

			ר REISH INFIX		
אז	then ⁶⁷¹	ארז	Cedar tree – whose current specimens are perhaps the oldest trees extant		
בא	Come – bring הביא	ברא	Create – i.e. bring into existence ⁶⁷²⁶⁷³		See also note pg...
בד	Separate, apart Cf. בדל לבד	ברד	(1) hail [n] – separate pellets of ice – (2) ברדים - speckled ⁶⁷⁴ spotted [separate marks on a white ground] ⁶⁷⁵	ברד might alternately be a combination of two inner roots - בר [bare] and רד [descend] – as it descends as sleek icy particles ⁶⁷⁶	Perhaps Also related to פרד= separate ⁶⁷⁷

⁶⁷¹ אז has at least two usages – (a) then, in the past – (b) then – after something else will have happened, in the future

⁶⁷² בא is also the base of יבל [yield] by metamorphosis via the future third person יבא – and likely also the source of Eng. yield

⁶⁷³ Maybe בא also base of נביא [prophet – one who reveals what is to come]

⁶⁷⁴ Others render – mottled, grizzled - Artscroll has as – checkered

⁶⁷⁵ the biblical word ברודים [Gen. 31:10] is apparently the source of the Polish brudny [dirty] whence the (Pol.) Yiddish bridig [filthy] This may also be the Babel event source of the Welsh brith [speckled] . Balashon mentions that the British race – Britons – were the descendants of an ancient race called by 4th Century BCE Greeks – Prittanoi – which had meant in their [Grk.] language – ‘tattooed people’. Now – tattoo involves ‘spotting / messing up the skin - and thus it seems to me that the word Britain may ultimately derive from the ברוד term as well. Also the PBH word ורידים vridim [veins] in that these often show up as marks upon the skin – Furthermore the word ברד [hail] might be the poetic source of the words brother – frater – and brood as these refer to similar separate individuals who stem from a single source as is the case with pellets of hail – [This may even be the ancient source of the expression – where do you hail from?]

⁶⁷⁶ Or even from רד [descend] alone – Cf. מטר [rain] that derives from מט [down, descent] Also biblical שלג sheleg [snow] which is related to the verb שלך [cast down]

⁶⁷⁷ However - ברד can have descended also [and even collaterally so] from the root בר in its sense of ‘bare’ – by the addition of a third radical ד in that hail pellets are ‘bare’ bits of frozen water

בכ	= deep – as in the word נבך	ברך	Knee, kneel – a deep angle is formed by kneeling	ברך bless is from fact that early generations blessed and prayed while kneeling ⁶⁷⁸ - And/ or a person would usually kneel while being blessed. A brook ⁶⁷⁹ , pool is called ברכה because men and animals kneel when drinking from it	However ברך bless can also be from base בכ [deep] in that sincere blessing emanates from the depth of the speaker's soul
בכ	= deep – as in the word נבך	ברך Talmudic	To hollow out a cave, cave out	As doing so creates a depth condition Cf. בנך	
בק	Empty, vacant	ברק	Lightning bolt [empty of matter] <small>680xcix</small>		However ברק could also derive from ברה [bright, clear]
גז	Cut off, shear גוז	גרז	Cut off	גרז Is a hatchet ⁶⁸¹⁶⁸²	

⁶⁷⁸ This practice was later prohibited to Jews in order to differentiate Jewish prayer from that of the pagans.

⁶⁷⁹ A derivative of ברכה along with Ger. bachlein [brooklet]

⁶⁸⁰ ברק also yielded spark and sparkle – by S prothesis in the Tower of Babel Event – and the word 'emerald' is known by the lexicographers as a ברק derivative. The process admitted to is [in abbreviated form] – *Semitic* bareqet > Grk. maragdos > Lat. smaragdus > Med. Lat. esmaraldus > M.Eng. emeraude > English emerald. The ancient Hebrew word for emerald is ברקת bareqeth, [Lit. – something flashing] but the lexicographers use 'semitic' because they are very careful not to attribute *any* words specifically to Hebrew [i.e. other than those that are known borrowings from the Hebrew Bible]. See section. Note that this process entailed a labial B > M withering.. Perhaps also spang, spangle [glittering piece of meta, glittering ornament!]. Probably also – bangle — beryl – bright – brilliant – Span. brillo. Lith. spingu [shine] and O.Pruss. spanksti [spark] The admissions of the experts to the transformations that occurred in the gradual development of this word emerald – should be recognized as a proof [albeit begrudged] to the probable truth of most of my hypotheses and as an endorsement of my methodologies in general. Yehoshua Steinberg lists a Sanskrit marakata at ברקת. Ernest Klein links to ברקת also the mineral term emery – a variety of corundum used as an abrasive. Smaragda became too well known for them to hide it under the rug altogether.

⁶⁸¹ There is no pure גרז verb in Biblical Hebrew, nor in PBH or Talmudic – although it does exist in a few of the Semitic languages that were derived from Hebrew in the Tower of Babel event. גרז May also be related metaphysically to גרד [scratch, scrape]

⁶⁸² Some scholars regard גרז as a methathesis of גזר cut off

אבה	Desire, consent ⁶⁸³⁶⁸⁴	ארב	Wait in ambush ⁶⁸⁵ lurk		Also link to ארץ תלאובות ⁶⁸⁶ arid land of root לאב
גל	round	גרל	Cast lots, by chance / luck raffle, fate	Cf. Yiddish idiom – mazal is round ⁶⁸⁷	See next
גל	round	גורל	PBH little ball or stone		Biblical גל is a heap, mound -
גם	also	גרם	Cause, so engender something new, additional ⁶⁸⁸	See also גלם in ל infix chart	גרם may also be related to root גרר [drag along] – see next
גם	also	גרם	Talmudic – to add a little more= Small addition	⁶⁸⁹ לא גרמו לבקר ⁶⁹⁰ - means either – they did not prepare ⁶⁹⁰ Or they did not see to it that there should also be	See previous

⁶⁸³ It has been correctly suggested that the איבי הנחל of איב [stream reeds/ plants – Shir HaShirim 6:11] and the term eivah אבה [boat made of papyrus or reeds] also relate to this אבה root in the sense that these absorbent reed plants want/ crave water. This idea also fits well with the fact that such reeds are called גמא - which derives from the word גם [also] in the sense that these plants want more water.

⁶⁸⁴ Related to biblical יאב & תאב [long for, desire]

⁶⁸⁵ In light of my hypothesis to the effect that the snare/ trap terms נקש and מוקש are based upon the inner base קש that denotes 'seek, ask for' in that the the trap figuratively seeks / asks for its unwitting victim prey [see pg...] - it seems to me conceivable that the word ארב that denotes – ambush, lie in wait – is consisted of a ר epenthesis into the base אב of the word אבה that denotes 'want'. See pg... This idea does also accord with the apparent connection between the ambush word 'ambuscade' that is an alternate form of the word ambush' that derived via the Ital. imboscata [ambush] – and the Span. buscar [to seek, search] which is in my opinion the result of a B-K-S to B-S-K permutation of the קש based Hebrew word בקש bikesh [to seek, ask].

And there is also the Lat. poscere [to ask, request, require] wherein the ב of בקש was sharpened to a P sound

⁶⁸⁶ In sense of – wanting water

⁶⁸⁷ Also – luck is like a turning wheel

⁶⁸⁸ גרם may be related to כרם an orchard – in the sense that an orchard is a causer of fruits

⁶⁸⁹ Zeph. 3:3

⁶⁹⁰ Preparing being a for of causation and thus an addition גם to the reality

דב	grief – feel pain, waste away,	דרבן	Animal goad – which pains the animal		דרבן may also relate the דר base of דרג דרס which all entail forward motion
דג	Prolific, abound, fish, multiply ⁶⁹¹	דרג	Gradate, move up	So prolific etc. is a moving up in number - See base chart	דרג may also relate to the דר base of דרבן דרס that denotes forward movement
דש	Thresh out	דרש	Seek, inquire of, demand	Gesenius linked these terms	דרש 's of seek, inquire may also relate to the דר base of דרבן דרס that denotes forward movement
זד	To boil, cook, seethe ⁶⁹²	זריד Talmudic	A grain porridge or broth	נזיד עדשים. Cf.	See next
זד	To boil, cook, seethe	נחל זרד	Zered A river that feeds into the Dead Sea > ??	Wherein the heavy salt content kills fish instantly in the same way that boiling them does	Also source of evil scheme terms מזיד זדון in idiomatic sense – evil cooked up
זה	Move, remove, raise	זרה	Shine, rise	So to remove from a restricted or obscured position – and it may thus also involve base רח [wide, spaciousness]	

⁶⁹¹ Base of דגן [grain crops – which exist in great amounts] – דגר [hatch]

⁶⁹² זד is the etymon of Eng. seethe – Ger.siede – Dutch ziede [seethe]

זב	Seep, flow ⁶⁹³	זרב	flow ^c		Some relate this to זרם [stream] by ב / מ labial link ^{ci}
זוז	move	זרוז	Quick, alert, active, hastened, stimulated ⁶⁹⁴	PBH strong, vigorous ^{695cii}	
זוע זע	Move, shake	זרע	A forward projection	זרע is seed – which projects forward a new generation – זרע is the top part of the human arm that projects from the shoulder – and the thigh that projects from a cow's body	
זפ	A base that denotes seep, flow, related to זבת – base of זפת pitch ^{696ciii}	זרזיק extended form of זרף ⁶⁹⁷	Pouring rain, shower		
גב	Back, mound – top part, height ⁶⁹⁸	גרב	A scabbing ⁶⁹⁹ – skin disease	So called because it occurs atop the skin	גרב root Probable source of words that denote coverings – e.g. greaves

⁶⁹³ This base is the source of אזוב aizov [whence also – hyssop] a herb that stimulates and improves the flow of body fluids

⁶⁹⁴ So – a fast moving

⁶⁹⁵ Source of זרזיר מתנים which probably denotes a fast horse or a greyhound dog

⁶⁹⁶ Also related to root זיו [radiate, brightness]

⁶⁹⁷ ...a reduplication

⁶⁹⁸ Ezek. 43:13 and others

⁶⁹⁹ One Mishnaic Hebrew usage of the word גב gav is 'top, exterior or upper part of a thing' [על גב means 'atop'] . And this sense is also found in biblical Hebrew itself as well – Cf. גבות עיניו = eyebrows- i.e. the toppings of the eyes – [Lev. 14:9]. The later Hebrew word גרב gerev means 'sock' – and it apparently derives from a sense of 'topping' as well – i.e. a topping for the feet. The גרב form does indeed appear in Tanakh as well in this sense – as the

					– carpet – glove - Mod. Heb. גרביים See also גלב
במ	high	ברום	Fancy expensive clothes, material	So a ר infix into במ	Or this ברום could be instead ב - רם [of height, exalted] See base chart
זק	Base of זיק terms denoting – spark – dart – shooting stars	זרק	To throw ⁷⁰⁰⁷⁰¹		
חוג	Circular, round	חרג	Gnash teeth ⁷⁰² – which entails circular motion ⁷⁰³		Related to חרק [grind or gnash (teeth)] ⁷⁰⁴
חז	Base of אחז to hold, seize	חרז	A string of items held in place by a	חז also source of חזה [to look at] ⁷⁰⁶ i.e. a taking by the eye –	However – this חרז probably also involves

גרב garov is a scabby skin disease [Deut. 28:27] – and thus also ‘a topping of the skin’. This to the effect, then that the גרב form is apparently a metaphysical ר resh epenthesis of the more basic גב root/ base.

⁷⁰⁰ R. Pappenheim regards זרק zorak [throw] as a combination of זר [throw, strew about particles] and רק [to empty out] – but it could also constitute instead the combination of a ק affix to a זרה [scatter] base.

⁷⁰¹ Possible etymon of Aram. טליק [throw]?

⁷⁰² Apud Rav Hirsch – and a Talmudic חרג denotes – to make rough sounds. Others render differently one of which is – to come out in terror – which may entail the base רג that denotes emotion – that is the base of רגע רגז – A translation as – to quake, shudder may relate to the base חג that denotes circle חוג – and that some have as – dancing about or around

⁷⁰³ Corroborated by my dentist, Rabbi Dr. Robert Bergida, Shlita

⁷⁰⁴ These roots are the sources of terms that involve harsh noises including the חרגול [cricket] – the eee sound diacritic חריק - and the English words creak and croak

⁷⁰⁶ חזה is the etymon of Eng. gaze – and gazelle – [an animal whose dark eyes appear to stare] – and perhaps also of gazebo – a hut that you can see into

			string threaded through each of them ⁷⁰⁵	Cf. hold and – behold Also source of חזה [chest] – holder of body organs ⁷⁰⁷	the base חר that denotes - hole
חט	Thread, line, rope	חרט kheret	A stylus which etches lines in a material		See next
חט	Thread, line, rope	חרט khoreit	To regret i.e. to go back over a crossed line of action		Cf. חטא [sin] which means – to transgress – to cross a line ⁷⁰⁸
חוצץ	out	חרץ	To dig out, make a trench ⁷⁰⁹		See next
חוצץ	out	חרצנא Aram.	Pips/ pits - kernels	Grape seeds which put out a next generation of grapes	Cf. חלצים [thighs] also from חצ חוץ as the thighs euphemistically put out a next generation of humans
חץ	Arrow, dart	חרץ	Denotes sharp pointed object		??
גב	Pit, cistern	גרב PBH	Keg, jug, bottle	??	

⁷⁰⁵ Etymon of Eng. - verse

⁷⁰⁷ Also – Eng. Chest and maybe also Hebrew חצן [bosom]

⁷⁰⁸ Cf. עברה aveirah a crossing – i.e. a crossing over the line

⁷⁰⁹ Also חרץ in its sense of 'incise, dig out' may constitute the affix of the ץ to the base חר that denotes 'hole' - Or it might intend - חור רץ a running hole

חק	Engrave and thus – to cut into, carve, incise	חרק PBH	grind, grate, gnash - חרק PBH = notch, wedge in, serrate, cut a gap, squeeze into a gap ⁷¹⁰			
חש	Quiet, silence ⁷¹¹	חרש	Be silent, mute, deaf			
טפ	Denotes – hand - Base of טפה & claw - טלף & חטף snatch	טרף	To tear apart, to pluck, snatch	Hand actions - See base chart		See next
טפ	Base of Hand טפה & claw חטף & טלף snatch	טרף טריף Talmudic	To knock, strike – to seize	Hand actions		See previous
כע	Base denoting bend ^{712cv}	כרע	Bow, crouch, kneel bend knee	Base of כנע [kneel, subservience] See כנע pg... See also note pg....		Or כרע can be a blend of base and כר base that denotes circular in sense of ‘arched over’??

⁷¹⁰ This חרק could be instead the result of a ח prefix to the base רק [empty]. Jastrow had this חרק instead as a substitute for a Talmudic חרם that means – to perforate – which I see as a derivative of חור [hole]

⁷¹¹ This inner base is probably not related to the base חש that denotes thought, sensing –but it may instead derive from a hebrew equivalent of the echoic Eng. interjection - hush

⁷¹² Or this כע base could be instead a form of the base קע that denotes deep Cf. בכ base ברכ – or otherwise related to it

מא	Full, many – See pg... base of מאה[hundred] etc.	מרא	Full, fat, strong	(a) מריא ⁷¹³ are fattened cattle – fatlings (b) מורא is the crop of an animal – which it fills with food – (c) Talmudic מרא means – fat, strong – (d) The future tense verb תמריא of Job 39:18 is translated by many as – it will spread its wings out [fully] ⁷¹⁴	PBH המראה = to stuff, feed ⁷¹⁵
מה	(1) marrow, other mushy items – (2) wipe מחה	מרה	Smear, rub ⁷¹⁶⁷¹⁷	Also Talmudic מרה - mash, crush, wipe off, rub off ⁷¹⁸ - see next ^{cvi}	מה could also be a rhoticism of משה [anoint, smear]
מח	Base of מחי מחא מחץ מחה – מחק	מרה	PBH crush. mash	מח family roots denote biblical & PBH strike, smash, pound, smite, protest, destroy	

⁷¹³ Possibly related to בריא [fat, corpulent] by מ/ב labial connection

⁷¹⁴ Some scholars may be correct in linking the מלא full root to the root מרא that also denotes fullness – by ר/ל inter-relationship

⁷¹⁵ However, Rabbi Pappenheim links] מרא [to stuff, feed] to a root ראה that means – to see – However, he keenly sees ראה see as literally intending in reality – a feeding of the eye and as related to the root רוה [to give to drink, to irrigate] by vav – aleph interchange. Cf. נאה גוה – גאה תוה – in light of his theory I would suggest that the verb רעה [to pasture sheep, etc.] is also related to the ראה that means to feed – by א/ע interchange. It seems to me as well that the biblical word בריא [fat, corpulent] may also support Rav Pappenheim's theory that ראה means – to feed – Cf. also און ear which feeds the brain with sound and information – which is likely related to Hebrew זן [feed, provide]

⁷¹⁶ In its senses – smear, rub, polish, bruise - the biblical מרח can be a metaphysical relative of מרק [rub, polish]

⁷¹⁷ Or מרח -smear may constitute the prefix of a מ to the base רח that denotes – wide, widen

⁷¹⁸ But Talmudic מרח [soften] may derive from רך [soft] - A Talmudic מרח that meant – to blow up derives either from the base רח that means – wide – or from the word רוח that means wind

ספ	end	סרף	To perform final activity related to a corpse	Cf. biblical hapax legomenon - מסרפו ⁷²⁰⁷¹⁹	See also שרף pg...
על	On, atop	ערל	Uncircumcised man ⁷²¹ – Also produce whose ritual usage restrictions have not yet been removed, are still atop the produce		
עם	with	ערמה	Stack, pile ^{cvii}	See also ערם pp... ⁷²²	Cf. עמס [load up] See base chart
עג	Small, restricted	ערג	To yearn, desire – as reaction to a smallness or restriction – See עג עלג pg... ⁷²³	i.e. a feeling of need to enlarge - See base chart – Cf. Eng. Wanting [lacking] to want [desire]	However ערג is also related to – (b) ארך long – in sense of – to long for (c) רג base of רגע which signifies - emotion ⁷²⁴
עס	To squeeze, press - form	ערס עריסה	Kneading, dough		It is also possible to see dough as deriving from ער [waken] in

⁷¹⁹ And so the true meaning of the word שרף [burn] is probably – to finish off / destroy by means of fire

⁷²⁰ Cf. serif type script – formerly called ceref

⁷²¹ Whose foreskin lies atop his organ

⁷²² ערמה stack, pile may also relate to root רום [high]

⁷²³ Cf. צרך need which similarly relates to צר [restriction, pain]

⁷²⁴ Possibly related as well to the base ער [aware, alert, awake, stir up] . Some lexicographers link ערג echoically to an ערג orag that denotes the sound of an animal thirsting for water.

	עסה – PBH dough ⁷²⁵				sense that dough is an awakening of flour
עק	To be pressed	ערק	To flee	i.e. to leave under pressure	It may also include the base רק that denotes – empty in the sense that leaving renders the previously occupied space now vacant ^{726cviii}
פא	out	פרא	Wild, frenzy	See פלא pg...behavior out of the ordinary	May also involve the base פר that denotes – break, separate, divide
פה	open	פרה	Blossom, sprout ⁷²⁷	See base chart	May also involve the base פר that denotes – break, separate, divide ⁷²⁸⁷²⁹
פכ	To variegate, change	פרך	Abnormal working conditions	ויעבידו מצרים את בני ישראל בפרך	A פרך term also \means to break, divide – wherein the verse intends – worked them with tasks

⁷²⁵ Related to hapax legomenon עשו Ezek. 23:3 which Rav Hirsch assigns to a root עשש

⁷²⁶ ...and/ or the base ער which has a sense of bareness as in the root ערה – so that fleeing can be seen as leaving the flee-er's place bare.

⁷²⁷ אפרח 's usage as baby bird, is a sense development

⁷²⁸ in that the blossoming of a flower is similar to a 'breaking out'. See pg... And indeed the phrase צרעת פרכת הוא [Lev. 13:42] is translated by Artscroll 'it is an *eruption* i.e. a breaking out of Tzaraas'

⁷²⁹ Noting that many types of fruit trees yield blossoms before they bear fruit, Mr. Jeff Benner has suggested that the word פרח perach [flower] constitutes a combination of the base פר of פרי [fruit] – with the רח element of the word ריח [fragrance, smell]

					that broke them - See base chart
פע	To appear, show	פרע	Uncover (hair) PBH expose oneself, uncover ⁷³⁰	Num. 5:18 ופרע את ראשה	See base chart
פץ	Shatter, blast, scatter	פרץ ⁷³¹	Break out, breach, spread out, burst out ⁷³²		Probably also involves the base פר that denotes – break, separate, divide
בזא	Pierce, cut through ⁷³³ breach	PBH ברז	To bore, perforate ⁷³⁴	Appears biblically in the word ברזל[iron, iron tool – which can pierce stone] ⁷³⁵	See also next

⁷³⁰ פרע that denotes disturbing – cancelling – rejection may derive from the פר base that means – to break. Surely Also פרע that means – tear open, destroy. פרע That denotes wild, disheveled hair – tree growth – unrestrained behavior letting loose - disorder is probably a form of פרא [wild] – or of the idea of a breaking out - of the base פר that denotes – break, divide – פרע terms that denote – paying – punishing taking revenge may derive from the פר base that denotes – break in the sense of breaking a debt? Or maybe the פרע punishing taking revenge relate to the base רע that denotes -bad

⁷³¹ Suggested as the source of Talmudic ברץ [overflow, burst]Also likely related to ברז PBH bore, perforate – and ברזל metal, iron likely derives from the idea that iron can bore through rock

⁷³² But a פצ base apparently denotes – open in the words פצח - פצה – פצר – פצץ – פצע – פצל and in Talmudic פץ [door, opening] & פצם split, open

⁷³³ In Isa. 18:2 & 7 – בזאו נהרים pierced / cut through by rivers - but some have this as denoting instead as ravished by rivers – ravished by invaders. The idea of ravished probably derives from the fact that the similar word בזח means to despoil, plunder and the base בז does indeed denote – to waste – to disparage - to despoil – despise – degrade – It seems to me that there may be a subtle idiomatic connection between the concept of piercing into and the concept of disparaging and degrading – because there may be a similar connection in the root חלל - for the חלל term denotes fatally piercing [with a weapon] but it also is used to denote desecration as in the term חלול שבת - חלל = to profane . Profaning amounts to a breaking into or a piercing into a previous condition of sanctity / holiness – also חלל a kohain whose status has been profaned

⁷³⁴ Probably also related to פרז poraz [open, break through] and to פרץ poratz burst, breach

⁷³⁵ Related to פרזל [Aram. iron tool]

בז	To despoil, belittle, mock, disparage	ברז PBH	To bore, perforate	Perhaps boring through is figuratively a type of disparaging – so that ברזל iron is	a material that mocks all the weaker others that it is able to penetrate ⁷³⁶
מחה	Erase, wipe away	מרה Talmudic	Finish, wipe off the pile		
צב	stand	צרב	Scab, scar i.e. a standing of tissue ^{cix737738}		But another - צרב that denotes burn, scorch is probably a spin-off of שרף burn ^{cx}
צה	Success, perfect	(1) צרה - (2) צריח	(1) shout, scream ⁷³⁹ roar (2) a tower	See base chart	Also related to צוה tzovakh –cry aloud, shout
צע	side	צרעת	Ritual/ biblical leprosy	It begins in one spot and spreads out to the sides ⁷⁴⁰	But צרעת will also relate to צרה [trouble, pain] See base chart
קב	Cavity, a limited empty space	קרב kerev	Inside, in the midst of ⁷⁴¹	קרב near may relate to base רב [great] in that the closer an object is – the bigger it appears to be	See note #...pg..... see קבר

⁷³⁶ Or ברזל may derive from פרץ [to burst, breach] – or it it may derive from בזה [despoil] because it mocks the stone that it penetrates or because the making of ברזל iron figuratively involves a despoiling of the stone ore of which it is made.

⁷³⁷ צרב may less likely also relate to base צר [oppress, distress]

⁷³⁸ Also less likely a metathesis of צבר tzobar [gathering, heaping]

⁷³⁹ צרה may also relate to זעק צעק and perhaps also to קרא

⁷⁴⁰ Perhaps also – the leprous person is required to move out-side of the main camp/ dwelling area

⁷⁴¹ Perhaps in the sense that being in the midst of something, or among something – amounts to ‘finding one’s niche, cavity’ within it.

קח	take	קרה	Ice – a taking i.e. a firming of water	Cf. Eng. Ice – which derives from אָהַז [hold, seize] ⁷⁴²	May also involve קר [cold] ⁷⁴³⁷⁴⁴
קן	Rod, shaft, branch	קרן	horn ^{cx} i	Like a bent shaft	
קם	Stand up, rise, establish	קרם	To form a crust ⁷⁴⁵		May also relate to רם [high]
קע	deep	קרע	To tear deeply	See base chart	בקע – שקע – הקע – תקע – קער all involve depth
קש kosheh	קשה hard, difficult	קרב keres	To congeal, contract, freeze ⁷⁴⁶ , solidify ⁷⁴⁷		
קצ	end	קרץ	(1) wink ⁷⁴⁸ (2) purse lips	The idea of two facial element end parts closing in, coming together.	See next
קצ	end	קרץ	To nip, pinch	Actions wherein two fingers ⁷⁴⁹ close together	Alternately, a קרץ that is perceived by many as = cutting off , operating at

⁷⁴² Either by the elision of the נ ches – or by the apheresis of the א aleph

⁷⁴³ קרח usage as baldness is a sense development

⁷⁴⁴ Also involves רח base [expand, wide] as freezing causes liquid to expand

⁷⁴⁵ The Talmudic קרם means –form a skin – to cover, overlay, membrane, fine cloth

⁷⁴⁶ Perhaps related to קרח kerakh ice

⁷⁴⁷ A biblical קרש that means - board, plank probably also derives from the קש קשה sense of hard

⁷⁴⁸ Wherein the closing eyelid touches the bottom eye rim for a second

⁷⁴⁹ Which are body end parts

					the end is a ר infix into the קצ base of ⁷⁵¹⁷⁵⁰ קצץ
שט shott	extend	שרט seret	An extended incision ⁷⁵²		??? See base chart
שט shott	extend	שרט Talmudic	To smear		
פשה	Spread [posah]	פרש	Spread out [porass]		But פרש sense of scatter may relate to the base פר [break, divide, separate]
סכ	Interwoven, entangled vegetation	סרך Talmudic	interweave ⁷⁵³	I regard this as related as well to Hebrew תוך - See chart ת/ס	Also related to סרג [weave]
פוג	Be faint, lose taste, weaken	פרג	הפריג – to change for the worse PBH		See base chart also note pg.....
פוג	Be faint, lose taste, weaken	פרג	Panic grass – an alternate form of פנג ⁷⁵⁴	An inferior grain	See פנג pg..

⁷⁵⁰ ...or related to Talmudic קרט [cut – take a bite - break

⁷⁵¹ ...or maybe instead a metathesis of קצר [cut off?]

⁷⁵² Perhaps also related to base shor שר that denotes continuity

⁷⁵³ Perhaps a withered form of סבך see pg..

⁷⁵⁴ Apud E. Klein – but others render this as poppy

טס PBH	Metal plate, glittering foil ⁷⁵⁵⁷⁵⁶	טרס PBH	Weaver of metallic / gold threads ^{cxii}		
כה	A force – force against ⁷⁵⁷	כרה PBH	To compel, force	Against one's will	See base chart
פת	A small piece, bit	פרת Talmudic	To belittle, demean	?? May constitute instead a withering of פחות [less]	Not related to biblical פרת – see ת / ס chart
כב	Mastery, control	כרב Talmudic	To plow land		Some scholars have perceived a כרב root that is round related ^{cxiii} – in which case it could derive from the base כר [round, circle] ^{758 cxiv}
בג	Full strength, maturity	ברג Later Hebrew?	A screw	Adds strength to an item being built – See בלג in ל infix chart	Or may relate to בריה [bolt, connecting bar] See base chart
קס	flatness	קס קרסל	Ankle bone	See note # ... ⁷⁵⁹	

⁷⁵⁵ - A PBH טוס denoted 'glisten'. Talmudic טוא denoted 'soldiers in glittering armor'. Jastrow links this טוס to the טוס טוס that signifies - flying

⁷⁵⁶ Probable etymon of Eng. tinsel

⁷⁵⁷ ...related to base כש [a force against]

⁷⁵⁸ Jastrow has indeed suggested that כרב plow = digging around

⁷⁵⁹ It seems to me that the קרס root that is involved in the clasps that held together the yerios / curtains of the mishkan [Exod. 26:11] and that describes the stooping over / doubling over of the fallen Babylonian idol [Nebo] [Isa. 46:1 קרס נבו] may have been fashioned by means of a ר epenthesis into the קס inner base that denotes 'flatness' - as in קס סופר and in קשקשת - in that the clasps served to fashion the individual curtains into a long flat surfaced wall of the mishkan – while the doubled over idol was at that point in the form of a top slab lying flat atop the surface of a bottom slab. And perhaps along similar lines – the ankle joint called קרסל - which is a ל suffix extended form of קרס - may have been so named because it holds in place the shin bones tibia and fibula parallel to each other – to the effect that it appears that the one bone is a flat doubling over of the other, bent at the point of

גן	Guard, tend to, protect	גרן PBH	barn ⁷⁶⁰		See גן גן in chart
גס PBH	Denotes rude, roughness, gross	גרס PBH	Crush, grind, pound ⁷⁶¹⁷⁶²	These are rough actions ⁷⁶³	Also related to גת גתית ⁷⁶⁴ See next ⁷⁶⁵
גש gos	Denotes oppression, roughness	גרש goress	Grind, crush, pound	Nogas גש means – exert pressure, oppress, goad ^{cxv}	Related to גרס PBH - see above
צד	side	צרדא Talmudic	Vertigo ⁷⁶⁶ -	An illness of loss of balance involving falling or leaning to the sides	Also Vertigo attacks are often brought on by means of a sudden turn to the side ⁷⁶⁷
תז	Possible base of the biblical dual form root תזז / נתז denoting – spray, throw off	תרז PBH	Squirt, splash ⁷⁶⁹ ,	It seems to me that a root תזז was developed from base זז = move quickly- [Cf. רם תרם –] and that this	This matter is extremely complex – involving also the bases זז [to move] and נו requiring intensive analysis – Also

the ankle joint. However some קרס- usage might instead more likely relate to the root כרע that denotes ‘bend, bow’ in that (a) it is paired with the כרע term in the Isa. 46 verse – (b) it denotes also ‘hook’ and hooks usually feature a bent of curved element

⁷⁶⁰ Also denoted produce [n] – threshing floor

⁷⁶¹ However גרס may alternately relate to the base רס that signifies ‘break, crush’

⁷⁶² Source of Eng. gross, crass, gruff

⁷⁶³ This base is the source of PBH אגס [pear fruit] – which has somewhat of a rough / unsmooth texture

⁷⁶⁴ See גרס גס in ס / ת chart

⁷⁶⁵ It is also possible that the גס base of גרס [pound, grind, crush] is metaphysically linked to a similar גש gos base of the biblical נגש nogeis that means – press, oppress, goad, treat roughly

⁷⁶⁶ From Latin vertere, vertere [turn, turn about, turn back] which derives from Hebrew ירט [pervert, go against, turn aside, hurl down]

⁷⁶⁷ But a different Talmudic צרד term that implies rough [rough surface, garments, rough noise] likely derives instead from חרד [shudder] as I have noticed other instances of Talmudic ח-צ interchange

⁷⁶⁹ Also defecate, diarrhea

	squirt, cut off, fly off – The Talmudic תזז = shaking - perturbation ⁷⁶⁸			root תזז also had a second form נתז [Cf. נמג - נסב סבב]	תרז could also constitute instead a metaphysical rhoticism of תזז - See also note #
פק	Split open, burst, go forth, open	פרק	Separate, untie, loosen, remove, unload, divide, fall apart, sever, dislocate etc.	Also related to base פר that denotes – break, split, divide, part	See פק in base chart....
חפ	bare	חרף	To risk one's life i.e. to bare/ expose oneself to danger	Or חרף risk may relate to the חרף term's general sense of sharpness - See also חרף winter pg...	See base chart
זד	Base of -נזיד [to cook, boll]	זרדא	Aram. sorb tree/ service tree – whose fruit must be cooked to be eaten ^{cxvi}	Cf. נזיד עדשים	See base chart
Talmudic טש	To act upon	Talmudic טרש ⁷⁷⁰	To batter	נטש and Talmudic לטש = sharpen, polish – and פטש = to hammer – and PBH לטש - = whet, polish, hammer, furbish so the טש base may denote – to act upon ^{cxvii}	? See also...

⁷⁶⁸ Evann Shoshan has התזז as an alternate form of תזז

⁷⁷⁰ A Talmudic טרש that means stone, rock – may relate to Aram. Tur טור [high rock] from Hebrew צור tzur [rock]

צפ	Base of צפה = cover, lay over	Talmudic צרוף	A cone shaped roof		
עב	thick	ערבה	Willow trees, willow branches	Willow branches have very thickly packed foliage and the tree looks very dense, thick ⁷⁷¹	But ערבה might also relate to the word ערב [mix] in that its branches are also intertwined ⁷⁷²
מק	Base of מיק [rot, mire] ^{773 774}	מרק	Murky broth, liquid	Source of biblical תמרוק & Eng. murky ⁷⁷⁵	See also מרק pg...
תה - טה	To stretch, extend ^{cxviii}	טרה	To extend oneself – i.e. to exert, to trouble oneself ⁷⁷⁶	טוח = to smear, daub - to extend a smearing material ⁷⁷⁷ – מתה = to spread, stretch, extend ⁷⁷⁸ - מטחוי קשת is a bowshot i.e. the	A biblical hapax legomenon תוחה is seen as some as a catapult weapon – in which case its תה element may refer to the extending of the

⁷⁷¹ The matted look of the foliage of the biblical willow tree gives an impression of marked denseness

⁷⁷² . However, it seems possible that ערבי נחל metaphorically might denote the '[trees] on the eve of the river' i.e. 'at the edge of the river' in that in the Jewish tradition, the evening is the starting tip / edge of the day. See also note pg...

⁷⁷³ PBH מוק is a gaiter – covering that protects shoe against mire – along same lines as Eng. boots derive from Hebrew בּוּץ bootz [mire] as boots were probably originally called bootz shoes

⁷⁷⁴ Probably source of - muck

⁷⁷⁵ Also – morass, merengue

⁷⁷⁶ And thus it may be that the טח base also possessed a secondary sense of exertion, disturbance that yielded the Hebrew טחר [hemorrhoid – but see also pg...] and the Talmudic טחלא spleen, milt] may perhaps relate to the טח base as well – in that the spleen is the body organ that filters, cleans the blood – recycles old blood cells – fights infection – Or perhaps the טחר term relates to the fact that the hemorrhoid extends into the anal canal

⁷⁷⁷ Kidneys are called טוחות because they are heavily smeared with protective fat

⁷⁷⁸ אמתחת is a stretchable saddlebag/ container

				extending arch of a shot ⁷⁷⁹ arrow. ^{cxiix780}	stone from the catapult to its target ⁷⁸¹
פוש	Poosh, fush scatter - spread out – increase/ multiply – disperse	פרש	Forash – scattered, separated	Cf. נפרשות Ezek. 34:12	
שוך	tangled branches or foliage	שרך	Tangle, zigzag, twist ⁷⁸²		See also סרך [interweave twist]
מק	Decay, rot, mire, muck	מרק	To scour, wipe away, polish	Enantiosemic development = to un-muck ⁷⁸³	ריק can also relate to [empty] i.e to empty of dirt – Also related to מרה [rub, swab]
שפ	Base of שפה denotes edge, lip – form of ספ [end] ⁷⁸⁴	Talmudic שרף	Suck, sip, quaff, drink in	Actions done by the lips	See base chart

⁷⁷⁹ Cf. חד חדוה – אח אחוה – שעה שעה - גאה גאוה

⁷⁸⁰ מטהוי קשת might relate to the מתח term that denotes 'stretch' in that – (a) the stretching of the bow string – (b) the extending forward path of the arrow in flight

⁷⁸¹ Albeit that some scholars render it – a heavy hammer, beetle

⁷⁸² Or שוך may be instead an elided form of שרך

⁷⁸³ There is a reverse development in סחה [remove] and פחי [filth]

⁷⁸⁴ i.e. the edge of the mouth

שפ	Base of שפה denotes edge, lip – form of ספ [end]	שרף ⁷⁸⁵	Burn – so put an end to by means of fire		See also - סרף See base chart
זג	Pair, couple – base of מזג ⁷⁸⁶	זרגון	Espalier ^{cxx}	Espaliers are grown by developing pairs of branches 12 inches apart from main stem	See זלג in.... chart - see next ⁷⁸⁷
זג	Pair, couple – base of מזג ⁷⁸⁸	זרגון	Hybrid cross between a beet and a carrot ⁷⁸⁹	Thus the result of a pairing together	See זלג in.... chart - see previous
חש חוש	Sense, perceive, think	חרש	Talmudic – plan, think, devise		Also חרשים- rendered as magic arts, mysteries ⁷⁹⁰ [Isa. 3:3]
מט	Fall, descend	מרט	To pluck out hairs etc. – to polish, smoothen	Radak assigns to a few of its appearances the sense of ‘ נפילת השער או עור הבשר ‘the falling of the hair or of the skin’	Or it may instead share a ירט inner base with רט that is seen as denoting ‘downward’
תע	Break, shatter – see תלע	תרע Aram.	Shatter – break ⁷⁹¹		

⁷⁸⁵ Also related to צרב scorch - שרף parch, extreme heat - שרף scorch - צרף smelt by fire

⁷⁸⁶ מזג denotes – to pour two liquids [wine and water etc. together] into a mixture

⁷⁸⁷ However, the זרג base of זרגון could be instead an Aram. form of the root דרג [graduated] in that the espalier is a plant that grows upward by gradations

⁷⁸⁸ מזג denotes – to pour two liquids [wine and water etc. together] into a mixture

⁷⁸⁹ Apud Jastrow

⁷⁹⁰ חרשא is charmer, sorcerer

⁷⁹¹ Jastrow may be correct in regarding this as a form of רעע shatter break - impair

שק	Mouth, feed	שרק	whistle		May also involve רק [empty] as it is done by an empty mouth ⁷⁹²
קצ	end	קרץ קרצא Talmudic	Destruction, cutting	To Destroy is to put an end to	
פס PBH	Piece, portion - bread	פרס	Split, break, break bread ⁷⁹³		
סחי	Filth, disgusting matter	סרה	Decay, putrid, stink	Related to סחה [to wipe away, scrape off] ⁷⁹⁴	
מג	Melt, dissolve	מרג	threshing sledge that ‘dissolves’ grain inflorescence	מר can also relate to base מר that signifies - change	מרג can also be a metathesis of רגם pound
דכ	crush	דרך	Trample, stomp, crush by the feet		But דרך that means tread, path is probably from a דר base that denotes forward movement – see note...
עק	Press, constrain	ערק Talmudic	Squeeze through	Also [n] strap, band, bandage	

⁷⁹² May also intend שיר רק [empty song]

⁷⁹³ Or פס may be instead an elided derivative of פרס

⁷⁹⁴ The Talmudic סרי stench, sin is either a shortened form of סרח or a withering of סחי

עק	Constrain, Press whence מעקה [rooftop fence]	ערקא Talmudic	Sedge, bulrushes which grow around pond's egdes	English – 'Sedge' itself likely derives from סיג sig [hedge, fence, to fence in]	
שיג	Involve, entangle, engrossed	שרג ⁷⁹⁵	Interweave, knit, intertwine [types of involvement] ⁷⁹⁶	So that [כי שיה] וכי שיג לו I Kings 18:27 = maybe he is busy, occupied, involved	Cf. שרך ⁷⁹⁷ & sokh שוך pg... ⁷⁹⁸
אס	Base denoting restraint	ארס PBH ⁷⁹⁹	Bind, betroth	See chart	
? בה	Security, trust	ברה	Flee, escape – to security	Cf. בחר [choose] that involves placing one's trust in - בריח door bolt that affords security ⁸⁰⁰ בטח to trust	
עכ	Base denoting hindrance, prevention of welfare ⁸⁰¹⁸⁰²	ערך	To estimate, assess determine value ⁸⁰³	A value determination says – worth this much and no more	

⁷⁹⁵ Eicha/ Lamentations 1:14

⁷⁹⁶ Some scholars link שרג to ארג weave

⁷⁹⁷ The שג base may be conceptually related to the שכ sokh base as the kof and the gimmel are phonetically related

⁷⁹⁸ Cf. [for gimmel / khof connection] – שלג שלך דרג דרך בכר בגר –

⁷⁹⁹ Its biblical orthography is ארש oras – And therefore ארס may also relate to the base רש rosh that denotes ownership

⁸⁰⁰ Perhaps also בחן to test [in order to be sure]

⁸⁰¹ עכר means to disturb, trouble, hinder - עכב means hinder, prevent - biblical עכס = fetter and - chain, clasp [apud Jastrow] – PBH עכס = viper.

⁸⁰² It has also been suggested that the person עכן was so named prophetically because his misdeed resulted in the prevention of an Israelite victory and was thereby מעכר his nation

⁸⁰³ And thus to restrict the regard of a subject to its estimated value – Cf. verb דמה to liken, imagine value, compare which is similarly related to the base דום that means – to restrain, maintain silence

קט	Base denoting cut, cut down	קרט	Talmudic break, take a bite, ^{804 805}	Base of קטל & קטב [kill] - קטן [small] - קטע & cut off, lop - קמט pluck, pick - cut down ⁸⁰⁶	Related to the קרץ term that means – incise, bite, cut, pinch ^{cxxi}
שך שוך	Tangled bush	שרכא	Tangled foliage	Talmudic	

תרפים [idols of lesser home deities] may derive from a תפ base that denotes – of lesser import, lacking taste – with ר epenthesis in that they were perhaps regarded as less powerful deities. Cf. תפלה תפלה tiflah

If תרפים [minor household idols] were kept near the hollow doorway [סף] the term may constitute the infix of an ר into the corresponding base תפ - Otherwise - תרפים may derive from the תפ concept of hollow – in that they were devoid of substance

An Aramaic PBH קרץ that denoted break through – and – dawn – is compared by Gesenius and Jastrow to the root קרע [tear] to the effect that it may amount to a ע / צ interchange. A קרץ that meant – to rise early, to do a thing early – might perhaps relate to the קץ base of הקיץ [waking] A קרץ that meant ‘groove’ might have descended from חרץ [to cut into, to groove] – as might also the קרץ that meant – incision. Another קרץ usage was as – division, partition. Perhaps a derivative of חצץ - ?? A קרצית noun denoted – locust, big fly and קרוצא ‘biting insect’ - קרצא meant destruction – Talmudic קרץ meant – bite – pinch – sting

The Talmudic קרץ that denotes – to get up early – to do a thing early may relate to the verb מקיץ - to wake up – whose base is – קצ

The חרף khoref winter term relates to חרף [sharp, bitter] but it might also relate to the חף that denotes bare in that many trees and fields are bare in winter – or to the חפה that means cover – in that all is covered by snow

Perhaps there are conceptual links between the words – חרם חם - [טרה טה - אש ארשת] fire to a fervent desire, request

It seems to me that the קרס root that is involved in the clasps that held together the yerios / curtains of the mishkan [Exod. 26:11] and that describes the stooping over / doubling over of the fallen Babylonian idol [Nebo] [Isa. 46:1 קרס נבו] may

⁸⁰⁴ Source of carat

⁸⁰⁵ קרטט means – cut into small pieces

⁸⁰⁶ קמט & קטם may be related by metathesis

have been fashioned by means of a ר epenthesis into the קס inner base that denotes ‘flatness’ - as in קסס סופר and in קשקשת - in that the clasps served to fashion the individual curtains into a long flat surfaced wall of the mishkan – while the doubled over idol was at that point in the form of a top slab lying flat atop the surface of a bottom slab. And perhaps along similar lines – the ankle joint called קרסל - which is a ל suffix extended form of קרס - may have been so named because it holds in place the shin bones tibia and fibula parallel to each other – to the effect that it appears that the one bone is a flat doubling over of the other, bent at the point of the ankle joint.

However some קרס- usage might instead more likely relate to the root כרע that denotes ‘bend, bow’ in that (a) it is paired with the כרע term in the Isa. 46 verse – (b) it denotes also ‘hook’ and hooks usually feature a bent or curved element

However Rabbi Clark suggests [for Rav Hirsch] that the קרס root intends ‘bend until near break’ . He has קרס נבו as bending down [Isa. 46:1] - קרסים as curved hooks [Isa. 26:11] – and קרסול as ankle . It seems to me that if he is correct, קרס might be a derivative of כרע and Gesenius has indeed so suggested

The bottom of the tibia bone connects to the medial malleolus – a hook shaped bone.

It seems that the word ארה guest might relate to the word אה brother – in that hospitality is an element of brotherhood. But it may be instead that ארה derives from ארה path, road in that guests are often travelers who need a place to stay the night⁸⁰⁷

It seems possible that the word דרך [to tread, a path] may relate to the base דכ that denotes – to beat, pound, flatten – albeit that it more probably does also relate to a base דר that denotes forward motion – see דרג

⁸⁰⁷ Rav Hirsch sees one sense of ארח as involving social interaction . If this is correct the term might relate metaphysically to ארג orag = to weave.

Some experts regard the ר reish as belonging to the same phonetic homo-organic group as the ש צ ס. Most of the experts – with the main exception of Julius Furst – did not recognize that the ת tof/ sof is metaphysically related to the ס samekh – and no one saw that there is a relationship between the ת and the ר

עוֹק means ‘press, oppress’⁸⁰⁸. According to Rav Hirsch and to many of the Bible Hub translations, עֹרֵק oraḳ bears the senses of ‘gnaw’⁸⁰⁹, bite’ [Cf. וְעֹרֵקִי לֹא יִשְׁכַּבּוּן Job. 30:17]⁸¹⁰ - and also of ‘relentless pursuer’ [Cf. גִּלְמוּד הָעֹרֵקִים צִיָּה Job. 30:3]⁸¹¹ – both of which are somewhat ‘press related’.

כֶּסֶם belly, stomach can involve both bases - כֶּר [rounded] and כֶּס [contain]

Aramaic כִּרְסָא [chair] is a ר infix into Hebrew כִּסֵּא - Also כִּוְרְסָא [stool, type of table]

מֵרִים the name of Moshe Rabbeinu’s sister may relate to מֵיִם water – because she watched him when he was placed as a newborn in the river – because she led the women in a song of thanks when the Mitzrim were drowned in the sea – and because it is said that G-d caused a well of water to accompany the Israelites in her merit – during their forty year sojourn in the midbar

Jastrow lists a few different Aramaic PBH פִּרְג terms. His פִּרְג that means ‘break, divide’ apparently stems from the Hebrew פָּרַךְ and /or פָּרַק that involve ‘breaking’⁸¹². The פִּרְג that denotes ‘sprout, germinate’ and may derive from the Hebrew פָּרַח [to sprout, to bloom]⁸¹³. He also mentions a פִּרְג and פִּירוּג that meant – exchange, price – which may relate to the root פָּרַע and he

⁸⁰⁸ מַעֲקָה – ma’aqah a [restricting] fence probably relates, as well.

⁸⁰⁹ Gnawing entails a persistent biting and it is thus ‘press’ related

⁸¹⁰ Radak has it instead as ‘guts, sinews

⁸¹¹ However, others interpret it instead as – ‘those who flee’

⁸¹² Alternately – פִּרְג might be instead a withered form of פָּלַג [divide] by L > R dissimilation.

⁸¹³ This Aramaic פִּרְג is likely the link between Hebrew פָּרַח and the similar Lat. fruges [corn, grain, fruits of the earth]

also listed a פרג that meant 'be glad, delight oneself'^{cxxii}. Another הפריג means 'produce withered growth, ruin plants' From פוג. See also פרגוד pg... Jastrow also listed a פרג that means break through and this פרג is either (a) a derivative of פרץ - (b) a derivative of פרק / פרך break – or (c) a sense development of פרח [sprout]

E. Klein lists a PBH פרג that some regard as denoting 'poppy' but that he sees instead as 'panic grass, millet' in which case it would constitute a Babel event נ to ר dissimilation withering of the פנג term^{cxxiii}. Klein also lists a PBH hiph'il term הפריג that denoted 'change for the worse, worsen' that could be related to Jastrow's הפריג term. Consider also, however, that the הפריג term denoting worsen could alternately be instead the result of an Aramaic ר epenthesis into the Hebrew פוג term in its sense of 'weak'.^{cxxiv} 814

A few opinions have the root עפל as a secondary form of אפל [darkness] and they regard the term ויעפלו [Numbers 14:44] as – they acted darkly – or as – they blinded themselves to the reality⁸¹⁵ – Radak has the noun ערפל arofel as – darkness and others as dark cloud. Syriac ערפלא = dark fog, thick darkness [E.Klein] – and so they could have regarded ערפל as a ר reish parel[פרעל] infix into the root עפל. However, most experts have ערפל instead as – fog – mist – in which case it could have been regarded as a ל suffix to the root ערף that I see as denoting condensation – as ערפל fog is a form of condensation. This ערף root could in turn constitute a ף suffix to the inner base ער that signifies – awakening. I believe that ערפל's intended meaning in Tanakh is – fog - but at the same time I still do entertain the hypothesis of an ערפל meaning as dark.

There is a dispute between lexicographers concerning the Talmudic זרגון .

⁸¹⁴ Reuven Brauner listed a פרג root denoting – disturb – that the others have not mentioned. This פרג could constitute Brauner's understanding of Klein's הפריג = worsen - but if it is instead an actual different usage that the others have missed, it could amount to a radical withering of טרח ??? - or the prefixing of a פ to the base רג - that is the base of רגז and רגע

⁸¹⁵ Especially Midrash Takhuma [also Douay Reims bible]

H.L. Fleischer⁸¹⁶ is probably correct in translating the זרגון zargon plant as a [type of] 'vine – shoot'⁸¹⁷ – for the זרגון may well be a resh parel form of the Hebrew זוג zug [pair] – possibly the Espalier vine [a type of grape vine] in this case because - 'Espaliers'⁸¹⁸ are grown by developing *pairs* of branches twelve inches apart from the main stem.^{819 cxxv}

It appears that none of the lexicographic authorities⁸²⁰ recognize that זוג is actually a biblical era Hebrew term that appears in Tanakh in the form מזג mezeg⁸²¹. מזג - which is generally translated as 'a pouring of wine' and as 'a mixing' - but it is, in reality, instead – a 'pairing' [זוג – ing] – by the pouring together of wine and water⁸²².

Furthermore, the זרגון that is said by some authorities to be a vegetable hybrid between the carrot and beet - and thus this זרגון term can have been fashioned according to the same concept as זוג [the married couple] - and as the מזג i.e. two different items – but nevertheless still 'paired' together to form a new entity.

But it is also possible to connect זרגון to root דרג dorag – gradate, because climbing vines graduate upwards

The תפ base has two main characteristics – (a) in its sense as drum it embodies the senses of secondary and lacking taste – (b) In its sense of drum it may share a sense of hollow with the ספ base of סף saf doorway frame & ספל bowl
The base תפ itself may also be echoic/ imitative

⁸¹⁶ ...in his 'Appendage to Levy's Talmud. Dictionary'. Prof Michael Sokoloff [Lexicon of Talmudic Aramaic] translates the term as 'golden grapes'.

⁸¹⁷ Although Jastrow disagrees - translating the zargon term instead as 'a species of beet plant'.

⁸¹⁸ = 'vines especially 'trained' to grow against a fence or wall'.

⁸¹⁹ 'Grape vines' at BackyardGardner.com

⁸²⁰ ..including the masoretic authorities

⁸²¹ Shir HaShirim [7:3]. The secular lexicographers do, indeed, incorrectly regard the Hebrew זוג as a borrowing from the Grk. ζυγον zugon [pair, two pan balance scale] – when the reverse is true.

⁸²² ...as wine was, in ancient times, served to the taste of the particular imbibor by means of the pouring / blending together of desired amounts of the two liquids. A future paper will discuss the זוג root in detail – and reveal many of its 'concealed' poetic derivatives .