

### #30A - SAMEKH TOF ת - ס RELATIONSHIP

סמך	Support, place upon, near <sup>1</sup>	תמך	support	Biblical שמיכה is a blanket [placed atop] <sup>2</sup>
סור	Turn aside <sup>3</sup>	תור	Explore, tour <sup>4</sup>	Exploring entails repeated turning aside to see what else there is to see <sup>5</sup>
סוה	restrict	תוה	To restrict	סנוור sonveir dazzling light that blocks vision – תו = a restricting mark, sign – In Paleo Hebrew script the ת is an X- מסוה - is a mask – an item that restricts/ prevents recognition, visibility
סנה	Thorn bush	תנ	Give, extend	Thorns are extensions of the branch
סנסן	Prickly palm leaf	תנ	Give, extend <sup>6</sup> base of נתן מתן	Palm leaves are extended from the tree & their leaves have prickly thorn-like edges – see above <sup>7</sup>

<sup>1</sup> Whence smocking – which are stitchings close together, smock – Perhaps also source of smoke [where there is fire, there is smoke]

<sup>2</sup> The base of סמך and שמיכה is שם [put, place]

<sup>3</sup> Its base סר may be the source of the words סיר [thorn] and סיר [large pot for boiling] – both items from which people turn away – albeit that the סיר [thorn] term could also be the result of a ר / נ interchange with the base סנ that denotes thorn. Perhaps Also Talmudic סרך [to interweave] but Hebrew רג is an alternate etymon

<sup>4</sup> ...whence - tour

<sup>5</sup> The Aramaic סיירא means spy, spies

<sup>6</sup> ...whence Hebrew תאנה [fig tree featuring widely extended branches - תנין - rendered variously as dragon – long snake – crocodile - sea monster with extended body – also תן jackal – which walks with head extended forward or which [female] puts forth its teats for its babies to suck – Also etymon of Ancient Grk. tenein [stretch] and of Lat. tendo tendere [extend, stretch out] and their many European language derivatives

<sup>7</sup> Rav Hirsch has סנסן as from a root סנ [to protrude]

סאה	measure	תאה	delineate	These are also related to סוה תוה in that they all entail restriction - Cf. כוה כאה – נאה נוה – ראה רוה – גוה גאה
פסג	Distinct <sup>9</sup> , distinguish, divide <sup>10</sup>	פתג	Cut, divide <sup>11</sup>	Distinguished declaration – judicial sentencing – decree. <sup>12</sup> Also Talmudic פתגא [piece of cloth, sheet]

– מ סוג ??	Limit, boundary <sup>13</sup>	מתג	Bridle, bit - which restricts, limits an animal	See also תג תגא pg..
יסוד	foundation	יתד	Tent peg [found -ation of tent] <sup>14</sup>	See also note...
כסף	Silver [n] – to yearn, have a bent for [v]	כתף	Shoulder – a bent, curved item <sup>1516</sup>	Another connection lies in the fact that silver is called plata in Span. Because it is mined in slabs [plates] – and the shoulders are called platzah in Yiddish because of the plate like shoulder blades
נסך	To pour, libation	נתך	Pour out	

<sup>8</sup> Rabbi Pappenheim keenly regarded ראה [see] as a feeding of the eye – and thus related to רוה [irrigate]. To his hypothesis I add the word רעה [to pasture]

<sup>9</sup> ...whence – peak - pinnacle

<sup>10</sup> Possible source of Polish pasek/ pas [belt]

<sup>11</sup> Apud Jastrow

<sup>12</sup> Also Talmudic – word – affair - event

<sup>13</sup> ....whence siege??

<sup>14</sup> Shores Yesha saw this יתד instead as a shortened form of יתעד [it will continue to remain established] - This יתד could also be instead a sense development from a different יתד that denotes - hand tool – and that derives from the word יד [hand]

<sup>15</sup> ..whence כתף [porter, carrier]

<sup>16</sup> The base of כסף and כתף is כפ

נכס	possess	נכת	treasure <sup>17</sup>	A נכת term can also constitute an alternate form of the dual form root נכת כתת [to crush] - Cf. נדם דמם נמג מגג
כסם	To clip	כתם	Gold – clipped off mine walls	Gold is also called בצר betzer [clipped stuff] as are grape clusters - which are clipped from the vine
סמר	Stand up rigid	תמר <sup>18</sup>	Tall and straight <sup>19</sup>	תמר can also be a מ infix into the base תר of the word תור that denotes – line, row
סעד??	To succor for continued exist-ence	ת-עוד	To continue onward [hypo-thetical root]	Cf. עודד [encourage, continue onward]
סלף??	To pervert, to bend/ twist truth	ת - לפ	To bend, twist, coil around [hypothetical root]	לפ is the base of לפס לפס which all entail twisting, bending See also תלפיות
פס	Stripe, strip i.e. a part of a whole <sup>20</sup>	פת <sup>21</sup>	A piece, bit <sup>22</sup>	This פס base is likely a secondary spin-off of the פת base – but the base פס that denotes end, finish is a primary base that appears in the roots פסס and אפס –See next
פס	Talmudic piece	פת	A piece – a bit	

<sup>17</sup> Related to the word נכד [grandchild] by ת/ד relationship. See entry...

<sup>18</sup> תמר is probably a combination of תמ [perfect] and תור [line, row, pole]

<sup>19</sup> ...whence timber, tamarisk

<sup>20</sup> ...as in כתנת פסים

<sup>21</sup> Related to root פתת [break to bits]

<sup>22</sup> ...whence piece

כסל	Flank –side wall of an animal, loin	כתל	wall		Both feature the כס / כת base that denotes contain, possess because the wall contain the room and everything inside See כס pg..
פסל	To fashion by different hand motions <sup>2324</sup>	פתל	To maneuver, twist		Both derive from the base פל that denotes - different <sup>25</sup>
סרן	axle	תרן	Pole, mast		The biblical סרן that denotes chieftain derives from שר [officer, prince] – It seems of note that the שר officer keeps his underlings in line [שורה]– while the סרן axle keeps the wheels aligned <sup>26</sup>
סום	PBH complete, perfect, finished <sup>27</sup>	תום	complete, perfect, finished		Note also that the ideas of perfect and complete and finished are conceptually related
נסב <sup>28</sup>	Go around, surround <sup>2930</sup>	נתב	Path SEE מעגל PG...		Continuous straight path goes around the earth <sup>31</sup>

<sup>23</sup> ..whence fashion

<sup>24</sup> Source of Eng. spell – by Tower of Babel permutation

<sup>25</sup> Jastrow correctly compared פתל to Talmudic פשל poshal [twist, knot to fasten, twist wicks]

<sup>26</sup> סרן might also be considered as a metathesis of רסן [reins] as reins and axles both keep things in line

<sup>27</sup> סים siyem = to complete. סום Is perfectly granulated spice or drugs

<sup>28</sup> Of the dual root סבב - נסב

<sup>29</sup> ..possible etymon of swivel

<sup>30</sup> A secondary form of סבב

<sup>31</sup> נתיבה a path may also relate to נוב [bring forth] by ת infix - in that the path extends forward and more

שטע	Rend, tear to pieces	שתע	Be afraid, panic – fig. go to pieces <sup>323334</sup>	This תע may feature the base תע that denotes break, destroy <sup>35</sup> – see תלע in ל epenthesis chart
סמן	Sign of <sup>36</sup>	תמן	תמונה <sup>37</sup> Picture of	Isa. 28:25 נסמן [designate] סמן is probably related to סמל see סמל pg...
סמל	Sign, symbol <sup>38</sup> - a model for later copies <sup>39</sup> prototype	תמול	Yesterday – i.e. a guide for what to do today and tomorrow <sup>4041</sup>	See note # ...Often appears as סמל - אתמול is probably related to סמן see סמן pg...
?? פסח	Skip – so leave unaddressed <sup>42</sup>	פתח	Open, - door <sup>43</sup>	Probably related as well to biblical פשח פשק and פצח
?? חסה	Rely, trust, protect <sup>44</sup> -	חתן	Bridegroom i.e. one betrothed <sup>45</sup>	חן = guarded – fortification, strength

<sup>32</sup> Cf. רעץ of רעץ - to cause fear[???] – which relates to רעץ [shatter] Apud Rav Hirsch

<sup>33</sup> The experts have רעץ as break, shatter but Rabbi Clark has it as also denoting – cause fear [for Rav Hirsch alone] If he is correct this might be another instance of breaking denoting fear?

<sup>34</sup> Cf. חתת that means both to shatter and to dismay

<sup>35</sup> ...that is likely also an alternate form of the base תצ of נתץ [destroy, shatter, raze]

<sup>36</sup> Apparent source of Anc. Grk. semantein = show by sign – signify – point out – whence Eng. semantic

<sup>37</sup> These terms derive from the base תם in that they intend – perfect match

<sup>38</sup> ..etymon of symbol

<sup>39</sup> So Radak

<sup>40</sup> Y.S. Milon HaTanakh relates סמל and שמלה in that a סמל is a מחשבה מלבשת בצורה – apparently in the idea that a symbol is a ‘clothing’ for an abstract concept that lends it form.

<sup>41</sup> תמול can also have been derived from תם [finish] in that yesterday is a day that is finished

<sup>42</sup> Source of Eng. skip – by Tower of Babel permutation

<sup>43</sup> Source of port, puerta – by metathesis

<sup>44</sup> Etymon of Eng. heed – and Dutch hoed[en] and Ger. hute [look after – tend – heed – wary – guard]

<sup>45</sup> Another element of חתן is likely חן [charm, nice, beneficence]

סער	Storm which sweeps away items in its path <sup>46</sup>	תער	Barber's razor – which removes hairs	סער can also be the infix of an ע into the base סר that denotes = turn aside in that a storm moves, turning all about – Also related to סעה [storm – see infix chart]
ספל	A less useful simple or low bowl	תפל	A thing of lesser import, tasteless <sup>47</sup>	תפל derives figuratively from the word תף [drum] which is the less important and less tasteful musical instrument. See also סף תף pg...

כפס	Rafter, connecting item <sup>48</sup>	כפת <sup>49</sup>	To connect, bind <sup>5051</sup>	כפתור = a point of connection - in the stick of a menorah <sup>52</sup> - and in the capital [top part] of a pillar/ column - כרפס = strands of flax connected into linen thread, fabric <sup>53</sup> - <sup>5455</sup>
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<sup>46</sup> Probably related to sirocco

<sup>47</sup> ...possible source of trifle

<sup>48</sup> Jastrow failed to notice that this is apparently the source of Talmudic רכפס [joined timber]

<sup>49</sup> Appears in Biblical Aramaic in the Book of Daniel – and also in PBH Hebrew

<sup>50</sup> Talmudic כופתא = prisoner stocks - כפיתה = binding, collar band for animals == כפת - to tie, knot - The כפתור term is a Hebrew Torah term but the pure כפת form does not appear in Biblical Hebrew

<sup>51</sup> Talmudic כתף כתופין [to join] is a metathesis of כפת

<sup>52</sup> However the כפתורים of the מנורה menorah in the mishkon [tabernacle] were only included for the sake of beauty as that menorah was made out of a single piece of gold and not pieced together as regular menorahs are

<sup>53</sup> ...whence Lat. carbasus [linen]

<sup>54</sup> The concepts of connection – joining – attachment – are conceptually related to the concept of– possess – to the effect that כפס כפת may derive from the bases כס כת that denote contain, possess by פ infix?? This theory is supported by the fact that כפס and כפת both signify connection – and also by the fact that the biblical verb רכס denotes – connecting – binding together – fastening. Note that the רכס term that denotes conspiring [ Psalm 31:21] is also related to the רכס connection term – in the sense of a negative banding together – as we find also in the use of the word קשר [to connect, tie together] to denote conspire

<sup>55</sup> The כרפס fabric was made of hemp which is a narcotic – I assume that this narcotic factor was transferred into the name of a mildly narcotic wild lettuce or to a mildly narcotic wild celery that was the vegetable originally used for the Passover seder כרפס

חם	muzzle	חתם	To seal <sup>5657</sup>	חתם could be related to חם warm in that heat was used in applying wax seals <sup>58</sup>
נסק	Remove, ascend <sup>59</sup>	נתק	Tear or pull away, draw away, cut off <sup>60</sup>	Also related to נסח [move away, remove]
חרס	(1) The sun [a ball of fiery gasses], (2) earthenware <sup>61</sup> made with fire or sun's heat <sup>62</sup>	חרת	Writing of Ten Commandments – 'written by G-d's finger' in fire	The roots חרר - חרה denote – burning – of base חר [burn]
סחר	Take the place of - SEE סחר סחר PG..	תחר	Take the place of SEE סחר תחר PG..	Cf. the payment terms מחר & מחיר pg...
סאב Talmudic	Abominate, reject, defiled	תאב	Abominate, reject, defiled <sup>63</sup>	probably a secondary form of תעב See pg....

<sup>56</sup> Probable source of - stamp

<sup>57</sup> These words feature the related bases תם סם that denote – finished – perfect – complete – which are also conceptually related to the concepts – closed, shut

<sup>58</sup> May also be metaphysically related to אטם [seal] which is phonetically similar

<sup>59</sup> Source of Span. Sacar, saco [take out, pull out]

<sup>60</sup> Possible source of – take

<sup>61</sup> ...which is made of clay that has been dried by the sun – or put through fire

<sup>62</sup> Likely etymon of ceramic and of Lat. urceus [pitcher]

<sup>63</sup> In a rare biblical usage, in that the usual תאב means – desire - related אבהס [desire, consent]

חסר	Lack, miss <sup>64</sup>	חתר	Dig out an excavation	Also denotes rowing – which is a digging by oars into the water <sup>65</sup> Both of these are likely related to חור [hole]
סל	Base signifying height, lifting	תל	A hill, heap, elevation <sup>66</sup>	Also verb סלל [elevate, lift, cast up in a heap] - סלים [ladder]- סלסל - [hold in high esteem] - סוללות [ramps] - סלת [high grade flour] <sup>67</sup> - ---סל Basket lifted by a handle – סלד <sup>68</sup> leap, jump up – also See also next .. <sup>69</sup> See next
סל	Base signifying height, lifting	תלל	Lofty, eminent, towering	Ezek. 17:22 הר גבה ותלול
סל	Basket hanging from a handle strap	תלה	To hang, be dependent	
כסה ?	Cover, contain <sup>70</sup> possess <sup>71</sup>	כתה	A class, group – containing a membership <sup>7273</sup>	Both feature the כס / כת base that denotes contain, possess – Also - Cover and contain are conceptually related ideas

<sup>64</sup> Source of Lat. careo [lack, miss] by elision of the samekh

<sup>65</sup> These words may both derive from a base חר that means – hole – by infix of a ת

<sup>66</sup> Possible etymon of Eng. particle –ton [whence town] – by L/N interchange – in that towns were built on hills for purposes of defense – Also likely source of - tall

<sup>67</sup> Rav Hirsch regarded סלע as denoting – high rock

<sup>68</sup> It could be that סלת is flour sifted three times – in which case it could perhaps be related to the Aramaic תלת [three] albeit that תלת is an Aramaic derivative of Hebrew שלש [three]

<sup>69</sup> Also - תל = heap, mound - סוללה = siege mound

<sup>70</sup> Source of ancient Grk. keuthein, keuthaw [cover, conceal]

<sup>71</sup> Cf. בכסה ליום חגנו – In the one that contains our festival day [Psalm 81:4]

<sup>72</sup> Apparent etymon of Ger. gattung [type, kind, genus]

<sup>73</sup> Jastrow assumed its tri-literal root to be כ-תת- [crush, shatter]



כס	Base signifying contain, possess	כת	Base signifying contain, possess		נכס נכת Cf.
??סחיש	plant growth that springs up Spontaneously in the place of previous growth <sup>74</sup>	תחת	In place of, under		See also תחש pg.. See also שחיס pg...
חוס חסה	Protect, offer/ seek refuge – pity – so to take care for	חתה	To move fire in a way that takes care to keep it alive, burning <sup>75</sup>		

SEE ALSO VIDEO / ENTRY CONCERNING סוד - סיד סדן – סוד -יסוד

<sup>74</sup> Likely also appearing as שחיס [Isa. 37:30]

<sup>75</sup> Apud John Parkhurst who also mentions three ancient gentile experts who regarded חתה thusly – although he did not mention the ת/ ח relationship principle

SAMEKH TOF ת - ס RELATIONSHIP CHART # 2 - Wherein either (a) one or both of the word pair terms are presumed to be non-biblical – OR – (b) wherein only one of the three root letters is the same in both terms – OR (c) wherein the conceptual connection between the two terms is weaker, less direct - or less evident that the connections featured in those of CHART # 1

כ-סדר	In an ordered fashion		תדיר	Constant, frequent <sup>76</sup>	Also – סדר proper order / system is vital to the continued functioning of a organism or organization – and תדיר entails continuing function – See note....
רסן	Rein[s] <sup>77</sup> - SEE also רסן רתם pg... <sup>78</sup>		רתם	Harness, bridle	Cf. word pairs (a) עשן [smoke] and עתם [cover with smoke, darken] <sup>79</sup> (b) – גרזן and קרדום [both = axe, cutting tool] – and (c) שטן and שטם sotam [ both involving hatred and contrary behavior] - all of which also feature a מ / נ interchange. And probably also (d) – חסן אסם each of which denotes storehouse – (e) תכנן – סכנן
סקל	Stones, obstacle		תקל PBH	obstacle	
רפס??	Stamp, trample, roil, dirty <sup>80</sup>		רפת	Stable, stall	רפס is also related to – and synonymous with the רפש refes spelled with a sinn – and to the רפש refresh spelled with a shinn

<sup>76</sup> Possibly related to – the tide

<sup>77</sup> Source of rein[s] via OFr. resne [reins, bridle]

<sup>78</sup> רס is the base of the words רוס and רסיס which involve breaking – Also of הרס [to raze] -It appears in רסן because the reins are the brakes of the horse –also מרס press squeeze - break in pieces רסק

<sup>79</sup> But Radak wrote that עתם is a middle eastern word. It may be that it is middle eastern as well – but I have found a number of instances wherein even masoretic experts have assumed that that Tanakhic words are borrowings from other languages – when it seems to me that the reverse is probably true.

<sup>80</sup> The word התרפס [Prov. 6:3] that is translated – lower thyself, humble thyself is either a metaphor from the low condition of an animal in a muddy stall – or an extension of the verb רפס [weaken, fall, withdrawing]

לסלם??	ladder <sup>81</sup>	תלם	Furrow	Ladders have two parallel poles – similar to parallel furrows <sup>82</sup> See next
סוס	Fast animals <sup>83</sup>	תות	Fast growing berries <sup>84</sup>	Originally denoting mulberries
חסל	To eliminate	חתול	Cat – gets rid of mice <sup>85</sup>	לחסיל locust eliminates crops

סחיש	Plant after-growth in place of previous plant growth	תחש	The dolphin - which regularly replaces its skin with a new one	תחת = in place of, under
שסף	Slice in half	שתף	Partnership – two parts <sup>8687</sup>	

<sup>81</sup> ....whence Eng. slalom

<sup>82</sup> These words derive from the bases תם סם that denote perfection in that their rows are perfectly matched

<sup>83</sup> סוס = horse - סס = fast moth species - סיס [bird known as the swift]

<sup>84</sup> תות may also be a secondary form of a תוש term [by ת / ש interchange] whose sense would be 'uproot, pluck' as in תיש - תלש - in that these berries are plucked / picked in large numbers

<sup>85</sup> ...whence Eng. cat, Span. gato

<sup>86</sup> ...whence Lat. social, socius [partner] and Eng. society – social – associate

<sup>87</sup> But there is also a Talmudic שתף that denotes – seal, signet ring

תם תמים	Perfect	סם סמים	Perfectly granu-lated spice, drugs <sup>88</sup>	
פסק	Split open, divide	פתק	Split open, divide	Related to Hebrew פשח [split open, pull apart] <sup>89</sup>
פסג Talmud ??	Divide, split apart, branch off	פתק	Split open, divide	Related to Hebrew פשח [split open, pull apart] <sup>90</sup> ???
סחר	merchant	תגר	[Aram.] merchant <sup>91</sup>	סחר and תגר are both said by many to have possessed a meaning of going around, travelling – that derived from a basic סחר meaning as round <sup>92 93</sup> – See also note #...
סבל	Suffer, endure, burden	תבל	The world – G-d's burden <sup>94</sup>	For other explanations of the תבל term see note....
מסס	Melt, dissolve	מת	die <sup>95</sup>	Death and desolving are both forms of destruction – Also a person's body starts to dissolve [decay] at the point of death <sup>96</sup>

<sup>88</sup> However, סמים might also be related to בשמים spices, perfumes, balsam

<sup>89</sup> ..also to Hebrew פשק [open, spit apart lips, legs]

<sup>90</sup> ..also to Hebrew פשק [open, spit apart lips, legs]

<sup>91</sup> We find as similar phenomenon in the word pairs שחד סגד - שלג תלגא

<sup>92</sup> It seems to me possible that the סחר sense of travelling about actually derived from the סחר usage as travelling merchant – but experts have managed to link roundness to other unrelated usages of סחר a well

<sup>93</sup> Cf. peddler רכל which is related to the root רגל [foot, walk around] in the same sense as going all around

<sup>94</sup> Source of Gmnc. welt [(velt) world] by permutation

<sup>95</sup> ...whence Eng. moot – and the Lat. mors [death] and its derivatives – including mortal – mortician – murder- Fr. mat [dull, dead surface]

<sup>96</sup> Consider also the relationship between the biblical words תמותה [death, mortality] and תמס [melting away]

סעה	Storm moving all about <sup>97</sup>	תעה	Wander, err		
סכמ	amount <sup>98</sup>	תכן	Contents, amount	Also as מתכונת - Cf. word pairs (a) עשן [smoke] and עתם [cover with smoke, darken] <sup>99</sup> (b) – קרדום and גרזן [both = axe, cutting tool] – and (c) שטן and שטם sotam [both involving hatred and contrary behavior] - all of which also feature a מ / נ interchange. And probably also (d) - חסן אסם each of which denotes storehouse – (e) רתם רסן <sup>100</sup>	
מסכנו ת סכס נ	storage	תכן	Contents		
כנס??	Enter, bring into a containment	כנת	A class i.e. containing members <sup>101</sup>	To enter into something amounts to becoming contained by it	

<sup>97</sup> סעה is also related to סער [storm – see infix chart]

<sup>98</sup> ...whence Eng. sum

<sup>99</sup> But Radak wrote that עתם is an Arabic word. It may be that it is Arabic as well – but I have found a number of instances wherein even masoretic experts have assumed that Tanakhic words are borrowings from other languages – wherein it seems to me nevertheless that the reverse is probably true.

<sup>100</sup> Rabbi Clark has for Rav Hirsch at תכן - sum up, weigh

<sup>101</sup> Probably related to the base כס [contain, possess]

פינוח	Grandson of Aharon origin-ally destined to be left out of the priesthood	פחת	Less, few <sup>102</sup>		
סמד	Perfectly granulated <sup>103</sup>	תמד תמיד	Perfect in time <sup>104</sup> i.e. constant	Probable source of סמדר [pollen] <sup>105</sup> – these derive from the metaphysically related bases תם סם - that denote perfection	
סמד-ר ??	Pollen - which enables the plant species to perpetuate	תמד	Constant, always		
?? הסר	Remove <sup>106</sup>	התר	loosen <sup>107</sup>		
כסס	Grind, chew, cut <sup>108</sup> PBH	כתת	Pound, crush <sup>109</sup>		
נכס	Cut, slaughter	נכת	Wound, bite, injure	Both Talmudic terms <sup>110</sup>	

<sup>102</sup> Whence Lat. paucus [few, little] pejor [worse] and Eng. paucity – Span. Poco, pequeno, pobre – Fr. pauvre enter alia

<sup>103</sup> Jastrow listed סמידא as finest flour – and סמידתא as pollen – which seems to indicate the involvement of the Hebrew base סם [powder]

<sup>104</sup> ..whence Lat. semper [always – at all times – forever]

<sup>105</sup> But many have סמדר as denoting first buds

<sup>106</sup> ...often intends as to remove an impediment or a troubling element .

<sup>107</sup> Albeit that הסר is from סור and התר is from מתיר

<sup>108</sup> Possibly related to PBH כסס [rub, scour]

<sup>109</sup> Related to כתש [pound] - Probable etymon of – crush by rhoticism

<sup>110</sup> Jastrow linked them respectively to above כסס כתת

נסח	Move, remove		נתק	Tear away, draw away <sup>111</sup>	
לפס אלפס- ??	Tightly covered [pot]		לפת	Cling to, twine around – also bread condiment	SEE ALSO ...

ספר??	Book – i.e. connected pages & chapters		תפר	Sew, stitch together <sup>112</sup>	?? see next
ספר??	Tell, recount – a connecting of words & ideas		תפר	Sew, stitch together	?? see previous

גס	Coarse – rude – bulky- rough		גת - גתית	Wine press	גרס – a probable ר infix into גס = crush – grind –pound – make grits <sup>113</sup>
סדמ??	Sodom wicked city destroyed by G-d <sup>114</sup>		ת-דמ	= will be destroyed, doomed	דמ base is the source of doom, damn enter alia

<sup>111</sup> Possible source of - take

<sup>112</sup> Probable etymon of - tapestry

<sup>113</sup> This base is the source of PBH אגס [pear fruit] – which has somewhat of a rough / unsmooth texture

<sup>114</sup> Rav Hirsch may be correct in linking דמ to the שד – ד base words that denote flat in that דמ was situated on a flat land plain

סג	Boundary, fence <sup>115</sup> adjoining <sup>116</sup>	תג תגא	crown <sup>117</sup>		A crown sits at the edge or top of a body, etc.
סבר	Deep into, entangled <sup>118</sup>	תור	Tovekh - inside <sup>119</sup> secondary form of תור Toekh		See also סכך תור - with ו / ב interchange
שבס	Checkered i.e. repeated pattern	שבת	Sitting – so called because it is the position that we usually RETURN to i.e. שוב after standing, running, or lying down		
פס	PBH hollow denoting – element of –	תפ <sup>120</sup>	Drum – which is hollow inside – and like an upside down pot		This פס is a spinoff of תפ and perhaps unrelated to the פס terms that denote – end, finish - See note # ... Also basins and pots are of similar form

<sup>115</sup> PBH סג meant – fence, basket

<sup>116</sup> Whence siege – sedge ??

<sup>117</sup> ..whence Eng. tag

<sup>118</sup> Of base בכ [deep]

<sup>119</sup> Source of Ger. zwischen [between] whence Eng. [be]twixt – [be]tween

<sup>120</sup> Whence Ger. topf [pot] – also - תף is the source of the words -- thimble – tympany -- tambourine – timbrel – cymbal -- the medieval tabor/ taber and tabret drums – timbre, the Grk. tympanon [kettledrum] – tempo – Persian tabir [drum]. Also source of Eng. pot – by permutation.



	door frame and bowl terms				
פרסם	To spread word, fame	פרתם	Well known Important official	See also פרס פרת pg..	

עמס	To load on – from base עם [with]	עמת PBH	PBH עמת = join, connect , attach	Also biblical עמת Opposite, against [also a type of being עם – with]	
חמס??	Violence, robbery	חמת	PBH Anger, get angry, hot	Both from base חם that denotes – warm, hot	
כרס	Rounded belly	כרת	Round tree trunk	Both from base כר [round, circle]	
בסר??	Half ripe	בתר	divide		
עסק	To be busy, thus pressed for time <sup>121</sup>	עתק	To flee, be pressed to vacate	Both may derive from the base עק that denotes pressure, oppression – See next	
עסק ??	To be busy, engaged	עתק	To be worn out	Apud Brenton's Septuagint Psalm 6:8	
סכנ??	To benefit – be accustomed to,	תקן	To repair, establish, straighten		

<sup>121</sup> Possibly related to עשה osaw [make, do]

	prepare, pay close attention				
??סרח	Lingering odor, trailing behind element		תרח	Terakh father of Abraham – only odious trace of idolatry in line of Jewish forefathers	

פחס <sup>122</sup> PBH	See note		פחת	Less, few - pit	
כעס	anger <sup>123</sup>		כעת	Now	Anger is often now – so wait a bit and it may pass <sup>124</sup> - [homiletic connection]

<sup>122</sup> to batter – beat out of shape – squash – flatten – squeeze – compress – all negative activities. Another פחס term that meant – to overstuff, cause an overflow, overspill may be antiphrastic

<sup>123</sup> ...source of Eng. cross [angry]

<sup>124</sup> Moving a bit further on this homiletic bent - Note also the similarity between the Hebrew base כס of כוס [cup] כיס [pocket] and נכסים [possessions] that apparently signifies [to contain, possess] and the word כעס [anger]. It seems to me that G-d may have fashioned the כעס term out of the כס contain term – by means of the epenthesis of the ayin – and that this may have been intended as a homiletic teaching – telling us that anger should be contained.

The word כעס also appears four times in the Book of Job – in the form כעש. This may simply be a stylistic matter of alternate orthography – as the ס and ש often interchange in Tanakhic words. Or – it might be instead another homiletic message to the effect that one's anger at having been wronged should at the very least not exceed the level of wrongdoing – in that כעש can be seen as intending - כאשר עשה = כ עש [as he did to you – and not more] My grandson Nachum Taller also offered an astute suggestion that led me to realize that the Paleo Hebrew ayin is indeed a circle – to the effect that G-d used a circle wherein which anger could be completely enclosed – to convey even further the idea that anger should be contained. This Paleo Hebrew circular ayin is incidentally the source of the ancient Grk. omicron – whose sound corresponds to that of the ayin

סחרה	Round items - Round links of chain mail -movement around <sup>125</sup>	תחרא	Round links of chain mail <sup>126127</sup>	A round based connection may also lie in the fact that a סחרה buckler is a small round shield See also note #... Some have the verb סחר as denoting – moving all around
??קלס	Derision, mockery treating lightly	קלות	Levity, lightness	mocking, jeering, belittling amounts to making light of – a derivative of קל [light] ??? Or relate to Talmudic קלת [disgrace of...]
מתלעס ?? mitla'as	Theoretic hithpa'el form of לעס <sup>128</sup> [chew] so = a chewer	מתלעות	= teeth [chewers] plural form of מתלעת mitla'ath <sup>129</sup>	So מתלעות corresponds to מתלעס by ת/ס relationship – see also מתלעות in ל epenthesis chart
??סלע	Rock, boulder	תלע	worm	Worms often live under rocks <sup>130131</sup>

<sup>125</sup> סחר round may derive from the base סר that means – to turn aside – because if you continue to slightly bend a straight line at the exact same angle that straight line will become a circle

<sup>126</sup> תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links

<sup>127</sup> תחרא might also relate to חור [hole] in that the chain mail links all fit into holes present in other links -Or perhaps a blend of חור hole and תור row as there are rows of hole bearing circular links

<sup>128</sup> A probable combination of base עס of עסה עסס [press, crush, squeeze] and לע [mouth related] See chart .....

<sup>129</sup> The plural form should have been מתלעות but - Cf. טבעות taba'oth which is the plural form of טבעת taba'ath

<sup>130</sup> Cf. חגב khagov grasshopper species probably related to חגוים khagovim [pl. rock crevices] wherein certain grasshopper speies live

<sup>131</sup> However תלע worm might also relate לע [mouth term] in that worms eat away at vegetation – also possibly relate to תעה [wander, err] in that worms wander about

??סלעם	Locust species	תלעת	worm	Both are insects that consume crops etc. and both possess the base לע that indicates – mouth related Cf. the roots – לתע - לעה - לעע - ילע - בלע - לעז - לעט - לעס
??שביס	Talmudic band that holds hair-net down – so that hair sits in place	שבת	A sitting - shevess	biblical שביס is a head ornament
??פיס	appease	פת	Piece, bit	Sometimes you can appease an adversary by giving him just a piece of what he wants you to give him entirely [ homiletic]
				-
נסח	Tear away, uproot, pluck	נתח Talmudic	Distrain – remove by force or by court order <sup>132</sup>	
רסן	Reins – brakes of a horse	רתם	The Aroma of רתם broom tree tames, breaks in wild horses	

<sup>132</sup> Maybe also distantly related to biblical נתח dissect, cut into pieces

לפס	Round pot - Talmudic	לפת	To twist around	SEE ALSO pg...
סכך	Anything interlaced or inserted <sup>133</sup>	תוך	Tovekh inside	See also סבך תוך
סלסל	To twirl, tease hair	תלתל	Hair-locks curled	
סמידא <sup>134</sup>	Talmudic pollen	תמיד	Always, constant	Pollen is essential or a plant or flower's reproduction. So as long as plants pollinate there will continue to be plants
חאסא 1- 2 חסית	1- Aram. lettuce – 2- PBH peeling plants, alliacea	חתה	Rake away, scrape, remove from source	Food plants whose consumption entails the removal/ peeling away of layers
סלקי PBH	Come in turn, to happen, be a cause <sup>135</sup>	תכף PBH	Immediate succession, immediately after	

<sup>133</sup> So Jastrow - E.g. סכא סכא [pin, nail - also thorn Cf. סכך [שיכים – to be caught, to stick. Apud Jastrow in the idea that these are stuck into – albeit that he may not have been aware of the ת / ס principle-and the connection to תוך And so Perhaps also סכין שכינ knife – I assume that the words סכל - מסתכל which mean to look intensely really mean to look deeply and that they also derive from this סך base

<sup>134</sup> However סמידא also means finest Flour and so it is possible that these terms do also relate to the Hebrew word סם סמים - a finely granulated powder

<sup>135</sup> Likely Related to base קף that denotes round, going around

סלף	Twist, twist around, pervert	תלפיות	Rounded drum towers	drum towers will also relate to the word תף [drum] – by ל infix – See also pg...See also lammed epenthesis chart
סערף	Tree Branches – extensions & end points of a tree <sup>136</sup>	תועפת	Re'aim horns & mountain peaks – which are also extensions & end points <sup>137</sup>	
נסר	To saw – tool with serrated blade	נתר	All translators have לנתר as – to leap, to hop, jump with them on the ground BUT ONE non-masoretic Bible <sup>138</sup> has it instead -THAT SCRATCHES with them upon the earth!	Lev. 11:21 <sup>139</sup>

<sup>136</sup> Derived from the base פס that denotes – end by insert of an ע But branch can also relate to עפ [fly] in that branches fly in the wind

<sup>137</sup> Others translate תועפת instead as – strength, glory, swiftness, heights

<sup>138</sup> The Aramaic Bible in Plain English

<sup>139</sup> It is also possible that this נתר is an Aramaic form of the root נשר that denotes to fall, drop. Parkhurst suggested that a נתר leaping forward usage is a sense development of a more common usage as – to loosen binds - related to מתיר - Or it seems to me that this נותר may relate to the word נשר [eagle] which flies straight?]

סלא	To weigh, which entails hanging an item at one side of a scale <sup>140</sup>	תלה, תלא	To hang	
סלה	To make light of <sup>141</sup>	התל & תלל	To make fun of, make sport, mock	
??מסיבה	A sitting around a table	נתיבה	A path –	so called because any continuous straight path will go around the earth – See נתב נסב
סעל Talmudic	help	תועלת תעלה	Help, benefit	Jastrow listed a term סעל [Koheles Rabbah] that possesses the meaning – help
??מוסרה	Fetter, chain	מיתר	Rope/ cord holding item in place	However, some see מוסרה as form of מאסרה and deriving from אסר [to restrict] – Also, a מיתר that denotes bowstring is a form of יתר [bowstring] which derives from base שר [continuity] <sup>142</sup>

<sup>140</sup> Gesenius perceived a link between סלא to weigh – and the base לו 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

<sup>141</sup> Apud JPS Bible 1917 – Psalm 119:118

<sup>142</sup> ...on account of its elasticity

?? אסר	Confine, restrict prohibit <sup>143</sup>	אתר <sup>144</sup>	A place	?? A person is restricted to being in one place at a time
כסן PBH	To rebuke, chastise [to set straight]	כיתן PBH	Beaten flax i.e. straightened out <sup>145</sup>	Both from base כן [to correct, establish, aright] <sup>146</sup>
שבת PBH	To lay a foundation	שבת PBH	To lay a foundation	From base שבת - to set, lay down
בלס Talmudic	Dirty, rotten, <sup>147</sup> bad	בלתי	Not, without	Both are negative types whose base is בל that denotes - negativity
?? PBH ספן	Respect, mind	ת-פן	Theoretic – will regard, respect the face of	Cf. venerate which is related to veneer and intends – facing, face from Hebrew פנים - פני [face] – See also ספן in ...document
סדר	Order, system, arrangement –	תדיר	Constancy – that is an element of	See also notes pg.. See next

<sup>143</sup> Related to עצר [arrest, restrict]

<sup>144</sup> Albeit that אתר derives from the base את that denotes – stand – in the sense of a place to stand – Cf. קום [stand up, rise] and מקום [place]

<sup>145</sup> Whence כתנת [originally a linen/ flaxen tunic]

<sup>146</sup> But Jastrow links כיתן to כתת [beat, pound, crush] – Also כסן rebuke could be a derivative of the חסד that means rebuke, revile

<sup>147</sup> בלוסה



	that supports permanence <sup>148</sup>		order & of permanence		
טו	Base denoting fundament <sup>149</sup> , that is basic to permanence	תד	תמיד & תדיר that denote constancy –which is type of permanence	See previous	

Perhaps also ספח [attach] and תפר [sew]

But PBH ביס is from Grk.. basis [base] that is from Hebrew בית [house, base] - PBH קיסר is from Lat. ceaser that comes from Hebrew כתר [crown]

There are also at least two specimens of ט - ס connection - מספח מטפח [both = kerchief] - חסם muzzle, stop up, obstruct and חטם hold, restrain, muzzle – Maybe also אטם close up and אסם granary<sup>150</sup>

Perhaps also סלון [thorn] and תלונה complaint [form of לון ]

Often one ת /ס pair term is a metaphysical secondary spinoff of the other – That is how one ספ term denotes – end, finish – but another פס that means stripe, strip is a spinoff of the פת term that means – piece, bit.

In some of these word pairs the change between the tof and samekh is merely due to the Aramaic modification of a term

<sup>148</sup> That is indeed fundamental to permanence

<sup>149</sup> Base of יסוד [foundation]

<sup>150</sup> It is possible that קסם magic is related to סם [a powdered spice etc.] while Talmudic קטם = [ash, powder]

The **בן פלת** of **און בן פלת** may be a prophetic indicator of the fact that **און** reconsidered his initial misguided decision – in that **פלט** means - to consider – to weigh / balance in one's mind

Maybe **תפר** sewing – each stitch is a link to the next – and **מספר** number – each number is a link to the next

Also a possible homiletic link between **סגלה** [special treasured one]<sup>151</sup> and **תגל** [will be joyous – root **גלה**]

**נתן** give & **נסה** a trial, test ??? [only homiletic]

I could not [initially] see my way clear to include herein a **תמל** / **סמל** word pair - that is, however, until I read the commentary of HaRadak<sup>152</sup> [concerning the **סמל** term], who derived - from the phrase **תמונת כל סמל** [Deut. 4:16] - the sense that the **סמל** term especially denotes 'a prototype upon which future versions are to be modeled'.<sup>153154</sup>

However Ibn Janach and Gesenius have **אתמול** as denoting – **את מול** the one before – in that yesterday is the day before today – It is also likely that **אתמול** derives from the base **תמ** that means finish, complete in that yesterday is a day that is already finished.

some scholars believe that the **רתק** of Koheles 12:6 means – break – in which case it could be related to the PBH **רסק** that denotes break, crush – but I wholly agree with Evann Shoshan who translates it there as denoting instead connect – and along the same lines as its meaning in Nachum 3:10

G-d kept the fact of His having created the world somewhat of a secret – because He wanted people to realize on their own that they owe thanks to a Creator. In light of this there may be a metaphysical link to be found in the word pair **סוד** [ secret ] and **תודה** [acknowledged thanks, gratitude]

Perhaps also **תודה** [thanks] and **יסוד** [fundament] in that gratitude is fundamental

From a homiletic perspective I can see two ways in which there may be a connection between the words **סוד** [secret] and **תודה** [thanks, gratitude] - (a) Because Deserved thanks that are owed to a benefactor are very often not given but are kept secret instead. (b) – Because the

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<sup>151</sup> Possible etymon of - single

<sup>152</sup> Rabbi David Kimchi 1160 – 1235 C.E.

<sup>153</sup> Please do not, however, regard this statement as a blanket endorsement of all of HaRadak's opinions / theories.

<sup>154</sup> Eng. mode, model are from Hebrew **מדה מדד** [measure]

great amount of thanks that we really owe to G-d for having created us is really an unknown secret - We won't realize how much thanks we owe until we get to the other side. G-d likely used this secret as a test to see which people would seek Him out in order to give thanks.

Jastrow saw in the base ספ two different senses – (a) an end – [which is a universally recognized meaning] – but he also perceived in it a sense (b) hollow – which he assumed to be present in the word ספל [bowl] and in the word סף [door lintel – the border of a door opening – which makes up a hollow – albeit a very limited one dimensional hollow] . And thus – if he is correct – we will have a ת / ס link between ספ [hollow] and תוף [drum] – which is a hollow item] <sup>155</sup><sup>156</sup>תפ

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

Another ת / ס link *may* be present in the biblical word סוס sus [horse] and the assumedly post biblical תות tus [mulberry, strawberry]. Rav Hirsch describes the סוס horse as 'a very fast animal' – and Tanakh also mentions a bird called the סיס siss [Isa. 8:7 - ketib is סוס ] - which is translated as 'the swift' and as the 'swallow' [another fast flying bird] . Tanakh also mentions a moth called סס soss [Isa. 51:8] – and – based upon the similarity of that name to those of the speedy סוס and סיס - that moth name may have referred to a very fast flying species. For example – the Convolvulus Hawkmoth [Agius convolvuli] – which is native to that biblical part of the world - is known to fly as fast as 50 mph.<sup>157</sup>

And mulberries and strawberries - תות are very fast growing plants They produce much fruit and they multiply quickly, as well. <sup>158</sup>. But see also נתש <sup>159</sup>section...

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<sup>155</sup> It seems that the סף term that denotes hollow is a spinoff derivative of a תף = hollow

<sup>156</sup> The תפ base has two main characteristics – (a) in its sense as drum it embodies the senses of secondary and lacing taste – (b) In its sense of drum it may share a sense of hollow with the ספ base of סף saf doorway frame & ספל bowl – Compare also חלון window – which derives from חלל [hollow]

<sup>157</sup> - [www.times of malta. com](http://www.timesofmalta.com)

<sup>158</sup> A ססתי susasi / susati term appears in Cant. 1:9. Rashi attributes it to the סוט sut verb in the sense of 'seduce, ensnare' – and others see it as denoting a mare [female horse] in spite of the fact that it lacks the middle vav and in spite of the fact that the comparison of the composer's beloved to a horse may seem strange .

<sup>159</sup> תות may be a secondary form of a תוש term [ by ת / ש interchange] whose sense would be 'uproot, pluck' as in תיש - תלש - in that these berries are plucked / picked in large numbers [See section..]

The base of סבב & נסב that denotes to go around – and - round and round may be related to an Aramaic base תוב that denotes – return and that is a form of the base שב [return] in that going all the way around an item involves returning to the starting point

I would like to point out as well that some of the things that I have revealed so far may perhaps also help us to understand the biblical word תבל taivel that means – the earth – or the world.

It seems to me that some or all of the following factors may have influenced G-d's having employed the word תבל to denote the earth – or the world – to wit -

(a) I had mentioned earlier that the word סבל means – to suffer, to bear a burden – and therefore – in light of the ת/ס interchange principle that I have demonstrated throughout this work/ presentation – we can regard this תבל term as related to the biblical סבל sovel and consider that G-d can have called the earth תבל because – He has accepted upon Himself the burden of caring for the earth and for all its inhabitants – and because He suffers the wrongs that its inhabitants commit.

Perhaps, however – i.e. in light of our ת-ס principle – we can also [to bear a burden, to suffer] in that.<sup>160</sup>

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<sup>160</sup> To the effect that the earth and its inhabitants are the willfully accepted personal 'burden' of The Almighty, so to speak  
The Almighty is indeed described as הסובל ומעלים עין - 'The One who suffereth [transgression] and looketh aside' – in the High Holy Day prayer – וכל מאמינים

Along similar lines it seems possible that the word עולם olam that denotes 'world' derives from the word עול oel that means 'yoke,[fig. burden, responsibility] in that G-d has undertaken and placed upon himself the responsibility of caring for the needs of the world. And the word עולם can indeed be understood as the עול burden that is them.

- (b) I have mentioned earlier that the verb בלל bolal means to blend – and I have mentioned in a footnote at that point that this בלל root is the source of the words בליל [mixed ingredient fodder] – and of תבלול tavlul [an abnormal blending of the white and black of the eye.]. Now the Latin word universus – means turning together as one unit – and the universe was indeed so called by the Romans because it is a mixture of many things turning together as a single unit. And therefore in light of this it seems that the תבל term that means world or earth can have been fashioned out of the root בלל and intended to signify – that the world is a blending together of many things. [That is, even without the element of turning] Chaplain Col. Jeremy Steinberg indeed reports that The Vilna Gaon says that it stems from בלל [mix up, blend] because it is a mixture of many different items and beings –<sup>161</sup>
- (c) I had mentioned earlier that Tanakh does also occasionally feature an Aramaic style term – as occurred in the cases of – שריד – סגד . And therefore it seems conceivable that the word תבל taivel can have been fashioned out of the Aramaic base תב that means sit and that is a Tower of Babel derivative of the Hebrew base שב that means sit and to dwell – for the world – the תבל - is the thing wherein mankind dwells . Some scholars have indeed suggested a similar theory for the origin of the word תבה taivoh [ark, chest]<sup>162</sup> that is an item wherein things sit and and people sit or dwell<sup>163</sup> Note as well that Noah's ark – wherein Noah's family and all of the animal dwelled throughout the flood event - is called תבה in the Book of Genesis

<sup>161</sup> John Parkhurst suggested that תבל denotes the globe of the earth that is a blending of land surfaces and seas and water bodies

<sup>162</sup> Perhaps – as a lesser possibility the word תבל could be regarded as a form of the word תלה [to hang, to suspend] as in the phrase תלה ארץ על בלימה [Job 26:7] He [G-d] suspends the earth from nothing – so that earth תבל would mean – the suspended one – by תלה - to תול to תבל - or by ב epenthesis into the base תל of תלה

<sup>163</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.

(d) The Ksav v" hakabloh saw תבל as denoting – the physical world and as related to a base בל that denotes spoilage – rotting – wearing away – as in the words – מבול – בלה – נבלה – נבל and in a few others that he assumed or imagined to belong to the same category – in that almost everything in the physical world eventually spoils or wears away. Col. Steinberg informs concerning the word תבל that Rabbi Pappenheim sees it as deriving from בלל [wear out] in that everything in it eventually wears out<sup>164</sup>

Some imagine that – in that one of its senses that means ‘the earth, the world’ – the biblical term תבל taibail relates to the root בלל bolal [to blend, mix] as the world is a mixture of everything that it contains. Rav Hirsch also saw it as signifying ‘the chaotic earth’ [at Psalm 9:9] - in that בלל may also mean ‘confuse’ - and Gesenius sees it as possibly deriving from יבל yoval [deliver, yield] in the sense of ‘that which brings forth [all]’.<sup>165</sup>

Yehoshua Steinberg of Milon HaTanakh also linked the word תבל to יבל in the sense – יבולה – ארץ נותנת יבולה – so that it intends – a planet Earth that yields produce.

Consider as well, perhaps - תאב א-ל = תבל G-d desired

There is a theory to the effect that the world is called עולם olam from the root עלה [to ascend] because G-d created the world as an opportunity for souls to go higher . In light of this idea it may be possible to regard תבל earth as a ב infix into the base תל that denotes – height, elevation.

Cf. ALSO – the Latin universus [world] means – turning as one – This supports the idea that תבל refers to a mixture of many elements

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<sup>164</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>165</sup> Rabbi Wertheimer also mentions a number of תבל theories at תבל - ארץ - Among these are – (a) תבל relates to the word מתובל that means ‘interlarded [mixed] of many things’ – (b) It relates to the word הוביל [to deliver] in that men are delivered into the earth at death – (c) R. Wertheimer also cites a number of theories suggesting that תבל refers to the Land of Israel – one of them involving the idea that Israel is מתובל composed of everything one could need – and another suggesting that Israel is the spice / condiment of the earth [as the Aramaic תבלא denotes ‘spice’].

And so – in light of this particular type of word connection – we are going to review next the possibility of a similar connection between the word רסן resen that denotes reins – and another biblical word – the word רתם rotem.

Now there is also a biblical Hebrew word רסן that means – reins, bridle<sup>166</sup> – as in the reins of a horse – and this רסן term does also feature a רס element, as you can see . And – even though the purpose of reins is to restrict or restrain the forward movement of the horse - It seems to me that this word רסן resen apparently relates to this break denoting רס inner base as well.

And why do I think that the word רסן resen relates to the רס base that means break ? The answer lies in the fact that the reins of a horse serve to ‘break’ its forward motion and in the fact that they are thus figuratively similar to the ‘brakes’ of a car.<sup>167</sup>

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<sup>166</sup> רסן is the etymon of rein, via O. Fr. resne [rein] by elision of the samekh as occurred also in Heb. פסגה pisgah [peak] > peak.

<sup>167</sup> Shores Yesha suggested that the word רסן [reins] denotes רץ אין [not run ]

So that here, once again – the relationship between two English words - the verb break and the plural noun – brakes - has helped us to recognize the connection of the Hebrew word – רסן - to the inner base רס of <sup>168</sup>הרס <sup>169</sup>--

And incidentally - the biblical Hebrew root רסס raseis that denotes ‘to shatter, break into bits’ -is in my opinion obviously the Babel event withering etymon of the ancient Grk. word rhattein [to dash – shatter – break]. There is hardly ever an incidence of double T [tt] in ancient Grk. – and so the rhattein double T is an apparent fortition of the רסס term’s double samekh סס. <sup>170</sup>

Now – the biblical word רתם rotem has two usages –

(a) A רתם tree is defined by most experts as the broom tree<sup>171</sup> - The broom tree is a very short tree – not more than five feet tall<sup>172</sup> and its wood has special qualities – as I shall explain

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<sup>168</sup> One might find noteworthy the fact that – with regard to the indicator word pairs אחז hold - רג motion – and רס brakes - the חז base is also the etymon of the Eng. hold terms – and the word רסן is the etymon of the Eng. word rein[s] via the OFr. Resne [reins, bridle strap]

<sup>169</sup> And the similar form presumed PBH מרסן marsan [crushed grain used for animal fodder] likely relates to this ‘break’ theme, as well. The Talmudic term רסק resek [shatter, crush, mash, chop] likely derives from the רס base as well

Julius Furst linked [grind, pound, crush] גרס -- [break apart, split] פרס - along with הרס in a sense of breaking – among a few others that I regard as farfetched . There is also a PBH word רסק that means – break into bits – crush - chop

<sup>170</sup> It may be of note that Rav Hirsch has described the root קרס as denoting – bend until near break. And it seems to me that the root רמס [trample, tread, stamp ] that Rav Hirsch regards as denoting – trample in order to crush [Apud M. Clark] may be the result of a מ memm infix into the רס base.

<sup>171</sup> It is thought that the tree was called broom because its stems were often cut and made into brushes

<sup>172</sup> Genus Cystius Scoparius



- (b) The biblical words רתם and רתמה denote – harness – - which is a set of straps and fittings that fasten a horse or some other animal to a cart – wagon or plow. The harness and the harnessed animal are controlled by the driver. And so the רתם harness is an item that ties the animal and restricts its ability to move as it pleases<sup>173</sup>

Now - the information that I have encountered concerning these two rotem רתם usages indicates that there are three different connections between the רסן reins that restrict and restrain and between the רתם rotem term items – i.e. from a perspective of restraint and restriction – These three are namely

- (1) The רתם harness ties and restrains the animal
- (2) The very short רתם tree is restricted by its nature to a short height – in comparison with other trees<sup>174</sup>
- (3) The word theoretician Shores Yesha has correctly reported that coals made out of rotem tree wood have the extremely strange quality of retaining and maintaining live fire within themselves even for many months after they have already outwardly appeared to have been fully extinguished . Shores Yesha quotes a Chazal to this effect – and Artscroll alludes to this fact in its commentary to גחלי רתמים Psalm 120:4.<sup>175</sup>

And Shores Yesha did indeed correctly suggest that the רתם rotem wood has the same name as the harness specifically because its strange physical nature restrains the fire from going out – just as a harness keeps the cart attached to the animal.

And thus there are three factors that connect the רתם term to רסן terms – from a standpoint of restraint and restriction. Julius Furst and Yehoshua Steinberg of Milon HaTanakh did indeed recognize our first link – that is – the conceptual similarity between the רסן reins and the רתם harness – and they pointed out the relationship between the words - רתם & רסן And the Israeli lexicographer Evann Shoshan does indeed define רסן as רתמה

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<sup>173</sup> A R-S-N > R-N-S permutation of may be the source of the R-N-S Span. arnes[es] [a harness] and the Eng. harness.

<sup>174</sup> The concept of 'restriction' may apply to the רתם noun - which denotes 'broom tree' [ Psalm 120:4 and Kings I 19:4 ] as the broom is a very low growing tree and thus 'restricted' heightwise, in comparison with other trees.

<sup>175</sup> King David employed these dangerous rotem wood coals as an analogy to those of his enemies who appear harmless on the outside but who are really very dangerous on the inside

But it turns out that – thanks to Wikipedia – I have found a factor by which we can also link the rotem רתם term to the רסן resen from a standpoint of breaking as well. For -Wikipedia advises that according to folklore - the smell of the broom shrub/ tree<sup>176</sup> רתם was said to be able to tame wild horses and dogs – And thus it seems to me that the tree had the effect of BREAKING wild horses of their wildness – and / or – as we say – the Rotem's smell enabled a person to BREAK IN an initially wild horse<sup>177</sup>

And so the rotem also restrains wild horses from their wildness.

And thus it seems possible that the רתם term is a metaphysical spin-off of the- רסן

Now – Rav Hirsch did also suggest the presence of a metaphysical link between the רתם wood term and the similar root רדם that means to to be in a deep sleep – in that fire figuratively sleeps inside רתם wood coals – to be awakened again later. And my dear wife Marion suggested a ת / ש interchange relationship between רתם and the word רשם roshem<sup>178</sup> – that means – impresson – in that the רתם coals give the impression of being extinguished – even though they are still very much alive and burning inside

And it seems to me as well that Rav Hirsch may be correct in his assumption that the biblical hapax legomenon עתם [one time appearance in Isa. 9:18 – נעתם הארץ] - which is translated as – to darken – and also as - -charred and to cover with smoke – is also related to these words חסם חטם חתם אטם – It is related figuratively, that is – in that these ideas involve blockings - - and the word נעתם amounts to a blocking from sight .<sup>179</sup>

And it seems that even the biblical word רתם [harness, bind, tie up] may belong to this חסם חטם חתם אטם group, as well – for its fits conceptually with the other restraint type terms – and the letter ר does also belong to the ע ר א ח ה family of guttural letters. .

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<sup>176</sup> Google advises that some species have the smell of vanilla

<sup>177</sup> In light of this horse taming fact it seems possible as well that the רתם tree term is related to the mishnaic word תם tomm that denotes – tame – [as in שור תם] and that is likely the etymon of tame as well - The Talmudic term שור תם denotes an ox that is not known to have ever gored or attacked anyone

<sup>178</sup> The biblical usage of רשם is as – to inscribe, to register and as such it may relate to the word שם sheim [name] – and the PBH רשם that means – to make an impression – is likely as sense development of the ideas of inscribing and registering - but here too my wife has suggested that the making impressions sense of the PBH רשם which has a רש particle that likely denotes possession - may relate to to the רשת term that means net – in that catching by net – and making an impression are both types of – taking.

<sup>179</sup> It appears that this עתם connection was exclusively of Rav Hirsch ....and some scholars have also included the root רדם hadom – that denotes – footstool – the footstool being an item that blocks one's feet from touching the floor. Rav Hirsch associated with some of these roots the word אדם [man] in the notion of – to be earthly [blocked from spirituality?]

Perhaps רתם wood could also relate to רם [high] because of רתם coals' high grade quality in retaining fire much longer than other woods

If we consider that רסן reins are a controlling element – it may be possible to regard רסן as a metathesis of סרן [(a) chieftain – (b) wheel axle] or vice versa ??

Rotem is called genesta/ genista in Latin – probably because it stores and conceals heat / fire for very long periods

Charoseth חרסת reminds us of the hard labor slavery of Mitzrayim because it is the same color as חרס [earthenware] which was the same material of which bricks were made – but the word חרסת may also remind us of the fact that we were liberated by G-d on Pesach because it corresponds closely to the word חרות that means – freedom, liberty

In his worthy and informative Bible Hebrew etymology blog concerning the root שמר shomer - Chaplain Lt. Col. Rabbi Yehoshua Jeremy Steinberg has suggested that the word סמר that denotes stiffen and nail מסמר and that also appears in the form משמר masmer in Koheles 12:11 may be related metaphysically to the similar root שמר that denotes [to guard, to watch over] in that nails are used to seal items against theft and loss and in that they are also used sometimes as obstacles that prevent access to damaging elements to the effect that they are items 'that guard' and they also protect items by fixing them before they can break beyond repair.<sup>180</sup>

The Hebrew word סמר somar means to stand stiff and high – and the word סמדר smadar is defined by some as 'early buds that are still stiff and hard' – while the Hebrew and Aramaic word פרס paras means 'to divide' – and the biblical and Aramaic word פרדס pardes is defined as a separated or walled off beautiful orchard or plantation. And thus it seems to me conceivable that a ד dalled may have been infixed into each of these terms between the 2<sup>nd</sup> and third root letters. It may thus relate conceptually to the garden term גן which derives from the base גנ that denotes 'guard' in that a garden is a guarded / tended area. And it may relate to the orchard term כרם kerem whose base is כר [circle] in the notion that the orchard is a circle / clump of trees apart from other orchards ????

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<sup>180</sup> Jastrow also mentions a second סמר that denoted – take heed – beware – which he saw as a derivative of Hebrew shomar שמר [to guard , watch over]

Other סמדר suggestions - שם דר put – round = grapes placed round the stalk [Parkhurst] - סמים smell & הדר adorn [Gesenius] – A conceivable סמד somad base of the biblical word סמדר smadar [newly budded grapes<sup>181</sup>] *could be* metaphysically related to the similar Hebrew צמח tzomakh root [to bud, sprout- Smadar סמדר might be a combination of סם = sweetspice [odor] – dwells [in it]. Gesenius suggested – סמם הדר sweetspice – beauty Perhaps סמדר relates to תמיד [constant] in that plants blossom – and give off scent year after year.

Jastrow regarded סנוור as a safel construct of נור - in which case it would also be related to the word תנור – but I have סנוור instead as a form of סוה - Perhaps both theories are correct

And – as for the PBH word תקלה [obstacle] it seems to me that – when the ‘stone removers’ were מסקל m’sakel the obstacle stones – each removed stone was called [by backformation] something on the order of ‘a סקל sakol or a sokul’ and this סקל term entered at the Tower event into the Aramaic language as a word in the form תקלה that bore the sense of ‘removed stone’ and that also developed the meaning ‘obstacle’ – and this תקלה word eventually re-entered into PBH Hebrew in that same usage of ‘obstacle’ [which Hebrew still possesses today].<sup>182</sup>

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This סקל root can also involve a base סק denoting remove, instead

סקל has two main usages – (1) to remove or lift up stones in order to clear a path or a field – (2) to stone someone, to pelt him with stones

The סקל that means remove or lift up stones can constitute one or more of the following

<sup>181</sup> ...three appearances in Shir HaShirim

<sup>182</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]

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- (a) The base קו that signifies to remove – with a ל affix
- (b) The base קו that signifies – to raise, lift – with a ל affix
- (c) The base קו that signifies both to remove and to raise, lift with a ל affix
- (d) A ו prefix to the base קל that means light – in the sense of lightening the path [by removing the stones]<sup>184</sup>
- (e) A ק infix into the base לו that means – to raise – higher
- (f) A metathesis of the root קלו that means – to remove [PBH]
- (g) The root שקל means – weigh – and the word סקל is a derivative of that שקל denoting stone – because stones weigh a lot. And so to סקל a path means to stone it – which is an enantioemic way of saying – to un-stone it. Apud Gesenius. Mrs. Matla Shajnfeld suggested instead that the סקל term could denote – a stone – because stones were used for making a scale balanced – and a word for balance is שקל

– in light of the fact that the Babel permutation of the Hebrew קל [light, easy] qal > laq [See section....] ultimately yielded the Lat. levis that denotes both ‘lightweight’ and lift, raise [as levir] as well as the Gmnc. leucht that means ‘lightweight’ – whence the English ‘lift’ [The modern Dutch oplichten does indeed mean ‘lift up’] – it seems to me that the סקל term may constitute – in its sense of ‘clearing away stones’ – a ו samekh affix to the base

The סקל that means to stone someone, to pelt him with stones can constitute one or more of the following

- (a) The root שקל means – weigh – and the word סקל is a derivative of that שקל denoting stone – because stones weigh a lot – To סקל someone means – to stone him – which means – to throw stones at him
- (b) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base קו that signifies – to raise, lift – with a ל affix –
- (c ) ) It can be a euphemism from the idea of simply raising, lifting stones which derives from The base לו that denotes – lift, higher – with a ק infix -along these lines רגם [to pelt, stone] could amount to the infix of a ק into the base רם [high, lift]

See also קלו in pg....

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<sup>184</sup> And/or intends making the path easier to walk on

Talmudic ספן [to respect, regard, honor, esteem] may be a form of theoretical ת פנ - which would intend – to properly acknowledge the face of – and would derive from the word פנים [face] as I believe to be the case with the word venerate – which I believe does also derive from the Hebrew פנים - Cf. Eng. veneer which = a facing . Cf. סעד which = ת עוד - Consider also – to save face means to retain respect

And so ספן paneling can also amount to פנים – ס - to put on a [new] facing SEE ספן ENTRY IN HEBREW INNER BASES <sup>185</sup>

There appears to be a biblical ע / נ inter-relationship in the word pairs – נקד עקד – נקר עקר – נקב עקב - נימוק עמק - עמל נמלה - נקב עקב - עתק נתק

In light of this there may also be a hidden relationship between עתק haughty and נסק to go high, ascend

Incidentally – It was on the basis of our ת / ס principle that I had entertained the possibility that the Aramaic תג - תג tog, taga – which denoted ‘crown, crownlet’<sup>186</sup>, apostrophe<sup>187</sup> - might relate to the PBH Hebrew סיג siyag<sup>188</sup> and to the biblical נסג nosag [to encroach]<sup>189</sup> in

<sup>185</sup> ספן also relates to סוף [end, finish] in the sense of a wall finish – and it also relates to צפן [hide, conceal] in that the paneling hides the wall behind it – but like the other ספן usages [the half submerged ספינה boat - שפון the partially submerged murex shells in the sand] ספן only implies partial concealment – because everybody still knows that there is a substantial wall behind the paneling that hides it

<sup>186</sup> These תג - תג terms may be ?????????? the Aramaic ancestors of the Lat. tegere [to cover – whence Lat. proteger = protect and the Eng. protect [Cf. ‘cover me’] and detect (un-cover)] and Fr. protégé’. They are likewise the probable sources of German cover words decke [whence Eng. deck and tuch. Tuch often denotes kerchief but its origin is as cover. Cf. the Ger. words for ‘tablecloth’ – tischdecke and tischtuch. Also the German dach and verdeck signify ‘roof’ – the covering of a house. And perhaps even Ger. tisch [table] itself will relate – for the tisch term is phonetically similar to the decke term and a table’s top is in a way a covering of its legs. The Lat. toga signifies a garment that wrapped with effort around a wearer’s body and thus it may relate to tegere [to cover] or it may derive instead from טרח torach [to bother, exert effort] with the elision of its ר . Latin tectum = roof. The Eng. thatch that denotes roofing may derive as well. Also – detect – protect – tegument – tile – and Yiddish teekh [equiv. of Ger. tuch] . Also Ger. ziegel [tile, brick] . See also Talmudic #1 תכא = table, chair [E. Klein] – tray [Jastrow – who compaes it as well to Assyr. = shield] . See also desk, disk which may relate instead to דק thin [pg...] But see also סכה and כסה

<sup>187</sup> ... that is also – ‘markings atop letters’.

<sup>188</sup> ... albeit loosely so

<sup>189</sup> Some regard נסג as ‘distancing away from, receding’ but I have found that this imagined sense of the word is probably only an idiomatic truncation of the phrase נסוג אחור wherein the idea of backing away [from an edge] is found most of appearances in that sense – to the effect that Radak is quite correct in his assertion that נסג is related to the PBH סיג siyag – a fence – and that the נסג term really basically means ‘to encroach upon’ – hence the biblical and

the sense of ‘some thing at the edge of’ – as apparently occurred in the case of the biblical **סִיג** sig [= dross, i.e. waste expelled at the outer edge].

Now - I must admit that – in my research in the Jastrow dictionary - it initially appeared that I had not found sufficient evidence of such a connection – but I did come across entries in which the Aramaic **סִיג** and **סִיג** terms were rendered ‘twig’ and the **סִיג** term was translated as ‘sproutings’. It did not – however - dawn upon me initially how these senses could be related to the Hebrew **סֶג** base [that means ‘edge’] terms – that is – until I read in Douglas Harper’s Online Etymological Dictionary<sup>190</sup> – that the English noun ‘tag’ is traced back to an M.L.G. ‘tagge’ meaning ‘twig, branch’. At that point I realized that the ‘twig’ of MLG tagge and of Aram. **סִיג** – the ‘sproutings’ of Aram. **סִיג** - and the Aram. **סִיג** crown – do likely all derive from the Hebrew **סֶג** base [that means ‘edge’] - in the sense of ‘something at the edge of’ – as was indeed the case of the biblical **סִיג** [dross]. This to the effect that **סִיג** - **סִיג** is indeed most probably a Hebrew to Aramaic product of the / **ס** **ג** principle.

And it is thus apparently exactly in that sense of ‘something at the edge of’ that the Hebrew **סֶג** base is also the ultimate source of the English noun ‘a tag’ and of the verbs ‘to tag on, tag along’.

The English ‘mousetache’ and its earliest known source – the Doric Greek ‘mystax’ [mousetache] – derives from a combination of the Hebrew **סֶג** [border item] and Hebrew mouth origin word **סִיג** motzetz [Lit. ‘the sucker’]. See section .... for more concerning the word ‘mouth’.

And later, I chanced upon the biblical word **סִיג** metheg – which denotes [ in four Tanakhic appearances] – a muzzle or other restricting / limiting element for animals [specifically donkeys] – and which also denotes a geographic area, a district – [in a single appearance II Sam. 8:1]. This to the effect that it is precisely the common ‘fenced off’ denominator of ‘restrict’ and ‘district’ – that links the **סִיג** based **סִיג** to the **סֶג** base in the sense of ‘fenced off, border’ even more closely than noted above – and involving once again our **ס** / **ג** conceptual link principle.<sup>191</sup>

halachic term - **סִיג** גבול ‘encroach the border of’. The **סֶג** base is also the source of the later Hebrew **סִיג** sug [a category – i.e. something that is enclosed on all sides] – and the Aram. **סִיג** sugya [an entire subject matter] and it is also the etymon of Eng. siege [to surround militarily upon the borders]. **סִיג** Is also occasionally spelled instead with a **ש** sinn e.g. **סִיג** [Sam. II 1:22 and others] . See section..... for much more information concerning these words.

<sup>190</sup> See ‘tag’ entry in Harper’s OED.

<sup>191</sup> This is the source of Medieval Hebrew **סִיג** - a vertical line reading sign that indicates a stop??? It may intend – ‘keep from approaching the border of’

גִּס is likely also the source of 'siege' [to close a border around an enemy city, fortress] – and probably also of 'sedge' [reeds, rushes – Cf. Low Ger. segge] as these grow 'at the borders, edges of bodies of water'. The biblical יַם סוּף *yom suf* is likewise called 'Sea of Reeds' [סוּף = reeds] because reeds grow at the end סוּף of the land that borders a body of water<sup>192</sup>

The meaning of the Aramaic סִגִּי *sogi* [to be enough, suffice] derives figuratively from the idea of 'reaching the desired limit, border'.<sup>193</sup>

גִּס – in its sense of 'a border' – is also likely metaphysically related to the Hebrew סָגַר *sogar* – which means 'to close' – wherein a third radical ר was affixed to the גִּס base<sup>194</sup> – in that borders are items that 'enclose'. And a similar idea may hold true in the case of the word סְגוּלָה *segulah* [of the base סָגַל = unique, exclusive] – that denotes 'treasure' – in that treasures are kept 'sealed off'. The word 'exclusive' does indeed itself derive from the Lat. *clausus* [shut, close]<sup>195</sup>

Now – it had dawned upon me that there may be a 'homiletic' type of connection between תָּמוּל [yesterday] and the similar word סָמֵל *samel* – which denotes 'symbol, sign of, form' – a connection centered about the idea that 'the events of yesterday do serve - or should serve as a model or as a teaching upon which a person should base his actions of today and tomorrow' – but I had initially intended to omit this hypothesis from this paper as it seemed to me perhaps a wee bit 'forced' – and because – [as the reader may have recognized by now] – I generally do not involve myself in matters homiletic.

It seems to me however that those translations that portray The Almighty as having ideally desired only to scatter the Israelites – are not really in accord with the next phrase – אֲשַׁבֵּיתָהּ מֵאֲנוּשׁ זָכָר – that clearly indicates His future desire to destroy them utterly, and not simply to scatter or hurt them.

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<sup>192</sup> Note bene – I am *not* suggesting here that גִּס and סוּף are related terms – but סוּף *suf* and סוּף *sof* surely are.

<sup>193</sup> However, the Aram. word סִגִּיָּא *sagi* that means 'greatness, multitude' derives from the biblical שָׁגָא and שָׁגָה that denote 'growing, height, greatness, might'

<sup>194</sup> See section....

<sup>195</sup> *Clausus* may have derived from סָגַר by a S-G-R > G-R-S > C-L-S permutation plus withering process.



And therefore it seems to me that this אפאיהם term [a hapax legomenon] may instead constitute a development of the Hebrew word אף af that means 'even' – but herein only in the [rare] antiphrastic sense of 'not even' – to the effect that The Almighty is saying – 'I would have caused it to be that *not even a one of them* would have remained – or – that even one of them would *not* have remained - I would have blotted out the memory of them from the cognizance of mankind.'. In *this* understanding there is stylistic balance between the two threatening phrases – and no contradiction between them.<sup>196197</sup>

And – in light of this – it seems to me possible as well that the biblical word אפס efes – that denotes 'zero, complete restriction, the extreme end of... ' may also be an antiphrastic development of the word אף 'even' - [by the suffixing of the third radical ו samakh ] in the sense of 'not even - - not even one'. But see also אפס in section ...

This to the effect that the אפס term may itself have derived metaphysically from two sources – (a) as a ו affix to the base אף in an antiphrastic sense of 'not even (anything)' – and (b) – as an א prefix to the base פס in its sense of 'continuously diminishing, ending, gradually vanishing'. And in this case the ו of אפס would be taking the place of what would usually be an ת suffix

Note also that the possible אפא base of this אפאיהם may be an alternate א / ע interchange form of the term אפע of Isa. 41:24 ופעלכם מאפע whose meaning is translated as – 'nothing, naught, less than nothing' . These אפא and אפע terms in this sense support the hypothesis of an אפ element in אפס

Let me explain next the very special conceptual relationship that exists between 'burning' and 'engraving' – that is – with regard to the biblical hapax legomenon - חרות -

<sup>196</sup> i.e. in my suggested understanding we do not have one verse saying 'I will scatter them' and the next verse saying 'I will wipe them out utterly'.

<sup>197</sup> Compare this style to our hypothesis concening מדבר as intending [devoid] of even a single [useful] thing – pg...Also in Psalm 95:11 אם יבאון אל מנוכתי has omitted the phrase 'I will never allow it to happen'. Cf. as well the use of the root בגד which denotes 'coat' – to mean 'turncoat'.

There is a phonetically and structurally similar biblical word חרות choruss – that is spelled with a ת tof/sof at its end – and that apparently means ‘engraved’. Now – from a morpho-logical standpoint - this חרות term might also relate significantly to the חר = burn base - but the only way that such could be the case would be if the engraving it records somehow involved an element of heat or fire. And so one might correctly ask – ‘How could such be the case – as ancient times man did not utilize fire for engraving – but only used hammers and chisels?

This is what I found -

The חרת type form appears Tanakhically only once [Exod. 32:16]. – i.e. only in the חרות form. The narrative in which it appears advises that when Moses witnessed the Israelites worshipping the Golden calf – as he descended from Mount Sinai bearing the tablets of the Ten Commandments in his hands – he understood that it was vital that he shatter the tablets, at that moment, in the presence of his sinning people.<sup>198</sup> The narrative greatly emphasizes the extreme severity of the event in its stating of the fact that the tablets that Moses was about to break had been fashioned and engraved by The Almighty himself. And the commentators note as well that the Torah states that when Moses brought down [at a later date] a ‘replacement set’ of tablets – that second set was fashioned by him [and not by G-d].

The specific verse reads -

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת

‘And the tablets [of the Ten Commandments] were the handiwork of the Lord and the writing / script was the writing / script of the Lord – choruss = engraved – upon the tablets.’

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<sup>198</sup> The reasons for this reaction are beyond the scope of this particular work

Now – please note, if you will, that there are basically five Hebrew roots employed by Tanakh to denote the concepts of engraving and/or inscribing. These are namely - פתח<sup>199</sup> - כתב - חרש - חקק<sup>200 201</sup> and [our subject] חרת . It is of great significance then - that – although each of the first four roots appears throughout Tanakh numerous times - the חרת<sup>202</sup> term - in one or both of its possible senses – term appears only once in all of Tanakh – i.e. specifically here in this verse [in the sense of ‘engraved’] that deals with the shattering of the tablets that had been written exclusively by G-d. In the discipline of Bible exegesis, a philological circumstance such as this is generally regarded as bearing purpose.

And therefore I suggest that – in light of this understanding and in light of the facts that –

( ) The חרת form qualifies morphologically as a ‘neutral’ gradational or variant form of the חרר and חרה terms, which both denote ‘burning’

( ) The חרס [sun] term and the חרש earthenware term both apparently possess a conceptual link to the חר base - this to the effect that there is evidence of its conceptual and orthographic expansion by means of a third letter.

( ) We have shown so far the great probability that there is often a conceptual link between the individuals of ‘pairs’ of tri-literal Hebrew roots that share the same two letters in the same position and that differ only with regard to their third radical ס or ת - and in this case the חרס [sun] term – which features a ס samekh - is definitely fire related.

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<sup>199</sup> פתח’s original meaning – opening – seems to indicate a carving out of the letters / characters

<sup>200</sup> This appears to be the only verse wherein the חרש verb denotes engraving, albeit that Ernest Klein portrays engraving as one of the regular usages of the term

<sup>201</sup> See our explanations of these terms and of their Babel derivatives in sections .....

<sup>202</sup> A fifth חרש term appears only in the predominantly Aramaic Book of Daniel.

( ) The חרות term is a key element of the verse Exod. 32:16 – one of whose purposes was to emphasize the fact that the tablets were entirely made by The Almighty, alone.

( ) There is the statistical fact that the חרות term is apparently not the term that is normally used to denote ‘engrave’ – which indicates that there is something special about its use in this instance.

( ) The חרת term – which I am here regarding as ‘fire related’ – may be related to the חרה root [ = burn, figuratively ‘burn with anger’] as seems to be the case as well with the words pairs - נחה<sup>203</sup> נחת [rest, resting, lay down] – צבה צבת - [standing up, tying in a standing bundle<sup>204</sup>] and שרה שרת shoroh [see section...]<sup>205</sup>See also page ...

( ) Consider also the fact that Biblical era man could only engrave in stone through the use of a hammer and chisel – but G-d could do so by other means as well, and the use of intense [divine] fire is conceivably one such method.

And also....

( ) The fact that the חרש פתח חרש and חקק - כתב terms – which were not utilized here - do not seem to bear a connection to a sense of ‘fire’ anywhere throughout Tanakh.

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<sup>203</sup> This נחת nachas / nachat is apparently the origin of the English night, the German nacht, ancient Grk. nyx and Lat. noctis [night] in that night is ‘the time of rest’. Note that the English term was indeed originally ‘night time’ [ i.e. the time of נחת rest].

<sup>204</sup> Rav Hirsch has צבה as denoting – exalt – swell - distinguished

<sup>205</sup> Rav Hirsch and Ernest Klein see in some usages of the Tanakhic צמת a sense of contraction and/ or congealment – and in that sense it may similarly relate to the roots צום [fasting] and צמא and צמה [thirst] – concepts that also involve [inner] contraction.

..... In light of these facts – it seems to me probable that in this instance the Torah employed the חרת term in order to subliminally indicate that The Almighty had personally fashioned and engraved the first set of לחות Luchos / tablets *by means of fire*.<sup>206207</sup>

[And thus the ת / ס words חרס and חרת [ and the חרש term, as well] - are also conceptually related.]

Note, however – that Rabbis Pappenheim and Hirsch sees חרות instead as חור = hole related – in the sense of ‘letters bored through the stone tablet’<sup>208</sup>

And Radak sees חרות instead as a variant of חרושה<sup>209</sup> [engraved, etched] Jer. 17:1 – לוח לבם חרושה על [charush on the tablet of their heart?]. This is the only instance of the חרש form that can be construed in the sense of ‘engrave’ – and it may relate to the חרש term that appears frequently in the sense of ‘artisan’s work’. [See also pg...].<sup>210</sup>

Rabbi Pappenheim assumes that the חרות term relates to a midrashic opinion to the effect that the letters of the luchos [tablets] of the Ten Commandments were hollowed out of their stone or sapphire material – or bored through - so that the word חרות choroos derives from the fact that each of the letters formed a חור [hole] in the stone. This seems to me fairly plausible, although it seems to me that if it were truly so, the verse might have used the words חלול / נבוב [hollowed] - instead of stating חרות

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<sup>206</sup> I recall having heard of a tradition to the effect that the Ten Commandments were engraved in fire – and if that is so – then perhaps my theory has provided / discovered a biblical text ‘anchor’ of that tradition. Also – מימינו אשדת למו [Deut. 33:2] is translated by Artsroll – ‘From His right hand, G-d presented them with His fiery Torah’. Rashi seems to comment that the luchos were written by G-d’s right hand in black fire upon white fire – wherein he has apparently quoted a cryptic midrash Tanchuma [Gen. 1] that may be describing the divine writing of the original spirit world prototype Torah.. This likewise cryptic Rashi seems to me difficult in that it makes perfect sense that G-d wrote the luchos in fire with His right hand – but the idea of black fire upon white fire would seem to apply better to a writing upon a Torah scroll than to an engraving upon stone tablets – see also pg....

<sup>207</sup> If such is truly the case, then the use of word חרות to denote everyday engraving done by humans would reflect a lack of appreciation of a Godly miracle.

<sup>208</sup> Rabbi Pappenheim compares this to כרות from כר / and גלות from גלה

<sup>209</sup> As תור toer [row] may be a variant form of שורה shura [row] Also ברוש and ברות [evergreen trees] - among others

<sup>210</sup> One might alternately see this חרות term as a secondary form of the root חרט - that is the name of an engraving tool or stylus - but it is usually the secondary orthography bearing the ט that takes the place of the primary ת bearing method

It may also be possible, however, that this rare חרות term is instead an alternate spelling of חרוט - that would relate to the חרט biblical cheret – a chisel, or engraving tool – or that it is a rare variant spelling of חרש by ת / ש interchange.<sup>211</sup> See also חרץ. A homiletic midrashic account states that we should derive from the Torah's use herein of the 'freedom related' word חרות that the Jew's most real and meaningful condition of true liberty depends upon his adherence to the commandments of the Torah – or that adherence to the commandments will free a person from his otherwise being controlled by his evil inclination [yetzer horah]

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<sup>211</sup> Apparently one of these Hebrew roots is the Babel etymon of the ancient Grk. charassein [to engrave]



Perhaps also יסורים afflictions, sufferings usually regarded as divine punishments – These are said homiletically to relate to the word מוסר mussar – [admonishment – reproach intended for improvement of moral behavior] in which case these יסור afflictions may also relate to the word יותר [more] in that they amount to more than simple verbal admonishment

Perhaps a link between סכל [to look at] and תכלת tkhelet

Perhaps biblical כסח [cut of, prune, trim] is related to PBH חתר [cut, cut off, incise]



– Why did Hashem use the same תחר form in the word תחרה tacharah that denotes competition and in the word תחרא that means - chain mail armor? And I did indeed spend some time trying to figure out the answer to that question – and Boruch HaShem – I believe that that answer was directed to me as well – after a fairly short while –

But before I attempt to answer that question – it may be a good idea for you to study closely for a moment this picture of chain mail armor – PHOTO [preferably featuring thick rings]

OK – you have seen now the illustration – so let us proceed to the explanation -

As you can see -

In the ‘knitting’ or connecting together of chain mail rings, each metallic ring is threaded through the empty centers of the rings that adjoin it on all sides – to the effect that each ring of the chain mail is - in a manner of speaking - occupying some of the space of each of its neighboring links . And thus – when you consider that to say ‘occupying the space of ’ is tantamount to saying taking the place of’ – you will realize why it is that the תחר form was used by G-d to denote both ‘competition’ and ‘chain mail armour’! Or in other words - You will realize that תחרה competition term and תחרא chain mail armor term both share the conceptual common denominator – ‘taking the place of’ !

And so - it seems to me now – in my humble opinion – that you have heard so far a number of interesting revelations concerning the תחר form – But nevertheless - please do not assume yet that the revelations or chiddushim are finished – as I have still a few more interesting insights to share with you concerning this very matter right here - in this video – and then – a few more insights yet – that concern other matters as well

So kindly let me have your attention a little while longer, if you please –

If you will recall – I had demonstrated a bit earlier on – the ת /ס interchange principle [or interchange phenomenon] - the last video specimen of this interchange having been the word pair נסב and נתיב that I discovered .

But now that you have been informed about the ‘take the place of’ sense of the תחר root – that starts with a ת - we can proceed to enter into an analysis of the similarly spelled and similarly sounding root סחר that begins instead with a ס samekh – to determine if the תחר and סחר roots are also conceptually related

Now – this סחר root appears in at least four different biblical terms

( ) First – there is the word סחרה socheira that is paired with word tzinah צנה – that denotes ‘full length shield’ in וסחרה צנה in Psalm 91:4 Some experts assume that סחרה must therefore mean the smaller type shield that is called in Eng. ‘a buckler’.<sup>212</sup> But I would suggest instead that this סחרה armour is instead simply a secondary orthographic spin-off form of the תחר chain mail armor term that starts with a ת - by ת / ס interchange – wherein each metal ring occupies the spaces of its neighboring links

( ) Next there is the word סוחר socheir that denotes ‘merchant’ – Why is the merchant called סוחר ? – Apparently, according to the theory that I have developed - it is because a merchant first takes some of his money and exchanges it for merchandise that he can sell [hopefully at a profit] – and then he takes that merchandise that he has bought and sells it – which means – bottom line - that he is constantly exchanging merchandise for money – This to the effect then - that in the סוחר term – money and merchandise are constantly taking each other’s place – to the effect that the סוחר socheir merchant term is really a ס samech featuring form of the תחר root that possessed the sense ‘to take the place of’<sup>213</sup>

And the post - biblical word סחורה schora –[merchandise, wares] is of course simply an extension of the סוחר merchant term. Cf. ‘Toirah is der besste schoirah!’ Which means Torah is the best merchandise – and that includes of course – in my humble opinion - philologically related Torah, as well!

( ) Next we have the word סחרת socheres in The Book of Esther Chapter I verse 6 -- - The verse tells us that the flooring of the king’s banquet hall was made of דר dar and of סחרת socheres – which many of the experts regard as referring to a tessellated

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<sup>212</sup> Yehoshua Steinberg – Milon HaTanakh links סחרה to תחרא in this translation – and he also suggested two other ת / ס links that I do not see, as well

<sup>213</sup> also

floor – made of two materials<sup>214</sup> - Now tessellated means – of a checkerboard pattern like - for examples light colored square tiles alternating with dark colored squares. I'm sure that you are all familiar with this type of flooring pattern SHOW PICTURE

And it seems to me that in the phrase דר וסחרת - the word דר is related to the דור dur term that means dwell – so that it refers to the main prominent colored squares – which were the 'resident' tiles whose color matched with the general color theme of the banquet hall – while the alternating סחרת tiles – were of a different color – albeit one that contrasted well with the main 'resident' color – to the effect that the סחרת material<sup>215</sup> was the one that was regularly taking the place of the main דר color or material – in every other tile square on the floor.

Or perhaps – 'alternately' – according to a few authorities – who see the word דר as denoting instead - 'a row' – much like the דור generation term signifies a row of humanity moving through a period of history – the סחרת socheres term will still similarly denote a row of flooring whose color repeatedly takes the place the other - main - colored row in front of it – in an alternating pattern manner<sup>216</sup>

And finally – there is the word סחרר of Psalm 38:11 לבי סחרר עזבני כחי my heart is סחרר scharchar – my strength has left me – that is an ABCBC reduplicate construct of the סחר root. This סחרר term is translated variously as – [my heart is ] spinning – turning round – palpitating or fluttering - and as - – dizzy – and if you will give a bit of thought you will realize that spinning and turning around and around – which are also activities that cause dizziness – involve movement wherein each new turning step is in the place of a previous step.

Along these lines, we have indeed noted in section.... i.e. with regard to the סחר form סחרר - that its conceivable sense of 'spinning around' entails the constant exchanging of one physical position with the next – and its other probable sense of 'dizziness' involves the continuous replacing of one attempt at 'balance attainment' by another.

לבי סחרר - my heart spins – so from סחר turns round and round

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<sup>214</sup> ...described as stone used with marble in paving

<sup>215</sup> This סחרת might thus alternately be the root of the assumed 'tesserare' ancestor of the tessellate term. Other possible sources are explained in my manuscript

<sup>216</sup> Many non- masoretic translations have סחרת as 'mother of pearl'. Is also translated as – costly or precious stone – apparently relating it to the commercial sense of the סחר term – but others have it as black marble and others yet suggest simply a variety of colors