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<sup>vi</sup> However one translator has referred to בסר as HALF-ripened grapes and thus it may be possible to link the בסר term to the root בתר that denotes divide – separate – piece – part – cut in two

<sup>vii</sup> The on base is indeed the source of the words troth, truth, trust – see Comprehensive ches chart

<sup>viii</sup> Nevertheless – Rav Hirsch assumes in the biblical פחתת skin disease term [ Lev. 13:55 ] a sense of ‘skin deterioration i.e. lessening’ – also it may instead refer specifically to a condition of skin depressions [so pits]

<sup>ix</sup> It seems to me that Malbim assigns נאף instead to אף [anger] in that adultery causes anger once it is exposed.

<sup>x</sup> Perhaps also related to the base אב that denotes - desire

<sup>xi</sup> תור might relate to תו a mark

<sup>xii</sup> am presently unable to connect this to its meaning as – poor – Perhaps an anti-phrasim

<sup>xiii</sup> שרש will also relate to the base שר that denotes continuity

<sup>xiv</sup> Cf. Talmudic רדי - plow, subjugate the ground to make it fit for plowing, planting

<sup>xv</sup> Also later Hebrew רשיון [permission, authority]

<sup>xvi</sup> This תאר term may be related to אור [light]

<sup>xvii</sup> E. Klein has also - crystal

<sup>xviii</sup> Gesenius links this to biblical דוד dood [cooking pot]

<sup>xix</sup> Etymon of Span. Dulce – Ital. dolce [sweet]

<sup>xx</sup> Etymon of the words – gavel [hammer that limits a judicial session] and gable [structure at end of roof]

<sup>xxi</sup> רק is the base of Talmudic סרק [empty, barrenness, desert]

<sup>xxii</sup> Along these lines the מעון root might be the source of the Latin mano whose meanings include – to spring from – flow – emanate – pour forth – originate – and that is indeed the etymon of ‘emanate’. Cf. also the American slang word ‘homeboy’ to signify a person of shared origin. However there may also be a parallel situation in the Lat. words manare [give out – flow – shed – spring] and emanare [to emanate, spring from] - - and the Lat. words manere / maneo [abide - stay – remain – spend the night – endure] and manerium [manor] . However – it is possible that the manare [give out – flow – shed – spring] terms derive instead from Hebrew מן min [ from, of]

<sup>xxiii</sup> Possible source of retting [soften by soaking in water]

<sup>xxiv</sup> שבט is the source of the biblical שרביט sharvit [scepter, wand] . Also etymon of Eng. shaft – and of scepter via Grk. skeptron [staff to lean on]. Also Lat. scapus [shaft, stalk] - Grk. rabdos [ wand ] by rhoticism – and perhaps also Eng. staff – by metathesis

<sup>xxv</sup> Seems to me to possess an Aramaic flavor – like כביש and שריד

<sup>xxvi</sup> עטש [to sneeze] may relate as it entails expelling of phlegm – but עטש may also be an echoic development from the atchoo sound of sneezing

<sup>xxvii</sup> חבצה PBH is buttermilk

<sup>xxviii</sup> Jastrow suggests possibility of a connection to Aramaic זבל [idolatrous offering]

<sup>xxix</sup> Also – the animal sacrifice קרבן means – a bringing near

<sup>xxx</sup> Cf. שחרר - עבד שעבד

<sup>xxxi</sup> Rabbi Pappenheim suggested instead that dust is so extremely minute that it does itself amount to a type of emptiness – but it seems to me that such an idea would more likely have been expressed by a base denoting insignificance of nothingness as opposed to a base denoting emptiness.

<sup>xxxii</sup> Perhaps also כוא

- xxxiii But at the same time – it is also collaterally possible that עבד is a figurative development of the base עב that denotes thick – in that having to work is not regarded as one of the finer elements of living – and the biblical root תעב [to abominate] likely derives from the base עב in the same manner.
- xxxiv The PBH word בדר bodeir [to scatter] is either an additional בד bod base derivative – or a borrowed Aramaic form of the Hebrew word פזר pozeir that means – to scatter.
- xxxv The idea that זין derives from an earlier זבן term would allow for a connection between זבן buy and זבד gift – but this might speak against the hypothesis that זין derives from זן - and that זבד derives from זב flow ???
- xxxvi Another example of ד dalled to ז zayin withering is to be found in the word pair - פלד peled and blaze
- xxxvii Note however that Jastrow compares the זבל [heap] to the similar Hebrew root צבר tzovar in its sense of ‘heap up’
- xxxviii According to the theory of Jastrow who regards the word זנב [tail] as denoting also ‘an attachment to’ – the זנב term could be seen as constituting the epenthesis of a נ nunn into a base זב that is a secondary form of the base דב that signifies ‘attached’
- xxxix My research has indicated that Yehoshua Steinberg – Milon HaTanakh was familiar with the ב infix phenomenon
- xl Albeit that Jastrow regarded these as a shafel form of a root גרר
- xli I cannot presently explain why there would then be a בק base that means ‘vacant, empty’ and another one that denotes ‘seek, visit’
- xlii Jastrow has this as a shafel form of דרר - דור
- xliii The קוד head term is probably the source of Eng. – head – Cf. קדקד [head]
- xliv ...or can otherwise have derived simply from צד . From this came the the word צדע [to salute, greet – by putting the hand to the head temple in salute]
- xlvi Perhaps the biblical name Kedar relates to the word קור [cold] in the sense of cold hearted – cold blooded murder
- xlvii Rav Pappenheim sees the בר base as signifying initially a selecting from out of a mixture
- xlviii Perhaps related as well to המ of base תהום & מהומה which signify tumult, confusion
- xlviii It seems that Rav Hirsch notes that זהר [radiate, shine] is a development of זר [scatter] in that it entails the scattering of light, brightness
- lxix Maybe related as well to Talmudic טהר in its sense as splendor, brightness as the ט may have been pronounced as TH
- l Rav Pappenheim has a טר base instead as guard – and the טהר as guarded against adulteration, spoilage
- li A Talmudic version is סהד. It seems to me that The Biblical Aramaic שהדותא [testimony] is a derivative of Hebrew שיד - and that Talmudic סהד is a further orthographic alteration
- lii The word רצועה [strap, thong] may derive from רצ in the same way
- liii The base רמ is the source of the root רמם [to exalt, glorify] that is the etymon of the German berühmte [famous, renowned]
- liv Source of Aram. פרזל [turn, twist – Jastrow]
- lv The PBH עזק that means – to hold fast is probably a variant of חזק
- lvi Chas v’sholom
- lvii Gesenius suggests this as the source of ארון [chest, box, closet]
- lviii There is a Talmudic term סער that means – go around – visit that may be a secondary form of the סהר term that is regarded as – going around, traveling of merchants – These may also be related to the biblical סער סערה that denotes – storm – a phenomenon that does also – go around
- lix As a lesser possibility שחט may relate to שחת [destroy, corrupt]
- lx A lesser choice might be from base טח [to extend] in sense of a tissue extension in the canal or from the fact of the swelling
- lxi I do not know how or if these relate to the base בנ of בנה - אבן that denotes - build
- lxii Perhaps related to the middle east term latafa [to pet]
- lxiii The Talmudic טוש that means smear, polish, soil is a derivative of Hebrew טוח

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<sup>lxiv</sup> But Rav Hirsch relates פטד to the phonetically similar roots בתת בדד פתת that denote ‘separating’ and ‘breaking’ and regards it as bearing a sense of ‘distinctive’

<sup>lxv</sup> Also source of Talmudic עמץ [press]

<sup>lxvi</sup> Perhaps also related to נמך [low]

<sup>lxvii</sup> אַת may be metaphysically related to the word עוד [still]

<sup>lxviii</sup> Jastrow and others also mention קמט usages as – bound – shrink – crowded – curl – contract - compress

<sup>lxix</sup> Whence Talmudic מקטיא – object held to make an oath upon it

<sup>lxx</sup> Many experts have suggested that the biblical bird אנפה refers to a species that is quarrelsome or easily irritated

<sup>lxxi</sup> אַנק may be related to זנק [dart out]??

<sup>lxxii</sup> Jastrow suggested a connection between these and a Talmudic root טנן [to be moistened, softened]

<sup>lxxiii</sup> Possible etymon of Talmudic קנב [to trim the edges]

<sup>lxxiv</sup> However, Jastrow regards סנף as a safel construct of the root ענף

<sup>lxxv</sup> Fin also means end [Cf. finis, final] and it derives from פנה [ponah/ fonah] in its sense of ending, waning

<sup>lxxvi</sup> It is also possible to imagine this קנץ as a form of a theoretical קנש that is a derivative of the קש base of מוקש נקש

<sup>lxxvii</sup> I disagree with those who see אשנב’s base as a metathesis of נשב [to blow (wind)]

<sup>lxxviii</sup> The בַּס base of the roots that denote – trample – tread upon – wallow - and that is the prophetic source of the Canaanite tribal name יבּוּסִי [he will be trampled] is a primary root – unlike this בַּס base that is a secondary spinoff from – בַּשׁ - and it is possibly also the source of the Talmudic בַּטַּשׁ [trample, stamp, tread] –The PBH word that denotes – base [n] is a borrowing from the Ancient Grk. basis [a base, a stand] that derived in turn from the Hebrew בית bayis [home, home base, basis]

<sup>lxxix</sup> But the Talmudic גנח that means – groan, grunt may be echoic

<sup>lxxx</sup> but usage as – to drive on is probably from פנה - and even its usage as speed may relate to פנה – this may also be the etymon of pounce

<sup>lxxxi</sup> ...may also denote subservience, figuratively

<sup>lxxxii</sup> See Exod. 29:20 at Parasha Chabad.org

<sup>lxxxiii</sup> Or it might relate to Hebrew זנה [prostitute]

<sup>lxxxiv</sup> Probable etymon of the words - mite – mote – minute - diminutive

<sup>lxxxv</sup> An alternate interpretation of לעז as arrogant speech might relate to the base עד [arrogance, brazen, strength]

<sup>lxxxvi</sup> Perhaps also אגן [basin] that holds in water, etc. – albeit that it is spelled with an aleph.

<sup>lxxxvii</sup> Source of Eng. navel – newell – nape and Lat. umbilicus

<sup>lxxxviii</sup> There is a Talmudic term סער that means – go around – visit that may be a secondary form of the סחר term that is regarded as – going around, traveling of merchants – These may also be related to the biblical סער סערה that denotes – storm – a phenomenon that does also – go around

<sup>lxxxix</sup> Aramaic פלי’s other usage as ‘separate, split’ seems nearer to the verb’s probable Hebrew פלה origin as ‘separate, differentiate’

<sup>xc</sup> Cf. the Yiddish insulting reference to a boorish person [pferd = horse]

<sup>xi</sup> Rav Hirsch assigns this to a root נול that signifies ‘destroy, decay’

<sup>xii</sup> ...with the Job phrase advising that the wealth will not reach its proper or intended goal i.e. its end point.

- <sup>xciii</sup> Rav Hirsch attaches to this root the phrase **ללת** [I Sam. 4:19] in the sense – finishing her pregnancy - but most other commentators regard that **ללת** instead as an abbreviated form of **ללדת** [to give birth]
- <sup>xciv</sup> The one specimen of these five that he saw different to me
- <sup>xcv</sup> Talmudic **כתף כתופין** [to join] is a metathesis of **כפת**
- <sup>xcvi</sup> But **חצן** 's connection to the base **צן** that some regard as protection as well as its similarity to **חסן** may suggest a possible link between the bosom and protection. Consider also the possibility of a **ק / צ** connection between **חצן** and **חיק** [bosom]
- <sup>xcvii</sup> **שבע** sated may amount to **שב - בע** [want/need been seated]
- <sup>xcviii</sup> Etymon of Eng. rascal
- <sup>xcix</sup> A hypothesis of **ברק** out of a **ב** prefix to the base **רק** that denotes 'empty' seems a lesser possibility
- <sup>c</sup> This translation is however disputed
- <sup>ci</sup> It is the etymon of Lat. torrens, torrentem [rushing stream] See also **צרב**
- <sup>cii</sup> Apparently related to Talmudic **זרד** [strength, valor, alertness]
- <sup>ciii</sup> Yehoshua Steinberg – Milon HaTanakh links **זרב** - **זרף** to **זרם** as well
- <sup>civ</sup> But Talmudic **זרף** [to form a rim or elevation around a wound] probably derives from **זר** [rim]
- <sup>cv</sup> ...may also denote subservience, figuratively
- <sup>cvi</sup> Radak wrote that **מרר** denotes – to wrap, swathe
- <sup>cvi</sup> But the word **ערמה** that denotes guile, deceit may derive from the base **רם** [high] [apud Miriam Gutherc Shajnfeld] in the idiomatic sense of – getting over on someone
- <sup>cviii</sup> Cf. – to vacate
- <sup>cix</sup> This might instead or also constitute a metathesis of **צבר** [coming together into a unit] in that a scar amounts to a congealing of fibrins
- <sup>cx</sup> It is the etymon of Lat. torridus, torrere [parch, scorch] See also **זרב**
- <sup>cx</sup> Rav Pappenheim has **קרן** instead as derived from a base **קר**
- <sup>cxii</sup> The PBH **תריס** tris [shield] may relate as well for shields were made of metal plating
- <sup>cxiii</sup> See Jastrow
- <sup>cxiv</sup> Jastrow relates the PBH **כרב** [to plough, till soil, to dig around] to the Hebrew **כרה** term in its sense of 'dig'
- <sup>cxv</sup> We do not however encounter a similar relationship concerning the verbs **נגש** nigash [approach] and **גרש** gorash [expel] albeit that there does appear to be an antonym relationship therein. A similar possibility exists in the case of **שבר** and the base **שר** that signifies continuity and **תך** to Talmudic **תרך** expel
- <sup>cxvi</sup> The **זרדא** term is the source of the sorb and service tree names
- <sup>cxvii</sup> The Talmudic **טוש** that means smear, soil is a derivative of Hebrew **טוח**
- <sup>cxviii</sup> However, it seems to me that Rabbi Pappenheim regards **מטחוי** - and also **שטח** <sup>cxviii</sup> and what he assumes to be their shared **טח** base instead as denoting - 'spread over an area or distance'
- <sup>cxix</sup> Perhaps **מלתחת** [wardrobe?] is related as well
- <sup>cxx</sup> H.L. Fleischer has **זרגון** as espalier – Others render – beet type – golden apples
- <sup>cxxi</sup> But a Talmudic **קרץ** that means – cut a groove is probably a derivative of **חרץ**
- <sup>cxix</sup> ...possibly related to **פנק** [over - indulge oneself]. Or it might instead reflect a conceptual relationship between 'blossoming' and 'happy' that may also be present in a possible link between the Hebrew **שמח** somach [happy] and the Akkad. shamachu [sprout, flourish] and the Hebrew **צמח** [blossom]

cxixiii Note that the Romanian millet term parang is said to derive from Lat. panicum. Lat. panicum is apparently the etymon of the Lat. bread terms pane panem – and of Fr. pain - and Span. bread term pan – and whence also Eng. pantry. Ary Choueke has suggested the piece of bread / morsel term פת pahss as a possible alternate pane etymon

cxixiv Such a development would parallel the similar development of the פנג [millet] term from פוג. See pg...

cxixv In spite of the fact that some espalier pattens seem to involve gradation / level upon level, the זרגון term probably does not relate to the Hebrew דרג root [gradation] because the usual Aramaic adaptation of the Hebrew entails a Z to D development, and this would be the opposite – however see also זבל etc. pg...

cxixvi מַחַט is a sewing needle

cxixvii But the verb מַיֵּין mayein [to sort into the proper different categories] is said to be a modern hebrew addition

cxixviii Etymon of Eng. rival

cxixix The idea that זִין derives from an earlier זָבַן term would allow for a connection between זָבַן buy and זָבַד gift – but this might speak against the hypothesis that זִין derives from זָן - and that זָבַד derives from זָב flow ???

cxixx A related derivative root is the Aram. בַּחַש [to examine, search, get to the bottom of].

cxixxi ...also called 'selektion' in Deutsch. The Jewish people will never forget and never forgive the German's 'selektions' wherein more than six million Jewish human beings – including all of the children and their mothers – and the elderly and *every person not considered to be in maximum fitness for hard labor* were immediately gassed and cremated –while the rest were put to hard labor as slaves until they died of starvation, fatigue of overwork, beatings and torture. And in more than a million cases there was not even a selektion – for the entire Jewish populations of hundreds of towns were forced out of their homes and brutally shot to death into mass graves / trenches – men women and children – some of them buried while still alive. Many were herded into edifices and burned to death. My mother's parents and 6 siblings were gassed in trucks along with many of the Jews of Zychlin Poland.

cxixxii בַּטַח is probably the Babel source of the Eng. 'faith' and 'fidelity' via the Lat. fides [trust, belief, faith, reliance]

cxixxiii Another example of דָּ dalled to זָי zayin withering is to be found in the word pair - פֶּלֶד peled and blaze

cxixxiv Note however that Jastrow compares the זָבַל [heap] to the similar Hebrew root צָבַר tzovar in its sense of 'heap up'

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cxixxviii Such a development would parallel the similar development of the פנג [millet] term from פוג. See pg...

cxixxix He probably did not want the other members of his tribe to think that Kaleiv had shown him favoritism.

cxl However, Rav Hirsch links צָנַח which he sees as denoting – 'descend, lower from height' to זָנַח [abandon]

cxli נָנַח denotes 'to prick, stick into. The biblical term נִעְצוץ [thorn, thornbush – Isa. 55:13] proves that it has incorrectly been regarded as a PBH root

cxlii One could suggest that the צָנַח of Calev's daughter relates to the word צָח in the sense of purity – but this would not apply in the case of the peg that went through Sisera's head [unless you want to say it went through perfectly??]

cxliiii It seems to me that the modern day Israeli Hebrew צָנַח [to parachute] is the result of a slight [mis] application of the root. Be that as it may – may The Almighty bless and protect the soldiers of the IDF and send peace to the State of Israel.

- <sup>cxliv</sup> In this sense of 'dark' עתם may be the Tower of Babel source of Russ. temno – Slovene tem – Slovak tma – among other similar Slavic dark denoting terms – as well as of the Sanskrit tama [to darken]
- <sup>cxlv</sup> Jastrow listed a similar PBH Talmudic term גמוס gamos that meant in general – to couple
- <sup>cxlvi</sup> The Talmudic גמוס seems an alternate form of גמז
- <sup>cxlvii</sup> Rabbi Pappenheim suggests instead that the חנט term derives from the word חטה [wheat] which seems to me an obvious derivative of the חט base of חוט chut [line, string] and others [See section..]. חטה is the Babel etymon of the Eng. 'wheat'.
- <sup>cxlviii</sup> A PBH חטה - חטא term that denoted 'cleansed' could conceivably have derived from both חנט [to eviscerate] and חטאת [to undo sin]
- <sup>cxlix</sup> Gesenius sees the סחר based terms as denoting 'round, go around' -
- <sup>cl</sup> A רהט term in Shir HaShirim 7:6 מלך אסור ברהטים is translated figuratively as 'tresses /locks' by R. Jonah Ibn Janach – and as 'ends of girdle' by Rav Hirsch – and seen by Radak as לע"ז 'kordosh' [corridor?] structures. I find it very interesting that the Hebrew רהט is plainly 'run related' while the word 'corridor' derives from the Latin currere that denotes 'running' and 'haste'. The related PBH word רהטון rihaton – means 'road' – 'marching route' may relate to the Eng. word 'road'. Aram. רהיט - רהטונא - רטן = runner. Note also that the Babel event reverse of the Hebrew רץ rotz [run] would have been tzor – and its Lat. derivative would likely have been pronounced 'kor' by TZ > K interchange [see pg...]. The word runnel = narrow ground channel for liquid to flow through.
- <sup>cli</sup> And probably scurry as well, by S prosthesis. Also – Eng. current – course – Span. correr [run] – Ger. konkurrent [competitor] – Eng. corridor – cursory [via Lat. cursorius = hasty, of running]
- <sup>clii</sup> But see also מחר pg...
- <sup>cliii</sup> i.e. 'Wow! That was fast!
- <sup>cliv</sup> Cf. our suggested relationship between מך and מכר pg...
- <sup>clv</sup> These roots might relate metaphysically to the movement denoting roots זוע and זעע as the ח and ע are both guttural sounds. However it seems that Prof. Jastrow links a זוח root to the ח base that denotes 'remove'
- <sup>clvi</sup> Based upon my analysis of this term throughout this work, these translations fit better than that of those who have it instead as denoting 'loosen'. Rashi mentions at Exod. 28:28 that Dunash regards יח as an borrowing from Arabic, but our analyses indicate that it is purely and entirely of Hebraic origin as you can see.
- <sup>clvii</sup> Jastrow regards the Aramaic דנח [shine, be bright] as a derivative of זרח [shine]
- <sup>clviii</sup> In light of the fact that the sun returns חזר each morning – one might conceivably regard the זרח term as a metathesis of the חזר term.
- <sup>clix</sup> Rabbi Pappenheim has צרח as a combination of צא and רח
- <sup>clx</sup> Rabbi Levitas correctly disagrees with Radak's assumption that צרח is always used in negative situations – citing the verse מראש הרים יצוחו Isa. 42:11
- <sup>clxi</sup> Jastrow explains that מרט is related to the Talmudic מרטוט [tuft of plucked wool – garment made of same – lint] that is in turn the base of the Talmudic סמרטוט smartoot [rag, lint] by ס prefix. Mr. Ben Shimon reminded me that this is likely the source of Yiddish schmatte [rag]. Jastrow lists also the Talmudic words מרט מרטא that denote 'baldness' – from the notion of 'hairs plucked out'
- <sup>clxii</sup> If ones reads the Z of erez as a DZ sound – i.e. in exactly the way that some Europeans pronounce it – it is conceivable that the E-R-Z term had been transposed in the Babel event in an E-R- DZ > E-R-D- Z > Z-D-E- R permutation fashion that ultimately yielded the Z-D- R term CeDaR
- <sup>clxiii</sup> However Jastrow perceives somehow a Hebrew אר base of ארך ארב ארר ארג and others that signifies 'make holes, penetrate' and that is the base of Hebrew ארז and others in that sense – the cedar being a tree whose roots penetrate very deeply – and he compares the ארז term to the word חרז that I have indeed suggested as a ז affix to the base חור in its sense of 'hole'. See חרז pg... [Perhaps he entertained the possibility of a phonetic א / nrelationship between that supposed אר base and the חר element of חור]
- <sup>clxiv</sup> ...probable source of OHG zoraht [light, clear]

- clxv The word 'rue' means 'to regret' [Cf. rue the day] derives from חרט via the OE hreow [regret, repent, sorrow]. However – hreow usages as 'grief – sadness – sorrow' might derive instead from the similar Hebrew חרף choraf [sharp, bitter] as did apparently the word 'grief'
- clxvi However the goal term in its current sense – object of an effort' may derive instead from the גע particle of the word יגע yogah [to reach, to strive for]
- clxvii Possible source of British – gobbet [a lump of meat or food]
- clxviii R. Jonah Ibn Janach suggests the topaz – which is also used for signet rings.
- clxix If this is so it will be possible that עוד is thus ultimate source of both the 'and' that denotes 'more' and the 'and' of andiron . Cf. andiron – pg... See also cantherius???? pg
- clxx It is possible that there is a metaphysical link between the words ערום [cunning] and the רם base of the deceit denoting words מרמה – רמה and others. See section...
- clxxi In such cases as מבעד לצמתך [Cant. 4:1] the ת indicates the fem. plural of a term denoting hair braids or locks whose root is צמה or צמם
- clxxii Artscroll renders – 'Extol He Who rides upon the highest heavens'
- clxxiii The Yiddish idiomatic expression 'eir sheest' [he shoots] implies 'he speaks boastfully, recklessly'
- clxxiv Silence can especially seem a positive behavior in cases wherein a spoken response would have been the norm
- clxxv In light of this hypothesis it seems conceivable that the word שקט that denotes 'peace and quiet, calm' is a sense development of a שקט that initially denotes 'silence of refraining from speech / shouting' – in which case the term might constitute the affixing of a ט to the שק base that means 'mouth' – according to the same idea that I have proposed for שתק
- clxxvi Cf. biblical Hebrew צמיד [a tight fitting bracelet] that relates to the inner root צמ [contraction, draw together]. See pg...
- clxxvii ...as in the Hebrew term שטיח [rug]
- clxxviii Or alternately – it might constitute a secondary form of a word עמך whose מכ base would signify 'low'
- clxxix Prof. Haim Shore is an adherent of the seven color spectrum position – but he also proposes a link between the color white and the spectrum – to wit. He notes that the Hebrew name of the biblical villain Laban is לבן Lovon which is the main biblical word denoting white [See pg..] and he suggests that לבן was so called prophetically because he was a devious manipulator who time and again resorted to various combinations of elements in order to attain his goals – for the color לבן white for which he is named is itself also comprised of a combination of colors.
- clxxx Rabbi Pappenheim suggests that it derives from the fact that its threads are smooth as שש [marble]
- clxxxi But perhaps one might imagine the involvement of an analogy between a shut door and a dead body – wherein the life force has been 'shut off'. However, this hypothesis ignores the likely basic בגפו sense of 'even a living body'. See also Rav Hirsch concerning these terms.
- clxxxii ...perhaps related to חלה [ill, sick]
- clxxxiii However – at Isa. 18:2 and Isa. 18:7 many translators render אשר בזאו נהרים ארצו as – whose land is divided by rivers – or as whose land is ravished by rivers or floods - but Artscroll offers instead at Isa. 18:2 – whose land was ravished by kings – perhaps in that kings shine / radiate figuratively - and at 18:7 it translates instead – ravished by rivers – with a footnote explaining that the Targum regarded נהרים rivers as a metaphor for 'foreign invaders'
- clxxxiv The hapax legomenon מנהרה [Judges 6:2] is interpreted variously – deep valley through which water flows – fissure caused by water flow – dugouts – burrows – ditches – channel - canal – aqueduct – culvert – cleft – tunnel -cave with opening for light. E Klein writes – 'perhaps related to Arab minharah [place hollowed out by water]'.
- clxxxv The physicist, Prof. Haim Shore writes that rivers and light both feature – (a) a dual behavior of both wave movement and stream of particles – (b) their paths are determined by the curvature of space in which they travel – (c) rivers and light each 'carry energy'
- clxxxvi ... as a result of which this honor was transferred to the Levites – the tribe of Levi
- clxxxvii My research has indicated that Yehoshua Steinberg – Milon HaTanakh was familiar with the ב infix phenomenon
- clxxxviii On the other hand, however, the חק base appears to deal with 'engraving / cutting into' a solid in all of its other usages.

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clxxxix עגב is phonetically related to אהב [to love]

cx Rav Hirsch and others link עגב [lust] and עוגב [organ] in the sense of 'sensuous tones'

cxci The tomato was named עגבניה agvaniah in modern Hebrew after a French name for tomatoes – pomme de amour [E.Klein]

cxcii ...that obligation being the obligation upon all creations to attempt to propagate – for if everyone's 'parents' had not done so previously – there would not have existed any beings today.

cxciiv הפטרה and מפטיר is the root of the PBH finishing Torah reading terms פטר

cxciiv In a lesser possibility פטר could constitute instead the epenthesis of a ט into the base פר that denotes break, separate – in the sense of a breaking out of a confinement or obligation. Ernest Klein does indeed list the senses – break open – separate – cleft – for the פטר root

cxciiv In that context the חסד word might relate to its חס inner base that denotes 'protect' – i.e. by the affix of the ד in that chastening is a form of protecting. Or it might instead constitute therein the epenthesis of the ס samekh into the base חד [sharp] in that rebuke – shaming – reviling are 'sharp' activities. Cf. the verb חרף hat denotes 'sharp – bitter' and that is used in similar contexts – See pg...

cxciiv Some have suggested that the message here is that the act is in reality evil – even though it might perhaps appear in one respect as a חסד - a kindness i.e. in the case of relations with a spinster sister.

cxciiv Ernest Klein sees תקלה instead as a derivative of the Aram. תקל [weigh, balance] that is related to the Hebrew שקל shaqel [weigh, balance] via a development of 'weigh > heavy > too heavy to bear > obstacle, stumble'. [Of course regard תקל as the Tower of Babel Aramaic withering of שקל]

cxciiv One might theorize instead that there is a תד inner base that denotes 'constancy' and that it is the base of תדיר - as well as of יתד [peg that holds a tent in place] and also of תמיד [always, constant] – by the insertion of a מ into the תד base –. See pg... See also תמיד pg...

cxciix But at the same time – it is also collaterally possible that עבד is a figurative development of the base עב that denotes thick – in that having to work is not regarded as one of the finer elements of living – and the biblical root תעב [to abominate] likely derives from the base עב in the same manner.

cc The PBH word בדר bodeir [to scatter] is either an additional בד bod base derivative – or a borrowed Aramaic form of the Hebrew word פזר pozeir that means – to scatter.

cci Some of these usages are more prevalent in Aramaic. Talmudic נהר = 'give light, shine, bright, river'

ccii Rav Hirsch has – conceal, store

cciii Rav Hirsch links אסם to a root סמם in a sense of 'concentrate substances'

cciv Also probably – Eng. [cranny???? See pg...] – horn – and by permutation Eng. nook and neck [of the words] – and Span. rincón [corner]. Likely also Grk. konos [cone, spinning top] whence Eng. cone. The Gallic word karnon = trumpet

ccv Or – the זית term might relate instead to the the blood that flowed at the altar's corner, after it was ritually splashed against it

ccvi It was Rabbi Pappenheim's mention of this unlikely connection that eventually opened my eyes to a much more complex and beautiful philological reality. See pg...

ccvii שוק is indeed the Babel ancestor of 'thigh' and 'shank'

ccviii The Dutch words for moustache – snor and kenvel may both be withering – ZNV to ZNR and to KNV

ccix זית is the ultimate source of the Span. aceituna [olive]

ccx צלהב is the source of the Aramaic צלהב [to gild]

ccxi However it may perhaps be possible to see this זבד term instead or secondarily as the epenthesis of a ב into the זד base of the root נדד [to cook up, boil – see pg...] in the idiomatic sense 'The Lord has cooked up for me a fine dish'. See section...

ccxii Rabbi Pappenheim sees נחל as a synonym to חלק in the sense of 'part, share in'.

ccxiii In light of this, it seems possible that the Middle eastern herb term za'atar – that some identify as 'hyssop' – and that many describe as a blending of oregano, marjoram [a related spice] and thyme – the blend being also called hyssop by many – may ultimately relate to the זב base in a manner similar to that



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in the relationship between זב and זית zayit [olive]. Another idea could link אֶזוֹב to the similar general Hebrew term for grasses, herbs – עֵשֶׂב . Also - אֶזוֹב - hyssop possesses resinous qualities and it might therefore be the source of the Persian word Aza that means – mastic

<sup>ccxiv</sup> It seems to me that he has suggested that the זוית [corner angle] term relates to the זיו shine term and to the term that he regards as denoting ‘concave receptacle’ in that shining sparks display or appear as visible concave angles as they rebound.

<sup>ccxv</sup> Radak states Chazal say it is so named for the radiance / splendor of the trees in bloom.

<sup>ccxvi</sup> Cf. the verb עָטַשׁ atash that denotes sneeze which likely derives from the sound - atchoo

<sup>ccxvii</sup> The biblical hapax legomenon זֶרְזִיף [Psalm 72:6 ] is variously rendered – a type of low grass – a rare type of beneficial rain – a dripping or sprinkling – an irrigating / watering / stimulating of the soil – violent shower. See Radak . The PBH זֶרֶף is translated by Jastrow – a swelling – inflammation – swollen rim of a wound – Klein has it as – festering wound and bearing a sense of ‘flowing’, An Aram. נָזַף meant – rebuke – reprimand – chide and is apparently unrelated to the other זָפַח זָפוּז based terms. Jastrow links it to Hebrew זָעַף anger, rage and to Aram. נָזַף [be rough – be angry – threaten]

<sup>ccxviii</sup> Also - health – bloom – forthcoming vegetation

<sup>ccxix</sup> Radak states that Chazal say it is so named for the radiance / splendor of the trees in bloom.

<sup>ccxx</sup> But instead of my suggested meaning of ‘flowing’ – some of the authorities see the זָפוּז and זוית terms as denoting ‘corners’