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<sup>i</sup> אניצי פשתן [flax stalks that have been soaked – beaten – and baked] may relate as well

<sup>ii</sup> ...probable etymon of - apron

<sup>iii</sup> Talmudic אפנטא apanta - a type of over-pants , leggings [whence Eng. pants] – may derive from אפ as well

<sup>iv</sup> ...of the palm tree [Apud Jastrow]

<sup>v</sup> See also Shlomo Pappenheim's Sefer HaShorashim at אב - wherein he attributes to the base אב the sense of a causative element

<sup>vi</sup> Note that in English buyers are also called consumers

<sup>vii</sup> However בעל can also relate to the base בל that means – not – negativity – prevention – in that the master has the power to deny, negate

<sup>viii</sup> ...source of – better – best - bet

<sup>ix</sup> Jastrow listed a בלמא term that denoted fences protecting the borders of a field [and thus – restrictors]

<sup>x</sup> It may also be related to the base הצ that denotes out - albeit less apparently so.

<sup>xi</sup> The בטח root may be an extension of the בט base that denotes out in that having faith entails the heart going out past what the eyes can see as fact – and/or it sometimes entails going out on a limb- See also בח base

<sup>xii</sup> The blade of grass protrudes from the soil – the blade of a sword protrudes from the hilt.

<sup>xiii</sup> Etymologists have recognized that the blood and bloom terms are related.

<sup>xiv</sup> Bollards are [a] strong posts that jut out from a base for ships ropes to be tied round them – and [b] concrete cylinders that jut out from the ground so as to control traffic or [more recently] to block car ramming terrorists – and the bollard term – whose origin is unknown – likely derives from בלט

<sup>xv</sup> The bases בק and רק both denote –empty – and they might also be related metaphysically in that there is a V and an R that are both fricatives

<sup>xvi</sup> The Biblical בקבוק bakbuk [Jer. 19:1] – an [empty, hollow] bottle may be an expansion of בק However, most scholars see it as an echoic term that reflects the sound of a liquid pouring out.

<sup>xvii</sup> Along similar lines בקר could also constitute a ק infix into the base בר that denotes - bare

<sup>xix</sup> Vitiligo is from vitulus [calf, cow – animal that has white patches in its hide] which ultimately derives from Hebrew עגל eigel calf

<sup>xx</sup> Cf. ערק [to flee] that may similarly be related to ריק [empty, vacant]

<sup>xxi</sup> Jastrow lists a בקרא [lightheadedness]

<sup>xxii</sup> Some scholars [including Radak, Gesenius] have it as denoting also – attaining comfort, good cheer – Also as brightening – shine - flashing – Experts have indeed noted likely connection between brightness and joy in the word pairs ציץ שוש and צהר צהל . Mozeson and Some of the non-masoretic scholars do indeed link בלג to Lat. fulgeo [bright – dazzle – shine – flash] and note also that בלג is similar to Talmudic בלה [dazzle, flicker]. But ברק is an alternate etymon candidate. Also these בלג & בלה terms may be the source of the word flash

<sup>xxiii</sup> Possible etymon of Polish Boga [G-d] in that G-d is great. Possibly related to biblical Aramaic פת בג [food] as well

<sup>xxiv</sup> בלג is likely the etymon of the Russian adjective bolshoi [ large – big – great] also of - big

<sup>xxv</sup> And thus probable source of Eng. bushel

<sup>xxvi</sup> ... בשל is the possible etymon of the word – boil

<sup>xxvii</sup> ...whence PBH בסמן [scent, fragrance] and Persian bustan and PBH בסתן [garden]

<sup>xxviii</sup> Probably related to the PBH עפש [be moldy, decay]



<sup>lx</sup> Talmudic דלל also denotes - to stir up – also fear

<sup>lxi</sup> This ד base might be involved in the Aramaic / Talmudic word קדה that denoted – to bore – penetrate – perforate ?

<sup>lxii</sup> Post Biblical Hebrew features the words דוק - dook - דוקא davka - and דיק dieyak. These terms all feature a דק element – and they all denote states of exactness and/ or they directly have to do with the concept of exactness – And there is also - the PHB term דקדק meant – to examine minutely - - which is involved with exactness and also with indication

And Prof. Jastrow's Talmudic dictionary does also list the Talmudic terms (a) דוקא davka that means – exactness, minuteness - (b) דוקיא dukia that denotes exact meaning - (c) דיקא deekah that means evidence – which by the way amounts to a form of indication – and note also (d) the Talmudic word דוק - dook that means to pound into a powder – and that also means – (e) to examine carefully- And there is also (f) the word דיוק diyuk – that means – exactness – precise - accuracy<sup>lxiii</sup> -. These, too, are all involved with exactness and/ or with indication – and they all feature a דק element.

<sup>lxiii</sup> For the same reason דקל may be related to the word דל [poor]

<sup>lxiv</sup> Probable etymon of – Ger. teig – Eng. dough

<sup>lxv</sup> Perhaps also related to the fact that racing competitions are called heats

<sup>lxvi</sup> The fact that certain species of fish regularly jump out of rivers may perhaps also constitute a דג fish and - דגל bound connection. Watch the 'Jumping silver carp' – Indiana' internet video. Cf. also – fish are jumpin' (and the cotton is high ) [Summertime – by G. Gershwin]

<sup>lxvii</sup> Albeit that דרג may also relate to the words דרך [to tread, to lead] - דור [a generation] - דרבן [goad – Cf. קרבן from קרב] - דרס [tread, travel] that all share a base דר in the sense of – forward motion

<sup>lxviii</sup> Perhaps related to the base טפ that denotes drip in that pages and drippings come one after another. Incidentally, the נטף root denotes both hang and drip because droplets that drip do first hang for bit and then fall as drops/ drippings

<sup>lxix</sup> Possible source of – doff a hat

<sup>lxx</sup> The PBH דפוס that denoted – form, model, mold – and the Med. Hebrew דפס that denoted printing and molding are said to derive from the Anc Grk. typos [a blow - mark of a blow – impression – stamp on a coin – patter – model -] and from the Anc. Grk. typein [to beat, strike] but these all involve application and thus it seems to me that that the Grk. typos & typein [whence Eng. type] do themselves derive from the Hebrew דפ base.

<sup>lxxi</sup> However these terms might instead constitute the affixing of a ב to the base דל that means – poor – Suggested by Mrs. Marion Shajnfeld

<sup>lxxii</sup> ...possibly the source of ancient Grk. dyh δυή [misery]

<sup>lxxiii</sup> Rav Hirsch includes in this group a root דהב of the word מדהבה [Isa. 14:4] that he translates as – distress - which others render instead as either – rage/fury – as arrogance – from דהב [with a ר instead of the dalled] – or as golden [by ד / ז interchange from דהב]

<sup>lxxiv</sup> An alternate possibility would have it as the affix of a ב to the base דל that means 'poor' [Mrs. Marion Shajnfeld]

<sup>lxxv</sup> The verb דבר dabeir means to speak and דבור dovor means – a word - and thus the use of דבר dever to denote fatal pestilence may intend the idea that the victims are seemingly killed invisibly – by the word of G-d

<sup>lxxvi</sup> There may also be a base דב that denotes – adhere, stick to [ -See דבק at דק pg...] – in which case the דבה term could also relate to the fact that perjorative information and accusations tend to stick to their subject even after he has been proven innocent.

<sup>lxxvii</sup> Rabbi Yossi Shajnfeld suggested a plausible possible link between the דם base and the words מום [defect, blemish, mar] whence Eng. maim - and מאום [dot, speck]-

<sup>lxxviii</sup> Rashi regarded להם instead as a metathesis of הלם - But my manuscripts feature many specimens of ל prefix to inner bases– Cf. לאך – לקח – לבט – לכד – לעס – לפיד – לשם - לגם

<sup>lxxix</sup> The word many derives from the מון element of המון - and/or from the word מלא [full] Also Ger. gemein, gemeinde

<sup>lxxx</sup> But שהם can also relate to the word שם [name] in that onyx gems were used for signet rings

<sup>lxxxi</sup> The Aramaic word זלגן [blear eyed] may relate as well.

<sup>lxxxii</sup> Many scholars have assumed that this זלג is the sole source of the PBH זלה [sprinkle, spray, drip, be wet] but it seems to me instead that the base זל [flow] is also involved in זלה at least to some extent if not mainly so- Or Perhaps this זלה is a metathesis of the PBH זהל that means to flow, run – which may in turn derive From the base זח [to move] See also note....

lxxxiii Discovered by Y.B. Levinsohn about a century before I recognized it myself

lxxxiv Milon HaTanakh and others assume a link between זגג and זקק & זכך that denote purity – refinement - cleansing

lxxxv Jastrow regarded the Talmudic verb שזג [to clean, wash, rinse] as a shafel form of the glass related זגג - perhaps in that glass is a clear and thus clean material

lxxxvi i.e. in accordance with the translation of H.L.Fleischer of זרגון as – vine, shoot – However זרגון may relate instead to דרג [gradation] by ז / ד interchange in that some vines gradually grow upward or forward

lxxxvii The Talmudic verb זלה [drip, be wet, sprinkle, rain] is either a derivative of זלג or a Tower of Babel derivative of the base זל of the root נוזל that denotes flow down – Or Perhaps this זלה is a metathesis of the PBH זחל that means to flow, run – which may in turn derive From the base זה [to move]

lxxxviii But the Talmudic זרף [a hard rim of a wound swelling] derives from זר [rim] or from the word צרבת

lxxxix This זלעפה denotes storm, rage and is probably not related to the Talmudic זלף term

xc I do not know how or if the Talmudic verb יזף [borrow, lend] is related to these terms

xcii Perhaps related distantly to מחק [smash (by piercing) or pound Cf. Judges 5:26 ] and / or to שחק [pulverize by rubbing, pounding (spices)] Cf. Isa. 40:15

xciii The Talmudic חקק [draw a circle] probably derives from חוג - Talmudic חקה [to survey – from - חקר and חקק [hollow out] may relate to the sense of incise??

xciv From this came also Talmudic חקק usages as hollow out, dig out

xcv Cf. Eng. idiom – it's not etched in stone [not an immutable rule]

xcvi ..possibly related to the base גד of גיד [sinew] that denotes – connect - unify

xcvii חלט may be the source of Lat. caldus, calidus [hot, warm] and caleo [hot, warm] - or they may derive from Hebrew חום [hot, warm]

xcviii ...also said by some to be related to the Middle eastern word caliph

xcix The phrase ופני המן חפר Esther 7:8 is said to mean that Haman's face was covered [by the guards] but it seems to me that it might mean instead that his face was CHANGED [from happy to sad] .. It is known however, that they would cover the faces of those who were about to be hanged, legally.

<sup>c</sup> A Sanskrit term for purslane is 'gholika'

<sup>ci</sup> it seems to me possible that – like the word חגא of Isa. 19:17 - the word חרג may likely denote 'reeling' – and derive as well from the base חג in its sense of 'round / circle' - - by ר epenthesis – and denoting similarly – to reel'.

cii Jastrow notes that a woman who is a חגלה [who goes around] earns a bad reputation [Talmud Yerushalmi]

ciii Perhaps the model for the modern Hebrew חלצה [shirt, blouse] although the word blouse indicates that the חלץ root was the Babel event model for outer garment terms

civ Med. Hebrew חלצה = a recommendation [from idea of an advancing – moving out ahead]

cv The base חצ may also be involved in the word נחוץ [necessary] in that it denotes – something outside that is lacking [whence also the words necessitate and need]

cvi John Parkhurst saw the חצ base as denoting divide into equal or unequal parts. And as to separate – He had חוצות outside as separated from the body at hand - חצצות gravel as broken stones - He saw חלץ as loosened – loosened away from – so that מחלצה = a loose garment - חלץ = to make [limbs] loose, limber – and חלצים = loins – freed from/ not attached to the rib cage

cvi I discovered later that Gesenius does also link טאטא and טיט - and that he similarly recognizes טאטא as an enantiosemeic treatment of a root טוא that he regards as denoting 'miry' [comparing it to the biblical דשן [ashes] and דשן [to clear away ashes]

cvi Jastrow suggested a connection between these and a Talmudic root טגן [to be moistened, softened]

cix Y.S. has it also as the source of the Slavic and Romanian 'tina' [mud, earth]

cx But the Talmudic טנאה that denote – jealousy – and grudge – likely derive from קנאה [jealousy] and שנאה [hatred]

cxiii However Yehoshua Steinberg [Milon HaTanakh] saw the טפ base as signifying – attachment – and he regarded the טף infant term as – attachment to a family or to a dynasty

cxiv Jastrow links to נטף the Talmudic טטף [scarify fruit, fruit burst open]

<sup>cxv</sup> Some scholars define the טפח as the span of five outstretched fingers but Radak holds that the טפח is four joined fingers and that the five finger measurement is called זרה

<sup>cxvi</sup> ...Related to PBH קטם [lop off, cut off] by labial פ- connection and possible source of Talmudic קטע [cut off, lop, mutilate, break off]

<sup>cxvii</sup> The relationship between טפ hand and טפל handle may be similar to one between the words משש [to touch, feel] and שמש [to tend to]

<sup>cxviii</sup> However a טלה whose sense is hang down could also relate to the root תלה [to hang]

<sup>cxix</sup> ילד is the קל kal form while הוליד is הפעיל hiph'il – cause to happen – these words thus convey the idea that both the mother and father have given the baby a hand [help]

<sup>cxx</sup> Elchonon Shajnfeld suggests alternately that a relationship may lie in the fact that the יד is an extension of the body – while ילד giving birth is an act of extending the parent – along the lines of זרע zerah [seed, progeny] and זרוע zroa'ah [forearm] See pg...

<sup>cxxi</sup> Possible source of Ger. korb [basket]

<sup>cxxii</sup> Source of Anc. Grk. klyzein [to wash - whence Eng. cataclysm]

<sup>cxxiii</sup> However, the כאב root may also relate to the root כאה that denotes – afflict – depress – dishearten - distress

<sup>cxixiv</sup> ...perhaps related to Middle eastern okber [great]

<sup>cxixv</sup> ...whence Talmudic קולב כלוב [sharp instrument, axe]

<sup>cxixvi</sup> כפוף denotes especially – bent over

<sup>cxixvii</sup> The PBH אכף that denotes 'saddle' derives either from the fact of the saddle's bent form or from the idea that saddling an animal is a form of exerting mastery over it – to the effect that the animal is bowing to its rider.

<sup>cxixviii</sup> It is not out of the question that 'fold' derives from כפל

<sup>cxixix</sup> See also גפ pg...

<sup>cxixx</sup> ...also denoted hem, end part

<sup>cxixxi</sup> ...also - a jail

<sup>cxixxii</sup> ...but a סכף that meant knock down, maltreat may be instead a form of סגר - see pg...

<sup>cxixxiii</sup> ...whence Talmudic קולב כלוב [sharp instrument, axe]

<sup>cxixxiv</sup> The PBH אכף that denotes 'saddle' derives either from the fact of the saddle's bent form or from the idea that saddling an animal is a form of exerting mastery over it – to the effect that the animal is bowing to its rider.

<sup>cxixxv</sup> מלט melt may be the source of the word merge in the sense of – melting together

<sup>cxixxvi</sup> Perhaps this מג base that denotes dissolve, melt is the base of the negative denoting verb מגר whose exact meaning is unclear

<sup>cxixxvii</sup> A Talmudic מלט that means – scald off hairs from a skin – pluck - may entail an idea of hairs melting off – and/ or it probably relates as well to the root מלק [to pluck off the head of a bird]

<sup>cxixxviii</sup> Possible source of milt and miltz terms that denote spleen and soft body organs

<sup>cxixxix</sup> The לצ base may also be an element of עלץ [exalt] – which is also related to על [on, above]

<sup>cxl</sup> מט 's MT element may be the source of the words – mattress – moat. מטט Means totter and its TT element is apparently the source of Eng. totter

<sup>cxli</sup> מטר – in its הפעיל form ממטיר - is generally translated as to rain down upon – and also idiomatically so as in – to rain down bombs or bullets upon – but it may also be possible to regard ממטיר as denoting simply – to cause to descend upon – in which case the מטר that = descend upon can also amount to a ט infix into the מר base that means – change – just as the root נפל [fall] can derive from the base פל that means - different

<sup>cxlii</sup> The Talmudic word חמט [kneel, prostrate] may derive from the מט base – or it may be related to the PBH התחבט [prostrate in prayer, exert oneself]

<sup>cxliiii</sup> Perhaps the מט base is also related to קמט [shrink, wrinkle, crease] which may involve a lowering of parts of the skin

<sup>cxliv</sup> In Med. Hebrew it also meant - sap

<sup>cxlv</sup> There was also Talmudic usage of מחק as - rub

<sup>cxlvi</sup> A Talmudic principle states - ברוך עם הדרת מלך A king's glory, stature is enhanced by the presence of a multitude of his subjects – and I have demonstrated in my presentation concerning the simple Tower of Babel N infix [ ] that the word hundred may thus derive from the word הדר hadar [glory, magnificence] . This would support my theory to the effect that the number 100 is connected to the concept of full quantity. Yonder from יד [hand] – wondrous from בד [apart] – shunt from צד [side] among scores of other examples

<sup>cxlvii</sup> Cf. מחל [to forgive, pardon] that is related to the root מחה [wipe, erase] and whose sense is – to wipe away sin, offense

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cxlviii S. Mandelkern suggests סלח as the possible source of the Talmudic סלק [remove]

cxlix This סחי term is the etymon of the Talmudic סחוא סחיתא סחוטא that denoted – refuse, sweepings, disgusting matter.

cl The ס samekh and the ש sinn often interchange in biblical Hebrew

cli ...suggested by Mrs. Marion Shajnfeld

clii Perhaps related to סלח

cliii Along similar lines - One could suggest also רגם [to stone, pelt, pound] as deriving from רם [high, great] and as being a euphemistic usage in the sense of using lifting stones in place of saying stoning [to death or otherwise] However, People generally pelt a person with stones etc. when they have cause to be angry at them – and therefore it is also likely that the word רגם [to pelt, to stone] is related to the word רגז [anger] – Perhaps it also involves the base גם that denotes also – in that more a more stones etc. are added to the pelting

cliv ...related to base תא whose sense is – delineate, mark off - by ס / ת interchange in that they possess a sense of restricting – as does measuring as well

clv Gesenius perceived a link between סלא to weigh – and the base סל that denotes – lift, height in that placing a weight-stone on the empty pan of a bi-lancia scale causes the other pan to rise

clvi ... called in Aramaic סניא

clvii Others have סנש as branch, bough – or as fruit stalk of the date palm.

clviii ...possible etymon of anc. Grk. hubris [insult]

clx The עבד root that denotes labor and servitude may also relate homiletically to the similar word אבד [loss, lost] in that having to work was decreed upon Adam and mankind as a punishment for his having disobeyed G-d – to the effect that עבודה work amounted to a loss to Adam of his original ability to exist without having to work.

clxi The word רעב [famine, hunger] is also a possibility

clxiii This עגה ooghah [cake] term is the source of the Eng. 'cake' cookie' and the Ger. kuchen and the Yiddish 'kugel' [kiggel] by ע > K withering

clxiv The Hebrew עג base may have been the source of the Akkadian egeru [stutter, stammer]

clxv There is also, however, a Talmudic source that suggests that Ogg was so called on account of the fact that the patriarch Abraham was engaged in the baking of עגות [matzoh cakelets] when Ogg came to tell him of the capture of Lot by the four kings [Gen. 14:13- 14]

clxvi The MOCKINGBIRD is likely so called because of its well known habit of imitating the sounds of other birds – as well as those of amphibians and insects

clxvii עלם [disappear] may be metaphysically related to עלף [faint] by פ / מ labial letter inter-relationship in that everything 'disappears' when a person faints

clxviii The root עפל that denotes height, high places and ascent [Num. 14:44] may be related metaphysically to the עפ base a well

clxix Jastrow has this as denoting to wrap up

clxx appears to me to have denoted in the hiph'il form - העליט to give to eat -in the word העליטני Gen. 25:30– but many experts have it instead as meaning - [to gulp, swallow greedily –]

clxxi Jastrow listed a Talmudic הלעטה that denoted a stuffing – a swallowing that could still be regurgitated – E. Klein has it as PBH – fattening, stuffing

clxxii לעט could also relate to the base לע that is mouth related – See note #

clxxiii עט to 'write' is not out of the question

clxxiv Consider also Talmudic עטם [to flank]

clxxv Perhaps the source of the Runic hank [a chain]

clxxvi But עקר - which denotes – the main part, the root of – and which enantiosemitically means – to uproot – probably derives instead from a קר base that denotes – root – source – that appears in the words מקור [source] and קור [to dig for] [Eng. source derives from Hebrew שורש shorash [root] ]

clxxvii In its sense of remove עתק is the etymon of the words ancient – antique – Antigua – in the idea of – far removed in time

clxxviii I am unable to link the עלם root usages as disappear/ invisible and as – adolescent / teenaged to the base עמ – Rav Hirsch assumed that an עלף root had a meaning as – disappear – in which case it would relate to the עלם [disappear] sense by labial פ / מ inter-relationship

clxxix Perhaps עמל [toil] intends – with [a lot of effort]??

clxxx ...also a PBH עמות = attached

clxxxi Jastrow listed a עמר term that meant – (a) thick – (b) tufty – The sense of thick can easily relate to עם with – but the sense of tufty may relate to the Aramaic עמר [wool] that is a Babel event derivative of צמר [wool]

clxxxii Possible etymon of Anc. Grk. Olympus – home of the invisible deities / gods - heaven – highest mountain in Greece

clxxxiii Shoresht Yessha said that duchies are called מטש and שבט which are also rod terms as is פלך - The British scholar Julius Bates suggested that the פלך region term derives from the fact that [measuring] rods were used for measuring distances – just as it has been suggested that the area term חבל is so called because measuring ropes were used for measuring areas.

clxxxiv I disagree with the minority opinion to the effect that the spindle and cane terms are related

clxxxv The פלך that denoted hand spindle can also amount to a metaphysical blend of the פכ base that meant two opposite ways – and the פל base that denoted – difference. The same may apply to the פלך that denoted region

clxxxvi Shoresht Yessha suggested that the paving פוך has the appearance of the cosmetic. He said that the gem was called פוך because it was thought to have the power to change a person's luck/ fortune – and that the colorant פוך was so called because it was used to change unattractiveness to pretty

clxxxvii Shoresht Yessha suggested that the פך vessel is mainly used for oil and for water and it is called פך because the water pours out first even when there is oil on top of it

clxxxviii ...depending upon the type of light and/ or the angle at which they are held

clxxxix ...However its other usages as break [and as distribute?] may constitute a secondary form of פרך [break]

cxc I.B. Chones list a פלקא as a מגילה

cxci 's usage as split could be a metathesis of פלק [split] - and/ or its usage as peel could be a secondary form of פצל [peel] by ק / צ interchange. Cf. – קמה צמה – פקל enter alia. In any case one or both of these peel terms are ultimately the etymon of the Eng. word peel This פצל is also the source of ancient Grk. ptisaneh [barley crushed and cleaned of its hulls] – or perhaps from פטיש patish [hammer]

cxcii Its usage as peel could be a metathesis of קלף [peel] -

cxci Also meant – to stop – to plug up – insert a stop-gap – whence Eng. plug

cxci Probably related to the Talmudic פגר that denoted – break through – split, break up, destroy

cxci also meant – to break

cxci But another Talmudic פטם that meant – to crush, pound, pound ingredients for incense of medicines is likely a withering of פטיש pestle

cxci Probable etymon of lamp – via Grk. lampas [torch]

cxci Perhaps source of [ex]plode by L infix

cxci Jastrow has biblical פלץ as – split, shatter

cc Blast derives from פצץ or from בלט

cci The biblical root פצל [to peel – whence Eng. peel, by elision] may relate as well

ccii The base פץ might be the source of Lat. plosus, plaudus [clapping hands] – alternately פלס [flat, even] from the flats of the clapping hands

cciii Rabbi Pappenheim recognized that פא has a meaning as extremity in the words פאה פאת - but he failed to extend this to other roots because of his [mistaken] belief that only the letters פ א ה י ו נ ת were used for expanding bi-literal bases

cciv So Radak, Ernest Klein – However עפא could also denote instead branch – as does ענף - because it is עפ [flies] in the wind. And other translations have also been suggested for עפא . E. Klein and Evann Shoshan regard the א as a function of the plural form – and not as part of the root – but Radak and Rav Hirsch did list it as radical

ccv But some experts have this term as denoting – to impute falsely [2 Kings 17:9]

ccvi Albeit that this קפא might be an Aramaic form of צוף [float] by ק / צ interchange – see pg..

ccvii Possible source of Eng. ' fog' – Also of vague – punk[wood] – Brit. Fag [droop, decline in strength, become weary]

ccviii ...related to Syriac בגן [cry for help] – and source of Mod. Hebrew הפגנה [protest demonstration] But these might relate instead to Hebrew בכה bokheh [cry]

ccix Biblical & PBH also meant – corpse, decaying

ccx See also פקר – pg...

ccxi However the word פחות [less, diminish] does not derive from this base and the פחת that denotes a pit, depression in the ground surface may relate to the פחות פחת [diminish] and it may also relate to a possible פח base of פתח [opening] that may in turn connect to the פה word [mouth – not spelled with a ח ches ] that is also an

opening – as we find the idea of opening in the roots - פָּחַח פָּחַח פָּחַח and/ or it may relate to the פִּתּוּחַ pit – Note that the mouth is sometimes called vulgarly – a trap - The base & root פָּחַח – פָּחַח denote trap, snare and these relate to the concept of mouth The פָּחַח פָּחַח that denote – governor – high officer, local ruler probably derive from base פָּחַח in the sense of a vice ruler [Cf. viceroy] but Rabbi Pappenheim sees this term instead as intending minor rulers who have an overblown sense of self worth. See פָּחַח base pg..פָּחַח- also means – to open

ccxii Perhaps the root פָּחַח [to flower, to blossom] is figuratively related to the concept of blowing

ccxiii But perhaps this פָּחַח usage is a [very rare] aphetic [abbreviated] form of פָּחַח [wide, thin and flat]

ccxiv Reuven Brauner's dictionary lists a verb שָׁלַח [inflate]

ccxv A Talmudic פָּחַח meant roll in – but also - divide [perhaps a derivative of פָּחַח ] – also cover oneself with [wallow?]

ccxvi Possible etymon of Anc. Grk. plazein [wander – roam – cause to wander – turn away]

ccxvii Probably related to the Talmudic רָפַח refresh [spread]

ccxviii Albeit that Parkhurst attributes these words to the פָּחַח root in the idea that fish multiply / increase diffusively

ccxix Jastrow suggested instead that this פָּחַח may relate to פָּחַח one of whose PBH meanings is – twist – apparently in that the snake arranges itself into a coil shape

ccxx ...also = rough scabby surface

ccxxi Cicatrice probably derives from צֹק tzuk

ccxxii As a lesser possibility צֹק scar might derive from the base צָל that denotes – something thrown off by an item or a happening – and that is the base of צָל [shadow] - צָלם [image] - צִלְצִל chime, ringing

ccxxiii I do not know how or if the word צָחַח [stench] is related to this base

ccxxiv ...or can otherwise have derived simply from צָחַח . From this came the the word צָחַח [to salute, greet – by putting the hand to the head temple in salute]

ccxxv Or צָחַח might be a form of קָעַח [deep incision tattoo – by קָ / צ interchange see note # - see also קָ base] . Another opinion is images cut to the side

ccxxvi This root צָחַח may be the source of the ancient Grk. thlaspi [cruciferous plant]

ccxxvii Yehoshua Steinberg – Milon HaTanakh links צָחַח to שָׁפַח protrude and to שָׁפַח

ccxxviii ...and especially so the male deer, with its antlers

ccxxix I disagree with those scholars who assign to a צָחַח base the sense of covering – which they have [mistakenly] perceived from the fact of the צָחַח covered wagon and the צָחַח tortoise that is covered by its shell

ccxxx Gesenius has suggested צָחַח as an alternate form of קָבַר [bury] by קָ / צ interchange – in that certain cultures used to bury their dead aboveground by heaping a mound of earth atop the deceased - see note.....

ccxxxi However Yehoshua Steinberg – Milon HaTanakh – links צָחַח and אָצַח to טָבַע dip, sink

ccxxxii It is not out of the question that the word אָצַח [finger] constitutes the epenthesis of a בָּ into the base צָחַח in that the fingers jut out from the side of the hand . But see also pg...

ccxxxiii The Eng. word finger likely derives from פָּגַע [to touch, strike] – and the Eng. phalange [bones of the fingers, toes] may derive from the root פָּלַג polag/ folag [to divide, cut into parts] in that the fingers are divisions of the hand

ccxxxiv Cf. also the PBH Talmudic צָוַח tzovas and צָוַח tzovah [join, follow, attend] that are related to the biblical צָבַח [stand together as a bundle]

ccxxxv צָבַח is related to the biblical words צָהַר [brightness] and זָהָב [gold]

ccxxxvi It seems to me that Rabbi Pappenheim saw in the קָע base a sense of piercing, stabbing – but he failed to recognized its more basic sense of deep

ccxxxvii A קָע hapax legomenon [Ezek: 23:23] is translated by some as noblemen, aristocrats in which case it may intend men of deeply rooted ancestry – or as men with deep pockets – but other regard the term as referring to a land allied to Assyria

ccxxxviii Jastrow regarded קָעַח as a transposition of קָעַח of root עָקַח

ccxxxix The Lat. word column likely derives from a combination of both קָלַח terms [see pg...] in that (a) the column is a holder – holding up the structure overhead – (b) The column is a straight up item- like a stem or stalk - & (c) the column is an item of strength [ קָח ]

ccxl However, this קָלַח may also constitute an Aramaic version of a lost word כָּלַח that would derive from כָּח [strength, force] in that it is the strength of the stalk that holds up the inflorescence at the top. This idea would be supported by the fact that Rashi and others render render the word קָשׁוּתִי [Exod. 25:29] as supporting staves and Rav Hirsch has it as supporting pillar in that the קָשׁוּתִי term would thereby relate to the root קָשָׁה [hard, strong] – even though קָשָׁה hard is spelled with a shinn while קָשׁוּתִי is spelled with a sinn – albeit that it seems possible that the קָשׁוּתִי term may denote instead a lid or cover – as is the opinion of a few non-masoretic scholars who apparently assumed that the term relates to the flat denoting קָש base – in the sense of a flat lid cover – see base קָש – קָש pg...



ccxli ...but see also צמח

ccxlii Some scholars relate this קש base to the PBH and Med. Hebrew הקש that denotes – comparison – analogy – syllogism.

ccxliii קשר's Aramaic derivative is קטרא - קטרא [knot, band] - which is the source of the Lat. catena [chain] whence Eng. chain

ccxliv Possibly related also to Talmudic כמש [wither, wrinkle] and/or to the base קל that denotes – light, ease

ccxlv Apud Jastrow

ccxlvii Perhaps also כוש - כושי

ccxlviii Others have it instead as – ink bottle

ccxlviii The ס samekh and the ש sinn often interchange in biblical Hebrew

ccxlix The PBH קלף klaf that means ‘parchment’ relates to the fact that it was generally made out of the ‘peeled skin’ of an animal קלף may be the etymon of Eng. scalp

cel This root קלף can be the etymon of the Lat. glubere [to peel] whence Lat. gluma [husk] glubo [bark].. Also of ancient Grk. κελυφος kelyphos that denoted

‘husk’.Perhaps also Span. Galapago [turtle] and MLat. Carapace [shell]

celi A Talmudic קפל that means – scrape off – peel – eat away may be a metathesis of קלף

celii Cf. שרף that yielded ערף pg... and שרף that yielded סרפד pg...

celiii A Talmudic קלם that meant – to pare off is probably a withered form of קלף

celiv The קפוז [arrow] snake coils itself into circular shapes

celv The related Talmudic אקופי meant ‘curlings of the web’ [Sabbath 75b] - and אקפותא meant ‘curlings of the hair’[ Targ. Isa. 3:24]

celvi But this שקף could relate instead to the base כפ [bend] See pg..

celvii Also denotes – circumlocution . This סקף is an Aramaic treatment of נקף

celviii Perhaps the Talmudic סקב [to harm, hurt] is a derivative of this נקב sense

celix Whence Talmudic מקטיא – object held to make an oath upon it

celx Perhaps the PBH noun שפוד [roasting spit] will relate in that piercing with a spit amounts to the converse of שלף

celxi שלף may be the source of PBH צלף [flog] in that flogging entails pulling out one’s hand from a posterior position – but see also קלע - pg....

celxii Reuven Brauner adds - extract

celxiii Perhaps also related conceptually to שטף [a torrent let loose] which might be regarded as moving even along the surfaces of the sides of its confining borders –

Perhaps שפע will relate in the same way

celxiv It may relate to the Talmudic שהף that meant pull out

celxv Rabbi Pappenheim has suggested a connection between שאף and אף [nose]

celxvi Also Psalm 139:11 חשך ישופני [the darkness waits to attack me]

celxvii But it may be that they are so called because a cheese’s surfaces are scraped of dregs

celxviii A Talmudic שקף that denoted (a) knock – strike – smite – (b) drive about, knock about [of the wind] could have derive from a שוף term that meant – strike, crush – by ק kuf infix - see note...

celxix Perhaps the bird שחף - which some regard as the seagull – relates to this base by ה epenthesis – in that seagulls appear to glide in the air

celxx PBH שפשף = rub, scrub, polish

celxxi Similarly the word drawer is from draw – and the Hebrew drawer מגירה is from גרר [drag]

celxxii The Ger. schlaf[en] and Eng. sleep might derive from the שפ base – in that sleep is a type of slipping away but a better candidate is Hebrew שכב shochav [lie down, sleep]

celxxiii Possible source of Talmudic רשבין / נשבין [bird traps, snares]

celxxiv I do not know the origins or connection to the words שבב - שביב [splinter - fragment – spark – to chip] – and שובב [rebellious, unruly] – Rabbi Pappenheim

suggested that sparks are called שביב because they return to burning when they touch an appropriate surface. Rav Pappenheim also suggested that the word שובב denotes emotionl confusion and agitation and that its sense is that people who are thusly affected are constantly thwarted in their attempts to find ways out of their troubles – to the effect that they are always going back to square one in order to try a new solution.

celxxv One theory suggests that the slug or snail term שבלול derives from the fact that snails leave a slimy trail שביל as they move along

celxxvi John Parkhurst has שלב as – to put in place, to correspond, answer

celxxvii But Yehoshua Steinberg – Milon HaTanakh and others regard a שוב base as a metathesis of נשב [blow]

celxxviii Isa. 3:18

celxxix But the root שבת of השבית that means – put an end to - to destroy – eliminate is in my opinion related to the root שבר shovar [to break] by ת / ר relationship

celxxx An Aramaic word שבוקה [swearing] is an alteration of this term

celxxxi Perhaps also related to שיח siakh [low bush] that is spelled instead with a sinn

celxxxii A Talmudic term שלה signified – (a) extension – (b) irrigation ditch

celxxxiii According to the opinion that the קטרת component שחלת was a snail shell derivative – its name may be due to the fact that snail shells emit a roaring sound – like that of a שחל lion

celxxxiv This של is a portmanteau contraction of the words אשר אל [that is - to] and Not related to the inner base של that denotes disengagement

celxxxv Whence שלטון rule, governnce . Related to sultan

celxxxvi ...whence שלטון [rulership, government] And related to Middle Eastern ‘sultan’

celxxxvii Biblical שוט also meant – row - Talmudic שוט also meant – swim, fly

celxxxviii PBH שוטר also described as – executive officer – one who carries out an order – which is also a form of extending

celxxxix Also Talmudic – to prostrate oneself – Also to flatten

ccxc Cf. cowboy slang for a ranch – nice spread you got there, podnah

ccxci שפט 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

ccxcii Jastrow links to שוט also a term בשט [send forth in all directions]

ccxciii ..source of Aramaic תכשיט [trinket, ornament]

ccxciv שטף may be the etymon of Eng. steep[ed in] which is thought to be related to O.N. steypa [pour out]

ccxcv ...and mosquito

ccxcvi Perhaps also related to רתם - a tree whose scent is said to tame wild horses – so - the bringing of them to perfection. Evann Shoshan has רתמה as a bridle – in which case the רתם root will also have a sense of ending or shutting down a horse’s run.

ccxcvii ...possible source of - trifle

ccxcviii Perhaps related metaphysically to [low, lowly]

ccxcix Julius Furst perceived a link between Talmudic חתך and biblical נתה - and it is possible that I had encountered this a few years ago and that it was this that planted in my brain the seed of these ideas – albeit that he did not mention any idea of cutting to measure – nor any word of a link to לתך

ccc ...also – to pull

ccci Possible etymon of Talmudic הדם [ dissect, dismember, tear to pieces, part, member, arrange parts of an animal ]

cccii The word mute is a reverse order encryption of דום

ccciii The word דמן domen – [dung, manure] may relate to the fact that the flesh of corpses is absorbed by the soil אדמה – and/ or it may relate to the fact that this occurs after life has been silenced / restrained / destroyed דמם - albeit that דמן can also be related to דמן [prepare]

ccciv ...possible source of אומנת - אומן - child’s guardian, one who raises a child

cccv Some scholars link to this base אלמנה [widow]- which I regard instead as deriving from למה [why]

cccvi Jastrow correctly sees שלך as possibly related to the Aramaic טלק talaq [to cast, throw] that seems to me indeed as שלך’s probable Babel event Aramaic form.

cccvii ...even though the ט usually acts as a substitute for the generally primary ת

cccviii Other תקע usages include – pitch a tent – blow a wind instrument – clapping, clapping hands.

ccciix Talmudic טען [pack olives into a vat] could be a metathesis of טען

cccix ...even though the ט usually acts as a substitute for the generally primary ת

cccxi Other תקע usages include – pitch a tent – blow a wind instrument – clapping, clapping hands.

cccxi Incidentally - Entirely unrelated to the similar word תועלת that means – benefit, help

cccxi perhaps related to Middle eastern okber [great]

cccxiv Jastrow suggested a connection between these and a Talmudic root טנן [to be moistened, softened]

cccxv Perhaps נטר [police] is related to שטר

cccxvi שקה שתה - Cf. ק ת /ק interrelationship – פקה – פתה

cccxvii The development of this קלה from the Hebrew קלע [to sling] seems a lesser possibility.

cccxviii It seems to me that this Ger. auch may constitute an antonym encryptomt of the Hebrew אך ahkh in its restrictive sense ‘but only’. But see also auch pg...

cccxi Gesenius and E Klein suggest ‘absorbent papyrus plant’. Jeremy Steinberg – ‘light wood, reeds that grow near an abundance of water such as a lake or marsh’

cccxi Gesenius identifies the גמא as the papyrus plant – a plant that ‘swallows water’

cccxi גמא usually appears in PBH Hebrew in the form גמע [sip, swallow]

cccxi ...closely related to גמא pg...

cccxi The development being similar to that of הבהב from הב - see pg...

cccxi גמ is also the source of the Welsh ‘gan’ [with, by]

cccxi Jeremy Steinberg relates these to the Tanakhic גמץ [pit] in the same sense . See pg...

cccxi So too Radak suggests for the term in general – and also gradation . However, Rav Hirsch sees in שלב instead the sense of ‘protrude’

cccxi The commentators dwell upon this verse ויחלטו הממנו and it is approached in at least three different ways - although all seem to agree that the verse means that it intends that the emissaries caught at / seized upon the weakness implied by Ahab’s statement ‘he [Ben Haddad] is my brother’ and they quickly decided to answer – yes your brother is Ben Haddad – (1) The verse should have been written instead ויחלטו ממנו and they seized upon it from him as that presentation would seem to fit better with the context – (2) The accepted version ויחלטו הממנו is indeed the correct one and it intends – they asked themselves – has Ahab now truly offered friendship to their defeated king? – but this does not seem to fit as well with the context as ויחלטו ממנו would have – (3) Metzudas Dovid offers a novel solution – suggesting that the phrase should be understood instead as ויחלטו הממנו and as meaning – and they decided and seized upon הממנו = upon that which had come from him [that which had been uttered by him]. See also next... Rashi explains that Ben Haddad’s emissaries assumed that even if Ahab’s conciliatory tone was inadvertent it was still a good sign

cccxi The phrase is generally translated – ‘they seized upon his word – they caught him at his word – they cut off his further speech so that he could not change his mind. Regarding the words ויחלטו הממנו it likely means ויחלטו ממנו - [they determined from it – from the inferiority complex that was evident from Ahab’s words - with the ה being superfluous and perhaps poetic – or perhaps הממנו derives from the root המם [to confuse, throw into disorder] and it means instead – ‘they decided to throw him into disorder by seizing upon his weakness.

cccxi Modern day usages include ‘scout, track, explore’

cccxi Filipowski notes that Menachem saw this וגו ש עפר instead as related to נגש and intending – dust approaches

cccxi ... in which sense it would likely be the etymon of ‘glissade’ and perhaps also of ‘glide’ itself, as well. Yehoshua Steinberg links it in this sense to the words – Slovak klzat – and Russ. skolzit [glide] and Russ. gladkiy [sleek, slick, smooth] and Ger. glatt [smooth, sleek, slippery] ] and glitschen [slither, slip] among others - but at least some of these may relate instead to חלק. See pg...

cccxi Note also that some render גלש as ‘appear, come into view’ – in which case it could relate to the root גלה galah [reveal]. Also the idea of gliding down a hill [Cant. 4:1 ] might relate to the root גלל that means ‘roll’.

cccxi Perhaps related to biblical בצרת [restraint of rain, drought] Jer. 17:8

cccxi A relationship between the BLS בלס nipping term and the Hebrew בשל B-SH-L term that denotes ‘ripen’ seems distant but perhaps not out of the question in that nipping promotes ripening

cccxi A similar relationship exist between the בשל term’s senses as (a) ripe and (b) boil

cccxi Jastrow perceived an inner base בט that denotes ‘trample’, tread upon’ from which was developed the Aram. בטר [tread upon, contempt, be overbearing]

cccxi As in ‘nip it in the bud’. Such nipping was called in Vulg. Latin vellicans sycamina. The Lat. vellicans [nip, pluck] may derive from the Hebrew מלק molaq [nip off] by M > V Babel labial withering – as with ‘pluck’ as well

cccxi Rav Hirsch links תלם to a תלל root that he regards as height related – whence תל [hill, mound]

cccxi So Radak

cccxi Cf. תמור of the Passover Haggadah – also – the PBH תמור denotes ‘rising column’ and PBH תמור is ‘a rising straight up’ – see also סמר pg..

cccxi Mozeson correctly attributes to תמר the word ‘timber’.

<sup>cccxl</sup> Tamar is also the name of the widowed daughter in law of Yehuda, who bore him the twins – Peretz and Zerach [Gen. Chap. 38 ] – and also the name of a daughter of King David who suffered misfortune [ II Sam. Chap. 13 ]. Lexicographers suggest that Itamar איתמר - the name of Aharon's youngest son – denotes 'Isle of Palms' – but in light of the Yalkut Shimoni account to the effect that his descendants lost their high priest position privilege because of improper behavior [ Sam. 4:19 – 22] – it seems to me possible that איתמר may have been named prophetically from the idea אי תם [not perfect un-wholesome ] or אי תמר [not upright, unlike the tree]. And my theory may also be supported somewhat by the fact that the newborn son of one of Itamar's penalized errant descendants was similarly named at birth by his dying mother - איכבוד Ikavod [Ichabod] which means אי כבוד [no (longer) honor] on account of the sudden lowering of the status and destruction of his family and the capture by heathens of the Holy Ark.

<sup>cccxl</sup> also appears once in the form אמן in Jer. 52:15.

<sup>cccxl</sup> seems a reasonable candidate for etymon of the words 'jewel' and 'gem'

<sup>cccxl</sup> Schlage from ספק seems an outside possibility

<sup>cccxl</sup> And thus it could perhaps also be regarded as shortened version of תאלפיות

<sup>cccxl</sup> Jastrow regards the Aramaic זבליגא - זבליגא [resinous cedar species tree] and זבלגן [bleary eyed] as derivatives of זלג - by ב epenthesis

<sup>cccxl</sup> It seems that Rav Hirsch also perceived some connection, i.e. according to Rabbi Clark

<sup>cccxl</sup> A link between כתב [write] and חתם is conceivable – i.e. in its sense of 'signature'. See also pp...

<sup>ccc</sup> In the sense 'rise' is the Talmudic סלקא דעתך 'it might rise up in your mind'

<sup>ccc</sup> Lat. gena's other usage – as eye – eye socket may derive instead from עין [eye]

<sup>ccc</sup> The Aramaic נבזכה [gift] is likely a Babel event reduplicate withering derivative of the בזה root. [Dan. 2:6 – in pl. נבזכין ]

<sup>ccc</sup> Perhaps also Czech and Pol. blazen [clown, jester] – But see also 'Volga' pg....

<sup>ccc</sup> ...and perhaps also of the ship pole 'mast' that was located near the center of the craft. The first sail bearing boats were likely single masted, with the mast near their middles

<sup>ccc</sup> A homiletic word play [paronomasia] is possible to the effect that עמרה stands for עמו רע 'its people is evil'

<sup>ccc</sup> ...whence Ger. schlaf [& Eng. sleep] – also scabbard [wherein a sword rests]

<sup>ccc</sup> Perhaps ציר and צבר are linked as well

<sup>ccc</sup> This T-V-L תבל term may have been the source of the German word welt [world] which is pronounced VeLT and which is also the forerunner of the Eng. term world – by means of a Tower of Babel TVL > VLT permutation. Or it may have developed straightly from חלד [world] However – the Eng. noun welt that denotes a protrusion derives from the Hebrew root בלט bolet [to shoot forth, protrude] that is mistakenly assumed to be a word of later, Mishnaic Hebrew – that did not exist in biblical times.

<sup>ccc</sup> The תבל term that denotes 'the earth' or 'the world' may intend the idea – 'it will turn negative' or 'it will come to naught'

<sup>ccc</sup> But the Talmudic טלומא that means – press – oppress- take advantage of may be a corrupted form of תשום - Cf. תשומת יד

<sup>ccc</sup> Prof. Jastrow assigns this to the base בל

<sup>ccc</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]

<sup>ccc</sup> 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

<sup>ccc</sup> Such a development would parallel the similar development of the פנג [millet] term from פוג. See pg...

<sup>ccc</sup> Gesenius suggests a link to the word צלה [prosper, succeed]. Along similar lines some scholars suggest a link between כנור and צנור and כנף צנף

<sup>ccc</sup> It seems to me however that Gesenius sees these two usages as sharing nevertheless a common conceptual thread – in that the developing of full strength and the reaching of ripe old age both entail the attainment of a type of 'maturity'

<sup>ccc</sup> Cf. תמר of the Passover Haggadah – also – the PBH תמור denotes 'rising column' and PBH תמור is 'a rising straight up' – see also סמר pg..

<sup>ccc</sup> Mozeson correctly attributes to תמר the word 'timber'.

<sup>ccclxx</sup> Tamar is also the name of the widowed daughter in law of Yehuda, who bore him the twins – Peretz and Zerach [Gen. Chap. 38 ] – and also the name of a daughter of King David who suffered misfortune [ II Sam. Chap. 13 ]. Lexicographers suggest that Itamar איתמר - the name of Aharon's youngest son – denotes 'Isle of Palms' – but in light of the Yalkut Shimoni account to the effect that his descendants lost their high priest position privilege because of improper behavior [ Sam. 4:19 – 22] – it seems to me possible that איתמר may have been named prophetically from the idea אי תם [not perfect un-wholesome ] or אי תמר [not upright, unlike the tree]. And my theory may also be supported somewhat by the fact that the newborn son of one of Itamar's penalized errant descendants was similarly named at birth by his dying mother - איכבוד Ikavod [Ichabod] which means אי כבוד [no (longer) honor] on account of the sudden lowering of the status and destruction of his family and the capture by heathens of the Holy Ark.

<sup>ccclxxi</sup> דלף is an alternate and possibly collateral source of the Eng. 'drip'. But see also טיף pg...

<sup>ccclxxii</sup> Hebrew תף toph [drum] is an alternate possibility. The 'experts' do indeed relate tympanon [drum] that surely derives from תף .

Tympanon's other meaning – 'panel of a door' – will relate either to the drum תף in that people always tap / knock on doors – or it will relate to the base דפ - just as the דפ based words דפן - מדף - דף refer to panel items derived from the idea of 'made by hammer beats'. Note also that a level of shelving is analogous to a page in a book

<sup>ccclxxiii</sup> ...also – sheet and later – leaf of a book [Jastrow]

<sup>ccclxxiv</sup> של is likely the source of the Eng. verb 'to shed' by L / D dental dissimilation. See pg... for explanation of 'shed' noun.

<sup>ccclxxv</sup> Freeing a servant and divorcing a wife [G-d forbid] entail permanent disengagements

<sup>ccclxxvi</sup> However, Gesenius sees the term as deriving from the idea that tables are 'spread out' [and thus similar to having been sent?]

<sup>ccclxxvii</sup> Ernest Klein explains the parallel extant between the שלחן related PBH money changer term - שלחני shulchani – and the ancient Grk. trapeza [table] and trapizites [money changer, banker] – The Ger. bank [bench] and Ger. bank – and the Aram. פתורא [table] and פתוראי [money changer, banker]

<sup>ccclxxviii</sup> A related PBH כשל denotes 'strike against'

<sup>ccclxxix</sup> The base may be the source of the ancient Grk. ψαθος psiathos [mat]

<sup>ccclxxx</sup> But others have this as take away [some – cast away]

<sup>ccclxxxi</sup> ...and likely Gesenius as well

<sup>ccclxxxii</sup> It is also used to denote the roughness, harshness of voice and of female nipples [Jastrow]

<sup>ccclxxxiii</sup> However - may relate instead to the Hebrew word בחר bochur [a young man who has reached maturity] of the root בחר [choose] – in the sense that this is a choice condition of life

<sup>ccclxxxiv</sup> However, ברג may instead – or also – relate to the ברה base of the word בריח briach [securing bolt]. See also pg...

<sup>ccclxxxv</sup> It may also be of note that when each of the letters of גד is lowered one gradation – the result is the Aramaic בג - that some translate as 'portion' – that is synonymous to fortune

<sup>ccclxxxvi</sup> Dan. 1:5 and elsewhere

<sup>ccclxxxvii</sup> Its פת element may relate to the Hebrew פת that initially means piece and that came to denote 'piece of bread'. Some scholars have the פת element as denoting 'piece of' [of root פתח to break in pieces] while others regard it as denoting 'food' with the בג element signifying – portion. It seems to me that the Hebrew פת word's usage as 'food, bread' probably derives as a shortened form of פת לחם [piece of bread] See pg...

<sup>ccclxxxviii</sup> See also בער בעה pg...

<sup>ccclxxxix</sup> A number of non-masoretic lexicographers have made similar suggestions

<sup>ccclxc</sup> The same verse also features next the phrase גל נול gol na'ul wherein some regard the גל term as a secondary form of גן by ג/נ interchange- within a phrase repeated for emphasis – but others translate it instead as a spring in a phrase intending 'blocked / secluded / enclosed spring'

<sup>ccclxci</sup> The word 'neck' may relate to the ענק root. Also – from ענק 's usage as giant may have resulted the OFr. ahuge that Harper suggests as a probable source of Eng. 'huge' – by elision of the נ nunn

<sup>ccclxcii</sup> An Aramaic מחוי denoted dissolved, watery – מחי is – dissolve, mash - המחה - dilute, mash

<sup>ccclxciii</sup> The modern Hebrew אולפן Ulpan – wherein Hebrew is taught to new Israeli immigrants – derives from this word.

<sup>ccclxciv</sup> ... perhaps also the biblical אליה - the very desirable fatty tail of the sheep.

<sup>ccclxcv</sup> Jeremy Stenberg quotes Malbim as saying that אפך is related to the word פאה [corner] and that it denotes – enveloped /surrounded from all corners – but this seems to me a bit far-fetched – and the base of אפך is אפ and not פא

<sup>ccclxcvi</sup> The idiomatic Jewish prayer term נפילת אפים means literally 'a falling on ones face' [in supplication]

<sup>cccxcvii</sup> Perhaps the root פלץ [ tremble in horror, shudder] of the hapax legomenon התפלץ [Job 9:6] relates to this concept. Gesenius notes that the word תפלצת [Jer. 49:16] denotes terror, fear

<sup>cccxcviii</sup> This נפץ is the assumed source of the PBH נפט [shake out flax or wool by beating]. Also of the PBH נפט [to beat flax or cotton]

<sup>cccxcix</sup> The biblical word מפתץ [a shattering – Ezek. 9:2 כלי מפצו ] and מפתץ [hammer – Jer. 51:20] are נפץ derivatives [E. Klein]

<sup>cd</sup> ...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.

<sup>cdi</sup> הפטירה is the root of the PBH finishing Torah reading terms מפטיר and פטר

<sup>cdii</sup> 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

<sup>cdiii</sup> Cf. the 'pitom' of the ethrog / citron. The PBH פטמה [outer ring of a nipple] may perhaps relate in that it seems to be the item that 'emits, puts out' the nipple from the breast. Cf. זב זנב pg....

<sup>cdiv</sup> However, the plot of 'burial plot' derives either from the root פלג [divide] as did the word 'split' or from the root חלק [divide, a lot] – and indeed פלג and חלק may be metaphysically related roots – i.e. in light of our ה to P relationship findings . See pg...

<sup>cdv</sup> The Aram. פיוט that means 'talk, tell a story' may derive from the פט base – and this may be the source of the פיוט that relates to 'piyuttim' i.e. stanzas of Hebrew religious poetry – from which may also have evolved the OE fitt [part of a poem]

<sup>cdvi</sup> Cf. – 'limewash' – 'whitewash' – 'German smear mortar' – available on various internet sites

<sup>cdvii</sup> In light of this it seems conceivable that the PBH term אמורים that denotes the limbs of a dissected sacrificial animal derives from the fact that are the constituents parts of a united / whole animal.

<sup>cdviii</sup> ...to the effect that סלם could simply be a secondary form of חלם [parallel rows] or else it could be instead the result of a ל epenthesis into a base מם that was itself a secondary form of the 'perfect' denoting base תם - in the notion that the outer posts of a ladder are both parallel to each other and ladders are also generally perfectly matched regarding the spacings and settings of their bars.

<sup>cdix</sup> The toponym בבל Babel is likely the source of the Eng. word 'babble' and of the Lat. balbus [babble]

<sup>cdx</sup> It seems to me however that the sequester form Eng. term that denotes 'keep apart, enclose for safekeeping – and the Port. sequestro that denotes 'kidnap' may derive instead from the Hebrew סגר [close]

## Awesome Balsam

Balsam refers to a special sweet-smelling oil that was once associated with the Holy Land. The exact plant that this refers to is not known nowadays (although some identify it as Commiphora gileadensis, a shrub native to the Holy Land), but in ancient times, it was well-known and a big deal. In the Hebrew language, there are several different words associated with this type of oil, namely, panag, tzari, nataf, ketaf,

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balsam, afarsemon, and opopalsamum. In this essay, we will explore the respective etymologies for these various synonyms and show how even though they might mean the same thing, each word has its own unique story.

The word panag appears only once in the Bible, thus making it a hapax legomenon. In that passage, the prophet Ezekiel lists the various commodities sold by merchants from the Holy Land, “wheat from minit, panag, honey, oil and tzari” (Ezek. 27:17). Because the word panag, and even its root PEY-NUN-GIMMEL, does not appear anywhere else in the Bible, its meaning is not so readily understood.

The book Yossiphon (Book I, ch. 38) relates that the city of Jericho was also called Ir HaReyach, “The City of Scent” on account of the balsam trees that grew there and produced the sweet-smelling balsam oil. That work explicitly states that balsam oil is also known as panag oil. Thus, the word panag refers to “balsam.” In multiple places, Rashi (to Ezek. 27:17, II Kgs. 20:13, Isa. 39:2, Brachot 43a) cites Yossiphon’s explanation of panag, presumably endorsing it. This view is also cited by the French exegetes Rabbi Yosef Kara, Rabbi Eliezer of Beaugency (to Ezek. 27:17), and Rabbi David Kimchi (to Ezek. there and Sefer HaShorashim).

Modern scholars agree that Yossiphon was probably written in Italy during the tenth century as a Hebrew adaptation and abridgement of the works of the Jewish-Roman historian Flavius Josephus (37–100). Josephus himself mentions Jericho in connection to balsam trees (see his Antiquities of the Jews Book IV, ch. 6 and Book XIV ch. 4, War of the Jews Book I, ch. 6 and ch. 18), but does not say anything about panag in Ezekiel referring to balsam oil. [For more about the connection between the name Jericho and good smells, see “The Names of Jericho” (July 2022).]

Rabbi Moshe Tedeschi Ashkenazi (1821–1898) and Rabbi Shmuel David Luzzatto (1800–1865) in their respective commentaries to Ezekiel assert that the word panag is actually related to the word pinuk (“pleasure/indulgence”), via the interchangeability of GIMMEL and KUF. Ironically, despite their opposition to Kabbalah, their claim can actually be corroborated by the Zohar (Bereishit 47b, 235b, 245b-246b) which likewise connects panag with tafnukim. Similarly, Shoreshe Yesha connects panag with oneg, which also means “pleasure/delicacy” (presumably because the letters AYIN and PEH are consecutive in the Hebrew Alphabet, so that means they can somehow be interchanged). [For more about the words pinuk and oneg, see “Indulging in Pleasure” (June 2019).]

Dr. Zohar Amar (of Bar Ilan University) in his work Tzimchei HaMikra summarizes a litany of other explanations of panag found in the commentators. These alternate explanations include “cassia,” “wax” (making panag a synonym with donag), “honeycomb,” “edible grass,” “rice,” “millet,” some sort of pastry or baked good, a type of wheat, or a placename (in context, it would refer to wheat from that place). [For more about donag, see “Pick Your Wax” (Dec. 2020).]

The word tzari — also pronounced tzori (Ezek. 27:17) and tzri (Gen. 37:25) — appears six times in the Bible (including Gen. 43:11, Jer. 8:22, 46:11, 51:8) and refers to some sort of scented potion used for medicinal purposes. It is also possible that the feminine personal name Zeruiah (Tzeruyah) — borne by King David’s sister — and the masculine personal name Tzri (I Chron. 25:3) are derived from the word tzari. Most famously, tzari appears in the Talmud (Babylonian Talmud Kritut 6a, Jerusalemic Talmud Yoma 4:5) as the first ingredient listed in the ketoret (“incense”) recipe. From there, the word made its way into the prayer liturgy. When Maimonides (Laws of Klei HaMikdash 2:4) translates the ingredients for the ketoret into Arabic, he renders tzari as al-balasan (i.e., “balsam”).

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The Biblical term for this ingredient is actually nataf (Ex. 30:34), which literally means “the thing that drips.” This fits the description of “balsam oil” because that so-called “oil” is really just the water-based sap that “drips” out from the balsam tree. Indeed, Rabban Shimon ben Gamliel comments that tzari refers to something that is notef (“drips”) from the ketaf tree (his comment is appended to the ketoret recipe). When the word ketaf appears in the Mishnah (Sheviit 7:6), Maimonides’ commentary there explains it as a balsam tree. Targum Onkelos (Ex. 37:25, 43:11) translates tzari as ketaf, and also translates nataf (Ex. 30:34) as ketaf. It’s no wonder then that Rabbi Saadia Gaon and Rabbi Avraham Maimuni (to Ex. 30:34) translate nataf into Arabic as al-balasan.

[Interestingly, Rashi (to Ex. 39:34, Kritut 6a) understands Rabban Shimon ben Gamliel as explaining the meaning of tzari that was listed earlier in the Talmudic teaching. But Nachmanides (to Ex. 30:34) argues that Maimonides (Laws of Klei HaMikdash 2:4) understood Rabban Shimon ben Gamliel as disagreeing with the original teaching. Because of this, Maimonides apparently held that tzari refers to a piece of the actual balsam tree, not the oil from the balsam tree. However, see Mahari Kurkoos and Kesef Mishnah (there).]

All that said, Radak notes that if tzari means “balsam oil,” then it is unlikely that panag also means “balsam oil” because both tzari and panag are listed separately by Ezekiel when enumerating the products by which the Holy Land was renowned. Rabbi Yosef Teomim-Frankel (1727–1792) in Iggras Pri Megadim (letter #2) writes that this point lends support to those who define tzari as something other than “balsam oil” (like Rashi, who explains it as “theriaca”).

When Jacob sent his sons with a tribute for the Egyptian viceroy, he told them, inter alia, to bring some tzari with them (Gen. 43:11). The Midrash (Bereishit Rabbah §91:11) identifies tzari as balsam. Like the English word balsam, this Rabbinic Hebrew word is derived from the Greek balsamon and the Latin balsamum. The Oxford English Dictionary adds that the English words balm (“aromatic resinous substance”) and balmy (“mildly fragrant”) are also etymologically derived from those terms.

It is a widely-accepted contention amongst linguists that the Greek balsamon actually derives from the Hebrew word bosem, or at least from a cognate of bosem in some other Semitic language (e.g., Arabic basham or Aramaic busma), just like many other Greek names for specific plants are of Semitic origin. The Hebrew word bosem/besamim refers to “fragrances/perfumes/spices” that give off pleasant smells. It appears 30 times in the Bible, plus it also appears in the personal names Basemath (Basmat), borne by two of Esau’s wives (Gen. 26:34, 36:3) and one of King Solomon’s daughters (I Kgs. 4:15), and Ibsam/Yivsam (I Chron. 7:2), borne by one of King David’s warriors. This term refers generically to all sorts of sweet-smelling goods, but was seemingly borrowed by the Greeks to refer a specific sweet-smelling product — balsam oil.

Nachmanides (to Ex. 25:6, 30:34) writes that bosem/besamim is not derived from the triliteral root BET-SIN-MEM, but is actually a portmanteau derived from the words bo (“in it”) and sam/samim (“potion/elixir” or in Modern Hebrew “drugs”). Rabbi Shlomo Pappenheim (1740–1814) similarly traces bosem/besamim to the root biliteral root SAMECH-MEM, whose core meaning he sees as “placing something in its place” (even though the letter BET is usually considered a radical in Rabbi Pappenheim’s system of roots). This relates to the core meaning of the root because such tonics and potions are commonly stored in specifically-designated places, so they are typically “put” somewhere very deliberately.



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Either way, when the rabbis stated that one ought to become besumei on Purim (Megillah 7b), this seems to refer to intoxication and inebriation from drinking wine, with the wine functioning as a sort of elixir used to reach that state. Others, including Rabbi Moshe ben Yekutiel of Rome (in Sefer HaTadir) and Rabbi Yosef of Saragossa (a student of Rabbi Nissim of Gerona) explain that besumei refers specifically to drinking lots of “scented” (bosem) wine.

Interestingly, Marcus Jastrow (1829–1903) notes that an extra LAMMED was added to bosem to produce balsamon, but he does not explain the origin of that extra consonant. Dr. Richard C. Steiner (from Yeshiva University) accounts for this by arguing that the Hebrew/Semitic letter SIN was originally pronounced in a way that resembled an l-sound (or at least was sometimes perceived by Greeks as such), hence the ls string in the word balsamon. Others surmise that in some unknown early Semitic language the word bosem itself had a LAMMED before the SIN.

Before it became widely accepted that the etymology of the Greek balsamon lies in the Hebrew bosem, there were other theories floating around. Rabbi Binyamin Mussafia (1606–1675) in Mussaf Ha’Aruch speculated that the Greek balsamon was derived from the Hebrew term baal shemen (“master of oil”), presumably invoking the interchangeability of SHIN and SIN. However, Dr. Alexander Kohut (1842–1894) in HaAruch HaShaleim dismissed this theory by noting that the Hebrew term baal shemen does not appear anywhere else. Instead, Kohut argues that the Greek balsamon derived from the Hebrew words boles (which means “cutting,” and only appears once in the Bible in Amos 7:14) and shemen (“oil”).

The most common word for “balsam oil” in the rabbinic literature is afarsemon/afarsema. Although it never appears in the Mishnah, this Rabbinic Hebrew word appears with some frequency in the Talmud. For example, the Talmud relates that Jewish kings who were not anointed with the formal shemen hamishchah (“oil of anointing”) prescribed by the Torah (Ex. 30:20–33) were instead anointed with afarsemon oil (Babylonian Talmud Horayot 11b–12a, Kritut 5b, and Jerusalemic Talmud Shekalim 6:1, Sotah 8:3). [Even though the Torah uses the words besamin and bosem when giving the recipe for the shemen hamishchah, that concoction apparently did not call for balsam, but its counterpart used for non-formal anointing did.]

The term afarsemon appears in the Talmud in many other contexts, as well: in discussing a special blessing on balsam oil (Brachot 43a), in being described as a high flammable material (Shabbat 26a), in relating how the promiscuous Daughters of Zion used the perfumy balsam oil to entice men to sin (Shabbat 62b, Yoma 9b), in detailing how balsam oil was used for medical purposes (Shabbat 140a, Avodah Zarah 30a), in telling the story of Rabbi Elazar ben Pedat being shown in a dream that Hashem wants to give him thirteen rivers of balsam oil as his reward in the World to Come (Ta’anit 25a, see also Jerusalemic Talmud Avodah Zarah 3:1), and more. The word afarsemon also appears several times in the Midrash (Bereishit Rabbah §30:8, 61:2, Vayikra Rabbah §16:1, Eichah Rabbah §4:18).

Rashi (to Amos 6:6) writes that afarsemon is considered the foremost type of oil. In some cases, when the Bible references an unspecific “oil,” it is understood to refer specifically to afarsemon (see Bava Batra 80b and Rosh HaShanah 23a in explaining Isa. 41:19, Rashi to Prov. 27:9).

Scholars maintain that while the Rabbinic Hebrew word balsam seems to have been borrowed directly from Greek, the Talmudic Hebrew word afarsemon was borrowed from Old Persian, which borrowed it from Greek. If you ignore the ALEPH at the beginning of afarsemon (which is often added to foreign words adopted into Hebrew), and switch the BET for a PEH (which are interchangeable), and the REISH for a LAMMED (which are also interchangeable), then you can see how afarsemon evolved from the same etymon as balsam. Alternatively, it is also possible that afarsemon came to Persian directly from the Hebrew bosem (exchanging the BET for PEH, and adding an additional REISH which is known to happen in other words). Rabbi Yosef Teomim-Frankel sees the word afarsemon as rooted in the Hebrew term pirsum/mefursam (“publicized,” “well-known”) because balsam oil’s good smell made it well-known throughout the ancient world.

In Modern Hebrew, afarsemon refers to the “persimmon” fruit. That usage is a Modern Hebrew neologism that does not reflect the original meaning of the word. In fact, persimmons were not even known in ancient times, as they were first discovered in North America. The very word persimmon in English actually derives from the Native American Algonquin language, which referred to those orange fruits as pasimenan (“dried fruit”).

Another term for “balsam oil” in Rabbinic Hebrew is opopalsamun. For example, the Midrash (Bereishit Rabbah §39:1) compares Abraham to opopalsamun in a sealed container confined to the corner of a room, which does not give off any smell. But once somebody starts moving that container around, it begins exuding a special smell. In the same way, as long as Abraham remained bottled up in Mesopotamia, he did not “give off” a pleasant smell by positively affecting the world and spreading monotheism. But once Hashem told him to migrate to the Holy Land and begin his travels, he exuded those teachings and disseminated them more widely. In another Midrash (Bereishit Rabbah §27:3), the strong-smelling opopalsamun was used to catch and identify a thief who had been breaking into people’s houses at night. This word opopalsamun is most likely a loanword borrowed from the Greek term opobalsamum (“flowing fragrant”) and is thus also ultimately related to the Greek word balsamon.

Kol Tuv,

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<sup>cdxi</sup> 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’. [I of course regard תקל as the Tower of Babel Aramaic withering of שקל]

<sup>cdxii</sup> Jastrow quotes Rashi as explaining the Talmudic סרה as animals having overhanging, double limbs. סרה might be the source of the ancient Grk. syrein [to trail, drag]. Later סרה usages include ‘trail of a garment’.

<sup>cdxiii</sup> In this sense טוה may be the source of the PBH טוש that denoted – hide – reserve - protect

<sup>cdxiv</sup> A suggested link to ‘thatch’ seems doubtful ??? Parkhurst

<sup>cdxv</sup> Welsh niwl and O.N. nifl [clouds, fog]

<sup>cdxvi</sup> Or alternately טהר might be a metathesis of טרה [travail, trouble]. However it is also possible that טהורים is instead a secondary form of תהורים - in that hemorrhoids take up the space of the anal canal [see pg...]

<sup>cdxvii</sup> Perhaps also - churn

<sup>cdxviii</sup> Jastrow relates a third Talmudic שלק that denotes ‘boil, overheat’ to the חלק = smooth term – but it seems to me more likely that it is instead a withered form of a biblical era חלט root whose PBH usages include – boil – scald. See חלט pg...

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<sup>cdxix</sup> It seems to me that the Lat. measure terms – modus – metrum – metor derive from the Hebrew verb מָדַד [to measure] – but the Lat. mensio, mensura derive via the Aramaic מִשָּׁחָא

<sup>cdxx</sup> So Rabbi Pappenheim

<sup>cdxxi</sup> It is conceivable that the טוּחַ root is a metaphysical ‘spinoff’ from the root טָרַח [to exert effort, trouble oneself] – as many ‘rub, turn’ occidental words apparently derive from טָרַח - Cf. Ger. dreh [turn] See pg...

<sup>cdxxii</sup> On the other hand רָתַע ‘s sense of ‘excite’ may stem from its biblical sense of ‘boil’