

			HEH ה EPENTHESIS			
אב	Base of אבה to want, desire, consent ²⁹⁴	אהב	To love, to like			Probably in combination with base הב [give] in that love for a person involves both wanting and giving
אל	To, go to ²⁹⁵	אהל	Tent – a dwelling you take to where you are going	הואיל לעשות = is going to do		Also involves הל base of הלה [onward, forward] See also מהל pg... -
בט ²⁹⁶	out	בהט	Precious mineral flooring that shines out – emits lustre	Note parallel in glance [look out]& Ger. glanz [to shine] ²⁹⁷ – to נבט הביט [look out] & בהט [lustrous stone]		See base chart
בל	Negative, prevent, bad	בהל	Bewilder, confuse	Negated equanimity - See base chart ²⁹⁸		בהל may also be related to the word בהו bohu ²⁹⁹ Gen. 1:2 ³⁰⁰³⁰¹
בר	Clear, pure	בהיר	Brightness, shine, clear ^{xlvi302}			

²⁹⁴ A father is called אב because he was אבה [he consented] to G-d' commandment to procreate.

²⁹⁵ אל = to - אזל = go - יאל הואיל = since, because [which generates activity /leads to] - יאל = agree, willing – which allows activity to proceed - = Aram. אול אוול = begin - Heb. אול = be in front - אלץ = to urge, press forward - Talmudic אלה = sign pole – directs continued motion - אצל = near to

²⁹⁶ Related to base פט [out]

²⁹⁷ ...which similarly derives from חלץ kholatz, a word that means – to out

²⁹⁸ From this came the Aram. בהל [excited – pressed – anxious – frighten – hurry – haste] Also Aram. בחל [come early, ripen quickly, early]

²⁹⁹ Chaotic condition

³⁰⁰ The synonymous term בלהה is regarded as a metathesis of בהלה

³⁰¹ See also תהל תהו

³⁰² Source of Aram. בהיר white, white spot

בק	Empty, vacate	בהק	Vitiligo – colorless patches on the skin ³⁰³			
דמ	Restraint, silence	דהם - נדהם	Dumbfounded, stunned ^{xlvi}			
דר	Forward motion ³⁰⁴	דהר	Gallop of horse ³⁰⁵	Some have דהר as the sound of the galloping – and this could link it to the word זהר Zohar [shine] ³⁰⁶		

זר	Base of זרה [scatter] also – foreign, estrange	זהר	Shine, radiate ³⁰⁷	A scattering of brightness ^{xlvi}	Also linked to צהר [brightness] ^{xl} See next -
זר	Strange, estrange foreign	זהר	Warn one to keep away – separate - caution	Caution often intends – keep away from... See also note#	Scattering and estrange may both relate back to a basic idea of - strange
טר	= initial - Base of טריא [fresh]	טהר	Pure, pristine – so in initial condition ³⁰⁹	See chart	

³⁰³ Also – from this initial usage as blankness, whiteness came a PBH usage as – clear – bright – shine – and prominence – Cf. מבהיק מבהק.

³⁰⁴ Cf. דרך דרג דרבן.

³⁰⁵ But some scholars link this instead to a base דר that denotes circular – in the sense of galloping in a circle

³⁰⁶ In that the gallop sound is figuratively parallel to a shine given off – with ד ז D/Z interchange

³⁰⁷ It might also be related to the base זה that denotes = this – See note...

³⁰⁹ A rare usage of טהר in the sense bright is probably related to the words צהר – See note...

	& טרם [very beginning] ³⁰⁸				
קול	Voice, calling	קהל ³¹⁰	A congregation called together ³¹¹³¹²³¹³	Cf. ויקהל משה את כל עדת 35:1	
שיד	Plaster, lime – used for smoothening & strengthening walls etc.	שהד	Witness, testimony, which strengthens a litigant's claim ^{li}		Cf. עדות עד witness, testimony – with derives from Hebrew עוד [more] in sense that witness adds more to a claim ³¹⁴ .
רב	Much, great	רהב	Arrogance, excessive pride ³¹⁵	Also – embolden, strengthen, increase power – Talmudic רהב also meant – greatness, royalty	
כן	Correct, affirmative- establish	כהן	Priest, who is role model and corrector of the public	Also כן also means – such, like this - כהן so also conveys the idea 'you should be like him' -	Also, the word כה means – 'so, like this' . And thus it may be that the term כהן also conveys the idea 'you should be like him - do as

³⁰⁸ ...whence Latin tiro [beginner, young soldier]

³¹⁰ להק a grouping may be metathesis a קהל

³¹¹ Along these lines קול is also the etymon of Lat. concilio - concilium call together, bring together, assembly of people

³¹² However, קהל might be instead a form of a theoretical root כהל that would be based upon the congregation related concept of כל [all]

³¹³ Rav Hirsch and Rabbi Pappenheim regard קהל as related to קול in the sense of a conglomeration of many voices . Rabbi Pappenheim added also that a קול may intend – a gathering of like minded people speaking as with one voice

³¹⁴ Along somewhat similar lines Rav Hirsch relates עד [witness] to עוד [more, yet] in that witnesses continue the remembrance of an event of the past that it might otherwise be forgotten

³¹⁵ This corresponds to the PBH term רברב that denoted 'boastfulness, self aggrandizement'

					he does' – by the affixing of the ende nunn. ³¹⁶
לב	heart	להב	Flame, heart shaped or heart of a fire - kindle	Also figuratively denotes – ardent, enthused - arouse	
צב	stand	צהב	Bright yellow, golden – color that STANDS out	Cf. צבע [color] also from - צב because color makes an item stand out ³¹⁷³¹⁸	
מר	change	מהר	Fast, quick	A change from normal pace	May also relate to the idea [what] מה – i.e. what happened to make it so fast
מר	change	מהר	Payment to a father in exchange for giving his daughter as a wife		

³¹⁶ Other derivatives of this base are lice כין – כנן direct

³¹⁷ Also אצבע [finger] stands at the edge of the palm

³¹⁸ But some experts regard צבע as a form of טבע [to dip] in that dyeing / coloring often entailed the dipping of an item into a vat of dye

מול	Cut off top, circumcise	מהל ³¹⁹ PBH	circumcise		Cf. אמילם Psalm 118:10 & ימולל Psalm 90:6 ³²⁰
סר	Turn aside	סהר	סהל Round item – in that – if a line will continuously turn at the same angle degree it will form a circle	סהר Is translated (a) circular shape (b) round moon – (c) semicircle Sanhedrin – (d) circular or semi- circular ornament ³²¹ - (e) circular or semi- circular prison ³²² - (f) round cattle enclosure, fence ³²³	And thus סהר is also likely related to the סהר root in its sense of roundness – by ה / ה inter- relationship
נור ³²⁴	To make flow, to make light flow	נהר	נהר(a) river ³²⁵ (b) shining of light –	Cf. נגר = flow, pour. Aram. נהר = shine	נהור נהור mean – light, eyesight ³²⁸

³¹⁹ But another מהל Talmudic means – to mix, adulterate, dilute, secretion, sap, juice. I believe that derives from a base הל that denotes – to move forward and that is related to the base אל [see pg...]. This base is likely involved in the words - נהל [to lead] - הלאה [forward, beyond] - אהל [tent] - הלך [walk, go] - הלה [radiate] - הלל [praise, promote] - הלל [shine] – PBH להלן [farther] - הלא [moved further]. Note that the base שר that denotes continuum is the source of the verb שרה that means – to dilute by soaking – in the idea that diluting and mixing with water is a type of continuation and forward motion. This mixing מהל may have influenced the מהל that denotes circumcise because it is the custom of mohalim [circumcisers] to temporarily mix the blood of the circumcision with wine – but without imbibing – as drinking blood is forbidden

³²⁰ The term מלילות [cut ears of corn] probably derives from this root. The Talmudic מלל terms that denote – rub – crush squeeze [Beitzah 12b] and also scrape, stir up may derive as well. Gesenius suggested a link to the Ger. mill terms – mahlen [grind, mill – whence Eng. mill] and to the Grk. mullein

³²¹ Also as שהרון

³²² So arranged so that the guard can easily oversee

³²³ However, in its sense as fence – it may relate to the סור turn aside meaning in that the fence turns away would be intruders

³²⁴ Hidden base

³²⁵ It has been suggested that נהר river is related to הר [mountain] because some rivers originate from mountain springs

³²⁸ It seems that the נר form possesses two different senses – (1) the sense of a flowing [of light and of water] that is perhaps also a straight flowing – (2) a sense of a straightness. The מנורה menorah term appears to denote a horizontal line item from which 'flow' straight line items [burning lights] arranged in rows – with the horizontal מלמנור loom cross beam term being a similarity to the candle holding menorah. Radak mentions an Aramaic targum נירא [Numbers 19:2] that means the yoke of a cow – which is also a horizontal beam and which also causes the animal to continue in a straight line. As for the ניר term that

			both of which are flows ³²⁶³²⁷			
צל	Shadow, sound, intangible thing thrown off by an item	צהל	Shine, cause to shine, a ringing noise	Also reverberating sound, joyous sounds	Also connected to צהר brightness See צל base ...	
נק	Animal mouth sound	נהק	Bray - also – shout, groan	Other noises are נאק – אנק		
גצ	Talmudic – spark, flicker, whiteness	גהץ	Brightness, polish Rejoicing, gladness	Brightness is a figurative expression of joy ³²⁹		
זמ	Base of זמה ³³⁰ - evil, wickedness, perverse lust	זהם	To loathe, consider dirty, defiled ³³¹	זם - יזם = to have evil plans ³³² Talmudic זהים = dirty person זהומא – foul smelling oil	Cf. גער [ugly] & גער [rebuke] – vile and revile	
זב	Flow, seep	זהב	gold ³³³	Gold nuggets sometimes flow in rivers ³³⁴	See also note#... regarding זהב זהר	

denotes a ploughed field – and newly broken/ ploughed ground it may also relate to the idea of a row of straight lines – but it may instead [or also] be a shortened form of the root נער in its sense as ploughed land – and intend the sense of shaken up / stirred up ground.

³²⁶ Job 3:3

³²⁷ Cf. אור light & יאור river - also זב flow, seep & זיו radiate brightness – Also in Latin caeca means blind and caecator means – one who stops or obstructs a fountain

³²⁹ Cf. צהלה

³³⁰ ... whence Eng. seamy

³³¹ זעם anger, rage may also be similarly related – זעם may also be related to זעף anger rage – and perhaps related to רעם [move violently] by rhoticism

³³² However in a minority of appearances the זמם term does not have a negative connotation

³³³ Also related to צהב [reddish yellow]

³³⁴ However, Rabbi Pappenheim has it instead as deriving from that fact that gold seeps out when gold ore is burned/ melted

במ	Base denoting high, height, lifting	בהמה	Domesticated animals used for food and labor ³³⁵	Perhaps – the top level of the animal world from a perspective of usefulness to humans	The word בהמה means – with them / in them so the name בהמה may intend – with them were basic needs attained
שם	name	שהם	Shoham gem - Onyx	Black onyx is used for signet rings, which takes the place of signatures [signed names] ³³⁶	See also אנך pg... ³³⁷³³⁸
Talmudic גצ	White, glitter, shine	גהץ Talmudic	Be bright ³³⁹ – to polish – iron - gloss ³⁴⁰	גיצא = shining – spark – chalk – white earth – גצא = lime, gypsum – גצץ = glitter	
פק	Split open, burst, go forth, open	פהק Talmudic	Yawn, open mouth wide		See base chart
גר	Base of גרר & נגר which denote various motion activities	גהר	Bend over, stoop, crouch, stretch out, bow		

³³⁵ E.g. cows, goats, donkeys

³³⁶ However שהם can also relate to the base המ that denotes – pounding – turmoil – because many other onyx stones [not the black ones] feature turbulent / turmoil looking patterns – Cf. סחרת [according to Parkhurst – marble flooring which is so called because its pattern goes around all over the place – as the word סחר implies according to his opinion]

³³⁷ Ernest Klein wrote that many experts identify the gemstone לשם leshem with opal which is also used in signet rings. The word לשם could denote - לשם ל for a name - or it could relate to the verb לוש [knead] in that many opals have an appearance of patterns or colors kneaded together

³³⁸ Many of the Hebrew lexicographers identify the biblical אנך onakh as the gem onyx – and indeed the black onyx is often used in signet rings and the signet ring mark is in place of a signature so that its message is – I/ Me i.e. אנכי [who am signing by mean of this onyx ring] – See also שהם pg....

³³⁹ ...whence figuratively – to be glad, willing – Cf. צהלה

³⁴⁰ Jastrow links these to Talmudic גהט גחט [polish, erase]

לט	Conceal, cover, secret	להט	Secret magic arts, charms ³⁴¹³⁴²			
בן	A son	בהן	The fingers are fig. sons of the hand ³⁴³ And the thumb is the fattest or most prominent ³⁴⁴³⁴⁵	בהן רגל = big toe and בהן יד = thumb		
כל element of יכל	Be able	כהל	Aram. be able	Daniel 2:26		
כה	Base of hit roots הכה נכה	כהה	To dim i.e. to hit the vision of	Rav Pappenheim seems to suggest this ³⁴⁶	??	
לק ?	Base denoting take ³⁴⁷	להק	To gather together a group	I Sam. 19:20	Or possibly a metathesis of קהל assembled congregation	

³⁴¹ Rav Hirsch points out that this להט may also be related to the להט of Gen. 3:24 that means flaming in that conjurers / magicians were able to fool their audiences by distracting them momentarily with fiery or dazzling spectacles

³⁴² The להט that means to blaze may be related to the להב term that means – flame. Cf. the biblical money term קשיטה ksita that may derive from the word כשב kseve [sheep] in that sheep were used as money in the earliest times.

³⁴³ ...or sons of the palm -

³⁴⁴ In Akkadian – an extinct Tower of Babel Semitic derivative of Hebrew – ubanu meant fingers

³⁴⁵ בהן is probably the source of Eng. bunion

³⁴⁶ But he doesn't mention that the base כה is related to הכה הכה

³⁴⁷ Cf. לקח [take] - לקט [glean] - לקק [lapp up]

There is also a connection between base רץ רוץ Hebrew [run] and Heb. רהט Water trough - רהיט boards, – tresses galleries – rafters –water trough gutters – by means of ט / צ inter-relationship as these are items that run across^{lii} Consider also רצפה [continuous flooring] which may derive from רוץ as well - The biblical Hebrew רהט form is an Aramaism. Cf. בוש to Aram. בהת - [ashamed] - לוז [to turn, pervert] to Aram. להת [bend] See also note pg....

The word זהר has two meanings – (a) brightness - (b) caution. It seems to me that in both senses it derives from the word זה that means – THIS. In its sense of brightness it may intend – look at this – how bright it is! And in its sense of caution it intends – watch out for this – its dangerous! This to the effect that the word זהב [gold] was also developed in a similar way – with an inner intent to say – look at this shiny gold stuff – how bright it is!

However זהר [caution] may also relate to the base זר that denotes – estrange, foreign – in the sense that it intends – caution – keep away from this dangerous thing or activity – see pg...

Also the זהר that means brightness is related to the זהב gold term – as I have implied – and it is also related to the word צהר [shine, bright, radiate] by צ / ז interchange . It is also related to a טהר that denotes – bright – [The ט tess is also phonetically related to the ז and צ] Also with regard to זהר זהב I have found indication of a ר / ב relationship as well – Cf. עזב עזר that both denote – help – and also –

So that זהר bright relates to זה and to צהר - טהר - while זהר warn relates to זה and to זר [strange]

Other specimens of ר / ב relationship are -

(a) קצב [cut short, cut off] & קצר [to cut, cut short, reap, shorten] (b) נדב [donate] & נדר [to vow – so to give a promise]
 (c) עכר [to disturb, to trouble, affect negatively make turbid] and PBH עכב [to hinder, to delay, inhibit]³⁴⁸ - (d) נקב [a cavity, hole] & נקר [to bore, penetrate, gouge, a crevice]

And there are Also -

זהב gold - זהר shine

צהב be bright - צהר shine, yellow

There also appears to be a ב / ר connection between the word רום rom [high, exalted]^{liii} and the ‘height denoting’ inner base ב מ of במה [high place] and יבם [levirate marriage] – whose intent is the raising up / elevating of substitute progeny for the deceased brother

And also - The רק base is the base of the word ריק [empty] – and it is also the base of the word רק that means ‘only’ - which amounts to saying – empty except for one thing³⁴⁹ - And the בק base of the roots בוק – בקק means [to empty out, vacate] – to the effect that this and רק – בק base pair is also likely related metaphysically by ב / ר interchange

Some experts assume a three letter root זהה that denotes - to identify, to show – that is the source of the word זה zeh [this] – It may be possible to regard this זהה root as constituting a ה infix into the base/ word זה - [rather than as an ABB reduplication of that base]

It seems to me that the only ones of these that we can say for sure are Aramaic derivatives of Hebrew words are – בהת להת כהל שהד – There is also a Talmudic יהט that means twig – which probably derives from the word יחץ yakhatz that means – divide in two

³⁴⁸ But this עכב may be instead a PBH form of the root עקב [hinder, prevent] or a secondary form

³⁴⁹ There is a similar relationship in the ancient Grk. psilo/ psilos which mean both – bare – and –except for – See PSI document