cut into rows, furrows...”

< W. *rhych* “trench, furrow, groove”

< **rikk* (GPC 3125)

< PCl. **krikwa* “a furrow, trench, boundary”

< PIE **pr̥k-* (GPC 3125), PIE **perk-* (“to dig”) (Wikt. *rhych*)

or

< PIE **krek-* “post” (DPC 224).

le 洌, 肋, 勒 **rêk /rək* “vein or duct in soil”, “split according to the veins (stone)” (DOC 350).

W. *rhych* “trench, ditch, groove, streak,...”

< **rikk-* (GPC 3125)

< PCl. **krikwa* “a furrow, trench, boundary”

< PIE **pr̥k-* (GPC 3125), PIE **perk-* (“to dig”) (Wikt. *rhych*)

or

< PIE **krek-* “post” (DPC 224).

ti 體 **rhiʔ* “body, form, shape” (DOC 494), **ṛhi:ʔ* (ZZ), **ṛʰijʔ* (B&S).

PClt. **kritta* “body, frame, shape” (DPC 225)

> Mlr. *crett*, MW *creth* “nature, appearance, form”.

G. PROTO-CELTIC **φri*- CORRESPONDING TO OLD CHINESE **hli*-/**hlj*- AND **grj*-.

si 肆 **hlju*ds (ZZ), **slih* ? (sic) “unrestrained; release, pardon” (DEZ 579k, SI 4a,b; DOC 565), **s-ləp-s* (B&S).

W. *rhydd* “free”

< PBryth. **rrīð* “free”

< PCl. **φriyos* “free” (Wikt. *rhydd*).

Note:

Celtic *rh*- has sound similar to *hr*-. Initial *l*- and *r*- are often interchangeable, for example,

W. *arall*, *llal* “other”.

shi 尸 **hli* (ZZ), **hljə* “corpse; representative [impersonator] of the dead” (DEZ 540), “personator of a dead ancestor [one who represents, i.e., impersonates, the dead at a sacrifice]” (DOC 461, 565).

W. *rhith* “form, guise, disguise” (Wikt; GPC 3080).

< PBry. *rrīð*

< PCl. **φrixtus* “form, shape; appearance”

< PIE **prep*- “to appear, to be visible” (Wikt. *rhith*).

Note:

W. *rh*- has sound similar to *hr*-, and *hr*- corresponds to *hl*- because *r* and *l* often interchange, as in W. *arall*, *llall* “other”.

shi 示 **grjidh* “to show; what is shown”, “ancestral tablet”, “portent, sign” (Li, DEZ; DOC 467), **gljils* (ZZ), **gih* (DOC 467, under 視), **s-gijʔ-s* (B&S).

W. *rhith* “form, guise”

< PBry. **rrīð* “form, appearance” (Wikt.)

< PCl. **φrixtus* “appearance”

< PIE **prep*- “to appear, to be visible” (Wikt. *rhith*).

II. PROTO-CELTIC AND OLD CHINESE FINALS: CORRESPONDENCES

A. PROTO-CELTIC *-eg CORRESPONDING WITH OLD CHINESE *-i / *-ih/ *-j.

wei 維 ***gwi** “to tie” (ZZ 487), ***g^wij** (B&S), ***wi** (DOC 510).

PCLt. **ueg*/**weg* “to knit, to tie” (GPC 1607; Wikt. *gwe*)

>MW *gweu* (/gweᵢ/, /gweᵢ/) (Wikt) “a weaving, woven fabric, web of cloth”

>W. *gwe* “a weaving, woven fabric, web of cloth”,

cogn. with

Cornish *gwi*.

wei 緯 ***gwuls** [ZZ 487], ***wəih** “woof” (DOC 512).

W. *gwead*, *gwe* “a weaving; weave, texture”, W. *anwe* “woof”.

< MW *gweu* (/gweᵢ/, /gweᵢ/) (Wikt., GPC *gweu*)

< PCLt. **wegyeti* “to weave” (Wikt *gweu*, GPC online).

wei 為 ***g^w(r)aj** (B&S), ***g^wal** (ZZ), ***gwjar** (Li, DEZ 635), ***wjaj** (Sch, DEZ 635)

“help, do” [Shang period Oracle Bone] (DOB 266), “to act as, be, **make, do**” [early Zhou texts] (DEZ 635)

PCLt. **wreg-o* “do, make” (DPC 429)

< PIE *werg-* “do, make” (IEW 1168f).

B. PROTO-CELTIC *-l, *-r CORRESPONDING WITH OLD CHINESE *-n.

xun 旬 *swjin “[a cycle of] ten days” (DEZ; DOC 328), *s-win (DOC 328), *sg^win (ZZ 549).

W. *chwyl* “turn, revolution, rotation”

< PCl. **suel*-/**swelā* /**swelo* “turn”, noun (GPC 861; Proto-Celtic English Wordlist, online; DPC 362).

Note:

PClt. *-l corresponds to OC *-n. Consider

WT -l and OC *-n correspondence in

WT *ɗɟul* and OC 銀 **ɣrən* “silver”,

WT *ɗbul* and OC 貧 **brən* “poor”,

WT *pul*, Lushai **buulɪ* and OC 本 **pənʔ* “root”.

DOC 93 says: “In the majority of words ST final *-l has become final -n in Chinese.”

Compare: DOC 328 etymology does not connect *xun* 旬 and *xuan* 旋. Says 旬 is the s-iterative of a root *win “rotate”. Says 旬 “everywhere, all round” > “ten-day cycle” belongs to a word family (including *jun* 鈞 “potter’s wheel” and *xun* 徇 “go everywhere”) that could belong to either ST *wir or PAA *wil.... Also gives AA-Khmer /vil/ “to turn, revolve, rotate”....

Xuan 旋 *swjan (DEZ 782 *xuan* 4 (b)), *s-wen “to turn around, to wheel” (DOC 593), *sgwan (ZZ 509), *s-gwen-s (B&S 369).

W. *chwyl* “turn, revolution, rotation”

< PCl. **suel*-/**swelā*- “turn” (GPC 861; Proto-Celtic English Wordlist, online).

Note:

Compare: DOC 593 says 還, 旋 is the s-causative of *yuan* 員, 圓 *wen “circle”. 旋 *s-wen is literally “make go round”. Area word: PMK *wial “turn around” (Shorto 1972: 4; 1973: 380); ST *w(i)al: PTB *wal (STC no. 91) > WB *wanB* “circular”....

guan 官 **kuan* (DEZ 209), **kwan* (Li, DEZ 209) , **[k]ʰo[n]ʔ*, **kʷa[n]ʔ* (B&S), **ko:nʔ* (ZZ) “office, magistrate, official”.

PCLt. **walo-* “prince, chief” (DPC 402).

Note:

OC **ku-/*kw-* and PCLt. **w-* are a regular sound correspondence as shown in Section I.A above.

guan 管 **kuanʔ* (DEZ), **kuanx* (Li, DEZ) **[k]ʰo[n]ʔ*, **kʷa[n]ʔ* (B&S), **ko:nʔ/* (ZZ), “to administer, manage, control, be in charge of” (Wik)管、管辖、管理等义. 管理，统辖 [rule] (Baidu).

PCLt. **wal-na-* “rule, govern” (DPC 402)

< PIE **welH-* “rule” (IEW 1112, DPC 402).

Note:

PCLt. **w-* in **wal-na* corresponding to OC **ku-* in 管 **kuanʔ* is a regular sound correspondence as shown in Section I.A above. PCLt. *-l* corresponds to OC **-n*.

kun 惇 **khûnʔ* “sincere” (DOC 334), “sincere, loyal, genuine” (CED), **khu:nʔ* (ZZ 393).

W. *cywir* “correct, accurate, true, faithful” (WD 65), true,..., genuine, real,..., right,..., truthful, faithful” (GPC 1666)

< PBry. **köwir* “true, genuine, loyal, honest, correct”

< PCLt. **kowiros* (Wik *cywir*)

< PIE **ueros* (>Lat. *verus* “true, real, truthful” (GPC 1666, *cywir*).

Note:

OC *-n* corresponds to Celtic *-r*. Final *-n* and *-r* often interchange, for instance OIr. *ar* “our” and W. *ein* “our”.

jin 筋 **kunn* (ZZ), **C.[k]ə[n]* (B&S) “muscle, tendon” (Wik.).

W. *cyhyr* / *cŷr* “muscle, tendon” (Wik, GPC)

< PCLt. **kom-ser*

PIE **ser-* (Wik).

Note:

筋 is not an entry in DOC.

C. PROTO-CELTIC -**n* CORRESPONDING WITH OLD CHINESE -**ŋ*.

gong 工 **kôŋ* “work” (DOC 255), **ko:ŋ* (ZZ 332).

PCLt. **kon-sn̄m-* > W. *cynnif* “toil, labor, effort; conflict, battle, conquest”, “possession by toil or conquest” (GPC 795 *cynnifi*).

gong 攻 **kôŋ* “attack” (DOC 255), **ko:ŋ* (ZZ 332).

PCLt. **kon-snim-* > W. *cynnif* “toil, labor, effort; conflict, battle, conquest; possession by toil or conquest” (GPC 795).

gong 功 **kung* “achievement, merits” (DEZ 196), *ko:ŋ* (ZZ 332).

PCLt. **kon-sn̄m-* > W. *cynnif* “labor, effort; battle, conquest” (GPC 795 *cynnif*).

chong 充 **lhjung* (ZZ), **thjəwŋ* “to fill; full” (DEZ 80), **thuj* (B&S).

W. *llawn* “full”, Corn. **leun*

< PBry. **llon* “full”

< PCLt. **lāno-* “full”

< PIE **pl-no-* “full” (GPC 2112 *lawn*; Wikt.).

Note:

充 is not an entry in DOC.

yun 孕 **ləŋh* “pregnant” (DOC 598), **luŋs* (ZZ 550).

W. *llawn* (a) “full, ...”, (c) “..., pregnant”, Corn. **leun*

< PBry. **llon* “full”

< PCLt. **lāno-* “full”

< PIE **pl-no-* (GPC 2112 *lawn*)

Note:

DOC 598 relates 孕 “pregnant” to 盈 “to fill”, below. Also note

W. *llawn* “full; pregnant”.

ying 盈 **leŋ* “to fill, satisfy”(DOC 575), **leŋ* (ZZ 531).

W. *llawn* “full”, Corn. **leun*

< PBry. **lɔn* “full”

< PCl. **lāno-* “full”

< PIE **pl-no-* “full” (GPC 2112 *lawn*; Wikt.).

yong 俑 **lho:ŋ* (ZZ 532) “wooden figures of men and women that are buried with the dead” (Baidu).

W. *llun* “form, image, figure...” (GPC).

Note:

俑 is not an entry in DOC. DOC 577 has 庸 **loŋ*, 用 **loŋh*, supporting ZZ's reconstruction

III. SOME BISYLLABIC CHINESE WORDS: CORRESPONDENCES

kesou 咳嗽 **kesou** (Mand.) “cough” n. and v. [This word did not appear in ancient texts. It may have existed in ancient vernacular.]

PCLt. *k^waso-* “cough” n.

(> Classical Gaelic *casachtach*, Ir. *casad* [vb.], *casacht* [n.], ScGa. *casachd/casad* [n.])

< PIE *kwe2s-t* “cough” (Wikt.; DPC 175; SBC, Rodopi: 408 online).

Note:

Kesou 咳嗽 is not an entry in DOC.

Wiktionary shows how 咳嗽 “cough” is pronounced in different regions of China:

Gan *kiet6 seu4*; Hakka *khiet-chhùk*, *kêd5 sêu4*; Jin *kah4 sou3*; Northern Min *kǎ-sē* ;

Southern Min (Hokkien, POJ) *ka-sàu* / *hâi-sàu* / *khâm-sàu*, (Teochew, Peng'im)

ga1 sao3 / *hai6 sao3*,

soe5 / *7khoq-soe5* ; Xiang (Changsha): *ke6 sou4*.

houlong 喉嚨 **houlong** (Mand.) “throat”, **goo*long* (ZZ).

W. *llwnc*, *llwn̄g* “gullet, throat” (GPC 2236)

< **PCLt.** *slunk* (Wikt *llwnc*)

Note:

Welsh *ll-* has sound close to *hl-*.

Houlong 喉嚨 is not an entry in DOC.

guaila 乖剌 **kwruul*raad* (ZZ 338, 394) “perverse, contrary”.

W. *gwrthladd* “resistance,..., opposition; a repelling”, “...resist, oppose...” (GPC 1727,

gwrthladd; *gwrthladdaf*; *gwrthladd*).

W. *gwrth-* “against, anti-, contra-, counter-”

< **PCLt.** **writ-* “against, opposite” (Wikt. *gwrth*).

Note:

Guaila 乖剌 does not appear in DEZ, DOC, or B&S. 乖 appears in Oracle Bone script,

and 乖刺 in the 2nd century AD poem, *Yuan Shi* 怨世 “Complaint Against the World” in the *Chu Ci* 楚辭 (Baidu 乖; Baidu 乖刺; WP: *Chu Ci*).

Reconstructed ancient sounds for 乖 and 刺 are given in ZZ, but the word 乖刺 does not appear in ZZ, which only has OC phonology.

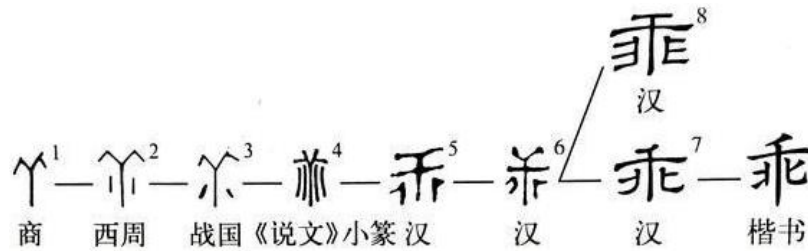
Guaili 乖刺, although Old Chinese, is not an entry in DEZ, DOC, or B&S.

guaili 乖戾 *kwruul*liədh “perverse, contrary”(ZZ 338; DEZ 372).

W. *gwrthgiliad* “retrogression,..., backsliding, ..., revolt”. (DPC 1724, *gwrthgiliad*).

Note:

Guaili 乖戾 does not appear in DEZ, DOC, or B&S. Reconstructed ancient sounds for 乖 and 戾 are given in ZZ, but the word 乖戾 does not appear in ZZ, which only has OC phonology.

RELATED WORD, *GUAI* 乖 “CONTRARY”

1 《类编》190页“羞”字偏旁。2、3 《古文典》738页。4 《说文》77页。5 《马王堆》145页。
6 《银雀山》136页。7、8 《隶辨》105页。

Fig. 2. Development of the graph of *guai* 乖 “contrary” (Baidu). Top, 1, 乖 written as 𠂔 in Shang dynasty Oracle Bone script. 𠂔 shows two persons back-to-back facing opposite directions (see Fig. 3 showing *ren* 人 “person” in Oracle Bone script). Graph 2 is 乖 in Western Zhou script. Graphs 3 and 4 in Eastern Zhou dynasty script; 5, 6, and 7 in Han dynasty script.



Fig. 3. The word *ren* 人 “person, human being” in Shang dynasty Oracle Bone script, showing standing figure with arm(s) raised (Baidu). Shang dynasty 𠂔 (乖 “contrary”) shows two persons back-to-back facing opposite directions (Fig. 2).

guai 乖 **kwru:l* (ZZ 338), **kʷrəj* (B&S) “be contrary (二人相背), diverge, differ” (Baidu).

W. *gwrth* “against, anti-, contra-, counter” (Wikt.)

< PCl. **writ-* “against, opposite” (Wikt. *gwrth*).

Note:

guai 乖, although Old Chinese and appearing in Shang dynasty Oracle Bone script, is not an entry in DOC.

III. BISYLLABIC WORDS, *CONTINUED*

yaotiao 窈窕 *qi:wʔ*le:wʔ (ZZ 536,558), *ʔiuʔ - *liûʔ “be beautiful” (DOC 560), *ʔ^s[e]wʔ ʔ^s[e]wʔ (B&S).

W. *lliw* “color, hue, tint” (cogn. OE *hiw*, Eng. *hue*)

< MW *lliw* “color”, cognate with OBret. *liou* “color”,

and (?) OIr. *li* “beauty; color” (Old Irish online)

< PCl. **liwo-* “color”

< PIE *(s)*liHwo* “blue” (DPC 242 **liwo*).

Note:

W. *lli-* has sound close to *hlj-*. It is proposed here that, similar to Middle Welsh, PCl.

**liwo-* corresponded to OC **lliw* [like **hlju*] > **qiiwʔ*leewʔ* and **ʔiuʔ-liûʔ*. Old

Chinese did not have an alphabet, only a syllabary. To transcribe the sound *lliw-*,

the scribe had to use two syllables **qiiwʔ*leewʔ*. Note OIr. *li* “beauty, color” (Old

Irish online). OC *se* 色 “color; beauty (in women)” (*Lunyu, Mengzi*) (DOC 451).

huntun 混沌 *gu:nʔdu:nʔ (ZZ) “muddled, confused; stupidity” (DOC 290 混; Wikt 混沌).

W. *hurtyn* “blockhead, dolt, simpleton” (GPC).

IV. OTHER WORDS: CORRESPONDENCES

hou 醜 **lhju* (ZZ 535), **thjəwʔ* “multitude, crowd” (DEZ 85 醜(3)).

PClt. **lukt*/**luxtus* “contents, crowd, people” (GPC 2248, Wikt. *llwyth*, **luxtus*, DPC 251 **luxtu*-).

>Gael. *luchd* “people”; OIr. *lucht* “contents, cargo,..., inhabitants”;

W. *llwyth* “(1) load, burden, pack....(2) tribe, lineage, family, clan, people, nation, inhabitants” (GPC 2248 *llwyth*₁, *llwyth*₂, Wikt.).

Note:

醜 “multitude” is not an entry in DOC or B&S. Examples of 醜 “multitude, crowd (of prisoners), crowds (of prisoners)” in *Shi Jing* poems are given in DEZ 85 醜 (3).

Etymology of PClt. **luxtus*: Wiktionary says, “Unknown. Pokorny suggests Proto-Indo-European **lewǵ-* (“to fracture, break”).... However, many Celticists like Delamarre, Irslinger and Matasović express skepticism of a semantic connection to that root.”

zhao 兆 **l'ewʔ* (ZZ 557) “numerous, people, populace” (HYDC, II-252), **drjawʔ* “perhaps: a million” (DEZ 819).

PClt. **lukt*/**luxtus* “contents, crowd, people” (GPC 2248, Wikt.).

>Gael. *luchd* “people”; OIr. *lucht* “contents, cargo,..., inhabitants”;

W. *llwyth* “tribe, lineage, family, clan, people, nation, inhabitants” (GPC 2248, Wikt.).

Note:

Wiktionary says etymology of PClt. **luxtus* “contents, crowd, people” is unknown.

Zhao 兆 “numerous, people” is not an entry in DOC or B&S.

SIMILAR WORDS

huo 夥 *qʰlo:lʔ, *glo:lʔ (ZZ 345), “many, a lot, much” (Baidu); *gwai or *goi “many” (DOC 291), *[gʷʰ]ajʔ (B&S). [Baidu“夥”: “楚人調多為夥。” (The people of Chu called 多“a lot” 夥.)]

W. *llawer* “many, a lot, much”, OIr. *lour* “enough”.

< PCl. **lawaro* “a lot” adj. (DPC 234)

duo 多 *ʔʰa:l (ZZ 309), *tar “be much, many,...” (Li, DEZ 140), *tlai (DOC 220), *[t.l]ʰaj (B&S).

W. *llawer* “many, a lot, much”, OIr. *lour* “enough”.

PClt. **lawaros* “a lot” (Wikt.).

Note:

OC *ʔʰa:l and *tar show that *l-* and *t-* as well as *-l* and *-r* were interchangeable in OC.

Compare DOC 220 etymology: Based on reconstructed sound *tlai for 多, DOC

suggests a KT source for 多 “many”: KT: PTai *hlai*^ʰ “many”

IV. OTHER WORDS: CORRESPONDENCES, *CONTINUED*

zi 子 *ʔsluʔ (ZZ 575) “calendar sign: first Earthly Branch” (DOB 1571), “**offspring, progeny**; (son of a Shang king:) prince; feudal title for **descendants** of Shang kings;...**seeds**; eggs” (DEZ 863; DOC, 633); *tsəʔ (DOC 633), *tsjəʔ (DEZ 862; OCB in DOC, 633), *[ts]əʔ, *tsəʔ (B&S).

OIr. *síl* “seed, progeny, descendants” (Wikt)

< PCl. *sīlo-* “seed, descendants” (DPC 336) or

< PCl. **sē-lo-* “offspring, progeny, descendants” (DPC 1866, *hil*; IEW 889–890).

Note:

DOB:1571 says that in Oracle Bone script zi 子 *ʔsluʔ (ZZ) “First Earthly Branch” and si 巳 *sljəʔ (DEZ 582) “Sixth Earthly Branch” were the same word (“甲骨文地支之子..., 地支之巳, 實為一字”) (DOB 1571). 子 was written with OB pictographs of the male organ and pictographs of a child. 巳 was written with other OB pictographs of the word 子 (DOB 1571). Because at religious sacrifices (*si* 祀) a child was made to represent (impersonate) the deceased (now the deity worshipped at the sacrifice), 巳 (子) was written to be read as (i.e., to mean) 祀, which means that 子, 巳, and 祀 then had the same pronunciation (DOB 1571). This is confirmed by the reconstructions 子 *ʔsluʔ (ZZ), 巳 *sljəʔ (DEZ 582), and 祀 *sljəʔ (DEZ 581). It is not confirmed by other reconstructions of these words. DEZ has 子 *tsjəʔ and 巳 *sljəʔ, B&S has 巳 *s-[G]əʔ and 子 *tsəʔ. DOC has 子 *tsəʔ but no entry for 巳 or 祀.

Compare DOC 633 etymology: Based on reconstructed sound *tsəʔ for 子, DOC 633 says the word comes from the ST root *tsə “to come forth (as child at birth)”. [jw: But the above shows 子 was *ʔsluʔ / *sljəʔ / *sljəʔ, not *tsəʔ.]

si 巳 **sljəʔ* (DEZ 582), **ljuiʔ* (ZZ 472), **s-[G]əʔ* (B&S),“(1) offspring, **descendant(s)**, (2) calendar sign: the sixth Earthly Branch” (DOB 1592 巳; Wiktionary 巳)

< PCl. *sīlo-* “seed, descendants” (DPC 336)

< PIE **sē-lo-* “offspring, progeny, descendants” (DPC 1866, *hil*; IEW 889–890).

si 祀 **sljəʔ* “sacrifice; sacrificial cycle, year; to sacrifice” (DEZ 581), “to sacrifice; to worship” (Wikt.)

> PCl. **sladyā* “strike; slaughter, killing” (Wikt.),

PClt. **sladyo* “hit, slay” (DPC 345),

OIr. *slaidid*, OW *ledit*, MW *ladd*.

Note:

DPC says: “No convincing IE etymology has been proposed so far.” (DPC 345).

lun 倫 **run* (ZZ 413) “a generation (*beilei* 輩類); order, in sequence; principle, rightness” (HYDC 1.1509),

**rjuən* “be assorted; principle, norm” (DEZ 400), **ljən* (Li, DEZ 400), **[r]u[n]* (B&S).

Ir. *glúin* “(anatomy) knee; generation (as in “previous generation”); step in series; (anatomy) node”;

ScGa. *glùn* “(anatomy) knee, joint; generation, race; step, degree (in a pedigree); descendant”;

< OIr. *glún* “knee”

< PCl. **glūnos* “knee”

< PCl. **gnūn-*, **gnūnos*,

< PIE **gónu* “knee” (Wikt, *glúin*; DAM 126)

Note:

倫 is not an entry in DOC.

yao 耀, 曜 **lewk* (OCB in DOC 477), **lewk-s* (B&S 371), **ljawkh* / **liaukh* “be brilliant, shiny” (DEZ, 772; DOC, 477).

PIE **lewk-* “bright, to shine”

> PCl. **leug-* “bright, to shine”

> PBry. *lug-isk-*

> W. *llewych* "light", W. *llug* "shimmer"

OIr. *luchair* "shine". (GPC 2170 *llewych*; Wikt *llewyrch*)

Cogn. Tch. A, B *lyuk*, *luk* "to shine".

RELATED WORDS

lu 祿 **luk*, **ruk* “blessings” (DEZ, 395), “blessings, happiness, **prosperity**, good fortune”(Wikt.), “福 benefits, favor, **good fortune**” (Baidu), **roog* (ZZ 410).

W. *llewyrch* “(1) light, radiance; (2) **success, prosperity**”

PBry. **lug-isk-*

< PClt. **leug-* “**bright, to shine**”

< PIE **lewkw-* “bright, to shine” (GPC 2170 *llewyrch*, 2172 *llewyrch*, Wikt. *llewyrch*).

Note:

祿 is not an entry in DOC.

yue 燿 **hljowg*, **lowg* (ZZ), **ljawk* “to shine” (DEZ 797; DOC 477).

W. *llewyrch* “(1) light, radiance; (2) **success, prosperity**”

PBry. **lug-isk-*

< PClt. **leug-* “**bright, to shine**”

< PIE **lewkw-* “bright, to shine” (GPC 2170 *llewyrch*, 2172 *llewyrch*, Wikt. *llewyrch*).

shuo 爍 **rewk* (B&S), **lhiauk* “to shine” (DOC, 477), **q^hljawg* (ZZ).

W. *llewyrch* “(1) light, radiance; (2) **success, prosperity**”

PBry. **lug-isk-*

< PClt. **leug-* “**bright, to shine**”

< PIE **lewkw-* “bright, to shine” (GPC 2170 *llewyrch*, 2172 *llewyrch*, Wikt. *llewyrch*).

Note:

Compare: DOC 477 says CVST and Goung 1995 connect 耀, 曜, 爍, 爍 to WT *glog* “flash of lightning”.

IV. OTHER WORDS: CORRESPONDENCES, *CONTINUED*

ze 澤 ***rla:g** (ZZ 527), ***lʰrak** (B&S), “low-lying land with **water aggregation** or with water-and-grass”(“水或水草积聚的低洼的地方” (Baidu), “marsh” ***drak** (Li, DEZ 808) ***dərak** (DEZ 808).

PCLt. ***loku-** “lake, pool” (DPC 243) (cogn. OIr. *loch* “lake”, PGmc ***lakō** “water aggregation; puddle; pool; lake”) (Wikt.)

< PIE ***lókus** “pond, pool”.

Note:

Ze 澤 is not an entry in DOC.

dui 兑 ***gluats/hljats** (Sch), ***duadh** (Li), ***lʰoods** (ZZ 307) “marsh” (Legge, *Yi Jing*).

W. *llaid* “mud, mire, dirt,... slime (?), swamp, slough, quagmire, ... (GPC 2090)

< Bryth. ***latjo-**,

< PCLt. **latyos** “moist” (Wikt. *llaid*)

< PIE ***lat-** “damp, moist”, cogn. Ir. *lathach* “damp, moist” (GPC 2090).

Note:

Dui 兑 “marsh” is not an entry in DOC.

Dui 兑 **hljats** “marsh” corresponds with PCLt. **latyos** “moist”. Many words with the same phonophore dui 兑 have initials *lh-*, *hlj-*, and *hl-* (ZZ 307–308).

tu 塗 ***lʰa** (B&S), ***rla:**, ***lʰa:** (ZZ) “mud, shoal [area of shallow water]” (Wikt.).

W. *llaid* “mud, mire, dirt,..., slime (?), swamp, slough, quagmire, ... (GPC 2090).

< Bryth. ***latjo-**,

< PCLt. **latyos** “moist” (Wikt. *llaid*)

Kan 坎 ***kʰo:mʔ**, ***kʰo:ms** (ZZ), ***[k]ʰomʔ** (B&S), ***khəmʔ** “pit, walled-in well” (DOC 331) “defile [steep-sided narrow gorge]” (Legge, *Yi Jing*).

PCLt. *kumbā* “valley” > PBry. *komm* > MW. *cwm* “valley”.

Note:

The *Yi Jing* Xiang 象 commentary on hexagram *kan* 坎 says: “習坎入坎, 失道凶也” (In the double defile (坎), he enters a cave (坎) within it, he has missed the (proper) way) (Legge, *Yi Jing*). This passage does not agree with DOC’s etymology of 坎, below.

Compare DOC 331 etymology: Probably connected with PTai **k^humAɿ*: S. **k^humAɿ* “ditch, pit, walled-in well” (Unger *Hao-ku* 76, 2002: 72)....

liu 流 **rjəw* “to flow” (DEZ, 389), **r(i)u* (DOC, 362), **ru* (B&S), **ru* (ZZ).

PCLt. **liy-o* “flow” vb.

PIE **leyH-* “flow” (DPC 243 **liy-o*; IEW 664f).

Note:

Compare: DOC 362, 580 says *liu* 流 is cognate with *you* 游 **ju* “float, swim, wander” and 遊 **ju* “wander about”, ST: WT *r-yu* “to go, walk, move, wander, range”, Lepcha *yŭ*, Rawang *yɪ* “to flow” ([Bodman] ICSTLL 1987: 13)....

[jw: However, 流 **rjəw* “to flow” appears before 221 BC in Stone Drum script (Baidu). WT (Written Tibetan) is after 620 AD (WP), 800 years later.]

you 游, 油 **liu*, **liu* “to be flowing” (DOC 580), **ljəw* (DEZ 768), **[l][u]* (B&S),

**luw* (ZZ).

PCLt. **liy-o* “flow” vb.

PIE **leyH-* “flow” (DPC 243 **liy-o*; IEW 664f).

mu 畝 **muʔ* (ZZ 424), **məʔ* “acre,” (DOC, 392), **məʔ* (B&S), “acre, field” (DEZ 430: a) [DEZ translates a sentence “The new (acre:) field.”]

OIr *mag* “plain, field”

< PCLt **magos* “plain, field” (Wikt.; GPC 2312)

< PIE **még_h₂s* “big, great” (Wikt.).

tu 土 *l̥aːʔ (ZZ 480, 481), “land, soil” *thâʔ (DOC, 501), *tʰaʔ (B&S).

W. *llawr* “floor, ground, earth” < MW. *llawr* < OW. *laur* < PBry. **llor*

< PCl. **lā-ro-*, **ϕlārom* “floor”

< PIE **plā-ro*

< PIE **plā-* / **pleh₂-* “to be flat” (GPC 2118; Wikt. *llawr*).

Note:

Compare: DOC 501–502 says: “There is no obvious cognate and etymology, unless it is related to AA:PMon **tiiʔ* “soil, ground consisting of earth, earth....”.

shen 身 *hljin “the body, person, self” (DEZ 533), *hniŋ (OCB, DOC 457), *ni[ŋ] (B&S 359), *qhjin (ZZ 459).

OIr. *colinn* “the body”

< PCl. **kolannis* < PIE **kel-* (Wikt. *colinn*, EDI *colann*, SBC: 95).

Note:

Compare DOC 457 etymology: “Etymology not certain.” Says *shen* 身 may be related to *shen* 申, 伸, 呻 “to stretch out”, etc.

ANALYSIS OF OC 身 **hlin* “THE BODY” AND PCLT. **kolannis*, OIR. *colinn* “THE BODY”

l- and *n-* are often interchanged. For example, 人 **nin* (DOC 440), *nyin/lin*. It is here proposed that

PCLt. **kolannis* > OIr. *colinn* “body” corresponds to OC **hlin* “body”, where Celtic **kol-* /*col-* corresponds to OC **hl-*, with elision of the medial *-o-* in **hl-*, just as TchA. *kukäl*, TchB. *kokale* “chariot” (DTch. 2013:214) corresponds to OC 車 **k-hla* (DOC 182), **k^hlja* (ZZ) “chariot”, where Tch. A, B *kukäl, kokal-* “chariot” corresponds to OC **k-hl-*, with elision of the medial vowels, and PIE *g^wih₃wotós* “life” (Wikt.) corresponds to OC 活 **gwat* “life” (DOC 290), where PIE **g^wih₃w-* corresponds to OC **gw-*, with elision of the medial vowel.

IV. OTHER WORDS, CORRESPONDENCES, *CONTINUED*

quan 顴 *gron (ZZ 340) “the **cheek** bones”.

W. *grudd* “cheek”; OIr. *gruad*

< PCl. **groudos* “cheek” (Wikt.).

han 頤 *gəm? “jaw” (Sch2, 270), *guuum (ZZ 377).

PClt *genu-* “jaw” (>MW. *gen* “cheek”, OIr. *gin* “mouth”)

< PIE **genu-* “jaw” (DPC 158).

Note:

-*M* and -*n* are often interchanged, for instance 林 *lən* (Mand.) and 林 *lum* (Cant.)]

kou 口 *kho:? (ZZ 392) “mouth, jaw”, *khô? (DOC 336), *k^h(r)o? (B&S),

OIr. *gob/gop* “beak, bill, **mouth**”

< PCl. **gobbos*.

Cogn. ON. *kjoptr* “mouth, jaw” (Wikt.).

Note:

Cf. correspondence of -*gh* and -*bh* in Ga. *tiugh* “thick, dense”, Ir. *tiubh* “thick”.

Compare DOC 336 etymology for *kou* 口 “mouth”: ST: JP *khu33* “hole, hollow”....

zhi 直 *drjək “straight, be **straight**, right” (DEZ 831, DOC 616), *N-t<r>ək (B&S), *duug (ZZ 565).

Sc.Gael. *dìreach* “**straight**, upright”

< OIr. *díriuch* “**straight**, direct, upright”

< OIr. **riug*

< PCl. **rigus* “**straight**”

< PIE **h₃reg-* “to straighten, righten” (Wikt. *dìreach*).

Note:

Compare DOC 616 etymology for *zhi* 直 “straight”: ST: PLB **N-d(y)akL* “truly, very”....

du 篤 **təkw* (Li, DEZ 134), **tūk* “firm, solid, **thick**” (DOC 217), **tʰuk* (B&S), **tu:g* (ZZ).

OIr. *tiug* “thick” (Wikt.), W. *tew* “thick, strong, sturdy” (GPC 3491)

< PCl^t **tegus* “thick” (Wikt.),

< PIE **tégu-* “thick” (Wikt. *tiug*)

or < PIE **tegu-* (GPC 3491 *tew*).

Note:

Compare DOC 217 etymology: ST: WT *thug-pa* ~ *methug-pa* “thick”...(STC no. 336; HST: 148).

[jw: WT dates from 620 AD. Du 篤 is attested at least 800 years earlier. It appears in Small Seal script (500 BC–200 AD) (Wikt) and in *Mencius* (372–289 BC) (Wikt).]

le 樂 **ra:wg* (ZZ), **[r]ʰawk* (B&S) “joyful, happy, happiness”, **C-rauk* (DOC 346).

W. *llawen* “glad, jolly, merry, **joyful**” (HD)

< MW *llawen*

< PBry. **llowen*,

Gaulish *lawenos*

< PCl^t. **lowenos* “merry, **joyful**” (Wikt.).

nei/nui 餓 **nuul* (ZZ), “hungry”, **nui* (DOC 397).

MWlsh. *newyn* “**hunger**”, W. *newynog* “hungry”.

< PCl^t. **nowinyos*/**nāunyā* “**hunger**”.

Note:

-n and *-l* correspond in Eng. *sun* and Lat. *sol* “sun”.

ru 縹 **njog* (ZZ) “multi-colored, **colorful** (縹, 繁采色也) (Baidu: Shuowen 說文), **nok* (B&S).

PCl^t. **liwo-* “color” (< PIE **(s)liHwo* “blue”)

>MW *lliw*, OBret. *liou* “color”,

OIr. *li* (? , perhaps earlier noun) “**beauty; color**” (DPC 242 **liwo*).

Note:

OC *nj-* corresponds to PCl. *li-*. **Initial *n-*** and *l-* are often interchanged in Sinitic. For instance,

Mand. *ni* “you” and Cant. *lei* “you”.

Note:

Ru 罽 has no entry in DOC.

yaotiao 窈窕 **qi:wʔ*le:wʔ* (ZZ 536,558), **ʔiuʔ-liûʔ* “be beautiful” (DOC 560), **ʔʷ[e]wʔ lʷ[e]wʔ* (B&S).

W. *lliw* “color, hue, tint” (cogn. OE *hiw*, Eng. *hue*)

< MW *lliw* “color”, cogn. OBret. *liou* “color”,

and OIr. *li* (? , perhaps earlier noun) “beauty; color”,

< PCl. **liwo-* “color”

< PIE *(s)*liHwo* “blue” (DPC 242 **liwo*).

Note:

W. *lli-* has sound close to *hlj-*. It is proposed here that, similar to Middle Welsh, PCl.

**liwo-* corresponded to OC **lliw* [like **hlju*] > **qiiwʔ*leewʔ* and **ʔiuʔ-liûʔ* Old Chinese did not have an alphabet, only a syllabary. To transcribe the sound *lliw-*, the scribe had to use two syllables **qiiwʔ*leewʔ* Cf. OIr. *li* “color, beauty” (Old Irish online), and the association of color with beauty. Also OC *se* 色 “color, feminine beauty” (DOC 451).

ru 濡 **no* (Bj&S), **njo*, **no:n* (ZZ), **no* “to moisten, wet, glossy” (DOC 445), “damp” (Baidu).

W. *nodd* (/no:ð/) “moisture, juice, sap” (WD).

wen 文 **mun* (ZZ 490) “be striped, patterned”, (original form of 紋) “patterns, marks, tattoo” (Wikt. 文), “written character”, **mən* (DOC 514), **mə(n)* (B&S).

W. *mán* “spot, blemish, ..., mark,..., distinguishing mark” (GPC *man*²)

PClt. **mendu-* “mark, sign”.

< PIE **men-dhhu-*. (DPC 264 *mendu-*).

wen 文 *mun (ZZ 490) “refined, accomplished” (DEZ 641), *mən (DOC 514), *mə(n) (B&S 365)).

W. *mán* “small, fine,...elegant” (GPC).

Note:

The founder of the Zhou dynasty, King Wen 文 *mun (1100–1050 BC), was given the posthumous title 文 “the Cultured”.

DOC has no entry for wen 文 “refined”.

dao 道 *lʷuʔ (ZZ 466), *lʷʔ “road, way, method” (DOC 207), *[kə.l]ʰuʔ (B&S 334).

PCLt. *lorgo “track, trace”

> OIr. *lorg* “track”, Ga. *lorg* “track, trace”,

W. *llwr*, *llwrw*, *llwry* “track, trail, path, way” (GPC 2236; DPC 244).

Note:

This correspondence was first proposed by Victor Mair. Final -ʔ in 道 *lʷuʔ corresponds to syllable-final -rg in PCLt. *lorgo. Note British-English *fork* > /fok/, *cork* > /kok/.

dao 道, 導 *lʷh “go along, bring along, conduct” (DOC 207), *[kə.l]ʰuʔ (B&S 334).

PCLt. *lorgo “track”

> W. *llwr*, *llwrw*, *llwry* “in the wake of, in the track or trail of,..., following,...” (GPC 2236; DPC 244; WD).

Note:

ZZ 466 has *lʷuʔ (/lʷu:ʔ/) for 道 “road” and *duus (/du:s/) for 導 “to conduct”.

you 由 *luw (ZZ 534), *liu “go along, follow” (DOC 579).

PCLt. *lorgo “track”

> W. *llwr*, *llwrw*, *llwry* “in the wake of, in the track or trail of,..., following,...” (GPC 2236; DPC 244; WD).

you 由 *luw (ZZ 534), *liu (DOC 579), “from, by, by way of, because of... (CED)

PCLt. *lorgo “track”

>W. *llwrw* (c) "...by, through, on account of, **because of**" (GPC 2236).

Note:

DOC has no entry for *you* 由 "by,...because of".

you 猶 **ljəw* (Sch1, 766), **lu*, **klus* (ZZ 535) "**be like, equal**" (DEZ 766).

W. *llwrw* "...following after...the track of,...; **after the fashion or pattern of**, in the manner of"

< PCl. **lorgo* "track" (GPC 2236).

DOC has no entry for *you* 猶 "be like".

dao 蹈 **lʷus* (ZZ 520) "to tread on, **to follow (a trail, etc)**" (CED).

W. *llusgo* "to trail", W. *lusg* "a trail" (WD), "..., track, trail,...?" (GPC 2230).

Note:

DOC has no entry for *dao* 蹈 "to follow (a trail)".

you 誘 **luʔ* (ZZ 506), **luʔ* "to entice, seduce, guide" (DOC 473).

W. *llusgaf*, *llusgo* "..., draw-in; **lure**, ..." (GPC 2231).

Note:

Compare DOC 473 etymology: ST:WT *slu-ba*, *bslus* "entice, seduce, deceive" (Unger *Hao-ku* 36, 1990: 66)....

tao 逃 **lâu* "to run away, to escape" (DOC 492, Wikt), **lʷaw* (B&S), **l'a:w* (ZZ) ,

PClt. **lu-wo* "escape" vb. (DPC 250)

< PIE **lewH-* "cut off, set free" (IEW 681f).

de 得 **tək* "find; get; receive; attain to; be gotten; booty; bounty;" (DEZ 118), **tʰək* (B&S), **tu:g* (ZZ 301), "have gotten" (DOB165).

OIr. *techtain* "I have", Bret. *tizaff* "receive".

< PCl. **teketi* "receive" (Wikt., "Proto Indo European", **tek-*)

< PIE **tek-* “take by the hand; receive, obtain” (Wikt., **tek-*), “reach, obtain, attain” (IEW 1058).

si 私 **sil* (ZZ 471), **sjid* “be private; to turn into one’s own; keep for oneself” (Li, DEZ 573), **si?* (DOC 476), **[s]əj* (B&S).

PClt **selwā* “possession” (Wikt.)

< PIE **selh₁-* “to take” (Wikt. *selw*).

shi 釋 **lhak*, **hljak* “unloose, let go, detach, put away, unravel, explain...” (DEZ 552; DOC 571), **hljak* (ZZ 527), **lAk* (B&S).

W. *llac* “slack, loose, lax”, OIr. *lacc* “slack”.

W. *llacaf*, *llacau* “slacken, ..., loosen, release....” (GPC 2075)

< PClt. *laggo-* “weak, slack” (DPC 232)

< PIE **(s)leg-* “to tire out, slacken, slack” (DPC 232; Wikt.).

Note:

Compare DOC 171 etymology: Says this word belongs to a word family with root *yi* 繹 **lak* “unfold, draw out (a thread)” which is shared with AA: OKhmer *la* [*laa*] “to open, unfold, extend....”

shu 舒 **hrjag* “relaxed, slow, easy, lazy” (Li, DEZ 562), **hlja* (ZZ 538), **la* (B&S), **lha* (DOC 592).

W. *llag* “loose (obs.), sluggish”

< PClt. *laggo-* “weak, slack” (DPC 232)

PIE **(s)leg-* “to tire out, slacken” (Wikt. **(s)leg* ; DPC 232, IEW 959).

Compare DOC 529 etymology: ST: WT *sla-ba* “easy” (CVST 3:1).

shu 紓 **hlja?*, *hlja* (ZZ 538), **la*, **Cə.la?* (B&S) “delayed, remiss”(DEZ), **hrjag* (Li, DEZ), **hlja* (DEZ 562), **lha* ~ **mla* ? (DOC 592)

W. *llag* “loose (obs.), sluggish”

< PClt. *laggo-* “weak, slack” (DPC 232)

< PIE **(s)leg-* “to tire out, slacken” (Wikt. **(s)leg* ; DPC 232, IEW 959).

Note:

Compare DOC 592 etymology: *shu* 紓 and *shu* 舒 belong to a word family with ST root

**la*.

li 里 **ljəgx* (Li, DEZ 371), **rjə* “village, neighborhood” (DEZ 371), **ruʔ* (ZZ), **rəʔ* (DOC 349) < **(mə.)rəʔ* (B&S).

W. *lle*, OBret. *le* “space in general; locality, neighborhood...”

< PBry. **lley* “place”

< OClt. **leg(y)o-* “bed, couch, place” (DPC 237 **leg(y)o-*)

< PIE **legʰ* “to lie (be in resting position)” (Wikt. *lle*; GPC 2121).

Compare DOC 349 etymology: Says probably ST **rwə* > PTB *rwa* > WB *rua* “town, village”, where loss of medial *-w-* in OC follows regular sound change.

shi 室 **hlig* (ZZ), “house, hall”, **lhīt* (?) (DOC 466), **s.ti[t]* (B&S), **sthjit* (Li, DEZ 553), **ʔ-jit* (DEZ 553).

W. *lle* “a room” (WD 282), “space in general..., residence, dwelling..., room...” (GPC 2121, *ller*)

< PClt. **legā*/**lego*, **leg(y)o* “bed, couch, place” (DPC 237).

< PIE **legʰ* “to lie ...” (GPC 2121, *ller*; Wikt. *lle*, **legyom*).

Note:

Compare DOC 466 etymology: Says the word *shi* 室 “room, hall” is descended from ST:

“ST **k-li(s)* > WT *gʒi* < *glyi* “ground, foundation, cause; residence, abode....” (Unger, *Hao-ku*, 29, 1992).

du 犢 **l'o:g* (ZZ) “calf”, **l'ok* ? (DOC 217), **l'ok* (B&S).

W. *llo* “calf” (cogn. OIr. *lóeg* “calf”)

< MW. *lloe*

< PBry. **lloiy*

< PCl. **lāφigos* (Wikt. *llo*)

< PIE **leyg-* “to jump”.

Note:

Compare DOC 217 etymology: “Etymology not certain.... Could be an ST word: Kanauri

luk ‘calf’. WT *lug* ‘sheep’, *lu-gu* ‘lamb, calf’.....

qun 群 **gun* “be a group; to herd > a herd” (DOC 428), **[g]ur* (B&S), **gwjiən* (Li, DEZ), **klun* (ZZ 389), “herd (of livestock) > multitude, throng” (Baidu 群; according to Baidu, herd is the original meaning).

W. *cun* “pack of dogs or wolves; throng, multitude” (GPC 630, *cun2*).

Note:

Compare: DOC 437 says 群 is descended from ST: “ST: PTB **m-kul* ‘20’ ~ **kun* “all (STC no. 10; 397) > WT *kun* “all” (so *HST*: 89).”

li 耒 **rul?/*ruuls* (ZZ 397), “handle of plow, plow” (Wikt.), **rui?* (DOC 346).

W. *aradr* “the plough”; OIr. *airid* “to plough”. (GPC 175)

< PBry. **aradr* “the plough”

< PCl. **aratrom* “the plough”.

< PIE **h₂érh₃trom* “the plough” (Wikt. *aradr*).

li 犁 **ril*, **ri:l* (ZZ 399, 400) “plough(s)” n., “to plough”, **[r]ʰ[i]j*, **[r][i]j* (B&S), **rəi?* (DOC 348).

W. *erydr* “ploughs”, plural of *aradr* “the plough”,

OIr. *airid* “to plough” (GPC 175)

< PCl. **aratrom* “the plough”.

< PIE **h₂érh₃trom* “the plough” (Wikt. *aradr*).

nou 耨, 耨 **nu:g*, **no:gs* (ZZ 452) “a hoe” (HYDC 11.1366), “a hoe 耨” **nûk*, **nôkh* (DOC 404)

W. *chwynnogl* “a hoe” (WD).

nou 耨 **nu:g*, **no:gs* (ZZ 452) "to hoe, to weed" (HYDC 8.598), **nʰok-s* (B&S), **nûk*, **nôkh* "to weed with a hoe" (DOC 404).

W. *chwynnu* "to weed" (GPC).

Note:

Compare DOC 404 etymology: ST: Lushai *hnuF* < *hnuʔ* (< *-ʔ) "work finished, weeded or harvested area".

yun 耘 **gun* (ZZ 548) "to weed", **wən* (DOC 597),

W. *chwynnu* "to weed" (GPC).

Note:

Compare: DOC 597 etymology is based on the sound reconstruction **wən* for 耘: "ST: WT *yur-ma* "the act of weeding"... DOC says that due to WT sound peculiarities, WT *yur-ma* is cognate to 耘 **wən* < ST **wur* (DOC 130: (2)). However, this paper adheres to the reconstructed sound **gun* for 耘 "to weed", which corresponds to W. *chwynnu* "to weed".

nong 農 **nûŋ* "agriculture, farmer, peasant, cultivate" (DEZ 444), **nʰ[o]ŋ* (B&S), **nu:ŋ* (ZZ).

W. *chwynnu* "to weed" (GPC).

Note:

Nou 農 **nuuŋ* is probably a nominalization of 耨 **nuug* "to hoe, to weed".

mian 麵 **me:ns* (ZZ), "1. flour; 2. wheat noodles"; MChin. *menH* (ZZ) (Wikt.)

P.Clt. **mena*, n.

>OIr. *men* "flour" (DPC 264)

>Mlr. *men* "flour" (IEW 726)

PIE **men-H* "crumble" (IEW 726).

Note:

This correspondence was discovered by Victor Mair.

jin 經 *kêŋ “(weaving) warp, a thread running lengthwise in a woven fabric” (Wikt.; DOC 317), *ke:ŋ, *ke:ŋs (ZZ), *k-lʰeŋ (B&S).

W. *cainc*, *caing* “strand or yarn” (of a rope), “branch, strand” (WD 40).

< PCl. **kanku*-, base **kank*- “branch, bough”. (GPC 390 *cainc* (b))

Note:

A strand in Celtic was seen as a branch. This correspondence was proposed by Zhou Jixu in CCI, page 37.

qiang 纒, 襁 *kaŋʔ “string, cord, band” (DOC 427), *kaŋʔ (ZZ).

W. *cainc*, *caing* “(a) branch, bough; (b) strand or yarn (of a rope)”

< PCl. **kanku*-,

< PCl. **kank*- “branch, bough”. (GPC 390 *cainc* 1(b)).

gang 綱 *kaŋ “guiding rope (of a net)” (DEZ), *kʰaŋ (B&S), *kla:ŋ (ZZ).

W. *cainc*, *caing* “(a) branch, bough; (b) strand or yarn (of a rope)”

< PCl. **kanku*-,

< PCl. **kank*- “branch, bough”. (GPC 390 *cainc* 1(b)).

bei 被 *bralʔ, *brals (ZZ 431) “a coverlet, blanket, quilt, cloak...” (HYDCD), “to cover, including putting on clothes...”, “be covered, to wear”, “outside garment” *baiʔ/h (DOC 160), *m-pʰ(r)ajʔ (B&S).

Ir. *brat* “cloak, mantle, covering”

< OIr. *bratt* “coat, cloth” (Wikt)

< PCl. **brattos* “cloak, mantle, cloth” (Wikt).

Note:

This correspondence was earlier proposed by Victor Mair. -T and -l sometimes interchange because they are homorganic.

Compare DOC 160 etymology: ST: Lushai *belf* < *beelʔ* tr. “to make wear, put on (garment, etc.)”....

li 理 *rəʔ “to regulate, reason, administer” (DOC 350), ruʔ (ZZ 399), *m(ə)rəʔ (B&S).

PClt. *rek-o “arrange” (DPC 308)

< PIE *(H)rek- “set in order” (DPC 308, IEW 863)

or < PIE *h₂reh₁- “to think, reason; arrange” (Wikt.)

Note: To “regulate” and “administer” (as in government administration) is to “arrange” and “set in order”.

li 釐 *rə “control, regulate, administer” (DOC 348), *[r]ə (B&S), *ru (ZZ), *ljəg (Li, DEZ 369).

PClt. *rek-o “arrange” (DPC 308)

< PIE *(H)rek- “set in order” (DPC 308, IEW 863)

or < PIE *h₂reh₁- “to think, reason; arrange” (Wikt.),

Note: To “regulate” and “administer” (as in government administration) is to “arrange” and “set in order”.

li 歷, 曆 *reeg (ZZ 401), *rêk “count, calculate, number [n.]” (DEZ 373; DOC 353).

PClt. *rīmā ”

< Pre-Proto-Celtic (see note below) *h₂réyH-meh₂ “count, count out; arrange” (DPC 313)

<PIE *h₂reyH- / *h_arei(h_x)- “to count, count out; to arrange” (Wikt.; DPC 313; M&A 320).

Note:

This paper proposes that 歷, 曆 *reeg/*rêk “count” corresponds to **Pre-Proto-Celtic** *h₂reyH-meh₂ “count” in sound and meaning. Proto-Celtic is c.1300–800 BC. PIE is c. 4500–2500 BC. Shang dynasty is c.1600–1046 BC. **1600–1300 BC is not covered by Proto-Celtic or by PIE.** This paper proposes calling the period 1600–1300 BC., some 300 years, with respect to Proto-Celtic, Pre-Proto-Celtic. Pre-Proto-Celtic also applies to some other correspondences in this list.

Compare: DOC 352 gives ST: WB *re* “to count”, Kanauri *ri*, WT *rtsi-ba* < *rhyi* “to count”....

[jw: The WB (Written Burmese) dates from 984 AD (WP). WT (Written Tibetan) dates from 620 AD (WP). OC *li* 歷 “[calendrical] calculations [i.e., destiny]” is attested

in the *Shu Jing*: “The Great Announcement [康誥]” (Legge, SJ, book VII, page 362; DEZ 373), which dates to the late eleventh century BC (WP, *Shu Jing*). Thus OC *li* 歷 “to count, calculate, calculation” is at least 1,600 years earlier than the Tibetan and Burmese scripts.]

li 麗 **rêkh*/**rêh* “number” (DOC 353), **rel* (ZZ), **rikh* (DEZ 372).

PClt. **rīmā* ”

< Pre-Proto-Celtic (see note below) **h₂réryH-meh₂* “count, count out; arrange” (DPC 313)

< PIE **h₂reyH-* / **h_arei(h_x)*- “to count, count out; to arrange” (Wikt.; DPC 313; M&A 320).

li 利 **riks* (ZZ 400), **rits* “advantageous, profitable, benefit, profit” (DOC 351), **C.ri[t]-s* (B&S), “unimpeded > auspicious > advantageous” (“由顺利、吉利又可引申为...有利”) (Baidu 利), “[in Oracle Bone script] auspicious 吉利” (DOB 471), **ljedh* (Li, DEZ 376).

W. *hyrwydd* “very easy,..., unimpeded,..., prosperous, successful, auspicious” (GPC 1982)

< W. *rhwydd* “easy, facile”; “running freely or with ease into any quality, nature, or disposition”

< OW. *ruid*

< PBry. **rruid*

< PClt **redi-*, **reidis* “simple, easy.” (DPC 306, Wikt *rhwydd*).

Note:

利 **riks* “unimpeded” corresponds to PClt **reidis* “easy [unimpeded]”.

The OB *li* 利 character is a pictograph of a knife cutting corn.

Compare: DOC 351 etymology for 利: ST: PTB **ri:t* “reap, cut” (STC no. 371) > PLB *ri:tL* >

WB *rit* “to reap, mow, shave”....

bu 卜 **puk* “(a) to divine, (b) ”divination” (DEZ 47; DOB 349; Baidu), **pôk* (DOC 172), **pok* “to divine by oracle bone and shell” (OCB, DOC 172), **p^sok* (B&S), **po:g* [**pro:g*; see Note, below] (ZZ 281).

W. *brut*, *brud* “prognostication [= divination]” (GPC 334 *brud*, *brut* (b)); W. *brudiaf*,

brudio, *brutio* “to divine” (GPC 334),

(proposed here) < Akk./Babyl. *bārûtu* “divination” [*bārûtu* > *brutu* > W. *brut*, *brud* “divination”]

< Akk./Babyl. *bārû* “diviner” (AD)

< Akk. *barû* “to see, read, look at thoroughly” (AD).

Note:

Regarding Akk. *bārûtu* “divination” and W. *brut*, *brud* “divination”, some ancient Near East words entered IE languages, e.g., Anc.Egypt. *heka* “magic” and Greek *Ἑκάτη* (Hekātē) “goddess of magic” (Wikt, *Hecate*), English Hecate. See WP *heka*.

Regarding OC 卜 **po:g* / [**pro:g*]: 𠂔 and 𠂔, two characters with the same phonophore 卜, are **pro:g* (ZZ 281), closer to W. *brud* in sound. There were probably Sinitic/Chinese speakers who pronounced 卜 as **pro:g* and others who pronounced 卜 as **po:g*.

Compare: DOC:172 etymology: Says the word 卜 **puk*, **pok*, **po:g*, **pök* describes the “pop” when bone or tortoise shell is cracked in fire during the divination process. DOC says the word 卜 descends from ST: PLB **NpökH* ~ **ʔpökH* ~ **ʔbökl* “explode, pop [Matisoff 2002, no. 108]...Lepcha *bu* “to burst (vessel), crack, split”.

Also consider:

Sumerian and Neo-Assyrian BAR 𒍪 (by convention, rotated 90 degrees clockwise when read, resembles OC bu 卜 in graph and meaning).

[Sumerian BAR 𒍪] “to open, to uncover, expose; to see...to divide, to split...” [i.e., to divine by reading the cracks or splits on oracle bones, or reading what is split open ? – jw] (John Alan Halloran, *Sumerian Lexicon*, 2006, p. 29.) The BAR graph/sign is from *Cuneiform Sign List*, online.

Zhao 兆 **l'ewʔ* (ZZ 557), **l[r]a[wʔ* (B&S) **drjawʔ* (DEZ 819), **dlauʔ* “omen, sign, to prognosticate” (DOC 608, Baidu).

W. *arwydd* “sign” < MW. *arwyd*

< PBry. **arwuið* “sign”

< PClt. *ḫarewēdyom* “sign” (Wikt *arwydd*).

OC 兆 **l'ewʔ / *lr[a]wʔ* “omen, sign, prognosticate”

corresponds to PClt. **-rewēd-* in PClt. *ḫarewēdyom* “sign”

in sound and meaning. [See Analysis below.]

ANALYSIS OF *zhao* 兆 “OMEN, SIGN; TO PROGNOSTICATE” AND PCLT. *φarewēdyom* “SIGN”

An omen is a sign or divine sign. **l-* and **r-* are often interchanged. Analysis of the above:

PCLt **φare-* “for-, fore-“ (Wikt.),

> PBry. **ar-* “fore-“ (Wikt.),

PCLt **wēdeti* “tell, relate” (Wikt.).

Thus PCLt **-arewēd-* (*are* “fore” + *wēd* “tell”) “foretell”.

Thus

PCLt **-arewēd-* “foretell” corresponds to 兆 **l'ew?/*lr[a]w?* “prognosticate [foretell]”,

where PCLt. **r-* corresponds with OC **l-//*lr-* and PCLt. **-d* with OC **-ʔ*. An example of dental/alveolar plosive *-t/-d* corresponding to glottal plosive *ʔ* is English “what” and Cockney English “wo’ (/wɒʔ/)”. Also consider correspondence of *-d* and *-g* in

W. *gwead* “a weaving” (Wikt)

< PCLt. **weg(y)a* “woven fabric” (DPC 409)

A sign or omen is something that foretells.

Note:

Compare: DOC 608 etymology: Perhaps ST: Chepang *hraw?* “forebode, portend ill fortune, be ill”.

IV. OTHER WORDS: CORRESPONDENCES, *CONTINUED*

zhan 覘, 佔 ***threm** [/trem/] “to look at, observe” (DOC 604), ***tem** (ZZ 554).
(DOC 604), ***tem** (ZZ 554).

W. tremiaf, tremio “to look or gaze (at), watch”, **W. trem, n. “look, gaze”** (GPC 3583, trem;
3584, *tremiaf*)
< MBret. *drem*, ultimately
< PIE **driksmā* (GPC 3583, *trem*).

zhan 占 ***tem** “to look at, gaze; look at omens, prognosticate, interpret” [OB] [(DOC 604), ***tjem**
(Baxter 1992: 541), ***tjem, *tjems** (ZZ 555).

W. tremiaf, tremio “to look or gaze (at), watch”, **W. trem, n. “look, gaze”** (GPC 3583, trem;
3584, *tremiaf*)
< MBret. *drem*.
As above, 覘, 佔.

zhan 瞻 ***tiam, *tjam** “to look at, gaze; interpret (dream, oracle)” [Shi] (DEZ 812, DOC 604) ***tjam**
(Baxter 1991: 539), ***tjam** (ZZ 555).

W. tremiaf, tremio “to look or gaze (at), watch”, **W. trem, n. “look, gaze”** (GPC 3583, trem;
3584, *tremiaf*)
< MBret. *drem*
As above, 覘, 佔.

lun 輪 ***ljan** “wheel” (Li, DEZ), ***run** (ZZ), ***[r]u[n]** (B&S).

W. olwyn “wheel”
< PCl. **olena*
< PIE **Heh₃l-* “to bend” (Wikt. *olwyn*).

Note:

Mand. *lun* “wheel” also corresponds with W. *olwyn* “wheel”.

guo 鍋 **kwarh* “earthenware cooking pot” (Li, DEZ 220 [written with archaic alternate character]),
klo:l* (ZZ 338a). **kwai*/koi* (DOC 268).

PClt. **kwaryo*-“cauldron”

< PIE **kweru*- “cauldron” (IEW 649; DPC 175)

Note:

Compare DOC: 268 etymology: AA-PWA **kʔol* “cooking pot, pan”... (Bodman 1980: 137).

chuan 船 **flon* (ZZ 512b), **m-lon* “boat, ship” (DOC 195), **Cə.lo[n]* (B&S).

W. *llong* “ship”; OIr. *long* “ship”

< PClt. **longā* “boat, vessel” (DPC 244).

Note:

Compare DOC: 195: An area etymon of Austroasiatic language family origin. ST-PTB **m-lon* > WB *lon* “canoe, longboat”. Also other comparanda.

shi 師 **sri* “multitude, army” (DOC 461), **sri* (ZZ 462), **srij* (B&S), **srjəd* (Li, DEZ 542).

“[In Oracle Bone script] a military unit of organization” (DOB 1499, 1501).

[“ Lo Zhenyu says that __ (the left phonophore of 師) was in ancient script the character for *shi* 師.” (羅振宇謂 __ [the left phonophore of 師] 即古文師字) (DOB 1499)..... It [師 (2)] meant gathering troops for garrisoning, then developed into the term for **military unit of organization.**] (“[師] (二). 集結兵員住紮戍衛，遂以為**軍事編制單位**。”) (DOB 1501).

OIr *slicht* “(1) trail, (2) section, (3) offspring” (Wikt)

< PClt. **slixtus* “track, section” (Wikt. *slicht*).

Note:

The modern Chinese term *budui* 部隊, literally “**section-team/group**”, is a common word for “troops”.

zhou 冑 *gljəwh “a helmet” (DEZ 848), *l'u:gs (ZZ 534), *d-luh (DOC 624), *[l]ru-s (B&S).

Ir. *clogad* “helmet” < Mlr. *clocat* (< *cloc* “bell” + *att* “hat”) (Wikt. *clogad*).

DOC: no etymology

quan 權 *gron “power, might” (ZZ 340), *gwrjen (OCB, DOC 437 拳), *gərjuan (DEZ 500), *[g]ʷrar (B&S).

*gwjian (Li, DEZ 500).

W. *grym* “power, might, force”

< PCl. **grendsmu*

< PIE *ghredh-* (Wikt *grym*).

guan 貫 *kwan(h) “to go through the center of, to string together” (Li, DEZ 211), *ko:n, *ko:ns (ZZ 340), “to pierce (flesh, hand, foot, ear) with a sharp object” *kons (OCB, DOC 266), *kʰo[n], *kʰon-s (B&S) “to pierce [hit, the target]” (“射则贯兮 shooting and piercing [hitting] the target” 诗·齐风·猗嗟 *Classic of Poetry*, “Airs of Qi”) (Baidu, 贯).

W. *gwanu* “to pierce”

< PBry. **gwénid* “to strike; to kill”

< PCl. **gwaneti* “to strike; to kill”

< PIE **gwen-* “to strike, kill” (Wikt. *gwanu*, **gwen-*).

Note:

Compare DOC 266 etymology: DOC says this etymon belongs to a ST: PTB root **kwar*

“hole”, together with *kuan* 窾 “hole”.

huo 禍 *glool? “disaster” (ZZ 338), *guarx “trouble, problems, misfortune” (Li, DEZ 260),), *[g]ʷʳaj? (B&S),

[“Disaster” is the original meaning, according to Baidu 禍].

W. *coll* “loss”, cognate with

OIr. *coll* “destruction, injury”

< PCl. **koldom* “destruction” (Wikt *coll*),

and PCl_t. **kolCos* “lost” (Wikt *coll*).

< PIE **kelh₂*- “to break” (Wikt *coll*)

Note:

DOC has no entry for *huo* 禍 “disaster”.

qi 其 Cant. **kei**, koey “this”, ***kui**, ***gu** (ZZ 435), ***gə** (DOC 420), “this”, “his, her, its, their, my, our; this, that, those” (DOC 420; Baidu), ***gə** (B&S).

PClt. **ke*, **ki*, **koy* “this”

< PIE *key*- “this” (DPC 203)

or PIE **ke*-, **ko* “this” (Wikt.).

si 斯 ***se** “this, this one, here” (DOC 198; Baidu 斯), ***se** (ZZ 472), *[s]e (B&S)

PClt. **so*/**seh₂* “this”

Ir. *se*, MBret. *se* “this” (Wikt.);

TchB *se* “this”

< PIE **seh₂* “this, that, these, those” (fem. dem. pronoun of PIE **so*) (Wikt. **só* “this; that”).

< PIE **so*/**seh₂* (Skt *sa/tat*) (DTch1999: 698).

Note:

DOC has no entry for *si* 斯 “this”. DOC’s reconstructed sound is for 斯 “cleave”.

ci 此 ***she?** “this” (ZZ 294), ***tshe?** (DOC 198), ?**sji?** (DEZ 97).

PClt. **so*/**seh₂* “this”, as above.

Cogn.

TchB **te* “this” (neuter of **se* (m.), *sā* (f.)) (DPC 978–979).

PIE **seh₂* “this, that, these, those” (fem. sing. and plur. dem. pronoun of PIE **so*). (Wikt.).

< PIE **so*(s), **sā*, **to*. (IEW 978, 979).

zi 茲 *zu (ZZ 575), *tsjə “this, here; then; and so”, pronoun (DEZ 861).

PCLt. *so/*seh₂ “this” (Wikt.).

< PIE *seh₂ “this, that, these, those” (feminine of PIE *so) (as above, 斯 *se)

As above, 斯 *se “this, here”.

Note:

DOC has no entry for zi 茲 “this”.

tuo 他 *lha:l (ZZ 521), *thar “the other, different, another” (Li, DEZ 619), *hlaj (DEZ 619), *lʰaj (B&S), “other, another” [Baidu: *Book of Poetry*, “Xiao Ya”: “People know one thing, they don’t know other things” (人知其一，莫知其他). *Book of Poetry*: “Zheng Feng”: “You don’t think of me, how can there not be another? (子不我思，岂无他士).” (Baidu 他).

W. arall, llall “other”

< PBry. *arall

< PCLt. *aratyos “other”

< PIE *h₂élyos “other, another”.

Note:

OC *l*- and *t*- as well as *-l* and *-r* are often interchanged, as seen in other words on this list of IE-OC correspondences. Welsh *r* and *l* are also interchanged in *arall* and *llal*, above. Fang-kuei Li has 也 *rarx (DEZ 723) for the phonophore in ZZ’s reconstruction 他 *lha:l

bi 彼 *pralʔ (ZZ 431), *pjarx (Li, DEZ 22) “other(s), another” (Baidu: *Sun Zi*, “The Art of War”): “Know others, know self; a hundred battles, not perish” (知彼知己，百战不殆).

*paʔi (DOC 240), *pajʔ (B&S).

W. eraill, lleill (pl. of arall, llal) “others” (L&P 225; GPC 176).

zhi 至 *tjigs (ZZ 566), *tits (DOC 617) “come to, get to, arrive at, reach to; to, until” (DEZ 840), *ti[t]-s (B&S).

OW. *di* “to”, from **du*; OSax. *to* (*te, ti*) “to”;
<PIE. **de-*, **do-* (IEW 181–182).

dao 到 **tawh*, “go to, arrive, to” (DEZ 117), **ta:ws* (ZZ 300), **tʰaw[k]-s* (B&S).

“[In Oracle Bone script] “until” (“到也，表示時間片段之終止點”) (DOB 1273).

PClt. **dū/do* “to, towards”

(>OIr. *do* “to, for”) (IEW 182–182, Wikt. *do*)

< PIE **do*, **du* “to, towards; until”.

yu 與 **la*, **laʔ*, **las* (ZZ 540) “to be with, ..., with, and”, **la* (DOC 587), **m-q(r)aʔ* (B&S),

OIr. *la*, prep. “with, by” (L&P 224).

Note:

DOC has no entry for *yu* 與.

V. THE 150 CHINESE WORDS: AN OVERVIEW

The previous sections of this paper have presented 150 pairs of Chinese and Celtic words with correspondences in sound and meaning. Particular attention was paid to regular or repeated sound correspondences. To provide an overview of the 150 Chinese words, this section lists them under broad subject categories.

THE NATURAL WORLD

yu 雨 “rain”, *xun* 巽 “wind”, *yao* 耀, 曜 “shine, brilliant”, *yue* 爍 “to shine”, *shuo* 爍 “to shine”, *sheng* 聲 “sound”, *wo* 窩 “nest, den”, *ze* 澤 “water aggregation, marsh”, *dui* 兑 “marsh”, *kan* 坎 “a defile”, *liu* 流 “to flow”, *you* 滌, 油 “flowing”, *tu* 土 “land, soil”, *tu* 塗 “mud”, *dao* 道 “road, way”, *qun* 群 “group, herd”.

THE HUMAN BEING

shen 身 “the body, person, self”, *ti* 體 “body, form, shape”, *quan* 顴 “the cheek bones”, *han* 頤 “jaw”, *kou* 口 “mouth, jaw”, *houlong* 喉嚨 “throat”, *kesou* 咳嗽 “cough”, *jin* 筋 “muscle, tendon”, *gui* 劇 “blood”, *xue* 血 “blood”, *du* 肚 “stomach”, *nei* 餒 “hungry”, *yun* 孕 “pregnant”, *zi* 子 “offspring, seed”, *yi* 睪 “testicle”, *juan* 眷 “family, relatives”, *lun* 倫 “generation (as in a family)”, *yuan* 媛 “a beauty”, *wan* 婉 “a beautiful person”.

HUMAN ATTRIBUTES

zhi 知, 智 “know, wise, wisdom”, *yuan* 怨 “resentment”, *shi* 勢 “power, strength”, *quan* 權 “power, might”, *gong* 功 “achievement”, *si* 肆 “unrestrained”, *kun* 悃 “sincere”, *yi* 義 “righteous, just”, *zhi* 直 “straight, be straight”, *du* 篤 “firm, solid”, *yaotiao* 窈窕 “be beautiful”, *wen* 文 “refined”, *huntun* 混沌 “muddled”.

HUMAN ACTS AND BEHAVIOR

yue 曰 “say”, *wei* 謂 “say, call”, *qi* 乞 “ask for, beg”, *ting* 聽 “listen”, *sheng* 聖 “hearing and understanding”, *i, yu* 役 “to labor, labor”, *gong* 工 “work”, *li* 釐 “regulate”, *dao* 蹈 “follow”, *you* 由 “follow”, *de* 得 “to get, receive”, *si* 私 “to turn into one’s own”, *shi* 釋 “to unloose, let go”, *shu* 舒 “relaxed, slow”, *shu* 紓 “relaxed,

delayed”, *guaila* 乖刺 “contrary to reason (in behavior), *guaili* 乖戾 contrary to reason (in behavior), *ni* 逆 “oppose”, *wei* 違 “oppose”, *guai* 乖 contrary (in behavior), *kuang* 狂 “mad, crazy”, *wang* 枉 “mistake, error”, *wei* 維 “to tie”, *wei* 為 “do, make”, *le* 樂 “happy, happiness”, *chong* 充 “to fill, full”, *ying* 盈 “to fill, satisfy”, *dao* 道, 導 “go along, conduct”, *you* 誘 “to entice”, *tao* 逃 “to run away, escape”, *gong* 攻 “attack”, *guan* 貫 “pierce”.

PEOPLE AND LEADERS

chou 醜 “multitude, crowd”, *zhao* 兆 “numerous, people”, *guan* 管 “to manage”, *guan* 官, 信 “official, magistrate”, *wang* 王 “king”, *yin* 尹 “chieftain”, *dao* 導 “to lead”, *zhu* 主 “king, ruler”, *jun* 君 “ruler, chief, lord”, *zhou* 周 “name of a people, a land, and a dynasty”.

CULTURE

li 理 “to regulate, reason, administer”, *li* 歷, 曆 “to count, calculate, number”, *li* 麗 “number” , *xun* 旬 “a cycle of ten days”, *bu* 卜 “to divine, divination”, *zhao* 兆 “omen, prognosticate”, *li* 利 “advantageous, auspicious”, *zhan* 覘, 佔 “to look at, observe”, *zhan* 占 “look at omens, prognosticate”, *zhan* 瞻 “to look at, interpret (dream, oracle)”, *li* 里 “village, neighborhood”, *shi* 室 “house, hall”, *wei* 緯 [weaving] “woof”, *jing* 經 [weaving] “warp”, *qiang* 絳, 襜 “string, cord”, *gang* 綱 “guiding rope of a net”, *bei* 被 “coverlet, cloak”, *wan* 紈 “silk”, *ru* 縵 “colorful, multi-color”, *duo* 鐸 “large bell with clapper for war or ritual”, *guo* 鍋 “cooking pot”, *chuan* 船 “boat, ship”, *li* 理 “cut jade according to veins”, *le* 泐, 肋, 勒 “split stone according to veins”, *li* 耒 “the plough”, *li* 犁 “plough(s)”, *mu* 畝 “acre, field”, *nou* 耨, 耨 “a hoe”, *nou* 耨 “to hoe, to weed”, *yun* 耘 “to weed”, *nong* 農 “farming, to cultivate”, *mian* 麵 “flour”, *lun* 輪 “wheel”, *shi* 尸 “ceremonial impersonator of the dead”, *shi* 示 “ancestral tablet”, *yong* 俑 “wooden figures of men and women who are buried with the dead”, *jun* 軍 “army, troops”, *shi* 師 “army”, *zhou* 冑 “helmet”.

OTHER NOUNS

huo 禍 “disaster”, *lu* 祿 “blessings”.

OTHER VERBS

Xuan 旋 “to turn around”, *ran* 然 “to be true”, *you* 猶 “be like”.

OTHER ADJECTIVES

qi 其 “this, that, those”, *si* 斯 “this, this one”, *ci* 此 “this”, *zi* 茲 “this, here, then”, *tuo* 他 “other, another”, *bi* 彼 “other(s), another”, *ge* 各 “each”, *ju* 舉 “all”, *huo* 夥 “many, a lot”, *duo* 多 “much, many”, *huan* 皖 “luminous”, *zhou* 周 “thick, dense”, *chou* 稠 “thick, crowded together”, *ru* 濡 “moist”, *wen* 文 “be patterned, patterns, marks, tattoo”.

OTHER WORDS

you 由 “by way of, because of”, *zhi* 至 “to”, *dao* 到 “to, until”, *yu* 與 “with”.

CONCLUSION

This study was based primarily on Welsh words, collected from a small Welsh dictionary, that resembled Chinese words in sound and meaning. The Chinese words are mostly everyday words still in use today and familiar to a Chinese person with a high school education. Yet most of the words can be traced back to the first millenium BC and sometimes even earlier, and most of them have sound and meaning correspondences with Celtic words of the same period.

This study of 150 Chinese and Celtic words with sound and meaning correspondences has discerned some regular sound correspondences between the Old Chinese and Proto-Celtic words with similar sound and meaning. A comparative study with a larger number of Chinese words, both modern and archaic, may yield more Old Chinese and Proto-Celtic words with similar sound and meaning and more evidence of regular sound correspondences.

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